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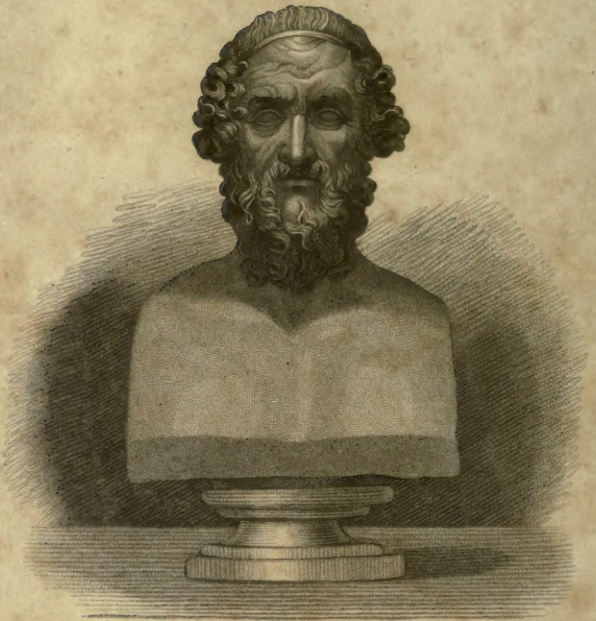
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H O M E R .

HARPER & BROTHERS.

THE
FIRST THREE BOOKS
OF
HOMER'S ILIAD,

ACCORDING TO THE ORDINARY TEXT, AND ALSO
WITH THE RESTORATION OF THE

DIGAMMA,

TO WHICH ARE APPENDED

ENGLISH NOTES, CRITICAL AND EXPLANATORY,
A METRICAL INDEX, AND HOMERIC
GLOSSARY.

BY

CHARLES ANTHON, LL.D.,

JAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA
COLLEGE, NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-STREET.

1844.

THE NEW YORK

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TO

THE HON. JAMES HARPER,

MAYOR OF THE CITY OF NEW-YORK.

This Work is Dedicated,

AS A TRIBUTE OF RESPECT FOR THE FAITHFUL DISCHARGE
OF PUBLIC DUTIES,

A TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL-
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.

best. On some occasions, however, where the sense or metre seemed to require it, alterations have been adopted from other and high authorities ; but in no instance has this been done without mention being made of it in the notes. To the regular text succeeds that given by Richard Payne Knight, with the Digamma restored according to his particular view of the subject. So much has been said about the Digamma in connection with the poetry of Homer, and the work of Knight is so rarely met with in this country, that the editor conceives he has rendered no unimportant service to the student, in thus presenting him with a specimen of what has been regarded, by one eminent scholar at least, as a restoration of the ancient orthography of Homer. Still, however, though in many respects both curious and instructive, it must not be forgotten that this attempt to restore the earlier forms of words is merely the result of individual opinion, and must be received by us with due caution. A very casual examination will not fail to show that the learned English scholar is not consistent in his alterations. Though he writes, for example, $\pi\sigma$, $\beta\sigma$, and $\phi\sigma$ for ψ , and $\kappa\sigma$, $\chi\sigma$, and $\gamma\sigma$ for ξ , yet he retains the comparatively modern letters η , ϑ , ϕ , χ , and ω ; and, lavish as he has been in his introduction of the Digamma, it may reasonably be doubted whether it ought not to have been inserted by him in many instances which he has passed over in silence. In one or two cases, and in these only, has the editor ventured to deviate from his peculiar orthography ; as, for example, in *ελπον* for *εσπον*, &c. Every thing else has been allowed to remain unchanged in this singular specimen of what is conceived to have been the early form of the Homeric text. The broken numbers, moreover, in the margin, will

show how many lines, and, indeed, whole passages, have been rejected by Knight with the most unsparing severity.

The commentary is a full one, as every commentary ought undoubtedly to be that professes to give the student a first acquaintance with the language of the Homeric poems. The materials have been drawn from numerous sources, but more especially from the learned labours of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, and contain all that is valuable in the works of these eminent scholars for the elucidation of the Homeric text. No notes, it will be perceived, have been given on the Catalogue of the Forces, since this is never read at schools, and any commentary on it would have swelled the volume to too large a size. The arrangement, moreover, by which the Glossary is separated from the notes, cannot but prove satisfactory, since a union of translation and parsing in the compass of one and the same note would have proved both tedious and repulsive to the learner. In framing the Glossary, care has been taken to give the latest views, as entertained by the best German scholars, relative to Homeric analysis, or, to speak more plainly, the parsing of Homeric Greek, and a great deal of old rubbish has accordingly been discarded. The Lexilogus of Buttmann, and his grammatical labours generally, together with those of Kühner and others, have here proved of peculiar value: very important aid also has been obtained from the excellent Greek and English Lexicon of Liddell and Scott, at present in a course of republication in this country, under the editorial care of an excellent American scholar, Mr. Drisler. One feature in this Glossary will, it is conceived, serve to distinguish it in

a very marked degree from every Homeric Lexicon that has preceded it in the English language, the introduction, namely, of Sanscrit and Linguistic etymologies, the application of which to the Homeric text becomes doubly interesting in consequence of the ancient forms of the language which here continually present themselves. In order to render the Glossary useful to those also who may wish to pursue their reading beyond the portion of the Iliad contained in this volume, a full and accurate Index has been subjoined to it.

The Metrical Index has been carefully constructed, and with especial reference to the doctrine of the digamma, and its bearing on Homeric versification. Should any discrepancies be found to exist between the views taken here of digammated words and those entertained by Knight (and very few, it is conceived, will be so found), the student must in every instance regard the Metrical Index as his safer guide.

As regards typographical appearance and accuracy, the editor thinks he may confidently assert, that the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids, he is mainly indebted to his friend and colleague, Mr. Drisler, to whom he has so often had occasion to express his obligations.

Columbia College, N. Y., August 1st, 1844.

Received Jan 16 1872.
Mr. Cotton, Treasurer,
Berkeley Gymnasium.

HOMER'S ILIAD.

BOOK I.

×
Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Οὐλομένην, ἣ μυρὶ Ἴχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἴρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
Οἰωνοῖσιν τε πᾶσι—Διὸς δ' ἐτελείετο βουλή— 5
Ἐξ οὐ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
Οὔνεκα τὸν Χρῦσῆν ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεῶς ἐπὶ νῆας Ἀχαιῶν,
Ἀυσόμενός τε θυγάτρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ἵμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20
Ἀζόμενοι Διὸς υἱὸν ἐκηβόλου Ἀπόλλωνα.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Λιδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

'Αλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
'Αλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν · 25

Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἦ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
Μῆ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
Τῆν δ' ἐγὼ οὐ λύσω · πρὶν μιν καὶ γῆρας ἔπεισιν
'Ημετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης, 30
'Ιστὸν ἐποιομένην, καὶ ἕμὸν λέχος ἀντιώψαν ·
'Αλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.

Ὡς ἔφατ' · ἔδδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ ·
Βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾷθ' ὁ γεραῖος 35
'Απόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ ·

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ · εἴ ποτέ ται χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἦ εἰ δὴ ποτέ τοι κατὰ πίοια μηρί' ἔκῃα 40
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος · τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων ·
Βῆ δὲ κατ' Οὐλύμποιο καρῆνων, χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην · 45
'Εκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινήθέντος · ὁ δ' ἦϊε νυκτὶ εἰοικῶς ·
'Εζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν ·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιωῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς · 50
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,
Βάλλ' · αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

* Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς ·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη · 55
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾷτο.

Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἄτρείδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἴω
Ἄψ ἀπογοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
Εἰ δὴ ὁμοῦ πόλεμος τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
Ἄλλ' ἄγε, δὴ τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
Ἥ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ, ἐκ Διός, ἐστίν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
Αἶ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
Κάλχας, Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὅς ἤδη τὰ τ' εἶοντα τὰ τ' ἐσόμενα πρό τ' εἶοντα, 70
Καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος ἐκατηβέλεταο ἀνακτος. 75
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον
Ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἄργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται, ἀνδρὶ χέρη· 80
Εἵπερ γὰρ τε χόλον γε καὶ, ἀντῆμαρ καταπέψῃ,
Ἄλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
Ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σωώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσῆσας μάλα εἰπέ θεοπρόπιον ὅτι οἶσθα. 85
Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
Εὐχόμεγος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομέγιοι,
Σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

Συμπάντων Δαναῶν · οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἤνδα μάντις ἀμύμων ·
 Οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,
 Ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95

Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἥδ' ἔτι δώσει ·
 Οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χειρας ἀφέξει,
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Ἐς Χρύσην · τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔξετο · τοῖσι δ' ἀνέστη
 Ἦρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἀχρῦμενος · μένος δὲ μέγα φρένες ἀμφιμέλαιναί
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην ·
 Κάλχαντα πρῶτιστα κάκ' ὀσσομένος προσέειπεν · 105

Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγνον εἶπες ·
 Λιεῖ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι ·
 Ἐσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας ·
 Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110

Οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι · ἐπεὶ πολὺ βούλομαι αὐτὴν
 Οἴκοι ἔχειν · καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 Κουριδίης ἀλόχου · ἐπεὶ οὐ ἔθεν ἐστὶ χειρέων,
 Οὐ δέμας οὐδὲ φυὴν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα. 115

Ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον ·
 Βούλομ' ἐγὼ λαὸν σόαν ἔμμεναι ἢ ἀπολέσθαι.
 Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω · ἐπεὶ οὐδὲ ἔοικεν ·
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

✠ Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς ·
 Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων.

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 Οὐδέ τί, που ἴδμεν ξυνήϊα κείμενα, πολλά ·
 Ἄλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125
 Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 Ἄλλὰ σὺ, μὲν νῦν τήνδε θεῶ πρόες · αὐτὰρ Ἀχαιοὶ
 Τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων · 130
 Μῆ δ' οὕτως, ἀγαθός περ ἐὼν, θεοοίκελ' Ἀχιλλεῦ,
 Κλέπτε νόω · ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 Ἥ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 Ἦσθαι, δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 Ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ 135
 Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται, —
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 Ἥ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 Ἄξω ἐλῶν · ὁ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι.
 Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς · 140
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 Ἔς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, ἐς δ' ἐκατόμβην
 Θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 Βήσομεν · εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 Ἥ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 Ἥ ἐ σὺ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Ὅφρ' ἦμιν Ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς ·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 Ἥ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος · ἐπεὶ οὔτι μοι αἴτιοί· εἰσιν.
 Οὐ γὰρ πῶποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ' ἐν Φθίῃ ἐριβῶλακι, βωτιανεΐρη, 155
 Καρπὸν ἐδηλήσαντ' · ἐπεὶ ἢ μάλα πολλὰ μεταξὺ

Οὐρέα τε σκιδόντα, θάλασσά τε, ἠχῆεσσα·
 Ἄλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,
 Πρὸς Τρώων· — τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 Ὡς ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
 Ἄλλὰ τὸ μὲν πλεῖον πολυαΐκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
 Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὄτω 170
 Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 Λίσσομαι εἶνεκ' ἐμεῖο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι,
 Οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 Ἐχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων·
 Λαίῃ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
 Οἴκαδ' ἴων σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 Ὡς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 Πέμπω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον,
 Αὐτὸς ἴων κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὐ εἰδῆς, 185
 Ὅσσον φέρτερός εἶμι σέθεν, στυγῆ δὲ καὶ ἄλλος
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ
 Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 Ἥ ὄγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190

Τοὺς μὲν ἀναστήσειεν. ὁ δ' Ἀτρείδῃ· ἐναοίζοι,
 Ἥε χόλον παύσειεν, ἔρητύσειέ τε θυμόν.
 Ἔως ὅγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 Οἴω φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.
 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὄσσε φάανθεν. 200
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 Ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρείδαο;
 Ἄλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἴω,
 Ἥ τις ὑπεροπλήσει τάχ' ἂν ποτε θυμόν ὀλέσση. 205

Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἥλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,
 Οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσουν, ὡς ἔσεται περ.
 Ὡδε γὰρ ἐξέρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 Ὑβριος εἴνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 Χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.
 Ὅς κε θεοῖς ἐπιπειθήται, μάλα τ' ἔκλυον αὐτοῦ.

Ἥ, καὶ ἐπ' ἀργυρῆ κώπη σχέθε χεῖρα βαρεῖαν·
 Ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 Μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 Δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·

Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225

Οὔτε ποτ' ἐς πόλεμον ἄμα λαῶν θωρήχθηται,

Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν

Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη. 230

Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·

Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωθήσαιο.

Ἄλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὀμοῦμαι,

Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους

Φύσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235

Οὐδ' ἀναθλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν

Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν

Ἐν παλάμῃς φορέουσι δικάσπόλοι, οἵτε θέμιστας

Πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·

Ἦ ποτ' Ἀχιλλῆος ποθῆ ἴζεται νῆας Ἀχαιῶν 240

Σύμπαντας· τότε δ' οὔτι δυνήσαιο, ἀχνύμενός περ,

Χραιομεῖν, εὖτ' ἄν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο

Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις

Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ἦς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

Χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήριε· τοῖσι δὲ Νέστωρ

Ἦδυεπῆς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

Ἐφθίαθ', οἳ οἱ πρόσθεν ἄμα τράφεν ἠδ' ἐγένοντο

Ἐν Πύλῳ ἠγαθήῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν.

Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.

Ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες 255

Ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,

Οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

- Ἄλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἑμεῖο.
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἥπερ ὑμῖν 260
 Ἄνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 Οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 Καὶ μὲν μεν βουλέων ζύνειν, πείθοντό τε μύθῳ.
 Ἄλλὰ πίθεσθε καὶ ὑμεῖς· ἐπεὶ πείθεσθαι ἄμεινον.
 Μῆτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 Ἄλλ' ἔα, ὣς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 Μῆτε σὺ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτουῆχος βασιλεὺς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 Ἄλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πῦσιν
 Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοίραν ἔειπες.
 Ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 Πᾶσι δὲ σημαίνειν, ἅτιν' οὐ πείσεσθαι οἶω.
 Εἰ δέ μιν αἰχμητῆν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290
 Τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·

Ἦ γάρ κεν δειλός τε καὶ οὐτιδανός καλεοίμην,
 Εἰ δὴ σοὶ πᾶν ἔργον ἵππειζομαι, ὅττι κεν εἶπης·
 Ἄλλοισιν δὴ ταῖτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἐπι σοὶ πείσεσθαι οἶω.
 Ἄλλο δε τοι ἔρεω, σὺ δ' ἐνὶ ὄρεσσι βάλλεο σῆσιν·
 Χερσὶ μὲν οὔτοι ἔγωγε μαχησομαι εἵνεκα κουρης,
 Οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δοντες·
 Τῶν δ' ἄλλων ἂ μοι ἔστι θοῆ παρα νηϊ μελαινῇ, 300
 Τῶν οὐκ ἂν τι φοραῖς ἀνελῶν ἀεκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν πειρησαι, ἵνα γνῶωσι καὶ οἶδε·
 Αἶψά τοι αἶμα κελαινὸν ἔρωησει περὶ δοῦρι.

Ἦς τῶγ' ἀντίβιοισι μαχεσσαμένῳ ἐπέεσσιν
 Ἀρσπητην· λῦσαν δ' ἀγορῆν παρὰ νηυσὶν Ἀχαιῶν, 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
 Ἦε σὺν τε Μενoitιαδῇ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοῆν ἄλαδε προερυσσεν,
 Ἔς δ' ἔρετας ἔκρινεν εἵκοσιν, ἔς δ' ἑκατομῆην
 Βῆσε θεῶ· ἀνά δέ Χρυσήϊδα καλλιπάρηον 310
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολυμητις Ὀδυσσεύς.

Οἱ μὲν ἐπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἱ δ' ἀτελυμαίνοντο, καὶ εἰς ἅλα λυματ' ἔβαλλον·
 Ἔρδον δ' Ἀπολλῶνι τελεσσας ἑκατομῆας 315
 Ταυρων ἠδ' αἰγῶν παρὰ θῖν' ἄλδος ἀπρυγετοιο·
 Κρίση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.

Ἦς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 Λῆγ' ἐρίδος, τὴν πρῶτον ἐπητειλῆσ' Ἀχιλλῆι.
 Ἄλλ' ὄγε Τάλθυβιον τε καὶ Εὐρυδάτην προσέειπεν, 320
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀρηρῷ θεραποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 Χειρὸς ἔλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
 Εἰ δε κε μὴ δώωσιν, ἐγὼ δε κεν αὐτὸς ἔλωμαι
 Ἐλθῶν σὺν πλεονεσσι, τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Γῶ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 Τον δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 Ἦμενον· οὐδ' ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 Τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 Ἄσσον ἴτ'· οὔτι μοι ἔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 Ὁ σφῶϊ προΐει Βρισηίδος εἵνεκα κούρης.
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν. Τῷ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε 340
 Χρειῶ ἔμεϊο γένηται ἀεικέα λοιγὸν ἀμύναι
 Τοῖς ἄλλοις. Ἥ γὰρ ὄγ' ὀλοῖσι φρεσὶ θύει·
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 Ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέωνται Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρω· 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,
 Δῶκε δ' ἄγειν· τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 Ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεύς
 Δακρύσας ἑτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 Θῖν' ἐφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυθαδίον περ ἐόντα,
 Τιμὴν πέρ μοι ὄφελ' ἔλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἥ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
 Ἠμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
 Καρπαλίμως δ' ἀνέδυν πολιῆς ἀλὸς, ἥτ' ὀμίχλη·

Καί ῥα πάροισθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
'Εξαύδα, μῆ κεῦθε νόω, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκύς Ἀχιλλεύς·
Οἶσθα· τίη τοι ταῦτ' εἰδνίη, πάντ' ἀγορεύω ; 365

'Ωιχόμεθ' ἔς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
Τὴν δὲ διεπράθομέν τε, καί ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιιν υἱές Ἀχαιῶν,
'Εκ δ' ἔλον Ἀτρείδῃ Χρυσῆίδα καλλιπάρηον.
Χρύσης δ' αὐθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

'Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἐκηβύλου Ἀπόλλωνος
Χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
'Ατρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

'Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
'Ἄλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
'Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Χώμενος δ' ὁ γέρων πάλιν ὤχετο : τοῖο δ' Ἀπόλλων 380
Εὐξαιμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

'Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἳ δὲ νυ λαοὶ
Θνησκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδῶς ἀγόρευε θεοπροπίας Ἐκάτσιο· 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
'Ατρείωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
'Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
'Ες Χρύσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισηῖος, τὴν μοι δόσαν υἱές Ἀχαιῶν.
'Ἄλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἔηος·

Ἐλθοῦσ' Οὐλύμπόνδε Δία λίσαι, εἴ ποτε, δῆ τι
 Ἦ ἔπει ὦνησας κραδίην Διὸς ἠὲ καὶ ἔργω. 395
 Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 Εὐχομένης, ὅτ' ἔφησθα κελαινεφεῖ Κρονίωνι
 Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 Ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 Ἀλλὰ σὺ τόνγ' ἔλθοῦσα, θεά, ὑπελύσασο δεσμῶν,
 Ὡχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 Ὅν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405
 Τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 Αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἠμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·
 Ὡ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 Αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυθά περ, οὔτι μάλα δῆν·
 Νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 Εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκνύποροισιν
 Μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 Δωδεκάτη δέ τοι αὐτίς ἐλεύσεται Οὐλύμπόνδε. 425
 Καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 Καί μιν γονάσομαι, καί μιν πείσεσθαι οἴω.

Ὡς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 Χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς 430
 Ἔς Χρῦσην ἴκανεν ἄγων ἱερὴν ἑκατόμβην.
 Οἷ δ' ὄτε δὴ λιμένος πολυβευθέος ἐντὸς ἴκοντο,
 Ἴστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἴστὸν δ' Ἴστοδόκη πέλασαν προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέερεσαν ἐρετμοῖς. 435
 Ἐκ δ' εὐνᾶς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 Ἐκ δὲ Χρῦσηϊς νηὸς βῆ ποντοπόροιο.
 Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· —

Ὡ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
 Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,
 Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
 Παῖδα φίλην· τοῖ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 Ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
 Χερνύσαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχῶν· 450

Κλυθί μιν, Ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις·
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 Τίμησας μὲν ἐμέ, μέγα δ' ἴψασα λαὸν Ἀχαιῶν·
 Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον·

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 Αὐτὰρ ἐπεὶ ῥ' εὐξαντο, καὶ οὐλοχύτας προβάλοντο,
 Ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν 460

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 Λεῖβε · νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὄβελοῖσιν ἔπειραν, 465
 Ὠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο · 470
 Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
 Καλὸν ἀεΐδοντες παιήονα κοῦροι Ἀχαιῶν,
 Μέλποντες Ἐκάεργον · ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἠέλιος κατέδν, καὶ ἐπὶ κνέφας ἦλθεν, 475
 Δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν ·
 Τοῖσιν δ' ἴκμενον οὐρον ἴει ἐκάεργος Ἀπόλλων.
 Οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν · 480
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 Στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης ·
 Ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἴγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν ·
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ' ἐς πόλεμον · ἀλλὰ φθινύθεσκε φίλον κῆρ
 Αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δῆ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 Καὶ τότε δῆ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες

Πάντες ἄμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθει' ἐφετμέων 495
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
 Ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπιον τε ·
 Εὐρέν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκαιῆ · δεξιτερῆ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 Ἥ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ ·
 Τίμησόν μοι νιόν, ὃς ὠκυμωρώτατος ἄλλων 505
 Ἐπλετ' · ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν · ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
 Ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ ·
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 Τιδὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 Ἀλλ' ἀκέων δὴν ἦστο · Θέτις δ' ὡς ἦψατο γούνων,
 Ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεῦτερον αὐτὶς ·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 Ἥ ἀποείπ' · ἐπεὶ οὐ τοι ἔπι δέος · ὄφρ' εὐ εἰδῶ, 515
 Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·
 Ἥ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 Ἥ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἀλλὰ σὺ μὲν νῦν αὐτὶς ἀπόστιχε, μὴ σε νοήσῃ
 Ἥρη · ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς ·
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 Τέκμωρ · οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.

Ἦ, καὶ κνανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τῶγ' ὡς βουλεύσαντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
 Ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 Μεῖναι ἐπερχόμενοι, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα θέτις, θυγάτηρ ἁλίοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540
 Αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπουόσφιν ἐόντα
 Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 Εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῳ περ εἰούσῃ.
 Ἄλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
 Ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 Μῆτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετᾴλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 Ἄλλὰ μάλ' εὐκηλὸς τὰ φράζεις, ἄσ' ἐθέλησθα.
 Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ σε παρείπη 555
 Ἀργυρόπεζα θέτις, θυγάτηρ ἁλίοιο γέροντος.
 Ἥερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων·
 Τῇ σ' οἶω κατανεῦσαι ἐτήτιμον, ὡς Ἀχιλῆα
 Τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νησὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

Δαιμονίη, αἰεὶ μὲν οἶσαι, οὐδέ σε λήθω·
 Πρῆξαι δ' ἔμπης οὔτι δυνήσῃσαι, ἀλλ' ἀπὸ θυμοῦ
 Μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπέιθεο μύθῳ· 565
 Μῆ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 Ἄσσον ἰόνθ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

X Ὡς ἔφατ'· ἔδδειςεν δὲ βοῶπις πότνια Ἥρη·
 Καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 Ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν
 Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρη·

Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 Πατρὶ φίλῳ ἐπίηρα φέρειν Διὶ, ὄφρα μὴ αὐτε
 Νεικεῖησι πατῆρ, σὺν δ' ἡμῖν δαῖτα ταραξῆ.
 Εἴπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580
 Ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 Ἄλλὰ σὺ τόνυ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 Αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Ὡς ἄρ' ἔφη· καὶ ἀναίξας δέπας ἀμφικύπελλον
 Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν· 585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 Μῆ σε, φίλῃν περ εὐοῦσαν, ἐν ὄφθαλμοῖσιν ἰδῶμαι
 Θεينوμένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
 Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 Ἥδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 Ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο.
 Πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 Ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 Οἰνοχόει γλυκὴ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 Ὡς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἷ ἄειδον ἀμειβόμεναι ὀπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605
 Οἷ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 Ἥχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.
 Ζεὺς δὲ πρὸς δν λέχος ἦϊ' Ὀλύμπιος ἀστεροπητῆς,
 Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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HOMER'S ILIAD.

Boeotian Text. 16.

BOOK II.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
Εὐδὸν παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
'Αλλ' ὄγε μεριμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἴδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
Πέμφαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὐλε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
'Ελθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
Θωρῆξαι ἔκέλευε κερηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυνάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
'Αθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
'Ἠρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται. 15

Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
Καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·
Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὐδόντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὸς εὐκίως, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τῶν Ἀγαμέμνων·
Τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·

Εὐδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἵπποδάμοιο·
Οὐ χρῆ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,

Ἦμι λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25

Ἴδὼν δ' ἐμέθεν ζύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,

Ὅς σεῦ ἄνευθεν ἔων μέγα κήδεταί ἠδ' ἐλεαίρει.

Θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς

Πανσυδίη · νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν

Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30

Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας

Ἦρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται

Ἐκ Διός. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη

Αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήη.

✱ Ὡς ἄρα φωνήσας ἀπεβήσετο · τὸν δ' ἔλιπ' αὐτοῦ 35

Τὰ φρονέοντ' ἀνὰ θυμὸν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.

Φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,

Νήπιος · οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.

Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε

Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40

Ἔγρετο δ' ἐξ ὕπνου · θεΐη δέ μιν ἀμφέχυντ' ὀμφή.

Ἔζετο δ' ὀρθωθείς · μαλακὸν δ' ἔνδυνε χιτῶνα,

Καλόν, νηγάτεον · περὶ δὲ μέγα βάλλετο φᾶρος ·

Ποσοὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα ·

Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45

Εἴλετο δὲ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ ·

Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦως μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον

Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν ·

Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50

Κηρύσσειν ἀγορήνδε καρηκομύωντας Ἀχαιοὺς ·

Οἷ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων

Νεστορέη παρὰ νῆϊ Πυλολιγενέος βασιλῆος ·

Τοὺς ὄγε συγκαλέσας πυκινήν ἠρτύνετο βουλήν · 55

Κλῦτε, φίλοι · θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος

Ἀμβροσίην διὰ νύκτα · μάλιστα δὲ Νέστορι δίω

- Εἰδός τε μέγεθός τε, φύην τ' ἄγχιστα ἔωκει.
 Στη δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 Εὐδεις, Ἄτρεός υἱέ, δαίφρονος, ἵπποδάμοιο ; 60
 Οὐ χρῆ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 Ὅμι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σεῦ ἄνευθεν ἐὼν μέγα κήδετα ἦδ' ἐλεαίρει.
 Θωρῆξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65
 Πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.— Ὡς ὁ μὲν εἰπὼν 70
 Ὡχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75
- Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. Τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ὡ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 Φευδός κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·
 Νῦν δ' ἶδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
- Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 Σκηπτουχοὶ βασιλῆες· ἐπεσεύοντο δὲ λαοί.
 Ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
 Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 Βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 Αἶ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἶ δέ τε ἔνθα· 90
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

- Ἡϊόνος προπάραιθε βαθείης ἐστιχόωντο
 Ἴλαδὸν εἰς ἀγορὴν · μετὰ δὲ σφίσιν Ὅσσα δεδήει
 Ὀτρύνουσι ἰέναι, Διὸς ἄγγελος · οἳ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν · ἐννέα δὲ σφεας
 Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 Σχοῖατ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.
 Σπονδῆ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 Πανσάμενοι κλαγγῆς · ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἦφαιστος κάμε τεύχων,
 Ἦφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι ·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ ·
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ ·
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν · 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ ·
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 Πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 Τῷ δ' ἔρεισάμενος ἔπε' Ἀργεῖοισι μετηΐδα ·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη ·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι ·
 Νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
 Δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν. 115
 Οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 Ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα,
 Ἦδ' ἔτι καὶ λύσει · τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Ἰσχυρὸν γὰρ τύδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μᾶψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 Ἀπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
 Ἀνδράσι πανροτέροισι, τέλος δ' οὐπω τι πέφανται.
 Εἶπερ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῶές τε
 Ὅρκια πιστὰ ταμόντες ἀριθμηθῆμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὄσοι ἕασιν, 125

- Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦεν·
 Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίονσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 Οἷ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλνυται· 135
 Αἷ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 Εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἅμιμ δὲ ἔργον
 Αὐτῶς ἀκράαντον, οὗ εἶνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθόμεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρνάγυιαν.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινευ
 Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 Κινήθη δ' ἀγορῆ, ὡς κύματα μακρὰ θαλάσσης,
 Πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 Ὄρρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.

Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 Λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν·
 Ὡς τῶν πᾶσ' ἀγορῆ κινήθη. Τοῖ δ' ἀλαλητῶ
 Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 Ἰστατ' ἀειρομένη· τοῖ δ' ἀλλήλοισι κέλενον
 Ἀπτεσθαι νηῶν, ἢδ' ἐλκέμεν εἰς ἄλλα δῖαν·
 Οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν
 Οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἐνθα κεν Ἀργείοισιν ὑπέρμωρα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυνῶννη,
 Οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης;

Κὰδ δέ κεν εὐχολῆν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα·
 [Καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·]
 Εὐρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 Ἐσταότ'· οὐδ' ὄγε νηὸς εὐστέλμοιο μελαίνης 170
 Ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν.
 Ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν
 Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 Κὰδ δέ κεν εὐχολῆν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ' ἔτ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθῶν 185
 Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὐ σε ἔοικε, κακὸν ὧς, δειδίσεσθαι· 190
 Ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρνε λαούς.
 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·

Νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 Θυμὸς δὲ μέγας· ἐστὶ Διοτρεφέος βασιλῆος·
 Τιμῇ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεύς.

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,
 Τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205
 [Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

Ὡς ὅγε κοιρανέων δίεπε στρατόν· οἷ δ' ἀγορήνδε
 Αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 Ἦχῃ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
 Μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 Ἄλλ' ὅτι οἱ εἴσαιτο γελοΐου Ἀργείοισιν 215

Ἐμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ
 Κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
 Φοξὸς ἔην κεφαλῆν, ψεδνῆ δ' ἐπενήνοθε λάχνη.
 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220
 Τῷ γὰρ νεικεῖσκε· τότε αὐτ' Ἀγαμέμνονι δίῳ
 Ὅξέα κεκληγῶς λέγ' ὄνειδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νεῖκεε μύθῳ·

Ἀτρείδη, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225

Πλεΐαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 Ἦὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 Ἦντ' αὐτὸς ἀπονόσφι κατίσχει;—οὐ μὲν ἔοικεν
 Ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν νῆας Ἀχαιῶν.
 Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235
 Οἴκαδὲ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 Ἦ ρά τί οἳ χ' ἡμεῖς προσαμύνομεν, ἡὲ καὶ οὐκί·
 Ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 Ἦτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
 Ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωθήσαιο.

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὤκα παρίστατο δῖος Ὀδυσσεύς,
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 Ἰσχεο, μηδ' ἔθειλ' οἶος ἐριζέμεναι βασιλεῦσιν.
 Οὐ γὰρ ἐγὼ σέο φημι χεριώτερον βροτὸν ἄλλον
 Ἐμμεναι, ὅσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 Καί σφιν ὄνειδέα τε προφέρεις, νόστον τε φυλάσσοις.

Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 Ἦ εὖ ἡὲ κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 Ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιῃ,

Μηδ' ἔτι Τηλεμάχοιο πατήρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαϊνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 Αὐτὸν δὲ κλαίουντα θοᾶς ἐπὶ νῆας ἀφήσω
 Πεπληγῶς ἀγορῆθεν ἀεικέσσι πληγῆσιν.

᾽Ως ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 Πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκῆπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·
 Ἄλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺν γέλασαν· 270
 ᾽Ωδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

᾽Ω πόποι, ἦ δὴ μυρί' ᾽Οδυσσεὺς ἐσθλὰ ἔοργεν
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ᾽Ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 Οὗ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ
 Νεικεῖειν βασιλῆας ὄνειδείοις ἐπέεσσιν.

᾽Ως φάσαν ἠ' πληθὺς· ἀνὰ δὲ πτολίπορθος ᾽Οδυσσεὺς·
 Ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη
 Εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ᾽Ως ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
 ᾽Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἄτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέεσταν
 Ἐνθάδ' ἔτι στεῖχοντες ἀπ' Ἀργεὸς ἵπποδότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

᾽Ωστε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες,
 Ἄλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

Ἥ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 Καὶ γάρ τις θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

- Ἄσχαλάα σὺν νηϊ πολυζύγω, ὄνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα ·
 Ἕμῃν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 Ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζοι' Ἀχαιοὺς
 Ἄσχαλάαν παρὰ νηυσὶ κορωνίσιν · ἀλλὰ καὶ ἔμπης
 Αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 Ἥ ἐτεὸν Κάλχας μαντεύεται, ἧὲ καὶ οὐκί. 300
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν · ἐστὲ δὲ πάντες
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι ·
 Χθιζὰ τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἠγυρέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι ·
 Ἕμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 Ἐρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 Καλῆ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ ·
 Ἐνθ' ἐφάνη μέγα σῆμα · δράκων ἐπὶ νῶτα δαφεινός,
 Σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωςδε,
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν. 310
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νῆπια τέκνα,
 Ὅζω ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
 Ὅκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 Ἐνθ' ὄγε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας ·
 Μήτηρ δ' ἀμφεποῦτο ὀδυρομένη φίλα τέκνα · 315
 Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν ·
 Λᾶαν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω ·
 Ἕμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.
 Τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί ;
 Ἕμῃν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
 Ὅψιμον, ὀψιτέλεστον, ὄου κλέος οὐποτ' ὀλεῖται. 325
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Ὅκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα ·

Ἦς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 Κεῖνός θ' ὧς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 Ἄλλ' ἄγε μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ἦς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 Μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο. 335
 Τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·

Ἦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμῆια ἔργα.
 Πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 Ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340
 Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·

Αὐτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρείδη, σὺ δ' ἔθ' ὧς πρὶν ἔχων ἀστεμφέα βουλῆν
 Ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας· 345

Τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ'—ἄνυσσις δ' οὐκ ἔσσεται αὐτῶν—
 Πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 Γνώμεναι εἶτε ψεῦδος ὑπόσχεσις, ἧὲ καὶ οὐκί.

Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 Ἦματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

Ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 Ὀφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 Ἄλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ· 360
 Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω·

Κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,
 Ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 Εἰ δέ κεν ὧς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 Γνώση ἔπειθ', ὅς θ' ἠγεμόνων κακός, ὅς τέ νυ λαῶν, 365
 Ἥδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 Γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
 Ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ἥ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
 Χερσὶν ὑφ' ἠμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 Εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσειται, οὐδ' ἠβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 Εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 Εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 Εὖ δέ τις ἄρματος ἀμφὶς ἰδῶν πολέμοιο μεδέσθω·
 Ὡς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385
 Οὐ γὰρ πανσωλή γε μετέσσειται, οὐδ' ἠβαιόν,
 Εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμῆται·
 Ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάξειν παρὰ νησιὶ κορωνίσιν, οὗ οἱ ἔπειτα
 Ἄρκιον ἔσσειται φυγέειν κύνας ἦδ' οἰωνούς.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
 Ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθῶν, 395

Προβλήτι σκοπέλω · τὸν δ' οὔποτε κύματα λείπει
 Παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 Ἄυστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο. 400
 Ἐυχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 Αὐτὰρ ὃ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενεῖ Κρονίωι ·
 Κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενεῖα ἄνακτα, 405
 Αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδέος νιόν,
 Ἐκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 Αὐτόματος δέ οἱ ἦλθε βοῖην ἀγαθὸς Μενέλαος ·
 Ἥιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
 Βοῦν δὲ περιστήσαντο, καὶ οὔλοχύτας ἀνέλοντο · 410
 Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων ·

X Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 Μὴ πρὶν ἐπ' ἠέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
 Πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον 415
 Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 Χαλχῶ ῥωγαλέον · πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 Πρηγέες ἐν κονίησιν ὁδᾶς λαζοῖατο γαῖαν.

Ὡς ἔφατ' · οὐδ' ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων ·
 Ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν · 420
 Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὔλοχύτας προβάλοντο,
 Ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ἄρ' σχίξῃσιν ἀφύλλοισιν κατέκαιον · 425
 Σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,
 Μίστυλλόν τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 Ὠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Ἀντάρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Ἀντάρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἵπποτα Νέστωρ·

Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 435
 Μηκέτι δὴ νῦν αὐθι λεγώμεθα, μηδ' ἔτι δηρὸν
 Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἴομεν, ὄφρα κε θάσσοι ἐγείρομεν ὄξυν Ἄρηα. 440

Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ἀντίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 Κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
 Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες 445
 Θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 Τῆς ἑκατόν θύσανοι παγχρύσειο ἠερέθονται,
 Πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος,
 Σὺν τῇ παιφάσσοι σα διέσσυτο λαὸν Ἀχαιῶν 450
 Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένοσ ὤρσεν ἑκάστῳ
 Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
 Ἐν νησὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

Ἦνυτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 Οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγῇ·
 Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίδῳ ἀμφὶ ρέεθρα,
 Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 Αἶτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν 470
 Ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 Τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 Ἐν πεδίῳ ἴσταντο, διαβραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 Ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 Ὡς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 Ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
 Ὀμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 Τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἤματι κείνῳ,
 Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσι.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 Ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 Οἵτινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 Φωνὴ δ' ἄβρηκτος, χάλκεον δέ μοι ἦτορ ἐνεΐη· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 Θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ἀθήϊτος ἦρχον,
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495

Οἷ θ' Ὑρίην ἐνέμοντο καὶ Ἀυλίδα πετρήεσσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 Οἷ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
 Οἷ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 Οἷ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 Οἷ τε Πλάταιαν ἔχον, ἠδ' οἷ Γλίσσαντ' ἐνέμοντο,
 Οἷ θ' Ὑποθήβας εἶχον, ἐυκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ', ἱερὸν Ποσιδηΐον ἀγλαὸν ἄλσος,
 Οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρρος,
 Οὗς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
 Παρθένος αἰδοίη, ὑπερώϊον εἰσαναθάσα,
 Ἄρῃ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρη· 515
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 Οἷ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
 Κρισάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 Οἷ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,
 Οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 Οἷ τε Αἰλαίαν ἔχον πηγῆς ἐπι Κηφισοῖο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἷ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 Ἄλλὰ πολὺ μείω· ὀλίγος μὲν ἔην, λινοθώρηξ,

Ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς · 530
 Οἷ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρων τε,
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαιαν,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 Οἷ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον ·
 Τῶν αὐθ' ἠγεμόνευ' Ἐλεφῆνωρ, ὄζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 Τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὄπιθεν κομῶντες,
 Αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 Θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσι ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 Δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζεΐδωρος Ἄρουρα—
 Καδ' δ' ἐν Ἀθήνης εἶσεν, ἐῷ ἐν πίονι νηῷ ·
 Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν ·
 Τῶν αὐθ' ἠγεμόνευ' υἱὸς Πεπεῶο Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 Κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
 Νέστωρ οἶος ἔριζεν · ὁ γὰρ προγενέστερος ἦεν— 555
 Τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἷας δ' ἐκ Σαλαμίνοσ ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἐρμιόνην, Ἀσίην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροιζῆν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδανρον,
 Οἳ τ' ἔχον Αἰγίναν Μάσητά τε, κοῦροι Ἀχαιῶν ·

Τῶν αὐθ ἡγεμόνευε βοῆν ἀγαθὸς Διομήδης,
 Καὶ Σθένελος, Καπανήος ἀγακλειτοῦ φίλος υἱός·
 Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
 Συμπάντων δ' ἡγεῖτο βοῆν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρον,
 Ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
 Οἷ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γουόεσσαν,
 Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
 Λίγυιόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην εὐρείαν· 575
 Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
 Ἀτρείδης· ἄμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
 Λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 Κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
 Οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Ἀνγειαὶς ἐρατεινάς,
 Οἷ τ' ἄρ' Ἀμύκλας εἶχον, Ἔλος τ', ἔφαλον πτολίεθρον,
 Οἷ τε Λάαν εἶχον, ἠδ' Οἶτυλον ἀμφενέμοντο· 585
 Τῶν οἱ ἀδελφεὸς ἦρχε, βοῆν ἀγαθὸς Μενέλαος,
 Ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσονται.
 Ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποιθώς,
 Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔετο θυμῷ
 Τίσασθαι Ἐλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
 Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτικὸν Αἶπυ,
 Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 Καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον—ἔνθα τε Μοῦσαι
 Ἄντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν αἰοιδῆς, 595
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·

Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 Αἰ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδῆν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
 Τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,
 Οἷ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 Καὶ Τεγέην εἶχον καὶ Μαντινέην ἔρατεινήν,
 Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
 Τῶν ἦρχ' Ἀγκαίιο πάϊς, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν·
 Αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας ἑὺσσέλμους περᾶν ἐπὶ οἴνοπα πόντον,
 Ἀτρείδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
 Ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατώσα,
 Πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἔέργει·
 Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην, 620
 Ὑῖες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Ὑῖος Ἀγασθένεος Ἀνυγηιάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 Νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 Τῶν αὖθ' ἠγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθεῖς·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,
 Οἷ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 Οἷ τε Ζάκυνθον ἔχον, ἠδ' οἷ Σάμον ἀμφενέμοντο.
 Οἷ τ' ἠπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο · 635
 Τῶν μὲν Ὀδυσσεὺς ἤρχε, Διὶ μῆτιν ἀτάλαντος ·
 Τῷ δ' ἄμα νῆες ἔποντο δυνώδεκα μιλτοπάριοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
 Οἷ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἠδὲ Πυλλήνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν— 640
 Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
 Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεμέν Αἰτωλοῖσιν ·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645
 Οἷ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 Ἄλλοι θ', οἷ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ ·
 Τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἠὺς τε μέγας τε,
 Ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων ·
 Οἷ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
 Ὅν τέκεν Ἀστυόχεια βίη Ἡρακλῆειη.
 Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 Αὐτίκα πατρὸς ἑοῖο φίλον μήτρῳα κατέκτα,
 Ἦδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγεῖρας,

Βῆ φεύγων ἐπὶ πόντον · ἀπέιλησαν γάρ οἱ ἄλλοι 665
 Υἱέες νίωνοί τε βίης Ἑρακληείης.

Αὐτὰρ ὄγ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων,
 Τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
 Ἐκ Διός, ὅσπε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεύς, Ἀγλαίης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα ·
 Ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας ·
 Τῶν αὖ Φεΐδιππός τε καὶ Ἄντιφος ἠγησάσθην,
 Θεσσαλοῦ νῆε δύω Ἑρακλείδαο ἀνακτος ·
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 Οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
 Οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα ·
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί ·
 Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἳγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο ·
 Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιοτο.
 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς
 Κούρης χῳόμενος Βρισηΐδος ἠῦκόμοιο,
 Τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης ·

Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 Υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος ·
 Τῆς ὄγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
 Ἄγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην ·

Τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 Ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 Νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
 Ἰφίκλον υἱὸς πολυμήλου Φυλακίδαο, 705
 Λυτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 Ὀπλότερος γενεῆ· ὃ δ' ἅμα πρότερος καὶ ἀρείων,
 Ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ
 Δεύουθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 Τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,
 Ἀλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τριηξίαν·
 Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὐ εἰδώς,
 Ἐπὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 Ἐμβέβασαν, τόξων εὐ εἰδότες ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 Ἐνθ' ὄγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 Τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
 Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

Ἴητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων ·
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 Οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα · 735
 Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός ·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν ·
 Τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
 Τὸν ῥ' ὑπὸ Πειριθῷ τέκετο κλυτὸς Ἴπποδάμεια
 Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν—
 Οὐκ οἶος, ἄμα τῷγε Λεοντεύς, ὄζος Ἄρηος, 745
 Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο ·
 Τοῖς δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας ·
 Τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, · 750
 Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο ·
 Ὅς ῥ' ἐς Πηνειὸν προίει καλλίρροον ὕδωρ ·
 Οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίη,
 Ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον ·
 Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοσ υἱός,
 Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 Ναίεσκον · τῶν μὲν Πρόθοος θεὸς ἠγεμόνευεν ·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 Τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 Αὐτῶν, ἠδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 Τὰς Εὐμηλος ἔλαννε, ποδώκεας, ὄρνιθας ὣς,

Ὀτρίχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἶσας · 765
 Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 Ἀμφῶ θηλείας, φόβον Ἄρηος φορεούσας.
 Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 Ὄφρ' Ἀχιλεὺς μήνιεν · ὃ γὰρ πολὺ φέρτατος ἦεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 Ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρείδῃ · λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 Δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 Τόξοισίν θ' · Ἴπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 Ἔστασαν · ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 Ἐν κλισίῃς · οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο · 780
 Γαῖα δ' ὑπεστενάχιζε, Διὶ ὡς τερπικεραύνῳ
 Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 Εἶν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς ·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 Ἐρχομένων · μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 Οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 Πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.
 Ἀγχοῦ δ' ἴσταμένη προσέφη πόδας ὠκέα Ἴρις · 790
 Εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
 Ὅς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθῶς,
 Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 Δέγμενος, ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί ·
 Τῷ μιν εἰσαμένη μετέφη πόδας ὠκέα Ἴρις · 795

Ὡ γέρον αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 Ὡς ποτ' ἐπ' εἰρήνης · πόλεμος δ' ἀλίαςτος ὄρωρεν.
 Ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,

Ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα ·
 Λίην γὰρ φύλλοισιν εὐοικότες ἢ ψαμάθοισιν 800
 Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι ·
 Πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων ·
 Τοῖσιν ἕκαστος ἀνὴρ σημαίνεται, οἷσί περ ἄρχει, 805
 Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ' · Ἐκτωρ δ' οὐτι θεᾶς ἔπος ἠγνοίησεν,
 Λίψα δ' ἔλυσ' ἀγορήν · ἐπὶ τεύχεα δ' ἐσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 Πεζοὶ θ' ἰππῆές τε · πολὺς δ' ὄρυμαγδὸς ὀρώρει. 810

Ἔστι δὲ τις προπάραιθε πόλιος αἰπεῖα κολώνη,
 Ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα ·
 Τὴν ἦτοι ἀνδρες Βατίειαν κικλήσκουσιν,
 Ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης ·
 Ἐνθα τότε Τρωῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ,
 Πριαμίδης · ἅμα τῶγε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχεΐησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς παῖς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820
 Ἴδης ἐν κνίπῳ τι θεὰ βροτῶ εὐνηθεῖσα ·
 Οὐκ οἶος, ἅμω τῶγε δύω Ἀντήνορος νῆε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 Ἀφνειοί, πίνοντες ὕδωρ μέλαν Δισῆποιο, 825
 Τρωῆς · τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ ·
 Τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
 Τίε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἦιδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 Στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
 Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτιο.

Οἷ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 Καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσθην·
 Τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσθηθεν φέρον ἵπποι
 Αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 Τῶν οἷ Λάρισσαν ἐριβῶλακα ναιετάασκον·
 Τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
 Ὡς δὴ Λήθιοι Πελασγοῦ Τενταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωσ, 845
 Ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 Ὡς Τροιζήνοιο Διοτρεφῆος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
 Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
 Ἐξ Ἐνετῶν, ὅθεν ἠμιόνων γένος ἀγροτεράων·
 Οἷ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοιο
 Ἀμφί τε Παρθένιου ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλον τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 Τηλόθεν ἐξ Ἀλύθης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 Ἄλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 Ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
 Τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθην,
 Υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 Οἷ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας. 865

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,
 Οἷ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ροᾶς, Μυκάλης τ' αἰπεινὰ κάρηνα ·
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 Ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' Ἴεν, ἠὔτε κούρη ·
 Νήπιος · οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον ·
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

H O M E R' S I L I A D.

B O O K I I I.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὣς·
'Ἡύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό·
Αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
'Ανδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
'Ἡέραι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
Οἷ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
'Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Ἐὐτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λῶαν ἴησιν·
'Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς
'Ἐρχομένων· μάλα δ' ὄκα διέπρησσον πεδίοιο.

Οἷ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
'Αντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι. 20

Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηίφιλος Μενέλαος
'Ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβῶντα,
'Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
Εὐρῶν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα

Πεινάων · μάλα γάρ τε κατεσθίει, εἴπερ ἄν αὐτὸν 25
Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί ·

Ἦς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
Ὀφθαλμοῖσιν ἰδὼν · φάτο γὰρ τίσεσθαι ἀλείτην ·
Λυτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
Ἐν προμάχοισι φανέντα, κατεπλήγη φίλου ἦτορ ·

Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
Ἦς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
Ἄψ τ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς · 35

Ἦς αὐτίς καθ' ὄμιλον ἔδου Τρώων ἀγερώχων
Δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν ·

Δύσπαρι, εἶδος ὄριστε, γυναιμανές, ἠπεροπευτά,
Αἶθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40

Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
Ἦ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

Ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
Φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
Εἶδος ἔπ' · ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

Ἦ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,

Μιχθεῖς ἀλλοδαποῖσι, γυναικ' εὐειδέ' ἀνήγες
Ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,

Πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
Δυσμενέεσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;

Οὐκ ἄν δὴ μείνειας Ἀρηϊφίλον Μενέλαον ;
Γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.

Οὐκ ἄν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,
Ἦ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

Ἄλλὰ μάλα Τρῶες δειδήμονες · ἦ τέ κεν ἦδη
Λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

Τὸν δ' αὐτε προσέειπεν Ἀλέξανδρος θεοειδῆς ·

Ἔκτορ· ἐπεὶ με κατ' αἴσαν ἐνεΐκεσας, οὐδ' ὑπὲρ αἴσαν·
 Αἰεὶ τοι κραδίη πέλεκυς ὧς ἐστὶν ἀτειρής, 60

Ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 Ὡς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν.

Μῆ μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65

Ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 Νῦν αὐτ' εἰ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70

Ὅππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἐλών εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἳ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 Ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα. 75

Ὡς ἔφαθ'· Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 Μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,
 Ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 Στεῦνται γάρ τι ἔπος ἐρέειν κορυθαιόλος Ἐκτωρ.

Ὡς ἔφαθ'· οἳ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο.
 Ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὸν δ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον 90
 Οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

Ὅππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 Κτήμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 Θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη
 Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 Εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 Ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 Τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.

Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῆ τε καὶ Ἥελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 Ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
 Καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστν δύω κήρυκας ἔπεμπεν
 Καρπαλίμως ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι.
 Αὐτὰρ δ' Ταλθύβιον προῖτει κρείων Ἀγαμέμνων
 Νῆας ἐπι γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν
 Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖῳ.— 120

Ἴρις δ' αὐθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

Τὴν δ' εὖρ' ἐν μεγάρῳ · ἧ δὲ μέγαν ἰστὸν ὕφαινεν, 125
 Δίπλακα πορφυρέην · πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμῶν.
 Ἄγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις ·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων ·
 Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα
 Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 Οἱ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπανται—

Ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 Μακρῆς ἐγχείησι μαχήσονται περὶ σεῖο ·
 Τῷ δὲ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ἦς εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ 140
 Ἄνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.
 Αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνῃσιν
 Ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα ·
 Οὐκ οἶη, ἅμα τῆγε καὶ ἀμφίπολοι δὴ ἔποντο,
 Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἶψα δ' ἔπειθ' ἴκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,
 Λάμπον τε Κλυτίον θ', Ἴκετάονά τ', ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν · 150
 Γῆραι δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ
 Ἐσθλοί, τεττίγεσσιν εἰκότες, οἵτε καθ' ἕλην
 Δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν ·
 Τοῖοι ἄρα Τρώων ἠγῆτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδονθ' Ἐλένην ἐπὶ πύργον ἰοῦσαν,
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον · 155

Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν ·

Αινῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

Ἄλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,

Μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.

160

᾽Ως ἄρ' ἔφαν· Πρίαμος δ' Ἐλένην ἐκαλέσσατο φωνῇ·

Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,

᾽Οφρα ἴδη πρότερόν τε πόσιν πηούς τε φίλους τε—

Οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,

Οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—

165

᾽Ως μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

᾽Οστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.

Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,

Καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,

Οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

170

Τὸν δ' Ἐλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·

Αἰδοῖός τε μοί ἐσσι, φίλε ἐκνρέ, δεινός τε·

᾽Ως ὄφελεν θάνατός μοι ἀδεῖν κακός, ὀππότε δεῦρο

Υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα

Παιδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.

175

Ἄλλὰ τάγ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.

Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς·

Οὐτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,

Ἄμφοτερον, βασιλεύς τ' ἀγαθός, κρατερός τ' ἀλχημητής·

Δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

180

᾽Ως φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε·

᾽Ω μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,

Ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

Ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,

Ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,

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Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,

Οἷ ῥά τότε ἐστρατόωντο παρ' ὄχθας Σαγαγάριοιο·

Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην

Ἦματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

Ἄλλ' οὐδ' οἷ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.

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Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
 Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 Εὐρύτερος δ' ὠμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 Λύτος δὲ, κτίλος ὤς, ἐπιπωλεῖται στίχας ἀνδρῶν.
 Ἄρνειῶ μιν ἔγωγε εἴσκω πηγεσιμάλλῳ,
 Ὅστ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 Ὅς τράφη ἐν δῆμῳ Ἰθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤδα·
 Ὡ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς 205
 Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
 Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φνὴν ἐδάην καὶ μῆδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὠμούς, 210
 Ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαινον,
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
 Οὐδ' ἀφαμαρτοεπῆς, εἰ καὶ γένει ὕστερος ἦεν. 215
 Ἄλλ' ὅτε δὴ πολύμητις ἀναίξιεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἰδεσκε, κατὰ χθονὸς ὄμματα πήξας,
 Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 Ἄλλ' ἀστεμφὲς ἔχεσκεν, ἀτδρεῖ φωτὶ εἰοικώς·
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὐτως· 220
 Ἄλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 Καὶ ἔπεα νιφάδεσσι εἰοικότα χειμερίησιν,
 Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 Οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραῖός · 225
 Τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἤυς τε μέγας τε,
 Ἐξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους ;

Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν ·
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν ·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς 230
 Ἔστηκ' · ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

Πολλάκι μιν ξείνισσεν Ἀρηίφιλος Μενέλαος
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 Νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοῦς,
 Οὓς κεν ἐὺ γνοίην, καὶ τ' οὖνομα μυθησαίμην · 235

Διοῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 Ἥ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς ;

Ἥ δεῦρῳ μὲν ἔποντο νέεσσι' ἐνὶ ποντοπόροισιν, 240
 Νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Αἴσχεα δειδιότες καὶ ὄνειδεα πόλλ', ἃ μοὶ ἐστίν ;

Ὡς φάτο · τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
 Ἐν Λακεδαίμονι αὐθι, φίλῃ ἐν πατρίδι γαίῃ. —

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 Ἄρνε δῦω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 Ἀσκῶ ἐν αἰγείῳ · φέρε δὲ κρητῆρα φαεινὸν
 Κήρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα ·

Ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν ·

Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων
 Ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε ·
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 Μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί ·

Τῷ δέ κε νικήσαντι γυνῆ καὶ κτήμαθ' ἔποιτο · 255
 Οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 Ναίοιμεν Τροίην ἐριβόλακα · τοὶ δὲ νέονται
 Ἄργος ἐς ἵπποβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Ὡς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις
 Ἴππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·
 Πᾶρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας Ἴππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 Ὀρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν· 270
 Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἡ οἱ πᾶρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 Ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεΐμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο χεῖρας ἀνασχῶν· 275

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 Ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινης 290
 Ἀὔθι μένων, εἴως κε τέλος πολέμοιο κιχεῖω.

Ἡ, καὶ ἀπὸ στομάχου ἀρνῶν τάμε νηλεῖ χυλῶ,

Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 Ἔκχεον, ἠδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 Ὡδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημῖνειαν,
 Ὡδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὄδε οἶνος, 300
 Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφαν· οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 Ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 Ἄψ, ἐπεὶ οὐπὼς τλήσομ' ἐν ὀφθαλμοῖσιν ὀραῖσθαι
 Μαρνάμενον φίλον υἱὸν Ἀρηίφιλῶ Μενελάῳ·
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς· 310
 Ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 Τῷ μὲν ἄρ' ἄψορῶροι προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 Κλήρους ἐν κυνέῃ χαλκῆρεϊ βάλλον ἐλόντες,
 Ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 Ὡδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε, 320
 Ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀϊδος εἰσω,
 Ἦμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαῖολος Ἐκτωρ

Ἄψ ὀρόων · Πάριος δὲ θοῶς ἐκ κλῆρος ὕρουσεν. 325

Οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἤχι ἐκάστω

Ἴπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο.

Λύτ' ἄρ' ἄμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ

Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.

Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν, 330

Καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας ·

Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν

Οἴο κασιγνήτοιο Λυκάονος · ἤρμοσε δ' αὐτῷ.

Ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,

Χάλκεον · αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε · 335

Κρατὶ δ' ἐπ' ἰφθίμῳ κινέην εὐτυκτον ἔθηκεν,

Ἴππουριν · δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

Εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

Ἵς δ' αὐτῶς Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

Ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

Δεινὸν δερκόμενοι · θάμβος δ' ἔχεν εἰσορόωντας

Τρωάς θ' ἵπποδάμοις καὶ εὐκνήμιδας Ἀχαιοῦς.

Καί ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ,

Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,

Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἶσιν,

Οὐδ' ἔρρηξεν χαλκόν · ἀνεγνάμφθη δὲ οἱ αἰχμῇ

Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὠρνετο χαλκῷ

Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί · 350

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,

Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον ·

Ἵφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων

Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος, 355

Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσιν.

Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,

Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο ·

Ἄντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 Ἔγχος· δ' δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 360
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 Τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος· 365

Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 Νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος· ἐκ δέ μοι ἔγχος
 Ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 Ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370

Ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 Ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

Καὶ νύ κεν εἴρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,
 Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Ἦ οἱ ῥῆξεν ἱμάντα βοῶν Ἴφι κταμένοιο· 375

Κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοὺς

Ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

Ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 Καδ' δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ, κηῶντι.

Αὐτῇ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
 Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν.

Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385

Γρητὶ δέ μιν εἰκνῖα παλαιγενεῖ προσέειπεν,
 Εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταῶσῃ

Ἦσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 Τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390

Κεῖνος ὄγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 Κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

Ἄνδρὶ μαχεσσάμενον τόγγ' ἔλθειν, ἀλλὰ χορόνδε
Ἔρχεσθ', ἧὲ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395

Καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν,
Στήθεά θ' ἡμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίειαι ἠπεροπεύειν;
Ἥ πῆ με προτέρω πολίων εὐναιομενάων 400

Ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
Οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405

Ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
Ἄλλ' αἰεὶ περὶ κεῖνον οἴζυε, καὶ ἐφύλασσε,
Εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410

Κείνου πορσννέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῶ.

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·
Μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθειῶ,
Τῶς δέ σ' ἀπεχθήρω, ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
Μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.

Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαιινῶ
Σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
Ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
Ἥ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτῃ.
Ἄντ' Ἀλεξάνδροιο θεὰ κατέθηκε φέρονσα· 425

Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
Ὅσοε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Ἦλυθες ἐκ πολέμου · ὡς ὄφελες αὐτόθ' ὀλέσθαι
 Ἄνδρι δαμεις κρατερῶ, ὅς ἐμὸς πρότερος πόσις ἦεν.
 Ἦ μὲν δὴ πρὶν γ' εὐχέ' Ἀρηϊφίλου Μενελάου 430
 Σῆ τε βίη καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι ·
 Ἄλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἄλλά σ' ἔγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάω
 Ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν ·
 Μῆ με, γύναι, χαλεποῖσιν ὀνειδέσει θυμὸν ἔνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ ·
 Κεῖνον δ' αὐτίς ἐγώ · παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἄλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε.
 Οὐ γὰρ πώποτέ μ' ὠδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν ·
 Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 Ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 Νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῆ, 445
 Ὡς σεο νῦν ἔραμαι, καί με γλυκὺς ἕμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών · ἅμα δ' εἶπετ' ἄκοιτις ·
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν.

Ἀτρείδης δ' ἄν' ὄμιλον ἐφοῖτα, θηρὶ ἐοικώς,
 Εἶ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἄλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
 Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἶ τις ἴδοιτο ·
 Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μέτεειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων · 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι ·
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου ·
 Ὑμεῖς δ' Ἀργεῖῃν Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' ἔοικεν,
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρείδης · ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

HOMER'S ILIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

ΒΙΒΛΙΑ Σ Ι.

ΜΗΝΙΝ αΨειδε, θεα, πηλεΨιαδαΨ ΑχιλεΨος
Ολομενην, Ψη μυΨρι' ΑχαιΨοις αλγε' εθηκεν,
Πολλας δ' ιϕθιμοΨς πουΨχας αΨιδι προιαπτσεν
ΨηροΨων, αΨτοΨς δε Ψελωρι' ετευχε κυνεσιν,
ΟιΨωνοισι τε παντσι· Διοσ δ' ετελεΨετο βουλη· 5
Εκς φοΨο δη τα πρωτα διαστητην ερισαντε
ΑτρεΨιδης τε, Ψανακς ανδρων, και διΨος ΑχιλλεΨς.

Τις τ' αρ σφοΨε θεων εριδι γσυνεΨηκε μαχεσθαι ;
Αητοος και Διοσ Ψυιοσ· φο γαρ βασιλεΨι χολωθενσ
Νουσου ανα στρατον ωρσε κακην· ολεκοντο δε λαΨοι· 10
φοουεκα τον ΧρυσεΨ ητιΨμησ' αρητηρα
ΑτρεΨιδης· φο γαρ ηλθε θεοΨας επι ναΨας ΑχαιΨων,
λυΨσομενοσ τε θυγατρα, φερων τ' απερεισι' αποινα,
Ψτεφμαθ' εχων εν χερσιν ΨεκηβολοΨ Απολλωνοσ,
Χρυσεωι ανα σκηπτρωι· και ελισσετο παντασ ΑχαιΨοΨς, 15
ΑτρεΨιδα δε μαλιστα, δυω κοσμητορε λαΨων·

ΑτρεΨιδαι τε, και αλλοι Ψευκνημιδεσ ΑχαιΨοι,
Ψυμιν μεν θεοι δοιεν, Ολυμπια δωμαθ' εχοντεσ,
Εκπερθσαι ΠριαμοΨο πολιν, και φοικαδ' Ψικεσθαι·
Παιδα δε μοι λυΨσαι τε φιλην, τα δ' αποινα δεχεσθαι, 20
Ψαδομενοι Διοσ Ψυιον Ψεκηβολον Απολλωνα.

Ενθ' αλλοι μεν παντεσ επευφημησαν ΑχαιΨοι,
Αιδεεσθαι θ' ιερεΨα, και αγλαΨα δεχθαι αποινα·

Ἀλλ' οὐκ Ἀτρεΐδιη Ἀγαμέμνονι φανδανε θυγμῶι,
 Ἀλλὰ κακῶς ἀφίφει, κρατερον δ' ἐπι μύφθον ἐτέλλεν · 25

Μη σε, γερων, κοίλησιν ἐγὼ παρα νᾶφσι κίχαιω,
 Ἡ νῦν δῆθυφνοντ' ἠ Ἔυστερον ἀφτις ἰοντα,
 Μη νυ τοι οὐ χραφσμη σκηπτρον, καὶ στεφμα θεοφο.
 Τὴν δ' ἐγὼ οὐ λυφσω · πρὶν μιν καὶ γήρας ἐπειτιν,
 φημετερω ἐν Φοικῶι, ἐν Ἀργεῖ, τῆλοθι πατρης, 30
 φιστον ἐποίχομενην, καὶ ἐμον λέχος ἀντιαοντσαν ·
 Ἀλλ' ἴθι, μὴ μ' ἐρεθίδσε, σαωτερος φως κε νεηαι.

φως ἐφατ' · ἐδδεδίδσεν δ' φο γερων, καὶ ἐπειθετο μύφθῶι.
 Βῆ δ' ἀκεων παρα θίνα πολυφλοισβοφο θαλασσης,
 Πολλὰ δ' ἐπειτ' ἀπανευθε κίων ἠραθ' ὁ γεραφος 35
 Ἀπολλῶνι φανακτι, τὸν ἠγκομος τεκε Λητῶ ·

Κλυθὶ μεφ', ἀργυροτοκός, φος Χρῦσην ἀμφιβεβηκας
 Κίλλαν τε δσαθεην, Τενεδοφο τε φίφι φανασσεις,
 Σμινθεφ' · εἰ ποτε τοι χαριεντ' ἐπὶ νᾶφον ἐρεφσα,
 Ἡ' εἰ δὴ ποτε τοι κατα πύφονα μῆρι' ἐκῆα 40
 Ταυρων, ἠδ' αἰγων, τοδε μοι κραφῆνον ἐελδῶρ ·
 Τύφσειαν Δαναοὶ ἐμα δακρυφα σοισι βελεσσιν.

φως ἐφατ' εὐχομενος · τοφο δ' ἐκλυφε φοῖβος Ἀπολλων ·
 Βῆ τε κατ' Ὀλυμποφο κάρηνων χῶομενος κεαρ,
 Τοκός ὦμοισι φεχων, ἀμφῆρεφεα τε φαρετρην · 45
 Ἐκλανγσαν δ' ἀρ' οἰστοὶ ἐπ' ὦμων χῶομενοφο. 46
 φεδσετ' ἐπειτ' ἀπανευθε νᾶφων, μετὰ δ' φύφον ἐφῆκεν · 48
 Δδεινη δε κλανγη γενετ' ἀργυροφο βιοφο.

Ουρεφας μὲν πρῶτον ἐπῶιχετο, καὶ κύνας ἀργοφς · 50
 Ἀφταρ ἐπειτ' ἀφτοισι βελος φεχεπευκες ἐφύφενς,
 Βαλλ' · αἰφει δε πυρᾶι νεκνων καφοντο θαμειαι.

φεννφῆμαρ μὲν ἀνα στρατον ὠιχετο κῆλα θεοφο ·
 Τῆι δεκατῆι δ' ἀγορηδ' ἐκαλεσσατο λαφον Ἀχιλλεφς ·
 Τῶι γαρ ἐπὶ φρεσ' ἐθηκε θεα λεφκῶλενος φῆρη · 55
 Κῆδετο γαρ Δαναων, φοτι ρα θνησκοντας φορατο.
 φοὶ δ' ἐπει ὦν ἠγερθεν, φομηγερεις τ' ἐγενοντο,
 Τοισι δ' ἀνφισταμενος μετεφη ποδας ὦκῦς Ἀχιλλεφς ·
 Ἀτρεΐδιη, νῦν ἀμμε παλινπλανχθεντας οἰφῶ

Απς απονοστήσειεν, ει κεν θανατον γε φνυγοιμεν • 60

Ει δη φομοο πολεμος τε δαμαι και λοιμος Αχαιφος.

Αλλ' αγε δη τινα μαντιν ερειομεν, η' Φιερεφα,

Η και ονειροπολον, και γαρ τ' οναρ εκ Διος εστιν •

Φος Φειποι, Φο τι τοσον εχωσατο Φοιβος Απολλων •

Ει τ' αρ' Φογ' ευχωλης επιμεμφεται, ειθ' εκατονβης • 65

Αι κεν πως Φαρνων κνισης αιγων τε τελειων

Βουλητ' αντιασανς Φημιν απο λοιγον αμυφναι.

Ητοι Φογ' Φως Φειπων, κατ' αρ' Φεδσετο • τοισι δ' ανεσθη

Καλχανς Θεστοριδης οιφωνοπολων Φοχ' αριστος,

Φος Φοιδεε τα τ' εοντα, τα τ' εσσομενα, προ τ' εοντα, 70

Και ναΦεσ' Φηγησατ' Αχαιφων Φιλφιον εισω,

Φην δια μαντοσυνην, την Φοι πορε Φοιβος Απολλων •

Φο σφιν Φευφρονεων αγορεΦσατο, και μετεΦειπεν •

Ω Αχιλεφ, κελευι με, Δι φιλε, μυφθησασθαι

Μηνιν Απολλωνος, ΦεκατηβελεταΦο Φανακτος. 75

Τοιγαρ εγω Φερεω • συ δε συνθεο, και μοι ομοσσον,

Η μεν μοι προφρων Φεπεσιν και χερσιν αρηγησειεν.

Η γαρ οιφομαι ανδρα χολωσεμεν, Φος μεγα παντων

Αργειφων κρατει, και Φοι πειθονται ΑχαιΦοι. 79

Τον δ' απαμειβομενος προσεφη ποδας ωκνς Αχιλλεφς •

Θαρσησανς μαλα, Φειπε θεοπροπιον, Φοτι Φοιδσθα. 85

Ου μα γαρ Απολλωνα, Δι φιλον, Φωιτε συ, Καλχαν,

Ευχομενος Δαναοισι θεοπροπιας αναφαινεις,

Ουτις, εμεο δσαΦοο και επι χθονι δερκομενοΦο,

Σοι κοιληις παρα ναΦσι βαρνιας χειρας εποισει,

Γουνπαντων Δαναων • ουδ' ην Αγαμεμνονα Φειπηις, 90

Φος νυν πολλον αριστος ενι στρατω ευχεται εεναι.

Και τοτε δη θαρσησε, και ηνφδαε μαντις αμυφμων •

Ουτ' αρ' Φογ' ευχωλης επιμεμφεται, ουθ' εκατονβης •

Αλλ' Φενεκ' αρητηρος, Φον ητιφμησ' Αγαμεμνων,

Ουδ' απελυΦσε θυγατρα, και ουκ απεδεχσατ' αποινα. 95

Τοουεκ' αρ' αλγε' εδωκεν Φεκηβολος, ηδ' ετι δωσει •

Ουδ' Φογε πριν λοιμοΦο βαρνιας χειρας αφεχσει,

Πριν γ' απο πατρι φιλωι δομεναι Φελικωπιδα κοφρην

- Απριατην, ααποινον, αγεεν θ' ιερην Γεκατονβην
 Ες Χρυσην · τοτε κεν μιν Φιλασσαμενοι πεπιθοιμεν. 100
 Ητοι Φογ' Φως Φειπων κατ' αρ' Φεδσετο · τοισι δ' ανεστη
 Γηρωσ ΑτρεΦιδης ευρυκρεΦων Αγαμεμνων
 Αχνημενος · μενεος δε μεγα φρενες αμφιμελαιναι
 Πιμπλαντ', οσσε δε Φοι πυρι λαμπεταοντι Φεικτην ·
 Καλχαντα πρωτιστα κακ' οσσομενος προσεΦειπεν · 105
 Μαντι κακων, ου πωι ποτε μοι το κρηγνον Φειπας ·
 ΑιΦει τοι τα κακ' εστι φιλα φρεσι μαντεΦεσθαι ·
 Εσθλον δ' ουδε τι πωι Φειπας Φεπος, ουδ' ετελεσσας ·
 Και νυν εν Δαναοισι θεοπροπεων αγορεΦεις,
 Φως δη τοοδ' Φενεκα σφιν Φεκηβολος αλγεα τευχει, 110
 Φοονεκ' εγω κοΦρης ΧρυσεΦιδος αγλαΦ' αποινα
 Ουκ εθελον δεχσασθαι · επει πολυ βουλομαι αΦτην. 112
 Αλλα και Φως εθελω δομεναι παλιν, ει τουγ' αμεινον · 116
 Βουλομ' εγω λαΦου σαον εσμεναι, η' απολεσθαι.
 ΑΦταρ εμοι γερας αΦτιχ' ετοιμασαθ', οφρα μη οιος
 ΑργειΦων αγεραστος εω · επει ουδε ΦεΦοικεν.
 ΛεΦσσετε γαρ τογε παντες, Φο μοι γερας ερχεται αλλη. 120
 Τον δ' ημειβετ' επειτα ποδαρκης διΦος ΑχιλλεΦς ·
 ΑτρεΦιδη κυΦδιστε, φιλοκτεανωτατε παντων,
 Πως γαρ τοι δωσοντι γερας μεγαθυΦμοι ΑχαιΦοι ;
 Ουδ' ετι πω Φιδμεν γσυνηΐΦα κειμενα πολλα ·
 Αλλα τα μεν πολιων εκσεπραθομεν, τα δεδασται, 125
 ΛαΦοΦς δ' ουκι ΦεΦοικε παλινλογα ταΦτ' επαγειρεεν.
 Αλλα συ μεν νυν τηνδε θεωι προΦεις · αΦταρ ΑχαιΦοι
 Τριπληη τετραπληη τ' αποτιΦσομεν, αι κε ποθι ΔσεΦς
 Δωητι ΤροΦιην Φευτειχεον εκσαλαπακσαι.
 Τον δ' απαμειβομενος προσεφη κρεΦων Αγαμεμνων · 130
 Μηδ' ΦοΦτως, αγαθος περ εων, θεοΦεικελ' ΑχιλλεΦ,
 Κλεπτε νοωι · επει ου παρελευθσαι, ουδε με πειθσεις.
 Η' εθελεις, Φοφρ' αΦτος Φεχῆς γερας, αΦταρ εμ' αΦτως
 Φησθαι δεΦομενον ; κελεαι δε με τηνδ' αποδωναι ;
 Αλλ' ει μεν δωσοντι γερας μεγαθυΦμοι ΑχαιΦοι, 135
 Αρσαντες κατα θυΦμον, Φοπως ανταγσιον εσται ·

Εἰ δε κε μη δῶωντιν, ἐγὼ δε κεν αἴτος Φελῶμαι
 Ἡ τεῖον, ἦ αἰφαντος, ἰων γερας, ἦ Φοδύσεφος. 138
 Ἀλλ' ἦτοι μὲν ταῖτα μεταφρασομεσθα καὶ αἴτις. 139
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 Ἐς δ' ἐρετας ἐπιτήδες ἀγηρομεν, ἐς δ' ἑκατονθην
 Ἰησομεν, ἀν δ' αἴτην Χρῦσεφίδα καλλιπαρην
 Βησομεν · Φενς δε τις ἀρχος ἀνηρ βουληφορος ἐστῶ,
 Ἡ' αἰφανς, ἦ Ἰδομενεῖς, ἦ διῖος Φοδύσσεῖς · 145
 Ἡε συ, Πηλεφιδῆ, παντων ἐκπαγλοτατ' ἀνδρων,
 Φοφρ' Ἰημιν ἑκαφεργον Φιλασσεαι Φιερα ρεκσανς.
 Τον δ' ἀρ' ἑυποδρα Φιδῶν προσεφη ποδας ὠκῆς Ἀχιλλεῖς ·
 Ὡ μοι, αἰδειην ἐπιῖεσμενε, κερδαλεοφρον,
 Πῶς τις τοι προφρων ἑπεσιν πειθηται Ἀχαιῶν, 150
 Ἡ' Φοδον ἐλθεμεναι, ἦ ἀνδρεσι Φιφι μαχεσθαι ;
 Οὐ γὰρ ἐγὼ Ἰροῦν Φενεκ' ἠλυθον αἰχηταῶν
 Δευρο μαχησομενος · ἐπεὶ οὐτι μοι αἰτιοὶ ἐντιν.
 Οὐ γὰρ πῶι ποτ' ἐμας βοῖας ἠλασαν, οὐδε μὲν Φιπποῖς,
 Οὐδε ποτ' ἐν Φθιῖφι ἐριβῶλακι, βῶτιανειρη, 155
 Καρπον ἐδηλησαντ' · ἐπεὶ μαλα πολλὰ μετακῶν
 Ὀρεα τε σκιοεντα, θαλασσα τε Φηχηεντσα ·
 Ἀλλὰ σοι, ὦ μεγ' αἰδεις, Φαμ' ἑεσομεθ', Φοφρα συ χαιρης,
 Τιῖμην ἀρῦνμενοι Μενελαῶι, σοι τε, κῦνωπα,
 Πρὸς Ἰροῦν · των οὐτι μετατρεπέ', οὐδ' ἀλεγιδσεις · 160
 Καὶ δὴ μοι γερας αἴτος ἀφαιρησεσθαι ἀπειλεις,
 Φῶι ἐπὶ πολλ' ἐμογησα, δῶσαν δε μοι Φνιες Ἀχαιῶν.
 Οὐ μὲν σοι ποτε Φεισῖον Φεχῶ γερας, Φοποτ' Ἀχαιῶι
 Ἰροῦν ἐκπερθῶνθ' ἐνναιομενον πτολιεθρον.
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 Χειρες ἐμαὶ διῖεποντ' · ἀταρ ἦν ποτε δασμος Φικηται,
 Σοι το γερας πολὺ μειδσον, ἐγὼ δ' ὀλιγον τε φίλον τε
 Ἐρχομ' ἑχῶν ἐπὶ νάφας, ἐπὴν κε καμῶ πολεμίδῶν.
 Νῦν δ' ἐμὶ Φθιῖφηνδ' · ἐπεὶ πολὺ φερτερον ἐστιν
 Φοικαδ' ἰμεν γῶν νάφσι κορωνισιν · οὐδε σ' οἰῶ. 170
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 Τον δ' ἠμειβετ' ἐπειτα Φανακς ἀνδρων Ἀγαμεμνων ·

Φευγε μαλ', ει τοι θυψμος επεσσνται · ουδε σ' εγωγε
 Δισσομαι Φεινεκ' εμεφο μενεεν · παρ' εμοιγε και αλλοι,
 Φοι κε με τιψμησοντι μαλιστα δε μητιετα Δοσεψ. 175
 Εχθιστος δε μοι εσσι διοτρεφεων βασιλεψων. 176
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 Ουδ' οθομαι κοτεοντος · απειλησω δε τοι Φωιδε ·
 Φως εμ' αφαιρεεται Χρυσεψιδα φοιβος Απολλων,
 Την μεν εγω γσνν ναψι τ' εμη και εμοισ' Φεταροισιν
 Πεμπσω · εγω δε κ' αγω Βρισεψιδα καλλιπαρηιον,
 Αψτος ιων κλισιηνδε, τεψον γερας · Φοφρ' Φευ Φειδης, 185
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 Φεισψον εμοι φασθαι, και Φομοιωθημεναι αντην.

Φως φατο · Πηλεψιψωνι δ' αχος γενετ' · εν δε Φοι ητορ
 Στηθεσσιν λασιοισι διανδιχα μερμηρικσεν,
 Η' Φογε φασγανον Φοκσν Φερνσσαμενος παρα μηροο, 190
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 Ηε χολον παψσειεν, ερητυψσειε τε θυψμον.

Φεψος Φο ταψθ' ορμαινε κατα φρενα και κατα θυψμον,
 Φελκετο δ' εκ κολεοφο μεγα χσιφος · ηλθε δ' Αθηνη
 Ουρανοθεν · προ γαρ Φηκε θεα λεψκωλενος Φηρη, 195
 Αμφω Φομωσ θυψμωι φιλεοντσα τε, κηδομενη τε ·
 Στη δ' οπιθεν, χσανθης δε κομης Φελε Πηλεψιψωνα,
 Οιω φαινομενη, των δ' αλλων ουτις Φορατο.
 Θαμβησεν δ' Αχιλεψς, μετα δ' ετραπετ' · αψτικα δ' εγνω
 Παλλαδ' Αθηναιην · δδεινω δε Φοι οσσ' εφαψενθην · 200
 Και μιν φωνησανς Φεπεα πτεροεντα προσηψδα ·

Τιπτ' αψτ', αιγιφοχοφο Διοσ τεκος, ηληλουθας ;
 Η', Φινα Φυβριν ψιδης Αγαμεμνονος Ατρεψιδαφο ;
 Αλλ' εκ τοι Φερεω, το δε και τελεεσθαι οιψω,
 Φης Φυπεροπλιψησι ταχ' αν ποτε θυψμον ολεσση. 205

Τον δ' αψτε προσεψειπε θεα γλαψκωπις Αθηνη ·
 Ηλθον εγω παψσοντσα τεψον μενος, αι κε πιθθαι,
 Ουρανοθεν · προ δε μ' Φηκε θεα λεψκωλενος Φηρη,

- Ἀμφὼ Φομῶς θυφμῶι φιλεοντσα τε, κηδομενη τε.
 Ἀλλ' ἀγε, ληγ' ἐριδος μηδε χσιφος Φελκεο χειρι · 210
 Ἀλλ' ἦτοι Φεπεσιν μεν ονειδισον, Φως εσεται περ.
 Φωδε γαρ εκσΦερεω, το δε και τετελεσμενον εσται ·
 Και ποτε τοι τρις τοσα παρεσσεται αγλαφα δῶρα,
 Φυβριος Φεινεκα τησδε · συ δ' Φισχεο, πειθεο δ' Φημιν.
 Την δ' απαμειβομενος προσεφη ποδας ωκυς ἈχιλλεΦς ·
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 Φος κε θεοισ' επιπειθηκαι, μαλα τ' εκλυΦον αΦτοο.
 Η, και επ' αργυρεηι κωπηι σχεθε χειρα βαρνιαν ·
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 ΠηλεΦιδης δ' εκσαΦτις αταρτηροισι Φεπεσσιν
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 Τετληκας θυφμῶι · το δε τοι κηρ Φειδεται εεναι.
 Η πολα λαΦιον εστι, κατα στρατου ευρυν ἈχαιΦων
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 Ἀλλ' εκ τοι Φερεω, και επι μεγαν Φορκον ομοομαι,
 Ναι μα τοδε σκηπτρον, το μεν ου ποτε φυλλα και οδοΦς
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 Φυλλα τε και φλοΦον · νυν αΦτε μιν Φυιες ἈχαιΦων
 Εν παλαμηις φορεοντι δικασπολοι, Φοι τε θεμιστας
 Προς Διος ηρυΦαται · Φο δε τοι μεγας εσσεται Φορκος ·
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 Γσννπαντας · τοις δ' ουτι δυνησαι, αχνυμενος περ,
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 Εηδυΐεπης ανοροΐσε, λιγυς πυλιων αγορεΐτης,
 Τοο και απο γλωσσης μελιτος γλυκιων ρεΐεν αυΐδη.
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 Πεφθιαθ' οι Φοι προσθεν Φαμ' ετραφεν ηδ' εγενοντο
 Εν Πυλω αγαθεηι, μετα δε τριτατοισ' εΐφανασσειν •
 Φο σφιν Φευφρονεων αγορεΐσατο, και μετεΐειπεν •
 Ω ποποι! η μεγα πενθος Αχαιΐδα γαιαν Φικανει.
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 Αλλοι τε Τροΐες μεγα κεν κεχαροιατο θυΐμωι,
 Ει σφοΐιν ταδε παντα πυθοιατο μαρναμενοιιν,
 Φοι περι μεν βουλην Δαναων, περι δ' εστε μαχεσθαι.
 Αλλα πιθεσθ' • αμφω δε νεΐωτερω εστον εμεΐο •
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 Ανδρεσι Φομιλΐησα, και ου ποτε μ' Φοιγ' αθεριδσον.
 Ου γαρ πω τοιοΐς ΐιδον ανερας, ουδε ΐιδωμαι,
 Φοιον Πειριθοΐον τε, Δρυΐαντα τε ποιμενα λαΐων,
 Καινεΐα τ', Εκσαδιον τε, και αντιθεον Πολυΐημον, 264
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 Και μαχομην κατ' εμ' αΐτου εγω • κεινοισι δ' αν ουτις
 Των, Φοι νυν βροτοι εντιν επιχθονιοι, μαχεοιτο •
 Και μεν μεο βουλεων γσυνΐιΐεν, πειθοντο τε μυΐθωι.
 Αλλα πιθεσθε και υμμες, επει πιθεσθαι αμεινον •
 Μητε συ τονδ', αγαθος περ εων, αποΐαιρεο κοΐρην, 275
 Αλλ' εΐα', Φως Φοι πρωτ' εδοσαν γερας Φυιες Αχαιΐων •
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 Αντιβιην • επει ου ποθ' ομοιης μεμορε τιΐμης
 Σκηπτοΐοχος βασιλεΐς, Φωιτε Δσεΐς κυΐδος εδωκεν.
 Ει δε συ καρτερος εσσι, θεα δε σ' εγηνατο μητηρ, 280
 Αλλ' Φογε φερτερος εστιν, επει πλεονεσι Φανασσει.
 Ατρεΐδη, συ δε παΐε τεΐον μενος • αΐταρ εγωγε
 Λισσομ' Αχιλλεΐ μεθεμεν χολον, Φος μεγα παντοιν
 Φερκος Αχαιΐοισιν πελεται πολεμοΐο κακοΐο.

Τον δ' απαμειβομενος προσεφη κρεφων Αγαμεμνων · 285

Ναι δη ταϋτα γε παντα, γερον, κατα μοιραν εφειπες.

Αλλ' εοδ' ανηρ εθελει περι παντων εσμεναι αλλων,

Παντων μεν κρατεεεν εθελει, παντισιν δε φανασσειεν,

Παντσι δε σημαινεεν · εα τιν' ου πειθσεσθαι οιϋω.

Ει δε μιν αιχητην εθεσαν θεοι αιϋεν εουτες, 290

Τοονεκα ϋοι προθεοντιν ονειδεα μυϋθησασθαι ;

Τον δ' αρ' εϋποβληθην ημειβετο διϋος Αχιλλεϋς ·

Η γαρ κε δειλος τε και ουτιδανος καλειομην,

Ει σοι παν φεργον εϋποϋεικομαι, ϋοτι κε ϋειπηϋς · 294

Αλλο δε τοι φερεω, συ δ' ενι φρεσι βαλλεο σηισιν · 297

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Των δ' αλλων, εα μοι εστι θεοϋη παρα ναϋι μελαινη, 300

Των ουκ αν τι φεροις ανϋελων, αϋεκοντος εμεϋο.

Ει δ', αγε μην, πειρησαι, ϋινα γνωωντι και ϋοιδε ·

Αιπσα τοι ϋαιμα κελαινον εροϋησει περι δοϋρι.

ϋως τωγ' αντιβιοισι μαχεσσαμενω ϋεπεεσιν

Ανστητην · λυϋσαν δ' αγορην παρα ναϋσιν Αχαιϋων. 305

Πηλεϋιδης μεν επι κλισιας και ναϋας ϋεισϋας

Ηιε, συν τε Μενοιτιαδη και ϋεϋοις ϋεταροισιν ·

Ατρεϋιδης δ' ara ναϋα θεοϋην ϋαλαδε προϋερυσσεν,

Ες δ' ερετας εκρινε ϋεικοσιν, ες δ' ϋεκατονθην

Βησε θεωι · ανα δε Χρυσεϋιδα καλλιπαρηιον 310

ϋεσσειεν αγων · εν δ' αρχος εβη πολυμητις ϋοδυσσεις.

ϋοι μεν επειτ' αναβαντες επεπλεϋον εϋγρα κελευθα.

Λαϋοϋς δ' Ατρεϋιδης απολοϋμαινεσθαι ανωγεν.

ϋοι δ' απελοϋμαινοντο, και εις ϋαλα λοϋματ' εβαλλον ·

Ερδον δ' Απολλωνι τεληεντσας ϋεκατονβας 315

Ταυρων ηδ' αιγων, παρα θιν' ϋαλος ατρυγετοϋο ·

Κνιση δ' ουρανον ϋικε ϋελισσομενη περι καπνωι.

ϋως ϋοι μεν τα πενοντο κατα στρατον · ουδ' Αγαμεμνων

Αηγ' εριδος, την πρωτον επηπειλησ' Αχιλεϋι.

Αλλ' ϋογε Ταλθυβιον τε και Ευρυβατην προσεϋειπεν, 320

Τω ϋοι εσαν κηρυκε και οτρηρω θεραποντε ·

Ερχεσθον κλισιην Πηλεϋιαδαϋ' Αχιλεϋος,

Χειρος φελοντ' αγεμεν Βρισεφίδα καλλιπαρηιον·
 Ει δε κε μη δωτην, εγω δε κεν αφτος φελωμαι,
 Ελθων γουν πλεουεσι· το φοι και ριγιον εσται. 325

Φως φειπων προφιφее, κρατερον δ' επι μυφθον ετελλεν.
 Τω δ' αφεκοντ' εβατην παρα θιν' φαλος ατρυγετοφο,
 Μυρμιδονων δ' επι τε κλισιας και ναφας φικεσθην.
 Τον δ' φευρον παρα τε κλισιη και ναφι μελαινη
 φημενον· ουδ' αρα τωγε φιδων γηθησεν Αχιλλεφς. 330

Τω μεν ταρβησαντε, και αιδομενω βασιλεφα,
 Στητην, ουδε τι μιν προσεφωνεον, ουδ' ερεοντο.
 Αφταρ φογ' εγνω φεφησιεν ενι φρεσ' εφωνησεν τε·

Χαιρετε, κηρυκες, Διος ανγελοι, ηδε και ανδρων·
 Ασσον ιτ'· ουτι μοι υμμες επαιτιοι, αλλ' Αγαμεμνων, 335
 φος σφοφι προφιφее Βρισεφιδος φεινεκα κοφρης.

Αλλ' αγε, διφογενες Πατροκλεες, εκσαγε κοφρην,
 Και σφοφιν δος αγεεν· τω δ' αφτω μαρτυροι εστων,
 Προς τε θεων μακαρων, προς τε θνητων ανθρωπων,
 Και προς του βασιλεφος απηνεος· ει ποτε δ' αφτε, 340

Χρεφω εμεφο γενηται αφεικεια λοιγον αμυφναι
 Τοις αλλοισ'·—η γαρ φογ' ολοφησι φρεσι θυφει,
 Ουδε τι φοιδε νοησαι φαμα προσσωι και οπισσωι,
 φοπως φοι παρα ναφσι σοαι μαχεοιατ' Αχαιφοι.

Φως φατο· Πατροκλος δε φιλωι επεπειθεθ' εταιρωι, 345
 Εκ δ' αγαγε κλισιης Βρισεφίδα καλλιπαρηιον,

Δωκε δ' αγεεν· τω δ' αφτις ιτην παρα ναφας Αχαιφων·
 φη δ' αφεκοντσ' φαμα τοισι γυνη κιεν. Αφταρ Αχιλλεφς
 Δακρυφσανς φεταρων, φαφαρ φεδσετο, νοφσι λιφασθενς,
 Θιν' εφ' αλος πολιης, φοραων επι φοινοπα ποντον. 350

Πολλα δε μητρι φιληη ηρησατο, χειρας ορεγυνυς·

Μητερ, επει μ' ετεκες γε μινυθαδιον περ εοντα,
 Τιφμην περ μοι οφελλεν Ολυμπιος ενγυαλικσαι
 Δσεφς φυπσιδρεμετης· νυν δ' ουδε με τυτθον ετιφσεν.

Η γαρ μ' Ατρεφιδης ευρυκρεφων Αγαμεμνων 355
 Ητιφμησεν· φελων γαρ φεχει γερας, αφτος απαφρανς.

Φως φατο δακρυχεφων· τοφο δ' εκλυφε ποτνια μητηρ,

Φημενη εν βενθεσσιν Φαλος παρα πατρι γεροντι·
 Καρπαλιμως δ' ανεδυ πολιης Φαλος, ηντ' ομιχλη·
 Και ρα παροιθ' αΦτοφο καθεδσετο δακρυχεΦοντος, 360
 Χειρι τε μιν κατερεκσε, Φεπος τ' εφατ', εκ τ' ονομαδσεν·
 Τεκνον, τι κλαΦεις; τι δε σε φρενας Φικετο πενθος;
 ΕκσανΦδα, μη κεΦθε νωι, Φινα Φηδομεν αμφω.
 Την δε βαρυστοναχων προσεφη ποδας ωκυς ΑχιλλεΦς·
 Φοιδσθα· τη τοι ταΦτα Φιδυιη παντ' αγορεΦω; 365
 Αλλα συ, ει δυνασαι γε, περισχεο παιδος ΦεοΦο. 393
 Ελθοντ' Ολυνπονδε Δια λισαι, ει ποτε δη τι
 Η Φεπει ωνησας κραδιην Διος, ηε τι Φεργωι. 395
 Πολλακι γαρ σεΦο, πατρος ενι μεγαροισιν, ακοΦσα
 Ευχομενης, Φοτ' εφησθα κελαινεφει ΚρονηΦωνι
 Οιη εν αθανατοισιν αφεικεα λοιγον αμυΦναι,
 Φοποτε μιν γσυνδησαι Ολυνπιοι ηθελον αλλοι,
 Φηρη τ' ηδε ΠοσειδαΦων, και Παλλας Αθηνη. 400
 Αλλα συ τονγ' ελθοντσα, θεα, ΦυπελυΦσαο δεσμων, 401
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 Διγαιων' —Φο γαρ αφτε βιηι ΦοΦο πατρος αμεινων·— 404
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 Τον και Φυπεδδεδισαν μακαρες θεοι, ουδ' ετ' εδησαν.
 Των νυν μιν μνησαντσα παρΦεδσεο και λαβε γονΦων,
 Αι κεν πως εθελητιν επι ΤροΦεσιν αρηγσαι,
 ΤοΦς δε κατα πρυμνας τε και αμφ' Φαλα ΦελΦσαι ΑχαιΦοΦς
 ΚτεινομενοΦς, Φινα παντες επαΦρωνται βασιλεΦος, 410
 Γνωμη δ' ΑτρεΦιδης ευρυκρεΦων Αγαμεμνων
 Φην αφατην, Φοτ' αριστον ΑχαιΦων ουδεν ετιΦσεν.
 Τον δ' ημειβετ' επειτα θετις, κατα δακρυ χεΦοντσα·
 Ω μοι, τεκνον εμον, τι νυ σ' ετρεφον αινα τεκοντσα;
 Αιθ' οφελες παρα ναΦσιν αδακρυΦτος και απημων 415
 Φησθαι· επει νυ τοι αισα μινυθα περ, ουτι μαλα δην·
 Νυν δ' Φαμα τ' ωκυμορος και οιδσυΦρος περι παντων
 Επλεο· τωι σε κακη αισηι τεκον εν μεγαροισιν.
 ΤοΦτο δε τοι Φερεοντσα Φεπος Διι τερπικεραυνωι
 Εμ' αφτη προς Ολυνπον αγαυνηφον, αι κε πιθηται. 420

Ἀλλὰ σὺ μὲν νῦν, νᾶσαι παρφημένος ὠκυποροισιν,
 Μηνίφ' Ἀχαιοῖσιν, πόλεμος δ' ἀποπαφεο πανπαν.
 Δσεῖς γὰρ ἐς Ὠκεανὸν μετ' ἀμφμονας Αἰθιοπέφας
 Χθιδόςος ἐβη μετὰ δαίτα, θεοὶ δ' Ἔαμα πάντες ἔεποντο.
 Δοδεκατημὶ δε τοὶ ἀφτίς ἐλενθσεται Ὀλυνπονδε · 425
 Καὶ τοτ' ἐπειτα τοὶ εἰμι Δίος ποτὶ χαλκοβάτες δῶ,
 Καὶ μὴν γονφασομαί, καὶ μὴν πειθσσεσθαὶ οἰφῶ.

Ἔως ἀρα φωνησαντσ' ἀπεβησατο · τὸν δ' ἐλίπ' ἀφτοῦ
 Χωρομένον κατὰ θυφμον, ἔενδσωνοφο γυνναικός,
 Τὴν ρα βίημ ἀφεκοντος ἀπηφραον. Ἀφταρ Ἐοδύσσεῖς 430
 Ἐς Χρῦσην ἐφικάνεν, ἀγῶν φιερὴν ἔεκατονβὴν.
 Φοὶ δ' ἔοτε δὴ λίμενος πολυβενθεός ἐντος φικόντο,
 φιστία μὲν στήλαντ', ἐθεσαν δ' ἐν νᾶφι μελαινήμ ·
 φιστόν δ' φιστοδοκὴμ πέλασαν, προτονοῖσιν φυφέντες
 Καρπαλίμωσ · τὴν δ' εἰς Ἐορμόν προερεσσαν ἐρετμοῖσ · 435
 Ἐκ δ' ἐννας ἐβάλον, κατὰ δε πρῦμνησί' ἐδησαν ·
 Ἐκ δε καὶ ἀφτοὶ ἐβαῖνον ἐπὶ φρηγμῖνι θαλασσης ·
 Ἐκ δ' ἔεκατονβὴν βῆσαν ἔεκηβόλωμ Ἀπολλῶνι ·
 Ἐκ δε Χρῦσεῖς νᾶφος βῆ ποντοποροφο.

Τὴν μὲν ἐπειτ' ἐπὶ βῶμόν ἀγῶν πολυμητίς Ἐοδύσσεῖς 440
 Πατρί φιλῶμ ἐν χερσ' ἐτίθεε, καὶ μὴν προσεφείπεν ·

ὦ Χρῦσεῖ, πρὸ μ' ἐπέμπσε φανακς ἀνδρῶν Ἀγαμέμνων,
 Παιδα τε σοὶ ἀγεμέν, φοῖβῶμ θ' ἱερὴν ἔεκατονβὴν
 Ρεκσαι φῦπερ Δαναῶν, φοφρ' ἔεφίλασομεσθα φανακτα,
 φος νῦν Ἀργεῖφοῖσιν πολυστόνα κῆδε' ἐφῆκεν. 445

Ἔως φείπων ἐν χερσ' ἐτίθεεν · Ἐο δ' ἐδεχσατο χαιρῶν
 Παιδα φιλὴν · Φοὶ δ' ὦκα θεῶμ κλειτήν ἔεκατονβὴν
 φεχσειῖς ἐστήσαν φενδμητόν περὶ βῶμόν.

Χερνιπτσαντο δ' ἐπειτα, καὶ ὀλφοχῦτας ἀνφελόντο.
 Τοῖσιν δε Χρῦσεῖς μεγᾶλ' ἐυχέτο χείρας ἀνασχῶν · 450

Χλῦθι μεφ', ἀργυροτοκσ', φος Χρῦσην ἀμφιβεβῆκας,
 Κίλλαν τε δσαθεὴν, Ἐτενεδοφο τε φίφφ φανασσεις,
 Ἡδὴ μὲν ποτ' ἐμεο παρός ἐκλύφες ἐυχσαμένοφο ·
 Τιφμησανς μὲν ἐμε, μεγᾶ δ' ἱπτσαο λαφόν Ἀχαιφῶν ·
 Ἡδ' ἐτι καὶ νῦν μοὶ τοδ' ἐπικραφῆνον ἐελδῶρ,, 455
 Ἡδὴ νῦν Δαναοῖσιν ἀφείκεα λοῖγον ἀμφφνον.

Φως εφάτ' ευχομενος· τοφο δ' εκλυφε Φοιβος Απολλων.
 Αφταρ επει ρ' ευχσαντο, και ολφοχυτας προβαλοντο,
 Αφφερυσαν μεν πρωτα, και εσφαγσαν, και εδερσαν,
 Μηροφς τ' εκσεταμον, κατα τε κνισηι εκαλυπτσαν, 460
 Διπτυχα ποιησαντες, επ' αφτων δ' ωμοθετησαν.
 Καφε δ' επι σχιδσηισ' φο γερων, επι δ' αιθοπα φοινον
 Δειβε· νεφοι δε παρ' αφτον φεχον πεμπωβολα χερσιν.
 Αφταρ επει κατα μηρ' εκαφη, και σπλανχν' επασαντο,
 Μιστυλλον τ' αρα τ' αλλα, και αμφ' οβελοισιν επηραν, 465
 Ωπτησαν τε περιφραδεως, φερυσαντο τε παντα.
 Αφταρ επει παφσαντο πονουο, τετυκοντο τε δαιτα,
 Δαινυντ'· ουδε τι θυφμος εδεφετο δαιτος φεισφης.
 Αφταρ επει ποσιος και εδητυος εκς ερον φεντο,
 Κοφροι μεν κρητηρας επεστεφσαντο ποτοφο· 470
 Νωμησαν δ' αρα παντσιν, επαρχσαμενοι δεπαεσιν.
 Φοι δε πανφημεριοι μολπη θεον φιλασκοντο. 472
 Ημος δ' ηελιος κατεδυ, και επι κνεφας ηλθεν, 475
 Δη τοτ' εκοιμησαντο παρα πρυμνησια ναφος.
 Ημος δ' ηριγενει' εφανη φροδοδακτυλος ηως,
 Και τοτ' επειτ' αναγοντο μετα στρατον ευρυν Αχαιφων.
 Τοισιν δ' φικμενον ουρον φιφεεν φεκαφεργος Απολλων.
 Φοι δ' φιστον στησαντ', ανα θ' ιστια λεφκ' επετασσαν· 480
 Εν δ' ανεμος πρηθσεν μεσον φιστιον, αμφι δε κυφμα
 Στειρηι πορφυρεον μεγ' εφιφαχε, ναφος ιοντσης·
 Φη δ' εθεφεν κατα κυφμα διαπρησσοντσα κελευθον.
 Αφταρ επει ρ' εφικοντο κατα στρατου ευρυν Αχαιφων,
 Ναφα μεν φοιγε μελαιναν επ' ηπειροφ' εφερυσσαν 485
 Αφτοι δ' εσκιδναντο κατα κλισιας τε ναφας τε. 487
 Αφτάρ φο μηνιφε, ναφσι παρφημενος ωκυποροισιν,
 Διφογενης Πηλεφος φνις ποδας ωκνς Αχιλλεφς,
 Ουτε ποτ' εις αγορην πωλεσκετο κυφδιανειραν, 490
 Ουτε ποτ' ες πολεμον· αλλα φθινυθεσκε φιλον κεαρ
 Αφθι μενων, ποθεεσκε δ' αφυφτην τε πτολεμον τε.
 Αλλ' φοτε δη ρ' εκ τοφο δυωδεκατη γενετ' ηως,
 Και τοτε δη προς Ολυνηπον ισαν θεοι αιφεν εοντες 494

Παντες Γαμα, Δσεφς δ' ηρχε· Θετις δ' ου ληθητ' εφετμεων
 Παιδος Γεφοφ', αλλ' Γηγ' ανεδυφσατο κυφμα θαλασσης,
 Ηεριη δ' ανεβη μεγαυ ουραυον, Ολυυπου τε·

Γευρευ δ' ευρυοπα Κρουιδηυ ατερ Γημευον αλλωυ
 Ακροτατη κορυφη πολυδειραδος Ολυυποφο.

Και ρα παροιθ' αφτοφο καθεδσετο, και λαβε γουφωυ 500
 Σκαιη· δεχσιτερη δ' αρ' Γυπ' αυθερευωυος Γελουτσα,
 Λισσομευη προσεφειπε Δια Χρουιφωυα Γαυακτα·

Δσεφ πατερ, ει ποτε δη σε μετ' αυανατοιειυ ουησα,
 Η Γεπει, η Γεργωι, τοδε μοι κρυφηνου εελδωρ·

Τιφμησου μοι Γυιου, Φοσ ωκυμορωτατος αλλωυ 505

Επλετ'· αταρ μιν νυυ γε Γαυακς αυδρωυ Αγαμεμωυ
 Ητιφμησεν· Γελωυ γαρ εχει γερας, αφτος απαφραυς.
 Αλλα ου περ μιν τιφσου, Ολυυπυε, μητιετα Δσεφ·

Τοφρα δ' επι Τρωφειυ τιθεε κρυατος, Φοφρ' αυ Αχαιφοι
 Γυιου εμου τιφσωυτιυ, οφελλωυτιυ τε Γε τιφμηι. 510

Φωσ φατο· τηυ δ' ουτι προσεφη νεφεληγερευα Δσεφς,
 Αλλ' ακεωυ δηυ Γηστο· Θετις δ', Φωσ Γαυπτσατο γουφωυ,
 Φωσ Γεχετ' ευυπεφυφυια, και ειρευτο δεφτερου αφτις·

Νημερευτες μευ δη μοι Γυυποσχεο, και καταυευσουυ,
 Η' αφοφειπ'· επει ου τοι επι δδεοσ· Φοφρ' Γευ Γειδω, 515
 Φοσου ευω μετα παυτυειυ αυτιφμοτατη θεοσ ημυ.

Τηυ δε μεγ' οχθησαυς προσεφη νεφεληγερευα Δσεφς·

Η δη λουγια Γεργ', Φοτ' εμ' εχθοδοπησαι εφησεις
 Γηρηι, Φοτ' αυ μ' ερευθητιυ ουειδειοισυ Γεπεσσιυ.

Γη δε και αφτωσ μ' αυφει ευ αυανατοιειυ θεοισυ 520

Νεικει, και τε με φητι μαχη Τρωφειυ αρηγεεν.

Αλλα συ μευ νυυ αφτις αποστιχε, μη σε νοηση
 Γηρη· εμοι δε κε ταφτα μελησεται, Φοφρα τελεσσω.

Ει δ' αυγε, τοι κεφαλη καταυευσομαι, Φοφρα πεποιθηις.

Τοφτο γαρ εκς εμεθεν γε μετ' αυανατοιειυ μεγιστου 525

Τεκμωρ· ου γαρ εμου παλυναγρευτου, ουδ' απατηλουυ,
 Ουδ' αυελεφτητου, Φοτι κευ κεφαλη καταυευσω.

Η, και κυφανεησιυ επ' οφρυσι νευσε Κρουιφωυ·

Αυδρωσαι δ' αυ ραιται επερωφσαντο Γαυακτοσ

Κρυατοσ απ' αυανατοφο· μεγαυ δ' ελελικσεν Ολυυπου. 530

Τῶγ' Ἔως βουλεΐσαντε διετμαγεν· Ἔη μὲν ἐπειτα
 Εἰς Γαλ' ἐφαλτο βαθυῖαν ἀπ' αἰγληεντος Ὀλύμπου,
 Δσεΐς δε Γεΐον πρὸς δῶμα. Θεοὶ δ' Ἔαμα πάντες ἀνεστάν
 Ἐκς Γεδεων, σφοδρὸ πατρος ἐναντίον· οὐδε τις ἐτλη
 Μῆναι ἐπερχομένον, ἀλλ' ἀντιοὶ ἔσταν Ἔαπαντες. 535
 Ἔως Ἔο μὲν ἐνθα καθέδσετ' ἐπὶ θρόνον· οὐδε μὲν Ἔηρη
 Ἠγνώησε Γιδοντ', Ἔοτι Ἔοι γσυνφρασσατο βουλας
 Ἀργυροπέδσα Θεῖς, θυγατῆρ ἜαλιόἜο γεροντος·
 ἈΫτικα κερτομοιοσι Δία ΚρονιΫῶνα προσῆΫδα·

Τῖς δ' ἀΫ τοι, δολομητα, θεῶν γσυνφρασσατο βουλας;
 ΑἰΫει τοι φίλον ἔστιν ἐμεΫ' ἀπο νοσφῖν ἔοντα, 541
 Κρυπταδία φρονεοντα δικάδσεμὲν· οὐδε τι πῶι μοι
 Προφρων τετληκας Ἔειπεεν Ἔεπος, Ἔοτι νοῆσεις.

Τῆν δ' ἠμειβετ' ἐπειτα πατῆρ ἀνδρῶν τε θεῶν τε·
 Ἔηρη, μῆ δῆ πάντας ἐμοΫς ἐπιΫελλπεο μΫΫθοΫς 545
 Ἔειδῆσεεν· χαλεποὶ τοι ἔσονθ', ἀλοχῶι περ ἔοντση.
 Ἀλλ' Ἔον μὲν κ' ἐπιΫεικες ἀκοΫεμὲν, οὔτις ἐπειτα
 Οὔτε θεῶν προτερος τὸν Ἔειδσεταί, οὔτ' ἀνθρῶπων·
 Ἔον δ' ἀν ἐγῶν ἀπανευθε θεῶν ἐθελοῖμι νοῆσαι,
 Μῆ τι σὺ ταΫτα Ἔεκαστα διειρεο, μῆδε μεταλλά. 550

Τὸν δ' ἠμειβετ' ἐπειτα βοΫῶπις ποτνια Ἔηρη·
 Αἰνοτατε Κρονιδῆ, ποῖον τὸν μΫΫθον ἐΫειπες;
 Καὶ λιΫῆν σε παρος γ' οὔτ' εἰρομαι, οὔτε μεταλλῶ,
 * Ἀλλὰ μαλ' Ἔενκῆλος τα φραδσεαί, Ἔασσ' ἐθελησθα.
 Νῦν δ' αἰνῶς δεδδοῖδκα κατὰ φρενα, μῆ σε παρΫειπη 555
 Ἀργυροπέδσα Θεῖς, θυγατῆρ ἜαλιόἜο γεροντος·
 Ἠερῆ γαρ σοίγε παρΫεδσετο, καὶ λαβε γονΫων.
 Τῆι σ' οἰΫῶ κατανευσαι Ἔετητυμον, Ἔως ἈχιλεΫα
 ΤιΫμησης, ὀλεσης δε πολυας ἐπὶ ναΫσιν ἈχαιΫων.

Τῆν δ' ἀπαμειβομένος προσεφη νεφεληγερετα Δσεΐς· 560
 Δαιμονιῆ, αἰΫει μὲν οἰΫεαί, οὐδε σε λῆθῶ·
 πρηγσαι δ' ἐνπῆς οὔτι δυνῆσαι, ἀλλ' ἀπο θυΫμοο
 Μαλλῶν ἐμοὶ ἔσεαί, τὸ δε τοὶ καὶ ριγῖον ἔσται·
 Εἰ δ' ἜοΫτω τοΫτ' ἔστιν, ἐμοὶ μελλεὶ φίλον ἔεναί.
 Ἀλλ' ἀκεοντσα καθῆσο, ἐμοὶ δ' ἐπιπειθεο μΫΫθῶι· 565

Μη νυ τοι ου χραφσμωντιν, φοσοι θεοι εντ' εν Ολυμπω,
 Ασσον ιονθ', οτε κεν τοι απατοφς χειρας εφειω.

Φως εφατ' · εδδειδσεν δε βοφωπις ποτνια Φηρη,
 Και ρ' ακεοντσα καθηστο, επιγναμπσαντσα φιλον κεαρ.
 Ωχθησαν δ' ανα δωμα Διος θεοι ουρανιφωνες. 570

Τοισιν δ' Φηφαιστος κλυτοτεχνης ηρχ' αγορεφεεν,
 Μητρι φιλημ επιηρα φερων λεφκωλενωι Φηρη ·
 Η δη λοιγια Φεργα ταδ' εσσεται, ουδ' ετ' ανφεχτα,
 Ει δη σφοφ' Φενεκα θνητων εριδαινετον φωδε,
 Εν δε θεοισι κολοφον ελαφνετον · ουδε τι δαιτος 575
 Εσθλης εσσεται Φηδος, επει τα χερειονα νικαι.

Μητρι δ' εγω παραφημι, και αφτημ περ νοεουντση,
 Πατρι φιλωι επιηρα φερεεν Δι, φοφρα μη αφτε
 Νεικειητι πατηρ, γσυν δ' Φημιν δαιτα ταραχση.

Ειπερ γαρ κ' εβελητιν Ολυμπιος αστεροπητης 580
 Εκς Φεδεων στυφελικσαι · φο γαρ πολυ φερτατος εστιν.
 Αλλα συ τονγε Φεπεσσι καθαπτεσθαι μαλακοισιν ·
 Αφτικ' επειθ' ιλαφος Ολυμπιος εσσεται Φημιν.

Φως αρ' εφη, και αναφικσανς, δεπας αμφικυπελλον
 Μητρι φιλημ εν χερσ' ετιθεε, και μιν προσεφειπεν · 585

Τετλαθι, μητερ εμη, και ανασχεο, κηδομενη περ,
 Μη σε, φιλην περ εοντσαν, εν οφθαλμοισι Φιδωμαι
 Θεινομενην · τοτε δ' ουτι δυνησομαι, αχυνμενος περ,
 Χραφσμεεν · αργαλεος γαρ Ολυμπιος αντιφερεσθαι.
 Ηδη γαρ με και αλλοτ' αλεκσεμεναι μεμαφωτα 590

Ριπτσε, ποδος τεταγων, απο βηλοφο θεσπεσιοφο ·
 Παν δ' Φημαρ φερομην, φαμα δ' ηελιωι καταδυντι
 Κατπεσον εν Λημνωι · ολιγος δ' ετι θυφμος ενηεν ·
 Ενθα με Σιντιες ανδρες φαφαρ κομισαντο πεσοντα.

Φως φατο · μειδησεν δε θεα λεφκωλενος Φηρη · 595
 Μειδησαντσα δε, παιδος εδεχσατο χειρι κυπελλον.
 Αφταρ φο τοις' αλλοισι θεοισ' ενδεχσια παντσιν
 Φοινοχοφее, γλυκυ νεκταρ απο κρητηρος αφυσσων ·
 Ασβεστος δ' αρ' ενωρτο γελος μακαρεσι θεοισιν,
 Φως Φιδον Φηφαιστον δια δωματα ποιπνυφοντα. 600

Ἔως τότε μὲν προπᾶν ἤμαρ ἐς ἥλιον καταδύντα
 Δαιννντ'· οὐδὲ τι θυμὸς ἐδέφετο δαίτος Φεισφης,
 Οὐ μὲν φορμινγὸς περικαλλέος, ἤνν Φεχ' Ἀπολλῶν,
 Μοφσαφῶν θ', αἰ ἀφείδον, ἀμειβομεναὶ Φοπι καλήι.

Ἄφταρ ἐπεὶ κατέδν λαμπρὸν φάφος ἥλιοφο, 605

Φοὶ μὲν κατκειοντες ἐβαν Φοικονδε Φεκαστος,
 ἤχι Φεκαστῶι δῶμα περικλυτος ἀμφιγυνηενς
 ἤφαιστος ποιήσε Φιδνιήσι πρᾶπιδεσιν·
 Δσεφς δε πρὸς Φον λέχος ηἰ' Ολυμπιος ἀστεροπητής,
 Ἐνθα παρος κοιμαθ' ὅτε μὲν γλυκὺς Φυπνος Φικανοὶ. 610

HOMER'S ILLIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

ΦΙΛΙΑΣ ΙΙ.

ΑΛΛΟΙ μεν ρα θεοι τε και ανερες Φιπποκορυσται
Φευδον παννυχιοι, Δια δ' ουχ εχεν Φηδυμος Φυπνος ·
Αλλ' Φογε μερμηριδσε κατα φρενα, Φως Αχιλεφα
ΤιΦμησηι, ολεσηι δε πολυας επι ναΦσιν ΑχαιΦων.
Φηδε δε Φοι κατα θυΦμον αριστη εφαινετο βουλη, 5
Πεμπσαι επ' ΑτρεΦιδηι Αγαμεμνον' ολοΦον ονειρον ·
Και μιν φωνησανς Φεπεα πτεροεντα προσηΦδα ·
Βασκ' ειθ' ολοΦ' ονειρε, θεοΦας επι ναΦας ΑχαιΦων ·
Ελθων ες κλισιην Αγαμεμνονος ΑτρεΦιδαΦο
Παντα μαλ' ατρεκεως αγορεΦεμεν, Φως επιτελλω · 10
Θωρηκσαι Φε κελεΦε κερηκομαοντας ΑχαιΦοΦς
Πανσυδιηι · νυν γαρ κεν Φελοι πολιν ευρυαγυιαν
ΤροΦων · ου γαρ ετ' αμφις Ολυμπια δωμαθ' εχοντες
Αθανατοι φραδσονται · επεγναμπτσεν γαρ Φαπαντας
Φηρη λισσομενη · ΤροΦεσι δε κηδε' εφαπται. 15
Φως φατο · βη δ' αρ' ονειρος, επει τον μυΦθον ακοΦσεν ·
Καρπαλιμως δ' εΦικανε θεοΦας επι ναΦας ΑχαιΦων ·
Βη δ' αρ' επ' ΑτρεΦιδην Αγαμεμνονα · τον δ' εκιχανεν
Φευδοντ' εν κλισιηι, περι δ' ανθροσιος κεχυθ' υπνος.
Στη δ' αρ' Φυπερ κεφαλης, ΝηλεΦιωι Φυι ΦεΦοικως, 20
Νεστορι, τον ρα μαλιστα γεροντων τιΦ' Αγαμεμνων ·
Τωι μιν Φειδσαμενος προσεφωνε' ολοΦος ονειρος ·
Φευδεις, ΑτρεΦος Φυιε δαΦιφρονος, ΦιπποδαμοΦο ;
Ου χρη παννυχιον Φευδεεν βουληφορον ανδρα,
Φωι λαΦοι τ' επιτετραφαται, και τοσα μεμηλεν. 25

Νυν δ' εμεθεν γσνυφες ωκα · Διος δε τοι ανγγελος ημι. 26

Θωρηκσαι σ' εκελεψσε καρηκομαοντας Αχαιφοψ 28

Πανσυδιηι · νυν γαρ κεν φελους πολιν ευρυαγυιαν
Τροψων · ου γαρ ετ' αμφις Ολυμπια δωμαθ' εχοντες 30

Αθανatoi φραδσονται · επεγναμπτσεν γαρ φαπαντας

φηρη λισσομενη · Τροψεσι δε κηδε' εφαπται

Εκ Διος · Αλλα συ σησιιν φεχε φρεσι, μηδε σε ληθη

φαιρεετω, ευτ' αν σε μελιφρων φυπνος ανφηηι.

φως αρα φωνησανς απεθησατο · τον δ' ελιπ' αψτοο 35

Τα φρονεοντ' ανα θυψμον, φα ρ' ου τελεεσθαι εμελλεν.

φη γαρ φογ' φαιρησεεν Πριαμοο πολιν φηματι κεινωι,

νηπιος! ουδε τα φοιδε', φα ρα Δσεψς μηδετο φεργα.

θησεεν γαρ ετ' εμελλεν επ' αλγεα τε στοναχας τε

τροψσι τε και Δαναοισι δια κρατερας φυσιμνας. 40

Εγρετο δ' εκς φυπνοο · θειη δε μιν αμφεχυτ' ομφη ·

φεδσετο δ' ορθωθενς · μαλακον δ' ενδυφνε χιτωνα,

καλον, νηγατεον · περι δ' αφ μεγ' εβαλλετο φαφρος ·

ποδσι δ' φυπο λιπαροισιν εδησατο καλα πεδιλφα ·

αμφι δ' αρ' ωμοισιν βαλετο χσιφος αργυροφηλον · 45

φελλετο δε σκηπτρον πατροφιον αφθιτον αιφει,

γσνυ τωι εθη κατα ναφας Αχαιφων χαλκοχιτωνων.

Ηως μεν ρα θεα προσεθησατο μακρον Ολυμπον,

Δσηνι φαφος φερεοντσα και αλλοισ' αθανatoiσιν ·

Αψταρ φο κηρυκεσι λιγυφθονγοισ' εκελεψσεν 50

Κηρυσσεεν αγορηνδε καρηκομαοντας Αχαιφοψς ·

φοι μεν εκηρυσσον, τοι δ' ηγειροντο μαλ' ωκα.

βουλην δε πρωτον μεγαθυψμων φιδσε γεροντων,

Νεστορεηι παρα ναφι Πυλοιγενεοο βασιλεφος ·

τοψς φογε συνκαλεσανς, πυκινην ηρτυφνετο βουλην · 55

Κλυτε, φιλοι, θειος μοι ενφυπνιον ηλθεν ονειροο

Ανδροσιην δια νυκτα · μαλιστα δε Νεστορι διφωι,

φειδοο τε, μεγαθοο τε, φυφην τ', ανχιστ' εφεφοικεεν.

στη δ' αρ' φυπερ κεφαλης, και με προς μυφθον εφειπεν ·

φενδειο, Ατρεφος φυιε δαφιφρονοο, φιπποδαμοφο; 60

Ου χρη παννυχιον φευδεεν βουληφορον ανδρα,

Φωι λαφοι τ' επιτετραφαται, και τοσσα μεμηλεν.
 Νυν δ' εμεθεν γουυφες ωκα · Διος δε τοι ανγελος ημι, 63
 Θωρηκσαι σ' εκελεφσε καρηκομαοντας Αχαιφοφς 65
 Πανσυδιηι · νυν γαρ κεν φελοις πολιν ευρυαυιαν
 'Τροφων · ου γαρ ετ' αμφις Ολυμπια δωμαθ' εχοντες
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 φηρη λισσομενη · Τροφεσι δε κηδε' εφαπται
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 Ανσταυτες δ' ορεοντο, κεδασθεντες κατα ναφας,
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 Φως εφάτ' · ουδ' αρα πω Φοι επεκραφαινε Κρονιφων ·
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 Παρθενος αιδοιη, ΦυπεροΦιον εισαναβαντσα,
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 Ριπην τε, Στρατιην τε, και ανεμοεντσαν Ενισπην,
 Και Τεγεην εσχον, και Μαντινεην ερατεινην,
 Στυμφηλον τ' εσχον, και Παρρασιην ενεμοντο·
 Των ηρχ' Ανκαιοφο παιφ, κρεφων Αγαπηνωρ,
 Φεκσηκοντα ναφων· πολυεφ δ' εν ναφι Φεκαστη 610
 Αρκαδεφ ανδρεφ εβαινον επισταμενοι πολεμοφο.
 Αφτοφ γαρ σφιν εδωκε Φανακφ ανδρων Αγαμεμνων
 Ναφαφ Φευσελμοφφ, περαεεν επι Φοινοπα ποντον,
 Ατρεφιδηφ· επει ου σφι θαλασσια Φεργ' εμεμηλεεν.
 Φοι δ' αρα Βοφπρασιον τε και Ηλιδα διφαν εναιον, 615
 Φοσον εφ' Υρμινη και Μυρσινοφ εσχαταοντσα,
 Πετρη τ' Ωλενιη, και Αλεισιον εντοφ εεργει·
 Των αφ τεσσαρεφ αρχοι εσαν, δεκα δ' ανδρι Φεκαστωι
 Ναφεφ Φεποντο θοφαι, πολυεφ δ' ενβαινον Επειοι.
 Των μεν αρ' Αμφιμαχοφ και Θαλπιοφ Φηγησασθην, 620
 Φυιεφ, Φο μεν Κτεατοφφ, Φο δ' αρ' Ευρυτοφφ, Ακτοριφωνε·
 Των δ' Αμαρυνκεφιδηφ ηρχε κρατεροφ Διφωρηφ·
 Των δε τεταρτων ηρχε Πολυχσεινοφ θεοφειδηφ,
 Φυιοφ αγασθενεοφ Αφγεφιαδαφο Φανακτοφ.
 Φοι δ' εκ Δουλιχιοφο, Εχιναφων θ' ιεραφων· 625

- Των αΨθ' ηγεμονεφε Μεγης, Φαταλαντος αρεφι, 627
 Φυφλεφιδης, Φον ετικτε Δι φιλος Φιπποτα Φυφλεφς,
 Φος ποτε Δουλιχιονδ' απενασσατο πατρι χολωθενς ·
 Τωι δ' Φαμα τεσσαρακοντα μελαιναι ναφες Φεποντο. 630
 Φοι δ' Ιθακην εσχον και Νηριτον εννοσιφυλλον, 632
 Και Κροκυλει' ενεμοντο, και Αιγίλιπα τρηχυιαν,
 Φοι τε Δακυνθον Φεχον, ηδ' Φοι Σαμον αμφ' ενεμοντο,
 Φοι τ' Ηπειρον Φεχον, ηδ' Αντιπεραι' ενεμοντο · 635
 Των μεν Φοδυσσεφς ηρχε, Δι μητιν Φαταλαντος ·
 Τωι δ' Φαμα ναφες Φεποντο δυωδεκα μιλτοπαρηιοι.
 Αιτωλων δ' Φηγεετο Θοφανς, Ανδραιμονος Φυιος,
 Φοι Πλευρων' ενεμοντο, και Ωλενον, ηδε Πυληνην,
 Χαλκιδα τ' ανχιαλον, Καλυδωνα τε πετρηεντσαν · 640
 Τωι δ' Φαμα τεσσαρακοντα μελαιναι ναφες Φεποντο. 644
 Κρητων δ' Ιδομενεφς δορφικλυτος Φηγεμονεφεν, 645
 Φοι Κνωσον τ' εσχον, Γορτυνα τε τειχιοεντσαν,
 Λυκτον, Μιλητον τε, και αργινοεντα Λυκαστον,
 Φαιστον τε, Φρυτιον τε, πολιας Φεν ναιεταοντσας,
 Αλλοι θ', οι Κρητην Φεκατονπολιν αμφ' ενεμοντο.
 Των μεν αρ' Ιδομενεφς δορφικλυτος Φηγεμονεφεν · 650
 Τωι δ' Φαμα Φογδωκοντα μελαιναι ναφες Φεποντο. 652
 Τληπολεμος δ' Φηρακλειδης, ης τε μεγας τε,
 Εκ Φροδοφ' Φεννεα ναφας αγεν Φροδιων αγερωχων ·
 Φοι Φροδον αμφ' ενεμοντο διατριχα κοσμηθεντες, 655
 Λινδον, Ιηλυσσον τε, και αργινοεντα Καμειρον ·
 Των μεν Τληπολεμος δορφικλυτος Φηγεμονεφεν,
 Φον τεκε Φαστυφοχεια βιηι Φηρακλειεφηι,
 Την αγετ' εκς Εφυρης ποταμοφ' απο Σελλληεντος,
 Περιθσανς Φαστυα πολλα διοτρεφεων αιδσηων. 660
 Τληπολεμος δ', επει ων τραφη εν μεγαρωι Φευπηγτωι,
 Αφτικα πατρος Φεφοφο φιλον μητροφα κατεκτα
 Ηδη γηρασκοντα Λικυμνιον, οδσον Αρεφος.
 Αιψα δε ναφας επηγσε · πολυν δ' Φογε λαφον αγηρανς
 Βη φευγων επι ποντον · απειλησαν γαρ Φοι αλλοι 665
 Φυιες, Φυιφωνοι τε βιης Φηρακλειεφης.

- ΑΨταρ Φογ' ες Φροδον Φικσεν αλωμενος, αλγεα πασχων ·
 Τριχθα δ' εφοικηθεν καταφυϋλαδον, ηδ' εφιληθεν
 Εκ Διος, Φοστε θεοισι και ανθρωποισι Φανασσει. 669
 Νιρεϋς δ' αΨ Συμηθεν αγεν τρεας ναϋας Φεισϋας, 671
 Νιρεϋς, Αγλαϋιης θ' υιος Χαροποο τε Φανακτος,
 Νιρεϋς, Φος καλλιστος ανηρ Φυπο Φιλϋιον ηλθεν
 Των αλλων Δαναων, μετ' αμυϋμονα Πηλεϋϋωνα ·
 Αλλ' αλαπαδνος εην, παϋρος δε Φοι Φεσπετο λαϋος. 675
 Φοι δ' αρα Νισσυρον τ' εσχον, Κραπαθον τε, Κασον τε,
 Και Καϋον, Ευρυπυλοϋο πολιν, νησοϋς τε Καλυδνας ·
 Των αΨ Φειδϋιππος τε και Αντιϋος Φηγησασθην,
 Θεσσαλοϋ' υιε δυω, Φηρακλειδαϋο Φανακτος ·
 Τοις δε τριηκοντα γλαφυραι ναϋες εστιχαοντο. 680
 Φοι δ' Αλον, Φοι τ' Αλοπην, Φοι τε Τρηχιν' ενεμοντο, 682
 Φοι τ' εσχον Φθιϋην, ηδ' Φελλαδα καλλιγυναικα · 683
 Των αΨ πεντηκοντα ναϋων ην αρχος Αχιλλεϋς. 685
 Αλλ' Φοιγ' ου πολεμοϋο δυσϋηχεος εμναϋοντο ·
 Ου γαρ εην, Φοστις σϋιν επι στιχας Φηγησαιτο ·
 Κειτο γαρ εν ναϋεσι ποδαρκης διϋος Αχιλλεϋς,
 Κοϋρης χωομενος Βρισεϋιδος ηνκομοϋο,
 Την εκ Λυρνησσοϋ', εκσϋελλετο πολλα μογησανς, 690
 Λυρνησσον διαπορθησανς, και τειχεα Θηβης ·
 Κατ δε Μυνητ' εβαλεν και Επιστροϋον ενχεσιμωροϋς,
 Φυιας Φευϋηνοϋο, Σεληπιαδαϋο Φανακτος. 693
 Φοι δ' εσχον Φυλακην, και Πυρασον αυθεμοεντα, 695
 Δημητρος τεμενος, Σιτωνα τε, μητερα μηλων,
 Ανχιϋαλον τ' Αντρων', ηδε Πτελεον λεχεποιην ·
 Των αΨ Πρωτεσιλαϋος Αρεϋιος Φηγεμονεϋεν,
 Δσαϋος εων · τοτε δ' ηδη Φεχεν κατα γαια μελαινα.
 Τοο δε και αμϋιδρυϋης Φαλοχος Φυλακηι ελελειπτο, 700
 Και δομος Φημιτελης · τον δ' εκτανε Δαρδανος ανηρ,
 Ναϋος αποθρωσκοντα πολυ πρωτιστον Αχαιϋων ·
 Ουδε μεν ουδ' Φοι ααρχοι εσαν, ποθεον γε μεν αρχον,
 Αλλα σϋεας κοσμησε ποδαρκης, οδσος Αρεϋος,
 Φιϋικλοϋ' Φυιος πολυμηλοϋο Φυλακιδαϋο, 705

- ΑΓτοκασιγνητος μεγαθυρμοφο Πρωτεσιλαφοο,
 Φοπλοτερος γενεηι • Φο δ' ara προτερος και αρειων. 707
 Τωι δ' Φαμα τεσσαρακοντα μελαιναι ναφες Φεποντο.
 Φοι δε Φερας ενεμοντο παραι Βοιθηδα λιμνην, 710
 Βοιθην, και Γλαφυρας, και Φευκτιμενην ΦιαΦολκον •
 Των ηρχ' Αδμητοφο φιλος παις Φενδεκα ναφων
 Φευμηλος, τον Φυπ' Αδμητωι τεκε διφα γυναικων
 Αλκηστις, Πελιαφο θυγατρων Φειδος αριστη. 715
 Φοι δ' ara Μηθωνην και ΘαΦμακιην ενεμοντο,
 Και Μελιβοιαν Φεχον, και Ολιδσωνα τρηχυιαν •
 Τωνδε Φιλοκτητης ηρχεν, τοκσων Φευ Φειδως,
 Φεπτα ναφων • ερεται δ' εν Φεκαστηι πεντηκοντα. 719
 Αλλ' Φο μεν εν νησωι κειτο κρατερ' αλγεα πασχων, 721
 Αημνωι εν αγαθεηι, Φοθι μιν λιπον Φυιες Αχαιφων,
 Φελκει μοχθιδσοντα κακωι ολοΦοφρονος ΦυΦδροο. 723
 Ουδε μεν ουδ' Φοι ααρχοι εσαν, ποθεον γε μεν αρχον, 726
 Αλλα Μεδων κοσμησεν, Φο ΦιλΦεΦος νοθος Φυιος,
 Τον ρ' ετεκεν, Ρηνη Φυπο ΦιλΦεΦι πτολιπορθωι.
 Φοι δ' εσχον Τρικκην, και Ιθωμην κλωμακοεντσαν,
 Φοι θ' εχον Οιχαλιην, πολιν ΕυρυτοΦ' ΟιχαλιεΦος • 730
 Των αφθ' ηγεεσθην Ασκληπιοφο δυο παιδε,
 ΦιΦητηρ' αγαθω, Ποδαλειριος ηδε Μαχαφων •
 Τοις δε τριηκοντα γλαφυραι ναφες εστιχαοντο.
 Φοι δ' Φεχον Ορμενιον, Φοι τε Κρηνην Φυπερειαν,
 Φοι θ' εχον Αστεριον, Τιτανοφο τε λεΦκα καρηνα • 735
 Των ηρχ' Ευρυπυλος, ΦευΦαιμονος αγλαΦος Φυιος •
 Τωι δ' Φαμα τεσσαρακοντα μελαιναι ναφες Φεποντο.
 Φοι δ' Αργισσαν Φεχον, και Γυρτωνην ενεμοντο,
 Ορθην, Ηλωνην τε, πολιν τ' ΟλοΦοσσονα λεΦκην •
 Των αφθ' ηγεμονεφε μενεπτολεμος Πολυποιτης, 740
 Φυιος Πειριθοφοφο, τον αθανατος τεκετο ΔσεΦς • 741
 Ουκ οιος • Φαμα τωιγε ΛεΦοντεΦς, οδσος ΑρεΦος, 745
 Φυιος Φυπερθυρμοφο Κορωνοφο ΚαينهΦιδαφο •
 Τοις δ' Φαμα τεσσαρακοντα μελαιναι ναφες Φεποντο.
 ΓουΦεΦς δ' εκ ΚυφοΦ' ηγε δυω και Φεικοσι ναΦας •

Τῷ δ' Ἐνιηρες ἔεποντο, μενεπτολεμοὶ τε Περαιβοί,
 Φοὶ περὶ Δωδώνην δυσχειμερὸν Φοικί' ἐθεντο, 750
 Φοὶ τ' ἀμφ' Ἐμερτόν Τιταρησίον ἔεργ' ἐνεμοντο,
 Φοὶ ρ' ἐς Πηνειὸν προφίλει καλλιροφὸν Φυφῶρ·
 Οὐδ' ἔογε Πηνειῷ γσυνμισγεται ἀργυροδίνῃ,
 Ἀλλὰ τε μὴ καθυπερθεὺς ἐπιρῆφει, ἦντ' ἐλαίου·
 Φορκοφὸ γὰρ δεινὸς Στυγὸς Φυφῶτος ἐστὶν ἀποφρωγς. 755
 Μαγνητῶν δ' ἦρχε Προθοφός, Τενθρηδόνος Φυίος,
 Φοὶ περὶ Πηνειὸν καὶ Πηλίου ἐννοσιφυλλόν
 Ναιεσκόν· τῶν μὲν Προθοφὸς θοφὸς ἔφηγεμονεφεν·
 Τῷ δ' ἔαμα τεσσαρακόντα μελαινὰ νάφες ἔεποντο.
 Φοφτοὶ ἀρ' ἔφηγεμονες Δαναῶν καὶ κοίρανοὶ ἦσαν. 760
 Τίς τ' ἀρ' τῶν Φοχ' ἀριστὸς ἐην, σὺ μοι ἐνεπέ, Μοφσα,
 Ἀφτῶν ἠδ' Ἐπιπῶν, Φοὶ ἔαμ' Ἀτρεφιδήσιον ἔεποντο.
 Ἐπιποὶ μὲν μεγ' ἀριστὰ ἐσαν Φηρητιάδαφο,
 Τὰς Φευμηλὸς ἐλάφνε, ποδώκεας, ὀρνιχθὰς Φως,
 Φοτριχὰς, Φοφετέας, σταφυλήμῃ ἐπὶ νῶτον Φεῖσφας· 765
 Τὰς ἐν Πιφεριμὶ τρέφσ' ἀργυροτοκόσος Ἀπολλῶν,
 Ἀμφὼ θηλυίας, φόβον Ἀρεφὸς φορεοντσας.
 Ἀνδρῶν δ' ἀφ' μεγ' ἀριστὸς ἐην Τελαμῶνιος Αἰφας,
 Φοφρ' Ἀχιλλεφς μῆνιφεν· Φο γὰρ πολὺ φερτάτος ἦεν,
 Ἐπιποὶ θ', οἱ φορεεσκόν ἀμνφμονὰ Πηλεφίφωνα. 770
 Ἀλλ' ἔο μὲν ἐν νάφεσι κορώνισι ποντοποροῖσιν
 Κεῖτ', ἀπομῆνιφσανς Ἀγαμειμνονί, ποιμενὶ λάφων,
 Ἀτρεφιδήμῃ· λάφοι δὲ παρὰ Φρηγμίνι θαλασσης
 Δισκοῖσιν τερπόντο καὶ αἰγανέησιον φίφεντες,
 Τοκσοῖσιν θ'· ἵπποὶ δὲ, παρ' ἔαρμασιν Φοῖσιν Φεκάστος, 775
 Ἄωτον ἐρεπτομενοὶ, Φελεοθρεπτόν τε σελίνον,
 Φεστασαν· ἔαρματα δ' ἔφεν πεπυκασμένα κείτο Φανακτῶν
 Ἐν κλισίησ'· Φοὶ δ' ἀρχὸν ἀρεφίφιλον ποθεοντες
 Φοῖταον ἐνθα καὶ ἐνθα κατὰ στρατόν, οὐδ' ἐμαχόντο.
 Φοὶ δ' ἀρ' ἴσαν, Φως εἰ τε πυρὶ χθῶν παντσα νεμοῖτο· 780
 Γαῖα δ' ἔφυστοναχίδσε, Διὶ Φως τερπικεραυνῶν
 Χωομενῶν, Φοτε τ' ἀμφὶ Τυφάφεφί γαῖαν ἔφιασση
 Ἐἰν Ἀριμοῖσ', Φοθὶ φαντὶ Τυφάφεφὸς ἐσμεναὶ ἐννας·

Φως ἀρα τῶν Ἔνπο ποδοὶ μεγ' ἐστοναχιδετο γαῖα
Ἐρχομένων · μαλα δ' ὦκα διεπρησσον πεδίοφο. 785

Τροφῆσι δ' ἀνγέλως ἦλθε ποδηνεμος ὦκα Φιρις,
Παρ Διὸς αἰγίφοχοφο, συν ἀγγελίῃ ἀλεγεινῆ.
Φοὶ δ' ἀγορᾶς ἀγορεφον ἐπὶ Πριαμοφο θυρησίην
Πάντες φομηγερῆς, ἡμεν νεφοὶ, ἦδε γεροντες.

Ἀνχοφο δ' Φισταμένη προσεφῆ ποδᾶς ὦκα Φιρις · 790

ὦ γερον, αἰφεί τοι μῦθοι φίλοι ἀκριτοὶ ἐντιν, 796

Φως ποτ' ἐπ' εἰρηνης · πόλεμος δ' ἀλιφαστος ὀρωρεν.

Ἡ μὲν δὴ μαλα πολλὰ μάχας εἰσηλυθὸν ἀνδρῶν,

Ἀλλ' οὐπῶ τοιονδε τοσονδε τε λαφὸν ὀπῶπα ·

Διφῆν γὰρ φύλλοισι φεφοικότες, ἠ ψαμαθοῖσιν, 800

Ἐρχονται πεδίοφο, μάχησομενοὶ περὶ φαστυ. 801

Φως ἐφᾶθ' · Ἐκτῶρ δ' οὐτι θεᾶς φεπος ἠγνώησεν, 807

Ἀἰψα δ' ἐλυφσ' ἀγορῆν · ἐπὶ τευχῆα δ' ἐσσεφοντο.

Πάντσοι δ' ὠιγύνντο πυλαί, ἐκ δ' ἐσσυτο λαφος,

Πεδσοὶ θ', ἰππεφῆς τε · πολυς δ' ὀρυμαγδος ὀρωρεεν. 810

Ἔστι δὲ τις προπαροῖθε πολίος αἰπυῖα κὼλῶνῆ,

Ἐν πεδίῳ ἀπανευθε, περὶδρομος ἐνθα καὶ ἐνθα ·

Τῆν ἠτοὶ ἀνδρες Βατιεῖαν κικλήσοκοντιν,

Ἀθανατοὶ δε τε σημα πολυσκαρθμοφο Μυρινῆς ·

Ἐνθα τότε Τροφῆς τε διεκριθεν ἠδ' ἐπικουροὶ. 815

Τροφῆσι μὲν φηγεμονεφε μεγᾶς κορυθαίφολος φεκτῶρ

Πριαμίδῆς · φᾶμα τῶιγε πολὺν πλειστοὶ καὶ ἀριστοὶ

λαφοὶ θῶρησσοντο, μεμαφότες ἐνχειήσιν.

Δαρδανίων ἀφτ' ἠρχεν, φεὺς παῖς Ἀνχισαφο,

Ἀινείας · τὸν ἔνπ' Ἀνχισῆ τεκε διφ' Ἀφροδίτῆ, 820

Ἰδῆς ἐν κνήμοισι θεᾶ βροτῶι ἐννηθεντσα ·

Ὀκ οἶος · φᾶμα τῶιγε δύνῳ Ἀντηνορος φυῖε,

Ἀρχελοχος τ' Ἀκαμανς τε, μάχῆς φεὺ φειδοτε πάντῆς.

Φοὶ δε Δελειαν ἐναῖον ἔνπαι ποδᾶ νεφατον Ἰδῆς,

φᾶφνειοὶ, πῖφνοντες φυδῶρ μελᾶν Αἰσηποφο, 825

Τροφῆς · τῶν ἀφτ' ἠρχε Δυκαφονος ἀγλαφος φυῖος,

Πανδαρος, φῶι καὶ τοκσον Ἀπολλῶν ἀφτος ἐδῶκεν.

Φοὶ δ' Ἀδρηστεῖαν τ' ἐσχον καὶ δῆμον Ἀπαισοο,

- Και Πιτυειαν Γεχον, και Τηρειης ορος αιπυ ·
 Των ηρχ' Αδρηστος τε και Αμφιφος λινοθωρηκς, 830
 Γυιε δυω Μεροπος Περκωσιοφ', Φος περι παντων
 Φοιδεε μαντοσυνας, ουδ' Γεφοφς παιδας εφασκεν
 Στειχεμεν ες πολεμον φθισηνορα · τω δε Φοι ουτι
 Πειθεσθην · Κηρες γαρ αγον μελανος θανατοφο·
 Φοι τ' αρα Περκωτην και Πρακτιον αμφ' ενεμοντο, 835
 Και Σηστον και Αβυφδον Γεχον, και διφαν Αρισθην ·
 Των αφθ' Υρτακιδης ηρχ' Ασιος, ορχαμος ανδρων,
 Ασιος Γυρτακιδης, Φον Αρισθηθεν φερον Γυπποι
 Αιθωνες, μεγαλοι, ποταμοφ' απο Σελληεντος.
 Γυπποθοφος δ' αγε φυφλα Πελασγων ενχεσιμωρων, 840
 Των, Φοι Λαφρισσαν εριβωλακα ναιεταεσκον ·
 Των ηρχ' Γυπποθοφος τε, Πυλαιος τ', οδσος Αρεφος,
 Γυιε δυω Ληθοφο Πελασγοφο Τενταμιδαφο.
 Αφταρ Θρεφικας ηγ' Ακαμανς, και Πειροφος Γηρως,
 Φοσοφς Γελλησποντος αγαυροφος εντος εεργει. 845
 Γευφημος δ' αρχος Κικωνων ην αιχημηταφων,
 Γυιος Τροιδσηνοφο διοτρεφεος Κεαδαφο.
 Αφταρ Πυραιχημης αγε Παιονας ανκυλοτοκσοφς,
 Τηλοθεν εκς Αμυδωνος, απ' Αγσιοφ' ευρυ ρεφοντος. 849
 Παφλαγονων δ' Γηγεετο Πυλαιμενεος λασιον κεαρ, 851
 Εκς Γενετων, Φοθεν Γημιονων γενος αγροτεραφων ·
 Φοι ρα Κυτωρον Γεχον, και Σησαμον αμφ' ενεμοντο,
 Αμφι τε Παρθενιον ποταμον κλυτα δωματ' εναιον,
 Κρωμναν τ', Αιγιαλον τε, και Γυψηλοφς Ερυθινοφς. 855
 Αφταρ Γαλιδσωνων Φοδιος και Επιστροφος ηρχον,
 Τηλοθεν εκς Αλυθης, Φοθεν αργυροφ' εστι γενεθλη.
 Μυσων δε Χρομιος τε, και Εννομος οιφωνιστης ·
 Αλλ' ουκ οιφωνοισιν ερυφσατο κηρα μελαιναν. 859
 Φορκυης αφ Φρυγας ηγε, και Ασκανιος θεοφειδης, 862
 Τηλ' εκς Ασκανιης · μεμασαν δ' Γυσμνι μαχεσθαι.
 Μηοσιν αφ Μεσθλης τε και Αντιφος Γηγησασθην
 Γυιε Πυλαιμενεος, τω Γυφγαιη τεκε Λιμνη, 865
 Φοι και Μηιονας ηγον Γυπο Τρωλωι γεγαωτας.

Ναστης α΄ Καρων Φηγησατο βαβαροφωνων,
 Φοι Μιλητον Φεχον, Φθειρων τ' ορος ακριτοφυλλον,
 Μαιανδρο΄ τε ρο΄ας, Μυκαλης τ' αιπινα καρηνα · 870
 Των μεν αρ' Αμφιμαχος και Ναστης Φηγησασθην,
 Ναστης, Αμφιμαχος τε, ΝομιΦονος αγλα΄α τεκνα,
 Φος και χρυσον Φεχων πολεμονδ' ιεν, ηντε κο΄ρη,
 Νηπιος ! ουδε τι Φοι του' επηρκεσε λυγρον ολεθρον. 873
 Σαρπηδων δ' ηρχεν Λυκιων, και Γλα΄φος αμυ΄μων, 876
 Τηλοθεν εκ Λυκιης, Χσανθο΄ απο δινη΄φεντος.

HOMER'S ILLIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

ΒΙΑΒΙΑΣ ΙΙΙ.

- ΑΥΤΑΡ επει κοσμηθεν Βαμ' Βηγεμονεσιν Βεκαστοι,
Τροφες μεν κλανγη τ', ενοπη τ' ισαν, ορνηχθες Βως·
Ηυτε περ κλανγη γερανων πελει ουρανοθι προ,
Βαιτ' επει ων χειμων' εφυγον και αθεσφατον ομβρον,
Κλανγη ται ποταονται επ' ωκεανοφο ροβαφων. 5
Βοι δ' αρ' ισαν σιγηι μενεα πνεφοντες Αχαιβοι, 8
Εν θυβμωι μεβαφωτες αλεκσεμεν αλληλοισιν.
Ευτ' ορεος κορυφησι Νοτος κατεχεφεν Βομηχλην, 10
Ποιμεσιν ουτι φιλην, κλεπτηι δε τε νυκτος αμεινω,
Τοσον τις τ' επιλεφσει, Βοσον τ' επι λαβαν Βιβητην·
Βως αρα των Βυπο ποδσι κονισαλος ωρνυτ' αφελλης
Ερχομενων· μαλα δ' ωκα διεπρησσον πεδιοφο.
Βοι δ' Βοτε δη σχεδον ησαν επ' αλληλοισιν ιοντες, 15
Τροφεσι μεν προμαχιδσεν Αλεκσανδρος θεοφειδης,
Παρδαλην ωμοισιν Βεχων και καμπυλα τοκσα. 17
Τον δ' Βως ων ενοησεν Αρεφιφιλος Μενελαβος 21
Ερχομενον προπαροιθεν Βομιλβοφο, μακρα βιβωντα,
Βωστε λεβων εχαρη μεγαλωι επι σωματι κυρσανς,
Βενρων η' ελαφον κερασον, η' αγριον αιγα,
Πειναβων· μαλα γαρ τε κατεσθιει, ειπερ αν αυτον 25
Σσεβωνται ταχνες τε κυνες, θαλεροι τ' αιδσηοι·
Βως εχαρη Μενελαβος Αλεκσανδρον θεοφειδα
Οφθαλμοισι Βιδων· φατο γαρ τιφσασθαι αλιτην·
Αβτικα δ' εκς Βοχων γσυν τευχες' εβαλτο χαμαδσε.
Τον δ' Βως ων ενοησεν Αλεκσανδρος θεοφειδης 30

Ἐν προμαχοῖσι φανεῦντα, κατεπληγῆ φίλον ἦτορ·
 Ἀπὸ δ' ἑταρῶν εἰς ἑθνος ἐχάδσεται κῆρ' ἀλεφεῖνων.
 Ἔως δ' ἔσται τις τὸ δράκοντα φιδῶν παλινὸρσος ἀπεστῆ
 Ὀρεὸς ἐν βήσσησ' Ἐνπὸ τὸ τρομὸς ἐλάβε γυῖα,
 Ἀπὸ τ' ἀνεχώρησεν, ὠχρὸς τὸ μῖν φέλλε παρείας· 35
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 Δδεδίσανς Ἀτρεφὸς Φυῖον Ἀλεξανδρὸς θεοφειδῆς.
 Τὸν δ' ἑκτῶρ νεικέσσει φιδῶν αἰσχροῖσι ἑπεσσίην·
 Δυσπαρὶ, φειδὸς ἀρίστε, γυναιμανες, ἠπεροπέφτα!
 Αἰθ' ὀφέλες ἀγονὸς τ' ἐμεναί, ἀγάμος τ' ἀπολεσθαί. 40
 Καὶ κε τὸ βουλομένην, καὶ κεν πολὺ κερδίον ἦεν,
 Ἡ φοφτῶ λῶβην τ' ἐμεναί καὶ Ἐνποπσίον ἀλλῶν.
 Ἡ ποφο κανχαλαόντι κερηκομαόντες Ἀχαιοί,
 Φαντες ἀρίστεφα προμὸν ἐσμεναί, φοονεκα καλὸν
 φειδὸς ἐπ'· ἀλλ' οὐκ ἐστὶ βιῆ φρεσίν, οὐδὲ τις ἀλκή. 45
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 Ποντὸν ἐπιπλώσανς, ἑταροφς ἐρηφας ἀγηφας,
 Μιχθενς ἀλλοδαποῖσι, γυναικ' ἐνφείδε' ἀνηγες
 Ἐκς ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμηταφῶν;
 Πατρὶ τὸ σὼι μεγὰ πῆμα, πολιστί τὸ, παντί τὸ δῆμῳ, 50
 Δυσμενεσίην μὲν χάρμα, κατηφείην δὲ σοὶ αἴτῳ;
 Οὐκ ἀν δὴ μῆνείας Ἀρεφίφιλὸν Μενελάφον;
 Γνοιῆς χ', οἰοφο φῶτος φεχεῖς θαλερὴν παρακοῖτιν.
 Οὐκ ἀν τοὶ χραφσμη κίθαρῖς, τὰ τὸ δῶρ' Ἀφροδίτης,
 φῆ τὸ κομῆ, τὸ τὸ φειδὸς, στ' ἐν κονίφῆσι μίγειης. 55
 Ἀλλὰ μαλα Τροφες δδεδίδημονες· ἠ τὸ κεν ἦδη
 Λαφίνον φεσσο χιτῶνα, κακῶν φενεχ' ὅσα φεφοργας.
 Τὸν δ' αἴτε προσεφείπεν Ἀλεξανδρὸς θεοφειδῆς·
 ἑκτορ, ἐπεὶ μὲ κατ' αἰσαν ἐνεικεσας, οὐδ' Ἐνπερ αἰσαν·
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 φως τοὶ ἐνὶ στήθεσίην ἀταρβήτος νοὸς ἐστὶν.
 Μῆ μοὶ δῶρ' ἐρατὰ προφερε χρυσείης Ἀφροδίτης·
 Οὐτοὶ ἀποβλήτ' ἐστὶ θεῶν ἐρικυφδεὰ δῶρα. 65

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 Κτήμαθ' ἐλών φευ πάντα, γυναῖκα τε, Φοῖκαδ' ἀγεσθω ·
 Φοῖ δ' ἄλλοι, φιλοτῆτα καὶ Φορκία πιθτα ταμοντες,
 Ναιοῖτε Τροίην ἐριβώλακα · τοὶ δὲ νεεσθῶν
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 Φισχεσθ', Ἀργεῖοι, μὴ βαλλετε, κοῖροι Ἀχαιῶν ·
 Στεφται γὰρ τι Φεπος Φερεεεν κορυθαῖολος Φεκτῶρ.
 Ἔως ἐφάθ' · οἱ δ' ἐσχοντο μάχης, αἰοῖ τ' ἐγενοντο
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 Ἄλλοις μὲν κελεται Τροίας καὶ παντας Ἀχαιοῖς
 Τευχεα καλ' ἀποθεσθαι ἐπὶ χθονὶ πολυβοτειρη ·
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 Ἰσχυροτέρους δὲ κε νίκησθαι, κρείστων τε γενῆται,
 Κτήμαθ' ἐλών φευ πάντα, γυναῖκα τε, Φοῖκαδ' ἀγεσθω ·
 Φοῖ δ' ἄλλοι φιλοτῆτα καὶ Φορκία πιθτα ταμῶμεν.
 Ἔως ἐφάθ' · οἱ δ' ἀρα πάντες ἀκὴν ἐγενοντο σιωπῆι. 95
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 Κεκλυτε νυν καὶ ἐμεῖο · μάλιστα γὰρ ἀλγὸς Φικάνει
 Θυφμον ἐμον, φρονεῶ δὲ διακρινθῆμεναι ἠδῆ
 Ἀργεῖοῖς καὶ Τροίῶν, ἐπεὶ κακὰ πολλὰ πεποσθε
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 Τεθναιῆ · ἄλλοι δὲ διακρινθεῖτε ταχίστα.

- Φοισετε Φαρν', Γετερων λεβκον, Γετερην δε μελαιναν,
 Τηι τε και Ηελιωι · Δι δ' Εημεες Φοισομεν αλλον.
 Αγσετε δε Πριαμοφο βιην, Φοφρ' Φορκια ταμνη 105
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 Και ρ' Φιπποφς μεν ερυκσαν επι στιχας, εκ δ' εβαν αφτοι,
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 Αφταρ Φο Ταλθυβιον προφιφεε κρεφων Αγαμεμνων
 Ναφας επι γλαφυρας ιμεναι, και Φαρν' εκελεφεν
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 Την Αντηνοριδης εσχε κρεφων Φελικαφων,
 Λαφοδικην, Πριαμοφο θυγατρων Φειδος αριστην.
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 Φοφς Φεθεν Φεινεκ' επασχον Φυπ' Αρεφος παλαμαφων.
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 Εν πεδιωι, ολοφοφο λιλαιφομενοι πολεμοφο ·
 Φοι δη νυν Φεαται σιγηι, πολεμος δε πεπαφται,
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 Φως Φειποντσα θεα γλυκυν Φιμερον ενβαλε θυφμωι
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- Αἴττικα δ' ἀργεννησι καλυπτσαμενη Φοθονησι
 Φορμαετ' ἐκ θαλαμοφο, τερεν κατα δακρυ χεφοντσα ·
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 Ουκαλεγων τε και Αντηνωρ, πεπνυμενω ἀμφω,
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 Τοιοι ἀρα ΤροΦων Φηγητορες Φεντ' ἐπι πυργωι.
 Φοι δ' Φως ων Φειδον Φελενην ἐπι πυργον ιοντσαν,
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 Τοιηδ' ἀμφι γυναικι πολυν χρονον ἀλγεα πασχεεν ·
 Αἰνως ἀθανατησι θεησι' εἰς ωπα ΦεΦοικεν.
 Αἰλλα και Φως, τοιη περ εοντσ', ἐν ναΦσι νεεσθω,
 Μηδ' Φημιν τεκεεσι τ' οπισσω πημα λιποιτο. 160
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 Φοφρα Φιδης προτερον τε ποσιν, πηοΦς τε, φιλοΦς τε ·
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 Ητοι μεν κεφαλη και μειδσονες ἀλλοι εαντιν ·
 Καλον δ' ΦοΦτω εγων ου πω Φιδον οφθαλμοισιν,
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 Φως μοι οφελλε Φαδεεν θανατος κακος, Φοποτε δευρο
 Φυμι σωι Φεπομην, θαλαμον γνωτοΦς τε λιποντσα,
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- Τοῦτο δε τοι φερεω, ὦ μ' ἀνείρεαι ἠδὲ μεταλλαῖς·
 ὦ ἄτος γ' Ἀτρεΐδης, εὐρυκρέμων Ἀγαμέμνων,
 Ἀμφοτέρων, βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητῆς·
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 Ἦδη καὶ Φρυγίην εἰσηλύθον ἀμπελοεντσαν,
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 Μείων μὲν κεφαλὴν Ἀγαμέμνονος Ἀτρεΐδαφο,
 Εὐρύτερος δ' ὠμοῖσιν ἰδε στερνοῖσι ἰδεσθαι.
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 Τὴν δ' ἄτ' Ἀθηνωρ πεπνυμένος ἀντίον ἠΐδα·
 ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἐφείπες.
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 Φοικῶ ἐν Ἰημετερῶ, Ἰοποτε Κρητηθεν Φικοιτο.
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Φως φατο · ριγησεν δ' Φο γερων, εκελεΦσε δ' ΦεταιροΦς
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Ωρνυτο δ' αφτικ' επειτα Φανακς ανδρων Αγαμεμνων,

Αν δ' ΦοδυσεΦς πολυμητις · αταρ κηρυκες αγαΦοι

Φορκια πιθτα θεων γουναγον, κρητηρι δε Φοινον

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Φαρνων εκ κεφαλεων ταμνε τριχας · αφταρ επειτα

Κηρυκες ΤροΦων και ΑχαιΦων νημαν αριστοις.

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Ηελιος θ', ος παντ' εφοραις, και παντ' επακοΦεις,

Και Ποταμοι, και Γαια, και Φοι Φυπενερθε καμοντας

ΑνθρωποΦς τιΦνυσθ', Φοστις κ' επιΦορκον ομοσση,

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ΑΦτος επειθ' Ελενην Φεχετω και κτηματα παντα,

Φημεες δ' εν ναΦεσι νεωμεθα ποντοποροισιν ·

Ει δε κ' Αλεκξανδρον κτεινη χσανθος ΜενελαΦος,

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Φωδε δε τις Φειπεσκεν ΑχαιΦων τε ΤροΦων τε ·

ΔσεϜ κυϜδιστε, μεγαυστε, και αθανατοι θεοι αλλοι,
 ̑ποτεροι προτεροι ̑υπερ ̑ορκια πημηνηιαν,
 ̑ωδε σϕ' ενκεφαλος χαμαδις ρεϜοι, ̑ως ̑οδε ̑οινος, 300
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̑ως εφαν · ουδ' αρα πω σϕιν επεκραϜαινε ̑ρονηϜων.

̑οισι δε Δαρδανιδης ̑ριαμος μετα μυϜθον εϜειπεν ·

̑εκλυτε μεο, ̑ροϜες, και ̑ευκνημιδες ΑχαιϜοι ·
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 Μαργαμενον ̑ιλον ̑υιον ΑρεϜιϜιλωι ΜενελαϜωι.

ΔσεϜς μεν ποο τογε ̑οιδε και αθανατοι θεοι αλλοι,
 ̑οποτερωι θανατοϜο τελος πεπρωμενον εστιν.

Η ρα, και ες διϜρον ̑αρνας θετο ̑εισϜοθεος ̑ως · 310

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̑ω μεν αρ' απσοροϜοι προτι ̑ιλϜιον απονεοντο.

̑εκτωρ δε ̑ριαμοϜο παις και διϜος ̑οδυσσεϜς,
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̑ληροϜς εν κυνεηι χαλκηρει επαλλον ̑ελοντες,

̑οποτερος δη προσθεν αφειη χαλκεον ενχος,

ΑαϜοι δ' ηρησαντο, θεοισι δε χειρας ανεσχον ·

̑ωδε δε τις ̑ειπεσκεν ΑχαιϜων τε ̑ροϜων τε.

ΔσεϜ πατερ, Ιδηθεν μεδεων, κυϜδιστε, μεγαυστε, 320

̑οποτερος ταδε ̑εργα μετ' αμφοτεροισιν εθηκεν,

̑ον δος αποϑθιμενον δυϜναι δομον ΑϜιδος εισω,

̑ημιν δ' αϜ ̑ιλοτητα και ̑ορκια πιθτα γενεσθαι.

̑ως αρ' εφαν · παλλεν δε μεγας κορυθαιϜολος ̑εκτωρ,

Απς ̑ορων · ̑αριος δε θοϜως εκ κληρος οροϜσεν. 325

̑οι μεν επειθ' ιδσοντο κατα στιχας, ̑ηχι ̑εκαστωι

̑ιπποι αϜερσιποδες και ποικιλα τευχε' εκειτο.

ΑϜταρ ̑ογ' αμϕ' ωμοισιν εδυϜσατο τευχεα καλα

ΔιϜος Αλεξανδρος, ̑ελενης ποσις ηυκομοϜο.

̑νημιδας μεν πρωτα περι κνημησιν εθηκεν 330

̑αλας, αργυρειοισιν επισϕυριοισ' αραρνιας ·

ΔεϜτερον αϜ θωρηκα περι στηθεσσιν εδυϜνεν

Φοφο κασιγνηταφο Λυκαφονος · ηρμοσε δ' αφτωι ·
 Αμφι δ' αρ' ωμοισιν βαλετο χσιφος αργυροφηλον,
 Χαλκεον · αφταρ επεита σακος μεγα τε στιβαρον τε · 335
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 Γιππουριν · δδεινον δε λοφος καθυπερθεν ενευεν ·
 Φελλετο δ' αλκιμον ενχος, φο φοι παλαμηφιν αρηρεεν.
 Φως δ' αφτως Μενελαφος Αρεφιος εντε' εδυφεν.

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 Και ρ' ενγυς στητην διαμετρητωι ενι χωρωι, 344
 Σειοντ' ευχειας, αλληλοισιν κοτεουντε. 345

Προσθε δ' Αλεξανδρος προφιφεε δολιχοσκιον ενχος,
 Και βαλεν Ατρεφίδαφο κατ' ασπιδα παντοσε φεισφην,
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 Ασπιδ' ενι κρατερηι · φο δε δεφτερος ωρνυτο χαλκωι
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 Και δια θωρηκος πολυδαιδαλοφ' ηρηρειδστο ·
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 Πληγσεν ανασχομενος κορυθος φαλον · αμφι δ' αρ' αφτωι
 Τριχθα τε και τετραχθα διατρυφεν εκπεσε χειρος ·
 Ατρεφιδης δ' ωιμωγσε, φιδων εις ουρανον ευρυν ·

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 Νυν δε μοι εν χειρεσ' εφαγη χσιφος · εκ δε μοι ενχος
 Ηφιχθη παλαμηφι φετωσιον, ουδ' εβαλον μιν.

Η, και επαφικσανς κορυθος λαβεν Γιπποδασυιης,

Φελκε δ' επιστρεφσας μεθ' ευκνημιδας Αχαιφοφς • 370

Αυχε δε μιν πολυκεστος Φιμανς Φαπαλην Φυπο δειρην,
Φος Φοι Φυπ' ανθερεωνος Φοχεφς τετατο τρυφαλειης.

Και νυ κεν εφευσειν τε, και ασπετον Φηρατο κυφδος,

Ει μη αρ' Φοκσυ νοησε Διος θυγατηρ Αφροδιτη,

Φη Φοι Φρηγσεν Φιμαντα βοφος Φιφι κταμενοφο • 375

Κηνη δε τρυφαλεια Φαμ' Φεσπετο χειρι παχυνηι.

Την μεν επειθ' ηρωσ μεθ' ευκνημιδας Αχαιφοφς

Ριπτσ' επιδινεφσας, κομισαν δ' εριηρες Φεταιροι.

Αφταρ Φογ' απς εποροφδε κατακταμεναι μενεαινων

Ευχει χαλκειωι • τον δ' εκσφαρπακσ' Αφροδιτη 380

Ρεφα μαλ', Φωστε θεος • εκαλυπτσε δ' αρ' ηερι πολληι,

Κατ δ' Φεσσ' εν θαλαμωι, Φευωδει, κηωεντι.

Αφτη δ' αφθ' Ελενην καλεοντσ' ιε • την δ' εκιχανεν

Πυργωι εφ' υψηλωι • περι δε Τροφιδες Φαλις ησαν •

Χειρι δε νεκταρεσο Φεανοφ' ετινακσε λαβοντσα • 385

Γραφι δε μιν Φεφικνια παλαιγενει προσεφειπεν

Ειροκομωι, Φη Φοι Λακεδαιμονι ναιετασοντση

Ησκεεν ειρια καλα, μαλιστα δε μιν φιλεεσκεν •

Τηι μιν Φειδσαμενη προσεφωνεε διφ' Αφροδιτη •

Δευρ' ιθ' • Αλεξανδρος σε καλει Φοικονδε νεεσθαι • 390

Κεινος Φογ' εν θαλαμωι και δινωτοισι λεχεσσιν,

Καλλει τε στιλβων και Φεσμασιν, ουδε κε φαιης

Ανδρι μαχησαμενον τονγ' ελθεμεν, αλλα χορονδε

Ερχεσθ', ηε χοροφο νεφον ληγοντα καθιδσεεν.

Φως φατο • τηι δ' αρα θυφμον ενι στηθεσσιν ορινεν • 395

Βη δε κατασχομενη Φεανωι αργητι φαφεινωι, 419

Σιγηι • παντσας δε Τροφιδας λαθεν • ηρχε δε δαιμων. 420

Φαι δ' Φοτ' Αλεξανδροφο δομον περικαλλε' Φικοντο,

Αμφιπολοι μεν επειτα θοφως επι Φεργ' ετραποντο,

Φη δ' εις Φυπσοροφον θαλαμον κιε διφα γυναικων.

Τηι δ' αρα διφρον Φελοντσα φιλομειδης Αφροδιτη

Αντι' Αλεξανδροφο θεα κατεθηκε φεροντσα • 425

Ενθα καθιδσ' Φελενη, κοφρη Διος αιγιφοχοφο,

Οσσε παλιν κλιναντσα • ποσιν δ' ηνιπαπε μυφθωι •

Ηλυθες εκ πολεμοϝ · Ϝως ωφελες αϝτοθ' ολεσθαι,
 Ανδρι δαμενς κρατερωι, Ϝος εμος προτερος ποσις ηεν.
 Η μεν δη πριν γ' ευχε' Αρεϝιφιλοο Μενελαϝοο 430
 Σηι τε βιηι, και χερσι, και ενχει, φερτερος εεναι ·
 Αλλ' ιθι νυν προκαλεσσαι Αρεϝιφιλον Μενελαϝον
 Εκσαϝτις μαχεσασθαι εναντιον · αλλα σ' εγωγε
 Παϝσασθαι κελομαι, μηδε χσανθωι Μενελαϝωι
 Αντιβιον πολεμον πολεμιδσεμεν, ηδε μαχεσθαι 435
 Αφραδεως, μη πως ταχ' Ϝυπ' αϝτοϝο δορϝι δαμειης.
 Την δε Παρις μυθοισιν αμειβομενος προσεϝειπεν ·
 Μη με, γυναι, χαλεποισιν ονειδεσι θυϝμον ενισπε.
 Νυν μεν γαρ Μενελαϝος ενικησε γσυν Αθηνηι ·
 Κεινον δ' αϝτις εγω · παρα γαρ θεοι εντι και ϝημιν. 440
 Αλλ' αγε δη φιλοτητι τραπειομεν εννηθεντε ·
 Ου γαρ πω ποτε μ' Ϝωδε φρενας ερος αμφεκαλυπτσεν,
 Ουδ' Ϝοτε σε προτερον Δακεδαιμονος εκς ερατεινης
 Επλεϝον ϝαρπακσανς εν ποντοποροισι ναϝεσιν,
 Νησωι δ' εν Κραναηι εμιγην φιλοτητι και εννηι, 445
 Ϝως σεϝο νυν εραμαι, και με γλυκνς ϝιμερος ϝαιρει.
 Η ϝα, και ηρχε λεχοσδε κιων, ϝαμα δ' ϝεσπεθ' ακοιτις ·
 Τω μεν αρ' εν τρητοιισι κατευνασθην λεχεεσιν.
 Ατρεϝιδης δ' αν ϝομιλϝον εφοιταε, θηρι ϝεϝοικως,
 Ει ποϝ' εσαθρησειεν Αλεκοανδρον θεοϝειδεα. 450
 Αλλ' ουτις δυνατο Τροϝων κλητων τ' επικουρων
 Δεικσαι Αλεκοανδρον τοτ' Αρεϝιφιλωι Μενελαϝωι. 452

NOTES.

NOTES ON THE FIRST BOOK.

ARGUMENT.

THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND AGAMEMNON.

DURING the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chryseïs and Briseïs, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chryseïs, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1-2. *Μῆνιν ἄειδε θεὰ, κ. τ. λ.* "Sing, goddess, the destructive wrath of Achilles, son of Peleus." The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating, in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in *μη-νιν* the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms *ὁ, ἡ, τό,* &c., do occur in Homer, they stand for the demonstrative pronoun, *this, that,* &c., changing occasionally, in our idiom, into the personal pronoun. (*Vid. Excursus 1.*) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεὰ. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.*, 79) "the most excellent of all," *προφερεστάτη ἀπασέων.*—*ὀλομένην.* The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

ἣ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκεν. "Which brought countless sufferings upon the Greeks." Literally, "which placed."—*Ἀχαιοῖς.* In Homer's time there was no general appellation for the Grecian race (the term *Ἕλληνες* being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have *Δαναοί* and *Ἀργεῖοι.*

3-5. *Πολλὰς δ' ἰφθίμους ψυχὰς, κ. τ. λ.* "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.*, ii.,

398), "*multos Danaum demittimus Orco.*"—A difference of opinion exists with regard to the meaning of *προΐαψεν* in this line, many commentators translating it "*prematurely sent.*" This, however, is incorrect. The preposition *πρό* has here in composition the force of "onward," or "forward," and *προΐάπτω* has the literal meaning of "to hurl onward," just as in Latin we have *proturbare*, *propellere*, *protrudere*, where *pro* has no reference whatever to time. Compare verse 435 of this book, *προέρεσσαν ἑρετμοῖς*, "they urged forward with oars," and also *Apollon. Rhod.*, i., 386, where the form *προπροβιαζόμενοι* is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἐλώρια, κ. τ. λ. "And made themselves a prey for dogs and all birds," *i. e.*, made their bodies, the pronoun *αὐτοὺς* being equivalent here, in effect, to *σώματα αὐτῶν*. Observe the reflexive meaning of *αὐτοὺς*, the oblique cases of *αὐτός* having this force whenever they begin the construction.

Διὸς δ' ἐτελείετο βουλῆ. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove, that Troy should fall, was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befell the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Troy.—*ἐτελείετο*. Observe the peculiar force of the imperfect in denoting continuance of action.

6-7. *ἐξ οὗ δῆ,* κ. τ. λ. "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarreled." The words *ἐξ οὗ* refer back to *προΐαψεν* and *τεῦχε*, and when resolved are equivalent to *ἐκ τοῦ χρόνου δῆ, ἐξ οὗ*. The particle *δῆ*, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, *δῆ τότε χορτάζειν ἑλικας βοῦς*, κ. τ. λ., "then is the very time to fodder well," &c.—*τὰ πρῶτα*. Wolf distinguishes between *τὰ πρῶτα* and *ταπρῶτα*, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: *τὰ πρῶτα* is here poetic for *πρῶτον*.

8-10. τίς τ' ἄρ σφῶδε, κ. τ. λ. "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins ἐριδί in construction with ξυνέηκε, but Wolf, with far more propriety, connects it with μάχεσθαι, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply ὥστε before μάχεσθαι, but this is hardly necessary, the infinitive being freely appended to ξυνέηκε in order to mark the result.

Ἀητοῦς καὶ Διὸς νιός. "The son of Latona and Jove," *i. e.*, Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—ὁ γὰρ. "For this (deity)." Observe that ὁ is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to οὗτος. Compare note on verse 1.—βασιλῆϊ. Agamemnon.—ἀνὰ στρατὸν ὤρσε. "Excited throughout the host."—ὀλέκοντο δὲ λαοί. "And the people kept perishing." Observe the force of the imperfect. By λαοί are meant the various tribes or communities of which the Grecian army was composed.

11-13. οὐνεκα τὸν Χρῦσην, κ. τ. λ. "Because the son of Atreus had treated with indignity that Chryses, the priest." Observe here again the demonstrative force of τὸν. It is not the prose article, simply prefixed to a proper name, but denotes *that* Chryses who plays so important a part in the legend of the Trojan war; *that* Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γὰρ. "For this (priest)."—λυσόμενός τε. "Both to redeem." More literally, "to free for himself," *i. e.*, as a father. Observe the force of the middle.—φέρων τ' ἀπερείσι' ἄποινα. "And bringing a boundless ransom," *i. e.*, an invaluable one. Observe the force of the active in φέρων: bringing for another, *i. e.*, for his child.

14-15. στέμμα τ' ἔχων ἐν χερσίν, κ. τ. λ. "And having in his hands the fillet of the far-darting Apollo on a golden sceptre," *i. e.*, attached to, or wound around the sceptre *at the top*. The preposition ἀνά is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the "fillet of Apollo" because accustomed at other times to be worn by Chryses around his brow, as the priest of that god. The following woodcuts represent back and front

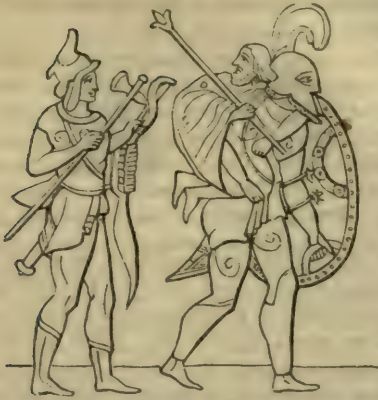
views of the heads of statues from Herculaneum, on which we perceive the fillet.



The earlier editions have *στέμματ' ἔχων*, for which H. Stephens substituted *στέμμα τ' ἔχων*, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by *στέμμα* in verse 28. Those commentators are wrong who suppose *στέμματ'* to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make *στέμμα* signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκήπτρω. The *σκήπτρον* was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory. The woodcut on the following page, taken from a fictile vase, and representing Æneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17-18. *καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί*. "And ye other well-greaved Greeks." The greave, or *κνημὶς* (in Latin, *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-



ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—*ὑμῖν μὲν θεοὶ δοῖεν*, κ. τ. λ. “Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home.” More literally, “and happily to come,” &c. Observe the opposition between *μὲν*, in this part of the sentence, and *δέ* in *παῖδα δέ*. Observe, also, the use of the aorist in *δοῖεν*, *ἐκπέρσαι*, and *ικέσθαι*, to express the speedy occurrence of certain wished-for events.

19–20. *παῖδα δ' ἔμοι λῦσαί τε*, κ. τ. λ. “But both release unto me my child, and receive this ransom.” The infinitives *λῦσαι* and *δέχεσθαι* are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given *λῦσαί τε*, with Heyne. The old reading *λύσατε*, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the *arsis*, or *cæsural pause*. Barnes's *λύσασθε* offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads *λύσαιτε* and *δέχεσθε*, to which no material objection can exist, since the optative *λύσαιτε* will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in *δέχεσθε* denies any reluctance in paying the ransom, in case of such release.

τὰ ὑποίνα. Observe here the force of the demonstrative *τά*, for

ταῦτα, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21-25. ἐπενφήμησαν αἰδεῖσθαι, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards ἐπενφήμησαν, the explanation of the minor scholiast: μετ' ἐνφημίας ἐβόησαν. Plato, in his metaphor of this part of the Iliad, has οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν.—ἀλλ' οὐκ Ἄτρεΐδῃ Ἀγαμέμνονι, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of κακῶς, the explanation of Plutarch (*De Aud. Poet.*, p. 67, R.): κακῶς, τουτέστιν, ἀγρίως καὶ ἀθαδῶς καὶ παρὰ τὸ προσήκον.—κρατερόν δ' ἐπί, κ. τ. λ. Observe here the adverbial force of ἐπί, "thereunto," or "besides." In the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a *tnesis*, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. (*Vid. Excursus II.*)

26-28. Μὴ σε κίχέω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply ὄρα, others φυλάσσου, before μὴ. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἡ ὕστερον αὐτίς ἰόντα. "Or hereafter coming again." Αὐτίς, as a reading, is softer and more Ionic than αὐθίς.—μὴ νύ τοι οὐ χραίσμη, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νύ (shortened from νυν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῷ ὄντι, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii., 352, we have τῷ νν.—σκῆπτρον καὶ στέμμα θεοῖο. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. Τῆν. "This daughter of thine." Observe the demonstrative force of τῆν, which does not here, however, refer to Chryseis as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her fa-

ther's speech.—*ἐγὼ*. Emphatic, and therefore expressed.—*πρίν μιν καὶ γῆρας ἔπεισιν*. "Sooner upon her shall even old age come," *i. e.*, she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "*Potius illa consenescet apud me in servili conditione.*" This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to *ἔπεισιν*, that *εἶμι*, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἄργεϊ. "In Peloponnesus." By *Ἄργος* is here meant, not the city of that name, for this was under the sway of Diomedes, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—*Ἰστὸν ἐποιχομένην*. "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe's loom, in the very ancient illuminated manuscript of Virgil's *Æneid*, preserved at Rome in the Vatican library.



καὶ ἐμὸν λέχος ἀντιώσασαν. "And preparing my couch." A euphemism, involving a much grosser idea. *Ἀντιώσασαν* is equivalent here, as the old grammarians correctly explain it, to *εὐτρεπίζουσαν*, and the phrase *λέχος ἀντιᾶν* is precisely analogous to *λέχος πορσύνειν*, in book iii., 411, and *Od.*, iii., 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. *Ἀντιᾶν*, with the *genitive* *λέχος*, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance, (*Buttmann, Lexil.*, vol. i., p. 10.)

'Αλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement.—σαώτερος ὡς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κε (analogous to *in* in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἐδδειςεν δ' ὁ γέρον. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὁ, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking.—ἀκέων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμιοι.—παρὰ θῖνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολυφλοισβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlōisvō thalássēs*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοισβος, as indicating the din and roar of battle? Must we render it "the *gentle* murmur of the fight?"

πολλὰ δ' ἔπειτ' ἀπάνευθε κίων, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latona bore," *i. e.*, going to a distance from the Grecian camp. So Plato, in his prose metaphor of this passage, has ἀποχώρησας δ' ἐκ τοῦ στρατοπέδου.—ἄνακτι. A general term of honor here, as indicating one high in power, and applied to many gods. (Compare Donaldson's *New Cratylus*, p. 417.)—τόν. For ὄν, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρότοξ. "Bearer of the silver bow," *i. e.*, the bow adorned with silver. So *aureus arcus* (*Virg.*, *Æn.*, xi., 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὃς Χρύσην ἀμφιέθηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιέθηκας equivalent, in effect, to "who hast protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as it

were, over this, his favored city.—*Χρύσην*. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

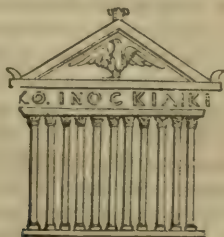
Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—*Τενέδοιό τε ἰφί ἀνάσσεις*. “And (who) rulest powerfully over Tenedos,” *ἰ ε.*, and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony. (Compare *Müller, Gesch. Hell. St.*, vol. ii., p. 218, *seq.*)—*ἀνάσσεις*. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. *Σμινθεῦ*. “O Smintheus.” Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called *Sminthium* (*Σμινθεῖον*). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term *σμίνθος*, “a rat,” Apollo having indicated, by means of field-mice, to the Teuceri, when migrating from Crete, the place where they were to settle. The Teuceri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo's statue, indicated the victory of day over night.

εἰ ποτέ τοι χαρίεντ', κ. τ. λ. “If ever, beside other acts of homage, I erected unto thee the beauteous temple.” *Ἐπί* (more literally, “in addition”) is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from *ἔρεψα* by tmesis. (Compare note on verse 25.)

ἔρεψα. An erroneous translation of this verb is often given here

in the sense of "to adorn," or "to hang with garlands." This, however, is very far from being its meaning in the present passage. The verb *ἐρέφω* properly signifies "to cover over," "to roof over," and the literal sense of the text, therefore, is, "if ever I have roofed over for thee a beauteous temple." As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and *ἔρεψα* becomes equivalent to the simple *ὠκόδομησα*. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has *ἐν ναῶν οἰκοδομήμασιν*, by Eustathius in his commentary, who remarks, *ιστέον δὲ ὅτι τὸ ἔρεψα σημαίνει μὲν τὸ ὠρόφωσα*, and by some of the best scholars in modern times. (Compare *Ast, ad Plat., De Rep.*, iii., p. 293.) But how can a mere priest be said to erect a temple! This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chryses combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that *ἔρεψα* contains a special reference to the completing of a structure by the erection of the pediment or *fastigium*, called by the Greeks *ἀέτωμα* or *ἀετός*, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed wood-cut.



Ἦ εἰ δὴ ποτέ τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honor of thee." We have here what is termed the use of *δὴ* in gradation, when a fresh topic is introduced into a discourse.—*κατά*. An adverb. The same remark applies to it as to *ἐπί* in the previous line. The literal meaning of *κατὰ ἔκθα* is, "I burned completely," or "entirely," *i. e.*, "I consumed." Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—*τόδε μοι κρήνηον*

ἔέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ. τ. λ. "May the Greeks atone by thy arrows for my tears," *i. e.*, by the slaughter which thy arrows shall inflict.—Δαναοί. Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term Δαναοί is considered by some as equivalent to γηγενεῖς. Thus the scholiast on Æschylus (*Prom.*, 568) remarks, οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν. (Compare Haupt, *Quæst. Æschyl.*, ii., 70.)

43-45. τοῦ δ'. "This one thereupon."—Βῆ δὲ κατ', κ. τ. λ. "And he went down from the summits of Olympus." Observe the adverbial force of κατά, and also the idea of motion *from* a place implied in καρῆνων.—κῆρ. Accusative of nearer definition.—τόξ'. "His fearful bow." The plural of excellence or intensity.—ἀμφηρέφεια τε φάρετρον. "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called πῶμα, and resembled an inverted drinking cup, whence the name.

46-49. Ἐκλαγξαν δ' ἄρ' ὀϊστοὶ, κ. τ. λ. "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—αὐτοῦ. Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—ὁ δ' ἦϊε νυκτὶ ἐοικώς. "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapory appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, φοβερός τὴν θέαν, καταπληκτικὸς καθάπερ νύξ.

μετὰ δ' ἰὸν ἔηκε. "And discharged an arrow at them," *i. e.*, at the ships. More literally, "sent an arrow after (*i. e.*, among) them." Clarke supplies νῆας after μετά, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the

arrows of the god, that is, his burning rays.—*δεινὴ δὲ κλαγγὴ γέενε'*, κ. τ. λ. "And fearful was the twang of his silver bow." Observe, in *ἀργυρέοιο βιοῖο*, the beautiful onomatopœia, or echo of sound to sense.

50-52. *Οὐρήας*. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere. (Compare *Wolf, Vorles. zu Hom, Il.*, vol. i., p. 66.)—*ἐπώχετο*. "He attacked." Literally, "he went against." Passow incorrectly refers this to the arrow itself. (*Griech. Handwörtl.*, s. v. *ἐποίχομαι*.)—*Αὐτὰρ ἔπειτ', αὐτοῖσι*, κ. τ. λ. "But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned." An incorrect punctuation of this line makes *αὐτοῖσι* apparently violate the rule about the reflexive force of the oblique cases of *αὐτός* when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after *ἔπειτ'*, and another after *ἐφιεῖς*.

ἔχεπευκές. This is commonly rendered "bitter," i. e., deadly or destructive. Buttman, however, has shown, very conclusively, that the radical idea in *ἔχεπευκής* is not that of *bitterness*, but of *pointedness*. (*Lexil.*, vol. i., p. 18.)—*Βάλλ'*. Observe the continued action indicated by the imperfect.—*θαμειαί*. Commonly, but erroneously, rendered "frequent," which makes a tautology with *αἰεὶ*. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53-56. *ῥάχετο*. "Kept going." More freely, "continued to speed their way."—*καλέσσατο*. "Summoned." Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous character.—*τῷ γὰρ ἐπὶ φρεσὶ*, κ. τ. λ. "For Juno, fair-armed goddess, had suggested it in mind unto this warrior." More literally, "had put it upon his mind unto this one." The preposition *ἐπί* with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of *ἐν*.—*φρεσὶ*. Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—*ῥῆκε*. Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases. (Compare *Nägelsbach, ad loc.* and *Kühner, G. G.*, § 444.)

Κήδετο γάρ. The particle γάρ is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—ὅτι ῥά. “Because, namely.” Observe here the explanatory force of the particle ῥά, corresponding to the Latin *nempe*, *scilicet*, or *utique*.

57–58. Οἱ δ' ἐπεὶ οὖν ἤγερθεν, κ. τ. λ. “Now when these, then, were collected (from on all sides), and had become assembled together.” The particle οὖν, if more freely rendered, would be, “in consequence of this summons.”—Heyne thinks that there is something tautological in the text, if we form ἤγερθεν from ἀγείρω, and proposes, therefore, to deduce it from ἐγείρω, “to arouse,” making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne's edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖσι δ' ἀνιστάμενος, κ. τ. λ. “Among these (same) thereupon, Achilles, swift of foot, arising, spoke.” Observe the force of δέ in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle δέ in the previous line. Observe also the peculiar meaning of the dative in τοῖσι, equivalent, in fact, to ἐν τούτοις, and compare the remarks of Kühner on the *Dativus localis*. (*Gr. Gr.*, § 568, 2.) The idea of “among” is still farther expressed by the preposition μετά in μετέφη, though not required to be given in translation. Some editors make τοῖσι depend for its government on this same μετά, but such a construction would not be Homeric, μετά having here merely the force of an adverb. Nägelsbach regards τοῖσι as the dative of advantage (“for these”), but this is decidedly inferior. Equally objectionable is Passow's explanation, who makes τοῖσι the same here as τούτοις ἐπεσι or μύθοις.

59–60. Ἀτρείδῃ, νῦν ἄμμε, κ. τ. λ. “Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes),” *i. e.*, that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλιμπλαγχθέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered “having renewed our wanderings,” or “having

again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb *πάλιν* in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.*, vol. i., p. 92.

εἰ κεν θάνατόν γε φύγοιμεν. "If, perchance, we would escape death at least." The particle *κεν* is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, "if, (should it so please heaven), we would escape," &c., equivalent to *εἰ, θεοῦ διδόντος, φύγοιμεν ἂν θάνατον*, "if, the deity granting this, we might in that event escape."—*θάνατόν γε.* Observe here the limiting force of *γέ*, "if we would escape death at least, since we have not been able to escape war and pestilence."

61-63. *Εἰ δὴ ὁμοῦ, κ. τ. λ.* "Since, as things now go, both war and pestilence together are subduing the Greeks." Observe that *εἰ* with the indicative has here the meaning of "since," as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—*δῆ.* This particle here refers to matters as at present existing, and fully determinate in their character. Hence the ease with which it passes, in the next line, into the kindred meaning of "now."—*δαμᾶ.* For a literal translation supply another *δαμᾶ* with *λοιμός.* The combined effect is expressed by *ὁμοῦ*, the separate action in producing it, by the verb in the singular.

ἄγε δῆ. "Come now."—*τινα μάντιν ἐρείομεν.* "Let us interrogate some seer," *i. e.*, let us consult, &c. Present subjunctive, for *ἔρέωμεν.*—*μάντιν.* The term *μάντις* indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, *ιερεὺς* is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, *ὄνειροπόλος* is an expounder of dreams, who discovers in them an expression of the will of heaven.—*καὶ γὰρ τ' ὄναρ, κ. τ. λ.* "For even the dream too is from Jove," *i. e.*, even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of *ἐκ*, literally "out of," *i. e.*, out of, or emanating from the great source of all knowledge.

64-67. *Ὅς κ' εἴποι, ὅτι τόσσον, κ. τ. λ.* "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, "who, on our asking him."

—*ἔστι*. Equivalent to the later *οἶ' ἔστι*.—*ἔχῳσατο*. The aorist here denotes the having passed into that state which is indicated by the present.

Εἰ τ' ἄρ' ὀγ' εὐχῳλῆς, κ. τ. λ. “Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered).” There is properly an ellipsis here. The sentence ought to begin as follows: “And let us see whether,” &c.—*ὀγ'*. Observe the force which the particle *γέ* imparts to *ὀ*, namely, “this deity for his part,” *i. e.*, this same deity.—*εὐχῳλῆς*. This genitive, and also *ἑκατόμβης*, are commonly supposed to be governed by *ἐνεκα* understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to “in respect of,” “by reason of.” (Compare *Matthia*, § 337.)

Αἰ κέν πως ἄρνῳν, κ. τ. λ. “If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us,” *i. e.*, from us. The particle *αἰ* here takes the place of the ordinary *εἰ*, from its implying a latent wish that things may turn out so. (Consult *Hartung*, part ii., p. 214.)—*τελείων*. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.*, xii., 5.)—*κέν βούλεται*. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, *βούλεται* is the old form for the subjunctive *βούληται*.—*ἀντιῳσας*.



More literally, "having participated in," "having partaken of." (*Buttmann, Lexil.*, s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68-73. Ἥτοι δγ' ὧς εἰπὼν. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἥτοι is nearly the same in force as μέν. The two principal points of difference are that ἥτοι is the more poetic term, and that it may stand first in a clause or sentence. (Compare *Hartung*, vol. ii., p. 358.)—ὧς. Observe the accentuation here, distinguishing this ὧς (for οὕτως) from the ordinary ὧς, "as," &c.—κατ' ἄρ' ἔξετο. No tmesis. Compare note on verse 25.

Θεστορίδης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὅς ἦδη τά τ' εἴοντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," i. e., the present, future, and past. Observe the peculiar demonstrative force in τά as connected with εἴοντα and ἐσσόμενα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be."

Καὶ νήεσσ' ἠγήσατ', κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἠγήσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—Ἴλιον. The accusative of motion toward a place, and not depending on εἶσω.—ἦν διὰ μαντοσύνην. "By means of his skill in divination." ἦν for εἶν.—τήν. "Which." Epic for ἦν.

Ὁ σφιν εὐφρονέων, κ. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given ὁ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to ὁ the force of οὗτος, as usual. (Compare *Usteri, Wolf Vorles.*, vol. i., p. 75.) Some make ὁ, however, Homeric for ὅς (*Kühner*, § 343); and Heyne and others read at once ὅς σφιν.—ἀγορήσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγορά, or *concio*. The term μετέειπεν, on the other hand, refers to the contents of the speech.

74-79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἔρεω. "Will declare

it." Nägelsbach supplies ἔπος, in the sense of *rem*; but this is unnecessary, since ἐρέω refers back to μῆνιν.—σὺ δὲ σύνθεο. "Do thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply φρεσίν. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—ἄμοσσον. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of σύνθεο.

ἧ μὲν μοι πρόφρων, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt ward off (danger) for me." In the form ἧ μὲν, the particle μὲν corresponds to the prose form μῆν. (Consult Nägelsbach's Excursus on μῆν.)—πρόφρων. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—ἧ γὰρ ὀίομαι ἄνδρα χολωσέμεν. "For I do assuredly think that I shall anger the man." Observe the force of ἧ. Some connect it, in translating, with χολωσέμεν, but it unites more naturally with ὀίομαι.—χολωσέμεν. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. "With powerful sway."—καὶ οἱ πείθονται Ἀχαιοί. "And him the Greeks obey." We have here what grammarians call a Parataxis, the personal pronoun οἱ taking the place of the relative ὅς, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savors of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80-83. κρείσσω γὰρ βασιλεὺς, κ. τ. λ. "For a king is the more powerful (of the two) whenever he shall have become incensed against a man of inferior rank." Commentators are divided here in opinion relative to the form χύσεται, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood-vowel. The latter appears to be the more correct view of the matter, since the reference is merely to a supposed case, which has no connection with the reality at the moment when the words are uttered. (Compare Nägelsbach, Stadelmann, Crusius, &c., *ad loc.*)

εἴπερ γὰρ τε χόλον γε, κ. τ. λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have

fulfilled (its dictates)." The particle *ὄφρα* with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*. (*Nägelsbach, ad loc.*)—*χόλον*. By *χόλος* is meant an outburst of passion, open resentment; by *κότος*, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the *Etym. Gud.*, *χόλος δὲ οἰονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.—ἀλλά γε*. We have given this reading, with Heyne. More recent editors have *ἀλλά τε*.

σὺ δὲ φράσαι. "Do thou therefore consider." Observe here the force of the middle voice. In the active, *φράζω* means "to speak to or with another;" but in the middle, "to or with one's self," *i. e.*, to consider, to deliberate.—*εἴ με σώσεις*. "Whether thou wilt save me (from harm)," *i. e.*, wilt protect me.

85-88. *θαρσήσας μάλα*. "Having taken courage fully."—*εἰπὲ θεοπρόπιον, κ. τ. λ.* "Explain the heavenly sign, what thou knowest (it to be)." The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to *θεοπρόπιον* the meaning assigned to it by Buttman, who derives the word from *θεός*, and *πρέπω* in the sense of *σημαίνω*. According to this writer,



therefore, the old expression θεὸς πρέπει means "a god sends a sign." The sign sent was called θεοπρόπιον, and the interpreter of it θεοπρόπος. (*Buttmann, Lexil.*, vol. i., p. 19.)

οὐ μὰ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle οὐ makes here, in fact, a double, that is, a stronger negation with οὐτις in verse 88.—ὅτε. "And unto whom." To be construed with εὐχόμενος.—θεοπροπίας ἀναφαίνεις. "Revealest his heavenly signs," *i. e.*, explainest their import. The term θεοπροπία is the same in effect as θεοπρόπιον.—ἐμεῦ ζῶντος, κ. τ. λ. "While I live and see on earth," *i. e.*, live and enjoy the blessing of sight. Compare the Attic ζῶν καὶ βλέπων, and the Latin *vivus vidensque*.

89-91. παρὰ. "At."—βαρείας χειρας ἐποίσει. "Shall lay heavy hands," *i. e.*, the hand of violence.—οὐδ' ἦν εἶπης. "Not even though thou mention," *i. e.*, not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, οὐδ' Ἀγαμέμνων, ἦν ἄρα τοῦτον εἶπης.—ὃς νῦν πολλὸν ἄριστος, κ. τ. λ. "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render εὐχεται εἶναι, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.*, p. 449, B.) by ἐπαγγέλλεται, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—πολλόν. Equivalent to πολύ, or the Latin *multo, longe*.

92-96. θάρσησε. "Took courage." More literally, "became encouraged." Compare ἐχώσατο verse 64.—Οὔτ' ἄρ'. "Neither, in very truth." The speaker, according to Kühner, begins an address with οὔτ' ἄρα . . . οὔτε, when he opposes some false view of a matter that has just been taken previously. (*G. G.*, § 755. Compare *Hartung*, vol. i., p. 431, 444.)

οὐδ' ἀπέλυσε θυγάτρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—τοῦνεκ' ἄρ'. "On this account, namely," *i. e.*, on this very account. The particle ἄρα is here explanatory, and serves, as it were, to recapitulate what has gone before. (*Nägelsbach, Excurs.*, § 3.)

97-100. οὐδ' ὄγε πρὶν, κ. τ. λ. "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of πρὶν in order to impart additional

force to the expression ; literally, "sooner, sooner at least ;" and observe also the force of γε with the second πρίν, more freely, "before that, at all events."—χειρας. Markland conjectured Κῆρας, but χειρας is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the Odyssey (xxii., 316), κακῶν ἀπο χειρας ἔχεσθαι.

ἀπό. Used adverbially here, as usual. No tmesis of ἀποδόμεναι.—δόμεναι. We must supply before this infinitive the indefinite pronoun τινά. Calchas is afraid of naming Agamemnon, though he means him all the while.—ἐλικώπιδα. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀπριάτην, ἀνάποιον. "Without price, without ransom." Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be. (*Nägelsbach, ad loc.*)—Χρύσην. Consult note on verse 37.—τότε κέν μιν, κ. τ. λ. "Then, perhaps, after having propitiated, we may persuade him (to save)," i. e., after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101-105. ἦτοι ὄγ' ὡς εἶπών. "This one, indeed, having thus spoken." The particle ὡς (observe the accent) is here again put for οὕτως.—τοῖσι. Consult note on verse 58.—μένεος δὲ μέγα φρένες, κ. τ. λ. "And his diaphragm, black all around, was greatly filled with anger." By φρένες is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the φρένες are properly said to be μέλαιναι.—ὄσσε δέ οἱ πυρὶ, κ. τ. λ. "And his two eyes resembled blazing fire." Literally, "the two eyes for him."—κάκ' ὀσσομένοσ. "Sternly regarding." The verb ὀσσομαι has also the meaning of foreseeing, together with that of prognosticating and foreboding. Hence Buttman remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless ὀσσεσθαι is chosen as the more expressive word, to show that Agamemnon's look threatened and foreboded evil. (*Lexil., s. v.*)

106-108. μάντι κακῶν. "Prophet of ills." Compare the explanation of Eustathius: ὁ κακὰ μαντενόμενος.—τὸ κρήγνον. "That which was pleasing." The primitive meaning of this term approximates, perhaps, more closely to "good," "useful." We have given "pleasing," however, as more in accordance with the spirit of the

passage.—*αἰεὶ τοι τὰ κάκ' ἐστὶ*, κ. τ. λ. “Ever are the things that are evil dear in mind unto thee to predict,” *i. e.*, ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, “ever unto thee is it dear in mind to predict the things that are evil.” According to this latter view, *φίλα* is here for *φίλον*. (Consult *Nägelsbach, ad loc.*)—*τὰ κάκ'*. Observe the demonstrative force of *τά*. More literally, “those things (that are) evil.”

ἔσθλὸν δ' οὐδέ τί πω, κ. τ. λ. “Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me).” The commonly-received translation of *οὐδ' ἐτέλεσσας*, “nor brought it to its accomplishment,” cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction? (Consult *Nägelsbach, ad loc.*)

109–115. *θεοπροπέων*. “Revealing signs from on high,” *i. e.*, pretending to reveal them. Consult note on verse 85.—*ὡς δῆ*. “How that, forsooth.” The particle *δῆ* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσήϊδος*. “Of the damsel Chryseis,” *i. e.*, offered for her.—*ἐπεὶ πολὺ βούλομαι*, κ. τ. λ. “Since much do I wish to have herself at my home.” *Αὐτήν* is here put in opposition to *ἄποινα*, and answers to the Latin *ipsam*, not *eam*.—*καὶ γάρ ῥα*, κ. τ. λ. “For in very truth I prefer her even to Clytemnestra, my wedded wife.” The particle *καὶ* must be joined in construction with the proper name.—*προβέβουλα*. Observe the force of the perfect here. Literally, “I have preferred, and I continue to prefer.”—*κουριδίης*. The Homeric adjective *κουριδίος* does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—(*Buttmann, Lexil., s. v.*)

ἐπεὶ οὐ ἔθεν, κ. τ. λ. “Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments,” *i. e.*, or in any accomplishments.—*ἔθεν*. The accentuation of this pronoun in the greater number of editions is erroneously given as *ἔθεν*. The law is correctly laid down by Spitzner: “*Si personæ tertiæ pronomina ἔο, εὖ, ἔθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, inclinatur.*” In the present instance, therefore, since *ἔθεν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

δέμας. By *δέμας* appears to be here meant, in strictness, the developement of the frame; by *φυσή*, on the other hand, the symmetry, or proportion of the different parts to one another, the natural air

or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung,*" meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses.*" (*Usteri, Wolf Vorles, vol. i., p. 87.*)—οὐτ' ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again."—ἔργα. By ἔργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. ἀλλὰ καὶ ὧς. "And yet even thus," *i. e.*, even though the case stand thus, and she be so beautiful and accomplished.—ἐθέλω. "I am willing."—πάλιν. "Back," *i. e.*, to her father. Consult note on verse 59.—τόγ'. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἦ, has frequently the force of βούλομαι μᾶλλον, or the Latin *malò*.—αὐτὰρ ἐμοὶ γέρας, κ. τ. λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle αὐτὰρ is poetic, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—ὄφρα. For ἵνα.—οἷος. "Alone." Not to be confounded with οἶος, "such as."

ἐπεὶ οὐδὲ ἔοικε. "Since that is not fitting either." Observe the force of οὐδέ. While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—ὁ μοι γέρας ἔρχεται ἄλλη. "That my prize is going in another direction," *i. e.*, than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—ὁ. The neuter of the relative ὅς stands here, by Homeric usage, for ὅτι. (*Matthiæ, § 486, 3.*)—ἄλλη. An adverb, and incorrectly written with the subscript ι, as is shown by the Doric form ἄλλᾶ. Most adverbs with the dative (or locative) flexion express not only the relation of rest (*dativus localis*), but also the direction whither, as in the present instance. (*Kühner, § 571, An. 3.*)

122–124. Ἀτρεΐδῃ κύνιστε, κ. τ. λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γὰρ τοι, κ. τ. λ. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" *i. e.*, why talk of another

prize ! for how shall the host be able now to give thee one ! The particle γάρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί που ἴδμεν, κ. τ. λ. "Neither do we at all know of any quantity of presents lying any where in common," *i. e.*, remaining any where undivided. We may supply with πολλά either χρήματα or γέρα. Observe the very delicate use of the particle οὐδέ. Neither, if the Greeks should even deem it right for thee to have another prize, are they now possessed of the means of bestowing one.—τί. Many editors read οὐδ' ἔτι που. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

125-126. ἀλλὰ τὰ μὲν πολίων, κ. τ. λ. "But those things, indeed, (which) we once obtained by sacking from cities, these have been divided." More literally, "(which) we once sacked from cities." Observe here the peculiar employment of the demonstrative, as savoring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, "that we plundered, that we have divided." Compare the English version of Scripture, "take that thine is." (*Matth.*, *xx.*, 14.)—τὰ δέδασται. Observe that there is no δέ in this clause, answering to μὲν in the preceding one, because μὲν has there a strong affirmative force, which is carried out still farther in τὰ δέδασται.

λαοὺς δ' οὐκ ἐπέοικε, κ. τ. λ. "And it is not fitting that the people heap up these gathered back," *i. e.*, gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in ἐπαγείρειν the force of ἐπί in composition, "to gather upon," *i. e.*, to heap one upon the other, and compare the German *an* in *anhäufen*.—παλίλλογα. More literally, "selected back." The idea involved is that of going around unto all who had received prizes, *picking these out* from among their other possessions, and bringing them *back* to some general place of deposit preparatory to a new division of the same.

127-129. τήνδε θεῶ πρόες. "Send on this (maiden) out of reverence toward the god," *i. e.*, and propitiate the god by so doing. Observe the force of πρό in πρόες. "Send forward," "send onward to her home." Compare note on verse 3, προΐαψεν.—ἀποτίσομεν. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying τήνδε here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon, without any more particular allusion.

αἰ κέ ποθι Ζεὺς δῶσι. "If Jove, perchance, ever grant (unto us)." Observe the employment here of *αἰ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66. —*πόλιν Τροίην εὐτείχεον.* "The well-walled city, Troy." Not *Τροίης*, as we find with *πολίεθρον*, nor *Τροίην* of three syllables, as Aristarchus and Herodian maintain. (Consult *Spitzner, ad loc.*)

131–132. *μὴ δ' οὕτως, κ. τ. λ.* "Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me." The term *ἀγαθός* is here "clever," or "skilful," not "brave," as it is commonly rendered.—*περ.* Not to be taken here in the sense of *quavis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as "*pergrata perque jucunda*," "*per mihi mirum visum est*."—*έών.* To be taken "*causaliter*."

κλέπτε νόφ. The object of the verb is not named, but may be easily supplied by the mind. The verb *κλέπτω* here is the same as *furtim occulto*.—*παρελεύσεται.* A metaphor borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133–134. *ἦ ἐθέλεις, ὄφρ' αὐτὸς, κ. τ. λ.* "Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?" The interrogative meaning of *ἦ* arises very naturally from its original disjunctive force: "(am I wrong in my surmise), or dost thou wish," &c.—*ὄφρ' αὐτὸς ἐχης.* The construction of *ὄφρα* with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like *ἐθέλω*, has excited some surprise on the part of commentators. The truth is, however, that *ὄφρα* with *ἐχης* is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὐτως. A difference of opinion exists with regard to the proper form of this adverb. Buttman, following Damm and Heyne, maintains that it ought always to be written *αὐτως*, with the aspirate. Hermann, on the other hand, is decidedly in favour of *αὐτως* with the lenis, and his decision appears the more correct one. In the present passage it means, "thus," or "even as you now see me," and answers to *hoc ipso modo* in Latin. (*Herm., Opusc., vol. i., p. 308, 341.*—*Buttmann, Lexil., s. v.*)

135–139. *ἀλλ'.* "Well, then."—*δώσουσι γέρας.* Supply *μοι*.—*ἄρσαντες κατὰ θυμὸν, κ. τ. λ.* "Having adapted it to my mind, so that it shall be a full equivalent, (all will be right)." The ellipsis after *ἴσται* may be supplied as follows: *πάντα καλῶς ἔξει.* This con-

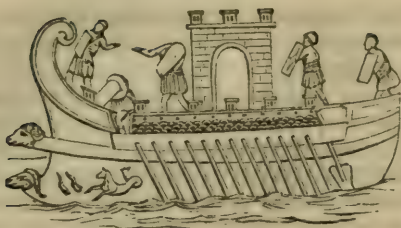
struction forms what grammarians call *σχήμα ἀνανταπόδοτον*.—*ἀντάξιον*. Equal in value to the one which I shall have lost ; namely, to Chryseis.

ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, κ. τ. λ. “Then, in that event, will I in person, having gone, seize either thine or Ajax’s prize, or having taken, will lead away that of Ulysses.” Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cycnus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—*ἦ Ὀδυσῆος ἄξω ἔλών*. The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle *ἔλωμαι* to the active *ἔλών* is particularly worth observing.

ὁ δὲ κεν κεχολώσεται. “And that one shall long be angry,” *i. e.*, shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle *κεν* has reference to the same particle in the second clause : *in case* Agamemnon shall have come unto any one, *in that event* this one shall have occasion long to be angry.—*ὄν κεν*. “Unto whomsoever.”

140–142. *μεταφρασόμεσθα καὶ αὐτίς*. “We will deliberate upon even hereafter.” Observe here the force of *μετά* in composition, “we will consider *among* ourselves,” *i. e.*, I will take into my own consideration.—*καὶ αὐτίς*. Literally, “even again,” *i. e.*, at some other time.—*νῆα μέλαιναν*. Heyne refers this to the action of the air and water in blackening the sides of the ship ; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch. (Compare *Müller, Archäol.*, § 320, 3.)

ἐρύσσομεν. For *ἐρύσωμεν*. “Let us draw.” The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—*διαν*. To be rendered here “boundless.” Literally, “divine.” The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—*ἔς δ' ἀγείρομεν*. “And let us collect and put into it.” Observe that *ἀγείρομεν* is for *ἀγείρωμεν*. The employment of the adverb *ἔς* supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach : “*Collectos remiges impronatus in navem.*”—*ἐπιτηδές*. “As many as are proper.” A neuter in *-ες*, attached adverbially to *ἀγείρομεν*, here supplies the



same sense as its adjective would give if joined to *ἐρέτας* in the accusative plural. (*Buttmann, Lexil., s. v.*)—*ἐκατόμβην*. Consult note on verse 315.

143-145. *θειόμεν*. For *θῶμεν*.—*ἂν δὲ βήσομεν*. "And up let us cause to go," *i. e.*, up the sides of the vessel. More freely, "let us put on board." Observe here the causative meaning in *βήσομεν* (which is for *βήσωμεν*). In other words, *βήσομεν* comes from the old stem-form *βῶω*, "to cause to go," the middle future of which is borrowed by *βαίνω*. The signification here given, however, is confined to the Ionics and poets.—*αὐτήν*. "Herself." Referring to Chryseis, who is thus placed in opposition to *ἐκατόμβη*.—*εἷς τις*. "Some one," *i. e.*, one, whoever he may be.—*δῖος Ὀδυσσεύς*. Compare Glossary verse 7, *δῖος*.

146-147. *ἢ ἐ σὺ*. "Or even thou."—*ἐκπαγλότατ'*. "Most formidable." The literal meaning of *ἐκπαγλος* is "striking," "terrible," and the root is *ἐκπλαγῆναι*, the first *λ* being dropped for the sake of euphony. This would make the primitive form to have been *ἐκπλαγλος*. (*Buttmann, G. G., p. 290, Robinson's transl.*) The epithet *ἐκπαγλότατε* is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

ιλύσσειαι. For *ιλύσσειαι*.—*ιερὺ βέζας*. "Having offered sacrifices." More literally, "having performed sacred things." Compare the analogous use of *facio* in Latin: "*Quum faciam vitulâ pro frugibus.*" (*Virg., Eclog., iii., 773.*)

148-151. τὸν. Depending in construction on προρέφη.—ὑπόδρα ἰδὼν. "Having sternly eyed."—ὦ μοι. "Ah!" The exclamation of one stung with indignation. Observe the accentuation. The interjection ὦ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναιδείην ἐπιειμένε. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm xxxiv.*, 26; *cix.*, 18, 29, &c.—κερδαλεόφρον. "Lusting after gain."—τοὶ ἔπεσιν. "Thy orders." Literally, "orders for thee." Equivalent to ἔπεσι σοῖς.

ὄδὸν ἐλθέμεναι. "To go on any expedition," *i. e.*, any plundering expedition. Literally, "to go along the way," *i. e.*, to go marauding, and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by ἀνδράσιν ἰφι μάχεσθαι, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ὄδὸν ἐλθέμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nägelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth ("Gang," im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152-157. οὐ γὰρ ἐγὼ, κ. τ. λ. "(I will not, for one), for I came not hither," &c. Observe the elliptical force of γὰρ, requiring something to be supplied like what we have here inserted.—μοι αἰτιοί. "In fault toward me," *i. e.*, the authors of any injury unto me.—οὐ πώποτε. "Never as yet."—ἤλασαν. "Drove they away."—οὐδὲ μὲν. "Nor yet." The meaning is that they did not even drive away his horses, although these were much more tempting objects of plunder, and more frequently carried off than cattle.

ἐριβόλακι, βωτιανείρη. "Deep of soil, nurse of heroes." It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—ἐπεὶ ἢ μάλα πολλὰ, κ. τ. λ. "Since both very many shade-covered mountains, indeed, (lie) between," &c.

We have given *ἐπεὶ ἦ*, with Spitzner, Thiersch, and Bothe, in preference to *ἐπειῶ*, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation *ἐπεῖῃ*, in the middle of a word. (Thiersch, *G. G.*, § 149.)—*σκιόεντα*. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158–160. *ἀλλὰ σοί*. Not *ἀλλά σοι*, since *σοί* has the emphasis.—*ὦ μέγ' ἀναιδέες*. “O truly shameless man.” Literally, “greatly shameless.”—*ἄμ' ἐσπόμεθ'*. The verb *ἐπομαι* is found very frequently, in Homer, in connection with *ἄμα* and *μετά*. In this there is nothing pleonastic, but it is because the primitive meaning of *ἐπω* refers, not to any *following after* another, but to the being employed *upon* (*ἐπί*) any matter in obedience to, or under the control or influence of another.—*ἄφρα σὺ χείρης*. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (*Matthia*, § 518, 1.)

τιμὴν ἀρνύμενοι. “Seeking to obtain satisfaction.” By *τιμὴ* is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—*κυνῶπα*. “Thou dog-faced one.” More literally, “dog-eyed.” The dog was with the ancients the type of impudence and shameless effrontery.—*τῶν οὐτι μετατρέπη*, κ. τ. λ. “Which things thou not at all regardest nor carest for.” *τῶν* for *ῶν*. The literal force of *μετατρέπεσθαι* is “to turn one’s self toward any thing,” “to turn one’s self and go *after* it.”

161–164. *καὶ δῆ*. “And now, forsooth,”—*μοι*. To be construed with *ἀπειλεῖς*, not with *ἀφαιρήσεσθαι*. “Thou threatenest me, to my very face.”—*αὐτὸς*. “That thou, with thine own hands,” *i. e.*, that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—*ὧ ἐπι*. “For which.” In later Greek, *ἐφ' ᾧ*.—*δόσαν δέ μοι*, κ. τ. λ. “And the sons of the Greeks gave (it) to me.” Commonly, but incorrectly, rendered, “and (which) the sons of the Greeks gave to me.” Crusius falls into this error, making *δόσαν δέ* stand here for *ὃ ἔδοσαν*. The true principle is stated in the note on verse 79.

οὐ μὲν σοί ποτε, κ. τ. λ. “Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans,” *i. e.*, any town of Troas. Observe here the employment of *ἔχω* in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety, assign here to *ἔχω* a future signification, and make *Τρώων πτολίεθρον* refer to Troy itself.—*σοὶ ἴσον*. According to the usage of the earlier lan-

guage, the personal pronoun is here employed, where we would expect the possessive. Compare the somewhat analogous usage in Livy: "*Supra Coclites Muciosque id facinus esse*" (ii., 13); and, again, "*Jovis Solisque equis æquiparari dictatorem*" (v., 23).

165-168. ἀλλὰ τὸ μὲν πλεῖον, κ. τ. λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied upon." Consult note on verse 158.—πλεῖον. Supply μέρος.—σοὶ τὸ γέρας. "Unto thee (devolves) that prize (which is)." Supply ἐστί with σοί.—ὀλίγον τε φίλον τε. "One both small and dear," i. e., small, but yet not the less dear on that account. Compare the explanation of Nägelsbach: "*Klein, aber nichts desto weniger lieb.*" Wolf cites *Od.*, vi., 203. δύοσι ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπὶν κεκάμω πολεμίζων. To be construed immediately after ἐγὼ δ'.

169-171. νῦν δ' εἶμι φθίηνδ'. "Now, however, I will go to Phthia," i. e., I will return to my home. Consult note on verse 155.—εἶμι. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπεὶ ἦ. Consult note on verse 156.—σὺν νησὶ κορωνίσιν. "With my ships of bending sterns," i. e., of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called κορώνη, from which is formed the adjective κορωνίς. Compare Hesychius: κορωνίδες. καμπυλόπρουνοι νᾶες. Consult, also, *Köppen, ad loc.*

οὐδὲ σ' οἶω, κ. τ. λ. "Nor do I think that I, being (thus) unhonored, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the οἰ in σοί can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if σ' is to be taken for σέ, ἀφύξειν must be referred to Agamemnon, and ἄτιμος ἑὼν taken either as a nominative absolute, or else in close connection with ἐγὼ, the nominative (not expressed) to οἶω. The weight of authority seems to be in favor of making σ' here to be apostrophized from σοί, while Bentley and others propose, as a sort of middle course, to read σοὶ οἶω. (Consult *Lobeck ad Soph.*, *Ajac.*, 191; *Buttmann, Ausf. Spr.*, § 30, 6; *Heyne ad Il.*, vol. vii., p. 401; *Spitzner, Excurs.*, xiii., *ad Hom.*, *Il.*, § 3, p. xxxix; *Kühner, G. G.*, § 33, 3.)

ἄφενος. This word, according to *Buttmann (Lexil., s. v.)*, implies

nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἀφνειός.—ἀφύξειν. The primitive meaning of ἀφύσσω is “to draw,” “to draw from a larger into a smaller receptacle;” hence “to obtain,” “to acquire generally.” If the form ἀφύξεσθαι had been employed, this would have been an argument in favor of σ for σέ, and would have referred to Agamemnon; whereas ἀφύξειν indicates acquiring or obtaining for another, not for one’s self, and must relate to Achilles.

173–175. φεῦγε μάλ’, κ. τ. λ. “Desert by all means, if thy spirit has been incited (to that course) for thee,” *i. e.*, if thy spirit has prompted thee to such a course. Observe here the peculiar force of φεῦγε, and the contemptuous idea connected with it.—μάλ’. Nägelsbach makes μάλα equivalent here to καὶ λίην, and explains it by “*so sehr du magst*,” *i. e.*, “by all the means in thy power.”—ἔγωγε. “I, for my part.”—πάρ’ ἔμοιγε καὶ ἄλλοι, κ. τ. λ. “For me, indeed, there are even others present, who will probably honor me.” Observe that here πάρ’ is for πᾶρσει, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ’ ἔμοιγε, making παρ’ the preposition, or, Homerically speaking, the adverb, and understanding, of course, εἰσί. But an ellipsis here is at variance with the strong idea intended to be conveyed.—ἔμοιγε. Observe here the force of γε, “for a man such as I am,” “for a man of my rank in the host.”—κε τιμήσουσι. The particle κέ or κέν (the prose ἄν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, “There are others, *I think*, who will honor me,” when he knows very well that they will certainly do so.

176–177. ἔχθιστος δέ μοί ἐσσι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ’ ἔγωγε λίσσομαι.—Διοτρεφέων. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φίλη. Observe that ἔρις is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. εἰ. “Even if.”—θεός που σοὶ τόγ’ ἔδωκεν. “Some deity, I think, gave thee this.” The particle που is here equivalent to the prose δήπου, or the Latin opinor.—σῆς. For σαῖς.—Μυρμιδόνεσσιν ἄνασσε. “Keep ruling over thy Myrmidons,” *i. e.*, keep ruling over thy own immediate subjects, for they alone are worthy

of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ. τ. λ. “Thee, indeed, I regard not, nor care for, though angry.” The verb ὄθομαι, according to Buttmann, has for its radical idea that of shyness or timidity. (*Lexil.*, vol. i., p. 270.)—ἀπειλήσω δέ. The particle δέ has here the meaning of “still, however.”

182–187. ὡς. “Since.”—σὺν νηϊ τ' ἐμῇ, κ. τ. λ. “With both my own ship and my own companions,” *i. e.*, in both my own ship.—ἐτάροισιν. His more immediate followers are meant.—ἐγὼ δέ κ' ἄγω, κ. τ. λ. “But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine,” *i. e.*, thy own reward. Observe here the difference between πέμψω and κ' ἄγω. The former denotes something that will certainly take place; the latter, something that will probably be done.—Βρισηίδα. We have followed custom in calling this female Briseis. The true meaning of the term, however, is “the daughter of Brises.” Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689; *Tzetzes ad Lycophr.*, 299.)

στυγέη. “May dread.” Literally, “may hate.” Compare the remark of Heyne: “*Est autem στυγεῖν, hoc loco, simpliciter vereri. Apollon., Lex., ἐπὶ τοῦ φοβεῖσθαι.*”—ἴσον ἐμοὶ φάσθαι, κ. τ. λ. “To call himself equal to me, and to liken himself openly unto me.” Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (*ἐξ ἴσης ἐμοὶ λέγειν. Bekker, Paraphr.*). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: φάσθαι ἑαυτὸν εἶναι ἴσον ἐμοί.—ὁμοιωθῆμεναι. The passive with a middle signification.—ἄντην. More literally, “to my (very) face.”

188–192. ἄχος γένετ'. “Indignant grief arose.”—ἐν δέ οἱ ἦτορ, κ. τ. λ. “And his heart within, in his hairy bosom, meditated in two ways,” *i. e.*, between two courses. Observe the adverbial force of ἐν.—στήθεσσι λαίοισι. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—ἦ ὄγε. “Whether he.” A beautiful use of γέ with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one*, namely, the hero to whom that heart belonged, should

pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form *ὄγε* has somewhat of the force of *αὐτός*.

τοὺς μὲν ἀναστήσειεν. "Should make these, indeed, rise up (from their seats)," *i. e.*, should drive them from their seats. By *τοὺς* are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—*ὁ δ'*. "And whether he." The form *ὁ δ'*, which seems at first superfluous after *ὄγε*, is nevertheless required here as a necessary opposition to *τοὺς μὲν*.—*ἢ ἐχόλον παύσειεν, κ. τ. λ.* "Or whether he should even cause his wrath to cease, and restrain his feelings." Observe the force of the active voice in *παύσειεν*. The middle would be, "should cause himself to cease," *i. e.*, should cease.

193–196. *ἕως ὄγε ταῦθ' ὄρμαινε, κ. τ. λ.* "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (*ἕως ὄγε* to be pronounced *ὦς ὄγε*), as both simple in its character, and in accordance with the Homeric idiom. The common text has *ἕως ὁ*, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that *ἕως ὁ* is to be pronounced rapidly, as if forming *ὦσω*, or *ὦσεο*. Heyne, on the other hand, thinks that the pronunciation ought to be *ἕως ὀτταῦθ'*, doubling the initial letter of the succeeding word. Knight deduces *ἕως* from the ancient digammated form *ἕφος*, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read *εἶος*, an earlier form for *εἶως*, Homer having preferred *εἶως* with its final syllable shortened, to the ordinary *ἕως*. (*Elem. Doctr. Metr.*, i., 10, p. 58.) Thiersch coincides in this view of the subject. (*G. G.*, p. 221.) Spitzner endeavors to explain the difficulty on the principle of accentuation (*De Vers. Græc. Heroic.*, p. 82), while Wolf ranks all such anomalies under the head of "*lectiones tolerabiles*" (*Præf. ad Hom. Nov. Ed.*, p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Particles" in Homer. (*Versif. of Homer*, p. 12, seqq.)

ὄρμαινε. The verb *ὄρμαινω*, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root *ὀρμᾶν*, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii., p. 7.)—*κατὰ φρένα καὶ κατὰ θυμόν.* Compare the explanation of the

scholiast : φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν.—*ἔλκετο*. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἦλθε δ' Ἀθήνη. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δέ ("then," "thereupon").—*πρὸ ἵκε*. "Sent her forth." Observe the adverbial force of *πρὸ*, and compare note on verse 3, and also on verse 25.—*κηδομένη τε*. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make *κηδομένη* govern a genitive (*ἄμφω* or *αὐτῶν*) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and *κηδομένη*, therefore, refers back to *ἄμφω* along with *φιλέουσα*. (*Bernhardy, Wiss. Synt.*, p. 176; *Kühner*, § 533, 1.)

197-198. *στῆ δ'*. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—*ξανθῆς κόμης*. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative *Πηλείωνα*, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—*οἴῳ*. "To him alone."—*τῶν δ' ἄλλων*. The particle δέ is here equivalent to *γάρ*, and *φαινομένη* should, therefore, have a comma, not a colon after it.—*ὄρῳτο*. "Saw her." Homer always uses the middle of *ὄρώω* in an active signification.

199-201. *μετὰ δ' ἐτράπετ'*. "And turned around." More literally, "turned himself *after*," (i. e., in the direction of) the one who was grasping his hair from behind.—*ἔγνω*. "He recognized."—*δεινῶ δέ οἱ ὄσσε φάανθεν*. "Dreadful, thereupon, did her eyes appear to him," i. e., fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray color, as indicated by the epithet *γλαυκῶπις*.—*ὄσσε*. Supply *αὐτῆς*. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (*Æn.*, v. 647): "*divini signa decoris, Ardentesque notate oculos*."—*ἔπεα πτερόεντα*. "Winged words." The epithet *πτερόεντα* carries with it not only the idea of swiftness, but also that of flying forth from the lips.—*μιν προσηύδα*. "He addressed unto her." Observe that *προσηύδα* has here two

accusatives depending upon it, namely, *μιν* and *ἔπεα*. The former of these connects it closely with the adverbial *πρός*.

202-203. *τίπτ' αὐτ'*. "Why, then, again?" *τίπτ'* is here for *τί ποτε*, and answers to the Latin *quid tandem*, "why, then," "why, pray." The particle *αὐτε* implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—*τέκος*. "Offspring," i. e., daughter.—*ἦ ἴνα ἴδῃ*. "Is it that thou mayest see?" i. e., mayest be a witness unto. As regards the interrogative force of *ἦ*, consult note on verse 133.

204-205. *ἀλλ' ἐκ τοι ἔρέω*. "But I will declare to thee openly." Observe here the force of *ἀλλά*. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—*ἐκ*. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet *ἐξερέω* occurs in book viii., 286.—*ἔρέω*. The future, from the present *εἶρω*, which, in the sense of "I say," is epic.—*τὸ δὲ καὶ τελέεσθαι οἶω*. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of *τό*.—*τελέεσθαι*. This form of the future occurs also elsewhere, as in book ii., 36, 156, and especially in the *Odyssey* (i., 201; iii., 226; iv., 664, &c.). The common text has *τετελέσθαι*, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to *τετελέσθαι* is, that it is not common with Homer to use the perfect for the future. The only way of saving *τετελέσθαι* (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from *τετέλομαι* as a present, changing the place of the accent to the antepenult.

ἧς ὑπεροπλήσῃ τάχ' ἄν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles *τάχα* and *ποτέ*, the former implying that a thing will *soon* take place, while the latter shows that the *particular time* is uncertain. Observe also the force of *ἄν* with the subjunctive, denoting something uncertain, indeed, but highly probable.—*ὑπεροπλήσῃ*. The idea of *arrogance* lies at the basis of this word, as is shown by Buttman (*Lexil.*, vol. ii., p. 215). The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of *ὑπεροπλία*, as expressed by the singular. (Consult *Roth, Excurs. ad Tac. Agric.*, p. 112; and *Nägelsbach, Excurs.*, xx., "Die Metonymischen Plurale.")

206-208. *τὸν δ' αὐτε*. "Him, then, in turn."—*θεὰ γλαυκῶπις*. "The bright-eyed goddess." The epithet *γλαυκῶπις* indicates properly an eye of a bluish-gray like that of the cat or the owl. The com-

mon translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective *γλαυκός*. (*New Cratylus*, p. 559.)



ἦλθον ἐγὼ. "I have come this instant." Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—*παύσουσα τὸ σὸν μένος*. "To cause this excitement of thine to cease." Consult note on verse 192.—*αἶ κε πίθηαι*. "If, perchance, thou wilt obey (me)." More literally, "wilt persuade thyself (to follow my directions)." Observe the employment of *αἶ* for *εἰ*, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—*οὐρανόθεν*. The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210-211. *μηδὲ ἔλκεο*. "Nor be drawing."—*χειρί*. Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, *δεικτικῶς*, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword.—*ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον, κ. τ. λ.* "But yet reproach him in words just as it shall be," *i. e.*, just as they shall happen to occur to

thee. The particle *ἦτοι* is here employed to indicate concession. (*Nägelsbach, Excurs.*, ii, § 13.)

212-214. *ἔξερέω*. "Will I declare openly." Compare, with regard to this verb, and also the expression *τὸ δὲ*, following immediately after, the note on verse 204.—*καὶ τετελεσμένον ἔσται*. "Shall even be accomplished." Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—*καὶ ποτέ τοι, κ. τ. λ.* "Hereafter, even thrice so many splendid gifts shall be present unto thee," *i. e.*, shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—*ἴσχεο*. "Restrain thyself."—*ἡμῖν*. Referring to herself and Juno.

216-218. *χρῆ μὲν σφωίτερόν γε, κ. τ. λ.* "It behooves me, O goddess, to observe the mandate of you two in particular," *i. e.*, of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—*σφωίτερον*. Formed from the dual *σφῶϊ*, and therefore possessing a dual force. The old grammarians took *σφωίτερον*, by a strange kind of enallage, as equivalent merely to *τεόν*, and referring to Minerva alone! (*Etym. Mag.*, s. v.) Buttman thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterward (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (*Lexil.*, vol. i., p. 52.)

εἰρυσσασθαι. The primitive meaning of *ἐρύειν* is "to draw;" in the middle voice, "to draw to one's self," "to draw for one's self," &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one's self, to get it into a place of safety, whether it be the body of a friend or a foe. From this idea of dragging from amid a crowd of enemies comes the general idea of "to save," whence arises the collateral meaning of "to keep," "to observe," "to watch" that which has thus been dragged away; and hence we have the more general idea of "to observe, keep, or obey," on any occasion.—(*Buttmann, Lexil.*, s. v.)

καὶ μάλα περ, κ. τ. λ. "Even though greatly incensed in soul," *i. e.*, however much incensed.—*ὧς*. For *οὕτως*.—*ἄμεινον*. Supply *ἔστί*.—*ὅς κε*. "Whosoever."—*μάλα τ' ἐκλυον αὐτοῦ*. "Him very readily are they even accustomed to hear." Observe the force of the aorist in *ἐκλυον*, denoting what is accustomed to take place.

The particular import of τε, on the other hand, will best appear from a paraphrase: "In proportion as a man obeys the gods, *in that same proportion* are they wont to listen to his prayers." (*Hartung*, vol. i., p. 58, 69.)—αὐτοῦ. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have τοῦτου μᾶλα τ' ἐκλυον.

219-222. ἦ. For ἐφη.—ἐπ' ἀργυρέῃ κώπῃ. "On his silver hilt," *i. e.*, his silver-decked hilt. The epithet ἀργυρέῃ has here the same force as ἀργυροήλω, "adorned with silver studs."—σκέθε. "He checked."—ᾤσε. "He drove."—ξίφος. The early Greek sword had generally a straight, two-edged blade (ἄμφηκες, *Il.*, x., 256), rather broad, and nearly of equal width from hilt to point.—ἦ δ' Οὐλύμπόνδε βεβήκει. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

μετὰ δαίμονας ἄλλους. "To the midst of the other deities." More literally, "among." Observe that in this passage the "*terminus ad quem*" is indicated in three different ways: *unto* Olympus, and when she has come there, *into* the palace of Jove, and then *into the midst* of the other deities.—The ancient critics raise a difficulty here. How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Æthiopia! To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the *gods* alone went, and that the *goddesses* were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss, Ann.*, p. 7.)

223-224. ἔξαυτίς. "Again anew."—ἀταρτηροῖς ἐπέεσσιν. "In injurious words," *i. e.*, grossly personal and offensive. The scholiast explains the epithet by βλαβεροῖς, χαλεποῖς.—λήγε χόλοιο. Achilles obeys Minerva, in ceasing from open strife and collision (ἐριδος), but he still goes on giving vent to his angry feelings.

225-228. οἰνοβαρές. "Man heavy with wine," *i. e.*, drunkard. This epithet refers here more to the habit of intoxication than its

influence at the moment. Observe in the language of Achilles a picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat., Repub.*, iii., p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνὸς ὄμματ' ἔχων, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," *i. e.*, impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—οὔτε ποτ'. "Neither at any time."—ἐς πόλεμον θωρηχθῆναι. "To arm thyself for war." The passive in a middle sense.—λόχουδ'. "To an ambuscade."—τέτληκας θυμῷ. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τλήναι, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou *endured* in soul."—τὸ δέ τοι, κ. τ. λ. "For this appears to thee to be death," *i. e.*, very death, death itself. Κῆρ is here equivalent to θάνατος.

229-232. ἦ. "In very truth."—λώϊον. Ironical.—κατὰ στρατὸν εὐρύν. "Throughout the wide army."—δῶρ' ἀποαιρεῖσθαι. "To take away unto thyself the gifts (of that one)," *i. e.*, to appropriate unto thyself. Observe the force of the middle.—ὅστις εἶπη. In prose ὅστις ἂν εἶπη.—σέθεν ἀντίον. "In opposition to thee."

δημοβόρος βασιλεύς. "Thou art a people-devouring king," *i. e.*, a king that lives on, or wastes the property of his people. It is better to supply εἰ here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. "Since thou reignest over men of no worth." The particle ἐπεὶ serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἦ γὰρ ἂν, Ἀτρείδη, κ. τ. λ. "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after ἦ γὰρ, with Eustathius, εἰ μὴ οὐτιδανοὶ ἦσαν οἷς ἀνάσσεις. Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore

alludes at once to this, without expressing the collateral idea, "if this were so."

233-236. ἀλλ' ἐκ τοι ἐρέω. Consult note on verse 204.—ἐπι. "In addition." An adverb. Consult note on verse 25.—ναὶ μὰ. "Yes! by."—σκῆπτρον. Consult note on verse 15.—τὸ. For ὅ.—φύσει. "Will produce." The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—ἐπειδὴ πρῶτα. "Since first."—τομῆν. "The trunk," i. e., its parent trunk.—περὶ γὰρ, κ. τ. λ. "For round about, in very truth, has the brass lopped it of both leaves and bark." Observe that περὶ is here merely adverbial. Observe, also, that the verb ἔλεψεν takes here a double accusative, one of the whole (ἐ), and another of individual parts (φύλλα τε καὶ φλοιόν). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. (*Rost, G. G.*, § 104, 6.) This construction is called by the grammarians σχῆμα καθ' ὅλον καὶ μέρος.—ἐ. This pronoun stands here as a neuter, for αὐτό, referring to σκῆπτρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτός. (*Matthiæ.*, § 147.)

237-239. νῦν αὐτὲ μιν. "Now, on the contrary, it." The particle αὐτε here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μιν is for αὐτό.—δικασπόλοι. The sceptre which Achilles here holds is not his own, but a herald's sceptre or staff, which the chieftain had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (*Il.*, 18, 505; 23, 566; *Od.*, 2, 33.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as "dispensers of justice" (δικασπόλοι), Achilles here designated them by that particular name, to show that they formed a particular class.

οἶτε θέμιστας, κ. τ. λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of πρὸς here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τοὺς βασιλεῖς Ὀμηρὸς φησιν οὐχ

ἐλεπόλεις οὐδὲ ναῦς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν. (*Vit. Demetr.*, 42.)—οἶτε. Literally, "even who." Observe the force of τε in showing the relation of the latter clause to the one that goes before: *as* they are δικασπολοί, *even so* do they watch over, &c.—ὁ δὲ. "And this."—μέγας. "Great in its consequences," *i. e.*, fraught with serious consequences to Agamemnon.

240-244. ἢ ποτ'. "Assuredly hereafter," *i. e.*, depend upon it, at some future day.—Ἀχιλλῆος ποθῆ. "A desire for Achilles," *i. e.*, regret for the absence of the warrior from the battle-field. Compare the Latin *desiderium*. Homer uses the feminine form ποθῆ much more frequently than the masculine πόθος.—ἀχνύμενός περ. "Though deeply troubled (thereat)."—εὐτ' ἂν. For ὅτ' ἂν.—ὑφ' Ἑκτορος ἀνδροφόνου θνήσκοντες. "Dying beneath the hand of the man-slaughtering Hector."—σὺ δ' ἐνδοθι θυμὸν ἀμύξεις. "And thou within thee shalt tear thy soul," *i. e.*, and thy bosom shall be torn by keen remorse. Observe that ἐνδοθι is here equivalent to κηρόθι.—χωόμενος. "Enraged at thine own self."

245-249. ποτὶ. For πρὸς.—χρυσείοις ἤλοιαι πεπαρμένον. "Pierced through and through with golden nails," *i. e.*, adorned with golden studs. The heads of the nails formed the studs.—ἔϊτο δ' αὐτός. The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—ἐτέρωθεν ἐμῆνι. "Kept raging on the other side." Observe the force of the imperfect.—λιγύς Πυλίων ἀγορητής. "The clear-toned speaker of the Pylians." By the Pylians are meant the subjects of Nestor, who was King of Pylos, in the Peloponnesus. The epithet λιγύς refers here to the clear and silver tones of age. Among a people like the Greeks, a clear and harmonious enunciation would form, of course, one of the most important requisites of a public speaker. To this, however, was joined, in Nestor's case, the sound experience of a lengthened life.

τοῦ καὶ ἀπὸ γλώσσης, κ. τ. λ. "From whose tongue also flowed speech sweeter than honey." Observe that τοῦ is here for οὗ. If we place a fuller stop after ἀγορητής, then τοῦ will be for τοῦτον; but this appears harsh, on account of the presence of τῶ for τούτῳ in the line that follows.—καὶ. This particle must not be joined with μέλιτος, but refers back to ἡδυεπής, and is intended to introduce a still farther explanation of that epithet.—αὐδῆ. Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.

250-252. τῷ δ' ἤδη. "Unto this one already," *i. e.*, during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. (Compare *Bernhardy, Wiss. Synt.*, p. 79.)—μερόπων ἀνθρώπων. "Of articulate-speaking men." The term μέροψ distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—ἐφθίαθ'. "Had passed away." More literally, "had been destroyed," or "had perished," *i. e.*, had fulfilled their allotted time on earth.

τρέφεν ἢδ' ἐγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a Hysteron-proteron, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been *nurtured* along with Nestor, and *reared* with him to manhood. The second came into being about thirty years after his birth, and *lived* with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—μετὰ τριτάτοισιν. "Among the men of a third." For the more prosaic μετὰ τριτάτῃ, *scil.* γενεᾷ.

Πύλω. There were three places named Pylos, in the Peloponnese, all of which contended for the honor of having been the birth-place of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253-258. ὁ σφιν εὐφρονέων, κ. τ. λ. Repeated from verse 73.—Ἔπόποι. "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods πόποι, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms πάπας, παπαῖ, παπα, &c., and consult *Pott., Etymol. Forsch.*, vol. i., p. 193.—ἦ. "In very truth."—Ἀχαιίδα γαίαν ἰκάνει. "Is coming unto the Grecian land."—κεν γηθήσαι. "Would be delighted."—μέγα κεν κεχαροίατο. "Would greatly exult."—εἰ σφῶιν τάδε πάντα, κ. τ. λ. "If they should learn all these things of you two contending together," *i. e.*, if they should hear of your contending in this way. Homer says πεύθεσθαί τι, and πεύθεσθαί τινος ποιῶντος, *i. e.*, ὅτι ποιεῖ. In the present passage he has blended these two constructions together, so that σφῶιν

depends on *τάδε πάντα*, and *μαρναμένονιν* is to be resolved, in a free translation, into *ὅτι*, &c.

οἱ περὶ μὲν βουλῆ, κ. τ. λ. “(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight,” *i. e.*, superior as senators in counsel, and as warriors in the field. We must be careful not to regard *βουλῆ* here as equivalent merely to *νοῦς* or *φρήν*, intelligence or mental power.—*μάχεσθαι*. The infinitive is here employed as a kind of noun. Schæffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: *ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Λιβύῃ*. (*Diod. Sic.*, xx., 68.—*Schæff. ad Plut.*, vol. i., p. 183, v. 35.)

259–262. *ἄμφω δέ*. The particle *δέ* is here equivalent to *γάρ*.—*ἤδη ποτ’*. “Many a time before this.” Compare Stadelmann: “*Schon manchmal*.”—*ἥεπερ ὑμῖν*. “Than even you.” This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted *ἡμῖν*, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained *ὑμῖν*, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that *ἥεπερ* is much stronger than the simple *ἤ*, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, “than you, brave *though* (*περ*) you undoubtedly both are.” (*Kühner*, § 747, 4.) Observe, also, that we have the dative *ὑμῖν*, not the nominative *ὑμεῖς*. The reason of this is as follows: *ἥεπερ ὑμῖν* is the same as *ἥεπερ ὑμῖν ὀμιλῶ*; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been *ἥεπερ ὑμεῖς ἐστὲ οἷς νῦν ὀμιλῶ*.—(*Kühner*, § 748, b.)

καὶ οὐποτε οἷγ’. “And not even these ever.” The particle *γέ*, when it has, as in the present instance, the force of the Latin *vel*, combines with a preceding negative, and the two then become equivalent to *ne quidem*.—*οὐ γάρ πω*. The particle *γάρ* here serves to explain more fully the previous clause, *καὶ ἀρείοσιν ἥεπερ ὑμῖν*.—*οὐδέ ἰδωμαι*. “Nor am I likely to see,” *i. e.*, nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such. (*Rost.*, § 119, β.)

263–265 *Πειρίθου*. Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and

Centaurs, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.*, i., 40.)—Θησεία τ' Αιγείδην. This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Herc.*, 182) by some Athenian, who was anxious to have mention made of his national hero. (Müller, *Homerische Vorschule*, p. 84, seq.)

266–270. κάρτιστοι δῆ. “The very bravest.” The particle δῆ has here what is termed its *determinative* force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning. (*Hartung*, vol. i., p. 280, seq.; *Kühner*, § 691, 692, C. c.)—Φηρσίν ὄρεσκόβοισι. “With the wild race dwelling on the mountains,” i. e., the Centaurs. By the term Φηρσίν (i. e., θήρσιν) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—ἐκπάγλως ἀπόλεσαν. “In a terrific manner did they destroy them,” i. e., did the Lapithæ destroy the Centaurs. As regards the form ἐκπάγλως, consult note on verse 146.—καὶ μὲν. “And, as I tell you.” Observe that μὲν is here equivalent to μῆν, which, in this passage, has the force of ὡσπερ λέγω.—τηλόθεν ἐξ ἀπίης γαίης. “From afar, out of a distant land.” An Homeric abundance of terms. We must be careful not to confound the ἀπίη γαίη of Homer with the Ἀπία γῆ of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel short, whereas the geographical appellative, Ἀπία, has it long. (*Buttmann, Lexil.*, s. v.)—καλέσαντο. “Called me unto them.” Observe the force of the middle.

271–274. κατ' ἐμ' αὐτόν. “To the best of my power.” Literally, “according to myself,” i. e., according to the strength I had. Compare the scholiast: κατὰ τὴν ἐμῆν τοῦ δύνανται. Some commentators render this differently, “by myself,” and refer, in support of their version, to κατὰ σφέας, in book ii, 366. The two cases, however, are by no means parallel.—κείνοισι. “With those warriors.” As κείνος or ἐκείνος refers generally to an object more or less distant,

we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—*τῶν*. For *τούτων*.

καὶ μὲν. "And I can assure you." Observe that *μὲν* is here, again, for *μήν*.—*μεν βουλέων ξύνιεν*. "They listened to my counsels." *βουλέων* for *βουλάων*. So, in verse 495, *ἐφετμέων* for *ἐφετμών*, as *Πηληιάδew* for *Πηληιάδew*.—*ξύνιεν*. The common text has *ξύνιον*, for which we have given, with Spitzner, the reading of Aristarchus.—*ἀλλὰ καὶ ὕμεις*. "Do you, therefore, also." The particle *ἀλλά* has here a kind of hortatory force.

275–276. *ἀγαθός περ ἐών*. "Powerful though thou art." Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of "*captatio benevolentia*," making the meaning to be, "who art a most excellent man;" so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—*τὸνδ' ἀποαίρεο κούρην*. Observe the double accusative depending on the verb.

ἀλλ' ἔα, ὧς, οἱ, κ. τ. λ. "But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him," *i. e.*, let him retain her, since he has the better right to her. Supply *αὐτὸν ἔχειν*, or something equivalent. Some understand *αὐτήν*, but *ἔα αὐτήν* would mean, "let her go."

277–279. *ἰθέλ'*. "Feel inclined." Equivalent to the Latin *inducas in animum*. Observe that the verb *ἰθέλω* expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one's own power, or at least appears to be so. (*Buttmann, Lexil., s. v.*)—*ἐπεὶ οὐποθ' ὁμοίης, κ. τ. λ.* "Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs)." By *τιμῆ* is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, *ὁμοίης, scil. τῆ τῶν ἄλλων, ἀλλὰ μείζονος*. (Compare book v., 441, *seq.*) Heyne has a different and inferior interpretation, *ὁμοίης, scil. τῆ τοῦ Ἀγαμέμνονος τιμῆ*. "Since no sceptre-bearing king, &c., has ever obtained honor equal to his," *i. e.*, to Agamemnon's.—*ἔμμορε*. The perfect, not the aorist.—*ῥτε*. Compare note on verse 79.

280–284. *εἰ δὲ σὺ κάρτερός ἐσσι, κ. τ. λ.* "For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful," &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speak-

er, but referring rather to what is actually the case: "if thou art valiant, and the son of a goddess, *as we all well know*."—*πλεόνεσσειν*. The dative is here employed to denote continuance of rule. Compare note on verse 180.

Ἄτρείδη, σὺ δὲ. For *σὺ δὲ*, *Ἄτρείδη*. The vocative of the proper name is often placed thus before the personal pronoun, for the sake of emphasis.—*αὐτὰρ ἔγωγε λίσσομαι, κ. τ. λ.* "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of *αὐτὰρ*, which involves in some degree the meaning of *γάρ*. So in Latin, we often find *autem* where *enim* might stand.—*Ἀχιλλῆϊ*. More literally, "to," or "for Achilles," *i. e.*, for the behoof or advantage of Achilles. The *dativus commodi*, or dative of advantage. (*Kühner*, § 579, 3.)

μέγα ἔρκος πολέμοιο κακοῖο. "The great defence against evil war," *i. e.*, the great rampart against the foe. So a shield is called *ἔρκος ἀκόντων*, "or defence against darts."

286–291. *ναὶ δὴ*. "Yes, indeed."—*γέρον*. "Aged warrior."—*κατὰ μοῖραν*. "Rightly."—*ἀλλ' ὄδ' ἀνὴρ, κ. τ. λ.* Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—*περὶ*. "Above," *i. e.*, superior to.—*κρατέειν*. "To bear rule over."—*ἀνάσσειν*. "To lord it over."—*σημαίνειν*. "To prescribe."—*ἄ τιν' οὐ πείσεσθαι ὄτω*. "In which things I think that some one will not obey him." Observe that *ἄ* is here the accusative of nearer definition, while in *τινά* Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—*ἔθεσαν*. Equivalent to *ἐποίησαν*.—*τοῦνεκα οἱ προθέουσιν*; "Do they on this account give him the right?" Observe that *προθέουσιν* is from the simple stem-form *προθέω*, whence *προτίθημι* comes. It stands, therefore, for *προτιθείσιν*.

292–294. *ὑποβλήδην*. "Interrupting his speech." Compare the scholiast: *μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών*.—*ἦ γάρ κεν, κ. τ. λ.* "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle *γάρ* is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—*εἰ δὴ σοὶ, πᾶν ἔργον, κ. τ. λ.* "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," *i. e.*, if I shall yield to thy every command.

Observe that *ὑπέξομαι* is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve *ὅττι κεν εἴπῃς* into its equivalent *εἴαν τι εἴπῃς*.—*πᾶν ἔργον*. The accusative of nearer definition.

295–296. *ἄλλοισι δῆ*. “Unto others, whosoever they may be.” Inasmuch as the particle *δῆ* supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of *ἄλλοισι* is increased by it, and, therefore, the true force of *δῆ* is, “be they who they may,” “whomsoever it may please,” &c. (*Hartung*, vol. i., p. 277.—*Nägelsbach*, *ad loc.*)—*μῆ γὰρ ἔμοιγε σῆμαιν'*. “For prescribe not unto me, at least.” The particle *γὰρ* refers back to *ἄλλοισιν ἐπιτέλλεο*, and shows why that was said.—*ὄτω*. “I am resolved.”

297–299. *σὸν δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*. “And do thou lay it up in thy mind.” Observe that we have here, not *εἰς φρένας*, but *ἐνὶ* with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition *ἐν* here, with the dative, reminds us, therefore, of Virgil's “*tu condita mente teneto*.”

Κούρησ. Briseis.—*οὔτε τῷ ἄλλῳ*. “Nor with any one else.” *τῷ* for *τινί*.—*ἐπεὶ μ' ἀφέλεσθέ γε δόντες*. “Since, after having given, ye even took her away from me.” The true force of *γέ* here is explanatory, so that *ἐπεὶ . . . γε* may be rendered more freely, “and that too because,” as in Latin, “*idque propterea quod*.” (*Hartung*, vol. i., p. 390.)—*μ' ἀφέλεσθε*. For *με ἀφέλεσθε αὐτήν*.

300–301. *τῶν δ' ἄλλων . . . τῶν*. “Of those other things, however, . . . of these.” We have here in *τῶν* an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis. (*Kuhner*, § 632.)—*οὐκ ἂν τι φέροις ἀνελόν*. “Thou shalt not, I think, having taken up, bear any one away.” Observe here the indefinite meaning which *ἂν* imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words “I think.”—*ἀνελόν*. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads *ἂν ἐλόν*,

making this an instance of the repetition of the particle *ἄν*, as it often subsequently occurs in the Attic writers.

302-303. *εἰ δ' ἄγε μὴν πείρησαι*. "But if thou wilt, come indeed, make trial for thyself," *i. e.*, make the experiment in person. Observe the force of the middle voice. With *εἰ δὲ* supply *βούλει*, a common ellipsis.—*ἄγε μὴν*. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—*ἵνα γνώωσι καὶ οἶδε*. "In order that these here also may know," *i. e.*, may know the truth of what I say, may see me do what I threaten.—*ἔρωήσει περὶ δουρί*. "Shall stream around my spear." More literally, "shall stream around for my spear." Observe that *περὶ*, according to Homeric usage, is an adverb here, not a preposition.

304-306. *ὡς μαχεσσαμένω*. "After having both contended thus." *ὡς* for *οὕτως*. Buttmann considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf.—*λῦσαν δ' ἀγορῆν*. "And dissolved the assembly." As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and *vice versa*.—*νῆας εἴσας*. "Equal ships," *i. e.*, having equal sides, a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhœteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhœteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomedes. In front of the ships were the tents, which were, in reality, rude huts, tents of canvass being then unknown.

307-311. *Μενoitιάδῃ*. "The son of Menœtius." Patroclus, the intimate friend of Achilles.—*προέρυσσεν*. "Launched." Literally, "dragged forward," *i. e.*, caused this to be done.—*ἐς δ' ἔκρινεν*. "And selected and put into it." Consult note on verse 142.—*ἐκατόμβῃν*. Consult note on verse 315.—*ἐς δὲ βῆσε*. "And into it caused to go." Consult note on verse 144.—*ἀνὰ δὲ εἶσεν ἄγων*. "And up (its side) conducting, seated (therein)." Observe the active force of *εἶσεν*, *sedere fecit*, or *collocavit*.—*ἐν δ' ἀρχὸς ἔβη*. "And in (it) went as commander."—*πολύμητις*. "The sagacious." A common epithet of Ulysses.

312-314. *ἀναβάντες*. "Having embarked." Literally, "having gone up (the vessel's sides)." —*ἐπέπλεον ὑγρά κέλευθα*. "Began to sail upon the watery ways," *i. e.*, the watery paths of ocean. Beck



maintains that *ύγρός* is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, *ύγρός* is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum., &c., Lips., 1791, p. xviii.*)

ἀπολυμαίνεσθαι. "To purify themselves," i. e., to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanatory measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἅλα λύματα' ἔβαλλον*. "And cast the offscourings into the sea." By *λύματα* is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was cus-

tomary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (*Hase, Class. Alterthumsk.*, vol. i., p. 94.)—*ἑβαλλον*. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. *ἔρδον*. “They sacrificed.” Consult note on verse 147.—*τελεήσας ἑκατόμβας*. “Perfect hecatombs,” i. e., of perfect and unblemished victims. Consult note on verse 66.—*ἑκατόμβας*. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the *Iliad* (vi., 115: *ib.*, 308), consisted of twelve bulls. The hecatomb which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (*Hase, Public and Private Life of the Greeks*, p. 101.)

παρὰ θῖν'. “Along the shore.” *Θῖν'* is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur*. (*Nägelsbach, ad loc.*)—*κνίση δ' οὐρανὸν ἵκεν, κ. τ. λ.* “And the savor went to the sky, whirling itself in the smoke round about it.” We have given here the interpretation of *Nägelsbach*, according to which *ἔλισσομένη* is middle, not passive; and *περί* belongs to *καπνῶ*, not to the participle. As regards the middle meaning here assigned to *ἔλισσομένη*, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to *περί*, compare the phrase *ἀμφὶ πυρὶ στῆσαι* (*Od.*, viii., 434).

318–325. *τὰ πένοντο*. “Were busily employed upon these things.” The reference is to the process of purification, and after that to the offering up of the hecatombs.—*τὴν πρῶτον*. “With which in the first instance.”—*ἀλλ' ὄγε*. “This hero, on the contrary.”—*τῷ οἱ ἔσαν*. “Who were unto him.” *τῷ* for *ᾧ*.—*ὀτρηρῶ θεράποντε*. “Active attendants.”

ἔρχεσθον κλισίην. “Go ye two unto the tent.” With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—*χειρὸς ἐλόντ' ἀγέμεν*. “Having taken by the hand, lead away.” Observe that *ἐλόντ'* is for *ἐλόντε*, and that *ἀγέμεν*, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ.*, § 546.) Some editors place a comma after *Ἀχιλλῆος*, and then make *ἀγέμεν* equivalent to *ὥστε ἄγειν*, but this wants spirit.—*εἰ δέ κε μὴ δώησιν, κ. τ. λ.* Compare verse 137.—*σὺν πλεόνεσσι*. “With greater numbers.” Literally, “with more men.” Supply *ἀνδράσι*.—*τό*. For *δ*.

326-330. *προίει*. "He sent them onward." Compare note on *προίαψε*, verse 3, and Gloss., verse 25.—*κρατερὸν δ' ἐπὶ μῦθον ἐτελλεν*. Compare verse 25.—*ἀέκοντε*. "Reluctant."—*βάτην*. For *ἐβήτην*.—*Μυρμιδόνων*. Consult note on verse 180.—*ἐπὶ τε κλισίας*, κ. τ. λ. The adverb *ἐπὶ* serves here to determine with more precision the direction expressed by the accusative. (*Kühner*, § 545, 2.)—*τόν δ' εὖρον*, κ. τ. λ. Referring to Achilles.—*οὐδ' ἄρα τῶγε ἰδῶν*, κ. τ. λ. "Nor, in very truth, did Achilles rejoice on having seen these two."

331-333. *τῷ μὲν ταρβήσαντε*, κ. τ. λ. "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—*οὔδε τί μιν προσεφώνεον*. "Neither did they address aught unto him." Observe the double accusative in *τί μιν*, the latter term being for *αὐτόν*.—*ἔγνω ἧσιν ἐνὶ φρεσὶ*. "Knew in his own mind (the object of their coming)."

334-342. *χαίρετε*. "Hail," i. e., joy be with ye. The common expression on either accosting or taking leave.—*Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν*. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (*Il.*, viii., 517), they are called *Διὶ φίλοι*, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," i. e., blamable in my eyes.—*δ*. For *δς*.—*Διογενὲς Πατρόκλεις*. "High-born Patroclus." Observe that proper names in *-κλος* are often declined like those in *-κλῆς*, and again, those in *-κλῆς* like those in *-κλος*. Hence *Πατρόκλεις*, for *Πάτροκλε*. (*Matthia*, § 92, 1.)—*σφῶιν*. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—*τῷ δ' αὐτῷ μάρτυροι ἔστων*, κ. τ. λ. "And let these two themselves be witnesses both before the blessed gods," &c., i. e., witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of *τῷ αὐτῷ*, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—*καὶ πρὸς τοῦ βασιλῆος ἀπηνέος*. "And before that hard-hearted king."

εἴποτε δ' αὐτε. "If ever again hereafter." For *εἴποτε δὴ αὐτε*,

not δὲ αὐτε. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiopesis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἴποτε δ' αὐτε κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμῦναι. "For the purpose of warding off." The infinitive is here employed to express the object or intent.—τοῖς ἄλλοις. Consult note on ἡμῖν in verse 67.

342-344. ἢ γὰρ ὄγ' ὀλοῆσι, κ. τ. λ. "For, in very truth, this man rages with destructive thoughts," *i. e.*, intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—οὐδέ τι οἶδε, κ. τ. λ. "Nor does he at all know how to observe at the same time the future and the past," *i. e.*, to make the events of the past the lessons for the future.—σόοι. "In safety," *i. e.*, so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—μαχέονται. We have followed here the conjecture of Schäffer. The common text has μαχέοιντο, but the subjunctive harmonises better with οἶδε that precedes. Thiersch proposes μαχέονται, *i. e.*, μαχέσονται. The common reading makes an hiatus before Ἀχαιοί.

346-351. ἐκ κλισίης. "Forth, out of the tent." Observe the adverbial force of ἐκ.—δῶκε δ' ἄγειν. "And gave (her to them) to lead away."—αὐτις ἴτην. "Went back."—παρὰ νῆας. Consult note on ἐπὶ κλισίας in verse 328.—ἠ δὲ γυνή. "And she, the woman."—αὐτὰρ Ἀχιλλεύς. The particle αὐτάρ, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. "Having burst into tears." These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abduction. Compare verse 355, *seq.*—ἐτάρων ἄφαρ ἔζετο, κ. τ. λ. "Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep." The genitive ἐτάρων depends on νόσφι λιασθείς, which may be more literally rendered, "having gone aside from." (*Buttmann, Lexil.*, vol. i, p. 73.)

θῖν' ἐφ'. Observe here that θῖν' is by apostrophe for θῖνα, the accusative, and that it is erroneous to write θῖν', which would be for

θινί, the dative. The accusative *θίνα* here depends, not on the adverbial *ἐπί*, nor yet on *ἔξετο* merely, but on the combined idea implied by both. (*Kühner*, § 619, *b*.—*Nägelsbach*, *ad loc.*)—*ἄλος πολιῆς*. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective *πολιός* denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo*. (*Pott*, *Etymol. Forsch.*, vol. i., p. 120.)—*οἶνοπα πόντον*. Referring to the appearance of the main ocean, afar off from the land. Observe that *οἶνοπα* has here the force of *μέλανα*, the early wine, according to Eustathius, having been of a dark hue, approaching to black: *ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροίαν*.

πολλὰ. “Earnestly.”—*χεῖρας ὀρεγνύς*. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352–356. *ἐπεὶ μ' ἔτεκές γε, κ. τ. λ.* “Since thou didst indeed bring me forth, being very short-lived.” The particle *γέ* here serves to strengthen the idea expressed by the verb: Achilles addressed Thetis as *indeed* his mother. (*Hartung*, vol. i., p. 364.) Observe, moreover, that *πέρ* has here the force of *valde*, while in the succeeding clause it passes into the kindred meaning of *omnino*.—*τιμὴν πέρ μοι ὄφελλεν, κ. τ. λ.* “Olympian Jove, the lofty thunderer, ought by all means to have bestowed honor upon me. Now, however, he has honored me not even in a small degree,” *i. e.*, as matters now go, however, &c.

ἦ γάρ. “For in very truth.”—*αὐτὸς ἀπούρας*. “Having taken it away by his own authority.” These words form an epexegetis, or additional explanation, to *ἔλῶν*, which merely indicates the seizure, without the additional idea implied in *αὐτός*.

357–361. *πόντια μήτηρ*. “His revered mother.”—*ἐν βένθεσσιν ἄλδος*. The sea-deities were supposed to dwell amid the depths of the sea.—*παρὰ πατρὶ γέροντι*. “By her aged sire.” Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—*ἀνέδν*. “She emerged.”—*ἦτ' ὀμίχλη*. The comparison here refers merely to *ἀνέδν*, the idea expressed by *καρπαλίμως* being excluded.—*πάραιθ' αὐτοῖο*. “In front of him.” She seated herself in such a way as to be seen fully from the place where her son was sitting. Hence the genitive *αὐτοῖο*.—*χειρὶ τέ μιν κατέρεξ', κ. τ. λ.* “And she both soothed him with her hand, and said what she wished to say, and uttered it aloud.” Compare the version of *Nägelsbach*: “*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus.*” The words *ἐκ τ' ὀνόμαζεν* are often er-

roniously translated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after *ἔφατ'*, because *ἔπος* is the object of both verbs.

362–363. *τί δέ σε φρένας ἵκετο πένθος*; "And why has grief come suddenly upon thee in thy mind?" i. e., upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—*ἔξαυδα, μὴ κεῦθε νόω*. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἶδομεν ἄμφω*. "That we both may know." Observe the dual subject with the plural verb, and note also that *εἶδομεν* is for *εἶδωμεν*.

365–366. *οἶσθα*. "Thou knowest (already)." — *τίη ἀγορεύω*. "Why need I tell." Observe the force of the subjunctive.—*πάντ'*. Depending on *εἰδύνη*.—*ἠχόμεθ' ἐς Θήβην*. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction' sake, *Hypoplucian*, because lying at the foot of Mount *Plakos* (*ὑπό* and *Πλάκος*). Eëtion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eëtion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards *ἱερὴν* here as equivalent to *praeclearam*, just as *θεῖος* and *δῖος* are often used in speaking of any thing superior of its kind.

367–368. *τὴν δὲ*. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—*καὶ τὰ*

μὲν εὖ δάσαντο, κ. τ. λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is μετὰ σφίσιν, not μετά σφισιν. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (*Göttling*, § 47, 3.)

369-370. ἐκ δ' ἔλον. "And out of them they selected," i. e., as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare *Od.*, xi., 534: *Νεοπτόλεμος μοῖραν καὶ γέρας ἰσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν.*—*Χρύσης δ' αὐθ'*, κ. τ. λ. The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380-388. πάλιν ὤχετο. "Went back." Consult note on verse 59, as regards the Homeric force of πάλιν.—τοῖο δὲ εὐξαμένον, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." τοῖο for τοῦ, i. e., τούτου.—ἦκε δ' ἐπ' Ἀργείοισι, κ. τ. λ. "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that ἐπί merely marks the direction of the action. Consult *Nägelsbach*, *Excurs.*, xvii., p. 308.—οἱ δέ νυ λαοί. "And they, the forces, now." Observe the pronominal force of οἱ, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νύ, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—ἐπασσύτεροι. "One after another." Compare the scholiast: *Λιολικὴ λέξις, τῇ ἐπαλληλίᾳ πυκνότεροι, ἀλλεπάλληλοι, συνεχεῖς.*

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—πάντη. "In every direction." The *terminus ad quem*, which is still more fully explained by ἀνὰ στρατόν.—εὐρύν. "The wide," i. e., widespread.—*θεοπροπίας*. Consult note on verse 87.—ἠπέιλησεν μῦθον, κ. τ. λ. "He uttered a threat, which in very truth has been accomplished," i. e., carried into effect. Literally, "he threatened a

speech," *i. e.*, uttered a threatening speech.—*δ.* Used for the relative *ὅς*.

389–392. *τὴν μὲν*. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—*ἐλίκωπες*. Consult note on verse 98.—*πέμποσιν*. "Are escorting."—*ἄνακτι*. "To the king," *i. e.*, to Apollo. Consult note on verse 36.—*τὴν δὲ κόρυνην Βρισηῶς*. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in *τὴν μὲν* and *τὴν δέ*.—*νέον*. "But just now." Literally, "lately," or "recently."—*τὴν μοι δόσαν*. For *ἦν μοι δόσαν*.

393–398. *εἰ δύνασαι γε*. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—*περίσχεο παιδὸς ἐῆος*. "Aid thy valiant son." We must write *ἐῆος*, not *έῆος*. It is the genitive of *έύς*. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form *έῆος* is supposed to be the genitive of *έύς* or *τέύς*, a sister form of *έός*, and to have the meaning of "thy." But consult *Bullmann's Lexilogus*, *s. v.*

εἰ ποτε δή τι. Compare verse 40.—*ὠνησας*. "Thou didst gratify."—*ἠὲ καὶ*. "Or even, also." *πολλάκι γὰρ σέο, κ. τ. λ.* "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: *audiebam ex te, quum diceres*.—*σέο*. Depending on *ἄκουσα*. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been *πατρὸς σαῖο*. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomeric legend. The bard makes no mention of any such divorce. (Consult *Spitzner, ad loc.*)

κελαινεφέι. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "*mediâ nimborum nocte*." (*Georg.*, i., 328.) Compare the explanation of Passow: "*in düstre Gewölke gehulten*." (*Lex.*, *s. v.*)—*οἶη*. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (*έφησθα*) that precedes.—As regards the literal force of the dative *Κρονίωνι*, consult note on verse 67.

400–404. *Παλλὰς Ἀθήνη*. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives *Φοῖβος Ἀπόλ-*

λων instead of Παλλὰς Ἀθήνη.—τόν γ' ὑπελύσασο δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσασο the force of ὑπό in composition, "didst free him from falling *under* fetters," *i. e.*, *under* the control of fetters.

ἑκατόγχειρον. "The hundred-handed one."—Βριάρεων. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Ælian (*V. H.*, 11), the Columns of Hercules were called, in the earliest poetry, αἱ στῆλαι Βριάρεω, "the Columns of Briareus."—καλέουσι θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete; whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν προγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. "The poet attributes the more ancient name to the gods."

ἄνδρες δέ τε πάντες Αἰγαίων'. "But all men also Ægæon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægæon.—Αἰγαίων'. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ægæon, remarks, τὸν πατέρα Ποσειδῶνα κατεβράβευεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægæon, the latter having married his daughter Cymopoleia. (*Wolf, Vorles. ed. Ust.*, p. 145.) The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404-406. ὁ γὰρ αὐτε βίη, κ. τ. λ. "For this one, in his turn, was better in strength than his sire." By πατρός Neptune is meant,

whether we are to regard him as the father or father-in-law of Ægeon. (Consult preceding note.)—*γάρ*. This particle refers back to *καλέσασ'*, and assigns the reason why Thetis called on him for aid.—*αὐτε*. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægeon, *in his turn*, was stronger than Neptune.

ὃς ῥα. "Who, namely," *i. e.*, he, namely. We have here in Greek an instance of the construction so frequent in Latin, where the relative is introduced after one or more intermediate clauses, and takes the place of a personal or demonstrative pronoun. In such cases the particle *ῥα* or *ἄρα* is added to the relative, in order to indicate recapitulation, and show that the thread of the narrative is resumed. (Kühner, § 800.) Compare *Cic., Phil., iv., 5*: "*Virtus est una altissimis defixa radicibus: quæ (i. e., hæc enim) nunquam ullâ vi labefactari potest,*" &c.—*κύδει γαίωv*. "Exulting in his high renown," *i. e.*, proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδδεισαν, κ. τ. λ. "This one the blessed gods even dreaded, nor did they bind (Jove)." Literally, "nor did they also bind." Observe here the peculiar force of *τε*. As, on the one hand, they dreaded Briareus, so *also*, on the other, they bound not Jupiter: or, in the Latin idiom, "*ut illum metuebant, ita nec Jovem vinciebant.*" The legend partially detailed in the text is given more fully by one of the scholiasts. Jupiter, after having obtained the sovereignty of the skies, indulged in a tyrannical exercise of authority, and a sedition in consequence arose among the other gods, who formed thereupon a conspiracy to bind him. Thetis, however, having learned their intentions by means of Nereus, her prophetic sire, hastened to the aid of Jove, attended by Briareus, who terrified the gods from their purpose. Jupiter, as a punishment, suspended Juno by the wrists from the skies, and commanded Neptune and Apollo to work for Laomedon, and build the walls of Troy.

407-412. *καὶ λαβὴ γούνων*. "And take hold of him by the knees." Supply *μιν*. Observe in the genitive *γούνων* the reference to a *part* of the entire frame. The usual attitude of suppliants was to clasp the knees of the person addressed with one hand, and to touch his chin or beard with the other. Compare verse 500, *seq.*—*αἶ κέν πως*. "If, perchance, in any way." Observe the wish that this may happen, implied in the particle *αἶ*, and consult note on verse 66.—*ἐπὶ Τρώεσσιν ἀρῆξαι*. "To lend aid unto the Trojans." Here, as before, there is no tmesis, but the adverb *ἐπί*, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.

τοὺς δὲ κατὰ πρύμνας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of ἔλσαι here, consult Buttmann, *Lexil.*, s. v. The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. "May enjoy." Ironical.—ἦν ἀτην. "His evil folly." The term ἀτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare *Williams's Homerus*, p. 82.)—ὄτ'. For ὄτε. "When." Not for ὄτι.

413-416. κατὰ δάκρυ χέουσα. "Pouring down the tear." Observe the adverbial force of κατά.—τί νύ. "Why, indeed." Analogous to the Latin *quidnam*.—αἰνά. "Unhappily," i. e., in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form αἰνώς.

αἶθ' ὄφελες ἦσθαι. "Would that thou wast sitting." The scholiast refers ἦσθαι to an idle and inactive life (φησὶ δὲ ὅτι προεθέμην ἂν σὲ ἀπρακτον βίον ζῆσαι). Not so, however. The spirit of the wish is contained in ἀδάκρυτον and ἀπήμονα.—ἐπεὶ νύ τοι, κ. τ. λ. "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately thereafter negatively.—μίνυνθα. The adverbs μίνυνθα and δῆν come in here with a sort of adjective force. So we have ὥς for τοῖος, in *Il.*, iv., 318, and elsewhere; χαλεπῶς for χαλεπόν, *Il.*, vii., 424, &c.—πέρ. Equivalent here to the Latin *valde*.

417-420. περὶ πάντων. "Above all." Compare verses 258 and 287.—ἐπλεο. "Thou art." Properly speaking, "thou wast and still art." The imperfect of πέλομαι has very commonly, as here, the force of a present.—τῷ. "Therefore." For τούτῳ, i. e., διὰ τοῦτο.—κακῇ αἰσῃ. "Unto an evil destiny."—τοὶ ἐρέουσα. "To communicate for thee," i. e., for thy gratification: τοὶ for σοι.—εἰμι αὐτή. "I myself will go." Compare, as regards the force of εἰμι here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (*Dodwell*,

Class. Tour, vol. ii., p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult *Völcker, Hom. Geogr.*, p. 6.)

422-424. μήνι' Ἀχαιοῖσιν. "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—ἐς Ὀκεανόν, μετ' ἀμύμονας, &c. "To Oceanus, among the blameless Æthiopians, unto a banquet." As regards the distinction between ἐς and μετά, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (*Kr. Bl.*, i., p. 200.)

Ὀκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus ἀψόβροος, because it thus flowed back into itself.—Λίθιοπῆας. Who the Homeric Æthiopians were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Æthiopians, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Æthiopians the Libyans. *Völcker*, however, is in favor of making the legend of the Eastern Æthiopians to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homeric Geogr.*, p. 87, seqq.)

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet.—The common text has μετὰ δαῖτα, as we have given it. Wolf and Heyne, however, following Aristarchus, give κατὰ δαῖτα, in order to avoid the double μετά. But κατὰ δαῖτα, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.*, xvii., 432: τῷ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθελέτην λέναι.—*Od.*, i., 183: πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους.—*Il.*, xxii., 503, seq.: εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσιν τιθήνης, εὐνῇ ἐνι μαλακῇ, &c.

425-427. δωδεκάτη. Supply *ἡμέρα*, which is already implied in *χθιζός*.—*τοί*. "I assure thee." More literally, "for thee." In both this and the following line, *τοί* must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, *τοί* for *σοί*. (*Nägelsbach, Excurs.*, ii, p. 178.)—*καὶ τότ' ἐπειτά τοι, κ. τ. λ.* "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—*μιν πείσσειν*. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429-430. ἐνζώνιοιο γυναικός. "On account of the well-cinctured female," i. e., the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying *ἐνεκα*.—*τήν ῥα βίη δέκοντος, κ. τ. λ.* "Whom, namely, they had taken away by force from him unwilling." More literally, however, "by force in respect of him unwilling," i. e., exercised toward him unwilling. Observe that *τήν ῥα* is for *ἦν ῥα*, and consult note on verse 405.

431-435. Ἰκανεν. "Was proceeding, meanwhile." More literally, "was coming."—*οἱ δ' ὅτε δὴ ἴκοντο*. "And when these now were come."—*στείλαντο*. "They furlled."—*θέσαν*. Supply *αὐτά*.—*ἰστοὺν δ' ἰστοδόκη πέλασαν, κ. τ. λ.* "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the *ἰστοδόκη* is meant the place for receiving the mast when lowered, while by the *πρότονοι* are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult *Terpstra, Antiq. Hom.*, p. 312.)

τήν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, *προέρεσαν*, the reading of several grammarians, instead of the *προέρυσσαν* of the ordinary text. The verb *προερέειν* is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (*ad Od.*, 9, 73), *προέρεσαν* was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436-437. εἰνάς. "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—*κατὰ δὲ πρυμνήσι' ἔδησαν*. "And down thereunto they bound the stern-fasts." Observe the adverbial force of *κατά*.—*καὶ αὐτοί*. Compare the scholiast: *οὐ μόνον τὰς εἰνὰς ἐξέβαλον, ἀλλὰ καὶ αὐτοί*

ἐξίβαινον.—βαίνον. The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—ἐπὶ ῥηγμῖνι. The adverbial ἐπὶ merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438-441. βῆσαν. "They caused to go." Consult note on verse 310.—νηὸς ποντοπόροιο. "From the ocean-traversing ship."—τὴν μὲν ἔπειτ'. "This female thereupon."—πατρὶ φίλῳ ἐν χερσὶ. "In the hands of her father." Literally, "in the hands unto her father."

442-448. πρό μ' ἔπεμψεν. "Sent me forth." Compare note on verse 3, προΐαψεν, and on verse 195, πρὸ γὰρ ἦκε.—ῥέξαι. Consult note on verse 147.—ὄφρ' ἰλασόμεσθα. "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—νῦν. "Lately."—πολύστονα κήδε'. "Woes productive of many groans."—ὁ δὲ. "The other, thereupon." Consult note on verse 391.—τοὶ δ' ὤκα. "And they quickly." Literally, "and these quickly." τοὶ for οἱ.—ἐξείης. "In continued order."

449-450. χερνίψαντο δ' ἔπειτα. "And then they washed their hands." We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—καὶ οὐλοχύτας ἀνέλοντο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (οὐλόχυτα or οὐλοχύται) mixed with salt; answering to the *mola salsa* of the Latins.—τοῖσιν δὲ. Consult note on verse 58.—μεγάλ'. "Earnestly."

451-456. κλυθί μιν, κ. τ. λ. Repeated from verse 37, &c.—ἤδη μὲν ποτε πάρος. "Already, on one occasion before this." We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives ἦ μὲν δὴ ποτε.—τίμησας μὲν ἐμέ. "Thou didst honor me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that τίμησας, as shown by the accentuation, and the presence of μὲν and δέ, is the aorist indicative, and not the participle. The latter would have been written τιμήσας, its final syllable being long.—ἦδ' ἐτι καὶ νῦν. "And now still farther, also." ἦδ' is for ἦδέ, not ἦδη.—ἦδη νῦν.

"This very instant." More literally, "now, (even) now." The addition of *vũn* to *ἤδη*, as Hooegeveen remarks, excludes all delay.

458-463. *αὐτὰρ ἐπεὶ ῥα*. "But when then."—*καὶ οὐλοχύτας προδάλοντο*. "And had cast forward the salted meal," *i. e.*, had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—*ἀνέρυσαν μὲν πρῶτα*. "They first drew back (the neck)," *i. e.*, so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—*καὶ ἐσφαξαν καὶ ἐδειραν*. "And cut the throats, and flayed (the victims)."—*κατὰ τε κνίσση ἐκάλυψαν*. "And covered them completely with fat." Observe the peculiar force of the adverbial *κατὰ*. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—*δίπτυχα ποιήσαντες*. "Having made it double," *i. e.*, having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that *δίπτυχα* is here the accusative singular of *δίπτυξ*, agreeing with *κνίσσην* understood. Compare *Buttmann's Lexil.*, p. 208, ed. *Fishlake*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—*ἐπὶ σχίζης*. "On sticks of cleft wood." *σχίζης* for *σχίζαις*.—*λείβε*. "Kept pouring a libation." Observe the change from the aorists to the imperfects *καῖε*, *λείβε*, *ἔχου*, &c., as denoting continuance of action.—*παρ' αὐτόν*. We should here expect *παρ' αὐτῷ*. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate *παρ' αὐτόν*, "beside him;" but the meaning properly is, "having come up to him and placed themselves by his side."

πεμπύβολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464-465. *αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ. τ. λ.* "But when the thighs were completely consumed, and they had tasted the entrails."—*σπλάγχνα*. By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—*μίστυλλον τ' ἄρα τῶλλα, κ. τ. λ.* "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in *ἄμφ' ὀβελοῖσιν*: literally, "they pierced

them round about with spits," *i. e.*, they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466-468. ἐρύσαντό τε πάντα. "And drew them all off," *i. e.*, off from the spits. Observe the middle voice: drew them off for themselves.—πόνου. "From their labor," *i. e.*, the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—οὐδέ τι θυμὸς ἐδέετο, κ. τ. λ. "Nor did the feelings (of any one) at all feel the want of an equal banquet," *i. e.*, the banquet was an equal one for all, and all took an equal share of it. (Compare *Voss, Kr. Bl.*, i., p. 207.) Nägelsbach gives a different, but less natural explanation: "Nor did the feelings (*i. e.*, the craving) of any one at all feel the want of food proportioned (to them)," *i. e.*, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply θυμῶ after ἐτίσης.

469-470. ἐπεὶ ἐξ ἔρον ἔντο. "When they had taken away from themselves the desire." Observe the force of the middle in ἔντο.—κρητῆρας ἐπεστέψαντο ποτοῖο. "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttman (*Lexil.*, i., p. 92). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by κρητῆρας are meant, not drinking-cups, but large bowls in which the wine was mixed with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471-473. νόμησαν δ' ἄρα πᾶσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρξόμενοι δεπάεσσιν is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttman, who gives ἐπαρξόμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἄρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐπί, moreover, in combination with ἄρχεσθαι, indicates here the relation of the simple ἄρχεσθαι to the individuals to whom it is given, or among whom it is divided. (*Buttman, Lexil.*, i., p. 110.)

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2.—πανημέριοι. "All day long." Compare

ἡερίη, in verse 497.—*ἰλίσκοντο*. “Strove to propitiate.”—*καλὸν παιήονα*. “A beautiful pæan.” By “pæan” is meant a hymn or song, which was originally sung in honor of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, spurious, because *παιήων* in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παιάν* had become customary designations for Apollo.

475-478. *ἐπι ἦλθε*. “Had come on.”—*δὴ τότε κοιμήσαντο*, κ. τ. λ. “Then, indeed, they laid themselves down to sleep by the sternfasts of the ship.” The expression *παρὰ προμνήσια* forms what is termed “*constructio prægna*,” an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότε ἔπειτ' ἀνάγοντο*, κ. τ. λ. “Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks.” *Ἀνάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, “to sail into harbor from the main ocean.” With *ἀνάγοντο* we must supply *τὴν ναῦν*. Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the “*conatus rei faciendæ*.”

480-487. *στήσαντ'*. “Set up.”—*ἀνὰ θ' ἰστία λευκὰ πέτασσαν*. “And spread on high the white sails.” Observe the adverbial force of *ἀνά*.—*ἐν δ' ἄνεμος πρῆσε*, κ. τ. λ. “And the wind streamed powerfully within, against the middle of the sail.” Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein*.—*ἀμφὶ δὲ στείρη*. “While at the keel round about,” *i. e.*, round about the keel. Observe the adverbial force of *ἀμφί*, and note that *στείρη* is properly the locative case, indicating “at” or “in” a place.—*νηὸς ἰούσης*. “The ship proceeding on her way,” *i. e.*, as the ship proceeded.

ἔθεε κατὰ κύμα. “Ran along the wave.”—*μετὰ στρατόν*. A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νηῖα μὲν οἶγε μέλαιναν*, κ. τ. λ. “These same (standing) upon the shore drew the black ship high up on the sands.” Observe that *γέ* in *οἶγε* has here a recapitulating force.—The genitive *ἡπέριοιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπί* indicates the direction of the vessel's course toward the shore in obedience to that same motion. When the vessel had reached the

shore, the next thing to be done is to draw it *high up* on the sand: here *ἐπί* is again employed to denote direction, and we have now the *dative* in *ψαμάθοις*, because this is to be a *permanent resting-place* for the ship.—*ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν.* “And they extended long props beneath.” These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels, and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)—*ἑσκίδναντο.* “Scattered themselves.”

488–492. *αὐτὰρ ὁ μήνιε.* “But that (other) one (meanwhile) kept cherishing his wrath.” Observe the demonstrative force of *ὁ*, as indicating Achilles, and the continued action expressed by the imperfect.—*ὠκυπόροισιν.* We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—*Οὔτε ποτ' εἰς ἀγορῆν, κ. τ. λ.* “Neither at any time did he go to the assembly which makes men illustrious,” *i. e.*, where men have an opportunity of acquiring renown by their eloquence and wisdom.—*φθινύθεσκε φίλον κῆρ.* “He kept pining away (in) his heart.” The minor scholiast makes *φθινύθεσκε* transitive here, and equivalent to *ἐφθεψε*. It is more Homeric, however, to give it an intransitive signification, and to make *κῆρ* the accusative of nearer definition.

αὐθι μένων. “Remaining there (where he was).”—*ποθέεσκε δ' αὐτήν, κ. τ. λ.* “And he longed for the battle-cry and the war,” *i. e.*, he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. *ἐκ τοῖο.* “From that time.” *τοῖο* for *τοῦ* (*i. e.*, *τούτου*), with an ellipsis of *χρόνου*.—*δωδεκάτη.* Compare verse 425.—*καὶ τότε δῆ.* “Then, indeed, also.” Observe here the force of *καί*: not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—*ἅμα.* “At the same time.”—*ἤρχε.* “Led the way.”—*ἀλλ' ἦγ' ἀνεδύσεται κῆμα θαλάσσης.* “But this same (goddess) came up unto the wave of the sea,” *i. e.*, unto the surface of the sea. We must be careful not to render *κῆμα θαλάσσης*, as some do, “*from* the wave of the sea;” this would require the genitive *κύματος*. Compare verse 359, *ἀνέδν πολιῆς ἀλός*, and *Od.*, v., 337, *ἀνεδύσεται λίμνης*, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from*. In the present

instance, however, Thetis comes forth from the deep waters, *unto* the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult *Nägelsbach, ad loc.*

ἡερίη δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἡερίη*, in this passage, by Voss: "*Stieg sie in neblichter Fruhe,*" &c., and which is adopted by *Nägelsbach*. The common translation is, "early in the morning;" but, if this be correct and *ἡερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσεται*, and not reserved for the second. According, however, to the explanation of Voss, *ἡερίη* can have nothing to do with *ἀνεδύσεται*, and belongs, therefore, rightly enough, to *ἀνέβη*. The passage, too, in this way, gains vastly in poetic beauty.—*οὐρανὸν, Οὐλύμπόν τε.* First she reaches the sky (*οὐρανός*), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498-502. *ἄτερ ἡμενον ἄλλων.* "Sitting apart from the rest."—*ἀκροτάτη κορυφῇ.* The palace of Jove was on the highest peak of the mountain.—*πολυδειράδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδειράδος*, as given by the scholiast: *πολλὰς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρὶς δὲ τριηκόσιαι κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερεῶνος ἐλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "*Antiquis Græciæ, in supplicando, mentum attingere mos erat.*" (*H. N.*, xi, 5, 103. Compare also *Eurip., Hec.*, 342.) The genitive *ἀνθερεῶνος* depends more on *ἐλοῦσα* than on the adverbial *ὑπό*. Thetis took Jove by the chin (hence *ἀνθερεῶνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the same.—*ἄνακτα.* "Monarch of the skies."

503-506. *εἴ ποτε δῆ.* Consult note on verse 40.—*μετ' ἀθανάτοισιν.* "Among the immortals."—*τίμησον.* "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favors upon," &c.—*ὠκυμωρότατος ἄλλων ἐπλετ'.* "Is the most swift-fated of all." Equivalent, in fact, to *ὠκυμωρότερος ἄλλων, ἢ ὠκυμωρότατος πάντων.* The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet *ἄλλοι* merely excludes an individual of the same *kind* with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question.

We have an imitation of this construction in Tacitus (*Agric.*, 34): "*Hi ceterorum Britannorum fugacissimi.*"—ἐπλετ'. Equivalent here to ἐστί. Consult note on verse 418.—ἀτάρ. "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim*. Thus we may say, as a paraphrase of the present passage, "*Honore filium orna; est autem nunc quidem ducis injuriâ privatus honore.*" (Nägelsbach, *ad loc.*)

508-510. ἀλλὰ σύ πέρ μιν τῖσον. "Do thou, however, by all means honor him," *i. e.*, do thou certainly extend to him that honor which others have failed to render him.—μητίετα Ζεῦ. "Counseling Jove," *i. e.*, Jove, parent-source of all wise counsels.—ἐπὶ Τρώεσσι τίθει κράτος. "Bestow might upon the Trojans," *i. e.*, the might that leads to victory. The adverbial ἐπί here increases the idea of the continuance of that power. It is to be given *to* the Trojans, and to rest *upon* them for a time.—ὀφέλλωσί τε ἐ τιμῆ. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "*augere aliquem honore.*"

511-513. νεφεληγερέτα Ζεύς. "The cloud-collecting Jove."—ὡς ἤψατο γούνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With ἔχετο supply γούνων or αὐτῶν, though not required in the translation. We have here, in ἐμπεφνῖα, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a very feeble imitation of this in his "*genua amplexus hærcbat.*" (*Æn.*, iii., 607.) It must be observed that, in a strict Homeric translation, the particle ὡς would be demonstrative here in both clauses: "*so* she touched his knees, *so* she kept holding." Compare the German idiom, "*so* viel Köpfe, *so* viel Sinne," and also the well-known passage in Virgil, "*ut vidi, ut perii, ut me malus abstulit error.*" (*Eclog.*, viii., 41.)

514-516. νημερτὲς μὲν δῆ μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μὲν is here for μῆν. The particle δῆ, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—καὶ κατάνευσον. "And ratify (that promise) with a nod," *i. e.*, and give me some outward sign of such promise.—ἐπεὶ οὐ τοι ἐπι δέος. "Since there is no cause for fear unto thee." Observe that δέος here is not *metus*, but *causa metuendi*.—ἐπι. For ἐπεστι.—ὅσσον. "How far," *i. e.*, in what degree.—ἄτιμοτάτη θεός. "The least honored deity."

517-519. μέγ' ὀχθήσας. "Greatly disturbed." According to Buttman (*Lexil.*, s. v.), the verb ὀχθέω denotes, in general, every kind of *violent emotion* at events, actions, and words which strike the

mind unpleasantly.—ἡ δὲ λοίγια ἐργά. Assuredly, now, (these will be) mischievous doings." Supply τάδ' ἔσται, not ἐστί, and compare verse 573, where the full form of expression is given.—ὄτι. "Since."—ὄτ' ἂν μ' ἐρέθισιν. "When she shall provoke me." The particle ἂν implies the possibility of such an event soon taking place, from the known character of Juno.

520-527. ἡ δὲ καὶ αὐτῶς μ' αἰὲν νεικεῖ. "For she, even thus, is ever taunting me," i. e., even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—καὶ τέ φησι. "And says, also."—αὐτίς ἀπόστιχε. "Go back again."—νοήση. "May perceive it," i. e., may perceive thy visit to the skies.—κε μελήσεται. "Will be a care to me, if naught prevent." Observe the force of the particle κε in lessening the certainty implied by the future.—εἰ δ' ἄγε. Consult note on verse 302.—ἐξ ἐμέθεν γε. "From me, at least." Implying that other gods may have other modes of giving a pledge, but that this is his.—οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ. "For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head."—ὄτι. Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer ἐμὸν to τέκμωρ merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528-530. ἦ, καὶ κνανέησιν ἐπ' ὀφρύσιν, κ. τ. λ. "The son of Saturn spoke, and nodded thereupon with his dark eyebrows." When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: "Annuit, et nutu totum tremefecit Olympum." But Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—ἐπεβρώσαντο. "Streamed one upon the other." Observe the force of ἐπί.—μέγαν δ' ἐλέλιξεν Ὀλυμπον. "And he caused the mighty Olympus to tremble (to its base)." The verb ἐλελίξω here expresses a quick vibratory motion.

531-535. διέτμαγεν. "Separated."—Ζεὺς δὲ ἐὼν πρὸς δῶμα. "But Jove (proceeded) to his own abode." Supply ἐβη, which is to be elicited, in fact, out of ἄλτο.—σοῦ πατρὸς ἐναντίον. "In the presence of their sire." Observe the genitive here with ἐναντίον, the cause of motion, on the part of the assembled gods, coming from

the entrance of their sire.—*μειναι ἐπερχόμενον*. “To wait for him approaching.” More literally, “coming on.”—*ἀντίοι*. “Before him.”

536–539. *ὤς*. “Thus,” *i. e.*, under such circumstances.—*οὐδέ μιν Ἥρη ἠγνοίησεν*, κ. τ. λ. “Nor concerning him was Juno ignorant; having seen, how that,” &c.—*οἱ συμφράσσατο βουλᾶς*. “Had just been concerting plans with him.” Observe the force of the aorist, in referring to what has just taken place.—*ἀλίωιο γέροντος*. “Of the old man of the sea,” *i. e.*, of the aged sea-god. Referring to Nereus.—*κερτομίοισι*. “In heart-cutting (words).” Supply *ἔπεισι*.

540–543. *τίς δ' αὖ*. “And who again.” *δ' αὖ* for *δὲ αὖ*. Nägelsbach, with less propriety, makes it to be for *δὴ αὖ*.—*δολομῆτα*. “Artful one.”—*συμφράσσατο βουλᾶς*. “Concerted plans with thee a moment ago.”—*έόντα*. Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί*. In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικαζέμεν*. “Revolving secret things in mind to come to decisions thereon,” *i. e.*, to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅτι νοήσῃς*. “To declare unto me any plan thou mayest have devised.” More literally, “to declare unto me a plan, whatsoever one thou mayest have devised.”

545–550. *μὴ δὴ πάντας ἐμοῦς*, κ. τ. λ. “Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations.” Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, “*hoffe nicht darauf*.”—*χαλεποί τοι ἔσονται*, κ. τ. λ. “They will prove burdensome unto thee, although thou art the partner of my couch,” *i. e.*, they will prove too burdensome for thy feebleness, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, “hurtful,” “injurious,” but in this way the words *ἀλόχῳ περ εὐούση* lose all their force.

ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν. “But whatever one, indeed, it may be fitting (for thee) to hear.” With *ὃν* supply *μῦθον*.—*κ' ἐπιεικὲς*. Supply *ῆ*, so that *κ' ῆ* becomes equivalent to the prose *ἂν ῆ*.—*πρότερος τόνγ' εἴσεται*. “Shall know this same one sooner (than thou).” Observe the recapitulating force of *γέ* in combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα*, κ. τ. λ. “Do not thou at all interrogate respecting each of these things, nor be prying into them.” After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὃν* is to be taken collectively.

551–554. *βοῶπις πότνια Ἥρη*. “The large-eyed, revered Juno.”

In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view. (*Kühner*, § 760, *m.*)—*βοῶπις*. A large, full eye was an important ingredient in Grecian beauty, and the epithet *βοῶπις* is well qualified to express this, signifying, literally, “ox-eyed,” *i. e.*, one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (*Il.*, xviii., 40), and on two other occasions to two other females. (*Il.*, iii., 144; vii., 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io. (*Wissensch. Mythol.*, p. 263.)

αἰνότατε. “Most dread.”—*ποῖον τὸν μῦθον εἶπες*; “What kind of word is this thou hast just uttered?” Equivalent to *ποῖον εἶπες τοῦτον τὸν μῦθον*; “Of what kind hast thou uttered this very word?”—*καὶ λίην σε πάρος γ’, κ. τ. λ.* “Heretofore, at least, I even altogether neither interrogate thee, nor pry.” Observe here the employment of *καὶ λίην* (literally, “even very greatly”) to express a strong and positive assertion. It may be paraphrased by “even as much as thou thyself couldst wish.” (Consult *Nägelsbach*, *ad loc.*)—*εἶρομαι*. The present here, as well as in *μεταλλῶ* and *φράζεαι*, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—*ἀλλὰ μάλ’ εὐκηλος, κ. τ. λ.* “But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish.” The adjective *εὐκηλος* in Homer is nearly equivalent to “tranquil,” but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (*Buttmann*, *Lexil.*, i., p. 141.)—*ἔσσε*. Observe that *ἔσσα* is for *ἔτινα*.

555–558. *σε παρείπη*. “May have persuaded thee wrong.” Observe here the force of *παρά*, as showing a deviation from the right way, as in *παρὰ μοῖραν, παρὰ δόξαν, παρὰ τὰ δίκαια*. Hence *σε παρείπη* may be literally rendered, “May have spoken unto thee *by the side* of what was right, and not *in the same path* with it.”—*τῇ σ’ οἶω κατανεῦσαι ἐτήτυμον*. “Unto this one I imagine that thou didst nod assent for certain.”

561–564. *δαιμονίη*. “Strange one.” We have given here the meaning which appears to lie at the basis of *δαιμόνιος*. The ordinary translation, “madam,” carries with it a ludicrous air.—*αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω*. “Thou art ever, indeed, imagining, nor do

I (at any time) escape thy observation.”—*δ' ἔμπης*. “And yet, after all.” *ἔμπης* is equivalent to *ἐν πᾶσιν*.—*ἀλλ' ἀπὸ θυμοῦ*, κ. τ. λ. “On the contrary, thou shalt be farther away from my bosom,” *i. e.*, more estranged than ever from my affections. Observe that *ἀπό* here is merely an adverb, “away,” and that “from” is implied by the case itself of *θυμοῦ*.—*τοι καὶ ῥίγιον*. “Even more unpleasant for thee.”—*οὕτω*. Referring to *ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσειαι*.

566–567. *μὴ νύ τοι οὐ χραίσμωσιν*, κ. τ. λ. “Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee.” Consult, as regards the form *μὴ νύ τοι*, the note on verse 28.—*ἄσσον ἰόνθ'*. More literally, “coming nearer,” *i. e.*, than I at present am. A difference of opinion exists with regard to *ἰόνθ'* in this passage. Buttman (*Lexil.*, i., 1) maintains that it is not for the accusative singular *ἰόντα*, agreeing with *με* understood, but for *ἰόντε* the nominative dual, in the sense of the plural, and agreeing with *θεοί*. This, however, is opposed by Kühner, Spitzner, and others. Buttman himself, on a previous occasion (*Ausfuhr. G. G.*, i., p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after *χραισμεῖν* the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as *ὀλεθρος*, *θάνατος*, &c. Buttman insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttman's position to be correct, still, in the present instance, *ἄσσον ἰόνθ'* is nothing more, in fact, than *ἐμὲ ὀλεθρον φέροντα*.

569–572. *καὶ ῥα*. “And accordingly.”—*ἐπιγνάμψασα φίλον κῆρ*. “Having bent her heart (to submission).”—*ἄχθησαν*. “Were sore distressed.”—*κλυτοτέχνης*. “Illustrious artificer,” *i. e.*, famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—*ἐπίηρα φέρων*. “Striving to gratify.” Literally, “bringing agreeable things.” We have retained *ἐπίηρα*, the commonly-received reading. Buttman, however, adduces some strong reasons in favour of *ἐπὶ ἦρα φέρων*, making *ἦρα* the accusative of an obsolete nominative *ἦρ*. (*Lexil.*, i., p. 149.)

573–579. *ἦ δὴ λοίγια*, κ. τ. λ. Consult note on verse 518.—*ὤδε*. “Thus,” *i. e.*, even as you are now doing. Not, “so violently.” The Greek for this would be *τόσον*.—*κολῶν ἐλαύνετον*. “Excite a disturbance.”—*δαιτὸς ἐσθλῆς ἡδός*. “Enjoyment of the goodly banquet.”—*ἐπεὶ τὰ χερεῖονα νικᾷ*. “Since these practices, which are

growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—*δ' ἐγὼ παράφημι.* "I recommend, therefore."—*καὶ αὐτῇ περ νοεούσῃ.* "Although she herself is possessed of intelligence," *i. e.*, has mind of her own, and therefore needs no advice from me.—*μὴ αὐτε νεικείησι.* "May not again wrangle (with her)." Observe the force of *αὐτε*: "again," *i. e.*, as he often before has done.—*σὺν δ' ἡμῖν δαῖτα τaráξῃ.* "And disturb the banquet for us among ourselves," *i. e.*, our common banquet. Observe the force of *σὺν*, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580–585. *στυφελίξαι.* "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after *στυφελίξαι*, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after *ἐθέλῃσιν*, and make *στυφελίξαι* the optative, but this weakens the force of the passage. According to our pointing, *στυφελίξαι* is governed by *ἐθέλῃσιν*.—*φέρτατος.* "The most powerful."—*τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν.* "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of *μέμνησο* or *μνήσαι*. Consult note on verse 323.—*αὐτίκ' ἐπειθ'.* "Immediately thereupon."

καὶ ἀναΐξας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By *δέπας ἀμφικύπελλον* is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (*H. A.*, 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like *ἀμφικύπελλα*.

586–589. *τέτλαθι.* "Endure it."—*ἀνάσχεο.* "Restrain thyself."—*φίλην περ ἐοῦσαν.* The particle *πέρ* is here equivalent to *valde*, whereas with *κηδομένη*, in the previous line, it has the meaning of "though."—*ἐν ὀφθαλμοῖσιν.* "With my own eyes." The adverbial *ἐν*, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.—*θεινομένην.* "Getting beaten."—*ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.* "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur.*" Some, less correctly, make *ἀντιφέρεσθαι* the middle voice.

590–591. *ἤδη γὰρ καὶ ἄλλοτ'.* "For before now also, on another

occasion."—*ἀλεξέμεναι*. "To aid (thee)."—*ποδὸς τεταγών*. "Having seized me by the foot." Observe in *ποδὸς* the genitive of a part. Eustathius says that Jove flung him from heaven, as one would fling a hare, or some other animal of the kind, having caught it, namely, by the leg!—The fall of Vulcan from the skies is supposed, by some, to be symbolical of the lightnings descending from the clouds; and he falls on the island of Lemnos, because it is a volcanic isle. The common fable, however, to which the poet here alludes, is told by the scholiast as follows: Hercules, having taken and sacked the city of Troy, was, on his return, driven to the island of Cos by a storm of Juno's raising. This goddess, who hated him bitterly, had contrived to cast Jupiter into a deep sleep, that he might not interrupt her purpose. Jupiter, on awakening, discovered the deception, and cast Juno into fetters; and Vulcan, on attempting to loosen these, was discovered by Jupiter, and cast headlong down to Lemnos.

592-594. *πᾶν ἡμαρ*. "All day long."—*κάππεσον*. "I fell down." For *κατέπεσον*.—*ὀλίγος δ' ἔτι θυμὸς ἐνῆεν*. "And but little life was yet in me."—*Σίντιες ἄνδρες*. "The Sintian men." According to the common account, the Sintians were a Thracian community, of rude and barbarous habits, who inhabited a district on the banks of the Strymon, north of the Siropæones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrrheni, which is the most probable supposition.—*ἄφαρ κομίσαντο*. "Immediately bore away," *i. e.*, bore to their homes and tended.

596-598. *παιδὸς ἐδέξατο χειρὶ κύπελλον*. "Received in her hand the cup from her son." Observe that *παιδός* is here the *Terminus a quo*.—*ἐνδέξια*. "In a direction from left to right." Consult Buttman (*Lexil.*, i., p. 174), who shows that at a banquet there was always a fixed place where they began to pour out the wine, and from this the cup went round in a direction from left to right. Whatever else was done in rotation on these occasions, was done from superstitious motives in the same direction.—*οἶνοχόει*. "Kept pouring out," *i. e.*, the nectar.—*κρητῆρος*. The mixer on this occasion contains the pure, undiluted beverage of the gods. Compare Glossary, on *ἀφύσσω*, line 598.

599-604. *ἄσβεστος δ' ἄρ' ἐνῶρτο, κ. τ. λ.* "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb *ποιπνύω*, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion. (*Buttmann, Lexil.*, i., p. 176.) The gods laughed

at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form οὐ μὲν (*i. e.*, οὐ μὴν) is equivalent to ἀλλ' οὐδέ here.—Μουσάων θ'. "Nor of the Muses." Literally, "and of the Muses."—ἀμειβόμεναι. "Responsive." More literally, "answering in turn."

606–611. κακκείοντες. "For the purpose of lying down."—οἰκόνδε. "To his home." Each deity had a separate palace on Olympus.—ἀμφιγυήεις. "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—ιδύϊησι πραπίδεσσι. "With knowing mind," *i. e.*, skilful invention.—πρὸς ὃν λέχος. "To his own couch."—ἐνθα πάρος κοιμᾶθ'. "Where before he was wont to lie down."—ὄτε μιν γλυκὺς, κ. τ. λ. "As often as sweet sleep came upon him." Observe here the employment of ὄτε with the optative, to express what takes place repeatedly or customarily. (*Buttmann, G. G.*, § 139, 6.)—καθεῦδ'. "He lay down to repose." Observe that καθεῦδ' does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—παρὰ δέ. "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on καθεῦδ'.—χρυσόθρονος. "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

NOTES ON THE SECOND BOOK.

ARGUMENT.

THE DREAM.—THE TRIAL OF THE FEELINGS OF THE ARMY.—THE MUSTER AND CATALOGUE OF THE FORCES.

JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honor to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the seashore: toward the close it changes to Troy.

1-4. Ἄλλοι μὲν ῥα, κ. τ. λ. "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἵπποκορυσταί. Compare the scholiast: ἀπὸ τῶν ἵππων μαχόμενοι. As fighting from on horseback was not practised in Homeric times, the expression ἀφ' ἵππων is the same as ἀφ' ἄρματος.

Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to καθεῦδ' in the last line of the previous book. — ἀλλ' ὄγε μερμήριζε. "But this same deity kept pondering." Observe the recapitulating power of γέ.—ὡς Ἀχιλλῆα τιμήσῃ. "In what way he may honor Achilles, and destroy many at the ships of the Greeks." Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "*conjunctivus deliberativus*." Jove is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσω; πῶς . . . ὀλέσω; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὀλέσαι, or, according to another form, τιμήσει', are here less correctly preferred by some.

5-7. ἦδε δέ. "The following, thereupon."—βουλή. "Device."—πέμψαι ἐπ' Ἀτρείδῃ, κ. τ. λ. "To send upon Agamemnon, son of Atreus." Observe that here Ἀτρείδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπί merely indicates the direction of the action.—οὔλον ὄνειρον. "A pernicious dream." Some read Ὀνειρον with a capital letter, as if the Dream-god himself were here meant. Not so, however. By ὄνειρον is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed οὔλον, "pernicious" or "baneful." The epithet οὔλος would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature.—καί μιν φωνήσας, κ. τ. λ. Observe that φωνήσας is here intransitive, and that μίν depends on προσηύδα.

8-10. Βύσκι' ἴθι. "Go, speed thee." More literally, "go, go." An expression intended to mark haste. Hence Aulus Gellius (xiii., 24) remarks, "*Quis tam obtuso est ingenio, quin intelligat, βύσκι' ἴθι,*

οὐλε ὕνειρε, καὶ βάσκ' ἴθι Ἴρι ταχεῖα, *verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperata celeritatis.*—ἐλθὼν ἐς κλισίην. Observe the asyndeton here, occasioned by the absence of *δέ*. This is owing to the emphatic nature of the command. Hence the scholiast remarks, τὸ πρέπον (“the emphatic nature”) τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.—ἀγορευέμεν. “Utter.” The infinitive for the imperative. Consult note on book i., verse 323.—ὡς ἐπιτέλλω. “As I enjoin.”

11-15. θωρήξαι ἐ κέλευε, κ. τ. λ. “Bid him arm with all energy the long-haired Greeks.” Long hair was regarded by the early Greeks as a mark of strength and valor. (*Schol. brev., ad loc.*); and hence the term *καρηκομόωντες* becomes in Homer a constant, and, at the same time, a sort of national epithet. Among the later Greeks it was the badge of a free condition, and was forbidden to slaves. (Compare *Xen., Rep. Laced.*, xi., 3; *Aristot., Rhet.*, i., 9.)—πανσυδίη. More literally, “with all his might.” Compare the explanation of Wolf: “*cum omni impetu: mit voller Macht.*” Some translate it “in full force,” and so the scholiast has it, πανστρατί. This, however, is rather the meaning which the word bears in later writers:

νῦν γὰρ κεν ἔλοι. “For now will he probably take,” *i. e.*, now has he a chance of taking. Observe that Jupiter does not, as some pretend, utter here a direct falsehood, and promise the capture of the city, when no such capture is about at the moment to take place. On the contrary, the language is purposely guarded, the particle *κέν* with the optative denoting mere contingency, and only as much is said as may lead Agamemnon into error; such being the design of Jove. Observe, also, that Jove addresses the dream in the *directa oratio*, and hence we have the indicative φράζονται in verse 14.—Had the future been employed instead of *κέν* with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐ ἔτ' ἀμφὶς φράζονται. “No longer think dividedly.” More literally, “no longer deliberate (all) around,” *i. e.*, in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in φράζονται.—ἐπέγναμψεν ἅπαντας. “Has bent all (to her will).”—Τρώεσσι ἐφήπται. “Impend over the Trojans.” Observe the continued action implied by the perfect, which gives it the force of a present.

16-22. τὸν μῦθον. “This mandate.” Observe the demonstrative force of τὸν.—βῆ δ' ἄρ' ἐπ'. “And then it repaired unto.”—τὸν δ'. “But this warrior.”—περὶ δ' ἀμβρόσιος κέχυθ' ἕπνος. “And ambro-

sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eternizing power borrowed from the food of the gods. (*Buttmann, Lexil.*, i., p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—*ὑπὲρ κεφαλῆς*. "Over his head," *i. e.*, at the head of the sleeper, and bending over him.

Νηληϊῶν υἱὲς εἰκώς, Νέστορι. "Like to the son of Neleus, to Nestor." Literally, "to the Neleian son."—*τόν ῥα μάλιστα, κ. τ. λ.* "Whom, namely, Agamemnon was wont to honor most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23-25. *εὐδεις Ἀτρείος υἱῆ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαΐφρονος*, thus giving each of the epithets a translation separate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.*, iii., 2, 2.)—*ἵπποδάμοιο*. A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ᾧ λαοί τ' ἐπιτετράφαται, κ. τ. λ.* "Unto whom both nations have been intrusted, and things of so much importance are a care." The term *λαοί* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26-34. *νῦν δ' ἐμέθεν ξύνες ὄκα* "Now, therefore, understand from me quickly," *i. e.*, quickly attend to me.—*Διὸς δέ τοι*. For *Διὸς γάρ σοι*.—*ἄνευθεν ἐών*. "Although away." More literally, "apart," *i. e.*, at a distance from thee.—*ἐλαίρει*. Supply *σε*.—*θωρήξαι σε, κ. τ. λ.* The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἔχε. "Keep it," *i. e.*, what I have just told thee.—*μηδέ σε λήθη αἰρείτω*. "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὐτ' ἄν*. For *δταν*.—*ἀνήη*. "May have released thee (from its influence)." More literally, "may have sent thee away," *i. e.*, may have left thee.

35-36. *τὸν δ' ἔλιπ' αὐτοῦ, κ. τ. λ.* "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (*ἐμελλόν*),

where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37-40. *φῆ γὰρ δὲ αἰρήσειν*. "For he thought that he will take." More literally, "he said (within his own soul)." The verb *φημί* is often thus used in Homer. Observe, also, that no pronoun is expressed before *αἰρήσειν*, which shows that the reference is to the same person that forms the subject of the preceding verb.—*νήπιος*. "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—*οὐδὲ τὰ ἤδη, κ. τ. λ.* "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, *οὐδὲ ἤδη τὰ ἔργα ἃ ῥα Ζεὺς μῆδετο*.—*θήσειν ἔπ', κ. τ. λ.* "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial *ἐπί* is to be taken in close construction with *θήσειν*.—*διὰ κρατερῶς ὑσμίνας*. "Through mighty conflicts." Observe that *διὰ* is here equivalent to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, *διὰ ὑσμίνας* for *διὰ ὑσμίνων*.

41-42. *ἔγρετο*. "He awoke."—*θείη δέ μιν, κ. τ. λ.* "And the divine voice was diffused around him," *i. e.*, the accents of the heaven-sent dream still rang in his ear.—*ὀρθωθείς*. "Erect." The literal translation of *ἔζετο ὀρθωθείς* would be, "having raised himself, he sat (in that posture)," *ὀρθωθείς* being used in a middle sense.—*ἐνδυνε*. "He put on." The literal meaning presents a much livelier image, "he got into."

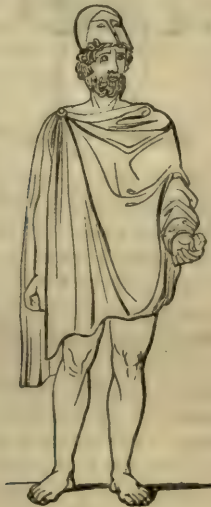
χιτῶνα. The tunic or *chitôn* was the only kind of *ἐνδυμα*, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43-44. *φῦρος*. The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception

of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the *φῦρος* wrapped around the body to defend it from cold. It is from a very ancient intaglio.



In the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.



ποσσί δ' ὑπὸ λιπαροισῖν, κ. τ. λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times, however, the sandal must be distinguished from the ὑπόδημα, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the ὑπόδημα to real shoes.

45-47. ἄμφι δ' ἄρ' ὤμοισιν, κ. τ. λ. "And then around his shoulders he cast the silver-studded sword," *i. e.*, the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast, as may be seen in the following cut, taken from a cameo in the Florentine museum.



σκήπτρον. Consult note on book i., verse 15.—πατρώιον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called πατρώιον, because the family-sceptre of the line; and ἄφθιτον, because made by Vulcan. Compare verse 101, seqq.—κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48-55. Ἠώς. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.*, xxiii., 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother,

she descends to the great stream of Oceanus, where a golden ship reconveys them both, with winged speed, to their Eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (*Voss, Kr. Bl.*, i., 234.)

ἔρεουσα. "To announce." Future participle.—*ἀντάρ δ*. "But that warrior." Equivalent to *ἐκεῖνος*, and referring to Agamemnon as the chief person in the narrative.—*οἱ μὲν τοὶ δέ*. "These, indeed . . . but those."—*βουλή δὲ πρῶτον ἴζε, κ. τ. λ*. "And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king." A question arises here about the true reading. Zenodotus, one of the ancient grammarians, was in favor of *βουλὴν*, making *ἴζε βουλὴν* signify, "he caused a council to sit," the objection to *βουλῆ* being that *ἴζω* in the active means "to cause to sit," but *ἴζομαι* in the middle "to sit," and that *βουλή ἴζε*, therefore, would not make sense. In reply to this, it may be urged, that Homer uses *ἴζω* as well in the sense of "to sit" as "to cause to sit," and, indeed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that *βουλή* was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλοιογενέος βασιλῆος. Observe the apposition between *βασιλῆος* and the genitive *Νέστορος* as implied in *Νεστορέη*. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (*Matthiæ*, § 431, 1.)—*πνκινὴν ἤρτύνετο βουλὴν*. "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath*."

56-59. *θεῖος δνειρος*. "A divine dream," i. e., heaven-sent.—*ἐνύπνιον*. "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐνυπνίως*.—*ἀμβροσίην διὰ νύκτα*. "During the ambrosial night." The epithet *ἀμβροσίη* here applied to *νύξ* is the same, in fact, as *ἀμβροτος* or *ἀβρότη*, and by "ambrosial night" is therefore meant, according to Buttmann, "divine," or "sacred night." (*Lexil.*, i., p. 134.)—*μάλιστα δὲ Νέστορι δίψ, κ. τ. λ*. "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that *μάλιστα* here is equivalent to the Latin *potissimum*, and that *ἀγχιστα* is to be taken in close connection with *ἔωκει*.—*καί με πρὸς μῦθον ἔειπεν*. Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial *πρὸς*. Consult *Nägelsbach, Excurs.*, xvi., p. 305.

71-75. *ῥαχέτ' ἀποπτάμενος*. "Flew quickly away." Literally, "departed, having flown away." The verb *οἴχομαι* is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—*ἀνήκεν*. Consult note on *ἀνήη*, verse 34.—*ἀλλ' ἄγετ'*. "But come, (let us try)." Supply *πειρώμεθα*. In strictness, however, there is no ellipsis here, but *πειρώμεθα*, or something analogous, is implied in the context.—*θωρήξομεν*. "We may arm." For *θωρήξομεν*, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," *i. e.*, I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given *ἦ*, with Buttman and Spitzner. The more usual accentuation is *ῆ*, but this has in the epic language, as Buttman remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήϊσι. "With their many-benched ships," *i. e.*, of many banks of oars, or benches of rowers.—*ἡμεῖς ἄλλοθεν ἄλλος, κ. τ. λ.* "But do you, one from one quarter, another from another, restrain them by your words," *i. e.*, do you, visiting different parts of the host, etc. Observe that *ἐρητύειν* is the infinitive for the imperative. Consult note on book i., verse 323.

77-78. *ὃς ῥα Πύλοιο, κ. τ. λ.* "Who was king, namely, of sandy Pylos." The particle *ῥα* has here an explanatory power. Compare note on book i., verse 56.—*ἡμαθόεντος*. Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (*Müller's Dorians.*, vol. i., p. 84.)—*ὃ σφιν ἐϋφρονέων, κ. τ. λ.* Consult note on book i., verse 73.

81-82. *ψεῦδος κεν φαῖμεν, κ. τ. λ.* "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of *κέν* with the optative.—*μᾶλλον*. Nägelsbach, following Nitsch (*ad Od.*, i., 331), makes *μᾶλλον* here signify "the

more," or "so much the more." This, however, cannot be correct, since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—ὄς μέγ' ἄριστος εὐχεται εἶναι. Consult note on book i., verse 91. The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84-86. ἤρχε νέεσθαι. "He began to depart."—οἱ δ' ἐπανάστησαν, κ. τ. λ. "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of οἱ, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on book i., verse 1. — πείθοντο. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—ποιμένι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast : ὀρῶντες ἤδη συνιόντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἅμα.

87-90. ἥντε ἔθνεα εἰσι, κ. τ. λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἰσι. Observe here the singular verb with the neuter plural; and also that εἶμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἶμι as a future regularly occurs, and the exceptions are very rare. (Passow, s. v.)—μελισσῶν ἰδινῶν. Observe the similarity of termination in these words, and also in ἐρχομενάων. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," i. e., in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδόν. "In clusters." Literally, "cluster-like."—ἐπ' ἄνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force. (Stadelmann, ad loc.—Kühner, § 612, b.)—αἱ μὲν τ' ἐνθα ἄλγες, κ. τ. λ. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the per-

fect in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91-94. ὡς τῶν ἔθνεα πολλὰ. "So the numerous nations of these," *i. e.*, of the Greeks.—ἡϊόνος προπάροιθε, κ. τ. λ. "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the sea-shore, "tief sandig."

Ἄσσα δεδήει. "Blazed Rumor," *i. e.*, rumor was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumor, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumor blazed," more literally, "burned among them." Rumor, moreover, is here personified, and made the messenger of Jove, since rumors, the origin of which oftentimes no one could trace, were wont to be ascribed to the special interposition of the deity.—ὀτρύνουσ' ἰέναι. The rumor made them all anxious to attend the assembly, in order to ascertain its truth.—οἱ δ' ἀγέροντο. "And they kept gathering themselves together." Observe the force of the middle voice.

95-98. τετρήχει. "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with κινήθη at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here τετρήχει marks the continuance of the agitation. (*Buttmann's Lexilogus*, p. 509, *ed. Fishlake*.)—λαῶν ἰζόντων. "As the tribes seated themselves." Genitive absolute, not depending on the adverbial ὑπό.

ἐρήτνον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kühner*, § 438, 2.)—εἰ ποτ' ἀντῆς σχοίατ'. "If, at length, they would refrain from clamor," *i. e.*, in order that they might at length refrain, &c.—Διοτρεφέων. A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99-101. σπουδῆ. "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (ἰστέον) ὅτι σπουδῆ λέγει (ποιητῆς) οὐχ οἶον (λέγεται), ἐν τάχει, ἀλλὰ μόγις καὶ ὀνυχερῶς, ὡς τὸ, ὡς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς. (*Od.*, χxi.,

409.)—*ἐρήτυθεν δὲ καθ' ἑδρας*. “And were restrained in their respective divisions of seats.” Observe that by *ἑδραι* are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare *Od.*, iii., 7: *ἐννέα δ' ἑδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστη εἶατο*. The adverbial *κατά*, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach*, *ad loc.*)

ἀνὰ δὲ. “Up, then.”—*σκῆπτρον ἔχων*. “Holding his sceptre.” The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i., verse 15.—*τὸ μὲν Ἥφαιστος κάμει τεύχων*. “Which Vulcan, fabricating, had bestowed labor upon,” *i. e.*, which Vulcan had toiled at making. Observe that *τό* is here for *ὁ*.

102-109.—*Ἥφαιστος μὲν*. “Vulcan, in the first instance.” Observe the force of *μὲν* in the protasis.—*ἀντὰρ ἄρα Ζεὺς, κ. τ. λ.* “But Jupiter hereupon gave it to his messenger, the slayer of Argus.” Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of *ἄρα* in continuing the heads of a narrative. It may be more freely rendered “still farther,” or “next in turn.” (Consult *Nägelsbach*, *Excurs.*, iii., § 14, 15.)—*Ἑρμείας δὲ ἀναξ*. “And King Mercury next.”—*ἀντὰρ ὁ αὐτε Πέλοψ*. “But he, again, Pelops.” More literally, “but this one, again, Pelops.”

Θυέστ'. For *Θυέστα*. The nominative. Masculine words retain *a* unaltered in the nominative, where euphony or versification requires it: otherwise *ς* is added to the root, and the *a* is lengthened into *η*. The form in *a* remained peculiar to the Æolic dialect, the form in *ης* to the Attic and common language. (*Thiersch*, § 178.)—*πολλῆσι νήσοισι, κ. τ. λ.* “To rule over many islands, and all Argos.” By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. It was so called from the powerful kingdom of the Persidæ, which Atreus obtained after the death of Eurystheus. The city of Argos, it must be remembered, was at this period under the sovereignty of Diomedes. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. “Having leaned.” Literally, “having supported himself.”—*ἔπε' Ἀργείοισι μετήδα*. “Spoke words (as follows) among the Greeks.”

110-113. *θεράποντες Ἄρηος*. “Servants of Mars.” A very ap-

propriate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *θεράποντες* of that deity.—*με μέγα ἄτη ἐνέδησε βαρείη*. “Has greatly entangled me in a heavy misfortune.” More literally, “has greatly bound me in,” &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε*.

σχέτλιος. “Cruel one,” *i. e.*, cruel deity.—*πρὶν*. “In former days,” *i. e.*, in the earlier stages of the war.—*Ἴλιον ἐκπέρσαντ'*, κ. τ. λ. “That I should depart after having sacked the well-walled Ilium.” Observe that *ἐκπέρσαντ'* is here for *ἐκπέρσαντα*, and agrees with *με* understood before *ἀπονέεσθαι*. We must not, as some do, make it stand for the dative *ἐκπέρσαντι*, and refer it back to *μοι*.

114–118. *νῦν δὲ κακὴν ἀπάτην βουλευσατο*. “Now, however, he has resolved upon an evil deceit.” Observe the employment of *βουλευσατο* with an accusative, a construction not frequently met with.—*δυσκλέα*. “Inglorious.” This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὄλεσα*. “After I have lost.”—*οὕτω που Διὶ μέλλει*, κ. τ. λ. “In this way, I suppose, is it likely to prove pleasing to Jove, superior in might.” Observe here the force of the indefinite *που* in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor*.—*ὃς δῆ*. “Who before now.”—*ἦδ' ἔτι καὶ*. “And still also.”—*τοῦ γὰρ κράτος*, κ. τ. λ. “For the power of this one is very great,” *i. e.*, is supreme.

119–122. *αἰσχρὸν γὰρ*. The particle *γὰρ* refers back to *δυσκλέα*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυθέσθαι*. “Even for posterity to learn.” Literally, “even for those about to be.” The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὴψ οὕτω πολεμίζειν*. “Are thus to no purpose waging.” Observe that *οὕτω* here is to be connected in construction with *μὴψ*, not with *τοιόνδε*. Such an expression as *οὕτω τοιόσδε* would not be Greek.—*πανροτέροισι*. “Fewer in number (than themselves).”—*τέλος δὲ*, κ. τ. λ. “For no end has as yet appeared,” *i. e.*, no effectual result has yet been made to appear. Observe that *δέ* is here equivalent to *γὰρ*, and that we have in this clause a repetition, or, rather, enlargement of the idea contained in *μὴψ*.

124–130. *ὄρκια πιστὰ ταμόντες*. “Having struck a faithful league.” According to Buttman (*Lexil.*, p. 439, *ed. Fishl.*), *ὄρκια* means properly a contract or agreement on oath; and as this is concluded by

a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.*, iii., 292), this is sufficient to explain the meaning of *ὄρκια ταμείν*, without the necessity of supposing that *ὄρκια* was used in this single phrase in another sense, namely, as an adjective, *ὄρκια*, *scil. ἱερεία*: particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τρῶας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in *λέξασθαι*, "to select for ourselves," *i. e.*, for the purpose of a comparison with ourselves as regards number.—*ἐφέστιοι*. Referring to those who have a domestic hearth (*ἐστίαν ἔχουσι*) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—*ἡμεῖς δ' ἐς δεκάδας*, κ. τ. λ. The construction changes here, and is no longer dependent on *εἶπερ κ' ἐθέλομεν*. Properly speaking, the sentence ought to have run on as follows: *εἶπερ γάρ κ' ἐθέλομεν ἀριθμηθῆμεναι ἄμφω*, (*καὶ*) *Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθῆμεναι, . . . Τρώων δὲ ἕκαστον ἐλέσθαι . . . πολλαὶ κεν*, κ. τ. λ.

οἶνοχοεύειν. "To pour out wine (for us)."—*κεν*. "In that event."—*τόσσον ἐγὼ φημι*, κ. τ. λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus's estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. *ἐγχείσπαλοι ἄνδρες*. In apposition with *ἐπικούροι*.—*ἔασιν*. Equivalent to the Latin *adsunt*.—*οἱ με μέγα πλύζουσι*. "Who cause me to wander widely (from my intended purpose)," *i. e.*, who prevent me from achieving the conquest of the city.—*ἐθέλοντα*. "Though desirous."

δὴ βεβάασι. "Have already gone by."—*Διὸς μεγάλου ἐνιαυτοί*. Jove sends all things unto men, even the circle of the year. The *ἐνιαυτοί* here meant are the then usual ones of ten months each. (*Wolf, ad loc.*)—*καὶ δὴ δοῦρα σέσηπε νεῶν*, κ. τ. λ. "And by this time the timbers of the ships have rotted, and the ropes have become un-

twisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not *σπάρτα*, but *σπαρτά*, "*res sativæ*." (Aul. Gell., xvii., 3.)—*λέλυνται*. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in *σέσηπε* we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.*, xxi., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136–139. *αἱ δὲ πον, κ. τ. λ.* "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For *ἡμέτεραι ἄλοχοί τε καὶ νήπια τέκνα*.—*αὐτως ἀκρύαντον*. "Is thus unfinished."—*πειθώμεθα πάντες*. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142–146. *τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι, κ. τ. λ.* "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," *i. e.*, as many as were not privy to the design which he had avowed before the council of elders.—*θαλάσσης, πόντον Ἰκαρίοιο*. "Of the sea, the Icarian deep." The first of these genitives (*θαλάσσης*) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (*Tournefort*, ii., p. 139, *German. transl.*)

τὰ μὲν τ', κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle *τε* is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for *μὲν* is here merely the shortened form of *μήν*.—*ῶρορ'*. Observe the force of the aorist in denoting what is customary or usual,

147-148. *κινήση*. We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful. — *Ζέφυρος*. This is commonly translated “the West-wind,” but the *Ζέφυρος* of Homer, in the *Iliad*, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.*, ix., 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the *Odyssey*, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (*Montbel, ad loc.*)

βαθὺ λήιον. “The thick-standing corn.” — *λάβρος ἐπαιγίζων*. “Rushing down upon it impetuous.” This serves as a kind of epexegetis to *ἐλθών*. Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων*. — *ἐπί τ' ἡμῦνι ἀσταχύεσσιν*. “And it bends unto (the blast) with its ears.” Observe the force of the adverbial *ἐπί*. The subject of *ἡμῦνι* is not *Ζέφυρος*, but *λήιον*. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice, remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149-154. *ἀλαλητῶ*. “With shouting.” Dative of the manner. — *ἔσσεύοντο*. “Began to rush.” — *ποδῶν δ' ὑπένερθε, κ. τ. λ.* Construe as follows: *κονίη δ' ἴστατο, ἀειρομένη ὑπένερθε ποδῶν*. — *ἄπτεσθαι*. “To lay hold of.” — *ἄλα δῖαν*. Consult note on B. I, v. 141. — *οὐρούς τ' ἐξεκάθειρον*. “And they began to clean out the trenches.” These received the keels of the galleys, and served to guide them in their descent to the water. — *οἴκαδε ἰεμένων*. “Of them desiring to return home.” Literally, “of them sending themselves homeward.” Observe the force of the middle voice, and compare the remark of Heyne: *ἰεμένων est de cupientibus οἴκαδε ἰέναι*. — *ὑπὸ νηῶν*. “From under the ships.” — *ἔρματα*. Consult note on book i., verse 486.

155-156. *ἔνθα κεν Ἀργείοισιν, κ. τ. λ.* “Then would a return have been effected for the Greeks, contrary to fate.” The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present

case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρομορα*.—*εἰ μὴ Ἀθηναίην, κ. τ. λ.* Construe *εἰ Ἥρη μὴ ἔειπεν μῦθον πρὸς Ἀθηναίην*.

157–165. Ὠ πόποι. Consult note on book i., verse 254.—*τέκος*. We have placed a comma after this word, with Spitzner, thus separating it from *Ἀτρυτώνη*. According to the common punctuation, *Ἀτρυτώνη* agrees with *τέκος* by synesis. This, however, is harsh.—*Ἀτρυτώνη*. “Unwearied one.” A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὔτω δῆ*. Equivalent to the Latin *siccine jam*.—*ἐπ’ εὐρέα νῶτα*. “Over the wide surface.” More literally, “upon the broad back.”—*καὶ δέ κεν εὐχολῆν, κ. τ. λ.* “And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?” *Κάδ* is here for *κάτ*, the final consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κὲν λίποιεν*. Observe the peculiar force here of *κὲν* with the optative; equivalent to “might (*i. e.*, can) they by any possibility leave,” &c.—*φίλης ἀπὸ πατρίδος αἴης*. “Away from their native land.” Compare book i., verse 562: *ἀπὸ θυμοῦ*.

ἀλλ’ ἴθι νῦν, κ. τ. λ. Before *ἀλλά* we must supply here, in translating, the negative, “No.”—*κατὰ λαὸν*. “Throughout the people.”—*σοῖς δ’ ἀγανοῖς ἐπέεσσιν*. “With thy own mild words.” Observe the emphatic power of *σοῖς*.—*μηδ’ εἶα*. “Nor suffer (them).” We have read *εἶα*, with Thiersch, for reasons given in the Metrical Index. The common lection *εἶα* vitiates the line.—*ἀμφιελίσσας*. “Impelled on both sides by oars,” but *v.* Glossary.

166–171. *γλανκῶπις*. Consult note on book i., verse 206.—*κατ’ αἶξασα*. “Having rushed down.”—*καρπαλίμως δ’ ἴκανε*. This verse is omitted in some manuscripts.—*Διὶ μῆτιν ἀτάλαντον*. “Equal in counsel to Jove,” *i. e.*, a counselor equal in prudence to Jove.—*ἄπτετ’*. Consult note on verse 152.—*ἐπεὶ μιν ἄχος, κ. τ. λ.* “Since indignant grief was come upon him in heart and soul.” Observe the double accusative with *ἴκανε*, and compare note on book i., verse 362.

173–79. *πολυμήχαν’*. “Of many expedients,” *i. e.*, inventive, expedient-inventing.—*πεσόντες*. “Having tumultuously embarked.” More literally, “having fallen,” *i. e.*, having rushed in dense numbers.—*μηδ’ ἐτ’ ἐρώει*. “Nor any longer delay.” The common text has *μηδε τ’ ἐρώει*, “nor at all delay.” In this latter reading, τ’ is for τὶ.

182-186. *ξυνέηκε*. "Recognized." More literally, "understood." — *βῆ δὲ θέειν*. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine. (*Kühner*, § 642, *e.*)—*χλαῖναν*. "His woolen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth. — *βάλε*. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—*ἐκόμισσε*. "Took care of," *i. e.*, took up after it had fallen to the ground, in order that it might not be lost.—*Εὐρυβάτης*. Consult *Od.*, xix., 244, &c., where mention is made of him. Agamemnon had also a herald of the same name. *Il.*, i., 320 ; ix., 170.

ἄντιος. "Into the presence of."—*δέξατό οἱ*. "Received at his hands," *i. e.*, from him. The common construction is *δέχεσθαι τι παρά τινος* ; here, however, we have the dative, by what *Kühner* calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes. (*Kühner*, § 579, 3.)—*σκήπτρον πατρώιον*. Compare verse 101.

188-189. *ὄντινα μὲν βασιλῆα, κ. τ. λ.* "Whatsoever king, indeed, and distinguished chieftain he chanced to find," *i. e.*, as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (*Kühner*, § 831, 4.)—*τὸν δ'*. "This one, thereupon." Observe that *δέ* here is not in the apodosis to *μὲν* in the preceding clause. This apodosis occurs in *δν δ' αὖ δῆμον*, verse 198.—*ἐρητύσασκε*. "He checked," *i. e.*, he detained while in the act of hurrying to embark.

190-195. *Δαιμόν'*. "Strange man !" The term *δαιμόνιος* always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed. In the present instance, *δαιμόνιε* is rendered by some "Noble sir !" by others, "my good sir !" by others, again, "foolish man !" We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—*κακὸν ὤς*. "Coward like." Observe the accentuation of *ὤς*, coming, as it does, after the word on which it depends.—*δειδίσσεσθαι*. "To be terrified." In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, "to terrify." On the present occasion it means to be troubled, and tumultuously to prepare for flight.

οἶος νόος. "What is the intention." Supply *ἐστί*. — *πειράται*. "He is making trial of." — *τάχα δ' ἴψεται*. "But soon will he smite." The allusion, says an anonymous commentator, is to a

man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλή δ' οὐ πάντες, κ. τ. λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἶον ἔειπεν ἐν βουλή.*—*μή τι χολωσύμενος, κ. τ. λ.* “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply *ὄρα*, or some equivalent term. We have given *μή τι*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196–197. *Θνυμὸς δέ.* “For the wrath.” The particle *δέ* is here equivalent to *γάρ.*—*διοτρεφέος.* Consult note on book i., verse 176.—*τιμὴ δέ.* “his high office, too.”—*φιλεϊδέε. κ. τ. λ.* “And counseling Jove loves him.”—Observe in these two verses the different meanings borne by the particle *δέ.*

198–206. *δήμου.* “Of the common people.”—*βοόωντα.* “Crying aloud,” *i. e.*, expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι.* “Fellow.” Consult note on verse 190.—*ἀτρέμας ἦσο.* “Sit quietly,” *i. e.*, sit down and be quiet.—*σὺ δέ.* “For thou art.” Supply *εἶς.*—*οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ.* “Neither at any time counted in war nor in council,” *i. e.*, counted among the brave in war, nor admitted to the council of chieftains.—*πως.* “By any means.”—*οὐκ ἀγαθὸν πολυκοιρανίη.* “The government of the many is not a good thing,” *i. e.*, a plurality of rulers. Observe that *ἀγαθόν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἀγκυλομήτεω. “The son of crafty Saturn,” *i. e.*, Jupiter. The epithet *ἀγκυλομήτης* means, more literally, “of crooked counsel,” and as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast, however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. “Privileges,” *i. e.*, regal authority.—*σφίσιν.* “Among them.” Referring to the *Ἀχαιοί* in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

207-210. ὤς. "Thus." Observe the accentuation.--κοιρανέων. "Acting as chief," i. e., discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—δίεπε. "Was arranging." Equivalent to διέτασσε. —έπεσσεύοντο. Consult note on verse 86.—ήχη. "With a tumult."—ὡς ὄτε. "As when." For a literal translation we must supply a clause after ὡς, namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i., verse 34.—συναραγεῖ δέ τε πόντος. "And the deep even echoes again."

211-215. ἐρήτυθεν δὲ καθ' ἑδρας. Consult note on verse 99.—Θερσίτης δ' ἔτι μῦνος, κ. τ. λ. "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.—ἀμετροεπής. The true force of this epithet appears from the next line, ὃς ῥ' ἔπεα φρεσὶν, κ. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλὰ, but ὁ ἕκκοσμά τε καὶ πολλὰ ἔπη εἰδώς.

ὃς ῥ' ἔπεα φρεσὶν, κ. τ. λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression ὃς ῥα, consult note on book i., verse 405.—ἔπεα ἤδη. This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So ἄγρια εἰδέναί, "to know what is savage," i. e., to be savage; ἀθεμίτια εἰδέναί, "to know what is lawless," i. e., to be lawless, &c.—ἐριζέμεναι. This is merely stated as one of the many results of his being ἀμετροεπής.—ἀλλά. Depending on οὐ κατὰ κόσμον. In translating, supply λαλεῖν, which is in fact, however, implied in ἐριζέμεναι.—εἴσαιτο. The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, as often as any thing appeared to him calculated to excite a laugh among the Greeks."

216-219. αἰσχιστος δὲ ἀνήρ, κ. τ. λ. "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."—φολκός. "Bandy-legged." Buttmann has discussed the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of na-

ture, should begin a long description with "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an *αὐτὰρ ὑπερθεν*. (*Lexil.*, s. v.)

κυρτῶ. "(Were) crooked."—*ἐπὶ στῆθος συνοχωκότε*. "Drawn together toward his breast."—*φοξῶς*. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil.*, s. v.)—*ψεδνὴ δ' ἐπενήνοθε λάχνη*. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of *ἐπενήνοθε* here. Compare also the Homeric Lexicon of Apollonius: *ἐπενήνοθεν*. *ἐπῆν*, *ἐπέκειτο*.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomedes's. (*Schol. Brev. ad Il.*, ii., 212; *Eustath.*, p. 204; *Quint. Cal.*, i., 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220-224. *ἐχθιστος δὲ μάλιστ' ἦν*. "Especially was he most hateful."—*νεικεῖσκε*. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being *ἐχθιστος*.—*τότ' αὐτ' Ἀγαμέμνονι δίω, κ. τ. λ.* "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb *λέγειν* does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil.*, p. 401, *Fishlake's transl.*)

ἐκπάγλως κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—*νεμέσθηέν τ'*. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the

Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτὰρ ὁ*. “He, however.” The particle *αὐτὰρ* here marks opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225-234. *τίο δ' αὐτ' ἐπιμέμφει, κ. τ. λ.* “And what, again, art thou complaining of and wanting?” The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (v. 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man, O ye spiritless Greeks, deprive you of a return to your homes, &c.

ἐξαιρέτοι. “Selected from the rest.”—*δίδομεν*. “Are wont to give.” In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, b.—*πρωτίστῳ*. “First of all.” This strengthened form of the superlative is not unfrequent in Homer.—*ἤ ἔτι καὶ χρυσοῦ, κ. τ. λ.* “Or art thou, (amid all these possessions), still in want of gold also?”—*κὲ οἴσει*. “Shall, perchance, bring.” Observe the hypothetic meaning of this clause: “shall, in all likelihood, bring, if we remain here as thou wishest.”—*ὄν κεν ἐγὼ, κ. τ. λ.* The ridiculous vaunt of a coward.—*κεν ἀγάγω*. “May have led away (captive).”—*γυναῖκα νέην*. Supply *ποθεῖς*.

ἦν τ' αὐτὸς ἀπονόσφι, κ. τ. λ. “And whom thou thyself mayest retain apart (from the rest).” With *ἀπονόσφι* supply *τῶν ἄλλων*. Observe that *κατίσχεαι* is the subjunctive with the mood-vowel shortened.—*οὐ μὲν*. For *οὐ μὴν*.—*ἄρχὸν ἐόντα*. Supply *σε*.—*κακῶν ἐπιβασκόμεν, κ. τ. λ.* “To lead into evils the sons of the Greeks.” More literally, “to make the sons of the Greeks tread (or walk) upon evils.” *βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of “I make to go,” *i. e.*, bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω*. The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιβασκόμεν* in the present passage.

235-238. *ὧ πέπονες, κ. τ. λ.* “O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men.” In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum*. The poets are fond of this usage, since it imparts dignity

and animation to the style.—Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. Imitated by Virgil: "O vere Phrygia, neque enim Phryges!" (*Æn*, ix., 617.)—Οἰκαδέ περ. The particle περ is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "durchaus nach Hause (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit, translates "Home, home!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐνὶ Τροίῃ, κ. τ. λ. "Here, in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört.*, s. v.): "Sie in ungestörter Ruhe, und Behäglichkeit, geniessen."—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseis.—ἢ ῥά τί οἱ χ' ἡμεῖς, κ. τ. λ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καί. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239-245. καὶ νῦν. "Even but just now."—ἐο. "Than himself."—μέγ' ἀμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἐλῶν γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἦ γὰρ ἂν Ἀτρεΐδῃ, κ. τ. λ. Compare book i., verse 232.

νεικείων. "Railing at."—τῷ δ' ὄκα παρίστατο, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῷ ἠνίπαπε μύθῳ. "Rebuked him in severe speech."

246-251. Θερσίτ' ἀκριτόμυθε. "Thersites, reckless babbler." The term ἀκριτόμυθος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult Wolf, *Vorles.*, ed. Ust., ii., p. 40.—λιγύς

περ ἐὼν ἀγορητής. "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *περ* in strengthening the meaning of the adjective, and compare book i, verse 131. Observe, also, that what is elsewhere the language of praise (book i., verse 248), is here converted into that of censure.—*ἴσχεο*. Compare book i., verse 214.—*οὐ φημί*. Like the Latin *nego*.—*χεριώτερον*. "Baser."—*ὄσσοι*. "Of as many as." For *τόσων ὄσσοι*.

τῷ. "On this account." Equivalent to *διὰ τοῦτο*.—*οὐκ ἂν βασιλῆας ἀνὰ στόμ', κ. τ. λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," i. e., always talking of kings. The optative with *ἂν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις*. "And be on the watch for a return." Literally, "and be watching a return."

252–256. *ὅπως ἔσται τάδε ἔργα*. "How these things are going to be," i. e., how these affairs are going to turn out; whether well or ill.—*εὖ, ἢ κακῶς*. "Under favorable, or adverse circumstances."—*τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, κ. τ. λ.* Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the *τῷ* at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow :

οὐ γὰρ ἐγὼ σέο φημί χεριώτερον βροτὸν ἄλλον
 ἔμμεναι, ὄσσοι ἂμ' Ἀτρείδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομένων ἀγορεύεις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ, ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν·
 ἀλλ' ἐκ τοι ἔρέω.—

ἦσαι ὄνειδίζων. Observe that *ἦσαι*, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Ther-sites was standing at the time. Compare *Od.*, viii., 506; xi., 82, 142. Some, however, make this a ground for rejecting the entire verse. (*Crusius, ad loc.*)

257-264. ἀλλ' ἐκ τοι ἐρέω. "But I will declare to thee plainly." Observe the force of the adverbial ἐκ.—εἰ κ' ἔτι σ' ἀφραίνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κηχῆσομαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare *Herm. Opusc.*, iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὡς νύ περ ὦδε. "Just as thou art now in this way (doing)." The particle πέρ qualifies ὡς, not νῦν.—ἐπειή. The optative here expresses a wish; and so, also, in κεκλημένος εἶην.

εἰ μὴ ἐγώ σε λαβῶν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the *μίτρα* (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book 1., verse 4.—πεπληγῶς ἀγορήθεν. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265-271. ὡς. For οὕτως.—σκήπτρω δὲ μετάφρενον, κ. τ. λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνώθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius: εἰς τοῦπίσω ἐκάμψθη.—θαλερόν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερόν carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called θαλερή, when standing thick and full. So θαλερὸς γόος, "strong lamentation" (*Od.*, x., 457); θαλερὴ φωνή, "a strong voice." (*Il.*, 17, 439.)

σμῶδιξ δ' αἱματόεσσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came *out* of his back *under* the blow; and the meaning of ὑπό is immediately explained epexegetically by the words σκήπτρου ὑπὸ χρυσοῦν.—ἀλγήσας δ'. "And having suffered pain."—ἀχρεῖον ἰδών. "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἀχρεῖον ἰδών

properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardt, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

ἀχνύμενοί περ. Namely, because they were not to return home, as they had hoped.—ἐπ' αὐτῷ ἠδὺ γέλασαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of ἠδὺ, consult note on ἀχρεῖον ἰδών.—τις. "One." Equivalent, in fact, to "many a one."—ἐς πλησίον ἄλλον. "To another near him," i. e., to his neighbor.

272-276. ὦ πόποι. Consult note on book i., verse 254.—μυρί' ἑσθλά. "Ten thousand good things."—τ' ἐξάρχων. "In both originating."—πόλεμόν τε κορύσσων. "And in arousing the war." Equivalent to the Latin "*rugnam excitans*." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as *bellum adornans*, and regards πόλεμος as standing for Ἄρης. The literal meaning, however, "arming the war," accords better with Köppen's idea, and πόλεμον will then be the same as πολεμοῦντας.

νῦν δὲ τόδε μέγ' ἄριστον, κ. τ. λ. "Now, however, he has done this, by far the best thing among the Greeks," i. e., in doing this, he has achieved his greatest work. Equivalent to νῦν δὲ τόδε ῥέξας, μέγ' ἄριστον ἔρεξεν.—ὅς. "In that he."—τόν. As before, for τοῦτον.—ἀγοράων. "From his harangues."—θῆν. "Assuredly." In Homer, θῆν is always ironical, as in Attic δήπον. It is very frequently joined with οὐ, as in the present instance.—θυμὸς ἀγῆνωρ. "His insolent spirit."

278-283. ὡς φάσαν ἢ πληθύς. "Thus spoke they, the throng." Observe that ἢ, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult Nägelsbach, *Excurs.*, xix., 7, c.) Observe, also, that πληθύς is taken collectively, and has the verb in the plural.—ἀνά δὲ ἔστη. "Up, thereupon, stood." Observe the adverbial force of ἀνά.—παρὰ δὲ. "And by his side."—εἰδομένη. "Making herself like."—σιωπᾶν. More correct than σιωπᾶν with the subscript iota. Consult Wolf, *Anal. Lit.*, ii., p. 49, seq.; Buttman, *Ausf. Gr. Sp.*, § 105, *Anm.*, 17; and Spitzner, *ad loc.*

ὡς ἄμα θ' οἱ πρῶτοι, κ. τ. λ. "In order that the sons of the Greeks, both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards οἱ as unnecessary here, and an instance of irregularity in the use of the article.

Not so, by any means. It is rather the digammated dative of *οὐ*. The *ϑ*', however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in *ἄμα οἱ*, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him." (*Nägelsbach, ad loc.*)—*ὁ σφιν εὐφρονέων, κ. τ. λ.* Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284–290. *Ἀτρείδῃ, νῦν δὴ σε, ἀναξ, κ. τ. λ.* "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of *δὴ*, as applied, in its sense of exactness, to *νῦν*, the adverb of time, and compare *Kühner, § 720, 2, ed. Jelf.*—*πᾶσιν ἐλέγχιστον.* We have given here the explanation of *Nägelsbach*, which appears to be the only true one.—*ἦνπερ ὑπέσταν.* "Which they undertook," *i. e.*, which they took upon themselves. In such constructions as the present, where the particle *πέρ* is appended to the relative, it has the same force in reality as in *καίπερ*, or with the participle. Hence *ἦνπερ ὑπέσταν* is the same in effect as *ὑποστάντες περ.*—*ἐκπέσαντ*'. Supply *σε*, with which this participle agrees.

ἦ παῖδες νεαροὶ, χῆραὶ τε γυναικες. Observe here that *τε* follows after *ἦ*, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses *τέ* approaches in sense to *ἦ*, and hence they are interchanged; either *ἦ-τέ*, or *τέ-ἦ.* (*Kühner, § 734, 3, ed. Jelf.*)—*ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.* "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (*Kühner, § 637.*)

291–294. *ἦ μὴν καὶ πόνος ἐστὶ, κ. τ. λ.* "It is certainly a hard thing (so) to return, after having been exposed to many privations," *i. e.*, to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., *τινά* being understood with *ἀνιηθέντα*. The meaning of this much-contested passage turns entirely on *νέεσθαι*, which, being repeated from the previous line, becomes, in fact, equivalent to *οὐτω ποιεῖν*, the idea of returning without accomplishing the object of the expedition being implied in the first *νέεσθαι*. Observe, also, that *ἦ μὴν* stands opposed to *ἀλλὰ καὶ ἐμπης* in verse 297.

καὶ γάρ. "And (no wonder) for."—*ϑ' ἓνα μῆνα.* "Even a single month."—*σὺν νηὶ πολυζύγω.* The preposition *σύν* is here made by

some equivalent to παρά, and this latter was even formerly the reading usually given in editions, until Wolf brought back σύν into the text. It is very evident that παρά must have arisen from a mere interpretation of σύν. On the whole, however, Wolf's explanation is the best, which connects σύν νηϊ πολυζύγῳ in construction with μένων.—εἰλέωσιν. "May be hemming in." Consult *Bullmann, Lexil., s. v.—εἰλεῖν*. The prose form of expression would be ἂν εἰλώσιν.

295-300. ἡμῖν δε εἰνατός ἐστι, κ. τ. λ. "To us, however, while remaining here, it is the ninth revolving year." Observe that περιτροπέων is here merely an epithet of ἐνιαυτός, and that ἐστι περιτροπέων is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—τῷ. "On this account."—ἀλλὰ καὶ ἐμπης, κ. τ. λ. "But it is, nevertheless, also certainly disgraceful." Observe that τοι is here employed in the confirmative sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner, § 736, ed. Jelf.*)—κενεόν. "Empty handed," *i. e.*, without booty and without success.

τλήτε. "Be patient." More literally, "endure."—ἐπὶ χρόνον. "For a time," *i. e.*, a little while longer.—μαντεύεται. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still "divines."

302-307. μάρτυροι. "Witnesses of it," *i. e.*, of the truth of what I am going to say.—οὓς μὴ Κῆρες, κ. τ. λ. "Whom the Fates of death went not bearing away," *i. e.*, whom the fates have not taken off. The expression ἔβαν φέρουσαι is a species of circumlocution for ἠνεγκον, *i. e.*, ἀνήρπαξαν.—χθιζά τε καὶ πρόιζ. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne, ad loc.*

ἐς Αὐλίδα. "At Aulis." Literally, "into Aulis," *i. e.*, into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—ἀμφὶ περι. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult *Kühner, § 618, 3.—τελήεσας ἑκατόμβας*. Consult note on book i., verse 315.—ἀγλαὸν ὕδωρ. "A limpid stream." The plane tree stood at a fountain-head or spring, and the water bubbled up from beneath the tree.

308-313. μέγα σῆμα. "A great sign," *i. e.*, a great omen of the

future fortunes of the expedition.—*ἐπὶ νῶτα δαφονός*. “All blood-red upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφονός*.—*τόν β' αὐτὸς Ὀλύμπιος*, κ. τ. λ. “Which, namely, the Olympian himself had sent forth into the light.” By the epithet *Ὀλύμπιος* Jove is meant, and *αὐτός* is added to increase the emphasis.—*ὑπαίξας*. “Having glided from under.”—*ῥα*. “Thereupon.”—*ἐνθα δ'*. “And there,” *i. e.*, in the plane-tree.—*νήπια τέκνα*. “An infant brood.” Literally, “infant offspring.”—*ὑποπεπτηῶτες*. “Cowering beneath.”—*ὀκτώ*. “Eight in number.”

314–319. *έλεεινὰ τετριγῶτας*. “Twittering piteously.” Some connect *έλεεινὰ* with *κατήσθιε*, but this is far inferior.—*ἀμφεποῦατο*. “Kept flying around.”—*τὴν δ' ἐλελιζόμενος*, κ. τ. λ. “And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about.” The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in *ἐλελιζόμενος*.—*πτέρυγος*. The reference to a part requires the genitive.

κατὰ ἔφαγε. “He had eaten up.” Observe the adverbial force of *κατά*.—*τόν μὲν ἀρίζηλον*, κ. τ. λ. “The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone,” *i. e.*, Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, *ἀρίζηλον*, equivalent to *ἀρίδηλον*. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning “invisible,” especially on account of the opposition implied in *ὅσπερ ἔφηνεν*. This would also be in accordance with Cicero's paraphrase of the present passage (*de Divin.*, ii., 30) :

“Qui luci ediderat, genitor Saturnius, idem
Abdidit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read *ἀρίζηλον* (*i. e.*, *ἀρίδηλον*), we have a term, the analogy that produced which is extremely doubtful. If we write *ἀρίδηλον* at once, we have a form contrary to common usage, which does not allow of a long *ι* in forms coming from *εἶδω*. And, lastly, if we take *ἀείδηλον*, we can not show that Homer ever did use this form. As for *ἀειδέλιον*, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible it

is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil.*, s. v. ἀίδηλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some rhapsodist.

320-323. οἶον ἐτύχθη. "At what had been done," *i. e.*, had taken place. Οἶον is here equivalent to *ὅτι τοῖον*.—ὡς οὖν δεινὰ πέλωρα, κ. τ. λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," *i. e.*, had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἐκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straight-way."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttmann (*Lexil.*, s. v.), instead of the common reading, ἀνέφ. It is not an adjective, but an adverb, like οὐτω, &c. ; and it was so regarded by Aristarchus, as Apollonius informs us. (*De Adverb.*, p. 555, 15, *seq.*)

324-332. ἡμῖν μὲν. "For us, indeed," *i. e.*, for our special instruction. Observe that μὲν is here for μῆν.—ὄψιμον, ὀπιτέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—ὄου. "Of which." An epic form of οὖ, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag.*, p. 614, 34.—*Spitzner*, *ad loc.*)—κλέος. Referring to the mention of this prodigy among posterity.—ὡς ἡμεῖς. "So we."—τοσσαῦτ' ἔτεα. Nine years are meant.—τῷ δεκάτῳ. Supply ἔτει.—τελείται. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκεν ἔλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκεν is for εἰς ὃ κεν, and compare the Latin idiom: "*usque ad id tempus, quo capiamus,*" &c.

334-336. σμερδαλέον κονάθησαν, κ. τ. λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (*i. e.*, by reason of) the Greeks having shouted." The common text has a comma after κονάθησαν, which we have removed, as interfering with the sense.—Γερήνιος ἱππότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Γέρηνον in a fragment of Hesiod ; Γέρηνα, by Strabo ; Γερηνία, by Pausaniās ; and

ἡ Γέρωνος by the scholiast.—*ἰππότα*. For *ἰππότης*, a common epithet for heroes. Observe the absence of the copula between this word and *Γεράνιος*. The reason is that the term *Γεράνιος* is more of an individual, the other more of a general appellation.

337-339. ὦ πόποι. Consult note on book i., verse 254.—ἦ δὴ παισὶν ἐοικότες, κ. τ. λ. "Assuredly, now, ye are haranguing like infant children," *i. e.*, your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, οἷς οὐτι μέλει, κ. τ. λ., shows in what the resemblance actually consists.—πῆ δὴ συνθεσίου τε, κ. τ. λ. "Whither, then, will go for us both agreements and sworn pledges?" *i. e.*, what, then, will become of our agreements? &c. According to Buttman (*Lexil.*, p. 439, *ed. Fishl.*), ὄρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσίου*, it appears to refer rather to a pledge connected with an oath.

340-341. ἐν πυρὶ δὴ, κ. τ. λ. "Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied," *i. e.*, away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius's edition of the Iliad concurs. (*Jahrb. für Phil. und Päd.*, vol. xxxiv., p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (*γενοίαιτο*), without the hypothetic *κε*, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression *ἐν πυρὶ γενοίαιτο* is merely of a proverbial character, to denote utter destruction.

σπονδαὶ ἄκρητοι. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342-349. αὐτως. "To no purpose."—σὺ δὲ. "Do thou, therefore."—ἔτι. "Still, as before."—ἀστεμφέα βουλήν. "An unshaken resolve."—τούσδε δ' ἕα φθινύθειν, κ. τ. λ. "And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know," &c. Compare with *τοί κεν* the Latin *si qui*. Achilles appears to be hinted at.—Διῶς. Governed by *ὑπόσχεσις*.

350-356. κατανεῦσαι. "Nodded assent."—ἤματι τῷ. "On that day." Observe the demonstrative force of τῷ, equivalent here to ἐκείνῳ.—ἔβαινον ἐπ'. "Were going on board of."—Κῆρα. "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—ἀστράπτων ἐπιδέξι'. "By flashing forth lightning to the right."—φαίνων. "By displaying."—Verse 353 explains what is meant by κατανεῦσαι in v. 350.

τῷ. "Therefore."—τίσασθαι δ' Ἑλένης, κ. τ. λ. "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttmann (*Lexil.*, p. 439, *seqq. ed. Fishl.*) makes Ἑλένης here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding Ἑλένης as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS., as follows: τιμωρίαν λαβεῖν ἀνθ' ὧν ἔστε-
νάξαμεν καὶ ἡμεριμνήσαμεν περὶ Ἑλένης.

358-361. ἀπτέσθω. "Let him lay hold of," i. e., for the purpose of dragging it down to the sea.—θάνατον καὶ πότμον. "Death and fate." Often united by Homer; as also θάνατος and μόρος.—αὐτός τ' εὖ μῆδεο. "Both deliberate well thyself." Passow translates this "*fusse selbst wohl einen Beschluss*," i. e., form a resolve thyself. This, however, is inconsistent with πείθεό τ' ἄλλῳ.—ὅττι κεν εἶπω. Not equivalent to ἂν τι εἶπω, but "whatsoever I shall say (if thou permit)."

362-368. κρῖν' ἀνδρας κατὰ φύλα, κ. τ. λ. "Separate, Agamemnon, the men by tribes, by families." By φύλα are here meant tribes or clans, proceeding each from one common progenitor; by φρήτραι, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum genera seu stirpes ab eodem auctore deductas; et in his iterum sunt familiae.*"—ὡς φρήτρη φρήτρηφιν, κ. τ. λ. The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—καί τοι πείθωνται Ἀχαιοί. "And (if) the Greeks shall obey thee (in this)," i. e., shall carry this plan of thine into full effect.—ὅς θ' ἡγεμόνων κακός. "Both what one of the leaders is cowardly." Supply ἐστί.—κ' ἔρησι. "May be."—κατὰ σφέας. "By themselves," i. e., each clan by itself, and each family of the clan also by itself.

γνώσεται δέ. "And thou wilt farther know." Observe the emphatic usage of δέ, after γνώση ἔπειθ' in verse 365.—εἰ καὶ θεσπεσίη, κ. τ. λ. "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With θεσπεσίη supply βούλη or μοίρα.

370-373. ἧ μὲν αὐτ', κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpasses (in sage counsel) the sons of the Greeks." More literally, "in the assembly," i. e., of the forces. Observe the force of αὐτε: thou surpasses in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἶ γάρ, Ζεῦ τε πάτερ, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., i. e., would to Jove, &c., I had.—τῷ. "In that event." More literally, "by that means."—ἡμύσειε. The verb ἡμύω, when thus applied to cities, refers to their sinking in ruins.

375-379. ἄλγε' ἔδωκεν. Compare book i., verse 96.—ὄς με μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἔγω δ' ἦρχον χαλεπαίνων. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe, also, that ἄρχεσθαι is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, *Thucyd.*, i., 107, ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν: but οἰκοδομοῦντες when it is actually begun. (Kühner, § 688, vi., p. 317, ed. Jelf.)

ἔς γε μίαν βουλευόμεν. "We shall come to the same determination." With μίαν supply βουλήν, and compare the explanation of Nägelsbach: "*ita consultare ut sententia in unum conspirent.*" The reference is to their becoming reconciled to one another.

381-384. ἐπὶ δεῖπνον. "To your meal." The morning meal is here meant. In Homer, the word ἄριστον uniformly means the early, as δόρπον does the late meal; but δεῖπνον, on the other hand, is used for either, apparently without any reference to time.—ἵνα ξυνάγωμεν Ἄρηα. "In order that we may join battle." A concise form of expression, for ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἄρηα.—εὐ δὲ θέσθω. "And get ready well," i. e., have it in good order, and ready for action. Compare Passow, Wörterb., s. v. τίθημι, b. ii., c.—εὐ ἄρματος ἀμφὶς ἰδὼν. "Having looked well about his chariot," i. e., round about it; having carefully examined it on all sides. We have given ἀμφὶς ἰδὼν with Spitzner. Heyne, however, who is followed by Buttman (*Lexil.*, p. 104, ed. Fisl.), is in favor of ἀμφιδὼν.

386-393. οὐ μετέσσεται. "Shall not ensue." More literally, "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ἰδρώσει μὲν τευ τελαμῶν, κ. τ. λ. "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about." The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former.—καμεῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare Kühner, § 364, *ed. Jelf.*

μιμνάζειν ἐθέλοντα. "Wishing to linger."—οὐ οἱ ἐπειτα ἄρκιον ἐσσεῖται, κ. τ. λ. "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," *i. e.*, there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἄρκιον here in accordance with the explanation given to it by Buttman (*Lexil.*, *s. v.*). It appears to be equivalent in some degree to ἐτοιμον.

394-397. Ἀργεῖοι δὲ μέγ' ἴαχον, κ. τ. λ. "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in κύμα, which is to be supplied by ἰάχει. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave shouts."—προβλήτι σκοπέλω. This is merely a more special definition of the idea contained in ἀκτῇ ἐφ' ὑψηλῇ, and is expegetical to that clause.—As regards ὅτε κινήση, compare book i., verse 80.

τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, κ. τ. λ. "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," *i. e.*, the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κύματα is to be joined in construction with παντοίων ἀνέμων. So we have νέφεα ἀργεσῆσ Νότοιο (*Il.*, xi., 305); and ἄελλαι παντοίων ἀνέμων (*Od.*, v., 304). If we retain the common pointing, παντοίων ἀνέμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipsis of ὄντων. This, however, is decidedly inferior.—γένωνται. Referring, of course, to the winds, not to κύματα. In this latter case, the reading would have

been *γένηται*, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. *ὄρεοντο*. "They made a rush." The imperfect of *ὄρομαι*, and not from *ὄρνυμι*. Nägelsbach removes the comma after this word, and connects it closely in construction with *κεδασθέντες*, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—*κεδασθέντες κατὰ νῆας*. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—*νῆας*. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—*κατὰ κλισίας*. "Throughout the tents."—*ἔρεξε*. "Began to offer sacrifice." Supply *ιερά*. The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulâ pro frugibus.*"—*ἄλλος δ' ἄλλω*. The meaning is, that each kindred sacrificed to its own tutelary deity.

402-410. *ὁ ἀναξ ἀνδρῶν Ἀγαμέμνων*. "He, the king of men, Agamemnon."—*πενταέτηρον*. "Five years old." And, therefore, in full vigour.—*κίκλησκεν δὲ*. "And he invited (to the sacrifice)."—*Παναχαιῶν*. "Of all the Greeks." The name *Ἀχαιοί* has a wider Homeric meaning than either *Ἀργεῖοι* or *Δαναοί*.—*πρώτιστα*. "First of all."—*Αἴαντε δύο*. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—*Τυδέος νιόν*. Diomedes.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—*βοῆν ἄγαθός*. "Good at the battle-shout," *i. e.*, brave in battle.—*ἦδ' ἔπει γὰρ κατὰ θυμὸν, κ. τ. λ.* "For he knew in his mind how his brother was toiling," *i. e.*, toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—*οὐλοχύτας ἀνέλοντο*. Compare book i., verse 449.

412-418. *κελαινεφές*. "Black-cloud-collecting deity."—*αἰθέρι ναίων*. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—*μὴ πρὶν ἐπ' ἥελιον δύναι, κ. τ. λ.* "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of *δός*, or

ποίησον, or γένοιτο.—ἐπ' ἥελιον δῦναι. The expression ἐπὶ δῦναι occurs here for the only time in Homer with reference to the setting sun; and, as ἐπί in this passage is not easy to explain, Nägelsbach recommends that we read ὑπ' ἥελιον δῦναι, and he compares *Od.*, iii., 335, and *Od.*, x., 191.—πυρὸς δηϊοιο. “With hostile fire.” Observe here the genitive of the source whence the action arises, and compare Kühner, § 484, p. 126, *ed. Jelf.*

Ἐκτόρεον δὲ χιτῶνα, κ. τ. λ. “And have severed around his breast the tunic of Hector, rent by my brazen spear.” Literally, “rent by the brass.” The expression χαλκῷ ῥωγαλέον serves still farther to explain the meaning of δαΐξαι.—πρηνέες ἐν κονίησιν. “Prone in the dust,” *i. e.*, stretched out on their faces in the dust.

419–432. οὐδ' ἄρα πῶ, κ. τ. λ. “But not yet, thereupon, was the son of Saturn accomplishing it for him.” Observe that ἐπεκράαινε stands here without an object, which, when supplied, is generally ἐέλδωρ. Compare book i., verse 41.—πόνον δ' ἀμέγαρτον ὄφελλεν. “But increased their severe toil.”

The ensuing lines (421–432) have already occurred in book i., verse 458, *scqq.*, with the exception of a few forms of expression.—ἀμπεύραντες. “Having spitted.”—ὑπέιρεχον Ἥφαιστοιο. “They held them over the fire.” Observe the continued action expressed by the imperfect.

433–440. Γερήνιος ἱππότα Νέστωρ. Consult note on verse 336.—μηκέτι δὴ νῦν αὖθι λεγόμεθα. “No longer, at this very time, let us be talking here.” Nestor rises from table, at which there had naturally been some conversation, and interrupts the speakers by these words. It will be perceived, therefore, that λεγόμεθα is here taken absolutely. We have rejected the common reading, μηκέτι νῦν δηθ' αὖθι λεγόμεθα, and have adopted that of Callistratus from the scholia, as making the best sense. The form δηθ' (δηθά) is not Epic (*Hartung*, i., 305; Kühner, § 693), whereas δὴ νῦν is both an Homeric position of the particles, and gives more force to μηκέτι. Buttman recommends ταῦτα in place of αὖθι, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages ταῦτα refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (*Lexil.*, p. 398, *ed. Fishl.*—*Spitzner, ad loc.*)—It remains but to add, that some translate λεγόμεθα here, “let us lie,” *i. e.*, let us be sitting, or be resting; but in the whole range of Epic poetry, there never occur in this sense any other parts of λέγω except the aorists ἔλεξε, ἐλέξατο, ἔλεκτο. (*Buttmann, Lexil.*, l. c.)

ἔργον. “The work,” *i. e.*, the work of battle.—ἐγγυαλίζει. “Puts

into our hands." The present shows certainty, and a firm belief that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future *ἐγναλίξει*, given in some editions, is inferior.—*κῆρυκες μὲν*. Opposed to *ἡμεῖς δὲ*.—*χαλκοχιτώνων*. Consult Gloss. on book 1., verse 371.—*ἀγειρόντων*. For *ἀγειρέτωσαν*.—*ἄθροοι ὧδε*. "Thus assembled as we are." Equivalent to *ὡσπερ ἔχομεν ἄθροοι*.—*ἰομεν*. For *ἰωμεν*, with the shortened mood-vowel. So *ἐγείρομεν* for *ἐγείρωμεν*.—*ὄξυν Ἄρηα*. "The sharp conflict." Literally, "sharp Mars."

443-447. *κηρύσσειν πολεμόνδε*. "To summon to the conflict."—*καρηκομώντας Ἀχαιοῦς*. Consult note on verse 11.—*οἱ μὲν ἐκῆρυσσον, κ. τ. λ.* Compare verse 52.—*οἱ δ' ἀμφὶ Ἀτρείωνα, κ. τ. λ.* "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," *i. e.*, the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—*μετὰ δὲ*. "And among them."

αἰγιδ' ἔχουσ'. The *ægis*, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing



and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.



By a figure of speech, Homer uses the term *ægis* to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's *ægis* around her shoulders (*Il.*, v., 738 ; xviii., 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.*, xv., 229, 307, *seqq.*);

and, on another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon's head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448–450. τῆς ἑκατὸν θύσανοι, κ. τ. λ. “From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen.” More literally, “a hundred tassels, &c., are suspended.” Observe the force of the present in *ἡρέθονται*, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote *ἡρέθοντο*, in the imperfect; but, as the scholiast remarks, the imperfect here *οὐχ ἀρμόζει ἐπὶ ἀθανάτων*.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παιφάσσουσα, κ. τ. λ. “With which, looking fiercely around, she moved rapidly through the people of the Greeks.” We have given *παιφάσσουσα* here the meaning assigned to it by Passow. The scholiast, indeed, explains it by *ἐνθουσιῶσα*, *ὄρμῶσα*, but this is the meaning which it has with later writers.

451–453. *ἐκάστω καρδίῃ*. “Unto each one in heart,” *i. e.*, in the heart of each one.—*ἄλληκτον*. “Without ceasing.”—*ἄφαρ*. Compare book i., verse 594.—*νέεσθαι*. Taking the place of a substantive, though without any article prefixed.

455–458. *ἥντε πῦρ ἀίδηλον*, κ. τ. λ. “As a destructive fire consumes an immense forest.” We have given *ἀίδηλον* here the meaning which Buttman assigns to it (*Lexil.*, *s. v.*), and in which he is followed by Passow. The literal signification of *ἀίδηλος* is “invisible,” whence, with a causative force, we have “making invisible,” and, from this, “destroying,” “destructive.”—*ἐπιφλέγει*. The point of the comparison (*summa comparationis*) does not lie in *ἐπιφλέγει*, but in *φαίνεται αὐγή*, the flashing of the rays of light from the armor

of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὡς τῶν ἐρχομένων, κ. τ. λ. "So, as these moved along, an all-resplendent brilliance from their admirable brazen armor went to the heavens through the upper air." Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκοῦ. We have rendered this by the term "brass," in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ικεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459-461. τῶν δ', ὡστ' ὀρνίθων, κ. τ. λ. "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in τῶν δέ, the construction being broken off after these words, and resumed at verse 464, when ὡς τῶν takes the place of the τῶν δέ with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

Ἄσιω ἐν λειμῶνι. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Cayster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (*ad Hymn. in Apoll.*, 250), Buttmann (*Mythol.*, vol. ii., p. 175), and others. Wolf, however, is in favor of Ἄσιω, as a genitive of Ἄσιος or Ἀσίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Cayster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, *l. c.*

462-463. ἀγαλλόμενα. "Exulting," *i. e.*, making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the *Editio Princeps*. It agrees with ἔθνεα, and certainly harmonizes much better with προκαθιζόντων than ἀγαλλόμεναι, the reading of Spitzner and the ordinary text, would. Besides, ὀρνις is much more frequently masculine than

feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it, which can not certainly be found here.—*κλαγγηδὸν προκαθίζοντων*. “They setting themselves forward with a loud noise.” Supply *αὐτῶν*. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων*, &c., *κλαγγηδὸν προκαθίζοντων*, *ποτῶνται ἐνθα καὶ ἐνθα*, &c. This latter mode of construing connects *προκαθίζοντων* at once with *ὀρνίθων*.

464–468. *ὡς τῶν ἔθνεα πολλὰ*. “So the numerous nations of these,” *i. e.*, of the Greeks.—*προχέοντο*. “Kept pouring forth.” Observe the force of the imperfect.—*πεδίον Σκαμάνδριον*. By the “Scamandrian plain” is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθῶν, κ. τ. λ. “While the earth beneath resounded fearfully, from the feet of both them and their horses.” Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυρίοι, ὅσα τε φύλλα*, κ. τ. λ. “Innumerable, as many as both the leaves and flowers are produced in the spring.” Observe that *ὥρη* here means, literally, “in their season.” The full expression is given in verse 471, *ὥρη ἐν εἰαρινῇ*. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. *μυιάων ἀδινάων*. “Of the thickly-swarming flies.” Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—*κατὰ σταθμὸν ποιμνήιον*. “At some shepherd’s pen.” The preposition here properly implies a moving up and down, and throughout.—*ὥρη ἐν εἰαρινῇ*. “In the spring season.” Consult note on verse 468.—*ὅτε τε*. “And when.” More literally, “when, also.”—*ἐπὶ Τρώεσσι*. “Against the Trojans.”—*διαβραῖσαι μεμαῶτες*. The point of the comparison lies in these words. As the swarms of flies in the shepherd’s pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their

blood. Hence we must render *διαβραῖσαι μεμαῶτες*, "desirous of breaking through (their lines)."

474-479. *τοὺς δὲ*. "And these." Observe that *τοὺς* stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—*αἰπόλια πλατέ'*. "Widespread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: *ὅτι διασκεδασμένα νέμονται*. As regards the expression *αἰπόλια αἰγῶν*, compare *σῶν σὺβόσια* (*Od.*, xiv., 101).—*ὧς τοὺς*. "So these."—*μετὰ δὲ*. "And among them," i. e., Agamemnon was busily employed among the rest in arranging the forces.—*ὄμματα καὶ κεφαλῆν*. Alluding to his majestic look and bearing.—*Ἄρει δὲ ζώνην*. The term *ζώνη*, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (*Nägelsbach, ad loc.* — Compare *Müller, Archæol. der Kunst*, p. 544, seqq.) — *στέρνον δὲ Ποσειδάωνι*. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare *Müller*, p. 503, seqq.)

480-483. *ἦύτε βοῦς ἀγέληφι, κ. τ. λ.* "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term *βοῦς* denotes a bull or cow, the animal in general. Homer here adds *ταῦρος* to it, to denote especially the bull. Compare *σὺς κάπρος* (*Il.*, xvii., 21).—*ἐν πολλοῖσι*. Not to be connected in construction with *ἠρώεσσι*. Such an arrangement would be un-Homeric.

486-493. *ἡμεῖς δὲ κλέος οἶον, κ. τ. λ.* "We, on the other hand, hear report alone, nor know we any thing (for certain)." By *κλέος* is here meant the voice of tradition merely as heard in the songs of bards.—*οὐκ ἂν ἐγὼ μυθήσομαι*. "I could not tell." Some regard *μυθήσομαι* here as the aorist subjunctive, with the shortened mood-vowel, because *ὀνομήνω* comes after. This, however, is incorrect. The future *μυθήσομαι* expresses certainty under existing circumstances (*ἂν*) that the poet will not be able to tell the whole number of the mighty host; whereas *οὐδ' ὀνομήνω* ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἀρήρηκτος. "Not to be broken," i. e., not to be wearied.—*χάλκεον δέ μοι, κ. τ. λ.* "And though there were within me a brazen breast." Passow, less correctly, renders *ἦτορ* here "heart." We have followed Stadelmann.—*μνησαίᾳθ'*. "Should mention." For *μνήσαιντο*.—*ἄρχονς αὖ, κ. τ. λ.* "Hereupon I will tell," &c. Observe that

αὖ has here the force of *δή*. (*Hermann, ad Vig., p. 626, ed. Glasg.*) Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

THE armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counselors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands, meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1-2. *αὐτὰρ ἐπεὶ κόσμηθεν, κ. τ. λ.* "But when they were arranged, each (army) along with their leaders." By *ἕκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῆ,*

κ. τ. λ. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term *κλαγγή* here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas *ἐνοπή* denotes the battle-cry, in which they all, from time to time, join.—The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὄρνιθες ὡς. The point of comparison is in *κλαγγῆ*, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in *ὡς*, as coming after the word (*ὄρνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὡς ὄρνιθες*.

3-6. *ἥντε περ κλαγγῆ, κ. τ. λ.* "As is the clamor of cranes in front of the sky," *i. e.*, high in air; just this side of the vault of heaven. Compare the scholiast: *ἐν τῷ ὑπὸ τὰ νέφη τόπω*. The suffix *θι*, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence *οὐρανόθι πρό* is equivalent here, in some degree, to the later *πρὸ οὐρανοῦ*. (*Kühner*, § 377, 2, 7.)—*αἶτ'*. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by *ταίγε* in the succeeding line.—*χειμῶνα*. "The wintry-storm," *i. e.*, the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγῆ ταίγε πέτονται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial *ἐπί* is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: *πλεῖν ἐπὶ Σάμον* (*Thucyd.*, i., 116); *ἐπὶ Σάρδεων φεύγειν* (*Xen., Cyrop.*, viii., 2, 1). Compare *Kühner*, § 507, and 633, 1, *ed. Jelf.*—*Ὠκεανοῖο ῥοάων*. Homer's Oceanus is a large river encircling the round plane of the earth. (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

ἀνδράσι Πυγμαίοισι, κ. τ. λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict.*, s. v. Pygmæi. — φόνον καὶ Κῆρα φέρονται. Compare book ii., verse 352.

7-9. ἡέριαι δ' ἄρα ταίγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἡέριαι here the meaning for which Buttman contends, on the authority of the ancient grammarians. (*Lexil.*, s. v. ἀήρ, ἡέριος.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning;" respecting which, consult Buttman, *l. c.*—προφέρονται. Observe the force of the middle.

οἱ δ' ἄρ' ἴσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the nominal force of οἱ, with which word Ἀχαιοί is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγῇ to μένεα πνεύοντες, which Heyne very justly condemns. (*Aul. Gell.*, i., 11.)—μεμαῶτες. This participle occurs here without any copula, since it is merely explanatory of πνεύοντες, &c.

10-14. εὔτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὔτε stands here for the more ordinary ἥυτε. This, indeed, is denied by Buttman, who makes εὔτε the adverb of time, and equivalent to ὅτε, but ἥυτε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἠὺτ' ὄρεος, making ἠὺτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὔτε in the sense of ἥυτε, and denies, from Apollonius (*De Adv.*, p. 560, 1, *seqq.*), that ἥυτε can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνω. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλεύσει, κ. τ. λ. "And one looks over (only) as great a space as he even throws a stone over," i. e., and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπί here, both in composition and out of it. Literally, "upon."

ὧς ἄρα τῶν ὑπὸ, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," i. e., the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀελλῆς or ἀέλλης, the former being the adjective, the latter the genitive of ἀελλα.

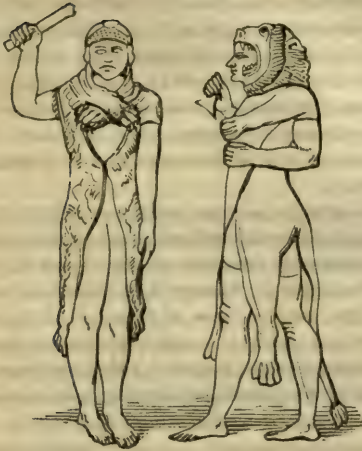
The adjective occurs nowhere else; while the expression *κονίσαλος ἀέλλης*, "the dust of an eddy," i. e., eddying dust, can easily be endured. Buttmann, on the other hand, writes *ἀελλῆς*, contracted from *ἀελλήεις*. (*Ausf. Gr.*, i., p. 172, *not.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσαλος*. The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίοιο. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

16–20. *Τρωσὶν μὲν προμάχιζεν, κ. τ. λ.* "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears on this occasion as a *πρόμαχος*, or *πρόμος*, a name given to one who fights in the foremost rank. Paris was not without valor, but he was easily intimidated by an opponent.—*Ἀλέξανδρος*. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (*Ἀλέξανδρος*, "man-defender," from *ἀλέξω*, "to defend," and *άνήρ*, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

παρδαλήν. "A panther's skin." Properly an adjective, with *δορῖν* understood. As regards the *πάρδαλις*, consult *Dictionary of Antiquities*, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armor. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

καμπύλα τόξα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—*αὐτὰρ ὁ*. "But he," i. e., he, moreover. The particle *αὐτὰρ* is here employed in the beginning of a sentence, to express a rapid



continuation of the subject, and to serve as a connecting link between *προμάχιζεν* and *προκαλίζετο*.—*κεκορυθμένα χαλκῶ*. “Headed with brass.” More literally, “tipped with brass.” Consult note on book ii., verse 457.—*προκαλίζετο*. “Kept challenging.”—*ἀντίβιον*. “Face to face.”

21–29. *Ἀρηΐφιλος*. “Dear to Mars.” An Homeric epithet for a valiant warrior.—*μακρὰ βιβῶντα*. “Striding with long steps.”—*ὥστε λέων ἐχάρη, κ. τ. λ.* “Even as a lion is wont to rejoice, having lighted upon a large carcass.” Observe the force of the aorist in *ἐχάρη*, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of *πεινάων* in the text, since, according to the scholiast, Homer uses *σῶμα* in speaking of dead bodies only, the Homeric term for a living one being *δέμας*.—*πεινάων*. “In his hunger.” Literally, “being hungry.” The term *πεινάων* not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μύλα. “Greedily.”—*εἴπερ ἂν αὐτόν, κ. τ. λ.* “Even though both swift dogs and vigorous youths bestir themselves after him.” Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative *αὐτόν* expressing with reference to what this bestirring of themselves takes place.—*ὡς ἐχάρη Μενέλαος*. “So Menelaus was rejoiced.”—*φύτο γὰρ τίσεσθαι ἄλειπην*. “For he thought that he would take vengeance on the

wicked one." Observe the force of the middle in *φύτο*: literally, "he said unto himself," *i. e.*, he said within his own breast.—*τίσεισθαι*. We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one *τίσασθαι*. It is doubtful, however, after all, whether this last ought not to be retained; for the aorist, like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare *Kühner*, § 403, 2, *ed. Jelf.*—*ἐξ ὀχέων*. "From his chariot."

30-32. *Τόν*. "This warrior."—*ἐν προμάχοισι*. "Among the foremost combatants." Consult note on verse 16.—*κατεπλήγη*. In the compounds of *πλήσσω*, having the sense of "to strike with dismay or astonishment," the second aorist is written with *ᾱ* in the penult. Here, however, the poet, for the sake of the metre, has *η* instead of *α*. (*Buttmann's Irregular Verbs*, p. 216, *ed. Fishlake.*)—*ἔθνος*. "The throng."—*ἔχάζετο*. "He began to retreat."

33-36. *ὡς δ' ὅτε*. "And as when."—*παλίνροσος ἀπέστη*. "Springing back, removes out of the way." Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—*ὑπό τε τρόμος ἔλλαβε γυῖα*. "And trembling seizes on his limbs beneath." Here, as often before, there is nothing that compels us to have recourse to a tmesis. Compare *Kühner*, § 619, *a.*—*ἄψ τ' ἀνεχώρησεν*. "Back he both retreats." This enlarges on *ἀπέστη*, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—*μιν εἶλε παρειῶς*. On this construction, consult note on book i., verse 236.

αὔτις ἔδυν*. "Plunged back."—*Τρώων ἀγέρωχων*. "Of the haughty Trojans." *Buttmann* regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiatics. (*Lexil.*, *s. v.* *ἀγέρωχος*.)

39-40. *Δύσπαρι*. "Evil-bringing Paris," *i. e.*, Paris, source of evil unto thee and thine. The prefix *δύς* here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare *Eurip.*, *Orest.*, 1388, *Δυσελένας*, and *Lobeck*, *Par.*, p. 545.

αἶθ' ὄφελος ἄγονός τ' ἔμμεναι, κ. τ. λ. "Would that either thou wert unborn, or hadst perished unmarried" More literally, "Oh how thou oughtest to be either unborn or to have perished unmarried." Observe that *ὄφελον* (with the augment *ὠφελον*) is only employ-

ed where one wishes for a thing which *has* not taken place, *is* not now taking place, and is not *about* to take place. (*Herm. ad Viger.*, p. 756.)—*ἄγονος*. Some make this term equivalent here to “*ad prolem generandum inhabilis*.” Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, *i. e.*, “childless,” a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἴθ' ὄφελον ἄγαμός τ' ἔμμεναι, ἄγονός τ' ἀπολέσθαι*. Compare *Sueton., Vit. Aug.*, 65.

41–42. *καί κε τὸ βουλοίμην*. “I would both prefer this,” *i. e.*, the fulfilment of such a wish.—*λώβην καὶ ὑπόψιον ἄλλων*. “A scandal, and an object of angry distrust unto others.” We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, “a spectacle.” The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his *Homeric Lexicon*. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43–45. *ἦ που*. “Assuredly, if I mistake not.” These two particles, of which *ἦ* is affirmative and *που* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἦ* would have the acute accent.—*καγχαλόωσι*. “Will raise the loud laugh.” The present has here the force of a future, the certainty of the event’s taking place being so strongly established in the mind of the speaker. Compare *Kühner*, § 437.—*οὐνεκα καλὸν εἶδος ἔπ'*. “Because a handsome person is upon thee,” *i. e.*, because a handsome exterior is thine.—*ἀλκή*. “Vigor.”

46–51. *ἦ τοιούσδε ἐὼν*. “Didst thou, being such a one.” Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας*. According to Buttman (*Lexil.*, *s. v.* *ἦρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθεῖς*. “Having intermingled with,” *i. e.*, having gone among. The passive for the middle.

ἐξ ἀπίης γαίης. “From a distant land,” *i. e.*, from Greece. Observe that *ἀπίος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀπίη γαίη* of Homer with the *Ἄπια γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplices* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *a* is short in ἀπίη, whereas in Ἀπία the initial vowel is long. (*Bullmann, Lexil., s. v. Ἀπίη γαῖα.*)—νυὸν ἀνδρῶν αἰχμητῶν. “Related by marriage unto warrior men.” The term νυός properly denotes “a daughter-in-law,” like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The “warrior men” alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἀνδρῶν αἰχμητῶν as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῶ, κ. τ. λ. The accusatives πῆμα, χύρμα, and κατηφείην, are epexegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c. — κατηφείην. “A source of shame.” This term refers strictly to a casting of the eyes downward through shame.

52-55. οὐκ ἂν δὴ μέλειαις. “Couldst thou not, then, wait one instant for,” *i. e.*, for one instant withstand. Observe the momentary action indicated by the aorist.—γνοίης χ’. “Thou wouldst have known, in that event.” Observe the force of κε.—οὐκ ἂν τοι χραίσμη, κ. τ. λ. “The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust.” Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, that *should* Paris *ever* bite the dust, or, in other words, be dashed to the ground by an opponent, he *will certainly* find his skill on the harp, &c., of no avail. Compare the remark of Hermann, (*Opusc.*, vol. ii., p. 32): “*Sed placuit Græcis, de præsentis futurove consilio fere tum optativo uti, si effectus dubius esset; sin minus, potius conjunctivo utuntur, ut qui rei vere futura præsentisve notionem contineat.*”—κίθαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίδαρις in this passage, instead of κίθαρις, by κίδαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i., 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, *Vit. Alex.*, c. 15.

56-57. δεῖδήμενες. Supply εἰσίν.—ἢ τέ κεν ἦδη, κ. τ. λ. “Otherwise thou wouldst even before this have put on a stone tunic,” *i. e.*, thou wouldst have been stoned to death. Köppen and others un-

derstand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59-63. *ἐπεὶ με κατ' αἶσαν, κ. τ. λ.* "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, *κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν*, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρής. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—*ὅς τ' εἶσι.* "Which makes its way." Observe that *τε* here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by *τε* (thus, *ὅς τε*, "and this"). When they themselves obtained a relative force, *τε* was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that *ὄστε, ἦτε, ὄτε, &c.*, are still so frequent in him, while in Attic nothing of this usage remained except the particles *ἄτε, ὥστε*, and the phrases *ολός τε, ἐφ' ὧτε*.

ὑπ' ἀνέροσ. "Under the hand of a man," *i. e.*, by the power of a man.—*ὅς ῥά τε, κ. τ. λ.* "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle *ῥα*, appended to the pronoun *ὅς*, serves to make the reference more exact and pointed. Hence *ὅς ῥα* will literally be, "just the one who." As regards the particle *τε*, consult note on *ὅς τ' εἶσι*, in this same verse.—*ἐκτάμνησιν.* Some read *ἐκτάμνησιν*, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.*, vol. ii., p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut* any thing with the axe.—*ὀφέλλει δ'.* "And increases." Connected with *δοτ' εἶσιν*.—*ὡς σοὶ ἐνὶ, κ. τ. λ.* "So for thee is the intrepid mind in thy breast," *i. e.*, as unyielding as iron. We have read *σοί*, with Spitzner, instead of the common *τοί*.

64-66. *μὴ μοι πρόφερε.* "Do not reproach me with." More literally, "do not bring against me," *i. e.*, do not throw into my teeth.—*χρυσέης.* By "golden" is here meant nothing more than lovely and

fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—*ἐκὼν δ' οὐκ ἂν τις ἔλοιτο*. “For one might not select them of his own free will,” *i. e.*, by his own means, or of himself. Equivalent to the Latin *arbitrio suo*. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67-70. *νῦν αὐτ'*. “Now, however.” Observe the force of *αὐτε*. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—*ἄλλους μὲν κάθισον*, κ. τ. λ. “Make the other Trojans, indeed, and all the Greeks, to sit down.” As the Greeks are here included, the imperative *κάθισον* implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—*αὐτὰρ ἐμ' ἐν μέσσω*, κ. τ. λ. “But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions.” Observe the plural number in *συμβάλλετε*, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—*ἐν μέσσω*. Referring to the open space between the two armies.—*κτήμασι πῦσι*. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. *ὁππότερος*. “Whichever of us two.”—*κρείσσων*. “Superior.”—*ἐλὼν εὖ*. “Having taken, according to fair agreement.” Passow makes *εὖ* here strengthen the meaning of *πάντα*, “all at once,” “all together,” but this seems inferior.—*οἱ δ' ἄλλοι, φιλότητα*, κ. τ. λ. “But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return,” &c. Observe the zeugma in *φιλότητα*, &c., where we have the particular notion of “striking,” as the general notion of entering into or forming. Compare Kühner, § 895, *d.*, *ed. Jelf*. Consult, also, note on book ii., verse 124.—*Τροίην*. From the epithet *ἐριβάλακα*, it is evident that the region, not the city merely, is meant.—*ναίετε*. Observe the employment of the optative to express a wish.—*καλλιγύναικα*. An epithet, the employment of which well accords with the character of the speaker.—*Ἀχαιίδα*. “Achæa.” Literally, “the Achæan land.” Supply *γῆν* or *χώραν*. By this is meant northern Greece, and especially Thessaly; so that “Argos” and “Achæa,” in the language of Ho-

mer, stand for all Greece. Consult, as regards Argos, the note on book ii., verse 108.

76-81. *αὐτ'*. "On his part."—*καί ῥα*. "And accordingly."—*ἀνέεργε*. "He began to keep back."—*μέσσον δουρὸς ἐλών*. "Having grasped his spear by the middle." Observe the employment of the genitive here, as indicating a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Præf. ad ed. nov.*, p. IIL.)—*ἰδρύνθησαν*. "Were made to sit down." Some regard this as the passive for the middle, "seated themselves."—*ἐπετοξάζοντο*. "Began to direct their bows."—*ιοῖσί τε τιτυσκόμενοι, κ. τ. λ.* "And, taking aim, were throwing at him with both javelins and stones."—*ὁ ἀναξ ἀνδρῶν*. "The hero, the king of men." Observe the pronominal, or demonstrative force of *ὁ*.

82-85. *ἰσχεσθ'*. "Restrain yourselves." More freely, "hold."—*μὴ βάλ्लετε*. When *μὴ* is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of *ἐβαλλον* in verse 80. (*Herm. ad Viger.*, p. 809.)—*στεῦται γάρ τι ἔπος ἐρέειν, κ. τ. λ.* "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of *στεῦμαι* is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing."—*κορυθαιόλος*. Literally, "moving the helmet quickly."—*μετ' ἀμφοτέροισι*. "In the midst of both armies." *Kühner*, § 636, 11, *ed. Jelf*.

86-95. *κέκλυτέ μεν*. "Hear from me."—*μῦθον*. "The proposal."—*νεῖκος*. "This quarrel." Referring to the war itself.—*κέλεται*. "He bids."—*τεύχεα κάλ' ἀποθέσθαι*. "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice.—*οἴους*. "Alone," *i. e.*, in single combat.—*ἀκὴν ἐγένοντο σιωπῇ*. "Became quite still in silence." A pleonasm of frequent occurrence. According to Buttman, *ἀκὴν* is here an adverbial form from *χαίνειν*, *χαίνειν*, confirmed by the analogy of *ἀπριάτην*.

97-102. *κέκλυτε νῦν καὶ ἐμεῖο*. "Hear now me also."—*μάλιστα γὰρ ἔλγος, κ. τ. λ.* "For especially does sorrow come unto my soul." Observe the accusative *θυμὸν*, as denoting motion toward an object.—*φρονέω δὲ διακριθήμεναι, κ. τ. λ.* "And I purpose that the Greeks and Trojans be from henceforth separated," *i. e.*, be parted as combatants, and reconciled to one another.—*καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς*. "And on account of the beginning of Alexander," *i. e.*, on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make *ἀρχῆς* to be in apposition with *Ἀλεξάνδρου*, and to govern *τῆς ἐριδος* understood: "and on ac-

count of Alexander, the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favored, moreover, by the scholiast in the Ven. MS., namely, *διὰ μέντοι τοῦ ἕνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκάτηρξεν.* (Consult *Neue Jahrb. für Phil.*, &c., vol. xxxiv., p. 370.)

τεθναίη. "May he lie dead." Observe the continued meaning expressed by the perfect. *Matthiæ*, § 500. — *ἄλλοι δὲ διακρινθεῖτε τάχιστα.* "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103–104. *οἴσετε δ' ἄρν'.* "But bring two lambs." Observe that *ἄρν'* is in the dual, for *ἄρνε*. Some regard *οἴσετε* here as the future of the imperative; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttman, who regards *οἴσετε* in this verse, and *ἄξετε* in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (*Ausf. Gr.*, § 96, 10, p. 418, *seq.* Compare *Kühner*, § 176, 2.) — *ἑτερον λευκὸν.* "The one a male, of white color." The black is for Earth, the white one for the Sun. — *οἴσομεν.* The future of *φέρω*.

105–107. *ἄξετε δὲ Πριάμοιο βίην.* "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive. — *δρκια τάμνη αὐτός.* "May strike a league in person." Consult note on verse 73. — *ὑπερφίαλοι.* "Overbearing." The meaning of this term has been very ably settled by Buttman (*Lexil.*, s. v.). — *Διὸς δρκια.* "The league of Jove," i. e., the league in the making of which Jove was invoked; or, in other words, the league ratified in the name of Jove.

108–110. *αἰεὶ ἠερέθονται.* "Are ever fluctuating," i. e., turn with every wind. The literal meaning of *ἠερέθομαι* is to hang, float, or wave in air. Consult note on verse 448, book ii. — *οἷς δ' ὁ γέρων μετέησιν, κ. τ. λ.* "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.

113-115. Ἴππους μὲν ἔρυσαν ἐπὶ στίχας. "They reined back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttmann (*Lexil.*, p. 101, *ed. Fishl.*), which appears far superior to that of Stadelmann, who makes ἐπὶ στίχας signify "in rows."—ἐκ δ'. "And forth (from their chariots)."—ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttmann on this passage (*Lexil.* p. 102, *ed. Fishl.*). Some erroneously refer ἄρουρα to the space between the two armies.

118-124. αὐτὰρ. "While, on the other hand."—ἄρν'. Accusative singular, for ἄρνα.—οἰσέμεναι. Consult note on verse 103.—Ἴρις δ' αὐθ'. "But Iris, in the mean time."—εἰδομένη γαλόω. "Making herself like unto her sister-in-law." The corresponding term to γαλόω, in the masculine, is δαήρ.—Ἀντηνορίδαο δάμαρτι. "Antenor's son's wife."—εἶχε. "Possessed." More literally, "was holding," i. e., in marriage.—Λαοδίκην. We would expect the dative Λαοδίκη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τήν (for ἣν) as governed by εἶχε.

125-128. τήν δ'. "And this female."—ἡ δὲ. "For she."—ὑφαίνε. Weaving was in those early ages the employment of even the noblest females.—δίπλακα πορφυρέην. "A double cloak of bright-colored hue." With δίπλακα some understand χλαῖναν, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double woof;" others think that the ground was white, and that bright-colored figures were worked upon this. Aristarchus, however, regards the δίπλαξ merely as a cloak of double fold, ἣν ἐστὶ διπλὴν ἀμφιέσασθαι, and his opinion is probably the true one. (Compare *Neue Jahrb. für Phil.*, vol. xxxiv., p. 370.)

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἔθεν εἶνεκ'. For ἐαυτῆς ἔνεκα. Crusius makes it stand for αὐτῆς ἔνεκα, but the accentuation of ἔθεν shows this to be erroneous.—ὑπ' Ἀρηος παλαμίων. Old mode of expression for ὑπὸ τοῦ πολέμου.

130-138. νύμφα φίλη. "Dear lady." The Epic, or, rather, Homeric Ionismus forms the vocative here with the final vowel short (νύμφᾱ). This term νύμφη properly denotes a bride or young wife.

Here, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in *γυνή*.—*θέσκελα ἔργα*. “The strange doings.” Observe that *θέσκελα* does not signify here “divine” or “godlike,” as some erroneously pretend, since, as early as the time of Homer, this sense was confined to the full form *θεοείκελος*, so that *θέσκελος* was only used in general for “marvelous,” “wondrous,” “strange,” and always of things, as *θεοείκελος* always was of persons.

οἱ πρὶν ἐπ’ ἀλλήλοισι, κ. τ. λ. “They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence.” We have adopted the punctuation of Spitzner in verse 131, namely, a colon after *χαλκοχιτώνων*. This will make *οἱ*, in verse 132, a species of nominative absolute or anacoluthion, its place being supplied by *οἱ* in verse 134.—*ἀσπίσι κεκλιμένοι*. “Leaning on their shields,” i. e., supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in *κεκλιμένοι*.—*παρὰ*. “By their sides.” Observe the adverbial force of this term.—*πέπηγεν*. “Stand fixed (in the ground).” Observe the meaning of continuance indicated by the perfect; and compare the Latin “(*hastæ*) *defixa sunt*.”

αὐτὰρ. “Meanwhile, however.”—*τῷ δέ κε νικήσαντι, κ. τ. λ.* “And thou wilt ever be called his beloved consort for whichever one shall have conquered.” The particle *κε* points to the condition implied in *νικήσαντι*. Observe, moreover, the peculiar force of the third future *κεκλήσῃ*, in expressing the continuance of an action in its consequences and effects. (*Kühner*, § 407, 1, *ed. Jelf.*)—*τῷ νικήσαντι*. The dative of advantage. (*Kühner*, § 597, *ed. Jelf.*)

139–141. *γλυκὴν ἡμερον ἀνδρός, κ. τ. λ.* “A pleasing desire both for her former husband,” &c. Referring to Menelaus. Observe that *ἀνδρός*, *ἄστεος*, and *τοκῶν*, are all genitives of the object.—*ἀργεννῆσι καλυψαμένη ὀθόνησιν*. “Having enveloped herself in a white robe.” Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the *ὀθόνη* was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body, as is seen in the centre figure of the following group, on the next page.

142–145. *κατὰ χέουσα*. “Pouring down.” Observe the adverbial force of *κατά*.—*οὐκ οἴη*. “Not alone,” i. e., unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. *Æthra* was the daughter of *Pittheus*, king of *Trœzene*, who



gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult Heyne, *ad loc.*)

Σκαίαι πύλαι. "The Scæan gates." This was the name given to the western gate of Troy; the term, however, literally means "the left." The Greek augur always turned his face northward, and so had the *west* on his *left*; hence the interchange of the two meanings. The Scæan gates faced the Grecian camp.

146-149. οἱ δ' ἄμφι Πρίαμον, κ. τ. λ. "But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenor, both discreet, were seated, elders of the people, at the Scæan gates." Observe the construction οἱ ἄμφι with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of οἱ ἄμφι with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers. (Kühner, § 436, p. 92, *ed. Jelf.*)

Πάνθοον. Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle, brought

him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

Θυμοίτην. Thymœtes, according to Diodorus Siculus (iii., 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam. Lampus, Clytius, and Hicetaon were also sons of Laomedon. (*Il.*, xx., 138.—*Apollod.*, iii., 12, 3.)—*Οὐκαλέγων τε καὶ Ἀντήνωρ.* Virgil makes a passing mention of Ucalegon (*Æn.*, ii., 312). Antenor, son of Æsyetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern *Padua*.

δημογέροντες. This term marks them as the heads of leading houses among the Trojans.—*ἐπὶ Σκαιῆσι πύλῃσι.* They were seated on the ramparts over the gate. Compare verse 153.

151–155. *τεττίγεσσιν ἐοικότες.* “Resembling cicadæ.” The *τέττιξ*, or *cicāda*, is called by some “the balm-cricket.” It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry.

ὄπα λειριόεσσαν ἰεῖσι. “Send forth a delicate voice,” *i. e.*, a clear and softly-shrill note. Observe the beautiful use of the term *ὄπα* as applied to the note of an insect.—*τοῖοι ἄρα Τρώων ἡγήτορες, κ. τ. λ.* “Such leaders of the Trojans, I say, were sitting on the tower,” *i. e.*, the tower over the gate, forming part of the line of ramparts.

ἦκα. “In a low tone.” Literally, “gently.” Some of the older editions have *ὤκα*, “quickly,” which is quite out of place here. Eustathius (p. 397–9) and Apollonius (*Lex. Hom.*) are both in favor of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult *Spitzner, ad loc.*)

156–160. *οὐ νέμεσις.* “It is no cause of anger,” *i. e.*, it is nothing to be wroth about. The term *νέμεσις*, with which *ἔστι* is here to be

supplied, denotes, properly, an angry feeling at any thing unjust or unfitting.—*αἰνῶς ἀθανάτησι θεῆς, κ. τ. λ.* “Wonderfully in look is she like to the immortal goddesses.” Observe here that the accusative of nearer definition (*ῶπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ῶπα* would be “(looking) toward her face.” (*Kühner, § 579, Obs., ed. Jelf.*)

καὶ ὧς. “Even thus,” *i. e.*, though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words *τοίη περ εὐούσα.—νεέσθω.* “Let her depart,” *i. e.*, we will not oppose her return, but will rather aid in effecting this.—*μηδὲ πῆμα λίποιτο.* “And may she not remain behind, as a source of evil.” Observe the change from the imperative *νεέσθω*, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative *λίποιτο*. Observe, also, in this latter verb, the force of the middle.

161–165. *ἐκαλέσσατο.* “Called unto him.” Observe the force of the middle.—*δεῦρο πάροισ' ἔλθοῦσα, κ. τ. λ.* “Having come hither, dear child, sit thou in front of me.” Observe that *ἐμείο* is here governed by *πάροισ'*, the connection in the line being interrupted by *ἔλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἴδη.* Some editions have *ἴδης*, but the former is more Homeric.—*πηούς τε.* “And marriage-connections.” Compare the scholiast: *πηοὶ· οἱ κατ' ἐπιγαμίαν συγγενεῖς.*

μοι αἰτίη. “In fault toward me.”—*θεοὶ νύ μοι, κ. τ. λ.* “The gods, in truth, are in fault toward me.” The particle *νυ* expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—*μοι ἐφόρμησαν.* “Stirred up against me.”—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166–170. *ὧς μοι, κ. τ. λ.* Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. “In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature.”—*μείζονες.* “Taller.”—*σὺτω γεραρόν.* “Of such stately bearing.”—*βασιλῆϊ ἀνδρί.* “A royal person.” More literally, “a kingly man.”

171–175. *διὰ γυναικῶν.* “Most divine of women.” Literally, “divine one of women.” The positive is generally regarded here as employed in a superlative sense.—*αἰδοῖός τε μοι ἐσσί, κ. τ. λ.* “Dear father-in-law, thou art to me an object of both veneration and awe,” *i. e.*, thy look fills me with shame and fear.—*ὧς ὄφελε θάνατός, κ. τ. λ.* “Oh, would that a wretched death had pleased me!” *i. e.*, had been preferred by me. Observe the peculiar force

of *ὄφελεν* in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτοῦς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — *παῖδά τε τηλυγέτην*, κ. τ. λ. "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Dœderlein to the much-disputed term *τηλύγετος*. He derives it from *θάλλω*, *τέθηλα*, *θῆλυς*, and *γένω*, and makes it equivalent to *θαλερὸς γεγώς*, or *θαλερὸς κατὰ φύσιν*. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Buttman, *Lexil.*, s. v.

καὶ ὁμηλικίην ἐρατεινήν. "And my beloved companions in years," i. e., and the pleasing society of those of the same age. Observe that *ὁμηλικίην* is here put for *ὁμήλικας*, the abstract for the concrete, or sameness of age for those of the same age.

176–180. *τάγ'*. For *ταῦτά γε*, and referring back to verse 173. — *οὐκ ἐγένοντο*. "Came not to pass." — *τὸ καὶ κλαίονσα τέθηκα*. "On which account I even pine away in tears." Observe that *τό* is here for *ὅ*, and that this is equivalent to *οὐδ'*. We have changed to a comma the colon which the common text has after *ἐγένοντο*. If the colon be retained, *τό* becomes equivalent to *διὰ τοῦτο*, "on this account." — *ἥδὲ μεταλλάξ*. "And art anxious about." The verb *μεταλλάω* has no reference whatever to *μέταλλον*. It properly denotes "to inquire after other things" (*μετ' ἄλλα*) than those immediately around one; to be inquisitive, &c.

οὗτός γε Ἀτρείδης. "This one, indeed, is the son of Atreus." Observe the force of *γε* in connection with *οὗτος*, "this particular one," "this one for his part." — *ἄμφοτερον, βασιλεύς, κ. τ. λ.* "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective *ἄμφοτερον* in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (*Kühner*, § 579, 4, *ed. Jelf.*)

δαῖρ' αὐτ' ἐμὸς ἔσκε, κ. τ. λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that *κυνώπιδος* is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive *ἐμ'ς*,

and compare with this the corresponding Latin form of expression, *meâ ipsius gratiâ*, &c.—In the next place, we are not to render the clause *εἰ ποτ' ἔην γε*, as some do, “if ever, indeed, there was one,” *i. e.*, if ever there was a shameless woman; nor are we to adopt Schütz’s punctuation and version, *εἰ*—*πότ' ἔην γε*, “would that he still were so!—once, indeed, he was;” the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.*, p. 946): “*Cujus formula, quæ perdifficilis explicatu est, hic videtur sensus esse: si unquam fuit, quod nunc non est amplius, i. e., si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius.*”

182–183. *ὀλβιόδαιμον*. “Fortunate man.”—*ἦ ρά νύ*. “Assuredly now.”—*δεδήματο*. “Were made subject,” *i. e.*, at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, “had been made subject, and remained so.” When the perfect has a present sense, the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading *δέδμηνται*, in the perfect, “have been made subject,” as some propose.

184–186. *ἦδη*. “Before now.”—*Φρυγίην*. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—*ἀμπελόεσσαν*. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπώλους. “Men of fleet steeds.” According to Buttmann (*Lexil.*, p. 65, *ed. Fishl.*), the epithet *αἰολόπωλος* refers to the quick and active guiding of horses. So the scholiast explains the term in our text by *ταχεῖς ἵππους ἔχοντας*.—*λαοὺς Ὀτρῆος, κ. τ. λ.* Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.

187-190. ἐστρατόωντο. "Were encamped." — Σαγγαρίοιο. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakaria*. — μετὰ τοῖσιν ἐλέχθην. "Was counted among them." Observe the peculiar meaning here assigned to ἐλέχθην, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up." — Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (*Heyne, ad loc.*). According to the post-Homeric poets, however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks.

ἀλλ' οὐδ' οἱ. For ἀλλ' οὐδ' οὐτοί. The reference is to the πλείστους Φρύγας mentioned in verse 185. — ἐλίκωπερ. Consult note on book i., verse 98.

191-198. δεύτερον αὐτ'. "A second time, again." — εἶπ' ἄγε μοι καὶ τόνδε. "Come, tell me of this one also." — μείων μὲν κεφαλῇ. "Shorter, indeed, by a head." We have adopted κεφαλῇ, with Spitzner, as preferable to κεφαλῆν, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168. — εὐρύτερος δὲ ἰδέσθαι. "But broader to look on," *i. e.*, broader to the view. — οἱ κεῖται. "Lie for him." — κτίλος ὤς. "Like a ram." Literally, "ram-like." Consult note on verse 2. — ἐπιπωλεῖται. "Moves about among." More freely, "traverses."

ἄρνειῶ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-fleeced ram." The term ἄρνειός properly denotes a young ram just full grown. — διέρχεται. "Keeps passing through."

200-202. οὗτος δ' αὖ. "Now this one again," *i. e.*, this one in his turn. — Λαερτιάδης. Supply ἐστι. — ἐν δῆμῳ Ἰθάκης, κ. τ. λ. "In the land of Ithaca, rocky though it be." Homer often employs δῆμος in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.*, iii., 272): "*Scopulos Ithacæ, Laërtia regna.*" — δόλους. "Wiles." — μήδεα πικνύ. "Prudent counsels," *i. e.*, the giving of good advice.

204-206. ὦ γύναι, ἧ μῦλα, κ. τ. λ. "O lady, assuredly thou hast

uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—*ἤδη γάρ ποτ'*. "For once, before now."—*σεῦ ἐνεκ' ἀγγελίης*. "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἐνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἤλυθε*. The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) Buttman, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (*Buttmann, Lexil.*, s. v. *ἀγγελίη*. — *Spitzner, ad Il.*, xiii., 252.) Passow likewise rejects it. (*Lex.*, s. v. *ἀγγελία*.)

σὶν Ἀρηίφίλῳ Μενελάῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv.*, i., 1.) The embassy, however, proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (*Il.*, xi., 139, *seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the *Odyssey* (iv., 240, *seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. *φίλησα*. "Received kindly."—*φῆν ἐδάην*. "I became acquainted with the genius."—*ἐμιχθεν ἐν*. "They were mingled with."—*στάντων μὲν*. "While they were standing." Genitive absolute. Supply *αὐτῶν*.—*ὑπέιρεχεν*. "Overtopped him."—*ἄμφω δ' ἐζομένῳ*. "But, both sitting." Nominative dual absolute. Zenodotus, one of the ancient grammarians, was in favor of reading *ἐζομένων* in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult *Spitzner, ad loc.*

μύθους καὶ μῆδεα πᾶσιν ὑφαινον. "They began to weave words and counsels for all," i. e., they began to harangue, and to give advice to the Trojans as to the course they should pursue.—*ἐπιτροχάδην*. "With rapid conciseness."—*μάλα λιγέως*. "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the pres-

ent passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii., 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*" — οὐδ' ἀφαιμαρτοεπής. "Nor one who missed the point," i. e., nor a random talker.—γένει ἑσπερος. "Younger in age." Literally, "after (him) by birth."

216-220. ἀναίξειεν. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," &c.—στάσκειν, ὑπαὶ δὲ ἴδεσκε, κ. τ. λ. The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditorum dicturi cura delectat, et iudex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetit oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiæ procellam effunderet.*" (xi., 3, 158.)

σκήπτρον. Consult note on book i., verse 15.—ἐνώμα. "He turned."—ἀστεμφές. "Unmoved."—ἄιδρεῖ. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φαίης κε ζάκοτον, κ. τ. λ. "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of αὐτως, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221-224. ἀλλ' ὅτε δή ῥα. "But when, now, then." Observe the employment here of the particle ῥα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—ἴει. In some manuscripts we find the optative εἴη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, *Opusc.*, vol. ii., p. 37.

καὶ ἔπεα νιφάδεσσιν, κ. τ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentiæ procellam*" of the chieftain of Ithaca. "The pass-

age concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἐπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225-233. τὸ τρίτον αὐτ'. "Again, in the third place."—ἡὺς τε μέγας τε. Compare verse 167.—ἔξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—δία γυναικῶν. Compare verse 171.—Αἴας πελώριος. "The huge and terrible Ajax." The epithet πελώριος, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

Ἴδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεὸς ὧς. Consult note on verse 2.—ὅποτε ἴκοιτο. "Whenever he came." Compare note on verse 216.

235-242. οὅς κεν ἐὺ γνώην, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὖνομα (*i. e.*, τε οὖνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοῦνομα, for τὸ ὄνομα. (*Hermann, ad Vig.*, p. 708.)—Κάστορα θ' ἱππόδαμον, κ. τ. λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lcx. Hom.*, s. v.), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὡς οἱ Διόσκουροι.

ἦ οὐχ ἐσπέσθην, κ. τ. λ. We have given here the interrogative ἦ, instead of the common ἦ. The latter wants force.—δεύρω. Hero-

dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὐτ'*. “Now, however.” Observe that *αὐτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὐτ'* erroneously.—*αἴσχρα δευδιότες καὶ δνειδέα, κ. τ. λ.* “Having shrunk from the disgraces and the many reproaches that are mine,” *i. e.*, that attach to me. Observe that *μοι* is here what the grammarians call “*dativus incommodi*.”

243–244. *τοὺς δ' ἦδη κατέχε, κ. τ. λ.* “But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land.” We may render *κατέχε* more freely, “held in her bosom;” literally, “held down.” Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the *Odyssey* (xi., 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apolod.*, iii., 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά, ἢ Λακεδαίμον' ἄνευθε*.

245–249. *κήρυκες δ' ἀνὰ ἄστν, κ. τ. λ.* “But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods,” *i. e.*, the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ὄρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttman remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ὄρκιον πιστόν* of future peace, and at *Ol.*, 11, 6, the Hymns are the *πιστόν ὄρκιον* of future fame. (*Buttmann, Lexil.*, p. 439, *ed. Fishl.*)

ἐὺφρονα. “Gladdening.”—*ἄσκῳ ἐν αἰγείῳ*. “In a goat-skin bottle.”—*κρητῆρα φαεινόν*. “A bright mixer.” Observe that *κρητῆρ* is not here such a mixer as that which has been mentioned at book i., verse 470. It was now to contain the *wine* of both parties *mixed*

together for libation, and this was to be drawn from it in cups. Compare verse 270.—ὤτρυνε γέροντα. "He urged on the aged monarch."

250-257. ὄρσεο. "Arise." A second aorist imperative middle of ὄρνυμι. (*Buttmann, Irreg. Verbs*, p. 193, ed. *Fishl.*) Matthiæ erroneously explains it by making the future ὄρσω, ὄρσομαι, to be considered as a new theme; whence ὄρσεο.—καλέουσιν. Supply σέ.—ἰν' ὄρκια πιστὰ τάμητε. "In order that ye may strike a faithful league." Consult note on book iii., verse 73. The editions vary here, some having τάμωμεν, others τάμητε, or τάμηαι, or τάμηται. We have adopted τάμητε, with Spitzner, as more Homeric than Heyne's τάμηαι, since Homer uses in this form the active, and not the middle voice. Besides, τάμηαι is found in only a single manuscript.

οἱ δ' ἄλλοι φιλόττητα, κ. τ. λ. Compare verse 73, seqq.—τοὶ δὲ νέονται. "But let them return." Observe that νέονται is here the subjunctive, with the shortened mood-vowel, for νέωνται.

259-263. βίγησε. "Shuddered," i. e., at the possibility of his son's falling in the combat with Menelaus.—ἐκέλευσε δ' ἑταίροις. The accusative ἑταίρους is an inferior reading, and would produce an unpleasant similarity of sound with ἵππους following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by Zenodotus and Aristarchus; and it is also given by Heyne, Wolf, and Spitzner. In Attic prose, on the other hand, the dative with κελεύω is very doubtful. The accusative with the infinitive is the common Attic construction. (*Kühner*, § 589, 3, *Obs.* 3, ed. *Jelf.*)

ἂν δ' ἄρ' ἔθη Πρίαμος. "Up, then, went Priam," i. e., Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of ἀνά, παρά, κατά, even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition ἂν for ἀνά ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of πάρ from παρά, πότ from ποτί, &c., in favor of giving ἂν an accent.—κατὰ δ' ἠνία τεῖνεν ὀπίσω. "And tightly he drew back the reins." The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the παραβάτης, or warrior, was superior in rank to the θεράπων, or charioteer; here, however, Priam acts the part of charioteer, and Antenor sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the char-

acter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—*πὰρ δέ οἱ*. “And by his side.”

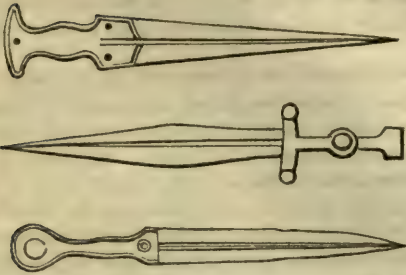
βήσετο. “Mounted.” Observe that *πὰρ βήσετο* guides us to the term *παραβάτης*, as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that *βήσετο* is the aorist, and only another form for *βήσατο*. Indeed, it is the more correct form of the two in Homer. (*Bullmann's Irreg. Verbs*, p. 38.)—*Σκαίων*. Supply *πυλῶν*, and consult note on verse 145.—*έχων*. “Guided.” The verb *έχω* gets this meaning from the more general one of “to hold on the course of a thing,” “to keep a thing in any given direction.”

265-270. *έξ ίππων*. For *έκ δίφρου*.—*έστιχώωντο*. Observe the employment of the imperfect to denote slowness of movement. So, again, *ώρνωτο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*άν δ' Οδυσσεύς πολίμητις*. The minor scholiast makes *άν* equivalent here to *άνέστη*. It is much better, however, to regard it merely as a preposition, and to supply *ώρνωτο* from the preceding verse.—*όρκια πιστά*. Compare verse 245.

οἶνον μίσγον. “They mixed the wine.” Observe that *μίσγον* does not allude here to any mixing of *water* with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that *μίσγειν* differs from *κεράσαι*, the latter referring to the mixing of *water* with wine.

ιδωρ επί χειρας έχουον. We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271-272. *έρυσσάμενος χείρεσσι μάχαιραν, κ. τ. λ.* “Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword.” In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (*μάχαιρα*) suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plut., Thes.*, p. 10, *ed. Steph.*) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell, Tour*, vol. i., p. 133.) The accompanying woodcut shows three ancient daggers of the kind.



At a later period, *μάχαιρα* meant a sabre or bent sword, as opposed to *ξίφος*, the straight sword.

273-275. ἀρνῶν ἐκ κεφαλῶν, κ. τ. λ. It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ*. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—ἀρίστοις. "To the principal persons."—μεγάλ' εὔχετο. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276-277. Ἰδθεν μεδέων. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*Gr.*, § 198, 8) makes the ending -θεν equivalent here to -θι, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.*, ii, p. 213.)

Ἡελίος θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καὶ σὺ, ὦ Ἥλιε. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*,

§ 479, 1, *ed. Jelf.*)—ὁς πάντ' ἐφορᾷς. The Sun sees all things in his daily course.

278–279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἱ ὑπὲρθε καμόντας, κ. τ. λ. “And ye two, who beneath punish men that have ceased from their (earthly) labors, whatsoever one may have sworn a false oath.” As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Elsewhere, however (*Il.*, xix., 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμόντας. More literally, “those who once labored.” Buttmann thinks that καμόντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Lexil.*, p. 372, *ed. Fishl.*) We have given, however, what seems a far more natural interpretation.

280–287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἔστέ. So, also, φυλάσσετε is the imperative. (*Spitzner, ad loc.*)—κε καταπέφνη. “Shall chance to slay.”—κτῆματα πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. “Then (grant) that the Trojans restore.” The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἔθελε, or εὐχομαι; δός, or ποιεῖ. (*Kühner*, § 67, b, p. 302, *ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμὴν. “A compensation,” *i. e.*, an equivalent for the expenses of the war.—ἥντιν' ἔοικεν. “Whatever it is fitting (that they should pay).”—ἥ τε καὶ ἔσσομένοισι, κ. τ. λ. “Which may also remain among men of future ages.” More literally, “among men about to be,” *i. e.*, which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fall, is to be a precedent in similar cases unto posterity. (*Neue Jahrb.*, &c., vol. xxxiv., p. 371.) Barnes, without any necessity, proposes μέλλεται for πέληται.

290–291. αὐτὰρ ἐγὼ καὶ ἔπειτα. “I, however, even afterward.” The particle αὐτὰρ, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—εἰως κε τέλος, κ. τ. λ. “Until I attain the object of the war.” Literally, “until I find the end of the war,” *i. e.*, the true end.

292-296. ἀπὸ στομάχου τάμε. "Cut the throats." We have in ἀπό the reading of Aristarchus. Others prefer ἐπί, and a scholium in the Venice manuscript declares this latter οὐκ ἀχαρις γραφή. The form ἀποτέμνειν, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—θυμοῦ δενομένους. "Wanting vital power."—μένος. "Their strength." This, in fact, is the same as θυμοῦ that precedes, the one being an explanation of the other.—ἐκχεον. "They poured it slowly forth."

299-301. ὁπότεροι πρότεροι, κ. τ. λ. "Whichever side shall first commit wrong contrary to the pledges." Observe that ὑπέρ literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read ὑπερόρκια as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of ὑπέρ is still preserved by this arrangement.—ὤδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκίων. "Thus for them may the brains of themselves and their children."—δαμῆεν. "Be enslaved."

302-313. οὐδ' ἄρα πῶ, κ. τ. λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοῖσι δὲ μετὰ. "And among them." Observe that μετὰ is here still adverbial in force.—ἦτοι ἐγὼν εἶμι. "I indeed will go."—οὐπως. "Not at all." Better than οὐπω, the ordinary reading.—Ζεὺς μὲν πον. "Jove, if I mistake not."

ἄρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of malediction.—ἄφοβροι. "Going back."

315-318. χῶρον. "The ground," i. e., the lists.—κλήρους ἐν κυνέῃ, κ. τ. λ. Observe the mode here practiced of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλον. "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, βάλλον, instead of the generally received reading πάλλον ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in verse 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.

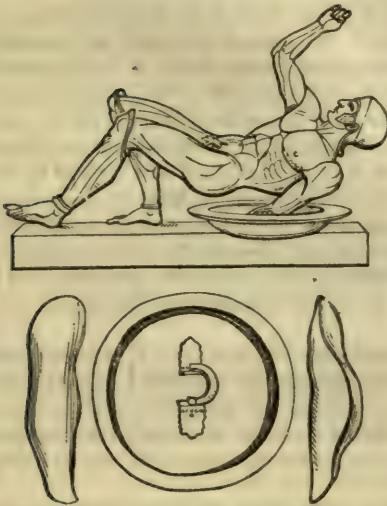
ὀππότερος δὴ. "As to which of the two, thereupon."—θεοῖσι δὲ χεῖρας ἀνέσχον. We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον, the argument urged in favor of this latter being as follows, namely, that if θεοῖς be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb ἀρᾶσθαι, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεοῖς ἀνασχεῖν χεῖρας is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than χεῖρας ἀνασχεῖν εἰς τὸν οὐρανόν.

321-323. ὀππότερος τάδε ἔργα, κ. τ. λ. "Whichever of the two caused these doings between us both," *i. e.*, gave rise, by his conduct, to this protracted and bloody war.—δύναι δόμον Ἄιδος εἰσω. "May enter within the abode of Hades," *i. e.*, may descend to the lower world.—αὐ. "On the other hand."—ὄρκια πιστὰ. "A faithful league."

324-325. πάλλεν. "Shook the helmet." The accusative of the object (κυνέην) is to be supplied.—ἄψ ὀρόων. "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favor the lot of Paris.—ἐκ ὄρουσεν. "Leaped forth." Observe the adverbial force of ἐκ.

326-331. οἱ μὲν. The Greeks and Trojans.—ἕζοντο. "Seated themselves."—ἤχι ἐκύστω, κ. τ. λ. "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the *zeugma* in ἐκεῖτο, this verb containing the particular notion of "lying" as the general notion of being in store, standing ready, &c. (Kühner, § 895, d., ed. Jelf.)

κνημίδας. A pair of greaves (κνημίδες) was one of the six articles of armor which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with gold, and fastened with hooks and eyes. The following cuts will show the form of the greave.



ἀργυρέουσιν ἐπισφυρίοις. "With silver ankle-rings." Some render *ἐπισφυρίοις* by the term "clasps," but this is less accurate. The term *ἐπισφύριον* properly denotes something laid or placed upon the ankle.

332-333. *δεύτερον αὐ.* "Again, in the second place."—*θώρακα.* "The corselet."

ἤρμοσε δ' αὐτῷ. "For it fitted him." Observe that *ἤρμοσε* is here taken intransitively.

334-339. *ἀμφὶ δ' ἄρ' ὤμοισι, κ. τ. λ.* Compare book ii., verse 45.—*ξίφος.* The *ξίφος* was straight, two-edged (*ἀμφηκες*), rather broad, and nearly of equal width from hilt to point.—*σάκος.* A term of frequent recurrence in Homer. The earliest shields were of wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal-plates, whence the epithets *χάλκεον*, *χαλκῆρες*, &c.—*κρατὶ δ' ἐπ' ἰφθίμῳ, κ. τ. λ.* The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation *κυνέη*, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ἵππουριν. "Decked with a horse-tail," i. e., having a horse-hair crest.—*δεινὸν δὲ λόφος, κ. τ. λ.* "And fearfully did the crest nod



from above." More literally, "keep nodding," as indicated by the imperfect.—*ἀλκιμον ἔγχος*. "His stout spear."—*ὡς δ' αὐτως*. "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως*.

340–347. *ἐκάτερθεν ὀμίλον*. "From each side of the throng," *i. e.*, from the throng on either side. The genitive here depends on *ἐκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν*. "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον*. "Into the space between."—*δεινὸν δερκόμενοι*. "Looking fearfully."—*ἔχεν*. "Held possession of."—*σείουτ'*. For *σείοντε*, the dual.—*κοτέοντε*. "Cherishing wrath."

δολιχόσκιον ἔγχος. "His long-shadow-casting spear," *i. e.*, his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *δοσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος*.—*καὶ βάλεν Ἀτρεΐδαο, κ. τ. λ.* "And struck full against the every-way-equal shield of the son of Atreus," *i. e.*, the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ*. Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν*. "But it rent not the brass," *i. e.*, the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," *i. e.*, the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be preferred to the nominative.

Heyne says, "*Nec quicquam interest, utro modo legas;*" but the reading *χαλκός* introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγνάμθη δέ οἱ αἰχμή, κ. τ. λ. "For the point was bent back unto it in the strong shield," *i. e.*, its point was bent back, &c., the dative *οἱ* referring to the spear, and being equivalent here to *εγχεί*. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—*ὁ δὲ δεύτερος, κ. τ. λ.* "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of *ὁ*, and also the peculiar beauty of the aorist participle *ἔπενξίμενος*.

351-354. *τίσασθαι*. "To avenge myself upon."—*ὁ*. The Ionic and Doric relative pronoun for *ὅς*.—*με κάκ' ἔοργε*. Observe the double accusative with the verb.—*δάμασσον*. Aristarchus wished to read *δαμῆναι*, but *δάμασσον* is stronger, and shows a more immediate participation in the affair by the deity invoked.—*ὄφρα τις ἐρρίγησι, κ. τ. λ.* "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that *ἐρρίγα*, the perfect of *ρίγέω*, has a present signification. (*Buttmann, Irreg. Verb.*, p. 222, *ed. Fishl.*)—*ὁ κεν*. For *ὅς κεν*. Consult note on verse 351.

355-360. *ἀμπεπαλὼν*. "Having poised and drawn backward." The verb *ἀναπάλλω* properly denotes "to swing to and fro." It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that *ἀμπεπαλὼν* is here for *ἀναπεπαλὼν, i. e., ἀναπαλὼν*.

διὰ μὲν ὑσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (*διᾶ μὲν*), which is to be converted into a dactyl (*διᾶ μὲν*) by the arsis, or stress of the voice on the first syllable. (Compare *Hermann, Elem. Doctr. Metr.*, p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—*ὄβριμον*. Hermann and Bekker both think that there is more force of expression in *ὄβριμον*, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of *ὄβριμον*.

καὶ διὰ θώρακος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of

the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, *i. e.*, it stood forced through. The scholiast regards the rough and harsh sound of ἡρήρειστο as an echo to the sense, and as indicating the force of the blow : τὸ βίαιον τῆς πληγῆς παραδηλοῖ τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παραὶ λαπάρην. κ. τ. λ. “And the spear pierced right through his tunic along the flank.” Observe that the final syllable of ἀντικρὺ is lengthened by the arsis, and that there is no need, therefore, of Bentley’s emendation ἀντικρως.—ἐκλίνθη. “Bent himself sideways.”

362–363. ἀνασχόμενος. “Having raised it on high.” Supply αὐτό, as referring to ξίφος.—κόρυθος φύλος. “The metal ridge of his helmet.” The precise meaning of φύλος is involved in great obscurity. Buttman, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φύλος was what was afterward called the κῶνος, namely, a metal ridge in which the plume was fixed. (*Lexil.*, p. 521, *ed. Fishl.*)—ἀμφὶ δ’ ἄρ’ αὐτῷ, κ. τ. λ. “But straightway, thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand.” Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms τριχθά and τετραχθά imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατρυφέν and ἔκπεσε.—αὐτῷ. Referring to the φύλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῇ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. ὀλωότερος. “Is more hurtful,” *i. e.*, is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—ἦ τ’ ἐφάμην. “Assuredly I even thought.” Consult note on verse 28.—τίσασθαι. Consult note on verse 28.—κακότητος. “For his wickedness.” The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows : πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος. Heyne, on the other hand, rejects ἄγη in both cases, as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῦν δέ μοι ἐν χερσὶν φάγη ξίφος, κ. τ. λ. But

by far the greater number of passages show the *a* in *ἄγη* to be short, and, in the later poets (as, for example, Theocritus, xxii., 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (*Bullmann, Irreg. Verb.*, p. 5, *ed. Fishl.*)

ἐκ δέ μοι ἔγχος, κ. τ. λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of ἐκ is still apparent here, though followed by the genitive παλάμῳφιν.

369-372. κόρυθος λάβεν ἵπποδασειῆς. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—ἔλκε. "Began to drag him." Observe the force of the imperfect.—ἄγχε δέ μιν, κ. τ. λ. "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (παραγναθίδες), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, *ed. Jelf.*)—ὕπ' ἄνθερεῶνος. Explaining more nearly ὑπὸ δειρήν.

373-378. καὶ ἤρατο. "And would have gained for himself." More literally, "would have taken up for himself," *i. e.*, would have taken up and carried away as his own. Observe the force of the middle.—μὴ ἄρ' ὀξὺν νόησε. "Had not thereupon quickly perceived it."—οἶ. "For him," *i. e.*, for Menelaus, to his disadvantage and disappointment.—ἰμάντα βοῶς ἴφι κταμένοιο. "The thong of an ox killed by violence," *i. e.*, the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἄσθενῆ ἐστὶν, ὡς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.

κεινὴ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe

the hiatus in *τρουφάλεια ἄμ'*, which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τρουφαλείη*; and, besides, the regular Homeric form is *τρουφάλεια*.—*ἐπιδινύσας*. "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely "with a whirl."—*κόμισαν*. "Took care of it." Consult note on book ii., verse 183.

379–382. *αὐτὰρ ὁ ἄψ' ἐπόρουσε*. "He, however, rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήραξ' Ἀφροδίτη* "But the latter Venus snatched away."—*ὥστε*. "As (being)," *i. e.*, inasmuch as she was.—*ἠέρι πολλῇ*. "In a thick haze." In Homer and Hesiod, the term *ἠήρ* stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to *αἰθήρ*, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttman*, *Lexil.*, *s. v.*)—*καὶ δ' εἶσ' ἐν*. "And placed him down in," *i. e.*, seated him in. Bentley and Heyne think *καὶ δ' εἶσεν* more Homeric, omitting the preposition *ἐν*; but they are refuted by Spitzner, who shows that with such a verb as *εἶσα* the preposition must be expressed.—With regard to *κάδ*, consult note on book ii., verse 160.

383–388. *αὐτὴ δ' αὐθ', κ. τ. λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέουσ'* is here the future participle, contracted for *καλέσουσα*.—*Τρωαί*. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—*ἔανου*. This genitive depends on *λαβοῦσα*, not on *ἐτίναξε*, which last has *αὐτήν* understood.—*μιν*. Put here for *ἑαυτήν*.—*παλαιγενεῖ*. "Far advanced in years." Enlarging on the idea contained in *γρηῖ*. *εἰροκόμῳ*. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in *ἦ οἱ Λακεδαίμονι, κ. τ. λ.*—*ναίε-ταώσῃ*. "When she lived."—*ἤσκειν εἶρια καλὰ*. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, *ἤσκειν* for *ἤσκεεν*. If we follow the authority of manuscripts, the final *ν* ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner*, *ad loc.*)—*φιλέεσκεν*. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. *κεῖνος ὄγ'*. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—*καὶ δινωτοῖσι λέγεσσι*. "And the

rounded bed." The epithet *δινωτοῖσι* refers here to a bed the frame-work of which has been rounded off and worked smooth, so that *δινωτὸν λέχος* is the same as *τορνωτόν*. Thus, Eustathius remarks, *Δινωτοῖς δὲ λέγει τοῖς τορνωτοῖς.—στίλβων*. "Glistening," *i. e.*, bright and fair to the view. Athenæus (*i.*, 33) incorrectly refers *κάλλει στίλβων* to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—*μαχεσσόμενον ἔλθειν*. "Had come, after having just contended with." Observe the force of the aorist participle.—*ἔρχεσθ'*. "That he was going." Imperfect of the infinitive.—*ἡὲ χοροῖο νέον, κ. τ. λ.* "Or that he was sitting down, just ceasing from a dance." Observe that *χορός*, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395–398. *θυμὸν ἐνὶ στήθεσσι δρινε*. Compare book *ii.*, verse 142.—*ἰμερόεντα*. "Lovely."—*θάμβησέν τ' ἄρ' ἔπειτα, κ. τ. λ.* Observe that the particle *τε* is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399–402. *Δαμονίη, τί με ταῦτα, κ. τ. λ.* "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that *δαμονίη* here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book *i.*, verse 561.—*ἡ πῆ με προτέρω, κ. τ. λ.* "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?"—Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, *ad loc.*—*εἴ τις τοῖ καὶ κείθι, κ. τ. λ.* "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of *καὶ κείθι*, "there also," *i. e.*, as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

Φρυγίης. The Greater Phrygia is meant.—*Μηρονίης*. Mæonia was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403–409. *δὴ νῦν νικήσας*. "Having just now conquered." Observe that the particle *δὴ*, as has already been remarked, is applied

in its sense of exactness to words of time (as in the present instance to *νῦν*), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—*τοῦνεκα δὴ νῦν δεῦρο*, κ. τ. λ. “Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?” Observe, again, the force of *δὴ νῦν* in marking exactness of time.—*ἦσο παρ’ αὐτὸν ἰούσα*. “Having gone unto him, sit thou down.” Equivalent to *ἴθι παρ’ αὐτὸν καὶ ἦσο παρ’ αὐτῷ*.

θεῶν δ’ ἀπόεικε κελεύθου. “And withdraw from the path of the gods.” We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, *θεῶν δ’ ἀπόειπε κελεύθους* (“and renounce the paths of the gods”), as adopted by Heyne. Consult the remarks of Spitzner, *ad loc.*—*μηδ’ ἔτι σοῖσι πόδεσσιν*, κ. τ. λ. “And mayest thou no longer turn back with thy feet to Olympus.” Observe the employment of the optative to express a wish.

οἷζνε. “Be miserable.”—*ποιήσεται*. For *ποιήσεται*, the aorist subjunctive, with the shortened mood-vowel.—*ἢ ὄγε δούλην*. “Or until he, for his part, shall have made thee his slave.” This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: “until he, such a one as he is, shall have made thee,” &c. Hence it is here employed to denote contempt.

410–412. *κεῖσε δ’ ἐγὼν οὐκ εἶμι*, κ. τ. λ. “For thither I am not going—and it would be a thing to make one wroth (were I to do so)—to prepare his bed.” The term *κεῖσε* refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present *εἶμι*, and consult note on book i., verse 169.—*νεμεσσητὸν δέ κεν εἶη*. This clause comes in parenthetically, and may be more freely rendered, “’twere enough to make one wroth.”—*πορσυνέουσα*. There is considerable doubt whether we must read here *πορσανέουσα*, or *πορσυνέουσα*. The testimony of the ancient grammarians is more in favor of the latter.—*ὀπίσσω*. “For the time to come.”—*ἄχε’ ἄκριτα*. “Sorrows crowded together,” i. e., a confused mass of troubles, requiring no addition.

414–417. *σχετλίη*. “Wretched woman.”—*μὴ χωσαμένη σε μεθείω*. “Lest, having become angry, I abandon thee.” More freely, “lest, in my anger, I abandon thee.”—*τῶς*. “As much.”—*ὡς νῦν ἐκπαγλ’ ἐφίλησα*. “As I just now greatly loved thee,” i. e., just before the present moment, or, up to the present time.—*μέσσω δ’ ἀμφοτέρων*, κ. τ. λ. “And (lest I) devise baneful feelings of hatred against thee in the midst of both parties.” Observe that *μητίσομαι* is the aorist sub-

conjunctive, with the shortened mood-vowel, for *μητίσωμαι*.—*σὺ δὲ κεν κακὸν οἶτον ὄληται*. “For thou wouldst then perish by an evil fate.”

419–427. *κατασχομένη*. “Having enveloped herself.”—*λάθεν*. “She escaped the notice of.” Compare the Latin *sefellit*.—*ἦρχε δὲ δαίμων*. “And the goddess led the way.”—*ἱκοντο*. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homæoteleuton*. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—*ἀμφίπολοι*. Those mentioned in verse 143.—*ἐπὶ ἔργα*. “To their tasks,” *i. e.*, their daily duties.

ἡ δὲ δία γυναικῶν. “But she, noble one of women.”—*δίφρον*. “A seat.”—*φιλομμειδῆς*. “The smile-loving,” *i. e.*, the goddess of smiles and loveliness. Incorrectly rendered, “laughter-loving.”—*πάλιν κλίνασα*. “Having averted.” More literally, “having turned back.”

428–435. *ὡς ὄφελος αὐτόθ' ὀλέσθαι*. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—*ἦ μὲν δὴ πρὶν γ' εὖχε'*. “Assuredly, indeed, before this, at least, thou wast wont to boast.”—*φέρτερος*. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—*ἐναντίον*. “Against thee.”

ἀλλὰ σ' ἔγωγε κέλομαι. “But (no), I, for my part, bid thee.” Ironical. One of the scholiasts speaks of a full stop being placed after *κέλομαι*, the effect of which would be to make the infinitives *πολεμίζειν* and *μάχεσθαι* have the force of imperatives.

438–448. *μὴ με θυμὸν ἐνιπτε*. “Do not assail me in soul.”—*σὺν Ἀθῆνῃ*. “With the aid of Minerva.”—*αὐτίς ἐγώ*. “I, in my turn, (shall overcome).” Supply *νικήσω*.—*παρὰ καὶ ἡμῖν*. “With us also,” *i. e.*, on our side also.—*φιλότῃτι τραπέομεν εὐνηθέντε*. “Let us, having retired to the couch, delight ourselves in the endearments of wedded love.”

ἀμφεκάλυψεν. “Enwrapt.”—*σε ἐπλεον ἀρπάξας*. “Having carried thee off, I sailed away.”—*ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν*. “Lay down to sleep on the perforated couch.” The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449–453. *ἐφοῖτα*. “Was (meantime) wandering.”—*ἔσαθρήσειεν*. “He might espy.”—*δεῖξαι*. “To point out.”—*οὐ μὲν γὰρ φιλότῃτι, κ. τ. λ.* “For they would not, indeed, have concealed him through friendship at all events, if any one had seen him.” Observe that

there is here in the protasis, or first clause, an ellipsis of *ἄν*. The particle *ἄν* is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare *Liv.*, xxxiv., 29: "*Et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset;*" and *Hor., Od.*, ii., 17, 27: "*Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrá levasset.*" (*Kühner*, § 858, i., p. 476, *ed. Jelf.*)

457-461. φαίνεται Ἀρηϊφίλου Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀποτινέμεν. The infinitive for the imperative. Consult note on book i., verse 20.—ἦ τε καὶ ἐσσομένοισι, κ. τ. λ. Compare verse 287.—ἐπὶ δ' ἦνεον. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπί, and the continued action indicated by the imperfect, "gave long-continued plaudits, throughout the whole host."

EXCURSUS.

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EXCURSUS I.

THE ARTICLE.¹

I. THE Article δ , η , $\tau\acute{o}$, is, in Homer, a *Demonstrative Pronoun*, "this," "that," having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, "he," "she," "it."

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as $\delta\delta\epsilon$, $\eta\eta\delta\epsilon$, $\tau\acute{o}\delta\epsilon$; or $\sigma\acute{\upsilon}\tau\omicron\varsigma$, $\alpha\acute{\upsilon}\tau\eta$, $\tau\omicron\upsilon\tau\omicron$; or $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, $\epsilon\kappa\epsilon\acute{\iota}\nu\eta$, $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron$. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.*, i., 20, $\tau\acute{\alpha}$ $\acute{\alpha}\pi\omicron\iota\nu\alpha$, "this ransom;" *Il.*, viii., 412, $\tau\acute{o}$ $\sigma\kappa\eta\pi\tau\rho\nu$, "that sceptre," i. e., the well-known sceptre; *Il.*, iv., 1, $\omicron\acute{\iota}$ $\theta\epsilon\omicron\acute{\iota}$, those who are gods in opposition to those who are men; *Il.*, vi., 467, $\acute{\alpha}\psi$ δ' δ $\pi\acute{\alpha}\iota\varsigma$, he who is a boy, in opposition to Hector; *Il.*, xi., 637, $\text{N}\acute{\epsilon}\sigma\tau\omega\rho$ δ $\gamma\acute{\epsilon}\rho\omega\nu$, Nestor, that old man whom every one knows; *Od.*, xxi., 10, $\tau\acute{o}\nu$ $\xi\epsilon\iota\nu\acute{o}\nu$ $\delta\acute{\upsilon}\sigma\tau\eta\nu\omicron\nu$, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where δ , η , $\tau\acute{o}$, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he*, *she*, *it* (Lat. *is*, *ea*, *id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.*, i., 47, δ $\eta\acute{\iota}\epsilon$ $\nu\upsilon\kappa\tau\acute{\iota}$ $\acute{\epsilon}\omicron\iota\kappa\omega\varsigma$, "he went like the night," becomes, when translated more closely, "this god went," &c. So, again, *Il.*, i., 221, η $\beta\epsilon\beta\acute{\eta}\kappa\epsilon\iota$, "she had gone," i. e., *this goddess had gone*, &c. This usage is especially frequent in Herodotus.

1. Kühner, *Gr. Gr.*, † 444, p. 97, ed. Jelf.

V. In the post-Homeric writers, also, *ὁ, ἡ, τό*, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch.*, *Suppl.*, 443, *ἡ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν, πῦσ' ἐστ' ἀνάγκη*: *Ibid.*, 1055, *ὁ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν*: *Soph.*, *Œd. T.*, 200, *τὸν* (*scil.* Ἄρεα) *ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ*. So especially with the particles *μέν, δέ, γάρ* (*ὁ γάρ, ἡ γάρ, τὸ γάρ*, often in tragic writers); sometimes, also, with prepositions; as, *πρὸς δὲ τοῖσι*, for *πρὸς δὲ τούτοις*—*πρὸς τῷ* for *πρὸς τούτῳ*—*ἐπὶ τοῖσι* for *ἐπὶ τούτοις*, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases :

(a.) *Τό*, “therefore:” *τό γε*, *Plat.*: *τὸ δέ* at the beginning of a sentence, “whereas,” very frequent in Plato: *ὁ μὲν*, or *ὁ δέ, οἱ δέ, αἱ δέ*, at the beginning of a sentence very frequently. Thus, *Thucyd.*, i., 81, *τοῖς δὲ ἄλλη γῆ ἐστὶ πολλή*.—*Demosth.*, p. 68, 15, *ὁ δὲ ταῦτα μὲν μέλλει*. So, also, *ὁ μὲν*, or *ὁ δέ* is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.*, vi., 57: *καὶ ὁ μὲν τοὺς δορυφόρους τοσαντίκα διαφεύγει ὁ Ἀριστογείτων*.—So, again, we have *τῆ, τῆδε*, “here,” “on this side,” &c.—With prepositions; as, *ἐκ τοῦ*, “hence;” *διὰ τό*, “wherefore.” To this head, also, belongs the construction *ἐν τοῖς*, sometimes *ἐν ταῖς*, with a superlative; as, *Thucyd.*, i., 6, *ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, and the adverbial formulas, *πρὸ τοῦ* (*προτοῦ*), “before,” almost always in the sense of *ante illud modo definitum tempus*.

(b.) In the formula *τὸν καὶ τόν, τὸ καὶ τό*, “the one or the other,” “this or that;” *τὰ καὶ τά*, *varia, bona et mala*.

(c.) Immediately before a relative sentence, introduced by *ὅς, ὅσος*, or *ὅλος*, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat.*, *Protag.*, p. 320, D.), *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῆ κεράννυται*, &c.

(d.) In the construction of *οἱ μὲν, οἱ δέ*, literally, “these, indeed,” “but those,” *i. e.*, some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, *ὁ μὲν . . . ὁ δέ*, is post-Homeric.

(e.) *Ὁ, ἡ, τό*, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.*, p. 329, E., *τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὅς τῷ Σεριφίῳ* (*Seriphio isti*) *λοιδορομένῳ ἀπεκρίνατο*:—*Demosth.*, p. 850, 19, *ἐξήτει με τὸν ἄνθρωπον* (*hominem istum*), &c.

The Article ὁ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὃς, ἣ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii., 81 : τὰ μὲν Ὀτάνης εἶπε λελέχθω κάμοι ταῦτα.—*Id.*, πάντων τῶν λέγω ἀρίστων, *quia dico*.

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph.*, *Œd. T.*, 1379 : δαιμόνων δ' ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ ἀπεστέρησ' ἔμαντόν.

Meaning and Use of ὁ, ἡ, τό, as the Article Proper.

I. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose ; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article :

(a.) The substantive without the article expresses the general notion without any limitation of individuality ; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker ; as, ὁ ἄνθρωπος, “*the man whom I am thinking of.*”

(b.) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual ; as, ὁ ἄνθρωπος θνητός ἐστι, “*the man (the animal man, i. e., all men) is mortal.*”¹

¹ For a more extended view of the later uses of the article, consult Kühner, *Gr. Gr.*, § 447, *seqq.*, p. 100, *ed. Jelf.*

EXCURSUS I I.

OF PREPOSITIONS.¹

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, *ἀπό, παρά*: while *χάριν, δίκην*, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language, with fresher, more poetical

¹ *Kühner*, § 472, p. 117, *ed. Jelf.*—*Id.*, 614, p. 238, &c.

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a.) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *Il.*, iii., 34, *ὑπό τε τρόμος ἔλλαβε γυῖα*; *Il.*, iii., 135, *παρὰ δ' ἔγχεα μακρὰ πέπηγεν*; *Il.*, iv., 63, *ἐπὶ δ' ἔψονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.*, xii., 195, *ἐνάριζον ἅπ' ἔντεα*.

(b.) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a par-

ticle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.¹

I. THE Middle voice has a twofold function : 1. It expresses the reflexive and reciprocal notion ; 2. Some parts of the passive notion.

I. AS REFLEXIVE.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs ; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb : 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. *The "Self" stands to the Notion of the Verb as Genitive.*

As, *ἀπόσας*, "having pushed away :"
ἀπωσάμενος, "having pushed away from one's self," or repulsed.—*ἀποπέμπομαι*. "I send away from myself."—*ἀποσειόμαι*. "I shake off from myself."—*παρέχομαι*. "I furnish from my own means."—*ἀποτίθεμαι*. "I put away from myself."—*ἐπαγγέλλομαι*. "I declare from myself," *i. e.*, I promise, &c.

2. *The "Self" stands to the Notion of the Verb as the Dative.*

As, *παρασκευάζομαι*. "I prepare for myself."—*αἰροῦμαι*. "I choose for myself."—*ἀφαιροῦμαι*. "I take away for myself."—*αἶρομαι*. "I take up for myself."—*μισθοῦμαι*. "I hire for myself."—*ἄγομαι γυναῖκα*. "I take a wife for myself," I marry.—*βουλεύομαι*. "I give advice unto myself," I deliberate.—*λείπομαι μνημοσύνα*. "I leave memorials for myself."—*καταστρέφομαι*. "I subdue for my-

¹ Kühner, *Gr. Gr.*, § 362, seqq., p. 13, seqq., ed. Jelf.

self.”—*τίθεμαι*. “I take to myself,” I adopt.—So, *θεῖναι νόμους*, “to make laws for others;” *θέσθαι νόμους*, “to make laws by which one’s self is bound along with others.”

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one’s own benefit, and thence signifying the corresponding contrary to the active voice; as, *λῦσαι*, “to set free;” *λύσασθαι*, “to ransom.”—*χρῆσαι*, “to lend;” *χρήσασθαι*, “to borrow.”—So, again, *χρῆσαι*, “to give an oracle;” *χρήσασθαι*, “to consult an oracle.”—*τίσαι*, “to pay;” *τίσασθαι*, “to punish;” the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

3. The “Self” stands to the Verb as the Accusative.

As, *ἐπιτιθέναι*, “to place another on;” *ἐπιτίθεσθαι*, “to place one’s self on,” to attack.—*χράω*, “I give or apply another person or thing;” *χράομαι*, “I give or apply myself to a thing.—*τρέπω*, “I turn another;” *τρέπομαι*, “I turn myself.”—*λούω*, “I wash another;” *λούομαι*, “I wash myself,” I bathe.—*ἀπέχω*, “I keep another off;” *ἀπέχομαι*, “I keep myself off,” I refrain.—So, *ἀπύξασθαι*, “to hang or throttle one’s self.”—*τήκεσθαι*, “to melt one’s self away,” to pine.—*ἐγγυᾶσθαι*, “to pledge one’s self.”—*φοβεῖσθαι*, “to terrify one’s self,” to fear.—*φαίνεσθαι*, “to show one’s self,” to appear.—*ἀπαλλάσσεσθαι*, “to remove one’s self,” to depart.

4. The “Self” stands to the verb as a Pronominal Adjective.

As, *ὀνομάζεσθαι παῖδα*, “to call a person his son;” *κείρεσθαι τὴν κεφαλὴν*, “to shave one’s own head;” *νίπτεσθαι τοὺς πόδας*, “to wash one’s own feet” (*νίπτειν τοὺς πόδας*, “to wash another’s feet”); *τύπτεσθαι τὴν κεφαλὴν*, “to beat one’s own head,” &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, *αἴρομαι* (with the accusative), “I raise myself;” but with the dative, “I take on or for myself.” Or else the idea is the same, though the several parts of it stand in a different relation; as, *τίθεμαι* (with the accusative), “I apply myself to,” I adopt; *τίθεμαι* (with the dative), “I apply to myself,” I adopt; *μεθίεσθαι*, “to remove myself from,” followed by a genitive; *μεθίεσθαι*, “to remove from myself,” followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is fre-

quently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάσασθαι*, "to cause to be instructed;" *κείρασθαι*, "to cause to be shorn;" *γίμεισθαι*, "to give in marriage;" *ποιήσασθαι*, "to cause to be made;" *γράψασθαι τινα*, "to cause a person's name to be entered before the judge," to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἔδομαι*, *μαίνομαι*, *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ρήξάμενοι οὐλαγῆρας*, "for their advantage;" *ποιησάμενος τὰς νῆας*, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph.*, *Œd. T.*, 1143, *ἑαυτῷ θρηνάειμην*: *Eurip.*, *Hel.*, 1306, *τρέχου σὲ σαυτὴν*, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατασκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπέκτεινато*; *ἔπαινεῖν ἑαυτόν*, not *ἔπαινεῖσθαι*; *ἀπέσουξεν ἑαυτόν*, not *ἀπέσουξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω ; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ω arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, *Il.*, iv., 331, *ἀκούετο λαὸς αὐτῆς*, &c. So we may account

for many verbs having some tenses in the middle form, especially the future; as, ἀκούω ἀκούσομαι; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερῶ, —ομαι; εὐδοκίμῶ, —ομαι; στρατοπεδεύω, —ομαι.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, σκοπεῖν, "to look at;" σκοπεῖσθαι, "to look mentally," to consider.—τίθεσθαι, "to place before one's mind," to think.—λανθάνω, "I escape notice;" λανθάνομαι, "I escape my own notice," I forget.—θύειν, "to sacrifice;" θύεσθαι, "to sacrifice with some particular object, for one's self," to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, "to write a speech;" ποιεῖσθαι λόγον, "to deliver a speech," to harangue.—σπένδειν, "to pour out a libation;" σπένδεσθαι, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εὔω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, βλακεῖω, "I am idle;" βλακεύομαι, "I behave idly."—πονηρεύω, "I am wicked;" πονηρεύομαι, "I behave wickedly."—πολιτεύω, "I am a citizen;" πολιτεύομαι, "I live as a citizen." And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπέλεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὐς; as, βασιλεύω.

XII. The middle derivatives in ἰζομαι correspond in meaning to those in εὔομαι; as, χαριεντίζομαι, "I act or speak with grace," &c.—ἀκκίζομαι (from Ἀκκώ, the name of a conceited woman), "I dress finely." The derivatives from national names in ἰζω have no middle form; as, Δωρίζω, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, "to ask for a gift;" αἰτεῖσθαι,

“to ask for a loan.”—*γαμεῖν*, “*ducere uxorem* ;” *γαμεῖσθαι*, “*nubere*.” So *τεκεῖν*, properly of the mother ; *τεκέσθαι*, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another ; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently ; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms ; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses ; while for its more accurate definition in past and future time, fresh forms were quickly invented, partly from the middle, partly from the active. So the Slavonic language has no passive, but uses the reflexive ; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

EXCURSUS IV.

THE HOMERIC SUFFIX $\phi\iota$ or $\phi\iota\nu$

I. In the Homeric language, we find, besides the regular case-signs, a small adverbial word, $\phi\iota$ or $\phi\iota\nu$, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of "in a place," or "where," like the *Dativus localis*; but was afterward used to express the other relations of the dative, namely, that of the *Dativus Instrumentalis*; and, in connection with prepositions, it could even take upon itself the functions of the *genitive*.

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the *Latin ablative*, appeared either as *Local* or *Instrumental*; and consequently, also, in connection with prepositions, which, in the *Latin language*, govern an *ablative case*. Thus, Ἰλίοφι κλυτὰ τεύχεα, "at Ilium."—*Od.*, xii., 45. πολλὸς δ' ἄμφ' ὀστεόφιν θῖς ἀνδρῶν πνυθομένων, "and a large heap of men rotting upon bones," i. e., upon bones of others who had died before them.—ὄσσε δακρυόφιν πίμπλαντο, "his eyes were filled with tears." (*Instrumental case*.)—ναῦφιν ἀμόνεσθαι, "to ward off from the ships." In *Latin a navibus*.

Remark 1. We find this same suffix in the *Sanscrit* (namely, *bhi*, in the plural *bhis*) as an *Instrumental sign*; and also in the *Latin*; except that in this latter language *bh* (the *Greek φ*) changes into *b*; just as *scribo* corresponds to γράφω; ὀρφός to *orbis*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi*, *u-bi*, *ali-bi*, *utri-bi*, *si-bi*, *ti-bi*, and in the plural *no-bis*, *vo-bis*. So, also, in the third declension, in the ending *i-bus*. Thus, the *Sanscrit mahi* (for *mabhi*) answers to *mihī*; and *tubhi* to *tibi*.

Remark 2. This suffix $\phi\iota$ or $\phi\iota\nu$ is never added to any other case but the *Dative* and *Genitive*. The examples commonly adduced of the *Accusative* with this appendage are susceptible of a different explanation. Thus, in *Hesiod (Op. et D., 410)*, μηδ' ἀναβάλλεσθαι ἐς τ' αὔριον ἔστ' ἐννηφιν, we must regard ἐννηφιν as taken

adverbially; like *εἰσοπίσω, ἐς τρίς, &c.* So, in *Il.*, xiii., 307, *ἐπὶ δεξιόφιν ἢ ἐπ' ἀριστερόφιν*, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.*, 215), *ὁδὸς δ' ἐτέρηφι παρελθεῖν*, contradicts itself; *ἐτέρηφι* is here "*contrario modo.*" (*Göttling, ad loc.*)

IV. The suffix *φι* or *φιν* is found with substantives of all three declensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular: 1. As a *Dative*; thus, *ἀγέληφι*, "in a herd;" *ἀγλαΐηφι*, "with beauty;" *λείπε θύρηφι*, "he left at the gate;" *ἀμ' ἡοῖ φαινομένηφιν*, "along with the dawn showing itself," i. e., together with the first dawn; *κεφαλῆφι λαβεῖν*, "to take by the head." 2. As a *Genitive* (Latin ablative), *ἀπὸ νευρῆφιν ἰάλλειν*, "to send forth from the string" (a nerve); *ἐξ εὐνήφι θορεῖν*, "to leap from the couch" (*e cubili*).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the *ι* subscribed, other critics, however, are of opinion that *φι* or *φιν* takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural: 1. As a *Dative*; thus, *παρ' αὐτόφι*, "with him;" *ἐπ' αὐτόφιν*, "upon him;" *δακρυόφιν*, "with tears." 2. As a *Genitive*: *ἀπὸ πασσαλόφιν*, "from a peg;" *ἐκ ποντόφιν*, "out of the deep;" *ἀπ' ὀστέόφιν*, "from the bones."

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in *ος, gen. εος*; and, besides these, with *κοτυλήδων* and *ναῦς*; as, *κοτυληδονόφιν* (with a connecting *ο*) and *ναῦφι* (like the Sanscrit *nāu-b'is*). In the case of those in *ος*, since *φι* or *φιν* is always added to the pure stem, the ending *ος* must go back to the original form *ες*. Hence we have *ὄχεσφι, κατ' ὄρεσφι; ἀπὸ στήθεσφιν*.—Once in the *Iliad* (x., 156), *ὑπὸ κράτεσφι*, "under the head," occurs, as if from a stem *κράτος*, in place of *κράς*.—A peculiar form is *Ἐρέβεσφιν* (*Il.*, ix., 568). But here, perhaps, the ignorance of transcribers has excluded the true form *ἐξ Ἐρέβεσφι*.

Since the stem of nouns in *ος, gen. εος*, ended originally in *ες*, and since the *ς* belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

EXCURSUS V.

THE LOCAL ENDINGS $\vartheta\iota$, $\vartheta\epsilon\nu$, and $\delta\epsilon$.

I. With the use of the suffix $\phi\iota$ or $\phi\iota\nu$ is closely connected that of the local endings $\vartheta\iota$, $\vartheta\epsilon\nu$, and $\delta\epsilon$, which, in the Epic language, frequently supply the place of the case-inflection; namely, $\vartheta\iota$ that of the dative; $\vartheta\epsilon\nu$ that of the genitive; and $\delta\epsilon$ that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, "in a place," "from a place," and "to a place." For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes $\vartheta\iota$ and $\vartheta\epsilon\nu$ were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic o was made to intervene between the stem and suffix.—The suffix $\delta\epsilon$, however, was appended always to the accusative form. Thus, we have $o\acute{\iota}κο\theta\iota$, "at home;" $\acute{\eta}\omega\theta\iota$, "in the morning;" $o\acute{\iota}κο\theta\epsilon\nu$, "from home;" $\pi\acute{\alpha}τρο\theta\epsilon\nu$, "from a father;" $o\acute{\iota}κόν\delta\epsilon$, "homeward;" $\acute{\alpha}\lambdaα\delta\epsilon$, "to the sea;" $\phiύγα\delta\epsilon$, "to flight."

III. In $\acute{\alpha}\iota\deltaό\sigma\delta\epsilon$, the $\delta\epsilon$ is appended to the genitive, because the accusative $\deltaόμον$ is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as, $Κόωνδ' \epsilonύναιομένην$ (*Il.*, *xiv.*, 255); and, in the often-recurring $\delta\nu\delta\epsilon \deltaόμον\delta\epsilon$, "to his own abode," the suffix is even repeated with the adjective.

METRICAL INDEX.

INTRODUCTORY REMARKS.

1. *Digamma.*

I. THE whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun *οὔ, οἱ, ἐ,* and also *εἶδω, εοικα, εἰπεῖν, ἀναξ, Ἴλιος, οἶνος, οἶκος, ἔργον, Ἴσος, ἕκαστος,* with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.¹

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as, *οἴνος, vinum; ἱς, vis; οἶκος, vicus; ἦρ, ver.*

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: *Ἄτρειδης τε ἀναξ ἀνδρῶν* (v. 7).—*Ἀγαμέμνονι ἦνδανε θυμῷ* (v. 24).—*Ἀπόλλωνι ἀνακτι* (v. 36).—*ὄ δ' ἦγε*

¹ Buttman, *Ausf. Gr. Spr.*, p. 27.—Buttman's *Larger Grammar*, p. 28, Robinson's transl.—Maltby's *Greek Gradus*, p. xi., seq.

νυκτὶ ἑοικώς (v. 47). — θαροήσας μάλα εἶπέ (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἀναξ, ἦνδανε, &c. But if we write Φάναξ, Φήνδανε, &c., or fancy the words in question pronounced wάναξ, wήνδανε, wεωοικώς, wειπέ, &c., the difficulty will, in a great degree, disappear.¹

V. So, again, we find that short syllables, terminating in a consonant (for example, ος and ου), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, wh, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited; but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, Sandford's transl.).

2. The Ictus Metricus, or Arsis.²

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma can not operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὔτε θεοῖς, εἶπερ τις ἐτὶ νῦν δαίνυται εὐφρων. (Il., xv., 99.)

οἱ τε κυβερνήται, καὶ ἔχον οἰήϊα νηῶν. (Il., xix., 43.)

ἔγχει ἐπειδομενῶ · ἔτι γὰρ ἔχον ἔλκεα λυγρά. (Ib., 49.)

At the beginning and end; as,

φῖλε κασίγνητῆ κόμισαί τέ με, δός τέ μοι ἵππους. (Il., v., 359.)

1. The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the Iliad, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface.

2 Maltby, *Greek Gradus*, p. xii., seq.

In the middle ; ás,

καὶ τὰ μὲν ἑπταχα πάντα διῆμοιρᾶτο δαίρων. (*Od.*, xiv., 434.)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.¹

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

ἀντὰρ ἔπειτ' αὐτοῖσι βέ|λῳς ἔχε|πενκὲς ἐφ|ίεις|. (*Il.*, i., 51.)

Here the syllables *λῳς* in *βέλῳς*, and *ι* in *ἐφίεις*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *διᾶ* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

διᾶ μὲν | ἄσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,

καὶ διᾶ | θῶρηκος πολυδαϊδάλου ἠρήρειστο. (*Il.*, iii., 357-8.)

¹ By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a *blow*.—By *arsis* (*ἀρσις*) is meant the raising or elevating of the voice (*αἶρω*, “*tollo*”), in order to give it greater emphasis. The *ictus* and *arsis* are considered synonymous in prosody.

So, again, the first syllable of Ἄρες appears both long and short in one and the same verse ; as,

Ἄρες, Ἄ|ρες, βροτολογίε, μαιφόνε, τευχῆσιπλήτα. (Il., v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee ; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

3. Of the shortening of Long Vowels and Diphthongs at the End of a Word.

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the *thesis* being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong ; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένῃ | ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι. (Il., i., 358.)

ἄμφῳ ὀμ|ῶς θυμῷ φιλέουσά τε κηδομένη τε. (Il., i., 209.)

αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ | δέχθαι ἄ|ποινα. (Il., i., 23.)

κλυθὶ μῦν | Ἄργυρότοσ', ὃς Χρῦσῃν ἀμφιέβηκας. (Il., i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένῃ, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἄμφῳ is equivalent to two omicrons, one of which it loses before the following vowel in ὀμῶς, while the other remains short. In like manner, the diphthongs αι in καί and δέχθαι, and εν in μῦν, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, retains its natural measure, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this :

ἡμετέρῳ ἐνὶ | οἰκῷ ἐν | Ἄργεῖ, τηλόθι πάτρης. (Il., i., 30.)

νῆες, ὃ μὲν Κτεά|τῶν, ὃ δ' ἄρ' | Εὐρύτῳ | Ἀκτορίωνος. (Il., ii., 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρῳ, and a single short vowel remains, this latter, being in the *arsis* of the foot, receives the stress of the voice and becomes long again. On the

other hand, in the foot οἰκῶ ἐν, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ε in ἐν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κτεάτου, the diphthong ου loses one of its component vowels before the succeeding δ; but then the remaining ο being in the *arsis* of the foot, receives the stress of the voice, and becomes long; whereas, in Εύρύτου, the diphthong ου is in the *thesis*, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining ο continues short, there being no stress of the voice laid upon it.

BOOK I.

Line

1. μῆνιν ἄειδε θεά Πηληϊάδεω Ἄχιλλῆος.
(Πηληϊάδεω,—δεω forming one syllable by *synæresis*.)
4. ἠρώων, ἀύτοῦς δὲ ἐλώρια τεῦχε κύνεσσιν.
(ἐλώρια has the *digamma*, *Feλώρια*, which prevents the *hiatus*, otherwise the ε in δέ must be elided, which would vitiate the line.)
7. Ἄτρείδης τε ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
(ἄναξ has the *digamma*, *Fάναξ*, which prevents the *hiatus*.)
14. στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου | Ἄπόλλωνος.
(The initial vowel in Ἄπόλλωνος lengthened by the *arsis*.)
15. χρυσῶ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς.
(χρυσέω,—εω forming one syllable by *synæresis*, and then shortened.)
18. ὑμῖν | μὲν θεοὶ | δοῖεν Ὀλύμπια δώματ' ἔχοντες.
(θεοὶ one syllable, by *synæresis*.)
19. ἐκπέρσαι Πριάμοιο πόλιν ἐν | δ' οἰκαδ' ἰκέσθαι.
(Final syllable in πόλιν lengthened by the *arsis*.)
21. ἀζόμενοι Διὸς υἱὸν ἐκηβόλου | Ἄπόλλωνα.
(Initial syllable of Ἄπόλλωνα lengthened by the *arsis*.)
24. ἀλλ' οὐκ Ἄτρείδῃ Ἀγαμέμνονι | ἦνδανε θυμῶ.
(ἦνδανε has the *digamma*, *Fήνδανε*, preventing the *hiatus*.)
30. ἡμετέροφ ἐνὶ | οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης.
(οἴκῳ has the *digamma*, *Foίκῳ*, preventing the *hiatus*.)
36. Ἄπόλλωνι ἄνακτι, τὸν ἦνκομος τέκε Λητώ.
(The initial syllable long in Ἄπόλλωνι by the *arsis*.—ἄνακτι has the *digamma*, *Fάνακτι*, preventing the *hiatus*.)
38. Κίλλαν τε ζαθέην, Τενέδοιό τε | Ἴφι ἀνάσσεις.
(Ἴφι has the *digamma*, *Fίφι*, preventing the *hiatus*.)
45. τόξ ὤμοισιν ἔχων ἄμφηρέφ' α τε φαρ|έτρην.
(Final syllable in ἄμφηρέφ' α long by the *arsis*.)

Line

47. αὐτοῦ κινηθέντος· ὁ δ' ἦιε | νυκτὶ ἐ|οικώς.
(*εοικώς* has the digamma twice, *FeFoικώς*, the first of the two preventing the hiatus.)
51. αὐτὰρ ἐπειτ' αὐτοῖσι βέλ|ος ἔχε|πευκὲς ἐφίεις.
(*βέλως*, final syllable lengthened by the arsis.)
59. Ἀτρείδῃ νῦν ἄμμε πολυμπλαγχθέντας ὀ|ῖω. |
(*ὀῖω*, the penult lengthened by the arsis.)
70. ὅς ἤ|δη τὰ τ' ἔοντα τά τ' ἐσόμενα πρό τ' ἔοντα.
(*ος* lengthened by the position made with the digamma in *Fῆδη*.)
74. ὦ Ἀχιλεῦ, κελεαί με, Δι|ῖ φίλε, μυθήσασθαι.
(*Διῖ*, final vowel lengthened by the arsis.)
75. μῆνιν Ἀπόλλω|νός ἐκα|τηβελέ|ταο ἄ|νακτος.
(*Ἀπόλλωνός*, final syllable lengthened by the position made with the digamma in *Feκατηβελέταο*.—*ἄνακτος* has the digamma, *Fάνακτος*, to prevent the hiatus.)
78. ἦ γὰρ ὀ|ῖομαι | ἄνδρα χολωσέμεν, ὃς μέγα πάντων.
(*ὀῖομαι*, the vowel *ι* lengthened by the arsis.)
79. Ἀργείων κρατέ|ει καί | οἱ πείθονται Ἀχαιοί.
(*οἱ* has the digamma, *Fοι*, which saves the preceding diphthong from elision, and keeps it, therefore, long.)
85. θαρσύνσας μάλα εἶπε θεοπρόπι| ὦν ὅτι οἴσθα.
(*θεοπρόπιῶν*, final syllable lengthened by the position with the digamma in *Fοτι*.—*εἶπε* and *οἴσθα* also have each the digamma, *Feἶπε* and *Fοἴσθα*, preventing, in each case, the hiatus.)
86. οὐ μὲν γὰρ | Ἀπόλλ|ωνα Δι|ῖ φίλον, | ᾗτε σὺ Κάλχαν.
(*Ἀπόλλωνα*, the initial vowel lengthened by the arsis.—*Διῖ*, the final vowel lengthened by the same.)
89. σοὶ κοίλης παρὰ | νῆυσὶ βαρ|είας χεῖρας ἐποίσει.
(*νῆυσὶ*, to be pronounced as two syllables, by synæresis.)
90. συμπάντων Δαναῶν· οὐδ' ἦν Ἀγα|μέμνονα | εἶπης.
(*εἶπης* has the digamma, *Feἶπης*, preventing the hiatus.)
92. καὶ τότε δὴ θύρσησε καὶ | ἠῦδα | μάντις ἀμύμων.
(*ἠῦδα* to be pronounced as two syllables, by synæresis.)
98. πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμε|ναι ἐλι|κῶπιδα κούρην.
(*ἐλικῶπιδα* has the digamma, *Feλικῶπιδα*, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)
104. πῖμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|ἴκτην.
(*οἱ* has the digamma, *Fοι*, preventing the hiatus.—So, also,

Line

- εἰκτην* has the digamma, both at the commencement and in the body of the word, *FeFίκτην*, the first of these preventing the elision of the final vowel in *λαμπετώωντι*.)
108. *εσθλὸν δ' οὐδὲ τί πω εἰ|πῆς ἔπος | οὐδ' ἐτέλεισσας.*
(The final syllable in *εἰπῆς* lengthened by the arsis.)
115. *οὐ δέμας οὐδὲ φωνήν, οὐτ' ἄρ' φρένας, | οὔτε τι | ἔργα.*
(*ἔργα* has the digamma, *Φέργα*, preventing the hiatus.)
119. *Ἀργείων ἀγέραςτος ἔω · ἐπεὶ | οὐδὲ ἔοικεν.*
(*εοικεν* has the digamma twice, *ΦέΦοικεν*, the first of which prevents the hiatus with *οὐδὲ*.)
148. *τὸν δ' ἄρ' ὑπ'όδρα ἰδ'ῶν προσέφη πόδας ὠκὺς Ἀχιλλεύς.*
(*ἰδῶν* has the digamma, *Φιδῶν*, preventing the hiatus.)
151. *ἦ ὀδὸν ἐλθέμεναι, ἦ ἀνδράσιν ἰφι μάχεσθαι.*
(Observe, that as *ἦ* is by apostrophe for *ἠέ*, the third foot in the line, *ναῖ ἦ*, is open to no objection, whereas, if we follow the common reading *ἦ*, the line is faulty, since the third foot is then *ναῖ ἦ*, a trochee instead of a spondee, the *η* then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was *ἀνδράσι Φῖφι*, without the *ν* *ἐφέλκυστικόν*.)
153. *δεῦρο μαχησόμε|νός · ἐπεὶ | οὔτι μοι αἰτιοί εἰσιν.*
(The final syllable in *μαχησόμενός* lengthened by the arsis.)
157. *οὔρεύ τε σκίονετα, θύλ|ασσού τε | ἠχῆεσσα.*
(*ἠχῆεσσα* has the digamma, *Φηχῆεσσα*, preventing the hiatus.)
163. *οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὀππότ' Ἀχαιοί.*
(*ἴσον* has the digamma, *Φῖσον*, preventing the hiatus.)
170. *οἰκαδ' ἴμεν σὺν | νηυσὶ κορ|ωνίσιν · οὐδέ σ' ὀ|ῖω. |*
(*νηυσὶ* to be pronounced as two syllables, by synæresis. The penult of *ὀῖω* lengthened by the arsis.)
172. *τὸν δ' ἠμείβετ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.*
(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)
179. *οἰκαδ' ἰὼν σὺν | νηυσὶ τε | σῆς καὶ σοῖς ἐτάροισιν.*
(*νηυσὶ* to be pronounced as two syllables, by synæresis.)
185. *αὐτὸς ἰὼν κλισίῃνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῆς.*
(*εἰδῆς* has the digamma, *Φειδῆς*, preventing the hiatus.)
190. *ἦ ὄγε φάσγανον | ὄξυν ἐρ|υσούμενος παρὰ μηροῦ.*
(*ἐρυσσοῦμενος* has the digamma, *Φερυσσοῦμενος*, preventing the hiatus, the final vowel in *ὄξυν* being short.)
192. *ἦ δὲ χόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.*
(According to prosodians, the *ν* in *ἐρητύω* is long before *σ*, and, *metri gratia*, before a long syllable; but short before a

Line

short syllable, as, ἐρήτυον, ἐρητύεται. Knight, however, constantly inserts the digamma, and hence, in ἐρητύσειε, the υ is long by position, and remains short in ἐρήτυον: which appears the more reasonable doctrine.)

193. ἔως ογε | ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
(ἔως to be pronounced as a monosyllable, by synæresis.)
200. Παλλάδ' Ἀθηναίην · δειν|ῶ δέ οἱ | ὄσσε φάνθεν.
(οἱ has the digamma, Foi, preventing the hiatus.)
201. Καί μιν φωνήσας ἔπεα πτερόεντα πρὸς|ηῦδα. |
(πρὸςηῦδα to be pronounced as a trisyllable, by synæresis.)
203. ἦ ἴνα | ὕβριν ἰδῆ|η Ἀγαμέμνονος Ἀτρείδαο.
(ὕβριν has the digamma, Φύβριν, preventing the hiatus.)
204. ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ῖω. |
(ὀῖω, penult lengthened by the arsis.)
216. χρῆ μὲν σφώτερόν γε, θε|ῶ, ἔπος | εἰρύσσασθαι.
(ἔπος has the digamma, Φέπος, preventing the hiatus.)
226. οὔτε ποτ' ἐς πόλε|μὸν ἄμα | λαῶ θωρηχθῆναι.
(πόλεμὸν, final syllable lengthened by the arsis.)
233. ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπ|ῖ μέγαν | ὄρκον ὁμοῦμαι.
(ἐπῖ, final syllable lengthened by the arsis.)
236. οὐδ' ἀναθλήσει · περὶ | γάρ βύ ἐ | χαλκὸς ἔλεψεν.
(ἐ has the digamma, Fe, preventing the hiatus.)
262. οὐ γάρ πω τοίους ἴδον | ἀνέρας, | οὐδὲ ἰδ|ωμαι.
(ἀνέρας, initial vowel lengthened by the arsis.—ἰδωμαι has the digamma, Φίδωμαι, preventing the hiatus.)
273. καὶ μὲν μὲν βουλ|έων ξύνη|εν πείθοντό τε μύθοι.
(βουλέων to be pronounced as a dissyllable, by synæresis.)
277. μήτε σύ, Πηλεΐ|δη, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.
(The last syllable of Πηλεΐδη coalesces by synæresis with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: δγῆθ-ελ-ῆ. Some read θέλ' for ἔθελ', but the form θέλω never occurs in Homer or the other Epic writers.)
283. λίσσομ' Ἀχιλλῆ|ῖ μεθέ|μεν χόλον, ὃς μέγα πῦσιν.
(Ἀχιλλῆῖ, final syllable lengthened by the arsis.)
291. τοῦνεκά | οἱ προθέουσιν ὀνειδεα μνησασθαι;
(οἱ has the digamma, Foi, preventing the hiatus.)
296. σῆμαιν' · οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀ|ῖω. |
(ὀῖω has the penult lengthened by the arsis.)
305. ἀνστήτην · λῦσαν δ' ἀγορῆν παρῦ | νηυσὶν Ἀ|χαιῶν.
(νηυσὶν to be pronounced as a dissyllable, by synæresis.)

Line

307. *ἦε σὺν τε Μενoitιάδῃ καὶ | οἷς ἐτάροισιν.*
 (οἷς has the digamma, *Φοῖς*, preventing the hiatus. The diphthong *αι* in *καὶ*, therefore, remains without elision, and long.)
315. *ἔρδον δ' | Ἄπόλλωνι τεληέσσας ἑκατόμβας.*
 (Ἄπόλλωνι has the initial syllable lengthened by the arsis.)
322. *ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλεύς.*
 (Πηληϊάδεω,—the ending *-δεω* to be pronounced as one syllable, by *synæresis*.)
325. *ἔλθων σὺν πλεόνεσσι τό | οἱ καὶ ῥίγιον ἔσται.*
 (οἱ has the digamma, *Φοι*, preventing the hiatus.)
330. *ἤμενον· οὐδ' ἄρα | τῷγε ἰδῶν γήθησεν Ἀχιλλεύς.*
 (ἰδῶν has the digamma, *Φιδῶν*, preventing the hiatus.)
333. *αὐτὰρ ὄγ' | ἔγνω | ἦσιν ἐνὶ φρεσὶ, φώνησέν τε.*
 (ἦσιν has the digamma, *Φῆσιν*, preventing the hiatus.)
342. *τοῖς ἄλλοις· ἦ | γὰρ ὄγ' ὀλοῆσι φρεσὶ θῦει.*
 (γὰρ lengthened by the arsis. — ὀλοῆσι, the second omicron lengthened by the arsis.)
343. *οἰδέ τι | οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω.*
 (οἶδε has the digamma, *Φοῖδε*, preventing the hiatus.)
344. *δππως οἱ παρὰ | νηυσὶ σόφοι μαχέωνται Ἀχαιοί.*
 (νηυσί, to be pronounced as a dissyllable, by *synæresis*.)
350. *θῖν' ἐφ' ἀλὸς πολλῆς, ὀρόων ἐπὶ | οἴνοπα πόντον.*
 (οἴνοπα has the digamma, *Φοίνοπα*, preventing the hiatus.)
363. *ἐξάυδα μὴ κεῦθε νόω, ἵνα | εἶδομεν ἄμφω.*
 (εἶδομεν has the digamma, *Φεἶδομεν*, preventing the hiatus.)
370. *Χρῦσης δ' αὐτ', ἱερεὺς ἑκατηβολοῦ | Ἄπόλλωνος.*
 (Ἄπόλλωνος, first syllable lengthened by the arsis.)
373. Same as line 370; Ἄπόλλωνος with first syllable long.
374. *χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.*
 (χρυσέφ' to be pronounced as a dissyllable, by *synæresis*.)
378. *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι | ἦνδανε θυμῷ.*
 (ἦνδανε has the digamma, *Φῆνδανε*, preventing the hiatus.)
381. *εὐξαμένον ἤκουσεν, ἐπεὶ μάλα | οἱ φίλος ἦεν.*
 (οἱ has the digamma, *Φοι*, preventing the hiatus.)
385. *εὐ εἰδῶς ἀγόρευε θεοπροπίας Ἐκάτοιο.*
 (εἰδῶς has the digamma, *Φεἰδῶς*, so that no elision takes place in the preceding diphthong *εὐ*.)
386. *αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἱλάσκεισθαι.*
 (ἱλάσκεσθαι has the initial syllable lengthened by the arsis.)

L^{ras}

389. τὴν μὲν γὰρ σὺν νηϊ̄ θο|ῆ̄ ἐλί|κωπες Ἀχαιοί.
(ἐλίκωπες has the digamma, *Φελίκωπες*, so that no elision takes place in the final syllable of *θοῆ̄*.)
390. ἐς Χρῦσῆν πέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.
(ἄνακτι has the digamma, *Φάνακτι*, preventing the hiatus.)
394. ἐλθοῦσ' Οὐλύμπόνδε Δι|ᾷ̄ λίσαι, | εἴ ποτε δῆ̄ τι.
(*Διᾷ̄*, final syllable lengthened by the arsis.)
395. ἦ̄ ἔπει | ὤνησας κραδίην Διὸς ἠ̄ε καὶ ἔργω.
(ἔπει has the digamma, *Φεπει*, so that no elision takes place in ἦ̄.)
396. πολλάκι γὰρ σέο πατρός ἐ|νὶ μεγάρ|οισιν ἄκουσα.
(ἐνὶ, final syllable lengthened by the arsis.)
403. οὐ Βριᾷ|ρεων καλε|ουσι θεοί, ἄνδρες δὲ τε πάντες.
(*Βριαρεων*—*ρεων* pronounced as one syllable, by synæresis.)
404. Αἰγείων' · ὃ γὰρ αὐτε βί|ῃ̄ οὐ̄ | πατρός ἀμείνων.
(οὐ̄ has the digamma, *Φοῦ*, so that no elision takes place in the final vowel of *βίῃ̄*.)
409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἀμφ' ἄλα | ἔλσαι Ἀχαιούς.
(ἔλσαι has the digamma, *Φέλσαι*, preventing the hiatus.)
415. αἰθ' ὄφελος παρὰ | νηυσὶν ἀ|δάκρυτος καὶ ἀπήμων.
(*νηυσὶν* pronounced as two syllables, by synæresis.)
416. ἦσθαι · ἐπει νύ τοι αἴσα μίνυθῑ περ, οὔτι μάλ' ἀ|δῆν. |
(μάλ' ἀ|δῆν, final syllable lengthened by the arsis.)
421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ̄ παρ|ῆμενος ὠκυπόροισιν.
(*νηυσὶ̄* pronounced as a dissyllable, by synæresis.)
430. τὴν βᾱ βιη̄ ἀέκοντος ἀπ' ἠ̄ρυων. | Αὐτῶρ Ὀδυσσεύς.
(ἀπηρυων—*ἠ̄ρυων* pronounced as two syllables, by synæresis.)
431. ἐς Χρῦσῆν ἱ|κανεν ἄγων ἱερῆν ἑκατόμβην.
(*ἱκανεν*, initial vowel rendered long by the augment.)
437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πὶ̄ ῥηγ' μῖνι θαλάσσης.
(ἐπὶ̄, final syllable lengthened by the arsis.)
438. ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλω | Ἄπόλλ' |ωνος.
(Ἄπόλλωνος, initial syllable lengthened by the arsis.)
444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἱλασό|μεσθα ἄν|ακτα.
(*ἱλασόμεσθα*, initial syllable lengthened by the arsis.—*ἄνακτα* has the digamma, *Φάνακτα*, preventing the hiatus.)
452. Compare line 38.
454. τίμησας μὲν ἐμ|ῆ̄ μέγα | δ' Ἴναο λαὸν Ἀχαιῶν.
(ἐμῆ̄, final syllable lengthened by the arsis.)
462. καίε δ' ἐπὶ̄ σχί|ζης ὁ γέρων, ἐπὶ | δ' αἰθοπα | οἶνον.
(οἶνον has the digamma, *Φοῖνον*, preventing the hiatus.)

- Line
 472. οἱ δὲ πανημέριοι μολπή θεὸν | ἰλῦσκ|οντο.
 (*ἰλῦσκοντο, initial syllable lengthened by the arsis.*)
473. κάλῶν ἀ|εῖδοντες παίηονα κοῦροι Ἀχαιῶν.
 (*κάλῶν, initial syllable lengthened by the arsis.*)
479. τοῖσιν δ' ἴκμενον οὔρον ἴ|ει ἐκύ|εργος Ἀπόλλων.
 (*ἐκύεργος has the digamma twice, Ἐκύεργος, the first of which saves the preceding diphthong from elision.*)
485. νῆα μὲν οἶγε μέλαιναν ἐπ' ἠ|πεῖ|ροιο ἔρ|υσσαν.
 (*ἔρυσσαν has the digamma, Ἐρύσσαν, preventing the hiatus.*)
488. αὐτὰρ ὁ μήνιε | νηυσὶ παρῆ|ήμενος ὤκνω|πόροισιν.
 (*νηυσὶ pronounced as a dissyllable, by synæresis.*)
491. οὔτε ποτ' ἐς πόλεμ|ῶν· ἄλλ|ῦ φθινύ|σκε φίλον κῆρ.
 (*πόλεμῶν, last syllable lengthened by the arsis, and also by the pause in the line.*)
495. πάντες ἄμα, Ζεὺς δ' ἤρ|χε, Θέτις δ' οὐ λή|θητ' ἐφ|ετμέων. |
 (*ἐφετμέων—έων pronounced as one syllable, by synæresis.*)
502. λισσομένη προσέειπε Δία Κρονί|ωνα ἄν|ακτα.
 (*ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.*)
506. ἐπλετ'· ἀτάρ μιν | νῦν γε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
 (*ἄναξ has the digamma, Φάναξ, preventing the hiatus.*)
510. νιδὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσὶν τέ ἐ | τιμῆ.
 (*ἐ has the digamma, Φε, preventing the hiatus.*)
515. ἦ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπ|ῖ δέος· | ὄφρ' εὖ | εἰδῶ.
 (*ἐπῖ, final syllable lengthened by the arsis.—εἰδῶ has the digamma, Φεἰδῶ, which saves the diphthong εὖ from elision.*)
518. ἦ δὴ | λοίγια | ἐργ', ὅτε μ' ἐχθοδοπῆσαι ἐφῆσεις.
 (*ἐργ' has the digamma, Φεργ', preventing the hiatus.*)
528. ἦ, καὶ | κυανέ|ησιν ἐπ' ὀφρῦσι νεῦσε Κρονίων.
 (*κυανέησιν, the initial syllable lengthened by the arsis.*)
529. ἀμβρόσια δ' ἄρα χαῖται ἐπεβῶ|σαντο ἄν|ακτος.
 (*ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.*)
537. ἠγνοίησεν ἰδ|ουσ', ὅτι | οἱ συμφράσσατο βουλύς.
 (*οἱ has the digamma, Φοι, preventing the hiatus.*)
539. ἀντίκα κερτομίοισι Δία Κρονίωνα προσ|ηῦδα. |
 (*προσηῦδα—ηῦδα pronounced as two syllables, by synæresis.*)
543. πρόφρων τέτλη|κάς εἰπ|εῖν ἔπος ὅττι νοήσης.
 (*τέτληκάς, final syllable lengthened by the position formed by the consonant σ and the digamma in Φεῖπεῖν.*)
550. μήτι σὺ | ταῦτα ἔ|καστα διεῖρο, μηδὲ μετᾶλλα.
 (*ἔκαστα has the digamma, Φέκαστα, preventing the hiatus.*)
551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.
 (*Ἥρη has the digamma, Φῆρη, preventing the hiatus.*)

Lines

559. *τιμήσης, ὀλέσης δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.*
(*πολέας pronounced as two syllables, by synæresis.—νηυσὶν also pronounced as two syllables, from the same cause.*)
573. *ἦ δὴ | λοίγια | ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά.*
(*ἔργα has the digamma, Féργα, preventing the hiatus.*)
578. *πατρὶ φίλω ἐπήρα φέρ|ειν Διὶ, | ὄφρα μὴ αὐτε.*
(*ὄφρα has the digamma, Fόφρα, preventing the hiatus.*)
583. *αὐτίκ' ἔπειτ' ἰλ|ᾶος | Ὀλύμπιος ἔσσεται ἡμιν.*
(*ἰλᾶος, penult lengthened by the arsis.*)
606. *εἰ μὲν κακκείοντες ἔβαν οἰκ|όνδε ἔκ|αστος.*
(*ἔκαστος has the digamma, Féκαστος, preventing the hiatus.—ἔβαν, final syllable lengthened by the position produced by the final consonant ν and the digamma in Φοῖκόνδε.*)
607. *ἦχι ἐ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.*
(*ἐκάστῳ has the digamma, Fεκύστῳ, preventing the hiatus.*)
609. *Ζεὺς δὲ πρὸς ὄν λέχος, ἦι' Ὀλύμπιος ἄστεροπητής.*
(*There is a defect in this line, since, inasmuch as ὄν has the digamma, Fon, the preceding πρὸς ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ὄν from the text, so that the line may run as follows: Ζεὺς δὲ | πρὸς λέχος | ἦι' φε.*)

BOOK II.

1. *Ἄλλοι μὲν ῥα θεοὶ τε καὶ | ἀνέρες | ἱπποκορυσταί.*
(*ἀνέρες, initial syllable lengthened by the arsis.*)
4. *τιμήση, ὀλέση δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.*
πολέας — έας as one syllable, by synæresis.—νηυσὶν pronounced as a dissyllable, by synæresis.)
5. *ἦδε δέ | οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή.*
(*οἱ has the digamma, Foi, preventing the hiatus.*)
8. *βάσκ' ἴθι | οὔλε ὄν|ειρε, θεοὺς ἐπὶ νῆας Ἀχαιῶν.*
(*οὔλε has the digamma, Fοὔλε, preventing the hiatus.—An hiatus, however, actually takes place between οὔλε and ὄνειρε, which there is nothing to remedy, unless we read, with Knight, ὄλοF', the elided form of the vocative, from ὄλοFος.)*
11. *θωρηξ|αι ἐ κέλ|εσε κερηκομόωντας Ἀχαιούς.*
(*εἰ has the digamma, Fe, so that there is no elision in the diphthong preceding.*)
20. *στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηΐῳ | υἱὲ ἐ|οικώς.*
(*υἱὲ has the digamma, Fυἱε, so that no elision takes place in the*

Line

- final vowel of Νηληϊῶ.—*εοικώς* has also the digamma twice, *FeFoικώς*, the first of which prevents the hiatus with *υλι*.)
24. οὐ χρεῖ παννύχι|ὸν εὐδ|ειν βουλευφόρον ἄνδρα.
(*παννύχιον*, final syllable lengthened by the arsis.)
38. νήπιος· | οὐδὲ τὰ | ἤδη, ἃ ῥα Ζεὺς | μήδετο | ἔργα.
(*ἤδη* has the digamma, *Feῆδη*, preventing the hiatus.—*ἔργα* has also the digamma, *Feῖργα*, preventing the hiatus.)
43. κἄλόν, | νηγάτεον· περι | δὲ μέγα | βάλλετο φᾶρος.
(*κἄλόν* has the first syllable lengthened by the arsis.—*δὲ* is also lengthened by the arsis.)
44. ποσσὶ δ' ὑπ|ὸ λιπαρ|οῖσιν ἐδήσατο | κἄλᾳ πέδ|ιλα.
(*ὑπὸ*, final syllable lengthened by the arsis.—*κἄλᾳ*, initial syllable lengthened by the arsis.)
58. εἰδός | τε μέγε|θός τε, φηῖν τ' ἄγχι|στα ἐ|ώκει.
(*τε* lengthened by the arsis.—*ἐώκει* has the digamma twice, *FeFoῦκει*, the first of which prevents the hiatus.)
71. ᾗχετ' ἀποπτάμε|νός, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.
(*ἀποπτάμενός*, final syllable lengthened by the arsis.)
74. καὶ φεύγειν σὺν | νηυσὶ πολ|υκλή|ῖσι κελ|εύσω.
(*νηυσὶ*, two syllables, by synæresis.—*πολυκλήῖσι*, penult lengthened by the arsis.)
77. Νέστωρ, ὅς ῥα Πύ|λοιο ἄν|αξ ἦν ἡμαθόεντος.
(*ἄναξ* has the digamma, *Feάναξ*, preventing the hiatus.)
87. ἤτε | ἔθνεα | εἰσι μελισσάων ἀδινάων.
(*ἔθνεα* has the digamma, *Feῖθνεα*, preventing the hiatus.)
90. αἶ μὲν | τ' ἐνθα ἄλ|ις πεποτήγεται, | αἶ δέ τε | ἐνθα.
(*ἄλις* has the digamma, *Feάλις*, preventing the hiatus.—There is an hiatus, however, in *τε ἐνθα*, which escaped the observation of Bentley, and for which Heyne proposes *τοὶ ἐνθα*.)
96. λαῶν ἰζόντων, ὄμαδος δ' ἦν, ἐννέα | δέ σφεας. |
(*σφεας*, one syllable, by synæresis.)
102. Ἐφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἄν|ακτι.
(*ἄνακτι* has the digamma, *Feάνακτι*, preventing the hiatus.)
104. Ἐρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.
(*ἄναξ* has the digamma, *Feάναξ*, preventing the hiatus.)
108. πολλῶσιν νήσοισι καὶ Ἄργεῖ | παντὶ ἄν|ισσειν.
(*ἀνάσσειν* has the digamma, *Feανάσσειν*, preventing the hiatus.)
109. τῷ δ' ἄγ' ἐρεισάμεν|ός ἐπε' | Ἄργείοισι μετ|ηῦδα. |
(*ἐρεισάμενός*, last syllable lengthened by the arsis.—*μετηῦδα*—*ηῦδα* pronounced as two syllables, by synæresis.)

Line

116. οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον | εἶναι.
(*ὑπερμενέϊ, final syllable lengthened by the arsis.*)
127. Τρώων | δ' ἄνδρα ἐκ|αστον ἐλοίμεθα | οἰνοχοεύειν.
(*ἐκαστον and οἰνοχοεύειν have each the digamma, Féκαστον and Φοινοχοεύειν, preventing in each case the hiatus.*)
128. πολλαὶ κεν δεκάδες δευ|οίατο | οἰνοχόοιο.
(*οἰνοχόοιο has the digamma, preventing the hiatus.*)
131. πολλέων | ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔασιν.
(*πολλέων pronounced as two syllables, by synæresis.*)
137. εἶατ' ἐν|ῖ μεγύ|οις ποτιδέγμεναι · | ἄμμι δὲ | ἔργον.
(*ἐνῖ, final syllable lengthened by the arsis.—ἔργον has the digamma, Féργον, preventing the hiatus.*)
140. φεύγωμεν σὺν | νηυσὶ φίλ|ην ἐς πατρίδα γαίαν.
(*νηυσὶ pronounced as two syllables, by synæresis.*)
145. πόντου | Ἰκαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε.
(*Knight gives Ἰκαρίοιο the digamma, Φικαρίοιο, the first of which prevents the hiatus.*)
146. ὦρον' ἐπ|αῖξ|ας πατρὸς Διὸς ἐκ νεφελίων.
(*ἐπαῖξας has the antepenult lengthened by the arsis.*)
150. νῆας ἐπ' ἔσσεύοντο, ποδῶν δ' ὑπένερθε κον|ίη. |
(*κονίη, penult lengthened by the arsis.*)
154. οἴκαδε | ἱεμένων · ὑπὸ δ' ἤρεον ἔρματα νηῶν.
(*ἱεμένων has the digamma, Φιεμένων, preventing the hiatus.—ἱεμένων has also the initial vowel lengthened by the arsis.*)
158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαίαν.
(*οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in δὴ.*)
164. σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἐκ|αστον.
(*ἐκαστον has the digamma, Féκαστον, preventing the hiatus.*)
165. μηδ' εἴ|α νῆ|ῦς ἄλαδ' | ἐλκέμεν ἀμφιελίσσας.
(*νῆῦς, final syllable lengthened by the arsis.—The common text has μηδὲ ἔα, but this produces an hiatus, which vitiates the line. Knight, accordingly, reads μηδ' ἔαε (i. e., μηδ' ἔφαε), and Bentley μηδ' εὔα, but we have preferred to either the emendation of Thiersch, μηδ' εἶα. Gr. Gr., 220, 69.)*
167. βῆ δὲ κατ' Οὐλύμποιο καρῆνων | αῖξ|ασα.
(*αῖξασα, initial vowel lengthened by the arsis.*)
169. εὐρεν ἔπειτ' Ὀδυσῆα Δι|ῖ μῆ|τιν ἀτά|λαντον.
(*Διῖ, final syllable lengthened by the arsis.—μῆτιν, the same.*)
175. φεῦξεσθ' ἐν νῆεσσι πολυκλή|ῖσι πε|σόντες.
(*πολυκλήῖσι, penult lengthened by the arsis.*)

Line

180. Compare line 164.
181. Compare line 165.
185. αὐτὸς δ' Ἀτρεΐ|δεω Ἀγα|μέμνονος ἀντίος ἔλθῶν.
(Ἀτρεΐδεω—δεω pronounced as one syllable, by synaeresis.)
186. δέξατό | οἷ σκῆπ|τρον πατρῷιον, ἄφθιτον αἰεΐ.
(οἷ has the digamma, Foi, preventing the hiatus.)
189. τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῦ|σασκε παραστάς.
(Compare line 192, book i.)
190. δαιμόνι', οὐ σε ἔ|οικε, κακ|ῶν ὤς, δειδίσσεσθαι.
(ἔοικε has the digamma twice, FéFοικε, the first of which prevents the hiatus.—κακῶν, final syllable lengthened by the arsis.)
192. οὐ γάρ | πω σάφα | οἷσθ', οἷος νόος Ἀτρείωνος.
(οἷσθ' has the digamma, Foiσθ', preventing the hiatus.)
196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.
(δὲ lengthened by the arsis.)
197. τιμὴ δ' ἐκ Διός ἐστι, φιλ|εῖ δὲ ἐ | μητίετα Ζεῦς.
(ἐ has the digamma, Fe, preventing the hiatus.)
198. ὄν δ' αὖ δῆμον | τ' ἄνδρα ἰδ|οι, βοόωντα τ' ἐφεύροι.
(ἰδοι has the digamma, Fίδοι, preventing the hiatus.)
205. εἰς βασιλεύς, ᾗ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέω. |
(ἀγκυλομητέω—τεω one syllable by synaeresis.)
206. σκῆπτρόν τ' ἠδὲ θέμιστας ἰν|α σφῖ|σι βασι|λεῦη.
(This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφῖσι, except the mere necessity of the verse, which is, in fact, no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφῖσι is long by the arsis.)
211. ἄλλοι μὲν ῥ' ἔζοντο ἐρ|ήτῦ|θεν δὲ καθ' ἑδρας.
(According to some, the v is long here in ἐρήτῦθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτῦFθεν. Compare line 192, book i.)
213. ὅς ῥ' ἔπεα φρεσὶν ἤσιν ἄκοσμί τε πολλὰ τε | ἤδη. |
(ἤδη has the digamma, Fήδη, preventing the hiatus.)
215. ἀλλ' ὅτι | οἷ εἴσαιτο γελοῖον Ἀργείοισιν.
(οἷ has the digamma, Foi, preventing the hiatus.)
216. ἔμμεναι· αἰσχισ|τος δὲ ἀν|ήρ ὑπὸ | Ἰλιον ἦλθεν.
(This line is faulty on account of the hiatus in δὲ ἀνήρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνήρ, or αἰσχιστος

Line

δ' ἀνδρῶν.—*Ἴλιον, however, has the digamma, *Φίλιον*, preventing a second hiatus.—Knight rejects, as faulty, lines 217–219 inclusive.)

217. φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα · | τὼ δέ οἱ | ὤμω.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
228. πρωτίστῳ δίδο|μὲν εὐτ' | ἄν πτολίεθρον ἔλωμεν.
(δίδομεν, final syllable lengthened by the arsis.)
233. ἦντ' ἀν|τὸς ἀπὸ | νόσφι κατίσχει;—οὐ μὲν ἔοικεν.
(ἀντὸς, final syllable lengthened by the arsis.)
236. οἰκαδέ περ σὺν | νηυσὶ νε|ώμεθα · τόνδε δ' ἐῷμεν.
(νηυσὶ pronounced as two syllables, by synæresis.)
239. ὄς καὶ νῦν Ἄχι|λῆα, Ἐῶ μέγ' ἀμ|εῖνονα φῶτα.
(ἔο has the digamma, *Φέο*, preventing the hiatus.—The final vowel in *ἔο* is also lengthened by the arsis.)
245. καὶ μιν ὑπ|όδρα ἰδ|ὼν χαλεπῷ ἠνίπαπε μύθῳ.
(ἰδὼν has the digamma, preventing the hiatus.)
249. ἔμμεναι, ὄσσοι ἄμ' Ἀτρεί|δης ὑπὸ | Ἴλιον ἦλθον.
(Ἴλιον has the digamma, *Φίλιον*, preventing the hiatus.)
252. οὐδέ τε|πω σάφα|ἰδμεν, ὅπως ἔστ|αι τῦδε | ἔργα.
(ἰδμεν has the digamma, *Φίδμεν*, preventing the hiatus. So, also, *ἔργα* has the digamma, *Φέργα*, preventing another hiatus.)
255. ἦσαι ὄνειδίζ|ων ὄτι | οἱ μάλα πολλὰ δίδουσιν.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
261. εἰ μὴ ἐγὼ σε λαβὼν ὑπὸ | μὲν φίλα | εἵματα δύσω.
(εἵματα has the digamma, *Φεῖματα*, preventing the hiatus.)
266. πλῆξεν · ὁ δ' ἰδνῶθη, θαλε|ρὸν δέ οἱ|έκπεσε δάκρυ.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
268. σκῆπτρου ὑπο χρῦσ|έου ὁ δ' ἄρ' | ἔξετο, τάρβησέν τε.
(*χρῦσέου* must be pronounced as a dissyllable, so that —έου ὁ δ' ἄρ' forms a dactyl.)
269. ἀλγήσας δ' ἀχρ|εῖον ἰδ|ὼν, ἀπομόρξατο δάκρυ.
(This line is metrically faulty, since *ἰδὼν* has the digamma, *Φιδὼν*, and the final syllable of *ἀχρεῖον* ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests *ἀχρεῖον ὄρῶν*, or *ἀχρεῖα Φιδὼν*. Many passages occur in which *ὄρᾶν* and *ἰδεῖν* appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward *ἀχρεῖον ὄρῶν*.)
270. οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ | ἠδὺν γέλασαν.
(ἠδὺν has the digamma, *Φηδὺν*, preventing the hiatus.)

Line

271. ὦδε δέ | τις εἶπε|εσκεν ἰδῶν ἐς | πλησίον ἄλλον.
(εἶπεσκεν has the digamma, *Φεῖπεσκεν*, so that *τις* becomes long by position.)
272. ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς | ἐσθλὰ ἔ|οργεν.
(εῖοργεν has the digamma, *Φεοργεν*, preventing the hiatus.)
274. νῦν δὲ τό|δὲ μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.
(τόδῃ, final syllable lengthened by the arsis.)
275. ὃς τὸν λωβη|τῆρα ἐπ|εσβόλον ἐσχ' ἄγοράων.
(ἐπεσβόλον has the digamma, *Φεπεσβόλον*, preventing the hiatus.)
284. Ἀτρεΐδη, νῦν | δὴ σε ἄν|αξ, ἐθέλουσιν Ἀχαιοί.
(ἄναξ has the digamma, *Φάναξ*, preventing the hiatus.)
290. ἀλλήλοισιν ὀδύροντ|αι οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, *Φοῖκόνδε*, so that no elision takes place in the preceding diphthong.)
291. ἦ μὴν καὶ πόνος ἐστὶν ἀν|ιῆ|θέντα νέεσθαι.
(ἀνιῆθέντα, the *ι* lengthened by the arsis.)
292. καὶ γάρ τις θ' ἓνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.
(ἧς has the digamma, *Φῆς*, preventing the hiatus.)
294. χειμέρι|αι εἰ|λέωσιν ὀρ|ινομένη τε θάλασσα.
(εἰλέωσιν has the digamma, *Φεἰλέωσιν*, preventing the hiatus.
—εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synæresis, the syllable *εω* being contracted into *ω*.)
297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ιωνίσιν ἄλλὰ καὶ ἔμπης.
(νηυσὶ pronounced as two syllables, by synæresis.)
301. εὖ γὰρ | δὴ τόδε | ἴδμεν ἐνὶ φρεσίν ἔστέ δὲ πάντες.
(ἴδμεν has the digamma, *Φίδμεν*, preventing the hiatus.)
307. καλῆ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
(καλῆ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπ|ᾰῖξ|ας πρὸς ῥα πλατανίστον ὄρουσεν.
(ὑπᾰῖξας, antepenult lengthened by the arsis.)
315. μήτηρ δ' ἀμφεποτ|ᾰτο ὀδ|υρομένη φίλα τέκνα.
(This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἀμφεποτᾰτ' ὀλοφ-υρομένη.)
319. λᾰαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλο|μήτεω. |
ἀγκυλομήτεω—τεω pronounced as one syllable by synæresis, so that —μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρήσομεν εὐρύναντιαν.
(πόλιν, final syllable lengthened by the arsis.)

Line

332. αὐτοῦ, | εἰσόκεν ἄστν μέγα Πριύμ|οιο ἐλ|ωμεν.
(The pause saves the last syllable of αὐτοῦ from elision, or, in other words, prevents the hiatus.—With regard to Πριύμοιο ἐλωμεν, Bentley suggests Πριύμοιο ἀλώη, i. e., Φαλώη, but Knight gives ἐλωμεν itself the digamma, Φέλωμεν.)
333. ὡς ἔφατ' · Ἄργεῖοι δὲ μέγ' | ἱαχον, | ἀμφὶ δὲ νῆες.
(ἱαχον, initial vowel lengthened by the arsis.)
337. ᾠ πόποι, ἢ δὴ παισὶν εὐοκότες | ἀγορά|ασθε.
(ἀγοράασθε, initial syllable lengthened by the arsis.)
338. νηπιάχοις, οἷς οὔτι μέλει πολεμ|ήια | ἔργα.
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
348. πρὶν Ἄργ|ος δ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο.
(πρὶν lengthened by the arsis.)
351. ἤματι τῷ, ὅτε | νηυσὶν | ἐπ' ὠκυμόροισιν ἔβαινον.
(νηυσὶν pronounced as two syllables, by synæresis.)
354. τῷ μήτις πρὶν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision of the preceding vowel.)
357. εἰ δέ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision in the preceding diphthong.)
358. ἀπτέσθ|ω ἦς | νηὸς εὐσσελμοιο μελαίνης.
(ἦς has the digamma, Φῆς, preventing the hiatus.)
360. ἀλλά, ἄν|αξ, αὐτός τ' εὐ μήδεο, πείθεό τ' ἄλλω.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
361. οὔτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅτι κε εἶπω.
(ἀπόβλητῶν, final syllable lengthened by the arsis.—εἶπω has the digamma, Φεἶπω, and hence κε, not κεν, must precede. The latter form would be long by position, and would, of course, violate the measure.)
366. ἦδ' ὅς κ' ἐσθλὸς ἔησι · κατ|ὰ σφέας | γὰρ μαχέονται.
(σφέας pronounced as one syllable, by synæresis, ἀ σφέας forming a spondee.)
367. γνώσαι | δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις.
(γνώσαι pronounced as two syllables, by synæresis, and forming a spondee.)
373. τῷ κε τάχ' ἠμύσειε πόλις Πριύμ|οιο ἄν|ακτος.
(ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.)
392. μιμνάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὐ οἱ ἐπ|εῖτα.
(νηυσὶ pronounced as a dissyllable, by synæresis.—οἱ has the digamma, Φοἱ, so that no elision takes place in the preceding diphthong.)

Line

394. ὡς ἔφατ' · Ἄργεῖοι δὲ μέγ' | ἱαχον, | ὡς ὅτε κῦμα.
(*ἱαχον*, initial syllable lengthened by the arsis.)
405. Νέστορα μὲν πρότιστα καὶ Ἰδομεν|ῆα ἄν|ακτα.
(*ἄνακτα* has the digamma, *Φάνακτα*, preventing the hiatus.)
407. ἔκτον δ' αὐτ' Ὀδυσῆα Δι|ῖ μῆτ|ῖν ἀτά|λαντον.
(*Διῖ* and *μῆτῖν* have each the final syllable lengthened by the arsis.)
408. αὐτόματ|ος δέ οἱ | ἤλθε βοῆν ἀγαθὸς Μενέλαος.
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.)
419. ὡς ἔφατ' · οὐδ' ἄρα | πῶ οἱ ἐπ|εκραΐαινε Κρονίωv.
(*οἱ* has the digamma, *Φοι*, so that there is no elision in the preceding vowel.)
434. Ἄτρεΐδη κύδ|ιστε ἄν|αξ ἀνδρῶν Ἄγαμέμνων.
(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)
436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
(*ἔργον* has the digamma, *Φέργον*, preventing the hiatus.)
440. ἰομεν, | ὄφρα κε θῦσσον ἐγείρομεν ὄξδν Ἄρηα.
(*ἰομεν*, initial vowel lengthened by the arsis.)
449. πάντες ἐϋπλεκέ|ἔς ἑκα|τόμβοι|ος δὲ ἑκ|αστος.
(*ἐϋπλεκέἔς*, final syllable lengthened by the arsis.—*ἑκαστος* has the digamma, *Φέκαστος*, preventing the hiatus.)
454. ἐν νη|σὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.
(*νησὶ* pronounced as two syllables, by synaeresis; hence ἐν νη— forms a spondee.)
465. ἐς πεδίον προχέ|οντῶ Σκα|μάνδριον · αὐτὰρ ὑπὸ χθῶν.
(The final vowel of *προχέοντῶ* remains short before the *σκ* in the next word, it being impossible otherwise to adapt such a form as *Σκαμάνδριον* to the measure. To remove such a shortening as the present one, Knight reads *Καμάνδριον*. Consult Anthon's *Greek Prosody*, p. 6.)
467. ἔσταν δ' ἐν λειμ|ῶνι Σκαμ|ανδρίῳ ἀνθεμόεντι.
(Consult remarks on previous line.)
471. ὦρη ἐν | εἰαρινῆ, ὅτε τε γλάγος ἄγγεα δεύει.
(This line violates the metre, since *εἰαρινῆ* has the digamma, *Φεαρινῆ*, which would make ἐν long by position. Bentley suggests ὦρη εἰαρινῆ, i. e., ὦρη Φεαρινῆ.)
485. ἡμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.
(*ἴστε* has the digamma, *Φῖστε*, preventing the hiatus.)
486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδμεν.
(*ἴδμεν* has the digamma, *Φίδμεν*, preventing the hiatus.)

Line

490. φωνή δ' ἄρρηκτος χάλκ|εον δέ μοι | ἦτορ ἐνεΐη.
(χάλκεον—εον pronounced as one syllable, by synæresis.)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θες ὤς. |
(ὄρνιθες, last syllable lengthened by the arsis.)
24. εὐρών ἢ ἔλαφον κερα|ῶν ἢ | ἄγριον αἶγα.
(κεραῶν, last syllable lengthened by the arsis.)
27. ὦς ἐχάρη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—εα pronounced as one syllable, by synæresis, so that -ειδέα forms a spondee.)
33. ὡς δ' ὅτε τίς τε δρύ|κουτα ἰδ'ῶν παλίνορσος ὑπέστη.
(ἰδ'ῶν has the digamma, Φιδῶν, preventing the hiatus.)
35. ἄψ τ' ἀνεχώρη|σεν, ὦ|χρός τέ μιν εἶλε παρειύς.
(ἀνεχώρησεν, last syllable lengthened by the arsis.)
39. δύσπαρι, | εἶδος ἄριστε, γυναιμανές, ἠπεροκευτά.
(εἶδος has the digamma, Φεἶδος, preventing the hiatus.)
40. εἶθ' ὄφελ' | ἐς ἄγον|ός τ' ἔμμεναι, ἄγαμός τ' ὑπολέσθαι.
(ὄφελῆς, last syllable lengthened by the arsis.)
44. φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα | κἄλόν. |
(κἄλόν, first syllable lengthened by the arsis.)
46. ἦ τοι|όςδε ἐ|ῶν ἐν ποντοπόροισι νέεσσιν.
(This line offends against the metre, there being an hiatus in τοιόςδε ἐῶν. Bentley suggests τοιοῦτος ἐῶν.)
55. ἦ τε κόμ|η τό τε | εἶδος, ὄτ' ἐν κόνιησι μιγείης.
(εἶδος has the digamma, Φεἶδος, preventing the hiatus.)
57. λάϊνον ἔσσο χιτῶνα κακῶν ἐνεχ', | ὄσσα ἐ|οργας.
(ἐοργας has the digamma twice, Φέφοργας, the first of these preventing the hiatus.)
60. αἰεὶ τοι κραδίη πέλε|κυσ ὦς ἔστιν ἄτειρής.
(Bentley gives ὦς the digamma, Φως, which makes the final syllable of πέλεκυς long by position. Otherwise it will be lengthened by the arsis.)
61. ὄστ' εἰσιν διὰ δουρὸς ὑπ' | ἀνέρος, | ὅς ῥά τε τέχνη.
(ἀνέρος has the initial vowel lengthened by the arsis.)
64. μή μοι δῶρ' ἐρατὴ πρόφε|ρε χρυσ|έης Ἀφρο|δίτης.
(As χρῦσέης has the initial syllable long, we must pronounce -έης, the remainder of the word, as one long syllable, by synæresis, making -έης Ἀφρο- a dactyl.)

Line

72. κτήμαθ' ἑλὼν εὐ πάντα γυ|ναϊκά τε | οἴκαδ' ἀγέσθω.
(οἴκαδ' has the digamma, Φοἴκαδ', preventing the hiatus.)
83. στεύται | γάρ τι ἐπ|ὸς ἐρέ|ειν κορυθαίολος Ἐκτωρ.
(ἐπος has the digamma, Φέπος, preventing the hiatus.—The final syllable of ἐπὸς, moreover, is lengthened by the arsis.)
89. τεύχεα | κάλ' ἀπυ|θέσθαι ἐπὶ χθονὶ πουλυβοτείρη.
(κάλ' lengthened by the arsis.)
93. Compare line 72.
103. οἴσετε δ' ἄρν', ἕτερον λευ|κῶν, ἑτέρ|ην δὲ μέλαιναν.
(λευκῶν, final syllable lengthened by the arsis.)
106. αὐτός, ἐπ|εἰ οἱ | παῖδες ὑπερφίαλοι καὶ ἄπιστοι.
(οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)
116. Ἐκτωρ | δὲ προτὶ | ἄστν δύω κήρυκας ἐπεμπευ.
(ἄστν has the digamma, Φάστν, preventing the hiatus.)
119. νῆας ἐπι γλαφυρὰς ἰέν|αι ἢδ' | ἄρν' ἐκέ|λευεν.
(As ἄρν' has the digamma, Φάρν', the line, as it at present stands, is faulty, and perhaps we should read ἴδε ἄρνε κέλευεν, i. e., Ἰδε Φάρνε κέλευεν.)
125. τὴν δ' εὐρ' ἐν μεγάρῳ ἦ | δὲ μέγαν | ἴστον ὕφαινευ.
(δὲ lengthened by the arsis.)
128. οὓς ἔθεν εἶνεκ' ἐπασχον ὑπ' | Ἄρη|ος παλαμάων.
(Ἄρηος, initial syllable lengthened by the arsis.)
129. ἀγχοῦ δ' ἴσταμένη προσέφη πόδας ὠκέα | Ἴρις. |
(Ἴρις has the digamma, Φῖρις, preventing the hiatus.)
130. δεῦρ' ἴθι, νύμφα φίλη, ἴνα | θέσκελα | ἔργα ἰδ|ηαι.
(ἔργα has the digamma, Φέργα, and ἰδηαι the digamma, Φίδηαι, both preventing the hiatus.)
140. ἀνδρός τε προτέ|ροιο καὶ | ἄστεος ἠδὲ τοκῆων.
(This line is faulty, since ἄστεος has the digamma, Φάστεος, and καὶ can not, therefore, be shortened. It is probable that the true reading is προτέρου καί.)
152. δενδρέφ' ἐφ|εζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
(δενδρέφ' pronounced as if written δενδρῶ, and then shortened by elision.)
158. αἰνῶς ἀθανάτησι θεῆς εἰς | ὧπα ἔ|οικεν.
(ἔοικεν has the digamma, Φέοικεν, preventing the hiatus.)
163. ὄφρα ἰδ|η πρότερόν τε πόσιν πηούς τε φίλους τε.
(ἰδη has the digamma, Φίδη, preventing the hiatus.)
169. κἄλὸν δ' οὐτῶ ἐγὼν οὐ|πῶ ἴδον | ὄφθαλμοῖσιν.
(ἴδον has the digamma, Φίδον, preventing any elision of the preceding vowel, which remains long of course.)

- Line
 170. οὐδ' οὕτω γεραρόν · βασιλῆϊ γὰρ | ἀνδρὶ ἔ|οικεν.
 (ἔοικεν has the digamma twice, *ἘἜοικεν*, the first of which prevents the hiatus.)
172. αἰδοῖός τε μοί ἔσσι φίλ|ῆ ἐκν|ρῆ δειν|ός τε.
 (φίλῆ and ἐκνρῆ have each the final syllable lengthened by the arsis.)
185. ἐνθα ἰδ|ον πλείστους Φρύγας, | ἀνέρας | αἰολοπώλους
 (ἰδον has the digamma, *Ἰδον*, preventing the hiatus.—ἀνέρας has the initial syllable lengthened by the arsis.)
190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσ|οι ἐλί|κωπες Ἀχαιοί.
 (ἐλίκωπες has the digamma, *Ἐλίκωπες*, preventing any elision of the preceding diphthong.)
191. δεύτερον αὐτ' Ὀδυ|σῆα ἰδ|ων ἐρέειν ὁ γεραῖός.
 (ἰδων has the digamma, *Ἰδων*, preventing the hiatus.)
197. ἀρνεῖῶ μιν ἔγ|ωγε ἐ|ίσκω πηγεσιμάλλω.
 (ἐίσκω has the digamma, *Ἐείσκω*, preventing the hiatus.)
203. τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον|ηῦδα.
 (ηῦδα pronounced as two syllables, by synæresis.)
204. ᾧ γύναι, ἦ μάλα | τοῦτο ἔπ|ος νημερτὲς εἶπες.
 (ἔπος has the digamma, *Ἐπέος*, preventing the hiatus.)
214. παῦρα μὲν, ἀλλὰ μάλ|ᾱ λιγέ|ως · ἐπεὶ οὐ πολὺμυθος.
 (μάλα, final syllable lengthened by the arsis.)
217. σάσκεν, ὑπ|αὶ δὲ ἰδ|εσκε, κατὰ χθονὸς ὄμματα πῆξας.
 (ἰδεσκε has the digamma, *Ἰδεσκε*, preventing the hiatus.)
219. ἀλλ' ἄστεμφὲς ἔχεσκεν, αἰδρεῖ | φωτὶ ἐ|οικώς.
 (ἐοικώς has the digamma twice, *ἘἜοικώς*, the former of which prevents the hiatus.)
221. ἀλλ' ὅτε δὴ ῥ' ὄπα | τῆ μεγάλ|ην ἐκ στήθεος | ἴει. |
 (τῆ lengthened by the arsis.—ἴει, first syllable lengthened by the arsis.)
222. καὶ ἔπε|ᾱ νιφά|δεσσιν ἐοικότα χειμερήσιν.
 (ἔπεᾱ, final vowel lengthened by the arsis.)
230. Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θε|ὸς ὤς. |
 (θεὸς has the final syllable lengthened by the arsis.)
236. δοῖω δ' οὐ δύνα|μαὶ ἰδέ|ειν κοσμήτορε λαῶν.
 (ἰδέειν has the digamma, *Ἰδέειν*, preventing the hiatus.)
237. Κάστορά θ' ἰππόδαμον καὶ πῦξ ἀγαθὸν Πολυ|δεύκεα. |
 (Πολυδεύκεα—ea pronounced as one syllable, by synæresis.)
245. κήρυ|κες δ' ἀνὰ | ἄστν θεῶν φέρον ὄρκια πιστά.
 (ἄστν has the digamma, *Ἄστν*, preventing the hiatus.)
246. ἄρνε δύ|ω καὶ | οἶνον ἐύφρονα, καρπὸν ἀρούρης.

Line

(οἶνον has the digamma, Φοῖνον, so that no elision takes place in the preceding diphthong.)

248. Κήρυξ Ἰδαῖος ἢ|δὲ χρύσ|εια κύπ|ελλα.
(Ἰδαῖος, -ος long by the arsis; no synæresis takes place in χρύσεια; on the contrary, -cīū κύπ- forms a regular dactyl.)
249. ὤτρυνεν δὲ γέροντα παριστάμε|νός ἐπέ|εσσιν.
(παριστάμενός has the final syllable long by position, ἐπέεσσιν having the digamma, Φεπέεσσιν.)
262. πᾶρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσето δίφρον.
(οἱ has the digamma, Φοι, preventing the hiatus.)
267. ὤρυντο δ' αὐτίκ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
269. ὄρκια πιστὰ θεῶν σύναγον, κρη|τῆρι δὲ | οἶνον.
(οἶνον has the digamma, Φοῖνον, preventing the hiatus.)
271. Ἀτρεΐδ|ης δὲ ἐρ|υσσάμενος χεῖρεσσι μάχαιραν.
(ἐρυσσάμενος has the digamma, Φερυσσάμενος, preventing the hiatus.)
272. ἦ οἱ | παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο.
(οἱ has the digamma, Φοι, so that no elision takes place in the previous vowel, which remains long of course.)
286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἦντιν' εἴ|οικεν.
(This line is faulty, since εἴοικεν has the digamma, and no apostrophe can properly take place in ἦντινα, while, even if it could, ἦντιν' would still have the final syllable -iv' long by position. Bentley, therefore, corrects ἦν τε εἴοικεν, i. e., ἦν τε ΦέΦοικεν.)
300. ὦδε σφ' ἐγκέφαλος χαμύδις ῥέοι | ὡς ὕδε | οἶνος.
(οἶνος has the digamma, Φοῖνος, preventing the hiatus.)
305. ἦτοι ἐγὼν εἴμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
308. Ζεὺς μὲν | πον τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι.
(οἶδε has the digamma, Φοῖδε, preventing the hiatus.)
310. ἦ ῥα, καὶ ἐς δίφρ|ὸν ἄρν|ας θέτο | ἰσόθεος φῶς.
(δίφρὸν, final syllable lengthened by the arsis.—ἰσόθεος has the digamma, Φισόθεος, preventing the hiatus.)
312. πᾶρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσето δίφρον.
(οἱ has the digamma, Φοι, preventing the hiatus.)
313. τῷ μὲν ἄρ' ἄψορῶ|οι προτὶ | Ἴλιον ἀπονέοντο.
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
319. ὦδε δὲ | τίς εἴπ|εσκεν Ἀχαιῶν τε Τρώων τε.
(τίς lengthened by the arsis.)

- Line
 321. ὀππότερ|ος τάδε | ἔργα μετ' ἄμφοτέροισιν ἔθηκεν.
 (ἔργα has the digamma, *Ἐργα*, preventing the hiatus.)
322. τὸν δὸς ἀποφθίμενον δύναι δόμον | αἶδος | εἶσω.
 (αἶδος, initial syllable lengthened by the arsis.)
328. αὐτὰρ δγ' ἄμφ' ὤμοισιν ἐδύσετο τεύχεα | κᾶλύ. |
 (κᾶλύ, initial syllable lengthened by the arsis.)
329. δῖος Ἀλέξαν|δρὸς Ἑλέν|ης πόσις ἠῦκόμοιο.
 (Ἀλέξανδρὸς, final syllable lengthened by the arsis.)
331. κᾶλᾶς, | ἄργυρέοισιν ἐπισφυρίοις ἀραρυίας.
 (κᾶλᾶς, initial syllable lengthened by the arsis.)
338. εἶλετο δ' ἄλκιμον | ἔγχος ὅ | οἱ παλάμηφιν ἠρήρει.
 (οἱ has the digamma, *Φοι*, preventing the hiatus.)
351. Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερ|ος κᾶκ' ἔ|οργεν.
 (Bentley objects to this line as faulty, because *ἔοργεν* is entitled, according to him, to the digamma, *Ἐοργεν*, and therefore *κακά* can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read *κᾶκ' ἔρεξε*. But, as Heyne remarks, in such words as *ἔοργα* there are two forms, namely, *ἔφοργα*, and *Ἐέφοργα*, the first of which is here employed, and therefore the elision in *κακά* is correct enough.—Observe that *ἄνα* has the digamma, *Ἐάνα*, so that no elision takes place in the preceding diphthong.)
357. διῶ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος.
 (διῶ, initial syllable lengthened by the arsis.)
359. ἀντι|κρῦ δὲ παρ|αἶ λαπάρην διήμεσε χιτῶνα.
 (ἀντικρῦ, final syllable lengthened by the arsis.)
361. Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἄργυρόηλον.
 (ἐρυσσάμενος has the digamma, *Ἐερυσσάμενος*, so that no elision takes place in *δέ*.)
369. ἦ καὶ ἐπ|αἶξ|ας κόρυθος λάβεν ἱπποδασείης.
 (ἐπαἶξας, antepenult lengthened by the arsis.)
375. ἦ οἱ | ῥῆξεν ἰμάντα βο|ὸς ἰφ|ι κταμένοιο.
 (οἱ has the digamma, *Φοι*, so that no elision takes place in *ἦ*.—*ἰφι* has the digamma, *Ἐἰφι*, and therefore *βοός* has the final syllable long by position.)
381. ῥεῖα μάλ', ὥστε θε|ὸς ἐκά|λυψε δ' ἄρ' ἠέρι πολλῆ.
 (θεὸς has the last syllable lengthened by the arsis.)
384. πύργω ἐφ' ὑψηλῶ· περὶ δὲ Τρω|αἶ ἄλις | ἦσαν.
 (ἄλις has the digamma, *Ἐάλις*, preventing any elision of the preceding diphthong.)

Line

385. χειρὶ δὲ νεκταρέ|ου ἔαν|οῦ ἔτιναξε λαβοῦσα.
(ἔανου has the digamma, *Fe*ανου, preventing any elision in the preceding diphthong.)
386. γρηὶ δέ | μιν εἰκ|υῖα παλαιγενεῖ προσέειπεν.
(εἰκυῖα has the digamma, *Fe*ικυῖα, so that μιν is long by position.)
387. εἰροκό|μῳ ἦ | οἱ Λακεδαιμόνι ναιεταώσῃ.
(οἱ has the digamma, *Fe*οι, preventing the hiatus.)
388. ἦσκειν εἶρια | καλά, μάλ|ιστα δέ μιν φιλέεσκεν.
(καλά has the initial syllable lengthened by the arsis.)
390. δεῦρ' ἴθ' · Ἀλέξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, *Fe*οἰκόνδε, preventing any elision of the diphthong in καλεῖ.)
392. καλλεῖ τε στίλβ|ων καὶ | εἵμασιν · οὐδέ κε φαίης.
(εἵμασιν has the digamma, *Fe*ἵμασιν, preventing the elision of the diphthong καί.)
398. θάμβησέν τ' ἄρ' ἐπ|εῖτα ἐπ|ος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
(ἔπος has the digamma, *Fe*ἔπος, preventing the hiatus.)
404. νικήσας ἐθέλει στυγε|ρὴν ἐμὲ | οἴκαδ' ἄγεσθαι.
(οἴκαδε has the digamma, *Fe*οἴκαδε, preventing the hiatus.)
408. ἀλλ' αἰεὶ περὶ κείνον δίζνε, | καὶ ἐ φύλ|ασσε.
(ἐ has the digamma, *Fe*, preventing any elision in καί.)
419. βῆ δὲ κατασχομέ|νῃ ἔαν|ῶ ἄργῆτι φαιενῶ.
(ἔανῶ has the digamma, *Fe*ανῶ, preventing any elision of the previous vowel.)
422. ἀμφίπολοι μὲν ἔπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.
(ἔργα has the digamma, *Fe*ἔργα, preventing the hiatus.)
449. Ἀτρεΐδης δ' ἄν' ὀμιλον ἐφοῖτα, | θηρὶ ἐ|οικώς.
(ἐοικώς has the digamma twice, *FeFe*οικώς, the first of which prevents the hiatus.)
450. εἰ πον ἐσαθρήσειεν Ἀλέξαν|δρον θεο|ειδέα. |
(θεοειδέα, -εα to be pronounced as one syllable, by synæresis.)
453. οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, | εἵτις ἰδ|οῖτο.
(This line is faulty, since ἰδοῖτο has the digamma, *Fe*δοῖτο, and εἵτις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἵκε *Fe*δοῖντο, but Heyne prefers εἵτις ὀρῶτο.)
459. ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, | ἦντιν' ἐ|οικεν.
(This line is faulty, since εἰκεν has the digamma twice, *FeFe*οικεν, the first of which would, of course, prevent any elision in ἦντινα. We ought, probably, to read *Fe*ῆν τε *FeFe*οικε.)

PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY.¹

I. FROM the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit*; to Persia, where it became the *Zend*; and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of *Ionians*; under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of *Athenians*.

VI. As these tribes had a common origin, so they had at first a

¹ Thiersch, *Gr. Gr.*, p. vii., Sandford's transl.

common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence*: one common language was still spoken; and out of this common tongue the earliest Greek poets merely selected according to their wants; or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms, Doricisms, Æolicisms, &c.*, in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer*, were retained in particular dialects, and became, as it were, the badges of these; but which, *in the days of Homer*, when the dialects *had not as yet branched forth*, still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionic*, as will appear from an examination of the glossary, most closely resembled the ancient Epic style.

HOMERIC GLOSSARY

TO THE

FIRST THREE BOOKS OF THE ILIAD.

BOOK I.

LINE 1. Μῆνιν, accus. sing. of μῆνις, *ως, ἡ*, "wrath." Commonly, but incorrectly, derived from μένω, "to remain," as if indicating lasting anger. Better from μαίνομαι, "to rave," 2 perf. μέμνηνα; and denoting a furious outburst of passion. Compare the Sanscrit *manjus*, "wrath," "vengeance," from the root *man*.

Ἄειδε, 2 pers. sing. pres. imperative act. from αἰείδω, "to sing," poetic form for the common ᾄδω, which latter is, in fact, contracted from it.—Fut. αἰείσω; fut. mid. αἰείσομαι. The forms from αἰείδω almost exclusively prevail in Homer; but we have ᾄσομαι in *Hymn.*, vi., 2, and xxxii., 19.

Θεά, vocative sing. of θεά, *ᾤς, ἡ*, "a goddess," feminine form of θεός. Observe the different accentuation of *θεά*, "a view," or "sight."

Πηληϊάδεω. Epic and Ionic genitive for Πηληϊάδου, from Πηληϊάδης, *ου, ό*, which last is itself an Epic form for Πηλείδης, *ου, ό*, "the son of Peleus," a patronymic noun from Πηλεύς, Epic and Ionic *ῆος*, Attic *έως, ό*, "Peleus." Observe that *ω* here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in Πηληϊάδεω.

Ἀχιλῆος, gen. sing. of Ἀχιλεύς, *ῆος, ό*, "Achilles," Epic and Ionic for Ἀχιλεύς, *έως, ό*. Observe that Ἀχιλλεύς is the primitive form of the name, and Ἀχιλλεύς, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

LINE 2. Οὐλομένην, Epic for ὀλομένην, 2 aor. part. mid. of ὀλλῶμι, "to destroy." In the middle, ὀλλῶμαι, "to perish." Here, however, the aorist part. middle is used adjectively, with the active meaning of "destructive," or "pernicious." (Compare *Æsch.*, *Supp.*, 877; *Eurip.*, *Phæn.*, 1029, &c.)—Fut. ὀλέσω; perf. ὄλεκα, and with

Line 2—3.

reduplication ὀλώλεκα; 2 perf. ὀλώλα, "I am undone;" fut. mid. ὀλοῦμαι; 2 aor. mid. ὠλόμην.

ἧ, nom. sing. fem. of ὅς, ἧ, ὅ, "which."

Μυρία, accus. plur. neut. of μυρίος, α, ον, "countless," "unnumbered." According to the grammarians, μυρίος, paroxyton, is the indefinite number; but μύριος, proparoxyton, is the definite one, namely, "ten thousand." This, however, is comparatively a late distinction.—As the original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus*, one liquid taking the place of another; but still nearer to the Gaelic *mòr*, "great."

Ἀχαιοῖς, dat. plur. of Ἀχαιός, οὔ, ὄ, "an Achaean." (Consult note.)—Properly an adjective, Ἀχαιός, ἄ, ὄν, and hence Ἀχαιός = "an Achaean (man)."

Ἄλγεα, accus. plur. of ἄλγος, εος, τό, "suffering," pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, "shivering," "shuddering," which appears to be the earlier form of the word.

Ἔθηκεν, 3 sing. 1 aor. ind. act. of τίθημι, "to place," &c., fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα. This aorist occurs, like the similarly formed ἔδωκα and ἤκα, almost exclusively in the sing. and third pers. plur. On the other hand, ἔθην, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

LINE 3. Πολλάς, accus. plur. fem. of πολλός, ἧ, ὄν, Ionic and poetic for πολύς, πολλή, πολύ. "Many."

Δέ. A conjunctive particle, equivalent to "and;" generally used, however, to call attention to the fact that the word or clause to which it stands is to be distinguished from something preceding, and usually having an opposing or adversative force, i. e., "but," "while," "on the other hand," a meaning which can easily be traced even here.

Ἰφθίμους, accus. plur. masc. of ἰφθίμος, ὄν, elsewhere of three terminations also. "Valiant," "strong," "mighty." Homer uses this adjective as of three terminations, in speaking of persons; but he says ἰφθίμοι ψυχαί, κεφαλαί.—Derived, in all probability, directly from ἰφι, "bravely," "strongly," &c., so that -θίμος is a mere termination.

Ψυχάς, acc. plur. of ψυχή, ἧς, ἧ, "the soul." Originally, "the breath" (Latin *anima*), as the sign of life, spirit, &c.—From ψύχω, "to breathe." Compare the Sanscrit *pavākā*, "breath."

Ἄιδι, dat. sing. of Ἄις, obsolete nominative of Ἄιδος and Ἄιδι.

Line 3—5.

"Hades," the god of the lower world. The Epic writers use Ἄϊδος and Ἄϊδι as a genitive and dative for Ἄϊδος (the nominative Ἄϊς being, as just remarked, obsolete). The Attics, for Ἄϊδος said ἄδου. —Common derivation from *a, priv.*, and ἰδεῖν, "to see," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαψεν, 3 sing. 1 aor. indic. act. of προΐάπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἵπτω, "to hurl," or "send."—According to some, ἵπτω is from ἄπτω: but, like ἰάλλω, ἵπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἦρως, ἥρωος, ὁ, "a hero."—It would appear that ἦρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth, or for skill in any pursuit, especially in war*: this age was called the *Heroic*.—Compare the German *Herr* ("Sir") in its earliest usage, *e. g.*, in the *Nibelungenlied*. Ἡρα, too, and the Latin *herus, hera*, seem to belong to the same root.

Ἐλώρια, accus. plur. of ἐλώριον, ον, τό. "A prey." Observe that ἐλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἔλωρ, ἔλωρος, τό, same signification, and this probably from ἐλεῖν, "to seize."

Τεῦχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε.—Τεύχω, "to make," "to prepare;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κνσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "a dog."—Compare the Sanscrit, *cvan*, in oblique cases *cun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (*i. e.*, *chun-d*). In Zend, *cvan* became *cpu*, with which compare the term σπάκα mentioned by Herodotus (*i.*, 110), and the Russian *sabak*.

LINE 5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οῦ, ὁ, "a bird." Strictly a *solitary* or *lone-flying* bird, from οἶος, "alone," and hence especially *a bird of prey, a vulture, an eagle*. Observe that -ωνός is a mere termination, like *βίωνός* from βίός, *κοινωνός* from κοινός.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Διός, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Διί: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally ΔίϜς, gen. ΔιϜός, &c. (*Kühner*, § 287.)

Line 5—7.

Ἐτελείετο, 3 sing. imperf. indic. mid. of τελείω, a strengthened Epic variety of τελέω, "to accomplish."—τελέω, fut. έσω : perf. τετέλεκα. The Epic future is τελέω (*Il.*, viii., 415), and sometimes with σσ to suit the metre, τελέσσω (*Il.*, xxiii., 559); 1 aor. έτέλεσσα (*Il.*, i., 108). The Epic future mid. τελέομαι has the force of the passive (*Il.*, ii., 36), occurring in the infinitive τελέεσθαι.

Βουλή, ἦς, ἦ, "the will."

LINE 6. Δῆ. A particle, supposed by some to be a shortened form of ἦδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δῆ τότε. *tum vero*; δῆ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the exactness, reality, certainty, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just*, or *sooth*, in *sooth*, *forsooth*. It is applied in its sense of exactness to words or clauses indicative of time, and signifies "now," "just now," &c. (Consult note.) So, also, it has the force of "then," "even then," &c.

Τὰ πρῶτα. Adverbial accusative, "First." Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word; and Wolf, being of opinion that ταπρῶτα means *imprimis*, but τὰ πρῶτα, *res primas*, recalls the former in many parts of the Homeric text. (*Præf.*, *Nov. Edit.*, p. lxii.) But he is successfully opposed by Spitzner.

Διαστήτην. 3 dual, 2 aor. indic. act. of διαστήμι, "to set apart," "to divide," from διά and ἵστημι. In the second aorist, διεστήτην, "I stood apart." Said of two persons at variance, or quarreling.

Ἐρίσαντε. Nom. dual. 1 aor. part. act. of ἐρίζω, "to quarrel," "to contend," fut. ἐρίσω : perf. ἤρικα, which last occurs in *συνεπήρικα* (*Anthol. Philipp.*, 9, 709, 5); 1 aor. ἤρισα.—Derived from ἐρις, "strife," &c.

LINE 7. Ἄτρεΐδης, "Atreides," or "son of Atreus." A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἄτρεΐδαι, *Atridae*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἄτρεύς, *gen. έος*, comes Ἄτρεΐδης, as from Πηλεύς, *έος*, Πηλείδης.

Ἄναξ, *gen. ἄνακτος, ό*, "the king." From a stem *ανακτ*, with which we may compare the Oriental *anak*, "great," "powerful."

Ἀνδρῶν, *gen. plur. of ἀνῆρ, gen. ἀνέρος, ἀνδρός*. From a stem *νερ*, with which we may compare the Sanscrit *nr* (*nrī*), and the Persian *ner*, "a man."

Line 7-8.

Δῖος, *δια*, δῖον, "godlike," "noble," "excellent," "divine." Contracted from the less common δῖιος, which comes from Διός, the genitive of Ζεύς (or old nom. Δίς). Originally written διφός, with the digamma, the old form of the nom. Δίς having been Δίφς.—Compare the Sanscrit *div*, "air," "Heaven."

Τίς. Interrogative pronoun: τίς, τίς, τί, "who," "which,"
 LINE 8. "what." Æolic κίς. Compare the Latin *quis* (i. e., *kwis*, or κφίς), the Sanscrit *kas*, the Gothic *hva*, &c.

Ἄρ. Epic for ἄρα, "then." The particle ἄρα (in Epic ῥά, which is enclitic, and before a consonant ἄρ, as in the present case) is akin to ἄρω, "to join," or "fit," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straightway," &c. 2. In enumerating many particulars, "then," "next in order." And also *thereupon*, &c.

σφωέ, "them both," accus. dual masc. of the pronoun of the third person; nom. —; gen. οὖ, &c. Observe that σφωέ is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (Kühner, § 331, 4.) The contraction of σφωέ into σφώ is very doubtful, though Antimachus is said to have so used it. (*Apollon., de Pronom.*, p. 373.) In *Il.*, 17, 531, Wolf has restored, however, σφω' Ἄϊαντε.

Θεῶν, gen. plur. of θεός, οὖ, ὄ, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus*, *divus*; and it is no doubt originally the same as Ζεύς, Σδεύς, &c. The Laconian σιός for θεός is intermediate between θεός and Ζεύς.

Ἐριδι. dat. sing. of ἔρις, gen. ἐρίδος, ἦ, "strife." Perhaps akin to the Sanscrit *rush*, with which compare the Latin *iras-ci*.

Ξυνέηκε, 3 sing. 1 aor. ind. act. of ξυνίημι, "to send or bring together," "to match," &c., and Epic for συνήκα; fut. ξυνήσω; perf. ξυνείκα. From ξύν, old form for σύν, and ἴημι, "to send."—Observe that ξύν is the harsher pronunciation for the primitive κύν (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual σύν. The form ξύν very seldom occurs in Homer, and only *metri gratia*. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ξύν, ξύμπας, ξυνιέναι. In Herodotus all the instances of ξύν are dubious.

Μάχεσθαι, pres. infin. of the middle deponent μάχομαι, "to fight," "to contend together." Ionic μαχέομαι; fut. μαχέσομαι; Attic fut. μαχοῦμαι, but not in Homer; for μαχεῖται, *Il.*, xx., 26, is rather the Ionic present; 1 aor. ἐμαχεσάμην.

Line 9-10.

Λητοῦς, gen. of Λητώ, Λητόος contracted Λητοῦς, ἡ, "Latona,"
 LINE 9. or "Leto," mother of Apollo and Diana, and daughter of
 Coeus and Phœbe. (*Hes., Theog.*, 406.)—Latona typifies primitive
 night, whence sprang the Sun and Moon (Apollo and Diana) Hence
 its root may be referred to the same source with that of the Latin
lat-eo, "to lie hid," primitive night having all things hidden in its
 bosom. Compare the Sanscrit *lud*, "to hide."

Υἱός, οὔ, ὁ, "a son." The Sanscrit root is *su* (*to beget*), the same
 as the Greek φύω. Compare *filius*, from the old *fuō*.

Γάρ. A conjunction. From Homer downward the most usual
 causal, or syllogistic particle, and signifying "for." It may also be
 rendered "since" (when standing, as it often does, for ἐπει). In a
 question, it has, like *nam*, the force of "what," "why." It is often
 explanatory merely, and stands for *nempe*, "namely."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, Epic
 and Ionic ἦος, Attic ἕως, ὁ, "a king."—Compare the Sanscrit *bhadilas*,
 "a hero."

Χολωθείς, 1 aor. part. pass. of χολόω, "to make angry," "to incense;"
 fut. ὠσω; mid. and passive, χολόομαι, contracted χολοῦμαι; fut. χολώ-
 σομαι. In passive, "to become incensed." Literally, χολόω means,
 "to stir one's bile," and hence is derived from χόλος, "bile," "gall."

Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, ον,
 LINE 10. ἡ, "a pestilence," "a malady." Perhaps akin to the San-
 scrit root *nac*, "to perish;" Latin, *nec-o*, *noc-eo*.

Ἄνά, in Homeric Greek an adverb; afterward a preposition, gov-
 erning the dat., and accus.; but the dative only in Epic and Doric
 poetry. Radical signification, "up," "upon," opposed to κατά.—
 With the accus., the common usage, it implies motion upward,
 from the bottom to the top, i. e., "throughout."—Grimm compares
 ἀνά with the Gothic *ana*, "upon," "on," to which add the Latin
in, originally, in all likelihood, *ini*. (*Grimm, Deutsche Gramm.*, vol.
 iii., p. 252.—*Pott, Etymol. Forsch.*, vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οὔ, ὁ, "an army," "a host."

Ὠρσε, 3 sing. 1 aor. indic. act. of ὀρνῦμι, "to excite," "to arouse;"
 fut. ὀρω. Frequently in Homer the Ionic ὀρσασκε is used for ὤρσε.
 Middle, ὀρνῦμαι, "to raise one's self up," "to rise up."

Ὀλέκοντο, 3 plur. imperf. mid. of ὀλέκω, a verb formed by the
 poetic language from the perfect of ὀλλῦμι, namely, ὠλεκα. In the
 active, "to destroy;" in the middle, "to perish." Homer has only
 the present and imperfect of this verb, the latter without the aug-
 ment, namely, ὀλεκον and ὀλέκοντο.

Line 10-13.

Λαοί, nom. plur. of **λαός**, οὐ, ὁ, "the people." In Homer (especially the Iliad) and Hesiod, **λαός** or **λαοί** usually means the "soldiery," "troops," both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.*, ii., 809; but sometimes **λαός** denotes the foot as opposed to the horse. (*Il.*, vii., 342.)

LINE 11. **Οὐνεκα**. "Because," an adverb. Properly for οὐ ἔνεκα, "on account of which," "wherefore." Usually, however, reflexive, the antecedent **τοῦνεκα** being omitted, "therefore," "since;" hence, in general, "for that," "because."

Χρῦσην, accus. sing. of **Χρῦσης**, ου, ὁ, "Chryses," priest of Apollo at Chrysē in Troas, and father of Astynōme, or, as she is commonly called, Chrysēis.

Ἦτιμησε, 3 sing. 1 aor. indict. act. of **ἀτιμάω**, ᾶ, fut. ἦσω, "to treat with indignity," "to insult." From **α**, priv., and **τιμάω**, ᾶ, "to honor."

Ἀρητήρα, accus. sing. of **ἀρητήρ**, γεν. ἦρος, ὁ, "a priest." Strictly, "one that prays," the priest conveying the prayers of the people to the gods. From **ἀράομαι**, "to pray."

LINE 12. **Ἦλθε**, 3 sing. 2 aor. indic. act. of **ἐρχομαι**, "to come," "to go;" fut. **ἐλεύσομαι**; 2 perf., with reduplication, **ἐλήλυθα**. The aorist **ἦλθον** is syncopated from **ἦλυθον**, which is common in Epic, rare in Tragic poetry. The form **ἦλυθα** of the 2 perf. is non-Attic.

Θοός, accus. plur. fem. of **θοός**, ἡ, ὄν, "swift." Probably from **θέω**, "to run."

Ἐπί, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, "upon." With the accusative in the present passage it denotes *motion toward*, "unto."—Compare the Sanscrit *api*. (*Pott, Etymol. Forsch.*, vol. i., p. 109.)

Νῆας, Epic and Ionic accus. plur. for **ναῦς**, from **νηῦς**, γεν. **νηός**; Attic **ναῦς**, γεν. **νεώς**, ἡ, "a ship." Compare the Sanscrit *nāus*, and Latin *nav-is*. The original form of the nominative was **νᾶψ**.

LINE 13. **Λυσόμενος**, fut. part. mid. of **λύω**, "to free for another;" mid. **λύομαι**, "to free for one's self," "to redeem," or "ransom;" fut. **λύσομαι**; perf. pass. **λέλυμαι**; 1 aor. pass. **ἐλύθην**.

Θύγατρα, accus. sing. of **θυγάτηρ**, "a daughter;" γεν. **θυγατέρος**, contracted **θυγατρός**; dat. **θυγατέρι**, **θυγατρί**; accus. **θυγατέρα**, but Epic **θύγατρα**; voc. **θύγατερ**. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri*; the Gothic *dauthar*; the German *Tochter*, and our "daughter."

Line 13-15.

Φέρων, pres. part. of φέρω, "to bear," fut. οἴσω; perf. ἐνήνοχα.—The radical signification, "to bear," is, in fact, the same word with the Greek φέρω (*ph-ero, bh-ero, bero*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *buhren, fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, ον, ὁ, ἡ, τό, poetic form for ἀπειρέσιος, "boundless," "invaluable." Ἀπειρέσιος is a lengthened form of ἀπειρος, which last comes from *a*, priv., and πείρας, poetic for πέρας, "an end," or "limit."

Ἀποινα, ων, τὰ, accus. plur. neut. "A ransom." It is used only in the plural; and, according to Passow, comes from *a* copulative and ποινή, and means, "things all one with a ποινή, or penalty," i. e., "taken for, or instead thereof." Pott, however, deduces it from ἀπό, "penalty in full," like the German *Ab-busse*.

Στέμμα, ἄτος, τό, "a fillet," from στέφω, "to encircle," "to encompass," &c. (Consult note.)

LINE 14. Ἐχων, pres. part. of ἔχω, "to have," "to hold," fut. ἔξω, and in Homer more frequently στήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χεῖρ, gen. χειρός, ἡ, "a hand." Poetic forms are χεῖρεσι and χεῖρεσσι.—χεῖρ is the old Latin form *hir*, equivalent to *vola*, "the palm," or hollow of the hand, and occurring in Lucilius (*ap. Cic., de Fin., ii., 8*). The root is probably to be found in the Sanscrit *hri*, "to take," or "seize," akin to αἰρέω, ἀγρέω, ἀρπάζω, the English *grip*, &c.

Ἐκηβόλου, gen. sing. masc. of ἐκηβόλος, ον, ὁ, ἡ, "far-darting," "far-shooting;" an epithet of Apollo, from ἐκάς, "afar," and βάλλω, "to dart."

Ἀπόλλωνος, gen. of Ἀπόλλων, ωνος, ὁ, "Apollo," son of Jove and Latona (consult Δητοῦς, line 9), and brother of Diana. He was born, according to *Il., iv., 101*, in Lycia (*Λυκία, i. e., the country of light*). Compare the old root *λύκ-η, light*, and also *luc-eo, lux (luc-s)*, the German *licht*, and our *light*. As the god of archery, he is called ἐκηβόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios*, or "the Sun" (Ἥλιος), was *Abelius* (Ἀβέλιος), i. e., Ἀέλιος, with the digamma inserted (ἈΨέλιος), with which we may compare the Doric Ἀπέλλων, for Ἀπόλλων, and the form *Apellinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hel*, an appellation for the Sun in the Semitic languages.

LINE 15. Χρυσέω, dat. sing. neut. of χρύσεος, η, ον, contracted by the Attics into χρυσοῦς, ἦ, οῦν. Epic form χρύσειος, η, ον. "Golden." Homer and Hesiod use both χρύσεος and χρύσειος, but

Line 15-18.

never χρυσοῦς, though the fem. χρυσοῆν is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἄνά. Consult note, and also line 10.

Σκῆπτρω, dat. sing. of σκῆπτρον, ον, τό, “a sceptre.” (Consult note.) Doric form σκῦπτρον. Both from σκῆπτω, “to lean upon,” &c.

Ἐλίσσετο, 3 sing. imperf. ind. of middle deponent λίσσομαι, “to entreat,” “to beseech;” fut. λίσσομαι. Another form of the verb is λίτομαι: 1 aor. ἐλλισάμην.—Compare the Sanscrit root *lut*, “to speak out,” and the Latin *laud-o* (primitive meaning “to call loudly on one by name.” *Aul. Gell.*, 2, 6), together with the German *laut*, and our *loud*.

Ἀτρεΐδᾶ, accus. dual of Ἀτρεΐδης. (Consult verse 7.)

LINE 16. Observe that the dual *a* is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, *in animo loquentis*, are considered as such. Hence the numeral δύο is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The two Atridæ are here supplicated at one and the same time, being both present.

Μάλιστα, “most of all.” Superlative of the adverb μάλα, “very,” “very much,” “exceedingly,” &c.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ό, “a leader;” literally, one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Λαῶν. Consult line 10.

Ἐὐκνήμιδες, voc. plur. of εὐκνήμις, ἴδος, ό, ή, “well-greaved.”
LINE 17. (Consult note.) From εὐ, “well,” and κνήμις, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν,
LINE 18. from δίδωμι, “to grant,” “to give;” fut. δώσω: pref. δέδωκα.
—The verb δίδωμι appears to be reduplicated from the root Δο-, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

Ὀλύμπια, accus. plur. neut. of Ὀλύμπιος, ον, ό, ή, τό, “Olympian,” of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὀλυμπος, “Olympus,” a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώματα, accus. plur. of δῶμα, ατος, τό, “a mansion,” “an abode.”
From δέω, “to build.”

Line 19-20.

LINE 19. Ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρθω, "to sack," "to destroy utterly;" fut. ἐκπέρσω. From ἐκ, "utterly," "thoroughly," and πέρθω, "to destroy."

Πριάμοιο, Epic for Πριάμον, gen. sing. of Πρίαμος, "Priam," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione redeemed him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "bought," or "ransomed," from πρῆμαι, "to buy."

Πόλιν, accus. sing. of πόλις, ιος, ἡ, "a city." The Epic and Ionic genitive is πόλιος, and the ι of the stem is retained through all the cases. The Attic gen. is πόλεως, but in Attic poetry πόλεος is also used. Another Epic form is πόλῆος, &c.—Compare the Sanscrit *palli*, "a stronghold," "a fortress."

Εὖ. An adverb, "well," "in safety," &c. Strictly speaking, the neuter of εὖς, an old Epic adjective, meaning "good," "brave," "noble."

Οἰκαδε, "homeward," "to one's home." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 285.)

Ἴκέσθαι, 2 aor. infin. mid. of ἰκνέομαι, "to come," "to arrive at," "to go;" fut. ἰξομαι: 2 aor. ἰκόμην. The verb ἰκνέομαι is merely a lengthened form from ἴκω, which last is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128; and xxiv., 339). But he often has the fut. and 2 aor.

LINE 20. Παῖδα, accus. sing. of παῖς, παιδός, ὁ, ἡ, "a child," a son or daughter. The Æolo-Doric dialect said ποῖρ for παῖς, whence the Latin *puer*. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "I."

Λῦσαι, 1 aor. infin. act. of λύω, "to release," "to free;" fut. λύσω; perf. λέλυκα; 1 aor. ἔλυσα.

Φίλην, accus. sing. fem. of φίλος, η, ον. This adjective has usually a passive signification, "loved," "beloved," "dear." It soon, however, came to be used as a substantive, like the Latin *amicus*, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my*, *thy*, *his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἄποινα. Consult line 13.

Δέχεσθαι, pres. infin. mid. of δέχομαι, "to receive;" fut. δέξομαι;

Line 20-24.

perf. pass. δέδεγμαi. The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δείκνυμι to the same root δεκ, with the common notion of *stretching out the right-hand* (δεξιá), either *to point*, as in δείκνυμι; or *to welcome*, as in δέχομαι.

LINE 21. Ἀζόμενοι, pres. part. mid. of ἄζομαι. “*to reverence*,” as a deponent verb. The form ἄζω usually, and in Homer always, appears as a defective.

Διός. Consult line 5.

Ἐκηβόλον. Consult line 14.

Ἀπόλλωνα. Consult line 14

LINE 22. Ἐνθα. “*Thereupon*.” An adverb of both time and place. From the preposition ἐν.

Ἐπενφήμησαν, 3 plur. 1 aor. indic. act. of ἐπενφημέω, “*to shout assent*,” or “*applause*.” From ἐπί and εὐφήμέω, “*to applaud*.”

LINE 23. Αἰδεῖσθαι, pres. infin. mid. of the deponent αἰδέομαι, “*to reverence*,” “*to respect* ;” fut. αἰδέσομαι (poetic -έσσομαι and also -ήσομαι) : perf. pass. ἤδεσμαι : 1 aor. pass. ἠδέσθην : 1 aor. mid. ἠδεσάμην. This last is little used except by the poets. An old Epic present is αἰδομαι, which occurs often in Homer, and once or twice in the tragic writers.

Ἱερῆα, accus. sing. Epic and Ionic for ἱερέα, from ἱερεύς, ἕως, Epic and Ionic ἦος, ὄ, “*a priest*.” From ἱερός, “*sacred*.”

Ἀγλαά, accus. plur. neut. of ἀγλαός, ἦ, ὄν (and also ὄς, ὄν, in *Theognis*, and *Eurip.*, *Andr.*, 135). “*Splendid*,” “*brilliant*,” “*beautiful*,” &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to αἶγλη, “*lustre*,” “*glitter*,” &c.

Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, “*to receive*.” Thus, ἐδέγμην, ἔδεξο, ἔδεκτο : infin. δέχθαι : imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαι; and they belong only to the oldest periods of the language. (*Buttmann's Irreg. Verbs*, p. 50, *not.*, ed. *Fishlake*.)

Ἀγαμέμνονι, dat. sing. of Ἀγαμέμνων, ονος, ὄ, “*Agamemnon*,” son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy. Consult article Ἀτρείδης, line 7.

Line 24-26.

Ἦνδανε, 3 sing. imperf. indic. act. of ἀνδάνω, "to please;" fut. ἀδήσω : 2 perf. ἔαδα : 2 aor. ἔαδον, for which last Homer has sometimes the more poetic form εὔαδον, from the digammated ἔφαδον. The Ionic εὔανδανον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἔφ'ἀνδανον.

Θυμῶ, dat. sing. of θυμός, οὔ, ὄ, "the soul." Observe the difference in quantity between this θυμός, and θύμος, ον, ὄ, "thyme." And yet they both would seem to come from the same source, namely, θύω, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root *dhu*, "to agitate." Thus, θυμός, "the soul," refers to the seat of strong feeling and passion; while in θύμος, "thyme," we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.—*Pott, Etymol. Forsch.*, vol. i., p. 211.)

Ἄφίει, 3 sing. Epic imperf. indic. act., from ἀφιέω, Epic and
 LINE 25. Ionic form for ἀφίημι. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἠφίει—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in ἔω and ὄω are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μι. (*Kühner*, § 202, 2.)

Κρατερόν, accus. sing. neut. of κρατερός, ἄ, ὄν, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From κράτος, "strength," through κρατέω, "to be strong," &c.—Observe that κράτος, poetic κάρτος, appears akin to the German "hart," and English "hard."

Μῦθον, accus. sing. of μῦθος, ον, ὄ, "a word," "a mandate," &c.—If μῦθος was in Æolic μόθος, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult *Buttmann, ad Schol. in Od.*, xxi., 71, p. 532.

Ἐτελλεν, 3 sing. imperf. indic. act. of τέλλω, "to make to arise," "to call into existence," "to make." Hence ἐπὶ μῦθον ἔτελλεν, "He made (or uttered) an injunction besides," i. e., "he added thereunto an injunction;" fut. τελλῶ; 1 aor. ἔτειλα.—Akin to the Sanscrit *till*, "to move," "to arise." (*Eichhoff, Vergleich.*, p. 209.)

Μῆ. Adverb, "not." Used in cases where the negative
 LINE 26. depends on some previous condition either expressed or implied, while οὐ denies absolutely and independently.—It is very

Line 26-28

frequently employed in clauses containing a *command*, *entreaty*, *warning*, or expressing a *wish* or *fear*; in which cases, like the Latin *ne*, it stands first in a sentence.—*Μή* also appears as a *conjunction*, “that . . . not,” “lest.” (Latin *ne*.)—It is also used as an *interrogative*: 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, ἢ μή ποῦ φύσθε; “surely ye did not say?” Whereas with οὐ the answer expected is affirmative. 2. In indirect questions, or when another’s question is repeated, μή is used in a sense that may be rendered by *whether*.—The Latin *ne* appears to be only a dialectic variety of μή.

Γέρον, voc. sing. of γέρων, οντος, ό, “an old man.”—According to Donaldson, γέρων is akin to γέρας, “the privilege or peculiar gift of a person in authority,” i. e., the first share of the booty, and so forth. Hence γέρων (i. e., γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γῆρας, “old age.” (*New Cratylus*, p. 376)

Κοιλῆσιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοίλος, η, ον, “hollow.”—Compare the Old High German *hol*; the later *hohl*; our *hollow*; the Latin *cæl-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ή, “a ship.” Consult line 12.

Κιχέω, pres. subjunctive, Epic form for κιχέω, ω, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, ed. *Fishlake*.)

Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, “to
LINE 27. delay,” “to tarry;” fut.—ύνω. From δηθά, “long,” “for a long time.”

Ὑστερον, “hereafter,” “afterward;” accus. sing. neut. of ὑστερος, α, ον, “the latter,” “later,” “following,” taken adverbially.

Ἀπίς, “again,” as of time; “back,” “back again,” as of place. Ionic and Epic form for ἀπίς.—A lengthened form of ἀπύ, with which it agrees in most significations.

Ἴοντα, accus. sing. pres. part. of εἶμι, “to go,” “to come.” Epic fut. εἶσομαι (in the signification “to hasten”); 2 perf. ήια.

LINE 28. Μή. Consult line 26.

Νύ. Epic and shortened form of the enclitic νύν, and equivalent to οὖν, “therefore,” “thereupon,” “in that event.” (Consult note.)

Τοι. An enclitic particle, strictly an old dative, for τῶ, “therefore,” “accordingly;” often, also, serving to strengthen an asser-

Line 28-30.

tion, "in truth," "in reality," "verily."—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἦτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοίνυν, &c.

Χραίσμῃ, 2 sing. 2 aor. subj. act., and assigned to χραισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραισμήσω; 1 aor. ἐχραίσησα; 2 aor. ἐχραισμον.—Strictly speaking, "to ward off" something destructive from one, like ἀρκέω, with the accus. of the thing and the dat. of the person; but more frequently, with the dative of the person only, "to defend" any one; "to help," "to prove of avail," &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεοῦ, gen. sing. of θεός. (Kühner, § 270, 2.)

Δύσω, fut. act. of λύω, "to release," "to free."—Observe LINE 29. that the active here refers to a freeing for another, namely, the maiden's father; and consult line 13.

Πρίν. Adverb of time. "Sooner," "before," &c. The Doric form is πρᾶν, akin to the Sanscrit pra, "before."

Μίν. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is νίν, but it is never used in Attic prose. Homer joins μὶν αὐτόν, "him himself," merely as a stronger form (*Il.* xxi., 245); but αὐτόν μιν is reflexive, "one's self," for ἑαυτόν. The forms μίν and νίν belong manifestly to the same stem with ἴν, another form of the accusative (compare Hesychius, ἴν: αὐτόν, αὐτήν, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum*, which occur in Festus (*Excerpt. Paul. Diac., ed. Lindemann, p. 36 and 58*), and also the English *him*.

Γῆρας, γήραος, τό, "old age." Uncontracted form of the genitive, γήρατος (Attic gen. γήρωος), dat. γήραϊ (Attic γήρα).—Akin to the Sanscrit root *jâ* (*jarâ*), "to wear away." (*Donaldson's New Cratylus, p. 376.*)

Ἐπεισιν, 3 sing. pres. indic. act. of ἐπειμι, "to come upon," with a future signification, which εἶμι, "to go," and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

Ἄργει, dat. sing. of Ἄργος, εὖς, τό. (Consult note.)

Line 30-33.

Τηλόθι. "Far," "at a distance." Adverb of place, from τηλοῦ, "afar." Consult Excursus v., p. 285.

Πάτρης, gen. sing. of πάτρη, ης, ἡ, "a native land," Epic and Ionic for πάτρα, ας, ἡ. Literally, "one's father-land," from πατήρ, "a father."

LINE 31. Ἰστόν, accus. sing. of ἰστός, οῦ, ὄ, "the loom." Properly, the bar or beam of the loom, which stood upright, instead of lying horizontally, as in modern looms. Hence it comes from ἴστημι, "to place," "to set up." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐποικομένην, accus. sing. fem. pres. part. of the middle deponent ἐποίχομαι; fut. ἴσομαι, "to go toward," "to approach," and, with ἰστόν, "to ply." (Consult note.)—From ἐπί, "unto," and οἴχομαι, "to go."

Λέχος, accus. sing. neut. of λέχος, εος, τό, "a couch." From λέγω, "to lull to sleep," "to put to bed."

Ἀντιώσαν, accus. sing. fem. pres. part. of ἀντιῶ, and lengthened, according to the Epic custom, from ἀντιῶσαν. Thus, ἀντιῶν, ἀντιῶσα, for ἀντιῶν, ἀντιῶσα. The literal meaning of the verb is "to meet with," &c.; and thence we have among the secondary meanings, "to busy one's self with," "to arrange," "to prepare," &c. (consult note); fut. ἀντιῶσω; 1 aor. ἤντιῶσα. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντιῶ and ἀντιῶζω.

LINE 32. Ἴθι, 2 pers. sing. pres. imperative of εἶμι, "to go."

Ἐρέθιζε, 2 pers. sing. pres. imperative of ἐρεθίζω, "to provoke;" fut. ἴσω, Attic ἰῶ; perf. ἤρεθικα. Frequentative form from ἐρέθω.

Σαώτερος, comparative of σάος, "safe." The positive, in fact, is found only in the contracted form σῶς, σῶν, ὄ, ἡ, τό. The form σῶος is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent νέομαι, namely, νέωμαι, νέηαι, νέηται; hence νέηαι is for νέη, the later form; whereas the earliest form was νέησαι, which, on dropping the σ, became νέηαι.

LINE 33. Ὡς, equivalent to οὕτως, "thus," as indicated by the accent.

Ἐφατο, 3 sing. imperf. indic. middle of φημί, "to say;" namely, ἐφάμην, ἐφασο, ἔφατο: fut. φήσω: 1 aor. ἔφησα.—Observe that, from the radical word φάω, come not only φάος, φάσις, and φαίνω, "to show," but also the whole family of φημί, φήμη, φάτις; Lat. fama, fari,

Line 33-35.

&c., for the first notion in all is *to make known or evident, e. g., by words.*

'Εδδειςεν, 3 sing. 1 aor. indic. act. of δειδω, "*to fear.*" The ordinary form of the aorist is ἐδεισα, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περιδδεισα (*Il.*, xi., 503), &c.

'Επειθετο, 3. sing. imperf. indic. middle of πείθω, "*to persuade;*" fut.-σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self,*" e. g., to follow the directions of another, "*to obey.*"

LINE 34. Βῆ, for ἐβῆ, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "*to go.*"

'Ακίων, in form a participle, having in the feminine ἀκέονσα, but used by Homer with a kind of adverbial force, "*in silence,*" "*stilly,*" "*silently,*" &c. The dual, ἀκέοντε, occurs, *Od.*, xiv., 195; the plural form never.—Akin, perhaps, to the root *tac* of *taceo*.

Θίνα, accus. sing. of θίς (later θίν); gen. θινός, ὀ. Literally, "*a heap,*" especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore,*" "*the beach.*" Compare the German *Dünen*, and English *doums*.

Πολυφλοίσβοιο. Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολυφλοίσβος, "*loud roaring,*" from πολύς and φλοίσβος, "*a confused roaring noise.*"

Θαλάσσης, gen. of θάλασσα, ἡ, "*the sea.*" Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἄλς, "*salt,*" so that θ is a substitute for the aspirate. Compare ἄμα and θάμα.

LINE 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

'Απάνευθε, "*apart,*" "*afar off,*" &c. Adverb, from ἀπό and ἀνευθε, "*apart from,*" "*away.*"

Κίων, pres. part. act. of the poetic verb κίω, "*to go.*" The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κίων, κιοῦσα, and imperfect ἐκίον, or, without augment, κίον. Found in no other tenses.

'Ηρᾶτο, 3 sing. imperf. indic. of the middle deponent ἀράομαι; fut. ἄσομαι, Ionic ἦσομαι, "*to pray.*" From ἄρά, ἡ, "*a prayer.*"

Γερατός, ἄ, ὄν, "*old.*" Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable.*" Comparative γεραιτερος; superl. γεραιτατος.—Compare the root of γέρων. Line 26.

Line 36-39.

LINE 36. Ἡύκομος, Epic for εὐκομος, ον, "fair-haired."—From εὐ and κόμη, "the hair."

Τέκε, for ἔτεκε, augment being dropped, 3 sing 2 aor. indic. act. of τίκτω, "to bear," &c.; fut. τέξω: fut. mid. τέξομαι; which last is more usual; perf. τέτοκα.—Lengthened from a root τεκ-.

LINE 37. Κλῦθι, 2 sing., Epic 2 aor. imperative of κλύω, "to hear." (Compare βῆθι, γνῶθι.) The present of the imperative is κλῦε, κλύέτω.

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἄργυρότοξε, voc. sing. of ἄργυρότοξος, "with silver bow." Epithet of Apollo, "bearer of the silver bow." From ἄργυρος, "silver," and τόξον, "a bow."

Χρυσην, accus. sing. of Χρύση, ης, ἡ, "Chrysa." (Consult note.)

Ἄμφιβεθήκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "to go around," "to protect;" fut. ἀμφιθήσομαι; perf. ἀμφιβέθηκα. (Consult note.) From ἀμφί, "around," and βαίνω, "to go."

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "Cilla." (Consult note.)

Ζαθεην, accus. sing. fem. of ζάθεος, έα, τον, "very divine," and Epic and Ionic for ζαθέαν. From the inseparable particle ζα, with intensive signification, and θεός.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "through," or, more properly, "asunder" (perhaps connected with δίς), and can never, like πει, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of άγα (άγαν), and άγα as corresponding to the Sanscrit sa-ha. Now sa, in all likelihood, is the same with the *a intensivum* of the Greeks; while ha corresponds to γα or γε, and both words, therefore, are nearly allied in meaning; so that out of this ha (γα, γε), the form ζα (δα) may have arisen. (Hartung, vol. i., p. 352.—Kuhner, vol. i., p. 431, *not*.)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ον, ἡ, "Tenedos." (Consult note.)

Ἴφι. Adverb, "powerfully," "with might," &c. In Homer it has the digamma, Φίφι, and is, therefore, regarded by some as an old poetic dative from ἴς.

Ἄνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "to rule over," "to reign over;" fut. ἀνάξω. From ἀναξ.

LINE 39. Σμινθεῦ, voc. sing. of Σμινθείς, έως, ό, "Sminthēūs," an epithet of Apollo. (Consult note.)

Line 39-41.

Ποτέ, an enclitic particle, "ever," "at any time," "at some time." But ποτε, with the acute on the penult, an interrogative particle, "when," "at what time."

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεντα, accus. sing. masc. of χάρεις, εσσα, εν, "beauteous," "pleasing." From χάρις, "grace," "beauty," &c.

Νηόν, accus. sing. of νηός, οὔ, ό, Epic and Ionic for ναός, οὔ, ό, "a temple."—From ναίω, "to inhabit."—Strictly, any house or dwelling, but, like the Latin *ædes* (in sing.), limited in use to the dwelling of a god, a temple.

Ἐρεψα, 1 aor. indic. act. of ἐρέφω, "to cover over," "to roof over," "to erect." (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew *ereb*, or *erev*, and our "eve-ning."

LINE 40. Τοι, for σοί. Consult previous line.

Πλονα, accus. plur. neut. of πίων, ό, ή; neut. πίων; gen. πίωνος, "fat," "well fed," "sleek." Comparative and superlative, πióτερος, πióτατος, as if from πίος, "fat."

Μηρία, accus. plur. of μηρίον, ου, τό, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα τά, a rarer Homeric plural, and this last akin to μηρός, οὔ, ό, "the thigh."—The old grammarians used to distinguish between μηρία, "thigh bones," and μηροί, "thighs." But this is opposed by Hermann and Nitzsch.

Ἐκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κάω); fut. καύσω, &c. This form ἔκηα supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἔκηον among the various readings of *Od.*, ix., 553. (*Kühner*, vol. i., p. 179.)

LINE 41. Ἡδέ, "and," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἡμέν, "as well," goes before, ἡδέ is "as also," like καί . . . καί.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ό, ή, "a goat."—From αἶσσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἥδε, τόδε. "this," "that." In reality, however, it means "this one here," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήνηνον, 2 sing. 1 aor. imperative act. of κραταίνω, "to accomplish,"

Line 41-44.

"to bring to pass," "to grant," and *κραιαίνω* itself is a lengthened form of *κραίνω*, fut. *κρᾶνῶ*, 1 aor. *ἐκρηνα*, lengthened form *ἐκρήνηνα*.—Akin to the Sanscrit root *krī*, "to make," whence we have also the Latin *creare*. (Pott, *Etymol. Forsch.*, vol. i., p. 219.)

'*Ἐέλδωρ*, Epic for *ἐλδωρ*, τό, "a desire," "a wish," itself a poetic word.—Pott regards *ἐλδομαι* and *ἐλδωρ* as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between *ἐλω*, *ἐλομαι*, and *velle*, &c.

LINE 42. *Τίσειαν*, 3 plur., 1 aor. opt. Æolic, of *τίνω*, "to pay a price" by way of return or recompense, "to atone for;" fut. *τίσω*; perf. *τέτικα*; 1 aor. *ἔτισα*.—Not from *τίω*, which is confined to the signification of *paying honor*.

'*Ἐμύ*, accus. plur. neut. of *ἐμός*, ἡ, ὄν, "my," "mine," possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of *δάκρυ*, νοσ, τό, "a tear."—Compare the Latin *lacrū-ma*, and the Sanscrit *acru*.

Σοῖσι, Epic and Ionic for *σοῖς*, dat. plur. of *σός*, σή, σόν, "thy," "thine;" possessive pronoun of 2 pers., from *σού*, "thou."

Βέλεσσιν, Epic for *βέλεσιν*, dat. plur. of *βέλος*, εος, τό, "an arrow." Literally, "any thing hurled," "a missile."—Akin to *βάλλω*, which last appears to have been originally *ιάλλω*, or, rather, with the digamma, *Γιάλλω*. (Donaldson's *New Cratylus*, p. 122.)

LINE 43. 'Ως ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the deponent *εὐχομαι*, "to pray;" fut. *εὔξομαι*; 1 aor. *ἠέξάμην*. Literally, "to pay one's vows," from *εὐχή*, "a vow."

'*Ἐκλυε*, 3 sing. imperf. (with aorist force) indic. act. of *κλύω*, "to hear."—Compare the Sanscrit *cru*, and Latin *cluo*.

Φοῖβος, ον, ὄ, "*Phœbus*," an epithet of Apollo. Properly an adjective, *φοῖβος*, η, ον, "pure," "bright," &c. Hence "*Phœbus*" means "the Bright," or "Pure." In no case, however, must Homer's *Φοῖβος* be taken for the *sun-god* (*Ἥλιος*), for Apollo did not receive this character until much later.—Probably from *φῶος*, *φῶς*, "light," "brightness." (Compare Müller, *Dorians*, vol. i., p. 324.)

LINE 44. *Κατά*, in Homeric Greek, an adverb, "down," afterward a preposition.

Οὐλύμπιοι, Epic and Ionic for *Ὀλύμπου*, gen. sing. of *Ὀλυμπος*, ον, ὄ, "*Olympus*," a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a

Line 44-46.

thick cloud as a door. (*Il.*, v., 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.*, xi., 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss, ad Virg., Georg.*, iii., 261, p. 586.)

Καρήνων, gen. plur. of κάρηνον, ου, τό, "the head," "the summit." Homer never uses the singular.—From κάρη, τό, "the head."

Χώμενος, pres. part. of the middle deponent χόωμαι, "to be incensed," "to be enraged;" fut. χώσομαι; 1 aor. έχωσύμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, accus. sing. of κῆρ; gen. κῆρος, τό; contracted from κέαρ, "the heart."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare κᾶρ, the Doric form of κῆρ, with the Latin *cor*, *cordis*.

Τόξα, accus. plur. of τόξον, ου, τό, "a bow."—Homer is
LINE 45. fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "to hit," through the Doric form τόσσας for τυχών.

ὤμοισιν, dat. plur. Epic and Ionic, for ὤμοις, from ὤμος, ου, ό, "the shoulder."—ὤμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφεῆ, from ἀμφηρεφής, ές, "covered all around," "closely covered," from ἀμφί, "around," and έρέφω, "to cover."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ή, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

Ἐκλαγξαν, 3 plur. 1 aor. indic. act. of κλάζω; fut. κλάξω;
LINE 46. perf. κέκλαγγα: 1 aor. εκλαγξα: 2 perf. κέκληγα, but Epic only: "to clash," "to clang," "to rattle," "to make a loud noise."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash*, *clang*, the Latin *clango*, and the Sanscrit *klrad*.

Ὀϊστοί, nom. plur. of οἰστός, ου, ό, "an arrow." Attic οἰστός, ου. In the later poets, οἰστός occurs also with the heterogeneous plural τὰ οἰστά.—Probably from οἶω, whence οἶσω, the future of φέρω, and denoting, therefore, "that which is borne or shot."

Line 46-49.

Χωρόμενοι, Epic and Ionic, for χωρόμενον, from χωόμενος. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move," "to set in motion;" fut. κινήσω : perf. κεκίνηκα.—Probably from κίω, radical form, "to go."

'Ηιε, 3 sing. Epic and Ionic imperf. of εἶμι, "to go," namely ἦια, ἦιες, ἦιε, &c., for ἦειν, ἦεις, ἦει, &c. The Attics contracted ἦια into ἦα. Some, less correctly, regard ἦια as the 2 perf., and ἦειν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

'Εοικώς, 2 perf. part. of εἶκω, "to be like," &c., fut. εἶξω : 2 perf. εἶκα, with the force of a present.—Observe that εἶκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἶκε, "it appeared proper, or fit." (*Il.*, xviii., 520.)

LINE 48. 'Εζετο, 3 sing. imperf. indic. mid. of ἐζω, "I set or place" another; in the middle ἐζομαι, "I seat myself," "I sit." The imperfect is here without augment, and aoristic in force : fut. ἐδοῦμαι. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as ἐζω, though, as if from it, we have the transitive tenses εἶσα, middle εἰσόμεην, fut. mid. εἶσομαι, perf. pass. εἶμαι.

Νεῶν, gen. plural of νηῦς, νηός, ἦ, "a ship." Epic and Ionic for ναῦς, νεώς.—Observe that νεῶν is also the Attic form of the gen. plural.

'Ιόν, accus. sing. of ἰός, οὔ, ὄ, "an arrow."—Probably from ἰέναι, i-re, "to go," like the Sanscrit *ishu*, from *ish*. (*Pott, Etym. Forsch.*, vol. i., p. 269.)

'Εηκεν, 3 sing. Epic 1 aor. indic. act. for ἦκε, from ἵημι, "to send," "to shoot," "to throw;" fut. ἦσω : perf. εἶκα.—The root *εω* is found in ἀνέοντα, *Herodot.*, ii., 165.

LINE 49. Δεινή, nom. sing. fem. of δεινός, ἦ, ὄν, "fearful," "terrible."—Related to δειλός, as act. to pass. *frightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip., Orest.*, 767.)

Κλαγγή, gen. ἦς, ἦ, "a twang," of a bow, "a clang."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of γίγνομαι, "to become," "to be," &c. For ἐγένετο, the augment being dropped.—Akin to γείνομαι, γεννάω, *geno*, *gigno* : Sanscrit *jan*, "to be born," and *γυνή*.

'Αργυρέοιο, Epic and Ionic for ἀργυρεῖον (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρέος, α, ον (Attic ἀργυροῦς, ᾱ, οῦν), "silver," "of silver." From ἀργυρος, "silver," which is akin to ἀργός, ἀργής, i. e., the white metal.

Line 49-52.

Βιοῖο, Epic and Ionic for βιοῦ, from βίος, οὐ, ὁ, "a bow."—Observe the evident analogy of meaning in this word and βίος, ου, ὁ, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase.

LINE 50. Οὐρῆας, Epic for ὀρέας, accus. plur. of ὀρέυς, ἔως, ὁ, "a mule." Probably from ὄρος, "a mountain," as mules are chiefly used in mountainous countries.

Ἐπόχετο, 3 sing. imperf. indic. of middle deponent ἐποίχομαι, "to go toward," or "against," "to attack."—From ἐπί and οἰχομαι; fut. οἰχήσομαι; perf. ὤχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὁ, ἡ, "a dog." Consult line 4.

Ἄργους, accus. plur. masc. of ἀργός, ἡ, ὄν, properly, "shining," "bright," &c., most frequently, however, in Homer, an epithet of dogs, "swift," "swift-footed," because all swift motion causes a kind of glancing, flashing, or flickering, which thus connects the notions of white and swift.

LINE 51. Ἀντάρ, conjunction, Epic for ἀτάρ, "but," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From αὐτ' (for αὐτε) and ἄρ (for ἄρα).

Ἀντοῖσι, Epic and Ionic for αὐτοῖς, from αὐτός, ἡ, ὁ.

Βέλος. Consult line 42.

Ἐχεπευκής, accus. sing. neut. of ἐχεπευκής, ἑς, "sharp-pointed," from ἔχω, and πεύκη, "a pine" or "fir-tree," and then any thing made of the wood, &c., of the pine or fir; hence "a spine of the fir-tree," "any thing pointed," &c.—Buttmann makes it appear probable that the radical notion of πεύκη is not, as usually supposed, that of bitterness, but of sharp-pointedness, the fir being so called either from its pointed shape or its spines. The same root appears in πικρός; Latin *pugo*, *pungo*, and the English *pike*, *peak*. (*Lexilogus*, s. v. ἐχεπευκής.)

Ἐφείεις, pres. part. act. of ἐφίημι, "to discharge," "to send against;" fut. ἐφήσω: 1 aor. ἐφήκα, Epic ἐφέηκα.—From ἐπί and ἴημι.

LINE 52. Βάλλε, 3 sing. imperf. indic. act. of βάλλω, "to smite;" without the augment, for ἔβαλλε: fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Αἰεί, adverb, "always," "ever," &c., Ionic and poetic for αἰεί.—Kühner deduces αἰεί from a substantive αἶον, αἶφον (Latin *avum*), like ἀθειεί, and the Doric οἰκεί for οἰκω. (*Gr. Gr.*, § 363, Anm. 2.)

Πυραί, nom. plur. of πυρή, ἡς, Epic and Ionic for πυρά, ἤς, ἡ, "a funeral-pile."—From πῦρ, "fire."

Line 52-55.

Νεκύων, gen. plur. of νέκυς, νος, ὄ, "a dead body," "a corpse." Nom. plur νέκυες, "the dead."—The root νεκ appears in the Sanscrit नाε, "to perish," and in the Latin *nex*, *nex-is*, and *nox-co*.

Καίοντο, without the augment, for ἐκαίοντο, 3 plur. imperf. indic. pass. of καίω, "to burn;" fut. καύσω: perf. κέκαυκα, in composition with κατά, &c.—The Sanscrit root is *cush*, "to be dry," with which compare the fut. καύσ-ω: hence *cushka*, Latin *siccus*.

Θαμειαί, nom. plur. fem. of θαμείος, ἄ, ὄν, "crowded," "close," "standing closely together."—From θαμά, "together," "in crowds," "close," "thick."—Akin to ἄμα, and perhaps derived from it.

Ἐννῆμαρ, adverb, "for nine days." An Epic form. From LINE 53. ἐννέα, "nine," and ἡμαρ, "a day."

Ἄνά. Consult line 10.

Ἵμιχτο, 3 sing. imperf. indic. of middle deponent οἰχομαι, "to go," "to make one's way;" fut. οἰχήσομαι: perf. ὤχημαι: imperfect ὤχόμεν, or, with initial capital, Ἵχόμεν.

Κῆλα, nom. plur. of κῆλον, ου, τό (Attic κῦλον), "a shaft," "an arrow." Properly, the wooden shaft of an arrow. In Homer, always used of a god's arrows, *e. g.*, of Apollo, *i. e.*, pestilence; or of Jupiter, *i. e.*, tempest.—Akin, probably, to κανλός, "a shaft," "handle," &c.

Θεοῖο, Epic and Ionic for θεοῦ, from θεός, οὔ, ὄ, "a god." Consult line 28.

Δεκάτη, dat. sing. fem. of δέκατος, η, ου, "the tenth," and LINE 54. agreeing with ἡμέρα understood, and implied, in fact, from ἐννῆμαρ which precedes: hence τῇ δεκάτῃ δέ= "on the tenth (day), however."—From δέκα, "ten."

Ἄγορήνδε, "to an assembly." Adverbial form of expression, compounded of ἀγορήν (Attic ἀγοράν), accus. sing. of ἀγορή (Attic ἀγορά), "an assembly," and the suffix δε denoting motion toward.—Observe that this suffix, δε, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, σε is used in place of δε; as, ἐκεῖ-σε, ὁμό-σε, ἄλλο-σε, αὐτό-σε, &c. (Kühner, § 377, 5.)

Καλέσσατο, poetic for ἐκαλέσατο, the augment being dropped; 3 sing. 1 aor. indic. mid. of καλέω, "to summon," "to call;" fut. καλέσω (usually syncopated by the Attics, and contracted καλῶ); perfect κέκληκα.

Λαόν, accus. sing. of λαός, οὔ, ὄ, "the people," "the forces." LINE 55. Ἐπί. Adverb. (Consult note.)

Φρεσί, dat. plur. of φρήν, φρενός, ἡ, "the mind."—Strictly speaking, φρήν means the "midriff" or "diaphragm" (for which, at a later pe-

Line 55-57.

riod, the term *διάφραγμα* was employed), i. e., the muscle which parts the heart and lungs from the lower viscera. It then denotes the "heart" and "parts adjoining the heart," "the breast," like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, *φρήν* becomes equivalent to "the mind."

Ἔθηκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, "to place," "to put," "to suggest:" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα.

Λευκώλενος, ον, "fair-armed," "white-armed," epithet of Juno; from λευκός, "white," and ὠλένη, "an arm."

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, "Juno," queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἥρωσ, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies. (Consult line 4.)

LINE 56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, "to vex;" middle κήδομαι, "to be concerned for," "to care for" (i. e., "to vex one's self"); fut., with reduplication, κεκαδήσομαι: 2 perf., in a present sense, κέκηδα, "I mourn," "I sorrow."

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θνήσκοντας, accus. plur. masc. pres. part. of θνήσκω, "to die;" fut. mid. θανοῦμαι: perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, "to strike," or "wound," and both are related to the Sanscrit *han*, "to strike," or "wound."

Ὀρᾶτο, for ἑωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὀράω; fut. ὄψομαι (from the root ὀπτ); perf. ἑώρᾶκα, and without the reduplication, ὠρᾶκα, "to see."—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὀράω had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wehr*, *wahr*; and Latin *verus*.

LINE 57. Ἦγερθεν, Epic and Æolic for ἡγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, "to bring together," "to collect;" fut. ἀγερῶ: perf. pass., with Attic reduplication, ἀγήγερμαι.—From ἄγω, "to bring together."

Ὀμηγερέες, Epic and Ionic for ὀμηγερεῖς, nom. plur. masc. of ὀμη-

Line 57-61.

γερεῆς, ἐς, Epic and Ionic for ὀμηγερεῆς, ἐς, "assembled;" from ὀμός, "together," and ἀγείρω, "to collect."

LINE 58. Ἀνιστάμενος, pres. part. mid. of ἀνίστημι: fut. ἀναστήσω, "to make to stand up;" in the middle ἀνίσταμαι, "to stand up," "to arise."—Observe, however, that the aorist middle is transitive; as, ἀναστήσασθαι πόλιν, "to raise a city for one's self" (Herod., i., 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, "to speak among." Only used by Homer in this part of the verb.—From μετά and φημί.

Πόδας, accus. plur. of πούς, ποδός, ὀ, "the foot."—The Sanscrit root is *pad*, "to go," hence Sanscrit *pad*; Latin *pes*, *ped-is*; English *pad*, *foot*; German *fuss*, &c., akin to πέδον = Sanscrit *pada*.

Ἵκνυς, ὠκεῖα, ὠκύ (Epic and Ionic fem. ὠκέα), "swift," "quick." The word is poetic, and mostly Epic.—Akin to the Sanscrit *ac*, "to pass through," and also to ὄξύς, ἀκή, ἀκμή, and the Latin *acer*, *acutus*.

LINE 59. Ἄμμε, Æolic, Doric, and Epic, for ἡμᾶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, "to cause to wander back;" fut. παλιμπλάγξω: passive, in a middle sense, παλιμπλάζομαι, "to wander back," "to wander away from." From πάλιν, "back," and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring here and in *Od.*, xiii., 5.

Ἵοίω, Epic active, pres. indic. for οἶομαι, "I think."—Observe that this form ὅτιω is only used in the first person.

LINE 60. Ἐψ, adverb of place, "back," "away from," &c. Akin to the Latin *abs*, through the Æolic ἄψ.

Ἀπονοστήσειν, fut. infin. act. of ἀπονοστέω, "to return," "to come home;" fut. ἦσω.—From ἀπό, and νοστέω, "to return home."

Κεν. Equivalent to the prose ἄν, so that εἰ κεν is the same as εἰ ἄν.

Θάνατον, accus. sing. of θάνατος, ον, ὀ, "death."—As regards the root *θαν*, consult remarks under *θνήσκοντας*, in line 56.

Φύγοιμεν, 1 plur. 2 aor. opt. act. of φεύγω, "to escape," "to free." Consult φεύγε, line 173, where the parts of the verb are given.—The root is strictly *φυγ*, as appears in *φυγεῖν*, *ἔφυγον*, *φυγή*, the Latin *fuga*, *fugio*, &c.—Akin either to the Sanscrit *bhudsh*, "inflectere," "curvare," with which compare the English *budge*; or else to *bhi*, "to fear."

LINE 61. Ὀμοῦ, adverb. "together." Strictly, gen. sing. neut. of ὀμός.

Line 61-64.

Πόλεμος, ον, ὁ, "war."—From πέλω (radical form), akin to πολεμίζω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμά, 3 sing. pres. indic. act. of δαμάω, "to subdue;" fut. δαμάσω: 1 aor. ἐδάμασα: perf. δέδμηκα. A post-Homeric form of the present is δαμάζω, which is not found before Euripides, though we have δαμασθεῖς, as if from δαμάζω, in the Iliad (xvi., 816).—Compare the Sanscrit *dam*, "to be tame;" Latin *dom-are*; English *tame*; German *zahn*.

Δοιμός, οὔ, ὁ, "a pestilence."—Supposed to be akin to λῦμα, "ruin," "destruction," but very unlikely. More probably of the same family with the Latin *lue-s*, and the Sanscrit *lū*, "scindere," "evellere."

Λγε. Originally, imperative of ἄγω, but subsequently used as an adverb, like φέρε, "come," "come on," &c.

Τινά, accus. sing. masc. of the indefinite τις, neut. τι, "some one," &c.—Compare the Æolic κίς (for τις), Latin *quis* (i. e., κῦίς), and Sanscrit *kas*.

Μάντιν, accus. sing. of μάντις, Ionic *ιος*, Attic *εως*, ὁ, "a seer," "a soothsayer," "a diviner."—The derivation from μαίνομαι, "to rave," is found as early as Plato (*Tim.*, 72, B.), who distinguishes μάντιες from προφήται, the former being persons who uttered oracles in a state of divine phrensy; the latter, the interpreters of those oracles.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1 plur. pres. subjunct. of ἐρέω; Epic present for εἶρομαι, ἔρομαι, "to interrogate," "to ask," &c.

Ἰεῖῆα. Consult line 23.

ΛINE 63. Ὀνειροπόλον, accus. sing. of ὄνειροπόλος, ον, ὁ, "an interpreter of dreams." Literally, "one occupied with dreams." From ὄνειρος, "a dream," and πολέω, "to be conversant with."

Ὀναρ, nom. sing. of ὄναρ, τό, "a dream." Opposed to a waking vision, ὕπαρ. Only used in nom. and accus. sing., the other cases being supplied from ὄνειρος and ὄνειρον, &c.

Διός. Consult line 5.

Ἔστίν, 3 sing. prest. indic. of εἰμί, "to be."

LINE 64. Ὅς κε. For ὅς ἄν.

Εἶποι, 3 sing. 2 aor. opt. act. from a radical form ἔπω, for which φημί is used as a present; indicative εἶπον, "I spoke," "I said:" imperative εἶπέ: part. εἰπών: infin. εἶπεῖν. We have also a first aorist εἶπα, and imperative εἶπόν, though the accentuation εἶπον seems better. This latter form of the aorist is especially Homeric and Ionic; but it also frequently occurs in Attic. The future and perfect are supplied by ἐρέω, namely, fut. ἐρῶ, perf. εἶρηκα.—Observe that the

Line 64-66.

radical *ἔπω* may be traced in *ἔπ-ος*. And as *εἶπον* is properly a digammated word, *φειπον*, and the root, therefore, strictly speaking, is *ἔεπ*, we may trace an analogy between this root *ἔεπ*, the other form *ὄπ* (i. e., *φόπ*), which appears in *ὄψ*, "the voice," the Æolic *φόκ*, the Latin *vox*, in *vox*, *vox-is*, "the voice," and *voc-are*, "to call," and, finally, the Sanscrit *watsā*, "dicere."

τόσσον, Epic for *τόσον*, accus. sing. neut. used adverbially, of *τόσος*, *η*, *ον*, Epic *τόσσοσ*, *η*, *ον*, "so much," &c. Compare the Latin usage in *tantum*, and observe that *τόσσον* is here employed without an answering *ὄσσον*.

Ἐχώσατο, 3 sing. 1 aor. indic. of the middle deponent *χῶμαι*, "to be incensed," "to be wroth;" fut. *χῶσομαι*: 1 aor. *ἐχῶσάμην*.—Akin to *χόλη*.

LINE 65. *Εἴτε*, "whether," answered by *εἴθ'* (i. e., *εἴτε*) at the close of the line; as in Latin, *sive*, . . . *sive*.

Εὐχῶλης, gen. sing. of *εὐχῶλή*, *ῆς*, *ῆ*, "a vow."—Akin to *εὐχή* and *εὐχος*, in same signification, the root of which *εὐχ* (*εὐκ*) compare with the Sanscrit *uc* (another form of *wac*), "to pray for," "to desire," "to wish." (Pott, *Etymol. Forsch.*, vol. i., p. 235, 268.)

Ἐπιμέμφεται, 3 sing. pres. indic. of middle deponent *ἐπιμέμφομαι*, "to have a complaint against one," "to impute to one as matter of blame," fut. *ἐπιμέμφομαι*.—From *ἐπί* and *μέμφομαι*, "to blame."

Ἐκατόμβης, gen. sing. of *ἐκατόμβη*, *ης*, *ῆ*, "a hecatomb." Strictly speaking, an offering of a hundred oxen (from *ἐκατόν*, "a hundred," and *βοῦς*, "an ox"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi., 93, 115, we find a hecatomb of twelve oxen; in *Od.*, iii., 59, of eighty-one. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.*, i., 315: *Od.*, i., 25); nay, we find hecatombs without any oxen, e. g., of fifty rams (*Il.*, xxiii., 146). The word *ἐκατόμβη*, therefore, even in Homer's time, would seem to have signified, in general, "a large sacrifice offered publicly."

LINE 66. *Αἶ*, Epic and Doric for *εἰ*, "if." In Homer, only *αἶ κε* and *αἶ κεν*, Doric *αἶκᾶ*.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, *αἶ*, an exclamation of strong desire, "would that!" "O that!" (Consult note.)

Πως, enclitic adverb, "in any way." On the other hand, *πῶς*, an interrogative adverb, "in what way," "how."

Ἄρνῶν, gen. plur., "of lambs." The nom. sing. *ἄρς* (according to

Line 66-67.

Kühner, ἀρήν or ἀρρήν) is out of use, and its place is supplied by ἀμνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα: dual, ἄρνε: plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ρεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies*.

Κνίσης, gen. sing. of κνίση, Epic for κνῖσα, ης, ἡ, “the steam and odor of fat,” which exhales from meat roasting; especially “the smell or savor of a victim,” “the steam of a burnt sacrifice,” which ascends to heaven as a grateful gift to the gods.—Observe that κνίση and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (*Draco, de Metr.*, p. 21, 4, ed. Hermann.—*Eustath.*, 1766, 30).—From κνίζω, “to irritate,” “to nettle,” “to chafe,” as expressive of the effect produced upon the olfactory nerves by the odor that arises. With the root of κνίζω (*i. e.*, κνιδ-σω) compare the Latin *nid-or*, “savor,” the Greek νύττω, “to prick,” and the English *nettle* and *needle*.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ὁ, ἡ, “a goat.” (Consult line 41.)

Τελείων, gen. plur. of τέλειος, α, ον, “perfect,” “without spot or blemish.” Literally, “having reached its end,” *i. e.*, complete, perfect.—From τέλος, “an end.”

LINE 67. Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι, with shortened mood vowel, “to will,” “to be willing,” “to wish;” fut. βουλήσομαι: perf. βεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθέλω expresses choice and purpose; but βούλομαι, a mere inclination toward a thing, a willingness. (*Buttmann, Lexil.*, i., p. 26.—Opposed, however, by *Donaldson, New Cratylus*, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo*. A much less satisfactory explanation is given by *Donaldson (New Cratylus*, p. 565, *seqq.*), who traces βούλομαι to βουλή.

Ἀντιάσας, 1 aor. part. act. of ἀντιάω: fut. ἀντιᾶσω: 1 aor. ἠντιᾶσα. (Consult line 31.) “To go to meet,” “to go in quest of;” said especially of the gods, “to come (as it were) to meet an offering,” *i. e.*, accept graciously of it; and hence, “to partake of,” “to enjoy.”

Λοιγόν, accus. sing. of λοιγός, οὔ, ὄ, “destruction.”—Akin to λυγρός, λευγαλέος, “mournful,” “wretched,” and the Latin *lugeo*, *luctus*.

Ἀμῦναι, 1 aor. infin. act. of ἀμύνω, “to ward off;” fut. ἀμύνῶ: 1 aor. ἤμῦνα.—The root μνν appears akin to that of the Latin *mun-ire*, *mæn-ia* (*mun-ia*), and to the Sanscrit *man*, “to check,” “to restrain.”

Line 68-70.

LINE 68. Ἦτοι. (Consult note.)

Κατά. In Homeric Greek an adverb, "down." Subsequently, a preposition.

Ἐζετο. Consult line 48.

Ἀνέστη, "stood up," "arose," 3 sing. 2 aor. indic. act. of ἀνίστημι, "to make to stand up," "to raise up:" fut. ἀναστήσω: perf. ἀνέστηκα, "I stand up:" 2 aor. ἀνέστην, "I stood up."—From ἀνά and ἵστημι, "to place."

LINE 69. Κάλχας, gen. Κάλχαντος, &c. "Calchas," the Greek seer at Troy.—Supposed to come from καλχαίνω, "to make dark and troublous, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλχας will signify, strictly, "the Searcher."

Θεστορίδης, ου, ό, "the son of Thestor." A patronymic appellation of Calchas. From θέστωρ, ορος, ό, "Thestor," son of Idmon, and father of Calchas.

Οἰωνοπόλων, gen. plur. of οἰωνοπόλος, ου, ό, "an augur," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ου.—From οἰωνός, "a bird," and πολέω, "to be conversant with."

Ὀχα, "by far," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἐξοχα.—Probably from ἔχω, "to seize" or "grasp;" for, as Daederlein remarks, ὄχα is to ὀχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

LINE 70. Ἦδη, or ἦδη, 3 sing. pluperf. indic. of εἶδω, "to know," a signification, however, which εἶδω, which properly means "to see," gets, in reality, from its perfect οἶδα, for what one has seen and observed, that one knows, and so οἶδα means "I have seen into it," and, consequently, "I know it." The common form of the pluperfect is ἦδεν, ἦδεις (or ἦδειςθα), ἦδει, &c., for which the Epic writers said ἦδεα, ἦδεας, ἦδεε, &c. The third person ἦδεε becomes here ἦδη by contraction, whereas in *Il.*, ii., 409, the uncontracted form occurs. The Attics said ἦδη, ἦδης, ἦδεν, and ἦδη, but with regard to this last form, namely, the 3d person ἦδη, in Attic, strong doubts exist. (Consult Kühner, § 123, *Anm.*, and Buttman, *Ausf. Sprachl.*, vol. i., p. 434, *not.*)

Ἔοντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὢν, οὔσα, ὄν, pres. part. of εἰμί, "to be."

Ἔσόμενα, accus. plur. neut. fut. participle of εἰμί, "to be."

Line 70-73.

Πρό. Homeric adverb, "before," "on before." Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for νασι, dat. plur. of νηϋς: gen. νηός, ἡ, Epic and Ionic for ναϋς, νεώς, ἡ, "a ship."

Ἠγήσατο, 3 sing. 1 aor. indic. of middle deponent ἡγέομαι: fut. ἡγήσομαι: 1 aor. ἡγησάμην, "to lead," "to be a guide unto."

Ἴλιον, accus. sing. of Ἴλιος, ου, ἡ, "Ilium," or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.*, xv., 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἰσω, more rarely ἔσω, adverb, "to," "unto," "into," "within."—From εἰς, ἐς, "into."

LINE 72. Ἦν, accus. sing. fem. of the possessive pronoun, ὅς, ἡ, ὄν, "his, her," for ἐός, ἐή, ἐόν, which last is the Epic and Ionic form.

Μαντοσύνην, accus. sing. of μαντοσύνη, ης, ἡ, "skill in divination." Properly, "the art of divination."—From μάντις, "a diviner." Consult line 62.

Τήν, Epic and Ionic for ἦν, accus. sing. fem. of ὅς, ἡ, ὄ, relative pronoun, "who, which, or that."

Οἱ, dat. sing. of the personal pronoun of the third person masc. for αὐτῷ, "on him," "to him." Nom. wanting; gen. οὖ: dat. οἶ: accus. ἔ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form *ī* or *í*, with which we may compare the Latin *is, ea, id*; the Gothic *is, si, ita* ("he, she, it"), and the Sanscrit *aj-am, ij-am, id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πόρω, "to bestow," "to grant," "to give."—The root in πόρω appears to be the preposition πρό (*Doric* πόρ, πορτί), the literal meaning of the verb being "to give forth." With this compare *por-rigo*, "to stretch forth;" *par-io*, "to bring forth;" *por-tio*, "a portion," something given forth from a whole, &c.

LINE 73. Ὀ. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφισί, dat. plur. of σφεῖς, which is itself the nom. plur. masc. of the personal pronoun of the 3d person, "they."—Observe that σφιν is also used for the dat. sing., but much less frequently.

Ἐύφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed

Line 73-76.

as a present, no such form in reality occurring: "being favorably disposed," "meaning well."—Observe that *εὐφρονέων* is Epic for *εὐφρονέων*.

'Αγορήσατο, for *ἡγορήσατο*, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent *ἀγοράομαι*: fut. *ἴσομαι*, "to harangue" in full assembly. Properly, "to meet in assembly." From *ἀγορά*, "an assembly."

Μετέειπεν, Epic for *μετεῖπεν*, 3 sing. 2 aor. of *μετύφημι*, "to speak among:" 2 aor. *μετεῖπον*, *ες*, *ε*. Consult remarks on *εἶπον*, in line 64.

LINE 74. 'Αχιλεῦ, voc. of 'Αχιλλεύς, the shortened and earlier form of the name of Achilles; the longer one being 'Αχιλλεύς, the *λλ* being adopted for the requirement of the verse. The same remark applies to 'Οδύσεύς and 'Οδύσσεύς. So *Αἰνέας* is the earlier form for *Αἰνείας*, and was retained by the Dorians.

Κέλειαι, 2 pers. sing. pres. indic. of the middle deponent *κέλομαι*, "to bid," "to urge," "to set in motion," &c.; fut. *κελήσομαι*: 2 aor. *κεκλόμην* and *έκεκλόμην*.—Observe that *κέλειαι* is Epic and Ionic for *κέλει*. Thus, *κέλομαι*, 2 pers. (*old form*) *κέλειαι*: (*Epic and Ionic*) *κέλειαι*: (*Attic*) *κέλει*: (*common dialect*) *κέλη*.

Δί, dat. sing. of Ζεύς. Consult remarks on Διός, line 4.

Φίλε, voc. sing. masc. of φίλος, *η*, *ον*, "dear," "beloved."—Originally an adjective; afterward used as a substantive, φίλος, *ου*, *ό*, "a friend." A similar change takes place with *amicus* in Latin.—Compare the Sanscrit *pālas*, "a friend." (*Eichhoff, Vergleich.*, p. 239, n. 475.)

Μυθήσασθαι, 1 aor. infin. middle of the deponent *μυθέομαι*, "to tell," "to mention;" fut. *μυθήσομαι*.—From *μῦθος*. Consult line 25.

LINE 75. Ἐκατηβελέταο, Epic for *έκατηβελέτου*, from *έκατηβελέτης*, *ες*, "far darting." From *έκός*, "afar," and *βέλος*, "a missile," "a dart."—Observe that, originally, the genitive singular of masculines in *ης* and *ας*, of the first declension, ended in *αο*. (*Kühner, § 261, 2.*)

LINE 76. Τοιγάρ, a strengthened form of the enclitic *τοι*; "therefore," "accordingly," "so then," &c. Usually employed at the beginning of a speech or clause.

'Εγών, Epic and Æolic for *εγώ*.

Ἐρέω, Epic and Ionic for *έρω*, fut. of the rare present *εἶρω*, "to speak," "to declare." 'Ερῶ is commonly assigned as a future to *εἰπεῖν*, with a perf. *εἶρηκα*: perf. pass. *εἶρημαι* (as if from a form *ρέω*); 1 aor. pass. *ἐρήθηην* and *ἐρρέθηην*, of which the former is the

Line 76—78.

better. There is no form of the present such as *ἔρω*, but Homer has *εἶρω* and *εἶρομαι*, for which the Attics use *φημί*.

Σύνθεο, Epic and Ionic for *σύνθου*, 2 aor. imperat. mid. of *συντίθηναι*, “to put together;” middle *συντίθεμαι*, strictly, “to put together for one’s self;” and so, “to observe a thing,” “to take heed to it;” and hence, “to agree,” “to promise,” after taking due heed of the probable consequences of an affair.—2 aor. *συνεθέμην*: 2 aor. imperat. (old form) *σύνθεσο*: (Epic and Ionic) *σύνθεο*: (Attic) *σύνθου*.

Ὅμοσσον, Epic and poetic for *ὁμοσον*, 1 aor. imperat. act. of *ὁμνῆμι* or *ὁμνῶ*, “to swear;” fut. mid. *ὁμοῦμαι*: perf., with redupl., *ὁμώμοκα*: 1 aor. *ὤμοσα*. The future *ὁμόσω* belongs to the impure age. The common future *ὁμοῦμαι* proceeds by a very anomalous inflection, as if it were syncopated and contracted from *ὁμέσομαι*, namely, *ὁμέσομαι*, *ὁμέομαι*, *ὁμοῦμαι*.

LINE 77. *Ἡ μέν*, Epic and Ionic for *ἦ μήν*, the two particles combined expressing a strong affirmation, “in very truth,” &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

Πρόφρων, *ονος*, *ός*, *ή*, “willing,” “ready,” &c., often translated as an adverb, “readily,” “willingly,” &c. From *πρό* and *φρήν*, or *φρονέω*, and hence the literal meaning is, “with forward soul.”

Ἐπεσιν, dat. plur. of *ἔπος*, *εος*, *τό*, “a word.” From a root *ἐπ*, or, rather, *φεπ*, which recurs in *εἶπον*.—Consult line 64.

Χερσίν, dat. plur. of *χείρ*, *χειρός*, *ή*, “the hand.”

Ἀρήξειν, fut. inf. act. of *ἀρήγω*, “to assist,” “to aid,” &c.; fut. *ξω*.—Akin to *ἀρκέω*, *ἐρύκω*, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 78. *Ἡ*. A strengthening and confirming particle, “in truth,” “indeed,” “truly,” “verily,” &c.

Οἶομαι, Epic for *οἴομαι*, deponent verb, “to think,” “to be of opinion,” &c. Radical signification, “to fancy,” “to suppose,” always of something as yet doubtful; “to think and believe,” as opposed to *κνοῖω*: fut. *οἴήσομαι*: 1 aor. *ὠήθην*.

Χολώσειν, Epic, Doric, and Æolic for *χολώσιναι*, fut. inf. act. of *χολόω*, “to make angry,” “to incense,” &c.; literally, “to stir one’s gall or bile;” from *χόλος*, “gall,” “bile;” fut. *ώσω*.—The original termination of the infinitive was *μεναι*, and with the mood-vowel, *έμεναι*. This was sometimes shortened into *μεν* (i. e., *έμεν*), and sometimes into *ναι*. (Kühner, § 123, 21.)

Μέγα, neuter sing. of *μέγας*, taken adverbially. Consult note, and also remarks on *μειζον*, line 167.

Line 79—81.

LINE 79. Ἀργείων, gen. plur. of Ἀργεῖος, ου, ὁ, "an Argive," i. e., a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence a Greek generally. Consult note on Ἀχαιοῖς, line 2.

Κρατεῖ, Epic and Ionic for κρατεῖ, 3 sing. pres. indic. act. of κρατέω, "to rule over," "to hold under one's sway;" fut. κρατήσω: perf. κεκράτηκα.—From κράτος. Consult remarks on κρατερόν, line 25.

Οἱ, dative plural of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of πείθω, "to persuade;" in the middle, πείθομαι, "to obey."—Consult line 33.

LINE 80. Κρείσσω, ου, gen. ονος, "more powerful," "stronger," "mightier," &c.; later Ionic κρέσσω, ου; later Attic κρείττων, ου. Usually called an irregular comparative of ἀγαθός: but κρατύς, from κράτος, must be reckoned as the root, as if the comparative were κραισσω, the superlative κράτιστος being regularly akin also to κρείων, κρείουσα.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent χόωμαι, "to be incensed," "to be enraged at;" fut. χώσομαι: 1 aor. ἐχώσαμην. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for χώσηται. The latter opinion is the preferable one.

Χέρηι, dat. sing. of χέρης, which is commonly regarded as an old positive, furnishing the irregular comparatives χείρων and χερείων to κακός. But in all the passages that occur in Homer, the word seems to have a comparative signification, and no real example with a positive signification can be here found, notwithstanding the opinion of Buttman (*Ausf. Spr.*, vol. i., p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as χείριος, ὑποχείριος, "inferior," "subordinate," "subject" to another.

LINE 81. Εἶπερ, "if, indeed." More literally, "if, at all events." Used also like καὶ εἰ, "even if," as, for example, in the present passage.

Χόλον, accus. sing. of χόλος, ου, ὁ, "wrath," "anger;" literally, "gall," "bile."

Αὐτῆμαρ, adverb, "on the self-same day," "for the self-same day." Equivalent to αὐτῆμερον.—From αὐτός and ἡμαρ, "day."

Καταπέψη, 3 sing. 1 aor. subj. act. of καταπέσσω, "to boil down," "to digest thoroughly," "to digest," "to keep under," "to restrain," &c.; fut. καταπέψω.—From κατῷ, "down," and πέσσω, "to boil."—

Line 81-85.

Observe that all the tenses formed from πέσσω, namely, πέψω, perf. pass. πέπεμαι, &c., have the π, and that the present πέπτω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (*Buttmann, Lexil.*, p. 127, ed. *Fishl.*)

Μετόπισθεν. Adverb. 1. Of place, "from behind," "behind," "backward," "back."—2. Of time, "after," "afterward," "for the time to come," &c. Used also with the genitive, "behind," in the sense of the Latin *post*. (*Il.*, ix., 504.)

Κότον, acc. sing. of κότος, ου, ό, "secret resentment," "grudge," &c.—The idea implied in κότος is that of secret wrath, boiling fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit *ku-athita*, "coctus;" *kôthâ*, "churning," and the Gothic *hvatho*, "foam."

Ὅφρα. Adverb of time, and equivalent to the Latin *donec*, "until."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "that," "in order that."

Τελέσση, Epic for τελέση, 3 sing. 1 aor. subj. act. of τελέω, "to bring about," "to complete," "to fulfill," &c.; fut. τελέσω: more Attic τελεῶ: perf. τετέλεκα: 1 aor. ἐτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "an end accomplished."

Στήθεσιν, Epic for στήθεισιν, dat. plur. of στήθος, εος, τό, LINE 83. "the breast." Used by Homer in both sing. and plur.—Probably from ἴστημι, as referring to that which stands up.

Ἐοῖσι, Epic and Ionic for οἷς, dat. plur. of εὖς, ἑή, ἐόν, Epic and Ionic for οὗς, ἡ, ον, possessive pronoun, "his, her," &c.

Φράσαι, 2 sing. 1 aor. imper. mid. of φράζω, "to speak;" in the middle, "to consider" (consult note): fut. φράσω: 1 aor. ἐφράσα: 1 aor. mid. ἐφρασάμην: 2 aor. act. ἐφράδον.

Σαώσεις, 2 sing. fut. of σώω, "to save:" fut. σώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "safe."

Ἀπαμειβόμενος, pres. part. of the middle deponent ἀπαμείβωμαι, LINE 84. "to answer," "to reply;" fut. ψομαι.—The simple verb ἀμείβω means, properly, "to change," "to exchange." In the middle, "to change one with another," "to do in turn or alternately;" said especially of dialogues, and hence, "to answer," "to reply," &c., as in the compound, where ἀπό merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "to speak to," "to address."—From πρόσ and φημί.

Θαρσῆσας, 1 aor. part. act. of θαρσέω, "to be of good courage," "to take courage;" fut. ἦσω. In the new Attic,

Line 85-88.

θαρήρειω.—From θάρσος, “courage,” “confidence,” &c.—Akin to the English *dare*, through the old German *tharren, tharen, thuren*, with which we may compare the Sanscrit *dhars*, “to venture,” “to brave.”

Εἶπε, 2 sing. 2 aor. imperat., from εἶπον. (Consult line 64.)

Θεοπρόπιον, acc. sing. of θεοπρόπιον, ου, τό, “a heavenly sign,” “an oracle,” &c. From θεός, “a god,” and πρέπω, “to send a sign.” (Consult note, and *Bullmann, Lexil.*, vol. i., p. 19.)

Οἶσθα, 2 pers. sing. 2 perf. of εἶδω, “to see :” 2 perf. οἶδα, “I know” (*i. e.*, *I have seen* and observed, and therefore I know). The form οἶσθα is made up of οἶδ and the Doric ending σθα, and then, according to the general rule, the σ of the ending is thrown out, and the δ changed into σ. (*Kühner, § 239, Anm.*, 3.) Bopp considers the Greek suffix θα (or σθα) as akin to the Sanscrit *tha* or *dha*, with which we may compare the English pronoun of the second person, “*thou.*”

Μά. A particle used in strong protestations and oaths, LINE 86. followed by the accusative of the deity or thing appealed to ; in itself neither affirmative nor negative, but made so by some word added to it, as ναί, ού, &c., or, in Attic, merely by the context : “*By,*” “*I swear by,*” &c.—According to Donaldson, μᾶ contains the element of the first personal pronoun ; it bears the same relation to με-τά that κά or κέν does to κα-τά, and signifies “*with,*” or “*by,*” which is our preposition for expressing an oath : the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

Ὡιτε, or ὥτε, the dative singular of the relative ὅς, ἧ, ὅ, joined with the particle τέ.

Κάλχαν, voc. sing. of Κάλχας, αντος, ὁ, “*Calchas.*” Consult line 69.

LINE 87. Εὐχόμενος. Consult line 43.

Δαναοῖσι, Epic and Ionic for Δαναοῖς, dat. plur. of Δαναός. Consult note on line 42.

Θεοπροπίας, acc. plur. of θεοπροπία, ας, ἡ, a term the same in effect as θεοπρόπιον. Consult line 85.

Ἐναφαίνεις, 2 sing. pres. ind. act. of ἀναφαίνω, “to reveal.” Literally, “to show up ;” fut. ἀναφᾶνῶ : 1 aor. ἀνέφηνα.—In the middle, ἀναφαίνομαι, “to come to light,” “to appear plainly.”

LINE 88. Οὔτις, neut. οὔτι : gen. οὔτινος, &c. “No one,” “nobody :” neut. “nothing.” Answers to the Latin *ne ullus, nullus.*—From οὐ and τίς.

Ἐμεῦ, Epic and Ionic for ἐμοῦ, gen. of ἐγώ.

Ζῶντος, gen. sing. pres. part. act. of ζάω, “to live :” fut. ζήσω : perf.

Line 88-92.

ἔζηκα. The future, 1 aorist (ἔζησα), and perfect are rare, these tenses being supplied in good Attic writers by βιώω. Homer always uses the Ionic ζῶω.—Compare the Sanscrit *jiv*, “to live,” ζ and j changing; and so, perhaps, also akin to *viv-ere*, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 265.)

Χθονί, dat. sing. of χθών, ονός, ἡ, “the earth,” “ground.”—Akin to χαμαί, humi, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 142.)

Δερκομένοιο, Epic and Ionic for δερκομένον: gen. sing. pres. part. mid. of the deponent δέρκομαι (for the active present δέρκω only occurs in the grammarians), “to see,” “to look.” Strictly speaking, used not merely of sight, but of sharp sight, perf., with present signification, δέδορκα: 2 aor. ἐδράκον: also in passive form ἐδράκην and ἐδέρθην; all in an active signification. Homer uses only part. δερκόμενος: imperf. δερκέσκετο, with aorist ἐδράκον and perfect.—The Sanscrit root is *dric*, “to see,” which we may compare with *draκ* in ἐδρακον.

LINE 89. Κοίλης, Epic for κοίλαις. Compare κοίλησιν, in line 26.

Βαρείας, acc. plur. fem. of βαρύς, εἶα, ὕ, “heavy,” &c.—Compare the Sanscrit *guru*, Latin *gravis*, with which βαρύ becomes akin, on the supposition that the *g* has been supplanted by β. So the Latin “*bru-tum*,” respecting which Festus remarks, “*brutum antiqui gravem dicebant*.”

Ἐποίσει, 3 sing. fut. act. of ἐπιφέρω, “to bring upon,” “to lay upon,” &c.: fut. ἐποίσω.

Συμπάντων, gen. plur. masc. of σύμπας, σύμπασα, σύμπαν,

LINE 90. “all together,” “all at once,” &c.

Εἶπης, 2 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 91. Ὅς. Relative pronoun, ὅς, ἧ, ὅ. “Who, which,” &c.

Πολλόν, acc. sing. neut. of the adjective πολλός, ἧ, ὄν: Epic and Ionic for πολύς, πολλή, πολύ, taken adverbially. (Consult note.)

Εὔχεται, 3 sing. pres. indic. mid. of the deponent εὔχομαι. (Consult line 43.) 1. “to pray;” 2. “to vow.” 3. From the signification of vowing or pledging we have in gen. “to speak confidently, proudly of one’s self,” “to boast;” not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than “to possess,” “to maintain.”

LINE 92. Θάρσησε, for ἐθάρσησε, the augment being dropped, 3 sing. 1 aor. indic. act. of θαρσέω. Consult line 85.

Ἡῦδα, 3 sing. imperf. indic. act. of ἀνθᾶω, “to speak,” “to say:” fut. ἦσω: Attic ἀσω.—From ἀνθή, “a voice.”

Line 92-98.

'Αμίμων, *ον*, gen. *ονος*, "blameless," "irreproachable." An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.*, i., 29, it is given even to Ægisthus.—From *α*, *priv.*, and μῶμος, "blame," which, by an Æolic change, becomes μῶμος, just as χελώνη becomes χελύνη.

LINE 93. Εὐχολῆς. Consult line 65.

LINE 94. 'Αρητήρος, gen. sing. of ἀρητήρ, "a priest."—Consult line 11.

'Ητίμησε, 3 sing. 1 aor. indic. act. of ἀτιμάω, "to treat with indignity," "to insult:" fut. ἀτιμήσω: 1 aor. ἤτιμησα.—From *α*, *priv.*, and τιμάω.

LINE 95. 'Απέλυσε, 3 sing. 1 aor. indic. act. of ἀπόλυω, "to release," "to free:" fut. ὕσω.—From ἀπό and λύω.

Θύγατρα. Consult line 13.

'Απεδέξατο, 3 sing. 1 aor. indic. middle of the deponent ἀποδέχομαι, "to receive," "to take." Ionic ἀποδίζομαι: fut. ἀποδέξομαι: 1 aor. mid. ἀπεδέξαμην: perf. ἀποδέδεγμαι.

'Αποίνα. Consult line 13.

LINE 96. 'Τούνεκα, for τοῦ ἔνεκα, i. e., τούτου ἔνεκα, "on this account."

'Εδωκεν, 3 sing. 1 aor. indic. act. of δίδωμι, "to inflict;" literally, to give; fut. δώσω: 1 aor. ἔδωκα: perf. δέδωκα.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

'Εκηβόλος, "the far-darting one," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

'Ετι, adverb, 1. Of the future, "yet," "yet longer," "still." 2. Of the present, "yet," "as yet."—Compare the Sanscrit *ati*, "beyond," "moreover," "besides." (*Pott, Etym. Forsch.*, vol. ii., p. 315.)

Δώσει, 3 sing. fut. of δίδωμι, δώσω, &c.

LINE 97. Πρίν . . . πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for λοιμοῦ, gen. sing. of λοιμός. Consult line 61.

Βαρείας. Consult line 89.

'Αφέξει, 3 sing. fut. act. of ἀπέχω, "to keep away," "to hold off," &c.; fut. ἀφέξω.—From ἀπό and ἔχω.

LINE 98. Φίλω, dat. sing. of φίλος, η, *ον*, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, "her." Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δί-

Line 98-102.

δωμι, "to give," &c.; another Epic form is δόμεν. Consult remarks under χολωσόμεν, line 78.

Ἐλικώπιδα, accus. sing. of ἐλικῶπις, ἰδος, ἦ, "of quick-rolling eye." Feminine form of ἐλίκωψ, ωπος. (Consult note.)—From ἐλίσσω, "to roll," and ὤψ, "the eye."

Κούρην, Epic and Ionic for κόρην, acc. sing. of κούρη, ης, ἦ, Attic κόρη, ης, ἦ, "a maiden," "a girl," answering to the Latin *puella*.—The root of κόρη, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "satiety," "abundance;" namely, κορ, the idea of "fullness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κορ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (*Donaldson, New Cratylus*, p. 415.)

LINE 99. Ἀπριάτην, adverb (not accus. fem. of ἀπριάτος), "without price," "without purchase-money, or ransom."—From α, priv., and πρίαμαι, "to purchase." The more analogical form would be ἀπριάδην. (Consult *Buttmann, Lexil.*, p. 162, ed. *Fishl.*)

Ἀνάποινον, neuter of the adjective ἀνάποινος, ον, taken adverbially, "without ransom."—From α, priv., and ἀποινα, "a ransom."

Ἄγειν, pres. infin. act. of ἄγω, "to conduct," "to lead," &c.

Ἱερήν, accus. sing. fem. of ἱερός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἴημι, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἄφετος) until the time for sacrificing it arrived.

Ἐκατόμβην. Consult line 65.

LINE 100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for ἄν.

Ἰλασόμενοι, Epic for ἱλασάμενοι, nom. plur. masc. 1 aor. part. of middle deponent ἱλάσκομαι, rarely ἱλάομαι, "to propitiate;" fut. ἱλάσομαι: 1 aor. ἱλασάμην.—From ἱλαος, "propitious," "soothed," "appeased."

Πεπίθομεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείσω: 2 aor. ἐπιθον, with Epic reduplication, πέπιθον.

LINE 101. Ἐζετο. Consult line 48.

LINE 102. Ἥρω, ὡς, ὄ, "a hero." Consult line 4.

Εὐρυκρείων, οντος, ὄ, "wide-ruling," a constant epithet of Agamemnon in Homer.—From εὐρύ, neuter of εὐρύς, taken adverbially, and κρέω, "to rule."

Line 103-105.

LINE 103. Ἀχνύμενος, pres. part. of the middle deponent ἀχνυμαι, "to be deeply troubled." Used only in the present and imperfect.—From ἄχος, "pain," "distress," "trouble." Compare the Sanscrit *aghan*, and the English *ache*.

Μένεος, gen. sing. of μένος, εος, τό, "anger." Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, "spirit," "warlike rage," "ardor," "passion," "wrath," &c.—Compare the Sanscrit *manas*, "spirit," &c.

Μέγα, neut. sing. of the adjective μέγας, taken adverbially, "greatly."

Φρένες, nom. plur. of φρήν, φρενός, ή, "the diaphragm." Consult remarks on φρεσί, line 55.

Ἀμφιμέλαινοι, nom. plur. fem. of ἀμφιμέλας, μέλαινα, μέλαν, "black all around."—From ἀμφί and μέλας. (Consult note.)

LINE 104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. ind. pass. of πίμπλημι, "to fill;" fut. πλήσω: 1 aor. ἐπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, "full," πλήσω, &c.—Compare the Sanscrit *pul*, "to heap up." (Pott, *Etym. Forsch.*, i., p. 364.—Eichhoff, *Vergleich*, p. 239.)

Ὅσσε, nom. dual neut., from a supposed nominative ὄσσοσ, εος, τό, "an eye." The nom. and acc. dual frequently occur in Homer, who, however, adds the adjective plural (*Il.*, xiii., 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes.*, *Th.*, 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσοσ and ὁ ὄσσοσ, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root *iksh*, "to see," and regards the σσ as arising from assimilation, the primitive form having been ὄκσε, with which we may compare the Servian *otshi*, "the eyes." (*Etymol. Forsch.*, p. 269.)

Λαμπετώωντι, Epic lengthened form for λαμπετώντι, dat. sing. pres. part. act. of λαμπετεύω, "to shine brightly," "to blaze."—From λάμπω, "to shine."

Ἐίκτην, Epic syncopated form for ἐωκείτην, 3 dual, pluperf. indic. of εἶκω, "to be like;" an assumed present for the 2 perf. εἶκα, "I am like;" pluperf. ἐώκειν, "I was like." Compare line 47.

LINE 105. Κάλχαντα, acc. of Κάλχας, αντος, ό, "Calchas." Consult line 69.

Line 105–111.

Πρώτιστα. “First of all.” Acc. plur. neut. of πρώτιστος, η, ον, taken adverbially.

Κακά. “Sternly,” “with evil look.” Acc. plur. neut. of κακός, ή, όν, taken adverbially.

’Οσσόμενος, pres. part. of deponent όσσομαι, “to eye,” “to look at,” &c. Only used in the present and imperfect, without augment.—From όσσε, in relation to which consult line 104.

LINE 106. Μάντι, voc. sing. of μάντις, Ionic gen. ιος, Attic εως, ό, “a diviner,” “a soothsayer.” Consult line 62.

Πώποτε. “Ever as yet.” Compound adverb, from πώ, “as yet,” and ποτέ, “ever.”

· Κρήγνον, neut. accus. sing. of κρήγνος, ον, “good,” “useful,” “pleasing,” &c. Buttman thinks it probable that this term is derived, by an Ionicism, from χρῆσθαι, χρήσιμος.

LINE 107. Φίλα, nom. plur. neut. of φίλος, η, ον, “dear.” (Consult note.)

Φρεσί. Consult line 55.

· Μαντεύεσθαι, pres. inf. of the middle deponent μαντεύομαι, “to predict:” fut. σομαι. From μάντις, “a diviner,” “a predictor.”

LINE 108. ’Εσθλόν, acc. sing. neut. of έσθλός, ή, όν, “favorable,” “good.” Equivalent to αγαθός, and a term used merely in poetry.—According to Hermann, the root was έθλός, akin to the German *edel*, “noble,” &c. Both, perhaps, may be traced to the Sanscrit *édh*, “to increase.”

’Ετέλεσσας, Epic for έτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, “to do,” “to accomplish;” fut. τελέσω: perf. τετέλεκα.—From τέλος. Consult line 82.

LINE 109. Θεοπροπέων, pres. part. of θεοπροπέω, “to reveal signs from on high.”—From θεοπρόπος. Consult line 85.

· ’Αγορεύεις, 2. sing. pres. ind. act. of αγορεύω, “to harangue,” “to hold forth;” fut. εύσω.—From αγορά, “a public assembly.”

· LINE 110. Σφιν. Consult line 73.

Τεύχει, 3 sing. pres. indic. act. of τεύχω, “to inflict.” More literally, “to make,” “to bring about;” fut. τεύξω: perf. τέτευχα: 1 aor. έτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the passive perfect of τεύχω: hence, in Epic, the passive forms τέτυγμαι, έτετύγμην, έτύχθην, are substantially the same with τυγχάνω, έτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen*, “to produce,” “to beget.”

LINE 111. Ούνεκα. “Because.” The antecedent τούνεκα omitted.

Line 111-115.

Χρυσήϊδος, gen. sing. of Χρυσήϊς, ἴδος, ἡ, "Chryseïs;" more literally, "the daughter of Chryses." A female patronymic, from Χρῦσης, ου, ὄ, "Chryses." The real name of the female in question was *Astynome*.

Ἄγλαά. Consult line 23.

LINE 112. Ἐθελον, Epic for ἤθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "to be willing," &c. ; fut. ἐθελήσω : 1 aor. ἤθελησα.—Observe that ἔθελον here can not be made the imperfect of θέλω, with the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "to receive." Consult line 20.

Βούλομαι, 1 sing. pres. ind. of deponent βούλομαι, "to wish." Consult line 67.

LINE 113. Οἴκοι. "At home," "at my home." Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἴκῳ.

Κλυταιμνήστρης, gen. sing. of Κλυταιμνήστρη, ης, ἡ, Epic and Ionic for Κλυταιμνήστρα, ας, ἡ, "Clytæmnestra," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "to prefer," "to wish rather," which, however, does not occur.—(Consult note.)

LINE 114. Κουριδίης, gen. sing. fem. of κουρίδιος, η, ου, Epic and Ionic for κουρίδιος, α, ου, "wedded." An Ionic and poetic term, the true force of which is shown by Buttman (*Lexil.*, s. v.), who refutes the ordinary explanation of "youthful," "wedded in youth." The same grammarian, rejecting the common derivation of the term, namely, from κύριος, κούρη, "a youth," "a maiden," hints at a connection with κύριος, "a lord or master," κυρεῖν, "to obtain," and the German *Heurath*, "marriage." The same idea is carried out by Dœderlein, *Lect. Hom.*, iii., p. 9.—(Consult note.)

Ἄλόχου, gen. sing. of ἄλοχος, ου, ἡ, "a wife," "the partner of a couch." From a copulative and λέχος, "a couch."

Ἐθέν, Epic gen. sing. for ἐο, which, again, is Epic for οὗ, "of her," (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. οὗ: dative οἱ: acc. ἕ, &c. (Consult note.)

Χερείων, ου, gen. ονος, Epic for χείρων, ου, ονος, "inferior," irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρηϊ, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "person," "frame," &c.

Line 115-118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that *δέμας*, when opposed to *σῶμα*, means strictly the living body, and *σῶμα*, a corpse, though *δέμας* itself is sometimes used in the latter signification.—The root is the same as that of *δέμω*, “to build,” the idea involved being that of building up and developing the human frame.

Φυήν, accus. sing. of *φυή*, ἤς, ἡ, “mien,” the natural air and carriage. From *φύω*. (Consult note.)

Τὶ, accus. sing. neut. of the indefinite pronoun, *τις*, *τι*, “any,” &c. Here it means “at all.”

Ἔργα, accus. plur. of *ἔργον*, ου, τό, “work,” “accomplishment.”—With the digamma *Ἐέργον*, Æolic and Doric *Ἐάργον* (Böckh, *Corp. Inscript. Græc. fasc.*, i., p. 29), with which forms compare the German *werk* and *wark*, and the English *work*.

LINE 116. *Ἐθέλω*. Consult line 112.

Δόμενα. Consult line 98.

Ἄμεινον, nom. sing. neut. of *ἀμείνων*, ου, “better,” “more advantageous.” Irregular comparative of *ἀγαθός*.—The original root has, perhaps, been preserved in *amianus*.

Λαόν, accus. sing. of *λαός*, οῦ, ὁ, “the people.” Consult LINE 117. line 10.

Σόον, accus. sing. of *σόος*, σόη, σόον, “safe” Epic shortened form of *σῶος*.—We have also, in Homer, the form *σῶς*, contracted from the obsolete *σάος*, which last has been preserved only in the Homeric comparative *σῶότερος*.

Ἐμμεναι, Epic, Doric, and Æolic for *εἶναι*, pres. inf. of *εἶμι*. Consult remarks on *χολωσέμεν*, line 78.

Ἀπολέσθαι, 2 aor. inf. mid. of *ἀπόλλυμι*, “to destroy;” middle *ἀπόλλυμαι*, “to perish;” fut. *ἀπολέσω*: perf. *ἀπάλεκα*: Attic *ἀπολώλεκα*: 2 aor. mid. *ἀπωλόμην*.—From *ἀπό* and *δύλλυμι*.

Γέρας, accus. sing. of *γέρας*, αος, τό, never *γέρας*, ατος, τό. LINE 118. In the nom. plur. *γέρα*, not *γέρατα*, “a prize,” “a gift of honor,” such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit *gri*, “to take,” or “receive,” and is one of common occurrence in all the languages of the Indo-Germanic family. (Donaldson, *New Cratylus*, p. 376.)

Ἀντίκα, “straightway.” Adverb.—Buttmann (*Lexil.*, s. v., *εὔτε*, note 1) derives it from *τὴν ἀντήν ἱκα*, assuming an old word *ἱξ*, *ἱκος*, with the digamma *Ἔξ*, and correspondent to the Latin *vice*, *vices*.

Ἐτοιμάσατε, 2 plur. 1 aor. indic. act. of *ἐτοιμάζω*, “to prepare,”

Line 118-122.

"to get ready;" fut. ἄσω.—From ἐποῖμος, "ready," probably akin to ἔτυμος.

Ὅρα. "In order that." Equivalent here to ἵνα. A conjunction, marking an end, &c. Consult line 82.

Οἶος, οἶη, οἶον, "alone."—Akin to ἰος, ἰα, Epic for εἷς, μία, "one," and to the Latin *unus*, of which the earlier form was *cinus*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

LINE 119. Ἀγέραστος, ον, "without a prize," from *a priv.*, and γέρας, "a prize."

Ἔω, Epic and Ionic for ᾧ, 1 sing. pres. subj. of εἶμι, "to be."

Ἔοικεν, 3 sing. 2 perf. of the obsolete εἶκω, "to be fitting." Literally, "to be like."

LINE 120. Λεύσσετε, 2 plur. pres. indic. of λεύσσω, "to see," "to behold." Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. ἔλευσα, being very late, if not barbarous.—Akin to λύκη, "light;" the Latin *luceo* and *lux*, *luc-is*; the Sanserit *lōk*, "to look," or "see," &c.

Ὅ, neuter of the relative, ὅς, ἧ, ὅ, used for ὅτι, "that." (*Matthias, G. G.*, § 486, 3.—*Kühner*, § 800, ed. *Jelf.*)

Ἔρχεται, 3 sing. pres. indic. of ἔρχομαι, "to come," or "go;" fut. ἐλεύσομαι: perf. ἐλήλυθα: Epic εἰλήλουθα, and so always in Homer: 2 aor. ἤλυθον, but from Homer downward, and in Attic, more usually ἦλθον: Doric ἦνθον.—The root of ἔρχομαι, namely, ἔρχ, is akin to the Sanserit *arch*, "to go."—The 2 aor., fut., and perf. belong to a root ἔλυθ, or ἔλενθ, but the Doric form of the 2 aor., namely, ἦνθον, with the digamma prefixed, *Φῆνθον*, shows a striking affinity to the old English verb "to wend," a tense of which, namely, "he went," &c., supplies a part of the verb "to go."

Ἄλλη. (Consult note.)

LINE 121. Ἡμεῖβετο, 3 sing. imperf. indic. mid. of ἀμείβω, "to change," "to exchange;" in the middle, "to answer." Consult remarks on ἀπαμειβόμενος, line 84.

Ποδάρκης, ες, "swift-footed." Literally, "sufficient or able with the feet." From πούς and ἀρκέω, "to suffice."

Δίος, δῖα, δῖον, more rarely, ος, ον. Literally, "from, sprung from, belonging to, or sacred to Jove." Then said, 1. Of goddesses, "divine," "noble." 2. Of illustrious men or women, "noble," "princely," "high-born."—Contracted from the less common δῖοιος, and this from Δίς, old stem of the genitive Διός of Ζεύς.

LINE 122. Ἀτρείδη, vocative of Ἀτρείδης. Consult line 7.

Line 122-126.

Κύδιστε, voc. sing. of κύδιστος, η, ον, "most conspicuous for station." Superlative of κυδρός, ά, όν (formed, in reality, from κυδος, as αλσιστος, from αλσχος). Other meanings are, "most glorious," "most honored," "noblest."

Φιλοκτηανώτατε, voc. sing. of φιλοκτηανώτατος, "most greedy," "most covetous." Superlative of φιλοκτέανος, ον, "loving possessions," from φίλος and κτέανον, "a possession."

Δώσουσι, 3 plur. fut. of δίδωμι, "to give," "to bestow;" fut. δώσω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγάθυμος, ον, "high-souled," "great-hearted." From μέγας and θυμός.

Που, enclitic adverb, "any where."—With the circumflex, ποῦ, interrogative, "where?"

Ἴδμεν, 1 plur. syncopated form for οἶδαμεν; 2 perf. of εἶδω. Consult line 70. (*Matthia, G. G.*, § 198, 3, vol. i., p. 444, of the German work.)

Ξυνήϊα, nom. plur. neut. of ξυνήϊος, η, ον, Epic and Ionic for ξύνειος, which, probably, no where occurs, "in common." From ξυνός, "common," &c.

Κείμενα, nom. plur. neut. pres. part. of κείμαι, "to lie."

LINE 125. Τῷ. (Consult note.)

Πολίων, gen. plur. of πόλις, ιος, ή, Epic and Ionic for πόλις, εως, "a city."

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "to sack," "to ravage," &c.; fut. πέρσω: 1 aor. ἔπερσα: 2 aor. ἔπρᾶθον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρθω and πρήθω, "to burn," as plainly perceptible in the 2 aorist ἔπραθον, and he instances a parallel case in the old German *bernen*, "to burn," where a transposition of two letters connects it with *brennen*, having the same signification. Other etymologists, however, make πέρθω akin to the Latin *perdo*.

Δέδασται, 3 sing. perf. ind. pass. of δαίω, "to divide." The form δαίω, however, is merely assumed, since δαίζω takes its place in the active; and, besides, the middle δαίομαι is more frequently found in an active sense. Moreover, the 1 aor. ἔδαισα, used in the sense of "to feast," from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίνυμι.—The Sanscrit root is *dâ*, "to cut off," hence δαίζω, δαίς, gen. δαιτός, δαίνυμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes*.

Ἐπέοικε, 3 sing. 2 perf. of the supposed form ἐπέικω, 2 perf. ἐπέοικα, ας, ε, "it is fitting." From ἐπί and οἰκα. Consult remarks on οἰκώς, line 47.

Line 126-132.

Παλίλλογα, acc. plur. neut. of παλίλλογος, ον, "gathered back," "collected back." More literally, "selected back." (Consult note.)—From πάλιν, in Homeric Greek, "back," and λέγω, "to select."

Ἐπαγείρειν, pres. infin. act. of ἐπαγείρω, "to hear up." Literally, "to gather upon." (Consult note.)—From ἐπί and ἀγείρω.

Πρόες, 2 sing. 2 aor. imper. act. of προίημι, "to send on,"
 LINE 127. "to send forth," or "forward," &c.; fut. προήσω: 1 aor. πρόηκα, in Homer also προέηκα: 2 aor. πρόην.—From πρό and ἵημι, "to send."

Τριπλῆ, "threefold," used as an adverb, but, in reality,
 LINE 128. the dative sing. fem. of τριπλόος, η, ον, contracted τριπλοῦς, τριπλῆ, τριπλοῦν. So τριπλῆ here is contracted from τριπλόη.

Τετραπλῆ, "fourfold," used as an adverb, but, in reality, the dat. sing. fem. contracted for τετραπλόη, of τετραπλόος, η, ον, contracted τετραπλοῦς, τετραπλῆ, τετραπλοῦν.

Ἀποτίσομεν, 1 plur. fut. indic. act. of ἀποτίνω, "to recompense;" fut. σω. From ἀπό and τίνω.

Ποθί, adverb of time, "ever." The corresponding prose form is ποτέ.

Δῶσι, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι, "to grant," "to give." The third person singular of the subjunctive has in the Epic language the termination σι appended to the regular form; as, ἰστῆσι for ἰστῆ, δῶσι for δῶ.

Τροίην, acc. sing. of Τροίη, ης, Epic and Ionic for Τροία, ας, ἡ, "Troy," the city of Priam.

Εὐτείχεον, acc. sing. fem. of εὐτείχεος, ον, "well-walled," "well-fortified," an epithet of Troy. From εὐ and τεῖχος, "a wall," "a rampart."

Ἐξαλαπάξαι, 1 aor. infin. act. of ἐξαλαπάξω, "to sack," "to storm;" fut. ξω. From ἐξ and ἀλαπάξω, "to empty," "to drain," and this last from a *euphon.*, and λαπάξω, "to empty out," "to plunder."

Κρείων, οντος, ό, "the ruler," said usually of kings and
 LINE 130. chiefs, but also of the gods. Ionic and poetic for κρέων.

—Akin to κράς, κράτος, κρείττων. Compare the Sanscrit *kṛi*, "facere."

LINE 131. Περ, enclitic particle, "very." Consult note.

Ἐών, Epic and Ionic for ὤν, pres. part. of εἶμί, "to be."

Θεοεἰκελε, voc. sing. of θεοεἰκελος, ον, "godlike." From θεός and εἰκελος, "like."

Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, "to conceal;"
 LINE 132. fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, "a thing stolen," and in the Latin *clerp-ere*.

Line 132-136.

Νόφ, Epic and Ionic for νῶ, dat. sing. of νόος, νόου, Attic νοῦς, νοῦ, ὄ, "the mind," &c. The root νόο appears to be softened down from an earlier one γνω, and from this last come γνῶναι, γινώσκω, Latin nosco, novi, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 126.)

Παρελεύσειαι, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι : 2 pers. (old form) παρελεύσεσαι : (Ionic and Epic) παρελεύσειαι : (Attic) παρελεύσει.—"To overreach." Literally, "to go by," "beside," or "past," "to pass by."

LINE 133. Ἡ. Interrogative particle. (Consult note.)

Ἐχης, 2 sing. pres. subj. of ἔχω, "to have."

Αὐτως. "Thus." (Consult note.)

LINE 134. Ἦσθαι, pres. infin. of ἦμαι, "I sit:" imperf. ἦμην : imper. ἦσο, ἦσθω, &c. : infin. ἦσθαι : part. ἦμενος. — This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἔω, "I seat," and signifies, when strictly considered, "I have been seated," or "placed," so that ἦμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit, am in a sitting posture*, it differs, along with its compound κάθημαι, from ἐζομαι, καθέζομαι, "I seat myself," "take my seat." As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἦμένος), like the genuine perfect, but on the antepenult (ἦμενος), like the present.

Δενόμενον, Epic for δεόμενον : pres. part. of δεύομαι, Epic for δέομαι : deponent pass., with fut. mid, "to want," "to need:" fut. δεήσομαι : perf. δεδέημαι : 1 aor. ἐδέηθην.

Κέλειαι, Epic and Ionic for κέλει : 2 sing. pres. indic. of middle deponent κέλομαι, "to bid," "to urge," "to exhort," "to command:" fut. κελήσομαι : 2 aor. κεκλόμην and ἐκεκλόμην. Poetic form for κελεύω. — Present κέλομαι : 2 pers. (old form) κέλειαι : (Epic and Ionic) κέλειαι : (Attic) κέλει.—Akin to κέλλω, "to urge on," "to drive on," and to the Latin *cello*, as appearing in *percello* and *procella*.

Ἀποδοῦναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀποδόμεναι. Consult line 98.

LINE 135. Ἄλλ' εἰ μὲν, κ. τ. λ. Compare line 123.

LINE 136. Ἄρσαντες, Epic and Æolic, 1 aor. part. act. of ἄρω, "to adapt," "to fit:" fut. (Epic and Æolic) ἄρσω : 1 aor. ἤρσα : 2 aor. ἤρᾶρον : 2 aor. inf. ἀρᾶρεῖν, &c. : fut. Attic, ἀρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρῶ, αἶρω, ἀρμόζω, ἄρνημαι, springing immediately from it, the

Line 137-140.

radical signification being "to join," "to fit," both transitive and intransitive.

Θυμόν. Consult line 24.

Ἀντάξιον, nom. sing. neut. of ἀντάξιος, α, ον, "fully equivalent," "worth just as much." From ἀντί, denoting comparison, and ἄξιος, "of like worth," &c.

Δώωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

*Ἐλωμαι, 1 sing. 2 aor. subj. mid. of αἶρω, "to take," "to seize:" fut. αἰρήσω: perf. ἤρηκα: Ionic ἀραιρήκα: 2 aor. εἶλον: 2 aor. mid. εἰλόμην.—The root of αἰρέω is akin to the Sanscrit *hri*, "to seize," whence, also, we have χεῖρ, "a hand," and the old Latin *hir*, together with the English *grip*. Again, with the root ἔλω, whence we have εἶλον, ἐλεῖν, &c., we may compare the Sanscrit radical *al*, "to take," "to receive," &c. (*Eichhoff, Vergleichung, &c.*, p. 199.)

Τεόν, accus. sing. neut. from τεός, ἦ, ὄν, Epic and Ionic
LINE 138. for σός, σή, σόν, "thy," "thine." Compare the Latin *tuis*.

Αἶαντος, gen. sing. of Αἴας, αντος, ὄ, "Ajax," son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus, who commanded the troops of the Locri, and was hence called the *Locrian*, as the former was styled the *Telamonian*.

Ἴών, pres. part. of εἶμι, "to go."

Ὀδυσῆος, gen. sing. of Ὀδυσσεύς, "Ulysses," earlier form for Ὀδυσσεύς.

LINE 139. Ἄξω, fut. of ἄγω, "to lead away:" fut. ἄξω.

Ἐλών, 2 aor. part. act. of αἰρέω, "to take," "to seize." Consult remarks under ἔλωμαι, line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολώω, "to make angry," &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἴκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἰκνέομαι, "to come:" fut. ἴξομαι: perf. ἴγμαi: 2 aor. ἰκόμην.—Lengthened form from ἴκω, which is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128; xxiv., 339); but he often has the future ἴξομαι, &c.—Compare ἴκειν, when digammated *ἴκειν*, with the Sanscrit *wic*, "intrare." (*Pott, Etymol. Forsch.*, vol. i., p. 268.)

Μεταφρασόμεθα, poetic for μεταφρασόμεθα, 1 plur. fut.
LINE 140. mid. of μεταφράζομαι, "to deliberate upon." Consult note.—Observe that the ending *μεσθα*, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic

Line 140-143.

poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὐτις, Epic and Ionic for αὐτις, "again," "hereafter."

LINE 141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νηῦς, νηός, Epic and Ionic for ναῦς, νεώς, ἤ, "a ship."

Μέλαιναν, accus. sing. fem. of μέλας, μέλαινα, μέλαν, "black."—Pott traces an affinity between μέλας and the Sanscrit *mala*, "sordes," "lutum."

Ἐρύσσομεν, Epic for ἐρύσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "to draw:" fut. ἐρύσω: 1 aor. εἶρ-σα, &c.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἤ, "the sea." Often used in Homer and the poets, rare in prose. Not to be confounded with ἄλς, ἄλός, ὄ, "salt."

Δῖαν, accus. sing. fem. of δῖος, δῖα, δῖον, "boundless." Literally, "divine." Consult remarks on δῖος, line 121.

LINE 142. Ἐρέτας, accus. plur. of ἐρέτης, ου, ὄ, "a rower," usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, "to row."

Ἐπιτηδές, "as many as are proper," adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of "on purpose," "advisedly." Latin, *consulto*, *de industria*. Hence *cunningly*, *deceitfully*, &c.—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, "as is necessary for that thing," "for that very purpose." (*Lexil.*, p. 299, ed. Fishl.)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρωμεν: 1 plur. 1 aor. subj. act. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερῶ: 1 aor. ἤγειρα.

Ἐκατόμβην. Consult line 65.

LINE 143. Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened: 1 plur. 2 aor. subj. act. of τίθημι, "to place," "to put;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα: 2 aor. ἔθην.

Ἄν. Old form for ἀνά.

Χρυσήϊδα, accus. of Χρυσήϊς, ἴδος, ἤ, "Chryseïs." Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρης, ου, "fair-cheeked," "beautiful-cheeked." From καλός, "fair," "beautiful," and παρηία, Ionic for παρειά, "the cheek."

Line 144–148.

LINE 144. Βήσομεν, with the shortened mood-vowel, Epic for βήσωμεν, 1 plur. 1 aor. subj. act. of βύω, “to cause to go:” fut. βήσω: 1 aor. ἔβησα. (Consult note.)

Εἷς, μία, ἓν, “one.” The root is ἐν, as appearing in the genitive ἐν-ός, and also in the Latin *un-us*; the English *one, only* (i. e., *one-ly*); the Sanscrit demonstrative *é-na (aina)*; the Gothic *aina*, &c.

Ἄρχος, οὐ, ὄ, “a commander.” From ἀρχή, “authority,” &c.

Βουληφόρος, ον, “counsel-bearing,” “counseling.” Hence, ἀνήρ βουληφόρος, “a counsel-bearing man,” “a counselor.”—From βουλή, “counsel,” and φέρω, “to bear.”

Ἔστω, 3 sing. pres. imper. of εἰμί.

LINE 145. Αἴας. Consult line 138.

Ἰδομενεύς, Epic and Ionic ἦος and ἑος, Attic ἔως, ὄ, “Idomeneus,” King of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

LINE 146. Πηλείδην, voc. of Πηλείδης, ον, “Pelides.” Consult line 1.

Ἐκπαγλότατε, voc. sing. of ἐκπαγλότατος, ον, “most formidable.” Superlative of ἐκπαγλος, ον, “striking,” “terrible.” Consult note.

Ἐκίεργον, accus. sing. of Ἐκίεργος, ον, ὄ, “the far-working one.” An epithet of Apollo. From ἐκάς, “afar,” and ἔργον. Compare remarks on Ἐκηβόλος, line 14.

Ἰλάσσειαι, with shortened mood-vowel, Epic for ἰλάσσειαι: 2 sing. 1 aor. subj. mid. of the deponent ἰλάσκομαι, “to propitiate.” (Consult line 100.)—Observe that ἰλάσσειαι is Epic for ἰλάση; thus, 1 pers. ἰλάσωμαι: 2 (old form) ἰλάσησαι: (Epic and Ionic) ἰλάσσειαι, or ἰλάσσειαι: (Attic) ἰλάση.

Ἱερά, accus. plur. neut. of ἱερός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, “sacred.” (Consult note.)

Ῥέξας, 1 aor. part. act. of ῥέζω, “to perform,” “to offer up:” fut. ῥέξω: 1 aor. ἔρεξα and ἔρρεξα. Of the passive, only the aor. infin. ῥεχθῆναι is used.—According to Buttman (*Lexil.*, s. v. χαλινός, 5), ῥέζω is the same word with ἔρδω, being formed from it by the transposition of ε and ρ. Be this as it may, the root ἔρδ of ἔρδω is plainly akin to ἔργ in ἔργον; just as ῥέζω, with its root ῥέγ, shows an affinity to the English “wreak.”

LINE 148. Ὑπόδρα, poetic adverb, of frequent occurrence in Homer, but always in the phrase ὑπόδρα ἰδών, “having eyed sternly,” “grimly,” “gloomily.”—From ὑπό and δρακ, the obsolete root of ἔδρακον (2 aor. of δέρκω), so that the original form was probably

Line 148-153.

ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι. (Thiersch, *Gr. Gr.*, § 197, 2) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδρα, but with evident incorrectness.

LINE 149. ἄναιδείην, Epic and Ionic for ἀναιδείαν, accus. sing. of ἀναιδείη, ης, ἡ; Epic and Ionic for ἀναιδεία, ας, ἡ, "shamelessness." From ἀναιδής, "shameless," and this from the negative prefix ἀν and αἰδώς, "sense of shame."

Ἐπιεμένε, voc. sing. perf. part. pass. of ἐπιέννυμι, Epic and Ionic form for ἐφέννυμι, "to put on another, as an additional or outer covering;" middle ἐπιέννυμαι, "to put on one's self, as an upper or outer garment," "to clothe one's self."—Observe that the form of the perf. part. pass., from ἐφέννυμι, would be ἐφειμένος.

Κερδαλέόφρον, voc. sing. of κερδαλέόφρων, ον, "lusting after gain," "whose thoughts turn continually on gain." From κερδαλέος, "looking sharply after one's interests," and this from κέρδος, "gain," and φρήν, φρονέω.

LINE 150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "with ready mind," "readily," "willingly." Literally, "with forward soul." From πρό and φρήν, φρονέω.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πειθομαι, "to obey."—Consult remarks under ἐπειθετο, line 33.

LINE 151. Ἐλθόμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ἴφι. Consult line 33.

LINE 152. Ἐνεκα, "on account of."

Ἠλύθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsynopated form, common in Epic, rare in tragic poetry, whence ἤλυθον comes by syncope.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ὁ, "a warrior." Literally, "a spearman." From αἰχμή, "the point of a spear."

Τρώων, gen. plur. of Τρώς, Τρωός, ὁ, "a Trojan." Nom. plur. Τρῶες, Τρώων, οί, "Trojans."—From Τρώς, Τρωός, ὁ, "Tros," the mythic founder of Troy.

LINE 153. Δεῦρο, "hither," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "until now," "up to this time."

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "to fight;" fut. μαχήσομαι, and μαχίσσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῖμαι: perf. pass. μεμάχημαι and μεμάχεσμαι: 1 aor. Epic ἐμαχησάμην, Attic ἐμαχεσάμην.

Line 153-156.

Οὔτι, "not at all," accus. sing. neut. of οὔτις.

Αἴτιοι, nom. plur. masc. of αἴτιος, α, ον, more rarely ος, ον, "in fault." From αἰτία, "blame," "fault."

LINE 154. Βοῦς, accus. plur. of βοῦς, βοός, ὄ, ἦ, "cattle." Contract-ed form for βόας. The stem is ΒοϜ (βοῦ, *bov*), which, with the appending of the gender-sign ς, becomes βόϜς (*bōv-s*), and this, βοῦς, answering to the Latin *bos*, in the genitive of which, namely, *bōv-is*, the digamma reappears. (*Kühner*, § 272, 2.)—Akin to the Sanscrit *gô*, nom. *gou*, and through that with the English *cow*, the change of β into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, βαρύς and *gravis*: βανά in Corinna, and γυνή, &c.

Ἥλασαν, 3 plur. 1 aor. indic. act. of ἐλαίνω, "to drive away." Radical signification, "to set in motion," "to drive," more in bodily than mental relations, especially said of driving flocks: fut. ἐλάσω, Epic ἐλάσσω: 1 aor. ἤλασα, poetic ἐλάσα, and ἐλασσα.—From ἐλάω, and this akin to the Sanscrit *il*, "to arouse," "to set in motion." (*Eichhoff*, *Vergleichung*, &c., p. 211.)

Ἴππους, accus. plur. of ἵππος, ον, ὄ, ἦ, "a horse."—Through the dialectic form ἱκκος we trace its identity with the Sanscrit *acca* (Latin *equus*). The Persian *esp* also is between both. (*Pott*, *Etymol. Forsch.*, vol. ii., p. 256.)

LINE 155. Ποτέ, "ever." Enclitic particle of time

Φθίη, dat. sing. of Φθίη, ης, ἦ, Epic and Ionic for Φθία, ας, ἦ, "Phthia," the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Ceta and the Maliac Gulf.

Ἐριώλακι, dat. sing. of ἐριώλαξ, ακος, ὄ, ἦ, "deep of soil." More literally, *with large clods* of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "fertile," "rich-soiled."—From ἐρι, intensive prefix, and βώλαξ, same as βῶλος, "a clod of earth."

Βωτιανείρη, dat. sing. of βωτιανείρη, Epic and Ionic for βωτιάνειρα, ἦ, "nurse of heroes." More literally, "man-feeding." An epithet of fruitful countries; as, for example, Phthia. No such adjective as βωτιάνειρος, ον, seems to have been used.—From βῶτις, fem. of βῶτης, and this from βόσκω, "to feed," and ἀνήρ.

LINE 156. Καρπόν, accus. sing. of καρπός, οῦ, ὄ, "fruit," "productions of the earth."—Perhaps from the same root as κάρφω, "to make dry," &c., and κάρφος, "any small dry body;" and hence, strictly, *that which is dry*, and so *ripe*.

Line 156-159.

Ἐδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλέομαι, "to injure," "to destroy:" fut. δηλήσομαι: 1 aor. ἐδηλησάμην: perf., in a passive signif., δεδήλημαι.—Akin to the Sanscrit *dal*, "to hew," "to cleave," &c. (*Eichhoff, Vergleich.*, p. 205.)

Μεταξύ, "between." Radical signification, "in the midst." Used also of time, "during," "while."—From μετά.

Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὔρος, εος, τό, LINE 157. Epic and Ionic for ὄρος, εος, τό, "a mountain."—Perhaps from the radical ὄρω, "to arouse," "to make to rise," and hence any thing rising up.

Θάλασσα. Consult line 34.

Ἠχέεσσα, nom. sing. fem. of ἠχέεις, εσσα, εν, "loud-resounding," "loud-roaring."—From ἦχος, "a sound," "a noise," &c.

Ἄναιδές, voc. sing. of ἀναιδής, ἐς, "shameless."—From LINE 158. the negative prefix ἀν and αἰδώς, "shame."

Ἄμα, "together with," "along with."—Akin to the Sanscrit preposition *sam*. (*Donaldson, New Crat.*, p. 236.)

Ἐσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἐπομαι, "to follow;" imperf. εἰπόμεν: fut. ἐψομαι: 2 aor. ἐσπόμεν.—The active ἐπω, "to be about or with," belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The deponent ἐπομαι is the Latin *seq-uor*, the letter *s* taking the place of the aspirate, as in ὕλη, *sylva*; and *q* that of *p*, as in πέτορες (*Æolic* for τέσσαρες), *quatuor*.

Ὅφρα, "in order that." Conjunction, marking the end or object in view.

Χαίρης, 2 sing. pres. subj. act. of χαίρω, "to rejoice," "to be glad;" fut. χαιρήσω: 2 aor. ἐχάρην: perf., with present signif., κεχάρηκα, the usual perfect being κεχάρημαι.

LINE 159. Τιμήν, accus. of τιμή, ἦς, ἡ. (Consult note.)

Ἀρνύμενοι, pres. part. of the deponent ἄρνημαι, "to seek to gain," "to gain by one's own exertions," "to acquire." Used only in the present and imperfect, and taking its other tenses from αἶρομαι: fut. ἀροῦμαι.—A lengthened form of αἶρω, as πτάρνημαι is of πταίρω.

Μενελάω, dat. sing. of Μενέλαος, ου, ό, "Menelaus," brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ό, "dog-eyed," "dog-faced," i. e., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύων, "a dog," and ὤψ, "look," "visage," &c.

Line 160-164.

LINE 160. Μετατρέπη, 2 sing. pres. indic. middle of μετατρέπω, "to turn round." In the middle, μετατρέπομαι, "to turn one's self round toward any thing," "to turn one's self and go after a thing," and hence "to regard," &c.; fut. ψομαι.—From μετά and τρέπω.

'Αλεγίζεις, 2 sing. pres. indic. act. of ἀλεγίζω, "to care for," "to trouble one's self about a thing."—From ἀλέγω, "to trouble one's self."

LINE 161. Γέρας. Consult line 118.

'Αφαιρήσεσθαι, fut. infin. middle of ἀφαίρω, "to take away," "to take from:" fut. ἦσω: fut. middle ἦσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἰρέω.

'Απειλεις, 2 sing. pres. indic. act. of ἀπειλέω, "to threaten:" fut. ἦσω.—The common notion is that of speaking loud, whence, with ἀπελλάζω, it is referred to ἦπύω.

LINE 162. 'Εμόγησα, 1 aor. indic. act. of μογέω, "to toil:" fut. ἦσω.—From μόγος, "toil."—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγας, mag-nus, &c., the idea implied in μόγ-ος and μόχ-θος, especially the latter, being that of something great placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from δίδωμι, "to give:" fut. δώσω: 1 aor. ἔδωκα: 2 aor. ἔδων: perf. δέδωκα.

Υἱες, Epic nom. plur., as from a stem υἷς, "a son:" gen. υἱός: dat. υἱί: accus. υἱά: dual υἱε: plur., nom. υἱες, &c. The Epic dialect also declines in another way as from a stem υἱεύς: gen. υἱεός: dat. υἱεῖ: accus. υἱέα, &c.

LINE 163. Ἴσον, accus. sing. neut. of ἴσος, η, ον, "equal to," "the same as."—Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ἴσος, &c.

'Οπότε, Epic for ὅποτε, "when."

LINE 164. 'Εκπέρωσι, 3 plur. 1 aor. subj. act. of ἐκπέρθω, "to sack." Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιόμενος, η, ον, "well-inhabited," "well-peopled." Properly an adjective, and not a participle, since we find no such verb as εὐναιώ or εὐναιόμαι.—From εὐ and ναίω "to inhabit."

Πτολίεθρον, ου, τό, "a city." In form a diminutive from πτόλις (old form) for πόλις, but, in usage, equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

Line 165–168.

Πλείον, accus. sing. neut. of πλείων, πλείον, “the greater (part).” Literally, “more.” Comparative of πολύς, “many.”—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires. In Attic prose, on the other hand, πλείων is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.

Πολυύϊκος, gen. sing. of πολυύϊξ, ἵκος, “harassing.” Literally, “with much collision.” From πολύς and ἴσσω, “to rush,” “to dart,” &c.

Διέπονσι, 3 plur. pres. indic. act. of διέπω, “to dispatch.”
 LINE 166. More literally, “to manage,” “to be busied upon a thing:” fut. ψω.—From διύ and ἐπω. Consult line 158, remarks on ἐσπόμην.

’Ατάρ, conjunction, “but,” “yet,” “however,” “nevertheless.” Like the Latin *at*, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form αὐτάρ is Epic only.

Δασμός, οὔ, ὄ, “a division,” “a sharing of spoil.”—From δαίω, “to divide.” Consult remarks on δέδασται, line 125.

’Ικηται, 3 sing. 2 aor. subj. mid. of ἰκνέομαι, “to come.” Consult remarks on ἴκεσθαι, line 19.

Μεῖζον, nom. sing. neut. of μείζων, ον, irregular comparative of μέγας. Homer and the Attics use μείζων, ον, &c., but in Ionic prose we find μέζων, ον: Doric μέσδων: Bœotian μέσσων.—The root μέγ-ας appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, German *mach-t*, English *mickle*, *much*, *might*, &c.

’Ολίγον, accus. sing. neut. of ὀλίγος, η, ον, “small.”—Akin to the Sanscrit *laghu*, and English *light*; and through *laghu*, with ἐλαχύς, and the Latin *levis*. (Pott, *Etymol. Forsch.*, vol. i., p. 87.)

LINE 168. Νῆας. Consult line 12.

’Επήν, Epic and Ionic for ἐπάν “whenever.” Contracted from ἐπεί and ἦν, for ἦν.

Κεκάμω, 1 sing. 2 aor. subj. act., with Epic reduplication, for κάμω, from κάμνω, “to become weary,” “to be tired or worn out.” More literally, “to work,” “to labor hard,” and then “to work one’s self weary;” fut. mid. καμοῦμαι, Epic καμέομαι: 2 aor. ἐκᾶμον: perf. κέκμηκα, which Homer mostly uses in the Epic participles κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also κεκμηότας.—Pott connects κάμνω with the Sanscrit *ksham*, “tolerare,” “perpeti.”

Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, “to wage war,” “to war:” fut. ἴσω, Doric ἴξω, which last is the only future used by Homer.

Line 169-174.

LINE 169. Εἶμι. Present in a future sense. (Consult note.)

Φθίηνδε, "to Phthia." More literally, "Phthia-ward." Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V., and also remarks on Φθίη, line 155.

Φέρτερον, nom. sing. neut. of φέρτερος, α, ον, "better," assigned as an irregular comparative to ἀγαθός: superlative φέρτατος.—From φέρω, like fortis from fero in Latin.

LINE 170. Οἴκαδε. Consult line 19.

Ἴμεν, Epic for ἰέναι, pres. infin. of εἶμι, "to go." Earliest form ἴμεναι.—Consult remarks on χολωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἦ, "of bending-sterns." Hence, in a general sense, "curved," "bent," &c. In Homer always said of ships. (Consult note.)

Οἶω. Consult line 59.

LINE 171. Ἄτιμος, ον, "unhonored," "dishonored."—From ἀ, priv., and τιμή.

Ἔων, Epic and Ionic for ὦν, from εἶμι, "to be."

Ἄφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἔνος, "a year," and hence denoting "annual income," or "produce." Buttmann, however, condemns this etymology, and deduces the word from an old form ἀφνύς, εἶα, ύ, of which, according to him, ἀφνειός was a lengthened form. (Lexil., p. 177, ed. Fishl.)

Ἀφύξειν, fut. infin. act. of ἀφύσσω, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἀφύξω: 1 aor. ἤφῃσα, or, Epic and without augment, ἄφουσα.—Middle, ἀφύσομαι, "to draw for one's self."

LINE 173. Φεῦγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert:" fut. φεύξομαι, Doric and Attic φευξοῦμαι: 2 perf. πέφουγα: 2 aor. ἔφουγον. Later authors have also a so-called 2 fut. φουῶ.—Compare remarks under φύγομεν, line 60.

Μάλα, adverb. "By all means." Literally, "very," "very much," "exceedingly," &c.

Τοί, for σοί. Epic and Ionic.

Ἐπέσσονται, 3 sing. perf. indic. pass. of ἐπισεύω, "to set in motion," either against a person, or for the accomplishment of a certain object (i. e., toward any thing). Hence, "to incite," "to set on," &c.; perf. pass. ἐπέσσῳμαι: pluperf. ἐπεσσῳμην, &c.—From ἐπί, "against," or "toward," and σεύω, "to put in quick motion," "to urge," &c.

LINE 174. Λίσσομαι, "to entreat," "to beseech," &c. Middle dependent. Consult line 15.

Line 174–179.

Ἐνεκα, Epic and Ionic for ἐνεκα.

Ἐμεῖο, Epic for ἐμοῦ, gen. of ἐγώ.

Μένειν, pres. inf. act. of μένω, “to remain:” fut. μενῶ : perf. μεμένηκα : 2 perf. μέμονα : 1 aor. ἔμεινα. The Epic and Ionic future is μενέω. — The 2 perf. μέμονα occurs only once as a connection of μένω : every where else it has the meaning of “I desire strongly,” “I long or yearn for,” “I strive,” &c., and conveys the idea of a steadfast, fixed purpose.—Compare with μένω the Latin *maneo*, &c.

LINE 175. Τιμήσουσι, 3 plur. fut. act. of τιμάω, “to honor:” fut. τιμήσω : 1 aor. ἐτίμησα, &c. From τιμή.

Μητίετα, Epic and Æolic for μητιέτης, ου, ό, “the counselor,” “the adviser.” An epithet of Jove, equivalent, in effect, to “all-wise.”—Formed from μητις, “counsel,” “advice,” and this last akin to the Sanscrit *mati*, “thought,” “counsel,” with which compare the German *muth*.

LINE 176. Ἐχθιστος, “most hateful,” “most odious.” Irreg. superlative of ἐχθρός : comparative ἐχθίων.—From ἐχθος, “hated,” which Buttman derives from ἐκ, ἐξ, ἐκτός, just as the original signification of *hostis* was a “stranger,” one from *without*.

Ἐσσί, Epic and Doric for εἰς or εἰ, “thou art,” 2 pers. sing. of εἰμί. Strictly speaking, ἐσσί is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφέων, Epic and Ionic for διοτρεφῶν, gen. plur. of διοτρεφής, ἐς, “Jove-nurtured,” “cherished by Jove.” (Consult note.)—From Ζεύς, gen. Δίος, and τρέφω, “to nurture,” &c.

Βασιλήων, Epic and Ionic for βασιλέων, gen. plur. of βασιλεύς, “a king.”

LINE 177. Τοί for σοί.

Ἐρις, gen. ἰδος, ἡ, “strife.”—Probably akin to the Sanscrit *rush*, Latin *iras-ci*.

LINE 178. Καρτερός, ά, όν, another and perhaps earlier form of κρατερός, “powerful,” “valiant.” Commonly regarded as Epic and Ionic for κρατερός.—From κάρτος, Epic and Ionic for κράτος, with which compare the German *hart*, and English *hard*.

Ἐσσί. Consult line 176.

LINE 179. Σῆς, Epic and Ionic for σαῖς, dat. plur. fem. of σός, σή, σόν, “thy,” possessive pronoun of the second person.

Ἐτάροισιν, Epic and Ionic for ἐτάροις, dat. plur. of ἑταρος, ου, ό, “a follower,” “a companion.” Epic and Ionic for ἐταῖρος, ου, ό, same signification.—Probably from ἔθος, “custom,” &c., or else from the

Line 179—182.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty*.

Μυρμιδόνησσι, Epic and Ionic for Μυρμιδοσιν, dat. plur. of
 LINE 180. Μυρμιδών, όνος, ό, "a Myrmidon." In the plural Μυρμιδόνες, ων, "the Myrmidons," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repeople his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from ants (μύρμηκες), a story founded merely upon the resemblance between the two terms Μυρμιδών and μύρμηξ. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

Ἄνασσε, pres. imperat. of ἀνάσσω, "to rule over;" fut. ξω. From ἄναξ, "a king," &c.

Σέθεν, Epic, poetic, and Attic for σοῦ, gen. of σύ, "thou." Consult Excursus V., on the suffix *θεν*, and its genitive force.

Ἄλεγίζω, "to regard," "to trouble one's self about a thing." Frequentative form from ἀλέγω, same signification.

Ἵομαι, "to care for," "to take heed." Deponent verb,
 LINE 181. only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. Ἵομαι will then be akin to ὀσομαι, or ὀττομαι, "to look at," &c., just as in German we have *scheuen*, "to be shy," and *schauen*, "to look;" and as a provincialism, moreover, the latter word is used instead of the former.

Κοτέοντος, gen. sing. pres. part. of κοτέω, "to be angry," "to bear one a grudge." The middle κοτόμαι is also used, in the same signification with the active.—From κότος, "grudge," "rancor," "ill-will."

Ἀπειλήσω, 1 sing. fut. of ἀπειλέω, "to threaten." (Consult line 161.)

LINE 182. Ἐμε, emphatic form of the accus. of ἐγώ.

Ἀφαιρεῖται, 3 sing. pres. indic. mid. of ἀφαιρέω, "to take away." Consult line 161.

Line 182–188.

Χρυσήδα. Consult line 111.

LINE 184. Ἄγω, 1 sing pres. subjunctive (not indicative) of ἄγω. (Consult note.)

Βρισηίδα, accus. sing. of Βρισηίς, ἴδος, ἡ, “*Brisēis*.” Literally, “*the daughter of Briseus*.” A female patronymic from Βρισεύς, Epic gen. ἦος, for ἕας, ὄ, ‘*Briseus*,’ according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάρηον. Consult line 143.

LINE 185. Κλισίηνδε, “*to thy tent*.” Adverb, compounded of the accus. of κλισίη, ης, ἡ, Epic and Ionic for κλισία, ας, ἡ, “*a tent*,” and the suffix δε denoting motion toward. Consult, as regards the true force of κλισία, the remarks on κλισίας, line 306.

LINE 186. Ὅσσον, Epic for ὅσον, “*how much*,” accus. neut. of ὅσος, η, ον, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγέη, Epic for στυγῆ, 3 sing. pres. subj. act. of στυγέω, “*to hate*,” “*to dread*,” fut. ἦσω. Lengthened from a root στυγ, whence the derivative tenses used by Homer are formed; namely, 1 aor. ἔστυξα: 2 aor. ἔστῦγον, &c.

LINE 187. Ἴσον. Consult line 163.

Φάσθαι, pres. infin. middle of φημί, “*to say*,” “*to declare*.”—Middle φάμαι, “*to call one’s self*,” &c. (Consult line 33.)

Ὅμοιωθήμεναι, Epic, Doric, and Æolic for ὁμοιωθῆναι, 1 aor. inf. pass., with a middle signification, from ὁμοιώω, “*to make like*,” “*to liken*,” “*to compare*,” fut. ὁμοιώσω. Middle ὁμοιόομαι, “*to liken one’s self*,” “*to compare one’s self unto another*.”—From ὁμοιος, “*alike*.”

Ἄντην, “*openly*,” adverb. More literally, “*face to face*,” “*in front*,” “*over against*.”—From ἀντί.

LINE 188. Φάτο, Epic and Ionic for ἔφατο, the augment being dropped, 3 sing. imperf. indic. middle of φημί, “*to speak*.” Middle φάμαι: imperf. ἐφάμην, Epic and Ionic φάμην.

Πηλείωνι, dat. sing. of Πηλείων, ωνος, ὄ, “*the son of Peleus*.” Poetic form of patronymic in place of the more usual Πηλείδης. (Consult line 1.)

Ἄχος, εος, τό, “*indignant grief*.” Consult remarks on ἀχνύμενος, line 103.

Γένετο, Epic and Ionic for ἐγένετο, the augment being dropped, 3 sing. 2 aor. indic. mid. of γίνομαι.

Οἱ, “*unto him*,” i. e., “*his*,” dat. sing. of the pronoun of the third person: nom. (wanting): gen. οὔ: dat. οἱ, &c. (Consult line 72.)

Line 188-193.

ἦτορ, τό, "the heart." In Homer always in the nominative or accusative; but the dative ἦτορι occurs in Simonides (7, 7).—From *Il.*, xxi., 386, ἐνὶ φρεσὶ θυμὸς ἤητο, it has been inferred that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes the *breath*.

LINE 189. Στήθεσσι, Epic for στήθεσιν, dat. plur. of στήθος, εὖς, τό, "the breast."—Probably from ἴστημι, "that which stands up."

Λασίοισι, Epic and Ionic for λασίοις, dat. plur. neut. of λάσιος, ἴα, ἴον, "hairy." (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *lana*.

Διάνδιχα, "two ways." Adverb, from διά, ἀνά, and δίχα, "in two," "asunder."

Μερμήριξεν, Epic and Ionic for ἐμερμήριξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "to meditate," "to ponder." More literally, "to be full of cares;" fut. ξω.—From μέρμηρα, ας, ἦ, collateral form of μέριμνα, "care," "trouble," and this from μέρμερος, ον, "care-laden," which last is probably connected with μερίζω, "to divide," and μέρος.

LINE 190. Φάσγανον, ου, τό, "a sword."—Said to be changed from σφάγανον, and to come from σφάζω, "to slay."

Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ὅ, "sharp," "keen-edged."—Akin, probably, to ὠκύς, "swift," and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσόμενος, Epic for ἐρυσάμενος, 1 aor. part. middle of ἐρύω, "to draw;" fut. ἐρύσω, Epic ἐρύσσω: perf. pass. εἶρῃμαι.—Epic and Ionic present εἰρύω: fut. εἰρύσω, &c.—Middle ἐρύομαι: fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οὔ, ὄ, "the thigh."

LINE 191. Ἀναστήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀναστήσαι, from ἀνίστημι, "to cause to rise up;" fut. ἀναστήσω, &c.

Ἐναρίζοι, 3 sing. pres. opt. of ἐναρίζω, "to slay;" fut. ξω. Properly, "to spoil a slain foe," from ἐναρα, "the arms of a slain foe."

LINE 192. Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παύσαι, from παύω, "to cause to cease:" fut. σω. In the middle παύομαι, "to cause one's self to cease," "to cease."

Ἐρητύσειε, 3 sing. 1 aor. opt. act. Æolic form for ἐρητύσαι, from ἐρητύω, "to check," "to restrain;" fut. σω.—Akin to ἐρύω, ἐρύκω, ἐρώτω.

LINE 193. Ὠρμῶναι, 3 sing. imperf. indic. act. of ὀρμαίνω, "to deliberate" (consult note): fut. ὀρμᾶνῶ. Used by Homer only in the present, imperfect, and 1 aor. ὠρμηνα, always with the augment.—From ὀρμάω, "to urge," "to incite."

Line 194-196.

LINE 194. Ἐλκετο, Epic and Ionic for εἶλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἔλκω, "to draw;" fut. ἔλξω: 1 aor. εἶλξα, but only among later writers, the derivative tenses being mostly formed from ἐλκύνω: fut. ἐλκύνσω: 1 aor. εἶλκνυσα: 1 aor. pass. εἶλκύνσθην: perf. pass. εἶλκνυμαι: whereas the present ἐλκύνω itself is only used by later writers. In early Epic, ἐλκέω.—Akin to ἐλεῖν, and also to θέλγειν. (*Donaldson, New Crat.*, p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οῦ, ὅ, "a scabbard," "a sheath." Homer uses both κολεός and the Ionic κουλεός, but in Attic it must always be κολεός.—Akin to κοῖλος, the German *hohl*, English *hollow*.

Ξίφος, εος, τό, "a sword." Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ἄμφηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φάσγανον and ἄορ. Among later writers, the ξίφος was a straight sword, and the μάχαιρα (or Homeric *knife*) was a *sabre*.—According to the *Etymol. Mag.*, from ξύω, and so ξύφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif*, "a sword." (*Pott, Etymol. Forsch.*, vol. ii., p. 215.)

Ἀθήνη, ης, ἡ, "Minerva," the goddess of wisdom. The Laconian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

LINE 195. Οὐρανόθεν, "from heaven." Adverb, compounded of οὐρανός, "heaven," and the suffix *θεν*, with a genitive force. Consult Excursus V.

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "to send:" fut. ἦσω: perf. εἶκα: 1 aor. ἦκα.

Λευκώλενος. Consult line 55.

Ἦρη. Consult line 55.

LINE 196. Ἄμφω, τῷ, τῷ, τῷ, and also οἱ, αἱ, τῶ: gen. and dat. ἀμφοῖν. "Both." Compare the Latin *ambo*. Both *ambo* and ἀμφω are akin to the Sanscrit *oubha*, "both." Buttmann traces an affinity also between ἀμφί, "around," and ἀμφω, the idea of *around* having become limited, in later writers, to "on two sides," "on both sides." (*Lexilogus*, p. 96, ed. *Fishl.*)

Ὀμῶς, "equally," "alike." But ὁμως, "nevertheless," "notwithstanding."

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, "to love:" fut. ἦσω. From φίλος, η, ον.

Line 193-199.

Κηδομένη, nom. sing. fem. pres. part. of κήδομαι, "to care for." (Consult line 56.)

LINE 197. Στῆ, Epic and Ionic for ἔστη, 3 sing. 2 aor. indic. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" 2 aor. ἔστην, "I stood."

Ὅπισθεν, Epic for ὀπισθεν, "behind," "at the back."—Probably from ὀπισ, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀψέ.

Ξανθῆς, gen. sing. fem. of ξανθός, ἦ, ὄν, "auburn," "golden-colored." In Homer, Achilles always has ξανθὴ κόμη. The same is also assigned to females; and hence, perhaps, as fair, blonde hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it; and on the Attic stage it marked princely youths.—Perhaps ξανθός, i. e., κ-σαν-θός, may have some affinity to the German and Swedish sand, and the original meaning of the term may have been, "of sandy color."

Κόμης, gen. sing. of κόμη, ης, ἦ, "the hair." Latin coma.

Ἔλε, Epic for εἶλε, the augment being dropped, 3 sing. 2 aor. indic. act. of αἰρέω, "to catch," "to seize:" fut. αἰρήσω: perf. ἤρηκα: 2 aor. εἶλον, &c.

Πηλείωνα, accus. sing. of Πηλείων, ωνος, ὄ. Consult line 188.

LINE 198. Οἶψ, dat. sing. of οἶος, οἶη, οἶον, "alone." Consult line 118.

Φαινομένη, nom. sing. pres. part. middle of φαίνω, "to show:" middle φαίνομαι, "to appear" (i. e., "to show one's self"): fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα: 2 perf. πέφηνα: fut. mid. φανοῦμαι: 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which appears in φάος, Sanscrit bha, "lucere." (Pott, Etymol. Forsch., vol. i., p. 194.)

Ὅρατο, 3 sing. imperf. indic. middle of ὀράω, "to see." Homer always uses the middle in an active signification: fut. ὄφομαι, middle in form, but always active in signification: perf. ἑώρακα, &c.—Consult, as regards the etymology of the word, line 56.

LINE 199. Θάμβησεν, Epic for ἐθάμβησεν, augment dropped, 3 sing. 1 aor. indic. act. of θαμβέω, "to be astonished," "to be amazed:" fut. ἦσω.—From θάμβος, "astonishment," and this akin to θάομαι and θαῦμα.

Ἐτρέπετο, 3 sing. 2 aor. indic. middle of τρέπω, "to turn:" fut. τρέψω: perf. τέτροφα: and later τέτραφα: 2 aor. ἔτραπον: middle τρέπομαι, "to turn one's self:" 2 aor. ἔτραπόμην.

Ἐγνώ, 3 sing. 2 aor. indic. act. of γιγνώσκω, "to know," fut. mid. γνώσομαι: perf. act. ἔγνωκα: 2 aor. ἔγνων.—Reduplicated from the root γνωέω (γνώσκω, Latin nosco), γι-γνώσκω. Observe that γνωέω, the

Line 199–203.

root of *γινώσκω*, which appears in *ἀγνοέω*, and in *νοῦς*, *νοέω*, &c., recur in most of the kindred languages : Latin, *nosco*, *novi* : English, *know* : German, *kennen*, &c.

ΠΑΛΛΑΔΑ, ἄccus. sing. of Παλλάς, ἄδος, ἡ, "*Pallas*," an
 LINE 200. epithet of Minerva ; hence, in Homer, always Παλλὰς
 Ἀθήνη, or Παλλὰς Ἀθηναίη, but after Pindar it is also used alone.
 —Usually derived from *πάλλω*, "*to brandish*," hence "*the Brandisher*"
 of the spear or *ægis*, as goddess of war, although it is not only
 as such that Minerva is called Pallas in Homer. A more probable
 derivation is from *πάλλαξ*, in the most ancient signification of the
 term, namely, "*the maiden*," "*the virgin*," being related to it, as *ὄρνις*
 to *ὄρνιξ*.

Ἀθηναίην, accus. sing. of Ἀθηναίη, ης, ἡ, "*Minerva*." Another
 form for Ἀθήνη. Consult line 194.

Δεινώ, nom. dual neut. of δεινός, ἡ, ὄν, "*dreadful*," "*fearful*."
 Consult line 49.

Ὅσσε. Consult line 104.

Φάανθεν, Epic lengthened form for φάνθεν, and this Epic and Doric
 for ἐφάνθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of φαίνω,
 "*to show*;" middle φαίνομαι, "*to appear*."

Μιν, Epic and Ionic for ἀντήν.—Μιν is, in fact, the Epic
 LINE 201. and Ionic accusative of the pronoun of the 3d person
 through all genders, and hence, though here for ἀντήν, stands else-
 where for ἀτόν and αὐτό. It is much more rare as 3 pers. plur. for
 αὐτούς, αὐτάς, αὐτά.—Consult line 29.

Ἐπεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, "*a word*."
 Consult line 77.

Πτερόεντα, accus. plur. neut. of πτερόεις, ὄεσσα, ὄεν, "*winged*."
 (Consult note.)—From πτερόν, "*a wing*."

Προσηύδα, 3 sing. imperf. indic. act. of προσευδάω, "*to address unto*
one." From πρός and εὐδάω.

Τίπτ', for τίποτε, "*why, then*," compounded of the inter-
 LINE 202. rogative τί, and the adverbial ποτέ. It answers to the
 Latin *quid tandem*.

Αἰγίοχοιο, Epic and Ionic for αἰγίοχου, gen. sing. of αἰγίοχος, ον,
 "*ægis-bearing*." An epithet of Jupiter.

Τέκος, εος, τό, "*offspring*." (Consult note.)

Εἰλήλουθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἔρχομαι,
 "*to come*;" fut. ἐλεύσομαι : 2 perf. ἐλήλυθα : Epic εἰλήλουθα. Con-
 sult line. 120.

LINE 203. Ὑβριν, accus. sing. of ὕβρις, εως, ἡ, Epic ὕβρις, ιος, "*in-*

Line 203-207.

solence," "wanton violence," arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority over others.

Ἴδῃ, 2 sing. 2 aor. subj. middle of εἶδω, "to see," "to witness;" 2 aor. εἶδον, in Epic often without augment, ἴδον: 2 aor. mid. εἰδόμην, in Homer, more frequently, ἰδόμην, without augment.—Εἶδω (ἴδω) is a radical form wholly obsolete in the present, which is supplied by ὀράω. Its tenses form two families, one exclusively in the signification "to see," and the other "to know." The meaning "to know" comes through the 2 perf. οἶδα, for what one has seen and observed, that one knows.—The root ἴδω, or, with the digamma, Φίδω, has a direct affinity with the Latin *video*. So, again, Φιδ-ω, Φοιδ-α, connect themselves with the English "to wit," "wot;" the German *wissen*, and the Sanscrit *wid*, "to know."

Ἀτρείδαο, old form of the genitive, for the later Ἀτρείδου. This genitive form in *ao* appears to have been the earliest one, and was subsequently contracted into *ω* (by the Dorians into *α*). This *ω*, again, was made more open by inserting an *ε* before it, and hence we have, in Homer, from the nominative Ἀτρείδης, the two genitive forms Ἀτρείδαο and Ἀτρείδεω.

Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present
LINE 204. εἶρω, "to declare," "to tell," &c. Consult line 76.

Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. inf. mid., with passive signification, of τελέω, "to accomplish;" fut. act. τελέσω: perf. τετέλεκα: fut. mid. τελέσομαι: Epic and Ionic τελέομαι: Attic τελοῦμαι. Consult line 82, remarks on τελέσση.

Οἶω. Consult line 59.

Ἦς, or ἧς, Epic and Ionic for αἷς, dat. plur. fem. of the
LINE 205. possessive pronoun, ὅς, ἧ, ὄν, "his," "her" "its."—Observe that the Epic and Ionic form for ὅς, ἧ, ὄν, itself, is ἐός, ἐή, ἐόν.

Ὑπεροπλῆσι, Epic and Ionic for ὑπεροπλῆαις, dat. plur. of ὑπεροπλία, *ας*, ἧ, "arrogance," "proud confidence," especially in arms.—From ὑπέρ and ὄπλα, "arms."

Τάχα, "soon," "at some early period." Adverb, from ταχύς, εἶα, ὕ, "swift."

Ὀλέσση, Epic for ὀλέση, 3 sing. 1 aor. subj. act. of ὀλλνμι, "to lose," "to destroy;" fut. ὀλέσω: perf., with reduplication, ὀλώλεκα: 1 aor. ὤλεσα.

Γλαυκῶπις, ἰδος, ἧ, "bright-eyed." (Consult note.)—From
LINE 206. γλαυκός, "shining," "silvery," and ὤψ, "the eye."

Πάουσσα, fut. part. act. of παύω, "to cause to cease."—
LINE 207. Consult line 192.

Line 207-214.

Μένος, εος, τό, "excitement."—Consult line 103.

Αἰ, Epic and Doric for εἰ, "if."—Consult line 66.

Πίθηαι, Epic and Ionic for πίθη, 2 sing. 2 aor. subj. mid. of πείθω, "to persuade." Middle πείθομαι, "to obey;" 2 aor. mid. ἐπιθόμην: 2 aor. subj. πίθωμαι: 2 pers. (old form) πίθησαι: (Epic and Ionic) πίθηαι: (Attic) πίθη.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἄγε. Consult line 62.

Ἀήγε, 2 sing. pres. imperat. of λήγω, "to cease from," "to leave off;" fut. ξω. It occurs also, though less frequently, in a transitive sense, "to still," "to appease," "to stay."—Akin to the English "to lay," i. e., "to allay," and probably the same originally as λέγω, in the signification "to cause to lie down," &c.

Ἐριδος, gen. sing. of ἔρις, ἴδος, ἦ, "strife," "contention." Consult line 177.

Ξίφος. Consult line 194.

Ἐλκεο, Epic and Ionic for ἔλκων, 2 sing. pres. imperat. middle of ἔλκω, "to draw;" fut. ξω. (Consult line 194.)—Old form of 2 pers. ἔλκεσο: Epic and Ionic ἔλκεο: Attic ἔλκων.

LINE 211. Ὀνειδισον, 2 sing. 1 aor. imper. act. of ὀνειδίζω, "to reproach," "to abuse;" fut. ἴσω. From ὀνειδος, "reproach." The Sanscrit root is *nid*, "vituperare," so that ὀ seems to be euphonic. (Pott, *Etymol. Forsch.*, vol. ii., p. 164.)

Ἔσεται, Epic for ἔσται, 3 sing. fut. of εἶμι, "to be."

LINE 212. Ἐξερῶ, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, "to declare openly." Homer has only this form; but in later writers we find a perfect ἐξείρηκα; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult remarks on ἐρέω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, "to accomplish;" fut. τελέσω: perf. τετέλεκα: perf. pass. τετέλεσμαι.—From τέλος, "an end accomplished."

LINE 213. Τόσσα, Epic for τόσα, from τόσος, η, ον, "so many."

Παρέσεται, Epic and Ionic for πάρεσται; 3 sing. fut. ind. of παρ-εμι, "to be present."—From παρά and εἶμι.

Ἀγλαά. Consult line 23.

LINE 214. Ὕβριος, gen. sing. of ὕβρις, ἰος, ἦ, Epic and Ionic for ὕβρις, εως, ἦ. Consult line 203.

Ἐνεκα, Epic and Ionic for ἔνεκα.

Ἴσχεο, Epic and Ionic for ἴσχων, 2 sing. pres. imper. middle of ἴσχω, "to hold," "to check," another: in the middle, ἴσχομαι, "to re-

Line 214-219.

strain one's self.—Observe that *ισχω* is, in reality, only a form of *ἔχω*, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of *ἔχω*.—Formed from the 2 aor. of *ἔχω*, namely, *ἔσχον*.

Πείθεο, Epic and Ionic for *πείθου*, 2 sing. pres. imper. middle of *πείθω*, “*to persuade* :” in the middle *πείθομαι*, “*to obey*.”

Χρή, “*it behooves*,” impersonal verb : imperf. *ἐχρῆν*, commonly without augment, *χρῆν*, the form *ἐχρῆν* being rare in Attic : fut. *χρήσει* : infin. *χρῆναι* : part. *χρεών*.—Strictly, from *χράω*, in the sense of “*to deliver an oracle* :” thus, *χρή* (scil. *ὁ θεός*), but always used impersonally : “*it behooves* ;” “*it is fated* ;” “*it is necessary* ;” “*it is meet*,” &c.

Σφωίτερον, accus. sing. neut. of *σφωίτερος*, *a, ov*, pronominal adjective of the 2 person dual *σφῶι*, “*of or belonging to you two*.”—Sometimes, also, it appears as the pronominal adjective of the 3 person dual *σφῶέ*, “*of or belonging to them two, or both of them*.”

Εἰρύσασθαι, Epic and Ionic for *ἐρύσασθαι*, 1 aor. infin. middle of *ἐρύω*, “*to draw* :” middle *ἐρύομαι*, “*to obey*” (consult note) : fut. *ἐρύσω*, Epic and Ionic *εἰρύσω* : perf. pass. *εἶρνμαι*, &c.

Κεχολωμένον, accus. sing. masc. of perf. part. pass. of *χολώω*, “*to incense* ;” fut. *ώσω* : perf. pass. *κεχόλωμαι* : 1 aor. pass. *ἐχολώθην*.—From *χόλος*, “*gall*,” “*bile*,” “*wrath*.”

**Ἀμεινον*. Consult line 116.

Ἐπιπείθηται, 3 sing. pres. subj. middle of *ἐπιπείθομαι*, “*to obey*.”—From *ἐπί* and *πείθω*, “*to persuade*,” in the middle “*to obey*.” The preposition expresses the end gained by the persuasion.

**Ἐκλυον*, 3 plur. imperf. indic., with aoristic signification, of *κλύω*, “*to hear*.” Consult line 37.

Ἡ, Epic for *ἔφη*, 3 sing. imperf. indic. of *φημί*, “*to say*.”—Observe that *ῆ* comes, in reality, from *ἡμί*, a shortened form of *φημί* : thus, *ἡμί*, *ῆς*, *ῆσί*, &c., imperf. *ῆν*, *ῆς*, *ῆ*, &c. This *ἡμί* arose from *φημί* in the language of ordinary life, and was used in quick repetitions among the Attic writers.

**Ἀργυρέη*, Epic and Ionic for *ἀργυρῆ*, dat. sing. fem. of *ἀργύρεος*, *η, ov*, contracted *ἀργυροῦς*, *ἀργυρῆ*, *ἀργυροῦν*, Epic and Ionic for *ἀργύρεος*, *a, ov*, contr. *ἀργυροῦς*, *ᾶ*, *οῦν*, “*silver*.”—Consult line 49.

Κώπη, dat. sing. of *κώπη*, *ης, ῆ*, “*a hilt*.” Literally, “*the handle of any thing* :” as, for example, of an oar, a torch, &c.—From a root *καπ*, which appears in *κάπτω*, and the Latin *cap-io*.

Σχέθε, Epic for *ἔσχεθε*, 3 sing. 2 aor. indic. act., from *ἔσχεθον*, a

Line 219-223.

poetic lengthened form of ἔσχον, 2 aor. of ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔσχεθον, σχέθον, &c., come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. (Consult Ellendt, *Lex. Soph.*, s. v. εἰκαθεῖν.)

LINE 220. Ἄψ. "Back." Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, accus. sing. of κουλεός, οὐ, ὄ, Epic and Ionic for κολεός, οὐ, ὄ, "a sheath." Consult remarks on κολεός, line 194.

Ἦσσε, Epic and Ionic for ἔωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "to drive," "to push," "to thrust;" fut. ὠθήσω, and (as if from a present ὠθω) ὠσω. The other tenses follow the future ὠσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ὠσα: perf. ἔωκα: perf. pass. ἔωσμαι: 1 aor. pass. ἔώσθην.

Ξίφος. Consult line 194.

Ἀπίθησεν, Epic and Ionic for ἠπέιθησεν, with augment dropped, 3 sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "to disobey;" fut. ἦσω.—From *a*, *priv.*, and *πειθω*.

LINE 221. Ἀθηναίης. Consult line 200.

Οὐλυμπόνδε, "to Olympus." Literally, "Olympus-ward." From Οὐλυμπος, Epic and Ionic for Ὀλυμπος, and the suffix *δε* denoting motion toward. Consult Excursus V.

Βεβήκει, Epic and Ionic for ἐβεβήκει, with augment dropped, 3 sing. pluperf. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα: pluperf. ἐβεβήκειν. (Consult note.)

LINE 222. Δώματα, accus. plur. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέδομα. Akin to δόμος, and the Latin *dom-us*.

Αἰγιόχοιο. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, ὄ, ἦ, "a deity," "a god or goddess."—Derived by some from δαίμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," *i. e.*, destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit *damīn*, or *damanas*, "a conqueror," "lord," "master." (*Eichhoff, Vergleich.*, p. 204.)

LINE 223. Ἀταρτηροῖς, dat. plur. neut. of ἀταρτηρός, ἄ, ὄν, strengthened poetic form of ἀτηρός, ἄ, ὄν, "injurious," "hurtful."—From ἄτη, "harm," "mischief," &c.

Line 223-228.

'Επέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εὖς, τό, "a word."

LINE 224. Οὐπω, "not yet." Adverb, compounded of οὐ and πω.

Λῆγε, Epic and Ionic for ἔλγηε, 3 sing. imperf. indic. act. of λήγω, "to cease from."—Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ό, "gall," "bile," "wrath."

LINE 225. Οἰνοβαρές, voc. sing. masc. of οἰνοβαρής, ές, "one heavy with wine," "a drunkard." Compare the Latin *vino gravis*.—From οἶνος, "wine," and βαρύς, εἶα, ύ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ό, ή, "a dog."—Consult remarks on κύνεσσιν, line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, ης, ή, for καρδίη, ας, ή, "the heart." Compare the Sanscrit *hrid*, the Greek *κραδ-ία*, Latin *cor*, *cord-is*, English *heart*, Gothic *hairto*.

'Ελάφοιο, Epic and Ionic for ἐλάφου, gen. sing. of ἐλάφος, ου, ό, ή, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφόρος, Latin *læv-is*, and also *lepus*, *lepōris*, and probably, also, to the German *laufen*, and English *leap*.

LINE 226. Λαῶ. Consult remarks on λαοί, line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσσω, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness:" fut. θωρήξω: 1 aor. pass. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 227. Λόχονδε, "to an ambuscade." Adverb, compounded of λόχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

'Ιέναι, pres. inf. act. of εἶμι, "to go."

'Αριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστεύς, έως, ό, Epic and Ionic ἀριστεύς, ηος, ό, "the bravest." In the plural ἀριστεῖς, Ionic ἀριστήες, "the bravest chieftains."—In these words in εὖς, gen. έως, &c., where the *v* (i. e., the digamma, F) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an η instead of ε, in order to compensate, by the length of the vowel, for the *v* (or digamma) that has been dropped. (*Kühner*, § 296, 2.)

LINE 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present *ταλάω*, contracted *τλάω*, "to endure;" fut. *τλήσομαι*: perf. *τέτληκα*: 2 aor. *έτλην* (as if there were also a present *τλήμι*, which there is not).—Observe that *τλ-ύω* is radically the same as *τολ-μάω*, and akin to the Sanscrit *tul*, Latin, *tol-erare*, *tul-isse*, and also (*i*) *latus*. Hence, too, *τελ-αμών*, *τάλ-αντον*.

Line 228—232.

Κήρ, gen. κηρός, ἡ, "death." Properly, "the goddess of death;" also, "the goddess of fate," especially as bringing violent death. Hence, the "fate of death," "death" itself, especially when violent.—Observe the difference of accentuation between κήρ, κηρός, "fate," and κῆρ, κῆρος, "the heart."

Εἶδεται, 3 sing. pres. indic. passive of the obsolete radical present εἶδω, "to see:" passive εἶδομαι, "to be seen," "to appear."—Consult remarks on ἴδω, line 203.

Λῶϊον, nom. sing. neut. of λῶϊων, ον, gen. ονος, ό, ἡ, τό, LINE 229. "more desirable," "more agreeable;" hence, in general, "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λῶϊον: and he also has a second comparative λῶϊτερος, ον, only in the neuter. At a later period, λῶϊων was used generally as a comparative of ἀγαθός, and, in Attic, λῶϊων, λῶϊον, were contracted into λῶων, λῶων: superlative λῶϊστος, contracted λῶστος.—The root appears to be λῶ, "I will, wish, or desire," a Doric defective verb, the only trace of the older radical λάω, "to wish," "to be willing."

Εὐρύν, accus. sing. masc. of εὐρύς, εἶα, ύ, "wide," "wide-spread," "broad."

Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. inf. middle of ἀποιρέω, for ἀφαιρέω, "to take away:" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "to take away unto one's self:" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφείλον: 2 aor. mid. ἀφειλόμην.—From ἀπό and αἰρέω.

Σέθεν. Consult line 180.

Ἀντίον, "in opposition to," neuter of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἶπη, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

Δημοβόρος, ον, "people-devouring," as referring to a prince LINE 231. that grinds his people down. (Consult note.)—From δημος, and βορά, "food."

Οὔτιδανοῖσιν, Epic and Ionic for οὔτιδανοῖς, dat. plur. of οὔτιδανός, ἡ, όν, "of no worth," "cowardly."—From οὔτις, "nobody," referring, as it were, to a mere collection of nobodies; -δανος being a mere suffix, as in ἡπεδανός, &c.—Some make -δανος come from δάνος, "a gift," "a present," "a thing of value."

Ὑστατα, "for the last time." Accus. plur. neut. of ὕστατος, LINE 232. η, ον, "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Λωθήσαιω, 2 sing. 1 aor. optative middle of the deponent verb λωθῶο-

Line 232-236.

μαι, "to be insolent toward one," "to insult," "to outrage;" fut. ἴσομαι.—From λώδη, "insult," "outrage."

Μέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty,"
LINE 233. "solemn."

Ὀρκον, accus. sing. of ὄρκος, ου, ὄ, "an oath."—Ὀρκος was originally equivalent to ἔρκος, as ὄρκάνη to ἐρκάνη, ὄρκοῦρος to ἐρκουρος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the Latin *Orcus*, "the bourne from which no traveler returns."

Ὁμοῦμαι, 1 sing. fut. indic. middle, with active signification, of ὀμνυμι, or ὀμνύω, "to swear;" fut. ὀμοῦμαι, εἶ, εἶται. Consult line 76.

LINE 234. Μά. Consult line 86.

Σκῆπτρον, ου, τό, "a sceptre." (Consult note on line 15.)—From σκῆπτω, "to lean upon," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. of φύλλον, ου, τό, "a leaf." Homer, like Hesiod and Herodotus, always uses the plural.—Probably from φλέω, φλύω, βλύω, our *bloom*, &c. So, too, the Latin *folium*, *flos*, *florere*.

Ὄζους, accus. plur. of ὄζος, ου, ὄ, "a branch," "a twig," "a shoot." According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

Φύσει, 3 sing. fut. indic. act. of φύω, "to produce;" fut. LINE 235. φύσω: 1 aor. ἔφουσα.—With φύω compare the Sanscrit *bhū*, and the Persian *bu*, "to be," as also the old Latin *fuo*, whence *fui*, *fueram*, *fuerim*, *fuero*; the *fuas*, *fuat* of Plautus, and *fio*; and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομήν, accus. sing. of τομή, ἧς, ἡ, "the trunk," or "stump," of a tree; the part left after cutting. From τέμνω, "to cut."

Ὀρεσι, Epic and Ionic for ὄρεσι, dat. plur. of ὄρος, εος, τό, "a mountain." Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of λείπω, "to leave;" fut. λείψω: perf. λέλοιπα: 1 aor. ἔλειψα: 2 aor. ἔλιπον.—The root *λιπ* is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into *λικ* through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound, inserted through euphony, the root of *linguo*.

Ἀναθλήσει, 3 sing. fut. indic. act. of ἀναθλέω, "to bloom LINE 236. afresh;" fut. ἴσω. From ἀνά, "anew," and θηλέω, "to flourish."

Ἐ, accus. sing. of pronoun of third person. Nom. wanting: gen. οὔ, &c.

Χαλκός, οὔ, ὄ, "brass;" more literally, "bronze," a mixture of

Line 236-241.

copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Ἐλεψεν, 3 sing. 1 aor. indic. act. of λέπω, "to lop away," "to strip off," "to remove the outer covering of any thing;" fut. λέψω: 1 aor. ἔλεψα.

LINE 237. Φλοιόν, accus. sing. of φλοιός, οὔ, ὄ, "the bark," "the rind of a tree."

Μίν, Epic and Ionic for αὐτό. Consult line 201.

Υἷες. Consult line 162.

LINE 238. Παλάμης, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ, "the hand." Literally, "the palm of the hand."

Φορέουσι, 3 plur. pres. indic. of φέρω, "to bear," "to carry;" fut. ἦσω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification "to wear clothes, armor," &c.

Δικασπόλοι, nom. plur. of δικασπόλος, ου, ὄ, "a dispenser of justice." (Consult note.)—From δίκη, "justice," "judgment," and πολέω, "to be conversant with," "to be employed about."

Θέμιστας, accus. plur. of θέμις, old and Epic genitive θέμιστος, and in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμιστας: Attic gen. θέμιτος: accus. θέμιν: common Greek, gen. θέμιδος: Ionic θέμιος, "law." In the plural, θέμιστες, in Homer, are the "sentences which have the force of law," and also "existing laws," and "ordinances" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

LINE 239. Εἰρύαται, Epic and Ionic for εἴρυνται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὅρκος. Consult line 233.

LINE 240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήεσσιν, line 227.

Ποθή, ης, ἡ, "desire," "regret for the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἴξεται, 3 sing. fut. of ἰκνέομαι, "to come;" fut. ἴξομαι: perf. ἴγμαι.

Υἷας. Consult line 162.

LINE 241. Δυνήσεται, Epic and Ionic for δυνήσει, 2 sing. fut. indic. of δύναμαι, "to be able;" fut. δυνήσομαι, 2 pers. (old form) δυνήσεσαι: (Epic and Ionic) δυνήσεται: (Attic) δυνήσει.

Line 241-245.

Ἀχνούμενος. Consult line 103.

LINE 242. Χραιομεῖν, 2 aor. infin. act. of χραιομέω, "to aid," "to succor." Strictly speaking, "to ward off something destructive from one."—Observe that χραιομέω, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραιομήσω: 1 aor. ἐχραιομήσα: and 2 aor. ἐχραιομον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χράω, χράομαι, χρηστός, χρήσιμος, is clear enough.

Ἐντε, Epic adverb, equivalent to ὅτε, "when."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὔτε, from ὅστε, like the Latin *quum*, from *qui*.

Ἐκτορος, gen. sing. of Ἐκτωρ. ορος, ὄ, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἐχω, ἔξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon. Tarent.*

Ἀνδροφόνιοι, Epic and Ionic for ἀνδροφόνου, gen. sing. of ἀνδροφόνος, ον, "man-slaughtering."—From ἀνήρ and φόνος, "slaughter."

LINE 243. Θνήσκοντες. Consult line 56.

Πίπτωσι, 3 plur. pres. subj. of πίπτω, "to fall;" fut. πεσοῦμαι: Ionic πεσέομαι: 2 aor. ἔπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "to fall," whence ἔπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ρίπτω from ῥέπω: μίμνω from μένω: γίγνομαι from γένω.

Ἐνδοθι, adverb, "within." Consult Excursus V.

Ἀμύξεις, 2 sing. fut. indic. of ἀμύσσω, "to tear," "to lacerate;" fut. ξω.

LINE 244. Χωόμενος. Consult line 46.

Οὔδέν, "in no respect," accus. sing. neut. of οὔδεις, taken adverbially.

Ἐτίσας, 2 sing. 1 aor. indic. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἐτίσα: perf. pass. τέτιμαι.—Observe that τίω is to pay honor to a person; whereas τίνω is confined to the signification of paying a price, &c. Consult remarks on τίσειαν, line 42.

LINE 245. Φάτο. Consult line 188.

Ποτί, Doric for πρὸς, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρὸς, and προτί is itself akin to the Sanscrit *prati*. (Consult *Donaldson, New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing. 2 aor.

Line 245-249.

indic. act. of βάλλω, "to hurl;" fut. βαλῶ: perf. βέβηκα: 2 aor. ἔβαλον.

Γαίη, dat. sing. of γαίη, ης, ἡ, Epic and Ionic for γαῖα, ας, ἡ, "the ground," "the earth." Poetic for γῆ.—With γαῖα and αἶα Dæderlein well compares the German *Gau* and *Au*, "a country," &c.—Donaldson considers the root γα as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.*, p. 403.)

Χρυσείους, Epic and Ionic for χρυσεύς, and this for χρυ-
LINE 246. σοῖς, from χρύσεος, χρυσέα, χρύσειον, contracted χρυσοῦς, χρυσοῦ, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phœnician origin, from *chârûts*, "gold." (*Pott, Etymol. Forsch.*, vol. i., p. 141.)

Ἡλοισι, Epic and Ionic for ἡλοῖς, from ἦλος, ου, ὁ, "a nail;" in Homer never used to fix or fasten, but only for ornament; hence "a stud," "a nail-head."

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "to pierce through and through;" fut. περῶ: 1 aor. ἐπειρα: 2 aor. ἐπᾶρον: perf. pass. πέπαρμαι.—From πεῖρας, poetic for πέρας, "an end."

Ἐξερο. Consult line 48.

Ἐτέρωθεν, adverb, "from the other side," "on the other
LINE 247. side." Consult Excursus V.

Ἐμῆνιε, 3 sing. imperf. indic. act. of μηνίω, "to rage," "to be wroth;" fut. ἴσω. A later form is μηνιάω.—From μῆνις, "wrath." Consult line 1.

Νέστωρ, gen. ορος, ὁ, "Nestor," son of Neleus, and king of the Pylions. With regard to this people, consult note.

Ἡδυπέης, ἐς, "sweet of speech," "sweet-speaking."—From
LINE 248. ἡδύς, "sweet," and ἔπος.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for ἠνόρουσε, augment dropped, from ἀνορούω, "to start up;" fut. οὔσω.—From ἀνά, "up," and ὀρούω, "to move quickly," &c., with which compare the Latin *ruo*.

Λιγύς, εἶα, ὕ, "clear-toned." (Consult note.)—The root of λιγύς, namely, λιγ, would appear to connect it with our English term *light* (i. e., as opposed to a *heavy*, or rough tone of voice), and also with the Greek ἐλαχύς (ἐ-λαχ-ύς), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of Πύλιοι, ων, οί, "the Pylions." (Consult note.)

Ἀγορητής, οὔ, ὁ, "a speaker." An haranguer before an ἀγορά or public assembly.

Γλώσσης, gen. sing. of γλώσσα, ης, ἡ, "the tongue."—Sup-
LINE 249. posed to be of the same family with γλώξ, γλωχίν, "any projecting point."

Line 249-251.

Μέλιτος, gen. sing. of μέλι, ιτος, τό, "honey."—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, ον, comparative of γλυκύς, εἶα, ὕ, "sweet."

ῥέεν, Epic and Ionic for ἔρρεεν, and this for ἔρρει; 3 sing. imperf. indic. of ῥέω, "to flow:" fut. ῥεύσομαι: 1 aor. ἔρρεσα: but in Attic more usually ῥνήσομαι: 2 aor. pass. ἔρρῆην, always in active signification; and hence is formed the perf. ἔρρῆκα, "to flow," "to stream," "to gush."

Ἀυδή, ἦς, ἦ, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἄφδῆ, akin to the Sanscrit *vad*, "to speak," the *F* or *v* being transposed; as in *αὐξάνω*, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "to wax."

Γενεαί, nom. plur. of γενεά, ἄς, ἦ, Epic and Ionic γενεή, ἦς, "a generation," of which, according to Herodotus, three made a century: *γενεαί τρεῖς ἀνδρῶν ἑκατὸν ἑτέα ἐστι* (ii., 142).

Μερόπων, gen. plur. of μέροψ, οπος, ὄ, "articulate-speaking." Literally, "dividing the voice," i. e., speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From *μεῖρομαι*, *μερίζω*, "to divide," and ὄψ, "the voice."

Ἐφθίατο, Epic and Ionic for ἔφθιντο, 3 plur. syncopated 2 aor. passive of φθίω, "to destroy" (consult note): fut. φθίσω: 1 aor. ἐφθισα: perf. pass. ἐφθιμαι: pluperf. ἐφθίμην, which, however, is the form also of the syncopated 2 aor. passive. (Kühner, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists, when it retains its augment, is not to be distinguished, as to form, from the pluperfect; thus, ὤρμην, ἐκτάμην, ἐσσύμην, ἐφθίμην. (Bullmann, § 110, n. 4.)—Observe that φθίω is here given as the present, because φθίνω is always intransitive in Homer.

Οἷ, οἷ. Observe, here, the difference of meaning: οἷ is the relative (ὄς, ἦ, δ), whereas οἷ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "before this." Adverb of time.

Τράφεν, Epic, Poetic, Doric, and Æolic for ἐτρέφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, "to rear," "to nurture:" fut. θρέψω: 1 aor. ἐθρεψα: perf. τέτροφα: 2 aor. pass. ἐτρέφην: 1 aor. pass. ἐθρέφθην.—Radical meaning, "to make thick," "firm," or "solid," then, "to make fat," "to fatten," &c. Pott connects the root with the

Line 251-257.

Sanscrit *trip*, "to satiate," but it rather comes from the same family with *τρέπω*, "to turn," and implies the idea of a *turning*, or *coagulating*, or *congealing* of a liquid: thus we have *γάλα θρέψαι*, "to curdle milk" (*Od.*, ix., 246), and *τυρόν τρέφειν*, "to thicken cheese." (*Theocrit.*, xxv., 106.)

LINE 252. Πύλω, dat. sing. of Πύλος, ου, ἡ, "Pylos." (Consult note.)

Ἡγαθέη, Epic and Ionic for ἡγαθέα, dat. sing. fem. of ἡγάθεος, η, ου, for ἡγάθεος, α, ου, "very divine," "sacred."—From ἄγαν, and θεῖος, "divine."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ου, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἄνασσειν, Epic and Ionic for ἦνασσειν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "to reign."—Consult line 38.

LINE 253. Ὁ σφιν, κ. τ. λ. Consult line 73.

LINE 254. Πόποι. Commonly regarded as an exclamation merely; but, in reality, a nom. plural, from an obsolete nom. sing. πόπος. (Consult note.)

Πένθος, εος, τό, "grief," "sorrow."—Collateral form of πάθ-ος, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

Ἀχαιίδα, accus. sing. fem. of Ἀχαιῖς, ἴδος, ἡ, "Achaean."—From Ἀχαιῖος, ἄ, ὄν, "Achaean."

Γαῖαν, accus. sing. of γαῖα, ας, ἡ, "land," "country." Consult line 245.

Ἰκάνει, 3 sing. pres. indic. act. of ἰκάνω, "to come." Epic lengthened form for ἰκω.

LINE 255. Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθέω, "to be delighted;" fut. γηθήσω: perf. γέγηθα.—Akin to γῆθος, Doric γᾰθος, Latin *gaud-ium*, *gaudeo*, &c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροιοντο, and this, by reduplication, for χᾰροιοντο, 3 plur. 2 aor. opt. middle of χαίρω, "to rejoice;" fut. χαίρησω: perf. with pres. signification, κεχάρηκα: 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

LINE 257. Σφῶϊν, gen. dual of σύ, the pronoun of the 2d person. Nom. σφῶϊ (shortened form σφῶ), gen. and dat. σφῶϊν (shortened form σφῶν),

Line 257—263.

Πυθόιατο, Epic and Ionic for πύθουιντο, 3 plur. 2 aor. opt. middle of πυνθάνομαι, “to learn,” properly, by making inquiries: fut. πεύσομαι: 2 aor. mid. ἐπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυνθήν, and so, strictly speaking, “to search to the bottom.”

Μαρναμένουιν, gen. dual. of μαρνύμενος, pres. part. mid. of μύρναμαι, “to contend,” Epic and Ionic for μαρναμένοιν.

LINE 258. Περί, “superior to.” Homeric adverb. Subsequently, a preposition.

Μάχεσθαι. Consult line 8.

LINE 259. Πίθεσθε, 2 plur. 2 aor. imper. middle of πείθω, “to persuade:” in the middle, “to obey:” fut. πείσω: 1 aor. ἐπεισα: 2 aor. ἐπίθον: in the middle, fut. πείσομαι: 2 aor. ἐπιθόμην.—With πείθω, ἐπίθον, compare the Latin *fido*, *fides*.

*Αμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative νεώτερος, of νέος, “younger.”

*Ἐστόν, 2 pers. dual of εἶμι, “to be.”

*Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive-form of ἐγώ.

LINE 260. *Ἀρείοσιν, dat. plur. of ἀρείων, ον, gen. ονος, “braver,” “better.” Assigned as an irregular comparative to ἀγαθός.—From the same root with *Ἄρης, the first notion of goodness being that of manhood, and bravery in war.

LINE 261. *Ὠμίλησα, 1 sing. 1 aor. subj. of ὀμιλέω, “to associate with,” “to hold converse with:” fut. ἦσω. The verb, according to its derivation (ὄμιλος), denotes, properly, “to be with or in company with a large throng,” but it soon lost this meaning, and took a more general one.

*Ἀθέριζον, Epic and Ionic for ἠθέριζον, the augment having been dropped: 3 plur. imperf. indic. act. of ἀθερίζω, “to slight,” “to make light of:” fut. ἀθερίσω, and also ἀθερίξω: 1 aor. ἠθέρισα and ἠθέριξα.—Probably from α, *priv.*, and θέρω, “to cherish,” i. e., to regard.

LINE 262. Τόλους, accus. plur. masc. of τοῖος, η, ον, Epic and Ionic for τοῖος, α, ον, “such.”

*Ἴδον, Epic and Ionic for εἶδον, the augment having been dropped; 1 sing. 2 aor. indic. act. of εἶδω, “to see.” Consult line 203.

*Ἀνέρας, Epic and Ionic for ἀνδρας, accus. plur. of ἀνῆρ: gen. ἀνέρος, Epic and Ionic for ἀνδρός, &c. Consult line 7.

*Ἴδωμαι, 1 sing. 2 aor. subj. middle of εἶδω, “to see.” Consult line 203.

LINE 263. Οἶον, accus. sing. mas. of οἶος, η, ον, Epic and Ionic for οἶος α, ον, “as.”—Observe that here, in place of οἶον, we would expect οἶος ἦν, with the proper names following each in the

Line 263—266.

nominative. In place of this, however, we have the relative in the accusative, depending on *ἶδον* and *ἰδωμαι*, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (*Kühner*, § 788.—*Bernhardy*, p. 299, 15.)

Πειρίθοον, accus. sing. of *Πειρίθοος*, *ον*, *ὁ*, "*Pirithoüs*." (Consult note.)

Δρύαντα, accus. sing. of *Δρύας*, *αντος*, *ὁ*, "*Dryas*." A chief of the Lapithæ.

Ποιμένα, accus. sing. of *ποιμήν*, *ένος*, *ὁ*, "*a shepherd*." In a general sense, also, "*one who keeps, or tends*," and hence a king is called "*the shepherd of his people*," *ποιμήν λαῶν*.—Probably akin to *πέπαμαι*, perf. pass. of the unused radical form *πάω*, "*to feed*," and also to *πόα*, *ποίη*, "*grass*," "*fodder*," &c.

LINE 264. *Καινέα*, accus. sing. of *Καινεύς*, *ένος*, *ὁ*, "*Cæneus*." A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.*, vi., 448.

Ἐξάδιον, accus. sing. of *Ἐξάδιος*, *ον*, *ὁ*, "*Exadius*," a chief of the Lapithæ.

Ἄντιθεον, accus. sing. of *ἀντίθεος*, *η*, *ον*, "*equal to the gods*." In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c.—From *ἀντί* and *θεός*.

Πολύφημον, accus. sing. of *Πολύφημος*, *ον*, *ὁ*, "*Polyphemus*," a chief of the Lapithæ, and brother of Cæneus. (Consult note.)

LINE 265. *Θησεία*, accus. sing. of *Θησεύς*, *ένος*, *ὁ*, "*Theseus*," son of Ægeus, and King of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγείδην, accus. sing. of *Αἰγείδης*, *ον*, *ὁ*, "*son of Ægeus*," a patronymic appellation of Theseus.—From *Αἰγεύς*, *ένος*, *ὁ*, "*Ægeus*."

Ἐπιείκελον, accus. sing. masc. of *ἐπιείκελος*, *ον*, "*like*."—From *ἐπί* and *εἶκελος*, "*like*."

Ἀθανάτοισιν, Epic and Ionic for *ἀθανάτοις*, dat. plur. of *ἀθάνατος*, *η*, *ον*, and, in later writers, *ἀθάνατος*, *ον*, "*immortal*." In the plural, *ἀθάνατοι*, "*the immortals*," an epithet of the gods.

LINE 266. *Κάρτιστοι*, Epic and Ionic for *κράτιστοι*, nom. plur. of *κράτιστος*, *η*, *ον*, an isolated superlative from *κρατύς*, "*brave*," "*strong*," "*mighty*."—Consult remarks on *κάρτερος*, line 178.

Line 266-271.

Κεῖνοι, Epic and Ionic for ἐκεῖνοι, nom. plur. of ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, &c. Κεῖνος is the usual form both in Homer and the Attic poets: Æolic κῆνος: Doric τῆνος.

Ἐπιχθονίων, gen. plur. of ἐπιχθόνιος, ον, "upon the earth," "earthly."—From ἐπί, and χθών, "earth."

Τράφεν. Consult line 251.

LINE 267. Ἔσαν, Epic and Ionic for ἦσαν, the augment having been dropped, 3 plur. imperf. indic. of εἶμι, "to be."

Ἐμάχοντο, 3 plur. imperf. indic. middle of the deponent verb μάχομαι, "to fight." Consult line 153.

LINE 268. Φηρσίν, dat. plur. of φῆρ, φηρός, ό, Æolic for θῆρ, θηρός, ό, "a wild creature." In the plural, φῆρες, "the Centaurs." (Consult note.) Hence the Latin *fera*.

Ὀρεσκόοισι, Epic and Ionic for ὄρεσκώοις, dat. plur. masc. of ὄρεσκῶος, ον, "dwelling on the mountains." More literally, "lying on the mountains."—From ὄρος, "a mountain," and κέω, κείω, κείμαι, "to lie."

Ἐκπάγλως, "in a terrific manner," "frightfully." Adverb, from ἐκπαγλος, with regard to which consult line 146.

Ἀπόλεσαν, Epic and poetic, for ἀπώλεσαν, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of ἀπόλλυμι, "to destroy:" fut. ἀπολέσω, poetic (especially Epic) ἀπολέσσω: Ionic ἀπολέω, Attic ἀπολῶ: perf. ἀπολώλεκα: 1 aor. ἀπόλεσα, poetic (especially Epic) ἀπόλεσσα.—From ἀπό and ὄλλυμι.

LINE 269. Μεθομίλεον, Epic and Ionic for μεθωμίλουν, 3 plur. imperf. indic. act. of μεθομιλέω, "to associate with:" fut. ἦσω.—From μετά and ὀμιλεω, with regard to which consult line 261.

Πύλου, gen. of Πύλος, ον, ἦ. Consult line 252.

LINE 270. Τηλόθεν, "from afar." Adverb, compounded of τηλοῦ, "afar," and the suffix θεν, denoting motion from a place. Consult Excursus V.

Ἀπίης, gen. sing. fem. of ἄπιος, η, ον, "distant," "far away." (Consult note.) From ἀπό.

Γαίης, gen. sing. of γαίη, ης, ἦ. Consult line 245.

Καλέσαντο, Epic and poetic for ἐκαλέσαντο, 3 plur. 1 aor. indic. middle of καλέω, "to call;" fut. καλέσω: Epic and poetic καλέσσω: 1 aor. ἐκάλεσα, Epic and poetic καλέσσα: 1 aor. mid. ἐκαλεσάμην, Epic and poetic καλεσάμην and καλεσοσάμην.—Probably akin to κέλομαι, and certainly to the old Latin *cal-ate*, and English *call*.

LINE. 271. Μαχόμην, Epic and Ionic for ἐμαχόμην, the augment

Line 271-278.

having been dropped, 1 sing. imperf. indic. middle of μάχομαι, "to fight." Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266

LINE 272. Βροτοί, nom. plur. of βροτός, οὔ, ὄ, "a mortal man," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός, Latin *mori*, *mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχέομαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ἦς, ἡ, "counsel," "advice."

Ξύνιεν, Epic and Ionic for ξυνίεσαν, 3 plur. imperf. indic. act. of ξυνίημι, "to listen to." Strictly speaking, "to send," "bring," or "set together;" metaphorically, "to perceive, hear, listen to," &c.; fut. ξυνήσω: 1 aor. ξυνῆκα: perf. ξυνεῖκα: imperfect ξυνίην, ἴης, ἴη: dual ξυνίετον, ἰέτην: plural ξυνίεμεν, ἰετε, ἰεσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπέιθοντο, 3 plur. imperf. indic. middle of πείθω, "to persuade;" in the middle, "to obey."

LINE 274. Πίθεσθε. Consult line 259.

Ἵμμες, Æolic and Epic for ἡμεῖς.

Πίθεσθαι, pres. infin. middle of πείθω, "to persuade;" in the middle, "to obey."

Ἄμεινον. Consult line 116.

LINE 275. Ἀποαίρεο, Epic and Ionic for ἀφαίρον, 2 sing. pres. imper. middle of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἐα, 2 sing. pres. imper. act. of εἶω, "to let," "to permit;" fut. εἴσω: 1 aor. εἶασα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἱες. Consult line 162.

LINE 277. Ἐθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.

Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἴσω.—From ἐρις, "strife."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἦος, Attic εἰως, ὄ, "a king." Consult remarks on ἀριστήεσσιν, line 227.

LINE 278. Ἀντιβίην, "in direct opposition;" adv.; strictly speaking, an accus. fem. of ἀντίβιος, η, ον, "opposing force to force." —From ἀντί, and βία, "force."

Line 279-284.

'Ομοίης, Epic and Ionic for ὁμοίας, gen. sing. fem. of ὁμοίος, η, ον, Epic and Ionic for ὁμοίος, α, ον, "equal," "like to." — From ὁμός, ἡ, ὄν, "one and the same."

Ἐμμορε, 3 sing. 2 perf. indic. of μείρομαι, "to obtain as one's portion:" 2 aor. ἔμμορον: 2 perf. ἔμμορα. Observe that of this 2 perf. the third person, ἔμμορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation τετεύχασι.—Perf. pass. εἵμαρμαι, only as an impersonal, "it is allotted," i. e., decreed by fate: perf. part. pass. εἵμαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ εἵμαρμένη (scil. μοῖρα), "that which is allotted," "destiny."

Σκητοῦχος, ον, "sceptre-bearing." From σκῆπτρον, for σκῆπτρον, "a sceptre," and ἔχω.

Κῦδος, εος, τό, "glory," "fame," "renown," or, more freely, "high office."

LINE 280. Κάρτερος. Consult line 178.

Γείνατο, Epic and Ionic for ἐγείνατο, 3. sing. 1 aor. indic. middle of γείνομαι, poetic passive form from obsolete active γείνω, for which last γεννάω is in use. In the passive, "to be engendered," "to be born;" hence γεινόμενος, "one that is born;" often occurring in Homer. In the 1 aor. middle it has an active signification, like γεννάω, "to beget," "to bring forth."—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, *geno*, which supplies *genui* to *gigno*.

LINE 281. Φέρτερος. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλείων, neut. πλείον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires, and so, also, πλείοσι and πλεόνεσσι.

ΠΑῦε, 2 sing. pres. imperat. act. of παύω, "to cause to cease." LINE 282. In the middle, "to cause one's self to cease," i. e., "to cease."

Μένος, εος, τό. Consult line 103.

LINE 283. Δίσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for μεθεῖναι, 2 aor. infin. act. of μεθίημι, "to lay aside:" fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἵημι.

LINE 284. Ἐρκος, εος, τό, "an inclosure," "hedge," "fence," "wall." Hence, metaphorically, any fence, or defense, "a rampart." —From ἔργω, old form of εἶργω, "to inclose," "to shut in." Com-

Line 284–291.

pare the Sanscrit *arc*, “to cover,” “to shut in,” and the Latin *arc-co*,

Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, “to be.” Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, “to be in motion,” but this seems to have been soon lost. — An active form πέλω occurs, which is much less frequent than πέλομαι.—Akin to κάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμον κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖραν, accus. sing. of μοῖρα, ας, ἡ, properly, “a part,” as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one’s “portion in life,” “lot,” “fate,” &c., and so, eventually, of “that which is one’s due,” “that which is right” and “fitting.” Hence, κατὰ μοῖραν, “rightly.”

Ἔειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον, εἶπες, &c.

LINE 287. Ἐμμεναι, Epic, Æolic, and Doric for εἶναι.

LINE 288. Κρατέειν, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω, “to bear rule over:” fut. κρατήσω: perf. κεκράτηκα.—From κράτος, “strength,” “might,” &c., the original meaning of the verb having been “to be strong, mighty, powerful.”

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

LINE 289. Σημαίνειν, “to prescribe,” fut. σημανῶ, Ionic σημανέω: 1 aor. ἐσήμηνα.—From σῆμα, “a sign,” “a token,” &c.

Πείσεσθαι, fut. inf. middle of πείθω, “to persuade:” in the middle, πείθομαι: fut. πείσομαι, “to obey.”

Ἵῶ. Consult line 59.

LINE 290. Μίν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οῦ, ὁ, “a warrior.” Consult line 152.

Ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, “to make;” literally, “to place,” i. e., to place before the eyes of all: fut. θήσω: perf. τέθεικα: 2 aor. ἔθην.

Αἰέν, poetic form for αἰεί, used when the last syllable is to be short.

LINE 291. Τοῦνεκα, “on this account.” Compounded of τοῦ (for τοῦτον) and ἐνεκα.

Προθέουσιν, 3 plur. pres. indic. act. of προθέω, old radical form, whence comes προτίθημι: found only once in Homer, namely, in the

Line 291-299.

present passage, "to give one the right to do a thing," "to let," "to permit."

Ὀνειδεα, accus. plur. of ὀνειδος, εος, τό, "abuse," "disgraceful calumnies," Epic and Ionic for ὀνειδή.—Consult remarks on ὀνειδισον, line 211.

Μυθήσασθαι, "to utter." Consult line 74.

LINE 292. Ὑποβλήδην, adverb, "interrupting." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on *Il.*, xix., 90. Hermann, however, contends for a very different interpretation (*Opusc.*, v., p. 305). According to this latter scholar, the term means properly here "by way of caution," "warning," or "reproof," i. e., with a "warning air."

LINE 293. Δειλός, ἢ, ὄν, "cowardly," "a coward."

Οὔτιδανός. Consult line 231.

Καλοοίμην, 1 sing. pres. opt. pass., Epic and Ionic for καλοίμην, from καλέω, "to call." Consult line 270.

LINE 294. Ὑπέξομαι, 1 sing. fut. indic. middle of ὑπέικω, "to yield," "to give way," "to comply:" fut. ὑπέιξω, and also ὑπέιξομαι.—From ὑπό and εἶκω, "to yield."

LINE 295. Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imperat. mid. of ἐπιτέλλω, "to command," "to give orders to." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτελῶ: perf. ἐπιτέταλκα: perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which last consult line 25.

LINE 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, "to prescribe." Consult line 289.

Πείσεσθαι. Consult line 289.

Ὀίω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλον, 2 sing. pres. imper. middle of βάλλω, "to cast," &c. Consult note, and also line 52.

Σῆσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, "thy."

LINE 298. Οὔτοι, "not, indeed." From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τω, enclitic for τινί, dative sing. of τις.

Ἄφειλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω: fut. ἀφαιρήσω: perf. ἀφῆρηκα: 2 aor. ἀφείλον.—From ἀπό and αἶρέω.

Line 300-303.

LINE 300. Θοῶ, dat. sing. fem. of θοός, ἡ, ὄν, "swift."—Probably from θέω, "to run."

LINE 301. Φέροις, 2 sing. pres. opt. act. of φέρω, "to bear away:" fut. οἶσω: perf. ἐνήνοχα: 1 aor. act. ἤνεγκα: 2 aor. ἤνεγκον.

Ἄνελών, 2 aor. part. act. of ἀναιρέω, "to take up," "to take up and carry off," like the Latin *tollo*: fut. ἀναιρήσω, &c.—From ἀνά, "up," and αἰρέω, "to take."

Ἄεκοντος, gen. sing. masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form: "unwilling," "against the will."—From *a*, priv., and ἐκών, "willing."—Ἐκῶν appears to be akin to ἕκας, "afar," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "one by himself," "one for himself," "each of his own accord." Compare ἐκά-τερος, ἕκασ-τος, and our English *each*.

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

LINE 302. Ἄγε. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. middle of πειράω, "to make trial:" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι: perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πείρα, "trial." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari*, in their rarer signification of "going through," "piercing," "boring," i. e., in order to make full trial of a thing.

Γνώσι, Epic lengthened form of γῶσι, 3 plur. 2 aor. subj. act. of γιγνώσκω, "to know:" fut. γνώσω, &c.: 2 aor. ἔγνω. Consult line 199.

LINE 303. Αἰψα, "soon," "quickly." Adverb, rare in other poets, and never used in prose.

Κελαινόν, nom. sing. neut. of κελαινός, ἡ, ὄν, "black," "dark." Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttman as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.*, p. 377, ed. Fishl.)

Ἐρωήσει, 3 sing. fut. indic. act. of ἐρωέω, "to stream," "to flow:" fut. ἦσω. The latent idea appears to be that of a quick bursting forth; hence the substantive ἐρωή, derived from it, refers to any quick, violent motion.—From ῥέω, "to flow;" akin to ῥώομαι, "to rush."

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "a spear:" gen. δόρατος: Epic and Ionic, δούρατος and δουρός: dat. δόρατι: Epic

Line 303-306.

and Ionic, δούρατι and δουρί, Attic δορί, &c., "a spear." Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δέρω, "to remove the outer covering of a thing," and hence δόρυ will mean, strictly, "a spear-handle, with the bark taken off from the wood."

Τώγε, "these two," compounded of τώ, nom. dual of ό, ή, LINE 304. τό, and the limiting particle γε.

Ἀντιβίοισι, Epic and Ionic for ἀντιβίους, dat. plur. of ἀντίβιος, η, Att. α, ου, "opposing."—From ἀντί and βιά. Consult line 278.

Μαχεσσαμένω, Epic for μαχεσαμένω, nom. dual 1 aor. part. middle of μάχομαι, "to contend:" fut. μαχέσομαι, Epic μαχέσσομαι: 1 aor. ἐμαχεσάμην, Epic ἐμαχεσσάμην.—Consult line 153.

Ἐπέεσσιν, Epic and Ionic for ἐπεσιν, dat. plur. of ἐπος, εος, τό, "a word."

Ἄνστήτην, Epic and Ionic for ἀνεστήτην, 3 dual 2 aor. indic. act. of ἀνίστημι, "to raise up;" but 2 aor., perf. act., &c., "to arise:" fut. ἀναστήσω: perf. ἀνέστηκα, "I stand up:" 2 aor. ἀνέστην, "I arose."—From ἀνά and ἵστημι.

Λύσαν, Epic and Ionic for ἔλυσαν, 3 plur. 1 aor. indic. act. of λύω, "to dissolve," "to break up:" fut. λύσω: perf. λέλυκα: 1 aor. ἔλυσα.—Original signification, "to loose:" akin, therefore, to the Latin *luo*, and English *loose*.

Ἄγορην, Epic and Ionic for ἀγοράν, accus. sing. of ἀγορή, ἦς, ή, for ἀγορά, ἄς, ή, "an assembly."—From ἀγείρω, "to collect together."

Νηυσίν. Consult line 12.

Κλισίας, accus. plur. of κλισίη, ης, ή, Epic and Ionic for LINE 306. κλισία, ας, ή, "a tent."—Original meaning, "a place for lying down or reclining," from κλίνω, "to recline;" then, a hut or any slight dwelling, used as a temporary dwelling-place. In Homer, these κλισίαι are of two kinds: 1. For use in time of peace: the huts, or cots, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the *Odyssey*; but in the *Iliad* only once (xviii., 509). 2. For use in war: huts, or cots, in which the besiegers lived during long sieges. This is the usual signification in the *Iliad*, and but seldom occurs in the *Odyssey*. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of "tents;" but it appears, from *Il.*, xxiv., 448, seq., that they were of wood. Hence, also, an army, on breaking up, did not strike the κλισίαι and take them away, but burned them on the spot. (*Od.*, viii., 501.) The κλισίαι all together

Line 306-311.

formed a *camp*. Among the post-Homeric writers the word *σκηνή* came up instead, and *κλισία* remained in use only among the poets.

Ἔισας, Epic and poetic for ἴσας, acc. plur. fem. of ἔισος, ἔιση, ἔισον, for ἴσος, η, ον, "equal." (Consult note.)

LINE 307. Ἦιε. Consult line 47.

Μενουτιάδη, dat. sing. of Μενουτιάδης, ου, ό, "the son of Menætius," a patronymic of Patroclus. Menætius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.*, xi., 765.)

Οἷς, dat. plur. of the possessive ος, ῆ, ον, the Epic and Ionic form for which is ἐός, ἐή, ἐόν, "his," "her."

Ἐτάροισιν, Epic and Ionic for ἐτάροις. Consult line 179.

LINE 308. Ἀλαδε, "to the sea." Adverb, compounded of ἄλς, "the sea," and δε, "toward." Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρυσεν, 3 sing. 1 aor. indic. act. of προερύω, "to drag forward," "to launch." In Homer, always said of ships, "to move a ship forward," whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "with oars," is added: fut. προερύσω, Epic προερύσσω: 1 aor. προήρυσσα, Epic and Ionic προέρυσσα.—From πρό, "forward," and ἐρύω, "to drag."

LINE 309. Ἐρέτας, accus. plur. of ἐρέτης, ου, ό, "a rower."—From ἐρέσσω, "to row."

Ἐκρινεν, 3 sing. 1 aor. indic. act. of κρίνω, "to select:" fut. κρίνω: 1 aor. ἔκρινα: perf. κέκρικα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno*, *crimen*, &c.

Ἐείκοσιν, Epic for εἴκοσιν, "twenty."—The Doric form is εἴκατι, with which compare the Sanscrit *vincati*, and Latin *viginti*.

Ἐκατόμβην. Consult line 65.

LINE 310. Βῆσε, Epic for ἔβησε, the augment having been dropped: 1 aor. indic. act. of βάω, "to cause to go:" fut. βήσω: 1 aor. ἔβησα.—(Consult note on line 144.)

LINE 311. Εἷσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἔζω, "to cause to sit," "to seat," but which does not occur; the tenses that are wanting are supplied from ἰδρύω. The Ionians have also a fut. ἔσομαι, Epic ἔσσομαι, and perf. pass. εἶμαι. The Attics, however, have only the 1 aor. mid. εἰσάμην, "to found," "erect," in the strict middle sense "for one's self."

Ἄρχός. Consult line 144.

Πολύμητις, ιος, ό, ῆ, "sagacious," "of many counsels."—From πολ-ός, and μῆτις, "counsel," "advice."

Line 312-315.

LINE 312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "to embark:" fut. ἀναθήσομαι: 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, "to sail upon:" fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, "to sail."

Υγρά, accus. plur. neut. of ὑγρός, ἄ, ὄν, "humid," "wet," "fluid." (Consult note.)—From ὕω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἦ, "a way," "a path." Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "to come," "to go."

LINE 313. Ἀπολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, "to purify another:" in the middle ἀπολυμαίνομαι, "to purify one's self." Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, "to cleanse one's self," and this last from λῦμα, "filth removed by washing," probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, "I command," "bid," "order," which, with the augment, would be ἤνωγε: thus, ἄνωγα, ας, ε, or with the augment ἤνωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθι, ἄνωγέτω, ἄνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: pluperf. ἠνώγειν, and, without augment, ἀνώγειν, Ionic ἠνώγεα, &c.

LINE 314. Ἀπελυμαίνοντο, 3. plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, as given above.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἦ, "the sea." Observe the distinction between ἄλς, ἄλός, ἦ, "the sea," and ἄλς, ἄλός, ὀ, "salt."

Δύματα, accus. plur. of λῦμα, ατος, τό, "filth removed by washing," "the washings themselves."—Probably from λούω, "to wash."

LINE 315. Ἐρδόν, 3 plur. imperf. indic. act. of ἐρδω, "to work," "to do," "to accomplish." With ἱερά, ἑκατόμβας, &c., "to sacrifice," "to offer up." This verb derives its formations from the obsolete ἔργω, fut. ἐρξω: 2 perf. ἔοργα: pluperf., with augment on the second syllable, ἐώργειν: 1 aor. ἐρξα.—As ἔργω is entitled to the digamma, Φέργω, we see at once the affinity between it and the English verb *work*.—Observe that ῥέζω is merely a transposed form of ἐρδω.

Ἀπόλλωνι. Consult line 14.

Τελήεσσας, accus. plur. fem. of τελήεις, τελήεσσα, τελήην, "perfect." (Consult note.) An Epic adjective, from τελέω, "to make perfect," "to make complete," and this from τέλος, "an end," &c.

Line 315-321.

Ἐκατόμβας. Consult line 65.

LINE 316. Ἄτρυγέτιοι, Epic and Ionic for ἀτρυγέτου, gen. sing. fem. of ἀτρύγετος, ον, "barren." More literally, "yielding no harvest," from α, priv., and τρυγᾶω, "to gather in the harvest or vintage."

LINE 317. Κνίση, "the savor." Consult line 66.

Ἴκεν, 3 sing. imperf. indic. act. of the Epic form ἴκω, "to come," "to go;" imperf. ἴκον: aor. ἴξον, a mixture of the 1 and 2 aor. (*Buttmann, Irreg. Verbs*, p. 132, ed. *Fishl.*)

Ἐλισσομένη, nom. sing. fem. pres. part. middle of ἐλίσσω, "to whirl," fut. ξω.—From εἰλέω, "to turn," "to whirl," "to roll," with the digamma *Φειλέω*, akin to the English *wily*.

Καπνῶ, dat. sing. of καπνός, οὔ, ό, "smoke."—Originally κ*Φ*απνός, the *v*-sound having followed the *κ*. So *vapor* in Latin was originally *κναpor*. The Greek word drops the *v*-sound and retains the *κ*, whereas, in the Latin word, the direct reverse to this takes place. (*Pott, Etymol. Forsch.*, vol. ii., p. 205.)

LINE 318. Πένοντο, Epic and Ionic for ἐπένοντο, the augment having been dropped; 3 plur. imperf. indic. of the middle dependent πένομαι, "to be busily employed upon a thing," "to toil," "to work."—From the root *πεν* comes not only πένομαι, but also πένης, *πενία*, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

LINE 319. Δῆγ'. Consult line 210.

Ἐπηπειλήσε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "to threaten one with a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπειλήσα.—From ἐπί and ἀπειλέω, "to threaten."

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, ον, ό, "Talthybius," a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (*Herodot.*, vii., 134.—*Hoeck, Kreta*, vol. ii., p. 407.)

Εὐρυβάτην, accus. sing. of Εὐρυβάτης, ον, ό, "Eurybates," a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.*, ii., 184, and *Od.*, xix., 247. Compare the scholiast: *ὅτι καὶ ἕτερος Εὐρυβάτης, Ὀδυσσέως κήρυξ.*

LINE 321. Τῶ, nom. dual for ὦ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἶμι.

Κήρυκε, nom. dual of κήρυξ, υκος, ό, "a herald." From κηρύσσω.—In general, a public messenger, partaking of the character of an ambassador, an honorable office in early times. They summoned the assembly (*Il.*, ii., 50, &c.), and kept order in it (*Il.*, ii., 280, &c.):

Line 321-325.

they separated combatants (*Il.*, vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.*, iii., 245, &c.): as public officers they are called *δημοεργοί* (*Od.*, xix., 135): their insignia were staves, or wands, *σκῆπτρα*. From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was *κήρυξ* of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

Ὀτρηρώ, nom. dual masc. of ὀτρηρός, ἦ, ὄν, Epic and Ionic for ὀτρηρός, ἅ, ὄν, "active," "quick," "zealous."—Akin to ὀτρύνω, "to stir up," "to rouse."

Θεράποντε, nom. dual of θεράπων, οντος, ὄ, "an attendant." In Homer and old authors it always differs from δοῦλος, as implying free and honorable service, and yet, in Chios, θεράποντες was the name for their slaves. (*Arnold, Thucyd.*, viii., 40.)

LINE 322. Ἐρχεσθον, 2 dual pres. imper. of ἐρχομαι, "to come," "to go" (consult line 120): imper. ἐρχον, ἐρχέσθω, &c.

Κλισίην. Consult line 306.

Πηληϊάδεω. Consult line 1.

LINE 323. Ἐλόντε, nom. dual, 2 aor. part. act. of αἰρέω, "to take:" fut. αἰρήσω: 2 aor. εἶλον, 2 aor. part. ἐλών. Consult line 137.

Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν, pres. infin. act. of ἄγω, "to lead away." Consult remarks on *χολωσέμεν*, line 78.

Βρισηίδα. Consult line 184.

LINE 324. Δώησιν, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι: 2 aor. indic. ἔδων: 2 aor. subj. δῶ, δῶς, δῶ, &c. Observe, however, that this δῶ, δῶς, δῶ, &c., is the result of contraction: thus, δῶ-ω = δῶ: δῶ-ης = δῶς: δῶ-η = δῶ, &c. To the uncontracted form, δῶ-η, the syllable *σι* is added by the Epic language, and hence we have in the text the form δῶησι.

Ἐλωμαι, 1 sing. 2 aor. subj. middle of αἰρέω: 2 aor. indic. middle εἰλόμην: 2 aor. subj. middle ἔλωμαι.

LINE 325. Πλέονεσσι. Consult line 281.

Ῥίγιον, "more fearful." Literally, "more frosty, or cold," i. e., more calculated to make one shudder. A comparative, formed, as it were, from *ρίγος*, "frost," "cold."—The masculine, *ρίγιων*, seems not to occur, but the superlative, *ρίγιστος*, is found; and, therefore, it is better to regard *ρίγιον*, in the text, as an adjective, and not to take it for an adverb, as some do.

Line 326-332.

LINE 326. Προίει, 3 sing. Epic imperf. indic. act. from προίεω, Epic and Ionic for προίημι. Consult remarks on ἀφίει, line 25.

Κρατερὸν δ' ἐπὶ, κ. τ. λ. Consult line 25.

LINE 327. Τῷ "they two." More literally, "these two." Nom. dual of ὁ, ἡ, τό.

Ἀέκοντε, nom. dual masc. of ἀέκων, ἀέκουσα, ἀέκων, Epic and Ionic for ἄκων, ἄκουσα, ἄκων, which last is the Attic form. So ἀέκοντε, here, for ἄκοντε, "reluctant." Consult remarks on ἀέκοντος, line 301.

Βάτην, 3 dual 2 aor. indic. act. Epic for ἐβήτην, the stem-vowel η being shortened into α.—From βαίνω, "to go:" fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

Παρὰ θῖν', κ. τ. λ. Consult line 34.

LINE 328. Μυρμιδόνων, gen. plur. of Μυρμιδών, ὄνος, ὄ, "a Myrmidon." Consult line 180.

Ἰκέσθην, 3 dual 2 aor. indic. middle of ἰκνέομαι, "to come." Consult remarks on ἰκέσθαι, line 19.

LINE 329. Εὔρον, 3 plur. 2 aor. indic. act. of εὐρίσκω, "to find:" fut. εὐρήσω: perf. εὐρήκα: 2 aor. εὔρον. This 2 aor. is often written ἤυρον in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for κλισίᾱ. Consult line 306.

LINE 330. Ἦμενον, "sitting," accus. sing. part. of ἤμαι, ἦσαι, ἦσαι, 3 plur. ἦνται: part. ἦμενος: imperf. ἦμην, ἦσο, ἦστο, 3 plur. ἦντο (these being in reality, however, a perf. and pluperf. passive of ἔξομαι, "to sit," "to lie," &c. Literally, "I have been set and I remain set," i. e., I sit.)

Τῷγε, compounded of τῷ, accus. dual masc. of ὁ, ἡ, τό, and the enclitic γέ.

Ἰδών, 2 aor. part. act. of εἶδω, "to see." Consult line 203.

Γήθησεν, 3 sing. 1 aor. indic. act. of γηθέω, "to be delighted," "to rejoice." Consult line 255.

LINE 331. Ταρβήσαντε, nom. dual 1 aor. part. act. of ταρβέω, "to be confused," "to be troubled," "to be alarmed:" fut. ἦσω.—From τάρβος, "alarm," "fright," "terror."

Αἰδομένω, nom. dual pres. part. middle of αἰδομαι, Epic for αἰδέομαι, "to regard with looks of awe," or "reverence." More literally, "to stand in awe of one," "to reverence."

LINE 332. Στήτην, Epic and Ionic for ἐστήτην, the augment having been dropped: 3 dual 2 aor. indic. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" 2 aor. ἔστην, "I stood."

Προσεφώνεον, 3 plur. imperf. indic. act. of προσφωνέω, "to address:" fut. ἦσω.—From πρὸς, "unto," and φωνέω, "to speak," "to call."

Line 332-336.

Ἐρέοντο, 3 plur. imperf. indic. middle of ἐρέω, "to interrogate," "to ask:" middle ἐρέομαι. This ἐρέω, ἐρέομαι, is an exclusively Epic form, and must not be confounded with ἐρέω, ἐρῶ, the fut. of εἶπεῖν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἐρομαι: 2 aor. ἤρόμην: fut. ἐρήσομαι. But, though this verb commonly occurs in the lexicons and grammars as a present, ἐρομαι, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, ἐρέσθαι. (*Carmichael's Greek Verbs*, p. 117.)

LINE 333. Ὅ, "he," Homeric for ὄς, and this an old form of the demonstrative. (*Kühner*, § 343.)

Ἐγνώ. Consult line 199.

Ἡσιν, or ἧσιν, Epic and Ionic for αἷς, dat. plur. fem. of the possessive, ὄς, ἧ, ὄν, "his."

Φώνησεν, 3. sing. 1 aor. indic. act. of φωνέω, "to say," "to speak," fut. ἦσω.—From φωνή, "voice," &c.

LINE 334. Χαίρετε, 2 plur. pres. imper. act. of χαίρω, "to rejoice," "to be glad:" fut. χαίρήσω: perf. κεχάρηκα.—The imperative of this verb is used as a common form of greeting, either at meeting, "hail," "welcome;" or at parting, "farewell."

Ἄγγελοι, nom. plur. of ἄγγελος, ου, ὄ, "a messenger."

LINE 335. Ἄσσον, "nearer." Adverb, and comparative degree of ἄγχι, "near." This is the Homeric and Epic comparative; the common form is ἄγγιον.

Ἴτε, 2 plur. pres. imper. of εἶμι, "to come," "to go:" 2 sing. pres. imp. is ἴθι.

Ἵμμες, Epic and Æolic for ἑμεῖς.

Ἐπαίτιοι, nom. plur. of ἐπαίτιος, ου, "in fault," "blamable."—From ἐπί, "upon," and αἰτία, "blame," as indicative of blame resting upon one.

LINE 336. Ὅ, Epic, Ionic, and Doric for ὄς, the relative pronoun. Consult EXCURSUS I. p. 275.

Σφῶϊ, accus. dual of σύ, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφῶ, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Πρότε. Consult line 326.

Βρισηίδος. Consult line 184.

Εἶνεκα. Consult line 174.

Κούρης. Consult line 98.

Line 337-341.

LINE 337. Ἄγε. Consult line 62.

Διογενές, voc. sing. of διογενής, ἐς, "noble." Literally, "Jove-born," "sprung from Jove," i. e., of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "noble," "illustrious," &c.

Πατρόκλεις, voc. sing., as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

Ἐξαγε, 2 sing. pres. imper. of ἐξάγω, "to lead or bring out."—From ἐξ and ἄγω.

Σφῶϊν, dat. dual of the pronoun of the third person, nom. LINE 338. (wanting): gen. οὖ, &c. Observe that σφῶϊν is here enclitic, whereas σφῶϊν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Τῷ, nom. dual masc. of ὁ, ἡ, τό.

Αὐτῷ, nom. dual masc. of αὐτός, αὐτή, αὐτό.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, older Epic form for μάρτυς, "a witness." Homer uses the singular only in *Od.*, xvi., 423, with the collateral signification of "helper," "protector," but the plural often.

Ἔστων, abbreviated form for ἔστωσαν, 3 plur. pres. imper. of εἶμι, "to be." Used, also, by the Attic writers. The form ὄντων is more rare.

Μακάρων, gen. plur. of μάκαρ, gen. -ἄρος, ὁ, ἡ, "blessed," LINE 339. "happy." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "the blessed one," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητῶν, gen. plur. of θνητός, ἡ, ὄν, "mortal," "liable to death." Hence οἱ θνητοί, "mortals."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

LINE 340. Ἀπηνέος, Epic and Ionic for ἀπηνούς, gen. sing. of ἀπηνής, ἐς, "cruel," "harsh," "unfeeling." Supposed to come from ἀπό and ἡνής, "gentle," "pleasing," "attractive," with the digamma, Φηνής, and hence connected with the root of *Ven-us*, and the Sanscrit *wan*, "to desire," "to long for." (*Pott, Etymol. Forsch.*, vol. i., p. 255.)

LINE 341. Χρειώ, gen. ὄος, contr. οὖς, ἡ, Epic and Ionic for χρεώ,

Line 341-345.

δος, contr. οὐς, ἤ, "want," "need," "desire." Observe that χρεώ itself is only a poetic form, the more common prose expression being χρεία.

Ἐμείο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Γένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

Ἄεικέα accus. sing. masc. Epic and Ionic for ἀεικῆ, from ἀεικής, ἐς, "unseemly," for which the Attics employ αϊκής, ἐς. Probably from α, priv., and εἰκω (radical form), "it seemed," "it appeared good."

Δοιγὸν ἀμῦναι. Consult line 67.

LINE 342. Ὀλοῆσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλόος, ἤ, ὄν, "destructive."—From ὄλω, ὀλέω, radical forms of ὄλλωμι, "to destroy."

Θύει, 3 sing. pres. indic. act. of θύω : fut. θύσω, "to rage." Said literally of any violent motion, "to rush on, or along," as referring to rivers, tempests, &c. ; hence, "to storm," "to rage," as said of a man distraught with passion.—The Sanscrit root is *dhu*, "to agitate."

LINE 343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, "I know," from the radical εἶδω, "to see," for what one has seen and observed, that one knows.—Observe that in οἶδα the augment is thrown aside, like εἰκω, 2 perf. εἰκα, Ionic οἰκα. (*Bullmann, Irreg. Verbs*, p. 77, ed. *Fishl.*) The verb εἶδω (ἴδω, Lat. *vid-eo*) is obsolete, and its place has been supplied by ὀρύω. The tenses formed from it compose two distinct families, of which one has the meaning of "to see," the other exclusively the meaning of "to know," the latter signification coming from the perfect.

Νοῆσαι, 1 aor. infin. act. of νοέω, "to observe," "to reflect upon," &c. : fut. νοήσω : perf. νενόηκα : from νόος, contr. νοῦς, "the mind."

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, "forward:" more freely, "as regards the future." From πρό.

Ὀπίσσω, Epic and poetic for ὀπίσω. Adverb, literally, "backward," "behind:" more freely, "as regards the past."

LINE 344. Ὀππως, Epic and poetic for ὀπως, "in order that."

Σδοι. Consult line 117.

Μαχέονται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μάχομαι, "to fight."—Consult line 8.

LINE 345. Φάτω. Consult line 188.

Φίλω. Taken for the possessive pronoun, "his." Consult line 20.

Ἐπεπειθέτο, 3 sing. imperf. indic. mid. of ἐπιπείθομαι, in the passive, "to be persuaded," in the middle, "to obey." The active ἐπιπείθω, "to persuade," "to convince," is rare and late.

Ἐταίρω, dat. sing. of ἐταῖρος, ου, ὄ, "a friend," "a companion."

Line 346-350.

LINE 346. Ἄγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἤγαγε, the augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε, the augment being dropped.

Τῶ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "to go," Epic for ἤϊτην or ἦτην. (Kühner, § 215.)

LINE 348. Ἀέκουσα, Epic and Ionic for ἄκουσα, fem. of ἀέκων, -ουσα, ον, for ἄκων, ἄκουσα, ἄκων. Consult line 327.

Ἄμα, "along with." Consult line 158.

Κίεν, 3 sing. imperf. indic. act. of κίω, "to go," Epic and Ionic for ἔκίεν, the augment being dropped. The first person of the imperf. is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "to go," and from it come κιάθω and κινέω, and, probably, the Latin *cio* and *cieo*.

LINE 349. Δακρύσας, 1 aor. part. act. of δακρύω, "to weep," "to burst into tears." From δάκρυ, "a tear." Consult line 42.

Ἐτάρων, gen. plur. of ἑταρος, ον, ὄ, "a companion," &c. Consult line 179.

Ἄφαρ, "forthwith." Adverb, either from ἄπτω, or from ἀπό and ἄρα.

Ἐζετο. Consult line 48.

Νόσφι, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφι (*Herm., Opusc., i., 222*). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νῶϊ, and Latin *nos*, and makes νόσ-φι mean, properly, "by himself," the leading idea in νῶϊ, *nos*, and νόσ(-φι) being that of "separation," "unity." (*New Cratylus, p. 168.*)

Λιασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "to bend sideways," "to go aside," "to turn away." Buttman expresses his conviction that λιάζομαι is etymologically akin to κλίνω, just as κνέφας is to νέφος, κλιαρός to λιαρός, &c. (*Lexil., vol. i., p. 75, not.*)

LINE 350. Θῆνα. Consult line 34.

Ἄλος. Consult line 314.

Πολιῆς, Epic and Ionic for πολιᾶς, gen. sing. fem. of πολιός, ἡ ὄν, Epic and Ionic for πολιός, ἄ, ὄν, "hoary."—(Consult note.)

Ὅρων, Epic lengthening for ὄρων, pres. part. act. of ὀράω, "to look," "to see." Consult line 56.

Οἶνοπα, accus. sing. of οἶνοψ, gen. οπος, ὄ, "dark-hued." Literally, "wine-colored," having the color or hue of wine.—(Consult note.)—From οἶνος, "wine," and ὤψ, "look," "appearance," &c.

Line 350-354.

Πόντον, accus. sing. of πόντος, *ον, ό*, "the deep," "the open sea."—Akin to βένθος, βάθος, βυθός, "depth," and the Latin *fundus*.

Πολλά, neuter plur. accus. of πολύς, taken adverbially, LINE 351. "earnestly."

Φίλη, taken as a possessive pronoun, "his." Consult line 20.

Ἠρήσατο, Epic and Ionic for ἠρύσατο, 3 sing. 1 aor. indic. of the middle deponent ἀρύομαι, "to pray:" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι, 1 aor. ἠρασάμην, Epic and Ionic ἠρησάμην.—From ἀρά, "a prayer."

Ὀρεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "to stretch out." The more usual form is ὀρέγω: fut. ὀρέξω.—Akin to the Latin *rego, erigo, porrigo*; German *reichen, recken*; and English *reach*.

Ἔτεκες, 2 sing. 2 aor. indic. act. of τίκτω, "to bring forth:" LINE 352. fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέτοκα: 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μινυθάδιον, accus. sing. masc. of μινυθάδιος, *α, ον*, "short-lived."—From μίνυθα, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin *minus*.

Ὀφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "to owe," LINE 353. "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "to owe." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "to increase," "to enlarge."

Ὀλύμπιος, "the Olympian," "Olympian Jove," nom. sing. masc. of Ὀλύμπιος, *α, ον*, "Olympian," "of or belonging to Olympus."—From Ὀλυμπος, "Olympus." Consult line 44.

Ἐγναλίξαι, 1 aor. infin. act. of ἐγναλίξω, "to bestow." Literally, "to put into the palm of one's hand;" hence "to put into one's hands," "to grant," "to bestow:" fut. ἐγναλίξω.—From ἐν, and γύαλον, "a hollow," "the hollow of the hand."

Υψιβρεμέτης, "high-thundering," "who thunders on high," LINE 354. nom. sing. of ὑψιβρεμετής, *ες*.—From ὑψι, "on high," and βρέμω, "to roar like a thunderbolt."

Τυτθόν. Adverb, "in a small degree." Probably the accus. sing. neut. of τυτθός, *όν*, later τυτθός, *ή, όν*, "little," "small."

Ἐτισεν, 3 sing. 1 aor. indic. act. of τίω, "to honor:" fut. τίσω: perf. τέτικα: 1 aor. ἐτίσα. The verb τίνω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἐτίσα: perf. τέτικα, &c., but the Attics make the *ι* short in all the tenses of this latter verb, and the passive takes *σ*; as, perfect τέτισμαι: 1 aor. ἐτίσθην: whereas τίω makes, in the perfect passive, τέτιμαι.

Line 356-360.

LINE 356. Ἠτίμησεν. Consult line 11.

Ἐλών. Consult line 137.

Ἀπούρας, Epic 1 aor. part. act. of ἀπανράω, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttman (*Lexil.*, s. v. ἀπανρᾶν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, *Buttmann's Irreg. Verbs*, p. 34, ed. *Fishl.*)

Δακρυχέων, οῦσα, ον, "shedding tears." More literally, LINE 357. "pouring forth tears." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, "a tear," and χέω, "to pour forth," "to shed."

Τοῦ δ' ἐκλνε. Consult line 43.

Πότνια, nom. sing. fem. of πότνιος, α, ον, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πόσις, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit *pati*, "lord," "husband;" *patni*, "wife," "lady;" and both of these to *pâ*, "tueri." Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.*, vol. i., p. 189.)

LINE 358. Ἠμένη, fem. of ἡμενος. Consult line 330.

Βένθεσσην, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, τό (poetic for βάθος, as πένθος for πάθος), "depth," especially of the sea.

Γέροντι. Consult line 26.

Καρπαλίμως, "quickly," "speedily." Literally, "with tearing speed." From καρπάλιμος, "tearing," "swift."—From ἀρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin.

Ἄνεδν, 3 sing. 2. aor. indic. act., assigned, along with the perfect, ἀναδέδνκα, to the middle deponent ἀναδύομαι, "to emerge," "to come out of." The active, ἀναδύω, is only used in late writers.

Ἡύτε, Epic for εὔτε, "like," "as."

Ἵμίχλη, ης, ἦ, "a mist." Derived by Pott from the Sanscrit *mih*, "to pour."

LINE 360. Πάροιθε, adverb, "in front of," "before."

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι, "I seat myself," "I sit down." Observe that καθέζετο is Epic for ἐκάθεζετο, the augment having been dropped. Buttman doubts the existence of such a present as καθέζομαι, and makes ἐκαθεζόμην a 2 aor., from καθίζομαι; but this opinion seems to want confirmation.

Line 361-366.

LINE 361. Κατέρεζεν, 3 sing. 1 aor. indic. act. of καταρέζω, same as καταρρέζω, "to soothe." Literally, "to cause to lie down," especially, "to pat with the hand;" hence, generally, "to fondle," "to soothe:" fut. καταρέξω: 1 aor. κατέρεξα.—From κατά and ρέζω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, "to utter," "to name:" fut. ὀνομάσω.—From ὄνομα, "a name."

LINE 362. Κλαίεις, 2 sing. pres. indic. act. of κλαίω, "to weep:" fut. κλαύσω (Theocrit., xxiii., 34), more commonly κλαύσομαι: 1 aor. ἐκλαυσα. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξαυδάω, "to speak out:" fut. ἦσω.—From ἐξ and αὐδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, "to conceal," "to hide:" fut. κεύσω: perf. κέκευθα: 2 aor. ἐκῦθον.—Akin to κύω and κνέω.

Νόφ, Epic and Ionic for νῶ, dat. sing. of νόος, contracted νοῦς, "the mind:" gen. νοού, νοῦ: dat. νόφ, νῶ.

Εἶδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἶδομεν, from εἶδω, "to see," "to know." Consult line 203.

Ἄμφω. Consult line 196.

LINE 364. Βαρυστενάχων, οῦσα, ον, "deeply groaning," pres. participle of a form βαρυστενάχω, which, however, does not occur.—From βαρύς and στενάχω, "to groan."

LINE 365. Οἶσθα. Consult line 85.

Τίη, strengthened form for τί, "why?" Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὀτιή from ὀτι, and ἐπειή from ἐπέι.

Τοί, Epic and Ionic for σοί.

Εἶδνῆ, dat. sing. fem. of εἶδώς, εἶδνῆ, εἶδός, perf. participle, and assigned to οἶδα, "I know." Consult line 263.

Ἄγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, "to tell," "to declare:" fut. εὔσω.—From ἀγορά, "a public assembly," the verb literally meaning to speak in an assembly, though afterward used in a general sense.

LINE 366. Ὀιχόμεθα, or ὠχόμεθα, 1 plur. imperf. indic. of the middle deponent οἰχομαι, "to go:" fut. οἰχήσομαι: perf. ὤχημαί.

Θήβην, accus. sing. of Θήβη, ης, ἥ, "Thebe."—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδῖον, a fruitful district, south of Ἴδα, and near Pergamus.

Ἱερῆν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ἥ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred."—(Consult note.)

Line 366-384.

'*Ἡετίωνος*, gen. of '*Ἡετίων*, gen. *ωνος*, "*Eëtion*," King of Thebe, and father of Andromache.—(Consult note.)

LINE 367. *Διεπράθομεν*, 1 plur. 2 aor. indic. act, of *διαπέρθω*, "*to sack*," "*to destroy utterly*:" fut. *διαπέρσω*: 2 aor. *διέπρῶθον*.—From *διά* and *πέρθω*.

'*Ἦγομεν*, 1 plur. imperf. indic. act. of *ἄγω*, "*to bring*."

'*Ἐνθάδε*, "*hither*." Adverb of place. Sometimes, also, of time, "*then*," "*thereupon*."

LINE 368. *Δάσαντο*, Epic and Ionic for *ἐδάσαντο*, 3 plur. 1 aor. indic. mid. of *δαίω*, more usually, middle *δαίομαι*, "*to divide*:" fut. *δάσομαι*: 1 aor. *έδασάμην*. Observe that *δάζομαι* is commonly assumed as a present to form some of the tenses of *δαίω*.

LINE 369. *Χρυσήϊδα*. Consult line 111.

LINE 370. '*Ἐκατηβόλου*, gen. sing. of *ἐκατηβόλος*, *ον*, "*far-darting*."—From *έκός*, "*afar*," and *βάλλω*, "*to hurl*," or "*dart*."

LINE 371. *Χαλκοχιτώνων*, gen. plur. of *χαλκοχιτών*, *ωνος*, *ό*, *ή*, "*arrayed in tunics of brass*," "*brass clad*," "*brazen-mailed*."—From *χάλκος* (consult note on line 236, and *χιτών*, "*a tunic*," "*an under garment*."

LINE 380. *Χώμενος*, pres. part. of the middle deponent *χώομαι*, "*to be incensed*:" fut. *χώσομαι*: 1 aor. *έχωσάμην*.—Akin to *χολή*.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for *τοῦ*.

LINE 381. *Εύξαμένον*, gen. sing. 1 aor. part. mid. of *εὔχομαι*. Consult line 43.

'*Ἦκουσεν*, 3 sing. 1 aor. indic. act. of *ἀκούω*, "*to hear*:" fut. *ἀκούσομαι*: perf. (*Attic*) *ἀκήκοα*: (*Doric*) *ἤκουκα*: (*later*) *ἦκουκα*: 1 aor. *ἤκουσα*. The form *ἀκούσω* first occurs in Alexandrine Greek.

Φίλος, *η*, *ον*, "*dear*." Taken here in its ordinary sense, not as a possessive.

'*Ἦεν*, Epic for *ἦν*, 3 sing. imperf. indic. act. of *εἶμι*, "*to be*."

LINE 382. '*Ἦκε*, 3 sing. 1 aor. indic. act. of *ἵημι*, "*to send*:" fut. *ἦσω*: perf. *εἶκα*: 1 aor. *ἦκα*.

LINE 383. *Θνήσκον*, 3 plur. imperf. indic. act. Epic and Ionic for *έθνησκον*, the augment being dropped, from *θνήσκω*, "*to die*:" fut. *θανοῦμαι*: perf. *τέθνηκα*.

'*Ἐπασσύτεροι*, nom. plur. masc. of *έπασσύτερος*, *α*, *ον*, "*one after another*." This word is a comparative only in form, and comes from *έπί* and *άσσύτερος*, which is itself formed from *άσσον*.

Line 384-392.

LINE 384. Πάντη. Adverb, less correctly written πάντη. Doric form πάντα, not πάντη.—From πᾶς.

Ἄμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same is ἀμμέσι.

LINE 385. Εἰδώς. Consult line 365.

Ἄγορευε, 3 sing. imperf. indic. act., Epic and Ionic for ἡγόρευε, the augment being dropped; from ἀγορεύω. Consult line 365.

Θεοπροπίας. Consult line 87.

LINE 386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελόμην, the augment being dropped; from the middle deponent κέλομαι, "to bid," "to exhort." Literally, "to set in motion," and hence of the same family with κέλλω.

Ἰλάσκεσθαι, pres. infin. of middle deponent ἰλάσκομαι (rarely ἰλάουαι), "to propitiate:" fut. ἰλάσομαι.—From ἴλαος, "propitious."

LINE 387. Ἀτρείωνα, accus. sing. of Ἀτρείων, gen. ωνος, ὄ, "the son of Atreus." A patronymic, the same in meaning as Ἀτρεΐδης.

Λάβεν, Epic and Ionic for ἔλαβεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize upon," "to take possession of:" fut. λήψομαι: perf. εἶληφα, &c.

Λῖφα. Consult line 303.

Ἄναστάς, 2 aor. part. act. of ἀνίστημι, &c.

LINE 388. Ἠπειλήσεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, "to threaten:" fut. ἥσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἐλίκωπες, nom. plur. of ἐλίκωψ, gen. ωπος, ὄ, "of the quick-rolling eye." Consult note on line 98.

Ἄχαιοί. Consult line 2.

LINE 390. Χρύσην. Consult line 37.

Πέμπουσιν, 3 plur. pres. indic. act. of πέμπω, "to send," "to escort;" fut. πέμψω: 1 aor. ἐπέμψα. The perfect πέπομα is later in origin.

LINE 391. Νέον, neuter accus. sing. of νέος, taken adverbially, "but just now."—(Consult note.)

Κλισίηθεν. Adverb, "from my tent." Literally, "out of or from a cot or hut." Consult remarks on κλισίας, line 306.

Ἔβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

LINE 392. Βρισῆος, Epic and Ionic for Βρισέως, gen. sing. of Βρισεύς, "Briseus." Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδωσαν, 3 plur. 2 aor. indic. act. of δίδωμι, "to give:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Line 393-399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "to be able," &c.

Περίσχεο, Epic and Ionic for περίσχου, 2 sing. 2 aor. imper. mid. of περιέχω, "to encompass," "to embrace," "to surround:" in the middle, "to hold one's hands around another," and so "to aid, protect, defend," &c.—From περί and ἔχω.

Ἐῆος, gen. sing. masc. of ἔης, "valiant," "gallant." This genitive, it will be perceived, is irregularly formed. The adverb ἐὺ is merely the neuter of this adjective. The Ionic form for ἔης is ἤης.

LINE 394. Οὐλυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, "to supplicate," "to entreat:" fut. λίσομαι: 1 aor. ἐλίσάμην. Consult line 15.

LINE 395. Ὠνησας, 2 sing. 1 aor. indic. act. of ὀνίνημι, "to gratify," "to profit," "to aid," &c.: fut. ὀνήσω: 1 aor. ὦνησα. There is no such present as ὀνημι. In the middle, "to have gratification," "to enjoy aid, help," &c.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of καρδίη, for καρδία, ας, ἡ, "the heart." Compare the Sanscrit *hrīd* with the poetic *κραδ-ία*, another form for καρδία, and also the Latin *cor*, *cord-is*, English *heart*, &c.

LINE 396. Πολλάκι, Epic and Ionic for πολλάκις, "often."

Σέο, Epic and Ionic for σοῦ.

Μεγάροισιν, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, ου, τό, "a hall," "a large room."—From μέγας.

Ἄκουσα, Epic and Ionic for ἤκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, "to hear." Consult line 381.

LINE 397. Εὐχομένης, gen. sing. fem. pres. participle of εὐχομαι, "to boast:" fut. εὐξομαι: 1 aor. ηὐξάμην. Compare line 91.

LINE 397. Ἐφῆσθα, Epic and Æolic for ἔφης, 2 sing. imperf. indic. act. of φημί, "to say." As regards the ending *θα*, consult line 85, remarks on οἶσθα.

Κελαινεφεΐ, Epic and Ionic for κελαινεφεΐ, dat. sing. masc. of κελαινεφής, "dark cloud-enveloped."—From κελαινός, "black," "dark," and νέφος, "a cloud."

Κρονίωνι, dat. sing. of Κρονίων, ωνος, ό, "son of Saturn." Another form for Κρονίδης.

LINE 398. Οἶη, Epic and Ionic for οἶα, nom. sing. fem. of οἶος, η, ου, Epic and Ionic for οἶος, α, ου, "alone."—Akin to ἴος, ἴα, Epic for εἶς, μία, and also to the Latin *unus*, old form *oinus*.

Ἄεικέα. Consult line 341.

LINE 399. Ξυνδέσαι, 1 aor. infin. act. of ξυνδέω, "to bind," "to bind

Line 399-404.

firmly :” fut. ἦσω.—From ζύν, for σύν, and δέω, “to bind.” As regards the employment of ζύν for σύν, consult line 8.

Ἡθελον, 3 plur. imperf. indic. act. of ἐθέλω, “to will,” “to wish,” “to be inclined,” &c. : fut. ἦσω. The synonymous and shorter form, θέλω, never occurs in Homer or the later Epic writers.

LINE 400. Ἥρη, Epic and Ionic for Ἥρα, gen. ας, Epic and Ionic ης, ἦ, “Juno.” Consult remarks on ἥρως, line 4.

Ποσειδάων, gen. ἄωνος, ὁ, Epic and Ionic for Ποσειδῶν, ὠνος, ὁ, “Poseidon,” the Latin “Neptune,” son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδῶν is in Doric Greek not only Ποσειδάν, but also Ποτειδάν. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμός, and has the same reference, in all likelihood, to water and fluidity. (Müller, Prolegom., p. 289.)

Παλλάς, gen. ἄδος, ἦ, “Pallas,” an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

LINE 401. Ὑπελύσαιο, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, “to rescue.” Literally, “to loosen,” “to untie :” fut. ὑπολύσω : 1 aor. ὑπέλυσα : 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσασο : Epic and Ionic ὑπελύσαιο : Attic ὑπελύσω.—From ὑπό and λύω.

LINE 402. Ὡκα, “quickly,” poetic adverb of ὠκός. Very frequent in Homer ; never occurring in the tragic writers.—Formed from ὠκός, “quick,” as τάχα is from ταχύς.

Ἑκατόγχειρον, accus. sing. masc. of ἑκατόγχειρος, ον, “hundred-handed.”—(Consult notes.)—From ἑκατόν and χεῖρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ἰ, ὄν, “lofty,” “tall.”—From μᾶκος, Doric for μήκος, “length,” &c. The root of μᾶκος, μήκος, is akin to that of μέγας, Latin mag-nus, Sanscrit mah-at, Persian mih, or meah, German macht, &c.

LINE 403. Βριάρεων, accus. sing. of Βριάρεως, gen. εω, ὁ, “Briareus.”—(Consult note, and compare Buttman’s Lexilogus, vol. i., p. 231, not., where the name Βριάρεως is made equivalent to the German “Starkwucht.”)

Καλέουσι, Epic and Ionic for καλοῦσι, 3 plur. pres. indic. act. of καλέω, “to call :” fut. καλέσω : perf. κέκληκα. Consult line 54.

LINE 404. Αἰγαίωνα, accus. sing. of Αἰγαίωv, gen. ωνος, ὁ, “Ægeon ;” properly, “the stormy one.”—From αἶξ, “a storm,” “a tempest.”—(Consult note.)

Line 404-409.

Ἄντε. Consult note.

Βίη, Epic and Ionic for βία, from βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "strength," "might."

Οὐ, gen. sing. of the possessive pronoun οὗ, ἧ, ὅν, "his, her, its."

Ἀμείνων. Consult line 116.

LINE 405. Καθέζετο. Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κῦδος, gen. εος, τό, "high renown," "glory."

Γαίων, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίων. Akin to, and perhaps derived from it, are γαῦρος, "exulting in," γανριάω, γάννυμι, &c. Compare the Latin gaud-eo, &c.

LINE 406. Ὑπέδδειςαν, Epic for ὑπέδεισαν, 3 plur. 1 aor. indic. act. of ὑποδεῖω, "to dread." More literally, "to fear secretly," "to have a secret dread of:" fut. σω.—From ὑπό and δεῖω, "to fear."

Ἔδησαν, 3 plur. 1 aor. indic. act. of δέω, "to bind:" fut. δήσω: perf. δέδεκα (but rare): 1 aor. ἔδησα.

LINE 407. Μνήσασα, nom. sing. fem. 1 aor. part. act. of μιμνήσκω, "to remind:" fut. μνήσω: 1 aor. ἔμνησα. The middle deponent, μνύομαι, is used in the sense of "to remember." Μιμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin *memin-i*; and its root is akin to that of *monco*, and to the Sanscrit *man*, "cogitare." (Pott, *Etymol. Forsch.*, vol. i., p. 254.)

Παρέζεο, Epic and Ionic for παρέζον, 2 sing. pres. imper. of the middle deponent παρέζομαι, "to sit by the side of one:" fut. παρεδούμαι.—From παρά and ἔζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβάνω, "to take hold of:" fut. λήψομαι: 2 aor. ἔλαβον.

Γούνων, Homeric form of the genitive plural of γόνυ, τό, "the knee," in place of the ordinary γονάτων. Ordinary genitive γόνατος: Homeric γόνατος and γονός. Ordinary nom. plur. γόνατα: Homeric γόνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*.

LINE 408. Ἐθέλῃσιν, Epic for ἐθέλη, 3 sing. pres. subj. act. of ἐθέλω. (Kühner, § 206, 5.)

Τρώεσσιν, Epic and Ionic for Τρῶσιν, dat. plur. of Τρώς, gen. ὠός, ὄ, "a Trojan."

Ἀρήξαι, 1 aor. inf. act. of ἀρήγω, "to lend aid:" fut. ἀρήξω: 1 aor. ἤρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 409. Πρύμνας, accus. plur. of πρύμνη, ης, ἡ, Epic and Ionic

Line 409-413.

for *πρύμνα*, ης, ἡ, "the stern of a ship." Strictly speaking, a feminine from *πρυμνός*, ἡ, όν, "hindmost," and hence *πρύμνη* or *πρύμνα* will be equivalent, literally, to *πρυμνή* (or *πρυμνά*) *ναῦς*, "the hindmost part of a ship." Homer has it often in full *πρύμνη νηῦς*, where we might expect the accent to be *πρυμνή*, oxyton.

Ἄλα. Compare line 314.

Ἐλσαι, 1 aor. infin. act. of *εἶλω* (more frequently *εἶλέω*), "to hem in," "to press hard." Radical signification, "to roll," or "twist tight up." In the active, Homer has only *εἶλέω*, never *εἶλω*. The same poet forms the first aorist and some other parts from the simple stem or root *ελ-*, thus: 1 aor. *ἔλσα*: perf. pass. *ἔελμαι*, &c. (*Buttmann, Irreg. Verbs*, p. 83, ed. *Fishl.*)

LINE 410. *Κτεινομένους*, accus. plur. pres. part. pass. of *κτείνω*, "to slaughter," "to slay:" fut. *κτενῶ*: Ionic *κτᾶνῶ*, but in Homer always *κτενέω*, *έεις*, *έει*, &c.: 1 aor. *ἔκτεινα*: 2 aor. *ἔκτανον*: perf. *ἔκτονα*: perf. pass. *ἔκτᾶμαι*, but post-Homeric. Still later are the unattic perf. *ἔκτᾶκα* and *ἔκτόνηκα*.—Akin to *καίνω*, *καίνυμαι*: Sanscrit *kshṭ*, "to destroy."

Ἐπαύρωνται, 3 plur. 2 aor. subj. middle of *ἐπαυρίσκομαι*, "to enjoy:" fut. *ἐπαυρήσομαι*: 2 aor. *ἐπηρόμην*. Unattic writers have a 1 aor. *ἐπαυράμην*, infin. *ἐπαύρασθαι*. No present *ἐπανράώ* occurs. The supposed root is *αὔρω*.

Βασιλῆος. Consult line 9.

LINE 411. *Γνῶ*, 3 sing. 2 aor. subj. act. of *γιγνώσκω*, "to know:" fut. *γνώσομαι*: perf. *ἔγνωκα*: 2 aor. *ἔγνων*. Consult, as regards the root, line 199.

Ἦν, accus. sing. fem. of *ός, ἡ, όν*, "his, her, its."

Ἄτην, accus. sing. of *ἄτη*, gen. *ης, ἡ*, "evil folly."—(Consult note.)—The original meaning of the term *ἄτη* appears to be "distraction," "bewilderment," "folly," "blindness," "delusion," especially "a judicial blindness," sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, "ruin," "bane," "mischief."—*Ἄτη*, personified, is the "goddess of mischief," author of all blind, rash actions, and their results.

Ἐτίσειν. Consult line 354.

LINE 413. *Θέτις*, gen. *ίδος*, and *Ιος, ἡ*, "*Thetis*," one of the Nereids, wife of *Peleus*, and mother of *Achilles*.

Χέουσα, nom. sing. fem. pres. part. act. of *χέω*, "to pour forth:" fut. *χεύσω*. The form of the first aorist, *ἔχευσα*, from the usual future, *χεύσω*, though still quoted now and then, is probably not Greek.

Line 413-418.

The Epic aorist is *ἔχενα*, the Attic aorist *ἔχεα*. Homer employs the former. We have *ἔχεαν*, 3 plur. only in *Il.*, xxiv., 799.

LINE 414. Ἐτρεφον, 1 sing. imperf. indic. act. of *τρέφω*, "to rear," "to nurture:" fut. *θρέψω*: 1 aor. *ἔθρεψα*: perf. *τέτροφα*. Consult line 251.

Αἰνά, accus. plur. neut. of *αἰνός*, ἡ, ὄν, used adverbially, "unhappily," "fearfully," &c. The more common adverbial form is *αἰνώς*.

Τεκοῦσα, nom. sing. fem. 2 aor. part. act. of *τίκτω*, "to bring forth." Consult line 352.

LINE 415. *Αἶθε*, Epic and Doric for *εἶθε*, "would that!" "O that!" Observe that *εἶθε*, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὀφελος, Epic and Ionic for *ὄφελος*, the augment being dropped, 2 sing. 2 aor. indic. act. of *ὀφείλω*, "to owe:" fut. *ὀφειλήσω*: 2. aor. *ὠφελον*. The phrases *εἶθ' ὄφελος* and *ὡς ὄφελος* denote a wish, literally, "O how thou oughtest," &c.

Ἀδάκρυτος, ον, "without tears." Sometimes used in a passive sense, "unwept," as in *Soph.*, *Ant.*, 881.—From *a*, *priv.*, and *δακρύω*, "to weep."

Ἀπήμων, ον, gen. *ονος*, "uninjured."—From *a*, *priv.*, and *πῆμα*, "injury," "harm."

LINE 416. Ἥσθαι, pluperf. infin., in sense of an imperfect, from *ἦμαι*, ἦσαι, ἦσται, &c., pluperf. *ἦμην*, ἦσο, ἦστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to *ἔζομαι*, "to sit."

Ἄισα, ης, ἡ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to *αἶνος*, *αἰνέω*, Latin *aio*, as *fatum* to *fari*.

Μίνυθα, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, *μίνυς*, which is to be compared with the old adjective form *μυνός*, and the Latin *minus*.

Δήν, adverb, "long," "for a long while." Akin to *δή*, ἤδη.

LINE 417. Ὠκύμορος, ον, "swift-fated," "early to die."—From *ὠκύς*, "swift," and *μόρος*, "fate."

Ὀϊζυρός, ἄ, ὄν, "to be pitied," "unfortunate."—From *οἶζύς*, "wo," "misery." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in *-ώτερος* and *-ώτατος*, instead of *-ότερος*, *-ότατος*.

LINE 418. Ἐπλεο, Epic and Ionic for *ἐπλου*, and this for *ἐπέλου*,

Line 418-423.

2 sing. imperf. indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλομαι, "to be." Consult line 284.

Αἴση, dat. sing. of αἴσα, ης, ἡ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάρουσιν. Consult line 396.

Ἐρέουσα, nom. sing. fem. fut. participle, belonging to ἐρέω.
LINE 419. Consult line 76.

Τερπικεραύνῳ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραύνος, "a thunderbolt."

LINE 420. Εἶμι. Consult line 169.

Ἀγάννιφον, accus. sing. masc. of ἀγάννιφος, ον, "very snowy."—From ἄγαν and νίφω, "to snow."

Πίθηται, 3 sing. 2 aor. subj. mid. of πείθω, "to persuade:" middle πείθομαι, "to obey:" fut. πείσομαι: 2 aor. ἐπιθόμην.

Παρήμενος, pres. part. of πάρημαι, "to sit by," or "beside."
LINE 421. —From παρά and ἤμαι, with regard to which last consult line 416, remarks under ἦσθαι.

Ἐκυπόρουσιν, Epic and Ionic for ὠκυπόροις, dat. plur. fem. of ὠκύπορος, ον, "swift-going," "swift ocean-traversing."—From ὠκός and πόρος, "a passing," "a way," &c.

Μῆνιε, 2 sing. pres. imper. act. of μηνίω, "to rage," "to indulge in wrath against."—From μῆνις, "wrath." Consult, as regards μῆνις, line 1.

Ἀποπαύεο, Epic and Ionic for ἄποπαύου, 2 sing. pres. imper. mid. of ἀποπαύω, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀπό and παύω.

Πάμπαν, "altogether," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνν or παντελῶς.

Ἐκεανόν, accus. sing. of Ἐκεανός, οὔ, ὄ, "Oceanus."—(Consult note.)—Probably from ὠκός and νάω, "the rapid-flowing." According to some, however, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, again, make Ὠγένιος equivalent to παλαιός. Consult Anthon's Class. Dict., s. v. Oceanus, sub fin.

Ἀμύμονας, accus. plur. of ἀμύμων, ον, ὄ, "blameless." Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπέυς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπήος, "an Ethiopian." No such nominative, however, as Αἰθιοπέυς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to

Line 423-428.

Αἰθίοψ, οπος, ὁ.—From αἶθω, “to burn,” and ὤψ, “the visage,” as indicating a sunburned race.—(Consult note.)

LINE 424. Χθιζός, ἡ, ὄν, “of yesterday,” and equivalent, properly, to χθεις, with verbs; as, χθιζὸς ἔβη, “he went yesterday;” χθιζὸς ἦλυθες, “thou camest yesterday.”—From χθές, “yesterday.” Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesiternus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr-een*, *yester-day*, &c.

Δαῖτα, accus. sing. of δαίς, gen. δαιτός, ἡ, “a banquet,” “a feast,” “a meal.”—From δαίω, “to divide,” or “distribute,” as referring to each guest’s getting his share, and hence the Homeric δαίς ἔιση.

*Ἐποντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the middle deponent ἔπομαι, “to follow.” Consult line 158.

LINE 425. Δωδεκάτη, dat. sing. fem. of δωδέκατος, η, ον, “the twelfth.”—From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, “to come,” or “go:” fut. ἐλεύσομαι: perf. ἐλήλυθα.

LINE 426. Ποτί, Doric for πρόσ, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατές, accus. sing. neut. of χαλκοβατής, ἐς, “brazen-founded,” i. e., standing on brass; with brazen (i. e., solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, “a mansion.” Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρῖ in place of κριθή: ἄλφι in place of ἄλφιτον, &c. (*Kühner*, § 303, *Anm.* 4.)

LINE 427. Γουνάσομαι, 1 sing. fut. indic. of the middle deponent γυνάζομαι, “to embrace one’s knees,” i. e., to entreat, to supplicate: fut. σομαι.—From γόνυ, “the knee.”

Πείσεσθαι, fut. infin. middle of πείθω, &c.

*Οἶω. Consult line 59.

LINE 428. Ἀπεβήσεται, 3 sing. 2 aor. indic. middle of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμεν. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way, while others form their 1 aor. with the characteristic of the 2 aor. (*Buttmann*, § 96, *note* 9.) It was formerly the custom to regard such

Line 428-433.

forms as ἐθήσεται, ἐδύσεται, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49.) Such a formation, however, is contrary to the analogy of the language.

Ἐλίπε, 3 sing. 2 aor. indic. act. of λείπω, "to leave;" fut. λείψω : 2 aor. ἔλιπον.

Αὐτοῦ, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "at the very place."

LINE 429. Χωόμενον. Consult line 44.

Ἐϋζώνοιο, Epic and Ionic for εὐζώνου, gen. sing. fem. of εὐζωνος, ον, "well-cinctured." (Consult note.)—From εὐ and ζώνη, "the lower girdle," in female attire. (*Müller, Archæol. d. Kunst*, § 339, 3.)

LINE 430. Βίη, Epic and Ionic for βία, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "force," "violence."

Ἀέκοντος. Consult line 301.

Ἀπηύρων, 3 plur. imperf. indic. act. of ἀπαυράω, "to take away," "to wrest from," &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρας, ἀπηύρα, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

LINE 431. Ἰκάνεν, 3 sing. imperf. indic. act. of ἰκάνω, "to come," "to proceed to," &c. An Epic and lengthened form of ἴκω.

Ἐκατόμβην. Consult line 65.

LINE 432. Λιμένος, gen. sing. of λιμήν, ό, "a harbor," "a haven."—Akin to λίμνη.

Πολυβενθέος, gen. sing. masc. of πολυβενθής, ές, "very deep."—From πολύς and βένθος, "depth."

Ἰκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἰκνέομαι, "to come;" fut. ἴξομαι : perf. ἴγμαi : 2 aor. mid. ἰκόμην.—Lengthened form of ἴκω.

LINE 433. Ἰστία, accus. plur. neut. of ἰστίον, ον, τό, "a sail" of a ship. Properly a diminutive, but only in form, of ἰστός, "a web," and meaning, originally, any web, cloth, or sheet.—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "to arrange," "to equip," &c. : fut. στελῶ : 1 aor. ἐστειλα : 1 aor. mid. ἐστειλάμην.—The radical meaning of this verb is, "to set," "to place," i. e., make to stand up, fix; especially "to set in order," "to arrange." Then, collaterally, "to furnish," &c. So στέλλειν νῆα, "to rig or fit out a ship." From the sense of getting

Line 433-436.

a ship ready, and the like, comes that of "to dispatch on an expedition;" and, in general, "to dispatch," "to send," &c. In the middle it here, as elsewhere, appears as a nautical term, ἱστία στέλλεσθαι, "to take in or furl the sails," &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "to place;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα: 2 aor. ἔθην.—From a radical form θέω, whence θήμι, and, by reduplication, θίθημι, changed, for euphony sake, into τίθημι.

LINE 434. Ἴστον, accus. sing. masc. of ἱστός, οὔ, ὄ, "the mast of a ship."—From ἱστημι, "to place or set upright."—Another meaning, which we have seen elsewhere, is, "the bar or beam of the loom," &c. Consult line 31.

Ἴστοδόκη, dat. sing. of ἱστοδόκη, ης, ἥ, "a receptacle for the mast," "a mast-hold," a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, "a mast," and δέχομαι, "to receive."

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, "to bring near," "to cause to approach," "to bring unto."—Used, also, in an intransitive sense, "to approach," "to draw near;" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "near."

Προτόνοισιν, Epic and Ionic for προτόνοις, dat. plur. of πρότονος, ου, ὄ, "a rope, or main-stay," passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "in front," and τείνω, "to stretch."

Ἵφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, "to let down," "to lower;" fut. ὑφήσω.—From ὑπό and ἵημι, "to send."

LINE 435. Καρπαλίμως. Consult line 359.

Ὀρμον, accus. sing. of ὄρμος, ου, ὄ, "a moorage," "an anchorage," "a berth for a ship."—Belongs to the root εἶρω, Latin sero, "to tie," "to fasten," and akin to εἰρμός, "a series."

Προέρεσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic. act. of προερέσσω, "to row forward;" fut. προερέσω: 1 aor. προήρεσα.—From πρό, "forward," and ἐρέσσω, "to row."

Ἐρετμοῖς, dat. plur. of ἐρετμός, οὔ, ὄ, "an oar." In the plural, however, the neuter form ἐρετμά, ὦν, is usual.—From ἐρέσσω, "to row."

LINE 436. Εὐνάς, accus. plur. of εὐνή, ης, ἥ, "a sleeper," a large stone used to secure a ship in her place. (Consult note.) Original meaning, "a couch," "a bed;" then, "a bedfellow," "a sleeper," &c.—Akin to εὐδω.

Ἐβαλον, 3 plur. 2 aor. indic. act. of βάλλω, "to cast;" fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Line 436-444.

Πρυμνήσια, accus. plur. neuter of πρυμνήσια, ὤν, τὰ, "the stern-fasts," the ropes from a ship's stern to fasten her to the shore. The term is, in fact, an adjective, πρυμνήσιος, α, ον, "of, or belonging to a ship's stern;" so that πρυμνήσια, in the plural, has δεσμά or σχοινία, "ropes," properly understood.—From πρύμνη, "the stern of a ship."

Ἐδησαν. Consult line 406.

LINE 437. Βαῖνον, Epic and Ionic for ἔβαινον, 3 plur. imperf. indic. act. of βαίνω, "to go;" fut. βήσομαι, &c.

Ῥηγμῖνι, dat. sing. of ῥηγμῖν, or, rather, ῥηγμῖς, ἵνος, ὄ, properly, "the sea breaking on the beach," "breakers," "surf." This meaning is plainly marked in *Il.*, xx., 229, and *Od.*, xii., 214. In other places it is needlessly taken to mean "the rugged beach," and as equivalent to ῥαχία, but even ῥαχία has only this sense in Attic. Homer always joins it with ἀλός or θαλάσσης, in which cases we may render it by the term "edge." Thus, ἐπὶ ῥηγμῖνι θαλάσσης in the present passage may be rendered, "upon the edge of the sea."—From ῥήσσω or ῥήννυμι, "to break."

LINE 438. Βῆσαν, Epic and Ionic for ἔδησαν, 3 plur. 1 aor. indic. act. of βαίνω. Consult line 310, remarks on βῆσε.

LINE 439. Βῆ, Epic and Ionic for ἔβη, 3 sing. 2 aor. indic. act. of βαίνω.

Ποντοπόροιο, Epic and Ionic for ποντοπόρον, gen. sing. fem. of ποντοπόρος, ον, "ocean traversing," "sailing over the deep."—From πόντος, "the deep," and πείρω.

LINE 440. Βωμον, accus. sing. of βωμός, οὔ, ὄ, "an altar." Properly, any elevation whereon to place a thing, "a stand," "base," "step," &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From βάω, βαίνω, conveying the idea of ascent.

Πολύμητις. Consult line 311.

LINE 441. Φίλω. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for ἐτίθει, 3 sing. imperf. indic. act. of τιθένω, "to place," poetic and Ionic form for τίθημι, used by Homer only in the 3 sing. imperf., ἐτίθει, and, as here, τίθει. Never occurs in Attic Greek.

LINE 442. Χρύση, voc. sing. of Χρύσης, ον, ὄ, "Chryses."

LINE 443. Ἀγέμεν, Epic, Doric, and Æolic for ἀγειν. Consult line 78.

LINE 444. Πέξαι, 1 aor. infin. act. of πέζω, "to offer up;" fut. πέξω: 1 aor. ἐπέξα. Consult line 315.

Line 444—450.

Ἰλασόμεσθα, Epic for ἰλασόμεθα, 1 plur. 1 aor. subj. of the middle deponent ἰλάσκομαι, "to propitiate:" fut. ἰλάσομαι. — From ἰλαος, "propitious."

Πολύστονα, accus. plur. neut. of πολύστονος, ον, "productive of many groans," "causing many groans." — From πολύς and στένω, "to groan."

Κήδεα, accus. plur. of κήδος, εος, τό, "wo," "sorrows," especially mourning for one dead. — From κήδω, "to trouble," "to distress."

Ἐφήκεν, 3 sing. 1 aor. indic. act. of ἐφήμι, "to send upon," "to inflict:" fut. ἐφήσω: perf. ἔφεικα: 1 aor. ἐφήκα. — From ἐπί, "upon," and ἴμι, "to send."

LINE 446. Ἐδέξατο, 3 sing. 1 aor. indic. middle of δέχομαι, "to receive."

Χαίρων, pres. part. of χαίρω, "to rejoice."

LINE 447. Τοί, Epic and Ionic for οί, nom. plur. of ό, ή, τό, the old form for which was τός, τή, τό, nom. plur. τοί, ταί, τά.

Ἦκα. Consult line 402.

Κλειτήν, accus. sing. fem. of κλειτός, ή, όν, "splendid." Properly, "renowned," "famous." — From κλείω, "to celebrate," "to render famous."

LINE 448. Ἐξείης, adverb, "in continued order," "in a row," "one after another." Poetic for ἐξήης, and this from ἔχω: fut. ἔξω, "to hold on," i. e., to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα: 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

Ἐύδητον, accus. sing. masc. of εὐδήματος, ον, "well-built," or "fashioned," of stone work. — From εὖ and δέμω, "to build," "to construct."

LINE 449. Χερνίψαντο, Epic and Ionic for ἐχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, "to wash one's hands," i. e., with lustral or holy water, especially before sacrifice: fut. χερνίψομαι: 1 aor. ἐχερνίψάμην. — From χεῖρ and νίπτω, "to wash."

Οὐλοχύτας, accus. plur. of οὐλοχύται, ὦν, αἱ, "bruised or coarsely-ground barley-meal" (mixed with salt), and sprinkled over the head of the victim at a sacrifice. — From οὐλαί, "coarse barley," and χέω, "to pour," "to sprinkle copiously."

Ἀνέλοντο, Epic and Ionic for ἀνείλοντο, 3 plur. 2 aor. indic. mid. of ἀναιρέω, "to take up:" fut. ἀναιρήσω: 2 aor. ἀνείλον: 2 aor. mid. ἀνείλομην. — From ἀνά and αἰρέω, "to take."

LINE 450. Εὐχετο, Epic and Ionic for ἤϋχετο, 3 sing. imperf. indic. middle of εὐχόμαι, "to pray." Consult line 43.

Line 450—460.

Ἄνασχών, 2 aor. part. act. of ἀνέχω, “to uplift,” “to hold up;” fut. ἀνέξω and ἀνασχήσω : perf. ἀνέσχηκα : 2 aor. ἀνέσχον. — From ἀνά and ἔχω.

Πάρος, adverb, “before,” “formerly.” — In form, πάρος stands between παρά, πρό, and πρός, though, in signification, it belongs to πρό.

Ἐκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, “to hear;” a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένοιο, Epic and Ionic for εὐξαμένου. Consult line 43.

Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, “to honor;” fut. τιμήσω : 1 aor. ἐτίμησα.

Ἴψασ, Epic and Ionic for ἴψω, 2 sing. 1 aor. indic. of the middle deponent ἴπτομαι, “to afflict.” More literally, “to press hard,” “to press down;” fut. ἴψομαι : 1 aor. ἴψάμην.—Old form of the second person, ἴψασο : Epic and Ionic, ἴψασ : Attic, ἴψω. — From the root ἴπος, “a weight,” “a burden,” whence comes, also, ἰπῶ.

LINE 455. Ἐπικρήνηνον. Consult line 41.

Ἐέλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

Εὐξαντο, Epic and Ionic for ἠῦξαντο, 1 aor. middle of εὐχομαι, “to pray.”

Προβάλοντο, Epic and Ionic for προεβάλοντο, or, rather, προῦβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, “to cast forward,” “to sprinkle;” fut. προβαλῶ : perf. προβέβληκα : 2 aor. προέβαλον : 2 aor. midd. προεβαλόμην or προῦβαλόμην.

ΛINE 459. Ἀνέρυσαν, Epic and Ionic for ἀνήρυσαν, 3 plur. 1 aor. indic. act. of ἀνέρύω, “to draw back;” fut. ἀνέρύσω : 1 aor. ἀνήρυσα.—From ἀν, “back,” and ἐρύω, “to draw.”

Ἐσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, “to cut the throat” of a victim, “to slay;” hence, “to offer in sacrifice.”—The root is probably σφαγ, as it appears in the 2 aorist, ἔσφαγον, and in σφαγή, &c.

Ἐδεيران, 3 plur. 1 aor. indic. act. of δέρω, “to flay,” “to skin,” said of animals, &c. : fut. δερῶ : 1 aor. ἔδειρα : perf. δέδαρκα.—Compare the Sanscrit *dri*, “to cut asunder.”

Μηρούς, accus. plur. of μηρός, οὔ, ὄ, “the thigh;” properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροῦς ἐξέταμον.—Consult line 40, remarks on μηρία.

Line 460-464.

'Εξέταμον, 3 plur. 2 aor. indic. act. of ἐκτέμνω, "to cut out;" μη-ροῦς ἐκτέμνειν, "to cut the bones out of the thighs before offering them:" fut. ἐκτεμῶ: perf. ἐκτέμηκα.—From ἐκ, "out," and τέμνω, "to cut."

Κνίση, dat. sing. of κνίσα, ης, ἡ, "the fat" in which the flesh of the victim was wrapped and burned.—Consult line 317, where it occurs in its primitive sense of the savor of a burned sacrifice.

'Εκάλυψαν, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut. καλύψω.—The root is καλυβ or καλυπ, which appears in καλύβη, κε-λύφη, κοῖλος.

Δίπτυχα, accus. sing. fem. (agreeing with κνίσαν under- stood), from δίπτυξ, gen. δίπτυχος, an adjective of one ter- mination. (Consult note.)—From δίς, "twice," and πτύσσω, "to fold."

'Ωμοθέτησαν, 3 plur. 1 aor. indic. act. of ὠμοθετέω, "to place the raw pieces" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane: fut. ἤσω. Only a poetic word.—From ὠμός, "raw," and τίθημι, "to place."

Καίε, Epic and Ionic for ἔκαιε, 3 sing. imperf. indic. act. of καίω, "to burn." Consult line 52.

Σχίζης, Epic and Ionic for σχίζαις, dat. plur. of σχίζα (Epic and Ionic σχίζη), gen. ης, ἡ, "a stick of cleft wood."—From σχίζω, "to cleave."

Αἶθοπα, accus. sing. masc. of αἶθοψ, gen. οπος, adjective of one termination, "dark-red," as an epithet of wine.—From αἶθω, "to burn," and ὤψ, "look." Consult remarks on Αἶθιοπῆας, line 423.

Λεῖβε, Epic and Ionic for ἔλειβε, 3 sing. imperf. indic. act. of λείβω, "to pour a libation:" fut. ψω. Compare the Latin *libare*, *libatio*.

Νέοι, nom. plur. of νέος, νέα, νέον, Epic and Ionic νέος, νέη, νέον, "new," "young." In the plural, νέοι, and οἱ νέοι, "youths," "young men."—The word νέος must have been, originally, νέφος. Compare the Sanscrit *nava*, Latin *novus*, German *neu*, and English *new*.

Ἐχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω, "to hold."

Πεμπώβολα, accus. plur. neut. of πεμπώβολον, ου, τό, "a five-pronged fork," used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From πέμ-πε, Æolic for πέντε, "five," and ὀβολός, same as ὀβελός, "a spit," "a prong."

Μῆρα, ων, τά, "the thighs." Rarer Homeric plural from LINE 464. μηρός, οὔ, ὄ, the plural being formed here in the neuter, by a species of metaplasm; like ὄ δεσμός, plur. τὰ δεσμά.

Line 464—467.

Σπλάγχνα, accus. plur. of σπλάγχνον, ου, τό, "an inward part," "an entrail." In the plural, σπλάγχνα are the "inward parts" or "entrails," i. e., the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis*.—The term is probably akin to σπλήν, "the mill," or "spleen."

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent πατέομαι, "to eat," "to feed on," and simply "to taste." 1 aor. ἐπάσάμην: perf. πέπασμαι. An Epic and Ionic verb. The *a* in the radical syllables is always short, which at once distinguishes the aorist ἐπάσάμην, part. πᾶσάμενος, of πατέομαι, from ἐπάσάμην, πᾶσάμενος, aor. of πάομαι, "to get, acquire," &c.

Μίστυλλον, Epic and Ionic for ἐμίστυλλον, 3 plur. imperf. LINE 465. indic. act. of μιστύλλω, "to cut into small pieces," "to cut up;" always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μίτυλος, μύτιλος, and Latin *mutilus*.

Ὀβελοῖσιν, Epic and Ionic for ὀβελοῖς, dat. plur. of ὀβελός, οὔ, ὄ, "a spit."—Ὀβελός is merely βέλος, with *o* prefixed.

Ἐπειραν, 3 plur. 1 aor. indic. act. of πείρω, "to pierce through and through;" fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἐπάρων: perf. pass. πέπαρμαι.—From πέρας, "an end," "the last or highest point," &c.

Ἐπτησαν, 3 plur. 1 aor. indic. act. of ὀπτῶ, "to roast;" LINE 466. fut. ὀπτήσω: 1 aor. ὤπησα.—Akin to ἔψω.

Περιφραδέως, adverb, "carefully."—From περιφραδής, and this from περιφράζομαι, "to think about," "to consider on all sides," "to be careful about." Consult remarks on φράσαι, line 83.

Ἐρύσαντο, Epic and Ionic for ἠρύσαντο, 3 plur. 1 aor. indic. mid. of ἔρύω, "to drain off;" fut. ἐρύσω: 1 aor. ἤρυσα. The Epic and Ionic present is εἰρύω, fut. εἰρήσω, &c.

Πάσαντο, Epic and Ionic for ἐπάσαντο, 3 plur. 1 aor. indic. mid. of παύω, "to cause another to cease." Middle, "to cause one's self to cease," "to cease;" fut. παύσω, but no perfect active seems to have been used.

Τετύκοντο, 3 plur. of the reduplicated 2 aor. mid. of τεύχω, "to prepare;" fut. τεύξω: 1 aor. ἔτευξα: 2 aor. ἔτυκον, and, with reduplication, τέτυκον: 2 aor. mid. ἐτυκόμην, and, with reduplication, τετυκόμην.

Δαῖτα, accus. sing. of δαίς, δαιτός, ἡ, "a banquet," "a feast," "a meal."—From δαίω, "to divide," "to distribute," i. e., as a share at banquets, &c.

Line 468-472.

LINE 468. Δαίννντο, Epic and Ionic for ἐδαίννντο, 3 plur. imperf. indic. middle of δαίννμι, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets: fut. mid. δαίσομαι.—From δαίω, "to divide," "to distribute."

Ἐδεύετο, 3 sing. imperf. indic. mid. of the deponent δεύομαι, "to feel the want of," "to be deprived of;" fut. δηνήσομαι. There is also an active form δέω, but of less frequent occurrence.—Observe that δέω and δεύομαι are Epic and Æolic for δέω and δέομαι.

Ἐίσης, gen. sing. fem. of εἶσος, εἶση, εἶσον, Epic and poetic lengthened form from ἴσος, η, ον, "equal," "alike."

LINE 469. Πόσιος, gen. sing. of πόσις, ιος, ἡ, "drinking."—From πίνω, πώσω, "to drink."

Ἐδητύος, gen. sing. of ἐδητύς, ύος, ἡ, "eating," "food."—From ἔδω, "to eat."

Ἐξ, "away." Adverb in Homer. Afterward a preposition.

Ἐρον, accus. sing. of ἔρος, ον, ό, the oldest, but a merely poetic form of ἔρως, "desire," "love."

Ἐντο, 3 plur. 2 aor. indic. middle of ἵημι, "to send," "to send away;" more freely, "to take away;" fut. ἦσω: 1 aor. ἦκα: 2 aor. mid. ἔμην, ἔσο, &c.

LINE 470. Κοῦροι, nom. plur. of κοῦρος, ον, ό, "a youth," "a boy." Epic and Ionic for κόροι, from κόρος, ον, ό. As regards the derivation, consult remarks on κούρην, line 98.

Κρητήρας, accus. plur. of κρητήρ, ἦρος, ό, Epic and Ionic for κρατήρ, ἦρος, ό, "a mixer." (Consult note.)—From κεράνννμι, "to mix."

Ἐπεστέψαντο, 3 plur. 1 aor. indic. mid. of ἐπιστέψω, "to fill brim high" (consult note): fut. ἐπιστέψω: 1 aor. ἐπέστεψα: 1 aor. mid. ἐπεστεψάμην.—From ἐπί and στέψω, "to crown," &c.

Ποτοῖο, Epic and Ionic for ποτοῦ, gen. sing. of ποτόν, οῦ, τό, "drink." Observe the distinction between this form and πότος, ον, ό, "a drinking-bout," &c.—From πίνω, πώσω, "to drink."

LINE 471. Νώμησαν, Epic and Ionic for ἐνώμησαν, 3 plur. 1 aor. indic. act. of νωμάω, "to distribute;" fut. νωμήσω: 1 aor. ἐνώμησα.—From νέμω, "to distribute."

Ἐπαρξάμενοι, nom. plur. 1 aor. part. middle of ἐπάρχω. (Consult note.)

Δεπάεσσιν, Epic and Ionic for δέπασιν, dat. plur. of δέπας, αος, τό, "a cup."

LINE 472. Πανημέριοι, nom. plur. masc. of πανημέριος, α, ον, "all day long," "doing a thing all day."—From πᾶς, "all," and ἡμέρα, "a day."

Line 472-477.

Μολπῆ, dat. sing. of μολπή, ἦς, ἡ, "song." Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From μέλπω, "to sing," &c.

Ἰλάσκοντο, 3 plur. imperf. indic. of the middle deponent ἰλάσκομαι, "to propitiate," "to appease;" fut. ἰλάσομαι. — From ἰλαος, "propitiuous."

ΛΙΝΕ 473. Ἀείδοντες, nom. plur. pres. part. act. of αἰέδω, "to sing," Epic and Ionic for ᾄδω: fut. σω. Consult line 1.

Παιήονα, accus. sing. of παιήων, ονος, ό, "a ræan," "a festal hymn." (Consult note.)—From Παιάν, an appellation of Apollo as the healing deity; the burden of the song being ἰῆ or ἰῶ Παιάν, in thanksgiving for deliverance from evil.

ΛΙΝΕ 474. Ἐκάεργον, "the far-working one." Consult line 147.

Τέρπετο, Epic and Ionic for ἐτέρπετο, 3 sing. imperf. indic. pass. of τέρπω, "to delight;" fut. τέρψω: 1 aor. ἔτερψα.—The Greek τέρπω is the Sanscrit *trip*, "gaudere," "satiari." Probably akin to τρέφω.

ΛΙΝΕ 475. Ἦμος, "when," Epic, Ionic, and poetic adverb. Doric form ἄμος. The Attics employ ὅτε in its place. Not to be confounded with ἡμός, Æol. ἰμός, for ἡμέτερος.

Ἥελιος, Epic, Ionic, and poetic for ἥλιος, ου, ό, "the sun."

Κατέδν, 3 sing. 2 aor. indic. act. of καταδύω, or καταδύνω, "to go down," "to go under;" fut. καταδύσω: 1 aor. κατέδνσα: 2 aor. κάτεδνν.—From κατά, "down," and δύω or δύνω, "to go," &c.

Κνέφας, αος, τό, "darkness." In Attic the genitive is κνέφους: in later writers, also κνέφατος. Attic dative κνέφα, but Epic always κνέφεϊ.—From νέφος, "a cloud," "mist," &c.: akin to γνόφος and δνόφος.

ΛΙΝΕ 476. Κοιμήσαντο, Epic and Ionic for ἐκοιμήσαντο, 3 plur. 1 aor. indic. middle of κοιμάω, "to lull another to sleep." In the middle, "to lull one's self to sleep," "to lie down to sleep:" fut. ἦσω.—Akin to κείμαι, κῶμα, and Latin *cumbo* and *cubo*.

Πρηνμήσια. Consult line 436.

ΛΙΝΕ 477. Ἡριγένεια, "child of the morning," "daughter of the dawn." Feminine form of ἠριγενής, and always employed as an epithet of Ἥως, or "Aurora."—From ἠρι, "early," "at early dawn," and the radical γένω.

Φάνη, Epic and Ionic for ἐφάνη, 3 sing. 2 aor. indic. pass. in a middle sense, of φαίνω, "to show another;" in the middle, "to show one's self," "to appear:" fut. φανῶ: fut. mid. φανοῦμαι: 2 aor. act. ἔφα-

Line 477-482.

νον : 2 aor. pass. ἐφάνην.—Lengthened from the root φα-, which appears in φάος, “light :” Sanscrit bhá, “lucere.”

Ῥοδοδάκτυλος, ον, “rosy-fingered,” an epithet of Ἥως, “Aurora,” or the morning-red.—From ῥόδον, “a rose,” and δάκτυλος, “a finger.”

Ἥως, gen. ἠώς, contr. ἠῶς : dat. ἠοῖ, contr. ἠοῖ : accus. ἠόα, contr. ἠῶ, “Aurora,” “the morning-red,” “daybreak,” “dawn,” &c. In the present passage, Aurora, the goddess of the morning, i. e., the morning personified.

LINE 478. Ἄναγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. indic. middle of ἀνάγω. (Consult note.)

LINE 479. Ἴκμενον, accus. sing. masc. of ἴκμενος, η, ον, “fair,” “favorable.” Used only in the phrase ἴκμενος οὔρος, “a fair breeze.”—Probably from ἰκμάς, ἰκμαίνω, “smooth,” “softly gliding,” opposed to a rough, boisterous wind. According to others, who write ἴκμενος with the rough breathing, it comes from ἰκνέομαι, and denotes a following, and so a favorable wind. Compare the Latin *ventus secundus*.

Οὔρον, accus. sing. of οὔρος, ον, ό, “a fair wind or breeze,” right astern, and best derived, therefore, from οὔρά, “a tail-wind,” “a stern-wind.”

Ἴει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἰέω), of ἵημι, “to send.” Compare remarks on ἀφίει, line 25.

LINE 480. Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. indic. mid. of ἵστημι, “to place,” “to set up,” “to erect.”

Πέτασσαν, Epic and Ionic for ἐπέτασαν, 3 plur. 1 aor. indic. act. of πετάννυμι, “to spread,” “to expand ;” fut. πετώσω : 1 aor. ἐπέτασα.—Akin to πέτομαι, πέταμαι, “to spread the wings in flight.”

LINE 481. Πρῆσεν, Epic and Ionic for ἔπρησεν, 3 sing. 1 aor. indic. act. of πρήθω, “to blow,” “to stream powerfully :” fut. πρήσω : 1 aor. ἔπρησα. Hence πρηστήρ, “a violent wind.”

LINE 482. Στεῖρη, dat. sing. of στεῖρη, ης, ἡ, Epic and Ionic for στεῖρα, ας, ἡ, “the keel of a ship.” More literally, “the stout beam of a ship’s keel,” especially the carved part of it, the *cutwater*.—Strictly speaking, the feminine of στεῖρος, α, ον, “firm,” “stout,” “solid.”

Πορφύρεον, “dark,” nom. sing. neut. of πορφύρεος, α, ον, Epic η, ον : Attic πορφυρούς, ᾶ, οῦν. The first notion of this adjective was probably of the troubled sea, “dark,” “purple,” as coming from πορφύρω (probably a reduplicated form of φύρω), “to grow dark,” and said especially of the sea ; as in the following : ὡς ὅτε πορφύρη πέλαγος μέγα κύματι κωφῶ, “as when the vast sea grows dark with its

Line 482-488.

dumb swell" (*i. e.*, with waves that do not break; opposed to *κολιῆ ἄλς*), *Il.*, xiv., 16.—Afterward used to indicate *dark-red*, but varying in shade, &c. The common derivation from *πῦρ* and *φέρω* is erroneous.

Μεγάλα, neut. accus. plur. of *μέγας*, taken adverbially.

Ἰαχε, 3 sing. imperf. indic. act. of *ιάχω*, "to roar;" fut. *ιαχήσω*: perf. *ιαχα*.

LINE 483. *Ἐθεεν*, 3 sing. imperf. indic. act. of *θέω*, "to run," fut. *θεύσομαι*.

Διαπρήσσουσα, Epic and Ionic for *διαπρύσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*: fut. *διαπρήξω*, Epic and Ionic for *διαπρύσσω*, fut. *διαπρήξω*, "to accomplish," "to perform."—From *διά* and *πρύσσω*.

Κέλευθον, accus. sing. of *κέλευθος*, ου, ἡ, "a route," "a course," &c. In the plural, *τὰ κέλευθα*.—According to some, from *κέλλω*, *κελεύω*: but more naturally from the radical *ἐλεύθω*, "to come or go."

LINE 485. *Ἠπείροιο*, Epic and Ionic for *ἠπείρου*, gen. sing. of *ἠπειρος*, ου, ἡ, "the shore." Literally, "the main-land," but in Homer usually said of the land as opposed to the sea.—Usually derived from *ἄπειρος*, "boundless," &c., scil. *γῆ*.

Ἔρυσσαν, Epic and Ionic for *ἤρυσαν*, 3 plur. 1 aor. indic. act. of *έρύω*, "to drag," "to draw." Consult line 466.

LINE 486. *Ὑψοῦ*, adverb, "high," "high up."—From *ὑψος*, "height."

Ψάμθοις, dat. plur. of *ψάμαθος*, ου, ἡ, "sand," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of *ψάμμος*, which last is from *ψάω*, "to crumble away," "to comminute."

Ἐρματα, accus. plur. of *ἔρμα*, ατος, τό, "a prop." (Consult note.)

Τάνυσσαν, Epic and Ionic for *ἐτάνυσσαν*, 3 plur. 1 aor. indic. act. of *τανύω*, "to extend;" fut. *τανῦσω*: perf. pass. *τετάνυσμαι*.—This verb, like many others in *-ύω*, passes into *-υμι*, as *τάνυμι*, whence the passive *τάνυμαι*, in *Il.*, xvii., 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *τένων*, as also the Latin *ten-do*, *ten-co*, *ten-us*, *ten-or*; the German *dünn*, and English *thin*.

LINE 487. *Ἐσκίδναντο*, 3 plur. imperf. indic. mid. of *σκίδνημι*, "to be scattered."—In the middle, "to scatter themselves." A collateral form of *σκεδάννυμαι*. The active *σκίδνημι* seems to remain only in compounds.

LINE 488. *Μῆνιε*, Epic and Ionic for *ἐμῆνιε*, 3 sing. imperf. indic. act. of *μηνίω*, "to cherish wrath;" fut. *μηνίσω*.—From *μῆνις*, "wrath."

Line 488-495.

Παρήμενος. Consult line 421.

᾽Ωκυπόροισιν. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλῆος, gen. sing. of Πηλεύς, gen. ἑως, Ionic ἦος, "*Peleus*." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλῆος, for Πηλέως.

LINE 490. Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for ἐπωλεῖτο, from πωλέομαι, "*to go or come frequently to a place*." The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκον, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.—(Kühner, § 110, 1.)

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious*." (Consult note.)—From κύδος, "*renown*," and ἀνήρ.—Compare βωτιανείρη, line 155.

LINE 491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for ἐφθίνυθε, from φθινύθω, "*to pine away*;" and also transitive, "*to waste away*," "*to cause to pine*."—Observe that φθινύθω is a poetic form for φθίνω, and, as regards the termination -εσκε, consult line 490.

Φίλον, "*his*." Taken as a possessive. Consult line 20.

LINE 492. Αὔθι. Adverb, shortened from αὐτόθι, "*there*," "*on the spot*."—Said, also, of time, "*forthwith*," "*straightway*."

Ποθέεσκε, 3 sing. imperf. indic. act.: iterative form for ἐπόθει, from ποθέω, "*to long for*;" fut. usually ποθήσω, also ποθέσομαι: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "*a longing*."

᾽Αὔτην, accus. sing. of αὐτή, ἦς, ἡ, "*a battle-cry*." Homer is fond of joining αὐτή τε πτόλεμός τε, as in the present passage.

LINE 494. ᾽Ισαν, 3 plur. imperf. indic. act. of εἶμι, "*to go*."

LINE 495. ᾽Ηρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin*," "*to begin for others*," "*to take the lead*," &c.; fut. ἄρξω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice*." Middle, "*to forget*," i. e., to cause a thing to escape one's own notice: fut. λήσω: perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι: 2 aor. ἐλαθόμην.—Lengthened from the root λαθ. Compare Latin *lat-eo*.

᾽Εφετμέων, Epic and Ionic for ἐφετμών, gen. plur. of ἐφετμή, ἦς, ἡ, "*an injunction*."—Poetic word, from ἐφήμι.

Line 496-502.

LINE 496. Ἐοῦ, gen. sing. masc. of the possessive *έός, έή, έόν*, Epic and Ionic for *ός, ή, όν*, "his, her, its."

Ἄνεδύσεται, 3 sing. 2 aor. indic. mid. of *ἀναδύομαι*, "to emerge;" fut. *ἀναδύσομαι*. Consult remarks on *ἀπεβήσεται*, line 428.

LINE 497. Ἠερίη, "amid the mist of the morning" (consult note): nom. sing. fem. of *ήέριος, η, ον*, Epic and Ionic for *άέριος, α, ον*, from *άήρ*, in the sense of "mist," "haze."

LINE 498. Εύρεν. Consult line 329.

Εύρύοπα, accus. sing. of *εύρύοψ, -οπος, ό*, "the wide thundering," from *εύρύς*, and *όψ*, "the voice:" better than *ώψ*. If, however, *ώψ* be adopted as one of the component parts, the term will then signify, "far-glancing," "far-sceing."—Voss defends the derivation from *ώψ*, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδην, accus. sing. of *Κρονίδης, ου, ό*, "the son of Saturn," i. e., Jove. A patronymic from *Κρόνος*, "Saturn."

Ἄτερ. Adverb, construed with the genitive, "apart from." Only poetic.

LINE 499. Κορυφή, dat. sing. of *κορυφή, ής, ή*, "a summit," "a peak."—From *κόρυς*, "the head," and this from the radical *κόρ*, as denoting the sun, with the kindred idea of elevation.

Πολυδειράδος, gen. sing. of *πολυδειράς, -άδος, ό*, "many-peaked." (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

LINE 500. Πάροιθ'. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of *καθίζω*. Consult line 48.

Γούνων. Consult line 407.

LINE 501. Σκαιῆ, dat. sing. fem. of *σκαίός, ή, όν*, Epic and Ionic for *σκαίός, ά, όν*, "left," and answering to the Latin *scævus*, which last comes from its digammated form *σκαίφος*. Compare the English *skew*, and low German *schief*.—With *σκαίῆ* here understand *χειρή*.

Δεξιτερῆ, dat. sing. fem. of *δεξιτερός, ή, όν*, Epic and Ionic for *δεξιτερός, ά, όν*, lengthened form for *δεξιός*, "right."—Supply here *χειρή*, as in the previous word.

Ἄνθερωνος, gen. sing. of *ἀνθερών, -ώνος, ό*, "the chin," especially the under part. Some derive it from *ἀνθέω*, others from *άθήρ*, "the beard or spike of an ear of corn," whence *ἀνθέριξ*, in same signification; but the former is more probable, since Homer himself uses *ἀνθεῖν* of the sprouting of the beard (*Od.*, xi., 320).

LINE 502. Λισσομένη. Consult line 15.

Line 503-510.

LINE 503. Ὀνησα, Epic and Ionic for ὄνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of ὀνίνημι, "to aid," "to prove of advantage to," "to help;" fut. ὀνήσω: 1 aor. ὄνησα.—Reduplicated from a root ὄN-, which appears in the derivative tenses and forms.

LINE 504. Κρήνηνον ἐέλδωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "to honor;" fut. τιμήσω: 1 aor. ἐτίμησα.—From τιμή, "honor."

Ἰσχυρώτατος, superlative degree of ὠκύμορος, and this from ὠκύς, "swift," and μόρος, "fate."

LINE 506. Ἐπλεῖ, 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Μιν. Consult line 29.

LINE 507. Consult line 356.

LINE 508. Περ. Consult note on line 131.

Τῖσον, 2 sing. 1 aor. imper. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιε, voc. sing. masc. of Ὀλύμπιος, ον, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾶ, -ας, ὁ, Epic and Æolic form for μητιέτης, ου, ὁ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "all-wise."—From μῆτις, "counsel," "advice;" like ὀφίητης, from ὄφης, and πολίητης, from πόλις.

LINE 509. Τόφρα, adv., "for so long a time." Corresponding to the relative form ὄφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρώεσσι. Consult line 408.

Τίθει, 2 sing. pres. imper. act. of τιθέω, "to place." Consult line 441.

Κράτος, accus. sing. neut. of κράτος, -εος, τό, "might," "power," "strength."—Probably akin, in its poetic form κάρτος, to the German *hart*, and English *hard*.

LINE 510. Τίσωσιν, 3 plur. 1 aor. subj. act. of τίω, "to honor."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic verb, not to be confounded with ὀφέλλω, "to owe." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλειεν.—Compare line 353.

Line 510-513.

'E, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound *ἐαυτόν* is used for *έ* when the latter is reflexive, and otherwise the simple *αὐτόν*.—Consult, as regards the old nominative of *έ*, *Anthon's enlarged Greek Grammar*, p. 203.

LINE 511. *Νεφεληγερέτα*, nom. sing. of *νεφεληγερέτᾱ*, gen. -ας, *ό*, Epic and *Æolic* for *νεφεληγερέτης*, -ου, *ό*, "the cloud-collector," used here as an epithet, "cloud-collecting," from *νεφέλη*, a cloud," and *ἀγείρω*, "to collect."—The genitive-form *νεφεληγερέταο*, employed by Homer (*Il.*, v., 631, &c.), is from *νεφεληγερέτας*, Doric for *νεφεληγερέτης*.

LINE 512. 'Ακέων, "in silence," "silently." In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, *ἀκέων δαίνυσθε* (*Od.*, xxi., 89). We find it also in the dual, *ἀκέοντε* (*Od.*, xiv., 195), but never in the plural. Although *ἀκέουσα* occurs in the *Iliad* and *Odyssey*, yet *ἀκέων* stands also with feminines (*Il.*, iv., 22).—Akin to the Latin *taceo*. Buttmann supposes an adjective *ἄκαος*, "non hiscens" (*α*, priv., and *χάω*, *χαίνω*, *hisco*), i. e., *silent*: then, from the feminine *ἀκάαν* would have come into the Ionic dialect *ἀκέην* and *ἀκήν*, and from the neuter singular *ἄκαον* would be formed *ἀκέων*, according to the analogy of *ἴλαον*, *ἴλεων*.—(*Lexil.*, p. 73, ed. Fishlake.)

Δήν, adv., "long," "for a long time."—Akin to *δή* and *ἦδη*.

'Ηστο, "he sat," 3 sing. imperf. indic. of *ἡμαι*, "I sit:" thus, *ἦμην*, *ἦσο*, *ἦστο*, &c.—Strictly speaking, however, *ἡμαι* is a perfect, and *ἦμην* a pluperfect of *ἕζομαι*: and the literal meaning of the former is, "I have seated myself, and remain seated," i. e., "I sit;" and of *ἦμην*, "I had seated myself, and remained seated," i. e., "I sat:" fut. *έδοῦμαι*. There is no such active as *έζω*, "to set," "to place;" though, as if from it, we have the transitive tenses, *είσα*, mid. *είσάμην*: fut. mid. *είσομαι*, &c.

'Ηψατο, 3d sing. 1 aor. indic. mid. of *ἄπτω*, "to attach," "to connect;" in the middle, "to attach one's self to any thing," "to touch:" fut. *ἄψω*: 1 aor. act. *ἦψα*: 1 aor. mid. *ἦψάμην*.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix *ά* = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. 'Ως, for *οὔτως*. Observe the accentuation.

'Εχετο, 3 sing. imperf. indic. mid. of *έχω*, "to hold," "to have;" in the middle, "to hold one's self to," "to cling to:" fut. *έξω*.

'Εμπεφώνια. Epic for *έμπεφώνκνῖα*. nom. sing. fem. perf. part. act. of

Line 513-518.

ἐμφύω, "to grow on," "to grow unto," "to be in," &c., "to be rooted in;" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἶπερο, "said," "spoke," 3 sing. imperf. indic. mid. of εἶρω, "to speak," "to say;" in the middle, besides these meanings, it signifies "to cause to be told unto one," "to ask."

LINE 514. Νημερτές, "for certain." Properly the neuter sing. of the adjective νημερτής, -ές, "unfailing," "unerring," but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἀμαρτάνω, "to err," "to fail," &c.

Ἵπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "to promise:" fut. ὑποσχέσομαι: 2 aor. ὑπεσχόμην: 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανεύω, "to nod," especially "to nod assent," "to ratify a promise with a nod;" fut. κατανεύσομαι.—From κατά and νεύω.

LINE 515. Ἀπόειπε, Epic for ἀπεῖπε, 2 sing. 2 aor. imper. act., from ἀποειπεῖν, for ἀπειπεῖν, "to refuse." Literally, "to speak, say, or tell out boldly or bluntly:" from ἀπό and εἶπειν.

LINE 517. Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθέω; strictly, "to be heavy laden," but only used in a metaphorical sense, "to be heavy or big with anger, wrath, grief," &c., "to be vexed or greatly disturbed in spirit," especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "a burden," "a heavy load," only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθέω only metaphorically.

LINE 518. Λοίγια, nom. plur. neut. of λοίγιος, -ιον, "mischievous." More literally, "pestilent," "deadly:" from λοιγός, "ruin," "mischievous."

Ἐχθοδοπῆσαι, 1 aor. infin. act. of ἐχθοδοπέω, "to quarrel with," "to become an enemy to;" fut. ἐχθοδοπήσω: from ἐχθοδοπός, "hateful," "hostile." According to Buttmann (*Lexil.*, s. v. ἐχθοδοπῆσαι), the form ἐχθοδοπός comes from ἐχθρός and ὄπτω, ὄψομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφήμι, "to incite," "to stir up;" fut. ἐφήσω: 1 aor. ἐφήκα: Ionic and Epic ἐφέηκα: from ἐπί and ἵημι.

Line 519-526.

LINE 519. Ἦρη. Consult line 400.

Ἐρέθησιν, Epic and Ionic for ἐρέθη, 3 sing. pres. subj. act. of ἐρέθω, "to provoke," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ἵνειδείους, dat. plur. neut. of ὀνειδείος, ον, "reproachful," "injurious:" from ὀνειδος, "reproach," "blame," &c.

Ἐπέεσσιν, Epic and Ionic for ἐπεσιν, dat. plur. of ἔπος, εος, τό, "a word."

LINE 521. Νεικεῖ, 3 sing. pres. indic. act. of νεικέω, "to taunt," "to vex," "to annoy;" and also, "to wrangle with," &c.; fut. νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεικός is used by the tragic writers, and now and then in Attic prose.

Ἀρήγειν, pres. infin. act. of ἀρήγω, "to aid," "to help," &c.; fut. ἀρήξω.—Akin to ἀρκέω, ἐρύκω, arceo, arx, arca. (Pott, *Etymol. Forsch.*, i., 271.)

LINE 522. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of ἀποστειχω, "to go away;" especially, "to go back," "to go home;" fut. ἀποστειξω: 2 aor. ἀπέστιχον: from ἀπό and στείχω, "to go."

Νοήσῃ, 3 sing. 1 aor. subj. act. of νοέω, "to perceive," "to observe;" fut. νοήσω, &c. Consult line 343.

LINE 523. Μελήσεται, 3 sing. fut. indic. mid. of μέλω, "to be an object of care;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλει, μέλουσι: imperf. ἔμελε: fut. μελήσει: inf. pres. and fut. μέλειν and μελήσειν. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τελέσσω, Epic and Ionic for τελέσω, 1 sing. 1 aor. subj. act. of τελέω, "to accomplish;" fut. τελέσω: 1 aor. ἐτέλεσα, &c.: from τέλος, "an end," "an accomplishment."

LINE 524. Πεποιήθης, 2 sing. 2 perf. subj. act. of πείθω, "to persuade;" fut. πείσω: 1 perf. πέπεικα: 1 aor. ἐπεισα: 2 perf. (intransitive), πέποιθα, "I trust," "I rely."

LINE 525. Ἐμῆθεν, poetic genitive for ἐμοῦ, in Homer and the Attic writers: never enclitic.

LINE 526. Τέκμωρ, τό, Epic indeclinable form for the more usual τέκμαρ, τό, also indeclinable: "a sign," "a token."

Παλινάγρετον, nom. sing. neut. of παλινάγρετος, -ον, "revocable;" more literally, "capable of being taken back:" from πάλιν, "back," and ἀγρέω, "to take."

Line 526-530.

Ἀπατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "accustomed to deceive," "guileful:" from ἀπάτη, "deceit," "guile."

LINE 527. Ἀτελεύτητον, nom. sing. neut. of ἀτελεύτητος, -ον, "not to be accomplished," "not coming to an end or issue:" from ἀ, priv., and τελευτάω, "to accomplish."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514.

LINE 528. Ἥ. Consult line 219.

Κυανέησιν, Epic and Ionic for κυανέαις, dat. plur. fem. of κυάνεος, α, ον, "dark;" strictly, "dark blue," "glossy blue."—From κυάνος, "a dark-blue substance," used in the heroic age to adorn works in metal, especially weapons and armor.—Akin, perhaps, to the Sanscrit *cjama*, "dark," "livid." (Pott, *Etymol. Forsch.*, i., p. 116.)

Ὀφρύσι, dat. plur. of ὄφρῦς, -ύος, ἦ, "the eyebrow."—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow*.

LINE 529. Ἀμβρόσιαι, nom. plur. fem. of ἀμβρόσιος, α, ον, "immortal," "divine," "divinely beautiful;" strictly, "ambrosial," i. e., of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beautiful*; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "godlike," "divine."—From ἀμβροσία, "ambrosia," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "immortal." Consult line 598.

Χαίται, nom. plur. of χαίτη, ης, ἦ, "a lock of hair," "long, loose, and flowing hair," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen., Eq.*, v., 5 and 7).—Probably akin to χέω, "to pour out," &c.

Ἐπερρώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιρρώομαι, "to flow," "to roll downward upon a thing," "to stream one upon the other."—From ἐπί and ῥώομαι, "to rush," &c.

LINE 530. Κρατός, gen. sing., assigned with the dative κρατί, accusative κρᾶτα, &c., as a collateral and poetic form of κᾶρα, "the head." No nominative κράς is found except in the grammarians. (*Cramer, Anecd.*, iii., 385.) Sophocles has τὸ κρᾶτα as nom. and accus. neuter. (*Philoct.*, 1001, &c.) In Homer, also, we have a lengthened genitive and dative κράατος, κράατι, and nom. plur. κρᾶατα, but no nominative κρᾶς is found.—Akin to the Sanscrit *ciras*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

Line 530-535.

'Ελέλιξεν, 3 sing. 1 aor. indic. act. of ἐλελίξω, "to whirl, spin, or twirl round," "to make to tremble" (consult note); fut. ἐλελίξω: 1 aor. ἠλέλιξα.—Poetic form of ἐλίσσω.

LINE 531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of διατμήγω, "to cut in twain," "to separate;" fut. διατμήξω: 1 aor. διέτμηξα: 2 aor. διέτμᾶγον: 2 aor. pass. διετμάγην.—Epic form for διατέμνω, from διά and τμήγω, "to cut."

LINE 532. Ἄλτο, Epic syncopated form for ἄλετο, and this for ἤλετο, 3 sing. 2 aor. indic. mid. of ἄλλομαι, "to leap," "to plunge;" fut. ἀλοῦμαι: 1 aor. ἠλίμην: 2 aor. ἠλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the indicative (*Ad. Soph., O. T.*, 1311).

Αἰγλήεντος, gen. sing. masc. of αἰγλήεις, εσσα, εν, "radiant," "bright."—From αἶγλη, "brightness," &c., and this akin to λάω, ἀγλαός, &c.

LINE 533. Ἐόν, accus. sing. neut. from ἐός, ἐή, ἐόν, Epic and Ionic for ὅς, ἧ, ὄν, possessive pronoun of the 3d person, "his, her, its."

Ἄνέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of ἀνίστημι, "to make to stand up;" fut. ἀναστήσω: 2 aor. ἀνέστην, "I stood up," "I arose."

LINE 534. Ἐδέων, gen. plur. of ἔδος, εος, τό, "a seat." The word is rare in prose, and is there, in general, only used of temples; as, ἔδη θεῶν.—Akin to Sanscrit *sad*, "to set," "to place;" Latin *sed-es*; Lithuanian *sed-zin*; Doric ἔδοσμαι (ἐζομαι).

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "their," like σφέτερος. In later poets, also, σφέος.—From σφεῖς.

Ἐτλη, 3 sing. 2 aor. indic. act., as if from a present τλήμι, which, however, does not exist. (*Pors., Phæn.*, 1740), "to dare," "to venture." Strictly, "to take upon one's self;" hence, "to bear, to suffer, to endure, to dare."—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.

LINE 535. Μεῖναι, 1 aor. infin. act. of μένω, "to remain," "to await;" fut. μενῶ: 1 aor. ἔμεινα.

Ἄντιοι, nom. plur. masc. of ἀντίος, α, ον, "opposite," "over against," "in one's presence," "before one."—From ἀντί, "over against," &c.

Line 535-545.

'Εσαν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω: 2 aor. ἔστην, "I stood." Compare ἀνέστην, line 533.

LINE 536. Καθέζετο. Consult line 360.

LINE 537. Ἠγνοίησεν, Epic and Ionic for ἠγνόησεν, 3 sing. 1 aor. indic. act. of ἀγνοέω, "to be ignorant of," "not to know;" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes: 1 aor. ἠγνόησα, Epic and Ionic ἠγνόησα.—From ἀ, priv., and νοέω.

Συμφράσσατο, Epic and Ionic for συνεφράσατο, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one;" fut. συμφράσομαι: perf. συμπέφρασμαι.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

LINE 538. Ἀργυρόπεζα, ἡ, "the silver-footed," a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον.—From ἄργυρος, "silver," and πέζα, "the foot," originally Doric and Arcadian for ποῦς.

Ἄλιιο, Epic and Ionic for ἀλίον, gen. sing. masc. of ἄλιος, α, ον, and also ἄλιος, ον, "of or belonging to the sea."—From ἄλις, ἄλος, ἡ, "the sea."

Γέροντος. Consult line 26.

LINE 539. Κερτομίοισι, Epic and Ionic for κερτόμιος, ον, "heart-cutting." Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι,) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίους ἐπέεσσι, is employed.—From κέαρ, "the heart," and τέμνω, "to cut."

LINE 540. Δολομήτα, voc. sing. of δολομήτης, ον, ὁ, "crafty-minded," "artful."—From δόλος, "deceit," "guile," and μῆτις, "contrivance," &c.

LINE 541. Ἀπονόσφιν, adverb, "far away from," "apart from."—From ἀπό and νόσφι, "apart."

LINE 542. Κρυπτάδια, accus. plur. neut. of κρυπτάδιος, α, ον, "secret," "clandestine."—From κρυπτάζω, frequentative form of κρύπτω, "to hide."

Δικαζέμεν, Epic, Doric, and Æolic for δικάζειν, pres. infin. act. of δικάζω, "to decide," &c.; fut. δικάσω.—From δίκη, "right," &c.

LINE 543. Πρόφρων. Consult line 77.

Τέτληκας. Consult line 228.

LINE 545. Ἐπιέλλεο, Epic and Ionic for ἐπιέλλπον, 2^d sing. pres. imper. of ἐπιέλλομαι, middle deponent, and Epic form for

Line 545-554.

ἐπέλπομαι, "to hope," "to build hopes upon."—From ἐπί and ἔλπω, "to hope."

LINE 546. Εἰδῆσειν, fut. infin. act. of the obsolete radical form εἶδω. Consult line 203.

Ἄλοχῳ, dat. sing. of ἄλοχος, ου, ἡ, "the partner of one's couch."—From ἄ, copulative, and λέχος, "a couch."

LINE 547. Ἐπιεικές, nom. sing. neut. of ἐπιεικής, ἑς, "fitting," "meet," "suitable."—From ἐπί and εἰκός, "fair," "reasonable," &c.

Ἀκουέμεν, Epic, Doric, and Æolic for ἀκούειν. Consult line 381.

LINE 548. Εἴσεται, 3 sing. fut. indic. of the radical εἶδω, "to know." This form of the future is rarer than εἰδήσω, and mostly Epic: fut. εἴσομαι: perf. οἶδα.

LINE 549. Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέλω, "to be willing;" fut. ἐθελήσω: 1 aor. ἠθέλησα. The synonymous shorter form θέλω never occurs in Homer, or the other Epic writers.

LINE 550. Διείρεο, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, "to question thoroughly," "to interrogate closely."—From διά and εἶρομαι, for ἔρομαι, "to question."

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "to pry," "to inquire curiously into." Strictly, "to inquire or seek after other things" (μετ' ἄλλα); fut. μεταλλήσω.

LINE 551. Βοῶπις, nom. sing. of βοῶπις, ιδος, ἡ, "large-eyed;" literally, "ox-eyed" (consult note), from βοῦς and ὤψ. The masculine βοώπης is post-Homeric.

Πότνια. Consult line 357.

LINE 552. Αἰνότατε, voc. sing. masc. of αἰνότατος, superlative of αἰνός, ἡ, ὄν, which last is an Epic form equivalent to δεινός, "dread," "fear-inspiring," &c.—Probably, as δεινός comes from δεῖσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (Buttmann, *Lexil.*, p. 46, ed. Fishlake.)

Κρονίδη, voc. sing. of Κρονίδης, ου, ὄ, "son of Saturn," a patronymic formed from Κρόνος, "Saturn."

LINE 553. Εἶρομαι. Consult remarks on διείρεο, line 550.

LINE 554. Εὔκηλος, ου, and (in Apollonius Rhodius) εὔκηλος, η, ου, Æolic lengthened form of ἔκηλος, "quiet," "calm," "gentle," and also "undisturbed," "uninterrupted," &c.—Nothing to do with εὖ, but probably from the same root with ἔκων. The idea im-

Line 554-561.

plied by *εὐκηλος* and *ἐκηλος*, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (*Lexil.*, p. 280, *ed. Fishlake.*)

Φράζεται, Epic and Ionic for *φράζει*, 2 sing. pres. indic. mid. of *φράζω*, "to speak;" in the middle "to consider." (Consult line 83, and also note on *φράσαι*.) Old form *φράζεσαι* · Epic and Ionic *φράζει* : Attic *φράζει*, &c.

**Ἄσσα*, Ionic for *ἄτινα*, accus. plur. neut. of *ὅστις*, "which," &c.—Observe the distinction between this and *ἄσσα* with the soft breathing, which is Ionic for *τινά*, "some," &c., or for *τίνα*, interrogative, "what?" (*Od.*, xix., 218.)

Ἐθέλησθα, Epic, Doric, and Æolic for *ἐθέλης*, 2 sing. pres. subj. act. of *ἐθέλω*. (*Kühner*, § 123, 3.) Consult line 549.

LINE 555. *Αἰνῶς*, adv. "greatly."—From *αἰνός*. Consult line 552.

Δεῖδοικα, Epic for *δέδοικα*, 1 sing. perf. indic. act. of *δεῖδω*, "I fear;" fut. *δεῖσω* : 1 aor. *ἔδεισα*, but in Homer always in the Epic form *ἔδδεισα* : perf., (with present signification, "I fear,") *δέδοικα*, also *δέδια*, with syncopated forms *δέδιμεν*, *δέδιτε*, &c.

Παρείπη, 3 sing. 2 aor. subj. act. of *παριπέϊν*. Consult note.

LINE 557. *Ἡερίη*. Consult line 497.

Παρέζετο. Consult line 407.

LINE 558. *Ὅτιω*. Consult line 59.

Ἐτήτυμον, neuter of the adjective *ἐτήτυμος*, *ον*, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of *ἔτυμος* : as, *ἀταρτηρός* for *ἀτηρός*.

LINE 559. *Πολέας*, Epic for *πολλούς*, accus. plur. masc. of *πολύς*, *πολλή*, *πολύ*, "many." (*Kühner*, § 297, 3, *b.*)

LINE 561. *Δαιμονίη*, Epic and Ionic for *δαιμονία*, voc. sing. fem. of *δαιμόνιος*, *η*, *ον*, Epic and Ionic for *δαιμόνιος*, *α*, *ον* : in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed : thus, "strange one," "my good sir," "fellow;" in Attic Greek, ironical, usually "my fine fellow!" like *ὦ βέλτιστε*.—From Herodotus and Pindar downward, "any thing depending on or proceeding from the Deity or Fate."—The literal meaning is, "of or belonging to a *δαίμων*," i. e., to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From *δαίμων*.

Ὅιαι, 2 sing. pres. indic. of *οἶμαι*, "to imagine," "to think," &c. Old form of the 2d person, *οἶσαι*, Epic and Ionic *οἶται*, Attic *οἶει*.

Line 561-564.

Λήθω, 1 sing. pres. indic. act. of λήθω, "to escape observation." Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω: perf. λέληθα, &c.

LINE 562. Πρῆξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of πρῆσσω, Epic and Ionic for πρῶσσω, "to do," &c.: fut. πράξω: 1 aor. ἐπραξα, &c.

Ἐμπης, adverb, Epic and Ionic for ἔμπας (strictly ἐν πᾶσι), "wholly," "altogether," "at any rate," "after all," "nevertheless," &c. Of frequent occurrence in Homer, though he usually puts δέ or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose; but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "however much," "ever so much." Besides ἔμπας, Pindar has the exactly equivalent forms ἐμπάν and ἐμπᾶ.

Δυνήσεται, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεσαι, Epic and Ionic δυνήσεται, Attic δυνήσει.

LINE 563. Ἔσει, 2 sing. fut. indic. of εἰμί, "to be." Old form ἔσεσαι, Epic and Ionic ἔσει, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥίγος ("frost," "cold"), and hence literally signifying "more frosty," "colder;" whence figuratively, "more unpleasing," "more painful," &c. The masculine form ῥιγίων seems not to occur; but the superlative ῥιγιστος does occur. (Il., v., 873.)—Used also adverbially, "more unpleasantly," "more painfully."

LINE 564. Μέλλει εἶναι. "It is very likely to prove." Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "to be on the point of doing something, or of suffering something." This is its radical signification; fut. μελήσω: 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes an action as yet incomplete, rather than wholly future. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "I will," "would," &c.; sometimes it expresses mere possibility; sometimes, as in the present instance, a high degree of probability, &c.—As the radical sense of μέλλω often passes into that of "to have a mind," "to intend to do," like φροντίζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολεῖν, "to be going to do." Donaldson, again, compares μέν-ω, μέλλ-ω, and the impersonal μέν. in the general sense of thinking or caring about a thing, with the Gothic *munan*, German *meinen*, and old Nordish *man*. (*New Cratylus*, p. 573.—*Grimm*, i., p. 926.)

Line 565-571.

LINE 565. Ἀκέουσα, "in silence," "silently." Feminine form of ἀκέων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "to sit;" inf. καθῆσθαι: imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἦστο.

Ἐπιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "to obey." Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

LINE 566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραϊσμέω, "to aid." Consult line 242.

LINE 567. Ἄσσον. Consult line 335.

Ἴόνθ. Consult note.

Ἀάπτους, acc. plur. fem. of ἄπτως, ον, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἄ, priv., and ἄπτομαι, "to touch."

Ἐφείω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "to lay upon;" more literally, to fling upon: 2 aor. subj. ἐφῶ: uncontracted form ἐφέω: Epic and Ionic ἐφείω, ης, η, &c.

LINE 568. Ἐδδειςεν. Consult line 33.

Βοῶπις. Consult line 551.

LINE 569. Καθήστο, 3 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθήστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on κάθησο, line 565, and also on ἦστο, line 512.

Ἐπιγνάμψασα, nom. sing. fem. 1 aor. part. act. of ἐπιγνάμπω, "to bend," "to bow down;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπω, "to bend."

LINE 570. Ὠχθησαν, 3 plur. 1 aor. indic. act. of ὀχθέω. Consult line 517.

Δῶμα, accus. sing. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build:" 2 perf. δέ-δομ-α.

Οὐρανίωνες, nom. plur. of οὐρανίων, ωνος, ό, "the heavenly one," like Οὐρανίδης. In Homer always in the plural, and like the Latin *Caelites*.

LINE 571. Ἥφαιστος, ον, ό, "Hephaestus," the Latin "Vulcanus," or Vulcan, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il.*, xviii., 397.)—Schwenk makes the name Ἥφαιστος to be properly Φαιστός, with the prefixed η, like λύγη, ἡλύγη: and Φαιστός he deduces from φαίω (φαίνω), "to be bright," "to shine;" making it, therefore, signify "the bright one." (*Etymol. Andeut.*, p.

Line 571-577.

167.) Others see in it a resemblance to the name of the Egyptian god *Phthas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ον, ό, "illustrious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on "Ηφαιστος.")—From κλυτός, "illustrious," "famous," and τέχνη, "art," "skill."

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin." Consult line 495.

Ἄγορεύειν. Consult line 109.

Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ον, "agreeable." LINE 572. The neuter sing. is found in *Lesch. (Fr. Hom., 56)*, and the masculine in *Empedocles*, v. 208. Buttman, however, rejects the word entirely. (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένω. Consult line 55.

LINE 573. Λοίγια. Consult line 518.

Ἄνεκτά, nom. plur. neut. of ἀνεκτός, όν, later ἀνεκτός, ή, όν, "to be endured," "to be borne," "bearable," &c.—From ἀνέχομαι, "to endure."

LINE 574. Σφώ, nom. dual of personal pronoun σύ.

Ἐριδαίνετον, 2 dual, pres. indic. act. of ἐριδαίνω, "to wrangle," "to quarrel," "to contend;" fut. ἐριδήσω.—From ἐρις, ἐριδος, "strife;" ἐρίζω, "to contend."

Κολών, accus. sing. of κολῳός, οὔ, ό, "a disturbance," "a wrangling." LINE 575. —Poetic only. Akin to κολοιός, "a jackdaw;" κολοιάω, "to scream like a jackdaw;" and κολοσυρτός, "noise," "din," &c. The common root of all these words is, according to Buttman, to be found in καλέω, κέλομαι. (*Lexil.*, p. 390, seqq., ed. Fishlake.)

Ἐλαύνετον, 2 dual, pres. indic. act. of ἐλαύνω, "to excite;" fut. ἐλάσω: 1 aor. ἤλασα: perf. ἐλήλακα, &c. The present ἐλίω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλῶ.

Δαιτός. Consult line 467.

LINE 576. Ἐσθλῆς. Consult line 108.

Ἡδος, εος, τό, "enjoyment," "delight." Akin to ἡδύς, "sweet," and ἡδομαι, "to enjoy," "to delight."

Χερείονα, nom. plur. neut. of χερείων, ον, Epic and Ionic for χείρων, ον, irregular comparative of κακός, formed from the radical χέρης, "worse," &c. Χερείονα is, therefore, for χείρονα.

ΠΑΡΑΦΗΜΙ, "I recommend;" properly, I sit by the side of one and urge a thing upon his or her attention.—From παρά and φημί.

Line 577-584.

Νοεούση, Epic and Ionic for νοούση, dat. sing. fem. pres. part. of νοέω, "to think," "to exercise intelligence," &c. ; fut. νοήσω, &c.

LINE 579. Νεικέησι, Epic and Ionic for νεικῆ (uncontracted form, νεικέη), 3 sing. pres. subj. act. of νεικέω, "to wrangle;" fut. νεικέσω.—From νεικος, "wrangling," "strife," &c.

Ταράξη, 3 sing. 1 aor. subj. act. of ταράσσω, "to disturb;" fut. ταράξω : 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

LINE 580. Ἐθέλησιν. Consult line 408.

Ἄστεροπητής, οὔ, ὄ, "the flasher-forth-of-the-lightning," "the lightning." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή, στεροπή, "lightning."

LINE 581. Ἐδέων. Consult line 534.

Στυφελίζαι, 1 aor. inf. act. of στυφελίζω, "to hurl," "to thrust." Literally, "to strike rudely," "to smite;" and, in general, "to treat roughly and rudely," "to maltreat;" fut. στυφελίξω : 1 aor. ἐστυφέλιξα.—From στυφελός, "close," "solid," "hard," "rough;" and this last from στύφω, "to contract," "draw together," "make firm, solid, hard," &c.

Φέρτατος, nom. masc. superlative, from φέρω, like fortis from fero, in Latin, "most powerful," "mightiest," &c. Another form is φέριστος, and the comparative is φέρτερος.

LINE 582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτομαι, "to soothe." More literally, "to lay hold of," "to fasten upon," and then "to accost," "to address one in words," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μειλιχίοις ἐπέεσσι, but sometimes, also, to attack with harsh and angry words (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἄπτομαι, "to touch."

Μαλακοῖσιν, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλακός, ἦ, ὄν, "soft."—Akin in root to βλάξ, "slack," "inactive," "sluggish," the letters μ and β being interchangeable. Compare also the Latin moll-is.

LINE 583. Ἰλαος, ον, "soothed," "appeased," "gracious," and hence "propitious." Attic form ἴλεως, ων.

LINE 584. Ἀναίξας, nom. sing. masc. 1 aor. part. act. of ἀναίσσω, "to start up," "to spring up;" fut. ἀναίξω : Attic ἀνάσσω, ἀνάπτω.—From ἀνά, and ἄισσω, "to move with a quick, shooting motion," "to shoot," "to rush," &c.

Δέπας, αος, τό, "a cup," "a goblet." In Homer it is always of gold, and richly wrought; but, in later writers, of earthenware also (Anthol.)

Line 584-590.

Ἄμφικύπελλον, accus. sing. neut. of ἀμφικύπελλος, *ον*, in Homer always joined with δέπας, "a double cup," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον.

LINE 585. Τίθει, Epic and Ionic for ἐτίθει. Consult line 441.

LINE 586. Τέτλαθι, poetic syncopated form of the perfect infinitive active of the radical τλάω, "to endure," which last is never found itself in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c. : fut. τλήσομαι : perf. τέτληκα : perf. plur. τέτλαμεν, τέτλατε, τετλῦσι : dual τέτλατον : imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἀνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up;" fut. ἀνέξω or ἀνασχῆσω : perf. ἀνέσχηκα. In the middle, ἀνέχομαι, "to hold one's self up or upright," and so "to hold or bear up against a thing," "to endure," "to restrain one's self:" fut. ἀνέξομαι or ἀνασχῆσομαι : 2 aor., with double augment ἤνεσχόμην : 2 aor. imper. ἀνάσχον : old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, "to be afflicted," &c. Consult line 56.

LINE 588. Θεινομένην, accus. sing. fem. pres. part. pass. of θείνω, "to beat," "to strike," "to wound;" fut. θενῶ : 1 aor. ἐθεινα : 2 aor. (ἐθενον), probably used only in the infin. θενεῖν, part. θενών, subj. θένω, and imper. θένε.—Akin to κτείνω and θανείν.

Ἀχνύμενος. Consult line 103.

LINE 589. Χραιομεῖν. Consult line 242.

Ἀργαλέος, nom. sing. masc. of ἀργαλέος, *α, ον*, "hard," "difficult."—From ἄλγος, and for ἀλγαλέος, like στόμαργος for στόμαλγος. Compare the German *Arg*, *Ærger*.

Ἀντιφέρεσθαι, pres. infin. pass. of ἀντιφέρω, "to carry or set against," "to bear up against." In the passive, ἀντιφέρομαι, "to be borne up against," "to be opposed."—From ἀντί and φέρω.

LINE 590. Ἄλλοτε, adverb of time, "at another time," "on another occasion."

Ἀλεξέμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, "to aid;" more literally, "to ward," "to keep off."—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind., Ol., xiii., 12*); fut. ἀλεξήσω.

Μεμαῶτα, accus. sing. masc. perf. part. of the radical μάω, "to desire:" perf., with present signification, μέμαα : fut. μάσομαι : 1 aor. mid. ἐμασάμην.

Line 591-593.

LINE 591. ῥίψε, Epic and Ionic for ἔρριψε, augment being dropped, 3 sing. 1 aor. indic. act. of ῥίπτω, "to fling," "to hurl;" fut. ῥίψω: 1 aor. ἔρριψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "having seized."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (*Lexil.*, s. v.), who assume ΤΑ— as the root, which also appears in the old Epic imperative τῆ, "take," in the Latin *tango*, and the English *take*.

Βηλοῦ, gen. sing. of βηλός, οὔ, ὄ, "a threshold," on which one treads, and hence probably from βαίνω.

Θεσπεσίω, Epic and Ionic for Θεσπεσίου, gen. sing. masc. of θεσπέσιος, α, ον, and also ος, ον, "divine."—Strictly and originally said of the voice, "divinely sounding," "divinely sweet." Then, "that can be spoken by none but a god," and so, "unspeakable," "unutterable." Hence in most of the Homeric passages it has the general signification of θεῖος, "divine." It is also said of any thing "sent, caused, or proceeding from a god," and so, "unspeakable," "awful," "fearful," &c.—From θεός, and εἰπεῖν, ἔσπετε.

LINE 592. Ἥμαρ, accus. sing. of ἡμαρ, ἡμᾶτος, τό, poetic form for ἡμέρα, "day," especially in Homer, though sometimes he also uses ἡμέρη. Compare the Hebrew *yum*.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, "to bear along," "to carry."

Ἡελίω, Epic and Ionic for ἠλίω, dat. sing. of ἥλιος, ον, ὄ, "the sun." The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, *Helios* was identified with *Apollo* or *Phœbus*, but certainly not before *Æschylus*.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "to go down," "to go under the ocean," said here of the sun setting; fut. καταδύσω: 1 aor. κατέδυνσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 593. Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, "to fall down;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πίπτω, "to fall."

Λήμνω, dat. sing. of Λήμνος, ον, ἡ, "*Lemnos*," an island in the

Line 593-598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence *Λήμνιον πῦρ* became proverbial. The modern name of the island is *Stalimene*.

Ἐνῆεν, Epic and Ionic for ἐνῆν, 3 sing. imperf. indic. act. of ἐνειμι, "to be in," "to remain in."

LINE 594. Σίντιες, nom. plur. of Σίντις, ιος, ό, "a Sintian." Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, "tearing," "ravenous," and this from σίνομαι, "to tear away," "to seize and carry off as booty;" for the Sintians are said to have been pirates. (Consult note.)

*Αφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζω, "to take up and carry away." The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. κομίσω: 1 aor. ἐκόμισα: 1 aor. mid. ἐκομισάμην.

LINE 595. Μείδησεν, Epic and Ionic for ἐμείδησεν, 3 sing. 1 aor. indic. act. of μειδιάω, "to smile;" fut. μειδήσω: 1 aor. ἐμείδησα, in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile*. (Pott, *Etym. Forsch.*, i., 206.)

LINE 596. Κύνπελλον, ον, τό, "a cup," "a goblet." Strictly speaking, a diminutive from κύπη, "a hole," "a hollow."

LINE 597. Ἐνδέξια, accus. plur. neut. of ἐνδέξιος, α, ον, used adverbially.—From ἐν and δέξιος. (Consult note.)

LINE 598. Οἰνοχόει, Epic and Ionic for ὀνοχόει, the augment being dropped, 3 sing. imperf. indic. act. of οἰνοχοέω, "to pour out wine for drinking;" fut. οἰνοχοήσω. Homer elsewhere uses ἐφοχόει, with double augment. (*Il.*, iv., 3.)

Νέκταρ, ἄρος, τό, "nectar," the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Alcman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult *Meineke, Com. Fragm.*, iii., p. 198.) Homer's nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from νε- (for νη-, "not") and κτείνω (radical κτάω), "to kill," and so, strictly, like ambrosia, an *elixir vitæ*; but this etymology is very doubtful. Pott deduces it from νέκ-ταρ, comparing νεκ- with the Latin *nec-em*, and making the term mean *necem effugiens*. This, however, is rather worse than the other. (*Etymol. Forsch.*, i., 228.)

Κρητήρος, Epic and Ionic for κρατήρ, ἦρος, ό, "a mixer," Epic and

Line 598-603.

Ionic form κρητήρ, ἤρος.—From κεράννυμι, “to mix.” (Consult note on line 470.)

Ἀφύσσω, nom. sing. masc. pres. part. act. of ἀφύσσω, “to draw,” said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

LINE 599. Ἀσβεστος, ον, and also η, ον, “inextinguishable,” from ἀ, priv., and σβέννυμι, “to extinguish.” Homer uses the term here in a metaphorical sense, as *endless, ceaseless*.

Ἐνώρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, “to arouse;” fut. ἐνώρωσ: 1 aor. ἐνώρσα.—Middle ἐνόρνυμαι, “to arouse one’s self,” “to arise;” 2 aor. mid. ἐνώρμην, ἐνώρσο, ἐνώρτο, &c., for ἐνωρόμην, ἐνώρεσο, ἐνώρετο, &c.—From ἐν and ὀρνυμι.

Μακάρεσσι, Epic and Ionic for μάκαρσι, dat. plur. of μάκαρ, αρος, “blessed,” “happy;” strictly speaking, an epithet of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

LINE 600. Ποιπνύοντα, accus. sing. masc. pres. part. act. of ποιπνύω, strictly, “to blow,” “puff,” “be out of breath,” from haste or exertion; hence, in general, “to hasten,” “hurry,” “bustle.” (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πέπνυμαι, like παιπάλλω from πάλλω, παιφάσσω from ΦΑ- (φάος), ποιφύσσω from φουσάω, and hence its original signification.

LINE 602. Δαλννντ', κ. τ. λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φόρμιγξ, ιγγος, ἦ; “a lyre,” “a phorminx,” a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλοῦς, gen. sing. fem. of περικαλλής, ἐς, “very beautiful.”—From περί, in its strengthening sense, “very,” and κάλλος, “beauty.”

Ἐχε, 3 sing. imperf. indic. act. of ἔχω, “to hold,” &c., Epic and Ionic for εἶχε, the augment being dropped.

Line 604-608.

LINE 604. Μουσάων, Epic and Ionic for μουσῶν, gen. plur. of μούσα, ης, ἡ, "a Muse."—Probably from the radical μάω, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

Ἀείδων, Epic and Ionic for ἤειδον, 3 plur. imperf. indic. act. of ἀείδω, "to sing." Consult line 1.

Ὀπί, dat. sing. of ὄψ, ὀπός, ἡ, "the voice."—From (ἔπω), ἔπος, εἰπεῖν.

Ἀμειβόμεναι, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

LINE 605. Κατέδν, 3 sing. 2 aor. indic. act. of καταδύνω or καταδύω. Consult line 592.

Φάος, εος, τό, "light," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φῶς : plur. φάεα, rarely φῶτα.—Homer uses φάος and φῶς, never φῶς, and forms the oblique cases from φάος only. Pindar has only φάος, and so the tragic writers almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas φῶς alone is used in Attic prose.—From φάω, "to shine," "to be bright."

Ἡελίω, Epic and Ionic for ἡλίον, gen. sing. of ἡλιος, ου, ὁ, "the sun." Consult line 592.

LINE 606. Κακκείοντες, nom. plur. Epic for κατακείοντες, pres. part. of κατακείω, desiderative form of κατάκειμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down."—From κατά and κείω, Epic desiderative from κεῖμαι.

Ἔθαν. Consult line 391.

Οἰκόνδε, poetic form for οἴκαδε. Consult Excursus v. p. 285.

LINE 607. Ἠχι, Epic for ἧ, adverb "where."

Περικλυτός, ἡ, ὄν, "famous," "renowned." Strictly, "heard of all around."—From περί, "around," and κλυτός, "heard of," which last from κλύω, "to hear."

Ἀμφιγυῆεις, ὁ, Homeric epithet of Vulcan, "he that halts in both legs," "lame of both legs."—From ἀμφί, "around," and γυῖός, "lame." Not from γυῖον, "a limb."

LINE 608. Ἰδνίγσι, Epic and Ionic for εἰδνίαις, dat. plur. fem. part. of οἶδα : thus, εἰδώς, εἰδνῖα, εἰδώς or εἰδός. As regards the terminations of the neuter -ώς and -ός, consult Anthon's enlarged Greek Grammar, p. 153.

Πραπίδεςσιν, Epic and Ionic for πράπισιν, dat. plur. of πραπίδες, αἱ ; strictly, "the midriff," "the diaphragm" (equivalent to φρένες) ; and, since this was deemed the seat of the understanding, hence usually,

Book 2. Line 608-2.

like φρένες, "the understanding," "mind," "skill," &c.—Probably from φράζω, φρήν.

LINE 609. "Ον, accus. sing. neut. of the possessive pronoun ὅς, ἡ, ὄν, Epic form ἐός, ἐή, ἐόν, which last is more usual in Homer.

"Ἢε. Consult line 47.

'Ἀστεροπητής. Consult line 580.

LINE 610. "Ενθα, relative adverb for ὅθι, "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin *hic, ibi*.—From ἐν.

Κοιμᾶθ', Epic and Ionic for ἐκοιμᾶτο, 3 sing. imperf. indic. mid. of κοιμάω, "to lull or hush to sleep," "to put to sleep;" fut. κοιμήσω: in the middle, "to lie down," i. e., to put one's self to sleep, to go to rest.—Akin to κείμαι, "to lie down;" κῶμα, "deep sleep;" and the Latin *cumbo, cubo*.

'Ικάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

LINE 611. Καθευδ', Epic and Ionic for ἐκάθευδε, 3 sing. imperf. indic. act. of καθεύδω, "to lie down to repose" (consult note); fut. καθευδήσω.—The Attic forms of the imperfect are ἐκάθευδον and καθηῦδον.

BOOK II.

LINE 1. Ἴπποκορυσταί, nom. plur. of ἵπποκορυστής, οὔ, ὄ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἵππος and κορύσσω, "to arm," "to equip." (Consult note.)

LINE 2. Εὔδον, Epic and Ionic for ἠῦδον, 3 plur. imperf. indic. act. of εὔδω, "to sleep;" fut. εὔδήσω.—The root is the same as that of λαύω, ἀπτέω, namely, ἄω, ἄημι, αὔω, "to breathe."

Παννύχιοι, nom. plur. masc. of παννύχτιος, α, ον, and also ος, ον, "during the whole night," "all night long."—From πᾶς, and νύξ, "the night."

'Εχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Νήδυμος, ον, "sweet," "refreshing." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νήδυμος, as most do, from ἠδύς, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νη, "not," and ἠδύς. Buttmann inclines to the opinion that for νήδυμος and νήδυμον, wherever they occur in the Homeric text, we ought to read ἠδυμος and ἠδυμον. Now, as ἠδυμος was entitled to the digamma, Φήδυμος,

Book 2. Line 2-11.

no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the *ν* ἐφέλκυστικόν could be introduced, as in Δία δ' οὐκ ἔχε ἡδνμος ὑπνος, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it ἔχενἡδνμος. At a later period again, when the old adjective ἡδνμος was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether ἔχε νῆδνμος or ἔχεν ἡδνμος, the error of using νῆδνμος for ἡδνμος easily arose.

LINE 3. Μερμηρίζε, Epic and Ionic for ἐμερμηρίζε, 3 sing. imperf. indic. of μερμηρίζω, "to ponder," "to be full of cares," &c.; fut. μερμηρίζω.—From μέρμηρα, ἦ, poetic collateral form of μέριμνα, "care," "trouble."

LINE 4. Πολέας. Consult book i., line 559.

LINE 6. Οὐλον, accus. sing. masc. of οὐλος, η, ου, "pernicious," "baneful." Epic adjective, from ὀλῶ, ὀλλυμι, "to destroy." Another form is ὀλοός, of frequent occurrence in both Homer and Hesiod.

Ὀνειρον, accus. sing. of ὄνειρος, ου, ό, "a dream." The plural is usually the irregular form ὄνειρατα.

LINE 7. Καί μιν φωνήσας, κ. τ. λ. Consult book i., line 201.

LINE 8. Βύσκε, 2 sing. pres. imper. of an obsolete form βύσσω, "to go," akin to βιβάζω, ββαίνω. (Consult note.) Pott compares βύσκειν with the Sanscrit *gatshtshh*, the combination *tshh* corresponding to σκ, σχ. (*Etymol. Forsch.*, i., 169.)

Ἴθι, 2 sing. pres. imper. of εἶμι, "to go."

Θούς. Consult book i., line 12.

LINE 10. Ἄτρεκέως, adverb, "truly."—From ἀτρεκής, "strictly true," "real," "certain." This latter word and its derivatives are rare in Attic, though Euripides has it once or twice, ἀκριδῆς being used instead.

Ἄγορευμένον, Epic, Doric, and Æolic for ἀγορεύειν. Earliest form ἀγορευμένοναι.

Ἐπιτέλλω, 1 sing. pres. indic. act. of ἐπιτέλλω, "to enjoin." Literally, "to put upon," hence "to lay upon," "to enjoin;" fut. ἐπιτελώ.—From ἐπί and τέλλω.

LINE 11. Θωρήξαι, 1 aor. inf. act. of θωρήσσω, "to arm;" properly, "to arm with a breast-plate or cuirass;" fut. θωρήξω.—From θώρηξ, Ionic and Epic for θώραξ, "a cuirass," &c.

Καρηκομώντας, accus. plur. Epic lengthened form for καρηκομών-

Book 2. Line 11-20.

τας, pres. part. of a supposed form *καρηκομάω*, "to have long hair," "to let the hair grow long." As there is no such form as *καρηκομάω* in use, some think that the word ought to be written *divisim*, namely, *κάρη κομάω*, *κάρη κομώντες*, &c.—From *κάρη*, Epic and Ionic for *κῆρα*, "the head," and *κομάω*, "to cherish long hair," "to have long hair."

LINE 12. Πανσυδίη, adverb, "with all energy," "with all one's might," &c.—From *πᾶς* and *σεύω*, "to urge on," "to drive."—Strictly, the dative from a noun *πανσυδίη*, not in use, from which, also, we have the accusative *πανσυδίην* or *πασσυδίην*, in same signification. (*Apoll., Rhod., iii., 195.*)

Εὐρύγυιαν, accus. sing. fem. of *εὐρύγυιος*, α, ον, "wide-strected," "with wide, roomy streets," an Homeric epithet for great cities; as, in this case, of Troy.—From *εὐρύς* and *ἀγυιά*, "a street," "a way."

LINE 13. Ἄμφίς, strictly the same with *ἀμφί*, like *μεχρίς* and *μεχρί*, but mostly used as an adverb, "around," "all around." (Consult note.)

LINE 14. Φράζονται, 3 plur. pres. indic. mid. of *φράζω*, "to speak:" in the middle, "to deliberate," i. e., to speak to or with one's self: fut. *φράσω*: 1 aor. *ἔφρασα*.

Ἐπέγναμψεν. Consult book i., line 569, *ἐπιγνάμψασα*.

LINE 15. Κήδεα, nom. plur. of *κῆδος*, εος, τό, "trouble;" more literally, "care," "concern."—Akin to *κῆδω*, "to make anxious," "to trouble."

Ἐφῆπται, 3 sing. perf. indic. of *ἐφάπτομαι*, "to be hung over," "to impend over." Homer has only *ἐφάπτομαι* (not *ἐφάπτω*), and this only in the 3 sing. perf. and pluperf. *ἔφῆπται*, *ἔφῆπτο*.—From *ἐπί* and *ἄπτομαι*, "to be connected or fastened to."

LINE 16. Ἄκουσεν, Epic and Ionic for *ἤκουσεν*, 3 sing. 1 aor. indic. act. of *ἀκούω*. Consult book i., line 381.

LINE 17. Καρπαλίμως. Consult book i., line 359.

LINE 18. Ἐκίχανεν, 3 sing. imperf. indic. act. of *κιχάνω*, "to find," "to come upon," "to light upon." Observe that *κιχάνω* is a present used in the indicative only, the other moods following a collateral form *κιχημι*: Homeric subjunctive *κιχειώ*, optative *κιχειήν*, infinitive *κιχῆναι*, participle *κιχείς*, &c. The Attic form is *κιχάνω*.

LINE 19. Ἄμβρόσιος. Consult remarks on *ἀμβρόσιαι*, book i., line 529.

Κέχυτο, Epic and Ionic for *έκέχυτο*, 3 sing. pluperf. indic. pass. of *χέω*, "to diffuse," "to pour;" fut. *χεύσω*: 1 aor. *έχευσα*: Attic *έχθα*: perf. *κέχυκα*: perf. pass. *κέχυμαι*: pluperf. pass. *έκεχύμην*, &c.

LINE 20. Στῆ. Consult book i., line 197.

Book 2. Line 20-25.

Νηληϊῶ, dat. sing. masc. of Νηληϊεύς, *a, ov*, "Nelēan," "of or belonging to Neleus." Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.*, ii., 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.*, xi., 691, *seqq.*)

Υλι, Epic dative of νίος, as if from a stem Υίς, gen. νίος, dat. υλι, accus. νία: dual νιε (distinguished from the vocative singular νιέ by the accent): plur. υλες, dat. νιάσι, accus. νίας.

Ἐοικώς. Consult book i., line 47.

LINE 21. Νέστορι, dat. sing. of Νέστωρ, *ορος, ό*, "Nestor," son of Neleus, and king of the Pylians. Consult book i., line 247, and note.

Τῖ, Epic and Ionic for ἔτιε, 3 sing. imperf. indic. act. of τίω, "to honor."

LINE 22. Ἐεισάμενος, nom. sing. masc. Epic and Ionic for εἰσάμενος, 1 aor. part. mid. of εἶδω, "to see."—In the middle, "to make one's self like to," "to liken one's self to;" fut. εἰσομαι: 1 aor. εἰσάμην.

Προσεφώνεε. Consult book i., line 332.

Θεῖος, *a, ov*, Epic and Ionic η, *ov*, "divine."—From θεός.

LINE 23. Ἄτρεός, gen. sing. of Ἄτρεύς, *έος, ό* (Attic *έως*), "Atreus." Consult book i., line 7.

Δαΐφρονος, gen. sing. of δαΐφρων, *ov*, "of warlike mind," "eager for the fray," and hence "warrior."—From δαΐς, "war," "battle," and φρήν, "mind."

Ἴπποδάμοιο, Epic and Ionic for ἱπποδάμον, gen. sing. masc. of ἱππόδαμος, *ov*, "tamer of steeds."—From ἵππος and δαμάω, "to tame," "to subdue."

LINE 24. Βουληφόρον, accus. sing. masc. of βουληφόρος, *ov*, "counsel-bearing," "counseling," a constant epithet of princes and leaders.—From βουλή, "counsel," and φέρω, "to bear."

LINE 25. Ὠι, *i. e.*, ὦ, dat. sing. masc. of ὄς, ἦ, ὄ.

Ἐπιτετράφαται, Epic and Ionic for ἐπιτετραμμένοι εἰσί, 3 plur. perf. indic. pass. of ἐπιτρέπω, "to confide." Strictly, "to turn over," "to throw upon;" fut. ἐπιτρέψω: 1 aor. ἐπέτρεψα: passive ἐπιτρέπομαι: 1 aor. ἐπετράφην: perf. ἐπιτέτραμμαι.—From ἐπί and τρέπω, "to turn."

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "are a care," for the Attic μεμέληκε, from μέλω, "to be an object of care;"

Book 2. Line 25-38.

fut. μελήσω.—After Homer, we now and then find the active μέλω, and middle μέλομαι in an active signification, “to care for,” “to take care of,” “to tend,” like ἐπιμελέομαι.

LINE 26. Ἐμέθεν, poetic genitive for ἐμοῦ.

Ξύνες, 2 sing. 2 aor. imper. act. of ξυνίημι for συνίημι, “to understand.” Strictly, “to send, bring, or set together;” fut. ξυνήσω: 1 aor. ξυνήκα: 2 aor. ξύνην.—Consult, as regards the interchange of ξ and σ, book i., line 8.

Ἦκα. Consult book i., line 402.

LINE 27. Ἄνευθεν, adverb, “away,” “apart from.” Only poetic, and never Attic.—From ἄνευ, “without.”

Κήδεται, 3 sing. pres. indic. mid. of κήδω. Consult book i., line 56.

Ἐλεαίρει, 3 sing. pres. indic. act. of ἐλεαίρω, poetic for ἐλέω, “to take pity upon,” “to have compassion on.”—From ἔλεος, “pity,” “compassion.”

LINE 34. Αἰρείτω, 3 sing. pres. imper. act. of αἰρέω, “to take,” “to seize upon;” fut. αἰρήσω, &c.

Μελίφρων, ον, “honeyed,” “sweet;” more literally, “honeyed or sweet to the mind.”—From μέλι, “honey,” and φρήν.

Ἄνην, Epic and Ionic lengthened form for ἀνή, 3 sing. 2 aor. subj. act. of ἀνίημι, “to send away,” “to release;” fut. ἀνήσω: 1 aor. ἀνήκα: perf. ἀνεῖκα: 2 aor. ἄνην, not used in sing. indicative.

LINE 35. Ἀπεθήσεται, 3 sing. 2 aor. mid. of ἀποβαίνω, “to depart;” fut. ἀποθήσομαι: 2 aor. ἀπεθησόμεν, the 2d aorist being formed with the characteristic (σ) of the first. Consult book i., line 428.

Αὐτοῦ, adverb. Originally the genitive of αὐτός, and, in full, ἐπ’ αὐτοῦ τοῦ τόπου, “at the very place, there, here, on the spot.”

LINE 36. Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. infin. mid. (in a passive sense) of τελέω, “to accomplish;” fut. τελέσω, &c.

Ἐμελλον. Consult book i., line 564.

LINE 37. Φῆ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act. of φημί, “to say.” (Consult note.)

Ἦματι, dat. sing. of ἡμαρ. Consult book i., line 592.

LINE 38. Νήπιος, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, “not speaking” (from negative νη- and ἔπος), and so precisely equal to the Latin *infans*, our “infant.” Frequently used in Homer, especially with reference to one still unfit to bear arms, *i. e.*, until about the 15th year, as *Il.*, ix., 440. Employed also figuratively of the understanding, “child,” “childish,” “un-

Book 2. Line 38-43.

taught," &c., and frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος (*Il.*, xvi., 46, &c.).

Ἥιδη. Consult book i., line 70.

Μήδετο, Epic and Ionic for ἐμήδετο, 3 sing. imperf. indic. of the middle deponent μῆδομαι, "to meditate;" fut. μήσομαι.—From μῆδος, "plan," "resolve," "counsel."

LINE 39. Θῆσειν, fut. infin. act. of τίθημι, "to place," "to put," &c.; fut. θήσω: perf. τέθεικα.

*Άλγεα. Consult book i., line 2.

Στοναχάς, accus. plur. of στοναχή, ἦς, ἡ, "a groan," "a groaning," "a wailing."—From στενάχω, "to groan."

LINE 40. Ὑσμίνας, accus. plur. of ὑσμίνη, ἦς, ἡ, "a battle." An Epic word, with which compare the Sanscrit *judh-ma*, "a battle."—(*Pott, Etymol. Forsch.*, i., 252)

LINE 41. Ἐγρετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, "to arouse:" in the middle, ἐγείρομαι, "to arise," "to awake," "to rise from sleep:" 2 aor. ἠγερόμην, syncopated ἠγρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἐγρομαι, which, according to them, is a shortened form for ἐγειρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, ed. Fishlake.)

Ἄμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμοεκέχυτο, from ἀμοιχείω, "to pour around," "to diffuse around;" fut. ἀμοιχεύσω: perf. pass. ἀμοικέχυμαι: pluperf. pass. ἀμοεκεχύμην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ἦς, ἡ, "a voice." In Homer always θειη ὀμφή, ὀμφή θεῶν or θεοῦ, "a divine voice, prophecy, oracle," especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root ΕΠ-, εἶπ-εἶν, ὄψ, with μ inserted, like στρόμβος, from στρέφω.

LINE 42. Ἐξετο. Consult book i., line 43.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὀρθόω, "to raise;" fut. ὀρθώσω. (Consult note.)—From ὀρθός, "erect."

Μαλακόν. Consult book i., line 582.

Ἐνδυνε, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indic. act. of ἐνδύνω, "to put on;" strictly, "to go or get into."—From ἐν and δύνω.

Χιτώνα, accus. sing. of χιτών, ὠνος, ὄ, "a tunic." (Consult note.)—It appears to be an Oriental word, in Hebrew *Kēthōneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτεος, ἦ, ον, "newly-made." Probably for νηγάτος, from νέος and γάω, γέγαα, and substituted for it *metri gratia*.

Book 2. Line 43-50.

Φᾶρος, εος, τό, "a cloak." (Consult note.)

LINE 44. Ποσσί, Epic for ποσί, dat. plural of πούς, ποδός, ό, "a foot."

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for λιπαροῖς, dat. plur. of λιπαρός, ά, όν, Epic and Ionic ή, όν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the *palæstra*, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "sleek," answering to the Latin *nitidus*. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "bright," "white," as above.—From λίπας, "fat," "oil."

Ἐδήσατο, 3 sing. 1 aor. indic. mid. of δέω, "to bind;" fut. δήσω : 1 aor. ἔδησα : 1 aor. mid. ἔδησάμην.

Πέδιλα, accus. plur. neut. of πέδιλον, ον, τό, mostly used in the plural (always so in Homer and Hesiod), "sandals," "a pair of sandals." (Consult note.)—From πέδη, "a covering for the foot," "a fetter," "a tie," &c.

LINE 45. Ὡμοῖσιν, Epic and Ionic for ὥμοις, dat. plur. of ὤμος, ον, ό, "the shoulder."—From the same root comes the Latin *humerus*.—(Compare *Pott, Etymol. Forsch*, ii., p. 290.)

Ἀργυρόηλον, accus. sing. neut. of ἀργυρόηλος, ον, "silver-studded."—From ἄργυρος, "silver," and ἦλος, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

LINE 46. Ἀφθιτον, accus. sing. neut. of ἀφθιτος, ον, "imperishable."—From ά, priv., and φθίνω, "to perish."

LINE 47. Χαλκοχιτώνων. Consult book i., line 371.

LINE 48. Ἡώς, gen. ήός, contracted ήούς, &c., "Aurora," goddess of the dawn. (Consult note.)

Προσεθήσετο, 3 sing. 2 aor. indic. mid. of προσβαίνω, "to draw near," "to approach;" fut. προσθήσομαι, &c. Observe that here, as in ἀπέβησετο, the 2d aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

LINE 49. Ζηνί, dat. sing. of Ζεύς, "Jupiter." The forms Ζηνός, Ζηνί, Ζήνα, &c., are more poetic than Διός, Διί, Δία, &c.

Φώς, Epic lengthened form for φῶς, which is itself contracted from φάος, "light." Consult book i., line 605.

Ἐρέουσα, nom. sing. fem. Epic future participle act. for ἐρούσα, from ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, "to declare," "to announce." Consult book i., line 76.

LINE 50. Κηρύκεσσι, Epic and Ionic for κήρυξι, dat. plur. of κήρυξ, ἕκος, ό, "a herald."

Book 2. Line 50-71.

Λιγυφθόγγοισι, Epic and Ionic for λιγυφθόγγοις, dat. plur. of λιγύφθογγος, ον, "clear-voiced."—From λίγυς, "clear," "shrill," and φθογγή, "a voice," "a cry."

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

'Αγορήνδε. Consult book i., line 54.

Καρηκομύωντας. Consult line 11.

LINE 52. 'Ηγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερῶ: 1 aor. ἤγειρα. In the middle, ἀγείρομαι, "to assemble," "to come together."—From ἄγω.

LINE 53. Ἴζε, 3 sing. imperf. indic. act. of ἴζω, "to sit." (Consult note.)

LINE 54. Νεστορέη, dat. sing. fem. of Νεστόρεος, η, ον, Epic and Ionic for Νεστόρεος, α, ον, "of or belonging to Nestor."—From Νέστωρ, ορος, ὄ, "Nestor."

Πυλογεντός, Epic and Ionic for Πυλογεντοῦς, gen. sing. masc. of Πυλογενής, ές, "Pylos-born."—From Πύλος, "Pylos," and γίγνομαι.—Consult, as regards Pylos, the residence of Nestor, the note on Πύλω, book i., line 252.

LINE 55. Πυκινήν, accus. sing. fem. of πυκινός, ή, όν, poetic lengthened form of πυκνός, ή, όν; literally, "close," "compact," "solid." Then, "well put together," "well made," and figuratively, "skillful," "shrewd," &c.

'Ηρτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "to arrange;" fut. ἀρτύσω, &c. In the middle, ἀρτύνομαι, "to arrange for one's self," i. e., to arrange, having some particular object in view.—From ἄρω, "to fit," "to adapt."

LINE 56. Κλύτε, 2 plur. Epic 2 aor. imper. of κλύω, "to hear." Thus, κλύθι, κλύτω, &c. Compare βῆθι, γνῶθι, and consult book i., line 37.

'Ενύπνιον, neuter of ἐνύπνιος, α, ον, "in sleep," taken adverbially.

LINE 57. 'Αμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβρόσιος, η, ον, Epic and Ionic for Ἄμβρόσιος, α, ον.—From ἀμβροσία, "ambrosia." Consult remarks on book i., line 529.

Δίω, dat. sing. masc. of δῖος, δία, δῖον, "noble," &c. Consult book i., line 7.

LINE 58. Ἄγχιστα, adverb, superlative of ἄγχι, "very closely," "very nearly."

'Εῴκει, 3 sing. 2 pluperf. act. of the radical εἴκω, "to be like:" 2 perf. εἴκα, with present signification: 2 pluperf. εῴκειν, for εἴοκειν.

LINE 71. Ὠχετο, i. e., ὤχετο, 3 sing. imperf. indic. of the middle dependent οἴχομαι. "to go," or, rather, "to be gone," "to have

Book 2. Line 71-79.

gone," and so opposed to ἤκω, "to have come," ἔρχομαι, "to go or come," being the strict present to each of them : fut. οἰχήσομαι : perf. ὤχημαι : Ionic οἰχημαι. (Consult note.)

Ἀποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "to fly away," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (Porson, *ad Eurip., Med.*, 1.—Buttmann, *Irreg. Verbs*, p. 205, *ed. Fishlake.*)

Ἀνῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to send away," "to release," &c. (consult note on line 34) ; fut. ἀνήσω : 1 aor. ἀνήκα, &c.

LINE 72. Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσω, "to arm." Consult line 11.

Υἱας, accus. plur. of υἱός, as if from a stem υἱς. Consult line 20.

LINE 73. Ἐγών, Epic and Æolic for ἐγώ.

Πειρήσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid. of πειράω, "to try;" fut. πειράσω. But much more frequently as a middle deponent, πειράομαι, fut. πειράσομαι, &c.—From πείρα, "a trial," "an attempt," &c.

Θέμις, ἡ, old and Epic genitive θέμιστος, and in Homer the only form : accus. θέμιν (*Æsch., Agam.*, 1431), &c. So, too, Homer declines the proper name θέμις, θέμιστος : accus. θέμιστα : but Attic θέμιτος, accus. θέμιν. Common Gr. θέμιδος, Ionic θέμιος, voc. θέμι (probably from root ΘΕ-, τίθημι), "that which is laid down or established," "law," like θεσμός, not as fixed by statute, but as established by old usage ; answering to the Latin *jus* or *fas*, as opposed to *lex* : hence, generally, "what is right," "fit," &c.

LINE 74. Πολυκλήισι, dat. plur. of πολυκλήϊς, ἴδος, "of many benches," "many-benched."—From πολύς and κλείς, "a rowing-bench," Epic and Ionic κληῖς.

LINE 75. Ἐρητύειν, pres. infin. act. of ἐρητύω, "to restrain." Consult book i., line 192.

LINE 77. Ἡμαθόεντος, gen. sing. masc. of ἡμαθόεις, ὄεσσα, ὄεν, "sandy" (consult note), Epic and Ionic for ἀμαθόεντος, from ἀμαθόεις, &c.—From ἄμαθος, "sand," and this from ἄμος, lengthened form ἄμμος.

LINE 79. Ἡγήτορες, nom. plur. of ἡγήτωρ, ὄρος, ὄ, "a leader," "a commander;" often occurring in Homer, who usually joins ἡγήτορες ἠδὲ μέδοντες, "leaders and guardians," i. e., chiefs in the field and in council.—From ἡγεῖσθαι, "to lead."

Book 2. Line 79-88.

Μέδοντες, nom. plur. of μέδων, οντος, ό, "one who provides for," "a guardian," &c. (Consult remarks on preceding word.)—From μέδομαι, "to provide for."

LINE 80. Ἐνισπεν, 3 sing. 2 aor. indic. act. of ἐνέπω, "to tell," "to declare," a strengthened form of the root or stem of εἰπεῖν (ENΠ-, ἐνέπω, like ΛΑΚ-, ΛΑΕΚ-, and ΟΡΓ-, ὀρέγω). The imperfect (according to form) is ἐνεπον: the 2 aor. ἐνισπον, ἐνισπειν, ἐνισπω, ἐνισπομι: fut. ἐνίψω and ἐνισπήσω. Observe that the aorist here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as in ἐσπόμην, from ἔπομαι.

LINE 81. Φαίμεν, Epic for φαίμεν, 1 plur. pres. optative of φημί, "to say," "to pronounce."

Νοσφιζόμεθα, 1 plur. pres. optative middle of νοσφίζω, "to put away," "to remove;" fut. νοσφίσω.—In the middle, νοσφίζομαι, "to turn away from," "to become estranged."—From νόσφι, "away," "apart."

LINE 82. Εὐχεται. Consult book i., line 91.

LINE 84. Νέεσθαι, Epic and Ionic for νεῖσθαι, pres. infin. of the middle deponent νέομαι, "to go," "to depart," "to come." Only used in the present and imperfect. In the present usually, like εἶμι, with future signification: to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is *nī*, "to lead," with which compare the lengthened forms νεῖσομαι, νεῖσσομαι, νίσσομαι.

LINE 86. Σκηπτοῦχοι, nom. plur. of σκηπτοῦχος, ον, "sceptre-bearing." Consult book i., line 279.

Βασιλῆες, nom. plur. of βασιλεύς, ἑως, Ionic ἦρος, ό, "a king."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of ἐπισεύω, "to put in motion against one."—In the middle, ἐπισεύομαι, "to advance hastily;" Epic ἐπισσεύομαι: imperf. indic. ἐπεσσευόμεν.

LINE 87. Ἐθνεα, Epic and Ionic for ἔθνη, from ἔθνος, εος, τό, "a nation."

Μελισσῶν, Epic and Ionic for μελισσῶν, gen. plur. of μέλισσα or μέλιττα, ης, ἡ, "a bee."—From μέλι, "honey."

Ἄδινῶν, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ἡ, όν, radical signification, "close," "thick." Hence, in Homer, "crowded," "thronged," "closely-thronging."—From ἄδην, "enough," "to one's fill."

LINE 88. Πέτρης, gen. sing. of πέτρα, ης, ἡ, Epic and Ionic for πέτρα, ας, ἡ, "a rock."

Γλαφυρῆς, gen. sing. fem. of γλαφυρός, ἡ, όν, Epic and Ionic for

Book 2. Line 88-94.

γλαφυρός, ἄ, ὄν, "hollow," "hollowed."—From γλάφω, "to dig out," "to hollow out," &c.

LINE 89. Βοτρυδόν, adverb, "in clusters," "cluster-like."—From βότρυς, "a cluster."

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to fly." Original meaning, "to spread the wings to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Είαρινοῖσιν, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ἦ, ὄν, Epic and Ionic for εαρινός, ἦ, ὄν, "vernal," "of spring."—From εαρ, "spring."

LINE 90. Ἄλις, adverb, "in crowds," "in great numbers," &c. Akin to ἀλής, "thronged."

Πεποτήηται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass. of the deponent ποτώομαι, Epic and Attic poetic form for πέτομαι, "to fly," "to wing one's way;" fut. ποτήσομαι: perf. πεπότημαι, with present signification.—In Epic we find also ποτέομαι.

LINE 91. Νεῶν. Consult book i., line 48.

LINE 92. Ἡϊόνος, gen. sing. of ἠϊών, ὄνος, ἦ, "the shore," "a sea-bank," "a river-bank."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα, ῦ, &c.

Ἔστιχῶντο, Epic and Ionic lengthened form for ἐστιχῶντο, 3 plur. imperf. indic. middle of στιχάω, "to march," usually in the middle.—From στείχω, στίχες, στίχος, the literal meaning of the verb being, "to set or place in rows or ranks."

LINE 93. Ἴλαδόν, adverb, "in squadrons," "in troops." Analogous to the Latin *turmatim*.—From ἴλη, "a squadron," "a troop."

Ἔσσα, ἦς, ἦ, "rumor."—Properly, "a voice," "report," or "rumor," which, its origin being unknown, is therefore held divine; a word noised abroad, one knows not how; hence Ἔσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὄσσεύομαι. But observe, that ὄσσομαι has nothing in common with ὄσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω, "to light up," "to kindle," and then "to blaze."—The Sanscrit root is *dah*, "to burn," whence, probably, δαῖς, δαῖδος, "a torch," &c.

LINE 94. Ὀτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "to urge on," "to encourage;" fut. ὀτρύνω: 1 aor. ὠτρύνα. Always with collateral notion of zeal and activity.

Ἄγγελος, ου, ὅ, "a messenger." In general, "one that announces or tells."—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is

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compared, by Pott, with the root of *gallus*, the Latin term for the domestic fowl, the reference in either case being to *proclaiming* or *announcing*. (*Etymol. Forsch.*, i., 184.)

'Αγέροντο, Epic and Ionic for ἠγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "to gather together;" fut. ἀγερῶ: in the middle, "to gather themselves together," "to assemble:" 2 aor. ἠγερόμην.—From ἄγω.

LINE 95. Τετρήχει, Epic and Ionic for ἐτετρήχει, 3 sing. 2 pluperfect of τάρασσω, "to disturb," "to stir up," &c.; fut. ταραξῶ: 1 perf. τετάραχα, "I have disturbed:" 2 perf. (intransitive) τέτρηχα, "I am disturbed," "I am in confusion," &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, "rough"), is refuted by Buttmann (*Lexil.*, s. v.), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, "to be rough or stiff;" as *Nicand.*, *Ther.*, 521; and Apollonius Rhodius (iii., 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταρασσῶ, by transposition τραύσσῶ, contracted, with τ absorbing the latent aspirate of the ρ, into θράσσῶ (Attic); fut. θράξῶ: perf. τετράχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἔστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "to groan," "to resound."—From στενάχω, and with a species of frequentative meaning.

LINE 96. Ὅμαδος, ου, ὅ, "a loud din," "an uproar," &c., said especially of the confused voices of a large crowd.—From ὁμός, ὁμάς, "the whole," "together," &c.

LINE 97. Βοῶντες, enlarged Epic form for βόωντες, nom. plur. masc. pres. part. of βοάω, "to cry aloud;" fut. βοήσω.—From βοή, "a cry," "a shout."

Ἐρήτνον, 3 plur. imperf. indic. act. of ἐρητύω, "to restrain," "to hold back;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "to draw," "to keep in," "to check."

Ἀϋτῆς, gen. sing. of αὔτη, ἦς, ἡ, "a clamor," "a cry," "a shout."
LINE 98. Σχοίαιτο, Epic and Ionic for σχοίοντο, 3 plur. 2 aor. opt. mid. of ἔχω, "to hold," "to restrain."—In the middle, "to restrain one's self," "to refrain:" 2 aor. mid. ἐσχόμην.

Διοτρεφέων. Consult book i., line 176.

LINE 99. Σπουδῆ, dat. sing. of σπουδή, ἦς, ἡ, "pains," "trouble," "difficulty," taken adverbially. (Consult note.)

Ἐρήτυθεν. Epic contracted form for ἠρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "to restrain." Consult line 97.

Ἐδρας, accus. plur. of ἔδρα, ας, ἡ. Epic and Ionic ἔδρη, ἦς, ἡ, "a seat." "a division or row of seats." (Consult note.)

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LINE 100. Κρέλων. Consult book i., line 130.

LINE 101. Ἡφαιστος. Consult book i., line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμνω, "to bestow labor upon," "to labor;" fut. καμοῦμαι: 2 aor. ἔκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root *ksham*, "to endure," &c.

Τεύχων, nom. sing. masc. pres. part. of τεύχω, "to fabricate," "to prepare," "to get ready," "to make," &c.; fut. τεύξω: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαί, ἔτε-τύγμην, ἐτύχθην, are substantially the same with τύγχανω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

Διακτόρω, dat. sing. of διάκτορος, ου, ό, "a messenger." LINE 103. The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify "the conductor," "the guide," which would suit *Il.*, v., 390, where Mercury releases Mars; and *Il.*, xxiv., 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted "the messenger," as if ό διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.*, 164), of the owl, as Minerva's attendant. Buttman (*Lexil.*, s. v.) derives it from διάκω, as a collateral form of δάκω, and makes it simply equivalent to δίακονος.

Ἄρχειφόντη, dat. sing. of Ἄρχειφόντης, ου, ό, for Ἄργοφονευτής, ου, "the slayer of Argus." (Consult note.)—From Ἄργος, and φονέω or φονεύω, "to slay."

Ἐρμείας, ου, ό, Epic for Ἐρμῆς, ου, ό, "Mercury."—As a LINE 104. technical term, any four-cornered *post* ending in a head or bust was called Ἐρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, "a prop," "post," "support," &c.

Πέλοπι, dat. sing. of Πέλοψ, οπος, ό, "Pelops," son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πελός, "dark," and ὤψ, "visage;" and hence *Pelops* means "the dark-faced," or "swarthy" one, as indicative of an Asiatic. (*Donaldson, Varroianus*, p. 25)

Πληξίπρω, dat. sing. masc. of πλήξιπρος, ου, "the vtger-on of

Book 2. Line 104-110.

steeds;" more literally, "*steed-smiting*," i. e., with the lash. An Homeric and Hesiodic epithet of heroes, like *ἰππόδαμος*.—From *πλήσσω*, "*to smite*," and *ἵππος*, "*a courser*."

LINE 105. Ἄτρεϊ, dat. sing. of Ἄτρεύς, εὖς, ὄ, "*Atreus*."—Probably from ἄ, *priv.*, and *τρέω*, "*to tremble*," "*to fear*." Hence *Atreus* may mean, "*the unfeared*."

Ποιμένι, dat. sing. of ποιμήν, ἐνος, ὄ, "*a shepherd*."—In general, *one who keeps* or *tends*, and hence a king is called *the shepherd* (i. e., the keeper or guardian) of his people.—Probably akin to πέπαμαι, perf. of πάομαι, "*to acquire*," "*to possess*," πᾶμα, "*possession*," πῶν, "*a flock*," &c.

LINE 106. Πολύαρνι, dat. sing. of πολύαρνος, ον, "*rich in lambs* or *sheep*," "*with many lambs* or *sheep*." Observe that πολύαρνι is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Antho'n's enlarged Greek Grammar*, p. 120.)—From πολὺς and ἀρνός, genitive assigned to ἀρνός, "*a lamb*."

Θυέστη, dat. sing. of Θυέστης, ον, ὄ, "*Thyestes*," son of Pelops, grandson of Tantalus, and brother of Atreus, whom he succeeded, according to the present passage, in the government of Mycenæ.

LINE 107. Θυέστα, Æolic nominative, gen. Θυέστας, for Θυέστης, ον, ὄ. (Consult note.)

Φορῆναι, Epic pres. infin. of φορέω, "*to wield*," "*to bear*." Another Epic form of the pres. infin. is φορήμεναι. Compare γοήμεναι, κολήμεναι, ποθήμεναι.

LINE 108. Πολλῆσιν, Epic and Ionic for πολλαῖς.

Ἄργεϊ, dat. sing. of Ἄργος, εὖς, τό, "*Argos*." (Consult note.)

LINE 109. Ἐρεισάμενος, 1 aor. part. mid. of ἐρείδω, "*to make one thing lean against another*;" fut. ἐρείδω.—In the middle, "*to prop one's self*," "*to lean upon*."

Μετηύδα, 3 sing. imperf. indic. act. of μετανόω, "*to speak among*," and hence, "*to address*."—From μετά and αὐδάω.

LINE 110. Ἦρωες. Consult book i., line 4.

Θεράποντες, nom. plur. of θεράπων, οντος, ὄ, "*a servant*," "*an attendant*," &c. In Homer and old authors it always differs from δούλος, as implying free and honorable service. In Chios, however, θεράποντες was the name for their slaves. (*Arnold, Thucyd.*, viii, 40.)

Ἄρης, gen. sing. of Ἄρης, ηος, ὄ, Epic and Ionic for Ἄρης, εὖς, ὄ, "*Mars*," son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for "*war*," "*slaughter*," "*murder*," &c.—Akin to ἀρῆην

Book 2. Line 110–117.

ἄρσιν, as *Mars* to *mas*; perhaps, also, to ἀνήρ, ἦρως, and German *herr*; perhaps, also, to αἶρων, ἐναίρω, Latin *arma*, and to the prefix ἀρι. . . . From the same root come ἀρετή, ἀρείω, ἀριστος, the first notion of *goodness* being that of *manhood, bravery in war*. (Donaldson's *New Cratylus*, p. 365.)

LINE 111. Ἄτη. Consult book i., line 412.

Ἐνέδησε, 3 sing. 1 aor. indic. act. of ἐνδέω, “to bind in,” “to entangle;” fut. ἐνδήσω: 1 aor. ἐνέδησα.—From ἐν and δέω, “to bind.”

LINE 112. Σχέτλιος, α, ον, Epic and Ionic η, ον, “cruel,” said properly of persons *doing and enduring, daring, obstinate, rash, reckless, &c.*—From ἔχω, σχεῖν, in the sense of *holding on, enduring*.

Ἐπέσχετο καὶ κατένευσεν. Consult book i., line 514.

LINE 113. Ἴλιον. Consult book i., line 71.

Ἐκπέρσαντα. Consult book i., line 19.

Εὔτειχεον. Consult book i., line 129.

Ἀπονέεσθαι, Epic and Ionic for ἀπονείσθαι, pres. infin. of the middle deponent ἀπονέομαι, “to depart,” “to return home.”—From ἀπό and νέομαι, “to go.”

LINE 114. Ἀπάτην, accus. sing. of ἀπάτη, ης, ἡ, “deceit,” “fraud,” &c.—From ἀπτω, ἀφάω, “to touch,” i. e., “to cheat,” answering to the Latin *palpare*. (Buttmann, *Lexil.*, ed. Fishlake, p. 118.)

Βουλευσατο, Epic and Ionic for ἐβουλεύσατο, 3 sing. 1 aor. indic. mid. of βουλεύω, “to deliberate with another;” fut. βουλεύσω: 1 aor. ἐβούλενσα: in the middle, βουλεύομαι, “to deliberate with one’s self,” “to resolve upon,” &c.; fut. βουλεύσομαι: 1 aor. ἐβουλευσάμην.—From βουλή, “counsel,” “advice,” &c.

LINE 115. Δυσκλέᾱ, Epic and Ionic for δυσκλεῖα, accus. sing. masc. of δυσκλής, ἑς, “inglorious.”—From δυσ- and κλέος, “glory,” “fame.”

Ἄργος, accus. sing. neut. of Ἄργος, εος, τό, “Argos.” Consult book i., line 30.

Ἰκέσθαι. Consult book i., line 19.

Ἔλεσα, 1 sing. 1 aor. indic. act. of ἄλλυμι, “to lose,” “to destroy;” fut. ὀλέσω: 1 aor. ἔλεσα.

LINE 116. Μέλλει. Consult book i., line 564.

Ἐπερμενεῖ, dat. sing. masc. of ὑπερμενής, ἑς, “superior in might,” “exceeding mighty,” a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, “overweeping,” “insolent.”—Poetic word, from ὑπέρ and μένος, “might,” “strength,” &c.

LINE 117. Πολλάων, Epic for πολλῶν.

Book 2. Line 117-125.

Κατέλυσε, 3 sing. 1 aor. indic. act. of καταλύω, "to destroy," "to lay low."—From κατά and λύω, "to loosen," "to relax," &c.

Κάρηνα, accus. plur. of κάρηνον, ον, τό, "a head," "a summit." By the "summits of cities" are meant, properly, the fortresses or citadels of places, that is, their loftiest and strongest parts.

LINE 119. Αἰσχρόν, nom. sing. neut. of αἰσχρός, ἄ, όν, "disgraceful," "causing shame," and hence derived from αἰσχος, "shame," &c.

Ἐσομένοισι, Epic and Ionic for ἔσομένοις, fut. part. mid. of εἶμι, "to be."

LINE 120. Μάψ, adverb, "to no purpose," "in vain." This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἰψα, "quick," "on a sudden:" better, perhaps, from μάρπτω, "to grasp," 2 aor. infin. Epic μαπέειν, and equivalent to ἔμμαπέως, "hastily," "hand over hand," and so "rashly," "in vain," &c.

LINE 121. Ἄπρηκτον, Epic and Ionic for ἄπρακτον, accus. sing. masc. of ἄπρηκτος, ον, "fruitless," "unavailing," "unprofitable."—From ἄ, priv., and πρήσσω (Epic and Ionic for πράσσω), "to accomplish," "to effect."

LINE 122. Παυροτέροισι, Epic and Ionic for παυροτέροις, dat. plur. masc. of παυρότερος, α, ον, "fewer," comparative of παυρος, α, ον, "few."—Compare φαῦρος, φαῦλος, and the Latin *paulus* and *paucus*.

Πέφανται, 3 sing. perf. indic. pass. of φαίνω, "to show;" fut. φανῶ: later perf. πέφαγκα: 2 perf. (intrans.) πέφεηνα: in the middle, φαίνομαι, "to appear;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

LINE 124. Ὀρκια, accus. plur. of ὄρκιον, ον, τό, "a league." (Consult note.)

Ταμόντες, nom. plur. masc. 2 aor. part. act. of τέμνω, "to cut," "to strike;" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀριθμηθήμεναι, Epic and Ionic for ἀριθμηθῆναι, 1 aor. infin. pass. of ἀριθμέω, "to number," "to count;" fut. ἀριθμήσω.—From ἀριθμός, "number."

LINE 125. Λέξασθαι, 1 aor. infin. mid. of λέγω, "to select;" fut. λέξω. (Consult note.)

Ἐφέστιοι, nom. plur. masc. of ἐφέστιος, ον, "an inhabitant." Literally, "on the hearth," i. e., at home, by one's own fireside; and hence, "settled in a place," "having a house and home," "a house-

Book 2. Line 125-130.

keeper" (in the legal sense), or "householder," "an inhabitant," &c.—From ἐπί, "upon," and ἐστία, "a hearth."

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἶμι, "to be."

LINE 126. Δεκάδας, accus. plur. of δεκάς, ἄδος, ἦ, "a decad," "a body of ten men." Corresponding to the Latin *decuria*.—From δέκα, "ten," with which compare the Sanscrit *dacan*, our *ten*, and the German *zehn*.

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθήμεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "to distribute in order;" fut. διακοσμήσω.—From διά and κοσμέω, "to arrange in order."

LINE 127. Ἐλοίμεθα, 1 plur. 2 aor. opt. mid. of αἰρέω, "to choose," &c.

Οἰνοχοεῖεν, pres. inf. act. of οἰνοχοεῖω, "to pour out wine," another form for οἰνοχοεῖω. Consult book i., line 598.

LINE 128. Δενοῖατο, Epic and Ionic for δεύοιντο, 3 plur. pres. opt. of the middle deponent δεύομαι, poetic form for δέομαι, "to want."

Οἰνοχόοιο, Epic and Ionic for οἰνοχόου, gen. of οἰνοχόος, ον, ὄ, "a cup-bearer."—From οἶνος, "wine," and χέω, "to pour."

LINE 129. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλειῖς.

Υῖας, accus. plur., as from a stem υῖς. Consult line 20, and also book i., line 162.

LINE 130. Ναῖουσι, 3 plur. pres. indic. act. of ναίω, "to dwell;" fut. mid. νύσομαι: 1 aor. ἐνασόμεν: perf. νένασμαι. The 1 aor. act. ἐνασσα (for ἐνασα) is used in a transitive sense, especially in poetry, "to make to dwell in or inhabit," "to give one to dwell in," but this occurs also in the 1st aor. pass. and mid.; as, πατήρ ἐμὸς Ἄργεϊ νάσθη, "my father settled at Argos" (*Il.*, xiv., 119); and νάσσατο ἄγχ' Ἐλικῶνος. (*Hes.*, *Op.*, 637.)

Ἐπίκουροι, nom. plur. of ἐπίκουρος, ον, ὄ, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, οἱ ἐπίκουροι are "mercenary troops," also called ξένοι, opposed to the national army, and literally μισθοφόροι, "hirelings," a less honorable name than σύμμαχοι.—From ἐπί and κοῦρος, "a youth," "one in youthful prime." Some distinguished ἐπίκουροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.

Book 2. Line 131-135.

LINE 131. Πολλέων, Epic for πολλῶν. Homer takes -ῶν, arising by contraction from the old form in -άων, and opens it again by the insertion of ε, producing thus an ending in -έων, which, regularly, must be pronounced as one syllable by synizesis. (Kühner, *G. G.*, § 261, 3.)

Ἐγχέσπαλοι, nom. plur. masc. of ἐγχέσπαλος, ον, "spear-brandishing," "wielding the spear or lance."—From ἐγχος, "a spear," and πάλλω, "to brandish," "to wield."

LINE 132. Πλάζουσι, 3 plur. pres. indic. act. of πλάζω, "to cause to wander;" fut. πλάγξω: 1 aor. ἐπλάγξα.—In the middle, "to cause one's self to wander," i. e., "to wander."—As if from a root ΠΛΑΓΧ—.

Εἰῶσι, 3 plur. pres. indic. act. of εἰάω, εἰῶ, Epic and Ionic for έάω, έῶ, "to permit," "to allow." Hence εἰῶσι is for έῶσι.

LINE 134. Βεβάσι, Epic and syncopated form for βεβήκασι (another syncopated, and, at the same time, contracted form for which is βεβῆσι), 3 plur. perf. indic. act. of βαίνω, "to go." Homer has βεβάσι, part. βεβῶς, βεβῆνία, and infin. βεβήμεν. Later writers have also βεβῶς, βεβῶσα, βεβῶς.—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οὔ, ό, "a year." This word, though common in all Greek, is most frequent in the poets. It meant any complete space, or period of time; and hence we have (*Od.*, i., 16) έτος ἤλθε περιπλομένων ἐνιαυτῶν, "as times rolled on the year came round."—From ένος, "a year," with which compare the Latin *annus*. The derivations ἐνὶ αὐτῷ, "self-contained," and ἐν, *ιαύω*, are mere subtleties.

LINE 135. Δούρα, contracted from δούρατα, and both these Epic and Ionic forms for δόρατα, nom. plur. of δόρυ, ατος, τό, "wood," and any thing made therefrom, "the timbers" of a ship, "a spear," &c.—Compare the Sanscrit *daru*, "the stem of a tree." (*Eichhoff, Vergleich.*, p. 205.)

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, "to make rotten," "to corrupt;" fut. σήψω: 2 perf. as a present, with intransitive or passive force, σέσηπα, "I am rotten."—The root, strictly, is ΣΑΠ—, as it appears in the second aorist passive ἐ-σάπ-ην, σαπ-ῆναι, and in the adjective σαπ-ρός. The adjective σαθ-ρός is akin.

Σπάρτα, nom. plur. of σπάρτον, ου, τό, "a rope," "a cable."—From σπείρω, "to twist," according to some, although this same σπείρω is found only in the grammarians. Not, certainly, from σπάρτος, "Spanish broom," which was unknown to the Greeks in Homer's time. (Consult note.)

Book 2. Line 135-144.

Λέλννται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to untwist;" fut. λύσω: perf. λέλνκα: perf. pass. λέλνμαι, &c.

LINE 136. Ἄλοχοι, nom. plur. of ἄλοχος, ου, ἡ. Consult book i., line 546.

Νήπια. Consult line 38.

LINE 137. Εἶαται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, "I sit." Consult book i., line 565.

Μεγάροις, dat. plur. of μέγαρον, ου, τό, "a hall;" properly, any large room or chamber. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποτιδέγμεναι, nom. plur. fem. Epic and Doric for προσδέγμεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέγμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι; but consult *Buttmann, Irreg. Verbs*, p. 63, ed. *Fishlake*, and compare book i., line 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for, expecting.* (*Buttmann, l. c.*)

Ἄμμι, Epic and Æolic for ἡμῖν.

LINE 138. Αὐτως. Consult book i., line 133.

Ἀκράαντον, nom. sing. neut. of ἀκράαντος, ου, "unfinished," "without result."—From ἀ, *priv.*, and κραιαίνω, "to accomplish;" Epic lengthened form for κραίνω: fut. κρᾶνῶ: so that ἀκράαντον is itself a lengthened form for ἀκραντον. Consult book i., line 41.

Εἶνεκα, Epic and Ionic for ἐνεκα.

LINE 140. Φεύγωμεν, 1 plur. pres. subj. act. of φεύγω, "to flee." Consult book i., line 173.

Πατρίδα, accus. sing. of πατρίς, ἰδος; strictly, poetic feminine of πάτριος, "native," "of one's fathers." Used especially in conjunction with γαῖα, αἶα, &c., "one's native land," "one's fatherland."—From πατήρ, "a father."

LINE 142. Στήθεσσιν. Consult book i., line 83.

Ὅριεν, Epic and Ionic for ὠριεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "to arouse."—From ὄρω, ὄρνυμι, "to arouse," "to excite."

LINE 143. Πληθύν, accus. sing. of πληθύς, ὕος, ἡ, "a throng," Ionic and Epic form for πληθος, εος, τό.—From πλήθω, "to fill."

LINE 144. Κινήθη, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "to move," "to agitate," "to excite;" fut. κινήσω: 1 aor. ἐκίνησα, &c.—From κίω, "to go," the literal meaning of κινέω being "to set a going."

Book 2. Line 145-148.

LINE 145. Πόντον, gen. sing. of πόντος, ου, ό, "the deep," "the open sea."—Akin to βένθος, "depth," βάθος, βυθός, and Latin *fundus*.

Ίκαρίοιο, Epic and Ionic for Ίκαρίου, gen. sing. masc. of Ίκάριος, η, ου, Epic and Ionic for Ίκάριος, α, ου, "Icarian," "of or belonging to the island of Icaria."—From Ίκαρία, Epic and Ionic Ίκαρίη, "Icaria." (Consult note.)

Εὔρος, ου, ό, "the southeast wind," the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, "the fresh air of morning;" according to others, from ἠώς, ἔως, "morning," as indicating the morning wind.

Νότος, ου, ό, "the south wind," or, strictly, "the southwest wind," the Latin *Notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, "wet," "damp;" νότις, "moisture;" νοτίζω, "to moisten," &c.

LINE 146. Ὠρορε, 3 sing. 2 aor. of ὀρνημι, "to raise," "to excite," reduplicated form for ὠρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttmann (*Irreg. Verbs*, p. 193, ed. Fishlake), who controverts the earlier opinion, that ὠρορε is a perfect with the quantities transposed.

Ἐπαίξας, nom. sing. masc. 1 aor. part. act. of ἐπαίσσω, "to rush," "to burst forth;" fut. ἐπαίξω.—Attic form, ἐπάσσω or ἐπάπτω; fut. ἐπάξω.—From ἐπί and αἶσσω, "to rush."

LINE 147. Κινήση, 3 sing. 1 aor. subj. act. of κινέω. Consult line 144.

Ζέφυρος, ου, ό, "the northwest wind," strictly, "the north-northwest." (Consult note.)—Commonly derived from ζόφος, "darkness," "gloom," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "the west wind," and, deriving it likewise from ζόφος, consider it equivalent to "the evening wind;" but consult note as above.

Λήιον, ου, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from λήια, for λεία, "booty," "spoil," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be borne away by the husbandman.

LINE 148. Λάβρος, ου, "impetuous," "blustering."—Probably from a root ΛΑΒ—(compare λαμβάνω), as referring to that which seizes and bears forcibly away.

Book 2. Line 148-154.

Ἐπαιγίζων, nom. sing. masc. pres. part. act. of ἐπαιγίζω, "to rush upon."—From ἐπί and αἰγίς, "a rushing storm," "a hurricane."

Ἡμύει, 3 sing. pres. indic. act. of ἡμύω, "to bend," "to bow down," "to sink," &c. ; fut. ἡμύσω : 1 aor. ἤμυσα : perf., with reduplication, ἐμῆμυκα ; without it, ἤμυκα.—Akin to μύω, "to close," &c.

Ἄσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἀσταχυς, vos, ó, "an ear of corn."—From ἀ, euphonic, and στάχυς, "an ear of corn;" and this last akin to the German *achel*, *stachel*.

LINE 149. Ἄλαλητῶ, dat. sing. of ἀλαλητός, οὐ, ó, "a shouting;" strictly, "a war-cry."—From ἀλαλά, "a war-cry."

LINE 150. Ἐσσεύοντο, 3 plur. imperf. indic. mid. of σεύω, "to put in quick motion," "to drive," "to urge on:" in the middle, "to rush," "to urge one's self on."—Akin to θέω, θεύσομαι, "to run;" just as the Laconian dialect changed ϑ into σ.

Ὑπένερθε, adverb, "from beneath," "beneath."

Κουλή, Epic and Ionic for κονία, ας, ἦ, "dust," especially as stirred up by men's feet.—From κόνις, "dust."

LINE 151. Ἴστατο, 3 sing. imperf. indic. mid. of ἴστημι, "to place:" in the middle, "to place one's self," "to stand."

Ἄειρομένη, nom. sing. fem. pres. part. pass. of αἰίρω, "to raise," "to excite," Epic and Ionic for the Attic αἶρω : fut. ἄερῶ (Attic ἀρῶ) : 1 aor. ἤειρα and ἄειρα (Attic ἤρα).

LINE 152. Ἐλκέμεν, Epic, Doric, and Æolic for ἔλκειν, pres. infin. act. of ἔλκω, "to drag." Consult book i., line 194.

Εἰς ἄλα δῖαν. Consult book i., line 141.

LINE 153. Οὐρούς, accus. plur. of οὐρός, οὐ, ó, "a trench" or "channel" for hauling up ships and launching them again.

When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὀλκός.—Probably from OP-, the root of ὀρνυμι.

Ἐξεκάθειρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "to clean out;" fut. ἐκκαθαρῶ : 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "to clean."

Ἀυτή. Consult line 97.

Ἴκεν, 3 sing. imperf. indic. act. of ἵκω, "to go," &c., which is the root of ἰκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

LINE 154. Ἰεμένων, gen. plur. pres. part. mid. of ἵημι, "to send:" in the middle, ἵεμαι, "to send one's self after a thing," "to desire," &c. (Consult note.)

Ἥρπεον, i. e., ἤρπεον, Epic and Ionic for ἤρπον, 3 plur. imperf. indic. act. of αἶρτω, "to take."

Book 2. Line 154–162.

'Ερματα, accus. plur. of ἔρμα, ατος, τό, "a prop." Consult book i., line 486.

LINE 155. Ὑπέρμορα, accus. plur. neut., taken adverbially, of ὑπέρμορος, ον, "contrary to fate," "over, above, or beyond fate;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. (Consult note.)

Νόστος, ον, ό, "a return," usually *home* or *homeward*.—Akin to νέομαι.

'Ετύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to effect," "to make," &c. Consult line 101.

LINE 157. Πόποι. Consult book i., line 254.

Αιγίοχοιο. Consult book i., line 202.

'Ατρυτώνη, voc. sing. fem. of ἀτρυτώνος, η, ον, "unwearied," "tameless," an epithet of Minerva. (Consult note.)—From ά, priv., and τρύω, "to weary."

LINE 159. Φεύξονται, 3 plur. fut. indic. of φεύγω, "to flee." Observe that φεύξομαι, though middle in form, is active in meaning; and that φευξοίμαι (Doric) is also occasionally employed in Attic, along with φεύξομαι.

Εύρέα, accus. plur. neut. of εὐρύς, εἶα, ύ, "broad."

Νῶτα, accus. plur. of νῶτος, ον, ό, "the back." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

LINE 160. Κάδ. Consult note.

Εὐχολήν, accus. sing. of εὐχολή, ἦς, ἦ, "a boast."—From εὐχομαι.

LINE 161. Ἐλένην, accus. sing. of Ἐλένη, ης, ἦ, "Helen," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἐλένη from ἑλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

LINE 162. Τροίη, Epic and Ionic for Τροίη, dat. sing. of Τροίη, ης,

Book 2. Line 162-169.

ή, Epic and Ionic for Τροία, ας, ή, "Troy," "the plain of Troy," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπώλοντο, 3 plur. 2 aor. mid. of ἀπόλλυμι, &c.

Αἴης, Epic and Ionic for αἶας, gen. sing. of αἶα, "land," "earth," collateral form for γαῖα.—Döderlein well compares with αἶα, γαῖα, the German *Au*, *Gau*.

LINE 163. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ὠνος. Consult book i., line 371.

LINE 164. Ἄγανοις, dat. plur. neut. of ἀγανός, ή, ὄν, "mild," "bland." —From γάνος, "brightness," "beauty," &c., the *ά* being merely euphonic.

Ἐρήτυε, 2 sing. pres. imper. act. of ἐρητύω, "to restrain," "to detain."

Φῶτα, accus. sing. of φῶς, φωτός, ὄ, "a man," i. e., a brave and good one; much like ἀνήρ.—Probably from φάω, φημί, "one who has the gift of speech," like μέροψ.

LINE 165. Εἶα, 2 sing. pres. imper. act. of εἶάω, "to suffer," "to permit," Epic and Ionic for εἶω, imperative εἶα. Consult line 132.

Ἀμφιέλισσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, "impelled on both sides by oars," "rowed on both sides." But, as Rost remarks, the signification of ἐλίσσω (the word coming from ἀμφί and ἐλίσσω, "to roll," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "twisting in all ways," "wavering," "doubtful;" and so in Homer, probably, ναῦς ἀμφιέλισσα may mean the ship "swaying to and fro," the "rocking ship."

LINE 166. Ἀπίθησε. Consult book i., line 220.

Γλανκῶπις. Consult book i., line 206.

LINE 167. Ἀΐξασα, nom. sing. fem. 1 aor. part. act. of αἶσσω, "to rush;" fut. αἶξω. Consult line 146.

LINE 168. Καρπαλίμως. Consult book i., line 359.

Ἴκανε. Consult book i., line 431.

LINE 169. Μῆτιν, accus. sing. of μῆτις, ιος, ή, "counsel," "the faculty of advising."—Compare the Sanscrit *mati*, "thought," "counsel:" from *men*, "to think;" and also the German *muth*, and Latin *mens*.

Ἀτάλαντον, accus. sing. masc. of ἀτάλαντος, ον, "equal to," "equivalent to." Strictly, "equal in weight."—From *ά*, copulative, and *τάλαντον*, "weight."

Book 2. Line 170-183.

LINE 170. Ἔσταότα, Epic syncopated form for ἐστήκοτα, accus. sing. perf. part. act. of ἵστημι, "to place;" fut. στήσω: perf. ἐστήκα, "I stand," &c.

Ἐϋσέλωμοιο, Epic and Ionic for εὐσέλμων, gen. sing. fem. of εὐσελμος, ον, "well-benched," "with good banks of oars."—From εὖ and σέλωμα, "a rowing-bench."

LINE 171. Ἄχος. Consult book i., line 188.

LINE 172. Ἄγχοῦ, adverb, "near," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἐναγχος, ἐγγύς, as also ἄγχω, and Latin *ango*. Compare the German *eng*, *engen*.

Ἴσταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "to place."—In the middle, ἵσταμαι, "to place one's self," "to stand," &c.

LINE 173. Διογενές. Consult book i., line 337.

Πολυμήχανε, voc. sing. masc. of πολυμήχανος, ον, "of many expedients," "abounding in resources," "inventive," "ever ready," frequently occurring in Homer as an epithet of Ulysses.—From πολύς, and μηχανή, "a contrivance," "a scheme," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. Ἐρώει, 2 sing. pres. imper. act. of ἐρώέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἐρώή, of any quick motion, but the verb has this signification only of sudden checks; whence the meanings first given, namely, "to retreat," &c.

LINE 182. Ἐννέηκε, Epic for συνήκε, 3 sing. 1 aor. indic. act. of συνιήμι, "to understand," "to recognise." Literally, "to send, bring, or set together," &c. Consult book i., line 8.

Ἄπα, accus. sing. of ὄψ, ὀπός, ἦ, "the voice," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἶπεῖν.

LINE 183. Θέειν, Epic and Ionic for θείν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θός, "swift."—Akin to σεύω, where the *v* or *F* appears as in the future θεύσομαι. Compare Sanscrit *dhāv*.

Χλαῖναν, accus. sing. of χλαῖνα, ης, ἦ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *læna*, with *χ* prefixed; whence also λῆνος, λύχνη, λάχνος, λύσιος: hence, likewise, χλανίς and χλαμύς.

Ἐκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ: 1 aor. ἐκόμισα.—From κομέω, "to take care of," &c.

Book 2. Line 184-191.

LINE 184. Ἰθακήσιος, α, ον, Epic and Ionic η, ον, "the Ithacensian," i. e., native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer's Ithaca, consult *Nitzsch, Praef. ad Od.*, xviii.

Ὀπήδει, 3 sing. imperf. indic. act. of ὀπηδέω, "to accompany," "to follow after," Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπηδός), "an attendant."—Homer uses only the 3 sing. pres. ὀπηδεῖ, and the 3 sing. imperf. ὀπήδει, as in the present passage; the latter always without the augment.

LINE 185. Ἀτρεΐδew, Epic for Ἀτρεΐδew, gen. of Ἀτρεΐδης, ον, "Atrides." The old genitive form Ἀτρεΐδαο is contracted into Ἀτρεΐδew, and then the final syllable is opened again by the insertion of ε. (*Kühner*, § 261, 2.)

Ἄντιος. Consult book i., line 535.

LINE 186. Πατρώϊον. Consult note on line 46.

LINE 187. Χαλκοχιτώνων. Consult book i., line 371.

LINE 188. Ἐξοχον, accus. sing. masc. of ἐξοχος, ον, "distinguished," "prominent;" more literally, "standing out," "having one's self standing forth to view."—From ἐξ and ἔχω.

Κιχέτη, 3 sing. pres. opt. of κίχημι, a collateral and unused form of κίχάνω, "to meet with," "to light upon," "to find," &c. Observe, however, that κίχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κίχάνω. Consult book i., line 26.

LINE 189. Ἐρητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, "to check," "to restrain," and, consequently, for ἠρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon's enlarged Greek Grammar*, p. 379.)—Consult, as regards ἐρητύω, line 97.

LINE 190. Δαμόνιε, voc. sing. masc. of δαμόνιος. Consult note, and also book i., line 561.

Δειδίσσεσθαι, pres. inf. of the middle deponent δειδίσσομαι, used only in this passage in a passive sense, "to be terrified;" every where else as an active transitive, i. e., deponent verb, "to terrify;" fut. δειδίξομαι.—From δειδω.

LINE 191. Κάθησο. Consult book i., line 565.

Ἰδρνε, 2 sing. pres. imper. of ἰδρύω, "to cause to sit down;" fut. ἰδρύσω.—In the passive, "to be seated," "to be still."—From ἴζω, "to cause to sit."

Book 2. Line 192-199.

LINE 192. Πω, adverb, "as yet." With the circumflex, (πῶ), it signifies *where?* and is then said to be Sicilian Doric for ποῦ; —This πω appears to be a Doric genitive from the old radical ΠΟΣ, for που or πόθεν.

Σάφα, poetic adverb, "clearly," from the adjective σαφής, "clear," &c. The common form is σαφῶς.

Οἶσθα. Consult book i., line 85.

Ἀτρείωνος, gen. sing. of Ἀτρείων, ωνος, "the son of Atreus." A patronymic, the same in force as Ἀτρείδης.

LINE 193. Πειράται, 3 sing. pres. indic. mid. of πειράω, "to make trial of;" fut. πειράσω, &c. : in the middle, πειράομαι, "to make trial for one's self," i. e., for purposes best known to one's self, or for one's own private advantage.—From πείρα, "trial."

Ίψεται, 3 sing. fut. of the middle deponent ἵπτομαι; strictly, "to press hard upon," "to press down," and then figuratively, "to afflict," "to harm," "to hurt," "to smite;" fut. ἴσομαι.—From the root ἵπος, "a burden," "a heavy pressure."

LINE 195. Χολωσίμενος, 1 aor. part. mid. of χολώω. Consult book i., line 9.

Ῥέξῃ, 3 sing. 1 aor. subj. act. of ῥέζω, "to do;" fut. ῥέξω.—Observe that ῥέζω is merely a transposed form of ἔρδω, and consult book i., line 315.

LINE 196. Διοτρεφέος, Epic and Ionic for διοτρεφεύς, gen. sing. masc. of διοτρεφής, ἔς, "Jove-nurtured."—Consult book i., line 176.

LINE 197. Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult book i., line 508.

LINE 198. Δήμου, gen. sing. of δῆμος, ου, ό, "the common people." Probably, at first, this word meant "a country district," "a tract of enclosed or cultivated land," and hence was opposed to πόλις: and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify *the lower orders, the commons, &c.*—According to some, from δέμω, "to build," "to settle;" but better, perhaps, from δέω, "to bind," "to connect." (Consult Arnold, *Thucyd.*, vol. i., *Append.* 3.)

Βούωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βούω. Consult line 97.

LINE 199. Ἐλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλάυνω, "to strike;" strictly, "to drive or urge on," and hence "to strike," as the most effectual mode of driving on; fut. ἐλάσω: 1 aor. ἤλασα: and hence ἐλάσασκεν is for ἤλασεν. Consult remarks on ἐρητύσασκε, line 189.

Book 2. Line 199-205.

Ὀμοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὀμοκλέω, "to reprove;" strictly, "to call out, shout to," whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, "to call out together;" though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὀμοκλήσω: 1 aor. ὀμόκλησα: and hence ὀμοκλήσασκε is for ὀμόκλησε. Homer, however, never uses the augment. A rarer form of the verb is ὀμοκλάω.—From ὀμός, ὀμοῦ, and καλέω.

LINE 200. Ἄτρεμας, adverb, "quietly;" literally, "without trembling," and so *moveless, fixed, &c.* Before a consonant it is written ἄτρεμα, and before a vowel ἀτρέμας.—From ἄ, priv., and τρέμω, "to tremble."

Ἦσο, 2 sing. imperative of ἦμαι.

LINE 201. Ἀπτόλεμος, ον, "unwarlike," poetic form for ἀπόλεμος.—From ἄ, priv., and πτόλεμος, Epic for πόλεμος.

Ἀναλκις, ἰδός, ὀ, ἦ, "weak," "cowardly."—From ἄ, priv., and ἀλκή, "strength."

LINE 202. Ἐναρίθμιος, ον, "counted in," "reckoned in," "taken into account," "valued."—From ἐν and ἀριθμός, "number."

Ἐνί, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

LINE 203. Πως, adverb, "by any means," "at all." With the circumflex it is interrogative, "how?" "in what way?"—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῶ, ποῖ, &c.

Βασιλεύσομεν, 1 plur. fut. indic. act. of βασιλεύω, "to be king," "to rule;" fut. βασιλεύσω.—From βασιλεύς.

LINE 204. Πολυκοιρανίη, ης, ἦ, Epic and Ionic for πολυκοιρανία, ας, ἦ, "the government of many."—From πολλός and κοίρανος, "a ruler."

Κοίρανος, ον, ὀ, "a ruler," "a leader," "a commander."—From κύρος, "supreme power," "authority," &c., like κοινός, from ξυνός. Akin to κάρα, κάρανος, as also to τύρανος.

LINE 205. Κρόνου, gen. sing. of Κρόνος, ον, ὀ, "Saturn," son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, "time."

Ἄγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ον, ὀ, ἦ, "crafty," "wily;" more literally, "crooked of counsel."—From ἀκύλος, "crooked," and μήτις, "counsel." (Consult note.)

Book 2. Line 206–213.

- LINE 206. *Θέμιστας*, accus. plur. of *θέμις*, *ιστος*, *ή*, "a privilege," &c. Consult book i., line 238, and book ii., line 73.
- LINE 207. *Κοιρανέων*, pres. part. of *κοιρανέω*, "to act as chief," "to be the leader," &c.—From *κοίρανος*, "a leader," "a chief," &c.
- Δίειπε*, Epic and Ionic for *δίειπε*, 3 sing. imperf. indic. act. of *διέπω*, "to arrange," "to manage an affair;" fut. *δέψω*.—From *διά* and *έπω*, "to be about or with," "to be busied with," &c.
- LINE 208. *Έπεσσεύοντο*. Consult line 86.
- LINE 209. *Ήχη*, dat. sing. of *ήχη*, *ής*, *ή*, "a tumult," "a noise" of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas *ήχος* is more frequently in prose.
- Πολυφλοίσβοιο*. Consult book i., line 34, and also note on the same.
- LINE 210. *Αιγιαλῶ*, dat. sing. of *αιγιαλός*, *οῦ*, *ό*, "the shore," "the seashore." According to some, from *αἰγνυμι*, "to break," and *άλς*, "the sea," and so, like *άκτη*, that on which the sea breaks; better, according to others, from *αἰσσω*, and *άλς*, like *αίγίς*, that over which the sea rushes.
- Βρέμεται*, 3 sing. pres. indic. mid. of *βρέμω*, "to roar," said of the waves, and corresponding in both form and meaning to the Latin *fremo*: in the middle *βρέμομαι*, with same signification as the active.—Akin to *βροντή*. Compare the Latin *fremo*, as above.
- Σμαραγεῖ*, 3 sing. pres. indic. act. of *σμαραγέω*, "to crash," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "to echo again," "to re-echo."—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.
- LINE 211. *Έζοντο*, 3 plur. imperf. indic. of *έζομαι*, "to seat one's self;" fut. *έδοῦμαι*. Consult book i., line 48.
- Έρήτηθεν*. Consult line 99.
- LINE 212. *Μούνος*, Epic and Ionic for *μόνος*, *η*, *ον*, "alone."
- Άμετροεπής*, *ές*, "intemperate of speech," "immoderate in words;" or, according to Döderlein, "not measuring his words."—From *ά*, priv., *μέτρον*, "a measure," and *έπος*.
- Έκολῶα*, 3 sing. imperf. indic. act. of *κολῶάω*, "to be loudly clamorous," "to cry," "shout," "bawl," &c.—Akin to *κολοιάω*, "to scream like a jackdaw," and this from *κολοιός*, "a jackdaw."
- LINE 213. *Ήσιν*, i. e., *ήσιν*, Epic and Ionic for *αἷς*, dat. plur. fem. of *ός*, *ή*, *όν*, "his," "her," "its."

Book 2. Line 213-219.

**Ἄκοσμα*, accus. plur. of *ἄκοσμος*, *ον*, "indecorous." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indecorous," "unseemly," "indecent," &c.—From *ἄ*, *priv.*, and *κόσμος*, "order."

**Ἥδη*, *i. e.*, *ἦδη*. Consult book *i.*, line 70.

LINE 214. *Μάψ*. Consult line 120.

**Ἐριζέμεναι*, Epic, Æolic, and Doric for *ἐρίζειν*, pres. infin. act. of *ἐρίζω*, "to contend;" fut. *ἐρίσω*.—From *ἐρις*, "strife."

LINE 215. *Εἶσαιτο*, 3 sing. 1 aor. opt. mid. of the radical *εἶδω*, "to see."—Epic and Ionic, passive and middle, *εἶδομαι*, "to be seen," "to appear," "to seem;" 1 aor. *εἰσάμην*, &c.

Γελοῖον, Epic and Ionic for *γέλοιον*, nom. sing. neut. of *γέλοιος*, *α*, *ον*, "laughable," "absurd," "a subject or cause for laughter."—From *γέλως*, "laughter."

LINE 217. *Φολκός*, *όν*, "bandy-legged." (Consult note.) A verbal form, which may be referred to *ἐλκω*, *ὄλκος*, as *φοξός* to *ὄξύς*, *φοῖτος* to *οἶτος*, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "squint-eyed," was from *φάος*, "the eye," and *ἐλκω*, "to twist," "to distort."

Χωλός, *ή*, *όν*, "lame," "halting," "limping."—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "halt," "halting;" Latin *clodus*, *claudus*. (Pott, *Etymol. Forsch.*, p. 265.)

**Ἔμω*, nom. dual of *ἄμος*, *ον*, *ὄ*, "the shoulder."

LINE 218. *Κυρτώ*, nom. dual masc. of *κυρτός*, *ή*, *όν*, "crooked," "curved," "bent."—Akin to the Latin *curvus*, English *curb*, &c.

Συνοχωκότε, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of *συνέχω*, "to hold together;" 2 perf. *συνόκωχα*: and hence *συνοχωκότε* is, by transposition, for *συνοκωχότε*. The 2 perf. is supposed to have been originally *σύνωχα*, whence, by reduplication, came *συνόκωχα*, and by transposition *συνόχωχα*.—From *σύν* and *έχω*, 2 perf. *ώχα*, by reduplication *δκωχα*, by transposition *δχωκα*.

LINE 219. *Φοξός*, *ή*, *όν*, "pointed," "tapering to a point," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From *ὄξύς*. Compare the remarks on *φολκός*, line 217.

**Ἐην*, Epic and Ionic for *ἦν*, 3 sing. imperf. indic. of *εἰμί*.

**Ψεδνή*, nom. sing. fem. of *ψεδνός*, *ή*, *όν*, "rubbed off," and so "spare," "thin," "scanty."—From *ψέω*, "to rub off."

**Ἐπενήνοθε*, 3 sing. perf. indic. of *ἐπένθω* or *ἐπενέθω*, "to lie upon." Consult Buttman, *Irreg. Verbs*, p. 95, ed. Fishlake; *Lexil.*, p. 110, seqq.

Book 2. Line 219-228.

Λάχνη, ης, ἡ, "soft woolly hair."—The same as ἀχνη, akin to χλαῖνα, χλανίς, Latin *lana*, *lana*.

LINE 221. Νεικείσκει, 3 sing. imperf. indic. act. iterative form for ἐνεικεί, from νεικῶ, "to revile;" fut. νεικέσω.—From νεῖκος, "railing," "reproach," &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εἶα, ὕ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, "to cry out," "to make a loud clamor," &c.; fut. κλάγξω: 1 perf. κέκλαγα: 2 perf. κέκληγα, but only Epic. Consult book i., line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "to utter."

Ὀνειδέα. Consult book i., line 291.

LINE 223. Ἐκπάγλωσ. Consult book i., line 268.

Κοτέοντο, Epic and Ionic for ἔκοτέοντο, 3 plur. imperf. indic. pass. of κοτέω, "to be incensed." Consult book i., line 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσῶ, Epic and Ionic for νεμεσῶ, "to be indignant," "to be wroth." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεις, "anger at any thing unjust or unfitting," &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνεικεί, 3 sing. imperf. indic. act. of νεικῶ, "to revile," "to abuse." Consult line 221.

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφεαι, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, "to complain;" fut. ἐπιμέμφομαι.—From ἐπί and μέμφομαι, "to blame."

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, "to want," "to have need of."—From χατέω, "to want."

LINE 226. Πλεῖαι, Epic and Ionic for πλέαι, from πλεῖος, for πλέος, "full."

Χαλκοῦ, gen. sing. of χαλκός, οὔ, ὄ. Consult book i., line 236.

LINE 227. Κλισίης, Epic and Ionic for κλισίαις, dat. plur. of κλισία, ας, ἡ, "a tent." Consult book i., line 306.

Ἐξάιρετοι, nom. plur. fem. of ἐξάιρετος, ον, "selected from."—From ἐξ and αἴρέω, "to take," "to choose."

LINE 228. Πρωτίστω, dat. sing. masc. of πρώτιστος, η, ον, poetic superlative of πρώτος, "first of all," "first of the first."

(Consult note.)

Προλίεθρον, ον, τό, "a city." In form a diminutive from πόλις,

Book 2: Line 228–237.

poetic for πόλις; but in *usage* just equal to πόλις. Frequent in Homer and Hesiod, never found, however, in the form πολιεθρον.

LINE 229. Ἐπιδύεαι, Epic and Ionic for ἐπιδύει, 2 sing. pres. indic. of the middle deponent ἐπιδύομαι; fut. ἐπιδυήσομαι, “to be in want of,” Epic and Ionic for ἐπιδέομαι; fut. ἐπιδεήσομαι.

LINE 230. Ἰπποδάμων. Consult line 23.

Ἄποινα. Consult book i., line 13.

LINE 231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἄγω, “to lead away.”

LINE 232. Ἡέ, poetic, and especially Epic, for ἦ, “or.”

Μίσηται, Epic and Ionic, with the shortened mood-vowel, for μίση, 2 sing. pres. subj. mid. of μίση, “to unite.” Old form μίσησαι: Epic and Ionic μίσηται (μίσηται): Attic μίση.—Akin to Latin *misceo*, German *mischen*, English *mix*, Sanscrit *mishta*.

LINE 233. Ἀπονόσφι, adverb, “apart.”—From ἀπό and νόσφι, “apart,” “aloof.”

Κατίσχει, Epic and Ionic for κατίσχη, 2 sing. pres. subj. mid. of κατίσχω, “to hold back,” “to retain;” collateral form of κατέχω, the mood-vowel being shortened; consult note.

LINE 234. Ἀρχόν, accus. sing. of ἀρχός, οὔ, ό, “a leader,” “a ruler.”

Ἐπιβάσκεμεν, Epic, Doric, and Æolic for ἐπιβάσκειν, pres. inf. act. of ἐπιβάσκω, “to lead on,” &c. (Consult note.)

LINE 235. Πέπωνες, voc. plur. of πέπων, ον, gen. ονος, “faint-hearted.” Strictly, said of fruit, “cooked by the sun,” i. e., ripe: hence, in general, “mellow,” “soft,” and so, figuratively of persons, “faint-hearted,” “effeminate,” &c.—The root is the same as πέσσω, “to soften,” of which πέπτω, “to cook,” is another form.

Ἐλέγχεα, voc. plur. of ἔλεγχος, εος, τό, “a reproach,” “a disgrace.” In Homer especially, “shameful cowardice,” the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ου, ό, “proof,” “trial,” &c.

Ἀχαιίδες, Epic and Ionic for Ἀχαιίδες, voc. plur. of Ἀχαιίς, ίδος, ἦ (Attic Ἀχαιίς, ίδος, ἦ), “a Grecian woman.” The term is properly an adjective, γυνή being understood. So, Ἀχαιίς, “the Achaian land:” supply γαῖα or γῆ.

LINE 236. Νεώμεθα, 1 plur. pres. subj. of νέομαι, “to go back,” “to return.”

Ἐῶμεν, 1 plur. pres. subj. act. of ἐάω, ῶ, “to permit,” &c.

LINE 237. Γέρα, accus. plur. of γέρας, “a prize,” &c. Consult book i., line 118.

Πεσόμεν, Epic, Doric, and Æolic for πέσσειν, pres. infin. of πέσσω,

Book 2. Line 237-247.

"to enjoy." Original meaning, "to soften," "to make soft;" hence, of the sun, "to ripen;" and of artificial means, "to boil," "to cook," "to dress:" then, of the action of the stomach, "to digest;" and hence, "to feed on," "to brood over," "to enjoy;" fut. πέψω: perf. pass. πέπεμαι. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πόπ-ανον, "any thing baked." It occurs, also, in the Sanscrit *pach*, with which compare the German *bachen*, and the Phrygian βέκ-ος.

LINE 238. Προσαμύνομεν, 1 plur. pres. indic. act. of προσαμύνω, "to aid," "to come to the aid of one;" fut. προσαμύνῶ, &c.—From πρόσ and ἀμύνω.

LINE 239. Ἐο, Epic and Ionic for οὐ, pronoun of the third person in a reflexive sense.

Φῶτα. Consult line 164.

LINE 240. Ἠτίμησεν, κ. τ. λ. Consult book i., line 11.

LINE 241. Χόλος, ου, ό. Consult book i., line 81.

Μεθήμων, ου, gen. ονος, "careless," "remiss."—From μεθίημι, "to be remiss."

LINE 242. Ἡ γὰρ ἄν, κ. τ. λ. Consult book i., line 232.

LINE 244. Ὠκα. Consult book i., line 402.

Παρίστατο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

LINE 245. Ὑπόδρα. Consult book i., line 148.

Ἠνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω, "to rebuke;" fut. ἐνίψω: 2 aor. ἤνιπον, lengthened by the Epic writers into ἤνιπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttman, with Wernicke (*ad Tryphiod.*, p. 355), proposes every where to follow several MSS. in reading ἐνένιπε. (*Lexil.*, s. v. ἀνήνοθεν.)

LINE 246. Θερσίτῃ, voc. sing. of Θερσίτης, ου, ό, "Thersites."

Ἄκριτόμυθε, voc. sing. of ἀκριτόμυθος, ου, "recklessly or confusedly talking," "a random babler." (Consult note.)—From ἀκριτος, "unarranged," "confused," and μῦθος, "any thing delivered by word of mouth."

Λιγύς. Consult note, and also book i., line 248.

Ἄγορητής, ου, ό, "a declaimer;" generally, "a speaker," "an haranguer," before an ἀγορά, or public assembly.

LINE 247. Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. mid. of ἴσχω, "to hold," "to check," &c. Consult book i., line 214.

Οἶος. Consult book i., line 118.

Book 2. Line 248-260.

LINE 248. Χερείωτερον, accus. sing. masc. of χερείωτερος, α, όν, Epic and Ionic η, ον, "baser," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, οὔ, ό, "a mortal."—Akin to μόρος, μορτός, Latin *mori*, mors, Sanscrit *mri*.

LINE 249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ό, "Atrides," "son of Atreus."—In the plural, Ἀτρείδαι, "the Atrida," "the sons of Atreus."

LINE 251. Σφιν. Consult book i., line 73.

Φυλάσσοις, 2 sing. pres. opt. act. of φυλάσσω, "to be on the watch for." More literally and commonly, "to guard;" fut. φυλάξω.

LINE 252. Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν, 1 plur. of οἶδα, "I know," &c.—The regular forms, οἶδαμεν, οἶδατε, οἶδασι, appear only seldom in the Ionic and later writers. (Kühner, § 240, 1.)

LINE 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστήω, "to return home;" fut. νοστήσω.—From νόστος, "a return."

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of όνειδίζω, "to hear abuse upon;" fut. όνειδίσω.—From όνειδος, "abuse," "τερροαχ."

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, "to taunt, mock, or sneer at," "to scoff," &c.; fut. κερτομήσω.—From κέρτομος, ον, strictly, "heart-cutting," hence "stinging," "taunting."

LINE 257. Ἀλλ' έκ τοι, κ. τ. λ. Consult book i., line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of άφραίνω, "to play the fool," "to be silly;" άφρανῶ.—From άφρων, "silly," "foolish."

Κιχήσομαι, 1 sing. fut. indic. mid. of κιχάνω, "to catch," "to find." Consult note, and also line 188.

LINE 259. Κύρη, Epic and Ionic for κύρα, τό, "the head." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κύρη were of the 1st declension, namely, κύρης, κύρη, κύρην.—Sanskrit *ciras*, *cirsha* (compare κόρη, "the side of the head," "the temple"), with which compare Latin *cere-brum*, German *gehirn*, &c.

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλέμαχος, ου, ό, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.*, iv., 11), because rear-

Book 2. Line 260-266.

ed when his father was fighting afar; from *τῆλε*, "afar," and *μύχομαι*, "to fight." When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἶην, 1 sing. perf. opt. pass. of *καλέω*, "to call;" fut. *καλέσω*.

LINE 261. *Εἴματα*, accus. plur. of *εἶμα*, *ατος*, *τό*, "a vestment," "a garment."—From *ἐννυμι*, "to attire."

Δύσω, 1 sing. fut. indic. act. of *δύω*, "to enter;" fut. *δύσω*: 1 aor. *έδουσα*. Observe that *δύω* has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of "to wrap up," and hence in the present passage, when united in translation with *ἄπό*, we have the signification "to strip."

LINE 262. *Χλαῖναν*. Consult line 183.

Χιτῶνα, accus. sing. of *χιτῶν*, *ῶνος*, *ό*, "a tunic," "an under-garment or frock," answering in some measure to the Latin *tunica*, and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of *αἰδώς*, *ός*, contracted *οῦς*, *ή*, "nakedness."

Ἄμφικαλύπτει, 3 sing. pres. indic. act. of *ἀμφικαλύπτω*, "to cover," "to cover all around."—From *ἀμφί* and *καλύπτω*.

LINE 263. *Ἄφήσω*, 1 sing. fut. indic. act. of *ἀφήμι*, "to send away;" fut. *ἀφήσω*, &c.

LINE 264. *Πεπληγώς*, nom. sing. masc. part. 2 perf. of *πλήσσω*, "to strike," "to whip," "to chastise;" fut. *πλήξω*: 2 perf. *πέπληγα*.

Ἄεικέσσι, Epic for *ἀεικέσι*, dat. plur. fem. of *ἀεικής*, *ές*, "disgraceful," "unseemly." Consult book i., line 341.

Πληγῆσιν, Epic and Ionic for *πληγαῖς*, dat. plur. of *πληγή*, *ῆς*, *ή*, "a blow," "a stripe."—From *πλήσσω*, "to strike," &c.

LINE 265. *Μετάφρενον*, *ου*, *τό*, "the back;" strictly, "the part behind the midriff" (from *μετά*, "after," and *φρένες*, "the midriff"); hence "the part between the shoulder blades," and, in general, "the back."

Ωμω, accus. dual of *ῶμος*, *ου*, *ό*, "the shoulder."

LINE 266. *Πλήξεν*, 3 sing. 1 aor. indic. act. of *πλήσσω*, "to strike;" fut. *πλήξω*: 1 aor. *έπληξα*: Epic and Ionic *πληξα*, without augment.

Ἰδνῶθη, 3 sing. 1 aor. indic. pass. of *ιδνῶω*, "to bend," "to crook," "to bow."—Observe that the passive aorist has here a middle force: "to bend one's self," "to double one's self up."

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Θαλερόν, nom. sing. neut. of θαλερός, *á, óv*, Epic and Ionic *ή, óv*. (Consult note.)—From θάλλω, “to bloom,” “to be luxuriant,” &c.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, “to fall from,” &c.; fut. ἐκπτῶσω: 2 aor. ἐξέπεσον.

Σμῶδιξ, ιγγος, *ή*, “a weal,” “a swollen bruise,” especially
LINE 267. from a blow, answering to the Latin *vibex*.

Αἱματόεσσα, Epic and Ionic for αἱματοῦσσα, nom. sing. fem. of αἱματόεις, *όεσσα, όεν*, Epic and Ionic for αἱματοῦς, αἱματοῦσσα, αἱματοῦν, “bloody.”—From αἷμα.

Τάρβησεν, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, “to be terrified,” “to be alarmed,” “to fear;” fut. ταρβήσω. An intransitive verb.—From τάρβος, “fright,” “alarm,” “terror.”

Ἄλγῆσας, nom. sing. 1 aor. part. act. of ἀλγέω, “to suffer pain.”—From ἄλγος, any pain, whether of body or of mind.

Ἀχρεῖον, accus. sing. neut. of ἀχρεῖος, *ον*, rarely *α, ον*, “useless,” “unprofitable,” “good for nothing.” Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, “having looked foolishly,” or, more closely, “having given a helpless or puzzled look” (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, “she laughed without use or cause,” i. e., made a forced laugh. (*Od.*, xviii., 163.)—From *ά, priv.*, and *χρεία*, “use.”

Ἀπομόρξατο, Epic and Ionic for ἀπεμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, “to wipe away;” fut. ἀπομόρξω.—In the middle, ἀπομόργνυμαι, “to wipe away from one’s self;” fut. ἀπομόρξομαι: 1 aor. ἀπεμορξάμην.—From ἀπό and ὁμόργνυμι, “to wipe.”

Ἀχνύμενοι, nom. plur. masc. pres. part. mid. of ἄχνυμαι,
LINE 270. “to grieve,” “to trouble one’s self.” Only used in present and imperfect.—From ἄχος, “grief,” &c.

Γέλασαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελᾶω, “to laugh;” fut. γελᾶσω: 1 aor. ἐγέλασα.

Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical
LINE 271. ἔπω, “to say,” “to speak;” 2 aor. εἶπον, iterative εἶπεσκον. Consult remarks on ἐρητύσασκε, line 189.

LINE 272. Μυρία. Consult book i., line 2.

Ἐσθλά. Consult book i., line 108.

Ἐοργεν, 3 sing. 2 perfect of ἐρῶω, “to do,” “to perform;” fut. ἐρξω: 2 perf. ἐοργα.

Ἐξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, “to originate,” “to begin,” &c.; fut. ἐξάρξω.—From ἐξ and ἄρχω, “to begin.”

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Κορύσσω, nom. sing. masc. pres. part. act. of κορύσσω, "to arouse." Strictly, "to arm with helm," "to helm" (consult note); fut. κορύξω. —From κόρυς, "a helmet."

LINE 274. Ἐρεξεν, 3 sing. 1 aor. indic. act. of ῥέξω, "to do," &c.; fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 444.

LINE 275. Λωθητήρα, accus. sing. of λωθητήρ, ἦρος, ὄ, "a slanderer," "a reviler."—From λωβάομαι, "to insult," "to revile," "to outrage;" and this from λώδη, "outrage," "insult," &c.

Ἐπεσβόλον, accus. sing. masc. of ἐπεσβόλος, ον, "of unbridled tongue," "abusive." Strictly, "throwing words about."—From ἔπος and βάλλω.

Ἐσχε, 3 sing. 2 aor. indic. act. of ἔχω, "to restrain," &c. More literally, "to hold in," i. e., "to check."

Ἀγοράων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ἄς, ἡ, "an harangue," &c.

LINE 276. Θήν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to δή, and expressing strong conviction; "assuredly." (Consult note.)

Ἀνήσει, 3 sing. fut. indic. act. of ἀνίημι, "to excite." Literally, "to send up or forth," hence, "to let go," "to let loose" (as a dog); "to set upon," "to excite," &c.; fut. ἀνήσω, &c.—From ἀνά and ἵημι.

Ἀγήνωρ, ορος, ὄ, ἡ, "insolent." Literally, "manly" (from ἄγαν and ἀνήρ); but, in Homer, frequently with the collateral notion of "headstrong, haughty, insolent," &c.

LINE 277. Ὀνειδείοις, dat. plur. masc. of ονειδείος, ον, "abusive," &c. —From ὄνειδος, "abuse," "reproach," &c.

LINE 278. Φάσαν, Epic and Ionic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

Πτολίπορθος, ον, "city-sacking."—From πτόλις, old form for πόλις, and πέρθω, "to sack."

LINE 279. Γλανκῶπις. Consult book i., line 206.

LINE 280. Εἰδομένη, nom. sing. fem. pres. part. mid. of εἶδω. Consult line 22.

Σιωπᾶν, pres. infn. act. of σιωπάω, "to be silent;" fut. σιωπήσομαι: 1 aor. ἐσιώπησα.

Ἀνώγει, Epic and Ionic for ἠνώγει, 3 sing. pluperf. indic. act. assigned to ἄνωγα, an old Epic perfect with a present signification, "I command," "I order;" hence ἀνώγειν, "I commanded," "I ordered."—Derivation uncertain. Buttmann derives it from an old root ἄγω, thus connecting it with ἀγγέλλω.

LINE 282. Ἐπιφάρασαίαιτο, Epic and Ionic for ἐπιφράσαιντο, 3 plur.

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1 aor. opt. mid. of ἐπιφράζω, "to say besides." But more usually ἐπιφράζομαι, in the middle, "to ponder upon," "to perceive," "to understand."—From ἐπί and φράζω. Consult book i., line 83.

LINE 283. Ὁ σφιν εὐφρονέων, κ. τ. λ. Consult book i., line 73.

LINE 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ον, irregular superlative of ἐλεγχής, "most disgraced," "most visited with reproach."—From ἐλεγχος, "reproach," &c.

Θέμεναι, Epic, Æolic, and Doric for θείναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροφι, dat. plur. of μέροψ, σπος. Consult book i., line 250.

LINE 286. Ἐκτελέουσιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "to fulfill," "to perform;" fut. ἐκτελέσω.—From ἐκ and τελέω.

Ἐπόσχεσιν, accus. sing. of ὑπόσχεσις, εως, ἡ, "a promise."—From ὑπισχνέομαι.

Ἐπέσταν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑφίστημι, "to stand under," "to undertake;" fut. ὑποστήσω: perf. ὑπέστηκα.—From ὑπό and ἵστημι.

LINE 287. Στείχοντες, nom. plur. pres. part. act. of στείχω, "to come," "to go," "to proceed;" especially, "to go one after another," "to go in line or order," i. e., to battle, &c.; fut. στείξω: 1 aor. ἔστειξα: 2 aor. ἔστιχον.—The root appears to be found in the Latin *ve-stig-ium*.

Ἰπποδότῳ, Epic and Ionic for ἱπποδότου, gen. sing. of ἱππόδοτος, ον, "steed-nurturing;" more literally, "fed on by horses," i. e., good for their grazing.—From ἵππος and βόσκειν, "to feed."

LINE 288. Ἴλιον ἐκπέρσαντ', κ. τ. λ. Consult line 113

LINE 289. Νεαροί, nom. plur. masc. of νεαρός, á, óν, "young." Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆραι, nom. plur. fem. of χῆρος, α, ον, also ος, ον, "widowed;" literally, "bereaved," "bereft."—The root XH-, XHP-, occurs in the Sanscrit há, hî, "to desert," "to abandon," so that χῆρος is strictly "deserted," "left."

LINE 290. Ὀδύρονται, 3 plur. pres. indic. of middle deponent ὀδύρομαι, "to wail," "to mourn," &c. No active ὀδύρω occurs.—From the same root as δύη, "misery," &c., and ὀδύνη, "pain," "distress."

LINE 291. Ἀνιθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω, "to distress," "to trouble," "to

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αποου," "to expose to privations," &c. ; fut. ἀνιάσω : 1 aor. ἠνίασα : 1 aor. pass. ἠνιάθην : Epic and Ionic ἀνιήσω, ἀνιήσα, ἀνιήθην, &c.

Μῆνα, accus. sing. of μῆν, μηνός, ὄ, "a month."—From μῆν LINE 292. comes μῆνη, and these, with our moon, the German mond, and Latin men-sis, may all be traced to the Sanscrit mā, "to measure." The Persian word for month is also máh. (Pott, Etymol. Forsch., i., p. 194.)

Ἦς, gen. sing. fem. of the possessive ὅς, ἡ, ὅν, "his, her, its."

LINE 293. Ἀσχαλία, Epic and Ionic for ἀσχαλᾶ, 3 sing. pres. indic. act. of ἀσχαλάω, "to be vexed," "to be grieved," &c. Only used in the present, of which Homer has, besides ἀσχαλία, the following irregular forms : 3 plur. ἀσχαλόωσι : infin. ἀσχαλίαν : part. ἀσχαλόων. He also once has the form ἀσχάλλω. (Od., ii., 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii., 152), and late prose : sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολυζύγω, dat. sing. fem. of πολύζυγος, ον, "of many benches," "many-benched ;" referring to the rowers' benches.—From πολύς and ζυγόν, "a rowing bench."

Ἄελλαι, nom. plur. of ἄελλα, ης, ἡ, "a blast," "a tempest."—Probably akin to εἶλω, "to drive."

LINE 294. Χειμέριαι, nom. plur. fem. of χειμέριος, α, ον, "wintry," "stormy."—From χειῖμα, "winter," the root of which is XI-, or hi-, which appears in χιών, "snow." Compare the Sanscrit himan, "snow," whence the Himalaya mountains, i. e., the house of snow ; also Mount Imäus, and likewise Emodus. The Latin hiems is related to χειῖμα, as hir to χεῖρ, heres herinaceus to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ᾠ, "to hem, shut, or coop in" (consult note) ; fut. εἰλήσω.

Ὀρινομένη, nom. sing. fem. pres. part. pass. of ὀρίνω, "to agitate ;" fut. ὀρίνω.—In passive, ὀρίνομαι, "to be agitated," "to be troubled."—Akin to ὄρω, ὄρνυμι.

LINE 295. Εἵνατος, Epic and Ionic for ἔννατος, "the ninth."

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, "to revolve," Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

LINE 296. Μιμόντεσσι, Epic and Ionic for μίμνουσι, dat. plur. pres. part. of μίμνω, "to remain," lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for

Book 2. Line 296-300.

μένω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, 1 sing. pres. indic. of middle deponent νεμεσίζομαι (like νεμεσάω), "to be angry with one," "to blame one."—Compare remarks on νεμεσάω, line 223.

Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἦ, "of bending stern,"
 LINE 297. "curved," "bending," "crooked-beaked;" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.

Ἐμπης. Consult book i., line 562.

Δηρόν, accus. sing. neut. of δηρός, ἄ, ὄν, "long," used adverbially, which is commonly the case in Homer.—From δῆν, "long," "for a long time."

Κενεόν, accus. sing. neut. of κενεός, ἦ, ὄν, Epic and Ionic for κενός, ἦ, ὄν, "empty," "empty-handed," used adverbially.

Τλήτε, 2 plur. 2 aor. imper. act. of τλάω, "to endure," "to
 LINE 299. bear;" strictly, "to take upon one's self."—Observe that τλάω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.; fut. τλήσομαι: 2 aor. ἔτλην (as if there were a present τλήμι, which there is not. Pors., Phæn., 1740): 2 aor. imper. τλήθι: perf., with present signification, τέτληκα.—Τλ-άω is radically the same as τολμάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείνατε, 2 plur. 1 aor. imper. act. of μένω, "to remain;" fut. μενῶ: 1 aor. ἔμεινα.

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "to teach," "to learn," the latter of which meanings applies here. To this sense of "to learn" belong the future δαήσομαι: the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος: the 2 aor. pass. ἐδάην, subj. δαῶ, δαείω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δῆω, Latin *di-sco*. Consult Pott, *Etymol. Forsch.*, i., p. 185.

Ἐτεόν, accus. sing. neut. of ἔτεός, ἄ, ὄν, "true." Homer
 LINE 300. only employs the neuter, and usually as an adverb, "in truth," "really," "verily," answering to the Latin *revera*; more rarely, as in the present passage, with the meaning of "truly." Seemingly never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ἐτεῆ as an adverb, "in truth."

Μαντεύεται, 3 sing. pres. indic. of the middle deponent μαντεύομαι, "to divine," "to predict;" fut. μαντεύσομαι.—From μάντις, "a diviner," "a predictor."

Book 2. Line 301-307.

LINE 301. Ἴδμεν. Consult book i., line 124.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ό, "a witness." Older
LINE 302. Epic form for μάρτυς. The grammarian Zenodotus
wholly rejected this form.

Κῆρες, nom. plur. of Κῆρ, κηρός, ἡ, "the goddess of death," also
"goddess of fate," especially as bringing violent death; often occur-
ring in Homer, who sometimes, as in the present instance, has also
the plural Κῆρες, "the Fates."

Ἔβαν. Consult book i., line 391.

Χθιζία, adverb, "yesterday."—From χθιζός, ἡ, όν, "of yes-
LINE 303. terday," and this from χθές.—Observe that χθές is the
Sanskrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*.
Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώιζα, adverb, "the day before yesterday."—From πρώιζος, and
this from πρωί.

Αύλιδα, accus. sing. of Αύλις, ίδος, ἡ, "Aulis," a small place in
Bœotia, near which was a large harbor, where the Grecian fleet had
their rendezvous before sailing against Troy, and where they were
detained by head winds until Iphigenia was sacrificed to Diana by
Agamemnon, the father of the former. It was situate on the shores
of the Euripus, and nearly opposite to Chalcis in Eubœa. The
modern name of the harbor is *Vathi*.

Ἦγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form
LINE 304. of ἀγείρομαι, as a passive verb, "to be gathered together."
Homer uses it only in the 3 plur. present and imperfect.

Κρήνην, accus. sing. of κρήνη, ης, ἡ, "a spring," "a fount-
LINE 305. ain."—From the same root as κρονός, "a spring," and
perhaps κύρα, κάρηνον, like the Latin *caput aqua*.

Βωμόυς, accus. plur. of βωμός, ου, ό, "an altar." Consult book i.,
line 440.

Ἐρδομεν, 1 plur. imperf. indic. act. of ἐρδω, "to offer up."
LINE 306. Consult book i., line 315.

Τελεήσας. Consult book i., line 315.

Ἐκατόμβας. Consult book i., line 65.

Πλατανίστω, dat. sing. of πλατάνιστος, ου, ἡ, "a plane-
LINE 307. tree." Same as πλάτανος, "the Oriental plane." Latin
platānus, a tree of the maple kind.—From πλάτος, "breadth;" πλα-
τύς, "broad;" because of its broad leaves and spreading form.

Ῥέεν, Epic and Ionic for ἐρρέεν, 3 sing. imperf. indic. act. of ῥέω,
"to flow;" fut. ῥεύσομαι: 1 aor. ἐρρέεσα. In Attic, more usually,
fut. ῥυήσομαι, and 2 aor. ἐρρύην, always in an active signification:

Book 2. Line 307-312.

hence is formed the perfect ἐρρύηκα.—The root is PE-, PY-, Sanscrit *eru*.

Ἄγλαόν, nom. sing. neut. of ἀγλαός, ἡ, ὄν, “limpid,” “clear.” An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἴγλη, “brightness,” and ἀγάλλομαι.

LINE 308. Ἐφάνη, 3 sing. 2 aor. indic. pass., in a middle sense, of φαίνω, “to show;” fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα. In the middle, φαίνομαι, “to appear,” i. e., to show one’s self: 2 aor. pass. ἐφάνην.—Lengthened from root ΦΑ-, which appears in φάος, “light.” Compare Sanscrit bhá, “lucere.” (*Pott, Etymol. Forsch.*, i., 194.)

Σῆμα, ατος, τό, “a sign,” “omen.”—Probably connected with θεά and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, “that by which something is seen.”

Δράκων, οντος, ὁ, “a dragon,” “a large serpent.” A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red color, or shot with many changing tints: indeed, in *Il.*, xi., 40, he describes a three-headed one.—Supposed to come from δέρκω, “to look earnestly or piercingly;” 2 aor. ἔδρακον: part. δρακών, from its fabled keenness of vision.

Νῶτα, accus. plur. ὀφ νῶτον, ον, τό, “the back.” Consult line 159.

Δαφεινός, ὄν, late also ἡ, ὄν, “all blood-red.”—From δα, intensive, and φεινός, “blood-red,” and this from φόνος, “bloodshed,” &c.

LINE 309. Σμερδαλέος, α, ον, Ionic η, ον, “fearful to the view,” “terrible to behold.”

Ἴηκε, 3 sing. 1 aor. indic. act. of ἵημι, “to send;” fut. ἦσω: 1 aor. ἦκα.

Φῶςδε, adverb, “to the light,” “into the light.”—From φῶς, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

LINE 310. Ὑπαίξας, nom. sing. masc. 1 aor. part. of ὑπαίσσω, “to glide from under;” fut. ὑπαίξω.—From ὑπό and αἶσσω.

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, “to dart forward;” fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω, “to arouse,” “to excite.”

LINE 311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἶμι.

Στρουθοῖο, Epic and Ionic for στρουθοῦ, gen. sing. of στρουθός, οὔ, ὁ and ἡ, “a sparrow.”

Νεοσσοί, nom. plur. of νεοσσός, οὔ, ὁ, “a young bird;” hence νεοσσοί, “the young ones.”—From νέος.

LINE 312. Ὀζφ, dat. sing. of ὄζος, ον, ὁ, “a bough,” “a branch.”—

Book 2. Line 312-318.

Perhaps akin to *δσχος*, the German *ast*, and, according to Pott, to *angere*. (*Etymol. Forsch.*, i., 223.)

Πετάλοισ, dat. plur. of πέταλον, ον, τό, "a leaf." In the dative plural it forms πέταλοι as well as πετάλοισ. (*Buttmann, Ausf. Gr.*, § 56, *Anm.*, 13, n.)—From πεάννυμι, "to spread out," "to expand."

Ἵποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες, nom. plur. masc. perf. part. act. of ὑποπτήσσω, "to cower beneath," "to crouch under;" fut. ὑποπτήξω: perf. ὑποπέπηκα.—From ὑπό and πτήσσω, "to crouch," "to cower down."

Ἐλεεινά, accus. plur. neut. of ἐλεεινός, ἦ, ὄν, "piteous,"
LINE 314. "pitiable," taken adverbially, "piteously."—From ἔλεος, "pity," "compassion."

Κατήσθιε, 3 sing. imperf. indic. act. of κατεσθίω, "to devour," "to eat up;" fut. κατέδομαι.—From κατά and ἐσθίω, "to eat."—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "to twitter," "to cry sharp and shrilly;" fut. τρίξω: perf., with present signification, τέτριγα.

Ἄμφεποτάτο, 3 sing. imperf. indic. of the middle deponent
LINE 315. ἀμφοποτάομαι, "to fly or flutter around."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "to fly."

Ἐλελιζάμενος, 1 aor. part. mid. of ἐλελίζω, "to wind," "to
LINE 316. twirl round," &c.; fut. ἐλελίξω.—In the middle, "to wind one's self round," "to form one's self into a coil."

Πτέρυγος, gen. sing. of πτέρυξ, υγος, ἦ, "a wing."—From πτερόν, "a wing."

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἀμφιαχῶ: perf. ἀμφίαχα: perf. part. ἀμφιαχώς, νῖα, ὄς.—From ἀμφί and λάχω, "to cry aloud."

Ἐφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in
LINE 317. use, but used as the 2d aor. of ἐσθίω, "to eat," which is itself only used in the present and imperfect ἤσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἔφαγον.

Ἀρίζηλον, accus. sing. neut. of ἀρίζηλος, ον, also η, ον,
LINE 318. Epic form for ἀρίδηλος, "very conspicuous."—From ἀρι-, intensive, and δῆλος, "manifest," &c. (*Consult note.*)

Ἐφηνεν, 3 sing. 1 aor. indic. act. of φαίνω, "to show," "to display to view."

Book 2. Line 319-331.

LINE 319. *Λῆαν*, accus. sing. of *λῆας*, gen. *λῆος*, dat. *λῆϊ*, accus. *λῆαν*, "a stone."

Ἄγκυλομήτεω, Epic and Ionic for *ἀγκυλομήτης*, ου, ό. Consult line 205.

LINE 320. *Ἔσταότες*, Epic and Ionic syncopated form for *ἐστηκότες*, nom. plur. masc. perf. part. act. of *ἵστημι*, "to place," &c.; fut. *στήσω*: perf. *ἔστηκα*, with intransitive force, "I stand."

Θαυμάζομεν, Epic and Ionic for *ἐθαυμάζομεν*, 1 plur. imperf. indic. act. of *θαυμάζω*, "to wonder;" fut. *θαυμάσω*: perf. *τεθαύμακα*.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of *τεύχω*, "to do," &c. Consult line 101.

LINE 321. *Πέλωρα*, nom. plur. neut. of *πέλωρον*, ου, τό, "a prodigy." —From *πέλωρ*, τό, indeclinable, "a monster," "a prodigy," and this probably from *πέλω*.

Ἐκατόμβας. Consult book i., line 65.

LINE 322. *Θεοπροπέων*. Consult book i., lines 85 and 109.

LINE 323. *Τίπτ'*. Consult book i., line 202.

Ἄνέω, adverb, "without a sound," "mute." Less correctly written *ἀνέφ*, as if a nominative plural from the obsolete adjective (Attic form) *ἄνεως*, gen. *ἄνεω*, ό, ἦ. (Consult note.)

Καρηκομώντες. Consult line 11.

LINE 324. *Τέρας*, accus. sing. of *τέρας*, ατος, Epic αος, τό, "a sign," "a wonder," "a marvel." Nom. plur. *τέρατα*, Epic *τέραα*: gen. *τερῶν*, Epic *τεράων*: dat. *τέρασι*, Epic *τεράεσσι*.—Akin to *τέρμα*.

Μητίετα, nom. sing.—Consult book i., lines 175, 508, &c.

LINE 325. *Ὀψιμον*, accus. sing. neut. of *ὄψιμος*, ου, "late in coming." Poetic form of *ὄπιος*.—From *ὄψέ*, "late."

Ὀψιτέλεστον, accus. sing. neut. of *ὄψιτέλεστος*, "late of fulfillment," "to be late fulfilled."—From *ὄψέ* and *τελέω*, "to fulfill," "to accomplish."

Ὀλείται, 3 sing. fut. mid. of *ὄλλυμι*, "to destroy."—Middle, *ὄλλυμαι*, "to perish," "to pass away;" fut. *ὀλοῦμαι*: 2 aor. *ὠλόμην*.

LINE 328. *Τοσσαῦτα*, Epic for *τοσαῦτα*, accus. plur. of *τοσοῦτος*, *τοσαῦτη*, *τοσοῦτο*, "so many," "so much."

Πτολεμίξομεν, 1 plur. fut. indic. act. of *πτολεμίζω*, Epic form for *πολεμίζω*, "to war," "to wage war;" fut. *πτολεμίζω*.—From *πτόλεμος*, Epic form for *πόλεμος*.

LINE 330. *Τελεῖται*, 3 sing. pres. indic. pass. of *τελέω*, "to accomplish;" fut. *τελέσω*.

LINE 331. *Μίμνετε*, 2 plur. pres. imper. of *μῖμνω*, "to remain." Consult line 296.

Book 2. Line 331-339

Ἐυκνήμιδες. Consult book i., line 17.

LINE 332. Εἰσόκεν, conjunction, "until." In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὃ κεν or κε.

LINE 333. Ἴαχον, 3 plur. imperf. indic. act. of ἰάχω, "to shout;" fut. ἰαχῆσω : perf. ἰαχα.—Probably from ἰα, "a voice," "a cry."

LINE 334. Κονάβησαν, Epic and Ionic for ἐκονάβησαν, 3 plur. 1 aor. indic. act. of κοναβέω, "to resound," "to ring;" fut. κοναβήσω : 1 aor. ἐκονάβησα.—From κόναβος, "a resounding," "ringing," and this, according to Buttmann, from κόμπος, "a noise," "din," &c.

Ἄυσάντων, gen. plur. masc. 1 aor. part. act. of αὔω, "to shout;" fut. αὔσω : 1 aor. ἤυσα (for, in the present and imperfect, av- is a diphthong; but in the future αῦ, and in aor. two syllables).—The root in Sanscrit is *wa*, "to blow," &c.

LINE 336. Γερήνιος, ὁ, "the Gerenian," an Homeric epithet of Nestor. (Consult note.)

Ἴππότα, Epic and Æolic nominative (gen. ἰππότας) for ἰππότης, ου, ὁ, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From ἵππος.

LINE 337. Ἀγοράσθε, Epic lengthened form for ἀγορᾶσθε, 2 plur. pres. indic. of the middle deponent ἀγοράομαι, "to harangue;" more literally, "to meet in assembly," "to sit in debate," &c.; fut. ἀγοράσομαι : Epic and Ionic ἀγορήσομαι, &c.—From ἀγορά, "an assembly," Epic and Ionic ἀγορή.

LINE 338. Νηπιάχοις, dat. plur. masc. of νηπίαχος, ου, "infant," "young." Poetic form for νήπιος, "infant," the -αχος being a mere termination. Consult line 38.

Μέλει, 3 sing. pres. indic. act. (impersonal form) of μέλω, "to be a care to," "to be an object of concern to;" fut. μελήσω.—Akin to μέλλω. Consult book i., line 564.

Πολεμήϊα, Epic and Ionic for a supposed form πολέμεια, nom. plur. neut. of πολεμήϊος, ου, "warlike," "appertaining to war," Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμιος.

LINE 339. Πῶ, interrogative adverb, "whither," equivalent here to ποῖ, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.

Συνθεσῖαι, nom. plur. of συνθεσία, ας, ἡ, "an agreement."—From συντίθημι.

Ὀρκια, nom. plur. of ὄρκιον, ου, τό, "a sworn pledge." (Consult note.)—From ὄρκος, "an oath."

Book 2. Line 340-346.

LINE 340. Γενοίατο, Epic and Ionic for γένοιντο, 3 plur. 2 aor. opt. of γίγνομαι.

Μήδεα, nom. plur. of μῆδος, εος, τό, "a plan," "a resolve," "any thing planned and done cunningly or skillfully." Hardly found save in the plural μῆδεα.—Akin to μῆτις.

LINE 341. Σπονδαί, nom. plur. of σπονδή, ἥς, ἡ, "a libation," "a drink-offering," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἄκρητοι, Epic and Ionic for ἄκρᾶτοι, nom. plur. fem. of ἄκρητος, ον, Epic and Ionic for ἄκράτος, ον, "pure," "unmixed." (Consult note.)—From ἀ, *priv.*, and κεράννυμι, "to mix."

Ἴης, i. e., ἧς, Epic and Ionic for αἷς, dat. plur. fem. of ὄς, ἧ, ὄ, "who, which, what."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of πείθω, "to persuade," &c., for ἐπεποιθεμεν. The 2 perf. πέποιθα has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἐπεποιθειν, "I confided in," "I relied on."

LINE 342. Ἐριδαίνομεν, 1 plur. pres. indic. act. of ἐριδαίνω, "to contend," "to wrangle," &c. Consult book i., line 574.

Μήχος, εος, τό, "a remedy," "an expedient." An old poetic root of μηχανή.—Akin, in all likelihood, to μῆδος, μῆδομαι, μῆτις.

LINE 343. Εύρέμεναι, Epic, Doric, and Æolic for εὔρεϊν, 2 aor. infin. act. of εὔρισκω, "to devise;" fut. εὔρήσω, &c.

Δυνάμεσθα, Epic for δυνάμεθα, 1 plur. pres. indic. of δύναμαι, "to be able."

LINE 344. Ἀστεμφέα, Epic and Ionic for ἀστεμφῆ, accus. sing. fem. of ἀστεμφής, ἐς, "unshaken," "firm."—From ἀ, *priv.*, and στέμβω, "to shake by stamping." Compare the Sanscrit *stabh*, "niti;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. Ἀρχεψε, 2 sing. pres. imper. act. of ἀρχεύω, "to rule over," "to command," "to lead." Poetic form for ἀρχω.

Ἵσμίνας, accus. plur. of ἵσμινη, ἥς, ἡ, "a conflict," "a fight." In this same book of the Iliad (v. 863), and also in viii., 56, we have a metaplastic Epic dative ἵσμινι, as if from ἵσμιν or ἵσμεις.—Pott compares the Sanscrit *judh*, "to fight," and *judh-ma*, "a battle." (*Etym. Forsch.*, i., p. 252.)

LINE 346. Ἐα, 2 sing. pres. imper. of εἶω, "to suffer," "to let," "to permit;" fut. εἶσω: 1 aor. εἶσα, &c.

Φθινύθειν, pres. inf. act. of φθινύθω, "to perish," "to waste away," &c. Poetic form for φθίνω, the more usual present for φθίω, "to perish," &c.; fut. φθίσω.

Book 2. Line 346–356.

Τοί, Epic and Ionic for οί, “*who*.”

LINE 347. Νόσφιν. Consult book i., line 349.

*Ανυσις, εως, ή, “*an accomplishment*.”—From άνύω, “*to accomplish*.”

LINE 348. *Αργοςδε, adverb, “*to Argos*.” Consult note on book i., line 30.

LINE 349. Γνώμεναι, Epic, Doric, and Æolic for γνῶναι, 2 aor. inf. of γινῶσκω, “*to know* ;” fut. γνώσομαι, &c. Consult book i., line 199.

*Υπόσχεσις, εως, ή, “*a promise*.”—From ύπισχνέομαι, “*to promise*.”

LINE 350. Κατανεῦσαι. Consult book i., line 514.

LINE 351. *Ηματι. Consult book i., line 592.

*Ωκνυπόροισιν. Consult book i., line 421.

LINE 352. Φόνον, accus. sing. of φόνος, ου, ό, “*slaughter*,” “*carnage*,” analogous to the Latin *cædes*.—From the radical φένω, “*to slay*.”

Κῆρα, accus. sing. of Κήρ, κηρός, ή, “*Fate*,” “*death*.” (Consult note, and compare book i., line 228.)

LINE 353. *Αστράπτων, nom. sing. masc. pres. part. of άστράπτω, “*to flash forth lightning*,” “*to lighten* ;” fut. άστράψω.—From άστραπή, “*a flash of lightning*.”

*Επιδέξια, accus. plur. neut. of επιδέξιός, ου, “*to the right*,” taken adverbially.—From επί and δεξιός.—In Homer the term always carries with it the meaning of motion toward, namely, “*from left to right*,” “*toward the right*,” &c. But with the post-Homeric writers the signification of motion toward died away, and the word became equivalent, in general, to δεξιός, “*on the right* ;” as, τὰπιδέξια (*Arist., Av., 1493*), “*the right side*.” (Compare, however, *Arist., Pac., 957*.)

*Εναίσιμα, accus. plur. neut. of έναίσιμος, ου, “*auspicious*,” “*favorable*.” Literally, “*sent by destiny*,” “*fated*,” but especially in a good signification.—From έν and αἶσα, “*fate*,” “*destiny*.”

LINE 354. *Επειγέσθω, 3 sing. pres. imper. middle of έπέιγω, “*to urge or drive on another* ;” fut. έπειξω : in the middle, έπέιγομαι, “*to hasten*,” “*to make haste*,” i. e., “*to urge one’s self on*.”

LINE 356. Τίσασθαι, 1 aor. infin. mid. of τίνω, “*to pay a price*,” by way of a return or recompense (whereas τίω is confined to the signification of *paying honor*) ; fut. τίσω : 1 aor. έτίσα : perf. τέτκα : in the middle, τίνομαι, “*I make another pay the price or penalty of a thing*,” “*I take vengeance*,” “*I avenge* ;” fut. τίσομαι : 1 aor. έτίσάμην.

*Ορμήματα, accus. plur. of όρμημα, ατος, τό, “*vexation*,” “*any violent act or feeling*,” &c. (Consult note.)—From όρμάω.

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Στοναχάς, accus. plur. of στοναχή, ἡς, ἡ, "a groan."—From στενάχω, "to groan."

LINE 357. Ἐκπάγλως, adverb. The special meaning, "terribly," "fearfully" (consult book i., line 268), frequently passes, as in the present instance, into the general notion, "greatly," "exceedingly," "beyond measure." Among the post-Homeric writers it implies merely the notion of something *astonishing, wonderful*.

LINE 358. Ἀπτέσθω, 3 sing. pres. imper. middle of ἄπτω, "to connect," "fasten to," &c. : in the middle, ἄπτομαι, "to touch," "to lay hands upon."

Ἦς, gen. sing. fem. of ὅς, ἥ, ὅν, "his, her, its."

Ἐϋστέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "before," "sooner than."

Πότμον, accus. sing. of πότμος, ου, ὅ, "fate," "destiny," especially, "an evil fate," "a mishap," in which sense Homer always employs it.—From a root ΠΕΤ-, analogous to the Sanscrit *pat*, "to fall," i. e., "to fall out," "to befall," and whence we have *επεσον*, &c., *πίτνω*, *πίπτω*, &c.

Ἐπίσπῃ, 3 sing. 2 aor. subj. act. of ἐφέπω, "to go after," "to seek after," "to pursue." A frequent Homeric phrase is θάνατον καὶ πότμον ἐπισπεῖν, "to seek out death and fate," i. e., "to incur" them : 2 aor. *επεσπον*.

LINE 360. Μήδεο, Epic and Ionic for μῆδου, 2 sing. pres. imper. of μῆδομαι, "to deliberate" (consult note); fut. μῆσομαι.—From μῆδος, "plan," "deliberation," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος, ου, "deserving of being rejected;" more literally, "to be thrown or cast away as worthless."—From ἀπό and βάλλω.

LINE 362. Κρίνε, 2 sing. pres. imper. act. of κρίνω, "to separate," "to parcel off," "to tell off;" fut. κρίνω : perf. κέκρικα. Compare the Sanscrit *krī*, "to separate," and the Latin *cerno*.

Φῦλα, accus. plur. of φύλον, ου, τό, "a tribe." More generally, "a stock, race, kind." (Consult note.)

Φρήτρας, accus. plur. of φρήτρη, ης, ἡ, Epic and Ionic for φράτρα, ας, ἡ, "a family," "a kindred," "a body of persons of kindred race" (consult note), and forming a component part of a φύλον, or tribe. This appears to have been its meaning in *heroic times*. In *historical times* it denoted a *political division of people*, which no doubt took its first rise from ties of blood and kinship. Every *φυλή* at Athens consisted of three *φράτραι* or *φρατρίαι*, whose members were called

Book 2. Line 361-371.

φράτερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, the original sense of the word φρατρία will be “brotherhood.”

LINE 362. Φρήτρηφιν, dat. sing., with the suffix -φιν, of φρήτρη, ης, ἡ. Consult page 283, seqq., remarks on the suffix φι or φιν.

Ἄρηγγ, 3 sing. pres. subj. act. of ἀρήγω, “to lend aid.” Consult book i., line 521.

LINE 364. Ἐρξῃς, 2 sing. 1 aor. subj. act. of ἐρδω, “to do.” Consult book i., line 315.

LINE 365. Γνώσῃ, 2 sing. fut. indic. mid. of γινώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

LINE 366. Ἐῃσι, Epic and Ionic for ἦ (intermediate form ἐῃ), 3 sing. pres. subj. of εἶμι, “to be.”

Σφέας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, “to fight;” fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχοῦμαι.

LINE 367. Γνώσεαι, Epic and Ionic for the common form γνώσῃ (Attic γνώσει), 2 sing. fut. indic. of γινώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσεαι, common form γνώσῃ, Attic γνώσει.

Θεσπεσίη, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, “divine.” Consult note, and also book i., line 591.

Ἄλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάζω, “to sack;” more literally, “to empty,” “drain,” especially of power and strength; fut. ἀλαπάξω: 1 aor. ἠλάπαξα.—From ἀ, euphonic, and λαπάζω, “to empty.”

LINE 368. Κακότητι, dat. sing. of κακότης, ητος, ἡ, “cowardice;” literally, “badness,” “unfitness for a thing;” hence of men, and especially warriors, “cowardice.”—From κακός.

Ἄφραδιη, Epic and Ionic for ἀφραδία, dat. sing. of ἀφραδίη, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, “inexperience,” “want of proper deliberation,” “ignorance.” Epic word for the prose term ἀφροσύνη.—From ἀ, priv., and φράζομαι, “to reflect, consider,” &c.

LINE 370. Μάν, Epic and Doric for μῆν, an affirmative particle, “in truth,” “verily.” Not rare in the Iliad, but occurring in the Odyssey only once (xvii., 170). It is sometimes, as in the present instance, strengthened by the addition of ἦ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

LINE 371. Αἶ, adverbial exclamation of strong desire, “would that!” “O that!” and answering to the Latin *utinam*. Homer

Book 2. Line 371-381.

always joins αἰ γάρ, αἰ γὰρ δὴ; the Attics have εἰ γάρ or ἢ γάρ: it is only in Æolic and Doric that αἰ stands by itself.

LINE 372. Συμφράδμονες, nom. plur. of συμφράδμων, ονος, ό, "a fellow-counselor." Properly an adjective, "advising with one."—From συυφράζομαι, "to counsel with one," "to deliberate together."

Εἰεν, contracted form for εἶησαν, 3 plur. pres. opt. of εἶμί. Very common afterward in Attic Greek.

LINE 373. Ἡμύσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of ἡμύω, "to sink in ruins," "to bow down," &c. Consult note, and also line 148.

LINE 374. Ἡμετέρησιν, Epic and Ionic for ἡμετέραις, dat. plur. fem. of ἡμέτερος, &c.

Ἄλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἀλίσκουμαι, "to be taken," a defective passive, the active (ἀλίσκω) being supplied by αἰρέω: fut. (with passive signification) ἀλώσομαι: 2 aor. act. (with passive signification) in the form ἤλων, Attic usually ἐάλων: 2 aor. part. ἀλούς, ("taken"): perf. ἤλωκα, ἐύλωκα, also passive in meaning, "I have been taken," &c.

Περθομένη, nom. sing. fem. of pres. part. pass. of πέρθω, "to sack." Consult book i., line 125.

LINE 376. Ἄπρηκτους, accus. plur. masc. of ἄπρηκτος, ον. Consult line 121.

Νεῖκαι, accus. plur. of νεῖκος, εος, τό, "a quarrel," "a contention."

LINE 377. Μαχεσάμεθα, Epic and Ionic for ἐμαχεσάμεθα, 1 plur. 1 aor. indic. mid. of μάχομαι, "to contend;" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μάχη.

Κούρης. Consult book i., line 98.

LINE 378. Ἀντιβίαις. Consult book i., line 304.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of χαλεπαίνω, "to become angry;" strictly, "to be hard, severe, grievous;" then used metaphorically of men, "to deal severely, harshly," especially from anger, "to be harsh," "to be ill-tempered," "to become bitterly angry," &c.—From χαλεπός, "harsh," "severe," &c.

LINE 380. Ἀνάβλησις, εως, ἦ, "a deferring," "a putting off."—From ἀναβάλλω, "to defer."

Ἡβαιόν, accus. sing. neut. of ἡβαιός, ἦ, όν, Epic and Ionic for βαιός, "small," "little," &c., taken adverbially: hence οὐδ' ἡβαιόν, "not even in a small degree," i. e., not in the least.

LINE 381. Δεῖπνον, ον, τό, "a meal," used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δόρπον, the afternoon or

Book 2. Line 381-387.

evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *coena*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, "to join;" fut. ξυνάξω, &c.

Ἄρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εὖς, ὄ, "Mars," god of war; put here, figuratively, for the fight itself.

LINE 382. Θηξάσθω, 3 sing. 1 aor. imper. middle of θήγω, "to sharpen en;" fut. θήξω: 1 aor. ἔθηξα: in the middle, θήγομαι, "to sharpen something belonging to one's self;" fut. θήξομαι: 1 aor. ἔθηξάμην.—Compare the Sanscrit *tji*, "to sharpen," which points to a connection with θιγεῖν, θιγγάνω, &c.

Ἄσπίδα, accus. sing. of ἄσπίς, ἴδος, ἦ, "a shield," a round shield, in Homer large enough to cover the whole man, usually of bull's hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὀπλίται), as opposed to the Thracian πέλτη, and Persian γέβρον.

LINE 383. Ὠκυπόδεσιν, Epic and Ionic for ὠκυπόδεσιν, dat. plur. of ὠκυπόδης, ἔς, "swift-footed." Poetic term for ὠκύπους, ποδός.

LINE 384. Ἄρματος, gen. sing. of ἄρμα, ατος, τό, "a chariot," especially "a war-chariot," with two wheels, in Homer used very often in the plural for the singular.

Μεδέσθω, 3 sing. pres. imper. of μέδομαι, "to think of," "to prepare for."—Observe that μέδομαι is an older form than μῆδομαι, the latter being merely an Ionic form for the former.

LINE 385. Πανημέριοι. Consult book i., line 472.

Στυγερῷ, dat. sing. inasc. of στυγρός, ἄ, ὄν, "hateful."—From στυγέω, "to hate."

Κρινόμεθα, 1 plur. pres. subj. mid. of κρίνω, "to separate:" in the middle, κρίνομαι, "to single out for one's self," i. e., a combatant or opponent, and thus "to contend."

Ἄρηϊ, dat. of Ἄρης. Consult line 381.

LINE 386. Πανσωλή, ἦς, ἦ, "rest," "a respite."—From παύω, "to cause to cease."

Μετέσσειται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτεμι, "to be between," "to intervene."

LINE 387. Διακρινέει, Epic and Ionic for διακρινεῖ, 3 sing. fut.

Book 2. Line 387–395.

ind. act. of διακρίνω, “to part,” “to separate.” Old form διακρίνεσαι, Epic and Ionic διακρινέει, Attic διακρινεῖ.

Μένος. Consult book i., line 103.

LINE 388. Ἴδρώσει, 3 sing. fut. indic. act. of ἰδρώω, “to sweat,” “to perspire;” fut. ἰδρώσω.—From ἰδρώς, “sweat.”

Τεῦ, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ὦνος, ὄ, “a strap,” “a belt.” (Consult note.)—No doubt from τλήναι, “to bear,” whence, also, the hero Telamon probably took his name.

LINE 389. Ἀμφιβρότης, gen. sing. fem. of ἀμφίβροτος, η, ον, “man-protecting,” “covering the whole man.” Consult remarks on the Grecian ἀσπίς, line 382.

Ἐγχεῖ, dat. sing. of ἔγχος, εος, τό, “a spear,” consisting of two parts, αἰχμή and δόρυ, head and shaft, *Il.*, vi., 319, where its length is eleven cubits: the shaft was usually ashen. The ἔγχος served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honorable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, “to toil,” “to labor,” “to be fatigued;” fut. καμοῦμαι: perf. κέκηκα.

LINE 390. Ἐύξοον, accus. sing. neut. of εὐξοος, ον, “well-polished,” “bright.”—From εὖ and ξέω.

Τιταίνων, nom. sing. masc. pres. part. act. of τιταίνω, “to draw;” fut. τιτανῶ: 1 aor. ἐτίτηνα. An Epic verb synonymous with τείνω, τανύω, and signifying, literally, “to stretch.”

LINE 392. Μιμνάζειν, pres. infin. act. of μιμνάζω, “to linger,” “to stay,” “to remain,” “to loiter.” Poetic form for μίμνω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἄρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ος, ον, “on which one may rely,” “safe,” “sure.” (Consult note.)—From ἀρκέω, “to be of use,” “to suffice,” &c.

Ἔσσειται, Epic and Doric 3 sing. fut. indic. of εἰμί, from a Doric form ἔσσομαι, for the common ἔσομαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, “to escape;” fut. φεύξομαι: perf. πέφενγα: 2 aor. ἔφυγον.

LINE 394. Ἴαχον. Consult line 333.

LINE 395. Ἀκτῆ, dat. sing. of ἀκτῆ, ῆς, ἦ, “the shore,” “the beach,” “the strand;” strictly, the place where the waves break, and thus opposed to λιμῆν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἀγννμι, “to break.”

Book 2. Line 395—403.

Ἵψηλῆ, dat. sing. fem. of ὑψηλός, ἡ, ὄν, "lofty," "high-towering."
—From ὑψι, "on high;" whence, also, ὑψος, "height."

Νότος, ου, ὄ, "the south wind." Consult line 145.

Προβλήτι, dat. sing. of προβλής, ἦτος, ὄ, ἡ (without neuter),
LINE 396. "projecting," "jutting;" strictly, "thrown before or for-
ward."—From πρό and βάλλω.

Σκοπέλω, dat. sing. of σκόπελος, ου, ὄ, "a rock," "a lofty rock;"
strictly, like σκοπία, "a look-out place." Compare the Latin scopu-
lus.—From σκοπέω, "to take a survey," &c.

Παντοίων, gen. plur. masc. of παντοῖος, α, ου, "of all
LINE 397. kinds," "of all sorts."—From πᾶς.

Ἄνσταντες, nom. plur. masc. of the Epic shortened form
LINE 398. (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "to
place up," &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "I arose," "I stood up."

Ἵρέοντο, Epic and Ionic for ὠροῦντο, 3 plur. imperf. indic. mid. of
ὄρεομαι, "to make a rush."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or
κεδάω, "to disperse," "to scatter;" fut. κεδάσω. A poetic form for
σκεδάννυμι.

Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor.
LINE 399. indic. act. of καπνίζω, "to make a smoke," "to raise a
smoke;" fut. καπνίσω.—From καπνός, "smoke."

Ἐλοντο, Epic and Ionic for εἶλοντο, 3 plur. 2 aor. indic. mid. of
αἰρέω, "to take;" 2 aor. mid. εἰλόμην.

Ἐρεζε, 3 sing. imperf. indic. act. of βέζω, a transposed
LINE 400. form for ἐρδω, "to sacrifice." Consult book i., lines 444
and 315.

Ἀίγιγενετάων, Epic for ἀειγεγενεῶν, gen. plur. of ἀειγεγενετής, ἐς, "ever-
lasting," "immortal."—From αἰεί, Epic and Ionic for αἰεί, "ever,"
and the radical γένω.

LINE 401. Εὐχόμενος. Consult book i., line 43.

Μῶλον, accus. sing. of μῶλος, ου, ὄ, "toil."—Referred by Pott to
the same root as μῶλν: perhaps, also, akin to μολεῖν, and the Latin
moles, molior; and so, again, to μόγος, μόχθος.

Ἄρηος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line
381.

Ἰέρευσεν, 3 sing. 1 aor. indic. act. of ἱερεύω, "to offer up,"
LINE 402. "to sacrifice;" fut. ἱερεύσω: 1 aor. Ἰέρευσσα, Epic and Ionic
Ἰέρευσσα.—From ἱερός, "sacred."

Πίονα, accus. sing. masc. of πίον, ονος, ὄ, ἡ, "fat," "well
LINE 403. fed," "sleek." Compare book i., line 40.

Book 2. Line 403-412.

Πενταέτηρον, accus. sing. masc. of πενταέτηρος, ον, "five years old." Poetic form for πενταετής, ἐς.—From πέντε and ἔτος, "a year."

LINE 404. Κικλήσκειν, Epic and Ionic for ἐκκλήσκειν, 3 sing. imperf. indic. act. of κικλήσκω, "to invite," Ionic form for καλέω, used only in the present and imperfect.

Ἄριστῆας, accus. plur. of ἀριστεύς, ἔως, ὁ, Epic and Ionic ἦος, and hence ἀριστῆας, for ἀριστεάς. Consult book i., line 227.

Παναχαιῶν, gen. plur. of Παναχαιοί, οί, "all the Greeks." Literally, "all the Achaians." (Consult note.)

LINE 405. Ἰδομενῆα, Epic and Ionic for Ἰδομενέα, accus. sing. of Ἰδομενεύς, ἔως, ὁ, Epic and Ionic ἦος, "Idomeneus." Consult book i., line 145.

LINE 406. Αἶαντε, accus. dual of Αἶας, αντος, ὁ, "Ajax." Consult book i., line 138, and note on this line.

Τυδέος, gen. sing. of Τυδεύς, ἔος, ὁ, Epic for Τυδεύς, ἔως, "Tydeus," father of Diomedes. He was the son of CENEUS, king of Calydon in Ætolia, and, having slain his uncle Alcathous, fled to Adrastus at Argos. Here he received in marriage Deiphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

LINE 407. Ἐκτον, accus. sing. masc. of ἕκτος, η, ον, sixth.—From ἕξ, "six."

Ὀδυσῆα, κ. τ. λ. Consult line 169.

LINE 408. Ἀυτόματος, η, ον, and Attic ος, ον, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αὐτός, and the radical μύω (μέμαα), "to strive after," "to attempt," "to desire," &c.

Βοήν, accus. sing. of βοή, ῆς, ἡ, "a cry," whether of joy or grief, "shout," "cry for succor." In Homer, however, it is usually "the battle-cry," "the alarm," and even the battle itself. (Consult note.)

LINE 409. Ἦιδεε, i. e., ἦδεε, 3 sing. uncontracted form of the pluperfect for ἦδη. Consult book i., line 70.

Ἐπονεῖτο, 3 sing. imperf. indic. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

LINE 410. Περιστήσαντο, 3 plur. 1 aor. indic. mid. of περιστήμι, "to place around:" in the middle, "to place one's self around," &c. Observe that περιστήσαντο is Epic and Ionic for περιεστήσαντο.

Ούλοχύτας. Consult book i., line 449.

Ἀνέλοντο. Consult book i., line 449.

LINE 412. Κύδιστε, voc. sing. masc. of κύδιστος, η, ον, "most glo-

Book 2. Line 412-417.

rious." Superlative of κυδρός, *ά, όν* (formed, however, in reality, from κῦδος: as, *αἰσχιστος*, from *αἰσχος*). Compare book i., line 122.

Κελαινεφές, voc. sing. masc. of κελαινεφής, *ές*, "dark cloud-enveloped." Consult book i., line 397.

Αἰθέρι, dat. sing. of αἰθήρ, *έρος, ό*, "ether," "the upper regions of air," "the pure sky," as opposed to *άήρ*, the lower atmosphere. Hence "heaven," as the abode of the gods.—From *αἶθω*, "to light up," "to kindle."

Ναίων, nom. sing. masc. pres. part. of *ναίω*, "to inhabit." Consult line 130.

LINE 413. Δύναι, 2 aor. infin. act. of *δύω*, "to enter," i. e., in the present case, the ocean, "to go down," as said of the sun; fut. *δύσω*: 1 aor. *έδονσα*: 2 aor. *έδον*.

Κνέφας. Consult book i., line 475.

LINE 414. Πρηνές, accus. sing. neut. of *πρηνής*, *ές*, "headlong," "prone." Observe that *πρηνής* is Epic and Ionic for the Doric and Attic *πρᾶνής*, with which compare the Latin *pronus*.

Βαλέειν, Epic and Ionic for *βαλεῖν*, 2 aor. infin. act. of *βάλλω*, "to hurl."

Μέλαθρον, accus. sing. of *μέλαθρον, ου, τό*, "a palace," "a hall," &c. Properly, "the ceiling of a room," especially the large cross-beam which bears it. Then, generally, "a roof," "a house," "a mansion," &c.—Derived by some from *μελαίνω*, "to blacken," as referring to the blackening effects of the smoke in passing through the *καπνοδόχη*, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

LINE 415. Αἰθαλόεν, accus. sing. neut. of *αἰθαλόεις, όεσσα, όεν*, "blazing," "wrapped in flames."—From *αἶθαλος*, and this from *αἶθω*.

Πρήσαι, 1 aor. infin. act. of *πῖμπρημι*, "to burn;" fut. *πρήσω*: 1 aor. *έπρησα*, as if from *πρήθω*.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

Δήϊοιο, Epic for *δηίου*, gen. sing. of *δήϊος, η, ου*, Epic and Ionic for *δαῖος*, "hostile."

Θύρετρα, accus. plur. of *θύρετρον, ου, τό*, "a gate," "a door."—From *θύρα*.

LINE 416. Έκτόρεον, accus. sing. masc. of *Έκτόρεος, α, ου*, "of Hector."—From *Έκτωρ*.

Δαίξαι, 1 aor. infin. act. of *δαίξω*, "to sever;" fut. *δαίξω*: 1 aor. *έδαίξα*. From *δαίω*, "to divide."

LINE 417. Ρωγαλέον, accus. sing. masc. of *ρωγαλέος, α, ου*, "rent,"

Book 2. Line 417-438.

"*torn*," "*broken*."—From ῥώξ, ῥωγός, ἦ, "*a rent*," "*a cleft*:" akin to ῥήγνυμι, ῥήξω.

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας, for πολλῶν, πολλοῖς, πολλοῦς.

Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric LINE 418. and Attic πρᾶνεῖς. Consult line 414.

Κονίησιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ἦ, Epic and Ionic for κονία, ας, ἦ, "*dust*." Consult line 150.

Ὀδάξ, adverb, "*with the teeth*," "*by biting with the teeth*."—From δάξ, "*with the teeth*," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "*to seize*;" poetic deponent for λαμβάνω.—Observe that the future λάξομαι (*Herod.*, vii., 144), "*to receive*," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ-, λαμβάνω. Compare νίζω νίπτω, δίζημι διφάω.

Ἐπεκράαινε, 3 sing. imperf. indic. act. of ἐπικρααίνω, LINE 419. Epic lengthened form of ἐπικραίνω, "*to accomplish*," "*to fulfill*;" fut. ἐπικρατανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραίνω, "*to accomplish*," &c.

Δέκτο, Epic and Ionic for ἔδεκτο, 3 sing. syncopated 2 aor. LINE 420. of δέχομαι, "*to receive*;" fut. δέξομαι: perf. δέδεγμαι: 2 aor. ἔδέγμην, ἔδεξο, ἔδεκτο, &c.

Ἄμεγαρτον, accus. sing. masc. of ἄμεγαρτος, ον, "*severe*," "*unhappy*," "*wretched*." Strictly, "*unenvious*," "*unenvious*." The meaning "*abundant*," "*large*," &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil.*, s. v.

Ὀφελλεν, Epic and Ionic for ὠφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to increase*;" fut. ὀφελῶ: 1 aor. ὠφειλα. An old poetic word.

Λεγόμεθα, 1 plur. pres. subj. middle of λέγω. (Consult LINE 435. note.)

Ἄμβαλλόμεθα, Epic and Ionic for ἀναβαλλόμεθα, 1 plur LINE 436. pres. subj. mid. of ἀναβάλλω, "*to put off*," "*to delay*."—From ἀνά and βάλλω.

Ἐγγυαλίζει, 3 sing. pres. indic. act. of ἐγγυαλίζω, "*to put into one's hands*," "*to bestow*;" fut. ἐγγυαλίξω. Consult book i., line 353.

Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of LINE 438. ἀγείρω, "*to gather together*," "*to assemble*."—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of

Book 2. Line 438-450.

the 3 pers. plural of the imperative; as, ποιούντω (*faciunto*): λεγόντω (*legunto*), &c.

LINE 439. Ἀθρόοι, nom. plur. masc. of ἀθρόος, *a, ov*, very rarely *ος, ov*, "assembled," "gathered in crowds, heaps, masses," "crowded together." Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἀ, copulative, and θρόος, "a noise as of many voices."

LINE 440. Ἴομεν, Epic and Ionic for ἰωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, "to go."

Ἐγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, "to arouse," "to excite," the mood-vowel being shortened.

LINE 441. Ἀπίθησεν. Consult book i., line 220.

LINE 442. Αὐτίκα κηρύκεσσι, κ. τ. λ. Consult line 50, *seqq.*

LINE 446. Θύνων, Epic and Ionic for ἔθνονον, 3 plur. imperf. indic. act. of θύνω, "to move rapidly to and fro," "to rush fast and furious," "to dart to and fro."

LINE 447. Αἰγίδα, accus. sing. of Αἰγίς, ἰδος, ἦ, "the Ægis." (Consult note.)—From αἶξ, αἰγός, ὄ, ἦ, "a goat," *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

Ἐρίτιμον, accus. sing. fem. of ἐρίτιμος, *ov*, "highly prized," "precious."—From ἐρι, inseparable prefix, "very," "abundantly," and τιμή, "value."

Ἀγήραον, accus. sing. fem. of ἀγήραος, *ov*, "uninfluenced by age," "never growing old;" more freely, "undying," "undecaying."—From ἀ, priv., and γήρας, "age."

LINE 448. Θύσανοι, nom. plur. of θύσανος, *ov, ὄ*, "a tassel."—From θύω, from their constant motion.

Ἡερέθονται, 3 plur. pres. indic. (with aoristic force) of ἠερέθομαι, "to hang waving in air," "to wave in air." This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of αἰείρομαι.

LINE 449. Ἐϋπλεκέες, nom. plur. masc. of εὐπλεκής, ἔς, "well-twisted," and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, ἔς.—From εὐ and πλέκω.

Ἐκατόμβοιος, nom. sing. masc. of ἑκατόμβοιος, *ov*, "of the value of a hundred oxen," "worth a hundred oxen."—From ἑκατόν and βουῖς.

LINE 450. Παιφάσσουσα, nom. sing. fem. pres. part. act. of παιφάσσω, "to look fiercely around," "to look wildly," "to stare wildly

Book 2. Line 450-458.

about." Among later writers, in general, "to run wildly about," "to rush."—A reduplicated form from ΦΑ-, φαίνω.

Διέσσυτο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "to move rapidly through," "to rush through;" 2 aor. mid. διεσσύμην, &c.—From διά and σεύω, "to put into quick motion," "to drive:" in the middle, "to put one's self into quick motion," "to rush," &c.

LINE 451. Ὀτρύνουσα, nom. sing. fem. pres. part. act. of ὀτρύνω, "to urge," "to rouse," "to stir up," &c. ; fut. ὀτρύνω: 1 aor. ὤτρυνα.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, "strength," "might." Chiefly poetical.

ᾠρσεν. Consult book i., line 10.

LINE 452. ἄλληκτον, accus. sing. neut. of ἄλληκτος, ον, poetic for ἄληκτος, ον, "unceasing," "incessant." The form ἄλληκτον is here used adverbially, "unceasingly," "without ceasing."—From ἄ, priv., and λήγω, "to cease."

LINE 453. Ἄφαρ. Consult book i., line 349.

LINE 454. Γλαφυρήσι, Epic and Ionic for γλαφυραῖς, from γλαφυρός, ἄ, ον, "hollow." Consult line 88.

LINE 455. Ἄϊδηλον, nom. sing. neut. of ἀΐδηλος, ον, "invisible," and then "destructive." (Consult note.)—From ἄ, priv., and ἰδεῖν.

Ἐπιφλέγει, 3 sing. pres. indic. act. of ἐπιφλέγω, "to consume;" fut. ἐπιφλέξω.—From ἐπί and φλέγω, "to burn up."

Ἄσπετον, accus. sing. fem. of ἄσπετος, ον, "immense." Literally, "unspeakable," "unutterable;" hence, in Homer and Hesiod, mostly in the sense of "unspeakably great," "immense," "vast."—From ἄ, priv., and εἰπεῖν.

LINE 456. Οὔρεος, Epic and Ionic for ὄρεος, from οὔρος, εος, τό, for ὄρος, εος, τό, "a mountain."—Perhaps from the same root as ὄρνημι, and so, strictly, "any thing rising."

Κορυφῆς, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ῆς, ἡ, "a summit," "a top."

Ἐκαθεν, adverb, "from afar."—From ἐκάς, "afar."

Λύγῃ, ῆς, ἡ, "light," "glare," &c.—Perhaps from the same root as the Latin *oc-ulus*, German *aug-e*, Sanscrit *ikc*, "to see."

LINE 457. Θεσπεσίοιο. Consult book i., line 591.

LINE 458. Αἴγλη, ῆς, ἡ, "a brilliance," "a glittering."—Akin to λάω, ἄγλαός: γλαύσω, γλαυκός: γλήνη: λεύσω, λευκός.

Παμφανώσα, Epic lengthened form for παμφανῶσα, as if from παμφανῶω, of which, however, no other forms but παμφανῶων and

Book 2. Line 458-462.

παμφανώσα occur, "all-resplendent," "all-beaming."—From παμφαίνω, "to shine brightly;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλω from πάλλω: παφλάζω from φλάζω: παιφάσσω from φάω, &c.

Ἴκεν. Consult book i., line 317.

LINE 459. Πεπετηνῶν, gen. plur. of πεπετηνός, ἦ, ὄν, Epic lengthened form for πετηνός, "able to fly," hence "winged," "flying," a frequent epithet, in Homer, of birds in general.—From πέτομαι, "to fly."

LINE 460. Χηνῶν, gen. plur. of χήν, χηνός, ὄ, ἦ, "a gander," "a goose," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "to gape." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γεράνων, gen. plur. of γέρανος, ου, ἦ, later also ὄ, "a crane."

Κύκνων, gen. plur. of κύκνος, ου, ὄ, "a swan."

Δουλιχοδείρων, gen. plur. of δουλιχοδείρος, ου, Epic and Ionic for δολιχόδειρος, ου, "long-necked."—From δολιχός, "long," and δειρή, "the neck."

LINE 461. Ἄσιῳ, dat. sing. of Ἄσιος, α, ου, "Asian." (Consult note.)

Λειμῶνι, dat. sing. of λειμών, ὠνος, ὄ, "a mead," "any moist or grassy place."—Probably from λείβω, "to pour forth," "to flow," as σεμνός from σέβω.

Καῦστρίου, gen. sing. of Καῦστριος, ου, ὄ, Epic for Κάϋστρος, ου, ὄ, "the Cayster," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow. (Consult note.)

Ῥέεθρα, accus. plur. of ῥέεθρον, ου, τό, Epic and Ionic for ρεῖθρον, ου, τό, "a stream," "a river;" in the plural, "waters."—From ῥέω, "to flow."

LINE 462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "to fly," "to be on the wing;" fut. ποτήσομαι: perf. πεπότημαι.—In Epic we also find ποτέομαι.

Ἀγαλλόμενα, nom. plur. neut. pres. part. mid. of ἀγάλλω, "to make glorious," "to glorify," "to honor;" fut. ἀγαλῶ: 1 aor. ἤγηλα. In the middle, ἀγάλλομαι, "to pride one's self in," "to exult," "to rejoice." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but errone-

Book 2. Line 462-471.

ously, derived from *ἀγαν* and *ἄλλομαι*.—Akin, according to Dæderlein, to *γελῶ*

LINE 463. *Κλαγγηδόν*, adverb, “with a loud noise,” “with a clang or clamor.”—From *κλαγγή*, “a clang,” “a clamor,” &c., and this akin to *κλάζω*, fut. *κλάγξω*.

Σμασαγεῖ. Compare line 210.

LINE 465. *Πεδίον*, accus. sing. of *πεδίον*, *ον*, *τό*, “a plain,” “flat, open country,” &c.

Προχέοντο, Epic and Ionic for *προεχούντο*, 3 plur. imperf. indic. mid. of *προχέω*, “to pour forth;” fut. *προχεύσω*.—From *πρό* and *χέω*.

Σκαμάνδριον, accus. sing. neut. of *Σκαμάνδριος*, *η*, *ον*, “Scamandrian,” “lying along the Scamander,” “watered by the Scamander.”—From *Σκάμανδρος*, “the Scamander,” a river of Troas. (Consult note.)

Χθών. Consult book i., line 88.

LINE 466. *Κονάβιζε*, Epic and Ionic for *έκονάβιζε*, 3 sing. imperf. indic. act. of *κοναρίζω*, “to resound;” fut. *κοναρίσω*. Poetic form for *κοναβέω*, and this from *κόναβος*, “a resounding,” “ringing,” &c. Consult line 334.

LINE 467. *Ἔσταν*. Consult book i., line 535.

Ἄνθεμόντι, dat. sing. masc. of *ἀνθεμόεις*, *έσσσα*, *όν*, “flowery,” “blooming.”—From *ἀνθεμον*, “a flower,” and this from *ἀνθέω*.

LINE 469. *Μυιάων*, Epic and Ionic for *μυιῶν*, gen. plur. of *μυῖα*, *ας*, *ή*, “a fly.”—Compare the Latin *musca*, Sanscrit *maksika*, German *mücke*, English *midge*.

Ἄδινάων, Epic and Ionic for *ἀδινῶν*, gen. plur. of *ἀδινός*, *ή*, *όν*, “thickly swarming,” “crowded,” “thronged.” Radical signification, “close,” “thick.” (Buttmann, *Lexil.*, s. v.)—From *ἄδην*, “to one’s fill,” “enough.”

LINE 470. *Σταθμόν*, accus. sing. of *σταθμός*, *οὔ*, *ό*, “a pen,” “a fold,” “a standing place;” as shelter for men and animals, &c.—From *ἵστημι*.

Ποιμνήιον, Epic and Ionic for a supposed form *ποιμνεῖον*, accus. sing. masc. of *ποιμνήιος*, *η*, *ον*, “of or belonging to a shepherd,” &c., for *ποιμνεῖος*, *α*, *ον*.—From *ποίμνη*, “a herd of cattle,” “a flock of sheep.”

Ἠλάσκουσιν, 3 plur. pres. indic. act. of *ἠλάσκω*, Epic form of *ἀλύομαι*, “to wander,” “to stray.”

LINE 471. *Εἰαρινῆ*, Epic for *ἐαρινῆ*, from *εἰαρινός*, *ή*, *όν*, Epic and Ionic for *ἐαρινός*, *ή*, *όν*, rarely *ός*, *όν*, “of spring,” “vernal.”—From *εἶαρ*, Epic for *ἔαρ*, “the spring.”

Book 2. Line 471-479.

Γάλατος, εος, τό, "milk." Poetic form for γάλα, "milk."

Ἄγγεα, accus. plur. of ἄγγος, εος, τό, "a vessel," "a pail."

Δεύει, 3 sing. pres. indic. act. of δέω, "to fill" with liquid; fut. δεύσω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "deu," "bedeu."

Ἰσταντο, 3 plur. imperf. indic. mid. of ἵστημι, "to place:"
LINE 473. middle, "to place one's self," "to stand."

Διαρραῖσαι, 1 aor. infin. act. of διαρραίω, "to break through." (Consult note.)—From διά and ραίω, "to break," "to smash," "to shiver," which is probably akin to ρήγνυμι.

Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult book i., line 590.

Αἰπόλια, accus. plur. of αἰπόλιον. ου, τό, "a flock of goats."
LINE 474. — From αἰπόλος, "a goatherd," and this from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

Πλατέα, accus. plur. neut. of πλατύς, εἶα, ύ, "broad," "wide-spread."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of αἰπόλος, ου, ό, "a goatherd." Observe that αἰπόλος is for αἰγοπόλος, from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

LINE 475. Ῥεῖα, Epic for ῥέα, adverb assigned to ῥάδιος, "easily."

Διακρίνωσιν, 3 plur. pres. subj. of διακρίνω, "to separate."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομῶ, dat. sing. of νομός, ου, ό, "a pasture."—From νέμω, "to pasture."

Μιγέωσιν, Epic and Ionic for μίγωσιν, 3 plur. 2 aor. subj. pass. of μίσγω, "to mingle." Homer and Herodotus, for the present μίγνυμι, μίγνυμαι, always use μίσγω, μίσγομαι, which also occur in Attic: fut. μίξω: fut. mid. μίξομαι: 2 aor. pass. ἐμίγην.

Διεκόσμεον, Epic and Ionic for διεκόσμονν, 3 plur. imperf. indic. act. of διακοσμέω, "to marshal," "to arrange in order."

LINE 477. Ὑσμίνηνδε, adverb, "to the fight." Consult line 40.

LINE 478. Ἴκελος, η, ου, Epic for εἴκελος, η, ου, "like," "resembling."

Τερπικεραύνω. Consult book i., line 419.

LINE 479. Ἀρεῖ, dat. sing. of Ἄρης, gen. εος, ό, "Mars."

Ζώνην, accus. sing. of ζώνη. ης, ή, "a belt." (Consult note.)

Book 2. Line 480-490.

LINE 480. Ἀγέληφι, Epic dative singular of ἀγέλη, ης, ἡ, "a herd."
Ἐξοχος. Consult line 188.

Ἐπλετο, 3 sing. imperf. indic. of πέλομαι, "to be." Consult book i., lines 284, 418, and note on this last.

LINE 481. Βοέσσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βούς,
&c.

Ἀγρομένησιν, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "to assemble," for ἀγειρόμενος, &c.

LINE 483. Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῆ, accus. sing. masc. of ἐκπρεπέης, ἐς, "distinguished."—From ἐκ and πρέπω.

Ἡρώεσσιν, Epic and Ionic for ἥρωσιν, dat. plur. of ἥρως, "a hero." Consult book i., line 4.

LINE 484. Ἔσπετε, Epic imperative of εἶπειν, for εἶπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.

Μοῦσαι. Consult book i., line 604.

Ὀλύμπια δώματα. Consult book i., line 18.

LINE 485. Πάρεστε, 2 plur. pres. indic. of πάριμι, "to be present;" fut. παρέσομαι.

Ἴστε, 2 plur., from οἶδα. Consult *Anthon's enlarged Greek Grammar*, p. 375.

LINE 486. Κλέος, accus. sing. of κλέος, τό, "report," "rumor."—No cases except the nom. and accus. sing. and plur. seem to occur.

Οἶον, accus. sing. neut. of οἶος, η, ον, "alone."—Akin to ἴος, ἴα, same as εἷς, μία; also to the Latin *unus*, the old form of which was *oinus*.

Ἴδμεν. Consult book i., line 124.

LINE 487. Κοίρανοι. Consult line 204.

LINE 488. Πληθύν, accus. sing. of πληθύς, ύος, ἡ, Epic and Ionic for πλῆθος, εος, τό, "the multitude," "the main body."

Μυθήσομαι, 1 fut. indic. of the middle deponent μυθέομαι, "to tell," "to declare;" fut. μυθήσομαι.—From μῦθος, "any thing delivered by word of mouth," &c.

Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω, "to name;" fut. ὀνομαῖνῶ: 1 aor. ὠνόμηνα.—From ὄνομα, "a name."

Εἶεν. Consult line 372.

LINE 490. Ἀρήκτος, ον, "not to be broken."—From ἀ, priv., and βήγνυμι, "to break."

Χάλκεον, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic η, ον,

Book 2. Line 490-493. Book 3. Line 1-3.

"brazen."—From χαλκός, "brass;" more literally, "bronze." Consult book i., line 236.

Ἦτορ. Consult book i., line 188.

LINE 491. Ὀλυμπιάδες, nom. plur. of Ὀλυμπιάς, ἄδος, peculiar feminine of Ὀλύμπιος, "Olympian," first occurring as an epithet of the Muses in the present passage: afterward, in general, "a dweller on Olympus," "a goddess."

LINE 492. Θυγατέρες, nom. plural of θυγάτηρ. Consult book i., line 13.

Μνησαίατο, Epic and Ionic for μνήσαιντο, 3 plur. 1 aor. opt. mid. of μμνήσκω, "to remind:" in the middle, "to remind one's self," "to remember," "to remember a thing aloud," i. e., "to mention," "to make mention of."

LINE 493. Ἄρχους, accus. plur. of ἀρχός, οὔ, ὄ, "a leader," "a commander." Homer also joins ἀρχὸς ἀνήρ.

BOOK III.

LINE 1. Κόσμηθεν, Epic contracted form for ἐκοσμήθησαν, 3 plur. 1 aor. indic. pass. of κοσμέω, "to arrange," "to marshal."—From κόσμος, "order."

Ἠγεμόνεσσιν, Epic and Ionic for ἡγεμόσιν, dat. plur. of ἡγεμών, ὄνος, ὄ, "a leader."—From ἡγέουμαι, "to lead."

LINE 2. Κλαγγῆ, dat. sing. of κλαγγή, ἦς, ἥ, "a clamor."—From κλάζω, fut. κλάξω, "to make a loud outcry," &c.

Ἐνοπῆ, dat. sing. of ἐνοπή, ἦς, ἥ, "a battle-cry;" in general, "a call," "a cry."—From ἐνέπω.

Ἴσαν, Epic for ἦσαν (intermediate form ἦϊσαν, Epic and Ionic), 3 plur. imperf. indic. of εἶμι, "to go."

LINE 3. Πέλει, 3 sing. pres. indic. of πέλω, for which the deponent πέλομαι is much more commonly employed. The original meaning of the verb is "to be in motion," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles ἐπιπλόμενος and περιπλόμενος. The more usual meaning is "to be;" but it is usually distinguished from εἶναι in implying a continuance, "to be wont to be," &c., and is hence often used in similes, as in the present instance.

Οὐρανόθι, Epic for οὐρανοῦ. (Consult note.)

Book 3. Line 4-8.

Χειμῶνα, accus. sing. of χειμών, ὦνος, ὁ, "a wintry storm,"
 LINE 4. "wintry weather."—From χειμα, "winter."

Φύγον, Epic and Ionic for ἔφυγον, 3 plur. 2 aor. indic. act. of φεύγω,
 "to flee;" fut. φεύξομαι: 2 aor. ἔφυγον.

Ἄθρόφατον, accus. sing. masc. of ἀθρόφατος, ον, "immense,"
 "vast," "inexpressibly large;" literally, "beyond even a god's power
 to express."—From ἀ, priv., θεός, and φατός, from φημί.

Ὀμβρον, accus. sing. of ὄμβρος, ον, ὁ, "rain," "a rain-storm," espe-
 cially "a storm of rain with thunder," as it is always in Homer and
 Hesiod, being so distinguished from ἕτερός, a common rain.—Pott
 compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua." (*Etymol.*
Forsch., i., 3.)

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι,
 LINE 5. "to spread the wings to fly," "to wing one's way," "to fly;"
 fut. πετήσομαι, in Attic prose usually shortened πτήσομαι: 2 aor.
 (syncopated) ἐπτόμην, &c.—Akin to πετάννυμι, the original signifi-
 cation being that of "to spread the wings to fly," as first given.

Ὀκεανοῖο, Epic and Ionic for Ὀκεανοῦ, from Ὀκεανός, οὔ, ὁ, "Oce-
 anus." (Consult note.)—Probably from ὠκύς and νάω, "the rapid-
 flowing." Perhaps, also, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others,
 however, make ὠγένιος equivalent to παλαιός, and hence deduce
 ὠκεανός. (Consult Anthon's *Classical Dictionary*, s. v. *Oceanus*,
sub fin.)

Ροῶν, Epic for ροῶν, gen. plur. of ροή, ἥς, ἡ, "a river," "a
 stream," "a flood:" in the plural, ροαί, "waters."—From ρέω, "to
 flow."

Πυγμαῖοισι, Epic and Ionic for Πυγμαίοις, dat. plur. masc. of
 LINE 6. Πυγμαῖος, α, ον, "Pygmean." Hence ἀνέρες Πυγμαῖοι, "the
 Pygmy-men." (Consult note.)

Φόνον καὶ Κῆρα. Consult book ii., line 352.

Ἠέριαι, nom. plur. fem. of ἠέριος, α, ον, Epic and Ionic for
 LINE 7. ἄεριος, α, ον, "early in the morning," as indicating the time
 when all things are yet wrapped in mist (ἀήρ).—From ἀήρ, "mist,"
 &c., as Voss first rightly explained the term. Buttman, however,
 derives it straight from ἠρι, "early," and connects this with ἠώς.

Ἐριδα, accus. sing. of ἔρις, ἰδος, ἡ, "strife." Homer has usually
 the accusative form ἔριδα: the strict form, however, is ἔριν, which
 he also has four times in the *Odyssey*.

LINE 8. Ἴσαν. Consult line 2.

Μένεα, accus. plur. of μένος, εος, τό. (Consult book i., line 103.)
 Rarely occurring in the plural in Homer, and that mostly in the

Book 3. Line 8-16.

phrase μένεα πνεύοντες, where, perhaps, the number of μένεα follows that of πνεύοντες.

Πνεύοντες, Epic and Ionic for πνέοντες, nom. plur. masc. pres. part. act. of πνέω, "to breathe;" fut. πνεύσω, and later πνεύσομαι, usually πνευσοῦμαι: 1 aor. ἐπνευσα: 1 aor. pass. ἐπνεύσθην.—The root is ΠΝΕ-, or ΠΝΥ-, whence πνεῦμα, πνύη, &c.: πνίγω is probably akin.

LINE 9. Μεμαῶτες. Consult book i., line 590.

Ἄλεξέμεν, shortened from ἀλεξέμεναι. Consult book i., line 590.

LINE 10. Κατέχευεν, Epic for κατέχευεν, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχεύσω: 1 aor. κατέχεα: Epic κατέχευα.—From κατά and χέω, "to pour." Observe that the forms ἐχευσα, χεῦσαι, of the 1st aorist, from the fut. χεύσω, now and then still quoted (as, for example, by Carmichael, p. 309), are probably not Greek. Hence no such form as κατέχευσα ought to be imagined.

Ἵμιχλῆν, accus. sing. of ὀμίχλη, ης, ἡ, "a mist."—Derived by Pott from the Sanscrit *mih*, "to pour."

LINE 11. Ποιμέσιν, dat. plur. of ποιμήν, ἑνος, ὄ, "a shepherd." Consult book ii., line 105.

Κλέπτη, dat. sing. of κλέπτῃς, ου, ὄ, "a thief."—From κλέπτω, "to steal," the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπος, "a theft;" 2 aor. pass. κλαπ-ῆναι: Latin *clep-ere*: probably akin to κρύπτω and καλύπτω.

LINE 12. Ἐπιλεύσει, 3 sing. of ἐπιλεύσω, "to look upon or over a space."—From ἐπί and λεύσσω.

Λᾶαν. Consult book ii., line 319.

Ἴησιν, 3 sing. pres. indic. act. of ἵημι, "to send;" fut. ἦσω: perf. εἶκα.

LINE 13. Κονίσαλος, ου, ὄ, "dust," "a cloud of dust."—From κόνις, "dust," with which compare the Latin *cinis*.

Ὠρνυτο, 3 sing. imperf. indic. middle of ὀρνυμι, "to rouse;" fut. ὄρω: 1 aor. ὄρσα.—In the middle, ὀρνυμαι, "to rouse one's self," "to rise."—From a root OP-, from which come also ὀρούω, ὀρίνω, ὀρθιος, ὀρθρος, the Latin *orior*, *ortus*, *hortor*, &c.

Ἄελλῆς, ἐς, "eddying."—From ἄελλα, "an eddy." (Consult note.)

LINE 14. Διέπρησον, Epic and Ionic for διέπρασσον, 3 plur. imperf. indic. act. of διαπρήσσω, for διαπράσσω, "to accomplish," "to accomplish a route," "to traverse," in which sense κέλευθον, "a way," "a route," is supposed to be understood. Hence διέπρησον πεδίοιο, "they traversed the plain."

LINE 16. Προμάχιζεν, Epic and Ionic for προεμάχιζεν, 3 sing. im-

Book 3. Line 16-20.

perf. indic. act. of προμαχίζω, "to fight in front of," "to advance to battle in front of."—From πρόμαχος, ον, ό, "a foremost combatant." Properly, an adjective, "fighting before," "fighting in front," and this from πρό and μάχομαι.

'Αλέξανδρος, ον, ό, "Alexander," the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence 'Αλέξανδρος means "defending men," or "man-defender," and comes from ἀλέξω, "to defend," and ἀνήρ.

Θεοειδής, ές, "godlike:" in Homer always said of outward form; as, "divine of form," "beauteous as the gods," and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and είδος, "form," "appearance."

ΠΑΡΔΑΛΗΝ, accus. sing. of παρδαλή, ης, ή, "a panther's skin." LINE 17. Properly, an adjective, having δοράν, "a skin," understood.—From πάρδαλις, "a panther."—The older form was πόρδαλις, which is every where found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained παρδαλή. According to Apion and Hesychius (ii., p. 1006), πόρδαλις was the male, and πάρδαλις the female.

Καμπύλα, accus. plur. neut. of καμπύλος, η, ον, "curved."—From κάμπτω, "to bend."

Δοῦρε, Epic and Ionic for the regular form δόρατε, accus. LINE 18. dual of δόρυ, "a spear." (Consult Anthon's enlarged Greek Grammar, p. 108.)

Κεκορυθμένα, Epic and Ionic for κεκορυσμένα, accus. plur. neut. perf. part. pass. of κορύσσω, "to head," "to tip;" fut. κορύξω: perf. pass. κεκόρυσμαι: part. κεκορυσμένος.—Observe that κορύσσω strictly signifies "to helm," "to furnish with a helmet." Then, "to make crested," "to raise to a head," and hence "to head," "to tip," &c.

ΠΑΛΛΩΝ, nom. sing. masc. pres. part. act. of πάλλω, "to brandish," "to wield;" 1 aor. έπηλα: Epic 2 aor. part. πεπᾶλών, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin pello, palpo, palpito, &c.

Προκαλίζετο, Epic and Ionic for προεκαλίζετο, 3 sing. imperf. indic. of the middle deponent προκαλίζομαι, "to challenge;" more literally, "to call forth for one's self," i. e., to meet one's self. Probably only found in the present and imperfect.

Αντίβιον, accus. sing. neut. of αντίβιος, η, ον, "opposing;" LINE 20. taken adverbially, "face to face."—From αντί and βιά.

Book 3: Line 20-26.

Αἰνῆ, dat. sing. fem. of αἰνός, ἡ, ὄν, "dreadful," "fearful." Consult book i., line 552.

Δηϊοτῆτι, dat. sing. of δηϊοτής, ἦτος, ἡ, "fight," "battle," "combat."—From δῆϊος, Epic and Ionic for δάϊος, "hostile."

ΛΙΝΕ 21. Ἀρηίφιλος, ον, "dear to Mars," "favored of the god of war." A frequent epithet of warriors in Homer. The active signification, "loving Mars," is very doubtful.—From Ἄρης, "Mars," and φίλος, "dear."

ΛΙΝΕ 22. Προπάροιθεν. Consult note on book ii., line 92.

Ὀμίλου, gen. sing. of ὀμίλος, ον, ὄ, "a throng," "thick array." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mêlée*.—Derived by some from ὀμός, ὀμοῦ, and ἰλη, "a band or body of men."

Μακρύ, accus. plur. neut. of μακρός, ἄ, ὄν, "long," taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of βιβάω, poetic collateral form of βάινω, "to stride."

ΛΙΝΕ 23. Ἐχάρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "to rejoice;" fut. χαιρήσω: 2 aor. pass. ἐχάρην.

Κύρσας, nom. sing. masc. 1 aor. part. act. of κύρω, "to light upon;" fut. κύρσω: 1 aor. ἔκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

ΛΙΝΕ 24. Ἐλαφον, accus. sing. of ἐλαφος, ον, ὄ, ἡ, "a stag." Consult book i., line 225.

Κεραόν, accus. sing. masc. of κεραός, ἄ, ὄν, and later ὄς, ὄν, "horned," "horn-bearing."—From κέρας, "a horn."

Ἄγριον, accus. sing. masc. of ἄγριος, α, ον, also ος, ον, "wild," literally, living in the *fields* or open air; and hence "wild," generally of animals.—From ἀγρός, "a field," &c.

ΛΙΝΕ 25. Πεινάων, nom. sing. pres. part. act. of πεινάω, "to be hungry;" fut. πεινήσω, more rarely πεινάσω; but, from Aristotle downward, we also find the un-Attic forms πεινᾶς, -ᾶ, ἄν, &c.

Κατεσθίει, 3 sing. pres. indic. act. of κατεσθίω, "to devour;" fut. κατέδομαι. Always said of animals of prey.

ΛΙΝΕ 26. Σεύονται, 3 plur. pres. subj. pass. of σεύω, "to put in quick motion," "to drive," with σ doubled in the augmented tenses; 1 aor. ἔσσενα: perf. pass. ἔσσυμαι. In the middle, "to stir one's self," &c., 1 aor. mid. ἔσσενάμην: syncopated 2 aor. mid. ἔσσύμην, ἔσσυο (for ἔσσυσο), ἔσσυτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, εἶα, ὅ, "swift."

Κόνες. Consult book i., line 4.

Book 3. Line 26-32.

Θαλαροί, nom. plur. masc. of θαλαρός, ὄν, ὄν, "ragorous;" literally, "boiling;" and so "fresh," "young," "youthful," &c. Not used by Homer in its original sense of plants, but frequently of men.—From θαλάω, "to boil."

Ἀλιπαί, nom. plur. masc. of ἀλιπός, ὄν, "lively," "active," in Homer always said of youths, and, in the present passage, taken as a noun, "a youth."—From ἄλω, ἄλω. According to Döderlein, however, akin to αἶμα, ἡίθερος.

Φέρε, Epic and Ionic for ἔοικε. 3 sing. imperf. indic. mid. of φημί, "to say." In the middle, φάμαι, "to say unto one's self," "to think;" imperf. ἐφάρην.

Τυτεῖσθαι, fut. infin. mid. of τυτάω. Consult book ii., line 356.

Ἀλείτην, accus. sing. of ἀλείτης, σκ, ὄ, "one who loads or goes astray," "a sinner," "a wicked one."—From ἀλίσ, "a wandering," "a roaming."

Ὅχημα, gen. plur. of ὄχος, εὐς, τό, "a chariot;" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of ὄχος, σκ, ὄ ("any thing which holds"), but always in the special signification of a chariot.—From ἔχω, "to hold," "to contain."

Τεύχεσιν, dat. plur. of τεύχος, εὐς, τό; strictly (like ὄπλον and ἔντευς), "a tool," "implement," "utensil."—In the plural, "arms," i. e., implements of war.—The German *zeug* is from the same root, namely, τεύχω, τευχῆν.

Ἄλτο. Consult book i., line 532.

Χαμῶς, adverb, "to the ground."—From χαμαί, "on the ground." Formed like ἐραῶς, ἐραῶς, ἄθηραῶς, but with different accent. Arcadius, indeed, writes it χαμῶς, but Draco and others expressly quote χαμῶς as an exception.

Εὐόησεν, 3 sing. 1 aor. indic. act. of νοῶν, "to perceive," "to be aware of one's presence," &c.; fut. νοήσω.—From νόος, νοῦς, "the mind."

Προμάχοισι, Epic and Ionic for προμάχοις, dat. plur. of πρόμαχος, σκ, ὄ, "a foremost combatant." Properly an adjective, "fighting before," "fighting in front."—From πρό and μάχομαι.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of καταπλήσσω, "to strike with dismay;" fut. καταπλήξω. (Consult note.)

Ἄψ. Consult book i., line 60.

Ἐπάρων. Consult book i., lines 349 and 179.

Ἐχέμεντο, 3 sing. imperf. indic. of the middle deponent χέμεναι, "to

Book 3. Line 32-38.

retreat;" strictly, "to leave an opening," "to give way;" fut. χύσονται. The present active χάζω is very rare.—Lengthened form from the root ΧΑΔ-, ΧΑ-, which latter appears in χύ-ος, χαί-νω, χύ-σκω: Latin hi-o, hisco, and the former in χανθάνω.

Κῆρα. Consult book ii., line 352.

Ἄλεινων, nom. sing. masc. of ἀλεινῶ, "to avoid," "to shun."—From ἄλη, "wandering."

LINE 33. Δράκοντα, accus. sing. of δράκων, οντος, ό. Consult book ii., line 308.

Παλίνορσος, ον, "springing back," "rushing back."—From πάλιν, "back," and ὄρνυμι.

Ἀπέστη. 3 sing. 2 aor. indic. act. of ἀπίστημι, "to remove out of the way;" fut. ἀποστήσω: 2 aor. ἀπέστην, &c.

LINE 34. Οὔρεος, Epic and Ionic for ὄρους. gen. sing. of οὔρος. εος, τό, for ὄρος, εος, τό, "a mountain."—From ὄρω, perhaps, and so, strictly, "any thing rising." ●

Βήσσης, Epic and Ionic for βήσσαις, dat. plur. of βήσσα, ης, ή, "a glade," "a woody glen."

Τρόμος, ον, ό, "a trembling."—From τρέμω, "to tremble."

Ἐλάβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize;" fut. λήψομαι, &c.

Γυία, accus. plur. of γυίον, ον, τό, "a limb." Of frequent occurrence in Homer, but always in the plural.

LINE 35. Ὠχρος, ον, ό, or perhaps better, εος, τό (Buttmann's Ausf. Gr., § 119, 41, d., note), "paleness."—From ὠχρός, ά, όν, "pale."—Ὠχρος (i. e., ὠ-χρ-ος) is probably the same as the Sanscrit hari, with prefixed ω. (Pott, Etymol. Forsch., i., p. 141.)

Μιν, for αὐτόν. Consult book i., line 29.

Εἴλε, 3 sing. 2 aor. indic. act. of αἰρέω, "to seize upon;" fut. αἰρήσω: 2 aor. εἶλον.

Παρειάς, accus. plur. of παρειά, ᾤς, ή, "a cheek."—Probably from παρά, as indicating the side of the face.

LINE 36. Ἔδν, 3 sing. 2 aor. indic. act. of δύω, or δύνω, "to enter," "to plunge into;" fut. δύσω: 2 aor. ἔδνν.

Ἀγερώχων, gen. plur. of ἀγέρωχος, ον, "haughty." (Consult note.) According to the old grammarians, equivalent simply to γερόχος, but the etymology is very doubtful.

LINE 38. Νείκεσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic. act. of νεικέω, "to upbraid;" fut. νεικέσω: 1 aor. ἐνείκεσα.

Αἰσχροῖς, dat. plur. neut. of αἰσχρός, ά, όν, "reproachful," "disgrace-inflicting." More literally, "shame-causing."—From αἰσχος, "shame," "disgrace."

Book 3. Line 39-44.

LINE 39. Δύσπαρι, voc. sing. of Δύσπαρις, ἴδος, ὁ, "evil-bringing Paris," equivalent somewhat to "Paris, bird of evil omen."
—From δύς and Πάρις, "Paris."

Γυναιμανές, voc. sing. of γυναιμανής, ἔς, "licentious." Literally, "mad after women."—From γυνή, "a woman," and μάνομαι, "to rave."

Ἐπεροπευτά, voc. sing. of ἠπεροπευτής, οὔ, ὁ, "a deceiver."—From ἠπεροπεύω, "to deceive," "to cajole." Properly, "to mislead by bland words."—From ἔπος, εἰπεῖν, ἠπύω, "to talk over;" not from ἀπάτη, "deceit."

LINE 40. Αἶθε. Consult book i., line 415.

Ὁφελές, Epic, Ionic, and also later, in Attic prose, for ὄφελος, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "I ought to have," &c. (Consult note.) Another Epic form for this tense is ὄφελλον, often occurring in Homer; and ὄφελλον in *Od.*, viii., 312.

Ἄγονος, ον, "unborn." (Consult note.)—From ἄ, priv., and γόνος.

Ἄγαμος, ον, "unmarried."—From ἄ, priv., and γαμέω, "to marry."

Ἀπολέσθαι. Consult book i., line 117.

LINE 41. Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονος, a comparative (with no positive in use), formed from κέρδος ("gain," "advantage"), "better," "more advantageous," "more gainful." The first of these meanings is the more common one.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμι, "to be."

LINE 42. Δώβην, accus. sing. of λώβη, ης, ἡ, "a scandal." Literally, "outrage," "maltreatment," "dishonor;" then, an outrage to the feelings of others, by reason of dishonorable conduct; and hence, "a scandal," "an object of foul reproach."—Akin to λύμη.—From λώβη comes the Latin *labes*.

Ἐπόπιον, accus. sing. masc. of ὑπόπιος, ον, "viewed with looks of angry distrust." Literally, "viewed from under." (Consult note.)—From ὑφοράω, fut. ὑπόφομαι.

LINE 43. Καρχαλώσι, Epic lengthened form for καρχαλῶσι, 3 plur. pres. indic. act. of καρχαλάω, "to laugh aloud," "to raise a loud laugh," the idea of scorn being frequently implied, as in the present instance.—From καρχάζω, "to laugh aloud," or more correctly, perhaps, καχάζω. The root is probably found in χάω, χαίνω, "to gape," unless it be rather formed by onomatopœia, like χλάζω, καχλάζω.

LINE 44. Φάντες, nom. plur. masc. imperf. part. (in an aorist

Book 3. Line 44-49.

sense) of φημί, *to say*," "to suppose;" fut. φήσω: 1 aor. ἔφησα: imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered "*having supposed*," the active having a sort of middle force; "*having said to themselves*." Consult line 28.

Ἄριστῆα, Epic and Ionic for ἄριστέα, accus. sing. of ἄριστεύς, ἔος (Epic and Ionic ἦος), ὄ, "*a warrior*."—From ἄριστος, "*very brave*."

Πρόμον, accus. sing. of πρόμος, ον, "*foremost*," "*fighting in the front rank*." Equivalent to πρόμαχος. Later, in general, "*a chief*," answering to the Latin *primus, princeps*.

Ἐπι, for ἔπεστι, "*is upon (thee)*," 3 sing. pres. indic. of LINE 45. ἔπειμι, "*to be upon*."

Ἄλκῆ, ἦς, ἦ, "*spirit*," "*courage*." Properly, "*bodily strength*," "*force*," especially in action, and so distinguished from ῥώμη, mere strength.

Ποντοπόροισιν, Epic and Ionic for ποντοπόροις, dat. plur. of LINE 46. ποντόπορος, ον, "*ocean traversing*," "*sailing over the sea*."—From πόντος, "*the deep*," and πείρω, "*to pass through*."

Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, LINE 47. "*to sail upon*," "*to sail over*;" fut. ἐπιπλώσω: 1 aor. ἐπέπλωσα. An Ionic verb for ἐπιπλέω: fut. ἐπιπλεύσω: 1 aor. ἐπέπλευσα.—From ἐπί and πλώω, for πλέω.

Ἐρίηρας, accus. plur. of the metaplastic plural form ἐρίηρες, assigned to ἐρίηρος, ον, "*faithful*," "*trusty*." Literally, "*fitting exactly*."—From ἐρι, "*very*," and ἄρω, "*to fit*." (Consult note.)

Ἄλλοδαποῖσι, Epic and Ionic for ἄλλοδαποῖς, dat. plur. LINE 48. masc. of ἄλλοδαπός, ἦ, ὄν, "*of a foreign land*," "*foreign*," &c. Hence, in the plural, ἄλλοδαποί, "*men of a foreign land*," "*strangers*," "*foreigners*."—Probably a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός. According to others, compounded with ἑδᾶφος, "*foundation*," "*base*" on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ἔς, "*beauteous*," "*fair of mien*," &c.—From εὖ and εἶδος.

Ἀνῆγες, 2 sing. imperf. indic. act. of ἀνάγω, "*to lead away*."

LINE 49. Ἀπίης, gen. sing. fem. of ἄπιος, "*distant*." (Consult note.)

Νυόν, accus. sing. of νύος, οὔ, ἦ, "*a daughter-in-law*;" here, however, taken in a wider sense, "*a female related by marriage unto*." (Consult note.)—Compare the Sanscrit *snuca*, Latin *nurus*, Anglo-Saxon *snoru*, old German *schnur*.

Book 3. Line 49-55.

Αἰχμητῶν, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ὄ, "a spear-man," "a warrior."—From αἰχμή, "a spear-point," "a spear."

Πῆμα, ατος, τό, "a source of evil," "a harm," "an injury,"
 LINE 50. &c.—Akin to πάσχω, πῆσομαι, πέπηθα, &c.

Πόληϊ, Epic and Ionic for πόλει, dat. sing. of πόλις, "a city," gen. εως, and εος, ἡ, Epic and Ionic, gen. πόληος, dat. πόληϊ, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.

Δήμῳ. Consult book ii., line 198.

Δυσμενέσιν, dat. plur. of δυσμενής, ἐς, "ill-affected," "hostile:" in the plural, δυσμενεῖς, "enemies."—From δύς and μένος, "spirit," "inclination," &c.

Χάρμα, ατος, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice."

Κατηφείην, accus. sing. of κατηφείη, ης, ἡ, Epic and Ionic for κατηφεία, ας, ἡ, "a source of shame;" strictly, "a casting of the eyes downward:" hence, in general, "dejection, sorrow, shame."—From κατά, "down," and φάος, "the eye;" like κατωπός, "with downcast look," from κατά and ὄψ.

Μεΐνειας, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μένω,
 LINE 52. "to await;" fut. μενῶ: 1 aor. ἔμεινα.

Φωτός. Consult book ii., line 164.

Θαλερῆν, accus. sing. fem. of θαλερός, ἡ, ὄν, Epic and Ionic
 LINE 53. for ἄ, ὄν, "blooming."—From θάλλω, "to bloom."—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ιος, ἡ, "a wife," "a spouse."—From παρά and κοίτη, "a couch."

Χραΐσμη, 3 sing. 2 aor. subj. act. of χραΐσμέω, "to aid."
 LINE 54. Consult book i., line 28.

Κίθαρις, ιος, ἡ, "a lyre;" same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἀφροδίτης, gen. sing. of Ἀφροδίτη, ης, ἡ, "Venus," goddess of love, grace, and beauty. The name is commonly derived from ἀφρός, "foam," as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "foam-born," except in Hymn V. Others, again, seek to connect the name Ἀφροδίτη with that of *Frida*, the Scandinavian goddess of love. (Consult Anthon's *Class. Diet.*, p. 1377.)

Κόμη, ης, ἡ, "locks," "hair," answering to the Latin *coma*.
 LINE 55. Rarely occurring in the plural.

Κονίγησιν. Consult book ii., line 418.

Book 3. Line 55-62.

Μειγίης, 2 sing. 2 aor. opt. pass. of μίσγω, "to mingle." Consult book ii., line 475.

LINE 56. Δειδήμονες, nom. plur. masc. of δειδήμων, ονος, "cowardly," "timid."—From δέιδω, "to fear."

LINE 57. Λάινον, accus. sing. masc. of λάινος, η, ον, "of stone," "stony," &c.—From λάας, "a stone," like λίθινος, from λίθος.

Ἔσσο, 2 sing. pluperf. pass. of ἐννυμι, "to put on;" fut. ἔσω: 1 aor. ἔσσα. In the middle, ἐννυμαι, "to put on one's self," "to clothe one's self with;" fut. ἔσομαι: 1 aor. mid. ἔσσάμην: perf. pass. εἶμαι, εἶσαι, εἶται, &c.: pluperf. pass. ἔσμεν, ἔσσο, ἔστο, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 221, 1.)

Ἔοργας, 2 sing. of ἔοργα. Consult book ii., line 272.

LINE 59. Αἶσαν, accus. sing. of αἶσα, ης, ἡ, "one's appointed lot," "fate," "destiny;" hence "a measure and term," and so "that which befits one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to τὸ καθήκον.

LINE 60. Κραδίη. Consult book i., line 395.

Πέλεκυς, εως, ὁ, Ionic εος, "an axe," "hatchet," double-edged.—Compare the Sanscrit *paracu*. (Pott, *Etymol. Forsch.*, i., 117, 231.)

Ἄτειρός, ἔς, "unwearied;" literally, "not to be rubbed or worn away." (Consult note.)—From ἄ, priv., and τρίρω, "to rub."

LINE 61. Εἶσιν, 3 sing. pres. indic. act. of εἶμι, "to go."

Δουρός, Epic and Ionic for δούρατος, gen. sing. of δόρυ, "wood." Thus, gen. δούρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός): dat. δούρατι, δούρατι, δουρί, δορί.—Elsewhere, "a spear," i. e., the wood or shaft of a spear.

LINE 62. Νήιον, accus. sing. neut. of νήιος, η, ον, later, also, ος, ον, "naval:" in Homer usually joined with δόρυ: as, νήιον δόρυ, "ship timber," "naval timber." In the present passage, however, it has this meaning without the addition of δόρυ, the latter being easily implied from δουρός, which precedes.

Ἐκτάμνησιν, Epic and Ionic for ἐκτάμνη, 3 sing. pres. subj. act. of ἐκτάμνω, Epic and Ionic for ἐκτέμνω, "to hew out," "to shape," "to fashion;" fut. ἐκτεμῶ—From ἐκ and τέμνω.

Ἐφέλλει, 3 sing. pres. indic. act. of ἐφέλλω, "to increase." Consult book ii., line 420.

Ἐρωήν, accus. sing. of ἐρωή, ης, ἡ, "the force;" properly said of any quick, violent motion. Thus, δουρός ἐρωή, "the rush of a spear" (*Il.*, xi., 357): λακμητήρος ἐρωή, "the force or swing of the winnow-er's shovel" (*Il.*, xiii, 590). So in the present passage, "the force

Book 3. Line 62-77.

or *impetus* of the man."—From ἐρωέω, "to flow, stream, burst out," &c.

LINE 63. Στήθεσσιν. Consult book i., line 83.

Ἀτάρητος, ον, "intrepid," "undaunted."—From ἀ, priv., and τάρβω, "to be terrified."

LINE 64. Ἐρατά, accus. plur. neut. of ἐρατός, ἦ, ὄν, poetic for ἐραστός, ἦ, ὄν, "beloved," "much desired," "yearned after," or, more freely, "lovely," "charming."—From ἐράω, "to love."

LINE 65. Ἀπόβλητα, nom. plur. neut. of ἀπόβλητος, ον, "to be rejected," "to be cast away as worthless."—From ἀπό and βάλλω.

Ἐρικυδέα, nom. plur. neut. of ἐρικυδής, ἐς, "very glorious," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "very," and κῦδος, "glory," "reputation."

LINE 66. Ἐκόν, ἐκούσα, ἐκόν, "of one's own free-will," "willingly." Opposed to ἄκων, and akin to ἐκητι.

LINE 68. Κάθισον, 2 sing. 1 aor. imper. act. of καθίζω, "to cause to sit down;" fut. καθίσω: 1 aor. ἐκάθισα.

LINE 70. Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together."

LINE 71. Κρείσσω, ον, "superior."—Κρείσσω is usually called an irregular comparative of ἀγαθός, but consult book i., line 80.

LINE 73. Ὀρκια. Consult book ii., line 124.

LINE 74. Ἐριβόλακα, accus. sing. of ἐριβόλαξ, ακος, ὁ, ἦ, "very fertile." Consult book i., line 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "to return."

LINE 75. Ἴππόβοτον, accus. sing. neut. of ἵππόβοτος, ον. Consult book ii., line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ὁ, ἦ, "abounding in beautiful women." More literally, "of beautiful women." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.*, ix., 131) the dative. The nominative seems never to have been used.—From κάλλος, "beauty," and γυνή, "a woman."

LINE 77. Ἀνέεργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf. ind. act. of ἀνείργω, "to keep back."—From ἀνά and εἶργω, "to keep off."

Φάλαγγας, accus. plur. of φάλαγξ, αγγος, ἦ, "a line," "a rank," "an order of battle." Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.*, vi., 6.—The term φάλαγξ was also applied in a later day to a special mode

Book 3. Line 77-82.

of arranging the Greek infantry, namely, in a close, compact mass, drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word *φάλαγξ* has also the meaning of “a roller,” for moving heavy loads, in Latin *palangæ*; and it has been suggested that this sense of “rollers” was the first, and that hence arose the Homeric usage of *φάλαγγες*, namely, “ranks of men rolling one behind another.” But the sense of rollers occurs too late to allow us to adopt this conjecture.

LINE 78. Ἰδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἰδρύνω (a supposed present), “to make to sit down.” Hence ἰδρύνθην is assigned commonly, along with ἰδρύθην, to ἰδρύω. Dindorf thinks that ἰδρύνθην, in Homer, is so written, for ἰδρύθην, through ignorance of the fact that the *v* is long by nature. But consult *Lobeck, ad Phryn., 37.*

LINE 79. Ἐπετοξάζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξάζομαι, “to direct or bend the bow at one.”—From ἐπί and τοξάζομαι.

LINE 80. Ἰοῖσιν, Epic and Ionic for ἰοῖς, dat. plur. of ἰός, οὔ, “an arrow,” with the heterogeneous plural τὰ ἰά (*Il., xx., 68.*)—Probably from ἰ-έναι, *i-re*, “to go;” like the Sanscrit *ishu*, from *ish*. (*Pott, Etymol. Forsch., i., p. 269.*)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, “to take aim,” “to aim at.” This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω: hence, like τυγχάνω, “to aim at,” which is its more frequent meaning; and, also, like τεύχω, “to make,” “make ready,” “prepare.”—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form τιτύσσω, as also in *Antim., Fr., 26.*

Λάεσσι, Epic for λάεσι, dat. plur. of λᾶς, ὄ, “a stone;” gen. λᾶος: dat. λᾶϊ: accus. λᾶαν: gen. plur. λᾶων: dat. λάεσι: Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὄ λᾶς, accus. τὴν λᾶν: but accus. λᾶα, *Call., Fr., 104.*

LINE 81. Μακρόν, accus. sing. neut. of μακρός, ἄ, ὄν, taken adverbially, “from afar,” *i. e.*, so as to be heard afar.

Ἄυσεν, Epic and Ionic for ἤυσεν, 3 sing. 1 aor. indic. act. of αὔω, “to shout.” Consult book ii., line 334.

LINE 82. Ἰσχεσθε, 2 plur. pres. imper. middle of ἴσχω, “to hold,” “to restrain.” Consult book i., line 214.

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LINE 83. Στεῦται, 3 sing. pres. indic. of the Epic deponent στεῦμαι. (Consult note.)—From ἴστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στεῦται, στεῦτο, and by Æschylus (*Pers.*, 49) in the 3 plur. στεῦνται.

Ἐρέειν, Epic and Ionic for ἐρεῖν, fut. infin. Consult book i., line 76, remarks on ἐρέω.

Κορυθαίολος, ον, "moving the helmet quickly," i. e., "of the glancing helm." A frequent epithet of Hector, as an active, restless warrior.—From κόρυς, "a helmet," and αἰόλος, "quickly moving," "easily turning."

LINE 84. Ἐσχοντο, 3 plur. imperf. indic. middle of ἴσχω. Consult line 82.

Ἄνέω. Consult book ii., line 323.

LINE 85. Ἐσσυμένως, adverb, "quickly," "hastily," &c.—From ἐσσύμενος, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "driven," "urged on," "hurried," &c.

LINE 86. Κέκλυτε, 2 plur. 2 aor. imper. of κλύω, "to hear," with poetic reduplication for κλύτε: so, κέκλυθι for κλύθι.

LINE 87. Ὀρωρεν. Consult book ii., line 146.

LINE 88. Κέλεται, 3 sing. pres. indic. of κέλομαι, "to bid." Consult book i., line 74.

LINE 89. Τεύχεα. Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of ἀποτίθημι, "to lay aside (for another):" in the middle, "to lay aside for one's self or what belongs to one's self."

Πουλυβοτείρη, Epic and Ionic for πολυβοτείρα, dat. sing. of πολυβότειρα, ἡ, "nourisher of many," an epithet of the earth.—From πουλύς, for πολύς, and βότειρα, fem. from βοτήρ, "she that feeds or nourishes."

LINE 95. Ἄκην, originally an accusative from ἀκή, but only found as an adverb, "still," "quite still," "stilly," &c. Used by Homer only in the phrase ἀκὴν ἐγένοντο σιωπῆ. Pindar has a Doric dative ἀκᾶ, or, as an adverb, ἀκᾶ, in the signification of "quietly," "gently." (*Pind.*, *Pyth.*, iv., 277.) For Buttman's etymology, consult note.

LINE 97. Ἐμεῖο, Epic and Ionic for ἐμοῦ, gen. sing. of ἐγώ.

Ἄλγος. Consult book i., line 2.

Ἰκάνει. Consult book i., line 254.

LINE 98. Διακρινθήμεναι, Epic, Doric, and Æolic for διακριθῆναι, 1 aor. inf. pass. of διακρίνω, "to separate." (Consult note.)

LINE 99. Πέποσθε, 2 plur. 2 perf. of πάσχω, "to suffer," syncopated

Book 3. Line 99-106.

for πεπόνθατε, like ἐγρήγορθε for ἐγρηγόρατε. This is done by an imitation of the passive termination: that is to say, as soon as in πεπόνθατε the ϑ preceded the τ , it was changed to σ , and the ν was dropped, making, with a syncope of the α , πέποσθε: a transition was then made to a passive form πέποσθε.

LINE 101. Τέτυκται, 3 sing. perf. indic. pass. of τεύχω, "to prepare;" fut. τεύξω: perf. τέτευχα: perf. pass. τέτυγμαι.

LINE 102. Τεθναίη, 3 sing. perf. opt. (syncopated form) of θνήσκω, "to die;" fut. θανοῦμαι: perf. τέθνηκα: whence the common syncopated forms τέθνᾶμεν, τέθνᾶτε, τεθνᾶσι: perf. infin. τεθνᾶναι: perf. opt. τεθναίην: perf. imper. τέθνᾶθι: perf. part. τεθνεώς, ὦτος: fem. τεθνεῶσα, &c.

Διακρινθεῖτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, "to separate." Consult line 98.

LINE 103. Οἴσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἴσω, as some maintain, nor from a new theme οἴσω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as ἐδύσετο, ἐβήσετο. (Buttmann, *Ausf. Gr.*, p. 419.—*Id.*, *Irreg. Verbs*, ed. Fishlake, p. 251.—Kühner, § 176, 2.)

Ἄρνε, accūs. dual of ἄρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἄμνός, for which later authors, such as Æsop, have ἄρνός. Early writers give gen. ἄρνός, dat. ἄρνί, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἄρνῶν, dat. ἄρνάσι (Epic ἄρνεσσι), accus. ἄρνας: "a lamb," answering to the Latin *agnus*, *agna*.—Akin to *aries*, and probably to the English *ram*. The Sanscrit *ārnāju* means "woolly." (Pott, *Etymol. Forsch.*, i., 223, and ii., 407.)

LINE 104. Οἴσομεν, 1 plur. fut. indic. act. of φέρω, "to bring;" fut. οἴσω, &c.

LINE 105. Ἄξετε, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄγω. (Consult remarks on οἴσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγάγετε, the regular form, would have occasioned. (Buttmann, *Ausf. Gr.*, p. 418.)

LINE 106. Ὑπερφίαλοι, nom. plur. masc. of ὑπερφίαλος, ον. "overbearing," "overweening," "haughty," "arrogant." It is probable, however, that the word originally meant only "exceeding in power," "most puissant," without any bad signification, as would appear from *Od.*, xxi., 289, where Antinoüs uses it of himself and the

Book 3. Line 106–112.

rest of the suitors; and so, in Pindar (*Fr.*, 93), it is simply “most huge,” “mighty.” This original notion appears most clearly in the adverb ὑπερφιάλως, “exceedingly,” “excessively,” whence the adverb also passes into the signification of “haughtily,” “arrogantly.” It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess*. (Consult *Buttmann, Lexil., s. v.*)—The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of *v* for ὑπερφυής, which is maintained by *Buttmann (Lexil., s. v.)*. Others, again, deduce it from φιάλη, “a cup,” *i. e.*, running over the cup’s brim; but this is very far-fetched. That of the old grammarians, *perjured, breakers of truces made by libations*, from φιάλαι, is worst of all.

LINE 107. Ὑπερβασίη, dat. sing. of ὑπερβασίη, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, “an act of transgression,” “any wanton violence.”—From ὑπέρβασις, “an overstepping,” and this from ὑπερβαίνω.

Δηλήσεται, 3 sing. 1 aor. subj. of the middle deponent δηλέομαι, “to break,” “to destroy;” more literally, “to injure;” fut. δηλήσομαι.

LINE 108. Ὀπλοτέρων, gen. plur. of ὀπλότερος, α, ον, superlative ὀπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, “younger,” “youngest.” The superlative is not found in the *Iliad*, whereas *Hesiod* uses the superlative merely, though only in the *Theogony*. The original signification, as is evident from the root ὄπλον, was “more, most fit for bearing arms;” and so we find ὀπλότεροι, simply “the youth,” “young men,” *i. e.*, those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the *youngest* are the *last born*, ἄνδρες ὀπλότεροι also means “the latter generations,” “men of later days.” (*Theocr., xvi., 46.*)

Ἡερέθονται, 3 plur. pres. indic. mid. of ἠερέθομαι. Consult book ii., line 448.

LINE 109. Μετέρησιν, Epic for μετῆ, 3 sing. pres. subj. of μέτεμι.

Πρόσσω καὶ ὀπίσω. Consult book i., line 343.

LINE 110. Λεύσσει, 3 sing. pres. indic. act. of λεύσσω, “to see,” &c. Consult book i., line 120.

Ὀχα, adverb, “by far.” Consult book i., line 69.

LINE 111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, “to rejoice,” &c.

LINE 112. Ἐλπόμενοι, nom. plur. masc. pres. part. mid. of ἔλπω, “to cause to hope.” In the middle, ἔλπομαι, “to hope.”

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Ὀϊζυροῦ, gen. sing. of οἰζυρός, ἄ, ὄν, "mournful," "unfortunate." Consult book i., line 417.

LINE 113. Ἐρυξαν, Epic and Ionic for ἤρυξαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "to rein back;" fut. ἐρύξω: ἦ aor. ἤρυξα: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

Στίχας, accus. plur. of στίξ, στιχός, ἦ, "a rank," "line," "file."—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στιχος, ου, ὄ, which is, in general, most used in prose.—From a root ΣΤΙΧ-, which appears in a lengthened form in στείχω.

Ἐβαν. Consult book i., line 391.

LINE 114. Ἐξεδύοντο, 3 plur. imperf. indic. middle of ἐκδύω, "to take off," "to strip off;" fut. ἐκδύσω: 2 aor. ἐξέδυν (with intransitive meaning), "to go out," "to come out" of a thing. In the middle, ἐκδύομαι, "to take off from one's self."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of κατατίθημι, "to put down."

LINE 115. Ἄρουρα, ας, ἦ, "a space of ground." The proper meaning of the word is, "tilled or arable ground," "seed-land," "corn-land;" then, generally, like γῆ, "ground," "land," "soil."—From ἀρόω, fut. ἀρόσω, "to plough," "to till."

LINE 116. Προτί, an old, and, especially, Epic and Doric form for πρός, of frequent occurrence in Homer. In the Cretan dialect, πορτί.—Compare the Sanscrit prati.

LINE 117. Ἄρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "to summon;" fut. καλέσω.

LINE 118. Προίει. Consult book i., line 326.

Ταλθύβιον. Consult book i., line 320.

LINE 119. Γλαφυράς. Consult book ii., line 88.

Ἄρνα, accus. sing. Consult line 103.

LINE 120. Οἰσέμεναι, Epic, Doric, and Æolic for οἰσεῖν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἰσετε (line 103) and ἄξετε (line 105). (Consult Buttman, Irreg. Verbs, ed. Fishlake, p. 251, note.)

Ἄπιθησε. Consult book i., line 220.

LINE 121. Ἴρις, ἰδος, ἦ, accus. Ἴριν, voc. Ἴρι, "Iris," the messenger of the gods among themselves, or, more frequently, from gods to men. But, conversely, in *Il.* xxiii., 198, she is the carrier

Book 3. Line 121-126.

of Achilles's wishes. Her epithets all point to swiftness; as, *ταχεῖα*, *ἀελλόπος*, *ποδήνεμος*, *πόδας ὠκέα*, *χρυσόπτερος*, &c. In the *Odyssey* she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumās (*Wonder*).—Usually derived from *ἔρω*, *εἶρω*, *the speaker, announcer*. Hermann deduces it from *εἶρω*, *sero*, as if *Sertia*.

Λευκωλέμφ, dat. sing. fem. of *λευκώλενος*, *ον*, "*fair-armed*."—From *λευκός*, "*white*," "*fair*," and *ὠλένη*, "*an arm*."

LINE 122. *Εἰδομένη*. Consult book ii., line 280.

Γαλόφ, dat. sing. of *γάλωος*, gen. *γάλω*, *ἡ*, "*a sister-in-law*." Compare the Latin *glos*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch*, i., p. 131.)

'Αντηνορίδαο, Epic for 'Αντηνορίδου, gen. sing. of 'Αντηνορίδης, *ον*, *ὁ*, "*son of Antenor*." Patronymic noun.—From 'Αντήνωρ. Consult line 148.

Δάμαρτι, dat. sing. of *δάμαρ*, *αρτος*, *ἡ*, "*a wife*," "*a spouse*."—From *δαμίω*, "*to tame*," "*to subdue*;" strictly, therefore, "*one that is tamed or yoked*;" like the Latin *conjug*, whereas an *unwedded maiden* was *ἀδάμαστος*, *ἀδμής*.

LINE 123. 'Ελικάων, *ονος*, *ὁ*, "*Helicāon*," son of Antenor, and husband of Laodice, daughter of Priam.

LINE 125. Μεγάρω, dat. sing. of *μέγαρον*, *ον*, *τό*, "*an apartment*," "*a woman's apartment*," &c. Consult book ii., line 137.

'Ιστόν, accus. sing. of *ιστός*, *οὔ*, *ὁ*, "*a web*;" properly, "*the bar or beam of the loom*;" then, generally, "*the loom*;" hence "*the warp that was fixed to the beam*;" and so, "*the web*." Consult book i., line 31.

"Ὑφαινεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "*to weave*;" fut. *ὑφᾶνῶ*: 1 aor. *ὑφήνα*.—Lengthened from the root 'ΥΦ—, which appears in *ὑφή*, *ὑφάω*, Sanscrit *vé*, *var*, and our *weave*, *web*. (*Pott, Etymol. Forsch.*, i., p. 230, 259.)

LINE 126. Δίπλακα, accus. sing. of *δίπλαξ*, *ακος*, *ἡ*, "*a double cloak*;" i. e., of double fold. (Consult note.)—From *διπλάζω*, "*to double*."

Πορφυρέην, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος*, *α*, *ον*, Epic and Ionic *η*, *ον*, "*purple*;" strictly, "*dark-red*," but varying in color. Consult book i., line 482.

Πολέας, Epic and Ionic for *πολλούς*. Consult book i., line 559.

'Ενέπασσεν, 3 sing. imperf. indic. act. of *ἐμπάσσω*, "*to sprinkle in or on*;" fut. *ἐμπάσω*: 1 aor. *ἐνέπασα*.—Metaphorically employed to

Book 2. Line 126-137.

denote the *working* or *weaving in* of rich patterns. (Consult note.)

—From *ἐν* and *πάσσω*, “to sprinkle.”

Ἄεθλος, Epic and Ionic for ἄθλος, accus. plur. of ἄθλος, *ον, ὄ*, for ἄθλος, *ον, ὄ*, “a contest,” “toil,” “trouble.”

LINE 128. Ἔθεν. Consult book i., line 114, and the note on that passage.

Παλαμίων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, *ης, ἡ*, “the palm of the hand:” in general, however, “the hand” merely, as in the present passage.—Compare the Latin *palma*.

LINE 129. Ὠκέα, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκός, *εῖα, ὕ*.

LINE 130. Δεῦρο. Consult book i., line 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, “to come.”

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

Θέσκελα, accus. plur. neut. of θέσκελος, *ον*. Originally, “godlike,” “divine;” but as early as the time of Homer, this sense was confined to the full form θεοεἰκελος, so that θέσκελος was only used, in general, for “strange,” “supernatural,” “marvelous,” “wondrous,” and always of things, as θεοεἰκελος always was of persons.—From θεός and εἶσκω, “to liken,” “to make like.”

Ἴδθαι, Epic and Ionic for ἴδθ, 2 sing. 2 aor. subj. mid. of the radical εἶδω, “to see.”

LINE 132. Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυν, accus. sing. of πολύδακρυς, *νος, ὄ, ἡ*, “tearful,” “productive of many tears.”—From πολὺς and δάκρυ.

LINE 133. Ὀλοοῖο, Epic and Ionic for ὀλοοῦ, gen. sing. of ὀλόος, *ἡ, ὄν*, “destructive.”—From ὄλω, ὄλλυμι.

Αἰλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb λαίωμαι, “to long for,” “to desire.”

LINE 134. Ἐαται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, “I sit,” &c.

LINE 135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, “to recline;” fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἐγχεα. Consult book ii., line 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, “to fix,” “to make fast;” fut. πήξω: 1 aor. ἐπήξα: 2 perf. πέπηγα, “I am fixed,” “stand fixed,” “stick fast.”—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐ-πάγ-ην.

LINE 137. Μακρῆς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, *ἡ, ὄν*, Epic and Ionic for *ά, ὄν*, “long.”

Book 3. Line 137-143.

Ἐγχείησι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχείη, ης, ἡ, "a spear."

Κεκλήση, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. κα-
LINE 138. λέσω : 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἄκοιτις, ιος, ἡ, "a wife," "a spouse."—From ἀ, copulative, and κοίτη, "a couch."

Ἰμερον, accus. sing. of ἴμερος, ου, ὄ, "desire," "longing
LINE 139. for."—From ἰμείρω, "to desire," "to long for," and this, perhaps, from ἴμαι, middle of ἴημι.

Ἐμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμ-
βάλλω, "to infuse into;" more literally, "to fling into."

Τοκῆων, Epic and Ionic for τοκέων, gen. plur. of τοκέυς,
LINE 140. ἔως (Epic and Ionic ἦρος), ὄ, "one who begets," "a father."

In Homer always, and in Hesiod usually, in the plural τοκῆες, τοκ-
εῖς, "parents." Homer and Hesiod usually have the Ionic forms
τοκῆες, τοκῆων, &c., yet in the Iliad we have also the gen. τοκέων.
The dative τοκέσι occurs in an epigram in *Bockh's Inscript.*, i., p. 535.

Ἀργεννήσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀρ-
LINE 141. γεννός, ἡ, ὄν, Æolic and Doric for ἀργός, "white."

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to en-
velop," "to hide from view;" fut. καλύψω : 1 aor. ἐλάλησα. In the
middle, καλύπτομαι, "to envelop one's self."

Ἰθόνησιν, Epic and Ionic for ἰθόναις, dat. plur. of ἰθόνη, ης, ἡ, "a
linen robe." (Consult note.)—Always used in the plural by Homer.

Ὠρμάτω, 3 sing. imperf. indic. mid. of ὀρμάω, "to set in
LINE 142. motion," "to urge on;" fut. ὀρμήσω.—In the middle, ὀρμά-
σμαι, "to put one's self in motion," "to advance," "to move with rapid
steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμιοι, Epic and Ionic for θαλάμιον, gen. of θάλαμος, ου, ὄ, "an
apartment," "the women's apartments," in the interior of the house.

Τέρην, accus. sing. neut. of τέρην, εἶνα, εν, &c., "tender;" strictly,
"rubbed down" (from τείρω, "to rub"), and so, "smooth," "soft,"
"delicate," "tender," &c.—Akin to τέρυς, τεράμιων, as also to the
Latin *teres*, *tener*, from *tero*.

Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ου, strictly, "being
LINE 143. about," "busied about;" but in Homer and Herodotus used
only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλον, "a
handmaid."—From ἀμφί and πολέω, "to be busied about."

Ἐποντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the
middle deponent ἐπομαι, "to follow;" fut. ἐψομαι : 2 aor. (with aspi-
rate) ἐσπόμην, &c.

Book 3. Line 144-150.

LINE 144. Αἶθρη, ης, ἡ, Epic and Ionic for Αἶθρα, ας, ἡ, "Æthra." (Consult note.)

Κλυμένη, ης, ἡ, "Clymene." (Consult note.)

Βοῶπις. Consult book i., line 551.

LINE 145. Αἶψα. Consult book i., line 303.

Ἴκανον, 3 plur. imperf. indic. act. of ἰκάνω, "to come." Epic lengthened form for ἴκω.

Ὅθι, adverb, poetic for οὐ, "where."

Σκαιαί, nom. plur. fem. of σκαίος, ἄ, ὄν, "left," "on the left hand or side." Then, "western," "westward," as explained in the note. Hence the name Σκαιαὶ πύλαι, "the Scæan gates," given to the western gate of Troy. (Consult note.)

LINE 146. Πάνθοον, accus. sing. of Πάνθοος, ου, ὄ, "Panthöus." (Consult note.)

Θυμοίτην, accus. sing. of Θυμοίτης, ου, ὄ, "Thymætes." (Consult note)

LINE 147. Ἴκετάονα, accus. sing. of Ἴκετάων, ονος, ὄ, "Hicetaon." (Consult note.)

Ὀζον, accus. sing. of ὄζος, ου, ὄ, "a branch," "a scion or shoot." Consult book i., line 234.

LINE 148. Οὐκαλέγων, οντος, ὄ, "Ucalegon."

Ἄντηνωρ, ορος, ὄ, "Antenor." (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of πνέω, with present signification, "to have breath or soul;" usually, however, employed metaphorically, "to be wise," "discreet," "prudent." Hence πεπνυμένος, "discreet," "prudent."—From an old root ΠΝΥ-, some remains of which are to be found in the compounds ἀμπνύω, ἄμπνυμι, i. e., ἀναπνύω, ἀνάπνυμι.

LINE 149. Εἶατο, Epic and Ionic for ἦντο, 3 plur. of ἦμην, assigned as an imperfect to ἦμαι, but in reality a pluperfect. Consult book i., line 512.

Δημογέροντες, nom. plur. of δημογέρων, οντος, ὄ, "an elder of the people."—From δῆμος and γέρων.

Σκαιῆσι πύλαισιν, Epic and Ionic, for Σκαιαῖς πύλαις.

LINE 150. Γῆραι, dat. sing. of γῆρας, τό, "old age;" Homeric gen. γήραος, Attic contracted γήρωσ, and very late γήρατος: dat. γῆραι, Attic contracted γήρα.—The Sanscrit root is jri, "senesce," "conteri."

Πεπανμένοι, "having ceased," nom. plur. masc. perf. part. of παύομαι, "to cease;" middle voice of παύω.

Book 3. Line 150-153.

Ἀγορηταί, nom. plur. of ἀγορητής, οὐ, ὁ, "a speaker."—From ἀγορεύομαι, "to speak in public," "to harangue."

LINE 151. Τεττίγεσσιν, Epic and Ionic for τέττιξι, dat. plur. of τέττιξ, ἴγος, ὁ, "a cicada." (Consult note.)

Ἐοικότες, nom. plur. masc. of εοικώς. Consult book i., line 47.

LINE 152. Δενδρέω, dat. sing. of δένδρεον, ον, τό, Epic and Ionic for δένδρον, ον, τό, "a tree."

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφέζομαι, "to sit upon;" fut. ἐφεδοῦμαι.—An active is only used in the aorist ἐφεῖσα.

Ὀπα, accus. sing. of ὄψ, ὀπός, ἡ, "a voice," "a note;" dat. ὀπί: accus. ὄπα.—From ἔπω, ἔπος, εἰπεῖν.

Λειριόεσσαν, accus. sing. fem. of λειριόεις, ὀεσσα, ὄεν, "delicate." Strictly, "of or belonging to a lily," "of the nature or color of a lily;" but as early as Homer used in a metaphorical sense, χρῶς λειριόεις, "lily skin;" and in the present case, speaking of the note of the cicada, "delicate."—From λείριον, "a lily."

Ἰεῖσιν, 3 plur. pres. indic. act. of ἴημι, "to send forth," "to emit."

LINE 153. Ἦντο, 3 plur. imperf. (strictly pluperfect) of ἦμαι, for which the Epic and Ionic form εἶατο occurred in line 149.

Πύργω, dat. sing. of πύργος, ον, ὁ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργ-αμος, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill." (*Pott, Etymol. Forsch.*, ii., p. 118.)

LINE 154. Εἶδοντο, 3 plur. 2 aor. indic. middle of εἶδω, "to see," "to behold." Homer more frequently employs the Epic form of the same tense, namely, ἰδόμην.

LINE 155. Ἦκα, adverb, "in a low tone." (Consult note.)—The radical signification is "not much," "slightly," and the word must be akin not only to ἡκιστος, with initial lenis, "gentlest," but also to ἦσσων, ἡκιστος, being, in truth, their positive; also to ἀκέων, ἀκῆν, ἀκαλός. (*Bullmann, Lexil.*, s. v.)

Ἀγόρευον, Epic and Ionic for ἡγόρευον, 3 plur. imperf. of ἀγορεύω, "to utter."

LINE 156. Νέμεσις, ἰος, ἡ. (Consult note, and also remarks on νεμεσίζομαι, book ii., line 296.)

LINE 158. Αἰνῶς, adverb, "wonderfully," "greatly." Consult book i., line 555.

Ἀθανάτησι θεῆς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὠπα, accus. sing. of ὤψ, ὠπός, ἡ, "look."

Book 3. Line 160–173.

LINE 160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, εος, τό, poetic term for τέκνον, ον, τό, and often employed thus in both Homer and Hesiod.

LINE 161. Ἐφάν, Epic and Æolic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

LINE 162. Ἴζεν, Epic and Ionic for ἴζου, 2 sing. pres. imper. middle of ἴζω, “to cause to sit;” in the middle, ἴζομαι, “to sit.”

LINE 163. Ἴδῃ, 2 sing. 2 aor. subj. middle of εἶδω, “to see,” &c.

Πηούς, accus. plur. of πηός, οὔ, ὄ (Doric πᾰός, which became the common form), “a kinsman,” especially by marriage; “a marriage relation or connection.” Never used by the ancients expressly of blood-relations.—From πέπαμαι, the παοί being ἐπίκτητοι συγγενεῖς.

LINE 164. Αἰτίη, Epic and Ionic for αἰτία, nom. sing. fem. of αἴτιος, η, ον, Epic and Ionic for α, ον, “in fault,” “bearing the blame,” &c.

LINE 165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμάω, “to stir up against one;” fut. ἐφορμήσω.—From ἐπί and ὄρμάω, “to urge on.”

Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.

LINE 166. Πελώριον, accus. sing. masc. of πελώριος, α, ον, “extraordinary,” “remarkable.”—From πέλωρ, τό, “a prodigy.”

Ἐξονομήνης, 2 sing. 1 aor. subj. of ἐξονομαίνω, “to mention by name;” fut. ἐξονομᾶνῶ : 1 aor. ἐξωνόμηνα.—From ἐξ and ὀνομαίνω.

LINE 167. Ἡῦς, neut. ἦῦ, “gallant,” Epic and Ionic for ἑός, neut. ἐῦ.

LINE 168. Ἐασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἶμι.

LINE 170. Γεραρόν, accus. sing. masc. of γεραρός, ἄ, ὄν, Epic and Ionic ἦ, ὄν, “of stately bearing.”—From γεραίρω, “to honor,” “to reward.”

Βασιλῆι, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἔως, ὄ, Epic and Ionic ἦος, &c. Taken here as a kind of adjective.

LINE 171. Δίος, α, ον, “divine,” “noble.” Contracted for the less common δῖος.—From Ζεύς, gen. Διός.

LINE 172. Αἰδοῖος, οἴα, οἴον, “an object of veneration,” “regarded with reverence.”

Ἐοσι, Epic and Doric for εἰς or εἰ, 2 sing. pres. indic. of εἶμι.

Ἐκνρέ, voc. sing. of ἐκνρός, οὔ, ὄ, “a father-in-law,” and equivalent here to πενθερός. Strictly, however, “a step-father.”—Compare the Sanscrit *cvaerā*, and the Latin *socer*.

LINE 173. Ὀφελεν, Epic and Ionic for ὤφελεν, 3 sing. 2 aor. indic. act. of ὀφείλω, “to owe.” Consult line 40.

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'Αδεῖν, 2 aor. infin. act. of ἀνδάνω, "to please;" fut. ἀδήσω: 2 aor. ἔαδον, besides which Homer has εὔαδον and ἄδον: perf. ἔαδα.

Υἱέϊ, dat. sing., as if from a nominative νιέτης, gen. νιέος: LINE 174. dual νιέε, νιέοιν: plur. νιέϊς, νιέων, νιέσιν, νιέϊς, "a son."

Ἐπόμην, Epic and Ionic for εἰπόμην, 1 sing. imperf. indic. of the middle deponent ἔπομαι, "to follow."

Θάλαμον, accus. sing. of θάλαμος, ου, ὄ, "a nuptial chamber," i. e., the marriage bed. Consult line 142.

Γνωτούς, accus. plur. of γνωτός, ἦ, ὄν, generally, "known," "well known;" but in Homer, especially, often used as a substantive, "a relation," "a kinsman," "a brother;" and so in the present instance.

Τηλυγέτην, accus. sing. fem. of τηλύγετος, η, ου, "in the LINE 175. bloom of early life." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, "afar off," and γίγνομαι, hence "born afar off," i. e., when the father was away, like τηλέγονος: or "born at a distant time," "late-born," like ὀπίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τῆλε is unexampled, except in the late word τηλεδανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttman's is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion, ap. Etym. Gud., p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, "one born at the end," "the last-born."

Ὀμηλικίην, accus. sing. of ὀμηλικίη, ης, ἦ, Epic and Ionic for ὀμηλικία, ας, ἦ, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὀμηλιξ, "of the same age," and this from ὀμός and ἡλιξ, "of age," "of the same age."

Ἐρατεινήν, accus. sing. fem. of ἐρατεινός, ἦ, ὄν, "lovely," "beloved."—From ἐρατός, ἦ, ὄν, poetic for ἐραστός, "beloved."

Τέτηκα, 1 sing. perf. indic. act. of τήκω, "to pine away;" LINE 176. fut. τήξω: perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, "to be in a melting state," "to pine away." The primitive meaning of τήκω is "to melt," "to melt down," "to cause to melt," especially "to smelt" metals; and hence "to let the heart melt," "to pine away."—Probably akin to τέγω: from a like root comes the Latin *tabeo*, *tabesco*.

LINE 177. Ἀνείρεσι. Epic and Ionic for ἀνείρει, 2 sing. pres. indic.

Book 3. Line 177-184.

of the middle deponent ἀνείρομαι, Epic and Ionic for ἀνέρομαι, "to ask," "to interrogate about;" so that ἀνείρεαι is, in fact, for ἀνέρει.

Μεταλλᾶς. Consult book i., line 550.

LINE 178. Εὐρυκρείων. Consult book i., line 102.

LINE 179. Ἀμφότερον. (Consult note.)

Αἰχμητής. Consult book i., lines 290 and 152.

LINE 180. Δαῖρ, ἐρος, ὄ, "a brother-in-law," "a husband's brother," answering to the feminine γάλως, "a sister-in-law."—Strictly, a digamated word, δαῖ-ῆρ, with which compare the Sanscrit *dévri*, and Latin *levir*; and for a similar change of *d* into *l*, compare δάκρυ and *lacryma*.

Ἔσκε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί.

Κυνῶπιδος, gen. sing. of κυνῶπις, ἰδος, ἦ, "a shameless woman;" literally, "a dog-eyed woman." The term "dog," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.*, viii., 423), and Juno Diana (*Il.*, xxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

Ἐην, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί.

LINE 181. Ἠγάσατο, Epic and Ionic for ἡγάσατο, 3 sing. 1 aor. indic. of the middle deponent ἀγαμαι, "to regard with looks of admiration," "to wonder at;" fut. ἀγύσομαι: 1 aor. ἡγασάμην. The more usual aorist, however, is ἡγάσθην, though ἡγασάμην occurs even in Attic, as in *Dem.*, 296, 4.

LINE 182. Μάκαρ, voc. sing. masc. of μάκαρ, ἀρος, ὄ, ἦ, "happy." Consult book i., line 599.

Μοιρηγενές, voc. sing. masc. of μοιρηγενής, ἐς, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From μοῖρα, "destiny," and γένος.

Ὀλβιοδάιμον, voc. sing. of ὀλβιοδαίμων, ον (gen. ονος), ὄ, ἦ, "a fortunate man;" more literally, "of blessed lot."—From ὀλβιος, "happy," "blessed," and δαίμων.

LINE 183. Δεδμήατο, Epic and Ionic for ἐδέδμηντο, 3 plur. pluperf. indic. pass. of δαμάω, "to make subject," "to subject;" fut. δαμάσω: 1 aor. ἐδάμῃσα: perf. δέδμηκα: perf. pass. δέδμημαι: pluperf. ἐδέδμήμην.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, English *tame*, German *zahn*.

LINE 184. Φρυγίην, accus. sing. of Φρυγίη, ης, ἦ, Epic and Ionic for Φρυγία, ας, ἦ, "Phrygia." (Consult note.)

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Εἰςῆλυθον, Epic for εἰςῆλθον, 1 sing. 2 aor. indic. act. of εἰςέρχομαι, “to go into;” fut. εἰσελεύσομαι, &c.

Ἄμπελόεσσαν, accus. sing. fem. of ἄμπελόεις, ὄεσσα, ὄεν, “abounding in vines.”—From ἄμπελος, “a vine.”

LINE 185. Αἰολοπῶλους, accus. plur. masc. of αἰολόπωλος, ον, “actively managing steeds;” more freely, “of fleet steeds.” (Consult note.)—From αἰόλος, “quickly turning,” “easily moving,” &c., and πῶλος, “a young steed,” “a steed,” generally.

LINE 186. Ὀτρῆος, Epic and Ionic for Ὀτρέως, gen. sing. of Ὀτρεύς, ἔως, ὄ, Epic and Ionic ἦος, ὄ, “Otreus.” (Consult note.) Another Ionic form for the genitive is Ὀτρέος.

Μύγδονος, gen. sing. of Μύγδων, ονος, ὄ, “Mygdon.” (Consult note.)

Ἄντιθέοιο, Epic and Ionic for ἀντιθέου, gen. sing. of ἀντίθεος, ον, “equal to the gods.” Consult book i., line 264.

LINE 187. Ἔστρατόωντο, Epic and Ionic lengthened form for ἔστρατῶντο, 3 plur. imperf. indic. middle of στρατάω, as if from a form στρατόω, “to encamp.” (Consult the remarks of Buttman, *Ausf. Gr.*, § 105, Anm. 6.) The regular form would be ἐστρατεύοντο, from στρατεύω.

Ὀχθας, accus. plur. of ὄχθη, ης, ἥ, older form of ὄχθος, ον, ὄ, “any height or rising ground,” natural or artificial. In Homer usually plural, “the banks” of a river, more or less elevated. Many, both ancients and moderns, have thought that ὄχθη is always the “bank of a river,” &c., and ὄχθος always “a hill;” but consult the remarks of Mehlhorn, *ad Anacr.*, xxii., 2, p. 98: still it is true that ὄχθος does not seem to be used of a bank.

Σαγγαρίοιο, Epic and Ionic for Σαγγαρίον, gen. sing. of Σαγγάριος, ον, ὄ, “the Sangarius,” a river of Bithynia. (Consult note.)

LINE 188. Ἐπίκουρος. Consult book ii., line 130.

Ἐλέχθην, 1 aor. indic. pass. of λέγω, original signification “to lay” (German *legen*); in the passive, “to lie” (German *liegen*). Hence all the other significations may be derived; so that it is needless, as Buttman (*Lexil.*, s. v.) does, to assume a separate root λέχω for this signification. Then, “to lay in order,” “to arrange,” &c.; and hence, “to lay among,” “to count,” &c., fut. λέξω.

LINE 189. Ἀμαζόνες, nom. plur. of Ἀμαζών, ὄνος, ἥ, “an Amazon.” More usually, as here, in the plural, “the Amazons,” a warlike nation of females. The name is usually derived from ἄ, *priv.*, and μαζός, “the breast,” from the fable that they either took off, or checked the growth of, the right breast, that it might not inter-

Book 3. Line 189-197.

fere with the use of the bow. But consult *Anthon's Class. Dict.*, s. v. *Amazon*.

Ἀντιάνειραι, nom. plur. of ἀντιάνειρᾶ, ἡ (like βωτιάνειρᾶ, κυδιάνειρᾶ), a feminine form of a masculine in -άνωρ or -ήνωρ (for the ᾶ shows that it can not come from a nominative in -ος), "a match for men." In the *Iliad* always as an epithet of the Amazons; but in *Pindar* (*Ol.*, xii., 23), στάσις ἀντιάνειρᾶ, "faction, wherein man is set against man."—From ἀντί and ἀνήρ.

LINE 190. Ἐλίκωπες. Consult book i., lines 98 and 388.

LINE 191. Ἐρέεινε, Epic and Ionic for ἡρέεινε, 3 sing. imperf. indic. act. of ἐρεείνω, "to ask," like ἔρομαι, and derived from it.

Γεραῖός. Consult book i., line 35.

LINE 193. Μείων, neut. μείον, gen. μείονος, irregular comparative of μικρός and ὀλίγος, "less," "smaller," "shorter."—According to Pott, the earlier form was μνείων, from an old positive μινύ, traces of which remain in the Latin *minus*. (*Etymol. Forsch.*, ii., p. 66.)

LINE 194. Ἴδέ, Epic and Ionic for ἡδέ, conjunction, "and," "and also." Often occurring in *Homer*; but only once in the tragic writers (*Soph.*, *Ant.*, 969).

Στέρνοισιν, Epic and Ionic for στέρνοις, dat. plur. of στέρνον, ου, τό, "the breast." Used by *Homer* in both singular and plural.—Akin to στερεός, "hard," "firm." The root is probably ΣΤΑ-.

LINE 195. Πουλυβοτείρη. Consult line 89.

LINE 196. Κτίλος, ου, ὁ, "a ram."—Akin to κτίζω, "to produce," "to generate."—Not to be confounded with κτίλος, ου, "tame;" and yet this also appears to come from the same verb, in the sense of "to inhabit," and to denote that which is accustomed to dwell among men. (*Pott, Etymol. Forsch.*, i., p. 203.)

Ἐπιπωλεῖται, 3 sing. pres. indic. middle of ἐπιπωλόμαι, "to move about among," said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

LINE 197. Ἄρνεϊῷ, dat. sing. of ἀρνεῖός, οὔ, ὁ, "a young ram," just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρνεῖός τις, "a male sheep." (*Od.*, x., 572.)—Akin to ἄρβην.

Ἐίσκω, 1 sing. pres. indic. act. of εἶσκω, "to liken," "to think like." An Epic word.—From ἴσος, Epic εἶσος, whence also ἴσχω. According to others, from ἔοικα, like εἰκάζω.

Πηγεσιμάλλω, dat. sing. masc. of πηγεσίμαλλος, ου, "thick-fleeced."—From πήγνυμι and μαλλός, "a fleece."

Book 3. Line 198–207.

LINE 198. Ὀίων, Epic and Ionic for οἰῶν, gen. plur. of οἶς, gen. οἶος, accus. οἶν : nom. plur. οἶες, gen. οἶων, dat. οἶεσι, but usually in Homer οἶεσαι, Epic shortened form οἶεσι : accus. οἶας : contracted nom. and accus. οἶς, “a sheep.” The Attics, on the other hand, contract all cases : nom. οἶς, gen. οἶός, dat. οἶί, accus. οἶν : nom. plur. οἶες, gen. οἶων, dat. οἶσί, accus. οἶας : and the nom. and accus. are still farther contracted into οἶς. Of these Homer has only οἶός and οἶων.—From οἶς, with the digamma, ὄφεις, comes the Latin *ovis*.

Πῶϋ, εος, τό, “a flock;” plural πῶεα, τά.—Akin to ποιμήν, πᾶμα, πέπᾶμαι.

Ἄργεννάων, Epic and Ionic for ἄργεννῶν, gen. plur. of ἄργεννός, ἦ, ὄν, “white,” “white-hued.” Consult line 141.

LINE 199. Ἐκγεγαυῖα, nom. sing. fem. part. of the Epic perfect ἐκ-γέγαα, assigned to ἐκγίγνομαι, “I spring from;” fut. ἐκγε-νήσομαι : perf. ἐκγέγονα : Epic perfect ἐκγέγαα : part. ἐκγεγαώς, ἐκγε-γαυῖα, ἐκγεγαώς, “sprung from.”—From ἐκ and γέγαα, and this from the radical γᾶω, but assigned to γίγνομαι, as an Epic form for γέγονα.

LINE 200. Πολύμητις. Consult book i., line 311.

LINE 201. Τράφη, Epic and Ionic for ἐτρέφη, 3 sing. 2 aor. indic. pass. of τρέφω, “to nurture,” “to rear.” Consult book i., line 251.

Δήμψ. Consult book ii., line 198.

Ἰθάκης. Consult book ii., line 184.

Κραναῆς, gen. sing. fem. of κρανάός, ἦ, ὄν, “rocky,” “rugged.”—Derivation uncertain. The word is akin, perhaps, to κράν-ον, the *cornel-tree*, the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἰδώς, nom. sing. masc. perf. part., assigned to οἶδα.

Δόλους, accus. plur. of δόλος, ου, ὄ, “wile,” “craft,” “artifice,” &c. Strictly, “a bait for fish,” and akin to δέλος, δέλεαρ, “bait.”

Πυκνά, accus. plur. neut. of πυκνός, ἦ, ὄν, “prudent,” for which we have also the Epic lengthened form πυκινός, ἦ, ὄν. Consult book ii., line 55.

LINE 203. Πεπνυμένος. Consult line 148.

Ἡῶδα. Consult book i., line 92.

LINE 204. Νημερτές, accus. sing. neut. of νημερτής, ἔς, “true,” “unfailing,” “unerring.” Consult book i., line 514.

LINE 207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 1 sing. 1 aor. indic. act. of ξεινίζω, “to entertain,” “to receive as a guest;” fut. ξεινίσω : 1 aor. ἐξείνισα. Observe that ξεινίζω itself is Ionic for

Book 3. Line 207-216.

ξενίζω, which last is the Attic form.—From ξείνος, Ionic for ξένος, “a stranger.”

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, “to receive kindly;” literally, “to love.”

LINE 208. Φύην, accus. sing. of φύή, ἦς, ἥ, “genius,” “natural parts,” “talents.” Employed poetically here for φύσις.—From φύω.

Ἐδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, “to become acquainted with,” “to learn,” &c.

LINE 209. Ἀγρομένοισιν, Epic and Ionic syncopated form for ἀγειρομένοις, dat. plur. pres. part. pass. of ἀγείρω, “to assemble,” “to collect;” fut. ἀγερῶ.—From ἄγω.

Ἐμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, “to mix,” “to mingle among or with;” fut. μίξω : 1 aor. pass. ἐμίχθην.—Compare Latin *misc-eo*, German *misch-en*, Sanscrit *misch-ta*.

LINE 210. Ὑπείρεχεν, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act. of ὑπερέχω, “to overtop,” i. e., “to have or hold one’s self above;” fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

LINE 211. Ἐζομένω, nom. dual masc. pres. part. of ἐζομαι, “to seat one’s self,” “to sit;” fut. ἐδοῦμαι. Observe that there is, in fact, no such active as ἐξω, “to set” or “place,” in Greek, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην : fut. mid. εἶσομαι : perf. pass. εἶμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, ἄ, ὄν, “of stately bearing,” “of dignified mien.”—From γέρας, “rank, prerogative, dignity,” &c.

LINE 212. Ὑφαινον. Consult line 125.

LINE 213. Ἐπιτροχάδην, adverb, “with rapid conciseness;” literally, “runningly.”—From ἐπί and τρέχω, “to run.”

LINE 214. Παῦρα, accus. plur. neut. of παῦρος, α, ον, “little,” “small.” Usually in the plural, of number, as in the present instance, “few,” “a few things or words.”

Λιγέως, adverb, from λιγύς, εἶα, ὕ. (Consult note.)

Πολύμυθος, ον, “of many words,” i. e., wordy, talkative.—From πολύς and μῦθος.

LINE 215. Ἀφαρμαρτοεπής, ἐς, “always missing the point,” “a random talker.”—From ἀπό, ἀμαρτάνω, and ἔπος.

LINE 216. Ἀναίξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀναίσσω, “to spring up,” “to arise;” fut. ἀναίξω. Consult book ii., line 146.

Book 3. Line 217-228.

LINE 217. *Στάσκεν*, 3 sing. Epic iterative form of 2 aor. indic. act. of *ἴστημι*, and put for *ἔστη*.

Ἵπαι, poetic, especially Epic form for *ὑπό*.

Ἰδεσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of *εἶδω*, "to see," "to look," and put for *ἶδε*.

Πήξας, nom. sing. 1 aor. part. act. of *πήγνυμι*, "to fix;" fut. *πήξω*: 1 aor. *ἔπηξα*.

LINE 218. *Σκῆπτρον*. Consult note on book i., line 15.

Προπρηνές, accus. sing. neut. of *προπρηνής*, *ές*, "bent forward;" taken here adverbially, "forward," and opposed to *ὀπίσσω*.—From *πρό* and *πρηνής*, *ές*, "bent forward," &c.

Ἐνόμα, 3 sing. imperf. indic. act. of *νωμάω*, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. *νωμήσω*: 1 aor. *ἐνώμησα*.—From *νέμω*, the original meaning of *νωμάω* being "to deal out," "to distribute," &c.

LINE 219. *Ἄστεμφές*. Consult book ii., line 344.

Ἐχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of *έχω*, and put for *ελχεν*.

Ἄιδρεῖ, Epic and Ionic for *αἰδρεῖ*, dat. sing. of *αἰδρις*, *ι*, gen. *ιος* and *εος*, "ignorant," "unskilled in art."

LINE 220. *Ζάκοτον*, accus. sing. masc. of *ζάκοτος*, *ον*, "exceedingly angry."—From *ζα-*, intensive prefix, and *κότος*, "anger," "wrath."

LINE 221. *Ἦπα*, accus. sing. of *ἦψ*, gen. *ἠπός*, *ῆ*, "a voice."

Ἴει, 3 sing. imperf. indic. act., from a radical form *ιέω*, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of *ἴημι*.

LINE 222. *Νιφάδεσσιν*, Epic and Ionic for *νιφάσιν*, dat. plur. of *νιφάς*, *άδος*, *ῆ*, "a snow-flake."—From *νίφω*, "to snow."

Χειμερίσιν, Epic and Ionic for *χειμερίαις*, dat. plur. fem. of *χειμέριος*, *α*, *ον*, "wintry."—From *χειμα*, "winter."

LINE 223. *Ἐρίσσειε*, Epic and Ionic for *ἐρίσειε*, 3 sing. *Æolic* 1 aor. opt. act. of *ἐρίζω*, "to vie;" fut. *ἐρίσω*: 1 aor. *ἤρισα*.—From *ερις*, "vying," "contention," &c.

LINE 224. *Ἄγασάμεθα*, Epic and Ionic for *ἡγασάμεθα*, 1 plur. 1 aor. indic. of the middle deponent *ἀγαμαι*, "to wonder;" fut. *ἀγάσομαι*: 1 aor. *ἡγασάμην*: but usual aorist *ἡγάσθην*.

LINE 227. *Ἐξοχος*, *ον*. Consult note, and also book ii., line 188.

LINE 228. *Τανύπεπλος*, *ον*, "long-robbed," "of flowing robe."—From *τανύω*, "to stretch," "to extend," and *πέπλος*, "a female robe." The *peplus* was made of fine stuff, usually with rich patterns;

Book 3. Line 228-238.

and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male *ἱμάτιον* or *χλαῖνα*. That the peplus might cover the face and arms is plain from Xenophon (*Cyr.*, v., 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

LINE 229. *Πελώριος*. Consult note, and also line 166.

Ἐρκος, εος, τό, "the rampart," *i. e.*, the great defender.—From *ἐργω, εἶργω*, "to shut out," "to keep or drive off."

LINE 230. *Κρήτεσσι*, Epic and Ionic for *Κρηῆσι*, dat. plur. of *Κρής*, *Κρητός*, "a Cretan."

LINE 231. *Ἄγολ*, nom. plur. of *ἄγός, οὔ, ό*, "a leader," "a chieftain."—From *ἄγω*.

Ἥγερέθονται, 3 plur. pres. indic. of *ἡγερέθομαι*, Epic form of *ἀγείρομαι*. Consult book ii., line 304.

LINE 233. *Κρήτηθεν*, adverb, "from Crete."—From *Κρήτη, ἡ*, "Crete," now *Candia*.

LINE 235. *Οὔνομα, ατος, τό*, Epic and Ionic for *ὄνομα, ατος, τό*. In Homer, the form *ὄνομα* is more frequent than *οὔνομα*. Herodotus, on the other hand, employs the Ionic *οὔνομα* alone.

LINE 236. *Δοιῶ*, accus. dual, "two;" strictly, the dual of *δοιοί*. It is indeclinable in Homer, who usually has it masculine.

Κοσμήτορε, accus. dual of *κοσμήτωρ, ορος, ό*, "a leader," "a commander;" literally, "one who marshals or arranges."—From *κοσμέω*, "to order," "to arrange."

LINE 237. *Κύστορα*, accus. sing. of *Κύστωρ, ορος, ό*, "Castor," son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξ, adverb, "at the fist," "with clinched fist," *i. e.*, in boxing or pugilistic encounters.—Hence *πύκτης*, "a boxer;" *πυγμή*, "a boxing match," &c.

Πολυδεύκεα, accus. sing. of *Πολυδεύκης, εος, ό*, "Pollux," son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a *πύκτης*, or boxer.—Consult *Metrical Index*.

LINE 238. *Ἀὔτοκασιγνήτω*, accus. dual of *αὔτοκασίγνητος, ου, ό*, "an own brother." She calls Castor and Pollux her "own two brothers," because born of the same mother with her, namely, Leda.—From *αὐτός* and *κασίγνητος*, "a brother."

Τῶ, Epic and Ionic for *ὦ*, accus. dual of *ός, ἡ, ό*.

Γείνατο, Epic and Ionic for *ἐγείνατο*, 3 sing. 1 aor. indic. mid. of *γείνομαι*, from an obsolete active *γείνω*, for which *γεννάω* is in use. In the passive, "to be engendered," "to be born;" in the middle, "to

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bear," "to bring forth."—Observe that *γένω* is the common root of *γείνω*, *γείνομαι*, and *γίγνομαι*. Compare the Latin *gigno*, *genui*.

LINE 239. Ἐσπέσθην, 3 dual 2 aor. indic. of the middle deponent *ἔπομαι*, "to follow;" fut. *ἔψομαι*: 2 aor. *ἔσπόμην*, &c.

Λακεδαίμονος, gen. sing. of *Λακεδαίμων*, *ονος*, ἡ, "Lacedæmon," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

LINE 240. Ἐποντο, 3 plur. imperf. indic. of *ἔπομαι*, and Epic and Ionic for *εἰποντο*.

Ποντοπόροις. Consult line 46.

LINE 241. Καταδύμεναι, Epic, Doric, and Æolic for *καταδύναι*, 2 aor. infin. act. of *καταδύω* or *καταδύνω*, "to engage in." Properly, "to get deep into," "to get into the throng or thick of a thing." The literal meaning is, "to go under," "to sink;" fut. *καταδύσω*: 1 aor. *κατέδουσα*: 2 aor. *κατέδυν*.—From *κατά* and *δύω*, or *δύνω*.

LINE 242. Αἰσχεα, accus. plur. of *αἰσχος*, *εος*, τό, "a disgrace."

Δειδιότες, Epic and Ionic for *δεδιότες*, nom. plur. masc. perf. part. of *δεῖδω*, "to fear;" fut. *δείσομαι*: 1 aor. *ἔδεισα*: perf. *δέδοικα*, and also *δέδια* (which last is rare in Attic prose, with syncopated forms *δέδιμεν*, *δέδιτε*, imperative *δέδιθι*, part. *δεδιώς*).

ἽΟνειδεα. Consult book i., line 291.

LINE 243. Φάτο, Epic and Ionic for *ἔφατο*. Consult book i., line 33.

Κατέχεν, Epic and Ionic for *κατεῖχεν*, 3 sing. imperf. indic. act. of *κατέχω*.

Φυσίζοος, *ον*, "life-bestowing," "producing or sustaining life."—From *φύω*, "to sustain," and *ζωή*, "life."

LINE 246. Ἐὐφρονα, Epic and Ionic for *εὐφρονα*, accus. sing. masc. of *εὐφρων*, *ονος*, "gladdening," "cheering."—From *εὐ* and *φρήν*.

Ἄρουρης, gen. sing. of *ἄρουρη*, *ης*, ἡ, Epic and Ionic for *ἄρουρα*, *ας*, ἡ. Consult line 115.

LINE 247. Ἄσκῳ, dat. sing. of *ἄσκός*, *οῦ*, ὁ, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to *σκύτος*, with *ἄ* prefixed.

Αἰγείῳ, dat. sing. masc. of *αἰγείος*, *α*, *ον*, Epic and Ionic *η*, *ον*, lengthened form for *αἰγεος*, "of goat-skin;" literally, "of a goat."—From *αἶξ*, *αἰγός*, "a goat."

Κρητήρα, accus. sing. of *κρητήρ*, *ῆρος*, ὁ, "a mixer." Consult note, and also book i., line 470.

Φαιινόν, accus. sing. masc. of *φαιινός*, ἡ, ὄν, "bright," "shining." From *φῶς*, "light," "brightness."

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LINE 248. Χρύσεια, accus. plur. neut. of χρύσειος, η, ον, Epic and Ionic for χρύσεος, η, ον, Attic contr. χρυσοῦς, ἤ, οὔν, "gold-en."—From χρυσός, "gold."

Κύπελλα. Consult book i., line 596.

LINE 249. ὤτρυνεν, 3 sing. 1 aor. indic. act. of ὀτρύνω, "to urge;" fut. ὀτρύνω: 1 aor. ὤτρυνα.

LINE 250. Ὀρσεο, Epic for ὄρσο, 2 aor. imper. middle of ὀρνυμι, "to raise," "to arouse;" fut. ὄρσω: 1 aor. ὄρσα. In the middle, ὀρνυμαι, "to arise," "to arouse one's self," 2 aor. ὠρόμην: or, more frequently, by syncope, ὠρμην, ὠρσο, ὠρτο, &c., 2 aor. imper. ὄρσο, Epic ὄρσεο (like αἰείσεο, λέξεο), contracted ὄρσεν. (Buttmann, Irreg. Verbs, p. 193, ed. Fishlake.—Consult, also, note.)

Λαομεδοντιᾶδῃ, voc. sing. of Λαομεδοντιᾶδης, ον, ὁ, "son of Laomedon." Patronymic, from Λαομέδων, οντος, ὁ, "Laomedon," father of Priam.

LINE 252. Ὀρκια. Consult book ii., line 124.

Τάμητε, 2 plur. 2 aor. subj. act. of τέμνω.

LINE 257. Νέονται, with shortened mood-vowel, for νέωνται, 3 plur. pres. subj. middle of νέομαι, "to return."

LINE 259. Ῥίγησεν, Epic and Ionic for ἐρρίγησεν, 3 sing. 1 aor. indic. act. of ριγέω, "to shudder;" fut. ριγήσω: 2 perf. ἐρρίγα (with present signification). In Homer, only metaphorically, to shudder with fear or horror; among the post-Homeric writers, to shiver or shudder with cold.—From ῥίγος, "frost," "cold."

LINE 260. Ζευγνύμεναι, Epic, Doric, and Æolic for ζεύγνυμαι, pres. infin. act. of ζεύγνυμι, "to yoke," "to harness;" fut. ζεύξω: 1 aor. ἐξευξα.—The root is ΖΥΓ-, which appears in the 2 aor. ζυγῆναι, and the substantive ζύγον, and recurs in the cognate languages; as, Sanscrit युज, Latin jung-ere, German joch, our yoke, &c. (Pott, Etymol. Forsch., i., p. 237.)

Ὀτραλέως, adverb, "quickly," "zealously."—From ὀτραλέος, "quick," "zealous," and this akin to ὀτρύνω, "to urge."

LINE 261. Ἄν, shortened Epic and Doric form of ἀνά, "up." Buttmann prefers ἀν (Ausf. Gr., § 117, An. 4); but consult note.

Ἡνία, ων, τά, "the reins," often occurring in Homer, who uses this neuter form only, and always in the plural: the singular ἡνίον is late. Strictly, "the bit." Another form, ἡνία, ας, ἡ, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τείνειν, Epic and Ionic for ἔτεινεν, 1 aor. indic. act. of τείνω, "to

Book 3. Line 261-271.

δρανο, "to stretch;" fut. *τενῶ*: 1 aor. *ἔτεινα*.—The root is TAN-, or TEN-, as in Sanscrit *tan*, "extendere," *τάννυμαι*, *τανύω*: hence *τένος*, *τένων*, Latin *tendo*, *teneo*, *tenus*, *tenor*, *tenuis*, German *dünn*, English *thin*, &c.

Πάρ, shortened form for *παρά*. Consult previous line, remarks on *ἄν*.

Περικαλλέα, accus. sing. masc. of *περικαλλής*, *ές*, "very beautiful." Consult book i., line 603.

Βήσετε, Epic and Ionic for *έθήσετε*, 3 sing. 2 aor. indic. middle of *βαίνω*, with the characteristic (*σ*) of the first aorist. Consult book i., line 428.

Δίφρον, accus. sing. of *δίφρος*, *ου*, *ό*, and later *ή*, with metaplastic plural *τὰ δίφρα*: properly, "the chariot-board," on which two could stand, the driver (*ήνίοχος*) and the combatant (*παραιδάτης*). But in the Iliad, the word often occurs, as in the present instance, in the sense of "a chariot," "a war-chariot."—From *δίς* and *φέρω*, from its carrying two.

LINE 263. *Τώ*, nominative dual of *ό*, *ή*, *τό*.

Σκαιῶν. Supply *πυλῶν*, and consult line 145.

Πεδίονδε, adverb, "to the plain," i. e., from the high ground on which the city stood.

Έχον, Epic and Ionic for *είχον*, 3 plur. imperf. indic. act. of *έχω*.

LINE 266. *Έστιχῶντο*. Consult book ii., line 92.

LINE 267. *Ωρνυτο*, 3 sing. imperf. indic. middle of *ωρνυμι*, "to raise," "to arouse." In the middle, *ωρνυμαι*, "to arise." Consult line 250.

LINE 268. *Άγαυόι*, nom. plur. masc. of *άγαυός*, *ή*, *όν*, "illustrious;" strictly, "admirable." In Homer almost always said of kings, heroes, &c., "illustrious," "noble," "high-born."—From *άγαμαι*.

LINE 269. *Σύναγον*, Epic and Ionic for *σύνηγον*, 3 plur. imperf. indic. act. of *συνάγω*.

LINE 270. *Μίσγον*, Epic and Ionic for *έμισγον*, 3 plur. imperf. indic. act. of *μίσγω*, "to mix," which present Homer always uses for *μίγνυμι*.—Consult line 209.

Έχευαν, 3 plur. 1 aor. indic. act. of *χέω*, "to pour;" fut. *χεύσω*: 1 aor. Epic *έχευα*: 1 aor. Attic *έχεα*. The form *έχευσα* of the 1st aorist, from the usual future *χεύσω*, is probably not Greek.

LINE 271. *Έρυσσάμενος*. Consult book i., line 190.

Χείρεσσι, Epic and Ionic for *χερσί*, dat. plur. of *χείρ*, *χειρός*, *ή*, "the hand."

Book 3. Line 271-279.

Μάχαιραν, accus. sing. of *μάχαιρα*, ας, ἡ, "a large knife," worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the *μάχαιρα* was a *sabre* or *bent sword*, opposed to *ξίφος*, the straight sword.—Derivation uncertain.

LINE 272. *Ξίφος*, gen. sing. of *ξίφος*, εος, τό, "a sword." Consult book i., line 194.

Κουλεόν, οὔ, τό, same as *κουλεός*, οὔ, ό, "a sheath." These are the Ionic forms. The Attic writers, on the other hand, have *κολεός*. Consult book i., line 194.

Ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) of *ἀείρω*, "to hang." The regular form would be *ἤρτο* or *ἤερτο*, but this is one of the verbs which change their vowel to *ο* in both perfects; as, *ἐρρώγα*, from *ρήγνυμι*: *πέπτωκα*, from *πίπτω*: *εἴωθα* for *εἶθα*, from *έθω*: *έωκα*, *ἀφέωκα* (whence, in the New Testament, *ἀφέωνται*), for *εἶκα*, *ἀφεἶκα*, *ἀφεἶνται*, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake, p. 6, note.*)

LINE 273. *Ἄρνων*, gen. plur., from gen. sing. *ἀρνός*. Consult line 103.

Τάμνε, Epic and Ionic for *εταμνε*, 3 sing. imperf. indic. act. of *τάμνω*, "to cut," Epic and Ionic for *τέμνω*.

Τρίχας, accus. plur. of *θρίξ*, *τριχός*, ἡ, "the hair," both of man and beast, "the hair of the head."

LINE 274. *Νεῖμαν*, Epic and Ionic for *ἐνειμαν*, 3 plur. 1 aor. indic. act. of *νέμω*, "to distribute;" fut. *νεμῶ*: 1 aor. *ἐνεμα*.

LINE 275. *Ἄνασχών*. Consult book i., line 450.

LINE 276. *Ἰδθεν*, adverb, "from *Ida*."—From *Ἰδη*, ης, ἡ, "*Ida*."

Μεδέων, οντος, a participial form, though no present *μεδέω* is found: "ruling."—Then, taken with a kind of substantive force, "a guardian," "a ruler," over special places.

LINE 278. *Γαῖα*, ας, ἡ, poetic form for *γῆ*, "earth."

Καμόντας, accus. plur. masc. 2 aor. part. act. of *κάμνω*, "to labor;" fut. *καμῶ*: 2 aor. *έκαμον*.

LINE 279. *Τίνυσθον*, 2 dual pres. indic. of the middle deponent *τινύμαι*, poetic for *τινομαι*, "to punish."

Ότις, Epic and Ionic for *δοστις*.

Ἐπίορκον, accus. sing. neut. of *ἐπίορκος*, ον, "swearing falsely," "perjured." In the present instance, however, it is taken as a substantive, and *ἐπίορκον ὀμνύναι* is "to swear falsely," "to take a false oath."—From *ἐπί*, denoting opposition, and *ὄρκος*, "an oath."

Όμόςση, Epic and Ionic for *ὀμόςση*, 3 sing. 1 aor. subj. act. of *ὀμνυμι*, "to swear;" fut. *ὀμοῦμαι*: perf. *ὀμώμοκα*: 1 aor. *ὀμοσα*.

Book 3. Line 280-294.

LINE 280. Μάρτυροι. Consult book i., line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάξω: perf. πεφύλαχα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin *cauteo*.

LINE 281. Καταπέφνη, 3 sing. 2 aor. subj. act., as if from a present καταπέφνω, "to slay," which, however, is not in use. The aorist participle καταπέφνων is accented like a present.—From κατά and ἐπέφνον (πέφνον being shortened from the reduplicated form πέφενον, like λελαθέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root φένω, "to slay."

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτινώ, "to pay," "to tender back."—From ἀπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

LINE 287. Ἐσσομένοισι, Epic and Ionic for ἔσομένοις, fut. part. of εἰμί.

Πέληται, 3 sing. pres. subj. of πέλομαι. Consult book i., line 284.

LINE 291. Εἴως, Epic for ἕως, "until."

Κιχείω. Consult book i., line 26.

LINE 292. Ἡ, for ἔφη. Consult book i., line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ὄ, strictly, "a mouth," "an opening:" hence, 1. In the oldest Greek, "the throat," "the gullet:" 2. Later, usually, "the orifice of the stomach," and so, "the stomach" itself, frequently in Galen. In Hippocrates, also, "the neck of the bladder or uterus."

Ἄρνων. Consult line 103.

Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. indic. act. of τέμνω, "to cut;" fut. τεμῶ: 2 aor. ἔταμον.

Νηλεῖ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ἕς, and this Epic and Lyric for νηλεής, ἕς, "cruel;" literally, "without pity," "pitiless," "ruthless."—From νή, "not," and ἔλεος, "pity," "compassion."

LINE 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of κατατίθημι, "to put down," "to deposit;" fut. καταθήσω: 1 aor. κατέθηκα.

Ἀσπαίροντας, accus. plur. masc. pres. part. act. of ἀσπαίρω, "to gasp," "to struggle convulsively."—From ἀ, euphonic, and σπαίρω, "to gasp," &c.

LINE 294. Δενομένους, accus. plur. masc. pres. part. of δεύομαι, "to want," Epic form for δέομαι, fut. δεήσομαι, &c.

Εἴλετο, 3 sing. 2 aor. indic. mid. of αἰρέω, "to take;" fut. αἰρήσω: 2 aor. mid. εἰλόμην.

Book 3. Line 295-306.

- LINE 295. Ἄφυσσάμενοι, Epic for ἀφυσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, "to draw" (consult book i., line 598); fut. ἀφύξω : 1 aor. ἤφῦσα : 1 aor. mid. ἤφυσάμην.
Δεπάεσσιν. Consult book i., line 471.
- LINE 296. Ἐκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, "to pour out;" fut. ἐκχέσω.
Αἰειγενέτησιν, Epic and Ionic for αἰειγενέταις, dat. plur. masc. of αἰειγενέτης, ου, ὄ, Epic for ἀειγενέτης, ου, ὄ, "everlasting," "ever-existing."—From αἰεί, for αἰί, and the radical γένω.
- LINE 297. Εἵπεσκεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.
- LINE 299. Πημίγειαν, 3 plur. Æolic 1 aor. opt. act. of πημαίνω, "to commit wrong," "to harm," "to injure;" fut. πημανῶ : fut. mid. (in an active sense by Aristophanes, *Ach.*, 842 : in a passive one by Sophocles, *Aj.*, 1155) πημανοῦμαι : 1 aor. pass. ἐπημάνθην.—From πῆμα, "harm," "injury," &c.
- LINE 300. Ἐγκέφαλος, ου, ὄ, "the brain." Properly, an adjective, ἰγκέφαλος, ου, "within the head," where μυελός is usually supplied, "head-marrow," for which Galen has μυελὸς ἐγκεφαλίτης.
Χαμάδις, adverb, Epic for χαμάζε, "on the ground," "to the ground." Compare οἰκαδς, for οἰκαδε.—From χαμαί, "on the ground."
- Ῥέοι, 3 sing. pres. opt. act. of ῥέω, "to flow;" fut. ῥεύσω.
- LINE 301. Δαμείεν, for δαμείησαν, 3 plur. 2 aor. opt. pass. of δαμάω, "to subjugate," "to enslave," &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)
- LINE 302. Ἐπεκραιάινε. Consult book ii., line 419.
- LINE 303. Δαρδανίδης, ου, ὄ, "descendant of Dardanus." Patronymic, from Δάρδανος, ου, ὄ, "Dardanus," son of Jove, founder of Dardania, or Troy.
- LINE 305. Εἶμι. Consult note on book i., line 169.
- Προτί. Consult line 116.
- Ἦνεμόεσσαν, Epic and Ionic for ἀνεμόεσσαν, accus. sing. fem. of ἠνεμόεις, ἔεσσα, ὄεν, Epic and Ionic for ἀνεμόεις, ἔεσσα, ὄεν, "lofty," "high;" literally, "windy," "airy," and so "high," "lofty," "situate on high."—From ἀνεμος, "wind."
- LINE 306. Τλήσομαι, 1 sing. fut. indic. middle of the radical form τλώω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμῶω, ἀνέχομαι, ὑπομένω, &c., "to endure," "to bear."

Book 3. Line 306–316.

Ὀρᾶσθαι, pres. infin. middle of ὀράω, in an active sense, “to behold,” “to see.” Consult book i., line 198.

LINE 307. Μαρνόμενον, accus. sing. pres. part. of μάρναμαι, “to contend.”

LINE 309. Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πόρω, strictly, “to bring to pass,” “to contrive;” hence “to give,” “to offer,” “to impart;” perf. pass. πέπρωμαι, “to be one’s portion or lot,” hence 3 sing. perf. pass. πέπρωται, “it has been fated, foredoomed,” &c., and the perf. part. pass. πεπρωμένον, “fated,” “decreed,” “foredoomed.”—Assigned by some to a root ΠΟΡ-, by others regarded as a synco-pated perfect from περατόω: thus, πέπρωμαι for πεπεράτωμαι: but this is too far-fetched. The true root appears to be the preposition πρό, “before,” “beforehand.”

LINE 310. Ἦ, for ἔφη. Consult book i., line 219.

Θέτο, Epic and Ionic for ἔθετο, 3 sing. 2 aor. indic. middle of τίθημι.

Ἰσόθεος, ον, “godlike;” literally, “equal to the gods.” Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἴσος and θεός.

Φώς. Consult book ii., line 164

LINE 313. Ἀψοῦροι, nom. plur. of ἀψοῦρος, ον, strictly, a shortened form for ἀψοῦροος, ον, “back-flowing;” but in Homer usually in the general signification, “going back,” “moving backward.”—From ἀψ and ῥέω.

Ἀπονέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. of ἀπονέομαι.

LINE 315. Διεμέτρεον, Epic and Ionic for διεμέτρον, 3 plur. imperf. indic. act. of διαμετρέω, “to measure off.” Literally, “to measure through or throughout;” fut. διαμετρήσω.—From διά and μετρέω.

LINE 316. Κλήρους, accus. plur. of κλήρος, ον, ὄ, “a lot.”—Perhaps from κλάω, “to break,” because twigs, potsherd, or other κλάσματα were used for the purpose.—At a later day dice were called κλήροι, because used to decide any thing doubtful.

Κυνέη, dat. sing. of κυνέη, ης, ἡ, “a helmet,” contracted by the Attics into κυνῆ. Originally a feminine adjective from κύνεος, η, ον, having δορά, “a skin,” understood, and signifying, therefore, “a dog’s skin.” But as this material was used for making soldier’s caps, κυνέη is, in Homer and Hesiod, “a cap or helmet,” not necessarily of dog’s skin, for we find κυνέη ταυρείη, κτιδέη, &c., nay, even κυνέη πάγχαλκος (*Od.*, xviii., 378. Consult note on line 336, p. 262.)

Book 3. Line 316-326.

Χαλκῆρεϊ, Epic and Ionic for χαλκῆρει, dat. sing. fem. of χαλκῆρης, *zs*, "brass-adorned;" more literally, "furnished or fitted with brass."—Probably from χαλκός and ἄρω, "to fit." Consult remarks on κυνέη preceding.

Βάλλον, Epic and Ionic for ἐβαλλον, 3 plur. imperf. indic. act. of βάλλω, "to cast." (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

LINE 317. Ἄφειη, 3 sing. 2 aor. opt. act. of ἀφίημι, "to hurl," "to send forth;" fut. ἀφήσω, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἀράομαι, "to pray;" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. mid. ἠρασάμην, Epic and Ionic ἠρησάμην, &c.—From ἀρά, Epic and Ionic ἀρή, "a prayer."

Ἀνέσχον, 3 plur. 2 aor. indic. act. of ἀνέχω, "to hold up."

LINE 320. Μεδέων. Consult line 276.

LINE 322. Ἀποφθίμενον, "having perished," accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθίνω or ἀποφθίω, "to perish," "to die away;" fut. ἀποφθίσω: 1 aor. ἀπέφθισα, always transitive, "to destroy:" 2 aor. mid. syncopated ἀπεφθίμην (same in form with the pluperfect passive): part. ἀποφθίμενος. (*Buttmann, Itreg. Verbs*, p. 256, ed. *Fishlake*.)

Δῦναι. Consult book ii., line 413, and compare book iii., line 241.

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, "Hades." Consult book i., line 3.

LINE 324. Ἐφάν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for ἐπαλλεν, 3 sing. imperf. indic. act. of πάλλω, "to shake;" 1 aor. ἐπηλα: Epic 2 aor. part., in reduplicated form, πεπᾶλών, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλών.

LINE 325. Ὅρόων, Epic lengthened form for ὀρῶν, pres. part. of ὀράω. Consult book i., line 56.

Θωῶς, adverb, "quickly."—From θοός, ἦ, ὄν, "quick."

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "to rise and rush violently on or forward," "to leap," "to dart forward;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω, ὄρνυμι.

LINE 326. Ἰζοντο, 3 plur. imperf. indic. mid. of ἴζω, "to cause to sit:" in the middle, ἴζομαι, "to seat one's self," "to sit."—The root is ΕΔ-, which occurs in ἐδ-ος, "a seat," and in the Latin *sed-co*.

Ἢχι, Epic for ἧ, "where."

Book 3. Line 327-334.

LINE 327. Ἀερίποδες, nom. plur. of ἀερίπους, ὁ, ἡ, gen. ποδος, "light-footed;" more literally, "lifting up the foot," i. e., fleet, briskly-trotting.—From ἀείρω, "to lift up," and πούς, "the foot."

LINE 328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύνω or δύνω, "to get into," &c. Hence, "to put on," said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

LINE 329. Πόσις, ιος, ὁ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pati, "lord," "husband," and consult the remarks on πότνια, book i., line 357.

LINE 330. Κνημίδας, accus. plur. of κνημίς, ἴδος, ἡ, "a greave." (Consult note.)—From κνήμη, "the bone of the leg from the knee to the ankle," the part protected by the greave.

Κνήμησιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "a leg;" strictly, "the bone of the leg." Consult previous word.

LINE 331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾱ, οῦν, "of silver."—From ἀργυρος, "silver."

Ἐπισφύριοις, dat. plur. of ἐπισφύριον, ον, τό, "an ankle-ring," which secured the greave on the leg. (Consult note.) The term properly denotes "something laid or placed upon the ankle."—From ἐπί, "upon," and σφύρον, "the ankle."

Ἀραρυίας, "fitted," "secured," accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "to fit," &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρω : 1 aor. ἤρσα, Ionic ἄρσα : 2 aor. ἤραρον, Ionic ἄραρον : perfect active, with intransitive and present signification, ἄραρα, Epic and Ionic ἄρηρα, part. ἀραρώς, Epic and Ionic ἀρηρώς, fem. ἀραρυῖα, but Epic (metri gratia) ἀραρυῖα : pluperf. ἤραρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for θώραξ, ἄκος, ὁ, "a corselet."

Ἐδυνεν, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.

LINE 333. Οἶο, Epic and Ionic for οὗ, "his," gen. sing. of the possessive pronoun οὗς, ἡ, ον, "his, her, its."

Κασιγνήτοιο, Epic and Ionic for κασιγνήτον, gen. of κασίγνητος, ον, ὁ, "a brother."—From κάσις, "a brother," and γεννύω.

Ἦρμοσε, 3 sing. 1 aor. indic. act. of ἄρμόζω, "to fit;" fut. ἀρμόσω : 1 aor. ἤρμοσα.—From ἀρμός, οῦ, ὁ, "a fitting," and this from ἄρω, "to fit."

LINE 334. Ἀργυρόηλον. Consult book ii., line 45.

Book 3. Line 335-339.

LINE 335. Σάκος, εος, τό, "a shield." The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (*Il.*, vii., 222): hence the epithets χάλκεον, χαλκῆρες, τετραθέλυμνον, ἐπταβόειον. It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch.*, *Theb.*, 540.)

Στιβαρόν, accus. sing. neut. of στιβαρός, ἄ, ὄν, "strong," "stout;" strictly, "close-pressed," and hence "thick," "stout," &c.—From στείω, "to tread with the feet," "to pack close by treading."—Akin to *stipo*, *stipes*, *sturpa*, our *step*, *stop*, *stamp*, *stump*, &c.

LINE 336. Κρατί. Consult book i., line 530, remarks on κρατός.

Ἰφθίμω. Consult book i., line 3, remarks on ἰφθίμους.

Κυνέην. Consult line 316.

Εὐτυκτον, accus. sing. fem. of εὐτυκτος, ον, "well-made."—From εὖ and τεύχω.

LINE 337. Ἴππουριν, accus. sing. fem. of ἵππουρις, ἰδος, ἦ, "horse-tailed," "decked with a horse-tail."—From ἵππος and οὐρά, "a tail."

Λόφος, ον, ὄ, "the crest" of a helmet, usually of horse-hair. The term properly denotes "the back of the neck," "the neck," especially of draught cattle, because the yoke rests upon and rubs it (λέπει): then, metaphorically, "a ridge of ground," "a rising hill," like the Latin *jugum* and *dorsum*; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, "to rub," "to chafe," as above.

Ἐνευεν, 3 sing. imperf. indic. act. of νεύω, "to nod;" fut. νεύσω: perf. νένεκα, &c.—Compare Latin *nuo*.

LINE 338. Παλάμῳιν, Epic dative, with φι suffixed, for the common παλάμη, from παλάμη, ης, ἦ, "the hand;" strictly, "the palm of the hand." Consult, as regards the Homeric suffix φι or φιν, page 283, *seqq.*

Ἄρῃρει, Epic and Ionic for ἡράρει, 3 sing. pluperf. indic. act. of ἄρω, "to fit," and having here the force of an imperfect. Consult line 331.

LINE 339. Ἐντεα, accus. plur. neut. ἐντεα, ων, τά, "armor," "arms;" properly, "instruments, gear, tools" of any kind. Homer, however, mostly uses it simply for "fighting gear, arms, armor," especially a coat of mail, like θώραξ. In the *Odyssey*, however, we have ἐντεα δαιτός, "the furniture, appliances of a banquet." Pindar has ἐντεα νῆος, "rigging," "tackle:" ἐντεα ἵππεια, "horse-trappings," &c.—From ἐννυμι, "to put on," &c., according to some.

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LINE 340. Ἐκάτερθεν, adverb, for ἐκατέρωθεν, "from each side."—
From ἐκάτερος, "each of two," &c., and the local suffix *θεν*.

Ὁμίλον. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of *θωρήσσω*, "to arm;" properly, with a cuirass or corselet: then, in general, "to arm," &c.; fut. *θωρήξω*: 1 aor. ἐθωρήχθην.—
From *θώραξ*, Epic and Ionic for *θώραξ*.

LINE 341. Ἔστιχόνωτο. Consult book ii., line 92.

LINE 342. Δερκόμενοι, nom. plur. masc. pres. part. of *δέρκομαι*, "to look," "to appear," &c.

Θάμβος, εος, τό, "amazement," answering to the Latin *stupor*.—
—From a root *θάμμαι*, akin to *τέθηπα* and *θαῦμα*.

Εἰσορόωντας, Epic lengthened form for *εἰσορῶντας*, accus. plur. pres. part. act. of *εἰσοράω*, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of *ἴστημι*, Epic and Ionic for *ἔστήτην*.

Διαμετρητῶ, dat. sing. masc. of *διαμετρητός*, ὄν, "measured off."—
From *διαμετρέω*, "to measure off." Consult line 315.

LINE 345. Σείοντε, nom. dual pres. part. act. of *σεῖω*, "to brandish;"
fut. *σεῖσω*: perf. pass. *σέσεισμαι*: 1 aor. pass. *ἔσεισθην*.—
Akin to *σένω*, "to urge," "to drive."

Ἐγχείας. Consult line 137.

Κοτέοντε, nom. dual pres. part. act. of *κοτέω*, "to cherish wrath,"
"to be incensed;" properly, "to bear one a grudge."—From *κότος*,
"grudge," "rancor."

LINE 346. Προῖει, 3 sing. imperf. indic. act. of *προῖέω*, Epic and Ionic
form for *προίημι*, "to hurl." Consult book i., line 25, re-
marks on *ἀφίει*.

Δολιχόσκιον, accus. sing. neut. of *δολιχόσκιος*, ον, "long shadow-
casting," i. e., "long, tall."—From *δολιχός*, "long," and *σκιά*, "a
shadow." Some, however, derive it from *ὄσχος*, "the shaft or handle
of a spear." But consult note.

LINE 347. Ἀτρείδαο. Consult book i., line 203.

Πάντοσε, adverb, "every way," "in all directions."

Ἔισην, Epic lengthened form for *ἴσην*, accus. sing. fem. of *εἶσος*,
ἔιση, *εἶσον*, Epic for *ἴσος*, *ἴση*, *ἴσον*, "equal."

LINE 348. Ἐβήρηξεν, 3 sing. 1 aor. indic. act. of *βήγνυμι*, "to break,"
"to rend;" fut. *βήξω*: 1 aor. *ἔβήρηξα*.—The root is *PHΓ-*,
PAΓ-, or, rather, *FPHΓ-*, *FPAΓ-*. Compare the Latin *frang-o*, *freg-i*,
our *break*, *wreck*, the German *brechen*, &c.

Ἄνεγνάμθη, 3 sing. 1 aor. indic. pass. of *ἀναγνάμπτω*, "to bend

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back;" fut. ἀναγνάμψω: 1 aor. ἀνέγναμψα: 1 aor. pass. ἀνεγνάμφθην.—From ἀνά and γνάμπτω.

Αἰχμή, ἤς, ἤ, "the point of a spear."—Akin to αἰσσω, as δραχμή to δρόσσω (Donaldson's *New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

LINE 349. Ὄρνυτο, 3 sing. imperf. indic. mid. of ὀρνυμι, "to rouse," "to stir up;" fut. ὄρω: 1 aor. ὄρωσα. In the middle, ὀρυνμαι, "to rouse one's self," "to arise," &c.

LINE 351. Ἄνα, voc. sing. of ἀναξ, ἀνακτος, ὁ, "king," "monarch," used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὦ ἀνασσα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.*, 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult book ii., line 356.

Ἔοργεν. Consult book ii., line 272.

LINE 352. Ἐμῆς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμάω. Consult book i., line 61.

LINE 353. Ἐρρίγησι, Epic for ἐρρίγη (consult book i., line 129), 3 sing. 2 perf. subj. act. of ριγέω, "to shudder;" fut. ριγήσω: 2 perf. (with present signification) ἐρρίγα. Consult line 259.

Ὀψιγόνων, gen. plur. masc. of ὀψίγονος, ον, "late-born." Homer usually employs it in the plural, "they who are born afterward," "descendants," "posterity."—From ὀψέ, "late," and γένος.

LINE 354. Ξεινοδόκον, accus. sing. of ξεινοδόκος, ον, ὁ, "a host," Epic and Ionic for ξεινοδόκος. Strictly, an adjective, ξεινοδόκος, ον, "receiving guests," &c.—From ξείνος, Epic and Ionic for ξένος, and δέχομαι, "to receive."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "to do," "to perpetrate;" fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἡ, "a friendly or hospitable reception."—From φίλος, "friendly."

LINE 355. Ἀμπεπαλών, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "to brandish," "to swing to and fro." Consult note, and also remarks on πάλλεν, line 324.

LINE 357. Ὀβριμον, nom. sing. neut. of ὄβριμος, ον, "powerful," &c. The form ὄμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (whence βριθύς, βρίθω, βριάω, &c.), with ο prefixed.

LINE 358. Πολυδαιδάλον, gen. sing. masc. of πολυδαίδαλος, ον, "wrought with much ingenious art."—From πολύς, and δαίδαλος, "cunningly wrought."

Book 3. Line 358–363.

'*Ἠρήρειστο*, 3 sing. pluperf. indic. pass. (with reduplication), for *ἦρειστο*, of *ἐρείδω*, “to force,” “to drive;” strictly, “to make one thing lean against another;” then, “to prop or stay.” Hence “to fix firm,” “to plant,” and, figuratively, “to dash,” “to hurl,” “to force,” “to drive,” &c.; fut. *ἐρείσω*: perf. pass., without reduplication, *ἦρεισμαι*: with reduplication, *ἐρήρεισμαι*: pluperf., without reduplication, *ἦρεισ-μην*: with reduplication and augment, *ἦρηρεισμην*, &c.

'*Ἄντικρύ*, adverb, “right on,” “through and through.” If LINE 359. the old grammarians be credited, this is rather the meaning of *ἀντικρῦς*, while they assign to *ἀντικρύ* the signification of “over against,” &c. On this supposition, *ἀντικρύ* must here be regarded as equivalent to *ἀντικρῦς*. But the rule above referred to has not as yet been established with certainty.

Παράι, Epic for *παρά*. Hence the Latin *pra*.

Λαπάρην, Epic and Ionic for *λαπάραν*, accus. sing. of *λαπάρη*, ης, ἥ, Epic and Ionic for *λαπάρα*, ας, ἥ, “the soft part of the body between the ribs and the hip,” “the flank,” “the loins,” corresponding to the Latin *ilia*. Strictly, the feminine of *λαπαρός*, ἄ, ὄν, “soft,” “slack,” “loose,” &c.

Διήμεσε, Epic and Ionic for *διήμησε*, 3 sing. 1 aor. indic. act. of *διαμάω*, “to mow through,” “to cut through,” “to pierce;” fut. *διαμήσω*: 1 aor. *διήμησα*.—From *διά* and *άμάω*, “to mow,” &c.

'*Ἐκλίνθη*, Epic and poetic for *ἐκλίθη*, 3 sing. 1 aor. indic. pass. (with middle signification) of *κλίνω*, “to bend,” “to bend sideways;” fut. *κλινῶ*: 1 aor. *ἐκλίνα*: 1 aor. pass. *ἐκλίθην*. In the middle, *κλινόμαι*, “to bend one's self.”—Homer uses both *ἐκλίνθην* and *ἐκλίθην*, yet the former is exclusively Epic and poetic.

'*Ἀλεύατο*, Epic and Ionic for *ἠλεύατο*, 3 sing. 1 aor. indic. of the middle deponent *ἀλεύομαι*, same as *ἀλέομαι*, “to avoid,” “to shun.”

Κῆρα. Consult book ii., line 352.

LINE 361. '*Ἐρυσσόμενος*. Consult book i., line 190.

'*Ἀργυρόηλον*. Consult book ii., line 45.

LINE 362. *Πληξεν*. Consult book ii., line 266.

'*Ἀνασχόμενος*, nom. sing. masc. 2 aor. part. middle of *ἀνέχω*. Consult book i., line 450, remarks on *ἀνασχών*.

Κόρυθος, gen. sing. of *κόρυς*, ὕθος, ἥ, “a helmet,” accus. *κόρυθα* and *κόρυν*, both in Homer.—Akin, no doubt, to *κάρα*, *κέρας*, Latin *cornu*, &c.

Φάλον, accus. sing. of *φάλος*, ον, ὄ, “the metal ridge of a helmet in which the plume was fixed.” (Consult note.)

LINE 363. *Τριχθά*, adverb, poetic form for *τρίχα*, “into three pieces.”

Book 3. Line 363-370.

Τετραχθά, adverb, poetic form for τέτραχα, "into four pieces."

Διατρυφέν, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "to shiver," "to break into pieces;" fut. διαθρύψω: 1 aor. διέθρυψα: 2 aor. pass. διετρύφην.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "to fall out of," "to fall from;" fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 364. Ὠμῶξεν, i. e., ῥωμῶξεν, 3 sing. 1 aor. indic. act. of οἰμῶζω, "to groan," "to raise the cry of grief," &c.; strictly, "to cry οἶμοι:" fut. οἰμῶξομαι (for οἰμῶξω only occurs in the *Orac. Sib.*): 1 aor. ῥωμῶξα. — From οἶμοι, "wo is me!" like οἴζω from οἶ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds. Compare the German ächzen, from ach!

LINE 365. Ὀλοώτερος, α, ον, "more hurtful." Comparative of ὀλόος, "hurtful." The moral signification, "malignant," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the θεῶν ὀλοώτατος (*Il.*, xxii., 15) is not "the most malignant of the gods," but "the god who causes the greatest ill." — From ὄλω, ὄλλυμι.

LINE 366. Κακότητος, gen. sing. of κακότης, ητος, ἡ, "wickedness," "worthlessness." — From κακός.

LINE 367. Χείρεσσιν. Consult line 271.

Ἄγη, 3 sing. 2 aor. indic. pass. of ἄγνυμι, "to break." (Consult note.) — The ordinary form of the 2 aor. pass is ἐάγην, with the α long.

LINE 368. Ἠίχθη, 3 sing. 1 aor. indic. pass. of αἰσσω, "to cause to start forth," "to rush," &c.; fut. αἰξω: 1 aor. ἡίξα: 1 aor. pass. ἡίχθην. The Attic form is ἄσσω or ἄττω: fut. ἄξω: 1 aor. ῆξα: 1 aor. pass. ῆχθην.

Παλάμηφιν, Epic for παλάμης. Consult page 283, seqq.

Ἐτώσιον, nom. sing. neut. of ἐτώσιος, ον, "without effect," "to no purpose," "in vain." — From ἐτός, "in vain," &c.

LINE 369. Ἐπαίξας. Consult book ii., line 146.

Ἴπποδασείης, Epic and Ionic for ἵπποδασείας, gen. sing. of a feminine ἵπποδύσεια, without any masculine ἵππόδασυς in use (*Lobeck, ad Phryn.*, 538); in Homer always an epithet of κόρυς, "with bushy horse-hair crest."

LINE 370. Ἐλκε, Epic and Ionic for εἰλκε, 3 sing. imperf. indic. act. of ἐλκω, "to drag;" fut. ἐλξω: 1 aor. εἰλξα, but only late, the derivative tenses being mostly formed from ἐλκύνω, namely, fut. ἐλκύνω: 1 aor. εἰλκυσσά, &c.

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Ἐπιστρέφας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "to turn about;" fut. ἐπιστρέψω: 1 aor. ἐπέστρεψα.

LINE 371. Ἄγχε, Epic and Ionic for ἤγχε, 3 sing. imperf. indic. act. of ἄγχω, "to press tight," especially the throat, "to choke," &c.

Πολύκεστος, ον, "richly embroidered."—From πολὺς and κεστός, "embroidered," and this last akin to κεντέω, κένσαι, "to prick," &c.

Ἰμάς, ἄντος, ὄ, "a strap." (Consult note.)—The root is to be found in the Sanserit *si*, "to bind," rather than in *īhmi*. Compare the old Saxon *simo*, "a bond." (Pott, *Etymol. Forsch.*, ii., p. 174.)

Ἀπαλήν, accus. sing. fem. of ἀπαλός, ἦ, ὄν, "tender."—Perhaps from ἄπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἦς, ἦ, "the neck," "the throat." (The Attic form is δέρη, ἦς.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.

LINE 372. Ἀνθερεῶνος. Consult book i., line 501.

Ὅχεύς, ἕως (Ionic ἦος), ὄ, "any thing for holding or fastening," "the holder of a helmet." (Consult note.)—From ἔχω, "to hold," a collateral form of which is ὀχέω.

Τέτατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "to stretch;" fut. τενώ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN-, TEN-, as in Sanserit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφάλεις, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφαλεία, ας, ἦ, "a helmet."—Usually derived from τρίς and φύλος, "a helmet with three φύλοι," otherwise called τριφάλεια: but Buttman (*Lexil.*, s. v. φύλος, *fn.*) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "to pierce," "to perforate," as a helmet with a projection (φύλος), pierced to receive the plume.

LINE 373. Εἶρυσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἶρύω, "to drag away," "to draw," &c.; fut. εἶρύσω: 1 aor. εἶρυσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἐρυσα, &c. (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 103, seq.)

Ἄσπετον. Consult book ii., line 455.

Ἦρατο, 3 sing. 1 aor. indic. middle of αἶρω, "to take up;" fut. ἀρῶ: 1 aor. ἦρα. In the middle, αἶρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἦράμην.

LINE 374. Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ὄ, "keen."

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"sharp," "quick," taken here adverbially, "quickly."—Akin to *ὠκύς*.

LINE 375. *Ῥῆξεν*, 3 sing. 1 aor. indic. act. of *ῥήγνυμι*, "to break," and Epic and Ionic for *ἔρρηξεν*: fut. *ῥήξω*: 1 aor. *ἔρρηξα*.

Ἴφι. Consult book i., line 38.

Κταμένοιο, Epic and Ionic for *κταμένον*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *κτείνω*, "to slay;" fut. *κτενῶ*: 1 aor. *ἔκτεινα*: perf. *ἔκτονα* (still later, non-Attic perf. *ἔκτακα* and *ἔκτόνηκα*): 2 aor. mid. *ἐκτάμην*: part. *κτάμενος*, &c.

LINE 376. *Κεινή*, Epic and Ionic for *κενή*, nom. sing. fem. of *κενός*, *ή, ὄν*, Epic and Ionic for *κενός, ή, ὄν*, "empty."

Ἔσπετο, 3 sing. 2 aor. mid. of *ἔπομαι*, "to follow;" 2 aor. *ἔσπόμην*.

Παχείη, Epic and Ionic for *παχεία*, dat. sing. fem. of *παχύς, εἶα, ύ*, "stout."—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

LINE 378. *Ἐπιδινήσας*, nom. sing. 1 aor. part. act. of *ἐπιδινέω*, "to whirl around," "to swing round before hurling or throwing."—From *ἐπί* and *δινέω*, "to whirl," and this from *δίνη*, "a whirlinging."

Κόμισαν, Epic and Ionic for *ἐκόμισαν*, 3 plur. 1 aor. indic. act. of *κομίζω*. Consult book ii., line 183.

Ἐρήρες. Consult line 47.

LINE 379. *Ἐπόρουσε*, 3 sing. 1 aor. indic. act. of *ἐπορούω*, "to rush upon;" fut. *ἐπορούσω*: 1 aor. (without augment) *ἐπόρουσα*.

Only a poetic verb.—From *ἐπί* and *ὄρνυμι*.

Κατακτάμεναι, Epic, Doric, and Æolic for *κατακτάναι*, 2 aor. inf. act. of *κατακτείνω*, "to slay at once," "to slay;" 2 aor. *κατέκτην*. Consult remarks on *κταμένοιο*, line 375.

Μευεαίνων, nom. sing. masc. pres. part. act. of *μευεαίνω*, "to desire earnestly."—From *μένος*, with regard to which consult book i., line 103.

LINE 380. *Ἐξήρπαξε*, Epic and Doric for *ἐξήρπασε*, 3 sing. 1 aor. indic. act. of *ἐξαρπάζω*, "to snatch away;" fut. (Epic and Doric) *ἐξαρπάξω*: (Attic) *ἐξαρπάσω*: 1 aor. *ἐξήρπαξα* (as always in Homer), but in Attic *ἐξήρπασα*: perf. *ἐξήρπακα*.—From *ἐξ* and *ἀρπάζω*.

LINE 381. *Ῥεῖα*, adverb; poetic, especially Epic, for *ῥεῖα*, "easily."—*Ῥεῖα* is regarded as the adverb of *ῥάδιος*.

Θεός, οὐ, ή, "a goddess."

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of *καλύπτω*, "to conceal." Consult book i., line 460.

Ἥερι, Epic and Ionic for *ἄτρι*, dat. sing. of *ἄηρ, μέτρος, ή*. (Con-

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sult note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.*, v, 776; viii., 50; *H. in Cer.*, 383, can not be quoted for the masculine usage, since there *πολύς* and *βαθύς* need not be masculine. So, *αἶρ* was feminine in Ennius. (*Aul. Gell.*, xiii., 20.) The Epic and Ionic form is *ἄηρ*, gen. *ἡέρος*, *ἡ*, in Hippocrates *ἡήρ*.—From *ἄω*, *δημι*, as *αἰθήρ* from *αἶθω*.

LINE 382. *Κάδ*. Consult book ii., line 160.

Εἶσε, 3 sing. 1 aor. indic. act., as if from a present *ἔζω*, “to set,” “to place,” to which same supposed present are commonly assigned such tenses as *εἰσάμην* (1 aor. mid.): *εἰσομαι* (fut. mid.): *εἶμαι* (perf. pass.). In truth, however, they ought to be ranked under *ἔζομαι*.

Θαλάμῳ. Consult line 142.

Εὐώδει, Epic and Ionic for *εὐώδει*, dat. sing. masc. of *εὐώδης*, *ες*, “fragrant.”—From *εὐ* and *ὄζω*, “to smell,” perf. *ὄδωδα*.

Κηώντι, dat. sing. masc. of *κηώεις*, *ώεσσα*, *ῶεν*, “smelling as of burning incense.”—Usually derived from *κάω*, *καίω*, “to burn,” and *ὄζω*, “to smell;” but probably there was an old substantive *κῆος*, equivalent to *θύος*, “incense,” and which was to *καίω* as, in Latin, *fragro* to *flagro*.

LINE 383. *Καλέουσα*, Epic for *καλέσουσα*, nom. sing. fem. fut. part. of *καλέω*, “to summon,” “to call;” fut. *καλέσω*.

Ἴε, Epic for *ἦει* (intermediate forms, also Epic, *ἦιε* and *ἦε*), 3 sing. imperf. indic. act. of *εἶμι*, “to go.”

Ἐκίχανεν. Consult book ii., line 18.

LINE 384. *Πύργῳ*. Consult line 153.

Ἄλις. Consult book ii., line 90.

LINE 385. *Νεκταρέον*, gen. sing. neut. of *νεκτάρεος*, *α*, *ον*, Epic and Ionic *η*, *ον*, “nectarous,” i. e., “fragrant,” “sweet-scented;” or, as others explain it, “divine,” “beautiful.” The former is preferable.—From *νέκταρ*, with regard to which consult book i., line 598.

Ἐανοῦ, gen. sing. of *εἰάνον*, *οῦ*, *τό*, “a robe,” usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *εἰάνος*, *ἡ*, *όν*, “fit to wear,” “fit to put on,” &c. In the *Iliad*, the *α* of the adjective is long (*εἰάνος*), but that of the substantive short (*εἰάνον*). Later authors, however, use *ā* or *ǣ*, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. *ἐννυμι* for the substantive. 2. *εἰάω* for the adjective, which would then have for its original signification, “yielding,” “giving way,” and so, “flexible,” “pliant,” “clasping.” Nor is this very im-

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probable, since the substantive, like *ἐννυμι*, has the digamma, whereas the adjective has not.

Ἐτίναζε, 3 sing. 1 aor. indic. act. of *τινάσσω*, "to shake;" fut. *τινάξω*: 1 aor. *ἐτίναξα*.—Akin to *τείνω*, *τανύω*.

LINE 386. Γρηί, dat. sing. of *γρηῦς*, gen. *γρηός*, Epic and Ionic for *γραῦς*, gen. *γραός*, dat. *γραί*, &c., "an aged female."—From the same root as *γέρον*, *γεραιός*, &c.

Εἰκνῖα, nom. sing. fem. of *εἰκώς*, *εἰκνῖα*, *εἰκός*, shortened form for *εἰκώς*, *εἰκνῖα*, *εἰκός*, part. of *εἶκα*, 2 perf., with present signification, from the radical *εἶκω*, "to be like," "to resemble." The Attics preferred the form *εἰκώς*, especially in the neuter *εἰκός*, and we find in Homer once *εἰκός* (*Il.*, xxi., 254), and frequently the feminine *εἰκνῖα*.

Παλαιγενεῖ, Epic and Ionic for *παλαιγενεῖ*, dat. sing. fem. of *παλαιγενής*, *ές*, "far advanced in years;" more literally, "born long ago," or "long before."—From *πάλαι* and *γίγνομαι*.

LINE 387. *Εἰροκόμω*, dat. sing. of *εἰροκόμος*, *ον*, *ή*, "a wool-dresser." Properly an adjective, *εἰροκόμος*, *ον*, "wool-dressing."—From *εἶρος*, "wool," and *κομέω*, "to dress."

Ναιεταώση, dat. sing. fem. pres. part. act. (lengthened form for *ναιετώση*), from *ναιετάω*, "to dwell."—Only an Epic word.

LINE 388. Ἦσκειν, Epic for *ἤσκειεν*, 3 sing. imperf. indic. act. of *ἄσκειω*, "to prepare," "to dress;" fut. *ἄσκήσω*.—According to Pott, from *σκευός* or *ξέω*, with *α* prefixed.

Εἶρια, accus. plur. of *εἶριον*, *ον*, *τό*, Epic and Ionic for *ἔριον*, *ον*, *τό*, "a fleece."

Φιλέσκειν, 3 sing. imperf. indic. act. (iterative form for *ἐφίλει*) of *φιλέω*, "to love;" fut. *φιλήσω*, &c.

LINE 389. Ἐεισαμένη. Consult book ii., line 22.

LINE 390. Δεῦρ' ἴθ'. Consult line 130.

LINE 391. *Δινωτοῖσι*, Epic and Ionic for *δινωτοῖς*, dat. plur. neut. of *δινωτός*, *ή*, *όν*, "rounded." (Consult note.)—From *δινώω*, "to round."

LINE 392. *Κάλλει*, Epic and Ionic for *κάλλει*, dat. sing. of *κάλλος*, *εος*, *τό*, "beauty."—From *καλός*.

Στίλβων, nom. sing. masc. pres. part. act. of *στίλβω*, "to glisten;" fut. *στίλψω*.

Εἴμασιν, dat. plur. of *εἶμα*, *ατος*, *τό*, "a garment," &c. In the plural, *εἴματα*, "raiment," "vestments."—From *ἐννυμι*.

LINE 393. *Χορόνδε*, adverb, "to a dance."—From *χορός*, "a dance," with the suffix *δε*, denoting motion toward.

Book 3. Line 394-406.

LINE 394. *Λήγοντα*, accus. sing. pres. part. act. of *λήγω*, "to cease from." Consult book i., line 210.

LINE 395. *Θυμὸν ἐνὶ στήθεσσιν*, κ. τ. λ. Consult book ii., line 142.

LINE 397. *Ἰμερόεντα*, accus. plur. neut. of *ἰμερόεις*, *όεσσα*, *όεν*, "lovely," "exciting love or desire."—From *ἰμερος*, "desire."

Μαρμαίροντα, accus. plur. neut. pres. part. act. of *μαρμαίρω*, "to flash," "to sparkle brightly;" fut. *μαρμαρῶ*. Homer uses only the present participle.—From *μαίρω*, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From *μαρμαίρω*, again, come *μάρμαρος*, *μαρμαρύσσω*, *μαρμαρυγή*, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. *Θάμβησεν*. Consult book i., line 199.

Ἔπος τ' ἔφατ', κ. τ. λ. Consult book i., line 361.

LINE 399. *Λιλαίειαι*, Epic and Ionic for *λιλαίει*, 2 sing. pres. indic. of the middle deponent *λιλαίομαι*, "to desire," only used in the present and imperfect.—From the obsolete *λάω*, "to wish," by a sort of reduplication, as in *μαρμαίρω*, line 397.

Ἡπεροπεύειν, pres. infin. act. of *ἠπεροπεύω*, "to deceive;" fut. *ἠπεροπεύσω*.—Probably from *ἔπος*, *εἰπεῖν*, *ἀπύω*, *ἠπύω*, "to talk over;" not from *ἀπάτη*.

LINE 400. *Προτέρω*, adverb, "farther on," "farther before." Assigned as a species of comparative to *πρό*.

Πολίων, Epic and Ionic for *πολέων*, gen. plur. of *πόλις*, *έως*, Epic and Ionic *ιος*, *ή*, "a city."

Εὐναιομενάων, Epic and Ionic for *εὐναιομενῶν*, gen. plur. fem. of *εὐναιόμενος*, *η*, *ον*, "well-inhabited." A participle in form, though no such verb as *εὐναιώω* or *εὐναιόμαι* occurs.—From *εὖ* and *ναίω*, "to inhabit."

LINE 402. *Κεῖθι*, adverb, Epic and Ionic for *ἐκεῖθι*, "there," "at that place."

LINE 403. *Οὔνεκα*. Consult book i., line 11.

LINE 405. *Τοὔνεκα*, contracted for *τοῦ ἔνεκα*, "on this account," "for this reason," "therefore."

Δολοφρονέουσα, nom. sing. fem. of *δολοφρονέων*, *ουσα*, *ον*, "meditating wiles," "planning craft." Participle in form, though no such verb as *δολοφρονέω* exists.—From *δολόφρων*, "wily-minded," and this from *δόλος* and *φρήν*.

LINE 406. *Ἦσο*. Consult book ii., line 200.

Ἰούσα, nom. sing. fem. of *ιῶν*, *ιούσα*, *ιόν* pres. part. of *εἶμι*, "to go."

Book 3. Line 406-414.

Ἀπόεικε, 2 sing. pres. imper. of ἀποιέικω, "to withdraw from;" fut. ἀποιείξω.—From ἀπό, and εἶκω, "to yield," "to retire."

Κελεύθου, gen. sing. of κέλευθος, ου, ῆ, with the poetic heterogeneous plural τὰ κέλευθα, "a path," "a way."—According to Buttmann, from ἐλεύθω.

Πόδεσσι, Epic for ποσί, dat. plur. of πούς, ποδός, ό, "the foot."—The Sanscrit root, as before remarked, is *pad*, "to go:" hence Sanscrit *pad*, Latin *pes*, *ped-is*, English *pad*, *foot*, German *fuss*, &c.—Akin, also, to πέδον, which is equivalent to the Sanscrit *pada*, and probably to πηδύω.

Ὑποστρέψειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "to turn back;" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

Οἷζνε, 2 sing. pres. imper. act. of οἷζύω, "to wail," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἷζύω.—From οἷ, exclamation of grief, pain, &c., "oh!" "ah!" &c.

Εἰσόκε. Consult book ii., line 332.

Ἄλοχον. Consult book i., line 546.

Κεῖσε, Epic and Ionic for ἐκεῖσε, "thither."—From ἐκεῖ, "there."

Νεμεσητόν, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "causing indignation or wrath." (Consult note.)—From νεμεσάω, "to be wroth," &c., and this from νέμεσις, "anger" at any thing unjust or unfitting.

Πορσύνουσα, nom. sing. fem. Epic and Ionic for πορσυνουσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (*Cyr.*, i., 6, 17; iv., 2, 47).

Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "to blame," "to find fault with;" fut. μωμήσομαι.—From μῶμος, "blame," "ridicule."

Ἄχεα, accus. plur. neut. of ἄχος, εος, τό, "sorrow," "grief," &c.

Ἄκριτα, accus. plur. neut. of ἄκριτος, ου, "unarranged," "confused," "crowded together."—From ἀ, priv., and κρίνω, "to separate," "to distinguish," &c.

Χολωσαμένη. Consult book ii., line 195.

Ἐρεθε, 2 sing. pres. imper. of ἐρέθω, "to provoke," "to stir to anger." The derivative ἐρεθίζω is more usually employed.—Akin to ἐρις.

Book 3. Line 414—422.

Σχετλίη, Epic and Ionic for σχετλία, voc. sing. fem. of σχέτλιος, α, ον, "wretched," "miserable." Compare book ii., line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent χόσομαι, "to be incensed," "to be enraged at;" fut. χώσομαι: 1 aor. έχωσάμην.

Μεθειώ, Epic and Ionic for μεθέω, and this for μεθῶ, 1 sing. 2 aor. subj. act. of μεθήμι, "to fling away," "to abandon;" fut. μεθήσω: 2 aor. μέθην.

LINE 415. Τῶς, demonstrative adverb, answering here to ὦς, i. e., οὕτως, "so much," "as much."

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, "to hate;" fut. ἀπεχθαρώ: 1 aor. ἀπήχθηρα.—From ἀπό and ἐχθαίρω.

Ἐκπαγλα, adverb, "greatly;" strictly, the accus. plur. neut. of ἐκπαγλος. Consult book ii., line 223.

LINE 416. Μέσσω, Epic and Ionic for μέσῳ, dat. sing. of μέσος, η, ον, &c.

Μητίσομαι, 1 sing. 1 aor. subj. (with shortened mood-vowel, for μητίσωμαι) of the middle deponent μητίομαι, "to devise;" fut. μητίσομαι.—From μητις, "skill," "cunning," "craft," &c.

Λυγρά, accus. plur. neut. of λυγρός, ἄ, ὄν, "mournful," "gloomy."—Akin to λευγαλέος, λαιγός, λούγιος, and Latin *lugeo, luctus*.

LINE 417. Οἶτον, accus. sing. of οἶτος, ον, ὄ, "fate," "lot," "doom."—Usually derived, like οἶμος, οἶμη, from the same root as οἶσω, fut. of φέρω, like the Latin *fors* from *fero*; but better, perhaps, from οἶ, akin to οἶκτος.

Ὀλῆαι, Epic and Ionic for ὀλη, 2 sing. 2 aor. subj. mid. of ὀλλυμι.

LINE 418. Ἐκγεγαυία. Consult book iii., line 199.

LINE 419. Κατασχομένη, nom. sing. fem. 2 aor. part. mid. of κατέχω, "to cover," "to envelop."

Ἐανῶ. Consult line 385.

Ἀργῆτι, dat. sing. of ἀργής, ἦτος, ὄ, ἦ, "white."—Akin to ἀργός.

LINE 420. Λάθεν, Epic and Ionic for ἐλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, "to escape observation;" fut. λήσω: 2 aor. ἐλαθον. The first aorist ἐλησα is only found in the Homeric ἐπέλησε, and in later Epic. (*Lobeck, ad Phryn., 719*)—Lengthened from root ΛΑΘ—, with which compare the Latin *lat-co*.

LINE 422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτράποντο, 3 plur. 2 aor. indic. middle of τρέπω, "to turn:" in the middle, "to turn one's self," "to turn one's attention;" fut. τρέψω: 1 aor. ἔτρεψα: 2 aor. ἔτραπον: 2 aor. mid. ἐτραπόμην.

Book 3. Line 423-436.

LINE 423. Ὑψόροφον, accus. sing. masc. of ὑπόροφος, *ον*, "high-roofed," "with high ceiling."—From ὑψι, "on high," and ὀροφή, "a roof," "a ceiling."

Κίε. Consult book i., line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, *ον*, *ό*, and later *ή*, "a seat," "stool," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομειδής, *ές*, "smile-loving," an epithet of Venus.—From φιλέω and μειδάω, "to smile." (Consult note.)

LINE 425. Ἄντία, accus. plur. neut. of ἀντίος, taken adverbially, "opposite," "over against."

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (*Kühner*, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "to sit down."

LINE 427. Ὅσσε. Consult book i., line 104.

Πάλιν, adverb, "away," "back." Consult remarks on παλιμ-πλαγχθέντας, book i., note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλίνω: 1 aor. ἐκλίνα.

Πόσιν. Consult line 163.

Ἦνίπατε. Consult book ii., line 245.

LINE 428. Ὀφείλες, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe." Consult book i., line 415.

Αὐτόθι, adverb, "there." Equivalent to αὐτοῦ.

LINE 429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, "to subdue." Consult book i., line 61.

LINE 430. Εὔχεο, Epic and Ionic for ἤχου, 2 sing. imperf. indic. of the middle deponent εὔχομαι, "to boast;" fut. εὔξομαι: 1 aor. ἠὔξάμην.—The common notion is probably that of loud speaking, for the word is clearly akin to αὐχέω, καυχάομαι.

LINE 432. Προκάλεσαι, Epic for προκάλεσαι, 2 sing. 1 aor. imper middle of προκαλέω, "to call forth," "to challenge to the combat;" fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προῦκάλεσα.—From πρό and καλέω.

LINE 434. Κέλομαι. Consult book i., line 386.

Ξανθῶ. Consult book i., line 197.

LINE 435. Ἀντίβιον (consult line 20), to be taken here adverbially, "against," not as an adjective agreeing with πόλεμον.

LINE 436. Ἀφραδέως, adverb, "rashly," "foolishly."—From ἀφράδης, "thoughtless," "inconsiderate," "without reflection," and this from ἀ, priv., and φράζομαι, "to reflect," "to deliberate."

Book 3. Line 436-447.

Δαμήης, Epic lengthened form for δαμῆς, 2 sing. 2 aor. indic. pass. of δαμάω, "to subdue," &c.

LINE 438. Ἐνιπτε, 2 sing. pres. imper. act. of ἐνίπτω, "to assail," "to attack," "to upbraid;" fut. ἐνίψω. Consult remarks on ἠνίπαπε, book ii., line 245.

LINE 441. Τραπέομεν, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for τραπῶμεν (which, again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "to delight;" fut. τέρψω: 1 aor. ἔτερψα: 2 aor. ἔταρπον, by metathesis ἔτραπον: 2 aor. pass. ἐτάρπην, by metathesis ἐτράπην. A similar metathesis takes place in ἔπαρθον, ἔπραθον, from πέρθω. (Consult the remarks of *Buttmann, Irreg. Verbs, ed. Fishlake*, p. 236, who successfully combats the formation of τραπέομεν, &c., from τρέπω.)

Εὐνήθεντε, nom. dual 1 aor. part. pass., in a middle sense, of εὐνάω, "to lay on a couch," "to lull to repose:" in the middle, "to retire to the couch," "to lie on the couch," &c.; fut. εὐνήσω.—From εὐνή, "a couch."

LINE 442. Ἔρωσ, ωτος, ό, "love."—Akin to ἐράω.

Ἄμφεκάλυνεν, 3 sing. 1 aor. indic. act. of ἀμφικαλύπτω, "to envelop," "to envelop;" fut. ἀμφικαλύψω: 1 aor. ἀμφέκαλυνσα.—From ἀμφί, "round about," and καλύπτω, "to cover."

LINE 444. Ἐπλεον, 1 sing. imperf. indic. act. of πλέω, "to sail;" fut. πλεύσομαι, or, usually, πλευσοῦμαι: 1 aor. ἔπλευσα.

Ἄρπάξας, Epic and Doric for ἀρπάσας, nom. sing. masc. 1 aor. part. act. of ἀρπάζω, "to carry off." Compare remarks on ἐξήρπαξε, line 380.

LINE 445. Κρανάη, dat. sing. of Κρανάη, ης, ή, "Cranaë," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi*; and in this latter opinion Müller coincides. (*Orchom.*, p. 316.)

LINE 446. Ἔραμαι, 1 sing. pres. indic. of the deponent ἔραμαι, "I love," &c.; fut. ἐρασθήσομαι: 1 aor. ἤρυσθην. The usual prose form is ἐράω.

LINE 447. Ἄρχε, Epic and Ionic for ἤρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin;" fut. ἄρξω: imperf. ἤρχων.

Λέχοςδε, adverb, "to the couch."—From λέχος, "a couch."

Κιών, nom. sing. masc. pres. part. of κίω, "to go." The present is not used in the indicative, but the verb is frequently employed by

Book 3. Line 447-456.

Homer and others in the optative κίομι, part. κίων, κιοῦσα: imperf. ξκίον, without augment κίον. Κίω seems to belong to ἴω, the root of εἶμι, and from it come κιάθω, κινέω, and the Latin *cio*, *cies*.

Ἄκοιτις, ιως, ἤ, "a spouse," "a wife," feminine of ἀκοίτης.—From ἀ, copulative, and κοίτη, "a couch."

LINE 448. Τρητοῖσι, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρητός, ἤ, ὄν, "perforated." (Consult note.)—From τριών, "to perforate."

Κατεύνασθεν, Epic for κατευνάσθησαν, 3 plur. 1 aor. indic. pass, in a middle sense, of κατευνάω, "to lay down on a couch," &c.: in the middle, "to lie down." Consult remarks on εὐνηθέντε, line 441.

LINE 449. Ἐφοῖτα, 3 sing. imperf. indic. act. of φοιτάω, "to move up and down," "to wander," &c.; fut. φοιτήσω.

Θηρί, dat. sing. of θήρ, θηρός, ὄ, "a wild beast," "a beast of prey."—Compare the German *thier*, English *deer*, and, with the Æolic form, φήρ, likewise the German *e-ber*, English *boar*, *bear*.

LINE 450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of εσαθρέω, "to espy;" fut. εσαθρήσω, &c.—From ἐς (εἰς) and ἀθρέω, "to see," "to observe," &c., and this last from the same root as θεωρέω.

LINE 451. Κλειτών, gen. plur. masc. of κλειτός, ἤ, ὄν, "distinguished," "illustrious."—From κλείω, "to celebrate," "to render famous."

Ἐπικούρων. Consult book ii., line 130.

LINE 452. Δεῖξαι, 1 aor. inf. act. of δείκνυμι, "to point out," "to show;" fut. δείξω: 1 aor. ἐδειξα.—Buttmann traces both this verb and δέχομαι to a common root δεκ-, with the common notion of *stretching out the right hand* (δεξιὰ), either *to point*, as in δείκνυμι, or *to welcome*, as in δέχομαι. The usual signification of δείκνυμι, "to show," is that of the Sanscrit *dic*, with which compare the Latin *dic-ere*, *doc-ere*, *in-dic-are*, whence, perhaps, *dig-itus*, δάκ-τυλος.

LINE 453. Ἐκεύθανον, 3 plur. imperf. indic. act. of κευθάνω, "to conceal," a poetic form for κεύθω.

LINE 454. Ἀπήχθετο, 3 sing. 2 aor. indic. of ἀπεχθάνομαι, "to be hateful;" fut. ἀπεχθήσομαι: 2 aor. ἀπηχθόμην. Some make ἀπήχθετο here the imperfect of ἀπέχθομαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "had made himself hateful." (Consult Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 110.)

LINE 456. Δάρδανοι, ων, οί, "the Dardani." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small

Book 3. Line 456-461

district which lay between the territory of Abydus and the Rhœtean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

LINE 459. Ἐκδοτε, 2 plur. 2 aor. imper. of ἐκδίδωμι, "to give up;" fut. ἐκδώσω: 2 aor. ἐξέδων.—From ἐκ and δίδωμι.

Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. inf. act. of ἀποτίνω. Consult line 286.

LINE 460. Ἦτε καὶ, κ. τ. λ. Consult line 287.

LINE 461. Ἦνεον, i. e., ἦνεον, 3 plur. imperf. indic. act. of αἰνέω, "to applaud," "to give plaudits," "to praise;" fut. αἰνέσω, Epic αἰνήσω: 1 aor. ἦνεσα.

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G. A. Easton
2nd Term Sophomore
1852

Prof. D. L. Stewart A. M.

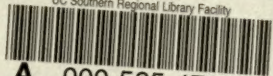
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