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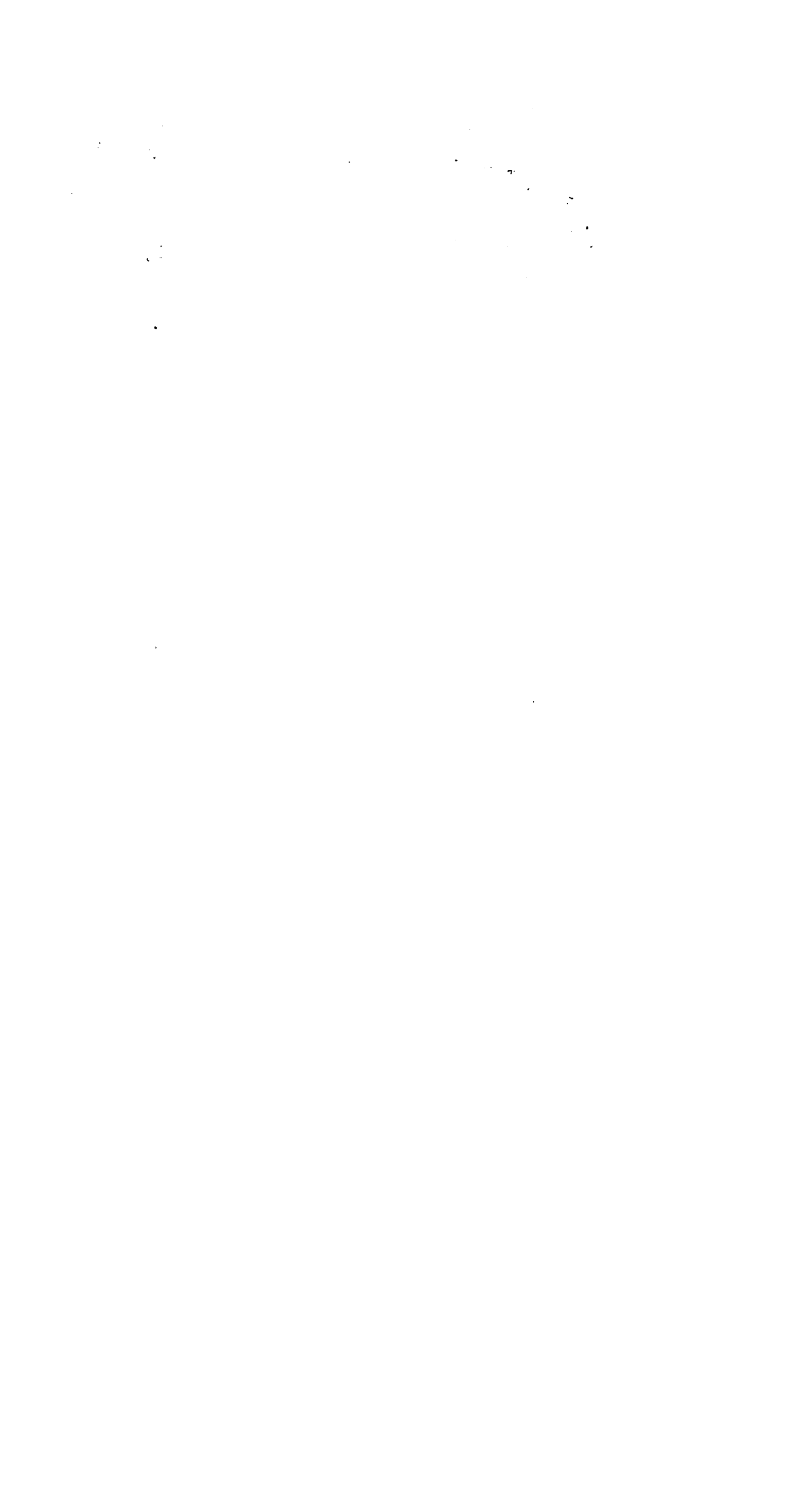
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Homerus
" "
THE FIRST SIX

BOOKS OF HOMER'S ILIAD

WITH

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

BY

CHARLES ANTHON, LL.D.,

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

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TO

THE HON. JAMES HARPER,

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This Work is Dedicated,

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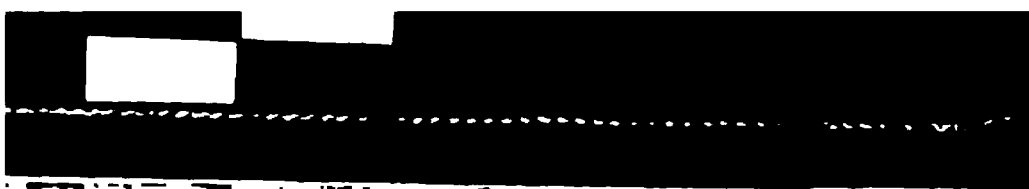
A TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.



P R E F A C E.

THE present volume contains six books of the *Iliad*. The previous edition comprised merely the portion that is usually read at our classical schools in this quarter, as preparatory to a collegiate course; and along with this was given the regular text, with the Digamma restored, according to the views of Richard Payne Knight. At the request, however, of many instructors, the editor has been induced to add to the present edition the fourth, fifth, and sixth books of the poem, with a commentary on precisely the same plan as the previous one; and, in order to make room for this, he has omitted the digammated text. The editor is happy to learn, from numerous quarters, that his labors have been not unsuccessful in rendering the study of Homer less difficult and repulsive to the young student than it formerly was, and he indulges the hope that the present volume will be found equally useful in this respect.

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.

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, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

Columbia College, N. Y., October 20th, 1893

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

B O O K I.

Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος,
δύλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἑρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἴωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
ἀητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὐνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θυγάτρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
Χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

10

15

Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ἤμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἔκπερσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι,
ἀζύμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

20

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
αἰδέεσθαι δ' ἱερῆν, καὶ ἀγλαὰ δέχθαι ἄποινα·

Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδαιε θυμῷ,
Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν · 25

Μῆ σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἥ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
Μῆ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω · πρὶν μιν καὶ γῆρας ἔπεισιν
Ἑμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
Ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν ·
Ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.

Ὡς ἔφατ' · ἔδδεισεν δ' ὁ γέρον καὶ ἐπέειθετο μυθῷ
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραῖος 35
Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Λητώ ·

Κλυθί μεν, Ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
Σμινθεῦ · εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἥ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα 40
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος · τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλωνι
βῆ δὲ κατ' Οὐλύμπιοιο καρήνων χώμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην · 45
Ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος · ὁ δ' ἦγε νυκτὶ εἰοκῶς ·
Ἐζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν
Λεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
Οἰρῆας μὲν πρῶτον ἐπῶχετο καὶ κύνας ἀργούς · 50
αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις,
βάλλ' · αἰεὶ δὲ πυραὶ νεκύων καίοντο θαιμειαί.

Ἐννήμαρ μὲν ἀνά στρατὸν ὤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορῶνδε καλέσσατο λαὸν Ἀχιλλεύς ·
τῷ γὰρ ἐπὶ φρεσὶ ἔηκε θεὰ λευκῶλενος Ἥρη · 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥᾶ θυήσκοντας ὕρατο.

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

Ἄτρείδη, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 60 Εἰ δὴ ὁμοῦ πόλεμος τε δαμῆ καὶ λοιμὸς Ἀχαιούς.
 Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἧ ἱερῆα,
 Ἴη καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ ἧ ὅς ἐστιν—
 Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 65 Ἔϊτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἶθ' ἑκατόμβης·
 Αἰ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 Ὅς ἤδη τὰ τ' εἶντα τὰ τ' ἐσόμενα πρό τ' εἶη τα,
 70 Καὶ νῆεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσω,
 Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων
 Ὅσφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ Ἀχιλεῦ, κελεύαί με, Διὶ φίλε, μυθήσασθαι
 Μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
 75 Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ἠμοισσον
 Ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 Ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πειθονται Ἀχαιοί.
 80 Κρείσσων γὰρ βασιλεύς, ὅτε χῶσεται ἀνδρὶ χέροϊ·
 Εἶπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 Ἄλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 Ἦν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαιώσεις.

Ἴδὼν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Θαρσῆσας μάλα εἰπέ θεοπρόπιον ὅτι οἶσθα.
 85 Ὡὐ μὰ γὰρ Απόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
 Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοις
 Σοὶ κοίλῃ παρὰ νηυσὶ βαρείας χεῖρας ἱποίσει

Συμπάντων Δαναῶν οὐδ' ἦν Ἀγαμέμνονα εἶπες, 90
 Ὅς νῦν πολλὸν ἄρ' αἰὲς Ἀχαιῶν εὐχεται μίνα.

Καὶ τότε δὴ θάρσιν εἰς καὶ ἧῦδα μάντις ἀμύμων ·
 Οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 Ἄλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θυγάτρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἠδ' ἔτι δώσει
 Οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
 Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Ἔς Χρῦσῃν · τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100.

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο · τοῖσι δ' ἀνέστη
 Ἴηρος Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἀχνύμενος · μένεος δὲ μέγα φρένες ἀμφιμέλαιναί
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην ·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν · 105

Μάντι κακῶν, οὐ πώποτε μοι τὸ κοήγνον εἶπες ·
 Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι ·
 Ἔσθλόν 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 Χρῦσηίδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι · ἐπεὶ πολὺ βούλομαι αὐτὴν
 Οἴκοι ἔχειν · καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 Κουριδῆς ἀλόχου · ἐπεὶ οὔ ἔθέν ἐστι χερείων,
 Οὐδέμας οὔσε φηνη, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 Ἄλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον ·
 Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἄργείων ἀγέραςτος ἔω · ἐπεὶ οὐδὲ ἕοικεν ·
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Τὸν δ' ἠμείβεται ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 Ἀτρείδη κύδιστε, φιλοπτεανώτατε πάντων,

Πως γὰρ τοῖς δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 Οὐδέ τί πού ἴδμεν ξυνήϊα κείμενα πολλά :

Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγέρειν.

Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες · αὐτὰρ Ἀχαιοὶ
 Γριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130

Μὴ δ' οὕτως, ἀγαθὸς περ ἐών, θεοείκελ' Ἀχιλλεῦ,
 Κλέπτε νόω · ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.

Ἥ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 Ἥσθαι δευόμενον, κέλευαι δέ με τήνδ' ὑποδοῦναι ;

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

Λξω ἑλών · ὁ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι

Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς · 140

Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,

Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην

θείομεν, ἃν δ' αὐτὴν Χρυσηίδα καλλιπάρηον

βήσομεν · εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

Ἥ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145

Ἥ σὺ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,

Ὅφρ' ἦμιν Ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεὺς

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' ἤλυθον αἰχμητῶν

δεῦρο μαχησόμενος · ἐπεὶ οὐτι μοι αἰτιοί εἰσιν.

οὐ γὰρ πώποτ' ἐμᾶς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,

οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155

Καιοπὸν ἐδηλήσαντ' · ἐπεὶ ἢ μάλα πολλὰ μεταξὺ

Οὐκὰ τε σκιοεντα, θάλασσά τε ἠχήεσσα·
 Ἄλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαιῖης.
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,
 Ἱρὸς Τρώων· — τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 Ὅτι ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὀππότε Ἀχαιοὶ
 Τρώων ἐκπέρωσ' εὐναιόμενον πτολίεθρον·
 Ἄλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
 Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀίω 170
 Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἠμείβεται ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 Φεῦγε μάλ', εἰ 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·
 Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 Εἰ μάλα καρτερός ἐσσι, θεὸς 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 ὧδε·
 Ὅς ἐμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 Πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιπάρηον,
 Αὐτὸς ἴων κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῆς, 185
 Ὅσον φέρτερός εἶμι σέθεν, στυγέη δὲ καὶ ἄλλος
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὅς φάτο· Πηλείωνι δ' ἄχος γένηται, ἐν δέ οἱ ἦτοο
 Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 Τί δ' οὖν φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ· 190

Ἴσους μὲν ἀναστήσειεν, ὃ δ' Ἀτρείδῃ κ' ἀναοίζοι,
 Ἥε χόλον παύσειεν, ἔρητύσειέ τε θυμόν. ;
 Ἔως ὄγε ταῦθ' ὤουαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 105
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 Οἷω 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 ὄτω,
 Ἥ τις ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν ὀλέσση. 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἥλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 Οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
 Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεται περ.
 Ὡδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Καὶ ποτέ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρα
 Ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεὺς 215
 Χρὴ 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 κώπῃ σχέθε χεῖρα βαρεΐαν·
 Ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 Μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσι
 Ἀτρείδῃν προσέειπε καὶ οὔπω λῆγε χόλοιο·

Οἰνοβαρές, κυνὺς ὕμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρήχθῆναι,
 Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 Τέτληκας θυμῶ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

Ἢ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη. 236

Δημοδόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις
 Ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωθήσαιο.

Ἄλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζουι
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235

Οὐδ' ἀναθηλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
 Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 Ἐν παλάμῃς φορέουσι δικάσπόλοι, οἷτε θέμιστας
 Πρὸς Διδὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος

Ἢ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
 Σὺμπαντας· τότε δ' οὔτι δυνήσεται, ἀχνύμενός περ,
 Χραιομεῖν, εὐτ' ἄν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο
 Θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
 Χωόμενος, ὅτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 Χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἥδυεπῆς ἀνόρουσε, λιγὺς Πυλίων ἀγορητῆς,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ.

Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασθεν.

Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὡ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.

Ἢ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες 255

Ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῶ,

Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,

Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι

Ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὲν ἐμεῖο·
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν 260
 Ἄνδράσιν ὠμίλησα, καὶ οὐποτε 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 ὄοεσκῶοισι, καὶ ἐκπάγλως ἀπόλεσσαν
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 Ἐηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 Τῶν, οἳ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι, μαχέαιτο,
 Καὶ μὲν μεν βουλέων ζύνιεν, πείθοντό τε μύθῳ.

Ἄλλὰ πίθεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 Μῆτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
 Ἄλλ' ἔα, ὡς οἳ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 Μῆτε σὺ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 Ἀντιδίῃν· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτουῆχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.

Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 Ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεῦν μένος· αὐτὰρ ἐγωγε
 Λίσσοιμ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 Ἐρκος 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, ἅ τιν' οὐ πείσεσθαι οἶω.

Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
 Τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήθη ἠμείβετο δῖος Ἀχιλλεύς

Ἦ γὰρ κει δειλός τε καὶ οὐτιδανὸς καλεοίμην,
 Εἰ δὴ σοὶ κᾶν ἔργον ὑπείξομαι, ὅττι κεν εἶπης·
 Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
 Οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες
 Τῶν δ' ἄλλων ἄ μοί ἐστι θοῆ παρὰ νηϊ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 Αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.

Ὡς τῶγ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν.
 Ἀνστήτην· λῦσαν δ' ἀγορῆν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
 Ἦῖε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοῆν ἄλαδε προέρυσσεν,
 Ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἔς δ' ἑκατόμβην
 Βῆσε θεῶ· ἀνὰ δὲ Χρυσηίδα καλλιπάρηον 310
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἷ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα·
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἷ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον·
 Ἐρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
 Γαύρων ἠδ' αἰγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο
 Κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ

Ὡς οἷ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμιέμνων
 Λῆγ' ἐριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 Ἄλλ' ὄγε Ταλθύβιδόν τε καὶ Εὐρυβάτην προσέεπεν, 320
 Τῷ οἷ ἔσαν κήρυκε καὶ ὄτρηρῶ θεράποντε·

Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπαρῆον·
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 Ἐλθῶν σὺν πλεόνεσσι, τῷ οἷ καὶ ῥίγιον ἔσται. 325

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

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 Ἄσσον ἴτ'· οὐτι μοι ὑμῆες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 Ὅ σφῶϊ προΐει Βρισηίδος εἵνεκα κούρης.
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν. Τὼ 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 λαγὸν ἀμῦναι
 Τοῖς ἄλλοις. Ἥ γὰρ ὄγ' ὀλοῆσι φρεσὶ θύει·
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 Ὅππως οἱ παρὰ νηυσὶ σόοι μαχέωνται Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρῳ· 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 Δῶκε δ' ἄγειν· τὼ δ' αὐτίς ἴτην παρὰ νῆας Ἀχαιῶν·
 Ἥ δ' ἀέκουσ' ἅμα τοισι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεύς
 Δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 Θῖν' ἐφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἴνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μιννυθάδιόν περ εόντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἥ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἥτιύησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
 Ἠμένῃ ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι.
 Καππαλίμως δ' ἀνέδου πολιῆς ἀλὸς, ἧύτ' ὀμίχλη·

Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέυντος, 364
 Χειροί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
 Ἴξασθαι, μή κεῦθε νόω, ἵνα εἶδομεν ἄμφω.

Ἴην δὲ βαρυστενάχων προσέφη πόδας ὤκυς Ἀχιλλεύς
 Ἰίσθα· τίη τοι ταῦτ' εἰδυίη πάντ' ἀγορεύω ; 365

Ἰλιχόμεθ' ἔς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 Ἴην δὲ διεπράθομέν τε, καὶ ἦγομεν ἐνθάδε πάντα·
 Καὶ τὰ μὲν εὖ δάσσαυτο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
 Ἐκ δ' ἔλον Ἀτρείδῃ Χρυσήϊδα καλλιπάρηον.
 Χρύσης δ' αὐθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

Ἰλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θυγάτρα, φέρων τ' ἀπερείσι' ἄποινα
 Στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
 Χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Χωόμενος δ' ὁ γέρων πάλιν ὤχετο· τοῖο δ' Ἀπόλλων 380
 Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
 Θνησκον ἐπασσύτεροι· τὰ δ' ἐπῶχετο κῆλα θεοῖο
 Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
 Εὖ εἰδῶς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθα.
 Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 Ἰπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 Ἴην μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 Ἔς Χρύσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτ'· — 390
 Ἴην δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 Κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 Ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος

Ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 Ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. 395
 Παλλάκι γὰρ σέο πατρός ἐνὶ μεγάροισιν ἄκουσα
 Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 Οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 Ὅππῃτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 Ὡχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 Ὅν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίη σὺ πατρός ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405
 Τὸν καὶ ὑπέδδειςαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 Αἰ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοῖ,
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γνώ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἠμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 Αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὔτι μάλα δῆν·
 Νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 Εἶμι' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἰ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 Μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο
 Δωδεκάτη δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε. 425
 Καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 Καί μιν γοννάσομαι, καί μιν πείσεσθαι δῖω

Ὡς ἄρα φωνήσασ' ἀπεψήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 Χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων.— Αὐτὰρ Ὀδυσσεὺς 430
 Ἔς Χρύσην ἴκανεν ἄγων ἱερὴν ἑκατόμβην·
 Οἷ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 Ἴστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἴστον δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435
 Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 Ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.
 Γῆν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μὲν προσέειπεν·

ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ δ' ἱερὴν ἑκατόμβην
 Ρέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
 Ὃς νῦν Ἀργεῖοισι πολύστονα κῆδε' ἐφῆκεν. 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
 Παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 Ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
 Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Γοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις·
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 Γίμησας 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' εὐξάντο, καὶ οὐλοχύτας προβάλλοντο,
 Λύευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον κατὰ τε κνίσσῃ ἐκάλυψαν 460

Διπρυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καίε δ' ἐπὶ σχίζῃ; ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 Δεῖβε · νέοι δὲ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπασσαντο,
 Μίστυλλον τ' ἄρα τάλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν 465
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο · 470
 Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
 Καλὸν αἰείδοντες παιήονα κούροι Ἀχαιῶν,
 Μέλποντες Ἐκάεργον · ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἠέλιος κατέδν, καὶ ἐπὶ κνέφας ἦλθεν, 475
 Δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἦμος 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 ·
 Ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἶγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν ·
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

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

Ἄλλ' ὅτε δὴ ῥ' ἐκ τριῶ δυωδεκάτῃ γένητ' ἰώς,
 Καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεὸν αἰὲν ἰόντες

Πάντες ἄμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐκ ἴθιεν ἔφειμένων 493
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης.
 Ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπιον τε · —
 Εὐρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιο.
 Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500 —
 Σκαιοῦ · δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 Ἥ ἐπει ἦ ἔργω, τόδε μοι κρήνην ἐέλωρ ·
 Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος 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 ἤψατο γούνωι,
 Ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτίς ·

Νημερτῆς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 Ἥ ἀπόειπ' · ἐπεὶ οὐκ τοι ἔπι δέος · ὄφρ' εὐ εἰδῶ, 515
 Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·
 Ἥ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἡρη, ὅτ' ἂν μ' ἐρέθησιν ὄνειδείοις ἐπέεσσι.
 Ἥ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσι ἀρήγειν.
 Ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή σε νοήσῃ
 Ἡρη · ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθης ·
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 Τέμνωρ · οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 Πῶσ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω ·

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

Τῶγ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἔδν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 λειναὶ ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535
 Ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 Ἦγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλᾶς
 Ἀργυρόπεζα θέτις, θυγάτηρ ἀλίοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Ἦ τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλᾶς; 540
 Αλεῖ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔόντα
 Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Τὴν δ' ἡμείβεται ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
 Ἦρη, μὴ δὴ πάντας ἐμοῦς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῃ περ εὔουση.
 Ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
 Ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διεῖρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἡμείβεται ἔπειτα βοῶπις πότνια Ἦρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες;
 Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 Ἀλλὰ μάλ' εὐκηλὸς τὰ φράζεις, ἄσσο' ἐθέλησθα.
 Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπη 555
 Ἀργυρόπεζα θέτις, θυγάτηρ ἀλίοιο γέροντος.
 Ἦερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων·
 Τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
 Τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

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

565

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

570

Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θυητῶν ἐριδαίνετον ὦδε,
 Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 Πατρὶ φίλῃ ἐπίηρα φέρειν Διὶ, ὄφρα μὴ αὐτε
 Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξη.
 Εἶπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς
 Ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 Ἄλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 Αὐτίκ' ἐπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.

575

580

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, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
 Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 Ἥδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 Ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο.
 Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 Κάππιεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 Ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα

591

μες φάτε μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 Μειδήσασα δὲ παδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 Οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 Ὡς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 Δαίνιντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσᾶων θ', αἱ δαῖδον ἀμειβόμεναι ὀπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡλίοιο, 605
 Οἷ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 Ἥχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσι.
 Ζεὺς δὲ πρὸς ὄν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,
 Ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 Ἐνθα καθεῖθ' ἀναβάς· παρὰ δὲ χρυσόθροιος Ἥρη

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

B O O K I I .

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
Εὐδὸν παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος
Ἄλλ' ὄγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὐλον ὄνειρον.
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὐλε ὄνειρε, θεῶς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
Θωρηξαί ἔ κέλευε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ · νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται · ἐπέγναιψεν γὰρ ἅπαντας
Ἦρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται. 15

Ὡς φάτο · βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἀκοῖσεν
Καρπαλίως δ' ἴκανε θεῶς ἐπὶ νῆας Ἀχαιῶν ·
βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα · τὸν δ' ἐκίχανεν
Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦν εἰοικώς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων ·
Τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος ·

Εἶδεις, Ἀτρέος υἱέ, δαίφρονος, ἵπποδάμοιο ;
Ὡς χρῆ παννύχιον εὔδειν βουληφόρον ἄνδρα,

Μι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25
 Νῦν δ' ἐμέθεν ξύνες ὤκα · Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
 Θωρηξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 Πανουδίῃ · νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων · οὐ γὰρ ἔτ' ἀμφίς Ὀλύμπια δώματ' ἔχοντες 30
 Αθάστατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
 Ἑρῆ λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται
 Ἐκ Διός. Ἄλλὰ 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 θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 Φῆ γὰρ δγ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 Νήπιος · οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα...
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 Ἐγρετο δ' ἐξ ὕπνου · θείῃ δέ μιν ἀμφέχυτ' ὀμφή.
 Ἐξετο δ' ὀρθωθείς · μαλακὸν δ' ἔνδυσε χιτῶνα,
 Καλόν, νηγάτεον · περὶ δὲ μέγα βάλλετο φᾶρος ·
 Ποσοῖ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα ·
 Ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 Εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν ·
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοὺς ·
 Οἷ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὤκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων
 Νεστορέῃ παρὰ νηϊ Πυλοιγενέος βασιλῆος ·
 Τοὺς δγ'ε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν · 55

Κλῦτε, φίλοι · θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 Αἰθήροσίην διὰ νύκτα μάλιστα δὲ Νέστορι δίψ

εἶδός τε μέγεθός τε, φυήν τ' ἄγχιστα εὔκει
 Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον εἶπεν
 Εὐδεις, Ἄτρεός υἱέ, δαΐφρονος, ἵπποδάμοιο ; 60

Οὐ χρῆ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 Ὅτι λαοί τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σεῦ ἄνευθεν ἐὼν μέγα κήδετα ἠδ' ἐλεαίρει.

Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς 65

Πανσουδίῃ · 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

Ὀμιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νίας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἢ θέμις ἐστίν,
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω ·
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75

Ἦτοι ὄγ' ὧς εἰπὼν κατ' ἄρ' ἔξετο. Τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος ·
 Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον ·
 Νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νίας Ἀχαιῶν.

Ὡς ἄρα φωνήσας βουλήσ ἐξ ἤρχε νέεσθαι.
 οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 Σκηπτούχοι βασιλῆες · ἐπεσσεύοντο δὲ λαοί.

Ἦύτε ἔθνεα εἰσι μελισσάων ἀδινάων,
 Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων ·
 Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν ·
 Αἷ μὲν τ' ἐνθα ἄλις πεποτήταται αἶ δέ τε ἐνθα · 90
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

Ἠϊόνος προπάρουθε βαθείης ἐστιχωντο
 Ἴλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφίσιν Ὅσσα δεδήει
 Ὀτρύνουσι' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 Κήρυκες βοδώντες ἐρήτυον, εἰ ποτ' αὐτῆς
 Σχοιάτ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.
 Σπουδῆ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας
 Πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων,
 Ἡφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ·
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 Πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 Τῷ δ' ὅγ' ἐρρυσάμενος ἔπεδ' Ἀργείοισι μετηύδα·

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐπέδησε βάρειν·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτεῖχεον ἀπονέεσθαι·
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 Δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 Οὕτω πον Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 Ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 Ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μὰ ψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 Ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
 Ἀνδράσι παυροτέροισι, τέλος δ' οὕπω τι πέφανται.
 Εἴπερ γὰρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε
 Ὅρκια πιστὰ ταμόντες ἀριθμηθῆμεναι ἄμφω,
 Τρῶϊς μὲν λέξασθαι, ἐφέστιοι ὕσσοι ἔασιν. 125

Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῖεν·
 Πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναιούσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 Πολλέων ἐκ πολίων ἐγχεσπαλοὶ ἄνδρες ἔασιν,
 Οἷ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίῳ ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται 135
 Αἷ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 Εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμυ δὲ ἔργον
 Αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 141
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινεν
 Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 Κινήθη δ' ἀγορῆ, ὡς κύματα μακρὰ θαλάσσης,
 Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 Ὀρροῦ ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 Λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσι·
 Ὡς τῶν πᾶσ' ἀγορῆ κινήθη. Τοῖ δ' ἀλαλητῶ x
 Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 Ἰστατ' ἀειρομένη· τοῖ δ' ἀλλήλοισι κέλευον
 Ἀπτεσθαι νηῶν, ἠδ' ἐλκέμεν εἰς ἅλα δῖαν·
 Οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν
 Οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον εἶπεν·

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

Καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μῆδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη
 ἰῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα·

[Καρπαλίμως δ' ἴκανε θοᾶς ἐπὶ νῆας Ἀχαιῶν·]

Εὐρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 Ἔσταότ'· οὐδ' ὄγε νηὸς ἐϋσσέλμοιο μελαίνης 170
 Ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν
 Ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῖ,

Οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175

Καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἔτ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μῆδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅσα φωνησάσης.

Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμ'σεν

Κήρυξ Εὐρυβάτης Ἰθακῆσιος, ὃς οἱ ὀπήδει.

Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185

Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·

Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχείη,

Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ὧς, δειδίσεσθαι· 190

Ἄλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυε λαούς.

Ὄν γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείωνος·

Νῦν μὲν πειρᾶται, τάχα δ' ἴψεται νίης Ἀχαιῶν
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νίης Ἀχαιῶν. 195
 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 Γμηὶ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς.

Ὅν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοόωντά τ' ἔφευγει,
 Γόν 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 πῶς 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 ὄγχε κοιρανέων δίεπε στρατόν· οἷ δ' ἀγορήνδε
 Αὐτίς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 Ἥχῃ, ὡς ὄτε κῦμα πολυφλοίσβοιο θαλάσσης
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
 Θερσίτης δ' ἔτι μοῦνος ἀμετροεπῆς ἐκολῶα,
 Ὅς ῥ' ἔπεα φρεσὶν ἤσιν ἄκοσμά τε πολλά τε ἤδη,
 Μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 Ἀλλ' ὄτι οἷ εἶσαιτο γελοῖον Ἀργείοισιν 215

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

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

Πλειαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 Εἰσὶν ἐνὶ κλισίῃς ἐξάϊρετοι, ἄς τοι Ἀχαιοὶ
 Πρωτίστῳ δίδομεν, εὐτ' ἂν πτολίεθρον ἔλωμεν.
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις υἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, νῖος ἄποινα, 230
 Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 Ἦὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 Ἴντ' αὐτὸς ἀπονόσφι κατίσχει;—οὐ μὲν ἔοικεν
 Ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.
 Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235
 Οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
 Ἦ ρά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ 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 υεθίμων
 Ἦ γὰρ ἂν, Ἀτρείδῃ, νῦν ὕστατα λωθήσαιο.

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

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 ἰσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
 Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
 Ἔμμεναι, ὅσοι ἄμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 Καὶ σφιν ὄνειδεά τε προφέροισ, νόστον τε φυλάσσοις
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 Ἦ εὐ ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν.

[Τῷ νῦν Ἀτρείδῃ 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,
 Εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ἄδε,
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιη,

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 Πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῆσιν.

Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 Πληξεν ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 Ἄλγῆσας δ', ἀχρεῖον ἰδῶν, ἀπομόρξατο δάκρυ. —
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 Ὡδε δέ τις εἶπεσκεν ἰδῶν ἐς πλησίον ἄλλον·

ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν 275
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 Ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
 Οὗ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγῆνωρ
 Νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσι

Ὡς φάσαν ἠ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς 280
 Ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη
 Ἔϊδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,
 Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
 Ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἄτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ 285
 Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέεσταν
 Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἰπποδότιο,
 Ἴλιον ἐκπέροσαντ' εὐτείχεον ἀπονέεσθαι.

Ὡστε γὰρ ἠ παῖδες νεαροὶ χῆραί τε γυναῖκες, 290
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
 Ἴη μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 Καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

Ἀσχαλάα σὺν ἰηὶ πολυζύγῳ, ὄνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 Ἕμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός 295
 Ἐνθάδε μμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 Λίσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 Ἴη ἔτεδν Κάλχας μαντεύεται, ἧὲ καὶ οὐκί. 300
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 Μάρτυροι, οὕς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 Χθιζά τε καὶ πρῶϊζ', ὄτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἕγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 Ἕμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 Ἐρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 Καλῇ ὑπὸ πλατανίστῳ, ὄθεν ῥέεν ἀγλαὸν ὕδωρ·
 Ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἤκε φύωσδε,
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 Ὀζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 Ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ' ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα· 315
 Τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὄσπερ ἔφηνεν·
 Λᾶαν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω
 Ἕμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 Ὡς σὺν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.
 Τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 Ἕμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
 Ὀψιμον, ὄψιτέλεστον, ὄσου κλέος οὐποτ' ὀλεῖται 325
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα·

Ὡς ἡμεῖς τοσσαύτ' ἔτεα πτολεμίζομεν αὐθι.
 Γῶ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν
 Κεῖνός θ' ὧς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 336
 Ἄλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστνυ μέγα Πριάμοιο ἔλωμεν.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἰαχον—ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 Μῦθον ἐπαινῆσαντες Ὀδυσσεύς θεῖοιο. 336
 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα 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.
 Ἄτρεΐδη, σὺ δ' ἔθ' ὧς πρὶν ἔχων ἀστεμφέα βουλήν
 Ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας· 345

Γούσδε 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.

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

Γῶ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Γίσασθαι δ' Ἐλένης ὀρμήματά τε στοναχάς τε. ---
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

Ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 Ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 Ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ· 360
 Οἷτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω·

Σιν' 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
 Ἡδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται
 Γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
 Ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ἡ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
 Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
 Χερσὶν ὑφ' ἠμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ 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 ἔσσεται, οὐδ' ἠβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 Εὐ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 Εὐ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
 Εὐ δέ τις ἄρματος ἀμφὶς ἰδῶν πολέμοιο μεδέσθω·
 Ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν.
 Εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἐγχεῖ χεῖρα καμείται·
 Ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάξειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 Ἄρκιον ἔσσειται φυγέειν κύνας ἠδ' οἰωνούς.

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

Προβλήτι σκοπέλας τὸν δ' οὐποτε κίματα λείπει
 Παντοίων ανέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται
 Ἄνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 Ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, — 406
 Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος
 Αὐτὰρ δ' βουὴν ἰέρευσε ἀναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίῳ·
 Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 410
 Αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 Ἐκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 Αὐτόματος δὲ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
 Ἴδιδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτω.
 Βουὴν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο· 415
 Ἰοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεὺ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 Μὴ πρὶν ἐπ' ἠέλιον δύναι, καὶ ἐπὶ κνέφας ἔλθειν,
 Πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθροι
 Λίθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 420
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαίξαι
 Χαλχῶ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 Πρηνέες ἐν κονίησιν ὀδᾶξ λαζοῖατο γαῖαν.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων·
 Ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν 425
 Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλοντο,
 Αἰέρουσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσση ἐκάλυψαν
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον· 430
 Σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
 Μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαίτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·

430

Ἄτρειδῆ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.

435

Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.

440

ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν

Κηρύσσειν πόλεμόνδε κερηκοιόωντας Ἀχαιοῦς·

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

Οἷ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες

445

Θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη

Λίγιδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·

Τῆς ἑκατόν θύσανοι παγχρύσειο ἠερέθονται,

Ἴάντες ἐϋπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος,

Σὺν τῇ παιφάσσουσα διέσσοντο λαὸν Ἀχαιῶν

450

Ὀτρύνουσι ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ

Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἠὲ νέεσθαι

Ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

Ἦντε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην

455

Ὀὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγὴ·

ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο

Αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὄρνιθων πετεηνῶν ἔθνεα πολλά,

Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,

460

Ἄσιψ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,

Ἐνθα καὶ ἔνθα ποτ' ἔνται ἀγαλλόμενα πτερύγισιν.

Κλαγγηρὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 469
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη. . .

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

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 Ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 Ὡς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 Ἰσμήνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
 Ὀμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρει 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 ἠρώεσιν.

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·
 Οἴτινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 Οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴεν,
 Φωνὴ δ' ἀρήκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἀρκεσίλαις τε Προφρήνωρ τε Κλονίος τε· 495

Οἱ δ' Ἑπίρην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 Οἱ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 Οἱ τ' Ἐλεῶν εἶχον ἠδ' Ἑλλήν καὶ Πεπεῶνα, 500
 Ἐκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 Οἱ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 Οἱ τε Πλάταιαν ἔχον, ἠδ' οἱ Γλίσανθ' ἐνέμοντο,
 Οἱ δ' Ἑποθήδας εἶχον, ἐϋκτίμενον πτολίεθρον, 505
 Ὀρχηστόν δ', ἱερὸν Ποσειδῆϊον ἀγλαὸν ἄλσος,
 Οἱ τε πολυστάφυλον Ἄρνην ἔχον, οἱ τε Μίδειαν,
 Νισάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν.
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὸς Ἄρῃος,
 Οὗς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
 Παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσα,
 Ἄρῃι κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρη· 515
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 Τίεες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 Οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρισάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 Οἱ τ' Ἀνεμώρειαν καὶ Ἑάμπολιν ἀμφενέμοντο,
 Οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 Οἱ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 Μείων, οὔτι τόσος γε ὄσος Τελαμώνιος Αἴας
 Ἄλλὰ πολὺν κείων· ὀλίγος μὲν ἔην, λινοθώρηξ,

Ἐγχεΐη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς · 530
 Οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαιαν,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 Οἱ τε Κάρυστον ἔχον, ἠδ' οἱ Στύρα ναιετάασκον ·
 Τῶν αὐθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
 Χαλκωδιντιάδης, μεγαθύμων ἀρχὸς Ἀδάντων.
 Τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,
 Αἰχμηταί, μεμαῶτες ὄρεκτῆσιν μελίησιν
 Θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσι ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο. 545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
 Δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
 Θρέψε, Διὸς θυγάτηρ—τέκε δὲ Ζεῖδωρος Ἄρουρα—
 Καδ δ' ἐν Ἀθῆνης εἶσεν, ἐῷ ἐν πίονι νηῷ ·
 Εὐθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550
 Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν ·
 Τῶν αὐθ' ἠγεμόνευ' υἱὸς Πεπεῶο Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ
 Κοσμησαὶ ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
 Νέστωρ οἶος ἔριζεν · ὁ γὰρ προγενέστερος ἦεν— 555
 Τῷ δ' ἅμα πεντήκοντα μέλαιναὶ νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίζην', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
 Οἱ τ' ἔχον Αἰγίναν Μάσηγά τε, κοῦροι Ἀχαιῶν

Τῶν αὖθ ἡγεμένευσε βοῆν ἀγαθὸς Διομήδης,
 Καὶ Σθένελος, Κακτανῆος ἀγακλειτοῦ φίλος υἱὸς
 Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.

Συμπάντων δ' ἡγεῖτο βοῆν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
 Δφειδίων τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
 Ὀρειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
 Οἱ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἠδ' Αἰγιον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην εὐρεΐαν· 575
 Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
 Ἄτρείδης· ἄμα τῶγε πολὺ πλεῖστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 Κυδιόων, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
 Οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαοὺς. 580

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

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
 Καὶ Θρῦον, Αλφειοῖο πόρον, καὶ εὐκτιτον Αἶπυ,
 Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 Καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον—ἔνθα τε Μοῦσαι
 Ἄντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς. 595
 Γίχαλίσθηεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος

Στείτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦρι Διὸς αἰγιόχοιο
 Αἰ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

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

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 Ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
 Πέτρη τ' Ὀλενίη καὶ Ἀλείσιον ἐντὸς ἔεργει·
 Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην. 620
 Υἱες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμρυγκείδης ἦρχε κρατερὸς Διώρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

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

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,
 Οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 Οἳ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο.
 Οἳ τ' ἠπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο ·
 Τῶν μὲν Ὀδυσσεὺς ἤρχε, Διὶ μῆτιν ἀτάλαντος ·
 Τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλοπάρηοι.

635

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

640

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
 Οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 Ἄλλοι δ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ ·
 Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

645

650

Τληπόλεμος δ' Ἡρακλείδης, ἠὺς τε μέγας τε,
 Ἐκ Ῥόδου ἐννέα νῆας ἄγευ Ῥοδίων ἀγερώχων ·
 Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
 Ὄν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη.
 Γῆν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 Πέρσας ἄστεα πολλὰ Διοτρεφῶν αἰζηῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 Αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
 Ἦδη γηρασκοντα Λικύμνιον, ὄζον Ἄρηος.
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας

655

660

Βῆ φεύγων ἐπὶ πόντον · ἀπείλησαν γάρ οἱ ἄλλοι 669
Υἱέες υἰωνοί τε βίης Ἑρακληείης.

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

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὃς κάλλιιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
Γῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα ·
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 ·
Γῶν αὖ Φεΐδιππὸς τε καὶ Ἄντιφος ἠγησάσθην,
Θεσσαλοῦ υἱε δ'ὲν Ἑρακλείδαο ἄνακτος ·
Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς, ὅσοι 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 ·
Γῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἳγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο ·
Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο
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 ἄνακτος ·
Τῆς ὄγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

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

Των αὐτῶν Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 Ζῶς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 Κηρὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 Τρίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 Ὀπλότερος γενεῇ· δ' δ' ἅμα πρότερος καὶ ἀρειων,
 Ἥρωσ Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ
 Δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιθηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 Τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἕνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
 Ἀλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὐεϊδώς,
 Ἐπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 Ἐμβέβασαν, τόξων εὐεϊδότες ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου
 Ἐνθ' ὄγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκλήταο 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 αὐθ' ἡγείσθην Ἀσκληπιοῦ δὺς παῖδε,

Ἰητῆρ' ἀγαθῷ, Κυδαλείριος ἠδὲ Μαχάων ·
 Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἷ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα · 734
 Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός ·
 Ἴῳ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

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

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας ·
 Ἰῳ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 Οἱ περὶ Δωδώνην δυσχειμέρον οἰκί' ἔθεντο, 750
 Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο ·
 Ὅς ῥ' ἐς Πηνειὸν προΐει καλλιῤῥοον ὕδωρ ·
 Οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνη,
 Ἀλλὰ τέ μιν καθύπερθεν ἐπιῤῥέει, ἠὲ τ' ἔλαιον
 Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοσ υἱός,
 Οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 Ναίεσκον · τῶν μὲν Πρόθοος θεὸς ἠγεμόνευεν ·
 Ἰῳ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Οὗτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 Γίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα
 Αὐτῶν, ἠδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἀρισταὶ ἔσαν Φηρητιάδαο,
 Γὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄνιθας ὤς.

- Ὀτρικας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας 765
 Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 Ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
 Ἄνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 Ὄφρ' Ἀχιλεὺς μῆνιεν · δ γὰρ πολὺ φέρτατος ἴεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 Ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἄτρείδῃ · 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 Ἀρηίφιλον ποθέοντες
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 Οἳ δ' ἄρ' ἴσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο · 780
 Γαῖα δ' ὑπεστενάχιζε, Διὶ ὧς τερπικεραύνῳ
 Χωμένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 Εἶν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς ·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 Ἐρχουένων · μᾶλα δ' ὦκα διέπρησσον πεδίοιο. 785
 Ἐρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὦκέα Ἴρις
 Παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 Οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 Πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.
 Ἄγχοῦ δ' Ἰσταμένη προσέφη πόδας ὦκέα Ἴρις · 790
 Εἴσατο δὲ φθογγὴν ὑπὲρ Πριάμοιο Πολίτη,
 Ὅς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,
 Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 Δέγμενος, ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί ·
 Γῶ μιν εἰσαμένη μετέφη πόδας ὦκέα Ἴρις · 795
 Ὡ γέρον αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 Ὡς ποτ' ἐπ' εἰρήνης · πόλεμος δ' ἀλίαςτος ὄρωρεν.
 Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

Ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα
 Λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοις. 806

Ἐρχονται πεδίοιο, μαχτησόμενοι 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 σημαινέτω, οἷσί περ ἄρχει, 808
 Τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 Αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 Πεζοὶ δ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρώρει. 811

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 Ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 Ἐνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρῶσιν μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ.
 Πριαμίδης ἅμα τῶγε πολὺ πλειῖστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εὖς παῖς Ἀγχίσαο,
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 821
 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα·
 Οὐκ οἶος, ἅμα τῶγε δύω Ἀντήνορος νῆε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεΐατον Ἴδης,
 Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσῆποιο, 825
 Τρῶες· 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
 Νῆε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἴδ' ἰδὲε μαντοσύνας, οὐδὲ οὐς παῖδας ἕασκεν
 Στείχειν ἐς πόλεμον φθισήνορα · τῷ δέ οἱ οὔτι
 Πειθέσθην · Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 833
 Καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ διὰν Ἀρίσβην ·
 Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν.
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον Ἴπποι
 Αἰθῶνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 Τῶν οἱ Λάρισσαν ἐριβῶλακα ναιετάασκον
 Τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
 Ὑἱε δὴ Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωες,
 Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶων.
 Υἱὸς Τροισζήνοιο Διοτρεφέος 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 ἠμόνων γένος ἀγροτεράων ·
 Οἷ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰο Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

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

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

Μήροσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγηρούσθην,
 Τίε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 Οἱ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας. 865

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 Οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 871
 Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 Ὅς καὶ χρυσὸν ἔχων πύλεμόνδ' Ἴεν, ἦν τε 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 αἰώνων,
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπο δινήεντες.

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

B O O K I I I .

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

Εὖτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 12
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λαῶν ἴησιν ·
Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
Ἐρχομένων · μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἷ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 15
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος · αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἄντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι. 21

Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηίφίλος Μενέλαος
Ἐρχόμενον προπάρριθεν ὀμίλον, μακρὰ βιβῶντα,
Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσεα,
Ἐτρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα

Πεινάων μαλα γάρ τε κατεσθίει, εἶπερ ἂν αὐτὸν 25
 Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 Ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 Λύτικα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
 ὣς 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
 ὣς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων
 Δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
 Γόν δ' Ἐκτωρ νεῖκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 Αἰθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι 40
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 Ἥ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 Ἥ που καυχалоώσι κερηκομόωντες Ἀχαιοί,
 Φαντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
 Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 Ἥ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 Μιχθεῖς ἀλλοδαποῖσι, γυναικ' εὐειδέ' ἀνήγες
 Εξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 Πατρί τε σῶ μέγα πημα πόληϊ τε παντί τε δήμῳ, 50
 Δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 Οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαον ;
 Γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 Οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,
 Ἥ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 Ἀλλὰ μάλα Τρῶες δειδήμονες· ἧ τέ κεν ἦδη
 Λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδῆς·

Ἕκτωρ· ἐπεὶ με κατ' αἶσαν ἐνεικέσας, οὐδ' ὑπὲρ αἶσαν·
 Λεῖ τοι κραδίη πέλεκυς ὧς ἐστὶν ἀτειρής,
 Ὅστ' εἰσὶν 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·
 οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 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 Ἀρηίφιλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 Ὅπποτερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Ἐτήμαθ' ἔλῶν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 Ναίειτε Τροίην ἐριβόλακα· τοὶ δὲ νεέσθων
 Ἄργος ἐς ἰππόδοτον καὶ Ἀχαιίδα καλλιγύναικα.

Ὡς ἔφαθ'· Ἔκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας
 Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 Μέσσου δουρὸς ἔλῶν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοὶ,
 Ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαιόλος Ἔκτωρ.

Ὡς ἔφαθ'· οἱ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο
 Ἔσσυμένως· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 Γεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὸν δ' ἐν μέσσω καὶ Ἀρηίφιλον Μενέλαον
 Ἄλους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

Ὅππότερος δέ κε νικήσῃ κρείσσων τε γενήται,
 Κτήμαθ' ἔλῶν εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·
 Ὃἷ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένυντο σιωπῇ. 98
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο μάλιστα γὰρ ἄλγος ἰκάνει
 Θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἤδη
 Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 Εἴνεκ' ἐμῆς ἐριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 Ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε 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 ἠερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ'· οἳ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 Ἐλπόμενοι παύσεσθαι διζυροῦ πολέμοιο.
 Καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί·
 Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέβεντ' ἐπὶ χαίῃ
 Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἀρουρα. 115

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

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

Γῆν δ' εἶρ' ἐν μεγάρω· ἡ δὲ μέγαν ἱστὸν ὕφαινεν, 125
 Δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμῶν.
 Ἄγχοῦ δ' ἰσταμένη προσέφη πόδας ὤκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 131
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα
 Ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,
 Οἱ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπαυται—
 Ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηνεν 137
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 Μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
 Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ 141
 Ἄνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.
 Αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνησιν
 Ὀρμᾶτ' 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. 147

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίου θ', Ἰκετάονά τ', ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν·
 Γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 Ἐσθλοί, τεττίγεσσι εὐοικότες, οἶτε καθ' ὕλην
 Δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 Τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδονθ' Ἐλένην ἐπὶ πύργον ἰοῦσαν,
 Ἴκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 156

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 Τοιῶδ' ἀμφὶ γυναικὶ πάλυν χρόνον ἄλγεα πάσχειν·

Αίνῳς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

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

Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

160

Ὡς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἴξεν ἐμεῖο,

Ὅφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—

οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,

οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—

165

Ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

Ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧὺς 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' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·

αἰδοῖός τέ με εἶσι, φίλε ἐκυρέ, δεινός τε·

Ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅπποτε δεῦρο

Υἱεῖ σῶ ἐπέμην, θάλαμον γνωτούς τε λιποῦσα

Παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.

175

Ἄλλὰ τά γ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.

τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνεῖραι ἠδὲ μεταλλᾶς·

οὔτις γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·

δαῖμον αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἰ ποτ' ἔην γε.

180

Ὡς φάτο· τὸν δ' ὁ γέρον ἠγάσσατο, φώνησέν τε

ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,

Ἡ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

Ἡδὲ καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,

ἐνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,

185

λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,

οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγαγαρίοιο·

καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην

Ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

ἀλλ' οἳδ' οἳ τόσοι ἦσαν, ὄσοι ἐλίκωπες Ἀχαιοί.

190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραῖός·
 Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις δὲ ἐστίν
 Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
 Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 19b
 Αὐτὸς δὲ, κτίλος ὣς, ἐπιπωλεῖται στίχας ἀνδρῶν.
 Ἄρνεϊῶ μιν ἔγωγε εἶσκω πηγεσιμάλλῳ,
 Ὅστ' οἶων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 21a
 Ὃς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤδα·
 Ω γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς εἶπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς 20b
 Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
 Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 21b
 Ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 Ἄλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ἕφαινον,
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
 Οὐδ' ἀφαρμάρτοεπής, εἰ καὶ γένει ἕστερος ἦεν. 21c
 Ἄλλ' ὅτε δὴ πολύμητις ἀναίξειεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἰδεσκε, κατὰ χθονὸς ὄμματα πήξας,
 Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 Ἄλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς·
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὐτως· 22a
 Ἄλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 Καὶ ἔπεα νιφάδεσσι ἐοικότα χειμερίησιν,
 Οἷε ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 Ὡν τέτε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός · 229
 Γίς τ' ἄρ' ὀδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε,
 Εξοχος Ἀργείων κεφαλὴν ἰδ' εὐρέας ὤμους :

Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δια γυναικῶν
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν ·
 Ἴδομενεὺς 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 Ἀχαιοὺς,
 Οὓς κεν ἐὺ γνοίην, καὶ τ' οὖνομα μυθησαίμην · 235

Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 Ἥ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;
 Ἥ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 Νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Αἴσχεα δειδιότες καὶ ὄνειδεα πόλλ', ἃ μοί ἐστιν ;

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

Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστά, 245
 Ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 Ἄσκῳ ἐν αἰγείῳ · φέρε δὲ κρητῆρα φαεινὸν
 Κήρυξ Ἰθαῖος ἠδὲ χρύσεια κύπελλα ·
 Ὀτρυνεν δὲ γέροντα παριστάμενος ἐπεεσσιν ·

Ὅρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι 250
 Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 Ἐς πεδίον καταβῆναι, ἰν' 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
 Ναίομεν Γροίην ἐριβόλακα · τοὶ δὲ νέονται
 Ἄρνος ἐς ἰππόδοτον καὶ Ἀχαιίδα καλλιγύναικα

Ὡς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίρους
 Ἴππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τείνεν ὀπίσσω·
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τὼ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας Ἴππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοίς,
 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 ἀγαυοὶ
 Ὀρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν· 270
 Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 Ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρείδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾶς, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 Ὑμεῖς μάρτυροὶ ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα,
 Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' εἴοικεν,
 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 ποινηῆς 290
 Αὐθι μένων, εἴως κε τέλος πολέμοιο κιχεῖω.

Ἥ καὶ ἀπὸ στομάχους ἀριῶν τάμε νηλεῖ χαλκῷ,

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

293

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,
 Ὡδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὄδε οἶνος
 Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείεν.

300

Ὡς ἔφαν· οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρυϊῶν
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον εἶπεν

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 Ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
 Ἄψ, ἐπεὶ οὐπὼς τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 Μαρνήμειον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μεν πού τ' ὅγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

305

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

310

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

315

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
 Ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 Τὸν δὲ ἀποφθίμενον δύναι δόμον Ἄϊδος εἰσω,
 Ἦμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

320

Ὡς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ

Ἄψ ὀρόων · Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν 325
 Οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστῳ
 Ἴπποι ἀερώποδες καὶ ποικίλα τεύχε' ἔκειτο.
 Αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν, 330
 Βαλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας ·
 Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 Οἷς κασιγνήτοιο Λυκάονος · ἤρμοσε δ' αὐτῷ.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
 Χάλκεον · αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν 335
 Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 Ἴππουριν · δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρε
 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρηχθησαν, 340
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 Δεινὸν δερκόμενοι · θάμβος δ' ἔχεν εἰσορόωντας
 Τρωάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.
 Καί ῥ' ἐγγύς στήτην διαμετρητῷ ἐνὶ χώρῳ,
 Σείουγ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος
 Καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἴσην
 Οὐδ' ἔρρηξεν χαλκόν · ἀνεγνάμφθη δέ οἱ αἰχμῇ
 Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χι 350
 Ἀτρείδης Μενέλαος ἐπευξάμενος Διὶ πατρί ·

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔσθι, εἰ
 Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσοι
 Ὅφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
 Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἢ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος 355
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαίδαλου ἠοήριστο ·

Ἄντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 Ἐγχοσ· δ δ' ἐκλίθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 361
 Ἄτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 Τριχθά τε καὶ τετραχθά διατρυφὲν ἔκπεσε χειρός.
 Ἄτρείδης 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
 Ἦίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 Ἐλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦσ· 370
 Ἄγχε δέ μιν πολύκεστος ἱμάσ ἀπαλήν ὑπὸ δειρήν,
 Ὅσ οἱ ὑπ' ἀνθερεῶνος ὄχευσ -έτατο τρυφαλείης.
 Καί νύ κεν εἴρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδοσ,
 Εἰ μὴ ἄρ' ὄξυ νόησε Διδὸσ θυγάτηρ Ἀφροδίτη,
 Ἦ οἱ ῥῆξεν ἱμάντα βοδὸσ ἱφι κταμένοιο· 375

Κεινή δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοῦσ
 Ῥῖψ' ἐπιδινήσασ, κόμισαν δ' ἐρίηρεσ ἑταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 Ῥεῖα μάλ', ὥστε θεόσ· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 Καδ δ' εἶσ' ἐν θαλάμῳ εὐώδει, κηῶεντι.

Αὐτὴ δ' αὖθ' Ἐλένην καλέουσ' ἱε· τὴν δ' ἐκίχανεν
 Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλισ ἦσαν.
 Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385
 Γρητὶ δέ μιν εἰκυῖα παλαιγεί εἷ προσέειπεν,
 Εἰροκόμῳ, ἦ οἱ Ἰακεδαίμονι ναιεταώσῃ
 Ἦσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 Τῇ μιν ἐεισαμένην προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρόσ σε καλεῖ οἰκόνδε νέεσθα. 390
 Κεῖνοσ δγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 Κάλλει τε στίλβων καὶ εἶμασιν· οὐδέ κε φαίης

Ἄνδρὶ μαχεσσαμένον τόνγ' ἔλθειν, ἀλλὰ χορόνδε
Ἔρχεσθ', ἢ ἐ χοροῖο νέον λήγοντα καθίζειν.

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

Καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν,
Στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ἀνόμαζεν

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;

Ἥ πῆ με προτέρω πολίων εὐναιομενάων 400

Ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;

Οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405

Ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου·

Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον οἴζυε, καὶ ἐ φύλασσε,
Εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.

Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κε· εἶη— 410

Κείνου πορσνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·

Μὴ μ' ἔρεθε, οὐχετλίη, μὴ χωσαμένη σε μεθείω,
Γὼς δέ σ' ἀπεχθήσω, ὡς νῦν ἔκπαυλ' ἐφίλησα, 415

Μέσσω δ' ἀμφοτέρω· κητίσομαι ἔχθεα λυγρὰ,
Γρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὕληαι.

Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·

Βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ

Σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων. 420

Αἶ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,

Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο.

Ἥ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν

Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ

Ἄντι' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,

Ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Ἴλνυθες ἐκ πολέμου · ὡς ὤφελες αὐτόθ' ὀλέσθαι
 Ἄνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν
 Ἴη μὲν δὴ πρὶν γ' εὐχε' Ἀρηϊφίλου Μενελάου 436
 Σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι ·
 Ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλά σ' ἔγωγε
 Ἰαύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 Ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 437
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν ·
 Μῆ με, γύναι, χαλεποῖσιν ὄνειδέσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ ·
 Κεῖνον δ' αὖτις ἐγώ · παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε.
 Οὐ γὰρ πώποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν ·
 Οὐδ' ὄτε σε πρῶτον Λακεδαιμόνος ἐξ ἔρατεινῆς
 Ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 Νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 Ὡς σεο νῦν ἔραμαι, καί με γλυκὺς ἴμερος αἰρεῖ.

Ἡ ῥα, καὶ ἄρχε λέχοςδε κιών · ἅμα δ' εἶπετ' ἀκοιτις
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἐοικώς,
 Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἀλλ' οὐτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
 Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο ·
 Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου ·
 Ὑμεῖς δ' Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' εἴοικεν,
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 466

Ὡς ἔφατ' Ἀτρεΐδης · ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί

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

B O O K I V.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
Νέκταρ ἐωνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
Δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.
Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
Κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρην τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη.
Ἄλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
Τέρπεσθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
Καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.

Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
Ἥ ῥ' αὐτίς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν
Ὅρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἠδὺ γένοιτο,
Ἥτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
Αὐτίς δ' Ἀργεῖην Ἐλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ'· αἷ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρην·
Πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἥτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
Σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·
Ἥρην δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες;
Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ' ἀτέλεστον.

Ἰδὲ κῶ θ', δν ἰδρωσα μόγι; καμέτην δέ μοι Ἴπποι
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοῖό τε παισίν.
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλαι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30
 λαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 Γόσσα κακὰ ῥέζουσιν, ὄτ' ἀσπερχές μενεαίνεις
 Ἴλίου ἐξαλαπάξαι εὐκτίενον πτολίεθρον;
 Εἰ δὲ σύγ', εἰσελθοῦσα πύλας καὶ τείχεα μακρά,
 ὤμιον βεβρωθοῖς Πριάμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μεγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δὲ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 Ναιετάουσι πόλῆς ἐπιχθονίων ἀνθρώπων, 45
 τῶν μοι πέρι κῆρι τίσκετο Ἴλιος ἱρή,
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριαμοιο.
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
 λοιβῆς τε κνίσῃς τε· τὸ γὰρ λάχομεν γερας ἡμεῖς.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῆς,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὄτ' ἂν τοι ἀπέχθωνται πέρι κῆρι·
 τῶν οὗτοι ἐγὼ πρόσθ' ἴσταμαι, οὐδὲ μεγαίρω.
 εἶπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
 Ἄλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος ἔ' ἐμοὶ ἔνθεν, ὅθεν σὺ
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομητης,
 Ἄμφοτεσον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60

Κέκλημι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 'Αλλ.' ἦτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
 Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 'Αθάνατοι. Σὺ δὲ θᾶσσον 'Αθηναίῃ ἐπιτεῖλαι
 'Ελθεῖν ἐς Τρώων καὶ 'Αχαιῶν φύλοπιν αἰνὴν,
 Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας 'Αχαιοὺς
 'Αρξῶσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

65

'Ως ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε
 Αὐτίκ' 'Αθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἔλθὲ μετὰ Τρῶας καὶ 'Αχαιοὺς,
 Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας 'Αχαιοὺς
 'Αρξῶσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

71

'Ως εἰπὼν ὤτρυνε πάρος μεμαυῖαν 'Αθήνην·
 Βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα.
 Οἶον δ' ἀστέρ' ἔηκε Κρόνου παῖς ἀγκυλομήτεω,
 'Η ναύτησι τέρας, ἠὲ στρατῶ εὐρέϊ λαῶν,
 Λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται·
 Τῷ εἰκυῖ' ἦιξεν ἐπὶ χθόνα Παλλὰς 'Αθήνη,
 Καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας 'Αχαιοὺς.
 'Ωδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

75

80

'Η ῥ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 'Εσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

'Ως ἄρα τις εἶπεσκεν 'Αχαιῶν τε Τρώων τε.
 'Η δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ 'Αντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος νιόν, ἀμύμονά τε κρατερόν τε,
 'Εσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 Λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσῆποιο ῥοάων.
 'Αγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

85

90

'Η ῥά νύ μοί τι πίθοιο, Λυκάονος νιὲ δαίφρον;

Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰοί
 Πᾶσι δέ κε Ἴρώεσσι χάριν καὶ κῦδος ἄροιο, 98
 Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ
 Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
 Αἷ κεν ἰδοῖ Μενέλαον Ἀρήϊον, Ἀτρέος υἷον,
 Σῶ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς
 Ἄλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο · 101
 Εὐχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

Ὡς φάτ' Ἀθηναίη · τῷ δὲ φρένας ἄφροني πείθεν ·
 Αὐτίκ' ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς 106

Ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
 Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῆσιν,
 Βεβλήκει πρὸς στήθος · ὁ δ' ὕπτιος ἔμπεσε πέτρη ·
 Τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει ·
 Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τεκτῶν, 110
 Πᾶν δ' εὐ λειήνας χρυσέην ἐπέθηκε κορώνην.

Καὶ τὸ μὲν εὐ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 Ἀγκλίνας · πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 Μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
 Πρὶν βλῆσθαι Μενέλαον Ἀρήϊον, Ἀτρέος υἷον. 115

Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδὼν
 Ἀβλῆτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων ·
 Αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἴστον,
 Εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

Ἐλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια ·
 Νευρῆν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 Αἰγξε βίος, νευρῇ δὲ μέγ' ἰαχεν, ἄλτο δ' οἴστος 125
 Ὀξυβελῆς καθ' ὀμιλον ἐπ. πτέσθαι μενεαίνων.

Οἳ δὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο

Ἄθνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελεΐη,
 Ἥ τοι πρόσθε σταῖσα βέλος ἔχεπευκὲς ἄμυνεν.
 Ἥ δὲ τόσον μὲν ἔέργει ἀπὸ χροός, ὡς ὅτε μήτηρ 130
 Παιδὸς ἔέργη μυΐαν, ὅθ' ἠδέϊ λέξεται ὕπνω.
 Λύτῃ δ' αὐτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
 Χρύσειοι συνέχον, καὶ διπλόος ἦντετο θώρηξ·
 Ἐν δ' ἔπεσε ζωστῆρι ἀρηρύτι πικρὸς οἰστός·
 Διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο, 135
 Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήριστο,
 Μίτρης θ', ἦν ἐφόρει ἔρυμα χροός, ἔρκος ἀκύντων,
 Ἥ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς.
 Ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·
 Λυτικά δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνη
 Μρονὶς ἢ Κάειρα παρήϊον ἔμμεναι ἵππων·
 Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 Ἰππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 Ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος 145
 Γοιοί τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 Εὐφυέες κνήμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
 Ῥίγησεν δὲ καὶ αὐτὸς Ἀρηίφιλος Μενέλαος. 150
 Ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 Ἀψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
 Χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 Οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πῶς ἄλιον πέλει ὄρκιον, αἱμά τε ἀρνῶν,
 Σπονδαί τ' ἄκρητοι καὶ δεξιαὶ ἧς ἐπέπιθμεν.
 Εἴπερ γάρ -ε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 Ἔκ τε καὶ ἠψὲ τελεῖ σὺν τε μεγάλῳ ἀπέτισαν.

Σὺν σφῆσιν κεφαλῆσι, γυναιξί τε καὶ τεκέεσσιν.
 Εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν
 Ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριαμος καὶ λαὸς εὐμμελίῳ Πριάμοιο, 166
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίωι.
 Αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσιν,
 Γῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
 Ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 Αἴ κε θάνης, καὶ μοῖραν ἀναπλήσῃς βιότοιο· 170
 Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 Καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἐλένην· σέο δ' ὄστ' ἄρα πύσει ἄρουρα,
 Κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 176
 Καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορέοντων,
 Τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο·
 Αἰθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 Καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν, 180
 Σὺν κεινῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὄξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 186
 Εἰρύσατο ζωστήρ τε παναίολος, ἢδ' ὑπένερθεν
 Ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Αἶ γὰρ δὲ οὕτως εἶη, φίλος ὦ Μενέλαε·
 Ἐλκος δ' ἱητῆρ ἐπιμάσσεται, ἢδ' ἐπιθήσει 190
 Φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυναων.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὃ τι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 Φῶτ', Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 Ὄφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 194

Ὅν τις οἴσ τεύσαι ἔβαλεν τόξων εὖ εἰδῶς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

ὣς ἔφατ'· οὐδ' ἄρα οἱ κήουξ ἀπίθησεν ἀκούσας·
 Βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 Παπταίνων ἦρωα Μαχάονα· τὸν δ' ἐνόησεν 200
 Ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 Λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο.
 Ἄγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Ὅρο', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων.
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 206
 Ὅν τις οἴσ τεύσας ἔβαλεν τόξων εὖ εἰδῶς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινεν
 Βᾶν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἀλλ' ὅτε δὴ ῥ' ἴκανον ὄθι ξανθὸς Μενέλαος 210
 Βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὄσσοι ἄριστοι
 Κυκλῶσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 Ἀντίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἴστον·
 Τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὄξέες ὄγκοι.
 Δῦσε δέ οἱ ζωστήρα παναίολον, ἠδ' ὑπένερθεν 216
 Ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμιον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὄθ' ἔμπεσε πικρὸς οἴστός,
 Αἴμ' ἐκμυζήσας ἐπ' ἄρ' ἦπια φάρμακα εἰδῶς
 Πάσσε, τὰ οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον, 220
 Τύφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 Οἳ δ' αὐτίς κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐριμέδων, υἱὸς Πτολεμαίου Πειραίδαο·

Τῷ μάλα πόλλ' ἐπέτελλε παρिशχέμεν, ὅπποτε κέν μιν
 Γυῖα λάβη κάματος πολέας διακοιρανέοντα · 238
 Αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλεῖτο στίχας ἀνδρῶν ·
 Καί ῥ' οὔς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπῶλων.
 Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσιν ·

Ἄργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς ·
 Οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός · 238
 Ἄλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 Τῶν ἦτοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται ·
 Ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 Ἄξομεν ἐν νήεσιν, ἐπὴν πτολίεθρον ἔλωμεν.

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσιν ·

Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὗ νυ σέβεσθε ;
 Τίφθ' οὕτως ἔστητε τεθηπότες, ἦντε νεβροί ;
 Αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 Ἔσταῶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή · 245
 Ὡς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 Ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 Ὅφρα ἴδητ', αἰ κ' ὑμῖν ὑπέροχη χεῖρα Κρονίων ;

Ὡς ὄγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν · 250
 Ηλθε δ' ἐπὶ Κρήτεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο ·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 Αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν ·

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων,
 Ἡμὲν ἐνὶ πτολέμῳ, ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 Ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἄργείων οἱ ἄριστοι ἐνὶ κρητῆροι κέρωνται. 260
 Εἰπερ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ

Ὀτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 Ἔστηχ', ὥσπερ ἐμοί, πῖεειν ὄτε θυμὸς ἀνώγει
 Ἄλλ' ὄρσει πόλεμόνδ' οἷος πάρος εὐχεαί εἶναι.

Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον ἠΐδα 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἑταῖρος
 Ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 Ἄλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς.
 Ὀφρα τάχιστα μαχώμεθ'· ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 Γρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

Ὡς ἔφατ'· Ἀτρεΐδῃς δὲ παρῶχετο γηθόσυνος κῆρ·
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν·
 Γῶ δὲ κορυσέσθη, ἄμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὄτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 Τῷ δέ τ' ἀνευθεν εἴοντι μελάντερον, ἥντε πίσσα,
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν
 Ρῖγησέν τε ἰδῶν, ὑπὸ τε σπέος ἤλασε μῆλα·
 Γοῖαι ἄμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν 280
 Δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 Κνάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδῶν κρείων Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Αἰαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὄτρυνέμεν—οὔτι κελεύω·
 Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶν,
 Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἀνακτος, 290
 Χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 Ἐνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν
 Οἷς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

'Αμφὶ μέγαν Πελάγυντα, 'Αλάστορά τε Χρυσίον τε, 298
 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.

'Ιππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 Πεζοὺς δ' ἐξόπιθε στῆσεν, πολέας τε καὶ ἐσθλοὺς,
 'Ερκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν.
 'Οφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

'Ιππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 Σφοῦς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις, ἵπποσύνη τε καὶ ἠνορέηφι πεποιθώς,
 Οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

'Ος δέ κ' ἀνὴρ ἀπὸ ὧν ὄχεων ἕτερ' ἄρμαθ' ἴκηται,
 'Εγχει ὀρεξάσθω· ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 'Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἐχοντες.

'Ὡς ὁ γέρων ὦτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων 'Αγαμέμνων,
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Ὡ γέρον, εἶθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 Ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἶη·
 Ἀλλὰ σε γῆρας τεῖρει ὁμοῖον· ὡς ὄφελέν τις 315
 'Ανδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἠμείβεται ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 'Ὡς ἔμεν, ὡς ὄτε διὸν 'Ερευθαλίωνα κατέκταν.
 'Ἀλλ' οὐπῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 Εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
 'Ἀλλὰ καὶ ὧς ἵππεῦσι μετέσσομαι, ἡδὲ κελεύσω
 Βουλῆ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 Αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 Οπλότεροι γεγάασι, πεποίθασίν τε βίηφιν. 325

'Ὡς ἔφατ'· 'Ατρεΐδῃς δὲ παρῶχετο γηθόσυνος κῆρ
 Εὐρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον.

Ἔσταός· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς·
 Πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 Ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 Ἄλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 Ἔστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὁμήσειε, καὶ ἄρξειαν πολέμοιο. 335
 Τοὺς δὲ ἰδὼν νεΐκεσσαν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πεπεῶ, Διοτρεφέος βασιλῆος,
 Καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας
 Ἔστάμεν, ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 Ὅπποτε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
 Ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι, ἠδὲ κύπελλα 345
 Οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 Νῦν δὲ φίλως χ' ὀρώωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 Ὑμείων προπύροιθε μαχοίατο νηλεῖ χαλκῶ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἄτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 Πῶς δὴ φῆς πολέμοιο μεθιέμεν;—ὅπποτ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 Ὅψεαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήγη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 Ὡς γυνῶ χωομένοιο· πάλιν δ' ὄγε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτε σε νεικείω περιώσιον, οὔτε κελεύω.
 Οἶδα γὰρ, ὧς τοι θυμὸς ἐνὶ στήθεσσι φιλοισιν 360
 Ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις, ἄτ' ἐγὼ περ.

Ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θείεν.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Εὐρε δὲ Τυδέης υἱόν, ὑπέρθυμον Διομήδεα, 36A
'Ἔσταότ' ἔν θ' Ἴπποισι καὶ ἄρμασι κολλητοῖσιν·
Πὰρ δέ οἱ ἐστήκει Σθέnelος, Καπανήϊος υἱός.
Καὶ τὸν μὲν νεΐκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ μοι, Τυδέης υἱὲ δαΐφρονος, ἵπποδάμοιο, 37A
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
Οὐ μὲν Τυδεΐ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
'Ἀλλὰ πολὺ πρὸ φίλων ἐ-άρων δηΐοισι μάχεσθαι·
'Ὡς φάσαν οἱ μιν ἰδοντο πονεύμενον· οὐ γὰρ ἔγωγε
'Ἦντησ', οὐδὲ ἰδον· περὶ δ' ἄλλων φασὶ γενέσθαι 37B
'Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰςῆλθε Μυκῆνας
Ξεῖνος ἄμ' ἀντιθέω Πολυνεΐκει λαὸν ἀγείρων.
Οἱ ῥα τότε' ἐστρατόωνθ' ἱερά πρὸς τείχεα Θήβης,
Καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
Οἱ δ' ἔθελον δόμεναι, καὶ ἐπήνεον ὡς ἐκέλευον· 38A
'Ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ὤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
'Ἀσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποῖην,
'Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῆ στεΐλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 38B
Δαινυμένους κατὰ δῶμα βίης Ἐτεοκλειείης.
'Ἐνθ' οὐδέ, ξεῖνός περ ἐών, ἵππηλάτα Τυδεὺς
Τάρβει, μῶνος ἐὼν πολέσιν μετὰ Καδμείοισιν·
'Ἀλλ' ὄγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα 39A
'Ρηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
Οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
Αὐτίς ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
Κούρους πεντήκοντα· δύνει δ' ἡγήτορες ἦσαν,
Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
Υἱός τ' Αὐτοφόνου, μενεπτόλεμος Πολυφόντης 39B

Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν ·
 Πάντας ἔπεφν', ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι ·
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 Γοῖος ἔην Τυδεὺς Αἰτώλιος · ἀλλὰ τὸν υἱὸν
 Γείνατο εἰο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400

Ὡς φάτο · τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 Αἰδέσθεις βασιλῆος ἐνιπὴν αἰδοίοιο
 Γόν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο ·

Ἄτρείδη, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι · 405
 Ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,
 Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ ·
 Κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 Ἰέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 Ἴνυ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 Οτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς.
 Γούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Γρῶας δηώσωσιν, ἔλωσί τε Ἴλιον ἱρήν ·
 Γούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δηωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε ·
 Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι ἀνακτος 420
 Ὀρτυμένου · ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 Ὀρτυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος ·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 Κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἀλὸς ἄχνην
 Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Ἰωλεμείως πόλεμόνδε. Κέλειε δὲ οἴσιν ἔκαστος

Ηγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδὲ κε φαίης
Γόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν— 430

Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
Γεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόων—ο.
Τρῶες δ', ὣστ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
Μυρίαί ἐοτήκασιν ἀμελγόμεναι γάλα λευκόν,
'Αζηχῆς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν· 435

Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
Οὐ γὰρ πάντων ἦεν ὄμδος θρόος, οὐδ' ἴα γῆρυς,
'Αλλὰ γλῶσσ' ἐμέμικτο· πολὺκλητοὶ δ' ἔσαν ἄνδρες.
'Ωρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανία, 440
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε·

Ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
'Ἢ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
'Ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δῆ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
'Ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
'Ἐνθα δ' ἄμ' οἰμωγῇ τε καὶ εὐχολῇ πέλεν ἀνδρῶν, 450
'Ολλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
'Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
'Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
Ἐκρουῶν ἐκ μεγάλων, κοίλης ἐντοσθε χαράδρης·
Τῶν δέ τε τηλόσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν· 455
'Ὡς τῶν μισγομένων γένετο ἰαχὴ τε φόβος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κοριστήν
'Ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
Τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἰπποδασείης.
'Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
Αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὕσσε κάλυψεν.
'Ἦριπε δ', ὡς δτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.

Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφῆνω
 Χαλκωδοντιᾶδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 Ἐλκε δ' ὑπ' ἐκ βελέων λελιημένος, ὄφρα τάχιστα 465
 Τεύχεα συλήσειε· μίννυθα δέ οἱ γένεθ' ὄρμη.
 Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
 Πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 Οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 Ὡς τὸν μὲν λίπε θυμὸς· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὧς,
 Ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Λίας,
 Ἥϊθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 Γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι·
 Τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 Θρέπτρα φίλοις ἀπέδωκε, μιννυθάδιος δέ οἱ αἰῶν
 Ἐπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
 Δεξιόν· ἀνικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 Ἦλθεν. Ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγείρος ὧς,
 Ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
 Λεῖη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν
 Τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 Ἐξέταμ', ὄφρα ἴτυν κάμψη περικαλλεῖ δίφρῳ·
 Ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 Γοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριζεν
 Αἴας Διογενῆς. Τοῦ δ' Ἀντιφος αἰολοθώρηξ,
 Πριαμίδης, καθ' ὄμιλον ἀκόντισεν ὄξεϊ δουρί. 490
 Τοῦ μὲν ἄμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἑταῖρον.
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 Ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκτισε χειρός.
 Τοῖ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 Στῆ δὲ μάλ' ἐγγυὲς ἰών, καὶ ἀκόντ' σε δουρὶ φαεινῷ,

Ἄμφι ἔπαπτήνας. Ἵπὸ δὲ Τρῶες κεκάδοντο,
 Ἄνδρὸς ἀκοντίσσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν
 Ἄλλ' υἷδν Ποιάμοιυ νόθον βάλε, Δημοκόωντα,
 Ὅς οἱ Ἄβυδόθεν ἦλθε παρ' Ἴππων ὠκειάων. 500
 Τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 Κόρσην· ἣ δ' ἐτέρριω διὰ κροτάφοιο πέρησεν
 Λίχημῃ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ 505
 Ἄργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς·
 Ἴθυσαν δὲ πολὺ πρυτέρω.—Νεμέσησε δ' Ἀπόλλων,
 Περγάμου ἔκ κατιδῶν, Τρῶεσσι δὲ κέκλετ' αὖσας.

Ὅρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρις
 Ἄργεῖοις· ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,
 Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 Ὀρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 Ἐρχομένη καθ' ὄμιλον ὄθι μεθιέντας ἴδοιτο.

Ἔνυσθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλήτη παρα σφυρὸν ὀκριόεντι
 Κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ἧς ἄρ' Αἰνόθεν εἰληλούθει. 520
 Ἄμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναΐδης
 Ἄχρισ ἀπηλοίησεν· ὃ δ' ἦπιος ἐν κονίησιν
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσας,
 Θυμὸν ἀποπνεύων. Ὅ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν. 525

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
 Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός
 Ἀρχίμολον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὕδριμον ἔγχος

Ἐσπάσαιο στέρνοιο · ἐρύσσατο δὲ ξίφος ὄξύ
 534
 Τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 Τεύχεα δ' οὐκ ἀπέδυσε · περίστησαν γὰρ ἑταῖροι,
 θρηϊκὲς ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 Οἱ ἔ, μέγαν περ ἔόντα καὶ ἰφθιμον καὶ ἀγαυόν,
 Ὦσαν ἀπὸ σφείων · ὁ δὲ χασσάμενος πελεμήχθη
 536
 Ὡς τῶγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη,
 Ἦτοι ὁ μὲν θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 Ἦγεμόνες · πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὄνόσαιο μετελθών,
 540
 Ὅστις ἔτ' ἀβλήτος καὶ ἀνούτατος ὄξει χαλκῷ
 Δινεύοι κατὰ μέσσον, ἀγοὶ δέ ἑ Παλλὰς Ἀθήνη
 Χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωθην.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῃ
 Πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταν

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

BOOK V.

Εν δ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἴν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο, ἰδὲ κλέος ἔσθλὸν ἄροιτο.
Δαϊέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
'Ἀστέρ' ὄπωρινῶ ἑναλίγκιον, ὅσπερ μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων
'Ὀρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

'Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
'Ἰρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦσθην, 10
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
Τῷ οἱ ἀποκρινθέντε ἐναντίω ὀρμηθήτην·
Γῷ μὲν ἀφ' Ἴππουιν, ὁ δ' ἀπὸ χθονὸς ὤρνωτο πεζός.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῆ
'Ἐγχος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνωτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός.
'Ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' Ἴππων.
'Ἰδαῖος δ' ἀπόρουσε λιπῶν περικαλλέα δίφρον, 20
Οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
'Ἀλλ' Ἡφαιστος ἔρνωτο, σάωσε δὲ νυκτὶ καλύψας,
'Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
'Ἴππους δ' ἐξελίσας μεγαθύμου Τυδέος υἱὸς 25
Δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Ἰρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τῶν μιν αἰετούμενοι, ὃν δὲ κτάμενον παρ' ὄχεσφιν
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθηνη
 Χειρὸς ἔλοῦσ' ἐπέεσσο· προσηύδα θοῦρον Ἄρηα·

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Ἄρες, Ἄρες, βροτολοιγέ, μ.α. φόνε, τειχεσιπλήτα,
 Οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν κικὶ Ἀχαιοὺς
 Μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα κῆριν;

Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα·
 Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ.
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 Ἑγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἄρχον Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου.
 Πρώτῳ γὰρ στρεφθέντι μεταφρένω ἐν δόρυ πῆξεν
 Ὄμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

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Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήνονος υἱόν,
 Βῶρου, ὃς ἐκ Τύρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 Νύξ' ἵππων ἐπιθησόμενον κατὰ δεξιὸν ὦμον·
 Ἦριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.

45

Υἱὸν δὲ Στροφίωιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὄξυόεντι,
 Ἔσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
 Ἄλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκηβολίαι, ἧσιν τὸ πρὶν γ' ἐκέκαστο·
 Ἄλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος
 Πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρι
 Ὄμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

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Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν

Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 64
 Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας
 Ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γέγοντο
 Οἱ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἔκ θέσφατα ἦδη.
 Τὸν μὲν Μηριόνης ὄτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκῆ.
 Γνῦξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 Ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε διὰ Θεανώ, 70
 Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ὦ.
 Τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
 Ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 Ἴριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 Υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 Ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δήμῳ·
 Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 Πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον, 80
 Φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
 Ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεΐη, 85
 Ἢ ἐμετὰ Τρώεσσι δμιλέοι, ἢ μετ' Ἀχαιοῖς.
 Θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
 Χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 Τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 Οὔτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90
 Ἐλθόντ' ἐξαπίνης, ὄτ' ἐπιβρίση Διὸς ὄμβρος·
 Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζτηῶν·
 Ὡς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες

Τρώων, οὐδ' ἄρα μιν μίμνον, πολέας περ έόντες

Τὸν δ' ὡς οὖν ένόησε Λυκάονος άγλαός υἱός
 Θύνοντ' ἄμ πεδίον, πρὸ έθεν κλονέοντα φάλαγγας
 Αἰψ' ἐπὶ Τυδείδῃ έτιταίνετο καμπύλα τόξα,
 Καὶ βάλ' έπαίσσοντα, τυχῶν κατὰ δεξιὸν ὤμῳ
 Θώρηκος γύαλον· δια δ' έπτατο πικρὸς οἷστός,
 Ἄντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος άγλαός υἱός·

Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντροες ἱππων·
 Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ έ φημι
 Δῆθ' άνσχήσεσθαι κρατερὸν βέλος, εἰ έτεήν με
 Ὅρσεν ἄναξ Διὸς υἱὸς άπορνύμενον Λυκίηθεν.

Ὡς έφάτ' εύχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 Ἄλλ' ἄναχωρήσας πρόσθ' ἱπποῖν καὶ ὄχεσφιν
 Ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·

Ὅοσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 Ὅφρα μοι έξ ὤμοιο έρύσσης πικρὸν οἷστόν.

Ὡς ἄρ' έφη· Σθένελος δὲ καθ' ἱππων ἄλτο χαμᾶζε,
 Πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς έξέρυσ' ὤμου·
 Αἶμα δ' άνηκόντιζε δια στροπτοῖο χιτῶνος.
 Δῆ τότε έπειτ' ήράτο βοήν άγαθὸς Διομήδης.

Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, Ἄτρυτώνῃ.
 Εἰ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 Δῆϊῳ έν πολέμῳ, νῦν αὐτ' έμέ φίλαι, Ἀθήνῃ·
 Δὸς δὲ τέ μ' άνδρα έλειν, καὶ ές ὄρμην έγχεος έλθειν,
 Ὅς μ' έβαλε φθάμενος, καὶ έπεύχεται, οὐδέ μέ φησιν
 Δηρὸν έτ' ὄψεσθαι λαμπρὸν φάος ήελίοιο.

Ὡς έφάτ' εύχόμενος· τοῦ δ' έκλυε Παλλὰς Ἀθήνῃ
 Γυῖα δ' έθηκεν έλαφρά, πόδας καὶ χειρας ὑπερθεν
 Ἄγχοῦ δ' ἰσταμένη έπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἐν γάρ τοι στήθεσσι μένος πατριῶϊον ήκα

Ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἰππότα Τυδεύς
 Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπῆεν
 Ὅφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Γῶ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
 Μῆτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
 Ἐλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῶ.

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Ἡ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
 Τυδείδης δ' ἐξαὔτις ἰῶν προμάχοισιν ἐμίχθη·
 Καὶ πρὶν περ θυμῶ μεμαῶς Τρώεσσι μάχεσθαι,
 Δῆ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα.
 Ὅν ῥά τε ποιμὴν ἀγρῶ ἐπ' εἰροπόκοις ὀϊεσσιν
 Χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ·
 Τοῦ μὲν τε σθένος ὤρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
 Αἰ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 Αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 Ὡς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

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Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί,
 Τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον
 Πιλῆξ'· ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νωτεῦ
 Τοὺς μὲν ἔασ', ὁ δ' ἄθαντα μετώχετο καὶ Πολύϊδον,
 Ὑΐεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 Τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους,
 Ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 Ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῶ,
 Ὑῖδον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἐνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν
 Ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 Λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἔκ νοστήσαντε
 Δίξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

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Ἐνθ' υἱας Πριάμοιο δῦω λάβε Δαρδανίδαο

Εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 Ὃς δὲ λέων ἐν βουσι θορῶν ἐξ αὐχένα ἄξῃ
 Πόρτιος ἠὲ βοῶς ξύλοχον κάτα βοσκομενάων.
 Ὃς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἷος
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν·
 Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθεον διζήμενος, εἷ που ἐφεύροι.
 Εὔρε Λυκάονος υἷόν, ἀμύμονά τε κρατερόν τε·
 Στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἤνδα· 170

Πάνδαρε, ποῦ τοι τύξον ἰδὲ πτερόεντες οἴστοι
 Καὶ κλέος; ὧ οὗ τις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ σέογ' εὔχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χειῖρας ἀνασχών,
 Ὃς τις οὐδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν 175
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 Εἰ μὴ τις θεὸς ἐστί, κοτεσσάμενος Τρώεσσι,
 Ἴρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι υἦνις.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἷός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαίφρονι πάντα εἶσκω,
 Ἄσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 Ἴππους τ' εἰς οὐρόων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστίν
 Εἰ δ' οὐ γ' ἀνὴρ, ὃν φημι, δαίφρων Τυδέος υἷός,
 Οὐχ οὐ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 Ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
 Ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.

Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 Δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 Καί μιν ἔνωγ' ἐφάμην Ἀἰδωνῆϊ προΐάψειν, 190
 Ἐμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τις ἐστί κοτήεις.
 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 Ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι

Καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 Πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195
 Ἴεσται, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἴη μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἴερχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 Ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν--
 Ἴππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 ἼΑνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ἼΩς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 Τόξοισιν πίσυρος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἼἩδὴ γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ ἼΑτρείδῃ· ἐκ δ' ἀμφοτέρουιν
 ἼΑτρεκὲς αἶμ' ἔσσευα βαλῶν· Ἴἠγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἼἩματι τῷ ἐλόμην, ὅτε ἼΙλιον εἰς ἐρατεινὴν 210
 ἼἩγεόμην Τρώεσσι, φέρων χάριν ἼἘκτορι δίῳ.
 Εἰ δὲ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσιν
 Πατρίδ' ἐμὴν ἄλοχόν τε καὶ Ἴὑπερεφῆς μέγα δῶμα,
 Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὐτ' Αἰνεΐας, Τρώων ἀγός, ἀντίον ἠῦδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως;
 Πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν Ἴπποισιν καὶ ὀχεσφιν
 ἼΑντιβίην ἐλθόντε σὺν ἐντεσι πειρηθῆναι. 220
 ἼΑλλ' ἄγ' ἐμῶν ὀχέων ἐπιθήσειο, ὀφρα ἴδῃαι,
 Οἴοι Τρώϊοι Ἴπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι
 Τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἼΑλλ' ἄγε νῦν μᾶστιγα καὶ ἠνία σιγαλόεντα
 Δέξαι, ἐγὼ δ' Ἴππων ἐπιθήσομαι, ὀφρα μάχωμαι

Ἦὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἔμοι Ἴπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ Ἴππῳ· 230
 Μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα
 Οἴσετον, εἶπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 Ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
 Νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς 235
 Αὐτῷ τε κτείνῃ, καὶ ἐλάσση μώνυχας Ἴππους.
 Ἄλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ Ἴππῳ,
 Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 Ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας Ἴππους. 240
 Τοὺς δὲ ἶδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
 Αἴψα δὲ Τυδεΐδῃν ἔπεα πτερόεντα προσηύδα·

Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Ἄνδρ' ὀρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 Ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν, τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο
 Εὐχεται ἐκγεγάμεν, μήτηρ δέ οἷ ἔστ' Ἀφροδίτη.
 Ἄλλ' ἄγε δὴ χαζώμεθ' ἐφ' Ἴππων, μηδέ μοι οὕτως
 Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσεφθρα κρατερὸς Διομήδης
 Μήτι φόβονδ' ἀγόμεν', ἐπεὶ οὐδὲ σὲ πεισέμεν οἴω.
 Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
 Οὐδὲ καταπτώσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 Ὀκνεῖω δ' Ἴππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως 255
 Ἄντιον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη
 Τούτῳ δ' οὐ πάλιν αὐτίς ἀποΐσετον ὠκέες Ἴπποι
 Ἀμφω ἀφ' ἡμείων, εἰ γ' οὖν ἕτερός γε φύγησιν.
 Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Δὶ κέν μοι πολύβουλος Ἀθήνη κῦδος ἀρέξῃ 260

Ἄμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἠνία τείνας·
 Αἰνεῖαο δ' ἐπαίξαι μεμνημένος ἵππων,
 Ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 Τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς 266
 Δῶχ', υἱὸς ποινήν Γανυμήδεος· οὐνεκ' ἄριστοι
 Ἴππων ὄσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 Λάθρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους·
 Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτιταλλ' ἐπὶ φάτνῃ,
 Τῷ δὲ δὴ Αἰνεῖα δῶκεν, μήστωρε φόβοιο·
 Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 271
 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

Ἐαρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
 Ἡ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 Νῦν αὐτ' ἐγχείη πειρήσομαι, αἶ κε τύχωμι.

Ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος, 280
 Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 Αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.
 Τῷ δ' ἐπὶ μακρὸν ἄῦσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 Δηρὸν ἔτ' ἀνσχῆσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας. 281

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 Ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω
 Πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 Αἵματος ἄσαι Ἄρῃα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
 Ἐῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτρυφῆς
 Αἰχμῆ δ' ἐξεσύθη παρὰ νείστον ἀνθερεῶνα.

Ἦριπε δ' ἐξ ὄχλων. ἀράβησε δὲ τεύχε ἐπ' αὐτῷ,
 Αἰόλα, παμφανόωντα · παρέτρεσαν δέ οἱ ἵπποι 295
 Ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 Δείσας, μήπως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
 Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὧς ἀλκὶ πεποισῶς ·
 Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσην, 300
 Τὸν κτάμεναι μεμαῶς, ὅστις τοῦγ' ἀντίος ἔλθοι,
 Σμερδαλέα λάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 Οἴοι νῦν βροτοί εἰσ' · ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
 Τῷ βάλεν Αἰνεῖαιο κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 Ἴσχύῳ ἐνστρέφεται · κοτύλην δέ τέ μιν καλέουσιν ·
 Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε ·
 Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὄγ' ἦρωσ
 Ἔστη γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 Γαίης · ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310

Καί νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 Εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι ·
 Ἀμφὶ δὲ ὄν φίλον υἷον ἐχεύατο πήχρε λευκῷ ·
 Πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυψεν 315
 Ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπῶλων
 Καλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἦ μὲν ἔδον φίλον υἷον ὑπεξέφερον πολέμοιο ·
 Οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶων
 Τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης. 320
 Ἄλλ' ὄγε τοὺς μὲν εἰοὺς ἠρύκακε μώνυχας ἵππους
 Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας ·
 Αἰνεῖαιο δ' ἐπαίξας καλλίτριχας ἵππους
 Ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς ·
 Δῶκε δ' Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 Τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 Νηροῖν ἐπι γλαφυρῆσιν ἐλαυνέμεν. Αὐτὰρ ὄγ' ἦρωσ

- Ἄμφοτέρω κτείνει, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἠνία τείνας·
 Αἰνείαο δ' ἐπαίξαι μεμνημένος ἵππων,
 Ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοῦς.
 Ἐγὼ γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς 260
 Δῶχ', υἱὸς ποινήν Γανυμήδεος· οὐνεκ' ἄριστοι
 Ἴππων ὄσοι ἔασιν ὑπ' ἠῶ τ' ἠελιόν τε.
 Ἐγὼ γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 Τούς μὲν τέσσαρας αὐτὸς ἔχων ἀτιταλλ' ἐπὶ φάτνῃ,
 Τῷ δὲ δὴ Αἰνεία δῶκεν, μήστωρε φόβοιο·
 Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἔσθλον.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Ἐαρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
 Ἡ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 Νῦν αὐτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.
 Ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος, 280
 Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 Αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.
 Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἴω
 Δηρὸν ἔτ' ἀνοχήσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας. 285
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 Ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἴω
 Πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 Αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
 Ἴρινα παρ' ὀφθαλμόν, λευκοῦς δ' ἐπέρησεν ὀδόντας.
 Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνήν τάμε χαλκὸς ἀτειρής·
 Αἰχμὴ δ' ἐξεσύθη παρὰ νείστον ἀνθερέωνα.

Ἦριπε δ' ἐξ ὄχέων. ἀράβησε δὲ τεύχε ἐπ' αὐτῷ,
 Αἰόλα, παμφανόωντα · παρέτρεσαν δέ οἱ ἵπποι
 Ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 295

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 Δείσας, μήπως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
 Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὧς ἀλκὴ πεποιθώς ·
 Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσην, 300
 Τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι,
 Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 Οἴοι νῦν βροτοὶ εἰς · ὃ δὲ μιν ῥέα πάλλε καὶ οἶος.
 Τῷ βάλεν Αἰνεῖας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 Ἴσχιῷ ἐνστρέφεται · κοτύλην δέ τέ μιν καλέουσι ·
 Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε ·
 Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὄγ' ἦρωσ
 Ἔστη γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 Γαίης · ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι ·
 Ἀμφὶ δὲ ὄν φίλον υἱὸν ἐχεύατο πήχεε λευκῷ ·
 Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψε 315
 Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἦ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερον πολέμοιο ·
 Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
 Τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης. 320
 Ἄλλ' ὄγε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
 Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας ·
 Αἰνεῖας δ' ἐπαίξας καλλίτριχας ἵππους
 Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς ·
 Δῶκε δ' Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὄν περι πύσης 325
 Τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 Νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. Αὐτὰρ ὄγ' ἦρωσ

- Ὦν ἵππων ἐπιβάς ἔλαβ' ἠμία σιγαλόεντα,
 Αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας Ἴππους,
 Ἐμμεμαώς· ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ. 336
 Γινώσκων, ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 Τάων, αἶτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 Οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐννώ.
 Ἄλλ' ὅτε δὴ ῥ' ἐκίχανε, πολὺν καθ' ὄμιλον ὀπάζων,
 Ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός. 335
 Ἄκρην οὔτασε χεῖρα μετάλμενος ὄξεϊ δουρὶ
 Ἀβληχρήν· εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν,
 Ἀμβροσίον διὰ πέπλον, δν οἱ Χάριτες κάμουν αὐταί,
 Πρυμνὸν ὑπερ θέναρως. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 Ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον.
 Γούνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 Ἡ δὲ μέγα λάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 Κυανέη νεφέλῃ, μή τις Δαναῶν ταχυνώλων 345
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν αὔσε βοῆν ἀγαθὸς Διομήδης·
 Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 Ἡ οὐχ ἄλις, ὅττι γυναικας ἀνάλκιδας ἠπεροπεύει ;
 Εἰ δὲ σύγ' ἐς πόλεμον πωλήσεται, ἧ τέ σ' οἴω 350
 ῥιγῆσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθεται.
 Ὡς ἔφαθ'· ἧ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' ἄλλως
 Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὄμιλον
 Ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροῖα καλόν.
 Εὐρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
 Ἰμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' Ἴππω.
 Ἡ δὲ, γνῦξ ἐριποῦσα, κασιγνήτοιο φίλοιο
 Πολλὰ λισσομένη χρυσάμπυκας ἤτεεν Ἴππους·
 Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι Ἴππους,
 Ὅφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν 360
 Λίην ἀχθομαι ἔλκος, ὃ με βροτὰς οὔτασεν ἀνήρ

Τυδείδης, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο

Ὡς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσαμπυκκας ἵππους
 Ἴη δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
 Πᾶο δέ οἱ Ἴρις ἔβαινε, καὶ ἠνία λάζετο χερσίν· 365
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην.
 Λίψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις,
 Λύσασ' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
 Ἴη δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 Μητρὸς ἑῆς· ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων
 Μασιδίως, ὡς εἶ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἠμείβεται ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 Οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 Οὐνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,
 Αἰνεΐαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 Ἄλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

Τὴν δ' ἠμείβεται ἔπειτα Διώνη, διὰ θεάων·
 Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
 Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
 Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Ἴγλῃ μὲν Ἄρης ὄτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385
 Παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 Χαλκέω δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 Καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 Εἰ μὴ μητριή, περικαλλῆς Ἡερίβοια,
 Ἐρμῆν ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 Ἴδῃ τειρόμενον· χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 Ἴγλῃ δ' Ἡρη, ὄτε μιν κρατερός παῖς Ἀμφιτρύωνος
 Δεξιτερὸν κατὰ μαζὸν δίστῳ τριγλώχινι
 Βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος

Τλῆ δ' Αἰδῆς ἐν τοῖσι πελώριος ὤκυν δῖστον, 396
 Εὐτέ μιν ὠντὸς ἀνὴρ, υἷος Διὸς αἰγιόχοιο.

Ἐν Πύλῳ, ἐν νεκύεσσι, βαλὼν, ὀδύνησιν ἔδωκεν.
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 Κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ δῖστος
 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμὸν· 400

Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 Ἐκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο
 Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθρετ' αἰσυλα ῥέζων,
 Ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 406

Νήπιος· οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἷος,
 Ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.

Τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 Φραζέσθω, μή τις οἱ ἀμείνων σεῖο μάχεται·

Μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 Ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
 Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 Ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 416

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
 Ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 Κερτομίαις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420

Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὃ ττι κεν εἶπω·
 Ἡ μάλα δὴ τινα Κύπρις Ἀχαιάδων ἀνιείσα
 Τωσὶν ἅμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 Ἰῶν τινα καρρῆζουσα Ἀχαιάδων εὐπέπλων
 Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 426

Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 Καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
 Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα·

Ἀλλὰ σὺγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο.
 Ταῦτα δ' Ἄρηϊ θεῶ καὶ Ἀθήνη πάντα μελήσει. 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεῖα δ' ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,
 Γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 Ἀλλ' οὐγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεῖαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 Τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων·
 Τρὶς δὲ οἱ ἐστυφέλιξε φαιινὴν ἀσπίδ' Ἀπόλλων.
 Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος.
 Δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
 Ἴσ' ἔθελε φρονέειν· ἐπεὶ οὐποτε φῦλον ὁμοῖον
 Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 Μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 Ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
 Αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
 Αὐτῷ τ' Αἰνεῖα ἴκελον καὶ τεύχεσι τοῖον· 450
 Ἄμφι δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 Δηρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 Ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 Δὴ τότε θεοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
 Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθων,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο·
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.

Ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ. 460
 Γρῶας δὲ στίχας οὐλος Ἄρης ὤτρυνε μετελθών,

Εἰδόμενος Ἀκάμαντι θεῶ, ἡγήτορι Θρηκῶν
Υἱάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

Ἦ υἱεῖς Πριαμοιο, Διοτρεφέος βασιλῆος,
Εἰς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 468
Ἦ εἰσόκεν ἀμφὶ πύλης εὐποιοιῆσι μάχωνται;
Κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἐκτορι δῖω,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
Ἄλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.

Ἦς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου, 470
Ἐνθ' αὖ Σαρπηδῶν μάλα νεΐκεσεν Ἐκτορα δῖον·

Ἐκτορ, πῆ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
Οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
Τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
Ἀλλὰ καταπτώσσουσι, κύνες ὧς ἀμφὶ λέοντα·
Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω
Τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἐπι δινῆεντι·

Ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
Κὰδ' δὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδευής.
Ἄλλὰ καὶ ὧς Λυκίους ὄτρύνω, καὶ μέμον' αὐτὸς
Ἄνδρὶ μαχέσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

Τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
Λαοῖσιν μενέμεν, καὶ ἀμυνέμεναι ὄρεσιν.
Μήπως, ὧς ἀψῖσι λίνου ἀλόντε πανάγρου,
Ἄνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
Οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμῆν.
Σοὶ δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ. 490
Ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Ἦς φάτο Σαρπηδῶν· δάκε δὲ φρένας Ἐκτορι μῦθος.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·

Πάλλων δ' ὄξεα δοῦρα κατὰ στρατὸν ᾤχετο πάντη. 495
 Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλώας,
 Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 Κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας
 Αἰ δ' ὑπολευκαίνονται ἀχυρμαί· ὧς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥα δι' αὐτῶν
 Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων
 Ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἠνιοχῆς· 505
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον Ἀμφὶ δὲ νύκτα
 Θούρος Ἄρης ἐκάλυψε μάχη, Τρώεσσι ἀρήγων,
 Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραΐαινεν ἐφετμᾶς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510
 Οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνεΐαν μάλα πίονος ἐξ ἀδύτοιο
 Ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα, 515
 Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι
 Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανῖα.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 Ὀτρυννον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 Οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς·
 Ἀλλ' ἔμενον νεφέλησιν εἰκότες, ἄστε Κρονίων
 Ἴηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 Ἀτρέμας, ὄφρ' εὐδῆσι μένος Βορέας καὶ ἄλλων
 Ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιοέεντα 525
 Πνοιῆσιν λιγυρῆσι διασκιδναῖσιν ἀέντες·
 Ὡς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὕμιλον ἐφοίτα πολλὰ κελεύων·

ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑμίνας. 530
 Αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται·
 Φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκη

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμιον ἄνδρα,
 Αἰνεῖω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσιν 535
 Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 Τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 Ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός·
 Νειαίρη δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
 Δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους
 Ἰίε Διοκλῆος, Κρήθωνα τε Ὀρσίλοχόν τε·
 Τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένην ἐνὶ Φηρῇ,
 Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης. 545
 Ὅς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Γῶ μὲν ἄρ' ἠθήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάω,
 Ἀρνυμένω· τῷ δ' αὐθι τέλος θανάτοιο κάλυψεν.
 Οἶω τώγε λέοντε δύω ὄρεος κορυφῆσιν
 Ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 Τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 Σταθμοὺς ἀνθρώπων κεραίζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξεί χαλκῷ·
 Τοίω τῷ χεῖρεσσιν ὑπ' Αἰνεΐαιο δαμέντε
 Καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῆσιν. 560

Τῷ δὲ πεσόντ' ἐλέησεν Ἀρηίφιλος Μενέλαος·
 Βῆ δὲ διὰ προμάχων κερουθυμένος αἶθοπι χαλκῷ,

Σείων ἔγχειν · τοῦ δ' ὤτρυνεν μένος Ἄρης,
 Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐας δαμείη.
 Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός 565
 Βῆ δὲ διὰ προμάχων · περὶ γὰρ δῖε ποιμένι λαῶν,
 Μῆ τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 Ἴω μὲν δὴ χειράς τε καὶ ἔγχεα ὀξύεντα
 Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι ·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνεΐας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,
 Ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
 Τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἑταίρων ·
 Αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
 Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 Ἔσταότ' ἔγχει νύξε κατὰ κληῖδα τυχήσας.
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580
 Ἔσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 Χερμαδίῳ ἀγκῶνα τυχῶν μέσον · ἐκ δ' ἄρα χειρῶν
 Ἦνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην ·
 Αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου, 585
 Κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὦμος ·
 Δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 Ὅφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησιν.
 Τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν

Τοὺς δ' ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς · ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 Καρτεραί · ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Εὐνώ ·
 Ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος ·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα ·
 Φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοῆν ἀγαθὸς Διομήδης.

ἄς δ' ὅ- ἀνήρ ἀπαλαμνος, ἰὼν πολέος πεδίοιο,
 Στήη ἐπ ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 Ἄφρῳ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 ἄς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·

600

ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἔκτορα διον
 Αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 Τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει·
 Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ εἰκώς.
 Ἄλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 Εἰκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.

605

ἄς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 Ἐνθ' Ἔκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 Εἶν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχίαλόν τε.

Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 Στῆ δὲ μάλ' ἐγγυὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῶ
 Ναῖε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα
 Ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ νίας.
 Τὸν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
 Νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος·
 Δούπησεν δὲ πεσών. Ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 Αὐτὰρ ὁ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος
 Ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 Ὡὶ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 Ὡὶ ἔ, μέγαν περ ἔοντα καὶ Ἰφθιμον καὶ ἀγανόν,
 Ὄσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

510

615

620

625

ἄς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην.
 Γληπόλεμον δ' Ἡρακλείδην, ἧν τε μέγαν τε,
 Ὄσεν ἐτ' ἀντιθέῳ Σαρπηδόϊ Μοῖρα κραταιή.

οἱ δ' ὄτε δὴ σχεδὸν Ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 Υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 Πτώσσειν ἐνθάδ' ἐόντ' μάχης ἀδαήμονι φωτί;
 Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγέναντο ἐπὶ προτέρων ἀνθρώπων.

Ἄλλ' οἷόν τινά φασι βίην Ἡρακληεῖην
 εἶναι, ἐμὸν πατέρα θρασυμέμονα, θυμολέοντα·
 Ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
 Ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.

Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσεσθαι,
 Ἐλθόντι ἐκ Λυκίας, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 Ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἄϊδαο περήσειν.

Τὸν δ' αὖ Σαρπηδῶν, Λυκίων ἀγός, ἀντίον ἤυδα·
 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἰλιον ἱρὴν
 Ἄνερος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 Ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 Σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ Κῆρα μέλαιναν
 Ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.

Ὡς φάτο Σαρπηδῶν· ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 Ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
 Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῷ 660
 βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιυῶωσα,
 Ὅστέω ἐγχριμφθεῖσα, πατῆρ δ' ἔτι λοιγὸν ἄμυνει.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖρα

Ἐξέφερον πολέμιο βάρυνε δέ μιν δόρυ μακρὸν
 Ἐλκόμενον· τὸ μὲν οὐ τις ἐ-εφράσατ' οὐδ' ἐνόησε· 668
 Μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέπων· εἰ

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 Ἐξέφερον πολέμιο· νόησε δὲ δῖος Ὀδυσσεύς,
 Γλήμονα θυμὸν ἔχων· μαίμησε δὲ οἱ φίλον ἦτορ 676
 Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 Ἥ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 Ἥ ὄγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο
 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὄξεϊ χαλκῷ· 679

Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη
 Ἐνθ' ὄγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
 Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμωνά τε Πρύτανίν τε·
 Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 Εἰ μὴ ἄρ' ὄξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 682
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν εἶπεν·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 684
 Ἴεν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 Νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

Ὡς φάτο· τὸν δ' οὐτι προσέφη κορυθαίολος Ἔκτωρ,
 Ἀλλὰ παρήϊξεν, λεληημένος, ὄφρα τάχιστα 690
 Ὡσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 Εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 Ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 694
 Τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς
 Αὐτίς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας

Ζώγρει επιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἐκτορι χιλκοκορυστῇ
 Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 Οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 Χάζονθ', ὡς ἐπύθοντο μετὰ Ἐρώεσσιν Ἄρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἐκτωρ τε, Πριάμοιο παῖς, καὶ χάλκεος Ἄρης;

Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην 70a
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 Ὃς ῥ' ἐν Ἑτλῇ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 Λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 Ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἄτρυτώνη,
 Ἡ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 71a
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 Εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἡβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 Χάλκεα, ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.

Τῶν ἦτοι χρυσῆ Ἴτυς, ἄφθιτος, αὐτὰρ ὕπερθεν
 Χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι· 72a

Πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
 Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν

Ἐντέταται· δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.

Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

Κάλ' ἔβαλε, χρύσει' · ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἴππους ὠκύποδας μεμανι' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὐδαι,
Ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν · 735

Ἢ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
Γεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα, θυσσανόεσσαν,
Δεινήν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται ·

Ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ · 740

Ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,

Δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον.

Χρυσείην, ἑκατὸν πολιῶν πρυλέεσσ' ἀραρυῖαν.

Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο · λάζετο δ' ἔγχος, 745

Βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

Ἡρώων, τοῖσιντε κοτέσσεται ὄβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' Ἴππους ·

Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραι,

Τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλύμπός τε, 750

Ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι.

Γῆ ῥα δι' αὐτάων κεντρηνεκέας ἔχον Ἴππους ·

Εὐρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων

Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

Ἐνθ' Ἴππους στήσασα θεὰ λευκώλενος Ἥρη 755

Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν ·

Ζεῦ πάτερ, οὐ νεμεσίζη Ἄρει τάδε ἔργ' αἰδέηλα,

Οσσατίον τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν,

Μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος · οἱ δὲ ἔκηλιν
Γέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

Ἄφρονα τιῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.

Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα

Δυνρῶς πεπληγυῖα μάχης ἔξ ἀποδίωμαι;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελαίηι,
Ἥ ἐ μάλιστ' εἴωθη κακῆς ὀδύνησι πελάζειν. 765

ὣς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη·
Μάστιξεν δ' Ἴππους· τῷ δ' οὐκ ἄκοντε πετέσθην
Μεσσηγυῖς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ὅσσον δ' ἡρωεῖδές ἀνῆρ ἰδὲν ὀφθαλμοῖσιν, 770
Ἥμενος ἐν οὐκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
Τόσσον ἐπιθρόσκουσι θεῶν ὑψηχτές Ἴπποι.

Ἄλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
Ἥχι ῥοᾶς Σιρβεῖς συμβάλλετον ἠδὲ Σκάμανδρος,
Ἐνθ' Ἴππους ἔστησε θεὰ λευκώλενος Ἥρη 775
Λύσασ' ἐξ ὀχέων· παρὶ δ' ἡέρα πουλὴν ἔχευεν·
Τοῖσιν δ' ἀμβροσίην Σιρβεῖς ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἄνδράσιν· Ἀργεῖοισιν ἀλεξέμεναι μεμανῦαι.

Ἄλλ' ὅτε δὴ ῥ' ἴκανον ὄθι πλεῖστοι καὶ ἄριστοι 780
Ἔστασαν, ἀμφὶ βίην Διομήδεος Ἴπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν

Ἥ σοῖ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν
Ἐνθα σταῶσ' ἤῤυσε θεὰ λευκώλενος Ἥρη
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
Ὅς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον· κείνου γὰρ ἐδειδίσαν ὄβριμον ἔγχος· 790
Νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.

ὣς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστου.
Τυδεΐδῃ δ' ἐπύρουσε θεὰ γλαυκῶπις Ἀθήνη·
Εὖρε δὲ τόνγε ἀνακτα παρ' Ἴπποισιν καὶ ὄχεσφιν
Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλου· τῷ τείρει, κίμνε δὲ χεῖρα

Ἄν δ' ἰσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργυυ.
 Ἰππέλου δὲ θεά ζυγοῦ ἤψατο, φώνησέν τε·

Ἢ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς· 806
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 Καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον,
 Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 Ἀγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 808
 Αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὡς τὸ πάρος περ,
 Κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα.
 Ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι. 810
 Ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 Ἡ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 Γινώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 Γῶ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
 Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμένων, ἃς ἐπέτειλας
 Οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 Ἐλθῆσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείϊ χαλκῶ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 Γινώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Τὸν δ' ἠμείβεται ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδείδη Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 Μῆτε σι γ' Ἄρηα τὸν δείδιθι, μῆτε τιν' ἄλλον
 Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 Ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους·
 Τύψον δὲ σχεδίην, μηδ' ἄζεο θοῦρον Ἄρηα, 830
 Τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον·

Ὡς πρώην μὲν ἐμοί τε καὶ Ἴρη στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
 Νῦν δὲ μετὰ Τρώεσσι δμίλει, τῶν δὲ λέλασται.

Ὡς φημένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμαῖζε, 835
 Χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

Ἢ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα διον
 Ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 Βριβοσύνη· δεινὴν γὰρ ἔγεν θεόν, ἄνδρα δ' ἀριστόν.
 Λάζετο δὲ μάλιστα καὶ ἠνία Παλλὰς Ἀθήνη· 840

Αὐτίκ' ἐπ' Ἀρηὶ πρώτῳ ἔχε μώνυχας ἵππους.
 Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν δ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 Τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 Δῦν' Ἀΐδος κυνέην, μή μιν ἴδοι ὄδριμος Ἀρης. 845

Ὡς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα διον,
 Ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἠνία θ' ἵππων
 Ἐγχεῖ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι
 Καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 Ὄσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.

Δεύτερος αὐθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 Ἐγχεῖ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἔς κενεῶνα, ὅθι ζωννύσκετο μήτηρ·

Τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροῶα καλὸν ἔδαψεν·
 Ἐκ δὲ δόρυ σπάσεν αὐτίς. Ὁ δ' ἔβραχε χάλκεος Ἀρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

Ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἀρης.
 Τοὺς δ' ἄρ' ὑπο τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 Δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἔρρεεννὴ φαίνεται ἀῆρ
 Καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο· 865

Ἐοῖος Τυδείδῃ Διομήδει χάλκεος ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 Καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 Δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 Καί ῥ' ὄλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα·
 Αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 Ἄλλήλων ἰότητι, χάριν δ' ἀνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 Οὐλόμενην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 Σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὔτ' ἐπεὶ προτιβάλλεαι, οὔτε τι ἔργῳ,
 Ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδέηλον· 880
 Ἢ νῦν Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
 Μαργαινεῖν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 Ἄλλά μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 Αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 Ἢ κε ζῶς ἀμενηνὸς ἔα χαλκαῖο τυπῆσιν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 Μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε·
 Ἐχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν. 890
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·
 Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἡρῆς· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 Γῶ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 Ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευσ' ὦδ' αἰδέηλος,
 Καί κεν δὴ πάλαι ἦσθας ἐνέρτερος Οὐρανίωνων.

Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.

Τῷ δ' ἐπὶ Παιήων ὀδυνήματα φάρμακα πάσων
 Ἰκεσάτ'· οὐ μὲν γάρ τι κατάβνητός γ' ἐτέτυκτο.
 Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξιεν,
 Ὑγρὸν ἔόν· μάλα δ' ὦκα περιστρέφεται κυκλῶντι·
 Ὡς ἄρα καρπαλίμως ἴησατο θοῦρον Ἄρηα.
 Τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἶματα ἔσσειεν·
 Πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἦρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
 Πάσαι βροτολοιγὸν Ἄρην ἀνδροκτασίαν.

HOMER'S ILLIAD.

BOOK VI.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Ἄλας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
Τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασειῆς,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσω
Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐυκτιμένην ἐν Ἀρίσθῃ,
Ἄφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
Πάντας γὰρ φιλέεσκεν ὁδῶ ἐπι οἰκία ναίων.
Ἀλλὰ οἱ οὐ τις τῶνγε τότε ἤρκεσε λυγρὸν ὄλεθρον
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
Ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
Βῆ δὲ μετ' Αἰσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
Νηῖς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίωφι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
Πρεσβύτατος γενεῆ, σκότιον δὲ ἐγείνατο μήτηρ·
Ποιμαίων δ' ἐπ' ἔδεσσι μίγῃ φιλότῃτι καὶ εὐνή·
Ἢ δ' ὑποκυσαμένη διδιμάγει γείνατο παῖδε·

Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἐπεφνε μενεπτόλεμος Πολυποίτης
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
Ἐγχεῖ χαλκείῳ· Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
Ναΐε δὲ Σατυνιόεντος εὐρρέϊταο παρ' ὄχθας
Ἰήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρως 35
βεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἐπειτα βοήν ἀγαθὸς Μενέλαος
ζῶν ἐλ'· Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
Ὅζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
Ἄξαντ' ἐν πρώτῳ ῥυμῷ, αὐτῷ μὲν ἐβήτην 40
Ἰρὸς πόλιν, ἧπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνῆς ἐν κονίησιν ἐπὶ στόμα· παρ δέ οἱ ἔσθη
Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἐπειτα λαβὼν ἐλλίσσετο γούνων· 45

Ζώγρει!, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε χρυσός τε, πολύκμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
Εἰ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριενεν
Καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ὧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἠΐδα·

ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
Ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μηδ' ὄς φύγοι· ἰλλ' ἅμα πάντες

Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρωσ,
 Αἷσιμα παρειπών. Ὁ δ' ἀπὸ ἔθην ὤσατο χειρὶ
 Ἦρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 Οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης οἱ
 λαῖξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·

65

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 Μῆτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 Μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται
 Ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 Νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

70

Ὡς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου.
 Ἐνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 Εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστάς
 Τριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·

75

Αἰνεΐα τε καὶ Ἔκτορ· ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 Πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε·
 Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυνκάκετε πρὸ πυλάων
 Πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύννητον ἀπάσας,
 Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα·
 Μητέρι σῆ καὶ ἐμῆ· ἡ δὲ ξυνάγουσα γεραιᾶς
 Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 Πέπλον, ὃς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺ φίλτατος αὐτῇ
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·

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90

Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηϊ
 Ἦνις, ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 Ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 91
 Αἶ κεν Τυδέος υἷον ἀπόσχη Ἴλίου ἱρῆς,
 Ἄγριον αἰχμητήν, κρατερὸν μῆστῳρα φόβοιο·
 Ὅν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 Ἰὺδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδειδίμεν, ὄρχαμον ἀνδρῶν,
 Ὅνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 Μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὤχετο πάντη,
 Οτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἄργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὧς ἐλέλιχθεν.
 Ἐκτωο δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110

Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 Ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 Ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἠδὲ γέρουσιν
 Εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας. 115

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 Ἄμφι δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 Ἄντυξ, ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—

Γλαῦκος δ', Ἴππολόχοιο παῖς, καὶ Τυδέος υἷος
 Ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 121
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 Οὐ μὲν γάρ ποτ' ὕπῳπα μάχῃ ἐνὶ κυδιανείρῃ
 Τὸ ποῖν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 124

Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,
 Αἰσιμα παρειπών. Ὅ δ' ἀπὸ ἔθην ὤσατο χειρὶ
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 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·

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 Εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστάς
 Τριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·

75

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 Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 Πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
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 Μητέρι σῆ καὶ ἐμῆ· ἥ δὲ ξυνάγουσα γεραιᾶς
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85

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 Ὄν δῆ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 Ἰὺδ' Ἀχιλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 Ὄνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὄδε λίην 100
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 Πάλλων δ' ὄξεα δοῦρα κατὰ στρατὸν ὦχετο πάντη,
 Οτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φᾶν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὧς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110

Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 Ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 Ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἠδὲ γέρουσιν
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 Ἄμφι δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 Ἄντυξ, ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—

Γλαῦκος δ', Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 Ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 121
 Οἱ δ' ὄτε δῆ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 Οὐ μὲν γάρ ποτ' ὄπῳπα μάχῃ ἐνὶ κυδιανείρῃ
 Τὸ ποῖν· ἀτὰρ μὲν νῦν γε πολὺ προδέβηκας ἀπάντων 124

Σῶ θάρρει, δτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 Δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.
 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 Δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 Σεῦε κατ' ἠγάθειον Νυσηῖον· αἱ δ' ἅμα πᾶσαι
 Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 Θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 Δύσεθ' ἀλὸς κατὰ κῦμα· θέτις δ' ὑπεδέξατο κόλπῳ
 Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τις ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145
 Οἴη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὦρη·
 Ὅς ἀνδρῶν γενεή, ἥ μὲν φύει, ἥ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς 150
 Ἡμετέρην γενεὴν (πολλοὶ δέ μιν ἄνδρες ἴσασιν),
 Ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποδότοιο,
 Ἐνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένητ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
 Ὀπασαν. Αὐτὰρ οἱ Προΐτος κάκ' ἐμήσατο θυμῷ·
 Ὅς ῥ' ἐκ δήμου ἔλασεν, ἐπεὶ πολὺ φέρτερος ἦεν
 Λογείων· Ζεὺς γὰρ οἱ ὑπὸ σκήπτρῳ ἐδάμασεν.

Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 Κρυπταδίῃ φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πειθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 Ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσήυδα·

Τεθναίης, ὦ Προΐτ, ἧ κάκτανε Βελλεροφόντην,
 Ὅς μ' ἔθελεν φιλότῃτι μιγήμεναι, οὐκ ἔβελούση. 165

Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν·
 Κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 Πέμπε δὲ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρὰ,
 Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
 Δεῖξαι δ' ἠνώγειν ὦ πενθερῷ, ὄφρ' ἀπόλοιτο. 170

Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
 Ἄλλ' ὅτε δὴ Λυκίην ἴξε, Ξάνθον τε ῥέοντα,
 Προφρονέως μιν τιεν ἄναξ Λυκίης εὐρείης.
 Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν·

Ἄλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ιδέσθαι,
 Ὅτι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.

Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 Πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 Πεφνέμεν—ἧ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων· 180

Πρόσθε λέων, ὑπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο—
 Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.

Δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισιν·
 Καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185

Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν
 Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους

Εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης 190

Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἧῦν ἔοντα,
 Αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 Δῶκε δὲ οἱ τιμῆς βασιληίδος ἧμιου πάσης·

Καὶ μὲν οὐ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
 Καλον, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 192
 Ἴδ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν—
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς·
 Ἴδ' ἔτεκε' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—
 Ἄλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 Ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
 Ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἴσανδρον δὲ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 204
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
 Πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 Μῆδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστα·
 Ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Ὡς φάτο· γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.
 Ἐγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμέμα λαῶν·

Ἦ ρά νύ μοι ξεῖνος πατρῴϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 Ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
 Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
 Οἶνεὺς μὲν ζωστῆρα δίδου φοίνικι φαιινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον· 220
 Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσιν.
 Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 Κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω·
 Εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.
 Πολλοὶ μὲν γὰρ ἑμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι

Κτείνειν δν κε θεῖς γε πόρη καὶ ποσὶ κίχαιω ·
 Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν δν κε δύνηαι
 Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν · ὄφρα καὶ οἶδε 236
 Γνώσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἶξαντε,
 Σειράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
 Ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 Ὅς πρὸς Τυδείδην Διομήδεα τεύχε' ἀμείβειν, 238
 Χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν,
 Ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θυγατρὸς
 Εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἕτας τε,
 Καὶ πόσιας · ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
 Πάσας ἐξεΐης · πολλῆσι δὲ κήδε' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανεν,
 Ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,
 Πλησίοι ἀλλήλων δεδμημένοι · ἐνθα δὲ παῖδες 245
 Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 Κυράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 Ἄωδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθιοι,
 Πλησίοι ἀλλήλων δεδμημένοι · ἐνθα δὲ γαμβροὶ
 Κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν— 250
 Ἐνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην ·
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν

Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 Ἥ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 Μαρνάμενοι περὶ ἄστν · σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 Ἐλθόντ' ἐξ ἄκρης πύλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἄλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 Ὡς σπέισης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 Πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίψῃθα. 260

Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.

Ἴτην δ' ἠμείβεται ἔπειτα μέγας κορυθαίολος Ἔκτωρ
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
Μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 261
Χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἶθοπα οἶνον
Ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270
Πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
Τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠὔκόμοιο,
Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἦνις, ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
Ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἶ κεν Τυδέος νῆδον ἀπόσχη Ἰλίου ἱρῆς,
Ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο.
Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280
Αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. Ὡς κέ οἱ αὐθι
Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Γρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
Εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀΐδος εἴσω,
Φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι 285

Ὡς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
Κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.
Αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
Ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290
Ἦγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,
Ἴτην ὁδόν, ἣν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἐν ἀειραμένη Ἐκάβη φέρε δῶρον Ἀθήνη,
Ὡς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,

Ἄο· ἦρ δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ γείατος ἄλλων.
 Πῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί. 296

Αἰ δ' ὅτε νηὸν Ἰκανον Ἀθήνης ἐν πόλει ἄκρη,
 Τῆσι θύρας ὤϊξε Θεανῶ καλλιπάρης,
 Κισσηίς, ἄλοχος Ἀντήνορος ἰπποδάμοιο·
 Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 301
 Αἰ δ' ὀλολυγῆ πάσαι Ἀθήνη χειρας ἀνέσχον.
 Ἥ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρης
 Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο·
 Εὐχομένη δ' ἤρατο Διὸς κούρη μέγαλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δια θεάων, 306
 Ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
 Ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βουῖς ἐνὶ νηῶ
 Ἦνις, ἠκέστας ἱερεύσομεν, αἰ κ' ἐλεήσης
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
 Ὡς αἰ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο·
 Ἐκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει,
 Καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315

Οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν·
 Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρη.
 Ἐνθ' Ἐκτωρ εἰςῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 Ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεῖη δ' Ἐλένη μετ' ἄρα δμωῆσι γυναιξίν
 Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 Τὸν δ' Ἐκτωρ νεΐκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 Ἄσοι μὲν φθινύθουσι περὶ πτόλιν αἰπί' τε τείχος

Μαρνάμενοι· σέο δ' εἶνεκ' αὐτὴ τε πτόλεμός τε
 Ἄστν τόδ' ἀμφιδέδηε· οὐ δ' ἂν μαχέσαιο καὶ ἄλλω,
 Ὀντινά που μεθιέντα ἴδοις στνυγεροῦ πολέμοιο· 33c
 Ἄλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηϊοιο θέρηται.

Τὸν δ' αὐτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἐκτος, ἐπεὶ με κατ' αἴσαν ἐνεΐκεσας, οὐδ' ὑπὲρ αἴσαν,
 Τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καὶ μεν ἄκουσον·
 Οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 33b
 Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 Ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 Ἄλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 34d
 Ἡ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' οἴω.

Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἐκτωρ.
 Τὸν δ' Ἐλένη μύθοισι προσηύδα μελιχίοισιν·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 Ὡς μ' ὄφελ' ἤματι τῷ, ὄτε με πρῶτον τέκε μήτηρ, 34b
 Οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης
 Ἐνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
 Ἄνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 35d
 Ὅς ἤδη νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
 Ἔσσουνται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἄλλ' ἄγε νῦν εἰσελθε, καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 35b
 Ἐἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης·
 Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόνον, ὡς καὶ ὀπίσσω
 Ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ·
 Μὴ με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με πείσεις. 36d

Ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμυνῶ
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν·
 Ἄλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 Ὃς κεν ἔμ' ἐντροσθεν πόλιος καταμάρψῃ ἔοντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 Οἰκῆας, ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 Ἴη ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Ὃς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας, 370
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν
 Ἄλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῶῃσιν ἔειπεν 375

Εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε
 Πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 Ἡέ πη ἐς γαλόων, ἧ εἰνατέρων εὐπέπλων,
 Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρωαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται; 380

Τὸν δ' αὐτ' ὄτρηρῆ ταμίη πρὸς μῦθον ἔειπεν·
 Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθεῖα μυθήσασθαι·
 Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρωαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται· 385
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἡ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ, 390
 Τὴν αὐτὴν ὁδὸν αὐτίς εὐκτιμένας κατ' ἀγυιάς.
 Εὐτε πύλας ἴκανε διερχόμενος μέγα ἄστν
 Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—

Ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα,
 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος. 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβη Ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω
 Τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῆ.
 Ἡ οἱ ἔπειτ' ἦντήσ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παιῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς. 400
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ.
 Τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλαι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῆ.
 Ἄνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 Ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σὲ τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 Παιῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 Σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 Ἄλλ' ἄχε'—οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ.
 Ἄλλ' ἄρα μιν κατέκθη σὺν ἔντεσι δαιδαλέοισιν,
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἷ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργέννης ὀϊέσσι.
 Μητέρα δ', ἢ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν
 Ἄψ' ὄγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα

Πατρός δ' ἐν μεγάροισι βάλ' Ἄρτεμις Ἰοχέαιρα.
 Ἐκτορ, ἀτάο σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 Ἴδὲ κασίγνητος, σὺ δέ μοι θαλερός παρακοίτης. 430
 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὄρφανικὸν θήης, χήρην τε γυναῖκα·
 Λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 Ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τείχος.
 Ἴρις γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, 435
 Ἄμφ' Ἀλάντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα,
 Ἴδ' ἄμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
 Ἦ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Ἴτην δ' αὐτε προσέειπε μέγας κορυθαίολος Ἐκτωρ· 440
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἔλκεσιπέπλους,
 Αἶ κε, κακὸς ὤς, νόσφιν ἀλυσκάζω πολέμοιο·
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρώτοισι μετὰ Τρῶεσσι μάχεσθαι, 445
 Ἄρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρή
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 Οὐτ' αὐτῆς Ἐκάβης, οὐτε Πριάμοιο ἀνακτος,
 Οὐτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσι,
 Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγηται ἐλεύθερον ἡμαρ ἀπούρας· 455
 Καί κεν ἐν Ἄργει εὐῶσα πρὸς ἄλλης ἱστὸν ὑφαίνοις
 Καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερῇ δ' ἐπικείσεται ἀνάγκη·
 Καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαι·
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

Ὡς ποτέ τις ἐμέει · σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τριαυδ' ἀνδρῶς ἀμύνειν δούλιον ἡμαρ.
 Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρὶν γέ τι σῆς τε βοῆς σου θ' ἐλκηθμοῖο πυθέσθαι. 466

Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 Ἄψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνιο τιθήνης
 Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἵππιοχαίτην
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας · 470
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτικ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν ·
 Αὐτὰρ ὄγ' ὄν φίλον υἷὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
 Ἔϊπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν · 475

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρῶεσσιν,
 Ὡδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν ·
 Καὶ ποτέ τις εἴησι—πατρός γ' ὄδε πολλὸν ἀμείνων·
 Ἐκ πολέμου ἀνιόντα · φέροι δ' ἔναρα βροτόεντα 480
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 Παῖδ' ἐόν · ἢ δ' ἄρα μιν κηῶδει δέξατο κόλπῳ
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν · 485

Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ ·
 Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνήρ Ἄϊδι προϊάψει ·
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται 490
 Ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 Ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι · πόλεμος δ' ἀνδρεσσι μελήτει,
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κορυθ' εἶλετο φαίδιμος Ἴκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 Ἐντροπαλιζομένη, θαλερόν κατα δάκρυ χέουσα.
 Αἴψα δ' ἔπειθ' ἱεὺς δόμους εἰναιετάοντας
 Ἐκτορος ἀνδραφόνοιο· κιχήσατο δ' ἐνδοθι πολλὸς
 Ἀμφιπόλους, τῆσιν δ' ἐ γύον πάσῃσιν ἐνῶρσεν.
 Αἰ μὲν ἔτι ζῶν γόνυ Ἐκτορα ῶ ἐνὶ οἴκῳ· 500
 Οὐ γὰρ μιν ἔτ' ἔφαντ' ὑπότροπον ἐκ πολέμοιο
 Ἴξεσθαι, προφυγόντα, μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν·
 Ἀλλ' οὐ γὰρ, ἐπεὶ κατέδυσσεν αὐτὰ τεύχεα, ποικίλα χαλκῶ.
 Σεύατ' ἔπειτ' ἀνὰ δαίτην ποσὶ κραιπνοῖσι πεποιθῶς. 505
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀποφρήξας θείῃ πεδίῳ κροαίνων,
 Εἰώθως λούεσθαι εὐρρέϊος ποταμοῖο,
 Κυδιόων· ὑψηλὴ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 Ὄμοις αἴσσουνται· ὁ δ' ἀγλαΐηφι πεποιθῶς, 510
 Ἐρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 Ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμου ἄκρης
 Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 Καρχαλόων, ταχέες δὲ πόδες φέρον· αἴψα δ' ἔπειτα
 Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν 515
 Στρέψασθ' ἐκ χώρης, ὅθι ἤ δάριζε γυναικί.
 Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἦθεῖ, ἢ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 Διφθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὡς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἴκτωρ· 520
 Δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 Ἐργὸν ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 Ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 Ἀχνοῦται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 Πλοῦτος Τρώων, οἳ ἔχουσι παλὴν πόνον εἴνεκα σείο. 525

Ἄλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ' αἰ κέ ποθ' Ζεὺς
Δῶη ἐπουρανίοισι θεοῖς ἀειγενέτησιν
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν
Ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοῦ

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, Chrysëis and Brisëis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysëis, 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 μῆνιν 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.

θεῶ. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.*, 79) "the most excellent of all," προφερεστάτη ἀπεστων.—οὐλομένην. 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

435), "*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, *προέρεσαν έρετμοίς*, "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 βουλή. "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 δὴ, 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 δὴ, ἐξ οὗ*. The particle *δὴ*, 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, *δὴ τότε χορτάζειν ἔλικας 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' σφῶε, κ. τ. λ. "And what one, thei., of the gods brought them both together, so as to contend in angry words!" Heyne joins *ἐριδι* 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.

Ἀπτοῦς καὶ Διὸς υἱός. "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 *ὅστος*. 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. *ὄννεκα τὸν Χρύσην, 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' ἄπερείσι' δποινα*. "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 χεῖρσιν, 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 *ἀνέ* 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 *λημήϊς* (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 lii., verse 331.)—*ἔμιν μὲν θεοὶ δοίεν, 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 *δοίεν*, *ἐκπέσαι*, and *ἰκέσθαι*, to express the speedy occurrence of certain wished-for events.

19-20. *παῖδα δ' ἔμοι λύσαι τε, κ. τ. λ.* "But both release unto me my child, and receive this ransom." The infinitives *λύσαι* 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 *λύσαι 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 ἔργα. Observe here the force of the demonstrative *τὰ*, for

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

21-25. *ἔπειθήμηνσαν αἰδεῖσθαι, κ. τ. λ.* "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards *ἔπειθήμηνσαν*, the explanation of the minor scholiast: *μετ' εὐφημίας ἐδόσαν.* Plato, in his metaphrasis of this part of the *Iliad*, has *οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήρουν.*—*ἀλλ' οὐκ Ἀτρείδῃ 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, τρυφῆστιν, ἀγρίως καὶ αἰθαδῶς καὶ παρὰ τὸ προσήκον.*—*κρατερὸν δ' ἐπὶ, κ. τ. λ.* Observe here the adverbial force of *ἐπὶ*, "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 *imesis*, 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 κίχαιω.* "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply *δρα*, others *φυλάσσου*, before *μῆ*. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—*ἢ ἕστερον αὐτίς ἴοντα.* "Or hereafter coming again." *Αὐτίς*, as a reading, is softer and more Ionic than *αὐθίς*.—*μῆ 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 *οὐν*. 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 νυν*.—*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-

her's speech.—*ἐγὼ*. Emphatic, and therefore expressed.—*πρὶν μὲν καὶ γῆρας ἐπεισοῦν*. "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 *ἐπεισοῦν*, that *εἶμι*, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἀργεῖ. "In Peloponnesus." By Ἀργος 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 ἀντιώωσαν. "And preparing my couch." A euphemism, involving a much grosser idea. Ἀντιώωσαν is equivalent here, as the old grammarians correctly explain it, to *εὐτρεπίζουσαν*, and the phrase *λέχος ἀντιῶν* is precisely analogous to *λέχος κυρσί-νειν*, 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. Ἀντιῶν, with the *genitive* λέχος, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance. (*Britannica, Lexic.*, 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. —σασίτερος ὤς κί νήηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κί (analogous to *in* in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἰδδυσεν 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.—ἀκίων. "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 πελέμοι.—παρὰ θίνα πολυφλοῖσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοῖσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempesta. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολυφλοῖσβος, 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 *polyphlisséio thalásσης*, 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 φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle murmur* of the fight?"

πολλά 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 metaphrase of this passage, has ἀποχώρησας δ' ἐκ τοῦ στρατοπέδου.—ἀνακτι. 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.—δς Χρύσην ἀμφίβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφίβηκας 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.

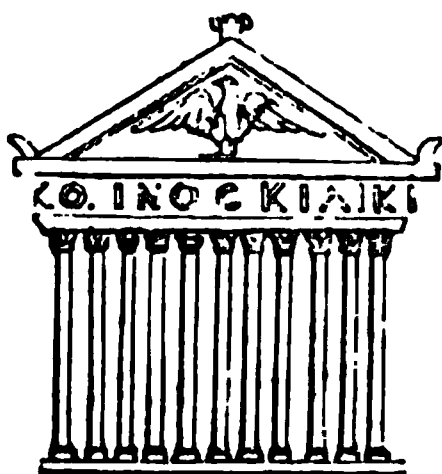
Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—*Τενέδοιό τε ἰφι ἀνάσσεις*. “And (who) rulest powerfully over Tenedos,” i. e., and who art the tutelary god and powerful defender of Tenedos. 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 *ἔργα* by tmesis. (Compare note on verse 25.)

ἔργα. 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 ἐπέφω 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 beautiful 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 ἐπέφω becomes equivalent to the simple ὠρόδομησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ταῖς οἰκοδομήμασιν; by Euseb. in his commentary, who remarks, *λατὸν δὲ δτι τὸ ἐπέφω συνίπει μὲν τὸ ὠρόφωσα*, and by some of the best scholars in modern times. (Compare Ast, *ad Plat., De Rep.*, liii., 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 ἐπέφω 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 woodcut.



ἢ 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 κατά ἐκθα 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.—τὸδε αὖτε κήρυκος

εέλδωρ. "Accomplish 'or me 'his 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 ἐμὸν δάκρυα, κ. τ. λ. "May the Greeks alone 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. "As if he went down from the summits of Olympus." Observe the adverbial force of κατ', and also the idea of motion *from* a place implied in καρήνων.—κῆρ. Accusative of nearer definition.—τόξ'. "His fearful bow." The plural of excellence or intensity.—ἀμφηροφεία τε φαοέτρην. "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' ἦτε νυκτι τοικῶς. "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 Herichius has, φοβερός τὴν θεάν, 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

α: rays of the gold, that is, his burning rays.—*δειρή δὲ ἀλαγγῆ γέμεν, κ. τ. λ.*, “And fearful was the twang of his silver bow.” Observe, in *ἀργυροῖσι βίαια*, the beautiful onomatopoeia, or echo of sound to sense.

50-52. *Ὀφθαλ.* 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, Verles. zu Hom., II., vol. i., p. 66.*)—*ἐπέχετο*. “He attacked.” Literally, “he went against.” Passow incorrectly refers this to the arrow itself. (*Griech. Handwört., s. v. ἐπίχομαι.*)—*Ἀντὰρ ἐπειτ', 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 *ἐπειτ'*, and another after *ἐφείς*.

ἐχεπευκός. This is commonly rendered “bitter,” *s. c.*, deadly or destructive. Buttmann, however, has shown, very conclusively, that the radical idea in *ἐχεπευκός* is not that of *bitterness*, but of *pointedness*. (*Lexil., vol. i., p. 18.*)—*Βύλλ'*. 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. *ῥέετο*. “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.—*θήκε*. 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. **Ἄτρείδη, 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 *πίπιν* 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. and Etymol.*; vol. i.; p. 92.

εἰ κεν θάνατόν γε φύγομεν. "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, φύγομεν 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 δὲ ὄμοῦ, 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."—*δαμῶ.* For a literal translation supply another *δαμῶ* with *λοιμός.* The combined effect is expressed by *ὄμοῦ*, 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 *ἐρείομεν*.—*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, *βνειροπόλος* 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' εἰποι, ὅτι τύσσοι, κ. τ. λ.* "Who, in that event, might tell on what account Phæbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, 'who, ou our asking him

—*ετι*. Equivalent to the later *δε' ετι*.—*εχώσατο*. The aorist *εχε* denotes the having passed into that state which is indicated by the present.

ΕΙ τ' ἂν δὲ εὐχολῆς, 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.—*δγ'*. Observe the force which the particle *γί* imparts to *ε*, namely, "this deity for his part," i. e., this same deity.—*εὐχολῆς*. This genitive, and also *εκατόμβης*, are commonly supposed to be governed by *ενεκα* 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*, § 237.)

ΑΙ κέν πως ἀρνῶν, 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 *αί* here takes the place of the ordinary *αί*, 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.)—*κεν 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*.—*ἀντιώσας*.



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

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

Θεστορίης. "The son of Thestor."—ἔχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὅς ἤδη τά τ' ἔοντα, 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 ἔοντα and ἔσσομενα, "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 to: 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.—Ἰλιον. The accusative of motion toward a place, and not depending on εἶσω.—ἦν διὰ μαντοσύνην. "By means of his skill in divination." ἦν for ἔην.—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 δ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to δ the force of οὗτος, as usual. (Compare *Usteri, Wolf Vorles.*, vol. i., p. 75.) Some make δ, 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 implicitly.—μῆνιν. "The cause of the wrath."—ἐπέω. "Will declare

it." Nägelsbach supplies *ἔπος*, in the sense of *ῥεῖα*; but this is unnecessary, since *ἔρω* refers back to *μήνιν*.—*εὖ 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.—*ἄμωσον*. 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*.

ἦ 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 *ἦ μὲν*, the particle *μὲν* corresponds to the prose form *μήν*. (Consult Nägelsbach's Excursus on *μήν*.)—*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.—*ἦ γὰρ ὀλομαι ἄνδρα χολωσέμεν*. "For I do assuredly think that I shall anger the man." Observe the force of *ἦ*. Some connect it, in translating, with *χολωσέμεν*, but it unites more naturally with *ὀλομαι*.—*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 *ὃς*, 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. *κρείσσων γὰρ βασιλεύς, 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 *χώσεται*, 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.*)

εἶπερ 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 un'd he may have

fulfilled (its dictatus).” The particle *ὅπως* with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*. (*Nagyvácsák, ad loc.*)—*χόλον*. By *χόλος* is meant an outburst of passion, open resentment; by *κόρος*, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the *Etym. Gud.*, *χόλος δὲ εἰσὲν κινήσεις χολῆς, κόρος δὲ ζῆσις τοῦ περιεσφίτου σπέντος*.—*ἀλλά γε*. We have given this reading, with Heyne. More recent editors have *ἀλλά γε*.

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.—*ἢ με σώσεις*. “Whether thou wilt save me (from harm),” i. e., will protect me.

85-88. *θαρσύνου μάλ᾽*. “Having taken courage fully.”—*ἀπὸ θεοκρότου, 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 *θεοκρότου* the meaning assigned to it by Buttman, who derives the word from *θεός*, and *κρότω* in the sense of *σαύω*. According to this writer



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

οὐ μὲν γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle *οὐ* makes here, in fact, a double, that is, a stronger negation with *οὐτίς* in verse 88.—*ᾧτε*. "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*.—*ἔμεν 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*.—*ὅς 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 *proficitur 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. *θύρασησε*. "Took courage." More literally, "became encouraged." Compare *ἐχώσατο* verse 64.—*Οὐτ' ἄρ'*. "Neither, in very truth." The speaker, according to Kühner, begins an address with *οὐτ' 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 κρίν, more freely, "before that, at all events."—*χείρας*. Markland conjectured *Κῆρας*, but *χείρας* 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 χείρας ἔχεσθαι*.

ἄπό. Used adverbially here, as usual. No tmesis of *ἀποδόμεναι*—*δόμεναι*. We must supply before this infinitive the indefinite pronoun *ταύτα*. 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.

ἀκριάτην, ἀνέπαυον. "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.*)—*Ἰσίοσιν*. 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 δ' ὡς εἶπὼν*. "This one, indeed, having thus spoken." The particle *ὡς* (observe the accent) is here again put for *ὅπως*.—*ταῖσι*. 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*.—*ὄσσι δὲ εἰ 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 Buttmann 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 an evil thing 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.”

ἐσθλὸν 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.—*ὣς δὴ.* “How that, forsooth.” The particle *δὴ* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσείδος.* “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 *καί* 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 *κουριδίης* does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—(*Bullmann, 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 *ἐθεν*. The law is correctly laid down by Spitzner: “*Si personæ tertiæ pronomina το, ἐν, ἐθεν, 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 development of the frame; by *φωή*, on the other hand, the symmetry, or proportion of the different parts to one another the natural air

or carriages. 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.)—*ὅτ' 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 ὣς.* "And yet even thus," i. e., even though the case stand thus, and she be so beautiful and accomplished.—*ἔθελω.* "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 *ἤ,* has frequently the force of *βούλομαι μᾶλλον,* or the Latin *male.*—*ἀντὺρ ἐμοὶ γέρας, κ. τ. λ.* "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle *ἀντὺρ* 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.—*ἄφρα.* For *ἵνα ὀίος.* "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.—*ὃ 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.—*ὃ.* The neuter of the relative *ὃς* 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 *ἄλλᾱ.* 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. *Ἄτρεΐδῃ κύνδιστε, 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

...αα! 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, thelection 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." (Matt., xx., 14.)—τὰ δέδοσται. 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 δέδοσται.

λαοὺς δ' οὐκ ἐπίοικε, 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.—ἐπορίσομεν "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 αἰ τοῦτι 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 *πτολίεθρον*, 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 *quamvis*, 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 mirum visum est*."—*έών*. To be taken "*causaliter*."

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

133-134. ἢ 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 *ἢ* arises very naturally from its original disjunctive force: "(am I wrong in my surmise), or dost thou wish," &c.—*ὄφρ' αὐτὸς ἔχης*. 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 *ἔχης* 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. 208, 341.*—*Buttmann, Lexil., s. v.*)

135-139. ἀλλ'. "Well, then."—*δώσουσι γέρας*. Supply *μοι*.—*ἔφραντες 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 *ἔσται* may be supplied as follows: *πάντα καλῶς ἔξει*. This *ἔσται*

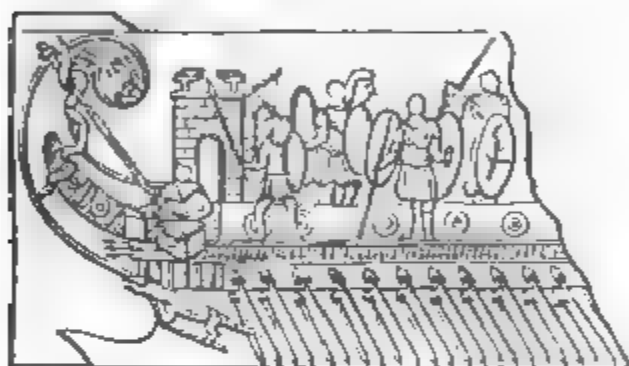
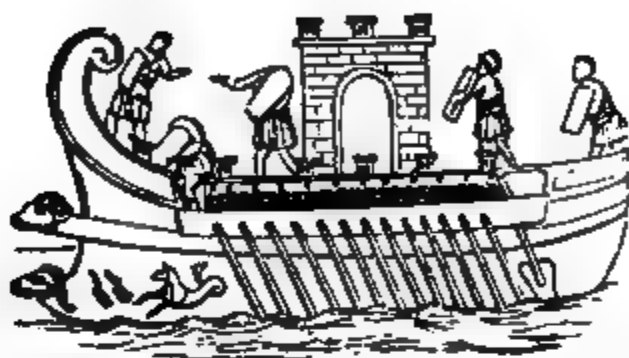
struction forms what grammarians call *σχῆμα ἀναντακοστόν*.—*αἰσιον*. Equal in value to the one which I shall have lost; namely to Chryseia.

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.—*ἡ 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.—*δίαν.* 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.—*ἐς δ’ ἀγείρομεν.* “And let us collect and put into it.” Observe that *ἀγείρομεν* is for *ἀγείρωμεν*. The employment of the adverb *ἐς* supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: “*Collectos remiges imponamus 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 ἔπτρας in the accusative plural. (*Buttmann, Lexil., s. v.*)—ἐκατόμβην. Consult note on verse 315.

143-145. *θείομεν.* For *θῶμεν.*—*ἄν 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 *βήσομεν*). In other words, *βήσομεν* comes from the old stem-form *βίω*, "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*—*εἰς τις*. "Some one," i. e., one, whoever he may be—*δῖος Ὀδυσσεύς*. Compare Glossary verse 7, *δῖος*.

146-147. *ἢ δὲ σὺ.* "Or even thou"—*ἐκπαγλότερ*. "Most formidable." The literal meaning of *ἐκπαγλος* is "striking," "terrible," and the root is *ἐκπληγῆναι*, 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 *ἐκπαγλότερ* is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

ἰλάσσει. For *ἰλάσσει.*—*ἰερὰ ῥίξας.* "Having offered sacrifices." More literally, "having performed sacred things." Compare the analogous use of *facio* in Latin: "*Quam faciam vitula pro frugibus*" (e.g. *Eclog., iii., 778.*)

149-151. τὸν. Depending in construction on πρῶτον—ὕπερ 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 ἐπιεμένην. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not un-frequent in Holy Writ. Compare *Psalms* xxxiv., 26; cix, 18, 29 &c.—κερδαλέοφρον. "Lusting after gain."—τοὶ ἐπεσιν. "Thy orders." Literally, "orders for thee." Equivalent to ἐπεσὶ σοῖς.

ὁδὸν 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 ἰφὶ μύχεσθαι, 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 ὁδὸν ἐλθέμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambush; 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 πρόποτε. "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 ἡ μύλα πολλὰ, κ. τ. λ. "Since both very many shade-covered mountains, indeed, (lie) between" &c.

We have given *ἐπεὶ ἤ*, with Spitzner, Thiersch, and Bothe, in preference to *ἐπειδή*, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation *ἐπεὶ*, in the middle of a word. (Thiersch, *G. G.*, § 149.)—*σκιάεντα*. 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.—*ὁ μέγ' ἀναιδής*. "O truly shameless man." Literally, "greatly shameless."—*ἄμ' ἐπομέθ'*. 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 *ἐπι* 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.—*ὄφρα σὺ χαιρήσῃς*. 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. (*Matthiae*, § 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 *ὧν*. 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 *ἀπειλείς*, 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.—*ᾧ 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 *δ' 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 πολιορκῶσι* refer to Troy itself.—*σοί ἴσον*. According to the usage of the *variis* in

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 aequiparari 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 ἐστὶ 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., 208. ὀόοις ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπὶν κεκίμω 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.—ἐκεῖ δ'. Consult note on verse 156.—σὺν νηυσὶ 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 κορωνίης. Compare Hesychius: κορωνίδες: καμπυλόπρουμνοι νᾶες. Consult also, *Körpen, 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 οἶ 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 ἀτιμότητων 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.*, xlii., *ad Hom., Il.*, § 3, p. xxxix; *Kühner, G. G.*, § 33, 3.)

ἀφρονος 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.—ἀφύζειν. 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 ἀφύζεσθαι had been employed, this would have been an argument in favor of σ' for σέ, and would have referred to Agamemnon; whereas ἀφύζειν indicates acquiring or obtaining for another, not for one's self, and must relate to Achilles.

173-175. φεύγε 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 φεύγε, 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."—ἐγωγε. "I, for my part."—κάρ' ἔμοιγε καὶ ἄλλοι, κ. τ. λ. "For me, indeed, there are even others present, who will probably honor me." Observe that here κάρ' is for πάρεσι, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ' ἔμοιγε, making παρ' the preposition, or, Homericly 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. ἐχθιστος δέ μοί ἐσσι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ' ἐγωγε λίσσομαι.—Διοτρεφῶν. 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 sonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178-181. εἰ. "Even if."—θεός που σοὶ τόγ' ἶδωκεν. "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 Myrm'dons," 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 *δοῦμαι*, 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. ὥς. "Since."—σὺν νηϊ τ' ἐμῇ, κ. τ. λ. "With both my own ship and my own companions," i. e., in both my own ship.—ἐτύροισιν His more immediate followers are meant.—ἐγὼ δὲ 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 στυγείν, hoc loco, simpliciter vereri Apollon., Lex., ἐπὶ τοῦ φοβεῖσθαι.*"—ἴσον ἐμοὶ φύσθαι, 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 *Ἀγαμέμνονου* (*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: *φύσθαι ἐαυτὸν εἶναι ἴσον ἐμοί.—ὁμοιωθῆμεναι*. The passive with a middle signification.—*ἄντην*. More literally, "to my (very) face."

188–192. ἄχος γένητ'. "Indignant grief arose."—ἐν δὲ αἰ ἤτορ, 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 λασίοισι*. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—*ἢ 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 belongs, should

peruse 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 *δγε* 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 *δγε*, is nevertheless required here as a necessary opposition to *τοὺς μὲν*.—*ἢ ἔχολον 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 δγε 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 δγε* to be pronounced *ὦς δγε*), 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 *ἔφος*, 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 *εἰος*, an earlier form for *εἰως*, Homer having preferred *εἰως* 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. 1097.)

ὄρμαινε. The verb *ὄρμαινω*, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do: not generally, as might be expected from the stem or root *ὄρμαιν*, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii, p. 1.)—*κατὰ φρένα καὶ κατὰ θυμόν.* Compare the explanation of the

scholiast : φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν -- εὐκτα
 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 ἤκε. "Sent her forth." Observe the adverbial force of πρό, 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 (ἀμφοῖν or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κηδομένη, therefore, refers back to ἀμφω along with φιλέουσα. (*Bernhardy, Wiss. Synt.*, p. 176; *Kühner*, § 533, 1.)

197-198. στή 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.—οἷφ. "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.—ἴρῃτο. "Saw her." Homer always uses the middle of ὄρω in an active signification.

199-201. μετὰ δ' ἐγρέπετ'. "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."—δεινὸν ἔε οἱ ὄψεσθαι εὐάνθεν. "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.*"—ἔπειτα πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not on'y the idea of swiftness, but also that of flying forth from the lips.—μιν προσεΐδα. "He addressed unto her." Observe that προσεΐδα has here two

conjunctions depending upon it, namely, *μν* and *ἐπεα*. The former of these connects it closely with the adverbial *τρός*.

202-203. *τίπτ' αὐτ'*. "Why, then, again?" *τίπτ'* is here for *τι σοτε*, 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 ἐρέω*. "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.—*ἐρέω*. The future, from the present *εἶρω*, which, in the sense of "I say," is epic.—*τὸ δὲ καὶ τελέεσθαι δίω*. "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.

ἦς ὑπεροπλήσει τύχ' 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 *τύχα* 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.—*ὑπεροπλήσει*. 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 coin

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. 659.)



ἤρθον 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 ᾤθηται. "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 86.—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.

310-311. μηδὲ ἔλκεο. "Nor be drawing."—χειρὶ. 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' ἤτοι ἔπειτα μὲν ὀνειδισαί, κ. τ. λ. "But yet reproach him in words just as it shall be," i. e. just as they shall happen to occur to

ααε. The particle *ἦν* is here employed to indicate concession. (*Nägelsbach, Excurs., ii., § 12.*)

212-214. *ἔξερω*. "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 τετελεισμένον 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 *τέόν*, and referring to Minerva alone! (*Etym. Mag., s. v.*) Buttmann 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.*)

εἰρύσασθαι. 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 *ἐστί*.—*ὅς κε*. "Whosoever."—*μίλα 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 *τούτου μάλα τ' ἐκλυόν*.

219-222. ἦ. For *ἔφη*.—*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."—*σχέδε*. "He checked."—*ᾧσε*. "He drove."—*ξίφος*. The early Greek sword had generally a straight, two-edged blade (*ἄμφηκες*, *Il.*, *λ.*, 256), rather broad, and nearly of equal width from hilt to point.—*ἣ δ' Οὐλυμπόνδε 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. 316), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss*, *Anm.*, p. 7.)

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

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

presence 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. 399, 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.

κενὸς ὀμμάτων 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.—λόχονδ'. "To an ambushade."—τέτρακας 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."—λώιον. Ironical.—κατὰ στρατὸν εὐρὸν. "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.—δστις εἶπη. In prose δστις 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 οὐτιδανόισιν ἀνέσσεις. "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, Ἀτρεΐδῃ, 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 ἀνέσσεις. 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 δ.—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."—τομὴν. "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 *ἐλεψεν* 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 αὐτέ 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 chieftains 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 was held in hand while delivering his sentiments. (*Il.*, 18, 505; 23, 566, *Od.*, 2, 38.) 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 *πρός* here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: *καὶ τῆς βασιλείᾳ Δημῶν φησὶν οὐ*

ἑσπείλεις οὐδὲ ναῖς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς ἀμφι-
 ρουτὰς 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 δικασπόλοι,
 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. Com-
 pare the Latin *desiderium*. Homer uses the feminine form ποθῆ
 much more frequently than the masculine πόθος.—ἀχνύμενός περ.
 “Though deeply troubled (thereat).”—εὐτ’ ἄν. For δτ’ ἄν.—ὑφ’
 Ἐκτορος ἐνδρόφονοιο 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.
 -χρόμενος. “Enraged at thine own self.”

245-249. ποτὶ. For πρός.—χρυσείοις ἡλοῖσι πεπαρμένον. “Pierced
 through and through with golden nails,” i. e., adorned with golden
 studs. The heads of the nails formed the studs.—ἔξιτο 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
 ἐμήνιε. “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 τούτου; but
 this appears harsh, on account of the presence of τῷ for τούτῳ in the
 line that follows.—καὶ. This particle must not be joined with μέλι-
 τος, but refers back to ἡδυεπής, and is intended to introduce a still
 further 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 ἄρ' 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.

· τρώφεν 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.

Πύλος. 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.—Ὀ πόποι. "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, παπαί, παπα, &c., and consult *Pott., Etymol. Forsch.*, vol. i., p. 193.—ἦ. "In very truth."—Ἀχαιίδα γαῖαν ἰάνει. "Is coming unto the Grecian land."—κεν γηθήσαι. "Would be delighted."—μέγα κεν κεχαροίατο. "Would greatly exult."—εἰ σφῶν τύδε 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 πείθεσθαι τι and πείθεσθαι τινος ποιοῦντος, i. e., ὅτι ποιεῖ. In the present passage he has blended these two constructions together, so that σφῶν

depends on *τύδε πάντα*, and *μαρναμένουν* is to be read *σοδ*, in a free translation, into *δτι*, &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 *βουλή* here as equivalent merely to *σοφία* or *φρόνη*, 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*.—*ἴδω 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 *ἢ*, 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 ἔστε οἱς νῦν ὀμιλῶ*.—(*Kühner*, § 748, b.)

καὶ οὐποτε οἷγ’. “And not even these ever.” The particle *γάρ*, 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*.—*οἷδ’ ἴδωμαι*. “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 *Πειρίθουν*. 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 chiefs 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.)—*Θησέα τ' Αλγείδην*. 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. *κύρτιστοι δῆ*. “The very bravest.” The particle *δή* 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.*)—*Φησίεν θρεσκώοισι*. “With the wild race dwelling on the mountains,” *i. e.*, the Centaurs. By the term *Φησίεν* (*i. e.*, *θήσιεν*) 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 *μήν*, 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 Peloponnæus. 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 ἑμαυτοῦ δύναμιν*. 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 *αὐτός* or *ἐκείνος* refers generally to an object more or less distant,

ωυ. 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 μή.—μεν βουλέων ξύνιεν. "They listened to my counsels." βουλέων for βουλάων. So, in verse 495, ἐφ' ἑμῶν for ἐφ' ἐμῶν, as Παλαμάδω for Πηληϊάδω.—ξύνιεν. The common text has ξύνιον, for which we have given, with Spitzner, the reading of Aristarchus.—ἀλλὰ καὶ ἑμεῖς. "Do you, therefore, also." The particle ἀλλά has here a kind of hortatory force.

275-276. ἐγὼ θεός περ ἐγώ. "Powerful though thou art." Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of "captatio benevolentiae," 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.—τόνδ' ἀποιρέο κούρην. Observe the double accusative depending on the verb.

ἀλλ' ἔα, ἔς, οἶ, 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 αὐτόν ἔχειν, or something equivalent. Some understand αὐτήν, but ἔα αὐτήν would mean, "let her go."

277-279. ἔθελ'. "Feel inclined." Equivalent to the Latin *inducas in animum*. Observe that the verb ἔθελω 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 οὐκ οὐδ' 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.—ἐμμορε. The perfect, not the aorist.—ᾗτε. 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

or, but referring rather to what is actually the case. "if thou art valiant, and the son of a goddess, *as we all well know.*"—*πλέοντεςιν*. 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.—*ἀτὺρ ἐγωγε 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 *ἀτὺρ*, 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 δὲ.* "Yes, indeed."—*γέρον.* "Aged warrior."—*κατὰ μοῖραν.* "Rightly."—*ἀλλ' ὁδ' ἄνῆρ, 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 αὖ προθέουσιν;* "Do they on this account give him the right?" Observe that *προθέουσιν* is from the simple stem-form *προθεῖν*, whence *προτίθημι* comes. It stands, therefore, for *προτιθείσιν*.

292–294. *ὑποβλήδην.* "Interrupting his speech." Compare the scholiast: *μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ αὐπῆσαι 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 δὲ σοὶ, πᾶν ἔργον, κ. τ. λ.* "If I shall now any longer give way to thee in every affair, whatsoever thou shalt direct," i. e., if I shall yield to thy every command

Observe that *ἐκτίθωμαι* 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 *ὅτι κεν εἴπῃς* into its equivalent *εἴν τι εἴπῃς*.—*πάν ἔργον*. The accusative of nearer definition.

295-296. *ἄλλοισι δὴ*. "Unto others, whosoever they may be." Inasmuch as the particle *δὴ* 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 *δὴ* is, "be they who they may," "whomsoever it may please," &c. (*Hartung*, vol. i., p. 277.—*Nägelsbach*, *ad loc.*)—*μὴ γὰρ ἐμοίγε σῆμαιν'*. "For prescribe not unto me, at least." The particle *γὰρ* refers back to *ἄλλοισιν ἐπιτέλλει*, and shows why that was said.—*ὄτω*. "I am resolved."

297-299. *σὺ 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. (*Kühner*, § 632.)—*οὐκ ἂν τι φέρου ἀνελίων*. "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."—*ἀνελίων*. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads *ἂν ἔλῳν*

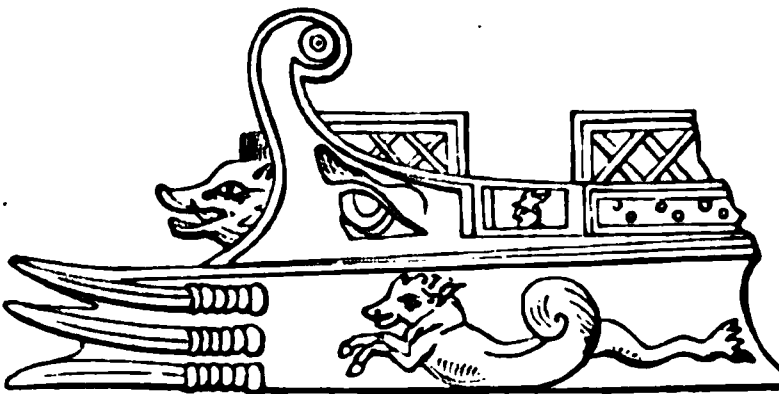
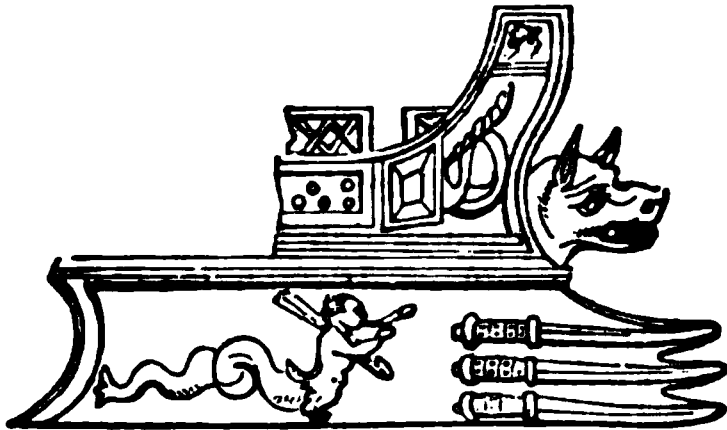
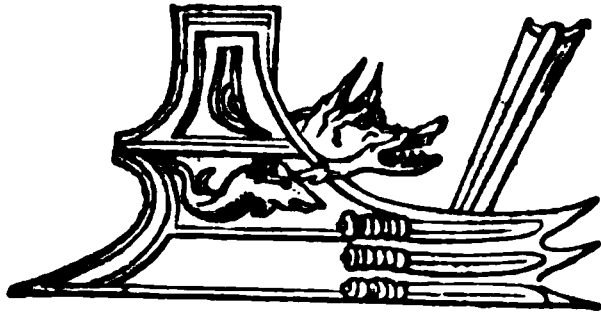
making this an instance of the repetition of the particle *ἐν*, as it often subsequently occurs in the Attic writers.

302-303. *εἰ δ' ἄγε μὲν 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 μὲν*. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—*ἵνα γνῶσι 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.—*ἐρωήσει 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*. Buttman considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf.—*ἔλυσαν 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 ἕισας*. "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.—*ἐκατόμβην*. 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 ὑγρὰ κέλευθα*. "Began to sail upon the watery ways," i. e., the watery paths of ocean. Fleet



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 't 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.)—*ἐβαλλον*. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. *ἔρδοι*. “They sacrificed.” Consult note on verse 147.—*τεληέσας 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 ἴκεν, 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 *ἐλισσομένη* is middle, not passive, and *περί* belongs to *καπιῶ*, not to the participle. As regards the middle meaning here assigned to *ἐλισσομένη*, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to *περί*, compare the phrase *ἀμφὶ πηγῇ στήσαι* (*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 *ὦ*.—*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. (*Matthiae*, § 546.) Some editors place a comma after *Ἀχιλλῆος*, and then make *ἀγέμεν* equivocal to *ὥστε ἄγειν*, but this wants spirit.—*εἰ δέ κε μὴ δώρην, κ. τ. λ.* Compare verse 137.—*σὸν πλεόνεσσι*. “With greater numbers.” Generally, “with more men.” Supply *ἀνδράσι*.—*τό*. For *δ*

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

331-333. *τὼ 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.—*οὐδε τί μιν προσεφώνεον*. "Neither did they address aught unto him." Observe the double accusative in *τί μιν*, the latter term being for *αὐτόν*.—*ἔγνω ᾗσιν 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 ἠδὲ 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—*ὄ*. For *ὄς*.—*Διογενὲς Πατρόκλεις*. "High-born Patroclus." Observe that proper names in *-κλος* are often declined like those in *ελης*, and again, those in *-κλης* like those in *-κλος*. Hence *Πατρόκλεις*, for *Πάτροκλε*. (*Matthias*, § 92, 1.)—*σφωίν*. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—*τὼ δ' αὐτῶ 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 *τὼ αὐτῶ*, 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 βωσιλήος ἰπηνέος*. "And before that hard-hearted king."

εἴποτε δ' αἶτε. "If ever again hereafter." For *εἴποτε δὲ αἶτε*.

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 εἶποτε 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.—ἀμύναι. "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 δὲ 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 αἶδε, 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 μαχέοντο, but the subjunctive harmonises better with αἶδε 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.—ὄωκε δ' ἄγειν. "And gave (her to them) to lead away."—αὐτίς Ἴτην. "Went back."—παρὰ νῆας. Consult note on ἐπὶ κλισίας in verse 328.—ἦ δὲ γυνή. "And she, the woman."—αὐτὰρ Ἀχιλλεύς. The particle αὐτὰρ, 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 θίνα, the accusative, and that it is erroneous to write θῖν', which would be for

Ἄρι, the dative. The accusative **θίνα** here depends, not on the adverbial **ἐπί**, nor yet on **ἔχετο** 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 *pultus*, 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.”—**χειρας ὀρεγνύς**. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352–356. **ἐπεὶ μ’ ἔτεκός 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.

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

357–361. **πόντια μήτηρ**. “His revered mother.”—**ἐν βένθεσσι ἄλος**. 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.”—**ἦβ’ ὁμίχλη**. The comparison here refers merely to **ἀνέδν**, the idea expressed by **καρπαλίμως** being excluded.—**πάρουθ’ 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 **αυτοῖο**.—**χειρὶ τέ μιν κατέρεξ’, κ. τ. λ.** “And she both soothed him with her hand, and said what she wished to say, and uttered aloud.” Compare the version of Nägelsbach: “*Sie sagte, was sie zu sa, en hatte, und sagte es völlig heraus.*” The words **ἐκ τ’ ὀνόμαζεν** are often so

consequently 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 ἴκετο 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.—*ἔξαύδα, μὴ κεῖθε νόω*. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἰδομεν ἄμφω* "That we both may know." Observe the dual subject with the plural verb, and note also that *εἰδομεν* is for *εἰδόμεν*.

365–366. *αἶσθα*. "Thou knowest 'already')." — *τιη ἄγορεύω*. "Why need I tell." Observe the force of the subjunctive.—*πάντ'*. Depending on *εἰδυίη*.—*ἤχόμεθ' ἐς Θήβην*. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction's sake, *Hypoplacian*, 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 *proclamam*, 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.—and -3

αὐτὰ εἰς ἑαυτοὺς, κ. τ. λ. "And these things the souls 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. (*Götting*, § 47, 3.)

369-370. ἐκ δ' ἔλεον. "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 ἐσθλὸν ἔχων ἐπὶ σφίσι δάσεν.*—*Χρύσης δ' αὖθ'*, 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*.—*τοιοῦ δὲ εὐξαμένον*, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." *τοιοῦ* for *τοῦ*, i. e., *τούτου*.—*ἤκε 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 δὲ νῦ λαί.* "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.—*ἐκασσύτεροι.* "One after another." Compare the scholiast: *Αἰολικῆ λέξις, ἵ] παλληγία πικρότεροι, ἀλλεπαλληγοί, 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 δς.

389–392. τὴν μὲν. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—ἐλίκοπερ. Consult note on verse 98.—πέμποσιν. "Are escorting."—ἀνακτι. "To the king," i. e., to Apollo. Consult note on verse 36.—τὴν δὲ κόρυν 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 ἔηος. "Aid thy valiant son." We must write ἔηος, not ἔηος. It is the genitive of ἔης. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form ἔηος is supposed to be the genitive of ἑύς or ἑεύς, a sister form of ἑός, and to have the meaning of "thy." But consult *Buttmann's Lexilogus*, s. v.

εἰ ποτε δῆ τι. Compare verse 40.—ὤνησας. "Thou didst gratify."—ἢ καὶ. "Or even, also." πολλύκι 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 σοῖο. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomerio legend. The bard makes no mention of any such divorce. (Consult *Spitzner*, *ad loc.*)

κελαινοφεί. 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 gebulzen.*" (*Lex.*, s. v.)—οἶη. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (ἐφρασα) 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 Ἀπόλλων.

αιω instead of Παλλὰς Ἀθήνη.—τόν γ' ἔκελύσαο δεσμῶν. "Didst release 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 ἔκελύσαο the force of ὑπό in composition, "didst free him from falling *under* fetters," i. e., *under* the control of fetters.

ἑκατόγχευρον. "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 στήλαι 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 Ægeon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægeon.—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 Ægeon, remarks, τὸν πατέρα Ποσειδῶνα καταβράβενεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægeon, the latter having married his daughter Cymoploia. (*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 αὖτε βίη, κ τ λ. "For this one in his turn, was better in strength than his sire." By πατὴρ 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 *καλίσσω*, and assigns the reason why Thetis called on him for aid.—*αἶτε*. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægeon, in his turn, was stronger than Neptune.

ὅς βα. "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 *βα* or *ἀρα* 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 γαίων*. "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 λαβὲ 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 shin or beard with the other. Compare verse 500, *seq.*—*αἰ κέν περ*. "If, perchance, in any way." Observe the wish that this may happen, implied in the particle *αἰ*, and consult note on verse 66.—*ἐπὶ Τρώεσιν 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.

ταῖς δὲ κατὰ πρόμνας, 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 Buttman, *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 δτιην. "His evil folly." The term ἄτη 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.)—δτ. For δτε. "When." Not for δτι

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

ὣθ' ὄφελος ἦσθαι. "Would that thou wast sitting." The scholiast refers ἦσθαι to an idle and inactive life (φησὶ δὲ δτι προεθέμην ἂν εἰ ἐπρακτον βίον ζῆσαι). Not so, however. The spirit of the wish is contained in ἰδάκρυτον 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.—μίνυθα. The adverbs μίνυθα and δῆν come in here with a sort of adjective force. So we have ὡς for τοῖος, in *Il.*, iv., 318, and elsewhere; χαλεπῶς for χαλεπόν, *Il.*, vii., 424, &c.—τέρ. 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.—τῶ. "Therefore." For τούτῳ, i. e., διὰ τοῦτο.—κακῇ αἰσῇ. "Unto an evil destiny."—τοι ἔρεσσα. "To communicate for thee," i. e., for thy gratification: τοι σοι σοι.—εἰμι ἐσθή. "I myself will go." Compare, as regards the force of εἰμι here, the note on verse 169.

ὄγάννιφον. "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. (*Doi* α. 11

Class Tour, vol. ii., p. 116.) 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' Ἀχαιῶσιν.* "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—*ἐς Ὀκεανόν, μετ' ἀμόμονας, &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 *ἀψόρροος*, because it thus flowed back into itself.—*Αἰθιοπῆας.* 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: τὸ δ' οὐτ' ἀψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθέληται ἵναί.—*Od.*, i., 183: πλέωι ἐπὶ οἶνοπα πόντον ἐν ἀλλοθρόους ἀνθρώπων.—*Il.*, xxii., 503, 517: εἶδ' ἐν λέκτροισιν, ἐν ἐγναλίδασι γούνασι, ἐνὶ ἐνὶ μαλακῇ, &c.

408-427. *δεδεκίτη*. Supply *ἡμέρη*, which is already implied in *χρῆς*.—*τοί*. "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 πείσοθαι*. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429-430. *ἐξώνοιο 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 ἀέκοντος, 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 406.

431-435. *ἴκωνεν*. "Was proceeding, meanwhile" More literally, "was coming."—*οἱ δ' ὄτε δὴ ἴκοντο*. "And when these now were come."—*στείλαντο*. "They furlled."—*θείσαν*. Supply *αὐτά*.—*ἰστόν 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 *Τερπειτρα, Antiq. Hom.*, p. 312.)

τήν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. "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 *ῥοῦ*, 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' ἰδήσαν*. "And down thereunto they bound the stern-fasts." Observe the adverbial force of *κατά*.—*καὶ αὐτοί*. Compare the scholiast: *εὐ μόνον τὰς εἰνάς ἐξέβαλον, ἄλλ' ἂ κα' αὐτοί*

τίθαινοι.—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, Clirysseis comes forth individually, where the aorist is again employed.—**ἐπὶ ῥαγμῖνι**. 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 ἐπειτ’**. “This female thereupon.”—**πατρὶ φίλῳ ἐν χερσὶ**. “In the hands of her father.” Literally, “in the hands unto her father.”

442–448. **πρό μ’ ἐπεμψεν**. “Sent me forth.” Compare note on verse 3, **προΐαψεν**, and on verse 195, **πρό γὰρ ἤκε**.—**ρέξαι**. Consult note on verse 147.—**ὄφρ’ ἱλασόμεσθα**. “In order that we may propitiate.” The subjunctive, with the mood-vowel shortened.—**νῦν**. “Lately.”—**κολύστονα κήδε’**. “Woes productive of many groans.”—**ὁ δὲ**. “The other, thereupon.” Consult note on verse 391.—**ταὶ δ’ ὤκα**. “And they quickly.” Literally, “and these quickly.” **ταὶ** for **αὶ**.—**ἐξείης**. “In continued order.”

449–450. **χερσὶ ψαντο δ’ ἐπειτα**. “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 σόλοχύτας 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 (**σούλοχυτα** or **σούλοχύται**) mixed with salt; answering to the *mola salsa* of the Latins.—**τοῖσιν δὲ**. Consult note on verse 58.—**μεγάλ’**. “Earnestly.”

451–456. **κλυθὶ μὲν, κ. τ. λ.** Repeated from verse 37, **ὅτε**.—**ἤδη μὲν ποτε πύρος**. “Already, on one occasion before this.” We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives **ἡ 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.—**ἤδ’ ἔτι καὶ νῦν**. “And now still farther, also.” **ἤδ’** is for **ἤδέ**, not **ἤδη**.—**ἤδη νῦν**

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

458-463. *αὐτὸν ἐπεὶ ῥα*. "But when then."—*καὶ οὐλοχύτας προβαίλοντο*. "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.—*εὔρεσαν 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 ἴθειραν*. "And cut the throats, and flayed (the victims)."—*κατὰ τὴν κνίσην 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 *κνίσην* understood. Compare *Bullmann's Lexil.*, p. 208, ed. *Fischlaks*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—*ἐπὶ σχίζῃς*. "On sticks of cleft wood." *σχίζῃς* for *σχίζαις*.—*λεῖβε*. "Kept pouring a libation." Observe the change from the aorists to the imperfects *καίε, λείβε, ἔχον*, &c., as denoting continuance of action.—*παρ' αὐτόν*. We should here expect *παρ' αὐτῶ*. 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."

πεμπύβωλα. "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 τύλλα, 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.—κόνου. "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 ἐίσης.

469-470. ἐπεὶ ἐξ ἔρον ἔντρο. "When they had taken away from themselves the desire." Observe the force of the middle in ἔντρο.—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. νόμισαν δ' ἅσα πῦσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρξάμενοι 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 ἐπαρξάμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἀρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐπί, moreover, in combination with ἀρχεσθαι, indicates here the relation of the simple ἀρχεσθαι to the individuals to whom it is given, or among whom it is divided. (*Buttman, Lexil.*, i., p. 110.)

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

ἄλλοι
καίφρα. in verse 477.—*ἰλύσκοντο*. “Strove to propitiate.”—*ἄλλοι
καίφρα*. “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 stern-
fasts of the ship.” The expression *παρὰ πρυμνήσια* forms what is
termed “*constructio pægnans*,” an instance of which we have al-
ready 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 fa-
cienda*.”

480–487. *στήσαντ'*. “Set up.”—*ἀνὰ θ' ἰστία λευκὰ πέτασαν*.
“And spread on high the white sails.” Observe the adverbial force
of *ἀνά*.—*ἐν θ' ἄνεμος πρῆσε, κ. τ. λ.* “And the wind streamed pow-
erfully 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 adverb-
ial force of *ἀμφί*, and note that *στείρη* is properly the locative case,
indicating “at” or “in” a place.—*νηὸς ἰούσης*. “The ship proceed-
ing on her way,” *i. e.*, as the ship proceeded.

ἔθειε κατὰ κύμα. “Ran along the wave.”—*μετὰ στρατόν*. A more
correct reading than the common *κατὰ στρατόν*, and adopted by Spitz-
ner. Ulysses and his companions came *to* the Grecian army, not
through it.—*νηὰ 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 *ἠπειρώω*
denotes the spot to be reached, and *from* which, in the present in-
stance, the motion of drawing commences, while the adverbial *ἐπι*
indicates the direction of the vessel's course toward the shore in
obedience to that same motion. When the vessel has reached the

shore, the next thing to be done is to draw it *high up* on the sand. here ἐπὶ is again employed to denote direction, and we have now the *dative* in ψαμίβοις, because this is to be a *permanent resting-place* for the ship.—ὑπὸ δ' ἔρματα μακρὰ τύνυσσιν. "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.)—ἐσκίδναντο. "Scattered themselves."

488-492. αὐτὰρ ὁ μῆνιε. "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.—ὠκνύροισιν. We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—Οὐδέ ποτ' εἰς ἄγορην, 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 ἐφθειρε. 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)."—προθέσκε 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.—δυωδεκάτη. 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."—ἦρχε. "Led the way."—ἀλλ' ἦγ' ἀνεδύσετο κύμα 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 κύμα θαλάσσης, as some do, "from the wave of the sea;" this would require the genitive κύματος. Compare verse 359, ἀνέδυ πολιῆς ἕλός, and *Od.*, v., 337, ἀνεδύσετο 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.*

ἡρίῃ δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἡρίῃ*, in this passage, by Voss: "Stieg sie in *neblichter Frühe*," &c., and which is adopted by Nägelsbach. The common translation is, "early in the morning;" but, if this be correct and *ἡρίῃ* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσετο*, and not reserved for the second. According, however, to the explanation of Voss, *ἡρίῃ* can have nothing to do with *ἀνεδύσετο*, 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. *ὑπερ ἡμενον ἄλλων.* "Sitting apart from the rest."—*ἰκροτάτη κορυφῇ.* The palace of Jove was on the highest peak of the mountain.—*πολυδαιρίδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδαιρίδος*, as given by the scholiast: *πολλὺς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρὶς δὲ τριηκόσiai κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερέωνος ἐλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; so 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 *ἀνθερέωνος* depends more on *ἐλοῦσα* than on the adverbial *ὑπό*. Thetis took Jove by the chin (hence *ἀνθερέωνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the name.—*ἄνακτα.* "Monarch of the skies."

503-506. *εἰ ποτε δή.* Consult note on verse 40.—*μετ' ἄθανατοισιν.* "Among the immortals."—*τίμησον.* "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favors upon," &c.—*ὠκυμορώτατος 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 (*Agri.*, 34): "*Hi ceterorum Britannorum fugacissimi.*"—ἐπλετ'. Equivalent here to ἐστί. Consult note on verse 418.—ἀτίρ. "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 injuriis privatus honore.*" (*Nägelsbach, a l loc.*)

508-510. ἀλλὰ σὺ κέρ μιν τίσον. "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 ἐπὶ 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 τιμή. "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 ἤφατο 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 ἐμπεφυῖα, 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 hæcebat.*" (*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 δὴ μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μὲν is here for μήν. The particle δὴ, 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 σὺ τοι ἐπι δόος. "Since there is no cause for fear unto thee." Observe that δόος here is not *metus*, but *causa metuendi*.—ἐπι. For ἐπεσσι.—ὅσσον. "How far," i. e., in what degree.—ἀτιμοτάτη θεός. "The least honored deity."

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

and unpleasantly.—*ἢ ἢ λοίγια ἐξ γ'.* Assuredly, now, (these will be) mischievous doings." Supply *ὡς ἔσται*, not *ἔστί*, and compare verse 573, where the full form of expression is given. — *ὅτι.* "Since."—*ὅτ' ἐν μ' ἐρέθουσιν.* "When she shall provoke me." The particle *ἐν* implies the possibility of such an event soon taking place, from the known character of Juno.

520–527. *ἢ δὲ καὶ αὐτως 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."—*αὐτὸς ἀπόστιχε.* "Go back again."—*νοήσῃ.* "May perceive," 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."—*ὅτι.* Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer *ἐμὸν* to *τέκμων* merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528–530. *ἢ, καὶ κυανέησιν ἐπ' ὄφρῦσι, 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: "*Αἰπυκίτ, 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.—*ἐπεβρόσαντο.* "Streamed one upon the other." Observe the force of *ἐπί*.—*μεγαν 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 *ἔβη*, 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 sense of motion, on the part of the assembled gods, coming from

the entrance of their sire.—*μείναι ἐπερχόμενοι*. “To *λαί* for him approaching.” More literally, “coming on.”—*ἀντίη* “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 βουλὰς*. “Had just been concerting plans with him.” Observe the force of the aorist, in referring to what has just taken place.—*ἀλίοιο γέροντος*. “Of the old man of the sea,” *i. e.*, of the aged sea-god. Referring to Nereus.—*κερταμίοισι*. “In heart-cutting (words).” Supply *ἔπει*.

540–543. *τίς δ' αὖ*. “And who again.” *δ' αὖ* for *δὲ αὖ*. Nägelsbach, with less propriety, makes it to be for *δὴ αὖ*.—*δολομήτα*. “Artful one.”—*συμφράσσατο βουλὰς*. “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 δικάζέμεν*. “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 νοήσης*. “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 πάντα 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 feebler intellects, 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' εὐση* lose all their force.

ἀλλ' ὅν μὲν κ' ἐπιεικὲς ἀκούμεν. “But whatever one, indeed, it may be fitting (for thee) to hear.” With *ὅν* supply *μῦθον*.—*κ' ἐπιεικὲς*. Supply *ᾗ*, so that *κ' ᾗ* becomes equivalent to the prose *ὅν ᾗ*.—*πρότερος τήνγ' εἴσεται*. “Shall know this same one sooner (than thou).” Observe the recapitulating force of *γέ* in combination with the pronoun.—*μὴ τι σὺ ταῦτα ἕκαστα, κ. τ. λ.* “Do not thou at all interrogate respecting each of these things, nor be prying into them.” After *ὅν μὲν* we would expect *τούτων*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὅν* 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*, § 780, π.)—*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. (*H.*, 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 (*Wissenschaft. 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*, *L:xiil.*, i., p. 141.)—*ἄσ'*. Observe that *ἄσσα* is for *ἄτινα*.

555-558. *σε παρείπη*. "May have persuaded thee wrong." Observe here the force of *παού*, 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' ἔλω κατανεῦσαι ἐτήτυμον*. "Unto this one I imagine that thou didst not 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 ὄνεις, οὐδέ σε λήθω*. "Thou art ever, indeed, imagining, nor do

Γ (at any time) escape thy observation."—δ' ἐμπης. "And yet, after all." ἐμπης is equivalent to ἐν πάσῃ.—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 ἀπὸ here is merely an adverb, "away," and that "from" is implied by the case itself of θυμοῦ.—τοὶ καὶ ῥίγιον. "Even more unpleasant for thee."—οὕτω. Referring to ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσσαι.

566–567. κἢ 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.—ἄσπον δόνθ'. More literally, "coming nearer," i. e., than I at present am. A difference of opinion exists with regard to δόνθ' in this passage. Buttmann (*Lexil.*, i., 1) maintains that it is not for the accusative singular δόντα, agreeing with με understood, but for δόντε the nominative dual, in the sense of the plural, and agreeing with θεοί. This, however, is opposed by Kühner, Spitzner, and others. Buttmann 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 χραίσμειν the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as δλεθρος, θάνατος, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann's position to be correct, still, in the present instance, ἄσπον δόνθ' is nothing more, in fact, than ἐμὲ δλεθρον φέροντα.

569–572. καὶ ῥα. "And accordingly."—ἐπιγνώμψασα φίλον κῆρ. "Having bent her heart (to submission)."—ὤχθησαν. "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. Buttmann, however, adduces some strong reasons in favour of ἐπὶ ἤρα φέρων, making ἤρα the accusative of an obsolete nominative ἤρ. (*Lexil.*, i., p. 149.)

573–579. ἢ 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 ἥδος. "Enjoyment of the goodly banquet."—ἐπεὶ τὰ χειμίον: νικᾷ. "Since these practices, which are

growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—*Ἰ. 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 νεικείσῃ.* "May not again wrangle (with her)." Observe the force of *αὐτε*: "again," i. e., as he often before has done.—*σὺν δ' ἡμῖν δαῖτα ταραξῆ.* "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."

590-595. *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' ἐπέσσει καθάπτεισθαι 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.—*αἰτίκ' ἐπειθ'.* "Immediately thereupon."

καὶ ἀναίξας, 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*.

596-599. *τέτλαθι.* "Endure it."—*ἀνάσχεο.* "Restrain thyself."—*φίλην περ τοῦσαν.* 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.

599-601. *ἤδη γὰρ καὶ ἄλλοτ'.* "For before now also, on another

occasion."—ἀλεξέμεναι. "To aid (thee)."—πιδός τετυγῆν. "Having seized me by the foot." Observe in πιδός 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. πῦν ἡμαρ. "All day long."—κάππεσον. "I fell down." For κατέπεσον.—ὀλίγος δ' ἐτι 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. ὕβεστοι 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 πομπνύω, 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 (*Buttman Lexil.*, i., p. 176.) The gods laughed

as 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.—Μουσίων 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.—ἰδυίῃσι πραπίδεσσι. "With knowing mind," i. e., skilful invention.—πρὸς ὄν λέχος. "To his own couch."—ἐνθα πάρος κοιμῆσθ'. "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 up to the close: 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 ἄφ' ἵππων is the same as ἄφ' ἄρματος.

Δία δ' οὐκ ἔχε νήδυμος ἕπνος. Compare the meaning assigned to καθύδ' 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. ἔδε δέ. "The following, thereupon."—βουλή. "Device."—πέμψαι ἐπ' Ἀτρεΐδῃ, κ. τ. λ. "To send upon Agamemnon, son of Atreus." Observe that here Ἀτρεΐδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπὶ merely indicates the direction of the action.—οὐλον 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 οὐλον, "pernicious" or "baneful." The epithet οὐλος 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 προσφύδα.

8-10. Βάσκει. "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". βάσκει.

οὐλ: ἴνευρα, καὶ βύσκι' ἴθι Ἴρι ταχεῖα, *verba duo idem significantes non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperatae 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.—ἀγορευόμεν. "Utter." The infinitive for the imperative. Consult note on book i., verse 823.—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.)—πανσυνδίη. 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, πανσπρατί. This, however, is rather the meaning which the word bears in later writers.

νῦν γάρ κεν εἶποι. "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 κεν 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 κεν with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐ ἐτ' 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.—ἐπέγναμψε ἅπαντας. "Has bent all (to her will)."—Τρώεσσι ἐφῆπται. "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 τόν.—βῆ δ' ἀρ' ἐπ'. "And then it repaired unto."—τὸν δ' "But this warrior."—περὶ δ' ἀμβρόσιος κέχυθ' ἕκνος "And ambro

and 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, eternalizing power borrowed from the food of the gods. (*Bullmann, 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."—*ἵπὲρ κεφαλῆς* "Over his head," i. e., at the head of the sleeper, and bending over him.

Νηλεΐου υἱὸς ἰοικώς, Νέστορι. "Like to the son of Neleus, i. 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. *εἴδοις Ἀτρεὺς υἱέ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαίφρονος*, 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.)—*ἵπποδύμοιο*. 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' ἐπιτετρέφονται, 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.

26-31. *νῦν δ' ἐμέθεν ζύνες ὤκα* "Now, therefore, understand from me quickly," i. e., quickly attend to me.—*Διὸς δέ τοι.* For *Διὸς γάρ σοι*.—*ἀνευθεν ἐών.* "Although away." More literally, "apart," i. e., at a distance from thee.—*ἔλεαί:μι.* 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 εἴρειτω.* "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. *τόν 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 *ve. b* is here in the plural (*ἐμελλοσ* \

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 ὄγ' 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 ἢ ἅ Ζεὺς μῆδετο*.—*θήσειν ἐπ'*, κ. τ. λ. "To inflict both suffering 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 *ἔξετο ὀρθωθείς* would be, "having raised himself, he sat (in that posture)," *ὀρθωθείς* being used in a middle sense—*ἐνδύει*. "He put on." The literal meaning presents a much livelier image, "he got into."

χιτῶνα. The tunic or *chiton* 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. *φάρος*. 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, near by 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 $\phi\acute{\iota}\rho\omicron\varsigma$ 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



τοῖσι δ' ἐκὼ λευκοῖσιν, κ. τ. λ. "And under his white feet he bears 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 *ἐπόδημα*, 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 *ἐπόδημα* to real shoes.

45-47. ἀμφὶ δ' ἔρ' 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.—πατρώϊον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called *πατρώϊον*, because the family-sceptre of the line; and *ἄφθιτον*, because made by Vulcan. Compare verse 101, seq.—κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48-55. Ἥλις. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Titanos, 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 in 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.)

ἔρτοσσα. "To announce." Future participle.—*αὐτῶρ ὁ*. "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 ἴξε, 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 *βουλήν*, making *ἴξε βουλήν* signify, "he caused a council to sit," the objection to *βουλή* being that *ἴξω* in the active means "to cause to sit," but *ἴξομαι* in the middle "to sit," and that *βουλή ἴξε*, therefore, would not make sense. In reply to this, it may be urged, that Homer uses *ἴξω* 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.)—*πυκινὴν ἡρτύνετο βουλήν*. "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath.*"

58-59. *θεῖος ὄνειρος*. "A divine dream," i. e., heaven-sent.—*ἐνύπνιον*. "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐνυπνίως*.—*ἄμβροσίνην διὺ νύκτα*. "During the ambrosial night." The epithet *ἄμβροσίη* here applied to *νίξ* is the same, in fact, as *ἄμβροτος* or *ἄβρότη*, and by "ambrosial night" is therefore meant, according to Buttman, "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 *ἄγχιστα* is to be taken in close connection with *ἴψκει*.—*καί με πρὸς μῦθον εἶπεν*. 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. φησὶ ἀποπτάμενος. "Flew quickly away." Literally, "departed, having flown away." The verb ἀίχμασι 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 ἀνήγ, verse 34.—ἀλλ' ἄγε. "But come, (let us try)." Supply πειρώμεθα. In strictness, however, there is no ellipsis here, but πειρώμεθα, or some thing analogous, is implied in the context.—θωρήξομεν. "We may arm." For θωρήξωμεν, 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 ᾗ, with Buttman and Spitzner. The more usual accentuation is ᾗ, 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 exhortations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήσι. "With their many-benched ships," i. e., of many banks of oars, or benches of rowers.—ὕμεις 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. ὅς 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 εὐφρονέων, κ. τ. λ. Consult note on book i., verse 73.

81-82. φεῦδός κεν φαίμεν, κ. τ. λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of κεν with the optative.—μᾶλλον. Nägelbach, 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.—ὁ; ἀγ' ἀριστος εὐχεταί 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. — κείθοντο. 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.—ποιμῆνι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὁρῶντες ἤδη συνίοντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἕμα.

87-90. ἤντε 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 ἰδινύων. Observe the similarity of termination in these words, and also in ἐρχομένων. 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' ἀνθεσιν 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 ἄλλε, 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.—ἤϊόνος προκύρουθε, 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.—δτρύνουσ' 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.

ἐρήτυον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kiäner*, § 438, 2.)—εἰ ποτ' αὐτῆς εἰσοίατ'. "If, at length, they would refrain from clamor," i. e., in order that they might at length refrain, &c.—Διοτρεφῶν. 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 δυσχερῶς ὡς τὸ ὡς ἄρ' ἄτερ σπουδῆς τίνουσιν μέγα τόξον Ὀδυσσεύς. (*Od.* xxi.

998.)—*ἕρτηθεν δὲ καθ' ἑώρας.* “And were rest. ailed in their respective divisions of seats.” Observe that by *ἑώρας* 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' ἑώρας ἔσαν, πεντηκόντ' ἐν ἑκάστη εἶατο.* The adverbial *κατά*, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach, ad loc.*)

ἄνδ' δὲ. “Up, then.”—*σκήπτρον 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 *δ*.

102–109.—*Ἥφαιστος μὲν.* “Vulcan, in the first instance.” Observe the force of *μὲν* in the protasis.—*αὐτὰρ 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 ἑνάξ.* “And King Mercury next.”—*αὐτὰρ ὁ αὖτε Πέλοψ.* “But he, again, Pelops.” More literally, “but this one, again, Pelops.”

Θυέστ'. For *Θυέστα*. The nominative. Masculine words retain *σ* unaltered in the nominative, where euphony or versification requires it: otherwise *ς* is added to the root, and the *α* is lengthened into *η*. The form in *α* remained peculiar to the Æolic dialect, the form in *ης* to the Attic and common language. (*Thiersch*, § 178.)—*πολλῶσι 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.

ἔρσιάμενος. “Having leaned.” Literally, “having supported himself.”—*ἔπε' Ἀργείοισι μεινύδα.* “Spoke words (as follows) among the Greeks.”

110–113. *θερόποντες Ἄρης.* “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 *ἄκονέεσθαι*. 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 ὤλεσα*. “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 *si fallor*.—*δς δῆ*. “Who before now.”—*ἢδ’ ἔτι καὶ*. “And still also.”—*τοῦ γὰρ κράτους*, 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 ἔσσομένοισι 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.—*παυροτέρωσι*. “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. *δρκια πιστῶ ταμόντες*. “Having struck a faithful league.” According to Buttmann (*Lexil.*, p. 439, ed. Fischl.), *δρκια* 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 (*H.*, iii., 292), this is sufficient to explain the meaning of *δρακία ταμείν*, without the necessity of supposing that *δρακία* was used in this single phrase in another sense, namely, as an adjective, *δρακία*, and *λερεία*: 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*.

Τῶις 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 ἀριθμηθῆμεν ἄμφω, (καὶ) Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθῆμεν, . . . 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. *ἐγχεσπαλοὶ ἄνδρες*. In apposition with *ἐπίκουροι*.—*τασιν* 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 ἐνιαυτοὶ* 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 ease and grace 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.

σπάρα. 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 *σπάρα*, but *σπαρτά*, "*res sativa*." (Aul. Gell., xvii., 8.)—*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. 339.) In this opinion Kühner coincides (§ 424, 4).

136-139. *αἱ δέ που, κ. τ. λ.* "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For *ἡμέτεραι ἕλοχοί τε καὶ νήπια τέκνα*.—*αὐτῶς ἀκράαντον*. "Is thus unfinished."—*πειθόμεθα 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, πόντου Ἰκαρίου*. "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.*)

τὸ 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*.—*ἴρα*. Observe the force of the aorist in denoting what is customary or usual

147-148. *κίνησις*. 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 ἐπαιγίων*. "Rushing down upon it impetuous." This serves as a kind of *epexegetis* to *ἐλθών*. Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίων*. — *ἐπὶ τ' ἡμῶν ἀσταχύεσσιν*. "And it bends unto (the blast) with its ears." Observe the force of the adverbial *ἐπὶ*. The subject of *ἡμῶν* 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.* Construct as follows: *κονίη δ' ἴστατο, ὑειρομένη ὑπένερθε ποδῶν. — ὑπτεροθεῖ*. "To lay hold of." — *ἄλα διαν*. Consult note on B. I, v. 141. — *σφρούς τ' ἐξεκάθαιρον*. "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. — *οἰκαδε ἰμένων*. "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: *ἰμένων est de cupientibus οἰκαδε ἰέναι — ὑπὸ νηῶν*. "From under the ships." — *ἔρματα*. Consult note on book i., verse 196.

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 *ὑπέρορα*.—*εἰ μὴ Ἀθηναίην, κ. τ. λ.* Construe *εἰ Ἥρη μὴ εἶπεν μεθόν πρὸς Ἀθηναίην*.

157-165. Ὠ πόποι. Consult note on book i, verse 264.—*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.—*οὕτω 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!" *Καὶ* 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*.—*κελίποιεν*. Observe the peculiar force here of *κέν* with the optative, equivalent to "might (i. e., can) they by any possibility leave," &c.—*φίλης ἀπὸ πατρίδος αἰης*. "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 λαόν*. "Throughout the people."—*σοῖς δ' ἄγανοῖς 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.—*ἀμφελίσσας*. "Impelled on both sides by oars," but v. Glossary.

166-171. *γλαυκῶπις*. Consult note on book i., verse 206.—*κατ' αἶψα*. "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.—*ἔπερ'*. Consult note on verse 152.—*ἐπεὶ μὲν 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 *μήδε τ' ἐρώει*, "nor at all delay." In this latter reading, τ' is for τε.

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, c.)—*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.—*Εὐρυδάτης*. 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.

ἐντίος. "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.)—*σκῆπτρον πατρώιον*. Compare verse 101.

188-189. *ὅντινα 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 *ὃν δ' αὖ δῆμου*, verse 198.—*ἐρητύσασκε*. "He checked," i. e., he detained while in the act of hurrying to embark.

190-195. *Δαιμόνι'*. "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 unite." 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 ὅλον εἶπεν ἐν βουλή*.—*μή τι χαλωσύμενος*, κ. τ. λ. “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply *δρα*, 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. *θυμὸς δὲ*. “For the wrath.” The particle *δέ* is here equivalent to *γάρ*.—*διοτρεφέος*. Consult note on book i., verse 176.—*τιμὴ δὲ*. “His high office, too.”—*φιλεῖ δέ*. κ. τ. λ. “And counseling Jove loves him.”—Observe in these two verses the different meanings borne by the particle *δέ*.

198–206. *δήμον*. “Of the common people.”—*βοῶντα*. “Crying aloud,” i. e., expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι*. “Fellow.” Consult note on verse 190.—*ἄτρεμας ἦσο*. “Sit quietly,” i. e., sit down and be quiet.—*σὺ δὲ*. “For thou art.” Supply *εἰς*.—*οὔτε 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. ὧς. "Thus." Observe the accentuation -- κειρανένω "Acting as chief," i. e., discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—διεπε. "Was arranging." Equivalent to διέτασσε. — ἐπεσειύοντο. Consult note on verse 86.—ήχη. "With a tumult."—ὧς δτε. "As when." For a literal translation we must supply a clause after ὧς; namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i., verse 34.—σμαραγεῖ δέ τε πόντος. "And the deep even echoes again."

211-215. ἐρήτυθεν δὲ καθ' ἑδρας. Consult note on verse 99.—Θερσίτης δ' ἔτι μόνος, 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. — ἄμετροεπής. The true force of this epithet appears from the next line, δς ῥ' ἔπεα φρεσὶν, κ. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλὰ, but ὁ ἄκοσμί τε καὶ πολλὰ ἔπη εἰδώς.

δς 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 δς ῥα, consult note on book i., verse 405.—ἔπεα ᾗδῃ. 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 εἰδέναι, "to know what is savage," i. e., to be savage; ἄθεμίστια εἰδέναι, "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 ἄμετροεπής. — ἀλλά. Depending on οὐ κατὰ κόσμον. In translating, supply λαλεῖν, which is in fact, however, implied in ἐριζέμεναι.—εἰσαιτο. 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 ἀνὴρ, 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."—πολκός. "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 no

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 *ἀτὰρ ὑπερθεν*. (*Lexil.*, s. v.)

κυρτώ. "(Were) crooked."—*ἐπὶ στήθους συνοχωκάτε*. "Drawn together toward his breast."—*φοξός*. "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.)
—*φρόνη δ' ἐπενήνοθε λύχνη*. "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 μάλιστα ἦν*. "Especially was he most hateful."—*νεικέϊσκε*. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being *ἐχθιστος*.—*τότ' ἀτ' Ἀγαμέμνονι δίψ, 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.—*νεμέσθηεν 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.—*αὐτῷ δ.* “He, however.” The particle *ὅτι* here marks opposition to what immediately preceded. Thersites went on, notwithstanding the anger of the Greeks.

225-234. *τίο δ' αὐτ' ἐπιμέμφεται, 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.

ἐξαιρετοί. “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.—*ἢ 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.”—*—ἐν κεν ἐγὼ, κ. τ. λ.* The ridiculous vaunt of a coward.—*κεν ἀγύγω.* “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 *κατίσχει* is the subjunctive with the mood-vowel shortened.—*οὐ μὲν.* For *οὐ μὴν.*—*ἀρχὸν ἔόντα.* Supply *σε.*—*κακῶν ἐπιβασκέμεν, 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 *ἐπιβασκέμεν* in the present passage.

235-238. *ὦ πέπονες, κ. τ. λ.* “O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men.” In *ἐλέγγεια* 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.—'Αχαιῶδες, οὐκέτ' Ἀχαιοί. Imitated by Virgil: "O vere Phrygia, neque enim Phryges!" (*Æn.* ix., 617.)—Οἴκαδέ 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.*"—γέρας. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseis.—ἢ ῥέ τι 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 *καί*, 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.—ἐλὼν γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μῦλ' 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 *μῦλα* is here employed to strengthen the negation.—ἢ γὰρ ἂν Ἀτρεΐδῃ, κ. τ. λ. Compare book i., verse 232.

νεικεῖων. "Railing at."—τῷ δ' ὤκα 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. Θέρσιτ' 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*—λίνας

αἶψά τιν' ἀγροητής. "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *πέρ* 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 218), is here converted into that of censure.—*ἰσχεο*. Compare book i., verse 214.—*οὐ φημί*. Like the Latin *nego*.—*χειριότερον*. "Baser."—*ὄσσοι*. "Of as many as" For *τόσων ὄσσοι*.

τῷ. "On this account." Equivalent to *διὰ τοῦτο*.—*οὐκ ἄν βασίλειος ἀνὰ στόμ', κ. τ. λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," i. e., always talking of kings. The optative with *ἄν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλύσσοις*. "And be on the watch for a return." Literally, "and be watching a return."

252-256. *ὅπως ἔσται τύδε 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 χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὄσσοι ἡμὶ Ἀτρείδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μύλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 Οὐδέ τί κω σύφα ἴδμεν, ὅπως ἔσται τύδε ἔργα,
 ἢ εὖ, ἢ κακῶς νοστήσομεν υἱεὶς Ἀχαιῶν·
 ἀλλ' ἔκ τοι εἰεῖα.—

ἦσαι ὄνειδίζων. Observe that *ἦσαι*, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Theocritus was standing at the time. Compare *Od.*, viii., 506; xi., 82-83. 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' ἐτι σ' ἀφραίνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κηθήσμαι be here the future indicative, or the aorist subjunctive with the shortened vowel. (Compare *Herm. Opusc.*, iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὡς νῦν περ ὧδε. "Just as thou art now in this way (doing)." The particle περ qualifies ὡς, not νῦν.—ἐπειη. The optative here expresses a wish; and so, also, in κεκλημένος εἶην.

εἰ μὴ ἐγὼ σε λαβὼν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ὑπό.—θύσω. Future indicative.—τί τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the μίτρα (μίτρα), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀψήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book I., verse 4.—πεπληγὼς ἀγορήθεν. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265-271. ὡς. For οὕτως.—σκήπτρῳ δὲ μετύφρετον, 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 τὸνπίσω ἐκύμθη.—θαλερὸν δέ οἱ ἐκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερός 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 σκήπτρον ὑπὸ χουρέου.—ἀλγήσας δ'. "And having suffered pain."—ἄχρειον 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 ἄχρειον 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 ἠδὺν γέλασαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of ἠδὺν, 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. ὧ πόποι. Consult note on book i., verse 254 — μυρί' ἑσθλά. "Ten thousand good things."—τ' ἐξάρχων. "In both originating." — πόλεμόν τε κορύσσω. "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 βέβηκεν, μέγ' ἄριστον ἔρεξε. — ὅς. "In that he."—τὸν. As before, for τοῦτον.—ἀγορεύων. "From his harangues."—θῆν. "Assuredly." In Homer, θῆν is always ironical, as in Attic δήπου. It is very frequently joined with οὐ, as in the present instance.—θυμὸς ἀγῆνωρ. "His insolent spirit."

278-283. ὡς φύσαν 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.—ἀνὰ δὲ ἑσ-η. "Up, thereupon, stood." Observe the adverbial force of ἀνά.—παρα 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 ἅμα θ' οἱ πρότωι, 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 digammatized dative of *οἱ*. 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 *ἀμα οἱ*, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him." (*Nägelsbach, ad loc.*)—*δ σφιν εὐφροονέων, κ. τ. λ.* Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284-290. *Ἀτρεΐδῃ, 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.*—*πῦσιν 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, χῆραί τε γυναῖκες. 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 *τε* approaches in sense to *ἦ*, and hence they are interchanged; either *ἦ-τέ*, or *τέ-ἦ*. (*Kühner, § 734, 3, ed. Jelf.*)—*ἀλλήλοισιν ὀδύροσται 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 μὲν 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 *ἄνω ποιεῖν*, the idea of returning without accomplishing the object of the expedition being implied in the first *νέεσθαι*. Observe, also, that *ἦ μὲν* stands opposed to *ἀλλὰ καὶ ἔμπης* in verse 297.

καὶ γάρ. "And (no wonder) for."—*θ' ἓνα μῆνα.* "Even a single month."—*σὺν νηὶ πολυζίγῳ.* 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 νηὶ πολυζύγῳ in construction with μένων.—εἰλέωσιν. "May be hemming in." Consult *Buttmann Lexil.*, s. v.—εἰλεῖν. The prose form of expression would be ἐν 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.*)—τενεόν. "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 ἐβαν φέρουσαι is a species of circumlocution for ἤνεγκον, i. e., ἀνήρπαξαν.—χθιζὺ τε καὶ πρόϊζ. "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 περὶ. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult *Kühner*, § 618, 3.—τελήεσσαί ἐκαρούβας. Consult note on book i., verse 315.—ἀγλαὸν ἱδωρ. "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 σημα. "A great sign," i. e., a great omen of the

future fortunes of the expedition.—ἐπὶ νῶτα δαφεινός. “All blood red upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of δα in δαφεινός.—τόν β αὐτός 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.”—ὑποπεπηῶτες. “Cowering beneath.”—ὀκτώ. “Eight in number.”

314–319. ἐλεεινὰ τετριγῶτας. “Twittering piteously.” Some connect ἐλεεινὰ with κατήσθιε, but this is far inferior.—ἀμφεποῶτο. “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 ἐφαγε. “He had eaten up.” Observe the adverbial force of κατὰ.—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 ἐφηνεν. This would also be in accordance with Cicero's paraphrase of the present passage (*de Divin.*, ii., 70).

“Qui luci ediderat, genitor Saturnius, idem
Abdidit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read ἀρίζηλον (i. e. ἀρίηλον), 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 ε 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 a

as a 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. αἰδήλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some hapaxodist.

320-323. οἶον ἐτόχθη. "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 ἑκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἐπειτα. "Calchas, then, thereupon straightway."—θεοκροπέων. "Revealing the signs from on high:"—τίπτ' ἄνω ἐγνεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttman (*Lexil.*, s. v.), instead of the common reading, ἀνέω. 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 μήν.—ὄψιμον, ὄψιπέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—δου. "Of which." An epic form of οὐ, 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."—εἰσόκει εἴλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκειν is for εἰς ὀκειν, and compare the Latin idiom: "*usque ad id tempus, quo capivimus*," &c.

334-336. σμερδαλέον κούβησαν, 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 κούβησαν, 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 Γέρωνον in a fragment of Hesiod; Γέρονα, by Strabo; Γερωνία, by Ptolemy; and

ἡ Γερήνιος by the scholiast.—*ἰππότα*. For *ἰππότης*, a common epithet for heroes. Observe the absence of the copula between this word and *Γερήνιος*. The reason is that the term *Γερήνιος* is more of an individual, the other more of a general appellation.

337-339. *ὧ πόποι*. Consult note on book i., verse 254.—*ἡ δὲ παρὰ σὺν εἰκόδες, 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, *ὡς ὅτι μέλει, κ. τ. λ.*, shows in what the resemblance actually consists.—*πῆ δὲ συνθεσῖαι 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 Buttmann (*Lexil.*, p. 439, ed. Fischl.), *ὄρκιον* properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσῖαι*, 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."—*οὐ δέ*. "Do thou, therefore."—*ἔτι*. "Still, as before."—*ἄστεμφά 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 *ταί κεν* the Latin *si qui*. Achilles appears to be hinted at.—*Διὸς*. Governed by *ὑπόσχεσις*.

350-366. κατανεῦσαι. "Nodded assent."—ἡμῶν τῷ. "On that day." Observe the demonstrative force of τῷ, equivalent here to ἐκείνῳ—ἐβαινον 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." Buttman (*Lexil.*, p. 439, *seqq. ed. Fischl.*) 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 ἄνθ' ὧν ἰστένυξάμεν 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.—αὐτὸς τ' εἶ 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' ἄλλω.—ὅττι κεν εἶπω. Not equivalent to εἴν τι εἶπω, but "whatsoever I shall say (if thou permit)."

362-368. κρῖν' ἄνδρας 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.—καὶ 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' ἔησι. "May be."—κατὰ σφέας. "By themselves," i. e., each clan by itself, and each family of the clan also by itself.

γινῆσθαι δέ. 'And thou wilt farther know.' Observe the emphatic usage of δέ, after γνώσῃ ἐπειθ' in verse 365.—εἰ καὶ θεσπεσίῃ, 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 θεσπεσίῃ supply βούλησθαι μοίρα.

370-373. ἡ 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 αὐτῶν: thou surpasses in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἰ 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.—ὅς με μεταβάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἔγω δ' ἤρχον 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 consultiare 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.—εὖ 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.—εὖ 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. 04, ed. Fischl., is in favour of ἀπεσπιδῶν.

396-393. οὐ μετίσσειται. "Shall not ensue." More literally "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ἰδρώσει μὲν τευ τελομῶν, 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.

-καμείται. 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.*

μυμνύζειν 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 Buttmann (*Lexil.*, s. v.). It appears to be equivalent in some degree to ἔτοιμον.

394-397. Ἀργεῖοι δὲ μέγ' ἰαχον, 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 ἀκτῆ ἐφ' ὑψηλῆ, and is exexegetical to that clause.—As regards ὅτε κινήση, compare book i., verse 80.

τὸν δ' οὔποτε 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 ἀργεστῷ 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

seen γένησι, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. *βρέοντο*. "They made a rush." The imperfect of *βρέομαι*, and not from *δριγμι*. 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."—*ἔραζε*. "Began to offer sacrifice." Supply *ιερά*. The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulá 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 δύω*. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oileus, who commanded the Locrians.—*Τυδέος υἱόν*. 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 ἀγαθός*. "Good at the battle-shout," i. e., brave in battle.—*ᾔδεν 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 440.

419-418. *κελαινεφές*. "Black-cloud-collecting deity."—*αἰθέρων*. 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' ἥλιον 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*, as

παύσει, σι γένετο.—ἐπὶ ἥλιον δύναι. The expression ἐπὶ . . . δύναι occurs here for the only time in Homer with reference to the setting sun; and, as ἐπὶ in this passage is not easy to explain, Nägelsbach recommends that we read ὑπ' ἥλιον δύναι, and he compares *Od.*, iii., 835, and *Od.*, x., 191.—πυρρός δηλοῖο. “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 βωγαλέον serves still farther to explain the meaning of δαίξαι.—πρηγέτες 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 ἐπεκραιίαινε 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, *seqq.*, with the exception of a few forms of expression.—ἀμπεύραντες. “Having spitted.”—ὑπέιρεχον Ἡφαίστοιο. “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' (δηθύ) is not Epic (*Hartung*, i., 305; *Kühner*, § 693), whereas δη νῦν is both an Homeric position of the particles, and gives more force to μηκέτι. Buttmann 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. Fischl.*—*Spitzner, ad loc.*)—It remains out 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.—ἐγγυαλίξει. “Put

into our hands." The present shows certainty, and a firm oath that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future *εγναλιξει*, given in some editions, is inferior.—*κῆρυκες μὲν*. Opposed to *ἡμεῖς δὲ*.—*χαλκοχιτώνων*. Consult Glossa on book I., verse 371.—*ἀγειρόντων*. For *ἀγειρίτωσαν*—*ἄβροοι ὧδε*. "Thus assembled as we are." Equivalent to *ὡσπερ ἔχομεν ἄβροοι*.—*λομεν*. For *λιμεν*, with the shortened mood-vowel. So *εγείρομεν* for *εγείριμεν*.—*ὄξιν Ἄρηα*. "The sharp conflict." Literally, "sharp Mars."

443-447. *κηρύσσειν πολεμόνδε*. "To summon to the conflict."—*καρνηκόμενους Ἀχαιοῖς*. Consult note on verse 11.—*οἱ μὲν ἐκέρυσσαν, κ. τ. λ.* Compare verse 52.—*οἱ δ' ἄμφι Ἀτρεΐωνα, 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."

αἰγὶδ' 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, 't is easy to comprehend both why Minerva is said to throw her father's *ægis* around her shoulders (*Il.*, v., 733: 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, 320, 307, *seqq.*):

and, on another occasion, to cover with it the dead body of *Ἡκταρ* 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 ἄρμόζει 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.

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451–453. *ἐκάστῳ καρδίῃ.* “Unto each one in heart,” i. e., in the heart of each one.—*δλληκτον.* “Without ceasing.”—*ἄφαρ.* Compare book i., verse 594.—*νέεσθαι.* Taking the place of a substantive, though without any article prefixed.

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459–461. τῶν δ', ὡς 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.*

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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 προκαθίζόντων*. “They setting themselves forward with a loud noise.” Supply *αὐτῶν*. We have regarded this as the genitive absolute, and a parenthetical 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 προκαθίζόντων, ποτῶνται ἐνθα καὶ ἐνθα, &c.* This latter mode of construing connects *προκαθίζόντων* 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 *ὥρῃ* here means, literally, “in their season.” The full expression is given in verse 471, *ὥρῃ 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. *μυϊῶν 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 ποιμνῆιον*. “At some shepherd’s pen.” The preposition here properly implies a moving up and down, and throughout.—*ὥρῃ ἐν εἰαρινῇ*. “In the spring season.” Consult note on verse 468.—*ὅτε τε*. “And when.” More literally, “when, also.”—*ἐπὶ Τρώεσσι*. “Against the Trojans.”—*καρφαλοῖσι μεμῶτες*. 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

mood. Hence we must render *διαρραῖσαι μεμαῶτες*, "desirous of breaking through (their lines)."

474-479. *τούς δὲ*. "And these." Observe that *τούς* stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—*αἰπόλια πλατῆ*. "Wide-spread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: *ἵτι διασκεδάσμενα νέμονται*. As regards the expression *αἰπόλια αἰγῶν*, compare *σῶν σὺβόσια* (*Od.*, xiv., 101).—*ὣς τούς*. "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. *ἤντε 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 κύπρος* (*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.

ἀρήκτος. "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.—*μνησαίαθ'*. "Should mention." For *μνήσαντο*—*ἄρχαὸν εὖ, κ. τ. λ.* "Hereupon I will tell," &c. Observe that

αὐ has here the force of *δὲ*. (*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 *Μῆναι* have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied in the matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN BAMPARTS.—THE SILENCE
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 arrayed, 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*

α. 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.

δρυνιθες 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 (*δρυνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὡς δρυνιθες*.

3-6. *ἦντε 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 τόπῳ*. 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 Σάμου* (*Thucyd.*, i., 116); *ἐπὶ Σαρδεων φεύγειν* (*Xen., Cyrop.*, viii., 2, 1) Compare *Kühner*, § 507, and 633, 1, *ed. Jelf.* — *Ὠκεανοῖ: ἰούων*. 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 Pygmæes and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict.*, s. v. Pygmaei. — φόνον καὶ Κῆρα φέρουσι. Compare book ii., verse 352.

7-θ. φέραι δ' ἄρα ταίγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given φέραι here the meaning for which Buttman contends, on the authority of the ancient grammarians. (*Lexi.*, s. v. ἀήρ, ἥριος.) 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 pronominal force οἱ 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. εἶτε 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 εἶτε stands here for the more ordinary ἦτε. This, indeed, is denied by Buttman, who makes εἶτε the adverb of time, and equivalent to δευτε, but ἦτε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἦτ' δευτε, making ἦτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εἶτε in the sense of ἦτε, and denies, from Apollonius (*De Adv.*, p. 560, 1, seqq.), that ἦτε can be contracted into two syllables.

κλέπτῳ δέ τε νυκτὶς 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."

ὡς 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 ἀελλε

The adjective occurs nowhere else; while the expression *κονισσαλος 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, *παι.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονισσαλος*. The common form is *κονισσαλος*, 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 *ἀνὴρ*, "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.

παρδαλέην. "A panther's skin." Properly an adjective, with *δορὸν* 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 ῥῆσα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—*ἀλλά ὁ*. "But he," i. e., he, moreover. The particle *ἀλλά* 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 *προμήχων* and *προκαλίετο*.—*κεκορυθμένα χαλκῷ*. "Headed with brass." More literally, "tipped with brass." Consult note on book ii., verse 457.—*προκαλίετο*. "Kept challenging."—*ἐντίκω*. "Face to face."

21-29. *Ἀρηϊφίλος*. "Dear to Mars." An Homeric epithet for a valiant warrior.—*μακρὰ βιβῶντα*. "Striding with long steps."—*ὄσπερ 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.

μάλα. "Greedily."—*εἰπερ ἄν σφόν, 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 *σφόν* expressing with reference to what this bestirring of themselves takes place.—*ὡς ἐχάρη Μενέλαος*. "So Menelaus was rejoiced."—*φάτο γὰρ τίσισθαι ἄλιάν*. "For he thought that he would take vengeance on the

ἑαυτῷ one Observe the force of the middle in φάτο: literally, "he said unto himself," i. e., he said within his own breast.—τίσασθαι. 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. Τὸν. "This warrior."—ἐν ποσμάχοισι. "Among the foremost combatants." Consult note on verse 16.—κατεπλήγη. In the compounds of πλῆσσω, 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."—ἐχάζετο. "He began to retreat."

33-36. ὡς δ' ὅτε. "And as when."—παλίνοσος 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.—ὑπὸ τῶμοσ ἐλλαβε 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, α.—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.

αἶψα 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, Δυσσελένας, and *Lobeck, Par.*, p. 545.

αἶθ' ὄφελος ἄγονός τ' ἐμμεναί, 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 ὄφελον) is only employed

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, ἢ 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: *αἶψ' ὄφελον ἄγαμός τ' ἔμναι, 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 *ἢ ποῦ*. "Assuredly, if I mistake not." These two particles, of which *ἢ* is affirmative and *ποῦ* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἢ* would have the acute accent—*καρχαλώοσι*. "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 ἐπ'*. "Because a handsome person is upon thee," i. e., because a handsome exterior is thine.—*ἀλκή*. "Vigor."

46-51. *ἦ τοιούδε ἐὼν*. "Didst thou, being such a one." Observe that *ἦ* belongs in construction to *ἀνήγες*.—*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 *ἀπιος* is here an old adjective from *ἀπέ*, like *ἀντίος* from *ἐντί*. We must not confound the *ἀπίη γαίη* of Homer with the *Ἀπία γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplices* (v. 275), and return to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *a* is short in *ἄπιη*, whereas in *Ἀπία* the initial vowel is long. (*Bullmann, Lexil*, s. v. 'Ἀπίη γαῖα.)—*νύδον ἀνδρῶν αἰχμητῶν*. "Related by marriage unto warrior men." The term *νύς* properly denotes "a daughter-in-law," like the Latin *puer*. 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*, *χάριμα*, 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 *ὅστε 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 μέλνεταις*. "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 ἔν 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, he 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 futuræ 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 *κίθαρις* in this passage, instead of *κίθαρις*, by *κίθαρις* 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. *δειδήμονες*. Supply *εἰσίν*.—*ἢ τέ κεν ἤδη, κ. τ. λ.* "Other wise thou wouldst even before this have put on a stone tunic," i. e. thou wouldst have been stoned to death. *Κόπρον* and others *κα*

ers. and 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.

ἄτειρής. "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 *ὁὗς τε, ἐφ' ᾧτε*.

ὑπ' ἀντρος. "Under the hand of a man," i. e., by the power of a man.—*ὅς ῥαί 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 *ἔστ' εἶσιν*.—*ὥς 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.—*χρυσῆς.* By "golden" is here meant nothing more than *valdy and*

66. *Wol.* 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 ἐλοιτο.* “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 αὖτ'.* “Now, however.” Observe the force of *εὔτε*. 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 πᾶσι.* Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. *ὁπότερος.* “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, φιλόγητα, 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 *φιλόγητα*, &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 *ἐριβόλακα*, 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 Argus, the note on book ii, verse 108.

76-81. αὐτ'. "On his part." — καί βα. "And accordingly." — ἀντέργε. "He began to keep back." — μέσσοι δούρῳς ἐλών. "Having grasped his spear by the middle." Observe the employment of the enitive here, as indicating a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Pref. ad ed. nov.*, . III.) — ἰδρύνθησαν. "Were made to sit down." Some regard this as the passive for the middle, "seated themselves." — ἐπετοξύζοντο. "Began to direct their bows." — ἰοῖσί τε τιτυσκομένοι, κ. τ. λ. "And, taking aim, were throwing at him with both javelins and stones." — ὁ ἄνοψ ἰνδρῶν. "The hero, the king of men." Observe the pronominal, or demonstrative force of ὁ.

82-85. ἰσχεσθ'. "Restrain yourselves." More freely, "hold." — καὶ βάλλατε. When μή is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of ἔλαλλον in verse 80. (*Herm. ad Viger.*, p. 809.) — στεῦται γάρ τι ἔπος ἑοείν, 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. — κέλετω. "He bids." — τεύχεα κάλ' ἀποθέσθαι. "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice. — ἄλους. "Alone," i. e., in single combat. — ἀκῆν ἐγένοντο σιωπῆ. "Be came quite still in silence." A pleonasm of frequent occurrence. According to Buttmann, ἀκῆν is here an adverbial form from χάειν χαίνειν, confirmed by the analogy of ἀπριύτην.

97-102. κέκλυτε νῦν καὶ ἐμεῖο. "Hear now me also." — μίλιττα 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 διακρινθήμεναι, 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 ἐοικέντος understood: "and on ac-

ment of Alexander, the beginning of it." This, however, is less natural and Homeric. The construction which we have given is favored, moreover, by the scholiast in the Ven. MS., namely, *διὰ πάντας τοῦ ἐνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκύτηρξεν*. (Consult *Neue Jahrb. für Phil.*, &c., vol. xxxiv., p. 370.)

τεθναίη. "May he lie dead." Observe the continued meaning expressed by the perfect. *Matthia*, § 500. — *ἄλλοι δὲ διακριθῆτε 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.) — *ἕτερον 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. — *δρῖα τύμνη 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 δρῖα*. "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 γέρον 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 transgressor in his own future proceedings.

118-119. Ἰηποὺς μὲν ἐρυζάν ἐπὶ στίχας. "They rein back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Büttmann (*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 Büttmann 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.—οἰσόμεναι. Consult note on verse 108.—Ἴρις δ' αὐθ'. "But Iris, in the mean time."—εἰδομένη γαλῶν. "Making herself like unto her sister-in-law." The corresponding term to γαλόως, in the masculine, is δαήρ.—Ἀντηνορίδαο δάμαρτι. "Antenor's son's wife."—εἶχε. "Possessed." More literally; "was holding," *i. e.*, in marriage.—Δαοδίκην. We would expect the dative Δαοδίκη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τήν (for ἦν) as governed by εἶχε.

125-128. τήν δ'. "And this female."—ἡ δέ. "For she."—ἔβαινε. 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, ἦν ἔστ': 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.—ἐθ' ἢ εἰεκ'. For ἐσθ' ἢ εἰεκα. Crusius makes it stand for αὐτῆς ἐνεκα, but the accentuation of ἐθεν shows this to be erroneous.—ὑπ' Ἄρηος παλαμῶν. 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 (νύμφη). 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 anacoluthon, its place being supplied by *οἱ* in verse 134. — *ὑσπίσι 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 defixæ 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. *γλυκὺν ἱμερον ἀνδρός, κ. τ. λ.* “A pleasing desire both for her former husband,” &c. Referring to Menelaus. Observe that *ἀνδρός*, *ἄστεος*, and *τοκήων*, are all genitives of the object. — *ἀργενῆσι καλυψαμένη ὀβόνησιν*. “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 *ὀβόνη* 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 χίονσα*. “Pouring down.” Observe the adverbial force of *κατὰ*. — *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 *Træzene*, wife



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' ἀμφὶ Πριάμου, κ. τ. λ. "But Priam and Panthous, &c., and Hicetson, 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 of ἀμφὶ 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 ἀμφὶ with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers (Kühner, § 496, p. 92, *ed. Jeif.*)

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. Thymetes, 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. (II., κx., 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*.

ἀρμογέροντες. This term marks them as the heads of leading houses among the Trojans.—**ἐπὶ Σκαιοῖσι πύλῃσι.** They were seated on the ramparts over the gate. Compare verse 153.

151–155. **τεττίγεσσιν ἐοικότες.** “Resembling cicadae.” The *τέττις*, 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

ὄσα λειριόεσσαν ἰεῖσι. “Send forth a delicate voice,” i. e., a clear and softly-shrill note. Observe the beautiful use of the term *ὄσα* 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.

ἄχα. “In a low tone.” Literally, “gently.” Some of the older editions have *ὄχα*, “quickly,” which is quite out of place here. Fastadius (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 *ἰσ-ί* is here to be

supplied, denotes, properly, an angry feeling at any thing unjust or unfitting. — *αἰνῶς ἄθανάτῃσι θεῆς, κ. τ. λ.* “Wonderfully in look is she like to the immortal goddesses.” Observe here that the accusative of nearer definition (*ὧπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ὧπα* 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 *τοίῃ περ ἐούσα.—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 πάροιθ' ἐλθοῦσα, κ. τ. λ.* “Having come hither, dear child, sit thou in front of me.” Observe that *ἐμεῖο* is here governed by *πάροιθ'*, the connection in the line being interrupted by *ἐλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἰδῆ.* Some editions have *ἰδῆς*, but the former is more Homeric.—*πῆσός τε.* “And marriage-connections.” Compare the scholiast: *πῆσός τε 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 ἐφώρμησαν.* “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.”—*οὕτω γεραρόν.* “Of such stately bearing.”—*βασιλῆϊ ἀνδρί.* “A royal person.” More literally “a kingly man.”

171–175. *δῖς 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 δόξει θάνατός, κ. τ. λ.* “Oh, would that a wretched death had pleased me!” *i. e.*, had been preferred by me. Observe the peculiar force

α δέλεν in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτός 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 τηλυγέτης. He derives it from θύλλω, τέθηλα, θήλας, and γένω, and makes it equivalent to θαλερός γεγώς, or θαλερός κατὰ εἶσιν. 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 Buttmann, *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 κλαίουσα τέτηκα. "On which account I even pine away in tears." Observe that τό is here for δ, and that this is equivalent to δι' δ. 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." — ἠδὲ μεταλλάς. "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 Ἄτρεΐδης. "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." — ἀμφότερον, βασιλεύς, κ. τ. λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἀμφότερον 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.)

δαῖτηρ 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 ἐμὸς

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 — πότε 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 formulæ, 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. *ὀλβιόδοιμον*. “Fortunate man.”—*ἦ ῥύ νύ*. “Assuredly now.”—*δεδημάτο*. “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 *δέδωκνται*, in the perfect, “have been made subject,” as some propose.

184–186. *ἤδη*. “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. 'n 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 αἰολοπόλους. “Men of fleet steeds.” According to Buttmann (*Lexil.*, p. 65, *ed. Fischl.*), the epithet *αιολόπωλος* 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. *εστρατόωντο*. "Were encamped." — *Σαγγαρίσιω*. 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," "to 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' οὗτοι*. The reference is to the *πλειστοὺς Φρύγας* mentioned in verse 185. — *ἐλκωπες*. Consult note on book i., verse 98.

191-198. *δεύτερον αὐτ'*. "A second time, again." — *εἰπ' ἄγε μοι και 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 ιδέσθαι*. "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. — *ἐπιπῶ λαῖπται*. "Moves about among." More freely, "traverses."

ἄρνοιῷ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-sheeced ram." The term *ἄρνοιός* 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 *ἔστι*. — *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 Ithaca, Lœrtia regna*." — *δόλους*. "Wiles." — *μήδεα πυκνὰ*. "Prudent counsels," i. e., the giving of good advice.

204-205. *ὦ γύναι ἠ μάλα, κ. τ. λ.* "O lady, assuredly thou hast

uttered in this a very true remark." More literally, ἰσθου παστ ὠ-
 tered this as a very true word."—ἤδη γάρ ποτ'. "But 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.*) Buttmann, 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.)

σὺν Ἀρηίφιλῳ 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."—φύην ἐδύην. "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' ἐζομένω. "But, both sitting." Nominative dual absolute. Zeno dotus, 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."—μύλα 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.—γένοιτο νεότερος. "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 ἰδέσκε, 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 auditurum dicturi cura delectat, et iudex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetit oculis in terram defixis, immotoque sceptro, priusquam illam eloquentia procellam effunderet.*" (xi., 3, 158.)

σκῆπτρον. Consult note on book i., verse 15.—ἐνώμα. "He turned."—ἀστεμφές. "Unmoved."—ἀίδροϊ. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φαίης κὲ ζῆλον, 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 δὴ 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.—ἰεῖ. 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 "*eloquentia 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 ἄν 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."—ἥ τις τα μέγας τε. Compare verse 167.—ἐξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—δία γυναικῶν. Compare verse 171.—Αἶας 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.

Ἰδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεὸς ὤς. Consult note on verse 2.—ὅποτε ἰκοίτο "Whenever he came." Compare note on verse 216.

235-242. οὐς κεν ἐν γνοίην, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' ὄνομα (i. e., τε ὄνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοῦνομα, for τὸ ὄνομα. (Hermann, *ad Vig.*, p. 708.)—Κάστορα θ' ἰππόδαμον, 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 (*Lex. Hom.*, s. v.), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς κόνης, ὡς οἱ Διόσκουροι.

ἢ οὐχ ἐσπέσθην, κ. τ. λ. We have given here the interrogative ἢ, instead of the common ἤ. The latter wants force—δείρω. Here

das; W. Dindorf, and Spitzner; all give the preference to this form over the ordinary *δαίπε*. If we read the latter, the final syllable must be lengthened by the arsis.--*νὺν αὖτ'*. "Now, however." Observe that *αὖτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νὺν δ' αὖτ'* erroneously.—*ἀλοχέα δεδιότρεσ καὶ οὐεΐδα, 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' ἤδη 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 Lyncæus 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. (*Apollod.*, 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 δηθύ, 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 *δρκια* 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 *δρκιον πιστόν* of future peace, and at *Ol.*, 11, 6, the Hymns are the *πιστόν δρκιον* of future fame. (*Buttmann, Lexil.*, p. 439, ed. *Fishl.*)

ἐθάρνα. "Gladdening."—*ἀσκῶ ἐν αἰγείῳ*. "In a goat-skin bottle."—*κρητήρα φαεινόν*. "A bright mixer." Observe that *κρητήρ* 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. ὄρσο. "Arise." A second aorist imperative middle of ὄρνυμι. (Buttmann, *Irreg. Verbs*, p. 193, ed. Fiskl.) Matthiæ erroneously explains it by making the future ὄρω, ὄρομαι, to be considered as a new theme; whence ὄρσο.—καλέουσιν. Supply σέ.—ἴν' ὄρκια πιστὴ τύμητε. "In order that ye may strike a faithful league." Consult note on book iii., verse 73. The editions vary here, some having τύμωμεν, others τύμητε, or τύμηαι, or τύμηται. We have adopted τύμητε, with Spitzner, as more Homeric than Heyne's τύμηαι, since Homer uses in this form the active, and not the middle voice. Besides, τύμηαι is found in only a single manuscript.

εἰ δ' ἄλλοι φιλότητα, κ. τ. λ. Compare verse 73, σερη.—τοὶ δὲ νεύονται. "But let them return." Observe that νέονται is here the subjunctive, with the shortened mould-vowel, for νέωνται.

259–263. ῥίγησε. "Shuddered," i. e., at the possibility of his son's falling in the combat with Menelaus.—ἐκέλευσε δ' ἑταίρους. 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.)

ἄν δ' ἄρ' ἔβη 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, παρύ, κατύ, even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition ἄν for ἀνί ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of πάρ from παρύ, πότ from ποτί, &c., in favor of giving ἄν an accent.—κατὰ δ' ἥνία τείνειν 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.—*παρ δέ οί.* "And by his side."

βήστρο. "Mounted." Observe that *παρ βήστρο* 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 *βήστρο* is the corist, and only another form for *βήσατο*. Indeed, it is the more correct form of the two in Homer. (*Bullmann's Irreg. Verbs*, p. 28.)

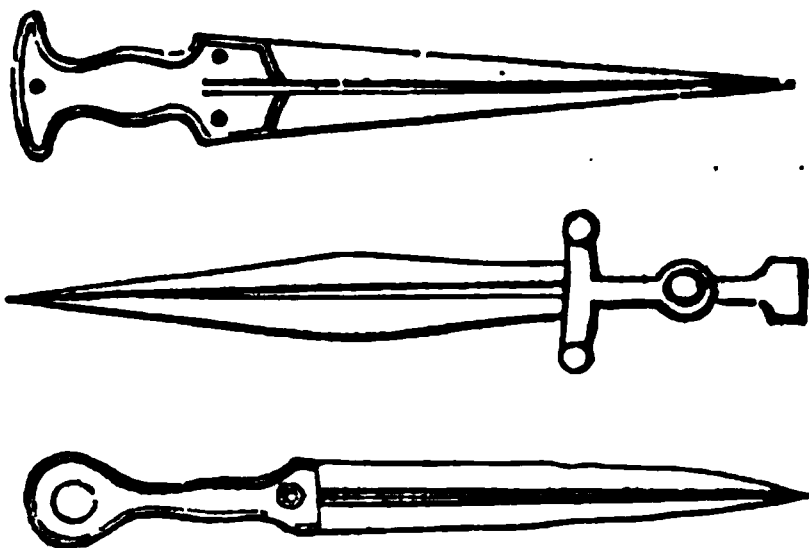
-Σκαιῶν. Supply *κυλῶν*, and consult note on verse 146.—*ἔχον.* "Guided." The verb *ἔχω* gets this meaning from the more general one of "to hold on the course of a thing," "to keep a thing in any given direction."

265-270. *ἔξ ἵππων.* *Φοι ἐκ δίφρου.—ἑστιχόωντο.* Observe the employment of the imperfect to denote slowness of movement. So, again, *ἔρπυστο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*ἄν δ' Ὀδυσσεὺς κολύμητις.* The minor scholiast makes *ἄν* equivalent here to *ἀνέστη*. It is much better, however, to regard it merely as a preposition, and to supply *ἔρπυστο* from the preceding verse.—*ὄρμισ πιατῶ.* Compare verse 245.

ὄνον μίγρον. "They mixed the wine." Observe that *μίγρον* 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 *μίγρον* differs from *κερύσαι*, the latter referring to the mixing of water with wine.

ὕδωρ ἐπὶ χεῖρας ἔχευον. 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.

271-273. *ἔρυσσόμενος χεῖρεσσι 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 age, 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., These*, 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. 183.) 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. ἄρνῶν 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 *primitia*. 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).—ἄριστοις. "To the principal persons."—μεγάλ' εἶχετο. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276-277. Ἰδῆθεν 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, § 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*

φ 479, 1, *ed. Jelf.*;—ὅς κύριος ἡμετέρας. The Sun sees all things in his daily course.

278-279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—αὐτὸς ὁ ἐπιπέθεσθε καμύοντες, 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 (*H.*, xix., 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμύοντες. More literally, "those who once labored." Buttman thinks that καμύοντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Levi.*, p. 372, *ed. Fick.*) We have given, however, what seems a far more natural interpretation.

280-287. *τοῦτε*. The imperative, and therefore accented accordingly, not the indicative *τοῦτε*. So, also, φελέσθε is the imperative (*Spitzner, ad loc.*)—καὶ κατακτείνω. "Shall chance to slay."—πρήξασθε πάντα. Compare verse 70.—Τρώας ἵππει' 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 ἐθέλει, or εἶχοναι; δός, or ποίει. (*Kühner, § 67, b, p. 302, ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμῶν. "A compensation," i. e., an equivalent for the expenses of the war.—ἥτις ἐοικεν. "Whatever it is fitting (that they should pay)."—ἥ τε καὶ ἔσομένοιαι, 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 μέληται for κέληται.

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.—ἕως σε 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. ἔπε στομάχους τίμε. "Cut the throats." We have ὑπό the reading of Aristarchus. Others prefer ἐπί, and a scholium in the Venice manuscript declares this latter οὐκ ἄχαρις 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.—ἐκχέον. "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 ὑπεράρκια 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.—ὠδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκέων. "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 εἰμι. "I indeed will go."—οὐπως. "Not at all." Better than οὐπῶ, the ordinary reading.—Ζεὺς μὲν που. "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.—ἄψοφοι. "Going back."

315-318. χῶρον. "The ground," i. e., the lists.—κλήρους ἐν κωνέῃ, 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 τάλλον ("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.

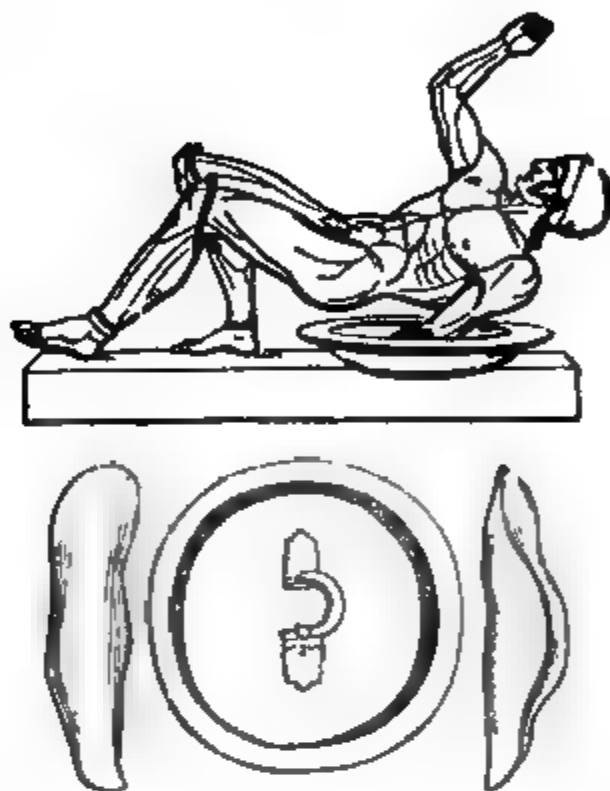
σπουτερος δὴ "As to which of the two, thereupon."—*θεοῖσι δε χεῖρας ἀνέσχον*. We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, *λαοὶ δ' ἤρῃσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον*, the argument urged in favor of this latter being as follows, 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 *ἀνίστασθαι*, 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 ἀνέσχεῖν χεῖρας* is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than *χεῖρας ἀνέσχεῖν εἰς τὸν οὐρανόν*.

321-323. *ὁποῖοτερος τῶδε 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.—*εἰδέναι δόμον Ἄϊδος εἰσω*. "May enter within the abode of Hades," i. e., may descend to the lower world.—*οὐδ'*. "On the other hand."—*ἐργα πιστα*. "A faithful league."

324-325. *πάλιν*. "Shook the helmet." The accusative of the object (*κονίην*) is to be supplied.—*ὠψὲ δρόων*. "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 δροῦσεν*. "Leaped forth" OI serve 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 *ἐκίετο*, this verb containing the particular notion of "lying" as the general notion of being in store, standing ready, &c. (Kühner, § 895, d., ed. Jelf)

αρημίδας. 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



αργυρέσειν ἐπισφύριος. "With silver ankle-rings." Some render *ἐπισφύριος* by the term "clasp," but this is less accurate. The term *ἐπισφύριον* properly denotes something laid or placed upon the ankle.

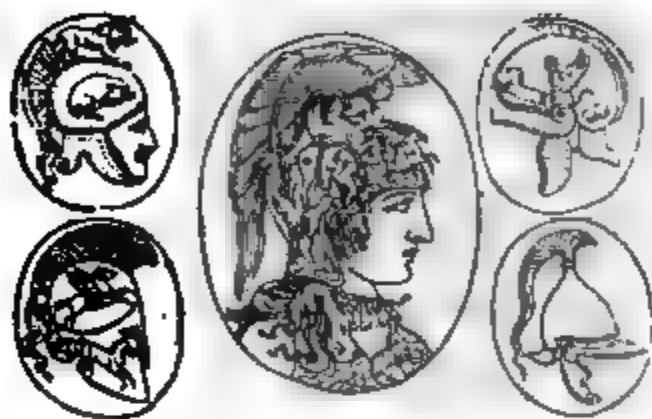
332-333. *δεύτερον αὖ.* "Again, in the second place"—*θήρηε* "The corselet."

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 (*ἄμφηκες*), 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*, *χαλεῆρες*, &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.

ἱπποῦριον. "Decked with a horse-tail," i. e., having a horse-hair crest—*σεινὸν δὲ λόφος, κ. τ. λ.* "And fearfully did the crest nod



ἄνω: above.' More literally, "keep nodding," as indicated by the imperfect.—ἀλκιμον ἔγχος. "His stout spear."—ὡς δ' αὖτως. "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.

346-347. ἐκίτερθεν ὀμίλον. "From each side of the throng," i. e., from the throng on either side. The genitive here depends on ἐκίτερθεν, adverbs of parting, separating, &c., taking the genitive case. (Κάππεν, § 513, 5.)—θωρήχθησαν. "They had armed themselves." The passive in a middle sense.—εἰς μέσσον. "Into the space between."—δεινὸν δερκόμενοι. "Looking fearfully."—ἔχει. "Held possession of."—σειόντ'. For σειόντε, the dual.—κοιῶν ε "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 δσχος, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for δολιχόσχιος.—καὶ βάλεν Ἄτρεΐδαο, 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 κατὰ in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348-350. οὐδ' ἐβήξεν 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 referred to the nominative

Heyne says, "*Nisi 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.

ἀνεγνύμφθη δὲ 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 *ἐχέει*. 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 *ἐπενξύμενος*.

351–354. *τίσασθαι*. "To avenge myself upon."—*δ*. The Ionic and Doric relative pronoun for *ὅς*.—*με κίκ' ἔοργε*. Observe the double accusative with the verb.—*δύμασσον*. Aristarchus wished to read *δαμῆναι*, but *δύμασσον* is stronger, and shows a more immediate participation in the affair by the deity invoked.—*ὄφρα τις ἐρβίγησι, 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 *ἐρβίγια*, the perfect of *ρβιγέω*, has a present signification. (*Buttmann, Irreg. Verb.*, p. 222, ed. *Fisht.*)—*ὁ κεν*. For *ὅς κεν*. Consult note on verse 351.

355–360. *ἀμπεπαλῶν*. "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 *ἀμπεπαλῶν* is here for *ἀναπεπαλῶν*, i. e., *ἀναπαλῶν*.

διὼ μὲν ὑσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (*διῶ μὲν*), which is to be converted into a dactyl (*διῶ 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 θύρηκος, κ. τ. λ. "And was forced through his corselet, might 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 ἤρηκται as an echo to the sense, and as indicating the force of the blow : τὸ βίαιον τῆς πληγῆς παραδήλοι τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παρὰ λακέρην. 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 ἀντικρος.—ἐκλίθη. “Bent himself sideways.”

362–363. ἀνασχόμενος. “Having raised it on high.” Supply αὐτό, as referring to ξίφος.—κόρυθος φάλον. “The metal ridge of his helmet.” The precise meaning of φάλος is involved in great obscurity. Buttmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φάλος was what was afterward called the κῶνος, namely, a metal ridge in which the plume was fixed. (*Lexil.*, p. 521, *ed. Fishl.*)—ἀμφὶ δ’ ἀρ’ 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 τετραχθύ imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατροπέν and ἔκπεσε.—αὐτῷ. Referring to the φάλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῷ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. ὀλοώτερος. “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.—τίσεσθαι. 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 Spitzer, 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 χείρεσσιν 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 χερσίν φάγη ξίφος, κ. τ. λ. But

by far the greater number of passages show the *a* in *ἀγῆ* 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. *Fisli*.)

ἐκ δὲ 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 *παλάμηφιν*.

369–372. *κόρυθος λάβεν ἵπποδασείης.* "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.—*ἔλακε.* "Began to drag him." Observe the force of the imperfect.—*ἀγχε 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.*) —*ὑπ' ἐπισημῶνος.* 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' ὄξῃ νόησε.* "Had not thereupon quickly perceived it."—*οἰ.* "For him," i. e., for Menelaus, to his disadvantage and disappointment.—*ἱμάντα 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: *τὸ γὰρ τῶν θνησιμαίων ζώων δέρματα ἁσθενῆ ἐστὶν, ὡς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.*

κεινῆ δὲ τροφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. *ἄσεν*

the hiatus in *τροφάλεια ἄμ'*, which is remedied, however, by its occurring in the caesura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τροφάλεια*; and, besides, the regular Homeric form is *τροφάλεια*.—*ἐπιδεδήσας*. "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 ἐπυρονσε*. "He, however rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήρπαξ' Ἀφροδίτη*. "But the latter Venus snatched away."—*ὥστε*. "As (being)," i. e., inasmuch as she was —*ἤρι πολλῇ*. "In a thick haze." In Homer and Hesiod, the term *ἤρ* 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 *Buttmann, Lexil., s. v.*)—*καὶ δ' εἰς ἐν*. "And placed him down in," i. e., seated him in. Bentley and Heyne think *καὶ δ' εἰσεν* 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 *καὶ δ'*, consult note on book ii., verse 160.

383-389. *αὐτῇ δ' αὐτ', κ. τ. λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέουσα* 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.—*ἑανοῦ*. 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 *γῶν*. *εἰροκόμῳ*. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in *ἦ οἱ Λακεδαίμονι, κ. τ. λ.*—*ναυσιαώσῃ*. "When she lived."—*ἥσκειν εἶρια καλὰ*. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, *ἥσκειν* for *ἥσκειν*. 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.*)—*φιλέσκειν*. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391-394. *κείνος δγ'*. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—*καὶ δινωπιῶσι λέχεσσι*. "And the

rounded bed ' The epithet *δινωτοῖσι* refers here to a bed the frame-work of which has been rounded off and worked smooth; as that *δινωτὸν λέχος* is the same as *τορνωτόν*. Thus, Eustathius remarks, *Δινωτοῖς δὲ λέγε: τοῖς τορνωτοῖς.—σίλβων*. "Glistening," i. e., bright and fair to the view. Athenæus (i., 33) incorrectly refers *κάλλει σίλβων* 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.—*μαχεσσάμενον ἔλθειν*. "Had come, after having just contended with." Observe the force of the aorist participle.—*ἔρχεσθ'*. "That he was going." Imperfect of the infinitive.—*ἦε 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 νύρινε*. Compare book ii., verse 142.—*ἡμερόεντα*. "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. *Δαυμονίη, τί με ταῦτα, κ. τ. λ.* "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that *δαυμονίη* here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—*ἢ 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.

Φρυγίας. The Greater Phrygia is meant.—*Μηροῖης*. 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 νικησας*. "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.*)—*τούνεκα 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’ αὐτον ἰοῦσα.* “Having gone unto him, sit thou down.” Equivalent to *ἴθι παρ’ αὐτὸν καὶ ἦσο παρ’ αὐτῷ.*

θεῶν δ’ ἀπόειπε 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’ ἐτι 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.

ὄλγε. “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.—*ὀπίσω.* “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.”—*μη’ 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 scelings of hatred against thee in the midst of both parties.” Observe that *μητίσσομαι* is the aorist sub

unctive, with the shortened mood-vowel, for *μητίσμαι*.—*σὸ θε κακὸν οἶτον δλῆαι*. “For thou wouldst then perish by an evil fate.”

419–427. *κατασχομένη*. “Having enveloped he: self.”—*λέθεν*. “She escaped the notice of.” Compare the Latin *sefellit*.—*ἤρχε δὲ δαίμων*. “And the goddess led the way.”—*ἰκνυτο*. 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.

ἣ δὲ δία γυναικῶν. “But she, noble one of women.”—*δίφρον*. “A seat.”—*φιλομειδῆς*. “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 ὠφελος αὐτόθ' ὕλέσθαι*. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—*ἦ μὲν δὴ πρὶν γ' εὐχε'*. “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.”

ἀλλύ σ' ἔγωγε κέλομαι. “But (no), I, for my part, bid thee.” Ironic. 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 *μίχεσθαι* 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 τραπέϊομεν εὐνηθέντε*. “Let us, having retired to the couch, delight ourselves in the endearments of wedded love.”

ἀμφεκάλυψεν. “Enwrapt.”—*σε ἐπλεον ἀρπύξας*. “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. *ἐφοίτα*. “Was (meantime) wandering.”—*ἔσαθρῆσειεν*. “He might espy.”—*δείξαι*. “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 *ἐν*. The particle *ὅν* 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 *Lat.*, xxxiv., 29: "*Et difficilior facta erat oppugnatio, nisi T. Quinctius supervenisset,*" and *Hor.*, *Od.*, ii., 17, 27: "*Me truncus illarvus crebro sustulerat, nisi Faunus ictum dextra levasset.*" (*Kühner*, § 858, i., p. 476, ed. *Jelf.*)

457-461. φαίνεται Ἀρηιφίλου Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀποτινέμεν. The indicative for the imperative. Consult note on book i., verse 20.—ἔτε καὶ ἰσοσήμενοι, κ. τ. λ. Compare verse 237.—ἐπὶ δ' ἦγον. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπὶ, and the continued action indicated by the imperfect, "gave long continued plaudits, throughout the whole host."

NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BRILL OF THE TRUCE, AND THE FIRST BATTLE.

THE gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and arouses the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1-4. Οἱ δὲ θεοί. "Now they, the gods." Observe here the nominal or Homeric use of οἱ, the later article. The particle δέ placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—ἡγορόωντο. "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (Kühner, § 364, 1, ed. Jelf.) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—χρυσέω ἐν δαιτέδω. "On the golden pavement," i. e., on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed χαλκοβατῆς δῶ, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly χρυσέω is employed.

πότνια Ἥη. "The revered Hebe." There is something suspicious here in the common reading Ἥβη, because πότνια is a very inappropriate epithet for the Goddess of Youth; because, πορροπτε

Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the Iliad (v, 722) as attending upon Juno; and in another (v, 906) as bathing and anointing Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammated form *Ἡβη*, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that *Ἡρη* is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings *Ἡρη* and *Ἡρην* in two successive lines.

εἶκταρ ἔμνοχόει. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—*χονόεις*. To be pronounced as a dissyllable.—*δειδέχασ'*. "Kept pledging" Pluperfect in the sense of the imperfect.

5-6. *αὐτίκα*. "On a sudden," i. e., without waiting for any particular opportunity.—*ἐπειρώτο*. Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—*παραβλήδην ἀγορεύων*. "Speaking with sidelong look," i. e., askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of *παραβλήδην*. Apollonius, in his Homeric Lexicon, explains it by *ξασκατηκῶς*, "deceitfully;" and Porphyry (*Quæst.*, 16) by *παρεβολῶς*, "in the way of comparison," i. e., comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7-8. *ἀρηγόνας*. "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—*Ἀργεῖα*. Juno is here called the "Argive," from her being the national deity of the Argive race.—*Ἀλακομενῆς*. "The Alalcomenæan" According to Aristarchus, this epithet is derived from the Boeotian town Alalcomenæ, where Minerva was particularly worshipped. This town was near the Lake Copais, and to the south-east of Chæroneæ. Others deduce the term from *ἀλέλει*, "to ward off," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with *Ἡρη τ' Ἀργεῖα*.

9-11. *ἀλλ' ἦτοι καί*. "And yet these, forsooth." Observe that *ἦτοι* is here ironical, like *ἀρηγόνας* in verse seventh.—*ἄσπε*. "Apart from him," i. e., from Menelaus.—*εἰσαρόωσαι τέρπειθον*. "Amuse themselves with looking on," i. e., merely look down upon the combat between Menelaus and Paris, without lending any aid to the

τορμεν.—τῷ δ' αὖτε. "While for this (warrior), on the other hand, i. e., for Paris. We have here the apodosis to *δοιαὶ μὲν Μενελάω—αἰεὶ παρμέμβλωκε*. "Ever comes by his side," i. e., comes and takes her station by his side. Observe the force of *παρά* in composition.

12-16. *ἔξεσώωσεν*. "She has brought him off safe."—*θανέσθαι*. "That he was going to die."—*ἀλλ' ἦτοι νίκη μὲν*. "Still, (notwithstanding this,) the victory, in truth, belongs," &c., i. e., notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—*φραζόμεθ'*. Observe that *φράζω* in the middle has the meaning of "to deliberate."—*ὅπως ἔσται τάδε ἔργα*. "How these doings shall turn out," i. e., what issue they shall have, and how we are to aid in bringing about that issue.

ἤ ῥ'. "Whether, namely." Observe that *ῥέ* is here explanatory.—*φύλοπιν*. "Din of battle."—*ὄροσμεν*. "We shall arouse."—*βάλλωμεν*. "Shall introduce." Literally, "shall throw." The verb *βάλλω* is generally employed in speaking of material objects: here *φιλότης* is figuratively regarded as such.

17-19. *εἰ δ' αὖ πως τόδε γένοιτο*. "And if, moreover, this (latter course) shall perchance prove." The common text has *εἰ δ' αὖτως*, for which Wolf, in his latest edition, gives *εἰ δ' αὖ πως* from Aristarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbrous accumulation of *αὖτως* (i. e., *οὕτως*) *τόδε*. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring *αὖτως* (which he makes equivalent to *ὁμοίως*) to *πᾶσι*, and translates as follows: "If now this be pleasing and agreeable to all of you in the same way (as it is to me,) then may," &c. (*Lexil.*, p. 175, *cā Fishlake*). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἦτοι μὲν οἰκέοιτο. "May be inhabited indeed," i. e., may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to *ἔγοιτο* in the succeeding line.—*αὐτίς*. "Back," i. e., to Greece.

20-24. *ἐπέμυξαν*. "Groaned thereat with compressed lips." This is intended to mark indignation on their part. The verb *ἐπιμύω*

σπορῆρῶν properly means 'to make the sound μῦ, μῦ,' "το μῦμα γὰρ αἰεὶ εἰρησὴ ἦρσ."—μεδέσθην. "Were devising."—ἄκτων "Silent."—ἦρσ
 "Was taking possession of her."—Ἥρη δ' οὐκ ἔχασε, κ. τ. λ. "Her breast, however, did not contain its wrath for Juno," i. e., the breast of Juno could not contain, or keep in, its wrath. We have given Ἥρη in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has Ἥρη in the nominative, and στήθος then becomes a very awkward accusative of nearer definition.

28-29. ἄλιον ἢ δ' ἀτέλειστον. "Fruitless and incomplete."—ἰδρω
 The common text has ἰδρώτα, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (*Op.*, 289).—ἔν ἰδρωσα μάγῳ. "Which I sweated through toil." Observe here the construction of ἰδρωσα, through the medium of the relative, with the accusative of its cognate noun.—καμέτην. "Laboured," i. e., were fatigued.—κακά. "Source of many an evil." The term κακά is here put in apposition with λέων, and the plural is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans.—ἔρσ. "Do it," i. e., execute thy intended purpose.—ἀτὰρ οὐ τοι πάντες, κ. τ. λ. "Nevertheless, we, all the rest of the gods, will certainly not applaud" Observe that ἐπαινέομεν is here the epic form of the future, for ἐπαινέσομεν, and is construed absolutely, without an accusative of the object.

31-33. τί νῦν. "In what way now."—σε βίβουσι. "Do unto thee."—δ' ἄσπαρχές μενεαίνεις. "That thou longest unceasingly." Wolf and Passow both regard δ' as contracted here from δε. Thiersch, however (§ 321, 2), makes it an original form of δε, without any elision. As regards the force of ἄσπαρχές here, we have followed the authority of Apollonius (*Lex. Hom.*, s. v.), who explains it by συνεχές, ἀδιάλειπτον. Its proper meaning is "hotly," &c., but this idea is already implied in μενεαίνεις.—τείχεα μακρὰ "The lofty walls."

ἔμδον βεβρόθοις. "Couldst eat raw," i. e., couldst devour alive. Imitated by Xenophon, *Anab.*, iv., 8, 14, τούτους, ἦν πως θυνόμεθα, καὶ ὤμους δεῖ καταφαγεῖν, and also in *Hellen.*, iii., 2, 6.—τότε κεν χόλον ἰφακώσαιο. "Thou mightest then, perchance, appease thine anger." The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, "I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam," &c.—νεῖκος "Altercation."—ἀγ' ἱριούρ "A great source of contention." Observe that αἰτίας

is a present altercation, *ἔρισμα* a more lasting strife. (*Wol.*, *ad loc.* vol. ii., p. 233, *ed. Usel.*)

40-43. *ὅπποτε κεν*. The same as *ὅποιαν*, "whenever."—*πόλις τήν*. For *ταύτην πόλιν*. "That city."—*ὅθι τοι φίλοι ἄνδρες, κ. τ. λ* 'Where men dear to thee have been born.' The reference is not to any particular city, Mycenæ for example, but to any place in general, as dear to Juno as Troy is to Jupiter.—*μή τι διατρίβειν, κ. τ. λ*. "Do not at all retard my anger, but let me alone." Observe that *διατρίβειν* is here employed absolutely for the imperative (Compare book i., 323.)—*ἔῤῥοι*. The infinitive again for the imperative, and the verb used absolutely without another verb governed by it in the infinitive.

καὶ γὰρ ἐγὼ σοὶ δῶκα, κ. τ. λ. "For I also have granted this unto thee of my own free will, with soul, indeed, against it," *i. e.*, have granted thee the power of destroying any city where men dear to me are born. Some of the scholiasts, and along with them Eustathius, strive hard to remove what they consider a contradiction in the words *ἐκὼν ἄεκοντι θυμῷ*. There is, however, no contradiction at all in them. We do many things of our own free will, and without compulsion, which we nevertheless do very reluctantly. The grammarian Tryphon, misunderstanding the passage, made a laughable correction here, namely, *δῶκ' ἄεκων*.

44-49. *αἱ γὰρ πόλεις . . . τῶν, κ. τ. λ*. "For whatever cities of these," &c. Observe here the peculiar construction of the relative. The common arrangement would be, *τῶν γὰρ πόλεων αἱ, κ. τ. λ*, "for of those cities which," &c. The present collocation, however, places the substantive, which logically should be joined to the demonstrative, in the same clause and case with the relative. This is done in order to bring forward the demonstrative clause more forcibly.—*ναιετύουσι*. "Are situated." Compare book ii., 626.

μοι πέρι κῆρι τίεσκετο. "Was especially esteemed by me in heart." We have given *πέρι* here the force of an adverb, with Heyne, Wolf, Nitzsch (*ad Od.*, v. 36), and others, and have regarded it as equivalent to *περισσῶς*. The accent, accordingly, is placed on the penult. Spitzner, on the contrary, takes *περί* for a preposition followed by its case, and gives it the accentuation on the final syllable. This, however, wants force.—*Ἴλιος ἱρή*. This now occurs for the first time. Heyne regards *ἱρή* as equivalent here, in effect to *πραελαρα*. Not so. The epithet in question is meant to indicate a city conspicuous for the worship which it renders to the gods.

ἰθιμελίω. "Good at the ashen-handled spear." The role of the

ancient spear was often the stem of a young *ασλ*, stripped of its bark and polished. Hence *εὐμελίας* becomes an Homeric epithet for warriors; and hence, too, *μελία*, "the ash-tree," also signifies "a spear."—*δαιτὸς ἔτισης*. "The equal feast." (Compare note on book i., 468.) According to Ernesti, this verse clearly proves that the words *δαιτὸς ἔτισης* mean only a rich or good repast. Not so, however, by any means. The expression *δαιτὸς ἔτισης* is here employed to denote a sacrificial feast, at which especially the portions were equally shared, or, in other words, a simple sacrifice.—*λοιβῆς*. "The libation."—*τὸ γὰρ λάχομεν, κ. τ. λ.* "For this honour we had allotted to us," i. e., for this is the honour that mortals owe to the gods.

51-56. *τρεις πόλεις*. The meaning is, that, in the three cities mentioned by Juno, her worship was especially held in honour, like that of Jove in Troy.—*Μυκῆνη*. "Mycenæ." Homer uses both *Μυκῆνη* and *Μυκῆναι*, but mostly the latter, which prevails in Attic.—*τύς διαπέρσαι*. "Destroy these." The infinitive again in the sense of the imperative.—*πéρι*. "Above all others." The adverb (and accented accordingly), not the preposition. (Compare note on verse 46.)

πρόσθ' ἵσταμαι. "Place myself in front," i. e., attempt to defend them. Wolf compares the German *vortreten*.—*οὐδὲ μεγαίρω*. "Nor do I grudge (this unto thee)," i. e., nor will I hinder thee if thou shouldst seek to destroy. The full construction would be, *οὐδέ σοι τοῦτο* (i. e., *τὸ διαπέρσαι*) *μεγαίρω*. This is far preferable to construing *μεγαίρω* with the genitive *τύων*, as some do.—*φθονέω*. Same signification as *μεγαίρω*.—*οὐκ ἀνύω φθονέουσ'*. "I gain nothing by grudging." More literally, "I effect nothing," &c.

ἔπει ἡ πολὺν φέρτερός ἐσσι. The scholiast in the Venice edition says that verses 55 and 56 were regarded as interpolations, because they render null the concession which Juno makes in favour of Jupiter: she has nothing to promise, because she has no power to do any thing. But though Jupiter was considered to be the most powerful of the gods, and though his will in the end accomplished all things, yet the inferior deities did not the less on that account act frequently in opposition to him, and endeavour to contravene his projects. The whole Iliad is founded on this principle of mythology. If, therefore, on the present occasion, Juno seems to avow the supreme power of Jove, we must only regard this concession as an artifice employed by her to render him favourable to her designs.

57-61. *ἀλλὰ χρή*. "And yet it becomes (thee)."—*ἀτέλεισται*

"Unavailing."—*καὶ γὰρ ἐγὼ θεὸς εἰμι.* "For I also am a goddess," i. e., am a divine one like thyself. Observe the employment here of *θεός* for *θεά*.—*γένος δέ μοι, κ. τ. λ.* "And there is descent for me from the same quarter whence there is for thee," i. e., we are both sprung from the same parents. Literally, "thence whence it is for thee." Jupiter and Juno were the children of Saturn and Rhea.—*καὶ με.* "And me also," i. e., not only thee, but me also—*πρεσβυτάτην.* "Entitled to very great respect." Equivalent to *τιμωτάτην*, and not to be taken in its ordinary sense of "eldest," since the eldest daughter of Saturn and Rhea was Vesta, not Juno (*Apollod.* i., 1-5.)

ἰμψότερον. Compare note on book iii., 179.—*γενεῇ τε* "As well on account of my birth."—*κέκλημαι.* "I am styled," i. e., I am. The passive of *καλέω* has frequently, with the poets, the signification "to be," because one is named according to what one is or seems to be.—*οὐ δὲ πᾶσι, κ. τ. λ.* "And thou reignest," &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after *κέκλημαι*.

62-67. *ταῦθ' ὑποείξομεν.* "Let us give up in these matters," i. e. let us make concessions in these things.—*ἐπὶ ἐφονται.* "Will hereupon follow."—*θύσσον.* To be construed with *ἐπιτεῖλαι*, not with *ἔλθειν*, as some maintain.—*ἔλθειν.* This infinitive and *πειρα* immediately after, depend on *ἐπιτεῖλαι*, and are not infinitives for imperatives, as Apollonius (*de Synt.*, ii., p. 38) supposes: *ἐπιτεῖλαι* alone is the infinitive for the imperative.—*φύλοπιν.* "War-din." The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ὥς κε Τρῶες, κ. τ. λ. "In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injuring," &c. Observe that *ὥς* is here equivalent to *ἔτι ποιοῦντες*, "by doing what." (Consult *Nägelsbach, ad Il.*, i., 32.)—*πρότεροι.* This is a remnant of the earlier mode of expression, and is appended to *ἄρξωσι* as a mere emphatic adjunct.—*ἄρξωσι.* Observe that this aorist, as well as *ἠλήσασθαι*, refers to some momentary act, and has no relation to continuance.—*ὑπὲρ ὄρκια.* "Contrary to the pledges." The strict reference in *ὑπὲρ* is to something beyond, or more than.

70-71. *αἶψα μάλ'.* "Very quickly."—*ἐς στρατόν.* "Into the midst of the host," i. e. the united host.—*πιοῦν θ'.* "And try." The

infinitive for the imperative. The remark of Apollonius, referred to above (note on verse 65), would here have been correct enough

73-81. *πῶρος μεραυίαν*. "Previously desiring it," i. e., already eager so to do.—*αἶον δ' ἄστέρ' ἔηκε*, κ. τ. λ. "And just such a meteor as the son of crafty Saturn is wont to send," &c. The corresponding clause is *τῷ εἰκυῖ*, "like to this." The more natural arrangement would have been *εἰκυῖα τῷ ἀστέρει, αἶον ἔηκε Κρόνου παῖς*, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a refulgent cloud, appears to the assembled armies like a meteor falling from the skies and they immediately regard it as an omen of something about to happen either for good or for evil.—*ἔηκε*. We have given this epic form of *ἔηκε*, with Bentley and Heyne. The common reading, *ἀστέρῃ ἔηκε*, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

Τοῦ δέ τε πολλοί, κ. τ. λ. "And from this many scintillations are sent forth." Observe the adverbial force of *ἀπό*.—*σπινθηρες*. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—*τῷ εἰκυῖ*. Equivalent to *τούτῳ ἀστέρει εἰκυῖα*.—*καὶ δ' ἔθορ'*. "And down she leaped."—*θύμβος δ' ἔχεν*, κ. τ. λ. Repeated from book iii., 242.—*ὧδε δέ τις εἶπεσκεν*, κ. τ. λ. Repeated from book ii., 271.

82-84. *ἢ ῥ'*. "Either then."—*τίθησιν*. "Establishes," i. e., indicates by this omen his intention to establish.—*ὅς τε ἀνθρώπων ταμίης*, κ. τ. λ. "He who has been appointed the dispenser of war among men," i. e., who is the arbiter of war and peace, and on whose will they both depend. The particle *τέ* is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence *ὅς τε* is "he who;" literally, "and he."

85-92. *ὧς ἄρα*. "Thus, namely," i. e., thus, I say.—*ἀνδρὶ ἰκέλη*. "Like a man."—*κατεδύσεθ'*. "Entered."—*Λαοδόκῳ Ἀντηνορίδῳ*. "(Like) Laodocus, son of Antenor."—*εἰ που ἐφεύροι*. "If any where she might find him."—*Λυκάονος υἱόν*. "The son of Lycæon," i. e., Pandarus.—*ἄμφι δέ μιν κρατερὰι*, κ. τ. λ. "And around him were the strong ranks of shield-bearing tribes."—*Οἱ οἱ ἔποντο*, κ. τ. λ.

Who had followed him from the streams of the *Æsepus*." Pandarus, according to Homer, led the allies of Zelea from the banks of the *Æsepus* in Mysia, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part

of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (*Eustath., ad. Il., ii., 284.—Heyne, ad loc.*) The Τρῶες whom Pandarus leads, according to Homer, may have some affinity to the Τρόες of Lycia, mentioned by Mr. Fellows, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the forces of Pandarus actually came from Lycia proper. — (*Fellows's Lycia, 1840, p. 467.*)

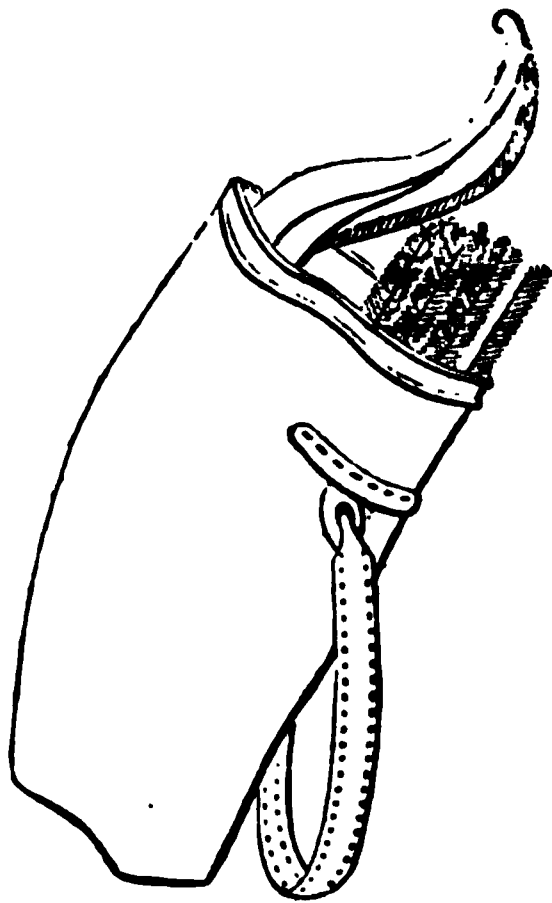
93-99. ἢ ῥά νύ μοί, κ. τ. λ. “Wouldst thou now, then, be at all persuaded by me, warlike son of Lycaon? Thou wouldst venture, in that event, to drive forward,” &c., i. e., if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (*Kühner, § 418, c, p. 74, ed. Jelf.*)—πᾶσι Τρῶεσσι. “Among all the Trojans.” The dative here employed to denote “among” is, in fact, a branch of the local dative. (*Kühner, § 605, 2, p. 231, ed. Jelf.*)—ἐκ πάντων δὲ μάλιστα, κ. τ. λ. “But most of all with the royal Alexander.” The scholiast is wrong in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μάλιστα. The very harsh hiatus between μάλιστα and Ἀλεξάνδρῳ Bentley proposes to remedy by inserting γ’. The hiatus, however, is allowable in the feminine cæsure of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered.—(*Thiersch, § 151, 3.*)

οὐ πάμπρωτα πύρ’. For παρὰ τούτου πάντων πρώτον. We have adopted the anastrophe in πύρ’, with Spitzner. Others regard it as an adverb, and write, accordingly, παρ’.—αἶ κεν ἴδῃ. “If, perchance, he may see.” Observe the reference in αἶ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπιβάντ’. “Having ascended,” i. e., having his corpse placed upon.

100-102. ὀϊστεύσον Μενελάου. Verbs of aiming at a mark whether real or imaginary take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the motion of aiming at it, aiming implies an antecedent conception of the mark.—Λυκηγενεῖ. “The Lycian-born.” Pandarus is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Λυκηγενής here the interpretation usually assigned to it, and have referred it to the land of Lycia. The ep

κρητ, howς ρει, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ΔΥΚΗ (λύκη), "light," to which we may also trace the Latin lux. (Compare Macroβ., Sat., i., 17.)—ἑκατόμβην. The "hecatomb" is here used generally for a splendid sacrifice.—Ζελετής. Compare note on verse 91.

104-106. τῷ δὲ φρένας ἄφρονι κείθεν. "And she influenced his mind for him, the unthinking man." Observe the pronominal force of τῷ.—ἰούλα. "He began to take (from its case)." The κωρυτός, or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a bas-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tibur. The case seems to have been of leather.



ἄλλου αἰγός ἀγρίου. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (Kühner, § 484, p. 124, ed. Jelf.)—ὑπὸ στέρνοιο τυχήσας. "Having hit it under the breast," i. e., in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as ὑπὸ στέρνοιο. Observe, moreover, that these words, ὑπὸ στέρνοιο τυχήσας, are meant as a *mon* particular

designation of what is afterward described in general terms by the phrase *βεβλήκει πρὸς στήθος*:

107-108. *πέτρης ἐκβαίνοντα, κ. τ. λ.* "Having received it as it descended from a rock, in a place fit for lying in wait." The term *δεδεγμένος* is here employed in the sense of receiving one as he advances towards us, just as the Latins say *excipere hostem*.—*ἐκβαίνοντα*. Literally, "stepping off from," i. e., leaving, or descending from.—*προδοκῆσιν*. Compare the explanation of the scholiast, "*τόποις προβλήματα ἔχουσιν*," places having projecting coverings, beneath which one may lie concealed and await the approach of another.—*βεβλήκει πρὸς στήθος*. "Had wounded on the breast."

109-111. *τοῦ κέρα ἐκ κεφαλῆς, κ. τ. λ.* "Its horns had grown from the head sixteen palms in length." The hiatus is obviated in *κέρα*, by this form being, in fact, for *κέραα*, which is itself contracted from *κέρατα*.—*ἐκκαιδεκάδωρα*. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the *δῶρον* being equal to four *δάκτυλοι*, or finger-breadths, and sixteen of these *δάκτυλοι* making a foot. (*Wurm*, § 52, p. 90. *Hussey*, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἀσκήσας, κ. τ. λ. "And these a horn-polishing artist, having exercised his skill, fitted together." The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—*τέκτων*. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to *χαλκεύς*, or *σ.δ.φ.αεύς*, a smith.

χρυσέην ἐπέθηκε κορώνην. "Put on a golden tip." The *κορώνη* was a hook or ring at one end of the bow, to which the string, at

other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (*Terpstra, Ant. Hom.*, p. 190) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112-115. *καὶ τὸ μὲν εὖ κατέθηκε, κ. τ. λ.* "And this (bow), after having bent it, he (Pandarus) set down carefully, having inclined it against the ground," i. e., one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—*ἀναίξιναν*. "Might start up." The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—*βλήσθαι*. "Was struck."

116-121. *σάλα πῶμα φαέτρης*. "Took off the cover of his quiver." The *πῶμα* was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Dinomache, copied from a Greek vase.



ἔν ὀδλήτα. "An unshot arrow," i. e., not before used.—μελαινέων ἔργ' ὀδυνάκων. "The cause of grievous pangs." Literally, "of black pangs." The primitive meaning of ἔργα is a "prop" or "support" to steady a thing. Here, however, there is an obscure metaphor: the arrow is called the "support" or "foundation" of pangs, i. e., the "cause" or "author" of them. The whole verse was rejected by Aristarchus, but it seems to have suggested the phrase πόνων ἐρείσματα (though in a contrary signification, "supports, comforts in wo"), occurring in a fragment of Æschylus (871).—We have given μελαινέων (to be pronounced as a trisyllable), with Wolf and Spitzner. Heyne has μελαινῶν.

ἐπὶ νευρῇ κατακόσμηι πικρὸν δίστον. "He adjusted the piercing arrow on the bow-string." Buttman (*Lexil.*, s. v. ἐχευεκής) has clearly shown, that πικρός strictly means "piercing, pointed, sharp, keen;" and that hence comes the signification of "pungent to the sense of taste," "bitter." (Consult *Glossary*, book i., line 51.)

122-123. ἔλκε δ' ὁμοῦ, κ. τ. λ. "Then, having taken hold, at the same time, of both the notch and the ox-hide thong, he drew (them)," i. e., having taken hold of the lower part of the arrow where the notch was cut, and of the bow-string as it passed through the notch, he drew them towards him. Observe that good writers always use γλυφίδες in the plural, though we have to express it by the singular number.—νευρήν μὲν μαζῶ πέλασεν, κ. τ. λ. "He brought the string near to his breast, and the iron head to the bow." The hand which held the string was brought near to his breast by the operation of drawing it; while the iron head of the arrow touched the bow where his left hand was grasping it in the centre Virgil's imitation of this passage serves to throw a clear light upon its meaning. (*Æn.*, xi., 860, seqq.)

"Et duxit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret æquis.
Lavâ aciem ferri, dextrâ nervoque papillam."

124-126. κυκλωτέρης. "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eustathius, *ῥαυδοῦται τὸ τῶξον εἰς κυκλωτέριαν*, and also the scholiast, *ἀντὶ τοῦ, τείνας κυκλωτέρης ἐποίησε.—λίγξε.* "Twang ed."—μέγ' ἴαχεν. "Rang loudly." This line has been much admired for its two specimens of onomatopœia, or the correspondence of sound and sense.—ἀλτο. "Bounded off."—καθ' ὄμιλον τρικτέσθαι. "To wing its way amid the throng."

127-131. Οὐδε σέθεν, Μενέλαε, κ. τ. λ. Observe the air of animus

tion which the apostrophe imparts to the sentence. This is, as Eustathius remarks, the first instance of the apostrophe in the Iliad. Another remarkable one occurs in the case of Patroclus (*Il.*, xvi. 787). In the *Odyssey* we have only one example, namely, in the verse that is so often repeated, τὸν δ' ἀπαμειβόμενος προσέφη, Ἐθ' νειε σόωρα. (*Od.*, xvii., 272, &c.)—Διὸς θυγάτηρ ἄγλαϊα. "The plundering goddess, the daughter of Jove." The allusion is to Minerva, and the epithet ἄγλαϊα is applied to her, in the spirit of the heroic times, as a warlike goddess, bearing off plunder from the foe. Compare the scholiazat, ἡ Ἀθηνᾶ, ἡ ἄγλαϊα λείων ἐκ τῶν πολέμων. Observe that in this line we must suppose ἐθ' λελίσθη, or something equivalent, to be understood, though not required in the translation.—πρόθε. The common text has the final ν, which Wolf and others remove. It makes an awkward jangle with the end of the line.—ἐχρηναίς. Consult note on book i., line 51, and also *Glossary*.

τίσον, ὡς. "Just as much as," i. e., with as much care as ἀπὸ κροῆς. "From his flesh." This employment of κροῆς, in the sense of "flesh," is said to have been peculiar to the Ionic writers. (Consult *Feds. Hippocr. (Gc.)*)—κλυδὸς ἔργῳ μητρὶν. The beauty of the comparison lies in the idea of the gentle motion of the mother's hand. Thus Minerva, with a gentle waving of the hand, wards off the arrow so far as to prevent its doing any serious harm.—ἔργῳ. We have given the subjunctive here, with Thiersch and Spitzner, on good MS. authority. Hermann, indeed, appears to think the indicative preferable (*Opusc.*, vol. ii., p. 44); but the subjunctive, as Spitzner remarks, is more in accordance with Homeric usage.—ὅθ' ἔθελ' ἄλλεταί θνυσι. "When it shall have laid itself down in sweet sleep," i. e., shall be buried in deep sleep. Observe the force of the middle in ἄλλεταί, which is neither the future for the present, as Heyne explains it, nor the future for the aorist, as Wolf asserts, but the aorist subjunctive, with the shortened mood vowel, for λέθηται.

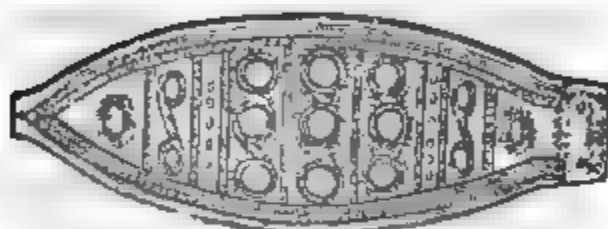
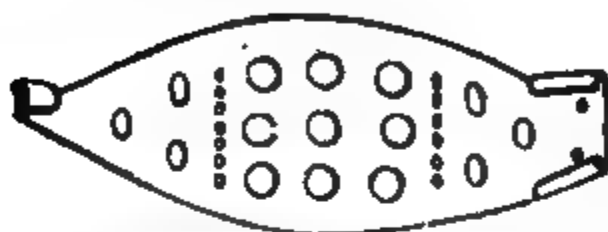
122-123. αὐτὴ δ' αὐτ' ἴθωνεν, κ. τ. λ. "And with her own hand, moreover, did she guide it, to where the golden clasps of the girdle held it together and the doubled corselet met (the blow)." Observe here the force of αὐτὴ, as denoting the active care of Minerva. Still, however, she cannot entirely ward off the shaft of Pandarus, since she had, in accordance with the command of Jove, herself incited the Lycian warrior to the deed; she does, however, what she can, and prevents the wound from being a mortal one.—ὅθ'. The full construction would be, ἄλλεταί ὅθ'; literally, "so that quarter, where."

ζωστήρις. The Homeric corselet, or **θύρηξ**, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kilt, or petticoat, extending about half way to the knees. This kilt was called **ζῶμα**, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the **μίτρα**. The **μίτρα** was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the **ζῶμα**, where it joined the corselet, there was a belt, or girdle, called **ζωστήρ**, which was fastened around the body with clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the **ζωστήρ** and **ζῶμα** the same.

διπλός θύρηξ. The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part *καθ' ἃ ἀλλήλοισ ἐπιφερόμενα τὰ πτερύγια τοῦ θύρακος ἐσφίγγετο ὑπὸ τοῦ ζωστήρος, ἰ. ε.*, where the sides of the breast and back piece overlapped, and where the **μίτρα**, or girdle, passed over them. This will serve to explain the phrase "doubled corselet," the reference being to the one plate doubling over the other.

134-140. **ζωστήρι ἀρηρότι.** "The well-fitted girdle," *i. e.*, well fitted to the body. Supply **σώματι** for a literal translation.—*διὰ μὲν δὲ ζωστήρος, κ. τ. λ.* The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the **μίτρα**: the force of the blow is so much deadened, therefore, by these impediments, that the shaft merely grazes the skin.—*καὶ διὰ θύρηκος, κ. τ. λ.* Repeated from book iii., 358.—**μίτρας θ'.** "And through the brazen-plated belt." The annexed wood-cut shows the outside and inside of the brazen plate of a **μίτρα**, one foot long, which was found in the island of Eubœa, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἔρκος ἀκόντων. "As a defence against darts." Consult note on book i. 284.—**ἔρυτο.** "Protected (his person)."—*διαπρὸ δὲ εἴσατε καὶ τῆς.* "But onward through this also it went." Observe the force of the component parts of **διαπρὸ**, the idea intended to be expressed being that of onward motion through an intervening obstacle.—*ἰαρότατον δ' ἐπέγραψε χροά.* "Grazed the outermost skin,



i. e., the extreme surface of the body. Observe that *ἐπίγραψε* is here employed in its primitive sense of marking the surface of any thing.—*αἷμα κελαινεφές*. "The dark-coloured blood." Observe that *κελαινεφές* is here employed in a general sense. For its more special signification, consult *Glossary* on book i., 397.

141-145. *ὡς δ' ὅτε τίς τ' ἐλέφαντα, κ. τ. λ.* "And as when some Mæonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses." It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the "red-cheeked," and "purple-cheeked ships" (*νῆες μιλτοπάρηοι, νέας φοινικοπαρήους*).—*ἐν θαλάμῳ*. "In the store-room." By *θάλαμος* is here meant the apartment in which clothes, arms, valuables, &c., were kept, usually under the care of the *ταμίη*. Thus, one of the scholiasts says, *θάλαμος, ἢ ἀποθήκη. πολλοὶ τὲ μιν ἠρήσαντο φορεῖν*. "And many charioteers wish to bear it as their own," i. e., to possess and display it. The verb *ἀράσσειν* properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the scholiast to what is customary, or what one is wont to do.—*ἄγαλμα*. "A treasure." Compare the remark of Heyne, "*ἄγαλμα, non modo opus, nam sequitur ἀσμος, sed delicias dixit, rem, quæ quis exultat, ἐγάλατα, ὡς υπερβίη.*" The reference, then, is to something which one prizes highly and of which he is proud.

146-154. *τοιοῖοι*. "In such a way."—*εὐφύλες*. "Well-shaped."—*ἐνὶ ἰσχίῳ τ'*. "And legs."—*ὡς δὲ ἴδεν νεῦρόν τε, κ. τ. λ.* "When, however, he saw both the string and the barbed points (of the arrow) outside." By *νεῦρον* is meant the string that fastened on the

head of the arrow. For this purpose, a hole was commonly drilled through the head.—*δγκους*. The use of barbed arrows is always represented by the Greek and Roman authors as the characteristic of barbarous nations.—*ἀψορρόν ἀγέρθη*. “Was collected back,” i. e., recovered itself. He saw in a moment that the wound was not a dangerous one, and that the shaft had not penetrated deeply.—*ἔπεστενάχοντο*. “Kept groaning in unison with him.”

155-157. *θάνατόν νύ τοι ὀρκί' ἔταμνον*. “I struck a league, then, that was death unto thee.” Observe that *θάνατον* is here in apposition with *ὀρκια*, and, moreover, that *νύ* (literally, “now,”) marks here the immediate sequence of one thing from another, by way of inference, and may be rendered by our English particle “then.” As regards the expression *ὀρκια ἔταμνον*, consult note on book ii., line 124.—*οἶον προστήσας*. “By having set thee forward alone.” Supply *σε*.—*πρὸ Ἀχαιῶν*. Heyne thinks that the hiatus here may be remedied by supposing the original reading to have been *πρὸς Ἀχαιῶν*, and *πρὸς* to have had the force of *πρό*. But there is no trace of such a reading either in the scholiasts or Eustathius. It is better to account for the hiatus in question by Thiersch's rule of the feminine cæsura in the third foot. (Compare note on line 96.)—*ὥς*. “Since.”—*κατά*. “Under foot.” An adverb, as before.

158-163. *οὐ μὲν πως*. “Yet not by any means.”—*ὀρκιον*. “The pledge,” i. e., the sworn agreement.—*σπονδαί τ' ἕκρητοι, κ. τ. λ*. Repeated from book ii., line 341.—*εἶπερ γάρ τε, κ. τ. λ*. “And (well may I say so), for although the Olympian has not, even at the moment, brought it to pass.” Observe that *τε* here strengthens the force of *γάρ*, and that *γάρ τε* is the same as the Latin *etenim*, or the more prosaic *καὶ γάρ*.—*ἐκ τε καὶ ὀψὲ τελεῖ*. “He will bring it to pass both fully and late,” i. e., in full measure at some future day. Observe the adverbial force of *ἐκ*.—*σύν τε μεγάλῳ ἀπέτισαν*. “And (then) shall they have paid the penalty with heavy (evil),” i. e., with heavy interest. In the shorter scholia we find the ellipsis in *μεγάλῳ* explained as follows: *χόλῳ, ἢ τόκῳ, ἦτοι ποινῇ*. Another scholiast, however, suggests, more correctly, *κακῷ*.

ἀπέτισαν. The aorist is sometimes used, as in the present instance, to express future events which must certainly happen. The momentary force of the aorist strongly expresses the inevitable, and, as it were, instantaneous development of that which is as yet future. So Agamemnon here says, in fact, “the Trojans shall have paid the penalty, &c. So certain am I of this, that I consider it as actually done this very instant.” (*Καληστ*, § 403, 2 ; 60, *Jelf*.)

164-169 *ἴσσετ' ἤμιν. κ. τ. λ*. This and the succeeding line are

was to have been repeated by the younger Africanus, when witnessing the destruction of Carthage. (*Appian, Pun.*, 132.)—*ὅτ' ὅτε* ὀλέσθω Ἴλιος ἱρή. "On which, come it when it may, sacred Ilium shall perish." Observe here the force of *ποτέ*, as leaving the time quite uncertain. We have written *ὅτ' ἄν* separately, with Wolf and Spitzner, as far more spirited than the common *ὅταν*. Heyne adopts *ὅταν*, but is inconsistent with himself, since in book vi., 448, he has *ὅτ' ἄν*. (Consult *Porson, ad Eurip., Med.*, 191, and *Igen, Praef. in Hymn. Hom.*, p. xxx.)—*ἄν ὀλέσθω*. When the subjunctive is used for the future indicative, *ἄν* is sometimes, in Homer, joined with it, when the future event is to be expressly marked as depending upon a condition. (*Köhner*, § 424, ζ, p. 79, *Jelf*.) The condition here is the coming of a certain day.

Ζεὺς δέ. "And when Jove." The particle *δέ* connects *ἐπισσοῦσιν* with the preceding clause, so that *Ζεὺς δέ* is here the same as *ὅτε δὲ Ζεὺς ἄν*.—*ἐρεμνὴν αἰγίδα*. "His gloomy ægis." (Consult note on book ii., 447.)—*τῆςδ'*. Equivalent to *ταύτης*, and referring specially to the treacherous act of Pandarus in breaking the truce. If we read *τῆς*, with Buttman, the meaning is weakened.

169–176. *σέθεν*. "On thy account." Observe the force of the genitive, "sorrow coming from thee, as its cause." There is no need, therefore, of any ellipsis of *ἐνεκα*.—*μοῖραν*. "The destined term."—*κεν*. "In that event."—*πολυδίψιον Ἄργος*. "To the very thirsty Argolis." By *Ἄργος* is here meant the territory of Argolis, not the city of the same name, which was then under the sway of Diomedes. In book i., line 30, it has a still wider acceptance. The epithet *πολυδίψιον* is applied to the country in question as being, in part, an ill-watered one. The Argolic plain extends from north to south to the distance of about ten miles. Its breadth is equal to about half its length. The higher or more northern parts of this plain suffer from the want of water; whence the epithet employed in the text by Homer, indicative of the thirstiness of the soil. The lower district of it, on the contrary, is covered by swamps during the greater part of the year, and is intersected by the copious stream of the River Erasinus. (*Wordsworth's Greece*, p. 343.) Some make *πολυδίψιον* signify here "much thirsted after," i. e., by the absent Greeks. This, however, is forced. Others would read *πολυτίψιον*, "very destructive," from *πάλυς*, and *ἵπτω*, on the ground that Argolis was not poor in water. All this is quite unnecessary, as will appear from the explanation given above.

μῆσονται. "Will bethink themselves."—*καὶ δέ κεν λείποιμιν*. "And we should, in that event, leave behind."—*ἀτελευτήτω ἐπ'*

ἔργῳ. "By an uncompleted work," i. e., by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐπί.

177-184. ἐπιθρόσκων. "Leaping upon." Indicative of contempt. So Ægisthus is said, in the *Electra* of Euripides (v. 329), to insult the tomb of Agamemnon, ἐνθρόσκει τάφῳ. Compare, also, Horace, *Od.*, iii., 3, 41.—αἶθ' οὕτως ἐπὶ πῦσι, κ. τ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., i. e., may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ δὴ ἔβη. "And in truth he has gone." Observe that καὶ δὴ, along with the idea of certainty, has the accompanying one of insulting derision. --ποτέ. "Hereafter."—τότε μοι χύνοι εὐρεία χθών. "Then may the broad earth open her mouth for me," i. e., open to receive me. Compare Virgil, *Æn.*, iv., 24. "*Sed mihi vel tellus optem prius ima dehiscat.*"

185-187. οὐκ ἐν καιρῷ πάγῃ. "Has not been fixed in a vital part." Homer has καιρῖος (only in the *Iliad*) always in the signification of place, and in the neuter, and there is no need whatever of any ellipsis here of μέρει.—εἰρύσατο. "Protected (me)."—ζῶμα "The skirt." Consult note on line 137.—τὴν χαλκῆες κάμον ἄνδρες. "Which men, workers in brass, fabricated."

189-199. φίλος ὦ Μενέλαε. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (*Κύληκετ*, § 264, *Λη*. 1.) —ἔλκος ἐπιμάσσεται. "Shall handle the wound."—ἢδ' ἐπιθήσει φάρμαχ'. "And shall apply remedies."—παύσησι. Supply σέ.

θεῖον κήρυκα. Compare book i., 834, where heralds are spoken of as Διὸς ἄγγελοι ἢδὲ καὶ ἄνδρῶν.—Μαχίονα. Machaon was a celebrated physician, son of Æsculapius, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. —φῶτ'. "The valued man." Observe that φῶτα here is not a mere redundancy, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man."—τῷ μὲν κλέος, κ. τ. λ. Observe that κλέος and πένθος are epexegetica accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι κλέος, &c. (Compare book iii., 50.)

200-208. *καπταίνων*. 'Looking around for.'—*ἦρα α*. Mætaon united in himself the two characters of warrior and practiser of the healing art.—*Τρίκης*. Trica (or, as it is more commonly written, Tricca) was a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. Homer places it under the dominion of the sons of Æsculapius, Podalirius and Machaon. It possessed a temple of Æsculapius, which was held in great veneration. The modern *Tricala* appears to correspond to its site.

ἄρσ'. Consult note on book iii., 250.

209-212. *βὰν δ' ἰέναι*. "And they proceeded to go."—*περὶ δ' αὖ ἐν ἀγγέραθ', κ. τ. λ.* "Now around him had been collected into a circle as many as were the bravest." This clause, down to the end of line 212, is parenthetical.—*κυκλόσε*. Aristarchus and Zenodotus objected to this adverb, and the former substituted for it the nominative *κύκλος*, taken as a noun of multitude, and agreeing with *ἀγγέραθ'*. But *κυκλόσε* is sanctioned by Herodian and Apollonius, and must stand. (*Bekker, Anecd. Gr.*, ii., p. 607.)

213-217. *αὐτίκα δ'*. "Immediately thereupon." The particle *δε* marks the apodosis, the protasis being at *ἀλλ' ὅτε δὴ ῥ' ἴκανον, κ. τ. λ.*—*τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες δοκοί*. "But while it was being pulled back out (of the wound), the sharp barbs were broken." This line is punctuated differently by different editors, some placing a comma after *πάλιν*, and connecting this adverb with *ἐξελκόμενοιο*, others inserting a comma before *πάλιν*, and thus referring it to *ἄγεν*. The former is certainly preferable, although the latter has the authority of Wolf, Heyne, Voss, and others. In the former case, *ἄγεν* will be for *ἐάγησαν*, from *ἄγνυμι* (*Thiersch*, § 232); in the latter, we must render *πάλιν ἄγεν*, "were bent," and deduce *ἄγεν* from *ἄγω*: but *ἄγεν*, as a second aorist passive of *ἄγω*, is not Greek. The expression *ποταμὸς ἀγνύμενος* in Herodotus (i., 185), on which the advocates for this latter meaning rely as an authority in their favour, means merely a river *with a broken, i. e., winding course*.

218-219. *αἰμ' ἐκμυζήσας, κ. τ. λ.* "Having sucked out the blood, he thereupon skilfully sprinkled on it soothing applications." Observe that *εἰδώς* has here an adverbial kind of force, and is equivalent to *ἐπισταμένως*. Plato cites this passage, with some slight variations, as a proof of the temperate lives and strong constitutions of the men of the heroic age, when a simple application sufficed to heal a wound.

Rep., iii., vol. vi., p. 305, *Bip.* Compare *Sprengel, Hist. Med.*, vol. i., p. 127.)—*φάρμακα*. By these are meant, in all probability, the leaves and roots of herbs, more or less broken up by the hand. In the eleventh book (v. 815), the poet speaks of a bitter root applied for

this purpose, *ἐπὶ τῇ βίβαν βάλε πικρὴν*; and in the scholia on the passage, the root in question is said to have been, according to some, the *ἄρισπλοχίς*; according to others, the *Ἀχιλλεία*. Both of these have the property of cicatrizing a wound in a short space of time.—*πάσσε, τὰ οἱ ποτε, κ. τ. λ.* Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: *αἰὲν ἐκωσφόσας, ἐπ' ἄρ' ἤπια φάρμακ' ἐπάσσειν*. This makes the sense complete without the succeeding line, and resembles somewhat Plato's reading.—*φίλα φρονέων*. "Entertaining friendly feelings."—*Χείρων*. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philyra.

220–222. *ἀμφεπένοντο*. "Were busying themselves around."—*τόφρα*. "In the mean while."—*ἐπὶ ἤλυθον*. "Came on."—*οἱ δ' αὖτις κατὰ τεύχε' ἔδον*. "But they, in their turn, put on their arms," *i. e.*, they, the Greeks. Both sides had deposited their arms on the ground while awaiting the result of the single combat.—*μνήσαντο δὲ χάρμης*. "And bethought themselves of the fight."

223–233. *οὐκ ἂν ἴδοις*. "You would not have seen."—*ἀλλὰ μάλα σπεύδοντα, κ. τ. λ.* "But bestirring himself vigorously for the battle that makes men illustrious."—*ἵππους*. Observe that Homer elsewhere employs *ἵπποι* in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with *ἄρματα*.—*ἔασε*. "He left." More literally, "he let alone," "he let be."—*ἀπάνευθ' ἔχε φουσιώντας*. "Held snorting apart."—*τῷ μάλα πόλλ' ἐπέτελλε πασιπέχευεν*. "On this one he very much enjoined to have them near."—*πολέας διακοιρανέοντα*. "While going about regulating numbers," *i. e.*, while marshalling the host.

οὓς μὲν ἴδοι. "Whomsoever he saw," *i. e.*, as often as he saw any. The optative with the relative is used to indicate the recurrence of an act. (Compare book ii., 188.)

234–241. *μήπω τι μεθίετε*. "Do not yet remit aught."—*ἐπὶ ψευδέσσι*. "Unto liars." We have given here the reading of Aristarchus, as adopted by Wolf and Spitzner. The common text has *ψεύδεσσι*, with the accent on the antepenult. The former is the dative plural of *ψευδής*, equivalent to *ψευστής*, "a liar;" the latter is the same case of *ψεύδος*, "a lie," and is followed by Heyne and Voss. But *ἀρωγός*, or *ἐπαρωγός εἶναι τινι*, suits better the idea of a person than a thing.—*ἀλλ' οἱ περ πρότεροι, κ. τ. λ.* Compare book iii., 299.—*τῶν ἦτοι αὐτῶν τέρενα χροῖν, κ. τ. λ.* An old form of speech, implying that they shall fall in the fight.

242–246. *Ἀργεῖοι λίμωροι, κ. τ. λ.* "Ye braggart Argives. *το*

προσθεῖ (to manhood), are ye not now ashamed!" The meaning of the epithet ἰόμωροι is involved in great doubt, and various opinions have been advanced on the subject, as may be seen in the *Glossary*. One thing appears to be clear, namely, that it is intended as a term of reproach, and forms one of the "angry words" mentioned in the previous line, and with which Agamemnon "strongly rebuked" those whom he addressed on this occasion. We have, therefore, followed Schneider and Riemer in its etymology, and have made it signify "men skilled merely in using the voice," i. e., "braggarts," "men of big words, unaccompanied by corresponding deeds." This explanation appears to be confirmed by a line in the 14th book, Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι, where ἀπειλάων ἀκόρητοι would seem to be added in farther explanation of the word.

σέβασθε. Observe that σέβομαι is here employed in its primitive meaning, namely, "to feel awe or fear" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honour with pious awe," "to worship," is post-Homeric.—*ἑστητε*. We have given this form with Spitzner, in preference to *ἑστητε*. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 223, d.), but Kühner (§ 235, Anm. 2) is in favour of the former.—*νεβροί*. The fawn was a standing symbol of cowardice among the ancients.—*πολλὸς πεδῖοιο θέουσαι*. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on *πεδῖοιο*, book iii., 14.

247-249. ἢ μένετε Τρῶας, κ. τ. λ. "Wait ye for the Trojans to come nigh!" Observe that μένω, in the sense of "to wait for," is construed with the accusative and infinitive in this passage; more commonly with the accusative alone.—*ἔνθα τε*. "Where." Observe that *ἔνθα* was originally a demonstrative adverb, "there," "here," and that the addition of the particle *τε* converted it into a relative adverb. Hence *ἔνθα τε*, in the present instance, means literally, "and here," i. e., "where."—*εἰρόμεν'*. "Have been drawn up." Consult note on book i., 306.—*οἱ κ' ὑμῖν ἐπίσχεθ'*, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," i. e., "will protect you, since you do not seem inclined to protect yourselves." Observe the employment of *εἰ* (ἄν) with the subjunctive, for the future; literally, "will, in that case, hold his hand over you." Consult note on line 164.

250-256. ὡς δὲ κοιρανέων, κ. τ. λ. "Thus this (monarch), discharging the duties of commander, kept traversing the ranks of the

men."—*ἔπεπωλετο*. Compare book iii., 196.—*κίων ἀνά σάλας ἐν δρυῶν*. "Moving up and down among the throng of warriors." Observe the force of *ἀνά*.—*οἱ δ' ἀμφ' Ἰδομενεῖα*. "But those around Idomeneus." The followers of the chieftain alone are meant, their leader being separately mentioned in the next line. (Consult note on book iii., 146.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, *seqq.*

Ἰδομενεὺς μὲν. "Idomeneus indeed (was)." The ellipsis is commonly supplied here by *ἔθωρήσαστο*, but it is more complimentary to the Cretan chief to understand simply *ἦν*, implying that he was already armed and at the head of his forces.—*Μηριόνης*. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—*πυρμάτας ὤτρυνε φύλαγγας*. Meriones acted as *οὐραγός*. (*Xen., Cyrop.*, 3, 3, 40.) As regards the term *φύλαγγας*, consult *Glossary* on book iii., 77.—*μειλιχίοισιν*. Supply *ἐπέεσσιν*. Compare book i., 539.

257-265. *περί*. "Above." Heyne and Wolf accentuate this word as an adverb, *πέρι*, but it must be regarded as a preposition, on which the genitive that comes after depends.—*ἄλλοίῳ ἐπὶ ἔργῳ*. "In employment of other kind."—*ἦδ' ἐν δαίθ'*. "And also at the banquet." Observe that *δαίθ'* is for *δαιτί*. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (*Pl.*, xii., 311.) The general rule was that all should share equally; whence the expression *δαίς ἕσις*.—*ὄτε πέρ τε*. (Observe the employment here of *ὄτε* with the subjunctive *κέρωνται*. Agamemnon refers to a banquet, and *ὄτε* therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting *ὄτε*, *ὄποτε*, *ἐπειδή*, with the subjunctive, occurs only in Homer and other old poets. (*Matthiae*, § 251, *Obs.* 1.)

γερούσιον αἶθοπα οἶνον. "The dark-red chieftain's wine." By *γερούσιος οἶνος* is meant wine drunk only by the elders and chiefs at the king's table. Observe, moreover, that *γερούσιον οἶνον* forms only one combined idea, and there is, therefore, no copula between *γερούσιον* and *αἶθοπα*.—*ἐνὶ κρητῆρσι*. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare *Od.*, i, 110; xx., 253.) Hence the employment of the plural in the text

δαιτρόν "An assigned portion." As a distinguished guest would be allowed a larger share of the viands than the rest, so the

moment he had drained his cup an attendant filled it up again to the brim; while the rest of the company were served far less liberally; and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—ὄτε θυμὸς ἀνώγει. On the employment of ὄτε with the optative, consult note on book i., 610.—ἀλλ' ἄρσεν πάλεμόνδ', κ. τ. λ. "But rouse thyself to the war, such as before now thou professest to have been." With regard to the expression εὔχεται εἶναι, consult note on book i., 91.

266-271. μάλα μὲν. "By all means indeed."—ἐρίχθος ἑταῖρος. "A closely-attached companion."—ὑκέστην. Compare book ii., 246.—σύν γ' ὄρκει' ἔχευαν. "Have scattered the pledges to the winds." Observe the force of the adverbial σύν in denoting utter confusion.. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—τοῖσιν δ' αὖ. "But to them in their turn."

272-278. παρῶχeto. "Passed on."—ἐπ' Αἰάντασσι. "Unto the Ajaxes." Consult note on book ii., 406.—νέφος κεζῶν. "A cloud of foot-soldiers." The thronging host of followers is compared to a dark thunder-cloud.—ἀπὸ σκοπιῆς. "From some hill top," i. e., from which he can have a view of the surrounding horizon. In Homer, σκοπιή is always a hill top or mountain peak.—ὑπὸ Ζεφύροιο ἰωῆς. "Beneath the roar of the northwestern blast." Consult note on book ii., 147, and also *Glossary*.—τῷ δὲ τ' ἀνευθεν ἰόντι, κ. τ. λ. "And to him, being at a distance, it appears blacker (on this account), even like pitch." According to some, the comparative μελάντερον here wants its usual force. Others, as, for instance, Buttman, make ἥτε equivalent to ἦ, and compare it with the usage of wie in the common German expression "größer wie du." Spitzauer's explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ἰόν. "As it advances."

279-282. βίγησέν τε ἰδών. "He both shudders on seeing it." Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἤλασε.—κύνεται. "In dark array."—πεφρικυῖαι. "Bristling." Observe the continued action indicated by the perfect.

286-291. σφῶϊ μὲν, κ. τ. λ. "You two, indeed, for it is not becoming to arouse (such as you), I do not at all exhort." The ordinary text places a comma after ἐκ κ', and none after ἄτρονέμεν. 20

that the latter word will depend on *κελεύω*, and the case which will be *σφῶι κελεύω δτρυνόμεν*. Buttman, in his *Lexilogus* (p 422, *id. Fishlake*), confesses, that the verse which follows might seem very much to favour this arrangement, and that thus *σφῶι* would be in its usual construction. Still, he thinks that *δτρυνόμεν*, standing without a case, is too harsh for the other mode of construing not to force itself upon us as the more natural. The same scholar remarks, that Heyne does Eustathius an injustice when he makes him say that Homer, in this passage, used *σφῶι* (the accusative) for *σφῶιν* (the dative) to suit the metre. On the contrary, Eustathius agrees with all good commentators, saying that Homer, in the passage in question, used, on account of the metre, a new construction namely, *κελεύειν τινά*, without an infinitive, whereas, in this case, the dative is more common. (*Buttmann, l. c.*) We have adopted, therefore, the punctuation recommended by Buttman, which is also that of Wolf and Spitzner.

αὐτῶ. "You of your own selves," *i. e.*, without requiring any urging from others. Equivalent to the Latin *sente*. Compare the analogous usage of *ipse*.—*αἱ γὰρ Ζεῦ τε πάτερ, κ. τ. λ.* Repeated, with the exception of line 289, from book ii., 371, *scqq.*

292-296. *τοῖς μὲν*. The two Ajaxes and their followers.—*ἔτετμε*. "He found."—*λιγὸν Πυλίων ἀγορητήν*. Compare book i., 248.—*οὖς*. The Latin *suos*.—*στέλλοντα*. "Putting in readiness." *ἀμφὶ μέγαν Πελύγοντα, κ. τ. λ.* "(Namely), the mighty Pelagon, and Alastor, and Chromius, &c., with their followers." (Consult note on book iii., 146.) Knight thinks, that verses 295 and 296 are interpolations, because the warriors here mentioned appear nowhere else in the poem as leaders of the Pylians, and because there is a hiatus in verse 295. Heyne, on the other hand, is of opinion, that these names of otherwise obscure individuals are here given, in order to inspire the hearer with confidence in the poet's general accuracy, seeing that he is able to enumerate the names even of individual warriors. It may excite surprise that, in this nomenclature, no mention is made of Antilochus and Thrasymedes, the two sons of Nestor.

297-301. *ἱππῆας*. "The cavalry." We have given this translation as less objectionable than the ordinary one, "the charioteers." At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls *ἱππῆες*, in opposition to the *πεζοί*, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the

middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general *mêlés*, but then the ranks were not kept; it was rather a conflict of masses.—*ἔρκος ἔμην πολέμοιο*. “To be the bulwark of the fight.” Observe that *ἔμην* is equivalent here to the more prosaic *ὅστε εἶναι*. The meaning of Nestor’s plan of battle if it ever was adhered to, is this: the cavalry are first to make an impression on the enemy’s line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the overthrow.—*καρούς*. “The faint-hearted.” Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontinus (*Strat.*, ii., 3, 21) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Ælian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (*Hist. An.*, x., 8.)

302–305. *ἐχέμεν*. “To hold in.” Equivalent to *κατέχειν*.—*μηδὲ κλονέσθαι ὀμίλῳ*. “And not to be carried tumultuously among the crowd.” Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—*καδέ τῶ ἵπποσύνη, κ. τ. λ.* Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—*μηδ’ ἀναχωρεῖτω*. “Nor let (any one) retreat.”

306–309. *ὅς δέ κ’ ἀνήρ, κ. τ. λ.* “And whatever man shall reach from his own car the chariot of another, let him stretch forward with his spear, since in this manner, indeed, it is much better.” (Consult, as regards *ἐπεὶ ἦ*, the note on book i, 156.) These two verses form one of the most difficult passages in Homer, and, as Plutarch informs us, occasioned no little trouble to the ancients themselves (*De Aud. Poet.*, vol. vi., p. 100, *ed. Reiske*.) Eustathius gives us four different explanations; Ernesti adds a fifth, and Heyne a sixth. This last appears to be the true one, but is due, in fact, to Köppen, and is followed also by Wolf. We have adopted it in our translation of the passage. According to Köppen, Nestor’s meaning is this: whatever one of you shall be able, from his own car (i. e.

without springing to the ground), to reach a chariot of the foe, he aim push at this with his lance. This is a far better course than to leap to the ground, since the latter often exposes an individual to danger in the turmoil of the fight.

ἔγχει ὀρεξίσθω. Observe the force of the middle voice, and compare book v., 851, *seq.*, where Mars is described as stretching forward over the yoke with his brazen spear. So, in the second book, the Abantes are spoken of as spearmen, with extended ashen spears, *ὀρεκτῆσι μελίησι.*—*ὧδε καὶ οἱ πρότεροι.* “In this way, also, those men of former days.” Observe here the force of *οἱ*, as depicting the proud earnestness of the old man in referring to the martial reminiscences of his earlier days. Nestor’s meaning is this, that the warriors of earlier times conquered by means of the very mode which he here recommends, and did not pursue the method so prevalent in the time of the Trojan war, of leaping from the chariot to the ground.—*τόνδε νόον καὶ θυμόν, κ. τ. λ.* “Keeping this purpose and spirit in their breasts,” i. e., they blended circumspection with valour.

310–316. *κύλαι.* To be construed with *εἰδώς*, not, as Bothe maintains, with *ᾠτρυνε.*—*ὡς θυμός.* “As is the spirit.” Supply *ἐστί.*—*ὡς τοι γούναθ’ ἔπειτο.* “So thy knees obeyed thee.” Literally, “followed thee.” Age and weakness show themselves particularly in the knees. Compare Horace, “*dam virant genua.*” (*Epod.*, xiii., 4.)—*γῆρας ὁμοίον.* “Old age common alike to all.” Homer applies the epithet *ὁμοίος* to things that all are liable alike to experience, such as death, old age, war, &c.; and as these are commonly mournful and unlucky things, some of the grammarians lay down the rule that *ὁμοίος* in Homer is generally applied to things of this nature.—*ὡς ἄφελόν τις, κ. τ. λ.* “Would that some other one of men had it.” Literally, “O, how some other one of men ought to have it.” Consult note on book iii., 40.—*ἔχειν* Supply *εὐτό*, as referring to *γῆρας.*—*μετεῖναι.* “Went among.”

317–326. *Γερῆνιος ἐκπότη Νέστωρ.* Consult note on book ii., 306—*ὡς ἔμεν.* A negligent mode of expression for *τοιούτος εἶναι.*—*Ἐρευθαλίωνα.* Ereuthalion was an Arcadian, who, in the armour of Areithous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Compare *Il.*, vii., 134.)—*θεοὶ δόσαν.* “Are the gods wont to give.” Observe the force of the aorist in denoting what is customary or usual.—*νῦν αὐτὲ με γῆρας ἠπάξει.* Nestor’s meaning is this, that old age now presses upon him, but that with it have come the experience and wisdom of age: just as in former days, when he was young, youth brought strength

or frame.—*παύσει*. "Presses upon." We have adopted here the reading of Aristarchus, as given by the scholiast, in place of the more common *ἐκάνει*.—*ἠδὲ κελείου*. "And will direct (them)."—*τὸ γὰρ γέρας ἐστὶ γὰρ ἄντων*. "For this is the privilege of the old."—*αἰχμὰς αἰχμύσσουσα*. "Shall handle the spears." Consult note on verse 27.—*γεγόναι*. Equivalent to *εἶπαι*.—*Πετεῦς*. "Of Peteüs."—*Μενεσθέης*. Menestheus, son of Peteüs, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—*μήστῳρες ἀστῆς*. "Advisors in the fight," i. e., leaders in battle, skilled in fight. The term *μήστῳρας* is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—*ἀστῆς*. Observe that *ἀστῆς* is properly the war-cry, thence taken for the battle itself.—*ἀεὶ δὲ πλησίον ἐστήκει, κ. τ. λ.* "But he, the sagacious Ulysses, was standing near." (Compare book i., 488.) The demonstrative force of *ἐ* is here softened down into the personal pronoun.—*παρ' αὐτοῦ*. "And by him."—*Κεφαλλήνων*. The Cephallenians were among the subjects of Ulysses, whom he led to the war of Troy. The island of Cephallenia (now *Cefalonia*) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 631.—*οὐ γὰρ πῶ σφιν ἀκούετο, κ. τ. λ.* "For their people did not yet hear the battle-cry." In consequence of their remote station in the host, they were not yet aware that hostilities had recommenced. Observe that *ἀκούετο* is here employed where, in later Greek, *ἤκουε* was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing 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 merely the form in *ω*. (*Κάτιν*, § 263, 5, p. 17, *Jelf*.)

332-338. *ἀλλὰ νέον συνορῶμεναι, κ. τ. λ.* "But the ranks, &c., being (only) lately aroused, were getting set in motion." Observe that *ἀλλὰ* here is equivalent to *ἀλλὰ γὰρ*, and the meaning, in fact, is, "but this was natural enough, for the ranks," &c.—*οἱ δὲ μένοντες, κ. τ. λ.* They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—*ὅσῳτε πύργῳ Ἀχαιῶν ἄλλος, κ. τ. λ.* "Until another column of the Greeks, having advanced, should rush upon the Trojans." We have rendered *πύργῳ* here by the term "column" though, perhaps, its more cor-

correct meaning for Homeric times is simply that of a *body of men in close array*, or what Wolf calls "ein Haufen."—Observe that *ὄπποτε* here, with the optative, does not convey the meaning of "as often as," but merely "until."—*Τρώων ὀρμήσειε*. The verb *ὀρμῶ* is much more frequently intransitive (as in the present instance) than transitive. Observe here, moreover, its connexion with the genitive. Verbs which properly signify a rapid motion after some subject, take the genitive case. (*Kühner*, § 507, p. 142, *Jedj.*)

339-342. *καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κ. τ. λ.* "And thou, (Ulysses), excelling in destructive wiles, of crafty mind." Observe that these words are not intended as a reproach. Agamemnon merely expresses his surprise, that a man so expert in taking advantage of the foe, and so famed for crafty expedients in warfare should now, apparently, be shrinking from the encounter.—*τίπτε καταπτώσσοντες ἄφέστατε*. "Why stand ye aloof cowering."—*σφῶν μὲν τ' ἐπέοικε, κ. τ. λ.* "You two, indeed, it behooves, that you be and keep your station among the foremost, and take part in the glowing fight." Apollonius, in order that the construction may proceed more smoothly, appears to have preferred *σφῶν*, the accusative; but the metre opposes this. The poet might have employed the dative *ἐσσοι*; but, for perspicuity's sake, he uses the accusative with the infinitive. We have given the explanation of Wolf, "*vos inter primos existere atque stare decuit*," which is better than making *ὄντας* equivalent to *quum essetis*, as some do.

343-348. *πρώτω γὰρ καὶ δαιτὸς, κ. τ. λ.* "For you two are even the first to hear of a banquet of mine," i. e., to hear of an intended banquet, and to come thereto as guests. Agamemnon here indulges in the language of actual reproach. As Menestheus and Ulysses are always the first to hear of an intended feast, and to be the first to come to it, so ought they both to be foremost in the fight—*ἀκονίζεσθον*. We have followed the explanation of Köppen, who makes *ἀκονίζομαι* have here the simple meaning "to hear of." Others, with less propriety, give it the signification of "to be bidden to," and make it analogous to *vocari* in Latin. Compare *Od.* ix., 7, and xiii., 9, where it is joined each time with the genitive *ἑοιδού*.—*ὄπποτε*. Observe that *ὄπποτε* here, with the optative, has the meaning of "as often as." Consult note on book iii., 283.—*Ἀχαιοί*. He does not employ the personal pronoun *ἐγώ*, since he refers to a banquet at the common expense.

φίλ. For *φίλα*, supply *ἐστί*, the same in effect as *φίλον ἐστί*.—*ἑπταλέα κρέα*. The Homeric banquets were singularly simple. Beef, mutton, and goat's flesh were the ordinary meats, usually

meats roasted, yet, from *Il.*, xxi., 363, *seq.*, we learn, that boiled meats were held to be far from unsavoury. Cheese, flour, and occasionally fruits also, formed part of the Homeric meals.—*ἔπειτα ἐθέλειτον*. “As long as ye both may choose.”—*νῦν δὲ φάμεν χ’ ἰδέσθε*. “Now, however, you would both look on with pleasure.” Observe that *χ’* is for *καί*.—*καὶ εἰ*. “Even if.” Not to be confounded with *καὶ καὶ* (Consult Spitzner, *Excurs.*, xxiii.)

349–356. *ἐπόδρα*.—Compare book I., 148.—*ποιόν σ’ ἔπος, κ. τ. λ.* “What kind of a speech has escaped thee from the barrier of thy teeth!” As regards the double accusative here, consult note on book i., 236. By *ἔπος ὀδόντων* are meant the teeth, as forming a ring or wall, not the lips as fencing in the teeth. This latter opinion is ably refuted by Nitzsch (*ad Od.*, i., 84), though it has the sanction of Person’s name (*Misc. Crit.*, p. 207). It is to be observed that *ἔπος* does not merely signify that which encloses, but, to adopt Plato’s language, *πάν ὄσον ἐν ἐνεια κωλύσας ἔργη τε περιέχον*. (*Sophist.*, p. 220.) This definition certainly cannot suit the lips, which, from their opening and shutting, are rather compared to gates or doors.—*πολέμοιο μεθίμεν*. “That we are relaxing from the war.”

εὐείρωμεν. For *εὐείρωμεν*, the subjunctive with the shortened mood vowel.—*ἦν ἐθέλησθα*. The Venice MS. has *ἦν κ’ ἐθέλησθα*, which Heyne thinks not a bad reading; but there is a difference of meaning between the two forms, which Heyne did not observe. The first indicates that the matter is left entirely to the option of the party; whereas *ἦν κ’ ἐθέλησθα* implies a hope, or wish, on our part, that the person referred to may feel inclined to do the thing in question.—*Τηλεμάχοιο φίλον πατέρα*. This mode of expression would imply that the name of Telemachus had already, in some respect, become conspicuous.—*οὐ δὲ ταῦτ’ ἀνεμῶλια βάσεις*. “Thou, however, dost, in these, utter words as idle as the winds.” Literally, dost utter windy, idle trash.

357–363. *ὡς γὰρ χωμένοιο*. “When he perceived him to be incensed.” Observe that *γινώσκω*, which is generally construed with the accusative case, here takes the genitive. Verbs expressing the reception of mental and physical impressions take the genitive of the source of that perception, or that whence it proceeds and is received, this being necessarily antecedent to the perception. (*Kühner*, § 485, p. 126, *Jelf.*)—*πάλιν δ’ ἔγχε λάχτρο μῦθον*. “And back this (monarch) took his speech,” *i. e.*, and he retracted what he had said.

περιώσιον “Beyond measure.”—*ἔπειτα δὲ κεν αἶδε, κ. τ. λ.* “*i. e.* and

ceives kind intentions (towards me); for thou holdest those opinions which I even hold." The expression *ἤπια δῆνεα οἶδε* is elliptical here, and must be completed by *ἐμοί*. It is the same thing, in fact, as *φίλος ἐστὶ μοι*, so that *ἤπια δῆνεα οἶδεν ἐμοί* means the same as "he is my friend." Observe, however, that *δῆνεα* is often omitted. (*Wolf, ad loc.*)—*ταῦτα δ' ὀπισθεν ἀρυσσόμεθ'*. "We will make up this among ourselves hereafter," i. e., we will adjust this hereafter. Observe the force of the middle.—*τὰ δὲ πάντα θεοὶ, κ. τ. λ.* "But may the gods render all these things vain," i. e., the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365–367. *Διομήδεα*. The last two syllables (*δεα*) to be pronounced as one by synizesis.—*ἐν θ' ἱπποισι καὶ ἄρμασι*. The same in effect as *ἐν ἄρματι*.—*Σθένελος, Καπανήϊος υἱός* "Sthenelus, son of Capaneus." Literally, "Capanean son." Sthenelus was the son of Capaneus and Euadne, and came to the Trojan war among the followers of Diomedes. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370–371. *δαίφρονος, ἱπποδάμοιο*. Compare note on book ii., 23.—*τί δ' ὀπιπτεύεις πολέμοιο γέφυρας*; "And why art thou gazing about upon the dams of the war?" The term *γέφυρα* properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase *γέφυρα πολέμοιο*, or, in the plural, *γέφυραι πολέμοιο*, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomedes is here reproved by Agamemnon for not advancing himself along the *γέφυραι πολέμοιο*, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of *ὀπιπτεύω*) to see whether any other division of the army will move along the *γέφυραι* first, or, in other words, commence the fight before him. Wolf, Crusius, and others, incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army ("die *intervalla* zwischen den Reihen"), or, rather, between the different masses ("zwischen den verschiedenen Häufen") composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of *γέφυρα*, namely, "a bridge;" and, besides, Diomedes, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the *γέφυρα* κτλ. ἐστὶ τὰ μεταξύ πολεμοῦντων διαστήματα.

31. 372-375. Τυδεί. Tydeus was the son of Cœneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deipyle he married. He then proceeded with Polynices to Mycenæ, to obtain aid against Thebes, the crown of which city was claimed by the latter. Thyestes was then reigning at Mycenæ. (Schol., *ad loc.*)—πολὸν πρό. "Far in advance of."—κουετόμενον. "Toiling (in the fight)." Heyne maintains that the whole passage, from verse 374 to verse 400 inclusive is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

. οὐ γὰρ ἔγωγε ἦντησ', κ. τ. λ. According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thyestes was reigning at Mycenæ, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—περὶ ἄλλων. Compare book i., 287.

376-381. ἄτερ πολέμου. "Without warlike array," *i. e.*, without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (σὺν πολέμῳ), and therefore the words in the text are added.—ξείνος. "As a guest," *i. e.*, as a private person.—λαθὺν ἀγείρων. "Seeking to collect a force." The common punctuation, namely, a comma after ἀγείρων, and a colon after Θήβης, makes the reference in οἱ ῥα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἀγείρων, and a comma at the end of the next line.

οἱ ῥα τότε ἑστρατόωντο. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἑστρατόωντο is here said merely of the *conatus rei faciendæ*, not of an expedition already commenced.—καὶ ῥα μύλα λίσσοντο. "And, accordingly, they earnestly entreated (the people)." Supply λαόν.—οἱ δ'. "They thereupon." Referring to the people of Mycenæ.—καὶ ἐπήνεσαν ὡς ἐκέλευον. "And assented, as they urged (them)."—ἔτρεψε. "Turned them away (from their design)," *i. e.*, induced them not to lend the intended aid. Supply αὐτούς with Wolf, which is superior to φρένας, as given by some.—π.η.πίσια ση

κατα φάινον. The Mycenæans were deterred by insipiduous omens from taking part in the Theban war.

382-384. οἱ δ' ἐπεὶ οὖν ὤχοντο, κ. τ. λ. "But when, then, those were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus," &c. By οἱ δ' are meant the visitors to Mycenæ, namely, Tydeus and Polynices, and ὤχοντο refers to their departure from that city; but ἐγένοντο refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—*Idé*. Some editors are offended with the hiatus before this word, and therefore read ὤχοντ' ἠδέ, on the mere authority of the scholiast. But consult note on verse 91.—'Ασωπὸν δ'. We have adopted this reading with Wolf and Spitzner, and have made the protasis end at λεχεποίην. Others read 'Ασωπόνδ', making the *σε* after 'Ασωπὸν an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to 'Ασωπόνδ', on the ground that *δε* is never added to the names of rivers, but he is contradicted in this by *Od.*, iv., 483. The River Asopus here meant is the Bœotian one, rising in Mount Cithæron, near Plataea, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaia, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

ἐνθ' αὐτ' ἀγγελίην, κ. τ. λ. "Then, moreover, the Achæans sent Tydeus on an embassy." There is a division of opinion here with regard to ἀγγελίην; some making it, as we have done, the accusative of ἀγγελίη, others of a masculine noun ἀγγελίης, equivalent to ἀγγελος. The former position is decidedly preferable. (Consult note on book iii., 205.) But, if ἀγγελίην be the accusative of ἀγγελίη, a difficulty arises with regard to the construction. Some, like Heyne, read ἀγγελίην ἐπι, *i. e.*, ἐπὶ ἀγγελίην, but this is not Homeric. The true mode is to regard ἀγγελίην as the accusative of the more remote object. The construction will then be ἐπεστείλαν Τυδῆ ἀγγελίην, "they sent Tydeus on an embassy." As we can say in Greek ἐρχεσθαι ἀγγελίην, so may we say στεῖλαι ἀγγελίην. As regards the former of these phrases, compare the English "to go an errand," "to go a journey," for "to go on an errand," "to go on a journey." (*Buttmann, Lexil.*, p. 11, *ed. Fishlake*.—*Hermann, Opusc.*, vol. i., p. 191.—*Spitzner, ad Il.*, xiii., 252.—*Thiersch*, § 268, 2.)

385-390. Καδμείωνας. "Thebans." An honorary epithet for the people of Thebes, and meaning properly, "descendants of Cadmus."

It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeians, from Cadmus, the mythic founder and first king of Thebes.—*κατὰ δῶμα βίης Ἐτεοκλείης* “In the palace of the powerful Eteocles;” literally, “of Eteocles’ might.” This idiom has occurred already (book iii., 105), in speaking of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both.—*ξένος περ εἶν.* “A stranger though he was.”—*ἀσθλεύειν.* “To engage in matches with him.” It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises. Compare *Od.*, viii., 97, *seqq.*—*πάντα.* “In all (the contests).” Supply *ἀόλα.* Observe that *πάντα* is here the accusative of nearer definition, and exercises a kind of adverbial force.—*ἐνίκα.* Observe the force of the imperfect in denoting a succession of victories.—*ταῖη ἐπιβρόθος.* “Such an auxiliary.” Homer always uses *ἐπιβρόθος* of succour in war or contests.

391–397. *κέντροις ἱππων.* “Impellers of steeds,” i. e., skilled in horsemanship. The term *κέντρον* properly applies to one who urges on an animal with a *κέντρον*, or goad, and then more generally to the use of the *μάστιξ*, or lash. We must be careful not to refer *κέντροις* to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

αὐτίς ἀνερχομένῳ, κ. τ. λ. “Leading a strong ambushade-party, planted them against him, as he was returning back.” We have given *αὐτίς* here at the suggestion of Spitzner, who refers to a similar reading in *Od.*, i., 317, namely, *αὐτίς ἀνερχομένῳ δόμεναι, αἰκόνδε φέρεσθαι.* The ordinary text has *ἀψ ἀνερχομένῳ*, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests *ἀψ ἄρ’*, and Barnes *ἀψ οἱ.* Thiersch, on the other hand, defends the common text. (*G. G.*, § 148.)—*Πολυφόντης.* This reading is due to the Venice MS.; the ordinary text has *Δυκοφόντης.*

398–400. *Μαίον’ ἄρ’ προέηκε, κ. τ. λ.* “He, in consequence, sent forth Mæon (in freedom), having yielded obedience to the portents of the gods.” Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his

ear, or else his spear was broken; and he regarded this as an omen that he must cease from the conflict and spare Mæon. Some suppose Mæon to have been a herald as well as commander, and to have been spared on this account by Tydeus.—*τὸν υἱόν*. "This, his son." Accompanied with a gesture, and pointing at him.—*εἰς χεῖρα*. "Inferior to himself."—*ἀγορῆ*. "In haranguing," i. e., in words, as opposed to deeds.

401–405. *τὸν δ' οὐ τι, κ. τ. λ.* Diomedes, as a younger man, modestly keeps silence, and allows the monarch's reproof to pass unanswered.—*αἰδέσθεις βασιλῆος, κ. τ. λ.* "Having paid respect to the reprimand of the august king."—*υἱὸς Καπανῆος*. Sthenelus.—*κὴ ψεύδε'*. "Do not lie." Plain language, and in strict accordance with Homeric costume.—*σάφα*. "Accurately," i. e., the truth.—*ἡμεῖς τοι πατέρων, κ. τ. λ.* "We certainly boast of being far superior to our sires." Sthenelus speaks here of himself and Diomedes as having been of the number of the Epigoni, who took the city of Thebes. In the first Theban war, Adrastus, together with six other heroes, led an army against Thebes, for the purpose of restoring Polynices to the throne. This war, however, ended unfortunately, and Adrastus alone escaped with his life, having been saved by the swiftness of his horse Areion, the gift of Hercules. (*Il.*, xxiii. 346, *seqq.*—*Paus.*, viii., 25, 5.—*Apollod.*, iii., 6.) Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the previous war to make a new attack upon Thebes. These seven sons were termed the Epigoni (Ἐπίγονοι), or "after-born," i. e., descendants, and the war in which they engaged is celebrated in history as the war of the Epigoni. Thebes was taken by them, and razed to the ground.

406–410. *Θήβης ἑδος ἑπταπύλοιο*. "The seat of seven-gated Thebes." Observe that *Θήβης ἑδος* is equivalent, in fact, to *Θήβην*.—*παυρότερον λαὸν ἀγαγόντ'*. "We two having led a smaller army (than our sires)." Observe that, after referring, under *ἡμεῖς*, to all the seven leaders, he now confines himself by the dual to two of the number merely: namely, himself and Diomedes.—*τείχος Ἀρειον*. "The wall of Mars." Mars was one of the chief deities of the Thebans, as being a warlike race; and hence the walls of the city are here made sacred to him. It is incorrect to make *Ἀρειον* convey merely the general idea of firmness and strength.

πειθόμενοι τεράεσσι θεῶν, κ. τ. λ. Sthenelus says that the Epigoni obeyed the portents and omens from on high, and therefore were successful; whereas their fathers had contemned these, and were, consequently, unsuccessful. Amphiaræus, according to the

Legend, had foretold that all who should engage in the first Trojan war should perish, with the exception of Adrastus; but his predictions were disregarded. On the other hand, the omens had declared to the Epigoni that the gods approved of their undertaking, and promised them success.—*σφετέρῃσι ατασθαλίῃσι*. “By their own blind folly.”—*τῷ μὲ μοι πατέρος, κ. τ. λ.* “Wherefore do not, I beg of thee, ever place our fathers in equal honour (with us).” Observe that *μοι* is here what grammarians term the *dativus ethicus*. (Compare note on book i., 425.) Some, with far less propriety, make *μοι* to be governed by *ὁμοίῃ*. Sthenelus speaks, not for himself merely, but for his companion in arms, Diomedes; and, besides, the collocation of the words makes the construction which we have adopted by far the more natural one.—*ἐνθεο*. The aorist of the imperative is here employed to show, as Hermann remarks, that a thing which has just been done must not be repeated. (*Opera* vol. i., p. 272.)

411-418. *τὸν δ' ἄρ', κ. τ. λ.* Diomedes here reproves Sthenelus for his language towards Agamemnon.—*τέττα*. “My friend.” This word occurs only in the present passage, and being, therefore, what is technically termed a *ἄπαξ εἰρημένον*, its meaning is involved in considerable doubt. The generality of commentators, however, make it a species of address from a younger to an elder person and compare it with *τάτα, ἄττα, &c.* Wolf says that it was employed by older brothers to younger ones, but he has been led into an error here by one of the scholiasts; and, besides, Diomedes was younger than Sthenelus.—*σιωπῇ ἦσο*. “Sit in silence.” Observe that *ἦσο* here has, in reality, the force of *μένε*. As regards the hiatus between *ἦσο* and *ἐμῷ*, consult note on line 91.—*οὐ γὰρ ἐγὼ νεμεσῶ*. “For I am not angry with.”

ἔμ' ἔψεται. “Will at once be attached,” i. e., will straightway follow.—*τούτῳ δ' αὖ*. “And to this same one, on the other hand.”—*καὶ νῦν μεδώμεθα*. “And let us two be thinking of,” i. e., let us two attend to.

419-421. *καὶ ἐξ ὀχέων, κ. τ. λ.* Compare book iii., 29.—*δεινὸν ἔβραχε*. “Rattled terribly.”—*ὀρρυμένον*. “As he moved rapidly along.”—*ὑπὸ κεν ταλασίφρονά, κ. τ. λ.* “Fear, by reason thereof would have seized upon one, however firm of heart.” Observe that *ὑπὸ* is here equivalent to *ὑπὸ τοῦ βραχεῖν*, “by reason of the rattling.” Wolf, less correctly, connects *ὑπὸ* with *εἶλεν*, making it the same as *ὑφείλεν*. But *ὑφαιρέω* would convey a very different meaning from what is here intended.

422-422. *ὡς δ' ὄτρ' ἐν αἰγιαλῷ, κ. τ. λ.* “And as when a wave of

the sea is impelled in close succession on some loud-remounding shore, beneath the northwestern blast that has set it in motion." We have given the reading of Spitzner, in preference to *ἐπικνήσαντες*, as adopted by Wolf, who renders *Ζεφύρον ἐπικνήσαντες* by *Zephyro submovente*. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast; that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

ὄρνυτ'. Thiersch (*G. G.*, § 322, 3) insists that we must here read *ὄρνυτ'*, the imperfect, not *ὄρνυτ'*, the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (*Opusc.*, vol. ii., p. 49.)—*πόντῳ μὲν τὰ πρῶτα κορύσσεται*. "At first, indeed, it is raised to a head in the deep," i. e., far out at sea.—*ἀμφὶ δὲ τ' ἄκρας, κ. τ. λ* "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of *κυστέν*, compare book ii., 218.

ἐπασσύτεραι κίνυντο νωλεμέως. "Kept moving unceasingly, one after the other."—*οἰσιν*. "To his own (troops)."—*ἀκήν*. "In silence" Consult note on book iii., 1, and *Glossary* on book iii., 96.—*ἐπεσθαι*. "Was following."—*δειδιότες*. "Reverencing," i. e., obeying.—*τὰ εἰμέναι*. "Arrayed in which."

433-436. *πολυπάμονος ἀνδρὸς ἐν ἀλῆῃ*. "In the courtyard of some man of great possessions." The Homeric *ἀλή* was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenæus (p. 189, ε) calls it *τόπος ὑπαίθριος*. (*Terpstra, Antiq. Hæm.*, p. 193.)—*μυρίαὶ ἐστήκασιν*. "Stand countless in number."—*ἀμελγόμεναι*. "Yielding." Literally, "getting milked." The reference, therefore, in *διεξ ἀμελγόμεναι γάλα* is to what are called milk ewes.—*γάλα λευκόν*. The epithet here applied to *γάλα* carries us back to the simple and natural forms of early language.—*Τρώες δ'*. Observe the anacoluthon here, the construction being broken off after these words and resumed at verse 436, when *ὡς Τρώων ἀλαλητόν*

ε . τ . λ . , takes the place of Τρώες δ', with which the sentence commenced. Compare book ii., 459.—έλαλητός. "The war-cry."

· ού γάρ πάντων, κ . τ . λ . "For the cry of all was not similar, neither the speech one." For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (*Valpy, ad loc.*)—πολύκληροι. "Called from many a land."

439-445. ὄραε δὲ τοὺς μὲν Ἄρης, κ . τ . λ . Mars, the god of War, and of the wild uproar of battle, sides with the Trojans, and urges them on to the fight; while Minerva, the goddess of Wisdom, and also of warfare conducted with coolness and calm deliberation, animates the army of the Greeks.—Δεῖμος ἢ δὲ Φόβος, κ . τ . λ . "Terror, too, (urged them on), and also Rout and Strife insatiably raging." The three deities, or personifications, here mentioned, are the attendants of Mars, the two former being his sons (*Hes., Theog., 934*), and the preparers and followers of his chariot (*Il., xv., 119*), and Strife being his sister and companion (*κασιγνήτη ἑτάρη τε*). The distinction between Δεῖμος and Φόβος appears to be this: Δεῖμος is Terror; whereas Φόβος is a deity who inspires a host with fear, and puts them, in consequence, to the rout. (*Wolf, ad loc.*)

ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, κ . τ . λ . "Who raises her head, small, indeed, at first; but, afterward, she has fixed (that) head in the heavens, and stalks along upon the earth." Observe that ὀλίγη is not to be construed with κορύσσεται, but, properly speaking, is equivalent to ὀλίγη οὔσα. The idea which lies at the bottom of the noble figure given in the text is simply this, that strife commences from small beginnings, but eventually extends itself far beyond its original bounds.—οὐρανῷ ἐστήριξε κάρη. The reference here appears to be, in fact, merely to height, like our English phrase of lifting or raising one's head to the skies. This idea, moreover, is carried out by the aorist (ἐστήριξε), as indicating a rapid result, i. e., she has now, in a brief space of time, reached the very heavens with her head. On the other hand, βάλνει refers merely to the continuance of a previous action, and therefore the present is employed. Longinus (δ ix.) passes a high eulogium on this line, calling it not more the measure of Strife than of Homer himself. Virgil, also, has copied the passage in his celebrated description of Rumour. (*Æn., iv., 176.*)—ἦ σφιν καὶ τότε, κ . τ . λ . "She on that occasion also, flung into the midst upon them contention alike

grievous (to all)," i. e., mutual contention. Consult note on line 315.—*στένον ἄνδρων*. "The groaning of men."

448-451. *ἐς χόαν ἔνα φυνίοντα ἰκοντο*. "Meeting, they had reached one (and the selfsame) place," i. e., had come into close collision.—*σὺν β' ἑάλον βροσῆς, κ. τ. λ.* "Together, thereupon, they dashed their ox-hide shields; together, too, their spears, and the might of warriors clad in brazen corselets." Observe that *μέν ἄνδρων*, in this connexion, is a Homeric periphrasis for *ἑνεσῆς*.—*ἐνὰρ ἐσπίδες ἑφαλάσσαι*. "But their bossed shields were brought near each other," i. e., into close contact. Observe that *ἔκλυον* is from *κλέζω*. (Consult *Glossary*, s. v.) The *Mycenian* shield was made of wood, or wicker-work, covered over with ox-hides of several folds deep, and finally bound round the edge with metal. In the centre was a projection, called *ἑφαλάς*, or *μεσσηφάλιον* (the Latin *umbo*), which served as a sort of weapon by itself, or caused the missiles of the enemy to glance off from the shield. It is seen in the following wood-cut from the Column of Trajan. A spike, or some other prominent excrescence, was sometimes placed upon the *ἑφαλάς*, which was called the *ἐπρηφάλιον*.



εἰρωγῆ τε καὶ εὐχαιῆς. "Both the wailing and the exultation."—*ἀλλόντων τε καὶ ὀλλυμένων*. "Both of the destroying and the getting destroyed."

453-456. *χειμάφοι ποταμοί*. "(Two) winter flowing streams," i. e., mountain streams, or torrents, swollen by rain and melted snow — *κατ' ὄρεσφι*. "Down from the mountains." The same as *κατ' ὄρεων*.—*ἐν μισγάγκειαν συμβάλλετον, κ. τ. λ.* "Cast together into a common basin their impetuous water, from great springs, within a hollow ravine." Observe in this passage a plural nominative (*ποταμοί*) construed with a dual verb (*συμβάλλετον*). A dual verb is joined with a plural subject when the persons or things signified by the plural are spoken or conceived of as so opposed or arranged as to form a pair or two pairs. In the present instance, the mountain streams are compared to two combatants, or two rival hosts. (*Kalauer*, § 388, 1, p. 40, *Jelf*.)—*μισγάγκειαν*. This term properly denotes a place where several mountain glens (*ἄγκη*) run together and mix their waters, or, in other words, a meeting of glens.—*χαράδρας*. By *χαράδρα* is here meant a deep gully, rift, or ravine, such as are common in mountainous countries.—*τῶν μισγομένων ἰαχὴ καὶ φόβος τε*. "The shouting and the dread of these mingled together," i. e., the dread, or terror, which they mutually inspired.

457-462. *Ἀντίλοχος*. One of the sons of Nestor, and the friend of Achilles. His valour is often commemorated. Compare book v., 580; vi., 32.—*Τρώων ἔλεν ἄνδρα κορυστήν*. "Slew a helmeted warrior of the Trojans." The verb *αἵρέω* has often, in Homer, the meaning of "to slay."—*Θαλυσιάδην Ἐχέπωλον*. "Echepolus, son of Thalysius."—*τόν ῥ'*. "Him, I say." Observe the explanatory force of *ῥά*, like our English "namely."—*φάλον*. "On the metal ridge." Consult note on book iii., 362. Observe that *φάλον* is the accusative of the part, and *τόν* of the whole. Consult note on book i., 236.—*πῆξε*. "He fixed (his spear)."—*πέρησε δ' ἄω' ὀστέον, κ. τ. λ.* "And the brazen point, moreover, penetrated within the bone." Literally, "went through the bone inward." Observe, therefore, that the accusative *ὀστέον* in no way depends on *εἶσω*.—*τόν δὲ σκότος ὅσσε κύληψεν*. "And darkness enveloped him in his eyes." The accusative, again, of the whole and the part.—*ὡς δτε πύργος* "As when a tower (falls)." Supply *ἤριπε*.

463-465. *ποδῶν ἔλαβε*. "Seized by the feet." The genitive of part.—*Χαλκωδοντιῶδης*. "The son of Chalcodon."—*Ἀβάντων*. The Abantes here referred to came from Eubœa. Compare book ii., 536.—*ἔλκε δ' ὑπ' ἐκ βελέων λελιημένος*. "And was dragging him from out of the reach of the darts, with eager striving." In poetry we often find two prepositions together, whereof the first is always adverbial; the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fullness to the ex

pression. (*Kähler*, § 640, 3; p. 276, *Jelf*.)—*ὄφρα ἰέλιστα τεύχεα σπλησεια*. We often see a conqueror pursuing the custom of spoiling an enemy of his arms, after he has slain him, with such eagerness as if he looked on his victory as incomplete till this point was gained. The great value and scarceness of armour, in that early time of war, was probably the cause of this practice. It afterward became a point of honour, like gaining a standard from an enemy. They preserved them as monuments of victory, and consecrated them in the temples of their tutelary divinities. (*Valpy*, *ad loc.*)

466–472. *μίνυθα δέ οἱ γένεθ' ὄρμη*. “The attempt, however, was (only) for a short time unto him,” *i. e.*, was made by him only for a short time. Observe that *ὄρμη* here refers to the first start, or move, in an undertaking.—*νεκρὸν γάρ ῥ' ἐρύοντα, κ. τ. λ.* The construction is, *μεγάθυμος γὰρ Ἀγήνωρ ἰδὼν (αὐτὸν, i. e., Ἐλεφήνορα) ἐρύοντά ῥα νεκρὸν.—πλευρὰ, τὰ οἱ κύψαντι, κ. τ. λ.* “In the side, which was exposed to view from his shield unto him as he stooped,” *i. e.*, as he bent down to drag away the corpse, he lowered his shield and exposed his side to view. Observe that *παρ' ἀσπίδος* means, in fact, from the covering or protection of his shield.—*ξυστῶ χαλκῆρεϊ*. “With his brass-fitted polished spear.”—*λύσε δὲ γ' ἰα*. “And relaxed his limbs (in death).” The phrase *λύειν γυῖα* properly applies to any weakening, but especially (as always in Homer) to death.—*τὸν μὲν*. Elephenor.—*ἐπ' αὐτῷ δ' ἔργον, κ. τ. λ.* “But over him a fierce battle arose.” Literally, “an arduous work was performed.”—*ἐδνοπάλιζεν*. “Hurled back.” Literally, “swung,” or “flung about;” and thus, from the idea of flinging about, comes that of hurling away, or driving back, an opponent. The verb, therefore, very forcibly depicts the struggle that took place for the corpse, each party alternately driving back the other.

473–479. *υῖόν*. Observe here that the diphthong *υι* is shortened in the body of this word before a following vowel. (Consult *Antho's Greek Prosody*, p. 4.)—*Τελαμώνιος*. “The Telamonian.” The greater Ajax, the son of Telamon, is so called, for distinction's sake, from Ajax the son of Oileus.—*ἠίθειον θαλερόν*. “The blooming outh.”—*Σιμοείσιον*. As this is an unusual name, the poet proceeds to explain its origin.—*ἐπεὶ ῥα τοκεῦσιν, κ. τ. λ.* “When, namely, she followed along with her parents to visit their flocks.” Homer, both here and on other occasions, employs the simple infinitive without *ὥστε*.—*οὐδέ τοκεῦσιν θρέπτρα, κ. τ. λ.* “But he paid not to his parents the price of early nurture,” *i. e.*, he rendered not to his parents the return due to them for their rearing of him. **Δο**

according to Grecian ideas and customs, this retention was to be made by supporting and cherishing them in their old age.

480-483. *πρῶτον γὰρ μιν ἴοντα, κ. τ. λ.* "For he struck him the first, as he advanced, on the breast, near the right pap." As regards the double accusative, *μιν . . . στηθος*, consult note on book i., 236.—*ἀντικρὺ δέ*. "Quite through." Consult *Glossary* on book iii., 359.—*ἀλειρος ὤς*. "Like a poplar."—*ἥ ῥα τ' ἐν εἰαμενῇ, κ. τ. λ.* "Which, namely, may have been growing in the moist grass land of some extensive marsh." The ordinary text has *πεφύκει*, which Hermann decidedly condemns, "*imperfecti enim, quodque eodem redit, plusquamperfecti usus in talibus locis plane monstruosus foret, quippe suo certa prateriti temporis pars designaretur.*" (*Opusc.*, vol. ii., p. 44.) He therefore suggests *πεφύκη*, which we have accordingly adopted, though opposed by Spitzner.—*εἰαμενῇ*. We have followed Buttman in giving this word the smooth breathing. (Consult *Glossary*.) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always *εἰαμενῇ ἔλεος*), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1202, and Demosthenes the Bithynian, in *Steph. Byz.*, s. v. Ἡραία) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (*Buttmann, Lexil.*, p. 326, ed. *Fishlake*.)

484-488. *λείη, ἀτὰρ τε, κ. τ. λ.* "Smooth, yet branches also have grown upon the very top of it." The point of the comparison here has been well given by Hobbes, as quoted by Pope. "Homer," he remarks, "intended no more, in this place, than to show how comely the body of Simoïsius appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling."—*ἀρματοπηγὸς ἀνὴρ*. "A chariot-maker." Literally, "a chariot-compacting man."—*ἐξέταμ'*. "Has cut down, as he is wont." The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in *κίμψη*, immediately following.—*δορα ἴπυ κίμψη*. "That he may bend (it) as a fellowe." Literally, "that he may bend a fellowe." The fellowe was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to reduce the requisite curvature. The fellowe was, however, com

posed of separate pieces, called arcs (ἀψίδες). Hesiod evidently is intended to recommend that a wheel should consist of four pieces (*Op.*, 426.)—'Ανθεμίδην. "Son of Anthemion." (Compare line 473.) The more usual epic form would be 'Ανθεμιωνιάδης.

489-493. τοῦ δ'. Referring to Ajax. As regards the employment of the genitive here, consult note on line 100.—καθ' ὄμιλον. "Through the throng."—βεβλήκει. "Struck." The pluperfect is employed here to denote rapidity of action. Consult note on book i., 221, and compare *Bernhardy, Wissen., Synt.*, p. 380.—βουβῶνα "In the groin."—νέκυν. The corpse of Simoïsios.—ἔμφ' αὐτῷ "Upon it," i. e., upon the corpse of Simoïsios.

494-501. τοῦ ἀποκταμένου. "On account of this one having been slain." Aorist middle participle with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—κεκορυθμένος αἶθοπι χαλκῷ. "Arrayed in flashing brass." Observe that κορύσσω here refers to the entire equipments.—στῆ δὲ μάλ' ἐγγύς ἰών. "And going very near, he took his station (there)."—ἔμφι ἔ παπτήνας. "Having looked carefully around him." Observe that παπταίνω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371—ὑπὸ κεκάδοντο. "Recoiled before him." Literally, "beneath (him)," i. e., beneath his terrific appearance.—'Αβυδόθεν. "From Abydos." The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ' Ἰππων ὠκειῶν. "From the fleet mares," i. e., from keeping the fleet mares.

502-504. κόρην. "On the temple." Consult note on book i., 236.—ἡ δ' ἑτέροιο, κ. τ. λ. "But it, the brazen point, passed through the other temple."—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δούπησεν δὲ πεσών, κ. τ. λ. "He made a heavy sound as he fell, and his arms clanged upon him." It is impossible to do justice, in our language, to the onomatopœias in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: "Il fit *doup* en tombant, et ses armes firent *ara* sur lui." (*Class. Journ.*, vol. i., p. 220.) Neither must we fall into the singular error of the author of the *Treatise on the Poetry of Homer* (ed. *Barnes*, vol. i., p. 33, § 6), who supposes that Homer himself invented such forms as δούπέω, ἀρατέω, &c., which, before his time, had no existence in the language!

505-508. χώρησαν ὑπὸ. "Gave way before him." Consult note on verse 497.—'Αργεῖοι δὲ μέγα ἰαχόν, ἐρύσαντο, κ. τ. λ. (Obsorva

that the final syllable in μέγα is preserved from elision by the digamma in *Είαχον*, and is then lengthened by the arsis. The final syllable in *Ιαχον* is also lengthened by the position made with the digamma in *Φερύσαντο*.—*Ιθυσαν δὲ πολὺ προτέρω*. “And they pressed right onward, far more in advance.”—*Περγάμου ἐκ κατιφῶν*. “Looking down from the citadel of Troy.” By the *Περγάμος* is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book v., 446). In place of the common reading *ἐκκατιφῶν*, we have written *ἐκ* separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—*Τρώεσσι δὲ κέκλετ' ἄσπας*. “And having shouted out, he called unto the Trojans.”

500-516. *ὄρνυσθ'*. “Arouse ye,” i. e., up and be doing.—*μηδ' εἰκετε χάριτος Ἀργείοις*. “Nor yield the battle to the Greeks.” More literally, “nor shrink from the fight for the Greeks.”—*ἐπεὶ οὐ σφί, κ. τ. λ.* The construction is *ἐπεὶ οὐκ ἐστὶ σφί χρῶς λίθος οὐδὲ σίδηρος*. Observe that *σφί χρῶς* is here “their flesh.”—*ἀνασχέσθαι*. “To hold out against.” Equivalent to *ὥστε ἀνασχέσθαι*.—*βαλλομένοισιν*. “When struck.”—*οὐ μὲν οὐδ'*. “Nor indeed.”—*πέσσει*. “He broods over.”

κνώστῃ Τριτογένεια. “The most glorious Triton-born.” An epithet of Minerva. (Consult *Glossary*.)—*ὅθι μεθιέντας ἴδοιτο*. “Wherever she saw them relaxing.” Observe the peculiar force of *ὅθι* with the optative, and consult note on book ii., 188.

517-526. *ἐνθ' Ἀμαρυγκείδην Διώρεα, κ. τ. λ.* “Then Fate shackled Diorea, son of Amarynceus.” Observe here the peculiar propriety in the employment of *ἐπέδησεν*. The verb properly means to shackle or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—*χερμαδίω*. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from *χείρ*, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—*Ἰμβρασίδης*. “Son of Imbrasmus.”—*Αἰνόθεν*. “From Ænus.” Ænus was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λαῖας ἀναιδῆς ἄχρις ἀπηλοίησεν. “The reckless stone entirely crushed.” Observe the peculiar propriety of the epithet *ἀναιδῆς*, as indicating a missile that heeds not the suffering which it inflicts. Some, with less correctness, give it here the signification of “monstrous.”—*ἄδ'*. “But the other.”—*ὄς β'*. “The one, namely, who.

—ἐπὶ δ' ἄρα πάντα, κ. τ. λ. 'And thereupon all his bowels gush forth upon the ground.' More literally, "poured themselves forth." Observe the alliteration here in χύντο χαμαὶ χολάδες, the sound being intended as an echo to the sense.

527-536. Θόας. Compare book ii., 638.—ἐπεσσύμενος. The common reading is ἐπεσσίμενον, which Spitzner retains; but ἐπεσσύμενος, the conjectural emendation, is decidedly preferable. As Piroüs was occupied in transfixing Diores, he did not rush on, but Thoas. Some editions, again, beginning with that of 1542, have ἀπεσσύμενον; but ἀπεσσίμενον refers to one departing, which cannot be said of Piroüs, for he received the wound in his breast.—ἀγχιμόλον οἱ. "Near to him."—ἐρύσσατο δέ. "Then he drew."—καὶ δ' αἶνυτο θυμόν. "And took from him life."

οὐκ ἀπέδυσε. "He did not strip off." Compare note on verse 465.—ἀκρόκομοι. "The hair-crowned," i. e., with hair on the crown; an epithet of the Thracians, who either tied up their hair in a top-knot, like the ancient Germans, and some of the Tartar tribes at the present day, or else shaved all their head except the crown, like some of our North American Indians. The latter, most probably, is the more correct explanation.—ἀπὸ σφείων. "From them." ὁ δὲ χασσύμενος πελεμίχθη. "But he, having given ground, was driven back," i. e., retiring, was repulsed; or, as some explain it, πελεμιχθεὶς ἀνεχώρησε, i. e., having been repulsed, retired. Observe that πελεμίχθη literally means "was shaken."

537-544. Ἐπειῶν. The Ætolians, whom Thoas had commanded, belonged to the stem of the Epei.—ἐνθα κεν οὐκέτι ἔργον, κ. τ. λ. "At that time, a man having come in, would no longer have found fault with the action.—ἐτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ. "Still free from distant blows, and free from strokes at hand with the sharp brass." Observe the distinction here between ἄβλητος and ἀνούτατος. (*Wolf, ad loc.*)—δινεύοι. "Should stroll about."—αὐτὰρ "And." This particle here is not intended to mark any opposition, but rather to connect more closely. (*Stadelmann, ad loc.*) βελέων ἐρωήν. "The rush of the darts."—πολλοὶ γὰρ Τρώων, κ. τ. λ. This and the succeeding verse are probably the last lines added by some rhapsodist.

NOTES ON THE FIFTH BOOK

ARGUMENT.

THE ACHIEVEMENTS OF DIOMEDE.

DIOMEDE, assisted by Minerva, performs wonders in this day's battle. Pandarus wounds him with an arrow; but the goddess cures him, and enables him also to discern gods from mortals, but prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him, Pandarus is killed, and Æneas is in great danger, but is saved by the intervention of Venus, who, however, as she is removing her son from the fight, is wounded on the wrist by Diomedes. Apollo seconds her in the rescue, and at length carries off Æneas to Troy, where he is healed in the temple of the god in the Pergamus. Mars rallies the Trojans, and assists Hector in making a stand. In the mean time, Æneas is restored to the field, and the Trojans overthrow several of the Greeks; among the rest, Tlepolemus is slain by Sarpedon. Juno and Minerva descend to resist Mars; Minerva incites Diomedes to go against that god; he thereupon wounds him, and sends him groaning to heaven.

The first battle continues through this book. The scene is the same as in the former.

1-4. *ἐνθ' αὖ*. "Then, moreover."—*Τυδέϊδῃ Διομήδεϊ*. Diomedes is the hero of this book. The reproof, which he had received from Agamemnon in the previous book, seems to have fired his resentment, and to have prompted him to the performance of his wondrous actions as here detailed, and which are, in fact, an answer to that reproof. (*Valpy, ad loc.*)—*μέγας καὶ θύρανος*. "Might and daring."—*ἰδὲ ὑποῖτο*. "And might bear off for himself."—*δαίε οἱ*. "She lighted up for him." The gleams of light that flash forth from the helmet and shield of Diomedes are regarded by the poet as streamings of material fire kindled up by the goddess herself. The foolish criticism of Zoilus, who blamed Homer here, because his hero himself would have been burned by this fire, is unworthy

of notice, and by no means required the grave refutation of Eustathius.—ἀκάματον πῦρ. “An untiring fire,” i. e. unceasing, inexhaustible.

5-8. ἀστέρ' ὀπωρινῶ. “To the star of summer.” The dog-star is meant; called also Sirius (Σείριος), whose rising marked the beginning of ὀπώρα. By ὀπώρα was meant the part of the year between the risings of Sirius and Arcturus, or, in other words, from the middle of July to the middle of September. This would answer in some degree to our dog-days. It is wrong, therefore, to render ὀπωρινῶ here “auctumnal,” as some do, since the ὀπώρα was the proper season for both the field and tree fruits to ripen. (Compare *Ideler, über d. Kalendar d. Griech. u. Röm.*, p. 15.)—παμφαίησι. “Shines in every direction.” Some read παμφαίησι, without the ε subscript, as a pres. indic.; but consult *Glossary*.—λελουμένος Ὠκεανοῖο. “After having been bathed in Oceanus.” By having been bathed in Oceanus is meant to be expressed the apparent rising of the star out of the sea, at which period it is brightest. As regards the Homeric Oceanus, consult note on book i., 423.—Ὠκεανοῖο. Verbs of bathing, washing, &c., often take a genitive in poetry, and especially in the Epic language. (*Kühner*, vol. ii., p. 182, *Germa. ed.*)—ὤρσε δέ μιν. “And she urged him on.”—ὄθι πλεῖστοι κλονέοντο. “Where the greatest numbers were in commotion.”

9-13. ἦν δέ τις, κ. τ. λ. The poet first proceeds to relate the encounter of Diomedes with the sons of Dares.—Δάρης. It is absurdly pretended by some of the ancient writers that this Dares wrote an Iliad, or history of the Trojan war, in prose; and Ælian assures us (*V. H.*, xi., 2) that it still existed in his day. There can be no doubt that Ælian was deceived, and that the work to which he refers was the composition of some sophist of a much later age. A Latin work exists at the present day under the name of Dares, and on the subject of the Trojan war, but it is a production of the twelfth century.—δύω δέ οἱ υἱέες ἦστην. On this union of the dual and plural, consult note on book iv., 452.—μύχης πύσης. “In every kind of fighting,” i. e., either at close quarters or from a distance.—τῷ αἰ ἀποκριθέντε, κ. τ. λ. “These two, having been separated (from the throng of their companions), rushed forward full against him.” Bentley, offended at the hiatus after ἀποκριθέντε, proposes ἀποκριθέντες, but ἐναντίω following after is an argument in favour of the dual; and, besides, examples of a similar hiatus not unfrequently occur in Homer. Compare note on book iv., 91.—ἐφ' ἰπασιν. “From their two horses,” i. e., from their two-horse char

ισι."—ὁ δ' ἐπὶ χθονὸς ἔρυντο πεζός. "While he (Iliad) from the ground, made the attack on foot."

14-26. οἱ δ' ὅτε δὴ, κ. τ. λ. Repeated from book iii., 15.—πρῶται δολιχόσκιον ἔγχοι. Repeated from book iii., 346.—ἔσπερος. "Next."

—τοῦ χειρός. "From his hand."—μεταμάζιον. "Between the papa."

—ἔσε. "Thrust him," i. e., hurled him.—ἰπόρουσε. "Rushed off."

—καριβῆναι ἑδελφείων κταμένοιο. "To defend his slaughtered brothers." Literally, "to go around," "to walk round," as those did who tried to guard a dead body, or to defend in general. Compare note on book i., 37.—οὐδὲ γὰρ οὐδέ κεν αὐτὸς, κ. τ. λ. "For not at all would even he himself have escaped black death." Observe the repetition of οὐδέ, to give more emphasis to the negation. (Kühner, § 747, i., p. 357, *Jelf.*)—ἄλλ' Ἥφαιστος ἔρυντο. Observe that in place of εἰ μὴ we have ἀλλά, with an adversative clause. (Thiersch, § 334, 3, a.) The poet makes Vulcan interfere to save the son, because the father was a priest of his.—νοκτί. "With darkness," i. e., with a dark cloud, or with darkened air.—ὡς δὴ οἱ μὴ πάγην, κ. τ. λ. "In order, namely, that his aged servant might not be utterly distressed." More literally, "his old man," i. e., his aged priest.

27-35. ἐλευνόμενον. "Having kept far away (from the encounter)."—παρ' ὀχεσφιν. "Beside his chariot." Observe that ὀχεσφιν is here for ὀχεσι. —πῦσιν ὀρίνθη θυμός. "The spirit of all was staggered."—Ἄρες, Ἄρες, βροτολοιγέ, κ. τ. λ. "Mars, Mars, man-slaying, blood-stained, stormer of cities." Observe that τειχεσιπλήτα strictly means "Approacher of walls." As regards the quantity of the first syllable in Ἄρες, consult remarks on page 289.—βροτολοιγέ. This epithet and the others that follow are intended, in fact, as honorary ones, and are meant to characterize the movements and feats of a warrior.—οὐκ ἂν δὴ ἔασαιμεν. "Could we not now leave."—μάρνασθαι. "To contend among themselves." Observe the force of the middle.

ὀπποτέροισι. "For which of the two." The same as, "in order that we may see for which of the two."—νῶϊ δὲ χαζόμεσθα. "And shall we two retire." The subjunctive is here employed to express a question that is thrown out for mutual deliberation, and forms what grammarians term *conjunctivus deliberativus*. (Kühner, § 417, p. 72, *Jelf.*)—Διὸς δ' αἰλέωμεθα μῆνιν. Jove saw with displeasure the gods taking part in the war, because this interfered with his promise to Thetis, and his settled resolve, based thereon, to avenge the wrongs of Achilles.

36-42. ἐπ' ἠϊόντι Σκαμάνδρῳ. "On the grassy Scamander," i. e., on the banks of the Scamander winding through grassy meadows.

Ε 2

We have given *ἡ βίαις* the meaning of "grassy," in accordance with the explanation of Buttman; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a high eminence to overlook and watch the battle, and therefore *ἠίοις* cannot mean, as some think, "high-banked." If such an elevated situation had been in Homer's mind, the high banks of the Simoïs offered him just such a one, in a site equally delightful, and where we afterward see the gods and Mars actually seated. (*Il.*, xx., 151.—*Buttmann, Lexil.*, p. 324, ed. Fishlake.)

Τρῶας δ' ἐκλιναν Δαναοί. "Thereupon the Greeks made the Trojans give way." Observe the force of the particle *δέ*, as referring to the withdrawal of Mars from the fight. With *ἐκλιναν* we may supply *ἐς φύγην*.—*ἔλε ἄνδρα*. "Slew his man." Compare book iv., 457.—*Ἀλιζώνων*. Consult *Glossary*.—*Ὀδίου*. Compare book ii., 856.—*πρώτῳ γὰρ στρεφθέντι, κ. τ. λ.* "For in his back, being turned the first (in flight), he fixed a spear." More literally, "unto him turned first."—*στήθεσφιν*. For *στηθέων*. Compare *ὄχεσφιν*, in verse 28.—*δούπησεν δὲ πεσών, κ. τ. λ.* Repeated from book iv., 504.

43–48. *Μήρονος υἱὸν Βώρου*. "Son of the Mæonian Borus." Observe that "Mæonian" is here the same as "Lydian." Consult note on book iii., 401; and compare, also, book ii., 864.—*Τάρνης*. According to the scholiast and Strabo (ix., p. 633), Tarne was a Lydian city, the same with what was called, at a later day, Sardis. Others, however, as, for example, Steph. Byz. and Hesychius, make *Τάρνη* to be shortened from *Ἀτάρνη*. Atarne was a city of Mysia, opposite to Lesbos. The first explanation, however, is the more correct one.—*ἵππων*. For *ἄρματος*.—*μιν εἶλεν*. "Seized him."—*ἔστυλενον*. "Stripped." Compare note on book iv., 465.

49–52. *Σκαμάνδριον*. "Scamandrius." A proper name, like *Συμείσιος*, book iv., 474.—*αἶμονα θήρης*. "Clever in the chase." The form *αἶμων* should always have the rough breathing. Compare *Synt. Mag.*, 25, 21; *Apoll., Lex. Hom.*, 54; *Orion*, 5, 24.—*ἔγχεϊ ὀξύοντι*. "With his sharp spear." We have followed here the authority of Apion, the grammarian, as cited by Apollonius in his *Homeric Lexicon*, according to whom *ὀξύοις* is only a poetic form for *οξύς*. Some, however, render *ἔγχεϊ ὀξύοντι*, "with his beechen spear," others, "with his thorn-wood spear," and derive the epithet *ὀξύοις* from *ἔξυα*, or *ὀξύη*, a species of tree; according to some

ἔβραχ; according to others, a kind of thorn.—*δίδαξε γὰρ Ἀρτεμις ἀντήν*. Whoever excels in any art or vocation is, according to Homeric ideas, taught by the deity who presides over that employment — ἄγρια. Supply ζῶα.—*τύτε*. “And (those) which.” The Latin *quæque*.

53–58. *χραίσμ' Ἀρτεμις ἰοχέαιρα*. “Did Diana, the arrow-queen, prove of any avail.” The epithet *ἰοχέαιρα* means literally, “she who delights in arrows.” This is far preferable to the signification which some assign, namely, “pouring, or showering arrows,” as if it came from *ἰός* and *χέω*, “to pour.”—*ἐκβολίας*. “His skill in shooting afar.”—*ἐκέκαστο*. “He had excelled.”—*πρόσθεν ἔθεν*. “Before him.” Observe that *ἔθεν* is for *οὐ*, i. e., *ἐαυτοῦ*.—*ἔμυν αἰσσηγύς*, κ. τ. λ. Repeated from verse 41.—*ἠράβησε δὲ τεύχε'*, κ. τ. λ. Repeated from book iv., 504.

59–63. *Μηριόνης*. Consult note on book iv., 254.—*τέκτονος υἱόν Ἀρμονίδεω*. “The son of the artificer Harmonidea.”—*δς χερσὶν ἐπίστατο*, κ. τ. λ. The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, *Pherecleâ puppe*, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (*Her.*, xvi., 22.)—*δαίδαλα πάντα τεύχειν*. “To fabricate all kinds of ingenious works.”—*ἔξοχα γὰρ μιν ἐφίλατο*, κ. τ. λ. Compare note on verse 51. —Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (*Apollon. Rhod.*, i., 19.) In the Grecian mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (*Hom. Hymn.*, in *Vulc.*—*Plat., Leg.*, xi., p. 617.) Hence Minerva received the surname of ἡ Ἐργάνη, and skilful artists were said to be the peculiar objects of her favour.—*νῆας ἔϊσας*. Consult note on book i., 306.

64–68. *οἱ τ' αὐτῷ*. “And to himself,” i. e., the builder himself *ἐπεὶ οὐτι θεῶν*, κ. τ. λ. “Since he did not at all understand the oracles from the gods.” We have given *ἐκ* here, with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (*de Pronom.*, 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later rhapsodists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare *Proclus*, *περὶ τῶν Κυπρίων λεγομένων ποιημάτων*. *Hephest.*, *Gaisf.*, p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the sup-

wright, who had built the fleet of Paris, is himself overtaken by divine vengeance in this battle, though so long after the time.

ἡ δὲ διαπρὸ, κ. τ. λ. "And the point went onward, through and through, quite under the bone, in the direction of the bladder." Observe the force of the compound διαπρὸ, so that ἤλυθε διαπρὸ is the same as προήλυθε διά.—γνύξ. "On bended knee," i. e., he fell forward on his knees. We always find this adverb joined with some part of ἐριπεῖν.

69-75. Μέγης. Leader of the Dulichians, or the forces from Dulichium, the principal island in the group of the Echinades. He is called below Φυλείδης, or "son of Phyleus." Compare book ii., 625.—πύκα. "Carefully." Equivalent, as the scholiast remarks, to ἐπιμελῶς.—Θεανώ. Daughter of Cisseus, wife of Antenor, and priestess of Minerva. Compare book vi., 298.—κεφαλῆς κατὰ ἰνίον. "On the hollow part of the back of the head." By ἰνίον are properly meant the sinews between the occiput and the back; here, however, more generally, the lower part of the back of the head, the nape of the neck.—ἀντικρὺ ἀν' ὀδόντας. "Quite through along the teeth."—ψυχρὸν δ' ἔλε, κ. τ. λ. "And seized the cold brass with his teeth," i. e., as the spear passed through, the teeth convulsively closed upon it.

76-84. Εὐρύπυλος. Leader of the Thessalians from Ormenium, a city in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias.—ὑπερθύμον. "Of the high-spirited."—Σκαμάνδρου ἀρητήρ ἐτέτυκτο. "Was priest of the Scamander," i. e., of the god of the stream. The god of this stream was the father of Teucer, and therefore one of the progenitors of the Trojan race. Hence he was honoured with a temple in Troy (*Apollod.*, iii., 12, 1.)—ἐτέτυκτο. Literally, "had been made, (and still continued to be)." Equivalent, in fact, to the simple "was," or imperfect of εἶμι, a usage very frequent in Homer.—θεὸς δ' ὦς. κ. τ. λ. This hyperbolic language is merely intended to denote that he was held in the highest veneration by the people. Observe that τίετο is here equivalent to ἐτιμῆτο.

μεταδρομάδην ἔλασ' ὤμον. "Running after, smote on the shoulder."—ἀπὸ δ' ἔξεσε. "And lopped off."—αἱματόεσσα δὲ χεῖρ, κ. τ. λ. Virgil has expressed an idea somewhat analogous to this in his "*te decisa tuum, Laride, dextera quatit*," (*Æn.*, x., 395), but his image is far less natural than that of Homer.—πορφύρεος θάνατος. "Purple death," i. e., blood-red, and said of death in the field of battle. Some, with less propriety, make πορφύρεος equivalent here simply to μέλας. (Compare *Passow*, s. v.) Virgil has imitated this

Δ 228 “*purpuream animam*,” “the purple tide of life.” (*Æn.*, 12, 249.)

85-88. Τυδείδην δ' οὐκ ἂν γνώης, κ. τ. λ. “But you would not have known the son of Tydeus to which side he belonged,” i. e. you would not have known to which side the son of Tydeus belonged. We have here a common Greek idiom, by which the noun, in place of being in the nominative, is put in the accusative and governed by the verb. The meaning of the passage is this, that Diomedes was in every quarter of the battle-field, now here, now there; so that you could not tell, at first, to which side he belonged.—*ἢ δὲ ὀμιλέει*. “Whether he was connected.” More literally, “whether he was keeping company.”

θῆνε. “He rushed fast and furious.”—*ἄμ πεδίον*. For *ἂν πεδίον*, i. e., *ἄνὰ πεδίον*. Observe that in *ἄμ πεδίον* the *ν* has been changed into *μ*, before *π*, by a well-known law of euphony respecting cognate letters; and, also, that *ἂν* is an old form for *ἀνά*, without any apostrophe.—*πλήθοντι*. “Swollen.” Not to be rendered “inundating,” since *πλήθω* is never transitive.—*ἐκέδασσε γεφύρας*. “He went to scatter the opposing embankments.” Observe the force of the acrostic in *ἐκέδασσε*.—*γεφύρας*. The term *γέφυρα* is employed here in its primitive signification of an embankment or dam, a meaning which Pindar also applies to it when he calls the Isthmus of Corinth *πόντου γέφυραν*. (*Nem.*, vi., 67.) Some commentators give *γεφύρας* here the meaning of “bridges;” but this is at variance with the idea implied in *ισχανώσιν*, in the succeeding verse, and, besides, is a post-Homeric signification. (Compare note on book iv., 371.)

89-94. τὸν δ' οὐτ' ἄρ, κ. τ. λ. “And this, thereupon, neither the strongly-secured dams restrain.” The scholiast explains *εργυμένα* by *περιφραγμένα*, *ἠσφαλισμένα*. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well fenced against inundations.—*οὐτ' ἄρα ἔρκεα*, κ. τ. λ. “Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it.” Köppen understands here by *ἔρκεα*, dikes or dams, but this is rather the meaning of *γέφυραι*. The true idea implied by *ἔρκεα*, in the present passage, is that of enclosures, fences, or walls.—*ἄλωϊων*. Commonly rendered “gardens;” but the term *ἄλωϊ* has a more extensive signification, and means any levelled plot of ground, sown or planted, a garden, orchard, vineyard, &c.—*δὲ ἐπιβρίση Διὸς ὄμβρος*. “When the rain-storm of Jove shall have fallen heavily upon it,” i. e., the rain-storm from on high. Homer and Hesiod always employ *ὄμβρος* in the sense of a storm of

rain with thunder, being thus distinguished from αετός, or εσπερος rain.

πολλὰ δ' ὑπ' αὐτοῦ, κ. τ. λ. "And many fair works of men in the vigour of youth are accustomed to fall by it." By ἔργα αἰζῶν are here meant the various labours of husbandry, &c. Compare Virgil (*Æn.*, xi., 496), "*torrens sternit agros, sternit sata lata, boumque labores.*"—κλονέοντο. "Were thrown into disorder."

95–101. Λυκίονος υἱός. Pandarus. Compare book iv., 93. . . κλονέοντα. "Driving in confusion."—τόξα. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the πῆχυς in the middle.—τυχὼν κατὰ δεξιὸν ὤμον, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the θώραξ στάδιος or στατός, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the *Iliad*, joins θώρηκος γύαλον, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render θώρηκος γύαλον, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed γύαλον. (*Pausan.*, x., 26, 2.) The first translation, however, is preferable.—ἀντικρὺ δὲ διέσχε. "And held its way quite on."

102–111. κέντορες ἵππων. Compare book iv., 391.—οὐδέ εἰ. Ἐπίοι for οὐδέ αὐτόν. The allusion is to Diomedes.—δίθ', *i. e.*, δήθα "Long."—ἀποσχέσθαι κρατερόν βέλος. Pandarus expresses the hope that the wound will soon prove mortal.—εἰ ἔτεόν με ὤρσεν, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," *i. e.*, if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to arouse the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, *Æn.*, iv., 143, *scqq*, and Hevne, *Excurs ad loc.*)

οὐ δάμασεν. "Overcame not," i. e., did not slay.—πρόσθ' ἵππων
καὶ δχεσφιν. "In front of his two horses and his chariot," i. e.,
in front of the two horses that drew his chariot. Homer often joins
these two words together. Compare book iv., 366, and xi., 199.—
λόφινελον. Compare book iv., 367.—δρσο. Compare book iv., 204.
—πέπων Καπανηιάδη. "Kind son of Capaneus." The term πέπων
occurs here as a token of endearment; in the second book (v. 235)
it was employed as an appellation of reproach.

112-114. βέλος ὠκὸν διαμπερές, κ. τ. λ. "He drew out the swift
arrow quite through from his shoulder," i. e., he drew the arrow
completely out from the shoulder.—αἷμα δ' ἀνηκόντιζε, κ. τ. λ.
"And the blood darted up through his twisted tunic," i. e., twisted
by spinning, or simply spun. According to Aristarchus, the poet
means by στρεπτός χιτῶν a shirt of chain-armour, that is, made of
flexible materials, like the *lorica annulata* of the Romans. This idea,
however, though adopted by many commentators, seems hardly
consistent with θύρηκος γύαλον, in verse 99, unless we give this
latter expression a very general, and, of course, weakened mean-
ing. It is better, on the present occasion, to explain Homer by
means of himself, and to make the στρεπτός χιτῶν here meant to
be the same with those referred to in book xxi., 31, namely, a tu-
nic, or vestment, of twisted or spun work, worn next to the skin,
under the corselet. Thus, Heyne, in commenting on the latter pas-
sage, explains στρεπτοὶ χιτῶνες as follows: "*Videntur tunicae vesti-
menta esse e tortis filis texta: χιτῶνες ἐκ στρεπτῶν κροκῶν.*"

115-116. κλῖθί μοι. "Hear for me." Observe that μοί is here
the dative of advantage (*dativus commodi*), since κλύω otherwise is
joined with the genitive. The *dativus commodi* is joined with all
verbs, to express that something is done for the sake, pleasure,
honour, guidance, protection, safety, benefit, furtherance, &c., of
some person or thing. (*Kühner*, § 598, p. 224, *Jelf.*)—αἰγιόχοιο Διὸς
τίκος ἀτρυγώνη. Repeated from book ii., 157.—εἰ ποτέ μοι καὶ πατρί,
κ. τ. λ. "If ever thou even stoodest by my father with friendly
feelings," &c. Observe that μοι is here to be construed with πατρί;
literally, "the father unto me." Some render μοι καὶ πατρί, "by
me and my father," but this clashes with ἐμέ in the succeeding line.

117-123. νῦν αὐτ' ἐμέ φιλαί. "Now in turn befriend me." In
the previous verse, Diomedes alludes to the aid which Minerva had
formerly rendered to his father Tydeus; and now he prays that
the same assistance be vouchsafed to himself. As he, therefore,
stands opposed to his father, the emphatic form of the pronoun
(ἐμέ) is employed, not the ordinary form. In the succeeding verse,

however, where he refers to Pandarus, the unemphatic $\epsilon\sigma\tau\iota$ ($\mu\epsilon$) is again used.—*ἐλεῖν*. “To overtake.” The shorter scholia explain it by *ἐν χειρῶν ἔχειν*.—*καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν*. “And to come within spear’s length of him.” Literally, “to come within the force of a (hurled) spear.” Equivalent to *ἐντὸς βέλους γινεσθαι*, as Hesychius explains it. Compare Heyne: “*ut ei veniam intra jactum hastæ*.” Some commentators, with less propriety, render the words in question, “to come to an attack of the spear (with him).” Observe, moreover, that there is no *ὕστερον πρότερον* here, as some suppose, since *ἐλεῖν* has not, in the present passage, its usual Homeric meaning of “to kill.”

ὃς μ' ἔβαλε φθόμενος. “Who, having been before-hand with, wounded me,” i. e., wounded me first.—*μέ φησιν*. We have given the correct accentuation here with Wolf. The common text has *με φησιν*.—*ἐλαφρύ*. “Active” The scholiast explains it well by *εὐκίνητα*.

124–128. *ἐπὶ Τρώεσσι μάχεσθαι*. “Fight against the Trojans.” Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb *μάχομαι* has usually the dative by itself. Homer, however, and other poets often add *ἐπὶ* to the construction, in order to mark more clearly the direction of the action. *μέγας πατρώϊον ἄτρομον*. “The intrepid spirit of thy sire.”—*σακέστας*. “The shield-shaking,” i. e., who brandished his shield against the foe.—*ἰκπύτα*. Consult note on book ii., 336.—*ἄχλυν δ' ἀπὸ τοι, κ. τ. λ.* “And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them.” Minerva, having a special task for Diomedes to perform, invests him, for the time being, with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rested on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἔλον. Observe here the force of the aorist in denoting an action which has just taken place. Observe, also, that the aorist is followed by the subjunctive (*γινώσκης*), not by the optative. When the aorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (*Κύκλωρ. ὁ 306, 1, p. 415, Jelf*)—*ἡμὲν θεὸν ἦντι κω*

129-134. It must be borne in mind that this distinguishing vision of Diomedes was given him only for the present occasion and service in which he was employed by Minerva; for we find in the sixth book that, on meeting Glaucus, he is ignorant whether that hero be a man or a god. (*Valpy, ad loc.*)

129-134. τῷ νῦν. "Therefore, now."—πειρώμενος. "Making trial of (thee)," i. e., making an attempt against thee. Supply σοῦ—ἐντικρύ. "Against."—μάχεσθαι. Infinitive, again, for the imperative. So, also, εὐτόμεν, in verse 132.—τήν γε. "This goddess, indeed." The allusion here to Venus is meant to be an emphatic one, either as designating a weak and unwarlike deity, or else one peculiarly hostile to the Greeks.

135-138. καὶ πρὶν περ θνητῷ μεμαίως. "And though, before this, eager in soul." Observe here the anacoluthon in the nominative μεμαίως, when the regular construction would require μεμαῖωτα in the accusative, agreeing with μὲν.—μιν ἔλεν. "Took possession of him."—ἀγρῷ ἐκ εἰροπόκοις δέσσιν, κ. τ. λ. "In the country, by his fleecy sheep, has wounded indeed, on having leaped over the enclosure of the court, but has not killed." Observe that χραύου properly refers to a slight wound, or graze. (Compare *Rukh.*, as *Tim., Lex. Plat.*, p. 104.) We have here a very graphic comparison, which has, however, in one part occasioned considerable trouble to the commentators. The scene represents a shepherd dwelling in the country (ἀγρῷ), that is, at some distance from any town or village, and even from any neighbour. His dwelling, a simple hut (σταθμοί, compare *Passow, s. v.*), is surrounded by a courtyard or enclosure (ἀυλή), into which the flocks are driven every night for protection from wild beasts. The lion, however, leaps over the fence, or palisade, surrounding the ἀυλή, and gets among the sheep. The shepherd, who has been aroused by the roaring of the animal while without the enclosure, takes his station in the ἀυλή by his sheep, and wounds the lion the moment he has leaped over; but the wound proving only a slight one, the shepherd, in alarm, retreats within his hut, and leaves his flock to the mercy of the savage animal.

139-143. τοῦ μὲν. Referring to the lion.—οὐ προσάμνει. "He aids not (his flock)." Supply δέσσιν.—δύεται. "He retires." The verb has here, in fact, what appears to be its primitive meaning, "he gets into," i. e., he hides himself in.—τὰ δ' ἐρήμα. "And they, the deserted (sheep)." Supply ποιμνία.—αἱ μὲν τ' ἀγχιστίναι, κ. τ. λ. "These, indeed, huddled together, are strewed one upon another." Observe that αἱ refers here to οἰεσ, as implied in τὰ δ' ἐρήμα (ποιμνία)

νια).—*αὐτὰρ ὁ ἐμμεμαῶς, κ. τ. λ.* This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomedes, who is typified by the lion, is described as rushing into the thickest of his terrific foes. The explanations given by the scholiasts are of no value whatever, some of them explaining *ἐξάλλεται ἀύλης* (i. e., *ἐξ ἄλλεται ἀύλης*) by *ἐξ ὧν ἀύλης ἄλλεται εἰς τὸ ἐντός*, and others (among whom is Eustathius) making the preposition *ἐξ* have here the force of *ὑπέρ*. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθέης ἐξάλλεται ἀύλης. “Springs from out the deep enclosure.” Observe that *βαθέης* here refers to the high fence surrounding the *αὐλή*.

144–151. *ἔλεν.* “He slew.”—*τόν δ' ἕτερον, κ. τ. λ.* “But him, the other of the two, he smote with his huge sword on the collar-bone, near the shoulder.”—*ἔεργαθεν.* “He separated.”—*ἔασε.* “He let be,” i. e., he left lying there, i. e., without stopping to despoil them of their arms.—*Πολύιδον.* Observe the long penult. Heyne and others read *Πολύειδον*.—*τοῖς οὐκ ἐρχομένοις, κ. τ. λ.* “For whom, at their departure, the old man did not interpret dreams.” The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative *οὐκ* having usually been joined with *τοῖς ἐρχομένοις*, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (*Valpy, ad loc.*)

153–158. *τηλυγέτω.* Consult note on book iii., 175.—*ἐπὶ κτεύτεσσι λιπέσθαι.* “To leave over his possessions.” Observe that *ἐπὶ* here denotes the object or intent.—*ἄμφοτέρω.* “From both.” Observe the double accusative, dependent on *ἐξάλλυντο*, the effect produced by the action implied in the verb being expressed by *θυμῶν*, and *ἄμφοτέρω* being the accusative of the patients, or objects, on whom that effect is exercised. (*Kühner, § 582, 1, p. 200, Jelf.*) Zenodotus took offence at this double accusative, and wrote *ἀμφοτέρων*; but without any necessity.—*ἐκ νοστήσαντε.* Heyne writes *ἐκνοστήσαντε* as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of *ἐκ* has to be given, moreover, in order to avoid ambiguity.—*χηρωσταὶ δὲ διὰ κτήσιν δο*

ἴκοντο "But collateral relations divided the property among themselves." According to the scholiast, by *χαρωσταί* are meant other heirs, of the same *gens*, who inherit the property of a childless man: οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι.

159-163. λάβε. "He seized," i. e., overtook.—*Δαρδανίδαο*. "Descendant of Dardanus." Dardanus was a stranger-chieftain, son of Jupiter and of Electra the daughter of Atlas, who settled in Troas, married the daughter of Teucer, and founded the city of Dardania, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilus and Assaracus were the offspring of his grandson Troes; Laomedon was a son of Ilus, and Priam was a son of Laomedon.—*Ἐχέμωνα*. This is Wolf's reading, and is supported by MSS. authority. Heyne has *Ἐχήμωνα*, unsupported by MSS., and violating the analogy of the language.

ἐξ ἀχένας ἄβη. "Is wont to break off the neck."—*ξέλοχου* *κατὰ* *δοσκομενάων*. "Of those grazing in a thicket," i. e., where lions and other wild beasts are accustomed to have their lairs.—*βῆσε* *κακῶς* *ἔκοντας*. "Miserably hurled against their will." Observe that *βῆσε* is here transitive, and equivalent to the later *κατεβίβασε*.

166.-170. ἀλαπάζοντα. "Laying waste." Observe that *ἀλαπάζω* is most commonly employed of the sacking of cities.—*ἄν* *μάχην*. "Through the fight." Observe that *ἄν* is here the old form for *ἀνά*.—*κλόνον* *ἐγχειύων*. "The tumultuous movement of the spears."—*εὔρε* *Δυκίουος* *υἷον*. Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171-180. ποῦ τοι. "Where hast thou?" i. e., what has become of.—*τῷδ' ἄνδοι*. He points, while saying this, to Diomedes.—*Δι* *χειρας* *ἄνασχών*. He is to pray to Jove as the author of victory.—*ὅστις* *ὄδε* *κρατεῖ*. "Whoever this is that is prevailing."—*γόνυατ* *ἔλυσεν*. Compare book iv., 469.—*εἰ* *μή* *τις* *θεός* *ἔστι*. To be connected in construction with verse 174, *ἔφες* *βέλος* *τῷδ' ἄνδρϊ*.—*ἱρῶν* "On account of sacrifices," i. e., that have been withheld.—*ἔπι*. For *ἔπεστι*. Compare book i., 515.

181-187. μιν ἔισκω. "Deem him like."—*ἀσπίδι* *γιγνώσκων*, κ. τ. λ. "Judging by his shield and his visored helmet."—*σάφα* *δ'* *οὐ* *ἴδ'*. "And yet I do not know clearly."—*εἰ* *δ'* *ὄγ' ἄνῆρ*, *ὄν* *φημι*. "If, however, this is the man whom I speak of."—*τάδε*. "In this way."—*νεφέλη* *εἰλυμένος* *ὤμους*. "Wrapped round as to his shoulders with a cloud." Compare Horace, *Od.*, i., 2, 31: "*Nude candentes humeros amictus*;" and consult note on verse 127.—*ὄς* *τούτος* *βέλος* *ὠκὺ*, κ. τ. λ. "Who turned away from this one, in another direction, the swift shaft that reached him," i. e., turned it away to

another part of the body, where it would not prove fatal. Heyne and Damm construe τούτου with κιχήμενον, but κιχάνω has always the accusative in Homer, and τούτου must be taken with ἔτραπεν.

189-196. ἀντικρὺ διά. "Quite through."—γυῖλοιο. Compare verse 99.—ἐγὼ γ' ἐφάμην. "I, for my part, said to myself." Observe the force of the middle. More freely, "I, for my part, thought."—νοοῖάψεν. Consult note on book i., 3.—ἐμπης δ'. "And yet, after all."—ἔστι κοτήεις. "Is angry (with me)," i. e., 'is angry, and frustrates my efforts and skill.—οὐ παρέασι. "Are not present (to me)."—τῶν κ' ἐπιβαίην. "Which I might mount."—πέπλοι. "Coverings," i. e., to protect them from injury, as in the case of valuable articles of furniture, &c.—παρὰ δέ σφιν ἐκάστω. "And beside them for each," i. e., beside each of them.

κρί λευκὸν ἐρεπτόμενοι, κ. τ. λ. "Eating the white barley and corn." Under the name of white barley is probably meant what, in the Linnæan nomenclature, is termed *hordeum vulgare*. On the other hand, by δλυραι a kind of corn is signified; probably the Latin *arinsa*. It seems, if not the same, very like ζεά, or ζειά, though often distinguished from that as well as from κριθή and πυρός.

197-203. ἦ μὲν. "Of a truth indeed." Observe that μὲν is here for μήν.—ἐρχομένω. "When coming (to the war)," i. e., as I was setting out.—ποιητοῖσιν. "Well built."—Τρώεσσι. By Trojans are here meant, in fact, the forces which he himself led. Compare book ii., 824, *seqq.*, and consult note on book iv., 90.—ἀλλ' ἐγὼ οὐ πιθόμην. Not from motives of parsimony, as Eustathius explains it, but because, in a city like Troy, beleaguered by the foe, he was afraid there might be a scarcity of fodder for his steeds. Compare verse 203.—ἀνδρῶν εἰλομένων. "When men were crowded together." The reference is to Ilium.—εἰωθότες ἐδμεναι ἕδδην. "Accustomed as they were to eat to satiety."

204-217. λίπον. Supply αὐτούς, as referring to the horses.—τα δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. "But this, thereupon, was not about to prove of service to me," i. e., but this same bow was not destined to aid me. Observe that τά refers to τόξοισιν.—ἐφῆκα. "I have discharged (a shaft)." Supply βέλος.—ἄτρεκὲς αἶμ' ἔσσενα βάλῶν. "I caused to flow real blood, having wounded them." The expression αἶμ' ἔσσενα is the same, in fact, as ἐποίησα αἶμα σένεσθαι.—ἤγμερα δὲ μᾶλλον. "But I (only) roused them the more." Supply αὐτούς.—τψ. "Therefore."—κακῇ αἰσῃ. "Through an evil destiny," i. e., in an unlucky hour. Compare book i., 418.—φέρων χάρις. The same as χαριζόμενος.

εἰ δέ κε εὐοστήνω. "But if I shall perchance return." The participle

αιε κέ or κέν (the prose *ὄν*), when joined with the future indicative designates as only probable what the future alone would declare decidedly to be about to happen. (*Herm. Opusc.*, vol. iv., p. 28 *seqq.*)—*ὑψηροῦς*. "High-roofed." The forms *ὑψηροφής* and *ὑψόσοφος* also occur, but *ὑψηροφης* and *ὑψίροφος* are decided barbarisms.—*ἀντίκ' ἐπειτ' ἀπ' ἐμεῖο, κ. τ. λ.* "Immediately thereupon may a man of foreign race cut off from me the head." By *ἀλλότρως φίς* is meant, in fact, an enemy, just as the Romans first designated a stranger, and then an enemy, by the term *hostis*. (Compare *Cic., Off.*, i., 12.)—*εἰ μὴ ἐγὼ θείην*. "If I do not put." Literally, "if I should not put." The optative is not to be regarded as a solecism here, but is, in fact, the very mood that is required, and the whole clause is the same as saying, "if I should not put my bow into the fire, &c., may some enemy cut off my head." (Compare *Herm., Opusc.*, vol. i., p. 287, *seqq.*)—*ἄνεμῶλια*. "To no purpose." Neuter plural of the adjective taken adverbially.

218-225. *μὴ δ' οὕτως ἀγόρευε*. "Do not talk thus," i. e., do not say that thy bow is of no use to thee; thou canst yet effect much with it, if thou wilt only go with me in a chariot against Diomedes.—*πῦρος δ' οὐκ ἔσσεται ἄλλως, πρὶν γε νῶ*. "But (things) will not be otherwise, before, at least, that we two," &c.—*ἀντιβίην*. "In open defiance."—*σὺν ἐντεσι πειρηθῆναι*. "Make trial of him with arms," i. e., with arms in our hands.—*αἰοὶ Τρώιοι ἵπποι*. "Of what kind the horses of Tros are." We must be careful not to render *Τρώιοι ἵπποι* here "Trojan horses," for the horses of Troy were like other steeds, and distinguished from them by no particular excellence; but the horses of Tros were a gift from Jupiter, and said to be immortal. Compare verse 265, *seqq.*—*πεδίοια*. "Over the plain." Consult note on book iii., 14.—*φέβεσθαι*. "To flee." Observe that *φέβομαι* is here said of retreating before the foe. The proper meaning is "to be scared," "to fear," and hence "to flee."—*τὼ καὶ νῶ πόλινδε σάωσειτον*. "These two also will carry us two safe to the city."—*ἐπὶ Τυδείδῃ*. Observe that *ἐπὶ* is here employed to mark more immediately the line of direction.

226-229. *ἠνία σιγαλόεντα*. "The bright reins," i. e., shining, glossy. The epithet *σιγαλόεις* is rendered here by some "supple," "flexile," like *ὑγρός*, and by others "foamy," as if from *σίαλον*, "foam" from the mouth. Both interpretations, however, are wrong. The only true derivation is from *σίαλος*, "fat," *σιγαλόεις* being related to *σίαλος*, as *λιπαρός* to *λίπος*. Fat, or things smeared with fat, look shining or glossy, so that the transition is very easy to the general notion of *bright, splendid, &c.*—*ἐγὼ δ' ἵππων ἐπα-*

θήσομαι. "And I will mount the chariot." Aeneas proposes to Pandarus that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion even among the ancients. Aristarchus is said to have preferred the reading *ἀποθήσομαι*, "I will alight," and this was retained in the ordinary text until Wolf restored *ἐπιθήσομαι*, the reading of Zenodotus, and which is certainly the true one, for *ἀποθῆναι*, in the sense of dismounting, is unusual. Aeneas, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarus, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarus, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—*ἢ ἔ σὺ τόνδε δέδεξο*. "Or do thou await this man."

230-238. *τεὸ ἵππῳ*. "Thy own two horses."—*μῦλλον*. "Better."—*ὑφ' ἠνιόχῳ εἰωθότι*. "Under their accustomed charioteer."—*ὡ ἢ τὼ μὲν δέσσαντε, κ. τ. λ.* "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here *φοβέομαι δέ* at the beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, and suits the character of the dialogue better.—*ἐκφερέμεν*. Supply *ἡμῖς*.—*τεὸν φθόγγον ποθέουτε*. "Missing thy voice."—*νῶϊ δ' ἐπαίξας, κ. τ. λ.* This still depends on *μή* in verse 233.—*αὐτῷ*. "Ourself." Observe that *αὐτῷ* is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses *αὐτός* for the reflexive pronoun of all three persons. (*Κύκλιος*, § 656, *Obs.* i., p. 290, *Jelf.*)—*μῶνυχας*. "The solid-hoofed." Compare Virgil, *Georg.*, iii., 88: "*Solido unguia cornu.*"

240-247. *ἐμμεμαῶτ'*. Observe here the dual employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i., 304.)—*έχον*. Consult note on book iii., 363.

ἐμῷ κεχαρισμένε θυμῷ. "Dear to my soul." Compare Virgil, *Æn.* xii., 142: "*Animo gratissimæ nostro.*"—*ἐπὶ σοὶ μεμαῶτε μάχεσθαι*. The construction is, *μεμαῶτε μάχεσθαι ἐπὶ σοί*, and *ἐπὶ* is added to mark more clearly the direction of the action.—*ἴν' ἀπέλεθρον έχοντας*. "Possessing immeasurable strength." The epithet *ἀπέλεθρον* originally applied to land that was too large to be measured by the *πλέθρον*, and subsequently to have

been employed in speaking of things in general.— ϵ μὲν Πάνδαρος. “The one (of these is) Pandarus.” Supply *ἔστί*. Observe here the change of construction, instead of τὸν μὲν, τὸν δέ.—*αὐτε*. “Moreover.”—*Αἰνείας δ' υἱὸς, κ. τ. λ.* “While (the other) Æneas boasts to have been born the son,” &c.

249–251. *χαζώμεθ' ἐφ' ἵππων*. “Let us retire in the chariot.” The genitive *ἵππων* is defended here by the authority of Aristarchus and Attic usage. The construction is the same, in fact, as *ἵππων ἐπιβαίνειν*, which occurs so frequently in Homer. Compare, moreover, the language of Hesiod: *ἐπὶ δ' ἵπκείου θόρε δίφρου*. (*Scut. Herc.*, 371.)—*μηδέ μοι οὕτως θύνε*. “And do not, I pray, rush in this manner.” Observe that *μοί* is here what grammarians call the *dativus ethicus*.

252–258. *μήτι φόβονδ' ἀγόρευ'*. “Speak not at all fearward,” i. e., say nothing that may have any relation to fearing, nothing that may point towards and indicate fear. Commentators generally render *φόβον* here by the term “flight,” but its natural meaning suits the context better.—*οὐ γάρ μοι γενναῖον, κ. τ. λ.* “For it befits not my lineage to fight in a skulking manner,” i. e., it is not inborn in me, it befits not my high blood.—*ἀλυσκάζοντι*. Observe here the attraction of the infinitive, as it is termed, the participle being in the same case with the personal pronoun that precedes. (*Kühner*, § 672, 3, p. 303, *Jelf*.)—*ἐμπεδον*. “Unimpaired.”—*ἀλλὰ καὶ αὕτως*. “But even thus (as I am),” i. e., on foot.—*εἰμ'*. “I will go.” Consult note on book i., 169.—*ἔφ'*. To be pronounced as a monosyllable by synizesis. (*Thiersch*, § 149.)—*τούτω ἄμφω*. “Both these two.”—*πάλιν αὐτίς*. “Back again.” There is no pleonasm here, since *πάλιν*, in Homer, has never the meaning of “again.” This signification is post-Homeric. Compare note on book i., 59.—*εἰ γ' ὄν*. “If, indeed, thereupon.” We must not read *γούν* here, as Heyne and others do, since this is post-Homeric. (*Thiersch*, § 329, i.)—*ἑτερός γε*. “One of the two at least.”

260–264. *πολύβουλος*. “The deep counselling.”—*τούςδε μὲν ὤκτας ἵππους*. Referring to his own steeds.—*αὐτοῦ ἐρκακείειν*. “Detain here.” The infinitive for the imperative, with *σύ* preceding. There is no necessity whatever of any ellipsis of *δρα*.—*ἐξ ἑντρογῶς ἠνία τεύνας*. “Having extended the reins from the rim,” i. e., having hung them upon the rim of the chariot. The *ἑντροξ* of a chariot was a rim, or border, thicker than the body to which it was attached, and to which it gave both form and strength. In front of the chariot it was often raised above the body, into the form of a curvature, which served the purpose of a hook to hang

the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.



ἀνείκασθ' ἐπαίξαι, κ. τ. λ. "But, mindful (of them), rush upon the steeds of Æneas." Observe that ἐπαίξαι is here, again, the infinitive for the imperative, as is also ἐλάσσει in the succeeding verse. Observe, likewise, that ἐπαίξω is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (*Kühner, § 507, p. 111, Self*)

265-270. τῆς γὰρ τοι γενεῆς. "For (they are) in very truth of that breed." Supply εἶσι, and observe that τοι is equivalent, in fact, to our English phrase, "I tell thee," or, "I assure thee." Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric.—ἤς. By attraction for ἦν.—Τρωί. "Unto Tros." Tros was the son of Erichthonius and Astyoche, and grandson of Dardanus. (Compare note on verse 159)—εἶος ποιῆν Γανυμήδεος. "As a compensation for his son Ganymede." This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὑπ' ἥῳ τ' ἠέλιόν τε. "Under both the morning and the sun," i. e., on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare *Völcker, Hom. Geogr., p. 43.*

τῆς γενεῆς. "Of this breed."—ἐκλεψεν. "Obtained (some) by clandestine means." Literally, "stole (some)."—ὑποσχών θήλας ἵππους. "Having admitted mares (to them)."—τῶν αἱ ἕξ ἐγένοντο γενέθλη. "From these six (horses) were produced for him as a progeny." The common text has γενέθλης, which Heyne also adopts, and the meaning will then be, "from the breeding of these," &c., γενέθλης being regarded as equivalent here to γεννήσεως. *U*

is very doubtful, however, whether γενέθλη ever has this signification; and therefore the reading of Eustathius and the Venice MS., as adopted by Wolf and Spitzner, is decidedly preferable, by which γενέθλη has the force of *soboles* or *propago*. (Consult Spitzner. *Excurs.*, ix., p. 1.)

271-274. τοὺς μὲν τέσσαρας, κ. τ. λ. "Four, indeed, he himself, retaining, cherished at the manger," i. e., in his stable. Observe here the employment of the demonstrative τοὺς with a numeral, to show that the number is to be decidedly marked. (Compare Kühner, § 455, 1, p. 106, *Jelf.*)—τῶ δὲ δύο. "But the other two."—μήστωρ φόβοιο. "Knowing how to rouse terror." Observe that μήστωρ properly means "an adviser," "a counsellor." Thus, Homer (*Il.*, viii., 22) calls Jupiter ὑπατος μήστωρ, and any one distinguished for wise counsel, θεόφιν μήστωρ ἀτάλαντος, "a counsellor equal to the gods." So, again, μήστωρ μάχης is "an adviser in battle," i. e., "a leader;" and in this way we get the meaning of μήστωρ φόβοιο, "prompting terror," &c. As Homer elsewhere applies this epithet to his heroes (vi., 97, 278; xii., 39), some read here μήστωρι φόβοιο, and refer the words to Æneas. The dual μήστωρε, however, the reading of Aristarchus, is decidedly preferable, and is intended to convey the idea of fiercely-impetuous war-steeds.

275-277. τῶ δέ. "But the other two." Referring to Pandarus and Æneas.—ἦλθον ἐλαύνοντ'. Observe, again, the employment of the plural in connexion with the dual, and compare note on versu 240.—τὸν πρότερος, κ. τ. λ. Observe that τὸν is here employed without any connecting particle, and refers to the one who has been thus far the principal speaker, namely, Diomedes.—ἦ μίλα. "Assuredly." The particle ἦ is here strengthened by the addition of μάλα.—πικρὸς δίστός. This apposition appears here a somewhat idle one. To avoid the objection, some explain it by ἐχθρὸς μοι δίστός, i. e., since it did not stay; but this is contrary to Homeric usage.—αἶ κε τύχωμι. "If, perchance, I may hit (thee)." This is Wolf's reading, which Hermann, Thiersch (§ 330, 5), and Spitzner follow. The common text has τύχοιμι, a error retained by Thomas Magister (*s. v. νῦν*, p. 248, *ed. Ritsch.*, and by Draco (*De Metr.* p. 151, 5, *ed. Herm.*).

280-286. ἦ ῥα, καὶ ἀμτεπαλῶν, κ. τ. λ. Repeated from book iii., 355.—τῆς δὲ διαπρὸ πταμένη. "Having winged its way onward through this," i. e., quite through the shield.—πελώσθη. "Was brought near."—τῷ δ' ἐπὶ, κ. τ. λ. Repeated from versu 101.—κενεῶνε διαμπερές. "Quite through in the flank." By κενεῶν is meant the hollow between the ribs and the hip, i. e. the flank

Compare the scholiast: *κενεῶνα, ἰὸν ὑπὸ τῆς πλευρᾶς τόκῃ, γούργονα.*

287-294. *ἡμβροτες, οὐδ' ἔτυχες.* "Thou didst miss, nor didst thou hit (me)."—*ἀποπαύσεσθαι.* "Will resist."—*ἕτερόν γε.* "The one of you at least."—*αἵματος ἄσαι Ἄργα, κ. τ. λ.* "Shall have sated Mars with his blood, the warrior of the tough bull's hide shield." A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35.—*ρίνα παρ' ὀφθαλμόν, κ. τ. λ.* "To the nose, near the eye, and it passed quite through the white teeth, and then unwearied cut off the root of the tongue, and the point came out at the lowest part of the chin." The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomedes on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out of the lower part of the chin, near the throat.

γλῶσσαν πρυμνήν. Not the tip, but the back part of the tongue. Compare the scholiast: *τὴν πρὸς τῇ ῥίζῃ.* So in book xii., 149, *πρυμνήν ἐκτάμνοντες* is applied to the cutting off by the roots, and where the scholiast explains *πρυμνήν* by *πρόρριζον*. Consult, also, verse 339 of the present book.—*ἔξεσύθη.* More literally, "sped forth." We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read *ἔξελύθη*, "was spent," and is followed by Heyne and others. But this, to borrow the language of Spitzner, "*nec poetae, nec sermonis legibus convenit.*"

295-296. *αἰόλα.* "Easily wielded," *i. e.*, manageable. The common explanation is "changeable of hue," "glistening;" but we have preferred following Buttman, who elucidates the Homeric meaning of *αἰόλος* in a very satisfactory manner. (*Lexil.*, p. 65, *ed. Fischl.*).—*παρέτρεσαν.* "Started aside through fright."—*λύθη.* "Were exhausted."

297-301. *ἀπόρουτε.* "Sprang forth." *i. e.*, from the chariot. Compare the scholiast: *ἀπεπήδα τοῦ ἅρματος.* Æneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—*ἀμφὶ δ' ἄρ' ἐστῶ βαίνε.* "And round it, then, he kept walking." Compare note on *ἀμφιθέβηκας*, book i., 37; and also note on *περιβήνας*, verse 21

of the present book.—*παντός ἔσθην*. Consult note on book ii., 347.
ἐναντίον ἄνδρος. "Against him."

302-304. *χερμάδιον*. Consult note on book iv., 518.—*μέγα ἔργον*. "A huge affair," i. e., a huge mass. Compare the similar usage in the case of *χρῆμα*, as *Herod.*, i., 36: *σοῦς μέγα χρῆμα*, "A great affair of a wild boar," i. e., a huge wild boar.—*δ' οὐ δύο γ' ἄνδρες φέρουσιν*. "Which not even two men could bear." Observe here the employment of the optative without *κέ* or *κέν*. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (*Vaijy, ad loc.*); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without *κέ* or *κέν* (*ἔν*), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (*Kalmer, § 426, Obs. i., p. 82, Jelf.*)—*οἶοι εἶναι βροτοὶ εἶσι*. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (*Æn.*, xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two. (*Pope, ad loc.*)

305-309. *κατ' ἰσχίον*. "Against the hip."—*ἐνστρέφεται*. "Turns itself in."—*κοτύλην*. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the *os innominatum*, which receives the head of the thigh bone. (Compare *Galen*, xii., p. 224.)—*πρὸς δ' ἄμφω ῥῆξε τένοντες*. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as Æneas recovered soon after, he means, of course, only a luxation.—*ὥσε ἀπὸ ρινόν*. "Tore off the skin."—*γυῖξ ἐριπών*. Compare note on verse 68.

313-317. *ὑπ' Ἀγχίσῃ βουκολέοντι*. "To Anchises as he was tending herds." Anchises was a son of Capys, and of Themis the daughter of Ilus. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Venus, who became by him the mother of Æneas. The term *βουκολέοντι* refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare *Hom., Hymn. in Ven., 54. seq.*)—*δὲν φίλον υἱόν*. "Her own

loved son."—*ἐχέειρα*. "She spread." Literally, "she poured." Observe the beautiful image here, and the allusion to the gushing, or outpouring, of parental affection with which the mother embraces the son.

πρόσθε δὲ αἰ, κ. τ. λ. "And held in front of him, as a screen, a fold of her shining robe." Observe that *πρόσθε* is generally construed in Homer with a genitive. The dative, therefore, is here to be regarded rather as the dative of advantage; literally, "in front for him."—*πέπλος*. The *peplus* was a large, full robe, or shawl, strictly worn by women, as always in Homer. It was made of fine stuff, usually with rich patterns, and, being worn over the common dress, fell in full folds about the person. It was often fastened by means of a brooch, and was thus displayed upon the statues of female divinities, such as Diana and the goddess Rome. It was, however, frequently worn without a brooch, in the manner represented in the annexed wood-cut, which is copied from one of Sir W. Hamilton's vases.



ἄρας ἔμεν βέλων. Not so much to be a defence against the darts, because it does not protect Venus herself from being wounded, as to render Æneas invisible by its interposition. (*Heyne, ad loc.*)

318-329 *ὑπεξέφερον.* "Bore secretly away."—*συνθεσάμεν* "As

saagements." Compare verse 260, *seqq.*—*δγε*. Sthenelus—*μύν-
χος ἵπκους*. Consult note on verse 236.—*ἐξ ἄντυγος ἠνία τευνας, κ.
τ. λ.* Compare verse 262, *seqq.*—*Δηϊπύλω*. Named here for the
first and last time.—*περὶ πάσης ὀμηλικίας*. "Above the whole class
of his equals in years." The abstract for the concrete.—*ὅτι οἱ φρεσὶν
ἄρτια ἦδη*. "Because he possessed in mind congenial sentiments
with himself." Literally, because he knew in mind something suit-
ed to, or in accordance with, himself. The primitive meaning of
ἄρτιος is "suitable," "exactly fitted," a signification which plainly
appears here. Observe, moreover, the peculiar usage of Homer in
construing *εἰδέναι* with a plural adjective, and making this equiva-
lent to the simple *εἶναι* with the masculine singular: thus, *ἄρτια
εἰδέναι* is the same as *ἄρτιος εἶναι*.—*νησὶν ἐπι γλαφυρῆσιν ἔλαυνέ-
μεν*. "To drive onward for the hollow ships." The more common
construction would be *ἐπὶ νῆας*, but *ἐπι* is here adverbial, as the ac-
centuation shows.—*δγ' ἦρωσ*. Referring to Sthenelus.—*ὦν ἵπκων*
"His own chariot."—*Τυδείδην μέθεπε κρατερώνυχας ἵπκους*. "He
drove the strong-hoofed horses in quest of the son of Tydeus."
Observe that *μεθέπω*, which commonly means "to follow after,"
&c., is here employed in a transitive sense, and with a double
accusative.

330—338. *ἐπώχετο*. "Was pursuing."—*γιγνώσκων ὅτ' ἔην*. "Know-
ing that she was."—*αἶτ' ἀνδρῶν πόλεμον, κ. τ. λ.* "That bear sway
amid the battle of heroes."—*οὔτ' ἄρ'*. "Neither namely."—*Ἐννώ*.
"Enyo," goddess of War, answering to the Roman Bellona. She
was the daughter of Phorcys and Ceto. (*Hes., Theog.*, 273.)—*ἐκί-
χανε*. "He overtook her."—*ὀπάζων*. Equivalent here to *διώκων*,
and the less usual signification.—*ἐπορευόμενος*. "Having reached
forward against her," i. e., having reached forward to strike.—*μετ-
άλλμενος*. "Springing after her."—*ἄκρην χεῖρα ἀβληχρήν*. "The
extremity of her weak hand." The wound was inflicted on the
wrist, as is explained shortly after. Observe the peculiar force of
the epithet *ἀβληχρήν*, as referring to the circumstance of her being
an unwarlike goddess.—*χροὸς ἀντετόρησεν, κ. τ. λ.* The goddess
was holding her ambrosial robe before her wounded son, and the
spear point of Diomedes passed through this, and wounded the hand
that held it.—*Χάριτες*. The Graces are the bestowers of all grace
and beauty on both persons and things, and are the attendants and
ministers of Venus. Homer speaks of them in the plural, and
leaves their number undefined. He mentions one alone by name,
Pasithea. (*Il.*, xiv., 267.) Hesiod, on the other hand, gives three, and
calls them the daughters of Jupiter and Eurynomo. (*Thog.*, 907.)

339-342. *περὶ μὲν ἄνω ὑπὲρ δίνυρος*. "At the extremity (of the hand above the palm," i. e., on the wrist, or, rather, where the wrist and palm meet. Compare the scholiast: *ὑπὲρ τὸ ἔσχατον τοῦ θένους, εἰς τὴν πρὸ τὸν καρπὸν συνάφειεν*.—*ἰχώρ*. "Ichor." By *ἰχώρ* is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingeniously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thicker blood of ordinary mortals.—*οὐ γὰρ σῖτον ἐδούσ'*, κ. τ. λ. "For they eat not bread," &c. The gods live on ambrosia and nectar, not on that mortal food (*σῖτον καὶ αἰθοπα οἶνον*) which would produce chyle and blood, an exemption from which is the cause of their immortality. (*Valpy, ad loc.*) Wolf marks verse 342 with an obelus, as spurious. Köppen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term *ἰχώρ* is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 852, and iv., 1679); and in verse 417, *ἰχώ* is not a neuter, but an irregular epic accusative for *ἰχώρα*. Besides, these verses occur in all the MSS. and are also recognised by Eustathius.

343-344. *ἄπο ἑο κάβαλεν*. "Let fall from her."—*μετὰ χερσὶν ἐρύσσατο*. "Protected with his hands." Apollo lifted him from the ground, and rescued him from the foe. Observe that *ἐρύομαι* gets its meaning of *protecting* from that of *dragging out*, or *drawing away* from the press of battle.

349-351. *ἢ οὐχ ἄλις*. "Is it not enough." Observe that *ἢ οὐχ* form one syllable (*ouch*) by synizesis.—*ἠπεροπεύεις*. "Thou cajolest."—*σύγ'*. Observe here the peculiar force of the particle *γέ*, "thou, at least," i. e., thou, *being such a one*.—*πωλήσεται*. "Wilt resort," i. e., wilt meddle with. Observe here the employment of *εἰ* with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threats. (*Hartung, § 4, vol. ii., p. 298.*)—*καὶ εἰ*. Consult note on book iv., 347.—*ἐτέρωθι*. "Elsewhere," i. e., elsewhere than in the fight itself; at a distance from actual fight. Diomedes means that the very mention of the name of war will cause her to shudder.

352-354. *ἀλύουσ'*. "Distracted with pain." The general meaning of *ἀλύω* is, "to be beside one's self," "to wander in mind." It is commonly applied to pain, grief, &c., more rarely to joy or pride.—*τείρετο δ' αἰνῶς*. "And she was dreadfully exhausted."—*ἄχθουμένην*. "Oppressed."—*μελαινετο δὲ χροῖα καλόν*. "And she began to turn black as to her fair skin." The reference appears to be to the

and discoloring produced by the blow; and in his stress it is taken in the shorter scholia: ἐκεκλιόσθε το καλόν σῶμα. The same explanation, too, is given by the scholiast on Theocritus: (v. 90). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal ichor with mortal blood.

355-358. μάχης ἐπ' ἄριστερά. "On the left of the fight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verse 85, seq.)—ἔκειτο δ' ἔγχος ἐκέκλιτο, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet couriers stood." Observe thezeugma in ἐκέκλιτο, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making ἐκέκλιτο equivalent to ἐκαλύπτετο. The idea intended to be conveyed is simply this: the spear of Mars was lying on the ground near him, and his chariot also was close at hand, but both were concealed from mortal vision by a cloud, or mist.—κασσιγήτοις φίλοις, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The ἄμπυξ, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.



359-362. κείρισά τέ με, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," i. e., give me the loan of thy car that I may be conveyed by it to a place of safety. Observe

what *κῆμισαι* is here the infinitive, in the sense of the imperative. The scholiast errs in rendering it by *ἐπιμελήθητι*.—*ὄος τέ*. The common text has *ὄος δέ*, but *δέ* clashes with what precedes. The reading *τέ* is given by Bertley, Heyne, Wolf, Spitzner, &c.—*ὀ με*. Observe the double accusative.—*ὄς νῦν γε καὶ ἄν Διὶ, κ. τ. λ.* The meaning intended to be conveyed is in effect this, that Diomedes is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. *ἀκηχμένῃ*. “Afflicted.”—*λάζετο*. “Took hold of.”—*αὔστιξεν δ’ ἐλάαν*. “And she lashed (the steeds) to urge them forward.” Observe that the infinitive stands here without *ὥστε*. Homer, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, *Il.*, ix., 42., and *Od.*, xvii., 21.—*ἵππους ἔστησε*. “Stopped the horses.” Compare verse 755.—*παρὰ δ’ ἄμβρόσιον βύλεν εἶδαρ*. “And threw beside them ambrosial food.” Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and *Buttmann, Lexil.*, p. 81, *ed. Fischl.*)—*ἐν γούνασι*. “Upon the knees,” *i. e.*, upon the lap or bosom.—*Διώνης*. In the *Iliad*, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply “goddess.” It appears, also, to be the origin of the appellation *Juno*. Hesiod names also a Dione among the Ocean nymphs. (*Theog.*, 853) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gæa.

371–372. *ἀγκὰς ἐλάζετο*. “Caught in her arms.” Though to be regarded here as a kind of adverb, yet *ἀγκὰς* appears to have been originally an accusative plural of the obsolete form *ἀγκαί*, equivalent to the later *ἀγκάλαι*. According to this view, *ἀγκὰς ἐλάζετο* will mean, in strictness, “took to her arms,” the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accusatives plural of the first declension. (*Spitzner, Gr. Pros.*, § 28, 4.)—*χειρὶ τέ μιν κατέρεξεν, κ. τ. λ.* Consult note on book i., 361.

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391. *καὶ νῦ κεν ἐνθ' ἀπολοῖτο, κ. τ. λ.* The poet talks here

of Mars's *passing*. As this, however, could not, of course, happen to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his *Theogony* (v. 793), where we find it stated that a god might remain for a long time in a kind of stupor, or lethargy.—*ἄτοξ πολέμοιο*. "Insatiate of war." *μητρική*. "Their step-mother." The step-mother of the Alóides was Eriphœa, or Eriphœa, the daughter of Eurymachus son of Mercury. According to the scholiast, she disclosed to Mercury, out of hatred to her step-sons, the place where Mars was confined.—*ἔξεκλεψεν*. "Stole away."—*τεϊρόμενον*. "Exhausted."—*δέ*. Equivalent to *γάρ*.—*ἔ ἐδάμνα*. "Was subduing him."

392-394. *πάρις Ἀμφιτρώωνος*. Hercules is meant, and Homer appears to be here quoting from some old poem, or Heraclea, celebrating his exploits. The scene of the legend, according to the scholiast, was at Pylos, where Neleus, the father of Nestor, was reigning at the time. In the battle that was fought here, eleven of the sons of Neleus were slain, and only Nestor escaped. The gods, too, namely, Juno, Pluto, Mars, and Neptune, who had taken sides with Neleus, were very roughly handled in the conflict, and Juno and Pluto were both wounded. (Compare *Apollod.*, ii., 7, 3.) Other authorities make Mars also to have been wounded on this occasion. (*Hes.*, *Sout. Herc.*, 362.—*Pind.*, *Ol.*, ix., 43, *seq.*)—*διεστῶ τριγλώχινι*. "With a three-barbed arrow." Compare the explanation of the scholiast: *τριγλώχινι· τρεῖς ἀκίδας ἔχοντι*.—*καί μιν*. "Her also."—*ἀνῆκεστον*. "Unassuageable."

395-397. *ἐν τοῖσι πελώριοις*. "Gigantic among these (deities)." The reference in *τοῖσι* is not merely to Mars and Juno, but to all the gods generally, who have, according to verse 383, *seq.*, suffered evils from mortals.—*ὁ αὐτὸς ἀνὴρ*. "The same man," i. e., Hercules.—*ἐν Πύλῳ*. "In Pylos." There is considerable difference of opinion here about the true reading. Some give *ἐν πύλῳ*, and make *ἐν πύλῳ ἐν νεκύεσσι* equivalent to *ἐν τῇ τῶν νεκρῶν πύλῳ*, "in the gate of the dead," i. e., of the lower world. This is the reading of Aristarchus, and it is supposed to refer to the time when Hercules bore off Cerberus from the lower world, and a conflict took place with Pluto in the very gates of Hades. (Compare *Exaltat.*, *ad loc.*) This explanation, however, goes on the very gratuitous supposition that *πύλῳ* is only another form for *πύλῳ*. But we find that Homer always uses *πύλαι*, not *πύλῳ*, and never *πύλος*. Heyne, therefore, reads *ἐν Πύλῳ*, and refers the words to the battle at Pylos, of which mention has already been made in a previous note. Heyne's opin-

is supported by the authority of K. O. Müller (*Orchom.* u. *die Finger*, p. 384), Bothe, and Jacobi (*Mythol. Wörterb.*, p. 260, *Am.*) It certainly appears the preferable one.

ἐν νεκύεσσι, βαλὼν, κ. τ. λ. "Having wounded, consigned him to pains among the dead," i. e., Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Heyne: "*Hades jacebat inter caesos dolens e vulnere.*" With *ἔδωκεν* supply *αὐτόν*.

398-402. *πεπαρμένος*. "Pierced through."—*ἠλήλατα*. "Had been driven."—*κῆδε δὲ θυμόν*. "And was distressing his soul." Observe that *κῆδε*, though here applied to the mind, is most commonly employed of outward troubles.—*Παιήων*. Pædon is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—*δδυνήφατα φάρμακα*. "Pain-extinguishing remedies."

403-404. *σχέτλιος, ὄβριμοεργός, κ. τ. λ.* "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—*ὄβριμοεργός*. We have followed here the ordinary text. Spitzner gives *αἰσυλοεργός*, which, according to the scholiast, and the *Etym. Mag.* (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas *ὄβριμοεργός* is given in the Homeric Lexicon of Apollonius.—*ἐκῆδε*. "Harassed."

405-409. *σοὶ ἐπὶ τοῦτον ἰνῆκε*. "Set this man upon thee." Observe that *ἐπὶ* is here added to mark more clearly the direction of the action. The reference in *τοῦτον*, as also in *νήπιος*, immediately after, is to Diomedes.—*οὔδε τὸ οἶδα*. The same as *οὔδὲ τοῦτο οἶδα*.—*οὐδ' οὐδ' ἀφ' αἰῶνος*. "Not at all long-lived."—*οὔδ' ἐγὼ μιν παῖδες, κ. τ. λ.* "Neither at all do his children on his knees call him father," i. e., nor does he ever return from war to the loved circle of home. A beautifully-simple passage, and imitated by Gray:

No children run to kiss their sire's return,
Or climb his knees the envied kiss to share."

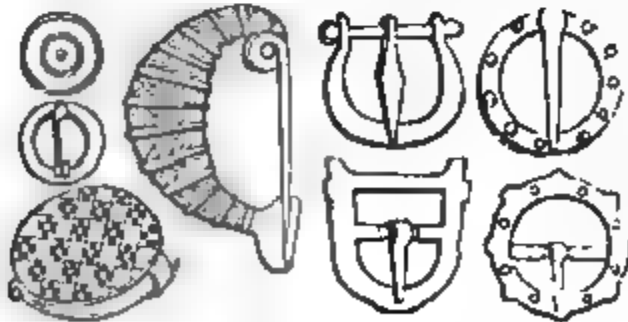
410-415. *τῷ νῦν Τυδείδης φραζέεθω*. "Therefore now let the son of Tydeus take heed." Dione here means to convey the idea, that Diomedes may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ægialea to mourn in vain for his return. There is no allusion,

therefore, is this to any wandering from home, on the part of Diomedes, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Ægialea is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomedes for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

ἰμείνων σίτο. "Mightier than thou."—*Αἰγιώλετα, περίφρων Ἀδράστρινη.* "Ægialea, the eminently-prudent daughter of Adrastus." Ægialea, according to another account, was the daughter of Ægialeus, the son of Adrastus. (*Apollod.*, i., 8, 6.)—*ἐξ ὕπνου γάωσα.* "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumbers, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle *δὲν* in the previous verse is intended to indicate.—*κουριδίον πόσιν.* "Her wedded lord."—*ἰφθίμη ἄλοχος.* "The noble spouse," i. e., ennobled by her true affection for her husband.

416-420. *καὶ ἀμφοτέρῃσιν, κ. τ. λ.* "And wiped off the ichor from her hand with both (her own)." Supply *χερσίν* after *ἀμφοτέρῃσιν*—*ἔλθετο.* "Began to heal"—*αὐτὸ δ' αὐτ'.* "But they in their turn."—*Ἀθηναίη τε καὶ Ἥρη.* Deities always friendly to the Greeks.—*ἐρέθειον.* "Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421-427. *ὅττι κεν εἶπω;* "For what I shall say!" More literally, "for that which I shall say, whatever it may be!"—*ἤ μύλα δὴ* "Most assuredly now."—*ἀνείσο.* "While inciting."—*τοῖς νῦν ἐκπαγλ' ἐβόησεν.* "For whom she has just now shown an excessive fondness."—*παρότρυνον.* "In caressing."—*πρὸς χρυσῆν κερύνην.* "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular



ing, or disc, the pin passing across its centre; in others it is an arc, the pin being as the chord of the arc.

428-430. οὐ τοι, τέκνον ἐμόν, κ. τ. λ. This verse and the two that follow are quoted by many of the ancient writers; e. g., by Cicero (*ad Att.*, xiv., 13), and Plutarch (*De Aud. Poet.*, p. 36).—δέδοται πολυμήνια ἔργα. "Have warlike deeds been assigned."—ἀλλὰ σὺ γ' ἡμερόεντα, κ. τ. λ. "But do thou attend to the desirable employments of the marriage-state."—ταῦτα δὲ πάντα. "All these things, on the contrary," i. e., the employments of warfare.

432-439. γινώσκων δ. "Although he knew that." Observe that δ, the neuter of the relative δς, is here employed for δτι, "that." (*Kühner*, § 800, p. 407, *ed. Jelf.*)—ὑπέιρεχε χεῖρας. Compare book iv., 249.—ἴστο δ' αἰεὶ. "But he was continually longing."—τρὶς δὲ αἰ ἐστυφέλιξε, κ. τ. λ. "And thrice Apollo violently smote for him his glittering shield." Observe that ἀσπίδα αἰ is the same, in fact, as ἀσπίδα αὐτοῦ. As regards ἐστυφέλιξε, consult *Glossary* on book i., 591.—ἐπέσσυτο. "He had made an onset upon him." Observe the employment of the passive in a middle sense.—δεινὰ ὀμοκλήσαι "Having terribly rebuked (him)."

440-442. φράζεο, Τυδείδη, καὶ χάζεο. "Beware, son of Tydeus, and retire."—θεοῖσιν ἴσ' φρονέειν. "To meditate equal things with the gods," i. e., to consider thyself equal to the gods. Compare Voss, *ad loc.*: "Nimmer den Göttern wage dich gleich zu achten." This is the true idea, though rejected by Crusius and Stadelmann—φῦλον. "Is the race." Supply ἐστί.—ἐρχομένων. "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445-448. ἀπάτερθεν ὀμίλου. "Apart from the throng."—Περγάμῃ εἰν ἱερῇ. Compare book iv., 508.—αἰ ἐτέτυκτο. "Stood built for him." Observe the continued meaning of the pluperfect.—ἦτοι τῶν Ἀητώ τε, κ. τ. λ. "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mien," i. e. to restore to his former strength and beauty.—ἐν μεγάλῳ ἁδύτῳ "In the spacious shrine." The ἁδύτον was the innermost shrine or sanctuary, and to it the priests only had access. The two goddesses here mentioned must be supposed to have been worshipped in the same temple with Apollo, their worship being a kindred one

449-454. εἰδῶλον. "A phantom."—αὐτῷ τ' Αἰνεῖα ἱκελον, κ. τ. λ. Compare *Virg.*, *Æn.*, x., 636, *seqq.*—δῆρουν ἀλλήλων, κ. τ. λ. "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers

The hides were several folds deep, and were bound round the edges with metal.—*λαισήια*. The *λαισήϊόν* was a kind of shield or buckler, oblong, and usually bending inward. It was always distinct from the *ἀσπίς*, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common *ἀσπίς*. (Compare Müller, *Archæol. d. Kunst*, § 342, 6.)

455-459. Ἄρες, Ἄρες, κ. τ. λ. Compare verse 31.—οὐκ ἂν δὴ τόνδ', κ. τ. λ. "Wouldst thou not now, having gone after him, draw this man away from the fight?" As regards this form of interrogation, compare verse 32.—σχεδόν. "Close to her," i. e., coming quite near.—χειρ' ἐπὶ καρπῷ. "On the hand by the wrist." Compare note on verse 336.—αὐτῷ μοι. "Upon me myself." Among the Attics, *ἐμαυτοῦ*, *σεαυτοῦ*, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from *αὐτός*; in Homer, on the contrary, *αὐτός* has usually an emphasis; hence he often gives the component parts separately, as *ἐμ' αὐτόν*, *ἐ αὐτήν*, and sometimes, as in the present instance, *αὐτός* is placed before the personal pronoun, which has the effect of increasing the emphasis. (*Matthiæ*, § 148, *Obs.* 2.)

460-471. Περγάμῳ. Compare verse 446.—μετελθών. "Having gone among them."—Ἀκάμαντι. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—κέλευεν δέ. "And he encouraged."—ἔς τί; "How long?" Equivalent, as Eustathius remarks, to *μέχρι τίποσ*.—ἢ εἰσόκεν. "Shall it be until." As regards the interrogative meaning of *ἢ* consult note on book i., 133.—ἐτίομεν. "We used to honour."—φλοίσβοιο. Compare verse 322.—Σαρπηδών. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was slain by Patroclus. (*Il.*, xvi., 419, *seqq.*)

472-475. πῆ δὴ τοι μένος οἴχεται; "Whither, now, is thy spirit gone?" Several verbs, among which is *οἴχομαι*, have in their present the sense of the perfect, as implying the action whence their present state arises. (*Kühner*, § 396, p. 51, *ed. Jelf.*)—φῆς ποῦ ἄτερ λαῶν, κ. τ. λ. "Thou saidst, if I mistake not, that thou wouldst hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers." Observe that *ἀξέμεν* is here equivalent, in effect, to *φυλάξειν*.—ποῦ. Equivalent here to the Latin *ni fallor*. (*Zeune*, *ad Viger.*, p. 446, *ed. Herm.*)—λαῶν. By these are meant the city forces as distinguished from

σε αἰετα.—τιν. Referring to the γαμβροί and κασίγνητοι. —ιδεῖν ἀδὲ νοῆσαι. "To see or to observe." Homer distinguishes simple seeing (ιδεῖν) from νοεῖν, which latter implies an exercise of mind following upon ιδεῖν. Compare *Il.*, xi., 599, where we have τὸν δὲ ἰδὼν ἐνόησε.

477—481. οἵπερ τ' ἐπικούροισι ἐνεμμεν. "Whosoever of us are even a (the place) as auxiliaries." Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 190.)—ἤκω. "Am come." Compare note on verse 472.—τηλοῖ γὰρ Λυκίῃ. Supply ἐστί. By Lycia is here meant, not the country of Pandarus, on the River *Æsepus*, in Mysia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—Ἐάνθω ἐπὶ δινῆεντι. "Upon the eddying Xanthus." Observe that the Lycian River is meant, not the one in Troas called also Scamander.

καὶ δὲ κτήματα πολλά, κ. τ. λ. "And (there I left) behind many possessions, and (those) which whoever may be in want wishes for," i. e., and which he who has not as large would greatly wish to have. With ἐπιδευῆς supply ᾗ. This latter clause, τὰτ' ἐλδομαι ὅς κ' ἐπιδευῆς, appears to be added for mere amplification. Compare the explanation of Heyne: "*Opes satis magnas, quas omnes alii habere vellent.*" As regards the form καὶ, consult note on book ii., 160, and observe that καὶ ἐλιπον becomes, in later Greek, κατέλιπον.

482—486. ἀλλὰ καὶ ὧς. Consult note on book i., 116.—καὶ μέμω' αὐτός, κ. τ. λ. "And am myself eager to fight with any warrior. Clarke explains ἀνδρὶ here by "*cum isto viro,*" i. e., *Diomede*. But this would be τῷ ἀνδρὶ.—ἀτὰρ οὔτι μοι ἐνθάδε τοῖον, κ. τ. λ. "Although I have not anything here such as the Greeks would either carry off or drive away," i. e., though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression ἄγειν καὶ φέρειν means to sweep a country of all its plunder, ἄγειν referring, in such construction, to slaves, cattle, &c., and φέρειν to things.—καὶ ἀμυνόμεναι ὤρεσσιν. "And to defend their wives."

487—490. μήπως, ὡς ἀψίλοι, κ. τ. λ. "(Beware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men." Supply ὁ, ἄτε before μήπως. Some, however, make no ellipsis here but place a comma after ὤρεσσιν. This wants force

ἀλόνητος. There is a metrical difficulty here, the α ἰσ ἀλόνητος ἰσ

long, whereas every where else in Homer it is short. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read *λίῃου πανάγροιο ἀλόντε*, while Clarke inserts *σου* between *λίῃου* and *ἀλόντε*, so as to read *λίῃου σου ἀλόντε πανάγρου*. Neither expedient, however, is necessary, since the long *α* in *ἀλόντε* appears to be the original quantity. Compare *ἀναλίσκω*. (Buttmann, *Irreg. Verbs*, p. 17, ed. Fishlake.) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in *ἀλόντε*, when we expect the plural number? Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, *Anm.* 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke's explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: "Thou and thy people;" *Tuque ipse et populus tuus*. This derives additional confirmation from verse 485, where we have *τύνη* and *λαοὶ ἄλλοι* in juxtaposition. (Clarke, *ad loc.*)

491-492. *τηλεκλειτῶν*. "Far-famed." Wolf and Heyne every where prefer *τηλεκλητῶν*, "summoned from afar." The MSS. fluctuate between the two forms, since wherever *τηλεκλειτοί* is given there is always a various reading *τηλεκλητοί*. Buttmann, however, gives *τηλεκλειτοί* the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet *κλειτοί*. The compound *τηλεκλητός*, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (*Lexil.*, p. 383, ed. Fishl.)

νωλεμέως ἐχέμεν, κ. τ. λ. "To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof." The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one, as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer *νωλεμέως ἐχέμεν* alone to *λίσσομένῳ*, and connect *κρατερῆν δ' ἀποθέσθαι ἐνιπήν* not with *λίσσομένῳ*, but with *σοὶ δὲ χρῆ* in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, in the next place, not to give occasion for

any rebukes from others, in his own case, by acting the part of a vain-glorious boaster, in the manner alluded to in verse 473, *seqq.*

493-498. *δάκε*. "Stung."—*Ἐκτορι*. The usual Homeric construction, in such cases, is that of a double accusative, namely, one of the whole and another of the part. Here, however, and also in *Od.*, xviii., 83, the whole is expressed by the dative.—*πάλλων δ' ἔξτε δοδρα*. The Homeric heroes, on important occasions, went to battle with two spears. (Compare book iii., 18.)—*φύλοπιν αἰνήν*. Compare book iv., 15.—*οἱ δ' ἰλελιχθῆσαν*. "They thereupon wheeled about," i. e., turned around from flight. The reference is to the Trojans.—*ἠπέμειναν ἀολλέες*. "Withstood them in close array."

499-505. *ἀχνος φορέει, κ. τ. λ.* "Carries the chaff along the sacred threshing-grounds." The threshing-floor was a raised place in the field, open on all sides to the wind; for the ancients performed their threshing in the open air, not under cover, and the grains of corn were beaten out, either by the hoofs of cattle treading upon it, or by flails. (Compare *Virg., Georg.*, i., 178.)—*ιερός*. By "sacred" is here meant consecrated to Ceres.—*ἀνδρῶν λικμώντων*. "When men are winnowing." Supply *τὸν καρπὸν*.—*ὄτε τε ξανθὴ Δημήτηρ, κ. τ. λ.* "And when yellow Ceres is separating both the grain and the chaff, as the winds rush along." The ancient Greeks performed their winnowing when the winds were high, in order that the chaff might be the more easily carried off. As regards the expression *ξανθὴ Δημήτηρ*, compare Virgil's "*flava Ceres*" (*Georg.*, i., 96.)

αἱ δ' ὑπολευκαίνονται ἀχυρμαί. "And they, the places where the chaff falls, grow gradually white." Compare, as regards the meaning of *ἀχυρμαί*, the explanation of the scholiast: *οἱ τόποι εἰς οὓς τῆς ἀχυρᾶ ἐκπίπτει*.—*ὅν ῥα δι' αὐτῶν, κ. τ. λ.* "Which, in fact, the feet of the horses struck up through them to the brazen-founded heaven, as (the Trojans) mingled with them back again." The dust is raised by the feet of the Trojan steeds, passes through the masses of the Grecian host (*δι' αὐτῶν*), ascends on high, and then, settling again, whitens the Greeks from above (*ὑπερθε*), just as the *ἀχυρμαί* are whitened by the falling chaff after the wind has tossed it to and fro.—*ἄψ ἐπιμισγομένων*. Referred by some less naturally to the Greeks.—*ὑπὸ δ' ἑστρεφον ἡνιοχῆες*. "For the charioteers were turning back," i. e., kept wheeling their chariots around against the Greeks.

506-511. *οἱ δὲ μένος χειρῶν, κ. τ. λ.* "And these bore right onward the strength of their hands." Observe that *οἱ δὲ* refers here

to the Trojans, and particularly to the *ἐπιβάται*, or warriors in the chariots, as opposed to the *ἡνιοχῆες*, just mentioned.—*ἀμφὶ νύκτα ἐκάλυψε μάχη*. “Cast a covering of night over the battle.”—*τοῦ δ' ἐκράϊαινεν ἑφετμῆς, κ. τ. λ.* “And he fulfilled the commands of the other, of Phœbus Apollo of the golden sword.” The epithet *χουσάροος* is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (*ῥοός*, like *ὄπλον*, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of *ῥοός* is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

οἰχομένη. “Departing.” Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512–518. *Αὐτός*. Referring to Apollo. Æneas now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomedes, from his temple on the Pergamus or Acropolis.—*μάλα πόνος ἐξ ἑδύτοιο*. “From his very rich shrine.”—*μεθίστατο*. “Placed himself among.”—*ἀρτεμέα*. “Sound.” Compare our ordinary English expression “safe and sound,” and also the explanation of Stadelmann, “*frisch und gesund*.”—*καὶ μένος ἐσθλὸν ἔχοντα*. “And having good strength.”—*μετάλλησάν γε μὲν οὔτι*. “They did not, indeed, however, question him at all.” Supply *αὐτόν*.—*πόνος ἄλλος*. “A different toil.” The meaning is, that something very different from asking questions occupied their attention.—*ἄμοτον μεμανία*. Compare book iv. 440.

519–527. *τοὺς δὲ Δαναούς*. “Those, on the other hand, the Greeks.” Observe the interval between *τοὺς δὲ* and *Δαναούς* in the text, and compare *τοῦ δ' ἐκράϊαινεν ἑφετμῆς Φοῖβον Ἀπόλλωνος*, in verse 508, *seq.*—*οἱ δὲ καὶ αὐτοί*. “But they even of themselves.” Observe that *οἱ δὲ* refers here to the Greeks, and not, as Eustathius explains it, to the Ajaxes, Ulysses, and Diomedes.—*ἔμενον*. “Awaited them.” The Greeks, while waiting in silence for the onset of the Trojans are beautifully compared to large masses of clouds hanging around lofty mountain-tops, while the winds still slumber, and before the warfare of the elements has commenced.—*νηνεμίας*. “During a calm.” The genitive of time. There is no need of regarding this as a genitive absolute, and supplying *οὔσης*, as some do.—*ἑστήσαν ἐτάβηας*. “Has caused to stand without motion.”—*ἴφρα*. “As

ous as."—ζαχρηῶν. "Pressing violently on,' i. e., stormy, impetuous. There can be no doubt whatever that the true reading here is ζαχρηῶν, not ζαχρειῶν. Consult Spitzner, *ad loc.*—πνοιῆσιν λιγυρῆσι ἐέντες. "Blowing with shrill blasts."

529-532. πολλά κελεύων. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make πολλά here equivalent to the Latin *multa*, but rather to *multum*. (Heyne, *ad loc.*)—ἀνέρες ἔστε. "Be men."—ἐλεσθε. "Take unto yourselves." Observe the force of the middle.—ἀλλήλους ἑαίδεισθε. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (Heyne and Valpy, *ad loc.*)—αἰδομένων δ' ἀνδρῶν. Supply ἀλλήλους.—ἢ πέφανται. "Than are slain."—φευγόντων δ'. "But when they fly."—δρυνται. "Arises (from it)."—ἄλκή. "Succour."

533-540. ἀκόντισε. "Hurled."—πρόμον ἄνδρα. "A foremost fighting man."—Αἰνείω. For Αἰνείου. The form Αἰνειέω, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (Thiersch, § 178, 26; Matth., § 69, 9.)—Περγασίδην. "Son of Pegasus."—ὁμῶς. Equivalent to ὁμοίως. Observe the accentuation: ὁμῶς, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—θοὸς ἔσκε. "He was ever prompt." Observe the iterative force of ἔσκε.

ἢ δ' οὐκ ἔγχεος ἔρυτο. "That, however, did not keep off the spear." Observe that ἢ refers to ἀσπίς.—διαπρὸ δὲ εἰσάτο χαλκός. Compare book iv., 138. In the verse just referred to, the line ends with καὶ τῆς, which Heyne here also adopts. But χαλκός suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—νειάρη ἐν γαστρὶ. "In the lower part of the belly."—ζωστῆρος. Consult note on book iv., 138.

ἔλασεν. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—δούπησεν δὲ πεσών, κ. τ. λ. Compare book iv., 504. Here, again, we have another change of nominative, Deïcoön being now meant.

541-545. ἔθ' αὖτ' Αἰνείας, κ. τ. λ. Æneas is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—Διοκλήος. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Phersæ in Messenia. In the *Odyssey* (iii., 488) Telemachus is described as having spent the night under his roof. He was probably a vessel

of Agamemnon's, since Iheræ is one of the cities which Agamemnon expresses his willingness to give up to Achilles, if the latter will become reconciled to him. (*Il.*, ix., 151.)—*Φηρή*. Otherwise written *Φηραί* (Ionic for *Φαραί*). It lay on the River Nedon, near the modern *Kalamata*.

ὅςτ' εὐρὸν ῥέει, κ. τ. λ. "Which flows with wide stream through the land of the Pylians." The River Alphæus rose on the Laconian border of Arcadia, and flowed through Arcadia and Elis. In its passage through the latter country, it watered, according to the poet, the territory of the Pylians, by which evidently that of the Triphylian Pylos is meant. Strabo, therefore, makes use of this passage for the purpose of proving that the Triphylian Pylos was the city of Nestor. (*Strab.*, viii., p. 344.) Compare, however, *Leake's Morea*, vol. i., p. 417, *seqq.* Consult, also, note on book i., 261.—*εὐρὸν ῥέει*. Heyne explains *εὐρύ* here by *late*, as implying that the river flows through a large part of the Pylian territory, not that it is large of size. We have preferred, however, giving *εὐρύ* the meaning which Heyne condemns, both because it is the more natural one, and because Leake describes the Alphæus as being from the Straits of Lavdha in Arcadia, to the sea, a wide, though shallow stream. (*Morea*, vol. ii., p. 67.)

546–553. *ὅς τέκετ'*, κ. τ. λ. Observe that *ὅς* here refers to the god of the stream.—*πολλέεσσ' ἀνδρεσσιν ἀνακτα*. The dative here follows the analogy of *ἀνάσσειν τινί*.—*διδυμύονε παῖδε*. "Twin sons." Observe that *διδυμύονε* is poetic for *διδύμω*.—*μάχης εὐ εἰδότε πάσης*. Consult note on verse 11.—*ἤβήσαντε*. "Having attained to man's estate."—*εὐπωλον*. "Pine-steed-breeding." A common epithet of Troy and the adjacent country, on account of the fine pastures of Ida.—*τιμὴν ἀρνημένω*. Consult note on book i., 159.—*τω δ' αὖθι τέλος θανάτοιο κάλυψεν*. "But there the end of death enveloped those two." Observe that by *τέλος θανάτοιο* is meant, in fact, the end that death brings upon all things.

554–560. *οἶω τώγε λέοντε*, κ. τ. λ. "They two, just as two lions have been reared," &c. Observe that *τώγε* is here substantival, and that the clause is the same as *τώγε οἶω λέοντε δύο*, κ. τ. λ. (*Kühner*, § 443, 4, p. 97, *ed. Jelf.*) Heyne, who takes umbrage at *τώγε* very unnecessarily, thinks the text corrupt, and conjectures *οἶω τ' αὖτε λέοντε δύο*.—*βιθείης τάρφου ἐλης*. "Amid the thickets of a deep forest." Observe that *τάρφου* is here the local dative.—*σταθμοὺς ἀνθρώπων κεραίζετον*. "Lay waste the stalls of men." The reference here is to the farm-yard buildings, stalls, folds, stables, &c. In a previous passage (r 140) the term *σταβ*

μοίς was applied to the abode of the shepherd himself.—ὄφρα
 “Until.”—κατέκταθεν. “Are slain.” The aorist refers to what is
 accustomed to take place.—ἐλάτρησιν ἰοικέτες ὑψηλῶσιν. “Like
 lofty pines.” An image of frequent occurrence in Homer. Com-
 pare *Virg.*, *Æn.*, v., 448.

564–568. τὰ φρονέων. “Planning this,” i. e., with this design.—
 Ἀντίλοχος. Compare book iv., 457.—περὶ γὰρ ὄλε, κ. τ. λ. “For
 he was exceedingly afraid for the shepherd of the people.” Ob-
 serve that ποιμένι is here the dative of advantage.—μή τι πάθοι
 We have adopted here the optative mood, at the suggestion of Her-
 mann (*Opusc.*, i., 288), and on the authority, also, of a Vienna MS
 The common text has πάθη, but the optative ἀποσφήλειε, which fol-
 lows, leads at once to the suspicion that this latter reading is erro-
 neous.—μέγα δέ σφας ἀποσφήλειε πόνοιο. “And make them miss
 greatly (the fruits) of their toil.” The death of Menelaus would
 have rendered abortive the whole design and success of the war.
 (*Valry*, *ad loc.*) Observe that σφας is here a rare enclitic accusative
 from σφείς. In other words, it is σφέας reduced to one syllable for
 the purposes of pronunciation. (Compare *Bullmann*, *Lexil.*, p. 42^o
 15, *ed. Fischl.*)

568–575. τὸ μὲν δῆ. Æneas and Menelaus are meant.—ἐχέτην.
 “Held.”—μᾶλ’ ὕγχι παρίστατο ποιμένι λαῶν. “Placed himself be-
 side the shepherd of the people, very near (to him),” i. e., close by
 the side of.—παρ’ ἀλλήλοισι μένοντε. “Remaining beside each
 other,” i. e., standing closely side by side.—νεκρούς. The corpses
 of the two sons of Diocles. In the next line they are called τι-
 δειλῶ.—τὼ δειλῶ. “Those two unfortunate ones.”—στρεφθέντε
 “Having turned back,” i. e., to the battle.

576–580 Πυλαιμένεα. A difficulty arises here. Pylæmenes is
 mentioned again in the battle at the ships, whereas in the present
 passage he is slain by Menelaus and Antilochus. Either, therefore,
 say some of the commentators, the poet’s memory is treacherous,
 or an interpolation has been made in the poem. Barnes and Clarke
 undertake to solve the difficulty by supposing that Pylæmenes,
 king of Paphlagonia, came to Troy with two sons, one named Py-
 læmenes, after the father, and the other Harpalio. The former of
 these sons is here slain, according to them; while in book xiii.
 643, *seqq.*, we read of the death of the other, and of the father’s fol-
 lowing the corpse of his son from the battle-field to Ilium.

ἀρχόν. “A leader,” i. e., commanding along with his father Py-
 læmenes, and his brother Harpalio. (Consult previous note.)—
 Πασλαγόνων. Paphlagonia lay on the Euxine, having Pontus to the

the eas., and Bithynia on the west.—*κατὶ κληίδα τυχησας*. “*Having hit (him) on the collar-bone.*” Compare verse 146.

580–588. *ἡνίοχον θεράποντα*. “*His chariot-attendant,*” i. e., charioteer. Observe that *ἡνίοχον* is here an adjective, agreeing with *θεράποντα*. Observe, moreover, that *θεράποντα* merely means a subordinate, for the time being, to the *παραϊύτης* or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in *Il.*, viii., 89, Hector is called *ἡνίοχος*.—*ἑσθλὸν Ἀτυμνιάδην*. “*The noble son of Atymnius.*”—*ὁ δ' ὑπέστρεψε*. “*But he was in the act of turning about,*” i. e., he was turning about his chariot for flight, when he received the blow.—*ἄγκῶνα μέσον*. “*On the middle of his elbow.*”—*λέβκ' ἐλέφαντι*. “*White with ivory,*” i. e., ornamented with ivory on their upper surface. Compare book iv., 141.

ἤλασε κόρσην. “*Smote him on the temple.*”—*ἀσθμαίνων*. “*Gasp- ing.*” Observe that *ἀσθμαίνω* is especially said of the death-ruckle.—*κύμβαχος*. “*Head-foremost.*” The Latin *pronus*.—*ἐπὶ βρεχμόν τε καὶ ὤμους*. “*Upon both the upper part of the head and the shoulders.*” Observe that *βρεχμός* (the same as *βρέγμα*) is properly the *sinciput*, or the upper part of the head, from the forehead to the coronal suture, and is derived from *βρέχω*, “*to wet,*” “*to moisten,*” because this part of the bone is longest in hardening.—*ἑστήκει*. “*He stood,*” i. e., with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590–595. *τοὺς δ'*. Referring to Menelaus and Archilochus. — *κα- κληγώς*. “*Having uttered a loud cry.*” Homer's heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—*ἤρχε σφιν*. “*Led them.*” Mars is here accompanied by Enyo (Bellona) and Kydoimos (Tumult). In the fourth book, however (v. 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—*ἡ μὲν ἔχουσα Κυδοιμόν, κ. τ. λ.* “*She, indeed, having with her the ruthless Tumult of battle.*” The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—*ἐνώμα*. “*Kept brandish- ing.*”—*φοίτα*. “*He ranged wildly.*” This is meant to be a strong term here. Compare the explanation of Eustathius: *μακρῶς ὀρ- μώμενος*.

596–600. *τὸν δέ*. Referring to Hector. Diomedes is here com- pared to a traveller, who, after passing over a long route, finds him- self on the banks of an impetuous river, which prevents all farther

advance. Not knowing, therefore, what to do in this emergency the wanderer at length turns back on his route. So Diomedes retreats on beholding Hector.—*ἀνήρ ἀπάλαμνος*. “A helpless man,” i. e., one who knows not what step to take in such an emergency. Analogous to the Latin *inops consilii*.—*ἰὼν πολέος πεδίοιο*. Consult note on book iii., 14.—*ἄλαδε προρέοντι*. “Running forward to the sea.”—*μορμύροντι*. “Roaring and boiling.”—*ἀνά τ' ἔδραμ' ὀπίσσω* “And (then) runs back again,” i. e., turns back quickly upon his former route. Observe that the aorist here refers to what is accustomed in such cases to happen.

601–606. *οἶον δὴ θαυμάζομεν, κ. τ. λ.* “In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior.” Observe that the neuter of *οἶος* is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—*αἰχμητὴν τ' ἔμεναι*. The common prose construction would be *ὅτι ἐστὶν αἰχμητής*.—*πύρα*. For *πύρεστι*.—*εἰς γε θεῶν*. “One, at least, of the gods.”—*κεῖνος Ἄρης*. “Yonder Mars.”—*ὀπίσσω εἴκετε*. “Retreat backward.” He recommends them to retreat with their faces turned towards the foe.—*μηδὲ μνεαινέμεν* Infinitive for the imperative. Compare verse 441.

611–614. *μάλ' ἐγγὺς ἰὼν*. As a foe. This same expression often occurs in a friendly sense.—*Ἀμφιον*. This Amphius must not be confounded with the one mentioned in book ii., 830, and who is there called the son of Merops, although both appear to have come from the same city; for Pæsus, mentioned here, is the same with Apæsus spoken of in book ii., 828.—*Σελάγου υἱόν*. Observe that in scanning, the diphthong *υι* is shortened before the succeeding vowel.—*Παισῶ*. Pæsus was situate between Lampsacus and Parion, in Asia Minor.—*ἀλλά ἐ*. Equivalent to *ἀλλ' αὐτόν*.—*ἦ γ' ἐπικουρήσουντα μετὰ Πρίαμον, κ. τ. λ.* “Conducted unto both Priam and his sons, for the purpose of bringing succour,” i. e., led him to assist Priam and his sons.

615–626. *τόν βα κατὰ ζωστήρα, κ. τ. λ.* Compare verse 539, *seq.*—*ἐπὶ δούρατ' ἔχευαν*. “Poured upon him spears.”—*λαῖξ προσβύς*. “Having stepped on him with his heel.” Supply *αὐτῷ*. He placed his heel upon the dead body, in order to be better able to draw out the spear.—*οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο, κ. τ. λ.* “But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this),” i. e., he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of *ἀλλα*, and consult *Κέληερ*, § 714, 2, p. 335, *Jelf*.—*ἐπείγεται*. “He was hard pressed.”—*ἀμφί τ' ἐρατερῆν*. “The vigorous do

fence." Observe that ἀμφίβασιν here properly refers to a going on walking around for the purpose of protecting. Compare note on book i., 37, s. v. ἀμφιέβηκας.—ἐφέστασαν. "Stood against him"—ἀπὸ σφείων. Equivalent to ἰφ' ἐαυτῶν.—ὁ δὲ χασσάμενος πελεμίσθη (Compare book iv., 535.

628-631. Τληπόλεμον Ἡρακλείδην. "Tlepolemus, son of Hercules." Tlepolemus was son of Hercules by Astyochea, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamea. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in ninety ships against Troy (Book ii., 653, seqq.)—Σαρπηδόνι. Consult note on verse 471.—Μοῖρα κραταιή. "Powerful fate," i. e., not to be resisted. He was fated to fall in this encounter by the hand of the Lycian prince.—νίος νίωνός τε. Sarpedon the son, and Tlepolemus the grandson, of Jove.

633-637. Σαρπήδον. The vocative of Σαρπήδων, gen. Σαρπήδοντος, a kindred form with Σαρπηδών, gen. Σαρπηδόνοσ, the vocative of which last would be Σαρπηδόν, with the acute on the final syllable. (Thiersch, § 197, § 8.) The nominative Σαρπήδων is not, however, used; but we have the genitive Σαρπήδοντος in *Il.*, xii., 379, and the dative Σαρπήδοντι in *Il.*, xii., 392.—βουληφόρε. The epithet βουληφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τίς τοι ἀνάγκη, κ. τ. λ. "What necessity is there for thee, being a man inexperienced in fight, to be crouching here?" i. e., what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit!—πολλὸν ἐπιδύεαι. "Thou art far inferior to." More literally, "thou wantest much of."—ἐπὶ προτέρων ἀνθρώπων. "In the time of former men," i. e., among former generations. Observe that ἐπὶ with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (Kühner, § 633, p. 262, *Jelf.*)

638-647. ἀλλ' οἶόν τινά φασι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father?" Observe that we have here, in ἀλλ' οἶον, the reading of Aristarchus, and of Aristophanes of Byzantium, who regard the words as forming an exclamation; and they are followed by Wolf, Heyne, Voss, Spitzner, &c. The two other readings, ἀλλοῖόν τινα, given by Tyrannio, and ἀλλ' οἶον (i. e., μόνον) by Nicias are deservedly rejected.—βίην Ἡρακλειῆην. Literally, "the Herculean might." Compare book iii., 105.

ὅς ποτε δαῖψ' ἔλθ' ἴν, κ. τ. λ. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daughter of Laomedon, when she was exposed to the sea-monster, if his father would give him the steeds which Jupiter had presented to Troy as a compensation for the loss of his son Ganymede. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, according to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii., 6, 4. Consult *Heyne, ad loc.*). Laomedon was slain, and the city taken and sacked. From Homer's language, the place would appear to have been destroyed; Strabo, however, says it was merely plundered.—ἕξ οἰης σὺν νηυσί. "With six ships alone." Compare previous note.—χήρωσε δ' ἀγυῖάς, "And widowed its streets." Compare Virgil (*Æn.*, viii., 511), "*iam multis viduasse civibus urbem.*"

κακός. "Cowardly."—ἀποφθινύθουσι δὲ λαοί. "And thy forces are wasting away." Observe that ἀποφθινύθω is here employed intransitively, as in book ii., 346.—ἄλκαρ. "A defence."—πύλαι Ἄϊδαο περῆσειν. "Thou wilt pass through the gates of Pluto." Equivalent to the simple θανεῖν.

648-654. κείνος. "That hero."—ἀνέρος ἀφραδέησι, κ. τ. λ. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Hercules.—ὅς ῥά μιν εὖ ἐρξαντα, κ. τ. λ. "Who, namely, assailed him with a harsh speech, when he had done him service," i. e., in rescuing his daughter.—τηλόθεν. Immediately previous to his Trojan expedition. Hercules had been serving Omphale in Lydia. His followers, however, were collected from Greece.—τεύξεσθαι. "Will be brought about." The future middle in a passive sense. (Compare *Kühner*, § 364, 4, p. 19, *Jelf.*)—κλυτοπόλω. "Famous for his coursers." Compare the scholiast: ἐνδόξους ἵππους ἔχοντι. The god of the lower world has, like the other deities, his chariot drawn by either two or four horses. Probably this representation arose from the legend of the abduction of Proserpina, or else gave rise to it. Compare *Hymn. in Cer.*, 508; *Voss, Mythol. Br.*, 28, 1, p. 185.

655-662. ἀνέσχετο. "Raised."—ἀμαρτῆ. "At the same moment."—ἤϊξαν. "Flew forth."—κατ' ὀφθαλμῶν. "Down upon his eyes."—βεβλήκειν. The reading of Aristarchus, instead of the common βεβλήκει, and adopted by the best editors. The Ionians ἔστη

ed the pluperfect active, in the first person, in *εα*, and in the third in *εε* or *εεν*. This ending in *εεν* became *ειν*, of which the present reading is an instance, and is supported, also, by the imperfect *φοκειν* in book iii., 388. (*Thiersch*, § 211, 32; *Bullmann*, § 103, p. 198 *ed. Robinson*.)—*διέσσυτο*. "Had sped its way through."—*μαιώωσα*. "Quivering with eagerness."—*δοτέω ἐγχριμφθείσα*. "Having been forced close to the bone."—*πατήρ*. "His father," *i. e.*, Jove.—*ἔτι*. "Still." He fell at last by the hand of Patroclus.

664–667. *βάρυνέ μιν*. "Distressed him." Compare the Latin *gravari vulnere*.—*ἐλκόμενον*. "Dragged (after him)." This explains *βάρυνε*. The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—*ἐπεφύσατ' οὐδ' ἐνόησεν, κ. τ. λ.* "Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount."—*ἰμφιέποντες*. "They who attended him."

670–678. *τλήμονα θυμόν*. "A steadfast soul." Commonly said of Ulysses.—*μαίμησε*. "Was agitated." He was inspired with an eager desire of avenging the death of Tlepolemus. Compare *μαιώωσα*, in verse 661.—*κατὰ φρένα καὶ κατὰ θυμόν*. Consult note on book i., 193.—*προτέρω*. "Farther."—*ἢ ὄγε τῶν πλεόνων Λυκίων, κ. τ. λ.* "Or whether he for his part should take away life from those, the majority of the Lycians." The pronominal force of *τῶν* is still apparent even here. In later Greek, *τῶν πλεόνων* combined would mean "the majority." (Compare *Nägelsbach*, *Excurs.* xix., p. 325.)—*οὐδ' ἄρ' ἔμορσιμον ἦεν*. "But not thereupon was it fated." It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (*Il.*, xvi., 419, *seqq.*)—*τῷ ῥα κατὰ πληθύν, κ. τ. λ.* "On that account, therefore, Minerva directed his attention unto the main body of the Lycians." Minerva was especially the guide and protectress of Ulysses.—*Ἄλκανδρόν θ' Ἄλιόν τε, κ. τ. λ.* Compare Virgil, *Æn.*, ix., 767: "*Alcandrumque Haliumque Noëmonaque Prystanisque.*"

679–683. *ἔτι πλέονας*. "Still more."—*δειμα φέρων Δαναοῖσι*. "Bringing terror to the Greeks." This is the only instance where *δειμα* occurs in Homer; so that it forms here what is technically called a *ἄπαξ εἰρημένον*.—*χάρη οἱ προσιόντι*. "Was delighted at his approach." Observe that *οἱ προσιόντι* falls here under the head of the instrumental dative. (*Köhner*, § 607, p. 233, *Jelf*.)

684–688. *Πριαμίδῃ, μὴ δῆ, κ. τ. λ.* Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—*ἑπάμυνον*. "Succour me."—*ἔπειτά με κείλι τοι αἰών, κ. τ. λ.* "As

forward may life even quit me in your city," i. e., and when you have rescued my body from the foe, I will die content in Troy.—*ὡς ἐλλοιον*. "Was not destined."

690-694. *παρήϊξεν, λελιημένος*. "Rushed by, with eager feelings." Observe that *λελιημένος* is here used absolutely, like an adjective, and that *παρήϊξεν* is to be construed with *ὄφρα τάχιστα ὤσαιτ'*.—*εἶσαν*. "Placed." Literally, "seated."—*φηγῶ*. The *φηγός* was a kind of 'oak,' bearing an esculent acorn, and was sacred to Jove. It is probably the *quercus esculus* of Linnæus, and must not be confounded with the Latin *fagus*, or modern "beech," though the names are identical, for the fruit is of a different shape.—*ὡσε θυράζει*. "He forced forth," i. e., drew forth. Literally, "he forced out of doors."

695-698. *τὸν δ' ἔλιπε ψυχῆ*. "Him thereupon all animation straightway left," i. e., he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions *λιποθυμεῖν, λιποψυχεῖν*, "to swoon." On other occasions, however, this same form of expression means "to die."—*αὐτίς δ' ἀμπνύνθη*. "But he again respired."—*περὶ δὲ πνοιῇ Βορέας, κ. τ. λ.* The order of construction is, *πνοιῇ δὲ Βορέας ἐπιπνέουσα περὶ ζώγρει θυμόν κα εἰς κεκαφηότα*, and not *ζώγρει (αὐτὸν) κακῶς κεκαφηότα θυμόν*.—*κακῶς κεκαφηότα*. "Panting miserably," i. e., at its last gasp.

699-703. *ὑπ' Ἀρηϊ*. "Beneath the prow of Mars," i. e., before Mars.—*οὔτε ποτὲ προτρέποντο, κ. τ. λ.* "Neither at any time were turned forward towards the black ships," i. e., they kept retreating with their faces towards the enemy, and did not turn their backs in flight.—*ἀντεφέροντο*. "Did they advance against (them)."—*ὡς ἐπίθοντο, κ. τ. λ.* "When they understood that Mars was with the Trojans."—*ἐξενάριξαν*. The common text has *ἐξενάριξεν*, which has the authority of some of the MSS., and of Eustathius. But *ἐξενάριξαν* is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705-710. *Ἀντίθεον Τεύθραντ', κ. τ. λ.* The Greeks mentioned are unknown.—*ἐπὶ δέ*. "And moreover."—*αἰολομίτρην*. "With flexible belt," i. e., with a belt or *εἶτρα* in which he could easily move, and which, from its suppleness and flexibility, yielded to the pressure of his person. The meaning of *αἰόλος* in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col-

our, but simply to suppleness and flexibility. (*Lexil.*, p. 86, *ad Fish.*) As regards the *μίτρα* itself, consult note on book iv., 137.

Υλη. Zenodotus wrote Ὑδρ, because Ὑλη in book ii., 500, has the initial vowel long. But there the vowel is lengthened by the arsis, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover is a city in Lydia, whereas Hyle is in Boeotia. (*Strab.*, ix., p. 407.)—*μέγα πλούτοιο μεμηλώς*. "Caring greatly for wealth," i. e., intent on the acquisition of wealth.—*λίμνη κεκλιμένος Κηφισίδι*. "Adjoining the Lake Cephisis." Literally, "reclined against." The Lake Cephisis, or Cephisian Lake, was known at a later day under the name of the Lake Copais. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephisus, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflowings. The modern name is the Lake of Topolia.—*μύλα πόνου δῆμον*. "A very fertile district."

711-716. *τοὺς δ'*. Hector and Mars.—*δλέκοντας*. "Destroying."—*δ πόποι, αἰγιόχοιο, κ. τ. λ.* Compare book ii., 157.—*ἡ ῥ' ἄλιος τὸν μῦθον, κ. τ. λ.* "In very truth, then, we made that promise as a vain one to Menelaus." When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—*Ἴλιον ἐκπέρσαντ', κ. τ. λ.* Compare book ii., 288.

720-721. *ἡ μὲν ἐποιχομένη, κ. τ. λ.* That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare *Od.*, vi., 70, *seqq.*) Nay, Andromache herself gives their food to the steeds of her husband (*Il.*, viii., 187, *seq.*); and Neptune also harnesses his own coursers. (*Il.*, xiii., 35.)—*ἐντυεν*. "Harnessed." Clarke thinks that *ἐντυεν* here is a mere fictitious form, framed by those who were ignorant that "*ἐντύων* shortened its second aorist *ἐντύωνον*," so that he is in favour here of the reading *ἐντύεν*. The truth is, *ἐντύω* is a regular epic form, and its imperfect, as here employed, is *ἐντύεν*. Clarke's conjecture, therefore, is of no value whatever. (Compare *Spitzner, Gr. Pros.*, § 52, b.)

722-723. *Ἥβη δ' ἀμφ' ὀχέισσι, κ. τ. λ.* Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state until

they were again needed; for Hebe is here described as putting together the component parts, on the chariot's being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Ægean Sea. Homer also supposes them to be of no great weight; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomedes, in his nocturnal visit to the enemy's camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (*Il.*, x., 503, *seqq.*) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (*Æn.*, vii., 184.)

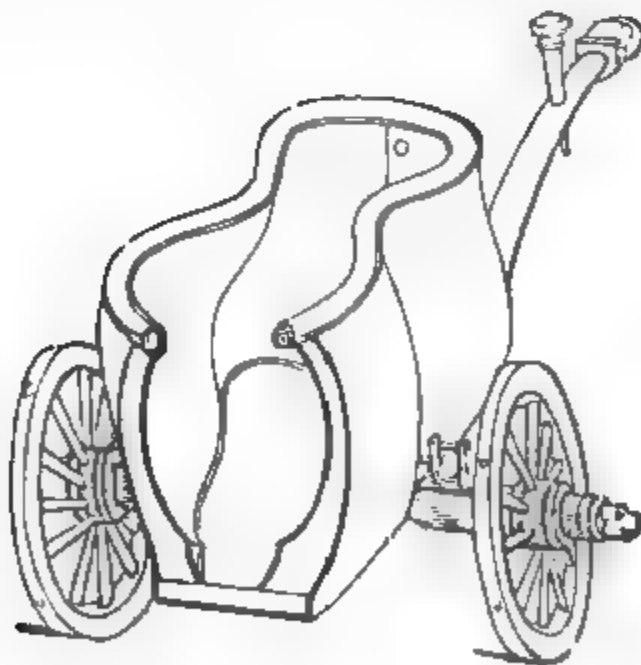
καμπύλα κύκλα. "The curved wheels." Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii: "The wheels light, and dished much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end." (*Pompeiana*, Lond., 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—*ὀκτάκνημα*. "Eight-spoked." Six was the usual number of spokes in a chariot-wheel: eight are here given on account of the superior dignity of the gods. (*Schol. ad Pind. Pyth.*, ii., 73.—*Heyne, ad loc.*)—*σιδηρέω ἄξονι ἀμφίς*. "To the iron axletree on both sides." Observe the adverbial force of *ἀμφίς*. The whole clause is merely an explanatory apposition to *βάλε ἀμφὶ χέεσσι*. There is an hiatus in *ἄξονι ἀμφίς*. Bentley suggests *σίδη σέτυ ἄξονος ἀμφίς*.

724–725. *τῶν ἦτοι χρυσέη ἴτις, ἀφδ' ἵτος*. "Of these, indeed, the fellow (is) of gold, imperishable." Observe that *τῶν* refers to *κύκλων* understood; and, moreover, that *χρυσέη* is to be pronounced here as a dissyllable.—*χάλκε' ἐπίσσωτρα*. "(Are) brazen tires." Homer here describes the chariot of Juno as having a brazen tire upon a golden fellow, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid's description is more ornamental than correct: "*Aut a circumque cavata iungit*

ροια." *M.*, li., 107.) The tire was $\frac{3}{4}$ diamonely of iron.—*προσσεφ-
ρότα.* 'Fastened on.'

726-733. *πλήμναι δ' ἀργύριον, κ. τ. λ.* "And the circular naves on
both sides are of silver." In the ordinary chariot, the nave, which
was of wood, was strengthened by being bound with an iron ring
—*δίφρος δὲ χρυστοῖται, κ. τ. λ.* "And the body is stretched on with
golden and silver thongs." Observe that *δίφρος*, though properly
the seat, is here taken for the entire body of the chariot.—*ἄντυγες.*
Consult note on verse 263. The *ἄντυξ*, or rim of a chariot, must
have been thicker than the body to which it was attached, and to
which it gave both form and strength. For the same reason it was
often made double, as in the present instance, such being here the
true meaning of *δοιαὶ ἄντυγες*.

ροῖ δ' ἐξ. The reference is to the *δίφρος*.—*βυμός.* The pole of
the ancient chariot was firmly fixed at its lower extremity to the
axle; whence the destruction of Phaëthon's chariot is represented
by the circumstance of the pole and axle being torn asunder—*αὐ-
τὴν ἐπ' ἄκρῳ, κ. τ. λ.* "While at the extremity she bound," &c.
The yoke was attached to the pole either by a pin, or, as in the
present case, by bands or thongs.—*ἐν δὲ λέπασιν κάλι', κ. τ. λ.*
"And on it she flung the beautiful breast-bands of gold." The *λέ-
πασιν* was a broad leather strap, fastening the yoke under the
neck, and passing between the fore-legs to join the girth. Most of
the parts of the chariot that have here been enumerated may be
seen in the following representation of one preserved in the Vase.



161. The pin at the extremity of the pole is for the purpose of attaching the yoke to it, when bands or thongs were not employed.

734-739. *πέπλον μὲν κατέχευεν, κ. τ. λ.* "Let fall on the floor of her father her robe fine of texture, varied of hue," i. e., cast off her robe to put on her tunic. As regards the force of *πέπλος* here, consult Glossary on *τανύπεπλος*, p. 538; and with respect to *ἐάνον* (of which mark the long penult), consult Glossary on *ἐανού*, p. 556.—*πατρὸς ἐπ' οὐδαί.* The reference is to the palace of Jove, where the heavenly arms which Minerva takes were accustomed to be kept. (*Il.*, viii., 375.)—*χιτῶν'.* Consult note on book ii., 42.—*ἀμφὶ δ' ἄρ' ὤμοισιν.* The reference is properly to the strap supporting the ægis. Consult note on book ii., 388.—*αἰγίδα.* Consult note on book ii., 447.—*θυσσοανόεσσαν, δεινὴν.* "Tasselled, terrible." Consult note on book ii., 448.—*ἦν πέρι μὲν πάντη, κ. τ. λ.* "Around which, indeed, in every direction, fear keeps circling," i. e., terror encompasses the shield of the goddess as with a border. Observe the middle meaning of *ἑστεφάνωται*, and also the continued action denoted by the perfect.—*φόβος.* Not to be written with a capital letter, as some editions have it, since there is here no personification. Compare *Il.*, xv., 310, where it is said of the ægis, *Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν.*

740-742. *ἐν δ' Ἔρις.* "On it, moreover, is Contention." Compare verse 518, and book iv., 440.—*ἀλκή.* "Fortitude," i. e., the firm endurance of the fight. Opposed to *Ἴωκή*, immediately after.—*κρυόεσσα Ἴωκή.* "Chilling Pursuit." The *Ἀλκή* and *Ἴωκή* of Homer become, in Hesiod, *Προίωξις* and *Παλίωξις*. (*Scut. Herc.*, 134.)—*ἐν δέ τε Γοργεῖη κεφαλῇ, κ. τ. λ.* "And on it, too, the head of the Gorgon, fearful monster." Observe here the apposition between *κελῶρον* and the genitive *Γοργούς* implied in *Γοργεῖη*, and consult note on book ii., 54. The common text removes the comma after *κεφαλῇ*, making the meaning therefore to be, "the Gorgon head of the fearful monster;" this, however, is decidedly inferior. With regard to the epithet *Γοργεῖη* itself, it may be remarked, that Homer knows only one Gorgon, a fearful monster, of appalling look (*Il.*, viii., 349; *Od.*, xi., 633). Hesiod, on the contrary, makes the Gorgons to be three in number, and daughters of Phorcys and Ceto. Their names are Euryale, Stheno, and Medusa, of whom the last was the most fearful, since her snaky head turned all who beheld it into stone. (*Hes.*, *Theog.*, 276, *seqq.*—*Apollod.*, ii., 4, 2.)—*τέραρ.* "A portent." By the expression *Διὸς τέρας* is meant a portent or omen of evil sent from Jove. Some commentators think that the poet is here referring to the ægis, & is much more correct. he

ever, and more consistent, too, with Homeric simplicity, to make the reference to be to the Γοργεῖη κεφαλῆ.

743-747. ἀμφίφαλον κυνέην τετραφάληρον. "Her four-crested helmet with spreading metal ridge." By ἀμφίφαλος κυνέη is meant a helmet, the φάλος of which extended from the forehead to the back of the neck. As regards the φάλος itself, consult note on book iii., 362, and with respect to the term τετραφάληρος, consult Glossary.

-έκατὸν πόλιων πρυλέεσσ' ἀραρυῖαν. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (*Laoc.*, p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748-751. Ἥρη δὲ μάστιγι, κ. τ. λ. "And Juno thereupon applied herself eagerly to the horses with the lash."—αὐτόμαται. "Of their own accord."—μύκον. "Grated."—ὡς ἔχον Ὄραι. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (*Theog.*, 901.) As the day was at first similarly divided into three parts (ἡώς, μέσση ἡμῶν, and δειλίη: *Hom.*, *Il.*, xxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into hours, these minor parts were placed under their charge, and named from them. (*Quint. Smyr.*, ii., 595.—*Nonnus*, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (*Theog.*, 903) gives them, Eunomia (*good order*), Dike (*justice*), and Eirene (*peace*), and he adds that they watch over (ὠρεύουσι) the works of mortal men (*Keightley, Mythol.*, p. 190, seq.)

ἀνακλῖναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—ἐπιθεῖναι. "To put to," i. e., to shut the cloud-gate.

752-757. τῷ. "This way." Supply ὁδῷ —έχον. Consult note

in book iii., 213.—εὔρον δὲ Κροίωνα, κ. τ. λ. Compare book i., 498, seq.—στήσασα. Compare verse 358.

Ζεὺ πάτερ. Even Juno here calls her spouse and brother by the appellation of “father,” this being intended merely as an honorary title. So we have “*Pater Neptune*” in Virgil, *Æn.*, v., 14.—οὐ νε κείνη ἄρει, κ. τ. λ. “Art thou not indignant at Mars on account of these destructive deeds.” Observe here the construction of νε κείνη with the dative of the person and the accusative of the thing; and compare the similar construction of μέμφομαι.—τύδε ἐργαῖα. We have given here the old reading recommended by Buttman, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, τύδε καρτερὰ ἔργα. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas καρτερὰ ἔργα, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomedes on the gods. (*Lexil.*, p. 48, ed. Fishl.)

758–763. ὄσσάτιον τε καὶ οἶον, κ. τ. λ. “How great as well as what sort of a multitude of Greeks he has destroyed.” Equivalent, in fact, to ὅτι τοσοῦτον καὶ τοιοῦτον ἀπώλεσε λαόν. Observe that ὄσσάτιον occurs nowhere else in the Iliad or Odyssey, and that it stands for ὄσον.—μύψ, ὑπὲρ οὐ κατὰ κόσμον. Compare book ii., 214—οἱ δὲ ἐκῆλοι τέρπονται. “While those (others), at their ease, delight themselves.”—ἄφρονα τοῦτον ἀνέντες. “In having let loose this frantic one.” Referring to Mars. Compare verse 455, seqq. We have here in ἀνέντες a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—τίνα θέμιστα. “Any principles of justice.”—μάχης ἐξ. We have given ἐξ here the accent, after Wolf, Spitzner, Stadelmann, and others.—ἀποδίωμαι. “Drive away.”

765–766. ἄγρει μύν. “Ay, come!” The term ἄγρει often occurs in Homer. It was originally the imperative of ἄγρέω, “to take,” but in Homer it is a mere adverb, like ἄγε. Observe here the strong affirmatory force which μύν imparts to it.—ἄγελεῖην. Compare book iv., 128.—ἐ. Equivalent here to αὐτόν.—πελύζειν. Observe that πελύζω is here employed in a transitive sense, “to bring near to,” “to afflict with.”

768–772. μύστιξεν δ' ἵππους, κ. τ. λ. Compare verse 364.—ὄσον δ' ἠεροειδῆς, κ. τ. λ. “Now, as far as a man is wont to see with his eyes through the distant, hazy air.” Observe that ἠεροειδῆς properly denotes “of dark or cloudy look,” but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, ἀήρ is the lower air, the atmosphere, the thick air of

ἀεε: that surrounds the earth, and is opposed to αἰθήρ, the pure or upper air. (Compare *Buttmann, Lexil., s. v.*)—ιδε: . Observe the force of the aorist in denoting what is wont to happen.—τόσσεσ ἐπιθρόσκουσι, κ. τ. λ. “So far spring the high-sounding horses of the gods,” i. e., so much space do they clear in a single leap. The epithet ὑψηλές has reference, in strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. “Who would not,” remarks the critic, with beautiful taste, “from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!” (περὶ ἔψους, c. ix., 5.)

773–777. Τροίην ποταμῷ τε βέοντε. “Unto the plain of Troy, and the two flowing rivers,” i. e., and the two rivers that flow there. The plain of Troy lay between the Simois and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—ἤχι δούσ Σιμόεις συμβύλλετον, κ. τ. λ. “Where the Simois and the Scamander unite their streams.” The Simois fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. This is called the *schema Alcmanicum* (σχῆμα Ἀλκμανικόν), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Alcman, though it is found as early as Homer. (*Kühner, § 393, 5, p. 46, ed. Jelf.*)—περὶ δ' ἠέρα πουλὺν ἔχευεν. “And she diffused around a thick mist.” This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, seqq.—τοῖσιν δ' ἀμβροσίην, κ. τ. λ. “And the Simois caused to spring up for them ambrosial food to feed upon.” As the earth causes flowers to spring up under the feet of the gods (*Il.*, xiv., 346), so here the Simois causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks. Observe that ἀμβροσίην is here equivalent to ἀμβρόσιον εἶδος, as expressed in verse 369. The scholiast explains it by πόαν τινὰ ἦν οἱ τῶν θεῶν ἵπποι ἐσθίουσιν.

778–786. τρήρωσι πελειύσιν ἴθμαθ' ἴμοιαι. “Like timid doves in their pace.” The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove, or cushat, called πελειύς, or πέλεια, from its dark colour, and in Homer usually an emblem of timorousness.—εἰλόμενοι. “Collected together in a crowd.” (Compare *Buttmann, Lexil., p. 256, ed. Fishl.*

and consult Glossary on line 203, *s. v.* εἰλομένων.)—σὺ δ' ἀύπριισιν.

Wild boars." Homer here joins σὺς κάπρος: elsewhere, also, he has σὺς κάπριος. (*Il.*, xi., 293; xvii., 282.)—ἀλαπαδόνον. "Easily mastered."—Στέτορι μεγαλήτορι χαλκεόφῳ. "To the great-hearted, brazen-voiced Stentor." This individual is mentioned only in the present passage. The scholiast says, that, according to some, he was a Thracian, while others made him an Arcadian. He could shout as loud as fifty men together, and lost his life in contending with Mercury in loudness of voice. Voss, following Barnea, makes μεγαλήτορι signify "strong in breast," *i. e.*, of powerful lungs. But Stentor was a warrior, not a mere herald or cryer, and μεγαλήτορι must be regarded as equivalent to the Latin *magnanimo, ois forti*.

787-791. αἰδώς. "(It is) a shame." Supply ἐστί, and compare the explanation of Heyne, "*rudendum vobis est.*"—κύκ' ἐλέγχεα Compare book ii., 235.—εἶδος. "In form alone."—ἐς πόλεμον πῶλ ἔσκετο. "Used to resort to the war."—πρὸ πυλίων Δαρδανιῶν οἰχνεσκον. "Advanced beyond the Dardanian gates," *i. e.*, the Scæan gates, which faced the Grecian camp.—κοίλῃς ἐπὶ νηοῖ ' Close to the hollow ships."

794-798. παρ' ἵπποισι καὶ δχεσφιν. Compare verse 107.—ἐλκος ἀναψύχοντα. "Cooling the wound." Diomedes was cooling his wound by raising and easing the strap of his shield, and was wiping away the dark blood.—μιν ἔτειρεν. "Kept chafing him."—τελαμῶνος. Compare note on book ii., 388.—κάμνε δέ. "And he was fatigued."—ἄν δ' ἰσχυῶν. "And raising."—κελαινεφές. Compare book iv., 140.

800-805. ὀλίγον οἷ ἐοικότα. "Little like to himself." Minerva here indulges in the same strain of reproof that Agamemnon adopted in the previous book (370, *seqq.*).—καὶ ῥ' ὅτε πέρ, κ. τ. λ. Tydeus as has already been mentioned (book iv., 384, *seqq.*), was sent as a messenger to Eteocles, then on the throne of Thebes. Minerva says that she strongly urged on him the importance of his doing nothing that might lead to open collision with the Thebans, but that his own daring spirit caused him to forget her injunctions.—οὐδ' ἐκπαιφίσσειν. "Nor to rush with fierce look to the fray."—νόσφιν Ἀχαιῶν. The reference is to the army of Adrastus.—δαίνυσθαί μιν ἄνωγον, κ. τ. λ. "I exhorted him to feast quietly in their halls." Heyne suspects the authenticity of this line, and thinks that it has been suggested by the 386th verse of the preceding book. It would certainly be superfluous, as that scholar thinks, if we were, with him, to supply Καδμείωνες after ἄνωγον, but as it is

here explained, and made to refer to Minerva, the line appears unobjectionable.

806—808. αὐτὰρ ὁ θυμὸν ἔχων, κ. τ. λ. “He, however, retaining his own hardy spirit, just as before.” The apodosis begins here—προκαλιζέτο. Such challenges at meals were very customary. Compare book iv., 389.—πάντα. “In all (the contests).” Supply ἄθλα, and compare book iv., 389.—βηιδίως· τοίη οἱ ἐγών, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Zenodotus from book iv., 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadmean leaders; whereas Diomedes, though aided by Minerva, remits his exertions in the fight.

810—813. προφρονέως. Voss connects this adverb in construction with μάχεσθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλομαι. Compare verse 816.—κύματος πολυαΐξ. “Weariness produced by much labour.”—δέος ἀκήριον. “Heartless fear.” Madame Dacier, after Eustathius, says, that the whole force of Minerva’s speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomedes in the midst of the Grecian host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomedes disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (*Valpy, ad loc.*)—δαΐφρονος Οἰνείδαο. “The warlike son of Æneus.” Tydeus was son of Æneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adrastus, king of Argos, whose daughter Deipyle he married.

816—826. τῷ τοι προφρονέως, κ. τ. λ. “Therefore will I tell thee the matter with alacrity.” Compare the explanation of Heyne. “*rem omnem ex animo exponam.*”—ὄκνος. “Sluggishness.”—ἔφετμίων. To be pronounced as a trisyllable, by synizesis.—μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι, κ. τ. λ. Compare verse 130.—τήν γε οὐτάμεν. Supply ἐκέλευες, which may be inferred from εἶας.—ἄλλήμειναι ἐνθάδε πάντας. “To collect themselves all here together.” (*Huttmann, Lexik., p. 257, ed. Fischl.*)—μύχην ἰνὸν κοιρανέοντα. “Commanding

roughly at the right." Observe that *ἀνά* is here written without anastrophe. This is done in accordance with the precept of Aristarchus, in order that the preposition may be distinguished from *ἀνα*, i. e., *ἀνάστηθι*, and from *ἄνα*, the vocative of *ἄναξ*.

837-834. *Ἄρηα τόν*. "That Mars." We have followed here the reading of Heyne, as the most natural and forcible. Spitzner, Wolf, and many others adopt *τόγε*, from a Vienna MS. If we read *τόγε*, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun *δέος* being supposed to be understood in this last sense.—*ἔχε*. "Direct."

τέφον δὲ σχεδίην. "And strike him in close onset," i. e., engage with him hand to hand. Observe that *σχεδίην* is here equivalent to *ἔκ τοῦ σχεδόν*, or *ἐκ τοῦ ἐγγύθεν*. Some, without any necessity, regard *σχεδίην* here as an adjective, and supply *τυπήν* or *πληγήν*.—*τοῦτον μαινόμενον, κ. τ. λ.* "That phrensied one, a made evil, a shifter from one to another." Mars is called *τυκτὸν κακόν*, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: *ὡς ὑφ' ἡμῶν αὐτῶν τευχόμενον καὶ μὴ φύσει ἡμῖν ἐγγιγνόμενον*. On the other hand, the epithet *ἀλλοπρόσαλλον* has reference to the varying chances of warfare, victory inclining first to one side and then to the other.—*στεῖτ' ἀγορεύων*. "Conversing, promised," i. e., promised in conversation. The breach of promise of which Mars had been guilty makes the epithet *ἀλλοπρόσαλλον* still more appropriate.—*τῶν δὲ λέλασται*. "And has forgotten those (others)."

835-845. *ὡς φασμένη, κ. τ. λ.* Minerva herself becomes the charioteer of Diomedes, for, without the aid of the gods, he could not, of course, wound Mars.—*χειρὶ πύλιν ἐρύσασ'*. "Having drawn him backward with her hand."—*ὁ δ'*. Sthenelus.—*μέγα δ' ἔβραχε φήγινα ἄξων*. "And the oaken axle loudly groaned." Observe that in verse 859, this same verb *ἔβραχε* is employed to express the cry of the wounded war-god. Compare book iv., 420.—*ἄγε*. "It bore."—*ἐξενάριζεν*. "Was despoiling." We have given here the imperfect, with Wolf and Spitzner, instead of *ἐξενάριξεν* ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives *ἐξενάριξεν* with the common text.—*Ἄϊδος κινέην*. The helmet of Pluto (*Ἄϊδος*, "the unseen one") had the peculiar property of rendering the wearer invisible. This wonderful helmet had been made by the Cyclopes (*Apollod.*, i., 2, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (*Hes., Sc. Herc.*, 226, seq.) Kipper asks what Minerva did with her own fearful

helm (v. 743) when she put on that of Pluto, and remarks, "*ut bonus, opinor, dormitavit Homerus.*" But, in the case of so powerful a goddess as Minerva, the poet is excused from entering into many explanatory details, and leaves them, therefore, to the general conceptions of his hearers.

849-854. *ἰθύς*. "Straight towards." Observe that the adverb *ἰθύς*, straight for any mark, is construed with the genitive of the object or mark, just as verbs of aiming at anything are. (*Kühner* § 509, 2, p. 142, *Jelf.*)—*ᾤρέξαθ' ὑπὲρ ζυγόν*. "Reached forward over the yoke." Mars was on foot, having lent his chariot to Venus (compare verse 363), and stationed himself close in front of the horses of Diomedes. Hence, in aiming a blow at the latter, he elevates his spear above the heads of the horses.—*τόγχε*. Referring to *ἐγχος*.—*ᾤσεν ὑπέκ δίφροιο, κ. τ. λ.* "Turned it away from out of the chariot, so as to have been driven in vain," i. e., so that it was impelled in vain.

855-862. *δεύτερος αὐθ'*. "Secondly, in turn."—*ἐπέρεισε*. "Drove it firmly."—*ᾧθι ζωννύσκετο μίτρη*. "Where he was girt with the belt." Consult, as regards the term *μίτρη*, the note on book iv., 137. We have followed Spitzner here in giving *μίτρη*, which is the reading of Aristarchus. Heyne and others have *μίτρην*, the reading of Eustathius. Both constructions are Homeric, but the first seems preferable here. The phrase *ζωννύσθαι μίτρην* means "to gird one's self with a belt," but *ζωννύσθαι μίτρη*, "to be girt with a belt." (*Spitzner, ad loc.*)—*διὰ δὲ ἔδαψεν*. "And tore through."—*ἔβραχε*. "Roared." The verb *βράχω* is mostly said in Homer of the ringing or clashing of arms or armour. It is applied, however, also to the groaning of a heavily-loaded axle (v. 838); to the roar of a torrent (*Il.*, xxi., 9); the groaning of the battle-field (*Il.*, xxi., 387); the shriek of a wounded horse (*Il.*, xvi., 468); and, in the present instance, to the terrific cry of the war-god. Knight opposes this view of the subject, and quite spoils the effect of the passage, by referring *ἔβραχε*, not to the cry of Mars, but to the roar of arms raging violently, and ascending to the very heavens.

ἑννεάχιλοι. The cry of Mars is compared to the united shout of nine thousand or ten thousand men in battle, and the poet thus leaves it to the imagination of the reader to form a suitable idea of the superhuman strength and size of the god himself. Some of the ancient critics make a very tasteless alteration here, and read *ἑννεύχειλοι* and *δεκύχειλοι*, from *χειλος*, "a lip." The cry of Mars is thus compared to that of nine or ten pairs of lips, and all the beauty and force of the passage are lost.—*ἔπταχον*. "Are wont to shout."

-*ἄριδα ξυνέγοντες Ἄρηος.* "When joining the conflict of Mars," i. e., when joining battle.—*ἔπο τρόμος εἶλεν.* Observe that *ἔπο* is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

864-870. *αἶψα δ' ἐκ νεφέων, κ. τ. λ.* "And just as a dark haze appears out of the clouds," i. e., 'just as a dark thunder-cloud rises in the sky. Observe that *αἶψα* is here still employed in the sense of thick and darkened air (its true Homeric usage), and that *ἐκ νεφέων* is equivalent merely to *ἐν νέφεσι*, that is, *ἐν οὐρανῷ*, since what is in the sky comes to our view from the sky.—*καύματος ἐξ ἀνέμοιο θυσάσεως, κ. τ. λ.* "A heavy-blowing wind being raised after heat," i. e., in consequence of previous heat. Heyne places a comma after *καύματος*, and explains it by *διὰ καύματος*. Others make it the genitive of time, "in time of heat." We have followed Wolf, Voss, Spitzner, and others in making *καύματος* depend on *ἐξ*, and in giving the preposition a meaning somewhat analogous to that of *μετὰ* with the accusative. (Compare *Kühner*, § 621, p. 244, *ed. Jelf.*) The meaning of the figure in the text is simply this: as the heavens are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomedes as his vast form shot upward into the skies.

ὄμοῦ νεφέεσσιν. "Amid clouds." Literally, "together with clouds." The clouds here meant are those that shrouded his form from the view of all other mortals except Diomedes. (*Körppen*, *ad loc.*)—*ἄμβροτον αἶμα.* Compare verse 339.

872-877. *οὐ νεμεσίζη ὀρών, κ. τ. λ.* Compare verse 757.—*τάδε καρτερὰ ἔργα.* "These violent doings."—*αἰεὶ τοι ῥέγιστα, κ. τ. λ.* "We gods, in very truth, are always enduring the most appalling things through one another's planning, and (that, too,) while striving to confer benefits on men." Wolf rejects the particle *δέ* after *χάριν*, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissensions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these unworthy causes.—*ἀλλήλων ἰότητι.* More literally, "through one another's will or hest."—*σοὶ πάντες μαχόμεσθα.* "We are all at variance with thee," i. e., we all take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the indulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make *σοί* here equivalent to *δαίσει*, i. e., *σοῦ χάριν*.—*ἄφρονα κούρην, οὐλομένην.* "A senseless daughter, fraught with mischief"

878-883. *ἐπιπέθονται*. Observe the change of person in *ἐκπαθονται* and *δεδμήμεσθα*. This is not by any means, as some maintain, "a grammatical solecism," but is intentionally done by the poet, in order that more emphasis may be given to the clause *καὶ δεδμήμεσθα ἑκαστος*, where Mars especially comprehends himself.—*προτιβάλλεαι*. "Thou checkest."—*ἀλλ' ἀνιείς*. "But dost set her on," i. e., dost encourage her in her evil doings.—*καὶδ' ἀίδηλον*. "A destructive child."—*ὑπέρθυμον*. "The overbearing."—*μαργαίνωεν ἐπ'*. "To be frantic against," i. e., madly to assau. — *χείρ' ἐπὶ καρπῷ*. Compare verse 458.

885-887. *ἀλλά μ' ὑπήνεικαν*, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, *νεκάς* is a post-Homeric term.—*ἦ τέ κε δηρὸν ἐπασχον*. "Certainly I should for a long while have suffered." Observe the difference of accentuation, and, consequently, of meaning, between *ἦ* in this clause and *ἦ* in verse 887.—*ἦ κε ζῶς ἀμνηνός ἔα*, κ. τ. λ. "Or, (though remaining) alive, would have been without strength from the blows of the brass." The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomedes would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889-898. *μὴ τί μοι μινύριζε*. "Whine not at all to me."—*ἄλλοπρόςαλλε*. Compare verse 831.—*ἐχθιστος δέ μοί ἐσσι*, κ. τ. λ. Compare book i., 176, *seq.*—*μητρός τοι μένος ἐστίν*, κ. τ. λ. "To thee belongs the uncontrollable, unyielding spirit of thy mother Juno."—*σπουδῇ*. "With difficulty."—*κείνης ἐννεσίησιν*. "Through her instigations," i. e., through her rash and foolish counsels.—*ἔχοντα*. "To be enduring."—*ἐκ γὰρ ἐμεῦ γένος ἐσσί*. "For thou art in race from me," i. e., art an offspring of mine. Observe that *γένος* here is the accusative absolute, as in verse 544. Compare Spitzner, *Excurs.* ix., p. 4.—*τεν ἐξ ἄλλου τινός*.—*ἐνέρτερος Οὐρανίωνων*. "Lower than the sons of Uranus." The Titans are meant, who, according to early legends, warred against Jove, were overcome, and thrust down to Tartarus, where they lie in chains. Observe that the term *Οὐρανίωνες* eisewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given *ἐνέρτερος* here with Spitzner; and have, with the same editor, recalled the rarer form *ἥσθεος*. The common text has *ἥσθα*.

899-909. *Παίφον'*. Consult note on verse 401.—*τῷ δ' ἐπὶ Παίφω*,

α. τ. λ. Compare verse 401, *seq.*—ὡς δ' ὅτ' ὑπὸς γάλα, κ. τ. λ.
 "And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it." The *tertium comparationis* here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (τάμισος) for curdling milk.—ἐπειγόμενος. We have preferred following here the explanation of the scholiast, i. e., παραττόμενος, σπενδόμενος. Some give it the meaning of "quickly," and connect it in construction with συνέπηξεν. Observe, moreover, in συνέπηξεν the reference to what is wont to happen.

τὸν δ' Ἡῆς λούσεν. Consult note on book iv, 2.—κύδει γάων
 "Exulting in his majesty." The idea here is different, of course, from that expressed by the same words in book i., 406.—Ἡρῆ τ' Ἀογείη, κ. τ. λ. Compare book iv., 8.—ἀνδροκτασιῶν. "From the slaughter of persons."

NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN HECTOR AND ANDROMACHE.

THE battle is continued ; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreating that goddess to remove Diomedes from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomedes and Glaucus come together for the purpose of engaging ; but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

1-4. Οἰώθη. "Was abandoned (by the gods)." The gods now refrained from taking any farther part in the fight.—πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ', κ. τ. λ. "And thereupon the fight went straight onward, in this direction and in that, across the plain," *i. e.*, the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing.—πεδίοιο. Consult note on book iii., 14.—ἀλλήλων ἰθυνομένων, κ. τ. λ. "As they set their brass-tipped spears full against each other." Observe that ἀλλήλων is here the genitive, after a verb of aiming at a mark (*Kühner*, § 506, p. 141, *Jelf.*), and, moreover, that ἰθυνομένων, in the present passage, is the only instance in the Iliad of the employment of the middle voice of ἰθύνω, to denote the levelling or aiming of spears, the active being the more usual form —μεσιτηῖς Σιμόεντος, κ. τ. λ. The battle-field lay

between the Simois and Scamander, which last was also called Xanthus (Compare book v., 77, 74.)

5-9 *πρῶτος*. "First of all," i. e., after the gods had left the fight *εὖως δ' ἐτύροισιν ἔθηκεν*. "And caused light to his companions," i. e., gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, since Acamas had fallen. Acamas was leader of the Thracians (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 462). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—*τέτυκτο*. "Was." Observe here the employment of the pluperfect passive of *τεύχεω*, to denote that which *had been made, and still existed*; so that it becomes equivalent, in fact, to the simple "was," or imperfect of *εἰμί*. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—*κόρυθος φύλον*. Consult note on book iii., 362.

12-17. *Ἄξυλον*. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. Axylus was from Arisbe, a city on the Hellespont, between Abydus and Lampsacus, and was a leader of the allies under Asius (book ii., 836).—*βιώτοιον* "In the means of living."—*φίλος*. "Hospitable."—*πάντας γὰρ φιλέσκειν, κ. τ. λ.* "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that *φιλέσκειν* is here, as the scholiast remarks, equivalent to *ἐξένιζεν*.—*ἤρκεσε*. "Warded off."—*πρόσθεν ὑπαντιώσας*. "By having placed himself in the way in front," i. e., by having thrown himself in the way, between Axylus and Diomedes, and thus warded off destruction from the former. Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18-19. *θεράποντα Καλήσιον*. "His attendant Calesius." The term *θεράπων* does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The *θεράπων* of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So Patroclus is *θεράπων* of Achilles (*Il.*, xvi., 244); Meriones of Idomeneus (*Il.*, xxiii., 143), &c. The *θεράποντες*, therefore, are like the esquires of the Middle Ages, and perform similar services

in harnessing the steeds, driving the war-car, &c.—*ἄφηνιολοχος* “The chariotcer.” Observe here the force of *ὑπό* in composition, the term *ἄφηνιολοχος* properly denoting the charioteer as subject to the warrior in his chariot.—*γαίαν ἐδύτην*. “Went under the earth” Equivalent to the Latin “*terram subierunt*.”

20-37. *Εὐρύαλος*. Son of Mecisteus, and one of the companions in arms of Diomedes. Consult book ii., 565, and compare verse 28 following.—*βῆ δὲ μετ’*. “And he then went after.”—*Νύμφη Νηΐς Ἀβαρβαρή*. “The Nymph Abarbarea, a Naiad.” The Naiads were river or water-nymphs.—*σκότιον*. “In secret,” i. e., illegitimate. Hence, *θεῶν παῖδες σκότιοι*, “the children of the gods’ secret loves.” (*Ευριπ., Alcest., 989.*)—*ποιμαίνων*. “Tending the flocks.”—*ἔπ’ ὄρεσι*. “Beside the sheep.”—*καὶ μὲν τῶν ὑπέλυσε, κ. τ. λ.* “And the strength and glossy limbs of these, indeed, the son of Mecisteus relaxed.” By the patronymic *Μηκιστηιάδης*, *Euryalus* is meant.

29-36. *Πολυπόιτης*. Polypœtes was son of Piritobus, and commanded a part of the Thessalian forces (book ii., 740).—*Περκώσιον* “The Percosian,” i. e., from Percote, a city of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. (Consult book ii., 838.)—*Ἐλατον*. Elatus was from Pedasus, a city of the Leleges, in Troas, on the river Satniœis. The situation of this place remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*H. N., v., 32.*) The Satniœis which, according to Strabo, was also called *Σαφνιόεις*, was merely a large forest-brook.—*Λήϊτος*. Leitus was a leader of the Boeotians (book ii., 494).—*Εὐρύπυλος*. Eurypylus was a Thessalian leader (book ii., 735).

38-44. *ζῶν ἐλ’*. “Took alive.”—*ἀτυζομένῳ πεδίῳ*. “Fleeing bewildered over the plain.”—*ὄζω ἐν βλαφθέντε μυρικίνῳ*. “Having become impeded by a branch of tamarisk.” The tamarisk (*μυρική*), that is here meant, is the *tamarix Gallica*, a shrubby tree that grows to about twenty feet in height, and is fond of wet places. (Compare *Miguel, Hom. Flor., p. 39. Montbel, ad loc.*)—*ἀγκύλον ἄρμα ἕξαντ’, κ. τ. λ.* “Having broken the curved chariot at the extremity of the pole.” The yoke was fastened to this part of the pole. As soon, therefore, as this was broken off, the horses were freed, and went off with the yoke.—*ἀτυζόμενοι φοβέοντο*. “Were flying panic-struck.”—*δολιχόσκιον ἔγχεσ*. Compare book iii., 346.

46-50. *ζώγρει*. “Take me alive,” i. e., kill me not, but lead me away captive. Compare the scholiast, *ζώντα ὄγει*. In book v., 698, *ζωγρέω* had the meaning of “to recall to life,” “to revive.”—*ἰποινα*. (*Περσική* book i. 13.—*πολλά δ’ ἐν ἄφνειῷ πατοῦσ. κ. τ. λ.* “For

many valuable things lie treasured up in the (house) of my wealthy father." With πατρός supply αίκω, or δόμω.—τῶν. "From these." —ἀπερείσι'. Compare book i., 13.—ἐμὲ ζῶν. "Of my being alive."

51-54. τῷ δ' ἄρα θυμὸν, κ. τ. λ. Compare book iii., 142. Some MSS. give ἐπειθεν here in place of ἄρυνεν, but the latter is the more Homeric form, and the former appears to be a mere gloss or interpretation.—θοῶς ἐπὶ νῆας. To be construed with καταξέμεν.—ἀντίος θεῶν. "Running in the opposite direction." Observe the difference of accentuation between θεῶν here, the participle of θεῶ, and θεῶν, the genitive plural of θεός.

55-60. Ὡ πέπον, ὦ Μενέλαε. Compare book ii., 235.—ἡ σοὶ ἄριστα, κ. τ. λ. "Certainly very excellent (services) have been rendered thee at home by the Trojans." An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηδ' οὐτινα. For μηδὲ ἐκεῖνος οὐτινα.—γαστέρι. Eustathius makes this equivalent here to ἐν κόλπῳ, since, according to him, κοῦρον cannot stand for ἐμβρῶν, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοῦρον can very well mean here a child as yet unborn.

μηδὲ δὲ φύγοι. "May not even he escape."—ἀλλ' ἅμα πάντες, κ. τ. λ. "But may all together utterly perish out of Ilium, without funeral honors, and without a trace (of them being left)." More literally, "unburied and unseen." The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an interpolation, but on very insufficient grounds.

61-65. ἔτρεψεν. "Changed."—αἴσιμα παρεικῶν. "Having advised the things that were right."—ῶσατο. The force of the middle is here strengthened by ἀπὸ ἑθεν, since ῶσατο alone properly means "he thrust away from himself."—ἤρω'. For ἤρωα. Thiersch (§ 196, 52) thinks that the true form of the accusative here is ἤρω, following the analogy of Μίνω. But we ought, in that event, as Spitzner remarks, to write ἤρων, thus preventing the hiatus.—ἀνετράπετο. "Fell over."—λάξ ἐν στήθεσι βύς. "Having trod on his breast with his keel." Compare book v., 620.

67-71. ὦ φίλοι, ἥρωες Δαναοί, κ. τ. λ. Compare book ii., 110.—ἐνάσων ἐπιβαλλόμενος. "Setting his mind upon spoils." Observe the middle force of ἐπιβαλλόμενος; literally 'throwing himself'

upon," i. e., eagerly turning his attention to. Nestor recommends that no one loiter behind for the sake of spoils, but that they slay the foe now, and spoil them afterward.—ὣς κεν πλείστα φέρων, κ. τ. λ. "That he may go to the ships bearing very many away;" i. e., loaded with spoil.—ἔπειτα δὲ καὶ τὰ ἐκηλοῖ, κ. τ. λ.: "And afterward these also ye shall strip off undisturbed from the dead corpses over the plain." The reference in τὰ is to the *ἐναρα*, or spoils, as implied in *ἐνάρων* that precedes. Observe, also, the peculiar pleonasm in *νεκροὺς τεθνηῶτας*, which is somewhat palliated by the additional idea of *lying* or *remaining* implied by the perfect participle. Compare, also, *Od.*, x., 530, *νέκυες κατατεθνηῶτες*.—ἄμ' πεδίον. For *ἀντ' πεδίον*.

73-76. Ἀρηϊφίλων ὑπ' Ἀχαιῶν. "Under the influence of the Greeks dear to Mars," i. e., through the prowess of the warlike Greeks.—ἀνάλκειςσι δαμέντες. "Subdued through their own spiritlessness."—Ἐλενος. Helenus, son of Priam and Hecuba, was famed for his skill in auguries, but was at the same time a distinguished warrior. According to the post-Homeric legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare *Virg.*, *Æn.*, iii., 295, 333.)—οἰωνοπόλων δχ' ἄριστος. Compare book i., 69.

77-85. πόνος ἐγκέκλιται. "The toil (of battle) leans," i. e., has been made to rest. Æneas and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—Λυκίων. The Lycians are here put for the allies in general. Compare the scholiast: Λυκίων· κατ' ἐξοχὴν, τῶν συμμάχων.—ὄννεκ' ἄριστοι πῦσαν ἐπ' ἰθύν, κ. τ. λ. "Because ye are the best for every purpose, both as regards fighting and planning." The term *ἰθύς* properly denotes any "direct impulse," or "purpose," and then, generally, "a plan," "an undertaking." Compare the scholiast: ἰθύς· ὁρμή, ὑπὸ τοῦ πρόσω φέρεσθαι.—στῆτ' αὐτοῦ. "Make here a stand." The Trojans were in full retreat, and already near the gates of the city. Helenus, in this emergency, calls upon Æneas and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

πρὶν αὐτὸν ἐν χερσὶ γυναικῶν, κ. τ. λ. "Before that, on the contrary, continuing to flee, they fall into the hands of their wives,

and become a source of joy to their enemies," i. e., before they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the fight. Compare the explanation of Heyne: "*fugere in urbem, obviam factis acerbis*." Observe that *φεύγοντας* refers back to *λαόν*, and consult Kühner, § 848, 5, p. 463, *Jelf*.

86-92. Ἐκτρο, ἀτάρ σύ. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἀτάρ shows the opposition to *ἡμεῖς μὲν μαχησόμεθ'*, κ. τ. λ.—*ἡ δὲ ξυνάγουσα γεραιάς*, κ. τ. λ. "And let her, collecting together the females of rank unto the temple," &c. Observe the peculiar construction here. The strict arrangement would have been, *εἰπέ τῇ μητέρι . . . αὐτὴν ξυνάγουσαν . . . οἴξασαν . . . θείναι*. The poet, however, substitutes the following: *ἡ δὲ . . . θείναι*, "and let her . . . place." Heyne and others explain this by supplying *μνησθῶ*, "let her remember," or "bear in mind," i. e., let her take care to place. This, however, is quite unnecessary. It is much better to regard *θείναι* as a virtual imperative, and to connect *ἡ* with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus *ἡ θείναι* will be equivalent, in fact, to *ἡ θέσθω*.

γεραιάς. Compare Hesychius: *γεραιάς· ἐντίμους γυναῖκας, τὰς γέρας τι ἐχούσας*. Consult, also, Apollonius, *Lex. Hom.*, s. v.—*νῆον*. The accusative of motion to a place.—*ἐν πόλει ἄκρῃ*. "In the highest part of the city." The temple of Minerva, according to Eustathius, was in the citadel.—*πέπλον*. Consult note on book v., 315.—*ἐνὶ μεγάρῳ*. "In her abode," i. e., in the royal palace.—*καὶ ὅτι πολὺ φιλτάτος αὐτῇ*. "And by far the most valued by her own self."—*ἐπὶ γούνασιν*. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult Heyne, *ad loc.*)

93-102. *καὶ οἱ ὑποσχέσθαι*, κ. τ. λ. "And let her promise unto us that she will sacrifice in her temple twelve yearling heifers, untouched by the goad," &c. The same remarks that were made above with respect to the grammatical construction of *θείναι* will apply here to *ὑποσχέσθαι*.—*ἠκέστας*. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been profaned by no human uses (Compare Tacitus, "*nullo mortali opere contacti*." *Germ.* 10.)

μήστωρα φόβοιο. Consult note on book v., 272.—*γενέσθαι*. "Have all of a sudden become" Observe the force of the aorist in inde-

cating a sudden result. — ὄρχαμον ἀνδρῶν. "Leader of men." Compare book ii., 837. — λίην μάλινται. "Rages excessively." — ἰσοφάρειν. "To vie."

103-110. στίκα δ' ἐξ ὀχέων, κ. τ. λ. Compare book v., 494, *scq.* — φῶν δέ τιν' ἀθανάτων, κ. τ. λ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers. — ὡς ἐλέλιχθεν. "In such a way did they wheel around," i. e., with so much spirit and bravery. Observe that ὡς has here the force of οὕτως, as the accentuation indicates.

111-118. τηλεκλειτοί. Consult note on book v., 491. — μνήσασθε δὲ θούριδος ἀλκῆς. "And bethink yourselves of ardent courage." — ὅφρ' ἂν ἐγὼ βεῖω. "While I go." — γέρονσιν βουλευτῆσι. "To the aged counsellors," i. e., to the elders composing the council of the state. It would be the province of these to arrange the intended procession. — δαίμοσιν ἀρήσασθαι. "To pray to the gods." — ἑκατόμβας. Consult *Glossary*, p. 481. — ἀμφὶ δέ μιν σφυρὰ τύπτει, κ. τ. λ. "And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bossy shield." A very graphic description; and, as Clarke remarks, we have Hector actually before the view. The shield of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the frame-work of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of ἄντυξ, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of ἀμφί. — ἄντυξ. In apposition with δέρμα. — πυμύτη. Literally "as the extremity," and hence governing ἰσπίδος.

119-121. Γλαῦκος. Glaucus, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii., 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucus, who, according to Herodotus (i., 147), were persons of rank in Ionia. (Compare Böltiger, *Vaseng.* — Freret, *Mem. de l'Acad. des Inscr.*, viii., p. 85. — Larcher, *ad Herod.*, l. c.) — ἐς μέσον ἀμφοτέρων. Compare book iii., 69. They advanced as ποόμαχοι into the open space

between the two armies.—*οὐδ' ὅτε δὲ σχεδὸν ἦσαν*, κ. τ. λ. (Compare book iii., 15.)

123-129. *τίς δὲ σὺ ἐσσι*, κ. τ. λ. This long dialogue between Glaucus and Diomedes appears to a modern reader, unacquainted with the customs of Trojan times, altogether wanting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have receded; and the Trojans have turned around and halted from their flight.

φέρϊστε. "Most valiant (man)." A mere title of honour, like *δῖος*, *ἀμύμων*, &c.—*οὐ μὲν γάρ*. Observe that *μὲν* is here equivalent to *μήν*.—*ὀπωπα μάχη*. We may suppose that Glaucus now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon's having retired wounded from the battle.—*πολὸν προδέδρακας*. "Thou hast far surpassed."—*δυστήνων δέ τε παῖδες*, κ. τ. λ. "But children of the unfortunate are even they that encounter us by might."—*κατ' οὐρανοῦ*. "Down from heaven." Observe the adverbial force of *κατά*. Diomedes, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva, easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130-133. *οὐδέ γὰρ οὐδέ*. Compare book v., 22.—*Λυκούργος*. Epic for *Λυκοῦργος*. Lycurgus, the son of Dryas, was king of the Edones in Thrace, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (*Apollod.*, iii., 5, 1.)—*δῶν ἦν*. "Long exist."—*ὅς ποτε μαινομένοιο*, κ. τ. λ. "Who once chased along the sacred Nysæan mount the nurses of the phrensied Bacchus." Observe that *μαινομένοιο* here refers, in fact, to the wild orgiastic worship of the god.

—*Νυσῆϊον*. Supply *ὄρος*. Mount Nysa in Thrace, in the territory of the Edones, is here meant, as the context plainly shows, and the

one in India, nor the hills of Nysæ in Eubœa. Compare the scholiast: Νυσήϊον· τὴν λεγομένην Νύσαν· ὅρας δὲ λέγει τῆς Θράκης νῦν.

134-144. θύσθλα χαμαὶ κατέχευαν. "Let fall their sacred implements on the ground." Some make θύσθλα here mean merely the thyrsi. It denotes, however, all the sacred implements, including the thyrsus.—βουπλήγι. "With an ox-goad." Bryant makes this legend of Lycurgus and the ox-goad a theme for some of his wildest reveries.—δύσεθ' ἄλδος κατὰ κύμα. "Plunged down into the wave of the sea."—ὑπεδέξατο. As ὑποδέχομαι properly means to receive as a guest, i. e., to shelter, so here, too, it conveys the idea of protection.—ἄνδρὸς ὁμοκλή. "On account of the threatening shout of the man."—τῷ μὲν. Referring to Lycurgus.—ρεῖα ζῶντες. "Who live in ease," i. e., without trouble and toil, like the men of the Golden Age, and the blessed in Elysium. (Compare *Hesiod, Op. et D.*, 112.)

καὶ μιν τυφλὸν ἔθηκε, κ. τ. λ. Blindness is often mentioned as a punishment from the gods. Compare the legends of Phineus and Tiresias, and consult book ii., 599. *seqq.*, in relation to the story of Thamyras.—οἱ ἀρούρης καρπὸν ἔδουσιν. "Who eat the fruit of the ground." Thus the early world designated men in contradistinction from the gods. Compare book v., 341.—ὡς κεν θῦσσον, κ. τ. λ. "In order that thou mayest sooner arrive at the completion of destruction." More literally, "at the farthest limits of destruction."

145-150. γενεήν. "My race," i. e., my family or lineage.—οἷα περ φύλλων γενεή, κ. τ. λ. "Even as is the race of leaves, such, on the other hand, is also (that) of men." As regards the force of δέ here in the apodosis, consult the remarks of Thiersch, § 316, 13. The common reading τοιήδε is incorrect, as is shown also by Buttmann (*ad Soph., Philoct.*, 87).—φύλλων γενεή. Eustathius regards this as a mere periphrasis for φύλλα. Not so, however, by any means. The idea intended to be conveyed by the expression is a beautifully poetic one, and the leaves that are produced in one and the same spring are regarded as all belonging to one and the same race or generation.

φύλλα τὰ μὲν, κ. τ. λ. "Some leaves, indeed, the wind even scatters on the ground." Literally, "the leaves, some of them," &c. When ὁ μὲν . . . ὁ δέ follow a plural noun, this is usually and strictly in the genitive, yet often, as in the present instance, in the same case with ὁ μὲν. Not that another case is put for the genitive, but the word expressing the whole is put in apposition with its parts, as being equal to them. Hermann (*ad Vig.*, p. 702) makes τὰ μὲν in the text equivalent to ἅ μὲν, but then it is hard to say to what end.

τις τὰς τοῦ ἄλλου.—ἀλλὰ δέ. “While others.” Put for τὰ δέ.—
 ἵαρος δ’ ἐπιγίγνεται ὥρη. “Since the season of spring is coming
 on.” Observe here the causal signification of δέ. In place of the
 nominative ὥρη, the common text has the dative ὥρῃ, “and they
 arise in succession in the season of spring.” This, however, is a
 harsh construction.—ὡς ἀνδρῶν γενεῆς. Supply ἐστίν.—φύει. “Springs
 up.” Observe that φύω is here employed intransitively in the pres-
 ent, a circumstance of very rare occurrence, since this meaning is
 otherwise given in the active voice only to the second aorist and
 the perfect. (Consult *Stadelmann, ad loc.*—*Kühner, § 360, p. 12, Jelf,*
and compare Theocrit., iv., 24.)

151–157. πολλοὶ δέ μιν, κ. τ. λ. The ordinary text has a colon
 after ἴσασιν. It is much better to make the clause parenthetical,
 giving δέ the meaning of “and.”—μυχῷ Ἄργεος ἰκποδότιο. “In the
 farthest nook of the horse-feeding Peloponnesus.” The city of Cor-
 inth appears to be here meant by Ephyra; and, as it stood at the
 top of the Peloponnesus, the language of the text would seem to
 suit it with sufficient accuracy. Nitzsch is also in favour of this
 explanation (*ad Od., iii., 260*), but *Stadelmann* declares for a town
 in Elis, to the east of the mouth of the Selleis and south of Cyllene
 —Ἄργεος. Consult note on book i., 30.

Σίσυφος. Sisyphus, son of Æolus, had the reputation of being
 the most crafty prince of the heroic age. He was said to have
 been the founder of Ephyra, or Corinth.—Βελλεροφόντην. Accord-
 ing to the legend, as given by later writers, the original name of
 this individual was Hipponoos, but having accidentally killed a per-
 son named Bellerus (Βέλλερος), according to others, his own broth-
 er, he obtained from this circumstance his second name, which
 meant “slayer of Bellerus” (Βέλλερος and φόντης, i. e., φονεύς).—
 ἠγορέην ἐρατεινήν. “A pleasing manliness.”—Προῖτος. Bello-
 phon, after the homicide just mentioned, fled to the court of Præ-
 tus, at Tiryns in Argolis. Prætus had been before this driven out
 of Argos by his brother Acrisius, and had fled to Iobates, king of
 Lycia, who gave him in marriage his daughter Antea (by later
 writers called Sthenobœa), and brought him back to Argolis, where
 he obtained the sovereignty of Tiryns.

158–165. πολὺ φέρτερος Ἀργείων. “By far the most powerful of
 the Argives.”—Ζεὺς γὰρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν. Referring to
 his subjugation of the country by the aid of Iobates his father-in-
 law.—ἐπεμήνατο. “Had a frantic desire.”—ἀγαθὰ φρονέοντα
 “Thinking aright,” i. e., influenced by virtuous sentiments.—
 θναίκε. ὦ Ποσειδ’, κ. τ. λ. “Mayest thou lie dead, O Poseidon, on close

do thou put to death Bellerophon," i. e., it is better for thee to die thyself, if thou wilt not put to death Bellerophon. Compare the scholiast: *ὅτι καλόν σοι ἀποθανεῖν, Προΐτε, εἰ μὴ τιμωρήσαις τὸ ἐβρίσαντα σε.* The meaning of Antea is, that the outrage attempted to be committed by Bellerophon was of such a nature, that Proetus, if he allowed Bellerophon to go unpunished, deserved to die himself, as one insensible to wrongs that no man of spirit could endure.

166-169. *ὄλον ἀκουσεν.* "At what sort of a thing he had heard.—*σεβύσσετο γὰρ τόγε θυμῷ.* "For he had a religious dread of this in soul." To have put him to death would have been a violation of the rights of hospitality, as Bellerophon was his guest.—*Δυκίηνδε.* To Lycia, where his father-in-law Iobates reigned.—*πόρην δ' ὄψε σήματα λυγρὰ, κ. τ. λ.* "And he delivered to him baneful tokens, having represented in a folded tablet many deadly things." Apollodorus understands by *σήματα* an actual piece of writing, since he says, in relating this legend, *Προΐτος . . . ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσειν (Apollod., ii., 3, 1).* But we have not the slightest trace of any acquaintance with writing in the time of Homer. Wolf has shown very conclusively that the *σήματα λυγρὰ* here mentioned are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer everything is calculated to be heard, nothing to be read (*Prolegom.*, p. lxxiv, lxxxii, *seqq.*). It is true, Nitzsch, Kreuser, and others have proved that the use of writing was common in Greece full one hundred years before the time which Wolf had supposed; yet there is no proof whatever that the Homeric heroes were acquainted with it. In the present instance the *σήματα* were evidently a rude kind of hieroglyphics, or symbols, like the Mexican picture-writing, the import of which was known alone to the son-in-law and father-in-law. These symbols or marks were cut or graven on the tablets (observe here the peculiar force of *γράφας*), and these tablets, being two in number, were folded one upon the other, so as to form in appearance but a single one, and the whole was then secured by a string and knot.—*ὄφρ' ἀπόλοιτο.* The import of the *σήματα* was that Iobates should make away with Bellerophon.

171-176. *θεῶν ὑπ' ἀμίμνι πομπῇ.* "Under the blameless guidance of the gods," i. e., under their favourable guidance. As Bellerophon came safely to Lycia, this is ascribed to the kind interposition of Heaven in behalf of one who was innocent.—*ἤνθον.* Compare book v. 479.—*προκινούεω.* "Willingly."—*ἐννήμαρ ἔειπ' σ*

26. Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guest who he was, or whence he came, till the tenth day.—*έννέα βόες κτήνη*. On each of the nine days an ox was slain in sacrifice, and a banquet followed.—*σημα*. "The token." The idea intended to be conveyed by the poet appears to be this: Iobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a *πίναξ* from Prætus to him Iobates requested to see this.

179-183. *Χίμαιραν*. The Chimæra is, according to Homer, a monster "of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;" and it was reared by King Amisodarus in Caria (*Il.*, xvi., 328). Hesiod, on the other hand, makes the Chimæra a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (*Theog.*, 319, seq.). The residence of this monster was Mount Cragus in Lycia. The common explanation of the fable is, that the Chimæra typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare *Fellows' Lycia*, p. 183, on the title-page of which work is a vignette drawn from an ancient terra-cotta, representing a Chimæra.—*πυρός μένος αἰθόμεναια*. "The force of flaming fire," i. e., a strong blast of flame.—*ἀρέπεφνε*. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimæra from above by his arrows.

184-190. *δεύτερον αὖ Σολύμοισι, κ. τ. λ.* The Solymi are said to have been an ancient people of Lycia, who were driven into the mountains by new settlers, and who waged continual wars with them.—*καρτίστην δὴ τήνγε μάχην, κ. τ. λ.* "This, indeed, he said was the hardest battle of men that he had ever entered."—*Ἀμαζόνες*. Compare book iii., 183.—*τῷ δ' ἄρ' ἀνερχομένῃ, κ. τ. λ.* "And hereupon against him, returning, (Prætus) wove another subtle plot," i. e., returning from the slaughter of the Amazons.—*κρίνας*. "Having selected."—*εἰσε λόχον*. "He planted an ambuscade." (Compare book i., 227.) Literally, "he caused an ambuscade to sit." Compare the remark of Heyne, "*scilicet propriam in insidiis sedere.*"

191-199. *ἀλλ' ὅτε δὴ γέγνωσκε*. Supply *Ἰωβύτης*. After Bellerophon had achieved all these enterprises so successfully, Iobates, in the true spirit of his age, concluded that he must be the son of a god, or a *διογενής*. He accordingly abandoned the idea of destroy-

ing him, gave him his daughter in marriage, and shared all his regal honours with him.—κατέρωκε. “He detained.”—θυγατέρα δὲ This was Philonoe, the sister of Antea (*Apolled.*, ii., 3, 2).—τιμῆς βασιληίδος πάσης. “Of all his regal honour.” Iobates did not share with him his kingdom, as some misunderstand the passage, but merely the honours of royalty.

οἱ τέμενος τύμον. “Separated for him an enclosure.” This was a common mode, in the Homeric ages, of honouring distinguished merit.—καλόν. “Beautiful.” This epithet, in accordance with Homeric usage, is to be rendered by itself.—φυταλιῆς καὶ ἀρούρης. “Of plantation and corn-land.” Observe here the employment of what is termed the attributive genitive, depending in construction on τέμενος. (*Kühner*, § 534, p. 159, *Jelf.*)—ὄφρα νέμοιτο. “That he might possess it.” The verb νέμω in the middle properly means “to distribute among themselves,” and hence “to have and hold as one’s own property,” “to possess.”

παρλέξατο. “Had clandestine intercourse.”—Σαρπηδόνα. Sarpedon is called here by Homer the son of Jupiter and Laodamia. According, however, to the later myth, Sarpedon was the son of Euander and Deidameia daughter of Bellerophon, and grandson of an earlier Sarpedon, the brother of Minos. (*Diod. Sic.*, v, 79.)

200–204. ἀλλ’ ὅτε δὴ καὶ κείνος, κ. τ. λ. “But when now even he was hated by all the gods.” Observe that κείνος refers to Bellerophon, and mark the force of the conjunction καί, implying that even he who had hitherto been so highly favoured by the gods was now hated by the same. It seems that Bellerophon became melancholy, after the loss of two of his children in early life, and wandered away from the haunts of men into places of solitude. In the spirit of that age, this melancholy was regarded as a punishment from on high. According to later legends, however, Bellerophon attempted to rise with Pegasus into heaven, but Jupiter sent a gadfly, which stung the winged steed so severely, that he threw off the rider to earth, who became lame or blind in consequence. (*Pind.*, *Isthm.*, vii., 44. *Schol. ad Pind.*, *Ol.* xiii., 130.)

ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον, κ. τ. λ. “He wandered thereupon alone over the Aleian Plain.” The Doric and Epic writers often throw away the final vowel of κατὰ even before a consonant, and then assimilate κάτ to that same initial consonant. Hence we have here καὶπ πεδίον for κατ (i. e., κατὰ) πεδίον. The old text had καππίδιον as one word, until Wolf separated it.—πεδίον τὸ Ἀλήϊον. This expression properly means “the Plain of Wandering.” The Aleian Plain lay between the Rivers Pyramus and Pinarus in Cilicia. It

far from the city of Mallos. (*Herod.*, vi., 85.—*Strab.*, xiv., p. 670 ; The name was supposed to have been derived from the wandering (ἀλαγ) of Bellerophon in this quarter. Bentley objects to the hiatus in τὸ Ἀλήιον and suggests τὸτ' Ἀλήιον, but we have here merely an instance of what is not uncommon in Homer, namely, an hiatus in the feminine cæsura of the third foot. (*Thiersch*, § 141, 2, b.)—*ἐν θυμὸν κατέδων*. “Consuming his own soul!”

205–208. τὴν δέ. His daughter Laodamia is meant.—*χολώσαμην*. Angry, says the scholiast, because Bellerophon, the father of Laodamia, had slain her Amazons.—*χρυσήνιος Ἄρτεμις*. “The golden-reined Diana,” i. e., the goddess Diana borne along in her chariot, &c. All sudden deaths of men were ascribed to Apollo ; of women, to Diana.—*Ἰππόλοχος δ' ἐμ' ἐτικτε*. The common text has *δέ μ' ἐτικτε*, but the emphatic form of the pronoun is required here to mark the opposition.—*αἰὲν ἀριστεύειν, κ. τ. λ.* “Ever to be conspicuous for valour, and superior to others.” A noble verse, and deservedly eulogized by both ancients and moderns.

213–218. *ἔγχος μὲν κατέπηξεν*. Diomedes fixed down his spear in the ground as a sign that he wished to refrain from the combat after having learned that Glaucus was a guest-friend of his family. It was unlawful for one to fight with another who was connected with him by the ties of hospitality.—*μειλιχίοισι*. Supply *ἔπεσιν*.

μοι ξείνος πατρῷός ἐσσι παλαιός. “Thou art an old hereditary guest-friend unto me,” i. e., thou art connected with me by the ties of hospitality on the father's side. Ceneus, the grandfather of Diomedes, was connected by these ties with Bellerophon the grandfather of Glaucus, and the connexion continued through the fathers unto the sons.—*ἐρύξας*. “Having detained him.”—*ξεινήια καλά*. “Beautiful hospitality-tokens,” i. e., presents which those connected by the ties of hospitality were accustomed to give to one another.

219–231. *ζωστήρα*. Consult note on book iv., 150.—*φοίνικι φαιρόν*. “Bright with purple.” Compare book iv., 141.—*δέπας ἀμφικέκλετον*. Consult note on book i., 584.—*μιν*. “It,” i. e., the *ζωστήρ*. Observe that *μιν* is here for *αὐτόν*.—*ἴων*. “Coming away.”—*Τυδεία δ' εὐ μέμνημαι*. Observe that *μέμνημαι*, in the sense of “to retain in remembrance,” governs here the accusative. Verbs of remembering commonly take the genitive. (*Kühner*, § 513, Obs.)—*κέλλεφ'*. Tydeus was engaged in the war against Thebes, on which account Diomedes was brought up by his grandfather. (*Apollod.*, i., 8, 5.)—*ξείνος φίλος*. “A guest-friend,” i. e., connected with thee by the ties of hospitality and friendship.

Αργεί. The city of Argos is meant, over which Diomedes was king.—*τῶν δήμων.* “Unto the people of these,” i. e., unto the Lycians.—*ἀλεώμεθα.* “Let us avoid.” Observe that in the reading which we have adopted, namely, *ἐγχεω*, this term is governed by *ἀλεώμεθα*. The common text, on the other hand, has *ἐγχεσι*, and the meaning will then be, “let us avoid one another with spears.” This, however, is decidedly inferior.—*καὶ δι’ ὀμίλου.* “Even through the crowd,” i. e., even in the confusion and throng of the fight, where one cannot easily defend himself against the coming spear.—*ἐμοὶ κτείνειν.* “For me to slay.”—*ὅν κε θεὸς γε πόρῃ, κ. τ. λ.* “Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet.”—*ἐπαμείψομεν.* “Let us exchange.” With the shortened mood-vowel, for *ἐπαμείψωμεν*. The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality.—*οἶδε.* “These here.” Referring to the Greeks and Trojans, who were spectators of the affair.

232-236. *καθ’ ἵππων.* “Down from their chariots.”—*πιστώσαντο.* “Plighted mutual faith.” Observe the force of the middle.—*ἐνθ’ αὐτῆ Γλαύκῃ Κρονίδῃς, κ. τ. λ.* “Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment.” The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyry, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make *φρένας ἐξέλετο* equivalent here to *φρένας ἐξαιρέτους ἐποίησεν*, “he inspired him with elevated sentiments,” i. e., he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase *ἐξελέσθαι φρένας* occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χρῶσα χαλκείων κ. τ. λ. “Golden for brazen, (αἰτῆς) worth a

andre. beoves for (those) worth nine beeves.' There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare *Od.*, i., 431.)

237-241. Σκαίως κύλας. Compare book v., 789.—φηγόν. Compare book v., 693.—θέον. For *ἔτιον*.—εἰρόμεναι. "Inquiring about."—ἔτας τε. "And relatives." By *ἔται* are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of *Nitzsch*, *ad Od.*, iv., 3.)—ἐξείης. "In succession," i. e., as fast as they met and interrogated him: Some refer this term to *θεοῖς*, but erroneously, since Hector merely enjoins upon them to propitiate Minerva alone.—πολλῆσι δὲ κῆδε' ἐφῆκτο. "And troubles were suspended over many," i. e., and he filled the breasts of many of them with troubled alarm.

Πριύμοιο δόμον. We have in this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building: passing through this, we come to the *αὐλή*, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (*ὑπερφῶν*). In the later Greek dwellings, the apartments of the men were towards the gate of the women, at the farthest extremity of the house, in the rear.—ξεστοῖο λίθοιο. "Of polished stone."—κουράων. "Of his daughters."—ἐνδοθεν αὐλῆς. "Within the court." Observe that *αὐλή* here means a central hall, or quadrangle.—ἠπιόδωρος μήτηρ. "His fond mother."—ἐναντίη. "In the opposite direction."—ἐν τ' ἄρα οἱ φῦ χειρὶ. "And thereupon she clung to him with her hand." Compare note on book i., 513.—ἐκ τ' ὀνόμαζεν. Compare note on book i., 361.

254-262. πόλεμον θρασὺν. "The daring battle."—ἡ μύλα δὲ τειρουσι, κ. τ. λ. "Surely now the abominable sons of the Greeks greatly harass thee."—ἐξ ἄκρης πόλεως. "From the highest part of the city," i. e., from the acropolis, or citadel.—Διὶ χεῖρας ἀνασχεῖν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—δφρα κε ἐνεῖκω. "Until I shall bring."—ἔπειτα δέ κ' αὐτός, κ. τ. λ. "And mayest thou be refreshed thyself, in case thou drink." Observe that *ὡς* is to be repeated with this clause, and also that *ὀνίσειαι* is with the shortened mood-vowel for *ὀνησηαι*.—ἔτησιν. This word appears to

have here merely the signification of "friends." Compare note on verse 239.

264-268. μή μοι ἄειρε. "Raise not for me," i. e., take not up to bring to me. Observe that μή with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare *Hermann. Opusc.*, i., p. 270, seq.)—μή μ' ἀπογυιώσης. "Lest thou enervate me."—χερσὶν ἀνίπτουσιν. It was unlawful to perform any religious rite with unwashed hands.—ἕζομαι. "I dread."—οὐδέ πῃ ἐστι. "Neither is it in any way lawful." Observe here the employment of the emphatic ἐστι. Literally, "Neither is it in any way (for one)." Hence ἐστι is said to be here for ἔξεστι.—λύθρω. "Dust from rattle."

269-279. ἀγελείης. Compare book iv., 128.—ὄν θυέσσιν. "With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—ὠλ' ἴσσασα. "Having assembled."—πέπλον δ'. Compare verse 90, seq.

280-285. μετελεύσομαι. "Will go after."—ὄφρα καλέσω. "That I may summon (him to the fight)."—εἰπόντος. Supply ἐμοῦ.—ὡς κέ οἱ αὐθι, κ. τ. λ. "Would that the earth might yawn for him here."—εἰ ἴδοιμι. "If I could but see." There is no wish expressed here, as some suppose.—φαίην κε φρέν' ἀτέρπον, κ. τ. λ. "I should say that I had quite forgotten joyless sorrow in soul."

286-296. ποτὶ μέγαρ'. "To her home." Consult Glossary on verse 137, book ii.—κέκλετο. "Gave orders."—κῆρηντα. Compare book iii., 382.—ἐνθ' ἔσαν οἱ πέπλοι, κ. τ. λ. This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomedes. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of *Bähr, ad Herod.*, l. c.—παμποίκιοι. "All variegated," i. e., variegated with all manner of colours.—ἔργα γυναικῶν Σιδονίων. The Sidonians were celebrated for their skill in embroidery, &c.—Σιδονίηθεν. "From Sidonia." By Σιδονίη is meant that part of the coast of Phœnicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 240 years before the building of Solomon's temple. According to Homer (*Od.*, iv., 228), Paris came to Troy with Helen and her treasures by the way of Egypt and Phœnicia. In the Cyprian Epics of Stasæus, Paris was related to have been driven by

a stein on the Phœnician coast, and there to have plundered Sidon, and to have carried off these Sidonian females, mentioned in the text, as prisoners.—*ἐπιπλώς*. “Having sailed over.”—*τὴν αὐτὴν, ἣν Ἐλένην, κ. τ. λ.* “Upon that voyage on which he led away Helen of illustrious sire.”

ποικίλωσιν. “With variegated figures.”—*ὡστὲρ ὃ ὡς ἀπέλαμπεν*. “And it glistened like a star.”—*νεύτατος*. “The undermost,” i. e., as being the most beautiful.—*μετεσσεύοντο*. “Hurried along with her.”

298–303. *Θεανώ*. Theano was the daughter of Oïsseus, a Thracian prince (*Il.*, xi., 223), and sister of Hecuba. (Compare book v., 70.) It is remarkable that a married female should be here named as priestess of Minerva. In a later age, as Eustathius remarks, the priestesses were virgins: *παρὰ μὲν τοῖς ὑστερον αἱ ἱέρειαι παρθένοι ἦσαν*.—*τὴν γὰρ Τρώες ἐθήκαν, κ. τ. λ.* The scholiast and Eustathius infer from this, that Theano was elected priestess of Minerva by the suffrages of the people. Eustathius says, *οὔτε κληρωτή, οὔτε ἐκ γένους, οὔτε ἐνός ψήφου, ἀλλ’ ἦν, ὡς παλαιοὶ φασί, τι κληθὸς εἴλετο*: neither appointed by any lots, nor by right of inheritance, nor by the designation of a single person, but being one whom, as the ancients say, the people had chosen. By these words he describes the several ways of appointing priests which were used by the ancient Greeks. (*Valpy, ad loc.*)

ὄλολυγῆ. “With loud crying.” The term *ὄλολυγῆ* is used of any loud crying, but especially of women invoking a god.—*θῆκεν Ἀθηναίης, κ. τ. λ.* Compare verse 92.—*ἤρῳτο*. The priestess offers up the prayer in the name of the queen and Trojan matrons. The suppliants were not aware that the prowess of Diomedes on the present occasion was owing to the goddess herself.

305–312. *ἑρυσίπολι*. “Protectress of the city.” Minerva is here so called as having her temple in the citadel.—*ἔξον δὴ* “Break now.” Observe the force of the expression, as indicating the earnestness of the prayer. The more common form would be *ὡς ἀγνοῦσθαι ἔγχεος*, “grant that the spear be broken.”—*αὐτίκα νῦν*. “Straightway now,” i. e., the instant we receive tidings of so joyous an event, and may we receive these tidings immediately.—*ἱερῆύσωμεν*. With shortened mood-vowel, for *ἱερῆύσωμεν*.—*ἀνένευσ* “Refused,” i. e., indicated refusal by the movement of the head (Consult Glossary.) The idea is figurative, of course. Virgil expresses it differently: “*Diva solo fixos oculos aversa tenebat.*” (*Æn.* i., 493.)

312–320. *βελήρ*. “(Meantime) had gone.” Observe the ὄρεα

of the pluperfect is marking rapidity of action.—*αἰτίς*. Implicitly that he himself had planned out the structure, and gratified, in so doing, his fondness for luxury and ease, whereas so many of the other sons of Priam were content with a single *θάλαμος*.—*τέκτονες ἄνδρες*. “Artificers.”—*θάλαμον καὶ δῶμα καὶ αὐλήν*. “A bedroom, and a dwelling-room, and a hall.” The *θάλαμος* here spoken of corresponds to what in a later age was termed *γυναικωνίτις*, or apartments for the women, while the *δῶμα* answers to the *ἀνδρωνίτις*, or men’s apartments. The *αὐλή* is a hall for banquets, &c.

ἑνδεκάπηχυ. “Eleven cubits long.” This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shod with iron, and used in naval conflicts, of twenty-two cubits’ length, *ξυστὸν ὀνωκαιεικοσίπηχυ*.—*πύροιθε δὲ λάμπετο, κ. τ. λ.* “And in front of the shaft gleamed the brazen point, while around ran a golden ring.” The ring was at the junction of the head and shaft, and served to keep them both together.”

321–324. *ἔποντα*. “Busying himself with.”—*ἀφύωντα*. “Examining.” Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. According to one of the scholiasts, some were accustomed to read here *τόξα φύωντα*, and made *φύωντα* the epic lengthened form for *φῶντα*, from *φάω*, “to cause to shine,” “to polish.” But such a meaning for *φάω* is extremely doubtful.—*μετὰ δμῶσσι γυναιξίν*. “Among her female slaves.”—*περικλυτὰ ἔργα*. “Tasks of very famous work.” Referring to the labours of the loom.

325–331. *Δαιμόνι’, οὐ μὲν καλῶ, κ. τ. λ.* “Strange man, thou hast not well caused this anger to have a place in thy soul,” i. e., it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to deliver him up to the Greeks.—*ἄμφιδέδηε*. “Burns around,” i. e., rages around.—*οὐ δ’ ἂν μαχέσαιο καὶ ἄλλῳ*. “And thou wouldst even quarrel with another,” i. e., wouldst reproach. Supply *ἔπεσον* after *μαχέσαιο*, literally, “wouldst fight in words”—*πῶς μεθεῖντα*. “Anywhere relaxing.”—*μὴ τάχα ἄστὺ πυρός, κ. τ. λ.* “I lest the city be quickly burned with destructive fire.”

333–341. *Ἐκτορ, ἐπεὶ με κατ’ αἶσαν, κ. τ. λ.* Compare book iii., 56 *οὐ δὲ σὺ θεο*. Compare book i., 76.—*οὔτοι ἐγὼ Τρώων τόσσον, κ*

Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, εὐ τόσσον χόλυ καὶ νεμέσει, . . . ἔσον ἄχει.—ἄχει προτραπέσθαι. More literally, "I turn myself towards grief," σι, "to turn myself forward for grief." Compare the Latin, "se convertere ad luctum."—παρεικοδῶ. "Having persuaded."—ἔρμησ'. "Urged me."—νίκη δ' ἐπαμβίβεται ἀνδρας. "For victory comes alternately unto men," i. e., changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—ἐπίμεινον. "Wait for me."—δύω. "Let me put on." Observe here the peculiar usage of the subjunctive, and consult *Kalher*, § 416, p. 71, *Jelf*.—ἐγὼ δὲ μέτειμι. "And I will come after you." Observe the usage here of εἰμι in the present, with a future signification.—κιχήσεισθαί σε. "That I will overtake thee."

344-348. Δῦερ ἐμεῖο, κυνὸς κακομηχάνου, δκρνοέσεως. "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in κυνὸς is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book i., 225.—ὡς δφελ'. "Would that." Consult note on book iii., 40.—μὲ οἴχεσθαι προφέρουσα, κ. τ. λ. "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing away is often ascribed to the Harpies, who are merely the storm-winds personified.—εἰς ὄρος. She means to some lonely, barren mountain, where she might have perished undiscovered.—ἐνθα με κῆρ' ἀπέβρεσ. "There the wave would have swept me away."

349-358. τεκμήραντο. "Have ordained."—ἀνδρὸς ἐπειτ' ὄφελλου, κ. τ. λ. "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," i. e., one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—τούτω. Referring to Paris.—φρόνες ἐμπεδοί. "A firm heart."—οὐτ' ἄρ' ὀπίσω ἔσσονται. "Nor will there, indeed, be one hereafter." (Consult *Glossary* on ὀπίσω.—τῷ καὶ μὲν ἐπαυρήσεσθαι δὶω. "Therefore, also, I am of opinion that he will reap the fruit (of this)," i. e., the bitter fruits of his levity and want of manly firmness

ἐπι σε μάλιστα πάθος, κ. τ. λ. "Since trouble has very greatly encompassed thy mind" i. e., seized upon it.—'Ἀλεξάνδρου δτης • Alexander's evil folly" As regards the peculiar force of ἀτη, consult note on book i., 412—οἰσιν. Meaning herself and Paris.—ἄοιδμοι. "The subjects of song," i. e., branded in song.

360-369. μή με κάθιζ'. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, καθίζου, "sit down."—θυμὸς ἐπέσονται. Consult note on book i., 173.—ἐμὲ κταθῆν. "A regret for me."—δρῦνθι. "Arouse."—ἐμ' καταμάρψη "May overtake me."—οἰκῆας "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—εἰ ἐτι σφεν ὑπότροπος, κ. τ. λ. "Whether I shall come again, returning unto them," i. e., whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste endearments of wedded life.—ἤδη με δαμόωσιν. "May now subdue me"

370-380. δόμονς εὐναιετύοντας. "To his well-situated mansion," i. e., having a pleasant situation, and therefore agreeable to dwell in.—οὐδ' εὐρ'. "But he found not."—ἐν μεγάροισιν. "In her abode." Consult *Glossary* on book ii., 137.—εὐπέπλω. "Well-clad."—κύργῳ ἐφειστήκει. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scæan gate, beholding the fight.—ἔστη ἐπ' οὐδὸς ἰών. "Stood still, having come to the threshold."

εἰ δ' ἄγε μοι, δμῳαί, κ. τ. λ. "Come, ye hand-maidens, tell me truly, if you will," i. e., if you please. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε) ἄγε. Supply, in the present case, βούλεσθε.—ἠέ πη ἐς γαλόων, κ. τ. λ. "Is she gone out anywhere to the mansions of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—'Ἀθηναίης. Supply νηόν, or ἱερόν.—Τρῳαὶ εὐπλόκαμον δευῆ θεὸν ἱλάσκονται. We have given εὐπλόκαμον, with Bentley and Wolf, as an epithet of Minerva, in preference to εὐπλόκαμοι, as referring to Τρῳαί, which last is the reading of the common text. Compare verses 92, 273, and 303, where mention is made of 'Ἀθηναίης ἠυκόμοιο. Eustathius also sanctions εὐπλόκαμον, but mentions at the same time, εὐπλόκαμοι as a various reading.

381-389. δτρηρῆ ταμίη. "The sedulous housekeeper." The ταμίη, or housekeeper, was a very important personage in the house

sold, since the wives of heroes did not direct their attention in the east to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—*μυθήσασθαι*. After this verb supply *ἐγὼ δὲ καταλίξω*, "I will thereupon inform thee."—*ἐπὶ πύργον μέγαν*. "To a lofty tower," i. e., to one of the lofty towers.—*ἡ μὲν δὴ πρὸς τεῖχος, κ. τ. λ.* "She is now, indeed, going to the rampart, hastening along."—*μαινομένη εἰκνία*. Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—*παῖδα*. Astyanax.

391-397. *τὴν αὐτὴν ὁδὸν αὐτίς*. "Back by the same way."—*κατ'*. "Along."—*εὔτε πύλας ἴκανε*. Observe the asyndeton, or absence of the connecting conjunction.—*Σκαιίς*. Compare book iii., 145.—*τῇ γὰρ ἐμελλε, κ. τ. λ.* "For by that way he was about to pass out to the plain." With *τῇ* supply *ὁδῶ*. Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scæan gates, which were nearest the foe. Compare book iii., 145.—*ἐνθ' ἄλοχος πολύδωρος, κ. τ. λ.* "There his richly-dowered wife came running to meet him."

Ἡετίων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative *ὅς*. Clarke gives a false idea of the syntax of this clause, when he makes *Ἡετίων ὅς* equivalent to *ὅστις Ἡετίων*.—*ὑπὸ Πλάκῳ ὑλήεσση*. "At the foot of the woody Placus." Placus was a mountain of Mysia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Θήβη Ὑποπλακίη*. "In Hypoplacian Thebe."—*Κιλικέσσ' ἀνδρεσσιν ἀνάσσω*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. (*Cramer's Asia Minor* vol. i., p. 129.)

398-406. *τοῦπερ δὴ θυγάτηρ, κ. τ. λ.* "The daughter, then, of this (monarch) was possessed (as wife) by the brazen-armed Hector." Observe that *Ἐκτορι* is here equivalent to *ὑφ' Ἐκτορος*.—*νήπιον αὐτως*. "Quite an infant." The meaning here assigned to *αὐτως* arises from its more literal one, "just so," i. e., no better than, &c.—*ἀλίγκιον ἄστέρι καλῶ*. There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—*Σκαμάνδριον*. "Scamandrius." Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—*Ἀστυάνακτ'*. "Astyanax," i. e., king of the city. The Trojans honoured Hector with the name which they bestowed upon his son, the idea of proteo

tion and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—*ἐρύετο*. "Defended."—*ἐν τ' ἄρα οἱ φῦ χειρὶ*. "And thereupon she both clung to him with her hand." Compare, as regards the peculiar force of *φῦ*, the note on book i., 513.

407–412. *Δαιμόνιε*. "Strange man."—*τὸ σὸν μένος*. "This thy impetuous valour," i. e., thy rash spirit.—*ἄμμορον*. "A destitute one," i. e., a poor destitute one in case thou shouldst fall.—*σεῦ ἀφαιτούση*. "Having failed of thee," i. e., having missed thee, being deprived of thee. The verb *ἀφαιμαρτάνω* properly means to fail of obtaining a thing after which one earnestly strives, and hence to miss, to lose, to be deprived of, &c.—*θαλπωρή*. "Solace."—*πύτων ἐπίσπης*. Consult *Glossary* on book ii., 359.

414–420. *ἦτοι γὰρ*. "For as thou well knowest."—*Ἀχιλλεύ*. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacian Thebe.—*ἐκ δὲ πέρσεν*. "And utterly sacked." Observe the adverbial force of *ἐκ*.—*σεβύσσατο γὰρ τόγε θυμῷ*. Compare verse 167.—*δαιδαλέοισιν*. "Of skilful workmanship."—*ἠδ' ἐπὶ σῆμ' ἔχεεν*. "And he heaped upon him a sepulchral mound," i. e., a mound, or barrow, of earth. Separate tombs were only allowed to princes and heroes.—*περὶ δὲ πτελέας, κ. τ. λ.* "And the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it." The tree here meant is the *Ulmus campestris*. The elms that sprang up around the tomb are poetically said to have been planted there by the mountain-nymphs.

421–428. *οἱ δέ μοι ἐπτά, κ. τ. λ.* "But they who were unto me seven brothers," i. e., but the seven brothers whom I had.—*οἱ μὲν πάντες*. For *οὔτοι μὲν πάντες*.—*βουεὶν ἐπ' εἰλιπόδεσσιν*. "Beside the feet-trailing oxen," i. e., the oxen trailing the hinder feet heavily in walking. The epithet *εἰλίπους*, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—*μητέρα δέ*. "While, as for my mother." The accusative absolute the government of the verb being intercepted by *τήν*.—*ἡ βασίλευε* Heyne regards the employment of *βασιλεύειν*, in speaking of the wife of a monarch, as unusual. It occurs, however, again in *Od.*, xi., 285.—*δεῦρο*. Referring to the Grecian camp before Troy.—*ἀφ' ἧς ἦν ἀπέλυσε*. "Back that warrior sent her away." More literally, "released her."—*πατρὸς δ' ἐν μεγάροισι, κ. τ. λ.* Compare

433-434. Ἐκτορ, ἀτὰρ σύ, κ. τ. λ. Consult note on verse 86. Observe that ἀτὰρ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, *but* thee, who now suppliest their place for me.—ἀλλ' ἄγε νῦν ἐλέαιρε. "Oh come, therefore, now take pity (on me)."—αὐτοῦ. "Here."—παρ' ἐρινεδόν. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p. 598), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Scæan gates, on the southwest side. Voss translates the term in question "Feigenhügel," i. e., "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare *Lenze, Ebene von Troja*, p. 223.)—ἄμβατος. "Accessible."—καὶ ἐπίδρομον ἐπλετο τείχης. "And (where) the wall is exposed to assaults." The term ἐπίδρομος properly means "that may be overrun, reached, attained."

435-439. τῆγ'. "In this very quarter."—οἱ ἄριστοι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄριστοι. The common text has no stop at the end of the line.—ἀμφ' Αἰαντε δύω, κ. τ. λ. Observe here the construction of ἀμφί with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἢ πού τις σφιν ἐνισπε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," i. e., directed them to make the attack in this quarter.—ἐποτρύνει καὶ ἀνώγει. An awkward reading. We should expect ἐπώτρυνε καὶ ἀνώγει, on account of ἐνισπε that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "*sed sententia admittit præsens, quandoquidem continuata est actio.*" It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441-446. ἦ καὶ ἐμοί. "Assuredly to me also."—κιδέομαι. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἐλκεσιπέπλους. "Of trailing robe," i. e., whose garments sweep the ground. This is a constant epithet in Homer of the

Trojan females.—κακὸς ὤς. "Coward-like." Observe the accents of ὤς.—άλυσκάζω. "I skulk."—οὐδέ με θυμὸς ἄνωγεν. "Neither does my soul urge me to it," i. e., urge me to skulk. Consult, as regards ἄνωγεν, the *Glossary* on book i., 313.—ἄρνύμενος πατρός τε μέγα κλέος, κ. τ. λ. "Seeking to gain both my father's great glory as well as my own," i. e., great glory for my father as well as for myself. As regards ἄρνύμενος, consult the *Glossary* on book i., 59.—ἦδ' ἐμὸν αὐτοῦ. Observe that αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we should have *meam ipsius gloriam*.

447-455. ἔσσεται ἡμᾶρ, δὲ ἔν, κ. τ. λ. This and the following verse were repeated by the younger Scipio, as he gazed upon Carthage sinking amid the flames; and when asked by his friend Polybius, who stood by his side, why he had quoted them, the Roman commander frankly confessed that it was with a foreboding reference to the fate of his own country. (*Appian, Ρην.*, 132.) The lines in question are here repeated from book iv., 163, seq.—ἄλλ' οὐ μοι Τρώων, κ. τ. λ. "But not so great a source of anguish to me is the misery of the Trojans hereafter."—κεν πέσοιεν. "May, perchance, fall."—ὅσον σεῦ. "As is thine." Literally, "as is (the misery) of thee." Supply ἄλγος, so that the full expression will be, ὅσον σεῦ ἄλγος μέλει μοι.—ἐλεύθερον ἡμᾶρ ἀπούρας. "Having deprived thee of the day of freedom." Literally, "having taken away the free day." Compare δούλιον ἡμᾶρ in verse 463.

456-465. καὶ κεν. "And perchance."—ἐν Ἀργεῖ. "In Argos." The reference is not to Argos, the later capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*), in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line.—πρὸς ἄλλης. "At the orders of some other female." Compare the scholiast, ὑπ' ἄλλης κελευομένη.—Μεσσηίδος ἢ Ὑπερείης. "From (the fountain of) Messēis, or Hyperēa."—πόλλ' ἀεκαζομένη. "Much against thy will." Compare Virgil's *multa reluctans*.—ἐπικείσεται. "Shall hang over thee."—ἀνάγκη. By this is meant the necessity of servitude. Compare *Lobeck, ad Soph., Aj.*, 485.—Ἐκτορος ἡδε. Supply ἦν.—νέον ἄλγος. "Fresh misery."—δούλιον ἡμᾶρ. After the capture of Troy, Andromache fell to the lot of Neoptolemus, the son of Achilles.—τεθνήωτα. "Lying dead." Observe the force of the perfect.—χυτὰ γαῖα. "The heaped-up earth." i. e., a mound of earth.—πρὶν γέ τι σῆς τε βοῆς, κ. τ. λ. "Before at least I see all wretchedness both thy lamentation and thy dragging away."

486-490. εὖ παιδὸς δρέξατο. "Stretched out his arms for his boy," i. e., to receive his boy. Observe the force of the middle. Verbs indicating desire take the genitive of the object, from which that proceeds which gives rise to this feeling.—ὁ παῖς. "He, the boy."—ἐκλίνθη. "Shrunk."—ἀνυχθεῖς. "Alarmed at."—δεινὸν νεύοντα. "Nodding fearfully."—ὄν φίλον υἷόν. "His own loved son." Whenever a possessive pronoun is expressed with φίλος, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—πᾶλε. "Dandled him."

καὶ τόνδε γενέσθαι, κ. τ. λ. "That this my son may also become as I indeed also (have)." With ἐγὼ supply γέγονα.—καὶ ποτέ τι εἴπωσι. "And let some one hereafter say of him."—ἀνιώντα. Agreeing with αὐτόν understood, and which last is governed by εἴπωσι. The common construction would be the genitive absolute.

488-494. κρύβει κόλπῳ. "On her fragrant bosom." The reference here is to the use of perfumes. Compare the remark of Heyne: "Quis vestes odoribus perfusa erant."—δακρύνειν γελῶσα. "Having smiled tearfully," i. e., having smiled through her tears. Compare Xenophon's κλαυσίγελως. (*Hell.*, vii., 2, 9.)—χειρὶ τέ μιν κατέρρεξεν, κ. τ. λ. Compare book i., 361.

Δαιμονίη. "Strange woman." Indicative of mingled tenderness and chiding.—ὑπὲρ αἶσαν. "Prematurely." Compare note on book ii., 155.—προιάψει. Consult note on book i., 3.—μοῖραν πεφυγμένον ἔμμεναι. "Has escaped his destiny."—ἐπὴν τὰ πρῶτα γένηται. "After he has once been born." Compare the explanation of Heyne, "Cum primum natus fuerit."—τὰ σ' αὐτῆς ἔργα κόμιζε. "Attend to thy own employments." Observe that τὰ σ' αὐτῆς is for τὰ σὸ αὐτῆς. These words, and those that immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromachè that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—σῆτης. Put in apposition with the genitive implied in οὐ. Compare note on verse 446.

ἔργον ἐποίχεσθαι. "To set about their work." Literally, "to go unto their work."—πόλεμος δ' ἄνδρεςσι μελήσει. This appears to be an answer to those critics who maintain that verses 488-489 are spurious.—τοὶ Ἴλιῳ ἐγγεγάασιν. "Who have been born in Ilium."

495-502. βεβήκει. Consult note on verse 313.—ἐντροπαλιζομένη. "Looking back from time to time." A beautiful touch of nature

The same term is applied in the eleventh book (r. 346) to Ajax, when unwillingly retreating before the foe.—θαλερὸν δάκρυ. "The swelling tear."—τῆσιν δὲ γόνυ πάσῃσιν ἐνῶρσεν. "And she excited wailing among them: all," i. e., either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, ἢ διηγησαμένη, ἢ ἀπὸ τῶν ἰδίων δακρύων.—γόνυ "Ἐκτορα. "Bewailed Hector."—ἔφασκε. "They thought." More literally, "they said within themselves."—Observe, in the literal meaning, the force of the middle.

504-508. ποικίλα χαλκῷ. "Variegated with brass." Compare book iv., 226.—σεύατ'. "Hastened."—τις στατὸς ἵππος. "Some stalled horse." The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Paris. Although in many respects an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, *seqq.*, and 328, *seqq.*) In book xv., 263, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Turnus (*Æn.*, xi., 492.)

ἀκοστήσας ἐπὶ φάτνῃ. "That has fed on barley at its manger," i. e., in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Buttmann on this word. (*Lexil.*, p. 75, *seqq.*, ed. Fishlake.)—θετὴ πεδίωιο κροαίνων. "Runs stamping with the hoof over the plain," i. e., runs prancing. Compare Apollonius (*Lex. Hom.*, s. v.), ἐπικροτῶν τοῖς ποσίν, and Virgil's "*quatit ungula campum.*"—λούεσθαι ἐν ῥεῖῳ ποταμοῖο. "To bathe in some fair-flowing river." Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (*Kühner*, § 540, *Obs.*, p. 164, *Jelf.*)

509-517. ὑψοῦ δὲ κάρη ἔχει, κ. τ. λ. Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (*Thiersch*, § 322, 7.)—ἀγλαίῃσι πεποιθῶς. "Confident in beauty" i. e., flushed with the pride of youth and beauty

Observe here the peculiar construction in *πεποιθώς*, forming a species of anacoluthon or nominative absolute. The participle in the nominative refers to an accusative (*έ*) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, *ρίμφα έ γούνα φέρει* is equivalent, in fact, to *ρίμφα φέρεται*.—*μετά τ' ήθεα και νομόν Ιππων* "To both the haunts and pastures of the mares." Compare, as regards the meaning of *ήθεα* here, the explanation of the scholiast, *-ους συνήθεις τόπους*. The expression *ήθεα και νομόν* forms, in fact, a kind of hendiadys, "the accustomed pastures."

κατά Περγάμου άκρης. "Down from the topmost Pergamus."—*ώς ήλέκτωρ*. "Like the beaming sun." The term *ήλέκτωρ* is likewise employed by Homer as an adjective, *ήλέκτωρ Υπερίων*, "the beaming Hyperion." (*Il.*, xix., 398.)—*καγχαλόν*. "Exulting." Literally, "loud-laughing." Compare book iii., 43.—*έτετμεν*. "He overtook."—*εόντ' άρ' έμελλεν*, κ. τ. λ. "When, in fact, he was about to turn from the place, where he was conversing with his wife," i. e., had just been conversing.

518-529. *Ηθεϊ, ή μάλα δή σε, κ. τ. λ.* "Honoured (brother), assuredly now I am altogether detaining thee, by my loitering, although thou art in haste."—*εναίσιμον*. "In due time."—*ούκ άν τίς τοι άνήρ*, κ. τ. λ. "Not any man that was reasonable would seek to cast discredit on thee as regards the battle's work," i. e., thy exertions in the fight.—*άλλ' έκών μεθειεις*, κ. τ. λ. "But thou both relaxest it of thy own accord, and art unwilling (to exert thyself)," i. e., but thou dost not persevere in the good work.—*ύπερ σέθεν*. "On thy account."—*πρός Τρώων*. "On the part of the Trojans."—*Ιωμεν*. For *Ιωμεν*, with the shortened mood-vowel.—*τὸ δ' όπισθεν ήρεσσόμεθ'*. Compare book iv., 362.

αί κέ ποθι Ζεύς δώη, κ. τ. λ. "If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods," i. e., if ever it be allowed us to celebrate with the bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression *κρητήρα έλεύθερον*, a mixer, or bowl, drained in commemoration of deliverance.—*έλάσαντες*. The reading of Wolf, and far more correct than the *έλάσαντες* of the ordinary text.

EXCURSUS

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EXCURSUS I.

THE ARTICLE.¹

I. THE ARTICLES *ὁ, ἡ, τό*, 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 *ὁδε, ἧδε, τόδε*; or *οὗτος, αὕτη, τοῦτο*; or *ἐκεῖνος, ἐκείνη, ἐκεῖνο*. 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, *τὰ ἄποινα*, "this ransom;" *Il.*, viii., 412, *τὸ σκῆπτρον*, "that sceptre," i. e., the well-known sceptre; *Il.*, iv., 1, *οἱ θεοί*, those who are gods in opposition to those who are men; *Il.*, vi., 467, *ἄψ δ' ὁ πάϊς*, he who is a boy, in opposition to Hector; *Il.*, xi., 637, *Νέστωρ ὁ γέρον*, Nestor, that old man whom every one knows; *Od.*, xxi., 10, *τὸν ξεινὸν δύστηνον*, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where *ὁ, ἡ, τό*, 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, *ὁ ἦε νυκτὶ ἐοικώς*, "he went like the night," becomes, when translated more closely, "this god went," &c. So, again, *Il.*, i., 221, *ἡ βεβήκει*, "she had gone," i. e., this goddess had gone, &c. This usage is especially frequent in Herodotus.

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' ἔστ' ἀνάγκη*: *Ibid.*, 1055, *ὁ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν*: *Soph.*, *Œd. T.*, 200, τὸν *ἄρι. 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 δὲ, 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 τσαυτικά διαφεύγει ὁ Ἀριστιγέιτων*.—So, again, we have *τῇ, 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 τὰ*, *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 κερύννυται*, &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 εὐ ἔχει, ὅς τῷ Σεριφίῳ (Seriphio isti) λοιδορομένῳ ἀπεκράνατο*:—*Demosth.*, p. 850, 19, *ἐξήτει με τὸν ἄνθρωπον (hominem istum)*, &c.

The Article δ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative δ, ἡ, τό, frequently assumes the functions of the relative pronoun, δε, ἥ, δ. 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 Ὀτύνης εἰσι λελέχθω κάμοι ταῦτα.—*Id.*, πάντων τῶν λέγω ἀρίστων, *quis 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' ἀγάλμασ' ἱερὰ, τῶν δ' παντλήμων ἐγὼ ἀκρετέρησ' ἑμαυτόν.

Meaning and Use of δ, ἡ, τό, as the Article Proper.

I. The article δ, 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.* § 467 seqq., p. 100, ed. Jelf.

EXCURSUS II.

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 Müllerer. t. 472, r. 117. — d. Jel. — 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 loquuntis*.

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 μακρὸν πέπηγεν*; *Il.*, iv., 63, *ἐπὶ δ' ἔφονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.*, xii., 195, *ἐνύριζον ἄπ' 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-

title 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, ἀπώσας, "having pushed away : " ἀπωσόμενος, "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."—ὑποτίθεμαι. "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."—αἴρωμαι. "I take up for myself."—μισθοῦμαι. "I hire for myself."—ὑγῶμαι 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-

self."—*τιθεμαι*. "I take to myself," I adopt.—So, *θειναι νόμους*, "to make laws for others;" *θεισθαι 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, *λυσαι*, "to set free;" *λίσσασθαι*, "to ransom."—*χρησαι*, "to lend;" *χρησασθαι*, "to borrow."—So, again, *χρησαι*, "to give an oracle;" *χρησασθαι*, "to consult an oracle."—*τισαι*, "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, *επιτιθεναι*, "to place another on;" *επιτιθεσθαι*, "to place one's self on," to attack.—*χρωω*, "I give or apply another person or thing;" *χρωομαι*, "I give or apply myself to a thing."—*τρεπω*, "I turn another;" *τρεπομαι*, "I turn myself."—*λουω*, "I wash another;" *λουομαι*, "I wash myself," I bathe.—*απεχω*, "I keep another off;" *απεχομαι*, "I keep myself off," I refrain.—So, *απαγξασθαι*, "to hang or throttle one's self."—*τηκεσθαι*, "to melt one's self away," to pine.—*εγγυασθαι*, "to pledge one's self."—*φοβεισθαι*, "to terrify one's self," to fear.—*φαινεσθαι*, "to show one's self," to appear.—*επαλλάσσεσθαι*, "to remove one's self," to depart.

4. The "Self" stands to the verb as a Pronominal Adjective

As, *ονομαζεσθαι παιδα*, "to call a person his son;" *κειρεσθαι την κεφαλην*, "to shave one's own head;" *νιπτεσθαι τους ποδας*, "to wash one's own feet" (*νιπτειν τους ποδας*, "to wash another's feet"); *τυπτεσθαι την κεφαλην*, "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, *αιρομαι* (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, *τιθεμαι* (with the accusative), "I apply myself to," I adopt; *τιθεμαι* (with the dative), "I apply to myself," I adopt; *μεθισθαι*, "to remove myself from," followed by a genitive; *μεθισθαι*, "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, *ἀδάσθαι*, "to cause to be instructed;" *κείρασθαι*, "to cause to be shorn;" *γήμασθαι*, "to give in marriage;" *ποιήσασθαι*, "to cause to be made;" *γράφασθαι 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*, *ἠδομαι*, *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, *ρηξάμενοι φύλαγας*, "for their advantage;" *ποιησάμενος τὴν νῆα*, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph.*, *Œd. T.*, 1143, *ἐμαυτῷ θρεψαίμην*: *Eurip.*, *Hcl.*, 1306, *τρύχου σὺ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνετο*: *ἐπαινεῖν ἑαυτόν*, not *ἐπαινείσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

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 ὑπὸ ἧς*, &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, καλλιερέω, —ομαι; εὐδοκμέω, —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 εὖω 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, βλακεύω, "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, εὐτραπελεύεσθαι, 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, ἄριστεύειν. So all derivatives from substantives in εὖς; as, βασιλεύω.

XII. The middle derivatives in ἴζομαι 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 ἴζω have no middle form; as, Δωρίζω, "I live or speak like a Dorian."

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“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 ϕ or $\phi\iota$

I. In the Homeric language, we find, besides the regular case signs, a small adverbial word, ϕ or $\phi\iota$, 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, Ἰλιόφι κλυτὰ τεύχεα, "at Ilium."—*Od.*, xii., 45. πολλὰς δ' ἄμφ' ὀστέοφιν θῖς ἀνδρῶν πυθομένων, "and a large heap of men routing 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 ἀμύνεσθαι, "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*; *ὄρφος* 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 *μῆι*; and *tubhi* to *tibi*.

Remark 2. This suffix ϕ or $\phi\iota$ 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' αὐροῖσι ἐστ' ἐννηφιν*, we must regard *ἐννηφιν* as taken

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adverbially; like $\epsilon\iota\sigma\omicron\kappa\iota\sigma\omega$, $\epsilon\varsigma$ $\tau\rho\acute{\iota}\varsigma$, &c. So, in *Il.*, xiii, 307 $\epsilon\pi\iota$ $\delta\epsilon\chi\iota\acute{\omicron}\phi\iota\nu$ η $\epsilon\pi'$ $\acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\omicron}\phi\iota\nu$, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.*, 215), $\acute{\omicron}\delta\delta\acute{\omicron}\varsigma$ δ' $\acute{\epsilon}\tau\epsilon\rho\eta\phi\iota$ $\pi\alpha\rho\epsilon\lambda\theta\epsilon\iota\nu$, contradicts itself; $\acute{\epsilon}\tau\epsilon\rho\eta\phi\iota$ is here "*contrario modo*." (Göttling, *ad loc.*)

IV. The suffix $\phi\iota$ $\sigma\iota$ $\phi\iota\nu$ 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, $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\phi\iota$, "in a herd;" $\acute{\alpha}\gamma\lambda\alpha\acute{\iota}\eta\phi\iota$, "with beauty;" $\lambda\epsilon\iota\pi\epsilon$ $\theta\acute{\upsilon}\omicron\rho\eta\phi\iota$, "he left at the gate;" $\acute{\alpha}\mu'$ $\eta\omicron\iota$ $\phi\alpha\iota\nu\omicron\mu\acute{\epsilon}\nu\eta\phi\iota\nu$, "along with the dawn showing itself," i. e., together with the first dawn; $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\phi\iota$ $\lambda\alpha\beta\epsilon\iota\nu$, "to take by the head." 2. As a *Genitive* (Latin ablative), $\acute{\alpha}\pi\omicron$ $\nu\epsilon\upsilon\rho\eta\phi\iota\nu$ $\acute{\iota}\acute{\alpha}\lambda\lambda\epsilon\iota\nu$, "to send forth from the string" (a nerve); $\acute{\epsilon}\xi$ $\epsilon\acute{\upsilon}\nu\eta\phi\iota$ $\theta\omicron\rho\epsilon\iota\nu$, "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 $\phi\iota$ or $\phi\iota\nu$ 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, $\pi\alpha\rho'$ $\acute{\alpha}\nu\tau\acute{\omicron}\phi\iota$, "with him;" $\epsilon\pi'$ $\acute{\alpha}\nu\tau\acute{\omicron}\phi\iota\nu$, "upon him;" $\delta\alpha\kappa\rho\nu\acute{\omicron}\phi\iota\nu$, "with tears." 2. As a *Genitive*: $\acute{\alpha}\pi\omicron$ $\pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\phi\iota\nu$, "from a peg;" $\acute{\epsilon}\kappa$ $\pi\omicron\nu\tau\acute{\omicron}\phi\iota\nu$, "out of the deep;" $\acute{\alpha}\pi'$ $\acute{\omicron}\sigma\tau\epsilon\acute{\omicron}\phi\iota\nu$, "from the bones."

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in $\omicron\varsigma$, *gen. eos*; and, besides these, with $\kappa\omicron\tau\upsilon\lambda\acute{\eta}\delta\omega\nu$ and $\nu\alpha\upsilon\varsigma$; as, $\kappa\omicron\tau\upsilon\lambda\eta\delta\omicron\nu\acute{\omicron}\phi\iota\nu$ (with a connecting \omicron) and $\nu\alpha\upsilon\phi\iota$ (like the Sanscrit *náu-b'is*). In the case of those in $\omicron\varsigma$, since $\phi\iota$ or $\phi\iota\nu$ is always added to the pure stem, the ending $\omicron\varsigma$ must go back to the original form $\epsilon\varsigma$. Hence we have $\delta\chi\epsilon\sigma\phi\iota$, $\kappa\alpha\tau'$ $\delta\rho\epsilon\sigma\phi\iota$; $\acute{\alpha}\pi\omicron$ $\sigma\tau\acute{\eta}\theta\epsilon\sigma\phi\iota\nu$. — Once in the *Iliad* (x., 156), $\acute{\upsilon}\pi\omicron$ $\kappa\rho\acute{\alpha}\tau\epsilon\sigma\phi\iota$, "under the head," occurs, as if from a stem $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$, in place of $\kappa\rho\acute{\upsilon}\varsigma$. — A peculiar form is $\acute{\epsilon}\rho\acute{\epsilon}\beta\epsilon\nu\sigma\phi\iota\nu$ (*Il.*, ix., 568). But here, perhaps, the ignorance of transcribers has excluded the true form $\acute{\epsilon}\xi$ $\acute{\epsilon}\rho\acute{\epsilon}\beta\epsilon\sigma\phi\iota$.

Since the stem of nouns in $\omicron\varsigma$, *gen. eos*, ended originally in $\epsilon\varsigma$, 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 *θι*, *θεν*, and *δε*.

I. With the use of the suffix *φι* or *φιν* is closely connected that of the local endings *θι*, *θεν*, and *δε*, which, in the Epic language, frequently supply the place of the case-inflection; namely, *θι* that of the dative; *θεν* that of the genitive; and *δε* 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 *θι* and *θεν* were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic *ο* was made to intervene between the stem and suffix.—The suffix *δε*, however, was appended always to the accusative form. Thus, we have *οἰκοθι*, "at home;" *ἠῶθι*, "in the morning;" *οἰκοθεν*, "from home;" *πάτροθεν*, "from a father;" *οἰκόνδε*, "homeward;" *ἕλαδε*, "to the sea;" *φύγαδε*, "to flight."

III. In *Ἄιδόσδε*, the *δε* is appended to the genitive, because the accusative *δόμον* 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' ἐναιμένην* (*Il.*, *xiv.*, 255); and, in the often-recurring *δνδε δόμονδε*, "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 *οὐ, οἱ, ἐ,* and also *εἶδω, εἰκα, εἰπεῖν, ἕναξ, ἄλιος, 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, *οἶνος, vinum; ἴς, 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: *Ἄτρεΐδης τε ἕναξ ἀνδρῶν (v. 7).—Ἄ; ἀμέμνονι ἦνδανε θυμῷ (v. 24).—Ἄπόλλωνι ἕνακτι (v. 36). —ὁ δ' ἦτι*

¹ *Buttmann, Ausf. Gr. Spr., p. 27.—Buttmann's Larger Grammar, p. 22. Robinson's transl. —Maltby's Greek Grammar, p. xi., 200.*

οὐκ εἰκότως (v. 47). — θαρσήσας μύλα 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 ἄναξ, 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 *ον*), 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, *w*, 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 cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

ὄντε θεοῖς, εἶπερ τις ἐτι νῦν δαίνυται εὐφρων. (*Il.*, xv., 99.)

οἱ τε κυβερνῆται, καὶ ἐχὼν οἰήϊα νηῶν. (*Il.*, xix., 43.)

ἔγχει ἔρειλομενῶ· ἐτι γὰρ ἔχον ἔλκεα λυγρὰ. (*Ib.*, 49.)

At the beginning and end; as,

φιλε κασίγνητῆ κόμισαί τέ με, δὺς 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 *Moby Greek Grammar*, p. xii., &c.

In the middle ; as,

καὶ τὰ μὲν ἑπταχα πάντα διῆμοιρῦτο δαίζων. (Od., xiv., 431.)

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 is 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,

αὐτὰρ ἔπειτ' αὐτοῖσι βέλως ἔχε|πευκὲς ἐφ|ίεις|. (Il., i., 51.)

Here the syllables *λως* in *βέλως*, 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 *διά* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

διὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ | θῶρηκος πολυδιδύλου ἠρήρεστο. (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* (*ἄρσις*) is meant the raising or elevating of the voice (*αἶρω*, "tolle"), 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, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα. (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.)

ἄμφω ὄμ|ως θυμῶ φιλέουσὺ τε κηδομένη τε. (Il., i., 209.)

αἰδεῖσθαι θ' ἱερῆα, καὶ ἄγλαυ | δέχθαι ἤ|ποινα. (Il., i., 23.)

κλυθὶ μὲν | Ἄργυρότοϛ, ὃς Χρῦσῃν ἀμφιβέβηκας. (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 ἄμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὄμως, while the other remains short. In like manner, the diphthongs *αι* in καὶ and δέχθαι, and *ευ* in μὲν, 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., 20.)

ὄλες, ὃ μὲν Κτεύ|του, ὃ δ' ἄρ' | Εὐρύτου | Ἄστ·ρίωνος. (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 ο:εϕ̄ εν, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ε in εν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κρεάτου, 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

B O O K I.

Line

1. μῆνιν ἄειδε θεύ Πηληϊάδεω Ἄχι|λῆος.
(Πηληϊάδεω,—δεω forming one syllable by synæresis.)
4. ἥρώων, αὐ|τούς δὲ ἐ|λώρια τεύχε κύνεσσιν.
(ἐλώρια has the digamma, Γελώρια, which prevents the hiatus, otherwise the ε in δέ must be elided, which would vitiate the line.)
7. Ἄτρεϊ|δης τε ἄ|ναξ ἄνδοῶν, καὶ δῖος Ἄχιλλεύς.
(ἄναξ has the digamma, Γάναξ, which prevents the hiatus.)
14. στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου | Ἄπόλλ|ωνος.
(The initial vowel in Ἄπόλλωνος lengthened by the *arsis*.)
15. χρυσέῃ ἄνυ σκήπτρω, καὶ ἐλίσσετο πάντας Ἀχαιοῦς.
(χρυσέῃ,—εω forming one syllable by synæresis, and then shortened.)
18. ὑμῖν | μὲν θεοῖ | δοῖεν Ὀλύμπια δώματ' ἔχοντες.
(θεοῖ one syllable, by synæresis.)
19. ἐκπέρσαι Πριάμοιο πό|λιν εὐ | δ' οἴκαδ' ἰκέσθαι.
(Final syllable in πόλιν lengthened by the *arsis*.)
21. ἀζόμενοι Διὸς υἱὸν ἐκηβόλον | Ἄπόλλ|ωνα.
(Initial syllable of Ἄπόλλωνα lengthened by the *arsis*.)
24. ἀλλ' οὐκ Ἄτρεϊδῃ Ἄγα|μέμνονι | ἦνδανε θυμῷ.
(ἦνδανε has the digamma, Γήνδανε, preventing the hiatus.)
20. ἡμετέ|ρω ἐνὶ | οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης.
(οἴκῳ has the digamma, Γοίκῳ, preventing the hiatus.)
28. Ἄπόλλ|ωνι ἄ|νακτι, τὸν ἠύκομος τέκε Λητώ.
(The initial syllable long in Ἄπόλλωνι by the *arsis*.—ἄνακτι has the digamma, Γάνακτι, preventing the hiatus.)
38. Κίλλαν τε ζαθέην, Τενέδ|οιό τε | ἱφι ἀνύσσεις.
(ἱφι has the digamma, Γῖφι, preventing the hiatus.)
45. τόξ' ὤμοισιν ἔχων ἀμφηρεφέ|ῃ τε φαρ|έτρην.
(Final syllable in ἀμφηρεφέῃ long by the *arsis*.)

47. αὐτοῦ κινηθέντος· ὁ δ' ἦε | νυκτὶ ἐ|οικώς. .
(*εοικώς* has the digamma twice, *FeFoικώς*, the *Fei.* of the *two* preventing the hiatus.)
61. αὐτῶν ἐπειτ' αὐτοῖσι βέλ|ῶς ἐχε|πευκὲς ἐφίεις.
(*βέλως*, final syllable lengthened by the arsis.)
69. Ἀτρεΐδῃ νῦν ἄμμε πολυπλαγχθέντας ὀ|ῖω. |
(*ὀῖω*, the penult lengthened by the arsis.)
70. ὅς ῥ' ἴδῃ τὰ τ' ἔόντα τὰ τ' ἐσσόμενα πρό τ' ἔντα.
(*ὅς* lengthened by the position made with the digamma in *ῥήδῃ*.)
74. ὦ Ἀχιλεῦ, κελευαί 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 *ἑκατηβελέταο*.—*ἄνακτος* has the digamma, *ῥίνακτος*, to prevent the hiatus.)
83. ἦ γὰρ ὀ|ῖομαι | ἄνδρα χολωσέμεν, ὅς μέγα πάντων.
(*ὀῖομαι*, the vowel *ι* lengthened by the arsis.)
89. Ἀργείων κρατέ|ει καί | οἱ πείθονται Ἀχαιοί.
(*οἱ* has the digamma, *φοι*, which saves the preceding diphthong from elision, and keeps it, therefore, long.)
85. θαρσύνσας μάλα εἶπε θεοπρόπι| ὄν ὅτι οἶσθα.
(*θεοπρόπιον*, final syllable lengthened by the position with the digamma in *φοτι*. — *εἶπε* and *οἶσθα* also have each the digamma, *ῥεῖπε* and *φοῖσθα*, preventing, in each case, the hiatus.)
86. οὐ μὲ γὰρ | Ἀπόλλ|ωνα Δι|ῖ φίλον, | ὥτε 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 χειρᾶς ἐποίσει.
(*νῆυσὶ*, to be pronounced as two syllables, by synaeresis.)
90. συμπάντων Δαναῶν· οὐδ' ἦν Ἀγα|μέμνονα | εἶπης.
(*εἶπης* has the digamma, *ῥεῖπης*, preventing the hiatus.)
92. καὶ τότε δὴ θύρσησε καὶ | ἠΰδα | μύγτις ἀμύμων.
(*ἠΰδα* to be pronounced as two syllables, by synaeresis.)
93. πρὶν γ' ὑπὸ πατρὶ φίλῳ δόμε|ναι ἐλι|κώπιδα κούρην.
(*ἐλικώπιδα* has the digamma, *ῥελικώπιδα*, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)
94. πῖμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|ἴκτην.
(*οἱ* has the digamma, *φοι*, preventing the hiatus — So, also

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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 *λαμπετόωντι*.)

108. *ἰσθλὸν δ' οὐδέ τί κω εἰ|πες ἔπος | οὐδ' ἐτέλεισσας.*
(The final syllable in *εἰπες* lengthened by the arsis.)
115. *σὺ δέμας οὐδὲ φῦν, οὐτ' ἀρ' φρένας, | οὔτε τι | ἔργα.*
(*ἔργα* has the digamma, *Fέργα*, preventing the hiatus.)
119. *'Αργείων ἀγέραςτος ἔω· ἐπεὶ | οὐδὲ ἔ|οικεν.*
(*οἶκεν* has the digamma twice, *FέFοικεν*, the first *ο* and *α* prevents the hiatus with *οὐδὲ*.)
128. *τὸν δ' ἄρ' ὑπ' ὀδρα ἰδ|ῶν προσέφη πόδας ὠκτὸς 'Αχιλλεύς.*
(*ἰδῶν* has the digamma, *Fιδῶν*, preventing the hiatus.)
131. *ἦ ὀδὸν ἐλθέμεναι, ἦ' ἀνδράσιν ἴφι μύχεσθαι.*
(Observe, that as *ἦ* is by apostrophe for *ἦε*, the third foot in the line, *νᾶι ἦ*, is open to no objection, whereas, if we follow the common reading *ἦ*, the line is faulty, since the third foot is then *νᾶι 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 *ἀνδρῶν Fίφι*, without the *ν* *ἐφελκυστικόν*.)
153. *δεῦρο μαχησόμε|νός· ἐπεὶ | οὔτι μοι αἰτιοί εἰσιν.*
(The final syllable in *μαχησόμενός* lengthened by the arsis.)
157. *οὔρεύ τε σκίοεντα, θύλ|ασσού τε | ἠχῆεσσα.*
(*ἠχῆεσσα* has the digamma, *Fηχῆεσσα*, preventing the hiatus.)
163. *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὀππότ' 'Αχαιοί.*
(*ἴσον* has the digamma, *Fἴσον*, preventing the hiatus.)
170. *οἴκαδ' ἴμεν σὺν | νηυσὶ κορ|ωνίσιν· οὐδέ σ' ὀ|ἴω. |*
(*νηυσὶ* to be pronounced as two syllables, by synaeresis. The result of *ὀἴω* lengthened by the arsis.)
172. *τὸν δ' ἠμείβετ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν 'Αγαμέμνων.*
(*ἄναξ* has the digamma, *Fύναξ*, preventing the hiatus.)
179. *οἴκαδ' ἴων σὺν | νηυσὶ τε | σῆς καὶ σοῖς ἐτύροισιν.*
(*νηυσὶ* to be pronounced as two syllables, by synaeresis.)
185. *αὐτὸς ἴων κλισίηνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῆς.*
(*εἰδῆς* has the digamma, *Fειδῆς*, preventing the hiatus.)
190. *ἦ ὄγε φάσγανον | ὄξῦ ἐρ|υσσάμενος παρὰ μηροῦ.*
(*ἐρυσσάμενος* has the digamma, *Fερυσσάμενος*, preventing the hiatus, the final vowel in *ὄξῦ* being short.)
193. *ἦε χόλον παύσειεν ἐρ|ητύ|σειέ τε θυμόν.*
(According to prosodians, the *υ* in *ἐρητύω* is long before *α*, and, metri gratia, before a long syllable; but short before a

εἰς

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 ἐρητύσθον which appears the more reasonable doctrine.)

198. ἔως ὕγε | ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
(ἔως to be pronounced as a monosyllable, by synæresis.)
200. Παλλάδ' Ἀθηναίην· δειν|ὠ δέ οἱ | ὄσσε φάανθεν.
(οἱ has the digamma, Φοι, preventing the hiatus.)
201. Καί μιν φωνήσας ἔπεα πτερόεντα προσ|ηύδα. |
(προσηύδα to be pronounced as a trisyllable, by synæresis.)
203. ἦ ἴνα | ὕβριν ἰδ|ῆ Ἀγαμέμνονος Ἀτρεΐδαο.
(ὕβριν has the digamma, Φύβριν, preventing the hiatus.)
204. ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ῖω. |
(ὀῖω, penult lengthened by the arsis.)
216. χρῆ μὲν σφωίτερόν γε, θε|ῖά, ἔπος | εἰρύσασσθαι.
(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' ἐκ τοι ἔρέω, καὶ ἐπ|ῖ μέγαν | ὄρκον ὁμοῦμαι.
(ἐπῖ, final syllable lengthened by the arsis.)
236. οὐδ' ἀναθλήσει· περὶ | γάρ βύ|ε | χαλκὸς ἔλεψεν.
(ε has the digamma, Φε, preventing the hiatus.)
262. οὐ γάρ πω τοίους ἰδον | 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 ξύν|εν πείθοντό τε μύθῳ.
(βουλέων to be pronounced as a dissyllable, by synæresis.)
277. μήτε σύ, Πηλεί|δη, ἐθέλ' ἐ|ριζέμεναι βασιλῆϊ.
(The last syllable of Πηλείδη coalesces by synæresis with the initial vowel of ἐθέλ', and the dactyl thus commencing is to be pronounced as follows: οὐξῶ-ελ-ε. Some read θέλ' for ἐθέλ', 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. τούνεκά ' οἱ προθέουσιν ὄνειδα μυθήσασθαι ;
(οἱ has the digamma, Φοι, preventing the hiatus.)
296. σήμαιν'· οὐ γὰρ ἐγώ' ἐτι σοι πείσεσθαι ὀ|ῖω. |
(ὀῖω has the penult lengthened by the arsis.)
305. ἀνστήτην· λῦσαν δ' ἄγορῆν παρὰ | νηυσὶν Ἀ|χαιῶν.
(νηυσὶν to be pronounced as a dissyllable, by synæresis.)

- Line
 207. *ῥια σὺν τε Μενοιτιά|δῃ καὶ | οἷς ἐτάροισιν.*
 (*οἷς* has the digamma, *Φοῖς*, preventing the hiatus. The diphthong *αι* in *καί*, therefore, remains without elision, and long.)
215. *ἔρδον δ' | Ἄπόλλ|ωνι τεληέσσας ἑκατόμβας.*
 (*Ἄπόλλωνι* has the initial syllable lengthened by the arsis.)
222. *ἔρχεσθον κλισίην Πηληϊά|δεω Ἄχι|λῆος.*
 (*Πηληϊάδεω*,—the ending *-δεω* to be pronounced as one syllable, by synæresis.)
225. *ἔλθῶν σὺν πλεόν|εσσι τό | οἶ καὶ βίγιον ἔσται.*
 (*οἶ* has the digamma, *Φοι*, preventing the hiatus.)
230. *ἤμενον · οὐδ' ἄρα | τῶγε ἰδ|ῶν γήθησεν Ἄχιλλεύς.*
 (*ἰδῶν* has the digamma, *Φιδῶν*, preventing the hiatus.)
233. *αὐτὰρ δγ' | ἔγνω | ῥσιν ἐνὶ φρεσὶ, φώνησέν τε.*
 (*ῥσιν* has the digamma, *Φῆσιν*, preventing the hiatus.)
242. *τοῖς ἄλλοις · ἦ | γὰρ δγ' ὀ|λυῆ|σι φρεσὶ θύει.*
 (*γὰρ* lengthened by the arsis. — *ὀλυῆσι*, the second *ομικρον* lengthened by the arsis.)
243. *οὐδέ τι | οἶδε νο|ῆσαι ἕμα πρόσσω καὶ ὀπίσσω.*
 (*οἶδε* has the digamma, *Φοῖδε*, preventing the hiatus.)
244. *ὀππως οἶ παρὰ | νηυσὶ σό|οι μαχέωνται Ἄχαιοι.*
 (*νηυσὶ*, to be pronounced as a dissyllable, by synæresis.)
250. *θῖν' ἐφ' ἀλὸς πολιῆς, ὀρό|ων ἐπὶ | οἶνοπα πόντον.*
 (*οἶνοπα* has the digamma, *Φοῖνοπα*, preventing the hiatus.)
263. *ἔξαῦδα μὴ κεῦθε νό|ω, ἵνα | εἶδομεν ἄμφω.*
 (*εἶδομεν* has the digamma, *Φεῖδομεν*, preventing the hiatus.)
270. *Χρύσης δ' αὐθ', ἱερεὺς ἑκατηβόλου | Ἄπόλλ|ωνος.*
 (*Ἄπόλλωνος*, first syllable lengthened by the arsis.)
273. Same as line 270; *Ἄπόλλωνος* with first syllable long
274. *χρυσέφ αν|ὸ σκήπτρω, καὶ ἔλλισετο πύντας Ἄχαιούς.*
 (*χρυσέφ* to be pronounced as a dissyllable, by synæresis.)
275. *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγα|μέμνονι | ἦνδανε θυμῷ.*
 (*ἦνδανε* has the digamma, *Φῆνδανε*, preventing the hiatus.)
282. *εὐξαμένου ἤκουσεν, ἐ|πεὶ μύλα | οἶ φίλος ἦεν.*
 (*οἶ* has the digamma, *Φοι*, preventing the hiatus.)
286. *εὐ εἰδ|ῶς ἀγόρευε θεοπροπίας Ἐκάτοιο.*
 (*εἰδῶς* has the digamma, *Φεῖδῶς*, so that no elision takes place in the preceding diphthong *εὐ*.)
286. *αἶ τίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἰλύσκ|εσθαι.*
 (*ἰλύσκεσθαι* has the initial syllable lengthened by the arsis.)

389. τὴν μὲν γὰρ σὺν νηὶ θοῖ|ῃ ἐλί|κωπες Ἀχαιοί.
(ἐλίκωπες has the digamma, *Γελίκωπες*, so that no elision takes place in the final syllable of *θοῖ*.)
390. ἐς Χρῦσην κέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.
(ἄνακτι has the digamma, *Γάνακτι*, preventing the hiatus.)
394. ἔλθοῦσ' Οὐλυμπόνδε Δί|ᾱ λίσαι, | εἰ ποτε δῆ τι.
(Δίᾱ, final syllable lengthened by the arsis.)
395. ἦ ἔπει | ὦνησας κραδίην Διὸς ἠὲ καὶ ἔργω.
(ἔπει has the digamma, *Γέπει*, so that no elision takes place in *ἦ*.)
396. πολλὰκι γὰρ σέο πατρός ἐ|νὶ μεγάρ|οισιν ἄκουσα.
(ἐνὶ, final syllable lengthened by the arsis.)
403. ὃν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δέ τε πάντες.
(Βριάρεων—*ρεων* pronounced as one syllable, by synaeresis.)
404. Αἰγείων' · ὃ γὰρ αὐτε βί|ῃ οὐ | πατρός ἀμείνων.
(οἶ has the digamma, *Γοῦ*, so that no elision takes place in the final vowel of *βίῃ*.)
409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἄμφ' ἔλα | ἔλσαι Ἀχαιούς.
(ἔλσαι has the digamma, *Γέλσαι*, preventing the hiatus.)
415. αἶθ' ὄφελος παρῦ | νηυσὶν ἄ|δύκροτος καὶ ἀπήμων.
(νηυσὶν pronounced as two syllables, by synaeresis.)
416. ἦσθαι · ἐπεὶ νύ τοι αἶσα μίνυθᾶ περ, οὔτε μά|λα δῆν. |
(μάλα, final syllable lengthened by the arsis.)
421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ pronounced as a dissyllable, by synaeresis.)
430. τὴν βα βίη ἀέκοντος ἀπ|ηύρων. | Αὐτὰρ Ὀδυσσεύς.
(ἀπηύρων—*ηύρων* pronounced as two syllables, by synaeresis.)
431. ἐς Χρῦσην ἱ|κανεν ἄγων ἱερὴν ἑκατόμβην.
(ἱκανεν, initial vowel rendered long by the augment.)
437. ἐκ δὲ καὶ αὐτοὶ βαινὸν ἐ|πὶ ῥηγ|μῖνι θαλάσσης.
(ἐπὶ, final syllable lengthened by the arsis.)
438. ἐκ ὅ' ἑκατόμβην βῆσαν ἐκηβόλω | Ἄπόλλ|ωνος.
(Ἄπόλλωνος, initial syllable lengthened by the arsis.)
441. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἱλασό|μεσθα ἄν|ακτα.
(ἱλασόμεσθα, initial syllable lengthened by the arsis.—*ἀνακτα* has the digamma, *Γάνακτα*, preventing the hiatus.)
452. Compare line 38.
454. τίμησας μὲν ἐμ|ε μέγα | ὄ' ἱψασο λαδὸν Ἀχαιῶν.
(ἐμῆ, final syllable lengthened by the arsis.)
462. καίε δ' ἐπὶ σχίζης ὃ γέρων, ἐπὶ | ὄ' αἶθοπα | οἶνον.
(οἶνον has the digamma, *Γοῖνον*, preventing the hiatus.)

- 472 οἱ δὲ πανημέρι μολπῆ θεὸν | ἰλύσκ|οντο.
(ἰλύσκοντο, initial syllable lengthened by the arsis.)
- 473 καλὸν ἀ|εῖδοντες παιήονα κοῦροι Ἀχαιῶν.
(καλόν, initial syllable lengthened by the arsis.)
- 479 τοῖσιν δ' ἔκμενον οὔρον ἴ|ει ἐκά|εργος Ἀπόλλων.
(ἐκύεργος has the digamma twice, Γεκάφεργος, the first of which saves the preceding diphthong from elision.)
- 485 νῆα μὲν οἴγε μέλαιναν ἐπ' ἠκεί|ροιο ἔρ|υσαν.
(ἔρυσαν has the digamma, Γέρυσαν, preventing the hiatus)
- 486 αὐτὰρ ὁ μήνιε | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ pronounced as a dissyllable, by synaeresis.)
491. οὔτε ποτ' ἐς πόλεμ|ὸν· ἀλλ'ὰ φθινύθεσκε φίλον κῆρ.
(πόλεμὸν, last syllable lengthened by the arsis, and also by the pause in the line.)
495. πάντες ἕμα, Ζεὺς δ' ἤρχε, Θέτις δ' οὐ λήθητ' ἐφ|ετμέων. |
(ἐφετμέων—έων pronounced as one syllable, by synaeresis.)
502. λισσομένη προσέειπε Δία Κρονί|ωνα ἄν|ακτα.
(ἄνακτα has the digamma, Γάνακτα, preventing the hiatus.)
- 506 ἐπλετ'· ἀτάρ μιν | νῦν γε ἀν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, Γάναξ, preventing the hiatus.)
510. υἱὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσὶν τέ ἐ | τιμῆ.
(ἐ has the digamma, Γε, preventing the hiatus.)
515. ἦ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπ|ῖ δέος· | ὄφρ' εὐ | εἰδῶ.
(ἐπῖ, final syllable lengthened by the arsis.—εἰδῶ has the digamma, Γεἰδῶ, which saves the diphthong εὐ from elision.)
518. ἦ δὴ | λοίγια | ἐργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις.
(ἐργ' has the digamma, Γεργ', preventing the hiatus.)
528. ἦ, καὶ | κυανέ|ησιν ἐπ' ὄφρ' οὐσι νεῦσε Κρονίων.
(κῦανέησιν, the initial syllable lengthened by the arsis.)
- 529 ἀμβρόσιαι δ' ἄρα χαῖται ἐπεβρώ|σαντο ἄν|ακτος.
(ἄνακτος has the digamma, Γάνακτος, preventing the hiatus.)
537. ἠγνοίησεν ἰδ|ουσ', ὅτι | οἱ συμφρούσσατο βουλάς.
(οἱ has the digamma, Φοι, preventing the hiatus.)
- 539 πύτικά κερτομίοισι Δία Κρονίωνα προσ|ηύδα. |
(προσηύδα—ηύδα pronounced as two syllables, by synaeresis.)
541. πρόφρων τέτλη|κας εἶπ|εῖν ἔπος ὅτι νοήσης.
(τέτληκας, final syllable lengthened by the position formed by the consonant ς and the digamma in Γεῖπειν.)
550. μήτι σὺ | ταῦτα ἐ|καστα διεῖρεο, μηδὲ μετύλλα.
(ἐκαστα has the digamma, Γέκαστα, preventing the hiatus.)
551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.
(Ἥρη has the digamma, Γῆρη, preventing the hiatus.)

569. τιμήσῃ, βλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.
(πολέας pronounced as two syllables, by synaeresis.—νηυσὶν also pronounced as two syllables, from the same cause.)
573. ἦ δὴ | λαίγια | ἔργα τῶδ' ἔσεται, οὐδ' ἐτ' ἄνεκτά.
(ἔργα has the digamma, Féργα, preventing the hiatus.)
578. πατρὶ φίλῳ ἐπήρα φέρ|ειν Διὶ, | ὄφρα μὴ αὐτε.
(ὄφρα has the digamma, Fόφρα, preventing the hiatus.)
583. αὐτίκ' ἐπειτ' ἰλ|δος | Ὀλύμπιος ἔσεται ἡμῖν
(ἰλῶς, penult lengthened by the arsis.)
606. οἱ μὲν κακκείοντες ἔβαν οἰκ|όνδε ἐκ|αστος.
(ἐκαστος has the digamma, Féκαστος, preventing the hiatus —έβαν, final syllable lengthened by the position produced by the final consonant ν and the digamma in Foϊκόνδε.)
607. ἦχι ἐ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.
(ἐκάστῳ has the digamma, Fεκάστῳ, preventing the hiatus.)
609. Ζεὺς δὲ πρὸς ὄν λέχος, ἦ' Ὀλύμπιος ἄστεροπητής.
(There is a defect in this line, since, inasmuch as ὄν has the digamma, Fον, 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 | ἦ' &c.)

BOOK II.

1. Ἄλλοι μὲν βα θεοὶ τε καὶ | ἀνέρες | ἵπποκορυσταί.
(ἀνέρες, initial syllable lengthened by the arsis.)
4. τιμήσῃ, βλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.
πολέας — έας as one syllable, by synaeresis.—νηυσὶν pronounced as a dissyllable by synaeresis.)
6. ἦδε δέ | οἱ κατὰ θυμὸν ἄριστη φαίνεται βουλῆ.
(οἱ has the digamma, Foi, preventing the hiatus.)
- 9 βύσκ' ἴθι | οὐλε ὄν|ειρε, θοὺς ἐπὶ νῆας Ἀχαιῶν.
(οὐλε has the digamma, Fοῦλε, preventing the hiatus.—An hiatus, however, actually takes place between οὐλε and ὄνειρε, which there is nothing to remedy, unless we read, with Knight, ὄλεF, the elided form of the vocative, from ὄλοFος.)
- 12 Θωρήξ|αι ἐ κέλ|ενε κρηκομόωντας Ἀχαιοὺς.
(ἐ has the digamma, Fe, so that there is no elision in the diphthong preceding.)
20. στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηίῳ | νῆι ἐ|οικώς.
(νῆι has the digamma, Fνῆι, so that no elision takes place in the

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final vowel of Νηληϊῶ.—εοικῶς has also the digamma τωσα FeFοικῶς, the first of which prevents the hiatus with υι.)

94. οὐ χροῖ παννύχι|δν εἶδ|ειν βουλευφόρον ἀνδρα
(παννύχ.δν, final syllable lengthened by the arsis.)
95. νήπιος· | εὐδὲ τὰ | ἦδη, ἔ βα Ζεὺς | μήδετο | ἔργα.
(ἦδη has the digamma, Fἦδη, preventing the hiatus.—ἐργα has also the digamma, Fέργα, preventing the hiatus.)
13. κἄλόν, | νηγάτεον· περι | δέ μέγα | βάλλετο φῦρος.
(κἄλόν has the first syllable lengthened by the arsis—δε is also lengthened by the arsis.)
44. ποσσὶ δ' ὑπ|δ λιπαρ|οῖσιν ἐδήσατο | κἄλὰ πέν|ιλα.
(ὑπό, final syllable lengthened by the arsis.—κἄλὰ, initial syllable lengthened by the arsis.)
58. εἶδος | τε μέγε|θός τε, φωνήν τ' ἄγχ|ιστα ἐ|ώκει.
(τε lengthened by the arsis.—έώκει has the digamma τωσα FeFέκει, the first of which prevents the hiatus.)
71. ἔχετ' ἀποπτάμε|νός, ἐμὲ | δὲ γλυκὺς ἕπνος ἀνήκεν.
(ἀποπτάμενός, final syllable lengthened by the arsis.)
74. καὶ φεύγειν σὺν | νηυσὶ πο|λυκλή|ισι κελ|εύσω.
(νηυσὶ, two syllables, by synaeresis.—πολυκλήϊσι, penult lengthened by the arsis.)
77. Νέστωρ, δς βα Πύ|λοιο ἄν|αξ ἦν ἡμαθόεντος.
(ἄναξ has the digamma, Fάναξ, preventing the hiatus.)
87. ἦθτε | ἔθνεα | εἰσι μελισσάων ἄδινάων.
(ἔθνεα has the digamma, Fέθνεα, preventing the hiatus.)
30. αἱ μὲν | τ' ἐνθα ἄλ|ις πεποτήγεται, | αἱ δὲ τε | ἐνθα.
(ἄλις has the digamma, Fάλις, preventing the hiatus.—There is an hiatus, however, in τε ἐνθα, which escaped the observation of Bentley, and for which Heyne proposes τοι ἐνθα.)
96. λαῶν ἰζόντων, ὄμαδος δ' ἦν, ἐννέα | δὲ σφεας. |
(σφεας, one syllable, by synaeresis.)
102. Ἐφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἀν|ακτι.
(ἄνακτι has the digamma, Fάνακτι, preventing the hiatus.)
104. Ἐρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.
(ἄναξ has the digamma, Fάναξ, preventing the hiatus.)
108. πολλῆσιν νήσοισι καὶ Ἄρ, εἰ | παντὶ ἄν|ίσσειν.
(ἄνίσσειν has the digamma, Fανίσσειν, preventing the hiatus.)
100. τῷ δ' ἔρεισάμεν|ός ἐπε' | Ἄργείοισι μετ|ηῦδα |
(ἔρεισάμενός, last syllable lengthened by the arsis.—μετῆδα—ῆδα pronounced as two syllables, by synaeresis.)

- 116 οὕτω που Διὶ μέλλει ὑπερμενέ|ι φίλον | εἶναι.
(ὑπερμενέι, final syllable lengthened by the arsis.)
- 127 Τρώων | δ' ἄνδρα ἐκ|αστον ἐλοίμεθα | οἴνοχοεύειν.
(ἐκαστον and οἴνοχοεύειν have each the digamma, ἑκάστον and Φοινοχοεύειν, preventing in each case the hiatus.)
- 129 πολλαὶ κεν δεκάδες δευ|οίατο | οἴνοχόοιο.
(οἴνοχόοιο has the digamma, preventing the hiatus.)
- 13 πῶλλέων | ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν.
(πολλίων pronounced as two syllables, by synapsis.)
137. εἶατ' ἐν|ι μεγά|οις ποτιδέγμεναι · | ἄμμι δὲ | ἔργον.
(ἐνι, final syllable lengthened by the arsis.—ἔργον has the digamma, ἑργον, preventing the hiatus.)
140. φεύγωμεν σὺν | νησοὶ φίλ|ην ἐς πατρίδα γαῖαν.
(νησοὶ pronounced as two syllables, by synapsis.)
145. πόντου | Ἴκαρίοιο, τὸ μὲν τ' Εὐρὸς τε Νότος τε.
(Knight gives Ἴκαρίοιο the digamma, Ἰκαρίοιο, the first of which prevents the hiatus.)
146. ὤρου' ἐπ|αῖξ|ας πατρὸς Διὸς ἐκ νεφελῶν.
(ἐπαῖξας has the anepenthetic 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, Ἰεμένων, preventing the hiatus.—
ἱεμένων has also the initial vowel lengthened by the arsis.)
158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαῖαν.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in δή.)
164. αἰὲς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἐκ|αστον.
(ἐκαστον has the digamma, ἑκάστον, preventing the hiatus.)
165. μηδ' εἰ|α νῆ|ας ἄλαδ' | ἐλκέμεν ἀμφιελίσσας.
(νῆας, final syllable lengthened by the arsis.—The common text has μηδὲ εἰα, but this produces an hiatus, which vitiates the line. Knight, accordingly, reads μηδ' εἰαε (i. e., μηδ' εἰαε), and Bentley μηδ' εἰα, but we have preferred to either the emendation of Thiersch, μηδ' εἰα. Gr. Gr., 200, 69.)
167. Βῆ δὲ κατ' Οὐλύμποιο καρῆνων | αἰξ|ασα.
(αἰξασα, initial vowel lengthened by the arsis.)
169. εὐρεν ἔπειτ' Ὀδυσῆα Δι|ι μῆ|τιν ἀτά|λαντον.
(Διι, final syllable lengthened by the arsis.—μῆτις, the same.)
175. φεύξασθ' ἐν νήεσσι πολυκλή|ισι πε|σόντες.
(πολυκληῖσι, penult lengthened by the arsis.)

180. Compare line 164.
181. Compare line 165.
185. αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων
(Ἀτρεΐδew—δew pronounced as one syllable, by synaeresis.)
186. δέξατό | οἱ σκῆπ|τρον πατρώϊον, ὑφθιτον αἰεί.
(οἱ has the digamma, Foi, preventing the hiatus.)
189. τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῦ|σασκε παραστάς.
(Compare line 192, book i.)
190. σαιμόνι', οὐ σε εἴοικε, κακ|ὸν ὤ·, δεϊδίσσεσθαι.
(εἴοικε has the digamma twice, FéFοικε, the first of which prevents the hiatus.—κακὸν, final syllable lengthened by the arsis.)
192. οὐ γάρ | πω σύφα | οἰσθ', οἶος νόος Ἀτρεΐωνος.
(οἰσθ' has the digamma, Foισθ', preventing the hiatus.)
196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.
(δὲ lengthened by the arsis.)
197. τιμὴ δ' ἐκ Διὸς ἐστι, φιλ|εῖ δέ ἐ | μητίετα Ζεὺς.
(ἐ has the digamma, Fe, preventing the hiatus.)
198. ὄν δ' αὖ δῆμον | τ' ἄνδρα ἰδοῖ, βοόωντα τ' ἐφεύροι.
(ἰδοῖ has the digamma, Fίδοι, preventing the hiatus.)
205. εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέw. |
(ἀγκυλομητέw—τεw one syllable by synaeresis.)
206. σκῆπτρόν τ' ἠδὲ θέμιστας ἰν|α σφῖ|σι βασι|λεύη.
(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|ῆτῦ|θεν δὲ καθ' ἕδρας.
(According to some, the υ 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, ἐρήτῦθθεν. Compare line 192, book i.)
213. ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλύ τε | ἦδη. |
(ἦδη has the digamma, Fῆδη, preventing the hiatus.)
215. ἄλλ' ἔτι | οἶ εἰσαιτο γελοῖον Ἀργείοισιν.
(οἶ has the digamma, Foi, preventing the hiatus.)
216. ἔμμεναι· αἰσχισ|τος δὲ ἀν|ῆρ ὑπὸ | Ἴλιον ἦλθεν.
(This line is faulty on account of the hiatus in δὲ ἀνῆρ, which Bentley seeks to remedy by reading δ' ἀρ' ἀνῆρ, or αἰσχιστος)

- δ' ἀνδρῶν.—Ἴλιον, however, has the digamma, Φίλιον, preventing a second hiatus.—Knight rejects, as faulty, lines 217-219 inclusive.)
217. φιλκὸς ἔην, χωλὸς δ' ἕτερον πόδα · | τῷ δέ οἱ | ὤμω.
(οἱ has the digamma, Φοι, preventing the hiatus.)
228. πρωτίστῳ δίδο|μὲν εὐτ' | ὕν πτολιεθρον ἔλωμεν.
(δίδομὲν, final syllable lengthened by the arsis.)
233. ἦντ' αὐ|τὸς ὑπὸ | νόσφι κατίσχεαι ;—οὐ μὲν ἔοικεν.
(αὐτὸς, final syllable lengthened by the arsis.)
- 236 οἰκαδέ περ σὺν | νησιὶ νε|ώμεθα · τόνδε δ' ἔωμεν.
(νησιὶ pronounced as two syllables, by synaeresis.)
239. θε καὶ νῦν 'Αχι|λῆα, ἐ|ὸ μέγ' ἀμ|είνονα φῶτα.
(ἐο has the digamma, Φέο, preventing the hiatus.—The *h*nas vowel in ἐο is also lengthened by the arsis.)
245. καὶ μιν ὑπ|όδρα ἰδ|ῶν χαλεπῷ ἠνίκαπε μύθῳ.
(ἰδῶν has the digamma, preventing the hiatus.)
249. ἔμμεναι, ὅσοι ἔμ' 'Ατρεί|δης ὑπὸ | 'Ἴλιον ἦλθον.
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
- 252 οὐδέ τι|πῶ σύφα|ἰδμεν, ὅπως ἔστ|αι τάδε | ἔργα.
(ἰδμεν has the digamma, Φίδμεν, preventing the hiatus. *δο*, also, ἔργα has the digamma, Φέργα, preventing another hiatus.)
255. ἦσαι ὄνειδιζ|ῶν ὅτι | οἱ μάλα πολλὰ δίδουσιν.
(οἱ has the digamma, Φοι, preventing the hiatus.)
261. εἰ μὴ ἐγὼ σε λαβῶν ὑπὸ | μὲν φίλα | εἶματα δύσω.
(εἶματα has the digamma, Φεῖματα, preventing the hiatus.)
266. πληξεν · ὁ δ' ἰδνῶθη, θαλε|ρὸν δέ οἱ|ἐκπεσε 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|ῶν, ὑπομόρξατο δάκρυ.
(This line is metrically faulty, since ἰδῶν has the digamma, Φιδῶν, 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 Φιδῶν. Many passages occur in which ὄρῶν 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 ἰχνύμενοί περ, ἐπ' | αὐτῷ | ἠδὲ γέλασαν.
(ἠδὲ has the digamma, Φηδύ, preventing the hiatus.)

- Line
 271. Ἰδε δέ | τις εἶπ|εσκεν ἰδῶν ἐς | πλησίον ἄλλον.
 (εἶπεσκεν has the digamma, Φεῖπεσκεν, so that τις becomes long by position.)
272. Ὡ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς } ἐσθλὰ ἐ|οργεν.
 (εοργεν has the digamma, Φεοργεν, preventing the hiatus.)
274. νῦν δὲ τό|δὲ μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.
 (τόδὲ, final syllable lengthened by the arsis.)
278. δε τὸν λωβη|τῆρα ἐπ|εσβόλον ἐσχ' ἀγοράων.
 (ἐπεσβόλον has the digamma, Φεπεσβόλον, preventing the hiatus.)
284. Ἀτρεΐδη, νῦν . δὴ σε ἀν|αξ, ἐθέλουσι. Ἀχαιοί.
 (ἀναξ has the digamma, Φἀναξ, 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|ιη|θέντα νέεσθαι.
 (ἀνιηθέντα, 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 θύλασσα.
 (εἰλέωσιν has the digamma, Φεἰλέωσιν, preventing the hiatus.
 —εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synaeresis, the syllable εω being contracted into ω.)
297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ωνίσιν · ἀλλὰ καὶ ἔμπης.
 (νηυσὶ pronounced as two syllables, by synaeresis.)
301. εὐ γάρ | δὴ τότε | ἴδμεν ἐνὶ φρεσὶν · ἐστὲ δὲ πάντες.
 (ἴδμεν has the digamma, Φίδμεν, preventing the hiatus.)
307. καλῆ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἄγλαὸν ὕδωρ.
 (καλῆ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπ|αἶξ|ας πρὸς ῥα πλατύνιστον ὄρουσεν.
 (ὑπαῖξας, antepenult lengthened by the arsis.)
315. μήτηρ δ' ἀμφεποτ|ᾶτο ὀδ|υρομένη φίλα τέκνα.
 (This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἀμφεποτᾶτ' ὀλοφρομένη.)
316. λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλο|μήτεω. |
 ἀγκυλομήτεω—τεω pronounced as one syllable by synaeresis, so that -μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρήσομεν εὐρυάγνιαν.
 (πόλιν, final syllable lengthened by the arsis.)

222. αὐτῷ, | εἰσόκεν ἄστν μέγα Ποιάμ|οιο ἐλ|ωμεν.
(The pause saves the last syllable of αὐτοῦ from elision, or in other words, prevents the hiatus.—With regard to Πριάμοιο ἔλωμεν, Bentley suggests Πριάμοιο ἀλήη, i. e., Φαλήη but Knight gives ἔλωμεν itself the digamma, Φέλωμεν.)
233. ἴ: ἰφετ' · Ἄργεῖοι δὲ μέγ' | ἰαχον, | ἀμφὶ δὲ νῆες.
(ἰαχοι, initial vowel lengthened by the arsis.)
255. ᾠ πόποι, ἧ δὴ παισὶν εἰκότες | ἀγορά|ασθε.
(ἀγοράασθε, initial syllable lengthened by the arsis.)
236. νηπιάχοις, οἷς οὔτι μέλει πολεμ|ήια | ἔργα.
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
245. πρὶν Ἄργος δ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο.
(πρὶν lengthened by the arsis.)
251. ἡματι τῷ, ὄτε | νηυσὶν | ἐπ' ὠκυρόροισιν ἔβαινον.
(νηυσὶν pronounced as two syllables, by synæresis.)
254. τῷ μήτις πρὶν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision of the preceding vowel.)
257. εἰ δὲ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision in the preceding diphthong.)
258. ἀπτέσθ|ω ἧς | νηὸς εὖσσέλμοιο μελαίνης.
(ἧς has the digamma, Φῆς, preventing the hiatus.)
260. ἀλλά, ἄν|αξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλω.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
261. οὔτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅττι κε εἶπω.
(ἀπόβλητῶν, final syllable lengthened by the arsis.—εἶπω has the digamma, Φεἶπω, and hence κε, ποί κεν, must precede. The latter form would be long by position, and would, of course, violate the measure.)
266. ἦδ' ὅς κ' ἐσθλὸς ἔρησι · κυτ|ὰ σφέας | γὰρ μαχέονται.
(σφέας pronounced as one syllable, by synæresis, ἀ σφέας forming a spondee.)
268. γνώσεαι | δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπίξεις.
(γνώσεαι pronounced as two syllables, by synæresis, and forming a spondee.)
272. τῷ κε τάχ' ἡμύσειε πόλις Πριάμ|οιο ἄν|ακτος.
(ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.)
282. μ' μνάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὐ οἱ ἐπ|εῖτα.
(νηυσὶ pronounced as a dissyllable, by synæresis.—οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)

394. ἴς ἐφ' ἴτ · Ἀργεῖοι δὲ μὲγ' | ἰαχον, | ὡς ὅτε κύμα.
(ἰαχον, initial syllable lengthened by the arsis.)
405. Νέστορα μὲν πρότιστα καὶ Ἴδομεν|ῆα ἄν|ακτα.
(ἄνακτα has the digamma, Γάνακτα, preventing the hiatus.)
407. ἔκτιν δ' αὐτ' Ὀδυσῆα Δι|ῖ μῆτ|ῖν ἀτύ|λαντον.
(Διῖ and μῆτιν have each the final syllable lengthened by the arsis.)
413. αὐτόματ|ος δὲ οἶ | ἦλθε βοῆν ἄγαθὸς Μενέλωος.
(οἶ has the digamma, Φοι, preventing the hiatus.)
418. ὡς ἔφατ' οὐδ' ἄρα | πῶ οἶ ἐπ|εκραΐαινε Κρῶ|ίων.
(οἶ has the digamma, Φοι, so that there is no elision in the preceding vowel.)
434. Ἄτρεΐδη κύδ|ιστε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, Γάναξ, preventing the hiatus.)
436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θῦδος ἐγγυλιζει.
(ἔργον has the digamma, Γέργον, preventing the hiatus.)
440. ἰομεν, | ὄφρα κε θῦσον ἐγείρομεν ὅ, ~ Ἀρση.
(ἰομεν, initial vowel lengthened by the arsis.)
449. πάντες ἐϋπλεκέ|ες ἑκα|τόμβοι|ος δὲ ἐκ|αστο|ς.
(ἐϋπλεκέες, final syllable lengthened by the arsis.—ἑκαστος has the digamma, Γέκαστος, preventing the hiatus.)
454. ἐν νη|σὶ γλαφυρῆσι φίλην ἐς πατρί|αν γαῖαν.
(νησὶ pronounced as two syllables, by synæresis; hence ἐν νη—forms a spondee.)
465. ἐς πεδίον προχέ|οντῶ Σκυ|μάνδριον · αὐτῶρ 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 | εἰαρινῇ, ὅτε τε γλύγος ἄγγεα δέυει.
(This line violates the metre, since εἰαρινῇ has the digamma, Φειαρινῇ, which would make ἐν long by position. Bentley suggests ὦρη εἰαρινῇ, i. e., ὦρη Φειαρινῇ.)
485. ἡμεῖς γὰρ θεαί ἔστε, κάρ|εστέ τε, | ἴστε τε πάντα.
(ἴστε has the digamma, Φίστε, preventing the hiatus.)
486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδομεν.
(ἴδομεν has the digamma, Φίδομεν, preventing the hiatus.)

Line

- 100 φωνῆ δ' ἄφρηκτις χάλκ|εον δέ μοι | ἤτορ ἐνεΐη.
(χάλκεον—εον pronounced as one syllable, by synaeresis)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θες ὡς |
(ὄρνιθες, last syllable lengthened by the arsis.)
24. εὐρίων ἢ ἔλαφον κερα|ὸν ἢ | ἄγριον αἶγα.
(κεραὸν, last syllable lengthened by the arsis.)
27. ὡς ἐχώρη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—εα pronounced as one syllable, by synaeresis.
that -ειδέα forms a spondee.)
33. ὡς δ' ὅτε τίς τε δρό|κοντα ἰδ|ὼν παλίνορσος ἀπέστη.
(ἰδὼν has the digamma, Φιδῶν, preventing the hiatus.)
35. ἄψ τ' ἀνεχώρη|σεν, ὦ|χρός τέ μιν εἶλε πασειάς.
(ἀνεχώρησεν, last syllable lengthened by the arsis.)
39. δύσπαρι, | εἶδος ἀριστε, γυναιμανές, ἠπεροπευτά.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
40. εἶθ' ὄφελ|ξεν ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
(ὄφελξεν, last syllable lengthened by the arsis.)
44. φύντες ἀριστήα πρόμον ἔμμεναι, σὺνεκα | κἄλόν. |
(κἄλόν, first syllable lengthened by the arsis.)
46. ἢ τοι|όςδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.
(This line offends against the metre, there being an hiatus in
τοιόςδε ἐὼν. Bentley suggests τοιοῦτος ἐὼν.)
55. ἢ τε κόμ|ῃ τό τε | εἶδος, ὄτ' ἐν κονίησι μυγείης.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
57. λυῖνον ἔσσο χιτῶνα κακῶν ἐνεχ', | ὄσσα ἔ|οργας.
(ἔοργας has the digamma twice, Φέφοργας, the first of these
preventing the hiatus.)
59. αἰεὶ τε. κραδίη πέλε|κυσ ὡς ἔστιν ἀτειρής.
(Bentley gives ὡς the digamma, Φως, which makes the final
syllable of πέλεκυς long by position. Otherwise it will be
lengthened by the arsis.)
- 5.. δοτ' εἰσιν διὰ δοιρὸς ὑπ' | ἀνέρος, | ὅς βῆ τε τέχνη.
(ἀνέρος has the initial vowel lengthened by the arsis.)
- 34 μῆ μοι δῶρ' ἐρατὰ 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 sy
naeresis, making -έης Ἀφρο- a dactyl.)

72. κτήμαθ' ἔλιν εὐ πάντα γυναικά τε | οἷα κ' ἀγέσθω.
(οἷκαθ' has the digamma, Φοῖκαθ', preventing the hiatus.)
83. στυγῆται | γύρ τι ἐπ' ὄς ἐρέειν κορυθαίολος Ἔκτωρ.
(ἔπος has the digamma, Φέπος, preventing the hiatus.—The final syllable of ἐπ' ὄς, ποτεσσερ, is lengthened by the arsis.)
87. τεύχεα | κῆλ' ἀποθέσθαι ἐπὶ χθονὶ πολυβοτείρη.
(κῆλ' lengthened by the arsis.)
93. Compare line 72.
103. οἴσετε δ' ἄρν', ἕτερον λευκῶν, ἑτέρῃ δὲ μέλαιναν.
(λευκῶν, final syllable lengthened by the arsis.)
106. αὐτός, ἐπεὶ οἱ | παῖδες ὑπερφίαλοι καὶ ἀπιστοί.
(οἱ has the digamma, Φοί, s: that no elision takes place in the preceding diphthong.)
116. Ἔκτωρ | δὲ προτὶ | ἄστου δύω κήρυκας ἐπεμπεν.
(ἄστου has the digamma, Φαστου, preventing the hiatus.)
119. νῆας ἐπι γλαφυρὰς λέναι ἢδ' | ἄρν' ἐκέλευεν.
(As ἄρν' has the digamma, Φάρν', the line, as it at present stands, is faulty, and perhaps we should read ἴδε ἄρν' κέλευεν, i. e., ἴδε Φάρνε κέλευεν.)
125. τὴν δ' εὐρ' ἐν μεγάρῳ ἦ | δὲ μέγαν | ἰσθὸν ὑφαίνεν.
(δὲ lengthened by the arsis.)
128. οὓς ἔθεν εἶνεκ' ἐπασχον ὑπ' | Ἄρηος παλαμίων.
(Ἄρηος, initial syllable lengthened by the arsis.)
129. ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα | Ἴρις. |
(Ἴρις has the digamma, Φίρις, preventing the hiatus.)
130. δεῦρ' ἴθι, νόμφα φίλη, ἵνα | θέσκελα | ἔργα ἴδῃαι.
(ἔργα has the digamma, Φέργα, and ἴδῃαι the digamma, Φίδῃαι both preventing the hiatus.)
140. ἀνδρός τε προτέρου 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.)
182. δεινὸν ἐφ' ἐξόμενοι δ' ἅπα λειριόεσσαν λείσιν.
(δεινὸν pronounced as if written δεινόν, and then shortened by elision.)
58. αἰνῶς ἀθανάτησι θεῆς εἰς ; ὧπα εἴοικεν.
(εἴοικεν has the digamma, Φεοικεν, preventing the hiatus.)
63. ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
(ἴδῃ has the digamma, Φίδῃ, preventing the hiatus.,
69. καλὸν δ' οὕτω ἐγὼν οὐ πω ἴδον | ὀφθαλμοῖσιν.
(ἴδον has the digamma, Φίδον, preventing any elision of the preceding vowel, which remains long of course.)

- 170 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ | ἀνδρὶ ἔοικεν
(*ἔοικεν* has the digamma twice, *Γέφοικεν*, the first of which prevents the hiatus.)
172. αἰδιδίος τε μοί ἔσσι φίλ|ε ἐκυρῆ δειν|ός τε.
(*φίλε* and *ἐκυρῆ* have each the final syllable lengthened by the arsis.)
185. εἴθ' αἰδιδίον πλείστους Φρύγας, | ἀνέρας | αἰολοπύλους
(*ἰδόν* has the digamma, *Γίδον*, preventing the hiatus.—*ἀνέρας* has the initial syllable lengthened by the arsis.)
190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὄσ|οι ἐλί|κωπες Ἀχαιοί.
(*ἐλίκωπες* has the digamma, *Γελίκωπες*, preventing any of the preceding diphthong.)
191. δεύτερον αὐτ' Ὀδυ|σῆα ἰδ|ων ἐρέειν' ὁ γεραιός.
(*ἰδων* has the digamma, *Γίδων*, preventing the hiatus.)
197. ἀρνεῖω μιν ἐγ|ωγε ἐ|ἴσκω πηγεσιμάλλω.
(*ἔισκω* has the digamma, *Γεἴσκω*, preventing the hiatus.)
203. τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον|ἠῆδα.
(*ἠῆδα* pronounced as two syllables, by synaeresis.)
204. ὦ γυναῖ, ἦ μάλα | τοῦτο ἐπ|ος ἡμερτῆς εἶπες.
(*ἔπος* has the digamma, *Γέπες*, preventing the hiatus.)
214. παῦρα μὲν, ἀλλὰ μάλ|α λιγέ|ως· ἐπεὶ οὐ πολύμυθος.
(*μάλα*, final syllable lengthened by the arsis.)
217. στάσκεν, ὑπ|αὶ δὲ ἰδ|εσκε, κατὰ χθονὸς δμματα πήξας.
(*ἰδεσκε* has the digamma, *Γίδεσκε*, preventing the hiatus.)
219. ἀλλ' ἄστεμφές ἔχεσκεν, ἀἰδρεῖ | φωτὶ ἔ|οικώς.
(*ἔοικώς* has the digamma twice, *Γεφοικώς*, the former of which prevents the hiatus.)
221. ἀλλ' ὅτε δὴ ῥ' ὄπα | τῆ μεγάλ|ην ἐκ στήθεος | ἰει. |
(*τῆ* lengthened by the arsis.—*ἰει*, first syllable lengthened by the arsis.)
222. καὶ ἐπε|α νιφύ|δεσσιν εἰκότα χειμερίησιν.
(*ἔπεα*, final vowel lengthened by the arsis.)
230. Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θε|ῶς ὤς. |
(*θεῶς* has the final syllable lengthened by the arsis.)
236. βοιωὶ δ' οὐ δύνα|μαὶ ἰδέ|ειν κοσμήτορε λαῶν.
(*ιδέειν* has the digamma, *Γιδέειν*, preventing the hiatus.)
237. Κύστορα θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυ|δεύκεα. |
(*Πολυδεύκεα*—*ea* pronounced as one syllable, by synaeresis.)
245. κήρυ|κες δ' ἀνὰ | ἄστν θεῶν φέρον ὄρκια πιστά.
(*ἄστν* has the digamma, *Γύστν*, preventing the hiatus.)
246. ἄρνε δύ|ω καὶ | οἷον ἐθόρονα, καρπὸν ἀροίης.

Line

- (οἶον 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, -εῖῦ κύπ- forms a regular dactyl.)
- 249 ὠτρυνεν δὲ γέροντα παριττάμε|νός ἐπέ|εσσιν.
(παριστάμενός has the final syllable long by position, ἐπέεσσιν having the digamma, Φεπέεσσιν.)
262. πῦρ δὲ οἶ | Ἄντηνωρ περικαλλέα βήσето δίφρον.
(οἶ has the digamma, Φοι, preventing the hiatus.)
267. ὠρνυτο 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. Ἄτρεϊδ|ης δὲ ἐρ|υσσάμενος χεῖρεσσι μύχαιραν.
(ἐρυσσάμενος has the digamma, Φερυσσάμενος, preventing the hiatus.)
272. ἦ οἶ | παρ ξίφεος μέγα κουλεῦ· αἰὲν ἄωρτο.
(οἶ has the digamma, Φοι, so that no elision takes place in the previous vowel, which remains long of course.)
288. τιμὴν δ' Ἀργείοις ἄποτινέμεν, | ἦντιν' ἔ|οικεν.
(This line is faulty, since εἰοικεν has the digamma, and no apostrophe can properly take place in ἦντινα, while, even if it could, ἦντιν' would still have the final syllable -ιν' long by position. Bentley, therefore, corrects ἦν τε εἰοικεν, i. e., ἦν τε ΦέΦοικεν.)
300. ὠδε σφ' ἐγκέφαλος χαμῦδις ῥέοι | ὡς δδε | οἶνος.
(οἶνος has the digamma, Φοῖνος, preventing the hiatus.)
305. ἦτοι ἐγὼν εἰμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
308. Ζεὺς μὲν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι.
(οἶδε has the digamma, Φοῖδε, preventing the hiatus.)
- 310 ἦ ῥα, καὶ ἐς δίφρ|ῶν ἄρν|ας θέτο | ἰσόθεος φῶς.
(δίφρῶν, final syllable lengthened by the arsis.—ἰσόθεος has the digamma, Φισόθεος, preventing the hiatus.)
- 312 πᾶρ δὲ οἶ | Ἄντηνωρ περικαλλέα βήσειο δίφρο·
(οἶ has the digamma, Φοι, preventing the hiatus.)
- 313 πῶ μὲν ἄρ' ἐψοφῶ|ροι προτὶ | Ἴλιον ἄποι τουτο.
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
- 319 ὠδε δὲ | τις εἶπ|εσκεν Ἀχαιῶν τε Τρώων τε.
(τις lengthened by the arsis.)

321. ἠπύτμ|ος γάδε | ἔργα μετ' ἀμφοτέροισιν ἔθηκεν.
(ἔργα has the digamma, Féργα, preventing the hiatus.)
322. τὸν δὸς ἀποφθίμενον δύναι δόμον | αἶδος | εἶσω.
(αἶδος, initial syllable lengthened by the arsis.)
323. αὐτὰρ δγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα | κάλυ. |
(κάλυ, initial syllable lengthened by the arsis.)
329. δῖος Ἀλέξαν|δρὸς Ἑλέν|ης πόσις ἠυκόμοιο.
(Ἀλέξανδρὸς, final syllable lengthened by the arsis.)
331. κάλως, | ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.
(κάλως, initial syllable lengthened by the arsis.)
338. εἶλετο δ' ἄλκιμον | ἔγχος δ | οἱ καλάμηφιν ἀρήρει.
(οἱ has the digamma, Foi, preventing the hiatus.)
351. Ζεῦ ἄνα, δὸς τίσασθαι, δ με πρότερος| κάκ' ἔφοργεν.
(Bentley objects to this line as faulty, because ἔφοργεν is entitled, according to him, to the digamma, Féφοργεν, and therefore κακά can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔφοργα, and Féφοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.)
357. διὰ μὲν | ὑσπίδος ἦλθε φαινῆς ὄβριμον ἔγχος.
(διὰ, initial syllable lengthened by the arsis.)
359. ἀντι|κρῦ δὲ παρ|αἰ λαπύρην διύμησε χιτῶνα.
(ἀντικρῦ, final syllable lengthened by the arsis.)
361. Ἀτρείδης δὲ ἐρι στάμενος ξίφος ἀργυρόηλον.
(ἐρυσσόμενος has the digamma, Φερυσσόμενος, so that no elision takes place in δέ.)
369. ἦ καὶ ἐπ|αίξ|ας κόρυθος λύβεν ἰκποδασείης.
(ἐπαίξας, antepenult lengthened by the arsis.)
375. ἦ οἱ | ῥῆξεν ἱμύντα βο|ὸς ἰφ|ι κταμένοιο.
(οἱ has the digamma, Foi, so that no elision takes place in ἦ.—ἰφι has the digamma, Fίφι, and therefore βοός has the final syllable long by position.)
381. ρεῖα μάλ', ὥστε θε|ὸς ἐκά|λυψε δ' ἄρ' ἠέρι πολλῆ.
(θεὸς has the last syllable lengthened by the arsis.)
384. πύργῳ ἐφ' ὑψηλῷ· περι δὲ Τρω|αὶ ἄλις | ἦσαν.
(ἄλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.)

- Line
 385. χειοὶ δὲ νεκ' ἀρέ|ου ἐαν|οῦ ἐτίναξε λαβοῦσα.
 (ἐανοῦ has the digamma, Feανοῦ, preventing any elision in the preceding diphthong.)
- 386 γρη? δέ | μιν εἰκ|υῖα παλαιγενεῖ προσέειπεν.
 (εἰκυῖα has the digamma, Feικυῖα, so that μιν is long by position):
387. εἰροκό|μφ ἦ | οἱ Δακεδαίμονι ναιεταῶση.
 (οἱ has the digamma, Foi, preventing the hiatus.)
- 388 ἤκειν εἶρια | καλά, μάλ|ιστα δέ μιν φιλέεσκεν.
 (κῦλύ has the initial syllable lengthened by the aosis.)
- 390 δεῦρ' ἴθ' · Ἀλέξανδρός· σε καλ|εῖ οἰκ|όνδε νέεσθαι.
 (οἰκόνδε has the digamma, Foἰκόνδε, preventing any elision of the diphthong in καλεῖ.)
392. καλλεῖ τε στίλβ|ων καὶ | εἶμασιν · οὐδέ κε φαίης.
 (εἶμασιν has the digamma, Feἶμασιν, preventing the elision of the diphthong καί.)
398. θύμβησέν τ' ἄρ' ἐπ|εῖτα ἐπ|ος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
 (ἔπος has the digamma, Féπος, preventing the hiatus.)
404. νικῆσας ἐθέλει στυγε|ρῆν ἐμὲ | οἴκαδ' ἄγεσθαι.
 (οἴκαδε has the digamma, Foἴκαδε, preventing the hiatus.)
408. ἀλλ' αἰεὶ περὶ κείνον δίζυε, | καὶ ἐ φύλ|ασσε.
 (ἐ has the digamma, Fe, preventing any elision in καί.)
419. βῆ δὲ κατασχομέ|νη ἐαν|ῶ ἄργῆτι φαεινῶ.
 (ἐανῶ has the digamma, Feανῶ, preventing any elision of the previous vowel.)
422. ἀμφίπολοι μὲν ἐπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.
 (ἔργα has the digamma, Féργα, preventing the hiatus.)
- 449 Ἀτρείδης δ' ἄν' ὀμιλον ἐφοῖτα. | θῆρὶ ἐ|οικώς.
 (εἰκώς has the digamma twice, FeFoικώς, the first of which prevents the hiatus.)
450. εἰ που ἐσαθρήσειεν Ἀλέξαν|δρον θεο|ειδέα |
 (θεοειδέα, -έα to be pronounced as one syllable, by synæresis.)
- 452 οὐ μὲν γὰρ φιλότῃ γ' ἐκεῦθ' ἄνον, | εἰ τις ἰδ|οῖτο.
 (This line is faulty, since ἰδοῖτο has the digamma, Fίδοῖτο and εἰ τις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἶκε Fίδοῖντε, but Heyne prefers εἰ τις ὀρώτο.)
- 456 ἐκδοτε, καὶ τῶν ἀποτινέμεν, | ἦντιν' ἐ|οικεν.
 (This line is faulty, since εἰκεν has the digamma twice, FéFoικεν, the first of which would, of course, prevent any elision in ἦντινα. We ought, probably, to read Fῆν τε FέFoικε.)

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 *Thesoch. 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 SIX BOOKS OF THE ILLIAD

BOOK I.

LINE 1. Μῆνιν, accus. sing. of μῆνις, ιος, ἡ, "wrath." Commonly but incorrectly, derived from μένω, "to remain," as if indicating lasting anger. Better from μαίνομαι, "to rave," 2 pers. μέμνησθε and denoting a furious outburst of passion. Compare the Sanscrit *manas*, "wrath," "vengeance," from the root *man*.

Ἄειδε, 2 pers. sing. pres. imperative act. from αἰδῶ, "to sing," poetic form for the common ᾄδω, which latter is, in fact, contracted from it.—Fut. αἰείσω; fut. mid. αἰείσομαι. The forms from αἰδῶ 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 θέα, "a view," or "sight."

Πηληϊάδεω. Epic and Ionic genitive for Πηληϊάδου, from Πηληϊάδης, ου, ό, which last is itself an Epic form for Πηλεΐδης, ου, ό, "the son of Peleus," a patronymic noun from Πηλεύς, Epic and Ionic ἦος, Attic ἔως, 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.

Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς, ἦος, ό, "Achilles," Epic and Ionic for Ἀχιλεύς, ἔως, 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 ὀλλῶμαι, "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. ὄλεσα, and wish

Line 2—3.

reduplication ὀλώλεκα; 2 perf δλώλα, "I am undone;" fut mid κλωῦμαι; 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, ὅ, "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. Πολλύς, 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, ον, elsewhere of three terminations also. "Valiant," "strong," "mighty." Homer uses this adjective as of three terminations, in speaking of persons; but he says ἰφθιμοὶ 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 *prāṇā*, "breath."

Ἰδί, dat. sing. of Ἰίς, obsolete nominative of Ἰίδος and Ἰίδι

Line 3—5.

"Hades," the god of the lower world. The Epic writers use 'Αἴδης and 'Αίδε as a genitive and dative for 'Αΐδης (the nominative 'Αΐ, being, as just remarked, obsolete). The Attics, for 'Αΐδης said ἔδω.

-Common derivation from α, πρῖν., 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. -ύψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἰάπτω, "to hurl," or "send."—According to some, ἰάπτω is from ἄπτω: but, like ἰάλλω, ἰάπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἥρωες, ἥρωος, ὅ, "a hero."—It would appear that ἥρωες 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, ου, 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."

Τεύχε, 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.

Κύνεσσι, Epic for κυσίν, dat. plur. of κύων, κυνός, ὅ, ἡ, "a dog."—Compare the Sanscrit, *can*, in oblique cases *can* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (i. e., *chun-d*). In Zend, *can* became *cpa*, 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, οὔ, ὅ, "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 υἰωνός from υἰός, κοινωνός from κοινός.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Διός, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Δί: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally Δίς, gen. Δίς, &c. (Κύλη-

Line 5—7.

Ἐτελείειν, 3 sing imperf. indic. mid. of τελείω a strengthened Epic variety of τελέω, "to accomplish."—τελέω, fut. ἔσω : perf. τετέλεκα. The Epic future is τελέω (*Il.*, viii., 415), and sometimes with σο to suit the metre, τελέσσω (*Il.*, xxiii., 559); 1 aor. ἐτέλεσσα (*Il.*, i., 108). The Epic future mid. τελέομαι has the force of the passive (*Il.*, ii., 36), occurring in the infinitive τελέεσθαι.

Βουλῆ, ἦς, ἥ, "the will."

LINE 6. Δῆ. A particle, supposed by some to be a shortened form of ἤδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero*; δὴ 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 *in primis*, 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 δίστημι, "to set apart," "to divide," from διά and ἵστημι. In the second aorist, διέστην, "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. Ἀτρείδης, "Atrides," or "son of Atreus." A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἀτρεῖδαι, *Atridae*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἀτρεύς, gen. ἑός, comes Ατρείδης, as from Πηλεύς, ἑός, Πηλείδης.

Ἄναξ, gen. ἄνακτος, ὁ, "the king." From a stem ἄνακτ, with which we may compare the Oriental *anak*, "great," "powerful."

Ἄνδρῶν, 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."

Lane 7-8.

Διος, δια, διον, "godlike," "noble," "excellent," "divine." Contracted from the less common **δίος**, which comes from **Διός**, the genitive of **Ζεύς** (or old nom. **Δίς**). Originally written **διός**, with the digamma, the old form of the nom. **Δίς** having been **Διός**.—Compare the Sanscrit *div*, "air," "Heaven."

Τίς. Interrogative pronoun: **τίς, τίς, τί,** "who," "which," "what." **ΛINE 8.** **Ἄλιος κίς.** Compare the Latin *quis* (i. e., *kwis*, or *κῆς*), the Sanscrit *kas*, the Gothic *hwa*, &c.

Ἄρ. Epic for **ἄρα**, "then." The particle **ἄρ** (in Epic **ρά**, 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," "straight way," &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.* **ού**, &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** **Αἴαντε**.

θεῶν, *gen. plur.* of **θεός**, **οὔ, ό,** "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**.

Ἐπίδι, *dat. sing.* of **ἐρίς**, *gen.* **ἐρίδος, ή,** "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.* **ξυνεῖκα**. From **ξύν**, old form for **σύν**, and **ίημι**, "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.

Μύχεσθαι, *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.* **ἐμαχεοῦμην**.

Line 9-10.

LINE 9. Λητούς, gen. of Λητώ, Λητόος contracted Λητούς, ἡ, "Latona," 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, οὐ, ὁ, "a son." The Sanscrit root is *su* (*to beget*), the same as the Greek φύω. Compare *filius*, from the old *fuo*.

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 *καί*, the force of "what," "why." It is often explanatory merely, and stands for *καίτοι*, "namely."

Βασιλῆι, 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. ὤσω; mid. and passive, χολόομαι, contracted χολοῦμαι; fut. χολώσομαι. In passive, "to become incensed." Literally, χολόω means "to stir one's bile," and hence is derived from χόλος, "bile," "gall."

LINE 10. Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, σι ἡ, "a pestilence," "a malady." Perhaps akin to the Sanscrit root *pac*, "to perish;" Latin, *pec-o*, *noc-eo*.

Ἄνά, in Homeric Greek an adverb; afterward a preposition, governing 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. ii., p. 252.—*Pott, Etymol. Forsch.*, vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οὐ, ὁ, "an army," "a host."

Ἦρασε, 3 sing. 1 aor. indic. act. of ἠρνύμι, "to excite," "to arouse;" fut. ἠρσω. Frequently in Homer the Ionic ἠρσασκε is used for ἠρσε. Middle, ἠρνύμαι, "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 ὀλλύμι, namely, ὤλεκα. In the active, "to destroy;" in the middle, "to perish." Homer has only the present and imperfect of this verb, the latter without the augment 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. **Ὀὐνεκα**. "Because," an adverb. Properly for **ἐὼνεκα**, "on account of which," "wherefore." Usually, however, reflexive, the antecedent **τοὐνεκα** being omitted, "therefore," "since," hence, in general, "for that," "because."

Χρῦσην, accus. sing. of **Χρῦσης**, ου, ὁ, "Chryses," priest of Apollo at Chryse in Troas, and father of Astynome, or, as she is commonly called, Chryseis.

Ἠτίμησε, 3 sing. 1 aor. indic. act. of **ἀτιμάω**, ᾧ, fut. **ήσω**, "to treat with indignity," "to insult." From **α**, priv., and **τιμάω**, ᾧ, "to honor."

Ἀρητήρα, accus. sing. of **ἀρητήρ**, γεν. **ήρος**, 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 **έρχομαι**, "to come," "to go;" fut. **έλεύσομαι**; 2 perf., with reduplication, **έλήλυθα**. The aorist **ήλθον** is syncopated from **ήλυθον**, which is common in Epic, rare in Tragic poetry. The form **ήλυθα** of the 2 perf. is non-Attic.

Θούς, accus. plur. fem. of **θοός**, ή, ὄν, "swift." Probably from **θείω**, "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.)

Νηας, Epic and Ionic accus. plur. for **ναῦς**, from **νηῦς**, γεν. **νηός**; Attic **ναῦς**, γεν. **νεώς**, ή, "a ship." Compare the Sanscrit *nāus*, and Latin *nav-is*. The original form of the nominative was **νᾶς**.

LINE 13. **Δυσόμενος**, 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. **έλυθην**.

Θύγατρα, accus. sing. of **θυγάτηρ**, "a daughter;" gen. **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, be-ro*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *bahren, fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, ου, ὁ, ἡ, τό, poetic form for ἀπειρέσιος, "boundless," "invaluable." Ἀπειρέσιος is a lengthened form of ἀπειρος, which last comes from α, priv., and πείρας, poetic for πέρας, "an end," or "limit."

Ἄποινα, ων, τῷ, accus. plur. neut. "A ransom." It is used only in the plural; and, according to Passow, comes from α 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.)

Ἐχων, pres. part. of ἔχω, "to have," "to hold;" fut. ἔξω, and in Homer more frequently σχήσω; 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 αἶρέω, ἄγρέω, ἄρπύζω, the English *grip*, &c.

Ἐκηβόλου, gen. sing. masc. of ἐκηβύλος, ου, ὁ, ἡ, "far-darting," "far-shooting;" an epithet of Apollo, from ἐκός, "afar," and βύλλω, "to dart."

Ἀπόλλωνος, gen. of Ἀπόλλων, ωνος, ὁ, "Apollo," son of Jove and Latona (consult *Ἀητούς*, line 9), and brother of Diana. He was born, according to *Il.*, iv., 101, in Lycia (*Λυκία*, i. e., the country of *lyht*). Compare the old root *λύκ-η*, *light*, and also *luc-co*, *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 *Abelios* (Ἀβέλιος). i. e., *Ἀέλιος*, with the digamma inserted (Ἄφέλιος), with which we may compare the Doric Ἀπέλλων, for Ἀπόλλων, and the form *Apollinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hcl*, an appellation for the Sun in the Semitic languages.

Χρυσέω, dat. sing. neut. of χρύσειος, η, ου, contracted by the *Ληϊτιε* into χρυσοῦς, ἦ, οὔν Epic form χρύσειος, η, ου
"ὄρ' ἄρα" Homer and Hesiod use both χρύσειος and χρύσειος, but

Line 15-18.

never χρυσοῦς though the fem. χρυσοῖν is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἄνά. Consult note, and also line 10.

Σκήπτρω, dat. sing. of σκήπτρον, ου, τό, “a sceptre.” (Consult note.) Doric form σκῆπτρον. Both from σκήπτω, “to lean upon,” &c.

Ἐλίσσετο, 3 sing. imperf. ind. of middle deponent λίσσουμαι, “to entreat,” “to beseech;” fut. λίσουμαι. Another form of the verb is λίτομαι: 1 aor. ἐλλίσάμην.—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, 5), together with the German *laut*, and our *loud*.

LINE 16 Ἀτροείδα, accus. dual of Ἀτρείδης. (Consult verse 7.)

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, ὄρος, ὁ, “a leader;” literally one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Δαῖν. Consult line 10.

LINE 17. Ἐυκνήμιδες, voc. plur. of εὐκνήμις, ἴδος, ὁ, ἡ, “well-greaved.” (Consult note.) From εὖ, “well,” and κνήμις, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

LINE 18. Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν 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 *dūlo*.

Ὀλύμπια, accus. plur. neut. of Ὀλύμπιος, ου, ὁ, ἡ, 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.” *Ἔτι δέω*, “to build.”

Lines 19-20.

LINE 19. Ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρθω, "to sack," "to destroy utterly;" fut. ἐκπέρω. From ἐκ, "utterly," "thoroughly," and πέρθω, "to destroy."

Πριάμοιο, Epic for Πριάμου, 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 πρί-μαι, "to buy."

Πόλιν, accus. sing. of πόλις ἰος, 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 πόλιως, but in Attic poetry πόλιος is also used. Another Epic form is πόλιος, &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."

Οἰκίαι, "homeward," "to one's home." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 427.)

Ἴκεσθαι, 2 aor. infin. mid. of ἰκνέομαι, "to come," "to arrive at," "to go;" fut. ἱξομαι: 2 aor. ἰκόμην. The verb ἰκνέομαι is merely a lengthened form from ἰκω, 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. Παιῖδα, 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. λήσω, 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. δέξουαι.

Line 20-24.

perf pass. δέδεγμαι. 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* (δεξιύ), either *to point*, as in δείκνυμι; or *to welcome*, as in δέχομαι.

LINE 21. Ἄζόμενοι, pres. part. mid. of ἄζομαι, “*to reverence*,” as a deponent verb. The form ἄζω usually, and in Homer all ways, appears as a defective.

Διός. Consult line 5.

Εκητόλον. Consult line 14.

Ἀκίλλωνα. Consult line 14

LINE 22. Ἐνθα. “*Thereupon*.” An adverb of both time and place. From the preposition ἐν.

Ἐπευφήμησαν, 3 plur. 1 aor. indic. act. of ἐπευφημέω, “*to shout assepi*,” or “*applause*.” From ἐπί and εὐφημέω, “*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. ἤδεσθην : 1 aor. mid. ἤδεσάμην. 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, ἔως, Epic and Ionic ἦος, ὄ, “*a priest*.” From ἱερός, “*sacred*.”

Ἀγλαΐ, 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*.” Τῆς, ἐδέγμην, ἐδεξο, ἐδεκτο : 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. 54 not., ed. Fishlaks.)

Αγαμέμνονι, dat. sing. of Ἀγαμέμνωνος, ὄ, “*Agamemnon*,” son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy. Consult article Ατρείδης, line 7.

Line 24-26.

Ἡ δ' ἄνε, 3 sing. imperf. indic. act. of ἀνδάνω, "to please;" fut. ἀδύσω; 2 perf. ἔαδα : 2 aor. ἔαδον, for which last Homer has sometimes the more poetic form εὐάδον, from the digammated ἔφαδον. The Ionic εἰνδάνον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἔφύνδανον.

Θυμῶ, dat. sing. of θυμός, οὐ, ὄ, "the soul." Observe the difference in quantity between this θυμός, and θυμός, ου, 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 धु, "to agitate." Thus, θυμός, "the soul," refers to the seat of strong feeling and passion; while in θυμός, "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.)

LINE 25. Ἄφ' ἵει, 3 sing. Epic imperf. indic. act., from ἀφίέω, Epic and 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 έω and όω 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, ἰ, ον, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From κράτος, "strength," through κρατέω, "to be strong," &c.—Observe that κάρτος, poetic κάρτ-ος, appears akin to the German "hart," and English "hard."

Μῦθον, accus. sing. of μῦθος, ου, 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 Buttman, *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.)

LINE 26. Μῆ. Adverb, "not." Used in cases where the negative 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, *ἤ μή που φάσθε*; “*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*, οὐτος, ὁ, “*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*.” (*Neo Cratylus*, p. 376.)

Κοίλῃσιν, Epic and Ionic dat. plur. fem. for *κοίλαις*, from *κοῖλος*, ὄ, ον, “*hollow*.”—Compare the Old High German *hol*; the later *kohl*; our *hollow*; the Latin *cael-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of *νήϋς*, νηός, ἡ, “*a ship*.” Consult line 12.

Κεχειώ, pres. subjunctive, Epic form for *κιχέω*, ᾧ, 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*. (*Bullmann*, *Irreg. Verbs*, p. 147, ed. *Fishlake*.)

LINE 27. *Δηθύνοντα*, accus. sing. of pres. part. act. of *δηθύνω*, “*to delay*,” “*to tarry*”; fut.—*ῥνῶ*. From *δηθύ*, “*long*,” “*for a long time*.”

Ὑστερον, “*hereafter*,” “*afterward*”; accus. sing. neut. of *ὑστερος*, α, ον, “*the latter*,” “*later*,” “*following*,” taken adverbially.

Ἀύτις, “*again*,” as of time; “*back*,” “*back again*,” as of place. Ionic and Epic form for *αὐθις*.—A lengthened form of *αὐ*, with which it agrees in most significations.

Ἴόντα, accus. sing. pres. part. of *εἶμι*, “*to go*,” “*to come*.” Epic fut. *εἶσομαι* (in the signification “*to hasten*”); 2 perf. *ἦτα*.

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 *τῷ*, “*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 σοῖνν, &c.

Χραιομή, 2 sing. 2 aor. subj. act., and assigned to χραιομέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραιομήσω; 1 aor. ἐχραιομήσα; 2 aor. ἐχραιομον.—Strictly speaking, "to ward off" something destructive from one, like ἀπάτω, 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.)

LINE 29. Δύσω, fut. act. of λύω, "to release," "to free."—Observe 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 πρύν, 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 μιν 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 ἔν, another form of the accusative (compare Hesychius, ἔν: 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*.

Γήρας, γήραος, τό, "old age." Uncontracted form of the genitive, γήρατος (Attic gen. γήρως). dat. γήραι (Attic γήρῃ).—Akin to the Sanscrit root *jû* (*jará*), "to wear a grey." (*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.

LINE 30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

*Λογεῖ, dat. sing. of Ἄργος, εὖς, τό. (Consult note.)

Line 30-33.

Τηλοῦ: "Far," "at a distance." Adverb of place, from *τηλοῦ*, ' afar.' Consult Excursus v, p. 427.

Πάτρης; gen. sing. of *πάτρις, 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 *ιστός, οὔ, 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 *ιστήμι*, "to place," "to set up." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐκoiχομένην, accus. sing. fem. pres. part. of the middle deponent *ἐκοίχομαι*; fut. *ἥσομαι*, "to go toward," "to approach," and, with *ιστόν*, "to ply." (Consult note.)—From *ἐπί*, "unto," and *οἶχομαι*, "to go."

Ἄλεχος, 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 *ἀντιῶω*, and lengthened, according to the Epic custom, from *ἀντιῶσαν*. Thus, *ἀντιῶων, 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. *ἠντιῶσα*. Observe the short penult of the future and aorist, so that these tenses belong equally to *ἀντιῶω* 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. *ἔρω*, Attic *ῶ*; perf. *ἠρέθικα*. Frequentative form from *ἐρέθω*.

Σαώτερος, comparative of *σῶος*, "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 *νέωμαι*, 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 *εἰρήμην, ἔφατο*; fut. *φήσω*; 1 aor. *ἔφησα*.—Observe that, from the radical word *φῶω*, come not only *φῶος, φῶσις*, and *φαίνω*, 'to show,' but also the whole family of *φημί, φήμη, φάτις*. Lat. *fama fari*

Line 33-35.

&c., for the first option in all is to make known of evidence e. g., by words.

Ἐδδίσμεν, 3 sing. 1 aor. indic. act. of δέιδω, "to fear." The ordinary form of the aorist is ἔδεισα, but with the Epic writers, the aorist, when augmented (εῖς in the present case) or compounded, is usually written with δδ. Thus, περίδδεισα (*Il.*, xi., 508), &c.

Ἐπειθέτο, 3. sing. imperat. 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 ἔβη, augment dropped, as is often done by the Epic and Ionic write ε.—3 sing. 2 aor. indic. act. of βαίνω, "to go."

Ἀκίων, in form a participle, having in the feminine ἀκέουσα, 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 *ta-* of *taceo*.

Θίνα, accus. sing. of θίς (later θίν); gen. θινός, ὄ. 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 *dunes*.

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολύφλοισβος, "loud roaring, from πολύς and φλοῖσβος, "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 ἕλις, "salt," so that θ is a substitute for the aspirate. Compare ἕμα and θύμα.

Line 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

Ἀπίνευσε, "apart," "afar off," &c. Adverb, from ἀπό and ἔνευθε "apart from," "away."

Κιών, 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 κίωμι, part. κίων, κιοῦσα, and imperfect ἐκίον, or, without augment, κίον. Found in no other tenses.

Ἡράτο, 3 sing. imperf. indic. of the middle deponent ἁρύομαι; Ion. ἄσομαι, Ionic ἥσομαι, "to pray." From ἱρά, ἡ, "a prayer."

Γεραῖός, ἄ, ὄν, "old." Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "senescent." Comparative γεραίτερος; superl. γεραίτατος.—Compare the root of νέων. Line 26.

Line 36-39.

LINE 36. Ἥταμος, Epic for εὐκομος, ον, "fair-haired."—F. on εὐ and κόμη, "the hair."

Τέκε, for τ-κε, 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. Κλύθι, 2 sing., Epic 2 aor. imperative of κλύω, "to hear." (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλυέτω.

Μεῦ, Epic and Ionic for μου, enclitic genitive of ἐγώ.

Ἄργυρότοξε, voc. sing. of ἀργυρότοξος, "with silver bow." Epithet of Apollo, "bearer of the silver bow." From ἄργυρος, "silver," and τόξον, "a bow."

Χρύσην, accus. sing. of Χρύση, ης, ἡ, "Chrysa." (Consult note.)

Ἀμφιπέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "to go around," "to protect;" fut. ἀμφιθήσομαι ; perf. ἀμφιπέβηκα. (Consult note.) From ἀμφί, "around," and βαίνω, "to go."

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "Cilla." (Consult note.)

Ζαθέην, accus. sing. fem. of ζάθεος, έα, εον, "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 *per*, 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.—Kühner, vol. i., p. 431, *not.*)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ου, ἡ, "Tenedos." (Consult note.)

Ἴφι. Adverb, "powerfully," "with might," &c. In Homer it has the digamma, ἱφι, and is, therefore, regarded by some as an old poetic dative from ἱς.

Ἀνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "to rule over," "to reign over;" fut. ἀνάξω. From ἀναξ.

LINE 39 Σμινθεῦ, voc. sing. of Σμινθεός, έως, ἰ, "Sminthēus" an epithet of Apollo (Consult note.)

Line 39-41.

Ποτέ, an enclitic particle, "ever," "at any time," "at some time." But πότε, 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, νῆος, 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, πιότερος, πιότατος, as if from πῖος, "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 κύω); fut καύσω, &c. This form ἔκηα supposes, in strictness, a present κηῖ, 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. Ἢδέ, "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 αἰσσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἡδε, τόδε, "this," "that." In reality, however, it means "this one here," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήνον, 2 sing. 1 aor. imperative act. of κραιναίνω, "to accomplish."

Line 41-44.

"to bring to pass," "to grant," and κραιαίνω itself is a lengthened form of κραίνω, fut. κρᾶνῶ, 1 aor. ἐκρῆνα, lengthened form ἐκρήνηνα. Akin to the Sanscrit root *kri*, "to make," whence we have also the Latin *creare*. (*Poll, Etymol. Forsch.*, vol. i., p. 219.)

Ἐέλδωρ, Epic for ἐλδωρ, τό, "a desire," "a wish," itself a poetic word.—Poll regards ἐλδομαι and ἐλδωρ as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἐλω, ἐλωμαι, and *velle*, &c.

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. ἐτίσα.—Not from τίω, which is confined to the signification of *paying honor*.

Ἐμά, accus. plur. neut. of ἐμός, ἦ, ὄν, "my," "mine," possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of δάκρυ, υος, 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 σύ, "thou."

Βέλεσσιν, Epic for βέλεσιν, dat. plur. of βέλος, εος, τό, "an arrow." Literally, "any thing hurled," "a missile."—Akin to βύλλω, which last appears to have been originally *ιύλλω*, or, rather, with the di gamma, *φιύλλω*. (*Donaldson's New Cratylus*, p. 122.)

LINE 43. Ὡς ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the deponent εὐχομαι, "to pray;" fut. εἴξομαι: 1 aor. ἠξέμην. 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 *cŭo*.

Φοῖβος, ου, ὁ, "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 φάος, φῶς, "light," "brightness." (Compare *Müller, Dorians*, vol. i., p. 324.)

Κατά, in Homeric Greek, an adverb, "down," as forward a preposition.

Οὐλύμπιοι, Epic and Ionic for Ὀλύμπου, gen. sing. of Ὀλύμπος, ου, ὁ, "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 χύομαι, "to be incensed," "to be enraged;" fut. χύσομαι; 1 aor. έχωσάμην.—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.

Ὀμοισιν, dat. plur. Epic and Ionic, for ὤμοις, from ὤμος, ου, ὄ, "the shoulder."—ὤμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρέφεια, Epic and Ionic accus. sing. fem. for ἀμφηρεφή, from ἀμφηρεφής, ἑς, "covered all around," "closely covered," from ἀμφί, "around," and ἐρέφω, "to cover."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ἡ, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

Ἐκλαγξαν, 3 plur. 1 aor. indic. act. of κλύζω; fut. κλύξω
LINE 46. perf. κέκλαγγα: 1 aor. ἐκλαγξα: 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 *clangere*, and the Sanscrit *klrad*.

Ὀιστί, nom. plur. of οἰστός, ου, ὄ, "an arrow." Attic οἰστός, ου. In the later poets, διστός occurs also with the heterogeneous plural τὰ διστά.—Probably from οἶν, whence οἶσω, the future of φέρω and φέρω acting, therefore, "that which is borne or shot."

Line 46-49.

Χωμένοι, Epic and Ionic, for χωμένον, from χῶμενος. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move," "to set in motion;" fut. κινήσω: perf. κέκίνηκα.—Probably from κίω, radical form, "to go."

ἦε, 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.

Ἐοικώς, 2 perf. part. of εἶκω, "to be like," &c., fut. εἴξω: 2 perf. εἴκα, 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 εἴκε, "it appeared proper, or fit." (*Il.*, xviii., 520.)

LINE 48. Ἐζετο, 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 it from it, we have the transitive tenses εἶσα, middle εἰσάμην, fut. μὴ εἶσομαι, perf. pass. εἶμαι.

Νεῶν, gen. plural of νηῦς, νηός, ἡ, "a ship." Epic and Ionic for ναῦς, νεώς.—Observe that νεῶν is also the Attic form of the gen. plural.

Ἴόν, accus. sing. of ἰός, οὔ, ὄ, "an arrow."—Probably from ἰέναι, ἰ-τε, "to go," like the Sanscrit *ishu*, from *ish*. (*Pott, Etym. Forsch.*, vol. i., p. 269.)

Ἐηκεν, 3 sing. Epic 1 aor. indic. act. for ἦκε, from ἱημι, "to end," "to shoot," "to throw;" fut. ἱσω: perf. εἶκα.—The root *ἔω* is found in ἀνέοντα, *Herodot.*, ii., 165.

LINE 49. Δεινή, nom. sing. fem. of δεινός, ἡ, ὄν, "fearful," "terrific."—Related to δειλός, as act. to pass. *f-ightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip., Orest.*, 767)

Κλαγγή, gen. ἦς, ἡ, "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.

Ἄργυροιο. Epic and Ionic for ἀργυροῦ (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρέος, α, σ' (Attic ἀργυροῦς, ᾶ, οῦν), "silver," "of silver." From ἄργυρος, "silver," which is akin to ἀργός, ἀργής, i. e., the white metal.

Line 49-52.

Β.οῖο, Epic and Ionic for βιοῦ, from βίος, εὐ ο, "a bow."—Observe the evident analogy of meaning in this word and βίος, ου, ο, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase.

LINE 50. Οὐρῆας, Epic for ὀρέας, accus. plur. of ὀρέας, ἑως, ὄ, "a mule." Probably from ὄρος, "a mountain," as mules are chiefly used in mountainous countries.

Επώχετο, 3 sing. imperf. indic. of middle deponent ἐποίχομαι, "to go onward," or "against," "to attack."—From ἐπί and οίχομαι; fut. οίγήσομαι; perf. ὤχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὄ, ἦ, "a dog." Consult line 4.

Ἄργους, accus. plur. masc. of ἀργός, ἦ, 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. Αὐτάρ, 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).

Αὐτοῖσι, Epic and Ionic for αὐτοῖς, from αὐτός, ἦ, ὄ.

Βέλος. Consult line 42.

Ἐχεπευκές, accus. sing. neut. of ἐχεπευκής, ἔς, "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. ὁ ἐχεπευκής.)

Ἐφίεις, 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.

Αἰεὶ, adverb, "always," "ever," &c., Ionic and poetic for αἰεί.—Kühner deduces αἰεὶ from a substantive αἶον, αἰῶν (Latin *seculum*), like ἀθεεῖ, and the Doric οἰκεί for οἰκω. (*Gr. Gr.*, § 363, *Ann.* 2)

Πυραὶ, nom. plur. of πυρή, ἦς, Epic and Ionic for πυρά, ἄς, ῆ, "a general-pile."—From πῦρ, "fire."

Line 52-55.

Νεκύων, gen. plur. of **νέκυς**, **νος**, **ός**, "a dead body," "a corpse." Nom. plur. **νέκυες**, "the dead."—The root *nek* appears in the Sanscrit *nac*, "to perish," and in the Latin *ncx*, *ncx-is*, and *ncx-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. **καύσω**: hence *cushka*, Latin *siccus*.

Θαμειζί, nom. plur. fem. of **θαμειός**, **ά**, **όν**, "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.** **έννέα**, "nine," and **ἡμαρ**, "a day."

Ἄνά. Consult line 10.

᾽Ωιχετο, 3 sing. imperf. indic. of middle deponent **οίχομαι**, "to go," "to make one's way;" fut. **οίχήσομαι**: perf. **᾽ώχημαι**: imperfect **᾽ώχομην**, or, with initial capital, **᾽Ωιχόμην**.

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 **καυλός**, "a shaft," "handle," &c.

Θεοῖο, Epic and Ionic for **θεοῦ**, from **θεός**, **ου**, **ός**, "a god." Consult line 28.

Δεκάτη, dat. sing. fem. of **δέκατος**, **η**, **ον**, "the tenth," and **LINE 54.** agreeing with **ἡμέρα** understood, and implied, in fact, from **έννῆμαρ** 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**, **εὐτό-σε**, &c. (*Kühner*, § 377, 5.)

Καλέσσατο, poetic for **ἐκαλέσατο**, the augment being dropped; 3 sing. 1 aor. indic. mid. cf **καλέω**, "to summon," "to call;" fut. **καλέσω** (usually syncopated by the Attics, and contracted **καλῶ**); perfect **κέκληκα**.

Λαόν, accus. sing. of **λαός**, **ου**, **ός**, "the people," "the forces." **LINE 55.** **Ἐπί**. Adverb. (Consult note.)

Φρεσί, dat. plur. of **φρήν**, **φρενός**, **ῆ**, "the mind."—Strictly speaking, **φρήν** means the "midriff" or "diaphragm" (for which, at a later ve-

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."

Θῆκε, 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. *έθηκα*.

Λευκώλενος, ου, "fair-armed," "white-armed," epithet of Juno; from *λευκός*, "white," and *ώλένη*, "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 *ἡρως*, 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. imp. perf. 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. *έθανον*.—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."

Ὀρῶτο, for *έωρῶτο*, the double augment being dropped, 3 sing. imp. perf. indic. mid. of *όρώω*; fut. *δψομαι* (from the root *δπρ*); perf. *έώρακα*, and without the reduplication, *ώρακα*, "to see."—Homer has no passive, but always uses the middle in an active signification. In like manner, *δψομαι*, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, *όρώω* had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wahr*, *wahr*; and Latin *verus*.

LINE 57. *Ἦγερθεν*, Epic and Æolic for *ἠγέρθησαν*, 3 plur. 1 aor. imp. dic. pass. of *άγειρω*, "to bring together," "to collect;" fut. *άγερῶ*: perf. pass., with Attic reduplication, *άγήγερμαι*.—From *άγω*, "to bring together."

Ὀμηγερέες, Epic and Ionic for *όμηγορες*, nom. plur. masc. of *ομη*

Line 57-61.

γενεης, ἐς, Epic and Ionic for ὀμηγερέης, ἐς, "assembled;" from ὄμω, "together," and ἀγείρω, "to collect."

LINE 58. Ἄνιστάμενος, 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., ., 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετᾶφημι, "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, ὤκεια, 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 δξύς, ἀκή, ἀκμή, and the Latin *acer*, *acutus*

LINE 59. Ἄμμε, Æolic, Doric, and Epic, for ἡμῶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, "to cause to wander back;" fut. παλιμπλάξω: 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.

Ὀίω, Epic active, pres. indic. for οἶομαι, "I think."—Observe that this form οἶω is only used in the first person.

LINE 60. Ἄψ, adverb of place, "back," "away from," &c. Akin to the Latin *abs*, through the Æolic ἄψ.

Ἀποιοστήσειν, fut. infin. act. of ἀπονοστήω, "to return," "to come home;" fut. ἦσω.—From ἀπό, and νοστήω, "to return home."

Κεν. Equivalent to the prose *an*, so that εἰ κεν is the same as εἴν.

Θύνατον, accus. sing. of θύνατος, ου, ὀ, "death."—As regards the root *θαν*. consult remarks under *θνήσκοντας*, in line 56.

Φύγομεν, 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 *bhuidsh*, "inflectere," "curvare," with which compare the English *budge*; or else to *भि*, "to fear."

LINE 61. Ὀμοῦ, adverb. "together." Strictly, gen. sing. neut. ὀμοῦς.

Line 61-64.

Πόλεμος, ου, ό, "war"—From πέλω (radical form) akin to πολεμίζω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμάω, 3 sing. pres. indic. act. of δαμάω, "to subdue;" fut. δαμάσω· 1 aor. ἐδάμασσα: perf. δέδηκα. 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 *tahn*.

Δοιμός, ου, ό, "a pestilence."—Supposed to be akin to λῦμα, "ruin," "destruction," but very unlikely. More probably of the same family with the Latin *luc*-s, and the Sanscrit *lû*, "scindere," "evellere."

Λγε. Originally, imperative of ἄγω, but subsequently used
LINE 62. 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., κῆις), and Sanscrit *kas*.

Μάντιν, accus. sing. of μάντις, Ionic ιος, Attic εως, ό, "a seer," "a soothsayer," "a diviner."—The derivation from μαινομαι, "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, ἐρομαι, "to interrogate," "to ask," &c.

Ἴερῆα. Consult line 23.

Ονειροπόλον, accus. sing. of όνειροπόλος, ου, ό, "an interpreter of dreams." Literally, "one occupied with dreams."
LINE 63. From όνειρος, "a dream," and πολέω, "to be conversant with."

Όναρ, nom. sing. of όναρ, τό, "a dream." Opposed to a waking vision, ύπαρ. Only used in nom. and accus. sing., the other cases being supplied from όνειρος and όνειρον, &c.

Διός. Consult line 5.

Ἔστιν, 3 sing. prest. indic. of εἰμί, "to be."

LINE 64. Ός κε. For ός άν.

Εἶποι, 3 sing. 2 aor. opt. act. from a radical form ἐπω, for which φημί is used as a present; indicative εἶπον, "I spoke," "I said:" imperative εἶπέ: part. εἶπών: infin. εἶπειν. 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. ἐρώ, perf. εἶρηκα.—Observe that the

Line 64-66.

ω may be traced in ἐπ-ος. And as εἶπον is properly a δι-
 l word, Φεῖπον, and the root, therefore, strictly speaking, is
 nay trace an analogy between this root Φέπ, the other form
 , Φόπ), which appears in ὄψ, "the voice," the Æolic Φόκ, the
 oc, in voc, ωc-is, "the voice," and voc-are, "to call," and, final-
 ; Sanscrit *watsh*, "dicere."

ισσον, Epic for τόσσον, accus. sing. next used adverbially, of
 ; η, ον, Epic τόσσοσ, η, ον, "so much," &c. Compare the
 n 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. Εἶτε, "whether," answered by εἰθ' (i. e., εἶτε) at the close
 of the line; as in Latin, *sive*, *sive*.

Εὐχῶλης, gen. sing. of εὐχῶλή, ἤσ, ἥ, "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 de-
 sire," "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. ἐπιμέμψομαι.—From ἐπί and μέμφομαι, "to blame."

Ἐκατόμβης, gen. sing. of ἑκατόμβη, ης, ἥ, "a hecatomb." Strictly
 speaking, an offering of a hundred oxen (from ἑκατόν, "a hundred,"
 and βούς, "an ox"); but even in Homer the word has lost its ety-
 mological signification; and though in the present passage it may
 still retain that meaning, yet in book vi., 93, 115, we find a heca-
 tomb of twelve oxen; in *Od.*, iii., 59, of eighty-one. Nor does Ho-
 mer confine it to oxen; for hecatombs of oxen and rams often oc-
 cur (*Il.*, i., 315: *Od.*, i., 25); nay, we find hecatombs without any
 oxen, e. g., of fifty rams (*Il.*, xxiii., 146). The word ἑκατόμβη, there-
 fore, even in Homer's time, would seem to have signified, in gener-
 al, "a large sacrifice offered publicly."

Αἶ, Epic and Doric for εἶ, "if." In Homer, only αἶ κε and
 LINE 66. αἶ κεν; Doric αἶκα.—It contains, however, a latent ref-
 erence to something wished for or desired, and is therefore akin to,
 it not identical with, αἶ, an exclamation of strong desire, "would
 that!" "O that!" (Consult note.)

Πῶς, 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 ἀβρήν) is out of use, and its place is supplied by ἀρνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἀρνα dual, ἀρνε; plural, nom. ἀρνες; gen. ἀρνῶν; dat. ἀρνύσι (Epic ἀρνεσι); accus. ἀρνας.—The root appears to be ρεν, with which we may compare the English *rain*, 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 κνίσα, ης, ἥ, “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 κνίσα 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, ὄ, ἥ, “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.”

ΛINE 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 ἀντιῶω: fut. ἀντιῶσω: 1 aor. ἤντιῶσα (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. ἤμυνα.—The root μυν appears akin to that of the Latin *mun-ire*, *man-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.

Ἐξέτο. Consult line 49.

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 Θεστωρ, 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."

Όχα, "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 έξοχα. — Probably from έχω, "to seize" or "grasp;" for, as Dæderlein remarks, όχα is to όχυρός, 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, ἦδее, &c. The third person ἦδες becomes here ἦδη by contraction, whereas in *Il.*, ii., 499, 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 Buttmanu, *Ausf. Sprachl.*, vol. i., p. 434, *not.*)

Ἔόντα, Epic and Ionic for όντα, accus. plur. neut. of όν. όντα, όν pres. part. of εἶμι, "to be."

Ἔσόμενα, accus. plur. neut. fut. participle of εἶμι, "to be."

Line 70-73.

Πρό Homeric adverb, "before," "on before." Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for ναυσί, dat. plur. of ναῦς: gen. νηός, ἡ, Epic and Ionic for ναῦς, 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, ὅν, "his, her," for ἑός, 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, ὅ, 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. οἱ: accus. ἑ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form *l* or *l*, 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 πρό, 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. °Ο. Consult note.—It has the accent because it is followed by an enclitic.

Σφει:, Epic and Ionic for σφισί, dat. plur. of σφεις, 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.

Εὐφρονέων, 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 ἐϋφρονέων is Epic for εὐφρονέων.

Ἀγορήσατο, for ἠγορήσατο, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent ἀγοράσμαι: fut. ἦσομαι, "to harangued" in full assembly. Properly, "to meet in assembly." From ἀγορά, "an assembly."

Μετέειπεν, Epic for μετεῖπεν, 3 sing. 2 aor. of μετέφημι, "to speak among:" 2 aor. μετεῖπον, ες, ε. Consult remarks on εἶπον, in line 64.

LINE 74. Ἀχιλεῦ, voc. of Ἀχιλλεύς, the shortened and earlier form of the name of Achilles; the longer one being Ἀχιλλεύς, the λλ being adopted for the requirement of the verse. The same remark applies to Ὀδυσσεύς and Ὀδύσσεύς. So Αἰνέας is the earlier form for Αἰνείας, and was retained by the Dorians.

Κέλει, 2 pers. sing. pres. indic. of the middle deponent κέλουμαι, "to bid," "to urge," "to set in motion," &c.; fut. κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην.—Observe that κέλει is Epic and Ionic for κέλει. Thus, κέλουμαι, 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλει: (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, ον, ό, "a friend." A similar change takes place with amicus in Latin.—Compare the Sanscrit pálas, "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 ἐκατηβελέτω, from ἐκατηβελέτης, ες, "far darting." From ἐκάς, "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.

Ἐγών, Epic and Æolic for ἐγώ.

Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, "to speak," "to declare." Ἐρῶ is commonly assigned as a future to εἶπειν, with a perf. εἶρηκα: perf. pass. εἶρημαι (as if from a form εἶρω); 1 aor. pass. ἐρήθη and ἐρήθη, of which the former is the

Line 76—78.

better. There is no form of the present such as *ἔρω*, but Homer has *εἶω* and *εἶρομαι*, for which the Attics use *φημί*.

Σύνθεο, Epic and Ionic for *σύνθου*, 2 aor. imperat. mid. of *συντίθημι*, "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. *συνθέμεν*: 2 aor. imperat. (old form) *σύνθεσθε* (Epic and Ionic) *σύνθεο*: (Attic) *σύνθου*.

Ὀμοσσον, Epic and poetic for *ἄμοσον*, 1 aor. imperat. act. of *ὀμνῶμι* or *ὀμνῶ*, "to swear;" fut. mid. *ὀμοῦμαι*: perf., with redupl., *ὀμώμοκα*: 1 aor. *ὤμοσα*. The future *ὀμόσω* belongs to the impure age. The common future *ὀμοῦμαι* proceeds by a very anomalous inflection, as if it were syncopated and contracted from *ὀμέσομαι*, namely, *ὀμέσομαι*, *ὀμέομαι*, *ὀμοῦμαι*.

LINE 77. *Ἢ μὲν*, Epic and Ionic for *ἦ μὴν*, 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 *σιναιτιο obliqua*.

Πρόφρων, ονος, ὄ, ἦ, "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."

Ἐπεισιν, dat. plur. of *ἔπος*, εος, τό, "a word." From a root *ἐπ*, or rather, *ῥεπ*, which recurs in *εἶπον*.—Consult line 64.

Χερσίν, dat. plur. of *χεῖρ*, χειρός, ἦ, "the hand."

Ἀρήξειν, fut. inf. act. of *ἀρήγω*, "to assist," "to aid," &c.; fut. *ἔω*.—Akin to *ἀρκέω*, *ἐρύκω*, *arceo*, *arx*, *arca*. (Poll; *Etymol. Forsch.*, vol. i., p. 271.)

LINE 78. *Ἢ* a strengthening and confirming particle, "in truth," "indeed," "truly," "verily," &c.

Οἶομαι, Epic for *οἰομαι*, 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 *ἰσχυρίζομαι*: fut. *οἰήσομαι*: 1 aor. *ὤήθην*.

Χολωσέμεν, Epic, Doric, and Æolic for *χολώσειν*, 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 *μεῖζον*, line 167

Line 79—81.

Λακων. 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 κρατεω, "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.

Κρείσων, ου, gen. ονος, "more powerful," "stronger," "mightier," &c.; later Ionic κρέσων, ου; later Attic κρείων, ου. Usually called an irregular comparative of ἀγαθός: but κρατύς, from κράτος, must be reckoned as the root, as if the comparative were κραίσων, the superlative κράτιστος being regularly akin also to κρείων, κρείουσα.

Χώσται, regarded by some as the 3 sing. fut. indic. of the middle deponent χύομαι, "to be incensed," "to be enraged at;" fut. χύσομαι: 1 aor. ἐχυσάμην. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for χύσηται. 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.

Εἰπερ, "if, indeed." More literally, "if, at all events." Used also like καὶ εἰ, "ever 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 αὐθήμερην.—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. καταπέσω.—From κατά, "down," and πέσσω, "to boil" —

Line 81-85.

Observe that all the tenses formed from πέσσω, namely, πέπω, πεπῶ, πεπῶσθαι, &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.*)

LINE 82. 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.)

Κόρον, 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 *kw-athita*, "coctus;" *kōt-ha*, "churning," and the Gothic *hwatho*, "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 τελώ· perf. τετέλεκα: 1 aor. έτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "an end accomplished."

LINE 83. Στήθεσιν, Epic for στήθεισιν, dat. plur. of στήθος, εος, τά, "the breast." Used by Homer in both sing. and plur.—Probably from *ιστημι*, as referring to that which stands up.

Ἐοῖσι, Epic and Ionic for οἷς, dat. plur. of εός, έή, έόν, Epic and Ionic for ός, ή, όν, 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. έφράσα. 1 aor. mid. έφρασύμην: 2 aor. act. έφράδον.

Σαώσεις, 2 sing. fut. of σαώω, "to save:" fut. σαώσω: 1 aor. έσάωσα. The present is not found in Homer, except in the contracted form σάω.—From σύος, σώς, "safe."

LINE 84. Ἀπαμειβόμενος, pres. part. of the middle deponent ἀπαμειβόμεναι, "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 από merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "to speak to," "to address."—From πρόσ and φημι.

LINE 85. Θαρσήσας, 1 aor. part. act. of θαρσέω "to be of good courage," "to take courage;" fut. ήσω In the new Attic.

Line 85-88.

Θάρρειω.—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 *Buttmann, Lexil.*, vol. i., p. 19.)

ὼσθα, 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 *ὼσθα* 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*, *οὐ*, &c., or, in Attic, merely by the context: “*By*,” “*I swear by*,” &c.—According to Donaldson, *μά* 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.)

ὧστε, or ὥστε, the dative singular of the relative *ὅς*, *ἧ*, *ὅ*, joined with the particle *τέ*.

Κάλχαν, voc. sing. of Κάλχας, αντος, ὅ, “*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.

Θεοσκοπίας, acc. plur. of θεοσκοπία, ας, ἧ, a term the same in effect as θεοπρόπιον. Consult line 85.

Ἀναφαίνεις, 2 sing. pres. ind. act. of ἀναφαίνω, “to reveal.” Literally, “to show up;” fut. ἀναφάνῶ; 1 aor. ἀνέφηα.—In the middle ἀναφαίνεμαι, “to come to light,” “to appear plainly.”

Οὔτις, neut. οὔτι: gen. οὔτινος, &c. “No one,” “nobody:” LINE 88. 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 ζῶν, “to live:” fut. ζήσω. perf.

Line 88-92.

ἔζηα The future, . aorist (*ἔζησα*), and perfect are rare, these tenses being supplied in good Attic writers by *βιόω*. 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 *χθαί, κημι*, &c. (*Pott, Etymol. Forsch.*, vol. i., p. 142.)

Δερκομένοιο, Epic and Ionic for *δερκομένου*: 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 *ἔδρακον*: also in passive form *ἔδράκην* and *ἔδερχθην*; all in an active signification. Homer uses only part. *δερκόμενος*: imperf. *δερκέσκετο*, with aorist *ἔδρακον* and perfect.—The Sanscrit root is *dric*, “to see,” which we may compare with *dra* in *ἔδρακον*.

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*.

LINE 90. **Συμπάντων**, gen. plur. masc. of *σύμπας, σύμπᾶσα, σύμπαν* “all together,” “all at once,” &c.

Εἶπης, 2 sing. 2 aor. subj. act. of *εἶπον*. Consult line 64.

LINE 91. **Ὅς**. Relative pronoun, *ος, ἡ, δ*. “Who, which,” &c.

Πολλόν, acc. sing. neut. of the adjective *πολλός, ἡ, όν*: 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 *ἰθύρησε*, the augment being dropped, 3 sing. 1 aor. indic. act. of *θαρσέω*. Consult line 85.

Ἡύδα, 3 sing. imperf. indic. act. of *αὐδάω*, “to speak,” “to say;” fut. *ἡύσω*. Attic *αἶσα*.—From *αὐδή*, “a voice.”

Line 92-98.

Ἀπόμων, ον, γεν. 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 *μῦμος*, "blame," which, by an Æolic change, becomes *μῦμος*, just as *χελύνη* becomes *χελύνη*.

LINE 93. **Εὐχολῆς.** Consult line 65.

LINE 94. **Ἄρητήρος,** gen. sing. of *ἄρητήρ*, "a priest."—Consult line 11.

Ἠτίμησε, 3 sing. 1 aor. indic. act. of *ἠτιμάω*, "to treat with indignity," "to insult:" fut. *ἠτιμήσω*: 1 aor. *ἠτίμησα*.—From *α, priv.*, and *τιμάω*.

LINE 95. **Ἀπέλυσε,** 3 sing. 1 aor. indic. act. of *ἀπόλυω*, "to release," "to free:" fut. *ὑσω*.—From *ἀπό* and *λύω*.

Θύγατρα. Consult line 13.

Ἀπεδέξατο, 3 sing. 1 aor. indic. middle of the deponent *ἀποδέχομαι*, "to receive," "to take." Ionic *ἀποδέκομαι*: fut. *ἀποδέξομαι*: 1 aor. mid. *ἀπεδεξάμην*: perf. *ἀποδέδεγμαί*.

Ἀποινα. Consult line 13.

LINE 96. **Γούνεκα,** for *τοῦ ἔνεκα*, i. e., *τούτου ἔνεκα*, "on this account."

Ἔδωκεν, 3 sing. 1 aor. indic. act. of *δίδωμι*, "to inflict;" literally, to give; fut. *δώσω*: 1 aor. *ἔδωκα*: perf. *δέδωκα*.—From the root *do*, which appears in the derivative forms, as also in the Latin *do*, *de*, &c.

Ἐκηβόλος, "the far-darting one," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

Ἐτι, 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.

Ἀφέξει, 3 sing. fut. act. of *ἀπέχω*, "to keep away," "to hold off," &c.; fut. *ἀφέξω*.—From *ἀπό* and *έχω*.

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. 1 ct. of *δο*

Line 98-102.

δωμι, "to give," &c. ; another Epic form is δόμεν Consult ἐκναί under χολωσόμεν, line 78.

Ἐλικώπιδα, accus. sing. of ἐλικῶπις, ἰδος, ἥ, "of quick-rolling eye." Feminine form of ἐλίκωψ, ὠπος. (Consult note.)—From ἐλίσσω, "to roll," and ὦψ, "the eye."

Κούρην, Epic and Ionic for κόρην, acc. sing. of κούρη, ης, ἥ, Attic κόρη, ης, ἥ, "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. Ἀπριώτην, adverb (not accus. fem. of ἀπρίατος), "without price," "without purchase-money, or ransom."—From α, priv., and πρίαμαι, "to purchase." The more analogical form would be ἀπριάδην. (Consult *Bullmann, Lexil.*, p. 162, ed. *Fiszl.*)

Ἀνάποινον, neuter of the adjective ἀνάποινος, ον, taken adverbially, "without ransom."—From α, priv., and ἰποινα, "a ransom."

Ἄγειν, pres. infin. act. of ἄγω, "to conduct," "to lead," &c.

Ἱερήν, accus. sing. fem. of ἱερός, ἥ, ὄν, Epic and Ionic for ἱερός, α, ὄν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἱημι, "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 ἔν.

Ἰλασσάμενοι, Epic for ἰλασάμενοι, nom. plur. masc. 1 aor. part. of middle deponent ἰλύσκομαι, rarely ἰλύομαι, "to propitiate;" fut. ἰλασσομαι: 1 aor. ἰλασάμην.—From ἰλαος, "propitious," "soothed," "appeased."

Πεπίθοιμεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείτω: 2 aor. ἐπίθον, with Epic reduplication, πέπιθον.

LINE 101. Ἐζετο Consult line 48.

LINE 102. Ἥρωσ, ὠσ, 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 κρείω, "to rule."

Line 103-105.

LINE 103. *Αχήμενος*, pres. part. of the middle deponent *ἀχνομαι*, "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

Ἀμφιμέλαινα, 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.)

Λαμπετώντι, Epic lengthened form for *λαμπετώντι*, dat. sing. pres. part. act. of *λαμπετάω*, "to shine brightly," "to blaze."—From *λάμπω* "to shine."

Ἐίκτην, Epic syncopated form for *ἐφκείτην*, 3 dual, pluperf. indic. of *εἶκω*, "to be like;" an assumed present for the 2 perf. *εἶκα*, "I am like;" pluperf. *εἶκειν*, "I was like." Compare line 47.

LINE 105. *Κάλχαντα*, acc. of *Κάλχας*, *αντός*, *ὁ*, "Calchas." Consult line 69.

Line 105-111.

Πρώτιστα "Fi. α of all." Acc. plur. neut. of πρότιστος η, ου taken adverbially.

Κακά. "Sternly," "with evil look." Acc. plur. neut. of κακάς, ή όν, taken adverbially.

Ὅσσομενος, pres. part. of deponent ὀσσομαι, "to eye," "to look at," &c. Only used in the present and imperfect, without augment.—From ὀσσε, in relation to which consult line 104.

ΛΙΝΕ 106. Μάντι, voc. sing. of μάντις, Ionic gen. ιος, Attic ιως, ή

Πώποτε. "Ever as yet." Compound adverb, from πώ, "as yet," and ποτέ, "ever."

Κρήγνον, neut. accus. sing. of κρήγνος, ον, "good," "useful," "pleasing," &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from χρῆσθαι, χρήσιμος.

ΛΙΝΕ 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."

ΛΙΝΕ 108. Ἐσθλόν, acc. sing. neut. of ἐσθλός, ή, όν, "favorable," "good." Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was ἐθλός, akin to the German *edel*, "noble," &c. Both, perhaps, may be traced to the Sanscrit *édh*, "to increase."

Ἐτέλεσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω. "to do," "to accomplish;" fut. τελέσω: perf. τετέλεκα.—From τέλος Consult line 82.

ΛΙΝΕ 109. Θεοπροπέων, pres. part. of θεοπροπέω, "to reveal signs from on high."—From θεοπρόπος. Consult line 85.

Ἀγορεύεις, 2. sing. pres. ind. act. of ἀγορεύω, "to harangue," "to hold forth;" fut. εὔσω.—From ἀγορά, "a public assembly."

ΛΙΝΕ 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. ἐτευξα.—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, ἐτετύγμην, ἐτύχθη, are substantially the same with τυγχάνω, ἐτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχίνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen*, "to produce," "to beget."

ΛΙΝΕ 111. Ούνεκα "Because." ΤΙ θ antecedent τοῦνεκα omitted

Line 111-115.

Χρυσήϊδος, gen. sing. of **Χρυσήϊς**, ἴδος, ἡ, "*Chryseis*;" μοῖος literally, "*the daughter of Chryses*." A female patronymic, from **Χρύσης**, ου, ὁ, "*Chryses*." The real name of the female in question was *Astynome*.

Ἄγλαά. Consult line 23.

LINE 112. **Ἔθελον**, Epic for *ἤθελον*, the augment being dropped, ἄ plur. imperf. ind. act. of *ἐθέλω*, "*to be willing*," &c.; fut *ἐθελήσω*: 1 aor. *ἠθέλησα*.—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, "*Clytemnestra*," 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 *κόρος*, *κούρη*, "*a youth*," "*a maiden*," hints at a connection with *κύριος*, "*a lord or master*," *κυριῖν*, "*to obtain*," and the German *Heurath*, "*marriage*." The same idea is carried out by Dæderlein, *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 *οὔ*, "*of her*," (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. *οὔ*: dative *οἶ*: acc. *ἔ*, &c. (Consult note.)

Χερείων, ου, gen. *ονος*, Epic for *χείων*, ου, *ονος*, "*inferior*," irregular comparative to *καός*. Supposed to be formed from *χέρη*, but consult remarks under *χέρη*, 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, “pien,” the natural air and carriage. From *φύω*. (Consult note.)

Τί, accus. sing. neut. of the indefinite pronoun, τίς, 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.

Δόμεναι. 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 *amemus*.

Λαόν, accus. sing. of *λαός*, ου, 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 *σαώτερος*.

Ἔμμεναι, 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. *ἀπόλεκα*; Attic *ἀπολώλεκα*; 2 aor. mid. *ἀπώλομην*.—From *ἀπό* and *ἄλλυμι*.

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., *εἶτε*, note 1) derives it from *τὴν ἀντὴν ἰκα*, assuming an old word *ἰξ*, *ἰκος* with the digamma *ἰίξ*, 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. ὕσσει.—From ἐτοιμος, "ready," probably akin to ἔτυμος.

Ὅρα. "In order that." Equivalent here to ἵνα. A conjunction marking an end, &c. Consult line 82.

Ὀλος, οἶη, οἶον, "alone."—Akin to ἶος, ἶα, Epic for εἷς, μία, "one" and to the Latin unus, of which the earlier form was oinos, as appears from oinom for unum, which occurs in the inscription found in the tomb of the Scipios.

ΛΙΝΕ 119. Ἀγέραστος, ον, "without a prize," from α priv., and γέρα "a prize."

Ἔω, Epic and Ionic for ὦ, 1 sing. pres. subj. of εἶμι, "to be."

Ἔοικεν, 3 sing. 2 perf. of the obsolete εἶκω, "to be fitting." Literally, "to be like."

ΛΙΝΕ 120. Δεύσσετε, 2 plur. pres. indic. of λεύσω, "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 Sanscrit lok, "to look," or "see," &c.

Ὀ, 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, ἐρ, is akin to the Sanscrit arch, "to go."—The 2 aor., fut., and perf. belong to a root ἐλυθ, or ἐλευθ, but the Doric form of the 2 aor., namely, ἦνθον, with the digamma prefixed, ἦνθον, 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.)

ΛΙΝΕ 121. Ἡμείβετο, 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, δία, διον, 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 δίας, and this from Δίς, old stem of the genitive Διός of Ζεός.

ΛΙΝΕ 122. Ἀτρείδη, vocative of Ἄτρεΐδης. Consult line 7

Line 122-126.

Κύδιστε, voc. sing. of κydιστος, η, ον, "most epicureous for dining." Superlative of κydός, ά, όν (formed, in reality, from κydος, as αίσχιστος, from αίσχος). Other meanings are, "most glorious," "most honored," "noblest."

Φιλοκτεανώτατε, voc. sing. of φιλοκτεανώτατος, "most greedy," "most covetous." Superlative of φιλοκτέανος, ον, "loving possessions," from φίλος and κτέανον, "a possession."

LINE 123. Δώσουσι, 3 plur fut. of δίδωμι, "to give," "to bestow;" fut. δώσω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγύθυμος, ον, "high-souled," "great-hearted." From μέγας and θυμός.

LINE 124. Που, enclitic adv. b, "any where?"—With the circumflex, ποῦ, interrogative, "where?"

Ίδμεν, 1 plur. syncopated form for οίδαμεν; 2 perf. of είδω. Consult line 70. (Matthiae, G. G., § 198, 3, vol. i., p. 444, of the German work.)

Ξυνήια, nom. plur. neut. of ξυνήιος, η, ον, Epic and Ionic for ξύνειος, which, probably, nowhere occurs, "in common." From ξυνός, "common," &c.

Κείμενα, nom. plur. neut. pres. part. of κείμαι, "to lie."

LINE 125. Τά. (Consult note.)

Πολίων, gen. plur. of πόλις, ιος, ή, Epic and Ionic for πόλις, εως, "a city."

Έπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "to sack," "to ravage," &c.; fut. πέρω : 1 aor. έπερσα : 2 aor. έπράθον. 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 έπραθον, 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*.

Δείασται, 3 sing. perf. i. i. pass. of δαίω, "to divide." The form δαίω, however, is merely assumed, since δαίω takes its place in the active; and, besides, the middle δαίωμα is more frequently found in an active sense. Moreover, the 1 aor. έδαισα, used in the sense of "to feast," from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίνυμι.—The Sanscrit root is *da*, "to cut off," hence δαίω, δαίς, gen. δαιτός, δαίνυμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes*.

LINE 126. Έπέοικε, 3 sing. 2 perf. of the supposed form έπέικω, 3 perf. έπέοικα, υς, ε, "it is fitting." From επί and οίκω. Consult remarks on οίκώς, line 47.

Line 126-132.

Μαλίλλογα, 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 heap up." Literally "to gather upon." (Consult note.)—From ἐπί and ἀγείρω.

LINE 127. Πρόες, 2 sing. 2 aor. imper. act. of προίημι, "to send on," "to send forth," or "forward," &c.; fut. προήσω: 1 aor. πρόηκα, in Homer also προέηκα: 2 aor. πρόην.—From πρό and ἵημι "to send."

LINE 128. Τριπλῆ, "threefold," used as an adverb, but, in reality, the dative sing. fem. of τριπλόος, η, ον, contracted τριπλοῦς, τριπλῆ, τριπλοῦν. So τριπλῆ here is contracted from τριπλόος.

Τετραπλῆ, "fourfold," used as an adverb, but, in reality, the dative sing. fem. contracted for τετραπλόη, of τετραπλόος, η, ον, contracted τετραπλοῦς, τετραπλῆ, τετραπλοῦν.

Ἀποτισσομεν, 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.

LINE 129. 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, ἰσθῆσι for ἰσθῆ, δῶσι for δῶ.

Τροίην, acc. sing. of Τροίη, ης, Epic and Ionic for Τροία, ας, "Troy," the city of Priam.

Εὔτειχεον, acc. sing. fem. of εὔτειχος, ον, "well-walled," "well-fortified," an epithet of Troy. From εὖ and τεῖχος, "a wall," "a rampart."

Ἐξαλαπάξαι, 1 aor. infin. act. of ἐξαλαπύζω, "to sack," "to storm;" fut. ξω. From ἐξ and ἀλαπύζω, "to empty," "to drain," and this last from a euphon., and λαπάζω, "to empty out," "to plunder."

LINE 130. Κρείων, οντος, ό, "the ruler," said usually of kings and chiefs, but also of the gods. Ionic and poetic for κρέων.—Akin to κράς, κρίτος, κρείττων. Compare the Sanscrit *kri*, "facere."

LINE 131. Περ, enclitic particle, "very." Consult note.

Ἐών, Epic and Ionic for ὄν, pres. part. of εἶμι, "to be."

Θεοείκελε, voc. sing. of θεοείκελος, ον, "godlike." From θεός and εἶκελος, "like."

LINE 132. Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, "to conceal;" fut. κλίψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, "a thief," "stealer," and in the Latin *clerp-ere*.

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.

Δύωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. σι δίδωμι.

Ἐλωμαι, 1 sing. 2 aor. subj. mid. of αἰρέω, "to take," "to seize:" fut. αἰρήσω: perf. ἤρηκα: Ionic ἀραίρηκα: 2 aor. εἶλον: 2 aor. mid. εἰλόμην.—The root of αἰρέω is akin to the Sanscrit *kri*, "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.)

LINE 138. Τεόν, accus. sing. neut. from τεός, ἦ, όν, Epic and Ionic for σός, σή, σόν, "thy," "thine." Compare the Latin *tuis*.

Αἶαντος, gen. sing. of Αἶας, αντος, ό, "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 Ὀδῦσεύς, "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 χολόω, "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. ἴγμαι: 2 aor. ἰκόμην.—Lengthened form from ἰκω, 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." (*Poll, Etymol. Forsch.*, vol. i., p. 268.)

LINE 140. Μεταφρασόμεσθα, poetic for μεταφρασόμεθα, 1 plur. fut. mid. of μεταφράζομαι, "to deliberate upon." Consult note.—Observe that the ending μεσθι, 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.)

Ἄντις, Epic and Ionic for ἀνθις, "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, "sorbes," "Intum."

Ἐρύσσομεν, Epic for ἐρύσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "to draw:" fut. ἐρύσω: 1 aor. εἶρσα, &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."

Δίαν, 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.)

Ἀγειρόμεν, 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. ἔθη.

Ἄν. Old form for ἀνά.

Χρυσήδα, accus. of Χρυσῆς, ἴδος, ἤ, "Chryseis." Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρης, ου, "fair-checked," "beautiful-checked." From καλός, "fair," "beautiful," and παρῆα ἰονίῳ for παρειά, "the cheek."

Line 144-148.

LINE 144. *ἔβησαν*, with the shortened mood-vowel, Epic for *βήσαν* *μεν*, 1 plur. 1 aor. subj. act. cf *βύω*, "to cause to go:" fut. *βήσω*: 1 aor. *ἔβησα*. (Consult note.)

ἓν, *μία*, *ἓν*, "one." The root is *έν*, as appearing in the genitive *έν-ός*, and also in the Latin *un-us*; the English *one, only* (i. e., *only*); the Sanscrit demonstrative *é-na* (*aina*); the Gothic *aina*, &c.

Ἀρχός, *οὔ*, *ὄ*, "a commander." From *ἀρχή*, "authority," &c.

Βουλευφόρος, *ον*, "counsel-bearing," "counseling." Hence, *ἀνὴρ βουλευφόρος*, "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 *έος*, Attic *έως*, *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. *Πηλείδη*, voc. of *Πηλείδης*, *ου*, "Pelides." Consult line 1

Ἐκπαγλότατε, voc. sing. of *ἐκπαγλότατος*, *ον*, "most formidable." Superlative of *ἐκπαγλος*, *ον*, "striking," "terrible." Consult note.

LINE 147. *Ἐκέργων*, accus. sing. of *Ἐκέργος*, *ον*, *ὄ*, "the far-working one." An epithet of Apollo. From *έκός*, "afar," and *εργον*. Compare remarks on *Ἐκηβόλος*, line 14.

Ἰλύσσει, with shortened mood-vowel, Epic for *ιλύσσει*: 2 sing 1 aor. subj. mid. of the deponent *ιλύσκομαι*, "to propitiate." (Consult line 100.)—Observe that *ιλύσσει* is Epic for *ιλύση*; thus, 1 pers. *ιλύσωμαι* · 2 (old form) *ιλύσησαι*: (Epic and Ionic) *ιλύσσει*, or *ιλύσσει*: (Attic) *ιλύση*.

Ἱερά, accus. plur. neut. of *ιερός*, *ἦ*, *όν*, Epic and Ionic for *ιερός*, *ἔ*, *ον*, "sacred." (Consult note.)

Ῥέξας, 1 aor. part. act. of *ρέζω*, "to perform," "to offer up:" fut. *ρέξω*: 1 aor. *ῤεξα* and *ῤῥεξα*. Of the passive, only the aor. infin. *ῤεχθῆναι* is used.—According to Buttmann (*Lexil.*, s. v. *χαλινός*, 5), *δέζω* is the same word with *ῤρῶ*, being formed from it by the transposition of *ε* and *ρ*. Be this as it may, the root *ῤρδ* of *ῤρῶ* is plainly akin to *ῤργ* in *ῤργον*; just as *ρέξω*, with its root *ρέγ*, shows an affinity to the English "wreak."

LINE 148. *Ἵπόδρα*, poetic adverb of frequent occurrence in Homer, but always in the phrase *Ἵπόδρα ἰδῶν*, "having eyes sternly," "grimly," "gloomily."—From *Ἵπό* and *δρακ*, the obsolete root of *ῤδρακον* (2 aor. of *ῤέρκω*), so that the original form. was probably

Line 148-153.

ὑπόδραξ, and the ξ was finally thrown away, as the κ from γένεα (*Thiersch, Gr. Gr.*, § 197, 2.) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδοα, 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."

Ἐπιεμίετε, 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.

Κερδαλεόφρον, voc. sing. of κερδαλεόφρων, 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." Literal-ly, "with forward soul." From πρό and φρήν, φρονέω.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πειθόμεαι, "to obey."—Consult remarks under ἐπειθετο, line 33.

LINE 151. Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἐρχομαι. Consult lines 78 and 120.

Ἴφι. Consult line 38.

LINE 152. Ἐνεκα, "on account of."

Ἦλυθον, 1 sing. 2 aor. indic. act. of ἐρχομαι. This is the unsyn-copated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ὅ, "a warrior." Literally, "a spearman." From αἰχμή, "the point of a spear."

Τρώων, gen. plur. of Τρώς, Τρωός, ὅ, "a Trojan." Nom. plur. Τρῶες, Τρώων, οἱ, "Trojans."—From Τρώς, Τρωός, ὅ, "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, "κατὰ καιρὸν," "κατὰ τοῦ χρόνου," "up to this time."

Μαχησόμενος, fut. part. mid. of the deponent μαχτομαι, "to fight:" fut. μαχήσομαι. and μαχέσσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῦμαι: perf. pass. μεμάχημαι and μεμίχεσμαι: 1 aor. Epic τῆσσι κησόμεναι. Attic ἐμαχεσόμεναι.

Line 153-156.

ὄστι, "not at all," accus. sing. neut. of ὄστις.

Αἵτιοι, nom. plur. masc. of αἴτιος, α, ον, more rarely α.; ον, "or fault." From αἴτια, "blame," "fault."

Βοῦς, accus. plur. of βοῦς, βοός, ὄ, ἦ, "cattle." Contract
 LINE 154. ed form for βόας. The stem is ΒοϜ (βοῦ, δου), which, with the appending of the gender-sign ς, becomes βόϜς (βῶσ-ς), and this, βούς, answering to the Latin *bos*, in the genitive of which, namely, βῶσ-ις, the digamma reappears. (Kühner, § 272, 2.)—Akin to the Sanscrit *gḥ*, 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.

ἤλασαν, 3 plur. 1 aor. indic. act. of ἐλάσσω, "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 ἐλασα, 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, ου, ὄ, "a horse."—Through the dialectic form ἱκκος we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esr* also is between both. (Pott, *Etymoi 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, η, "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 Œta and the Maliac Gulf.

Ἐριβώλακι, dat. sing. of ἐριβώλαξ, 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 βῶλαξ, same as βῶλος, "a clod of earth."

Βωτιανείρη, dat. sing. of βωτιανείρη, Epic and Ionic for βωτιάνειρα, α, "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.

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.

'Εδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἐδηλάω "to injure," "to destroy:" fut. δηλήσομαι: 1 aor. ἐδηλοσάμην: part. 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 ὄρος, 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. εἰπόμην: fut. ἐψομαι: 2 aor. ἐσπόμην.—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 ὑλη, *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, ῆς, ἡ. (Consult note.)

Ἀρνύμενοι, pres. part. of the deponent ἄρνυμαι, "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 αἶρωμαι: fut. ἀροῦμαι.—A lengthened form of αἶρω, as πτύρνυμαι 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.

'Αφαιρήσεται, fut. infin. middle of ἀφαίρω, "to take away," "to take from:" fut. ήσω: fut. middle ήσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἰρέω.

'Απειλείς, 2 sing. pres. indic. act. of ἀπειλέω, "to threaten:" fut ήσω.—The common notion is that of *speaking loud*, whence, with ἀπελλάίω, it is referred to ήπύω.

LINE 162. 'Εμόγησα, 1 aor. indic. act. of μογέω, "to toil:" fut. ήσω.—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. υἱι: accus. υἱα: 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. 'Ισον, 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 ωτιον, 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 ἐκπέρω, "to sack." Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιομενος. η, ον, "well-inhabited," "well-peopled." Properly an adjective, and not a participle, since we find no such verb as εὐναίω or εὐναίωμα.—From εὖ and ναίω "to inhabit."

Πτολίεθρον, ον, τό, "a city." In form a diminutive from πόλις (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.

LINE 165. 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.

Πολυαίκος, gen. sing. of πολυαίξ, ἴκος, "harassing." Literally "with much collision." From πολύς and αἵσσω, "to rush," "to dart," &c

LINE 166. Διέπονσι, 3 plur. pres. indic. act. of διέπω, "to dispatch." More literally, "to manage," "to be busied upon a thing:" fut. ψω.—From διά and ἐπω. Consult line 158, remarks on ἐσπόμην.

Ἄτάρ, 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 ἀντάρ is Epic only.

Δασμός, οὔ, ὄ, "a division," "a sharing of spoil."—From δαίω, "to divide." Consult remarks on δέδασται, line 125.

Ἴκηται, 3 sing. 2 aor. subj. mid. of ἰκνέομαι, "to come." Consult remarks on ἴκεσθαι, line 19.

LINE 167. Μείζον, 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: Boeotian μέσσω.—The root μέγ-ας appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, German *mach-t*, English *mickle*, *much*, *might*, &c.

Ὀλίγον, 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.

Ἐπὴν, Epic and Ionic for ἐπὶν "whenever." Contracted from ἐπεῖ and ἦν, for ἄν.

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. ἐκάμον: perf. κέκμηκα, which Homer mostly uses in the Epic participles κέκμηώς, κέκμηῶτι, κέκμηῶτα, but also κέκμηότας.—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 ἴζω, 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. Οἰκαδε. Consult line 19.

ἴμεν, Epic for ἔναι, pres. infin. of εἶμι, "to go." Earliest form ἴμεναι.—Consult remarks on χαλωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ἰδος, 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.

Ἔών, Epic and Ionic for ὦν, from εἶμι, "to be."

Ἄφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἐνος, "a year," and hence denoting "annual income," or "produce." Buttman, however, condemns this etymology, and deduces the word from an old form ἀφνός, εἶα, ἕ, of which, according to him, ἀφνειός was a lengthened form. (Lexil., p. 177, ed. Fishl.)

Ἄφύξειν, 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. ἠφύσα, or, Epic and without augment, ἄφυσσα.—Middle, ἀφύσσομαι, "to draw for one's self."

LINE 173. Φεῦγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert:" fut. φεύξομαι, Doric and Attic φευξομαι: 2 perf. πέφηνγα: 2 aor. ἔφηνγον. Later authors have also a so-called 2 fut. φηνῶ.—Compare remarks under φύγομεν, line 60.

Μάλα, adverb. "By all means." Literally, "very," "very much," "exceedingly," &c.

Τοί, for σοί. Epic and Ionic.

Ἐπέσονται, 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. ἐπέσῶμαι: pluperf. ἐπεσῶμην, &c.—From ἐπί, "against," or "toward," and σεύω, "to put in quick motion," "to urge," &c.

LINE 174. Αἰσσομαι, "to entrust," "to beseech," &c. Middle dependent. (Consult line 15.)

Line 174—179.

Εἰνεκα, Epic and Ionic for ἐνεκα.

Ἐμεῖο, Epic for ἐμοῦ, gen. of ἐγώ.

Μένειν, pres. inf. act. of μένω, "to remain:" fut. μενῶ: perf. μενήνηκα: 2 perf. μέμονα: 1 aor. ἐμεινα. 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 τιμῶ, "to honor:" fut. τιμήσω: 1 aor. ἐτίμησα, &c. From τιμή.

Μητιετα, Epic and Æolic for μητιέτης, ου, ὁ, "the counselor," "the adviser." An epithet of Jove, equivalent, in effect, to "all-wise."—Formed from μῆτις, "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, "hatred," 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. οἰ εἰμί. Strictly speaking, ἐσσί is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφῶν, Epic and Ionic for διοτρεφῶν, gen. plur. of διοτρεφής, ἰς, "Jove-nurtured," "cherished by Jove." (Consult note.)—From Ζεύς, gen. Διός, 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 rish Latin iras-ci.

LINE 178. Καρτερός, ἄ, ὄν, 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.

Ἐσσι. 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 ἐταρος, ου, ὁ, "a follower," "a companion." Epic and Ionic for ἐταῖρος, ου, ὁ, same signification.—Probably from ἔθος, "custom," &c., or else from the

Line 179—82.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty*.

LINE 180. *Μυρμιδόνεσσιν*, Epic and Ionic for *Μυρμιδοσων*, dat. plur. of *Μυρμιδών*, ὄνος, ὄ, "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 ἀναξ, "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.

LINE 181. Ὀθομαι, "to care for," "to take heed." Deponent verb, only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. Ὀθομαι will then be akin to ὀσσομαι, or ὀττομαι, "to look at," &c., just as in German we have *schœuen*, "to be shy," and *schœuen*, "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 me a grudge." The middle κοτέομαι 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.

Χρυσίδα. Consult line 111.

LINE 184. ἄγω, 1 sing pres. subjunctive (not indicative) εἰ ἔγω
(Consult note.)

Βρισηίδα, accus. sing. of **Βρισηίς, ἴδος, ἥ,** "*Brisēis.*" Literally, "*the daughter of Briseus.*" A female patronymic from **Βρισεύς,** Epic gen. ἦος, for ἑας, ὄ, '*Briseus,*' according to some a king of the Lelegæ, 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, ἥ,** Epic and Ionic for **κλισία, ας, ἥ,** "*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. Ὅσον, Epic for ὄσον, "*how much,*" accus. neut. of ὄσος, ἡ, 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. ἥσω. 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.

Φύσθαι, pres. infin. middle of **φημί,** "*to say,*" "*to declare.*"—Middle **φάμαι,** "*to call one's self,*" &c. (Consult line 33.)

Ὅμοιωθῆμεναι, Epic, Doric, and Æolic for **ὁμοιωθῆναι,** 1 aor. inf. pass., with a middle signification, from **ὁμοιόω,** "*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. **οἰ,** &c. (Consult line 72.)

Lines 188-193.

ἦτρον, τό, "the heart." In Homer always in the nominative or accusative; but the dative ἦτροι occurs in Simonides (7, 7).—From *Il.*, xxi., 386, ἐνὶ φρεσὶ θυμὸς ἦτρο, it has been inferred that ἦτρον has ἀτρον for its root, and so, like *animus* and *anima*, strictly denotes the breath.

Στήθεσσι, Epic for στήθεσιν, dat. plur. of στήθος, ες, τα, LINE 189. "the breast."—Probably from ἵστημι, "that which stands up."

Λασίοισι, Epic and Ionic for λασίοις, dat. plur. neut. of λάσιος, ἰα, ἰον, "hairy." (Consult note.)—Probably akin to λαίνα, χλαίνα, and Latin *lana* and *lena*.

Διάνδιχα, "two ways." Adverb, from διά, ἐνά, and δίχα, "in two," "asunder."

Μερμηρήξεν, Epic and Ionic for ἐμερμηρήξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "to meditate," "to ponder." More literally, "to be full of cares;" fut. ξω.—From μέλημα, ες, ἦ, collateral form of μέλημα "care," "trouble," and this from μέμερος, ον, "care-laden," which last is probably connected with μερίζω, "to divide," and μέρος.

Φάσγανον, ον, τό, "a sword."—Said to be changed from LINE 190. σφάγανον, and to come from σφάζω, "to slay."

Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ὄ, "sharp," "keen-edged."—Akin, probably, to ὠκύς, "swift," and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσάμενος, Epic for ἐρυσάμενος, 1 aor. part. middle of ἐρύω, "to draw;" fut. ἐρύσω, Epic ἐρύσσω: perf. pass. εἰρῶμαι.—Epic and Ionic present εἰρῶ: fut. εἰρύσω, &c.—Middle ἐρύομαι: fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οῦ, ὄ, "the thigh."

Ἄνασθήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀνα LINE 191. στήσαι, 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."

Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παύσαι, LINE 192. 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, ἐρύω, ἐρύω.

Ὀρμαινε, 3 sing. imperf. indic. act. of ὀρμαίνω, "to stir LINE 193. crate" (consult note): fut. ὀρμάνω. Used by Homer only in the present, imperfect, and 1 aor. ὀρμαίνα always with the augment.—From ὀρμάω, "to urge," "to incite."

Line 194-196.

LINE 194. Ἐκετο, Epic and Ionic for εἰλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἔλκω; "to drive;" fut. ἔλξω: 1 aor. εἰλξα, but only among later writers, the derivative tenses being mostly formed from ἐλκύω: fut. ἐλκύσω: 1 aor. εἰλκυσα: 1 aor. pass. εἰλκύσθην: perf. pass. εἰλκυσμαι: whereas the present ἐλκύνω itself is only used by later writers. In early Epic, ἐλκένω.—Akin to ἐλεῖν, and also to θέλγειν. (Donaldson, *New Crat.*, p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οὔ, 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, εὖς, τό, "a sword." Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ἀμφηκερ). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φάσγανον and ἕορ. 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.

Δευκώλενος. Consult line 55.

Ἦρη. Consult line 55.

LINE 196. Ἄμφω, τῷ, τῷ, τῷ, and also οἱ, αἱ, τὰ: gen. and dat. ἀμφ-οῖν. "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, *cd. Fishl.*)

Ὀμῶς, "equally," "alike." But ὁμῶς, "nevertheless," "notwithstanding."

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, "to love:" fut. φήσω. From φίλος, η, ον.

Line 193-199.

Ἐφάρμεν, nom. stag. fem. pres. part. of κήδομαι, "to care for." (Consult line 56.)

Line 197. Στή, Epic and Ionic for ἵστη, 3 sing. 3 aor. indic. act. of ἵστημι, "to place:" fut. στήσω: perf. ἵστηκα, "I stand;" 2 aor. ἵστην, "I stood."

Ὀπίθεν, Epic for ὀπισθεν, "behind," "at the back."—Probably from ὀπισ, akin to ἄπισιν, κατόπισιν, μετόπισιν, ὀπίσω, ὀπέ.

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. 3 aor. indic. act. of αἰρέω, "to catch," "to seize:" fut. αἰρήσω: perf. ἔρηκα 2 aor. εἶλον, &c.

Πηλείωνα, accus. sing. of Πηλείων, ωνος, ὄ. Consult line 188.

Line 198. Οἶω, 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 πέφυγα: 2 perf. πέφηνα: fut. mid. φανεῖμαι: 2 aor. pass. ἐφύνην, &c.—Lengthened from the root φα, which appears in φάος, Sanscrit ध्या, "lucere." (Pott, Etymol. Forsch., vol. i., p. 194.)

Ὀράω, 3 sing. imperf. indic. middle of ὀράω, "to see." Homer always uses the middle in an active signification: fut. ὄψομαι, 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 γινώσκω, "to know," fut. μιν γνώσομαι: perf. act. ἔγνωκα: 2 aor. ἔγνω.—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*, *nosci* : English, *know* : German, *kennen*, &c.

ΠΑΛΛΑΔΑ, accus. sing. of Παλλάς, ἄδος, ἡ, "*Pallas*," an 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 αὐτήν.—Μιν is, in fact, the Epic LINE 201. an' Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν 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, ὄσσα, 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*.

Αἰγιοχοιο, Epic and Ionic for αἰγίοχου, gen. sing. of αἰγίοχος, ὁ "*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. Consult line. 120.

LINE 203. Ὑβριν, accus. sing. of ὕβρις, εως, ἡ Epic ἕβρις ιος. "

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, ἰδον : 2 aor. mid. εἰδόμεν. in Homer, more frequently, ἰδόμεν, without augment.—Εἶδω (ἰδω) is a radical form wholly obsolete in the present, which is supplied by ὄρῳ. 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 ἰδω, or, with the digamma, φἰδω, has a direct affinity with the Latin *video.* So, again, φἰδ-ω, φοῖδ-α, connect themselves with the English " *to wit,*" " *wot ;*" the German *wissen,* and the Sanscrit *wid,* " *to know.*"

Ἀτρεΐδαο, old form of the genitive, for the later Ἀτρεΐδου. This genitive form in αο 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 Ἀτρεΐδης, the two genitive forms Ἀτρεΐδαο and Ἀτρεΐδεω.

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 τελέεσθαι, fut. inf. mid., with passive signification, of τελέω, " *to accomplish ;*" fut. act. τελέσω : perf. ἐτέλεκα : fut. mid. τελέσομαι : Epic and Ionic τελέομαι : Attic τελοῖμαι. Consult line 82, remarks on τελέεσθαι.

Ἵτω. Consult line 59.

Ἦς, or ἦς, Epic and Ionic for αἷς, dat. plur. fem. of the
LINE 205. possessive pronoun, ὅς, ἡ, ὅν, " *his,*" " *her*" " *its.*" — Observe that the Epic and Ionic form for ὅς, ἡ, ὅν, itself, is ἐός, ἐή, ἐόν

Ἵπεροπλῆσι, Epic and Ionic for ὑπεροπλῆαις, dat. plur. of ὑπεροπλία, ας, ἡ, " *arrogance,*" " *proud confidence,*" especially in arms.—From ὑπέρ and ὄπλα, " *arms.*"

Τάχα, " *soon,*" " *at some early period.*" Adverb, from ταχύς, εἶς, ἡ, " *swift.*"

Ὀλέεσθαι, Epic for ὀλέεσθαι, 3 sing. 1 aor. subj. act. of ὀλλυμι, " *to lose,*" " *to destroy ;*" fut. ὀλέσω : perf., with reduplication, ὀλώλεκα : 1 aor. ὤλεσα.

Γλαυκῶπις, ἰδος, ἡ, " *bright-eyed.*" (Consult note.)—From
LINE 206. γλαυκός, " *shining,*" " *silvery,*" and ὤψ, " *the eye.*"

Παύσουσα, fut. part. act. of παύω, " *to cause to cease*"
LINE 207. Consult line 192

Line 207-214.

Μένος, εος, ἰ, “*en nement.*”—Consult line 103.

Αἰ, Epic and Doric for εἰ, “*if.*”—Consult line 66.

Πίθαι, Epic and Ionic for πίθη, 2 sing. 2 aor. subj. mid. of πείθεσθαι “*to persuade.*” Middle πείθομαι, “*to obey;*” 2 aor. mid. ἐπιθόμην aor. subj. πίθωμαι : 2 pers. (old form) πίθησαι : (Epic and Ionic) πῆθαι : (Attic) πίθη.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἄγε. Consult line 62.

Ἀήγε, 2 sing. pres. imperat. of ἀήγω, “*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.

Ἔριδος, gen. sing. of ἔρις, ἰδος, ἦ, “*strife,*” “*contention.*” Consult line 177.

Ξίφος. Consult line 194.

Ἐλκεο, Epic and Ionic for ἔλκων, 2 sing. pres. imperat. middle ο, ἔλκω, “*to draw;*” fut. ξω. (Consult line 194.)—Old form of 2 pers. ἔλκεσο : Epic and Ionic ἔλκεο : Attic ἔλκων.

LINE 211. Ὀνειδίσσον, 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. Ἐξερέω, Epic and Ionic for ἐξερῶ, fut. of ἐξείπειν, “*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 παρῆμι, “*to be present.*”—From παρά and εἶμι.

Αγλαά. Consult line 23.

LINE 214 Ὑβριος, gen. sing. of ὑβρις, ἰος, ἦ, Epic and Ionic for ὑβρις, εως, ἦ. Consult line 203.

Ἐνεκα, Epic and Ionic for ἐνεκα.

Ἴσχεο, Epic and Ionic for ἴσχων, 2 sing. pres. imper. middle ο, 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 *εχω*, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of *εχω*.—Formed from the 2 aor. of *εχω*, namely, *εσχον*.

Πειθεο, Epic and Ionic for *πειθου*, 2 sing. pres. imper. middle of *πειθω*, "to persuade:" in the middle *πειθομαι*, "to obey."

Χρή, "it behooves," impersonal verb: imperf. *εχρην*, commonly without augment, *χρην*, the form *εχρην* being rare in Attic: fut. *χρήσει*: infin. *χρήναι*: part. *χρεών*.—Strictly, from *χρύω*, 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.

Σφώϊτερον, accus. sing. neut. of *σφώϊτερος*, *α, ον*, pronominal adjective of the 2 person dual *σφώϊ*, "of or belonging to you two."—Sometimes, also, it appears as the pronominal adjective of the 3 person dual *σφώέ*, "of or belonging to them two, or both of them."

Ειρύσσασθαι, Epic and Ionic for *έρύσσασθαι*, 1 aor. infin. middle of *έρύω*, "to draw:" middle *έρύομαι*, "to obey" (consult note): fut. *έρύσω*, Epic and Ionic *είρύσω*: perf. pass. *είρυμαι*, &c.

Κεχολωμένον, accus. sing. masc. of perf. part. pass. of *χολώω*, "to incense;" fut. *ώσω*: perf. pass. *κεχόλωμαι*: 1 aor. pass. *έχολώθην*.—From *χόλος*, "gall," "bile," "wrath."

Ἄμεινον. Consult line 116.

Ἐπιπειθῆται, 3 sing. pres. subj. middle of *επιπειθωμαι*, "to obey."—From *επί* and *πειθω*, "to persuade," in the middle "to obey." The preposition expresses the end gained by the persuasion.

Ἐκλινον, 3 plur. imperf. indic., with aoristic signification, of *κλύω*, "to hear." Consult line 37.

Ἦ, Epic for *έφη*, 3 sing. imperf. indic. of *φημί*, "to say."—Observe that *ή* comes, in reality, from *ήμί*, a shortened form of *φημί*: thus, *ήμί*, *ής*, *ήσί*, &c., imperf. *ήν*, *ής*, *ή*, &c. This *ήμί* arose from *φημί* in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἀργυρέη, Epic and Ionic for *άργυρη*, dat. sing. fem. of *άργύρεος*, *η, ον*, contracted *άργυρούς*, *άργυρη*, *άργυρεών*, Epic and Ionic for *άργύρεος*, *α, ον*, contr. *άργυρούς*, *ά, ούν*, "silver."—Consult line 49.

Κώπη, dat. sing. of *κώπη*, *ης, ή*, "a hilt." Literally, "the handle of any thing:" as, for example, of an oar, a torch, &c.—From a root *καπ*, which appears in *κάπ-*, and the Latin *cap-io*.

Υχέθε Epic for *εσχεθε*, 3 sing. 2 aor. indic. a.c.t., from *εσχεθου*, &

Line 219-223.

poetic lengthened form of ἔσχον, 2 aor. ἔσχω. 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, δ, Epic and Ionic for κολεός, οὐ, δ, "a sheath." Consult remarks on κολεός, line 194.

Ἦσε, 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 ὠθώ) 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. ἔωμαι: 1 aor. pass ἑώσθην

Ξίφος. Consult line 194.

Ἀπίθησεν, Epic and Ionic for ἠπειθήσεν, with augment dropped, sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "to disobey;" fut. ἦσω.—From α, priv., and πείθω.

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, δ, ἦ, "a deity," "a god or goddess."—Derived by some from δαήμων, "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 damin, or damanas, "a conqueror," "lord," "master." (*Eichhoff, Vergleich.*, p. 204.)

LINE 223. Ἀταρτηροῖς, dat. pluri. neut. of ἀταρτηρος, α, εν, strengthened poetic form of ἀτηρός, ά, εν, "injurious," "hurtful"—From ἀτη, "harm," "mischief," &c.

Lines 223-228.

Ἐπέεσσιν Epic and Ionic for ἔπεισιν, dat. plur. of ἔπος, εος, τό, "a word."

LINE 224. Οὐπω, "not yet." Adverb, compounded of οὐ and πω.

Ἀῆγε, Epic and Ionic for ἔληγε, 3 sing. imperf. indic. act. of ἀήγω, "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 *vinogradis*—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 καρδία, ας, ή, "the heart." Compare the Sanscrit *hr̥id*, the Greek *κραδία*, Latin *cor*, *cord-is*, English *heart*, Gothic *hairto*.

Ἐλάφοιο, Epic and Ionic for ἐλάφου, gen. sing. of ἐλαφος, ου, ό, η, "a deer," whether male, "a hart" or "stag," or female, "a kind."—Akin to ἐλαφρός, Latin *læv-is*, and also *lepus*, *lepōris*, and probably also, to the German *laufen*, and English *leap*.

LINE 226. Δαῶ. Consult remarks on λαεί, line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσω, "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. Δόχονδε, "to an ambuscade." Adverb, compounded of λόχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἴέναι, pres. inf. act. of εἶμι, "to go."

Ἄριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστεύς, έως, ό, Epic and Ionic ἀριστεύς, ηος, ό, "the bravest." In the plurals ἀριστεῖς, Ionic ἀριστήες, "the bravest chieftains."—In these words in εὗς, 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 ταλύω, contracted τλύω, "to endure;" fut. τλήσομαι: pres. εἰτληκα: 2 aor. ἔτλην (as if there were also a present τλήμι, which there is not).—Observe that τλ-άω is radically the same as τολ-μάω, and akin to the Sanscrit *tul*, Latin, *tol-erare*, and also (*i*) *latus*. Hence, too, τελ-αμών, τήλ-αντου

Line 228-232

Κήρ, γεν κηρός, ἡ, "accus." 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 εἶδμαι, "to be seen," "to appear."—Consult remarks on ἴδω, line 203.

Λύιον, nom. sing. neut. of λύιον, ον, gen. ονος, ό, ἡ, το
LINE 229. "more desirable," "more agreeable;" hence, in general "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λύιον: and he also has a second comparative λυίτερος, ον, only in the neuter. At a later period, λύιον was used generally as a comparative of ἀγαθός, and, in Attic, λύιον, λύιον, were contracted into λύων, λῶον: superlative λυίστος, 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, ὕ, "wide," "wide-spread," "broad."

Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. inf.
LINE 230. middle of ἀποαιρέω, 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. ἀφείλομην.—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.

Δημοδόρος, ον, "people-devouring," as referring to a prince
LINE 231. that grinds his people down. (Consult note.)—From δῆμος, and βρά, "food."

Οὐτιδανοῖσιν, Epic and Ionic for οὐτιδανοῖς, dat. plur. εἰς οὐτιδανός, ἡ, όν, "of no worth," "cowardly."—From οὐτις, "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 δῶνος, "a gift," "a present," "a thing of value."

Ἰσθῆτα, "for the last time." Accus. plur. neut. of ἵσθητος,
LINE 232. ἡ, ον. "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Αὐθόσιο, 2 sing. 1 aor. optative middle of the deponent verb λυθίσω

Line 232-236.

μαί, "to be insolent toward one," "to insult," "to outrage;" fut. ἕσονται.—From λώβη, "insult," "outrage."

LINE 23. Μέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty" "solemn."

Ὀρκος, accus. sing. of ὄρκος, ου, ὄ, "an oath."—Ὀρκος was originally equivalent to ἔρκος, as ὄρκύνη to ἐρκύνη, ὄρκουρος to ἐρκουρος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the λ in *Orcus*, "the bourne from which no traveler returns."

Ὀμοῦμαι, 1 sing. fut. indic. middle, with active signification, of ὀμνῶμι, or ὀμνῶ, "to swear;" fut. ὀμοῦμαι, εἰ, εἴται. 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. ο 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*, *folis*, *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*.

LINE 235. Φύσει, 3 sing. fut. indic. act. of φύω, "to produce;" fut. φύσω: 1 aor. ἔφυσα.—With φύω compare the Sanscrit *bhū* and the Persian *bu*, "to be," as also the old Latin *fui*, *fueram*, *fuerim*, *fuiro*; the *fuas*, *fuat* of Plautus, and *fo*; and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομήν, accus. sing. of τομή, ῆς, ἡ, "the trunk," or "stump," of a tree; the part left after cutting. From τέμνω, "to cut."

Ὀρεσσι, 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 *læf-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*.

LINE 236. Ἀναθηλήσει, 3 sing. fut. indic. act. of ἀναθηλέω, "to bloom afresh;" fut. ἤσω. From ἀνά, "anew," and θηλέω, "to flourish."

Ε, accus. sing. of pronoun of third person. Nom. wanting: gen. εἶ, &c.

Χαλκός, ου, 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: aor. ἔλεψα.

LINE 237. Φλοιόν, accus. sing. of φλοιός, οὔ, ὅ, "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 φορέω, "to bear," "to carry;" fut. ησω. 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, ὅ, "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 Εἰρύεται, Epic and Ionic for εἰρύνται, 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.

*Οακος. 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. ἰξομαι: 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) δυνήσεαι: (Epic and Ionic) δυνήσεα.: (Attic) δυνήσει.

Line 241-245.

Ἀχνοόμενος. 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, χροσίμος, is clear enough.

Ἔστε, Epic adverb, equivalent to ὅτε, "when."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of ὄστε, from ὄστα, like the Latin *quum*, from *qui*.

Ἑκτορος, gen. sing. of Ἑκτωρ, ὄρος, ὄ, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἔχω, 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. οἱ 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. ἐπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "to fall," whence ἐπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω 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.

Οὐδέν, "in no respect," accus. sing. neut. of οὐδεῖς, 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 πρός, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρός, and εροτί is itself akin to the Sanscrit *prati*. (Consult *Donaldson, New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing. 2 pres.

Line 245-249.

indic. act. of βάλλω, "to hurl;" fut. βαλῶ: perf. βέβληκα: 3 aor. ἔβαλον.

Γαίῃ, 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.)

LINE 246. Χρυσείοις, Epic and Ionic for χρυσείοις, and this for χρυσοῖς, from χρύσεος, χρυσέα, χρύσειον, contracted χρυσοῦς, χρυσοῆ, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phœnician origin, from *chârûts*, "gold." (*Pott, Etymol. Forsch.*, vol. i., p. 141.)

Ἥλοισι, Epic and Ionic for ἧλοῖς, from ἧλος, ον, 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 πείρας, poetic for πέρας, "an end."

Ἐζετο. Consult line 48.

LINE 247. Ἐτέρωθεν, adverb, "from the other side," "on the other 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 Pylians. With regard to this people, consult note.

LINE 248. Ἡδυεπής, ἐς, "sweet of speech," "sweet-speaking."—From ἡδύς, "sweet," and ἔπος.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for ἠνόρουσε, augment dropped from ἀνορούω, "to start up;" fut. ούσω.—From ἀνά, "up," and ορούω, "to move quickly," &c., with which compare the Latin *ruo*.

Λιγύς, εἶα, ὅ, "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 ἔλαχύς (ἐ-λαχ-ύς), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of Πύλιοι, ων, οί, "the Pylians." (Consult note.)

Ἀγορητής, οὔ, ὁ, "a speaker." An haranguer before an ἀγορά or public assembly.

LINE 249. Γλώσσης, gen. sing. of γλώσσα, ης, ἡ, "the tongue."—Supposed to be of the same family with γλώξ, γλωχίν, "an projecting point."

Line 249-251.

Μέλιτες, gen. sing. of μέλι, ιτος, τό, "honey."—Akin to the Latin *melleo*, *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. ἔρρεσσα: but in Attic more usually ῥήσομαι: 2 aor. pass. ἔρρῆν, always in active signification; and hence is formed the perf. ἐρρήκα, "to flow," "to stream," "to gush."

Ἀυδή, ἦς, ἡ, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἄφδη, akin to the Sanscrit *vad*, "to speak," the *φ* 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, ἡ, Epic and Ionic γενεή, LINE 250. ἦς, "a generation," of which, according to Herodotus, three made a century: γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτεῖά 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 μερῶμαι, μερίζω, "to divide," and δψ, "the voice."

Ἐφθίατο, Epic and Ionic for ἐφθίντο, 3 plur. syncopated 2 LINE 251. aor. passive of φθίω, "to destroy" (consult note): fut. φθίσω: 1 aor. ἐφθισα: perf. pass. ἐφθίμαι: 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. (Buttmann, § 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, ἡ, 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

Sanskrit *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 θρέφαι*, "to curdle milk" (*Od.*, ix., 246), and *υρόν τρέφειν*, "to thicken cheese." (*Theocril.*, xxv., 106.)

LINE 252. Πύλω, dat. sing. of Πύλοι, ου, ή, "Pylos." (Consult note.)

Ἥγαθέη, Epic and Ionic for ἡγαθέα, dat. sing. fem. of ἡγάθεος, η, ου, for ἡγύθεος, α, ου, "very divine," "sacred."—From ἄγαν, and θεῖος, "divine."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ω, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἄνασσειν, Epic and Ionic for ἡνασσειν, 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 Ἀχαιίς, ίδος, ή, "Achaean."—From Ἀχαιός, ά, όν, "Achaean."

Γαῖαν, accus. sing. of γαῖα, ας, ή, "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: perī. γέγηθα.—Akin to γῆθος, Doric γάθος Latin *gaud-ium*, *gaudeo*, &c.

Πρίαμος. Consult line 19.

Παιδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροῖατο, Epic and Ionic for κεχάρο:ντο, and this, by reduplication, for χάροιντο, 3 plur. 2 aor. opt. middle of χαίρω, "to rejoice;" fut. χαιρήσω: perf. with pres. signification, κεχάμηκα: 2 aor. middle χχαρόμην, with reduplication κεχαρόμην.

LINE 257. Σφῶν, gen. dual of σύ, the pronoun of the 2d person. Nom. σφῶϊ (shortened form σφῶ), gen. and dat. σφῶν shortened form σφῶν).

Line 257—263.

Πυθόισι, Epic and Ionic for πύθοντο, 3 plur. 2 aor. opt. middle of πυνθάνομαι "to learn," properly, by making inquiries: fut. πύσομαι: 2 aor. mid. ἐπυθόμην.—According to Ernesti and Pott, akin to πυνδαξ, πυνθάν, and so, strictly speaking, "to search to the bottom."

Μαρναμένουιν, gen. dual. of μαρνάμενος, pres. part. mid. of μάρναμαι, "to contend," Epic and Ionic for μαρναμένοιιν.

LINE 258. Περὶ, "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*.

Ἀμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative νεώτερος, of νέος, "younger."

Ἔστών, 2 pers. dual of εἶμι, "to be."

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive-form of ἐγώ

LINE 260. Ἄρειοισιν, dat. plur. of ἀρίων, 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. Ὀμίλησα, 1 sing. 1 aor. subj. of ὀμιλέω, "to associate with," "to hold converse with:" fut. ἦσω. The verb, according to its derivation (ὀμιλος), denotes, properly, "to be with or in company with a large throng," but it soon lost this meaning, and took a more general one.

Ἄθερίζον, 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. Τοίους, 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.

Ἄνερας, Epic and Ionic for ἄνδρας, accus. plur. of ἀνής: gen. ἀνερος, 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 263-263.

nominative. In place of this, however, we have the relative in the accusative, depending on *ἴδον* and *ἰδῶμαι*, 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*, ου, ὁ, "*Pirithoüs*." (Consult note.)

Δρύαντα, accus. sing. of *Δρύας*, αντος, ὁ, "*Dryas*." A chief of the *Lapithæ*.

Ποιμένα, accus. sing. of *ποιμήν*, ενος, 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 *πείπαμαι*, perf. pass. of the unused radical form *πείω*, "*to feed*," and also to *πόα*, *ποίη*, "*grass*," "*fodder*," &c.

LINE 264. *Καινέα*, accus. sing. of *Καινός*, ἑως, 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*, ου, ὁ, "*Exadius*," a chief of the *Lapithæ*.

Ἀντίθεον, accus. sing. of *ἀντίθεος*, η, ου, "*equal to the gods*." In Homer, a usual epithet of heroes, as distinguished for strength and manly beauty, &c.—From *ἀντί* and *θεός*.

Πολύφημον, accus. sing. of *Πολύφημος*, ου, ὁ, "*Polyphemus*," chief of the *Lapithæ*, and brother of Cæneus. (Consult note.)

LINE 265. *Θησέα*, accus. sing. of *Θησεύς*, ἑως, 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*, ου, ὁ, "*son of Ægeus*," a patronymic appellation of Theseus.—From *Αἰγεύς*, ἑως, ὁ, "*Ægeus*."

Ἐπιείκελον, accus. sing. masc. of *ἐπιείκελος*, ου, "*like*."—From *ἐπι* and *εἶκελος*, "*like*."

Ἀθανάτοισιν, Epic and Ionic for *ἀθάνατοις*, dat. plur. of *ἀθάνατος*, η, ου, and, in later writers, *ἀθάνατος*, ου, "*immortal*." In the plural *ἀθάνατοι*, "*the immortals*," an epithet of the gods.

LINE 266. *Κύρτιστοι*, Epic and Ionic for *κράτιστοι*, nom. plur. of *κράτιστος*, η, ου, an isolated superlative from *κρατός*, "*biaste*," "*strong*," "*mighty*."—Consult remarks on *κάρτερος*, line 178.

Line 266-271.

Κεῖνοι, Epic and Ionic for **ἐκεῖνοι**, ποπ. 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**, ου, "upon the earth," "earthly."
—From **ἐπί**, and **χθών**, "earth."

Τράφεν. Consult line 251.

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.

Φηροῖν, dat. plur. of **φήρ**, **φηρός**, ὀ, Æolic for **θήρ**, **θηρός**, ὀ
LINE 268. "a wild creature." In the plural, **φήρες**, "the Centaurs."
(Consult note.) Hence the Latin *fera*.

Ὀρεσκῶοισι, Epic and Ionic for **ὄρεσκῶοις**, dat. plur. masc. of **ὄρεσκῶος**, ου, "dwelling on the mountains." More literally, "lying on the mountains."—From **ὄρος**, "a mountain," and **κέω**, **κέω**, **κείμεναι**, "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) **ἀπολέσω**: 1 aor. **ἀπολέω**, Attic **ἀπολῶ**: perf. **ἀπολώλεκα**: 1 aor. **ἀπόλεσα**, poetic (especially Epic) **ἀπόλεσσα**.—From **ἀπό** and **δλλυμι**.

Μεθωμίλεον, Epic and Ionic for **μεθωμίλονν**, 1 sing. imperi.
LINE 269. indic. act. of **μεθωμιλέω**, "to associate with:" fut. **ἦσω**.—
From **μετά** and **ὀμιλεω**, with regard to which consult line 261

Πύλου, gen. of **Πύλος**, ου, ἦ. Consult line 252.

Τηλόθεν, "from afar." Adverb, compounded of **τηλου**
LINE 270. "afar," and the suffix **θεν**, denoting motion from a place
Consult Excursus V.

Ἀπίης, gen. sing. fem. of **ἄπιος**, η, ου, "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 **καλέσω**: 1 aor. **ἐκάλεσα**, Epic and poetic **καλέσσα**: 1 aor. mid. **ἐκαλεσάμην**, Epic and poetic **καλεσύμην** and **καλεσσάμην**.—Probably akin to **κέλλομαι**, and certainly to the old Latin *cal-are*, and English *call*.

LINE 271. **Μαχόμεν**, Epic and Ionic for **ἐμαχόμεν**, 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 μάχομαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μου.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ἦς, ῥ. "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. ξυνήκα: perf. ξυνεῖκα: imperfect ξυνίην, ἴης, ἴη: dual ξυνιέτον, ἰέτην: plural ξυνιέμεν, ἰετε, ἰεσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπείθοντο, 3 plur. imperf. indic. middle of πείθω, "to persuade;" in the middle, "to obey."

LINE 274. Πίθεσθε. Consult line 259.

Ἕμμες, Æolic and Epic for ὑμεῖς.

Πείθεσθαι, pres. infin. middle of πείθω, "to persuade;" in the middle, "to obey."

Ἄμεινον. Consult line 116.

LINE 275. Ἄποαιρεο, Epic and Ionic for ἀφαίρου, 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 εἴω, "to let," "to permit;" fut. εἴσω: 1 aor. εἶασα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἷες. Consult line 162.

LINE 277. Ἐθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 118

Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend:" fut. ἴσω.—From ἐρίς, "strife."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἦος, Attic εὖς, 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.

Ὀμοίης, Epic and Ionic for **ὀμοίης** gen. sing. fem. of **ὀμοίος**, η, ου, Epic and Ionic for **ὀμοίος**, α, ου, "equal," "like to." — From **ὀμός**, ἦ, ὄν, "one and the same."

Ἐμπορε, 3 sing. 2 perf. indic. of **μείρομαι**, "to obtain as one's portion:" 2 aor. **ἐμπορον**: 2 perf. **ἐμπορα**. Observe that of this 2 peri. the third person, **ἐμπορε**, 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. **εἰμαρμαι** only as an impersonal, "it is allotted," i. e., decreed by fate: perf. part. pass. **εἰμαρμένος**, the feminine of which appears as a noun, but is in reality elliptical, ἡ **εἰμαρμένη** (scil. **μοῖρα**), "that which is allotted," "destiny."

LINE 279. **Σκητοῦχος**, ου, "sceptre-bearing." From **σκῆπτρον**, for **σκῆπτρον**, "a sceptre," and **ἔχω**.

Κῦδος, εος, τό, "glory," "fame," "reputation," or, more freely, "high office."

LINE 280. **Κύρτερος**. 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, **genu** 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**.

LINE 282. **Παῦε**, 2 sing. pres. imperat. act. of **παύω**, "to cause to cease." In the middle, "to cause one's self to cease," i. e., "to cease."

Μένος, εος, τό. Consult line 103.

LINE 283. **Λίσσομαι**. 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 **ἔημι**.

LINE 284. **Ἐρκος**, εος, τό, "an inclosure," "hedge," "fence," "wall." Hence, metaphorically, any fence, or defense, or a rampart.—From **ἐργω**, 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-εο*.

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 πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμον κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρον. 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. Ἔμμεναι, Epic, Æolic, and Doric for εἶναι.

LINE 288. Κρατεῖν, Epic and Ionic for κρατεῖν, pres. infin. of κρατεῖν. "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. σημᾶνῶ, 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."

ἽΩ. Consult line 59.

LINE 290. Μίν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οὔ, 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.

Αἶέν, poetic form for αἰεῖ, used when the last syllable is to be short.

LINE 291. Τοῦνεκα, "on this account." Compounded of τοῦ (for τοῦ-του) 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."

Ὀνειδέα, accus. plur. of *ὄνειδος*, εὖς, τῶ, "abuse," "disgraceful calumnies," Epic and Ionic for *ὄνει'δη*.—Consult remarks on *ὄνειδισσῶν*, 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, ἦ, ὄν, "cowardly," "a coward."

Οὐτιδανός. Consult line 231.

Καλεοίμην, 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. *ὑπέξω*, and also *ὑπέξομαι*.—From *ὑπό* and *εἰκω*, "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. *ἐπιτέταλαι*.—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.

Ὅτω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βύλλεο, Epic and Ionic for *βάλλον*, 2 sing. pres. imper. middle of *βύλλω*, "to cast," &c. Consult note, and also line 52.

Σῆσιν, Epic and Ionic for *σαῖς*, dat. plur. fem. of the possessive *σός*, *σή*, *σύν*, "thy."

LINE 298. Οὔτοι, "not, indeed." From *οὐ* and the enclitic *τοι*.

Μαχήσομαι. Consult line 153.

LINE 299. Τῷ, enclitic for *τινί*, dative sing. of *τις*.

Ἄφέλεσθε, Epic and Ionic for *ἀφείλεσθε*, the augment having been dropped, 2 plur. 2 aor. indic. mid. of *ἀφαιρέω*: fut. *ἀφαιρήσω*: perf. *ἀφήρηκα*: 2 aor. *ἠφείλον*.—From *ὑπό* and *αἰρέω*.

Line 300-303.

LINE 300. **Θοῖ**, 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**.

Ἀνελών, 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**, **ἀεκουσα**, **ἀέκον**, Epic and Ionic for **ἄκων**, **ἄκουσα**, **ἄκον**, which last is the Attic form: "unwilling," "against the will."—From **α**, **πρω.**, and **έκων**, "willing."—**Έκων** appears to be akin to **εκας**, "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 **έκῦ-τερος**, **εκατ-τος**, and our English *each* **Ἐμεῖο**, Epic and Ionic for **έμου**, emphatic genitive of **έγώ**.

LINE 302. **Ἄγε**. Consult line 62.

Πείρησαι, Epic and Ionic for **πειράσαι**, 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, **πειρίομαι**, fut. **πειρίσομαι**. perf. **τεπείραμαι**, and Epic and Ionic **πεπείρημαι**.—From **πειρα**, "trial." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *compertior*, &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 **γνώσι**, 3 plur. 2 aor. subj. act. of **γιγνώσκω**, "to know:" fut. **γνώσω**, &c.: 2 aor. **έγνων**. Consult line 199.

LINE 303. **Αἶψα**, "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 **έρωέω**, "to stream," "to flow:" fut. **ήσω**. The latent idea appears to be that of a quick bursting forth; hence the substantive **έρωή**, derived from it, refers to any quick, violent motion.—From **ρέω**, "to flow;" akin to **όώμαι**, "to rush."

Δαυρί, Epic and poetic for **δόρατι**, dat. sing. of **δόρυ**, "a spear:" gen. **δόρατος**: Epic and Ionic, **δούρατος** and **δουρός**: dat. **δώρατι**: Epic

Line 303-306.

and Ionic, δούριτι and δουρί, Attic δούρι, &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 δούρι will mean, strictly, "a spear-handle, with the bark taken off from the wood."

LINE 304. Τῶγε, "these two," compounded of τῶ, nom. dual of ὁ, ἡ, τό, and the limiting particle γε.

Ἀντιβίοισι, Epic and Ionic for ἀντιβίους, dat. plur. of ἀντίβιος, ἡ. Att. α, ον, "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."

LINE 305. Ἀνστήτην, Epic and Ionic for ἀνεστήτην, 3 dual 2 aor. indic. act. of ἀνίστημι, "to raise up;" but 3 aor., perf. act., &c., "to arise:" fut. ἀναστήσω: perf. ἀνέστηκα, "I stand up:" 2 aor. ἀνέστην, "I arose."—From ἀνά and ἵστημι.

Ἀῦσαν, 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*.

Ἄγορήν, Epic and Ionic for ἀγοράν, accus. sing. of ἀγορή, ἤς, ἡ, for ἀγορά, ἄς, ἡ, "an assembly."—From ἀγείρω, "to collect together."

Νηυσίν. Consult line 12.

LINE 306. Κλισίας, accus. plur. of κλισία, ἡς, ἡ, Epic and Ionic for κλισία, ας, ἡ, "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.*, vii. 501.) The κλισίαι all together

Line 306-311.

formed a *camp*. Among the post-Homeric writers the word *οσηνη* came up instead, and *κλισία* remained in use only among the poets.

Ἔισας, Epic and poetic for ἴσας, acc. plur. fem. of ἴσος, ἴση, ἴσον, ὄρ ἴσος, η, ον, "equal." (Consult note.)

LINE 307. Ἥτε. Consult line 47.

Μενoitιύδη, dat. sing. of Μενoitιύδης, ου, ό, "the son of Μενoitιus, a patronymic of Patroclus. Menoetius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.*, xi., 765.)

Οἷς, dat. plur. of the possessive ος, ἡ, 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 ἄλα, "the sea," and δε, "toward." Consult Excursus V.

Προέρυσεν, 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 ερύω, "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. κρινώ 1 aor. ἐκρίνα: 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 ἐβησε, the augment having been dropped 1 aor. indic. act. of βύω, "to cause to go:" fut. βήσω: 1 aor. ἐβησα.—(Consult note on line 144.)

LINE 311. Εἴσεν, 3 sing. 1 aor. indic. act. usually referred to a present, εἴω, "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. εἰσύμην, "to found." "erect," in the strict middle sense "for one's self."

Ἀρχός. Consult line 144.

Πολύμητις, ιος, ό, ἡ, "sagacious," "of many counsels."—From πάλυς, and μήτις, "counsel," "advice."

Line 312-315

LINE 312. Ἀναβίντες, 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 θω, and akin to ἕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἡ, "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. ἀνωγμεν : imperat. ἀνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἀνωχθε, 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 ἄλις, ἄλός, ἡ, "the sea." Observe the distinction between ἄλις, ἄλός, ἡ, "the sea," and ἄλις, ἄλός, ὁ, "salt."

Δύματα, accus. plur. of λῦμα, ατος, τό, "filth removed by washing," "the washings themselves."—Probably from λούω, "to wash."

LINE 315. Ἐρδον, 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 ἐργω, fut. ἐρξω : 2 perf. ἐργα : pluperf., with augment on the second syllable, ἐώργειν : 1 aor. ἐρξα.—As ἐργω 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 ῥω of ἐρδω.

Ἀπόλλωνι. Consult line 14.

Τεληέσσας, accus. plur. fem. of τελήεις, τελήεσσα, τελήεν, "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. Ἀτρυγέτοιο, Epic and Ionic for ἀτρυγέτου, gen. sing. fem. of ἀτρύγετος, ον, "barren." More literally, "yielding no harvest," from α, priv., and τρυγῶ, "to gather in the harvest or vintage."

LINE 317. Κνίσση, "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.

Καπνῷ, dat. sing. of καπνός, οὔ, ὄ, "smoke."—Originally κῦσπνός the υ-sound having followed the κ. So vapor in Latin was originally kvapor. The Greek word drops the υ-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.

Ἐπηπέλησε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "to threaten one with a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπέλησα.—From ἐπί and ἀπειλέω, "to threaten."

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, ον, ὄ, "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, ὄ, "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, Ὀδυσσεύς κήρυξ.

LINE 321. Τῷ, nom. dual for ᾧ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἶμι.

Κήρυκε, nom. dual of κήρυξ, υκος, ὄ, "a herald." From κηρίσσω.—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 *κῆρυξ* 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*, ἄ, 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 *δούλος*, 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 *έρχομαι*, "to come," "to go" (consult line 120): imper. *έρχου*, *έρχέσθω*, &c.

Κλισίην. Consult line 306.

Πηληιάδεω. Consult line 1.

LINE 323. *Ἐλόντε*, nom. dual, 2 aor. part. act. of *αίρέω*, "to take:?" fut. *αίρήσω*: 2 aor. *είλον*, 2 aor. part. *έλών*. Consult line 137.

Ἄγέμεν, Epic, Doric, and Æolic for *ἀγειν*, pres. infin. act. of *ἀγω* "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*: aor. indic. *έδων*: 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 *αίρέω*: 2 aor. indic. *πείδηε* *είλωμην*: 2 aor. subj. middle *έλωμαι*.

LINE 325. *Πλεόνεσσι*. 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. *Πρῆται*, 3 sing. Epic imperf. indic. act. from *πράττω*, Epic and Ionic for *πρότῃμι*. Consult remarks on *ἀφίεται*, line 26.

Κρατερόν δ' ἐπὶ, κ. τ. λ. Consult line 25.

LINE 327. *Τῷ* "they two." More literally, "these two." Nom. dual of *ὁ, ἡ, τό*.

Ἄεκοντε, nom. dual masc. of *ἄεκων, ἄεκουσα, ἄεκον*, Epic and Ionic for *ἄκων, ἄκουσα, ἄκον*, which last is the Attic form. So *ἄεκοντε*, here, for *ἄκοντε*, "reluctant." Consult remarks on *ἄεκοντος*, 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. *έβην*.

Παρά 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 *ικνέομαι*, "to come." Consult remarks on *ικέσθαι*, line 19.

LINE 329. *Εύρον*, 3 plur. 2 aor. indic. act. of *εὐρίσκω*, "to find:" fut. *εὐρήσω*: perf. *εὐρηκα*: 2 aor. *εὐρον*. This 2 aor. is often written *ἤυρον* in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for *κλισίᾳ*. Consult line 306.

LINE 330. *Ἦμενον*, "sitting," accus. sing. part. of *ἤμαι, ἦσαι, ἦστα*. 3 plur. *ἦνται*: part. *ἦμενος*: imperf. *ἦμην, ἦσο, ἦστο*, 3 plur. *ἦντο* (these being in reality, however, a perf. and pluperf. passive of *ἕζομαι*, "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 *ἑστήτην*, the augment having been dropped: 3 dual 2 aor. indic. act. of *ἵστημι*, "to place:" fut. *στήσω*: perf. *ἕστηκα*, "I stand:" 2 aor. *ἕστην*, "I stood."

Προσφώνεον, 3 plur. imperf. indic. act. of *προσφώνεω*, "to address" b. *ῥώω*—From *πρόσ*. "υπὲρ" and *φώνεω*. "to speak." "to call."

Line 332-336.

Ἐπιτοῦτο, 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, ἐρώ, the fut. of εἰπεῖν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἐρομαι: 2 aor. ἠρόμην: 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 ὅς, and this an old form of the demonstrative. (*Kühner*, § 343.)

Ἐγώ. Consult line 199.

Ἡσιν, or ἧσιν, Epic and Ionic for αἷς, dat. plur. fem. of the possessive, ὅς, ἡ, ὅν, "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. χαιρήσω: 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:" 3 sing. pres. imp. is ἴθι.

Ἵμμες, Epic and Æolic for ὑμεῖς.

Ἐπαίτιοι, nom. plur. of ἐπαίτιος, ου, "in fault," "blamable."—From ἀπί, "upon," and αἰτία, "blame," as indicative of blame resting upon one.

LINE 336. Ὅ, Epic, Ionic, and Doric for ὅς, the relative pronoun. Consult *Excursus I.* p. 417.

Σφῶι, accus. dual of σύ, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφώ, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Προῖει. Consult line 326.

Βρισηίδος. Consult line 84.

Εἰνεκα. Consult line 174.

Κούρης. Consult line 98.

Line 337-341.

LINE 337. Ἄγε. Consult line 62.

Διωγενες, voc. sing. of διωγενής, ές, "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.

Πατρόκλει, voc. sing., as if from a nominative Πατροκλής, which loes noi, however, appear. The regular nominative is Πάτροκλος, ου.

*Εξάγε, 2 sing. pres. imper. of έξάγω, "to lead or bring out."—From έξ and άγω.

LINE 338. Σφωίν, dat. dual of the pronoun of the third person, nom (wanting): gen. σφύ, &c. Observe that σφωίν is here enclitic, whereas σφωίν, from σφύ, 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. έδωκα: 2 aor. έδων.

Τώ, nom. dual masc. of ό, ή, τό.

Αυτό, nom. dual masc. of αυτός, αυτή, αυτό.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ό, older Epic form for μαρτυς "a witness." Homer uses the singular only in *Od.*, xvi., 423, with the collateral signification of "helper," "protector," but the plural often.

*Εστων, abbreviated form for έστωσαν, 3 plur. pres. imper. of είμί "to be." Used, also, by the Attic writers. The form δυτων is more rare.

LINE 339. Μακίρων, gen. plur. of μάκαρ, gen. -άρος, ό, ή, "blessed," "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.

Θνητών, gen. plur. of θνητός, ή, όν, "mortal," "liable to death." Hence οι θνητοί, "mortals."—From the same root with θνήσκω, as appearing in 2 aor. έθανον.

LINE 340 Ἄπηνέος, Epic and Ionic for άπηνοϋς, gen. sing. of άπηνής ές, "cruel," "harsh," "unfeeling." Supposed to come from άπό and ήνής, "gentle," "pleasing," "attractive," with the digamma, Φηνής, and hence connected with the root of Ven-us, and the Sanscrit van, "to desire," "to long for." (*Pott, Etymol. Forsch.*, vol. i. p. 255.)

LINE 341. Χρειώ, gen. όος, contr ους ή, Epic and Ionic for χρεω

Line 341-34b

ἄρα, contr. ἄρ, ἢ, "want," "need," "desire." Observe that χρεώ ἑ-
self is only a poetic form, the more common prose expression being
χρεία.

Ἐμεῖο, 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 ἀεική, from ἀεικής, ἐς,
"unseemly," for which the Attics employ αἰκής, ἐς. Probably from α,
πρίο., and εἰκω (radical form), "it seemed," "it appeared good."

Δαιγὸν ἀμῦναι. Consult line 67.

LINE 342. Ὀλοῦσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλοος
ἢ, ὄν, "destructive."—From ὀλω, ὀλέω, radical forms of ὀλ-
λαμι, "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 *dhū*, "to agi-
tate."

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 οἶκα
(Bullmann, *Irreg. Verbs*, p. 77, ed. Fishl.) The verb εἶδω (ἰδω, Lat
vid-co) 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."

Σόοι. Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μα-
χμα:, "to fight."—Consult line 8.

LINE 345. Φάτο. Consult line 188.

Φίλω. Taken for the possessive pronoun, "his." Consult line 20.

Ἐπεπείθετο, 3 sing. imperf. indic. mid. of ἐπιπείθομαι, in the pass-
ive, "to be persuaded," in the middle, "to obey." The active ἐπιπει-
θω, "to persuade," "to convince," is rare and late.

Ἐταῖρω dat. sing. of ἐταῖρος, ου, ὁ, "a friend," "a companion"

Line 346-350.

LINE 346. ἄγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἄγαγε, the augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epi. and Ionic for ἔδωκε, the augment being dropped.

Τῷ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "to go," Epic for ἕϊτην ὠϊτην. (Kühner, § 215.)

LINE 348. Ἄκουσα, Epic and Ionic for ἄκουσα, fem. of ἀκων, -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 ἐκίεν, the augment being dropped. The first person of the imperf. is ἐκίον, 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, ου, ὅ, "a companion," &c. Consult line 179.

Ἄφαρ, "forthwith." Adverb, either from ἀπτω, or from ἀπό and ἀρα.

Ἐξερο. 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 Oratylus, 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 ανέφας is to νέφος, κλιαρός to λιαρός, &c. (*Lexil., vol. i., p. 75, not.*)

LINE 350. Θίνα. Consult line 34.

Ἄλός. Consult line 314.

Πολιῆς, Epic and Ionic for πολιῦς, gen. sing. fem. of πολιός, ἡ ὄν, Epic and Ionic for πολιός, ἄ, ὄν, "hoary."—(Consult note.)

Ὀρόων, Epic lengthening for ὄρων, pres. part. act. of ὀράω, "to look," "to see." Consult line 53.

Οἶνοπα, accus. sing. of οἶνοψ, gen. οπος, ὅ, "dark-hued." Literally, "wine-colored," having the color or hue of wine.—(Consult note.)—From οἶνος, "wine," and ὤψ, "look," "appearance." &c

Lines 350-354.

Πόντον, accus. sing. of πόντος, ου, 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.

Ἡρήσατο, Epic and Ionic for ἠρύσατο, 3 sing. 1 aor. indic. of the middle deponent ἀρύομαι, "to pray:" fut. ἀράσομαι, Epic and Ionic ἠρήσομαι, 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, crigo, corrigo*; 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 *tek*.

Μινυθῦδιον, accus. sing. masc. of μινυθάδιος, α, ου, "short-lived."—From μινυθα, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin *minus*.

Ὀφέλλεν, 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, ου, "Olympian," "of or belonging to Olympus."—From Ὀλυμπος, "Olympus." Consult line 44.

Ἐγγραλίξαι, 1 aor. infin. act. of ἐγγραλίζω, "to bestow." Literally, "to put into the palm of one's hand;" hence "to put into one's hands," "to grant," "to bestow:" fut. ἐγγραλίξω.—From ἐν, and γυάλον, "a hollow," "the hollow of the hand."

Ἵψιβρεμέτης, "high-thundering," "who thunders on high," LINE 354. nom. sing. of ἕψιβρεμετής, ἐς.—From ἕψι, "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."

Ἔτισεν, 3 sing. 1 aor. indic. act. of τίω, "to honor:" fut. τίσω: perf. τέτικα: 1 aor. ἔτισα. The verb τίνω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἔτισα: perf. τέτικα, &c., but the Attics make the *i* 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 ἀπαρούω, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀπούραι is found. Consult the remarks of Buttman (*Lexil.*, s. v. ἀπανρῦν, 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. *Fiszl.*)

LINE 357. Δακρυχέων, οῦσα, ον, "shedding tears." More literally, "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' ἔκλυε. Consult line 43.

Πόντια, nom. sing. fem. of πόντιος, α, ον, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πόντια is the feminine of πόντις, 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 *pā*, "tueri." Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.*, vol i., p. 189.)

LINE 358. Ἠμένη, fem. of ἡμενος. Consult line 230.

Βένθεσιν, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, το (poetic for βάθος, as πένθος for πάθος), "depth," especially of the sea.

Γέροντι. Consult line 26.

LINE 359. 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."

Ὀμίχλη, ης, ἡ, "a mist." Derived by Pott from the Sanscrit *am* "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 ἐκαθεζόμεν a 2 aor., from ἐκαζομαι; but this opinion seems to want confirmation.

Line 361-366.

LINE 361. Κατερεξεν, 3 sing. 1 aor indic. act. of καταρέξω, *σαπ ε αν* καταρρέξω, "to soothe." Literally, "to cause to lie down," especially, "to pat with the hand;" hence, generally, "to fiddle," "to soothe:" fut. καταρέξω: 1 aor. κατέρεξα.—From κατά and ρέξω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, "to utter. "to name:" fut. ὀνομάσσω.—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 κλύω.

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξανδάω, "to speak out:" fut. ἦσω.—From ἐξ and ἀνδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, "to conceal," "to hide:" fut. κεύσω: perf. κέκευθα: 2 aor. ἐκῦθον.—Akin to κύω and κτέω.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, contracted νοῦς, "the mind:" gen. νοού, νοῦ: dat. νόψ, νῶ.

Εἶδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἶδωμεν, from εἶδω, "to see," "to know." Consult line 203.

Ἄμφω. Consult line 196.

LINE 364. Βαρυστενύχων, 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 ὅτιη from ὅτι, and ἐπειη from ἐπεί.

Τοί, Epic and Ionic for σοί.

Εἰδούη, dat. sing. fem. of εἰδώς, εἰδούια, εἰδός, perf. participle, and assigned to οἶδα, "I know." Consult line 203.

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 οἶχομαι, "to go:" fut. οἰχήσομαι: perf. ὤχημαι.

Θήλην, accus. sing. of Θήβη, ης, ἡ, "Thebe."—(Consult note.) Homer uses also the plural form Θήβαι, &c. Later writers mention merely τὸ Θήβης πεδῖον, a fruitful district, south of Ida, and near Pergamus.

Ἱερήν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ἡ, ἴω, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred."—(Consult note.)

Line 366-384.

'*Ἡερίωνος*, gen. of '*Ἡερίων*, gen. *ωνος*, "*Ἐΐλιον*, King of Thebes and father of Andromache.—(Consult note.)

LINE 367. *Διεπράθομεν*, 1 plur. 2 aor. indic. act. cf *διαπέρθω*, "*to sack*." "*to destroy utterly*:" fut. *διαπέρσω*: 2 aor. *διέπρθον*.—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. *ἐδασύμην*. Observe that *δύζομαι* 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 *ἐκός*, "*afar*," and *βάλλω*, "*to hurl*," or "*dart*."

LINE 371. *Χαλκοχιτώνων*, gen. plur. of *χαλκοχίτων*, *ωνος*, *ό*, *ή*, "*armed in tunics of brass*," "*brass clad*," "*brazen-mailed*."—From *χάλκος* (consult note on line 236, and *χιτών*, "*a tunic*," "*an under garment*."

LINE 380. *Χώόμενος*, pres. part. of the middle deponent *χώομαι*, "*to be incensed*:" fut. *χώσομαι*: 1 aor. *ἐχώςάμην*.—Akin to *χολή*.

Πάλιν. Consult note on line 59.

Τοιο, Epic and Ionic for *του*.

LINE 381. *Εύξαμένον*, gen. sing. 1 aor. part. mid. of *εύχομαι*. Consult line 43.

'*Ἦκουσεν*, 3 sing. 1 aor. indic. act. of *ἀκούω*, "*to hear*:" fut. *ἀκούσομαι*: perf. (Attic) *ἀκήκοα*: (Doric) *ἄκουκα*: (later) *ἤκουκα*: 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. *ἦσο*: perf. *εἶκα*: 1 aor. *ἦκα*.

LINE 383. *Θνήσκον*, 3 plur. imperf. indic. act. Epic and Ionic for *ἔθνησκον*, the augment being dropped, from *θνήσκω*, "*to die*:" fut. *θανούμαι*: perf. *τέθνηκα*.

Ἐπασσύτεροι, nom. plur. masc. of *ἐπασσύτερος*, *α*, *οι*, "*one after another*." This word is a comparative only in form, and comes from *ἐπί* and *ἄσύτερος*, which is itself formed from *ἄσεν*.

Line 384-392.

LINE 384. Πάντη. Adverb, less correctly written πάντη. Doric form πάντα, not πάντα.—From πᾶς.

Ἄμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same ἄμμέσι.

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.

Θεοπροκίας. Consult line 87.

LINE 386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελομην, 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.

Ἰλίσκεσθαι, pres. infin. of middle deponent ἰλίσκομαι (rarely ἰλάσμαι), "to propitiate:" fut. ἰλίσσομαι.—From ἰλαός, "propitious."

LINE 387. Ἀτρείωνα, accus. sing. of Ἀτρείων, gen. ωνος, ὁ, "the son of Atreus." A patronymic, the same in meaning as Ἀτρείδης.

Δάβεν, Epic and Ionic for ἐλαβεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize upon," "to take possession of:" fut. λήψομαι: perf. εἶληφα, &c.

Αἶψα. Consult line 303.

Ἄναστύς, 2 aor. part. act. of ἀνίστημι, &c.

LINE 388. Ἡπειλήσεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, "to threaten:" fut. ἦσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἐλίκωπες, nom. plur. of ἐλίκωψ, gen. ωπος, ὁ, "of the quick-rolling eye." Consult note on line 98.

Ἀχαιοί. 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. ἐπεμψα. The perfect πέπομθα 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 ἐβησαν, 3 plur. 2 aor. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα: 2 aor. ἐβην.

LINE 392. Βρισῆος, Epic and Ionic for Βρισέως, gen. sing. of Βρισεύς "Briseus." Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indic. act. of δίδωμι "to give" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδω.

Line 393-399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναιμι, "to be able," &c. Περίσχεο, Epic and Ionic for περίσχου, 2 sing. 2 aor. imper. mid. ο 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 έχω.

Γῆος, gen. sing. masc. of ἔης, "valiant," "gallant." This genitive, it will be perceived, is irregularly formed. The adverb ἐθί is merely the neuter of this adjective. The Ionic form for ἐθίς is ἤθς.

LINE 394. Οὐλυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, "to supplicate," "to treat:" fut. λίσσομαι: 1 aor. ἐλίσύμην. Consult line 15.

LINE 395. Ὠνησας, 2 sing. 1 aor. indic. act. of ὀνύνημι, "to gratify," "to profit," "to aid," &c.: fut. ὀνήσω: 1 aor. ὤνησα. There is no such present as ὀνήμι. 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.

Μεγάρουισιν, Epic and Ionic for μεγάρουις, dat. plur. of μέγαρον, ἴο, γά, "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. ἠύξάμην. 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 *ολοθα*.

Κελαινεφεῖ, Epic and Ionic for κελαινεφεῖ, dat. sing. masc. of κελαινεφής, "dark cloud-enveloped."—From κελαινός, "black," "dark," and νέφος, "a cloud."

Κρονίῳνι, dat. sing. of Κρονίων, υνος, ό, "son of Saturn." Another form for Κρονίδης.

LINE 398. Οἶη, Epic and Ionic for οἶα, nom. sing. fem. of οἶος, η, ον. Epic and Ionic for οἶος, α, ον, "alone."—Akin to ἶος, ἶη, Epic for εἶς, μία, and also to the Latin *unus*, old form *oinus*.

Λεικέα. Consult line 341.

LINE 399. Ξυνδέσσαι, 1 aor. infin. act. of ξυνδέω, "to bind," "to bind

Line 399-404.

ἔσται fut. ἦσω.—From ξύν, for σύν, and δέω, ‘to bind.’ As regards the employment of ξύν for σύν, consult line 8.

Ἦθελον, 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.

Ἥρη, Epic and Ionic for Ἥρα, gen. ας, Epic and Ionic ης, LINE 400. ἦ, “Juno.” Consult remarks on ἥρωσ, line 4.

Ποσειδάων, gen. ἄωνος, ὁ, Epic and Ionic for Ποσειδῶν, ὄωνος, 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 Ποσειδάν. 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, ἡ, “Pallas,” an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

Ἐπελύσασο, Epic and Ionic for ἐπελύσω, 2 sing. 1 aor. indic. LINE 401. mid. of ὑπολύω, “to rescue.” Literally, “to loosen,” “to untie.” fut. ὑπολύσω : 1 aor. ἐπέλυσα : 1 aor. mid. ἐπελυσάμην.—Old form of the second person ἐπελύσασο : Epic and Ionic ἐπελύσασο : Attic ἐπελύσω.—From ὑπό and λύω.

Ἦκα, “quickly,” poetic adverb of ὠκύς. Very frequent in LINE 402. Homer; never occurring in the tragic writers.—Formed from ὠκύς, “quick,” as τάχα is from ταχύς.

Ἐκατόγχειρον, accus. sing. masc. of ἐκατόγχειρος, ον, “hundred-handed.”—(Consult notes.)—From ἐκατόν and χεῖρ, the final ν of ἐκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ἄ, ον, “lofty,” “tall.”—From μήκος, Doric for μήκος, “length,” &c. The root of μάκ-ος, μήκ-ος, is akin to that of μέγ-ας, Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih*, or *meah*, German *macht*, &c.

Βριάρων, accus. sing. of Βριάρεως, gen. εω, ὁ, “Briareus.” LINE 403. —(Consult note, and compare *Buttmann'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.

Αἰγαίωνα, accus. sing. of Αἰγαίω, gen. ὠντος, ὁ, “Ægeon;” LINE 404. properly, “the stormy one” —From αἶψα, “a storm,” “a tempest.”—(Consult note.)

Line 404-409.

Αἶτε. Consult note.

Βίη, Epic and Ionic for βία, from βίη, ης, ἡ, Epic and Ionic for βία, ἡ, "strength," "might."

Οὗ, gen. sing. of the possessive pronoun οὗ, ἡ, οὗ, "his, her, its."

Ἀμείνων. Consult line 116.

LINE 405 Καθίζεο. Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κῆδος, γεν. ιος, τῷ "high renown," "glory."

Γαίω, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίω. Akin to, and perhaps derived from it, are γαῦρος, "exulting in," γαυριάω, γάνυμαι, &c. Compare the Latin gaud-ere, &c.

LINE 406. Ὑπέδεισαν, 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 μμνήσκω, "to remind:" fut. μνήσω: 1 aor. ἐμνησα. The middle deponent, μνάομαι, is used in the sense of "to remember." Μμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin memin-i; and its root is akin to that of moneo, and to the Sanscrit मन्, "cogitare." (Pott, *Etymol. Forsch.*, vol. i., p. 254.)

Παρέζεο, Epic and Ionic for παρέζου, 2 sing. pres. imper. of the middle deponent παρέζομαι, "to sit by the side of one:" fut. παρεδοῦμαι.—From παρά and ἔζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβυνω, "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 γούτων. Ordinary genitive γούνατος: Homeric γούνατος and γουνός. Ordinary nom. plur. γόνατα: Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit जंघु, 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 Τρώσιν, dat. plur. of Τρώς, γεν. ωός, ὅ, "a Trojan."

Ἀρήξαι, 1 aor. inf. act. of ἀρήγω, "to lend aid:" fut. ἀρήξω: 1 aor. ἔρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, arceo, arx, arca. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 409. Πρύμνας, accus. plur. of πρίμνη, ης, ἡ, Εἰς and Ionic

Line 409-413.

ἴσα πρύμνα, ης, ἡ, "the stern of a ship." Strictly speaking, a feminine from πρυμνός, ἡ, ὄν, "kindmost," and hence πρύμνη or πρύμνα will be equivalent, literally, to πρυμνή (or πρυμνά) ναῦς, "the kindmost part of a ship." Homer has it often in full πρύμνη νηῦς, where we might expect the accent to be πρυμνή, oxyton.

*Ἄλα. Comparé line 314.

Ἐλσαι, 1 aor. infin. act. of εἰλω (more frequently εἰλέω), "to hem in," "to press hard." Radical signification, "to roll," or "twist tight up." In the active, Homer has only εἰλέω, never εἰλω. 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. (*Butt mann, 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, ἔεις, ἔει, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον: perf. ἔκτονα: perf. pass. ἐκτᾶμαι, but post-Homeric. Still later are the unattic perf. ἐκτᾶκα and ἐκτόνηκα.—Akin to καίνω, καίνυμαι. Sanscrit *kshí*, "to destroy."

Ἐπαύρωνται, 3 plur. 2 aor. subj. middle of ἐπαυρίσκομαι, "to enjoin:" fut. ἐπαυρήσομαι: 2 aor. ἐπηυρόμην. Unattic writers have a 1 aor. ἐπαυράμην, infin. ἐπαύρασθαι. No present ἐπαυράω occurs. The supposed root is αῦρω.

Βασιλῆος. Consult line 9.

LINE 411. Γνῶ, 3 sing. 2 aor. subj. act. of γιγνώσκω, "to know:" fut. γνώσομαι: perf. ἔγνωκα: 2 aor. ἔγνω. Consult, as regards the root, line 199.

Ἦν, accus. sing. fem. of ὅς, ἡ, ὄν, "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.

*Ἐτισεν. Consult line 351.

LINE 413. Θέτις, gen. ἰδος, and ἰος, 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 412-418.

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. *ἔθρεφα*: perf. *τέτρεφα*. Consult line 251.

Αἰνά, accus. plur. neut. of *αἰνός*, ἦ, ὄν, used adverbially, "apprehensively," "fearfully," &c. The more common adverbial form is *αἰνώς*.

Τεκούσα, 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. *ὄφελον*. The phrases *εἶθ' ὀφελος* and *ὡς ὀφελος* 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 *α*, priv., and *δακρύω* "to weep."

Ἀπήμων, ον, gen. *ονος*, "uninjured."—From *α*, priv., and *πῆμα*, "injury," "harm."

LINE 416. *Ἦσθαι*, pluperf. infin., in sense of an imperfect, from *ἦσαι*, *ἦσαι*, *ἦσται*, &c., pluperf. *ἦμην*, *ἦσο*, *ἦστο*, &c. These two tenses are commonly assigned, as a perf. and pluperf., to *ἔζομαι*, "to sit."

Αἶσα, ης, ἦ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to *αἶνος*, *αἰνέω*, Latin *ais*, as *fatum* to *fari*.

Μίνυνθα, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, *μίνυης*, which is to be compared with the old adjective form *μινύς*, and the Latin *minimus*.

Δήν, adverb, "long," "for a long while." Akin to *δή*, *ἤδη*.

LINE 417. Ὠκύμορος, ον, "swift-fated," "early to die."—From *ὠκίς*, "swift," and *μόρος*, "fate."

Ὀϊζυρός, ἄ, ὄν, "to be pitied," "unfortunate."—From *οἰζύς*, "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 *ἔπλου*, and this for *ἐτέλλω*

Line 418-423.

3 sing. imperf. indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλομαι, "to be." Consult line 284.

Αἶση, dat. sing. of αἶσα, ης, ἡ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάρουισιν. Consult line 396.

Ἐρέουσα, nom. sing. fem. fut. participle, belonging to ἔρεω.
LINE 419. Consult line 76.

Τερπικεραύνῳ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραῦνος, "a thunderbolt."

LINE 420. Εἰμι. 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.

LINE 421. Παρήμενος, pres. part. of πάρημαι, "to sit by," or "beside." —From παρύ and ἤμαι, with regard to which last consult line 416, remarks under ἦσθαι.

᾽Οκυπόροισιν, Epic and Ionic for ᾽Οκυπόροις, dat. plur. fem. of ᾽Οκυπόρος, ον, "swift-going," "swift ocean-traversing."—From ᾽Οκός and πόρος, "a passing," "a way," &c.

LINE 422. 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 ἀποπαύου, 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.

Πᾶμπαν, "altogether," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνυ or παντελῶς.

LINE 423. ᾽Οκεανόν, accus. sing. of ᾽Οκεανός, οὔ, ὄ, "Oceanus."—(Consult note.)—Probably from ᾽Οκός and νάω, "the rapid-flowing." According to some, however, akin to ᾽Ογήν, ᾽Ογενός, ᾽Ογύγης. Others, again, make ᾽Ογένιος equivalent to παλαιός. Consult *Antlion's Class. Dict.*, s. v. Oceanus, *sub fin.*

Ἀμύμονας, accus. plur. of ἀμίμων, 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, ἴ.—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 χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χθιζός ἔβη, "he went yesterday;" χθιζός ἤλυθες "thou camest yesterday."—From χθές, "yesterday." Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesitermus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr-oen*, *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 δαῖς ἔιση.

Ἔποντο, Epic and Ionic for εἰποντο, 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 πρὸς, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατές, accus. sing. neut. of χαλκοβατής, ἔς, "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. Γοννάσομαι, 1 sing. fut. indic. of the middle deponent γοννάζομαι, "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. Ἀπεβήσετο, 3 sing. 2 aor. indic. middle of ἀποβαίνω, "to depart;" fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμην. 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. (*Bullmann*, § 96, note 9.) It was formerly the custom to regard such

Line 428—453

forms as ἐβόσαιο, ἐβύσαιο, &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 : 3 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.

Ἐυζώνοιο, Epic and Ionic for εὐζώνοιο, gen. sing. fem. of εὐζώνος, ον, "well-cinctured." (Consult note.) — From εὖ and ζώνη, "the lower girdle," in female attire. (*Müller, Archæol. d. Kunst*, § 339, 3.)

LINE 430. Βίη, Epic and Ionic for βίς, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "force," "violence."

Ἄεκοιτο. Consult line 301.

Ἀπηύρων, 5 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 ἰκω.

Ἐκατόμβην. Consult line 65.

LINE 432. Αἰμένος, 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. ἴγμαι : 2 aor. mid. ἰκόμην. — Lengthened form of ἰκω.

LINE 433. Ἰστία, accus. plur. neut. ο' 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. στελώ : 1 aor. ἔστειλα : 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. Ἦο στέλλειν ἵηα, "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 is here, as elsewhere, appears as a nautical term, ἰστίεσσι στίλλεσθαι, "to take in or furl the sails," &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. cf τίθημι, "to place;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα. 2 aor. ἔθην.—From a radical form θέω, whence θήμι, and, by reccuplication, θίθημι, changed, for euphony sake, into τίθημι.

LINE 434. Ἰστόν, accus. sing. masc. of ἰστός, οὔ, ὄ, "the mast of a ship."—From ἰστημι, "to place or set upright."—Another meaning, which we have seen elsewhere, is, "the bar or beam of the loom," &c. Consult line 31.

Ἰστοδόκη, dat. sing. of ἰστοδόκη, ης, ἡ, "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 ἰστός, "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. πελώσω: 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."

Υφέντες, 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 εἶρμός, "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, ῶν, is usual.—From ἐρέσσω, "to row."

LINE 436. Εὐνάς, accus. plur. of εὐνή, ης, ἡ, "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. βέβηκα: 2 aor. ἔβαλον.

Line 436-441.

Πρυμνήσια, accus. plur. neuter of **πρυμνήσια**, ἴν, 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 **πρόμνη**, "the stern of a ship."

Ἔδησαν. Consult line 406.

Βαῖνον, Epic and Ionic for **ἐβαινον**, 3 plur. imperf. indic. act. of **βαίνω**, "to go;" fut. **βήσομαι**, &c.

Ῥηγμῖνι, dat. sing. of **ῤηγμῖν**, or, rather, **ῤηγμῖς**, ἴνος, 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 **ραχία**, but even **ραχία** has only this sense in Attic. Homer always joins it with **άλός** or **θαλάσσης**, in which cases we may render it by the term "edge." Thus, **ἐπὶ ῤηγμῖνι θαλάσσης** in the present passage may be rendered, "upon the edge of the sea."—From **ῤήσσω** or **ῤήγνυμι**, "to break."

Βῆσαν, Epic and Ionic for **ἐβησαν**, 3 plur. 1 aor. indic. act. of **βαίνω**. Consult line 310, remarks on **βῆσε**.

Βῆ, Epic and Ionic for **ἐβη**, 3 sing. 2 aor. indic. act. of **βαίνω**.

Ποντοπόροιο, Epic and Ionic for **ποντοπόρου**, gen. sing. fem. of **ποντοπόρος**, ον, "ocean traversing," "sailing over the deep."—From **πόντος**, "the deep," and **πέλω**.

Βωμόν, 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.

Φίλω. Taken as a possessive. Consult line 20.

τίθει, Epic and Ionic for **ἐτίθει**, 3 sing. imperf. indic. act. of **τίθειν**, "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.

Χρύση, voc. sing. of **Χρύσης** ου, ὄ "Ciryces"

Ἄγμεν, Epic, Doric, and Æolic for **άγειν**. Consult line 78.

Ῥέξαι, 1 aor. infin. act. of **δέξω**, "to offer up:" fut. **δέξω**. 1 aor. **ἔρεξα**. Consult line 315.

Line 444-450.

Ἰλασόμεσθα, Epic for ἰλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἰλάσκομαι, "to propitiate:" fut. ἰλάσομαι. — From ἰλαος, "propitious."

LINE 445. Πολύστονα, accus. plur. neut. of πολύστονος, ον, "productive of many groans," "causing many groans." — From πολύς and στένω, "to groan."

Κήδαζ, accus. plur. of κηδοί, εος, τό, "woe," "sorrow," especially mourning for one dead. — From κηδω, "to trouble," "to distress."

Ἐφήκεν, 3 sing. 1 aor. indic. act. of ἐφήμι, "to send upon," "to inflict:" fut. ἐφήσω: perf. ἐφεικα: 1 aor. ἐφήκα. — From ἐπί, "upon," and ἵημι, "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." Property. "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. στησω: perf. ἔστηκα: 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

Ἐύδητον, accus. sing. masc. of εὐδητος, ον, "well-built," or "fashioned," of stone work. — From εὐ 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. ἐχερνιψάμην. — From χεῖρ and νίπτω, "to wash."

Ούλοχύτες, accus. plur. of ούλοχύται, ών, αί, "bruised or coarsely-ground barley-meal" (mixed with salt), and sprinkled over the head of the victim at a sacrifice. — From ούλαί, "coarse barley," and χέω "to pour," "to sprinkle copiously."

Ἄνέλκντο, Epic and Ionic for ἀνείλκντο, 3 plur. 2 aor. indic. mid of ἀναιρέω, "to take up:" fut. ἀναιρήσω: 2 aor. ἀνείλον: 2 aor. mid ἀνειλόμην. — From ἀνά and αἰρέω, "to take."

LINE 450. Εὐχέτο, Epic and Ionic for ἠθέγετο, 3 sing. imperf. indic. middle of εὐχομαι, "to pray." Consult line 43

Line 450-460.

Ἀνασχών, 2 aor. part. act. of ἀνέχω, "to uplift," "to hold up;" fut. ἀνέξω and ἀνασχῆσαι: perf. ἀνέσχηκα: 2 aor. ἀνέσχον.—From ἀνα and ἔχω.

LINE 453. Πάρος, adverb, "before," "formerly."—In form, πάρος stands between παρά, πρό, and πρὸς, though, in signification, it belongs to πρό.

Ἐκλνες, 2 sing. imperf. indic. act., with aoristic signification, οὐ κλύω, "to hear;" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *clu*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένωιο, Epic and Ionic for εὐξαμένον. Consult line 43.

LINE 454. Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμῶ, "to honor;" fut. τιμήσω: 1 aor. ἐτίμησα.

ΐψασ, 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. ἴψαμην.—Old form of the second person, ἴψασο: Epic and Ionic, ἴψασ: Attic, ἴψω.—From the root ἴκος, "a weight," "a burden," whence comes, also, ἰπῶ.

LINE 455. Ἐπικρήνηνον. Consult line 41.

Εἰλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

LINE 458. Εὐξαντο, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὐχομαι, "to pray."

Προβύλοντο, Epic and Ionic for προεβύλοντο, or, rather, προῦβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, "to cast forward," "to sprinkle;" fut. προβαλῶ: perf. προπέβληκα: 2 aor. προέβαλον: 2 aor. midd. προεβαλόμην or προῦβαλόμην.

LINE 459. Αὔερυσαν, Epic and Ionic for αὔηρυσαν, 3 plur. 1 aor. indic. act. of αὔερύω, "to draw back;" fut. αὔερέσω: 1 aor. αὔηρυσα.—From αὐ, "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.

Ἐδειραν, 3 plur. 1 aor. indic. act. of δέρω, "to flay," "to skin," said of animals, &c.: fut. δερῶ: 1 aor. ἔδειρα: perf. δέδειρα.—Compare the Sanscrit *dri*, "to cut asunder."

LINE 460. Μηρούς, accus. plur. of μηρός, οὐ, ὄ, "the thigh;" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηρούς ἐξέταμον.—Consult line 40. remarks on μηρία.

Line 460-464.

Ἐξέταμον, 3 plur. 2 aor. indic. act. of ἐκτέμνω, "to cut out;" *μα* οὐς ἐκτέμνειν, "to cut the bones out of the thighs before offering them:" fut. ἐκτεμῶ: perf. ἐκτέμηκα.—From ἐκ, "out," and τέμνω, "to cut."

Κν'σθ, 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.

Ἐκάλυψαν, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut. ἐκάλυψω.—The root is καλυβ or καλυπ, which appears in καλύβη, κελύφη, κοῖλος.

LINE 461. Δίπτυχα, accus. sing. fem. (agreeing with κνίσαν under stood), from δίπτυξ, gen. δίπτυχος, an adjective of one termination. (Consult note.)—From δίς, "twice," and πτύσσω, "to fold."

Ἐμοθέτησαν, 3 plur. 1 aor. indic. act. of ἠμοθετέω, "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 ἠμός, "raw," and τίθημι, "to place."

LINE 462. Καῖε, Epic and Ionic for ἐκαίε, 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 cleft of cleft wood."—From σχίζω, "to cleave."

Αἶθοπα, accus. sing. masc. of αἶθος, 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.

LINE 463. Λεῖβε, Epic and Ionic for ἐλεῖβε, 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."

Πεμπύβολα, accus. plur. neut. of πεμπύβOLON, 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 πέμπε, Æolic for πέντε, "five," and ὀβόλος, same as ὀβελός, "a spit," "a prong."

LINE 464. Μηρα, ων, τά, "the thighs." Rarer Homeric plural from μηρός, οὔ, ὄ, the plural being formed here in the neuter by a species of metaplasm; like ὁ ἱεσμός, 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 milt," or "spleen."

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle dependent **πατέομαι**, "to eat," "to feed on," and simply "to taste:" 1 aor. **ἐπασάμην**: perf. **πέπασμαι**. An Epic and Ionic verb. The *a* in the radical syllables is always short, which at once distinguishes the aorist **ἐπασάμην**, part. **πασάμενος**, of **πατέομαι**, from **ἐπασάμην**, **πασάμενος**, aor. of **πύομαι**, "to get, acquire," &c.

Μίστυλλον, Epic and Ionic for **ἐμιστυλλον**, 3 plur. imperi
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. **ἐπειρα**: 2 aor. **ἐπᾶρον**: perf. pass. **πέπερμαι**.—From **πέρας**, "an end," "the last or highest point," &c.

Ὠπτησαν, 3 plur. 1 aor. indic. act. of **ὠπτύω**, "to roast;"
LINE 466. fut. **ὠπτήσω**: 1 aor. **ὠπτησα**.—Akin to **ἔψω**.

Περιφραδέως, adverb, "carefully."—From **περιφραδής**, and this from **περιφρίζομαι**, "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 **ἐρύω**, "to draw off;" fut. **ἐρύσω**: 1 aor. **ἠρυσσά**. The Epic and Ionic present is **εἰρύω**, fut. **εἰρήσω**, &c.

Παύσαντο, Epic and Ionic for **ἐπαύσαντο**, 3 plur. 1 aor. in-
LINE 467. dic. 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. **ἔτυκόμην**, 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. *Δαίννεται*, Epic and Ionic for *ἐδάλνντο*, 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."

Ἐδέυετο, 3 sing. imperf. indic. mid. of the deponent *δέυομαι*. "I feel the want of," "to be deprived of;" fut. *δενήσομαι*. There is also an active form *δένω*, but of less frequent occurrence.—Observe that *δένω* and *δέυομαι* 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*, *ή*, "drinking."—From *πίνω*, *πῶσω*, "to drink."

Ἐδητύος, gen. sing. of *ἐδητύς*, *ύος*, *ή*, "eating," "food."—From *ἐδίω*. "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. *ήσω*: 1 aor. *ήκα*: 2 aor. mid. *ἐμην*, *έσο*, &c.

LINE 470. *Κούροι*, nom. plur. of *κούρος*, *ον*, *ό*, "a youth," "a boy." Epic and Ionic for *κόροι*, from *κόρος*, *ον*, *ό*. As regards the derivation, consult remarks on *κούρη*, line 98.

Κρητήρας, accus. plur. of *κρητήρ*, *ήρος*, *ό*, Epic and Ionic for *κρατήρ*, *ήρος*, *ό*, "a mixer." (Consult note.)—From *κεράννυμι*, "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*, *τι*, "drink." Observe the distinction between this form and *πότος*, *σι*, *ό*, "a drinking-bout," &c.—From *πίνω*, *πῶσω*, "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 *ἐπαίχω*. (Consult note.)

Δεπάεσσιν, Epic and Ionic for *δέπασιν*, dat. plur. of *δέπας*, *ας*, *ι*, "a cup."

LINE 472. *Πανημέριοι*, nom. plur. masc. of *πανημέριος*, *α*, *ον*, "all day long," "doing a king all day."—From *πᾶς*, "all," and *ἡμέρα*, "a day."

Line 472-477.

Μιλῆ, dat. sing. of **μολπή**, ἤς, 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 **μῆλω**, "to sing," &c. **Ἰλάσκοντο**, 3 plur imperf. indic. of the middle deponent **ἰλάσκομαι** "to propitiate," "to appease;" fut. **ἰλάσομαι**.—From **ἰλαός**, "propitious."

ΛΙΝΕ 473. **Ἀείδοντες**, nom. plur. pres. part. act. of **ἀείδω**, "to sing," Epic and Ionic for **ᾄδω**. fut. **σῶ**. Consult line 1.

Παιήονα, accus. sing. of **παιήων**, ονος, ὁ, "a psalm," "a festa. hymn." (Consult note.)—From **Παιάν**, an appellation of Apollo as the healing deity; the burden of the song being **ἰῆ** or **ἰὼ Παιάν**, in thanksgiving for deliverance from evil.

ΛΙΝΕ 474. **Ἐκέρυγον**, "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 **ὄτε** in its place. Not to be confounded with **ἡμός**, Æol. **ἄμός**, for **ἡμέτερος**.

Ἥλιος, Epic, Ionic, and poetic for **ἥλιος**, ου, ὁ, "the sun."

Κατέδυν, 3 sing. 2 aor. indic. act. of **καταδύω**, or **καταδύνω**, "to go down," "to go under;" fut. **καταδύσω**: 1 aor. **κατέδυσσα**: 2 aor. **κίτε δυν**.—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 **κνέφῃ**, but Epic always **κνέφαϊ**.—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 **κεῖμαι**, **κῶμα**, and Latin *cumbo* and *cubo*.

Πρωμνήσια. Consult line 436.

ΛΙΝΕ 477. **Ἠριγένεια**, "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**: 1st aor. **ἔφαυ**: 2nd aor. **ἔφαυ**: 3rd aor. **ἔφαυ**.

Line 477-482.

ον : 3 aor. pass ἐφάνη.—Lengthened from the root φα-, which appears in φάος, "light:" Sanscrit bhá, "lucere."

Ῥοδοδάκτυλος, ον "rosy-fingered," an epithet of Ἡώς. "Aurora, or the morning-red.—From ῥόδον, "a rose," and δάκτυλος "a finger."

Ἡώς, gen. ἠώς, contr. ἠοῦς : dat. ἠοῖ, contr. ἠοῖ : accus ἠοα, contr ἠῶ, "Aurora," "the morning-red," "daybreak," "dawn" &c. In the present passage, Aurora, the goddess of the morning e., the morning personified.

ΛINE 478. Ἄνύγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. in dic. middle of ἀνάγω. (Consult note.)

ΛINE 479. Ἰκμενον, accus. sing. masc. of ἰκμενος, η, ον, "fair," "favorable." Used only in the phrase ἰκμενος οὔρος, "a fair breeze."—Probably from ἰκμάς, ἰκμαίνω, "smooth," "softly gliding," opposed to a rough, boisterous wind. According to others, who write ἰκμενος 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 eastern, and best derived, therefore, from ούρύ, "a tail-wind," "a stern-wind."

Ἴει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἰέω), of ἴημι, "to send." Compare remarks on ἀφίει, line 23.

ΛINE 480. Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. in dic. 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. πετύσω : 1 aor. ἐπέτασα—Akin to πέτομαι, πέταμαι, "to spread the wings in flight."

ΛINE 481. Πρῆσεν, Epic and Ionic for ἐπρησεν, 3 sing. 1 aor. indic. act. of πρήθω, "to blow," "to stream powerfully:" fut. πρήσω : 1 aor. ἐπρησα. Hence πρηστήρ, "a violent wind."

ΛINE 482. Στεῖρη, dat. sing. of στεῖρη, ης, ἥ, Epic and Ionic for στεῖρα, ας, ἥ, "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 πορφυροῦς, ᾰ, οῦν. The first notion of this adjective was probably of the troubled sea, "da-k," "purple," as coming from ποοφύρω (probably a reduplicated form of φύρω), "to grow dark," and said especially of the sea; as in the following : ὥς δτε ποοφύρη πέλαγος μέγα κύματι κικφῶ, "as when the vast sea grows dark with its

Line 482-488

dumb swell" (i. e., with waves that do not break, opposed to *καλὴ δῆλος*), *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.

ἴαχε, 3 sing. imperf. indic. act. of *ἰάχω*, "to roar;" fut. *ἰαχῶ* perf. *ἰαχα*.

LINE 483. *Ἔθειν*, 3 sing. imperf. indic. act. of *θέω*, "to turn," fut. *θεύσομαι*.

Διαπρήσσουσα, Epic and Ionic for *διαπρίσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*: fut. *διαπρήξω*, Epic and Ionic for *διαπρίσσω*, fut. *διαπρίξω*, "to accomplish," "to perform."—From *διά* and *πρίσσω*.

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. *Ἠπίροιο*, Epic and Ionic for *ἠπίρου*, 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. *Ἵψοῦ*, adverb, "high," "high up."—From *ἕψος*, "height."

Ψαμάθοις, 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."

Ἔρματα, accus. plur. of *έρμα*, ατος, τό, "a prop." (Consult note.)

Τάνυσσαν, Epic and Ionic for *ἐτάνῦσαν*, 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 *τάνῦμι*, whence the passive *τάνῦμαι*, in *Il.*, xvii., 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *-ένων*, as also the Latin *ten-do*, *ten-er*, *ten-us*, *ten-or*; the German *streck* 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 *σκεδάσθαι*. The active *σκίδνημι* seems to remain only in compounds.

LINE 488. *Μήνιε*, Epic and Ionic for *ἐμήνιε*, 3 sing. imperf. indic. act. of *μηνίω*, "to cherish wrath;" fut. *μηνίσω*.—From *μήνις*, "wrath."

Line 488-495.

Παθήμενος. Consult line 421.

Ἐκπύουσι. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλέος, gen. sing. of Πηλεύς, gen. έως, Ionic ης; "Pelcus." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλέω for Πηλέως.

LINE 490. Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for έπωλείτο, from πωλόμαι, "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, -έσκου, -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 κῆδος, "reputation," and άνήρ.—Compare βωτιανείρη, line 155.

LINE 491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for έφθίνυθε, 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. Αὐθι. Adverb, shortened from αὐτόθι, "there," "on the spot."—Said, also, of time, "forthwith," "straightway."

Ποθέεσκε, 3 sing imperf. indic. act.: iterative form for έπόθει, from ποθέω, "to long for;" fut. usually ποθήσω, also ποθέσομαι: 1 aor. έπόθεσα, in Attic usually έπόθησα.—From πόθος, "a longing."

Ἄυτήν, accus. sing. of άυτή, ης, ή. "a battle-cry." Homer is fond of joining άυτή τε πόλεμος τε, as in the present passage.

LINE 494. Ἴσαν, 3 plur. imperf. indic. act. of είμι, "to go."

LINE 495. Ἦρχε, 3 sing. imperf. indic. act. of ήρχω, "to begin," "to begin for others," "to take the lead," &c.; fut. ήρξω.

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. έλαθόμην.—Lengthened from the root λαθ. Compare Latin lat-co

Ἐφετμέω, Epic and Ionic for έφετμῶν, gen. plur. of έφετμη, ης, η "επισημνότης."—Poetic word, from έφίημι

Line 496-502.

LINE 496. Ἐοῦ, gen. sing. masc. of the possessive εἶός, ἐξ ἐοῦ, Epic and Ionic for οὗ, ἧ, οὖν, "his, her, its."

Ἀναδύσεται, 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 ἠέριος, ἦ, ον, Epic and Ionic for ἀέριος α, ον, from ἀήρ, in the sense of "mist," "haze."

LINE 498. Εὔρεν. Consult line 329.

Εὔρυσσα, accus. sing. of εὔρυσσος, -οπος, ὄ, "the wide thundering," from εὔρυς, and ὄψ, "the voice:" better than ὤψ. If, however, ὤψ be adopted as one of the component parts, the term will then signify, "far-glancing," "far-seeing."—Voss defends the derivation from ὤψ, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδην, accus. sing. of Κρονίδης, ου, ὄ, "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, ἦς, ἦ, "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, ὄ, "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 40

Γούνων. Consult line 407.

LINE 501. Σκαιῆ, dat. sing. fem. of σκαιός, ἦ, ὄν, Epic and Ionic for σκαιός, ἄ, ὄν, "left," and answering to the Latin *scævus*, which last comes from its digammated form σκαίφος. Compare the English *skew*, and low German *schief*.—With σκαιῆ here understand χειρῖ.

Δεξιτερῆ, dat. sing. fem. of δεξιτερός, ἦ, ὄν, Epic and Ionic for δεξιτερός, ἄ, ὄν, lengthened form for δεξιός, "right."—Supply here χειρῖ, as in the previous word.

Ἀνθερεῶνος, gen. sing. of ἀνθερέων, -ῶνος, ὄ, "the chin," especially the under part. Some derive it from ἀνθέω, others from ἀθήρ, "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. Δισσομένη. Consult line 15.

Line 503-510.

LINE 503. Ὀνησα, Epic and Ionic for ὠνησα, the augment being d. o. p. ped; 1 sing. 1 aor. ind. act. of ὀνίημι, "to aid," "to press of advantage to," "to help;" fut. ὀνήσω: 1 aor. ὠνησα.—Reduplicated from a root ὀN-, which appears in the derivative tenses and forms.

LINE 504. Κρήνην ἐέλδωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. σί τιμῶ, "to honor" fut. τιμήσω: 1 aor. ἐτίμησα.—From τιμή, "honor."

Ἄκνυμωτάτος, superlative degree of ἄκνυμος, and this from ἄκνυ 'swift,' and μόρος, "fate."

LINE 506. Ἐπλετ', 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.

Τίσον, 2 sing. 1 aor. imper. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἐτίσα.—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 μητίετᾱ, -ας, ὁ, Epic and Æolic form for μητιέτης, ον, ὁ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "all-wise."—From μητις, "counsel," "advice;" like δφιήτης, from δφισ, and πολιήτης, from πόλις.

LINE 509. Τόφρα, adv., "for so long a time." Corresponding to the relative form δφρα. 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. 2 aor. subj. act. of τίω, "to honor."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ: 1 aor. ὠφείλα. 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. ὀφέλλεν.—Compare line 353.

Line 510-513.

Ε, 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 *ἐ* when the latter is reflexive, and otherwise the simple *αὐτόν*.—Consult, as regards the old nominative of *ἐ*, *Anthon's enlarged Greek Grammar*, p. 203.

LINE 511. *Νεφεληγερέτα*, nom. sing. of *νεφεληγερέτᾱ*, gen. -ας, ὁ, Epic and Æolic for *νεφεληγερέτης*, -ου, ὁ, "the cloud-collector," used here as an epithet, "cloud-collecting," from *νεφέλη*, a cloud, and *ἀγείρω*, "to collect."—The genitive-form *νεφεληγερέτα*, employed by Homer (*Il.*, v., 631, &c.), is from *νεφεληγερέτας*, Doric for *νεφεληγερέτης*.

LINE 512. *Ἄκων*, "in silence," "silently." In form a participle but used by Homer as an adverb, and occurring even with a plural verb; as, *ἄκων δαίνυσθε* (*Od.*, xxi., 89). We find it also in the dual, *ἄκοντε* (*Od.*, xiv., 195), but never in the plural. Although *ἄκουσα* occurs in the *Iliad* and *Odyssey*, yet *ἄκων* stands also with feminines (*Il.*, iv., 22).—Akin to the Latin *taceo*. Buttman supposes an adjective *ἄσος*, "non hiscens" (*α*, priv., and *χάω*, *χαίνω*, *hisco*), i. e., *silent*: then, from the feminine *ἄκασιν* would have come into the Ionic dialect *ἄκην* and *ἄκην*, and from the neuter singular *ἄκων* would be formed *ἄκων*, according to the analogy of *ἰλαον*, *ἰλεων*. . . (*Lexil.*, p. 73, ed. Fishlake.)

Δήν, adv., "long," "for a long time."—Akin to *δή* and *ἤδη*.

Ἦστο, "he sat," 3 sing. imperf. indic. of *ἤμαι*, "I sit:" thus, *ἤμην*, *ἤσο*, *ἤστο*, &c.—Strictly speaking, however, *ἤμαι* is a perfect, and *ἤμην* a pluperfect of *ἐζομαι*: and the literal meaning of the former is, "I have seated myself, and remain seated," i. e., "I sit;" and of *ἤμην*, "I had seated myself, and remained seated," i. e., "I sat:" fut. *ἐδοῦμαι*. There is no such active as *ἐζω*, "to set," "to place;" though, as if from it, we have the transitive tenses, *εἶσα*, mid. *εἰσόμεν*: fut. mid. *εἶσομαι*, &c.

Ἦψτο, 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. *ἔψω*: 1 aor. act. *ἤψα*: 1 aor. mid. *ἤψάμην*.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix *d* = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. *Ἦς*, for *οὕτως*. Observe the accentuation.

Ἔχετο, 3 sing. imperf. indic. mid. of *ἐχω*, "to hold," "to have;" in the middle, "to hold one's self to," "to cling to:" fut. *ἔξω*.

Ἐμπεφυῖα, Epic for *ἐμπεφυκῖα*, 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.

Ἐίπετο, "said," "spoke," 3 sing. imperf. indic. mid. of εἶπω, "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 ἀμαρτύνω, "to err," "to fail," &c.

Ἐπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "to promise:" fut. ὑποσχθήσομαι: 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 εἶπεῖν.

LINE 517. Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθεῖω 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 ὄχθος, "a burden," "a heavy load," only differing from ὄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθεῖω only metaphorically.

LINE 518. Δολίγια, nom. plur. neut. of δολίγιος, -ιον, "mischievous." More literally, "pestilent," "deadly:" from δολίγος, "ruin," "mischief."

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 ὀπτω, ἔψομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἐχθρός, like ἑλλοδαπός, 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 ἴμι

Line 519-526.

LINE 519. Ἦρον. Consult line 400.

Ἐρέθρσιν, Epic and Ionic for ἐρέθη, 3 sing. pres. subj. act. of ἐρέθει "to provoke," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἐρις.

Ὀνειδείοις, dat. plur. neut. of ονειδείος; ον, "reproachful," "injurious." : from ονειδος, "reproach," "blame," &c.

Ἐπέεσσιν, Epic and Ionic for ἐπεσιν, dat. plur. of ἐπος, εὖς τό, "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 νεῖκος 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. ἀποστείξω: 2 aor. ἀπέστίχον: from ἀπό and στείχω, "to go."

Νόησιν, 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.

Τελέσω, Epic and Ionic for τελέω, 1 sing. 1 aor. subj. act. of τελέω, "to accomplish;" fut. τελέσω: 1 aor. ἐτέλεσα, &c.: from τέλος, "an end," "an accomplishment."

LINE 524. Πειπίθης, 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. Ἐμέθεν, 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:" ἵκεν τάλιν, "back and ἀγρεύω, "to take"

Line 526-530.

Ἀπατηλόν, nom. sing. neut. of ἀπατηλός, -ός, "accustomed to deceive." "guileful:" from ἀπίτη, "deceit," "guile."

LINE 527. Ἀτελείητον, nom. sing. neut. of ἀτελείητος, -ον, "not to be accomplished," "not coming to an end or issue:" from ἀπιόν., and τελευτάω, "to accomplish."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514
LINE 528. Ἥ. Consult line 219.

Κυανέρον, Epic and Ionic for κυανέσις, dat. plur. fem. of κυάνεος ε. 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 ὄφρυς, -ύς, ἡ, "the eyebrows."—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.

Χαῖται, nom. plur. of χαίτη, ης, ἡ, "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 down upon a thing," "to stream one upon the other."—From ἐπί and ρώομαι, "to rush," &c.

LINE 530. Κρατός, gen. sing., assigned with the dative κρατί, accusative κῤῥατα, &c., as a collateral and poetic form of κίρα, "the head." No nominative κράς is found except in the grammarians. (*Cramer, Anecd.*, iii., 385.) Sophocles has τὸ κῤῥατα as nom. and accus. neuter. (*Philoct.*, 1001, &c.) In Homer, also, we have a lengthened genitive and dative κῤῥατες, κῤῥατι, and nom. plur. κῤῥατα, but no nominative κοῦς is found.—Akin to the Sanscrit *citas*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

Line 530-535.

ἔλελιξεν, 3 sing. 1 aor. indic. act. of ἐλελίξαι "to whirl, whirl, or whirl round," "to make to tremble" (consult note); fut. ἐλελίξω: 1 aor. ἔλελιξα.—Poetic form of ἐλίσσω.

LINE 531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμήγασαν, 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. διετμᾶγην—Epic form for διατέμνω, from διά and τμήγω, "to cut."

LINE 532. Ἄλτο, Epic syncopated form for ἄλετο, and this for ἤλειτο, 3 sing. 2 aor. indic. mid. of ἄλλομαι, "to leap," "to plunge;" fut. ἀλούμαι: 1 aor. ἤλίμην: 2 aor. ἤλόμην. 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 αἰγλή, "brightness," &c., and this akin to λάω, ἄγλαός, &c.

LINE 533. Ἐόν, accus. sing. neut. from ἐός, ἐή, ἐόν, Epic and Ionic for ος, ἡ, ον, possessive pronoun of the 3d person, "his, her, its."

Ἄνέστησαν, 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 ἐδος, εος, τό, "a seat." The word is rare in prose, and is there, in general, only used of temples; as, ἐδη θεῶν.—Akin to Sanscrit *sad*, "to set," "to place:" Latin *sed-es*: Lithuanian *sed-zin*; Doric ἐδοσομαι (ἐζομαι).

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "thou," like σφέτερος. In later poets, also, σφέος.—From σφείς.

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. Μείναι, 1 aor. infin. act. of μένω, "to remain," "to await;" fut. μενῶ: 1 aor. ἔμεινα.

Ἄντιοι, ποιν. plur. masc. of ἀντίος, α, ον, "opposite," "one against," "in one's presence," "before one."—From ἀντί, "one against," &c.

Line 535-545.

Ἔστη, Epic and Doric for ἐστήσαν, 3 plur 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω: 2 aor. ἔστην, "I stood." Compare ἐνέστην, line 533.

LINE 536. Καθέζετο. Consult line 360.

LINE 537. Ἠγνόησεν, 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 συνεφράσσατο, 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.

Ἀλλίοιο, Epic and Ionic for ἀλίου, gen. sing. masc. of ἄλιος, α, ον, and also ἄλιος, ον, "of or belonging to the sea."—From ἄλις, ἄλός, 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 κέραρ, "the heart," and τέμνω, "to cut."

LINE 540. Δολομήτα, voc. sing. of δολομήτης, ον, ό, "crafty-minded," "artful."—From δόλος, "deceit," "guile," and μήτις, "cunning," &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 κούπτω, "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. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπου, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for

Lines 515-554.

ἐπελπομαι, "to hope," "to build hopes upon."—From ἐπί and ἐλπω, "to hope."

Εἰδήσειν, fut. infin. act. of the obsolete radical form εἶδω.
 LINE 546. Consult line 203.

Ἄλοχῳ, dat. sing. of ἄλοχος, ου, ἡ, "the partner of one's couch."—From ἀ, copulative, and λέχος, "a couch."

Επιεικές, nom. sing. neut. of ἐπιεικής, ἐς, "fitting,"
 LINE 547. "meet," "suitable."—From ἐπί and εἰκός, "fair," "reasonable," &c.

Ἀκουέμεν, Epic, Doric, and Æolic for ἀκούευν. Consult line 381

Εἴσεται, 3 sing. fut. indic. of the radical εἶδω, "to know"
 LINE 548. This form of the future is rarer than εἰδήσω, and most.
 Epic: fut. εἴσομαι: perf. οἶδα.

Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέ-
 LINE 549. λω, "to be willing;" fut. ἐθελήσω: 1 aor. ἠθέλησα. The
 synonymous shorter form θέλω never occurs in Homer, or the other
 Epic writers.

Δειρέω, 2 sing. pres. imper. of the middle deponent δειρό-
 LINE 550. μαι, Epic and Ionic for διέρομαι, "to question thoroughly,"
 "to interrogate closely."—From διά and εἶρομαι, for ἐρομαι, "to ques-
 tion."

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "to pry," "to in-
 quire curiously into." Strictly, "to inquire or seek after other things"
 (μετ' ἄλλα); fut. μεταλλήσω.

Βοῶπις, nom. sing. of βοῶπις, ιδος, ἡ, "large-eyed;" liter-
 LINE 551. ally, "ox-eyed" (consult note), from βοῦς and ὤψ. The
 masculine βοώπης is post-Homeric.

Πότνια. Consult line 357.

Αἰνότατε, voc. sing. masc. of αἰνότατος, superlative of αἰ-
 LINE 552. νός, 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: αἰνός comes
 from some verb in a similar manner, and has a similar sense. (*Bull-
 man's Lexil.*, p. 46, ed. Fishlake.)

Κρονίδῃ, voc. sing. of Κρονίδης, ου, ὁ, "son of Saturn." a patro-
 nymic formed from Κρόνος, "Saturn."

LINE 553. Εἶρομαι. Consult remarks on δειρέω, line 540.

Εὐκῆλος, ου, and (in Apollonius Rhodius) εὐκῆλος, η, ου
 LINE 554. Æolic lengthened form of ἐκῆλος, "quiet," "calm," "gen-
 tle," and also "undisturbed," "uninterrupted," &c.—Nothing to do
 with εὐ, but probably from the same root with ἔκων. The idea im

Line 554-561.

plied by ἐκηλος 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.)

Φράζει, 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 ἔτινα, 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

Δείδοικα, Epic for δέδοικα, 1 sing. perf. indic. act. of δείδω, "I fear;" fut. δεῖσω: 1 aor. ἔδεισα, but in Homer always in the Epic form ἔδδεισα: perf., (with present signification, "I fear,") δέδοικα, also δέξια, with syncopated forms δέδιμεν, δέδιτε, &c.

Παρείπη, 3 sing. 2 aor. subj. act. of παρειπεῖν. Consult note

LINE 557. Ἡερίη. Consult line 497.

Παρέζετο. Consult line 407.

LINE 558. Οἶω. Consult line 59.

Ἐτήτυμον, neuter of the adjective ἐτήτυμος, ον, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of ἐτυμος: as, ἀταρτηρός for ἀτηρός.

LINE 559. Πολέας, Epic for πολλούς, accus. plur. masc. of πολὺς 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.

ἽΟιαι, 2 sing. pres. indic. of οἶομαι, "to imagine," "to think," &c. Old form of the 2d person, οἶσαι, Epic and Ionic ἔ'ται, Attic οἶαι

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.

Πρήξει, Epic and Ionic for **πράξει**, 1 aor. infin. act. of
 LINE 562. **πρήσσω**, Epic and Ionic for **πρίσσω**. "to do," &c.: 'ut
πράξω: 1 aor. **ἐπραξα**, &c.

Ἐμπης, adverb, Epic and Ionic for **ἐμπας** (strictly *ἐν πᾶσι*) "wholly," "altogether," "at any rate," "after all," "nevertheless," &c. Of frequent occurrence in Homer, though he usually puts *δι* or *ἀλλά* before it. The adverb **ἐμπας** never occurs in Attic prose. but it is found in the tragic writers. When joined with the enclitic *τερ*, it gains in force, "however much," "ever so much." Besides **ἐμπας**, Pindar has the exactly equivalent forms **ἐπάν** and **ἐπᾶ**.

Δυνήσεται, 2 sing. fut. indic. of **δύναμαι**. Old form **δυνήσεσαι**, Epic and Ionic **δυνήσεται**, Attic **δυνήσει**.

Ἔσεται, 2 sing. fut. indic. of **εἶμι**, "to be." Old form
 LINE 563. **ἔσεσαι**, Epic and Ionic **ἔσεται**, 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."

Μέλλει εἶναι. "It is very likely to prove." **Μέλλει** is here
 LINE 564. 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. **μελλήσω**: 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 **μέλ-ει**, in the general sense of thinking or caring about a thing, with the Gothic **manian**, German **meinen**, and old Nordisk **man** (*New Cratylus*, p. 573—*Grimm*, i, p. 928.)

Line 565-571.

LINE 565. Ἀκούουσα, "in silence," "silently." Feminine form of ἀκύν. Consult line 512.

Κάθησο, 2 sing. pres. imper. οἱ κάθημαι, "to sit;" inf. καθῆσθαι. imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἦστο.

Ἐπιπέθειο, 2 sing. pres. imper. mid. of ἐπιπέθομαι, "to obey." Old form ἐπιπέθεισο, Epic and Ionic ἐπιπέθειες, Attic ἐπιπέθειον.

LINE 566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραίσμῶ, "to aid." Consult line 242.

LINE 567. Ἄσσον. Consult line 335.

Ἴονθ'. Consult note.

Ἄαπτους, acc. plur. fem. of ἄαπτος, ον, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἀπρίν., and ἀπτομαι, "to touch."

Ἐφέλω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίλημι, "to lay upon;" more literally, to fling upon: 2 aor. subj. ἐφῶ: uncontracted form ἐφέω: Epic and Ionic ἐφέλω, ης, η, &c.

LINE 568. Ἐδδαισεν. 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 ἐπιγνάμπτω, "to bend," "to bow down;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπτω, "to bend."

LINE 570. Ὀχθήσαν, 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.

Οὐρανῶνες, 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 571-572:

167.) Others see in it a resemblance to the name of the Egyptian god *Phtas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ου, ό, "illustricious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἡφαιστος.)—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, ου, "agreeable." LINE 572. The neuter sing. is found in *Lesck. (Fr. Hom., 56)*, and the masculine in *Empedocles*, v. 208. Buttman, however, rejects the word entirely. (Consult note.)—From ἐπί and ἔραω, probably.

Λευκωλένψ. Consult line 55.

LINE 573. Δολύια. 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."

Κολφόν, accus. sing. of κολφός, ου, ό, "a disturbance," "a wrangling." LINE 575. —Poetic only. Akin to κολσιός, "a jackdaw:" κολουίω, "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. ἤλαυσα: perf. ἐλήλακα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλώ.

Δαιτός. Consult line 467.

LINE 576. Ἐσθλῆς. Consult line 108.

Ἦδος, εος, τό, "enjoyment," "delight." Akin to ἠδός, "spect," and ἠδομαι, "to enjoy," "to delight."

Χερείονα, nom. plur. neut. of χερείων, ου, Epic and Ionic for χείρων, ου, irregular comparative of κακός, formed from the radical χίρως, "worse," &c. Χερείονα is, therefore, for χείριονα.

ΠΑΡΑΦΗΜΙ, "I recommend;" properly, *I sit by the side of one and urge a thing upon his or her attention.*—From παρῶ at I φημι

Lines 577-584.

Νοεούσθ, Epic and Ionic for νοούσθ, dat. sing. fem. pres. a. νοέω, "to think," "to exercise intelligence," &c. ; fut. νοήσω, &c.

ΛΙΝΕ 579. Νεικείησι, Epic and Ionic for νεικῆ (uncontracted form, νεικέη), 3 sing. pres. subj. act. of νεικέω, "to wrangle;" fut. νεικέσω.—From νείκος, "wrangling," "strife," &c.

Ταράξῃ, 3 sing. 1 aor. subj. act. of ταράσσω, "to disturb;" si τ. παράξω : 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

ΛΙΝΕ 580. Ἐθέλησιν. Consult line 408.

Ἀστεροπητής, οὔ, ὄ, "the flasher-forth-of-the-lightning," "the lightning-ener." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή, στεροπή, "lightning."

ΛΙΝΕ 581. Ἐδέων. Consult line 534.

Στυφελίξαι, 1 aor. inf. act. of στυφελίζω, "to hurt," "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 fera, in Latin, "most powerful," "mightiest," &c. Another form is φέριστος, and the comparative is φέρτερος.

ΛΙΝΕ 582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτωμαι, "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 (ἀντιβλοῖς or χαλκοῖς 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 βλάβξ. "slack," "inactive," "sluggish," the letters μ and β being interchangeable. Compare also the Latin mollis.

ΛΙΝΕ 583. Ἰλαός, ον, "soothed," "appeased," "gracious," and hence "propitious." Attic form ἰλεως, ων

ΛΙΝΕ 584. Ἄναίξας, nom. sing. masc. 1 aor. part. act. of ἀναίξω, "to start up," "to spring up;" fut. ἀναίξω : Attic ἀνάσσω, ἀνίπτω.—From ἀνά, and ἄσσω, "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.)

Lines 584-590

Ἀμφικεῖλλον, accus. sing. neut. of ἀμφικεῖλλος, 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 κύπελλος

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, τετλάσι : dual τέτλατον : imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἄνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up;" fut. ἐνέξω 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. ἐνέξομαι or ἀνασχῆσομαι : 2 aor., with double augment ἠνασχόμεναι : 2 aor. imper ἀνάσχεο : old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κηδομένη, nom. sing. fem. of pres. part. of κηδομαι, "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. θενίη, subj. θένω, and imper. θένε.—Akin to κτείνω and θανεῖν

Ἄχνύμενος. 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."

Ἄλεξιμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. ὡ 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, ἔμεσα : fut. μύσομαι : 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 sing," "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 Buttman (*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 θεσπεσίω, 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 εἶπεῖν, 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 ἡλίω, dat. sing. of ἥλιος, ου, 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. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 593. **Κάππεσον**, Epic incorporated 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."

Λήμνῳ, dat. sing. of Λήμις, ου, ἡ, *Lemnos*, an island in the

Line 593-599.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence *Δήμιον πῦρ* became proverbial. The modern name of the island is *Statimene*.

Ἐνήεν, Epic and Ionic for *ἐνήν*, 3 sing. imperf. indic. act. of *ἐνειμι*, "to be in," "to remain in."

LINE 594. *Σίντιες*, nom. plur. of *Σίντις*, *ιος*, *ός*, "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.)

Ἄφαρ. 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. *Μεΐδησεν*, Epic and Ionic for *ἐμεΐδησεν*, 3 sing. 1 aor. indic. act. of *μειδάω*, "to smile;" fut. *μειδήσω*: 1 aor. *ἐμεΐδησα*. in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile*. (Pott, *Etym. Forsch.*, i., 206.)

LINE 596. *Κύπελλον*, *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 *ἔνοχόει*, the augment being dropped, 3 sing. imperf. indic. act. of *οἰνοχοέω*, "to pour out wine for drinking;" fut. *οἰνοχοήσω*. Homer elsewhere uses *ἔνοχόει*, 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 vita*; 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)

Κρατήρας, Epic and Ionic for *κρατήρ*, *ἦρος*, *ός* "a mixer," Epic and

Line 598-603.

Ionic form κρητήρ, κρος.—From κεράννυμι, “to mix.” (Consult note on line 470.)

Ἄφύσσων, nom. sing. masc. pres. part. act. of ἀφίσσω, “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. Ἄσβεστος, ον, and also η, ον, “inextinguishable,” from ἀπνίω, and σβέννυμι, “to extinguish.” Homer uses the terms here in a metaphorical sense, as *endless, ceaseless*

Ἐνώρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, “to arouse;” fut. ἐνόρω: 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, ἀρος ‘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, παιφύσσω from φάω, κοιφύσσω from φυσάω, and hence its original signification.

LINE 602. Δαίννντ’, κ. τ. λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φορμιγξ, ιγγος, ἥ, “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 τεοί. in its strengthening sense, “very,” and κάλλος, “beauty.”

Ἐχε, 3 sing. imperf. indic. act. of ἔχω, “to hold,” &c., E:’o and Ionic for εἶχε, the augment being dropped.

Lines 604-608.

LINE 604. Μουσῶν, Epic and Ionic for μουσῶν, gen. plur. of μουσα, ης, ἡ, "a Muse."—Probably from the radical μέω, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

Ἄειδον, Epic and Ionic for ἤειδον, 3 plur. imperf. indic. act. of αἶδω, "to sing." Consult line 1.

Ἰδέ, dat. sing. of ὄψ, ὄπος, ἡ, "the voice."—From (εἶπω), ἔπος, εἰπεῖν.

Ἀμειβόμενα:, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

LINE 605. Κατέδω, 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. φάωξ : plur. φάεα, rarely φῶτα.—Homer uses φάος and φάωξ, 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 φαίω, "to shine," "to be bright."

Ἡελίοιο, Epic and Ionic for ἡλίου, gen. sing. of ἥλιος, ου, ὁ, "the sun." Consult line 592.

LINE 606. Κακκείοντες, nom. plur. Epic for κατακείοντες, pres. part. of κατακείω, desiderative form of κατέκειμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down." From κατά and κείω, Epic desiderative from κείμαι.

Ἔβαν. Consult line 391.

Οἰκόνδε, poetic form for οἴκαδε. Consult Excursus v. p. 427

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. Ἰδύησι, Epic and Ionic for εἰδυῖαις, dat. plur. fem. part. of οἶδα : thus, εἰδώς, εἰδυῖα, εἰδώς or εἰδός. As regards the terminations of the neuter -ώς and -ός, consult Anthon's enlarged Greek Grammar, p. 153.

Ἡρακίδεσσι, Epic and Ionic for πράπισιν, dat. plur. of Ἡρακίδες, αἱ strictly, "the midriff," "the diaphragm" (equivalent to φρενός); and since this was deemed the seat of the understanding, hence usually

Book 2. Line 608-2.

ἡκε φρένες "the understanding," "mind," "skill," &c.—Probably from φράζω φρήν.

LINE 609 ἦ, accus. sing. neut. of the possessive pronoun ἦς, ἥ, ὅν, Epic form ἑός, ἑή, ἑόν, which last is more usual in Homer ἦτε. Consult line 47.

Ἀστεροπητής. Consult line 580.

LINE 610 ἔνθα, 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 ἔκοιμᾶτο, 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*.

Ἰκάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

LINE 611 Κάθευθ', 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, ὅ, "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. εὔδησω.—The root is the same as that of λαύω, ἀπτέω, namely, ἄω, ἄημι, ἀύω, "to breathe."

Παννύχιοι, nom. plur. masc. of παννύχιος, α, ον, and also ος, ον, "during the whole night," "all night long."—From πῦς, and νύξ, "the night."

Ἔχε, 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 ἠδές, 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, ἠήδυμος

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* ἐφελκυστικόν could be introduced, as in Δία δ' οὐκ ἔχε ἡδυμος ὕπνος, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it ἔχενἡδυμος. At a later period again, when the old adjective ἡδυμος was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether ἔχε νήδυμος or ἔχεν ἡδυμος, the error of using νήδυμος for ἡδυμος easily arose.

LINE 3. Μερμήριζε, Epic and Ionic for ἐμερμήριζε, 3 sing. imperf. in dic. of μερμηρίζω, "to ponder," "to be full of cares," &c. fut. μερμηρίξω.—From μέρμηρα, ἦ, poetic collateral form of μέρμηνα, "care," "trouble."

LINE 4. Πολέας. Consult book i., line 559.

LINE 6. Οὔλον, accus. sing. masc. of οὔλος, η, ον, "pernicious," "baneful." Epic adjective, from ὀλώ, ὀλλυμι, "to destroy." Another form is ὀλόος, of frequent occurrence in both Homer and Hesiod.

Ὀνειρον, accus. sing. of ὄνειρος, ου, ὄ, "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. Βάσκε, 2 sing. pres. imper. of an obsolete form βάσκω, "to go," akin to βιβάζω, βαίνω. (Consult note.) Pott compares βάσκειν with the Sanscrit *gatshishh*, the combination *ishh* 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. Ἀτρεκέως, 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, ἀκριβής being used instead.

Ἀγορευμέν, Epic, Doric, and Æolic for ἀγορεύειν. Earliest form ἀγορευμέναι.

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 θωρήσω, "to arm;" properly, "to arm with a breast-plate or cuirass;" fut. θωρήξω.—From θώραξ, Ionic and Epic for θώραξ, "a cuirass," &c.

Καρηκομένωντας, accus. plur. Epic lengthened form for καρηκοῦν

Book 2. Line 11-20.

ρας, pres. part. of a supposed form *καθηκομάω*, "to have long hair," "to let the hair grow long." As there is no such form as *καθηκομάω* in use, some think that the word ought to be written *divisim*, namely, *κάρη κομάω*, *κάρη κομώντες*, &c.—From *κάρη*, Epic and Ionic for *κύρα*, "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 *πῦς* 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-streeted," "with wide, roomy streets," an Homeric epithet for great cities; as, in this case, of Troy.—From *εὐρύς* and *ἄγυια*, "a street," "a way."

LINE 13. Ἄμφίς, strictly the same with *ἀμφι*, like *μεχρίς* and *μεχρη*, 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. *έφρασα*.

Ἐπέγναμψεν. Consult book i., line 569, *έπιγνάμψασα*.

LINE 15. Κήδεα, nom. plur. of *κῆδος*, *εος, τό*, "trouble;" more literally, "care," "concern."—Akin to *κῆδω*, "to make anxious," "to trouble."

Ἐφήπται, 3 sing. perf. indic. of *έφύπτομαι*, "to be hung over," "to impend over." Homer has only *έφύπτομαι* (not *έφύπτω*), and this only in the 3 sing. perf. and pluperf. *έφήπται, έφήπτο*.—From *έπι* and *έπιτομαι*, "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 *κικάνω*, "to flash," "to come upon," "to light upon." Observe that *κικάνω* is a present used in the indicative only, the other moods following a collateral form *κικημι*: Homeric subjunctive *κικηίω*, optative *κικηίην*, infinitive *κικηῖναι*, participle *κικηίς*, &c. The Attic form is *κικχάνω*.

LINE 19. Ἄμβρόσιος. Consult remarks on *ἀμβρόσιαι*, book i., line 529.

Κέχυτο, Epic and Ionic for *έκέχυτο*, 3 sing. pluperf. indic. pass. of *κέχω*, "to diffuse," "to pour;" fut. *χεύσω*: 1 aor. *έχευσα*: Attic *έχεσθαι* perf. *κέχυκα*: perf. pass. *κέχυμαι*: pluperf. pass. *έκεχύμεν* &c.

LINE 20. Σ·ἦ. Consult book i., line 197

Book 2. Line 20-25.

Νηληϊήν, dat. sing. masc. of Νηληϊός, α, ον, "Νεϊέϊη," "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 Iolcoa, 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, seq.)

Υϊι, Epic dative of υϊός, as if from a stem Υϊς, gen. υϊός, dat. υϊι, accus. υϊα: dual υϊε (distinguished from the vocative singular υϊέ by the accent): plur. υϊες, dat. υϊύσι, accus. υϊας.

Ἐοικώς. Consult book i., line 47.

LINE 21. Νέστορι, dat. sing. of Νέστωρ, ορς, ό, "Nestor," son of Neleus, and king of the Pylians. Consult book i., line 247, and note.

Ττ, Epic and Ionic for τιε, 3 sing. imperf. indic. act. of τιώ, "to honor."

LINE 22. Ἐεισίμενος, nom. sing. masc. Epic and Ionic for εισιμενος, 1 aor. part. mid. of είδω, "to see."—In the middle, "to make one's self like to," "to liken one's self to;" fut. είσομαι: 1 aor. εισίμην Προσεφώνεε. Consult book i., line 332.

Θεϊός, α, ον, Epic and Ionic η, ον, "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, ον, "of warlike mind," "eager for the fray," and hence "warrior."—From δάϊς, "war," "battle," and φρήν, "mind."

Ἴπποδάμοιο, Epic and Ionic for ίπποδάμον, gen. sing. masc. of ίπποδάμος, ον, "tamer of steeds."—From ίππος and δαμάω, "to tame," "to subdue."

LINE 24. Βουληφόρον, accus. sing. masc. of βουληφόρος, ον, "counsel-bearing," "counseling," a constant epithet of princes and leaders.—From βουλή, "counsel," and φέρω, "to bear."

LINE 25. Ὡι, i. e., ὦ, dat. sing. masc. of ός, ή, ό.

Επιτετράφεται, Epic and Ionic for επιτετραμμένοι είσί, 3 plur. perf. indic. pass. of επιτρέπω, "to confide." Strictly, "to turn over," "to intrust upon;" fut. επιτρέψω: 1 aor. επέτρεψα: passive επιτρέπομαι: 1 aor. επέτράφην: perf. επιτέτοαμαι.—From ί-ί and τρέπω, "to turn."

Μέμηλεν, 3 sing. 2 perf. act., with present significat. on, "are a care." for the Attic μεμέληγε, from μέλω, "to be an object of care;"

Book 2. Line 25-38.

ὡς μελήσω.—After Homer, we now and then find the active μέλει, and middle ἐφλομαι in an active signification, "to care for," "to take care of," "to tend," like ἐπιμελέομαι.

LINE 26. Ἐμέθει, poetic genitive for ἐμοῦ.

ἄνευ, 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 ἐλέτω, "to take pity upon," "to have compassion on."—From ἐλεος, "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.

Ἄνη, 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. Ἀπεθήσετο, 3 sing. 2 aor. mid. of ἀποβαίνω, "to depart;" fut. ἀποθήσομαι: 2 aor. απεθησόμεν, 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 ἐφη, 3 sing. imperf. indic. act. of φημί, "to say." (Consult note.)

Ἦμῃτι, dat. sing. of ἡμαρ. Consult book i., line 592.

LINE 38. Νήπια, 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.

laughter," &c. and frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος (*Il.*, xvi., 46, &c.).

Ἴδιον. Consult book i., line 70.

Μήδετο, Epic and Ionic for ἐμήδετο, 3 sing. imperf. indie. of the middle deponent μῆδομαι, "to meditate;" fut. μῆσομαι.—From μῆδος, "plan," "resolve," "counsel."

LINE 39. Θήσειν, fut. infin. act. of τίθημι, "to place," "to put," &c., fut. θήσω; perf. τέθεικα.

Ἄλγεα. Consult book i., line 2.

Στοναχάς, accus. plur. of στοναχή, ἥς, ἡ, "a groan," "a groaning," "a wailing."—From στενάχω, "to groan."

LINE 40. Ὑσμίνας, accus. plur. of ὑσμίνη, ἥς, ἡ, "a battle." An Epic word, with which compare the Sanscrit *judh-ma*, "a battle."—(*Poll. 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 ἐγείρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, ed. Fishlake.)

Ἀμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμφεκέχυτο, from ἀμφιχέω, "to pour around," "to diffuse around;" fut. ἀμφιχεύσω; perf. pass. ἀμφικέχθυμαι; pluperf. pass. ἀμφεκεχύμην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ἥς, ἡ, "a voice." In Homer always θείη 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 48.

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.

Ἐνδύνη, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indie. act. αἰ ἐνδύνω, "to put on;" strictly, "to go or get into."—From ἐν and δύνω.

Χιτώνη, accus. sing. of χιτών, ὠνος, ὄ, "a tunic." (Consult note.)—It appears to be an Oriental word, in Hebrew *Kethoneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτος, η, οσ, "newly made." Probably for νενγάτος; from νέος and γίω, γέγασ and substituted for it *metri gratia*.

Book 2. Line 43-50.

Φάρος, εος, τό, "a cloak." (Consult note.)

LINE 44. Ποσσί, Epic for ποσί, dat. plural of πούς, ποδός, ο, "a foot."

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for λιπαροῖς, dat. plur. ο 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 λιπας, "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. Ὀμοισιν, Epic and Ionic for ὤμοις, 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 ἄφθιτος, 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.)

Προσεβήσεται, 3 sing. 2 aor. indic. mid. of προσβαίνω, "to draw near," "to approach;" fut. προσβήσομαι, &c. Observe that here, as in ἀπεθήσεται, 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.

Φῶς, 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 ἐροῦσα, from ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, "to declare," "to announce." Consult book i., line 76.

LINE 50. Κτρύκεσσι, Epic and Ionic for κήρυξι, dat. plur. of κήρυξ, οκος, ό, "a herald"

Book 2. Line 50-71.

Λιγυφθόγοισι, Epic and Ionic for λιγυφθόγγυς, dat. plur. of λιγυφθόγγος, ον, "clear-voiced."—From λιγυς, "clear," "shrill," and φθιγγή, "a voice," "a cry."

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

Ἀγορήνδε. Consult book i., line 54.

Καρηκαμώντας. Consult line 11.

LINE 52. Ἠγείροντο, 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. Ἰζε, 3 sing. imperf. indic. act. of ἵζω, "to sit." (Consult note.)

LINE 54. Νεστορέην, dat. sing. fem. of Νεστόρεος, η, ον, Epic and Ionic for Νεστόρεος, α, ον, "of or belonging to Nestor."—From Νέστωρ, ορος, ό, "Nestor."

Πυλογενέος, Epic and Ionic for Πυλοιογενούς, gen. sing. masc. of Πυλοιογενής, 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.

Ἠοτύνετο, 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, γνώθι, and consult book i., line 37.

Ἐνύπνιον, neuter of ἐνύπνιος, α, ον, "in sleep," taken adverbially.

LINE 57. Ἀμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβρόσιος, η, ον, Epic and Ionic for Ἀμβρόσιος, α, ον.—From ἀμβροσία, "ambrosia." Consult remarks on book i., line 529

Δίω, dat. sing. masc. ο δίος, δια, δίον, "noble," &c. Consult book i., line 7.

LINE 58. Ἀγχιστα, adverb, superlative of ἀγχι, "very closely," "very nearly."

Ἐφικει, 3 sing. 2 pluperf. act. of the radical εἶκω, "to be like" 2 perf. εἶκα, with present signification: 2 pluperf. ἐφικειν, for εἴκειν.

LINE 71. Ὀιχετο, i. e., ὤχετο, 3 sing. imperf. indic. of the middle dependent οἶχουαι, "to go" or, rather "to be gone," "to leave"

Book 2. Line 71-79.

γυμνῆ,' and so opposed to ἤκω, "to have come," ἐρχομαι, "to go or come," being the strict present to each of them: fut. οἰχθήσομαι: 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.)

Ἀνήκεν, 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.

ΛINE 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-, τιθημι), "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. Πολυκλήϊσι, dat. plur. of πολυκλήϊς, ἴδος, "of many benches," "many-benched."—From πολύς and κλείς, "a rowing bench," Epic and Ionic κληϊς.

LINE 75. Ἐρητύειν, pres. infin. act. of ἐρητύω, "to restrain." Consult book i., line 192.

LINE 77. Ἡμαθόεντος, gen. sing. masc. of ἡμαθύεις, ὄεσσα, ὄεν, "sandy" (consult note), Epic and Ionic for ἀμαθόεντος from ἀμαθύεις, &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 ἡδὲ μέδοντες, "leaders and guardians," i. e., chiefs in the field or in council—From ἡγέσθαι, "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 ἐνεπω, "to tell," "to declare," a strengthened form of the root or stem of εἰπαι. (ENΠ-, ἐνέπω, like ΑΛΚ-, ΑΛΕΚ-, and ΟΡΓ-, ὀρέγω). The imperfect (according to form) is ἐνεπον: the 2 aor. ἐνισπεν, ἐνισπειν ἐνίσπω, ἐνίσποιμι: 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 is ἐσπόμην, from ἐπομαι.

LINE 81. Φαῖμεν, Epic for φαίημεν, 1 plur. pres. optative of φημί, "to say," "to pronounce."

Νοσφιζόμεθα, 1 plur. pres. optative middle of νοσφίζω, "to remove," "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 *ni*, "to lead," with which compare the lengthened forms νεῖσομαι, νεῖσσομαι, νείσομαι.

LINE 86. Σκηπτούχοι, nom. plur. of σκηπτούχος, ον, "sceptre-bearer ing." Consult book i., line 279.

Βασιλῆες, nom. plur. of βασιλεύς, ἑως, Ionic ἦος, ό, "a king."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of ἐπιστεύω, "to put in motion against one."—In the middle, ἐπιστεύομαι, "to advance hastily;" Epic ἐπισσεύομαι: imperf. indic. ἐπεσσεύομην.

LINE 87. Ἔθνεα, Epic and Ionic for ἔθνη, from ἔθνος, εος, τό, "a nation."

Μελισσῶν, Epic and Ionic for μελισσῶν, gen. plur. of μέλισσα or μελιττα, ης, ή, "a bee."—From μέλι, "honey."

Ἀδινίων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, radical signification, "close," "thick." Hence, in Homer, "crowded," "thronged," "closely-thronging."—From ἀδην, "enough," "to one's fill."

LINE 88. Πέτρης, gen. sing. of πέτρα, ης, ή, Epic and Ionic for πέτρα, ας, ή, "a rock."

Γλαφυρῆς, gen. sing. fem. of γλαυρός, ή, όν, Epic and Ionic for

Book 2. Line 88-94.

λαφρός, ἄ, ἑ, "hollow," "hollowed."—From γλῶρυ, "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 ἡ, ὄν, Epic and Ionic for εἰαρινός, ἡ, ὄν, "vernal," "of spring."—From εἶαρ, "spring."

LINE 90. Ἄλις, adverb, "in crowds," "in great numbers," &c. Akin to ἀλής, "thronged."

Πεποτήαται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass of the deponent ποτάομαι, 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. Ἠϊόνος, gen. sing. of ἠϊών, ὄνος, ἡ, "the shore," "a sea-bank," "a river-bank."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἰα, ῶ, &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. Ἰλαδόν, adverb, "in squadrons," "in troops." Analogous to the Latin *turmatim*.—From ἰλη, "a squadron," "a troop."

Ἔσσα, ης, ἡ, "rumor."—Properly, "a voice," "report," or "rumor," which, its origin being unknown, is therefore held divine; a voice raised 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 *dak*, "to burn," whence, probably, δαίς, δαῖδος, "a torch," &c.

LINE 94. Ὀτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "to urge on," "to encourage;" fut. ὀτρύνω : 1 aor. ὤτρυνά. Always with collateral notion of zeal and activity.

Ἄγγελος, ου, ὁ, "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

Book 2. Line 94-99

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.)

ἄγροντο, Epic and Ionic for ἡγροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "to gather together;" fut. ἀγερῶ: in the middle, "to gather themselves together," "to assemble:" 2 aor. ἡγερόμην.—From ἄγω.

LINE 95. Τέτρηχει, Epic and Ionic for ἑτετρήχει, 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 Buttman (*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.*, 531; and Apollonius Rhodius (iii., 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταραξῶ, by transposition ταραξῶ; contracted, with τ absorbing the latent aspirate of the ρ, into θραξῶ (Attic); fut. θραξῶ: perf. τέτραχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἑστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "to groan," "to resound."—From στενάχω, and with a species of frequentative meaning.

LINE 96. Ὀμαδος, ου, ό, "a loud din," "an uproar," &c., said especially of the confused voices of a large crowd.—From ομός, "the whole," "together," &c.

LINE 97. Βοῶντες, enlarged Epic form for βῶντες, nom. plur. masc. pres. part. of βοῶ, "to cry aloud;" fut. βοήσω.—From βοή, "a cry," "a shout."

Ἐσῆττον, 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."

Αὐτῆς, gen. sing. of αὐτή, ἧς, ἡ, "a clamor," "a cry," "a shout."

LINE 98. Σχοίατο, Epic and Ionic for σχοῖντο, 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. Σπουδῇ, dat. sing. of σπουδή, ἧς, ἡ, "pains," "trouble," "deficiency," taken adverbially. (Consult note.)

Ἐρητύθεν, Epic contracted form for ἡρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "to restrain." Consult line 97.

Ἐδρας, accus. plur. of ἔδρα, ας, ἡ, Epic and Ionic ἔδρη. πς, υ, "a seat." "a division or row of seats." (Consult note.)

Book 2. Line 100-104.

LINE 100. Κρέειν. Consult book i., line 120.

LINE 101. Ἥφαιστος. Consult book i., line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμω "to bestow labor upon," "to labor;" fut. καμῶμαι: 2 aor. ἔκαμον.—Lengthened from a root κάμ- 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, ἐτέτυγμαι, ἐτύχθη, are substantially the same with τύχων, ἐτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τέκτω, and the German *zeugen*.

Διακτόρω, dat. sing. of δίακτορος, 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 common, 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. Buttmann (*Lexil.*, s. v.) derives it from δίακω, as a collateral form of διώκω, and makes it simply equivalent to δίακονος.

Ἀργειφόντη, dat. sing. of Ἀργειφόντης, ου, ό, for Ἀργοφονευτής, ου, "the slayer of Argus." (Consult note.)—From ἄργος, and φονεύω, "to slay."

Ἐρμείας, ου, ι, Epic for Ἐρμῆς, ου, ό, "Mercury."—As a 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, Varronianus*, p 25.)

Πληξίππῳ, dat. sing. masc. of πλῆξιππος, ου, "thearger on a

Book 2. Line 104-110.

accids;" more literally, "blood-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 Ἄτρεΰς, εὖς, ὄ, "Atreus."—Probably from ἄ, priv., and τρέω, "to tremble," "to fear." Hence Atreus may mean, "the unfearing."

Ποιμένι, dat. sing. of ποιμήν, εὖος, 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 πέπαμα, perf. of πάσμαι, "to acquire," "to possess," πᾶμα, "possession," πῶθ "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, Anthon's enlarged Greek Grammar, p. 120.)—From πολύς 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. Ἐρεισόμενος, 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 μεταυδάω, "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 δοῦλος, as implying free and honorable service. In Chios, however, θεράποντες was the name for their slaves. (Arnold, Thucyd. viii., 40.)

Ἄρῆος, 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 ἀρόνη

Book 9. Lines 110-117.

ἄρσεν, as *Mars* to *mas*, perhaps, also, to *ἀνῆρ*, *ἥρως*, and German *kerr*; perhaps, also, to *αἶρην*, *ἐναίρω*, Latin *arma*, and to the prefix *ἔοι* From the same root come *ἀρετή*, *ἀρείω*, *ἄριστος*, the first notion of *goodness* being that of *manhood*, *bravery in war*. (*Donaldson's New Cratylus*, p. 365.)

LINE 111. Ἄτρ. Consult book i., line 412.

Ἐνέδησα, 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 *ἐχω*, *σχεῖν*, in the sense of *holding on, enduring*.

Ἐπέσχετο καὶ κατένευσεν. Consult book i., line 514.

LINE 113. Ἴλιον. Consult book i., line 71.

Ἐκπέσαντα. Consult book i., line 19.

Ἐπείχεον. Consult book i., line 129.

Ἀπονέσθαι, Epic and Ionic for *ἀπονείσθαι*, pres. infin. of the middle deponent *ἀπονέομαι*, "to depart," "to return home."—From *ἀπέ* and *νόμαι*, "to go."

LINE 114. Ἀπάτην, accus. sing. of *ἀπάτη, ης, ἡ*, "deceit," "fraud," &c.—From *ἄπτω*, *ἀφάω*, "to touch," i. e., "to cheat," answering to the Latin *palpare*. (*Buttmann, Lexil., ed. Fishlake*, p. 118.)

Βουλευσατα, Epic and Ionic for *ἐβουλεύσατο*, 3 sing. 1 aor. indic. mid. of *βουλεύω*, "to deliberate with another;" fut. *βουλεύσω*: 1 aor. *ἐβούλευσα*: 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 *δυσκλεῦᾱ*, accus. sing. masc. of *δυσκλεής, 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.

Ἦλεσα, 1 sing. 1 aor. indic. act. of *ὀλλυμι*, "to lose," "to destroy," ut. *ὀλέσω*: 1 aor. *Ὀλεσα*.

LINE 116. Μέλλει. Consult book i., line 564.

Ἐπερμενέϊ, 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, "overweening," "insolent."—Poetic word, from *ὑπέρ* and *μένος*, "might," "strength," &c.

LINE 117. Πολλάων, Epic for *πολλῶν*

Book 2. Lines 117-125.

Κατέλυσε, 3 sing. 1 aor. indio. act. of καταλύω, ' *to destroy*," " *to lay low*."—From κατά and λύω, " *to loosen*," " *to relax*," &c.

Κάρηνα, accus. plur. of κέρηνον, 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.

ΛΙΝΗ 119. Αλοχρόν, nom. sing. neut. of αλοχρός, ἄ, ἔν, " *disgraceful*," " *causing shame*," and hence derived from αλοχος, " *shame*," &c.

Ἔσομενοι, Epic and Ionic for ἔσομένοις, fut. part. mid. of εἶμι " *to be*."

ΛΙΝΗ 120. Μάψ, adverb, " *to no purpose*," " *in vain*." This word with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἴψα, " *quick*," " *on a sudden*;" better, perhaps, from μάπτω, " *to grasp*," 2 aor. infin. Epic μαπτέειν, and equivalent to ἐμμαπτώς, " *hastily*," " *hand over hand*," and so " *rashly*," " *in vain*," &c.

ΛΙΝΗ 121. Ἄπρηκτον, Epic and Ionic for ἀπρακτον, accus. sing. masc. of ἀπρηκτος, ον, " *fruitless*," " *unavailing*," " *unprofitable*."—From ἀ, priv., and πρήσσω (Epic and Ionic for πράσσω), " *to accomplish*," " *to effect*."

ΛΙΝΗ 122. Πανροτέροισι, Epic and Ionic for πανροτέροις, dat. plur. masc. of πανρότερος, α, ον, " *fewer*," comparative of παρρος, 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.) πέφηνα: in the middle, φαίνομαι, " *to appear*;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

ΛΙΝΗ 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. ἐταμον later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀριθμηθῆμεναι, Epic and Ionic for ἀριθμηθῆναι, 1 aor. infin. pass. of ἀριθμέω, " *to number*," " *to count*," fut. ἀριθμήσω.—From ἀριθμός, " *number*."

ΛΙΝΗ 125. Λέξασθαι, 1 aor. infin. mid. of λέγω, " *to select* " fut. ἔξω. (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. Lines 125-130.

ἔρσπερ" (in the legal sense), or "householder," "αἰ ἰθαυίτατι," &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 οἰνοχοεῖν, "to pour out wine," another form for οἰνοχοεῖω. Consult book i., line 598.

LINE 128. Δεούλατο, Epic and Ionic for δεύονται, 3 plur. pres. opt. of the middle deponent δεύομαι, poetic form for δέομαι, "to want."

Οἰνοχόοιο, Epic and Ionic for οἰνοχόου, gen. of οἰνοχόος, ου, ό, "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 πλείς.

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. ἐνασύμην: 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 Ἀργεῖ νάσθη, "my father settled at Argos" (*Il.*, xiv., 119); and νάσταιο ἄγχ' Ἐλικῶνος. (*Hes.*, *Op.*, 637.)

Ἐπίκουροι, nom. plur. of ἐπίκουρος, ου, ό, "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 κούρος, "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 σύμμιχοι to the allies of those who attack, invade, or bring the war.

Book 2. Line 131-135.

LINE 131 Παιλέων, 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 εἶαι: εἶω, "to permit," "to allow." Hence εἰῶσι is for εἶωσι.

LINE 134. Βεβύασι, 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 βεβῆσι, part. βεβῆώς, βεβῆνῖα, and infin. βεβῆμεν. Later writers have also βεβῶς, βεβῶσα, βεβῶς.—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οῦ, ὅ, "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) ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, "as times rolled on the year came round."—From ἔνος, "a year," with which compare the Latin annus. The derivations ἐνὶ αὐτῷ, "self-contained," and ἐν, λαύω, are mere subtleties.

LINE 135. Δοῦρα, 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, σέσηκα, "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.

Σπέρτα, nom. plur. of σπύρτον, ον, τό, "a rope," "a cable."—From σκείρω, "to twist," according to some, although this same σκείρω is found only in the grammarians. Not, certainly, from σκάρτες "Spanish broom," which was unknown to the Greeks in Homer's time. (Consult note.)

Book 2. Line 135-144.

Λέλονται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to untwist;" fut. λύσω: perf. λέλυκα: perf. pass. λέλιγμαι, &c.

LINE 136. Ἄλοχοι, nom. plur. of ἄλχος, ου ἡ. Consult book 1, line 546.

Νήπια. Consult line 38.

LINE 137. Εἶπται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, "I sit." Consult book i., line 565.

Μεγάρους, 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 μεγάρους often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποτιδέμεναι, nom. plur. fem. Epic and Doric for προσδέμεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέμεναι 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 τῆτριος, "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.

Ὀρῖνεν, Epic and Ionic for ὤρῖνεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "to arouse."—From ὄρω, ὀρνυμι, "to arouse," "to excite."

LINE 143. Πληθύν, accus. sing. of πληθύς, ύος, 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. Πόσιον, 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 Ίκαριοί, 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.)

Εύρος, ου, ό, "the southeast wind," the Latin *Eurus* or *Vulturnus*—According to some, from αβρα, "the fresh air of morning;" according to others, from ήώς, έως, "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;" νατίξω, "to moisten," &c.

LINE 146. Ὠρορε, 3 sing. 2 aor. of ὀρνυμι, "to raise," "to excite," re-duplicated form for ὠρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttman (*Irreg. Verbs*, p. 193, ed. Fishlake), who controverts the earlier opinion, that ὠρορε is 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 ἐπέπτω; fut. ἐπέξω.—From ἐπί and αἰσσω, "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.

Δήλον, ου, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from λήια, ὄρ λαια, "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. Δύβρος, ου, "impetuous," "blustering."—Probably from a root ΔΑΒ- (compare λαμβάνω), as referring to that which seizes and bears forcibly away.

Book 2. Line 148-154.

Ἐπαιγίζων, n.n. 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. ἡμυσα: perf., with reduplication, ἐμήμυκα; without it, ἡμυκα.—Akin to μύω, "to close," &c.

Ἀσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἀσταχύς, σος, ό, "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, σθ, ό, "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.

Ἵπένερθε, adverb, "from beneath," "beneath."

Κονίη, 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 ἵσσημι, "to place:" in the middle, "to place one's self," "to stand."

Ἄειρομένη, nom. sing. fem. pres. part. pass. of αἰρῶ, "to raise," "to excite," Epic and Ionic for the Attic αἶρω: fut. αἶρω (Attic ἀρά): 1 aor. ἤειρα and αἶρα (Attic ἦρα).

LINE 152. Ἐλκόμεν, Epic, Doric, and Æolic for ἐλκειν, pres. intrans. act. of ἐλκω, "to drag." Consult book i., line 194.

Εἰς ἄλα διαν. Consult book i., line 141.

LINE 153. Οὐρούς, accus. plur. of οὐρός, οὔ, ό, "a trench" or "chan-
nel" 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. ἐκκαθαρώ: 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "to clean."

Ἄυτή. 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, ἵημαι, "to send one's self after a thing," "to desire," &c. (Consult note.)

Ἴηρεον, i. e., ἦρεον, Epic and Ionic for ἦροιεν, 3 plur. imperf. indic. act. of αἰρέω, "to take."

Book 2. Line 154-162.

*Ἐρματα, accus. plur. of ἔρμα, ατος, τό, "a prop." Consult book 1, line 486.

LINE 155. Ὑπέρορα, accus. plur. neut., taken adverbially, of ὑπέρορος, 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, ου, ό, "a return," usually home or homeward. — Ἀκιν to νέομαι.

*Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to effect," "to make," &c. Consult line 101.

LINE 157. Πόποι. Consult book i., line 254.

Αἰγιόχοιο. Consult book i., line 202.

*Ἀτροτώνη, voc. sing. fem. of ἀτρώωνος, η, ον, "unwearied," "tameless," an epithet of Minerva. (Consult note.)—From ά, priv., and τρώω, "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 φευξοῦμαι (Doric) is also occasionally employed in Attic, along with φεύξομαι.

Εὐρέα, accus. plur. neut. of εὐρίς, 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. Ἑλένην, accus. sing. of Ἑλένη, 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 Ἑλένη from ἐλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

LINE 162. Τροίη, Epic and Ionic for Τρῆϊς, dat. sing. of Τροίς. κ

Book 2. Line 162-169.

ϕ, Epic and Ionic for Τροία, ας, ἡ, "Troy," "the plain of Τροίη," which latter is its meaning in the present passage.

'Απόλοντο, Epic and Ionic for ἀπόλοντο, 3 plur. 2 aor. mid. ο. ἀπόλλυμι, &c.

Αἰης, 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. 'Αγανοῖς, dat. plur. neut. of ἀγανός, ἡ, ὄν, "mild," "bland." —From γάνος, "brightness," "beauty," &c., the ε being merely euphonic.

'Ερήτῃ, 2 sing. pres. imper. act. of ἐρητύω, "to restrain," "to detain."

Φῶτα, accus. sing. of φῶς, φωτός, ὁ, "a man," i. e., a brave and good one; much like ἀνὴρ.—Probably from φάω, φημί, "one who has the gift of speech," like μέροψ.

LINE 165. Εἶα, 2 sing. pres. imper. act. of εἶώω, "to suffer," "to permit," Epic and Ionic for εὔω, imperative εἶα. Consult line 132.

'Αμφιέλισσας, 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. 'Απίθησε. Consult book i., line 220.

Γλαυκῶπις. Consult book i., line 206.

LINE 167. 'Αἶξασα, nom. sing. fem. 1 aor. part. act. of αἶσσω, "to rush," fut. αἶξω. Consult line 146.

LINE 168. Καρπαλίμως. Consult book i., line 359.

'Ικενε. Consult book i., line 431.

LINE 169. Μῆτιν, accus. sing. of μῆτις, ὡς, ἡ, "counsel," "the faculty of advising."—Compare the Sanscrit *meti*, "thought," "counsel;" from *man* "to think;" and also the German *mueth*, and Latin *mens*.

'Ατάλαντον, accus. sing. masc. of ἀτάλαντος, ὄν, "equal to," "equivalent to." Strictly, "equal in weight."—From ὄ, copulative and τάλαντον, "weight."

Book 2. Line 170-183.

LINE 170. Ἴσταότα Epic syncopated form for ἐστήκοτα, accus. sing. perf. part. act. of ἵστημι, "to place;" fut. στήσω: perf. ἵστηκα, "I stand," &c.

Ἐθσεύμοιο, Epic and Ionic for εὐσεύμου, gen. sing. fem. of εὐσεύμος, ον, "well-benched," "with good banks of oars."—From εὐ and σέμα, "a rowing-bench."

LINE 171. Ἄχος. Consult book i., line 188.

LINE 172. Ἄγχου, 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 *angus*. 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 227.

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 πολῆς and μηχανή, "a contrivance," "a scheme," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. Ἐρῶει, 2 sing. pres. imper. act. of ἐρωέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἐρωή, 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 συνῆκε, 3 sing. 1 aor. indic. act. of συνίημι "to understand," "to recognise." Literally, "to send bring, or set together," &c. Consult book i., line 8.

Ὀπα, accus. sing. of ὄψ, ὀπός, ἡ, "the voice," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἶπεν.

LINE 183. Θέειν, Epic and Ionic for θείν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θεός, "swift."—Akin to σεύω, where the υ or φ appears as in the future θεύσομαι. Compare Sanscrit: *dhāv*.

Χλίϊναν, accus. sing. of χλαῖνα, ης, ἡ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *lana*, with χ prefixed; whence also λῆνος, λύχνη, λύχνος, λίσσιος: hence, likewise, χλανίς and χλαμός.

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. κομίσα—From κομέω, "to take care of," &c.

Book 2. Line 184-191.

LINE 184. Ἰθακήσος, α, ον, Epic and Ionic η, ον, "the Ithacenses, 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.

Ὀπῆδει, 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. ὀπῆδει, as in the present passage; the latter always without the augment

LINE 185. Ἀτρεΐδιω, Epic for Ἀτρεΐδου, gen. of Ἀτρεΐδα, ου, "Atridae." The old genitive form Ἀτρεΐδαο is contracted into Ἀτρεΐδω, 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 16.

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 κικάνω, "to meet with," "to light upon," "to find," &c. Observe, however, that κικάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κικχάνω. 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. Δαιμόνιε, voc. sing. masc. of δαιμόνιος. Consult note, and also book i., line 561.

Δειδίσεσθαι, pres. inf. of the middle deponent δειδίσομαι, 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 δίδω.

LINE 191. Κάθησο. Consult book i., line 565.

Ἴδρνε, 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. Πῶ, adverb, "as yet." With the circumflex, (πῶ,) it signifies *where?* and is then said to be Sicilian Doric for ποῦ; —This πῶ 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.

Ολοθα. Consult book i., line 85.

'Ατρείωνος, gen. sing. of 'Ατρείων, υἱος, "the son of Atreus." A patronymic, the same in force as 'Ατρείδης.

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 ἴπτομαι; strictly, "to press hard upon," "to press down," and then figuratively, "to afflict," "to harm," "to hurt," "to smite;" fut. ἴψομαι.—From the root ἴποι, "a burden," "a heavy pressure."

LINE 195. Χολωσύμενος, 1 aor. part. mid. of χολόω. Consult book i., line 9.

Ῥέξη, 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. Διοτρεφός, Epic and Ionic for διοτρεφούς, gen. sing. masc. of διοτρεφής, ἑς, "Jove-nurtured."—Consult book i., line 176.

LINE 197. Μητέρα, nom. sing. Epic and Æolie for μητιέτης. Consult book i., line 508.

LINE 198. Δήμον, 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.)

Βόωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βοάω. 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 on or urge on," and hence "to strike," as the most effectual mode of driving on; fut. ἐλάσω: 1 aor. ἔλασα: and hence ἐλάισκεν is for ἔλασεν. Consult remarks on ἐρητύσασκε, line 189.

Book 2. Line 199-205.

Ὀμοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. imper. act. of ὀμοκλέω, "to reproach;" 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 κλέω.

Ἄτρεμας, adverb, "quietly;" literally, "without trembling," and so moveless, fixed, &c. Before a consonant it is written ἄτρεμα, and before a vowel ἀτρέμας.—From ἀ, priv., and τρέμω, "to tremble."

Ἦσο, 2 sing. imperative of ἤμαι.

Ἀπόλεμος, ον, "unwarlike," poetic form for ἀπόλεμος.—From ἀ, priv., and πόλεμος, Epic for πόλεμος.

Ἀναλκις, ἴδος, ὀ, ἦ, "weak," "cowardly."—From ἀ, priv., and ἀλκις, "strength."

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.

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.

Πολυκοιρανίη, ης, ἦ, Epic and Ionic for πολυκοιρανία, ας, ἦ. "the government of many."—From πολὺς and κοίρανος, "a ruler."

Κοίρανος, ου, ὀ, "a ruler," "a leader," "a commander."—From κῶρος, "supreme power," "authority," &c., like κοινός, from ξυνός. Also to κάρα, κάρανος, as also to τύραννος.

Κρόνου, gen. sing. of Κρόνος, ου, 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, ου, ὀ, ἦ, "crafty," "wily" more literally, "crooked of counsel."—From ἀγκύλος, "crooked," and μήτις "counsel" (Consult note.)

Book 2. Lines 206-213.

LINE 206. Θέμιστας, accusa plur. of θέμις, ιστος, ἦ, "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 δίδειπε, 3 sing. imperf. indic. act. of δίδωμι, "to arrange," "to manage an affair;" fut. δίδωμι.—From διύ and εἶπω, "to be about or with," "to be busied with," &c.

LINE 208. Ἐπισσεύοντο. Consult line 86.

LINE 209. Ἠχῆ, dat. sing. of ἡχή, ἦς, ἦ, "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 ἦχος is more frequently in prose.

Πολυφλοίσβοιο. Consult book i., line 34, and also note on the same.

LINE 210. Αἰγιαλῶ, dat. sing. of αἰγιαλός, οὔ, ὄ, "the shore," "the seashore." According to some, from ἀγνυμι, "to break," and ἄλς, "the sea," and so, like ἀκτῆ, that on which the sea breaks, better, according to others, from αἰσσω, and ἄλς, like αἰγίς, 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 *remo*: 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. Ἐζοντο, 3 plur. imperf. indic. of ἔζομαι, "to seat one's self;" fut. ἐδοῦμαι. Consult book i., line 48.

Ἐρήτυθεν. Consult line 99.

LINE 212. Μῶνος, Epic and Ionic for μόνος, η, ον, "alone"

Ἀμετροεπής, ἐς, "intemperate of speech," "immoderate in words;" (π. according to Döderlein, "not measuring his words."—From ἀμετρον, μέτρον, "a measure," and ἐπ ἄς.

Ἐκαλάω, 3 sing. imperf. indic. act. of κολαίω, "to be loudly clamorous," "to cry," "shout," "bawl," &c.—Akin to κολοιάω, "to screech like a jackdaw," and this from κολοῖός, "a jackdaw."

LINE 213. Ἦσιν, i. e., ἦσιν, Epic and Ionic for αἷς, dat. plur. fem. οἰδός, ἦ, ον, "his," "her," "its."

Book 2. Line 213-219.

ἄτακτα, accus. pl. 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."

Ἴδιη, 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.

Γελοῖτον, 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, ον, "bandy-legged." (Consult note.) A verbal form, which may be referred to ἔλκω, ὄλκος, as φοξός to βξύς, 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 ἔλκω, "to twist," "to distort."

Χωλός, ἦ, ον, "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 ὤμος, ον, ὄ, "the shoulder."

LINE 218. Κυρτώ, nom. dual masc. of κυρτός, ἦ, ον, "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 συνόχωκα.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication δκωχα, by transposition δχωκα.

LINE 219. Φοξός, ἦ, ον, "pointed," "tapering to a point," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Compare the remarks on φολκός, line 217.

Ἔην, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἶμι.

Ψεδνή, nom. sing. fem. of ψεδνός, ἦ, ον, "rubbed off," and spare," "thin," "scanty."—From ψέω, "to rub off."

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "to lie upon." Consult Buttmann, *Irreg. Verbs*, p. 95, ed. Fishlake: Lexil, p. 110, seqq.

Book 3. Line 219-228.

Λαχνη, ης, ἡ, "soft woolly hair."—The same as δχνη, akin to χλαίνα, χλανίς, Latin *lana*, *lana*.

LINE 221. Νεικείσκει, 3 sing. imperf. indic. act. iterative form for ἐνείκει, from νεικέω, "to revile;" fut. νεικέσω.—From νεικος, "raiding," "reproach," &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εἶα, ἔ, taken adverbally.

Κεκλήγως, nom. sing. masc. 2 perf part. of κλύω, "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.

Ἀέγε, Epic and Ionic for ἐλεγε, 3 sing. imperf. indic. act. of λέγω, "to utter."

Ὀνειδέα. Consult book i., line 291.

LINE 223. Ἐκπάγλως. Consult book i., line 266.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 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 νεμεσάω, Epic and Ionic for νεμεσάω, "to be indignant," "to be wrath." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεσις "anger at any thing unjust or unfitting," &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνείκει, 3 sing. imperf. indic. act. of νεικέω, "to revile," "to abuse." Consult line 22.

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφεται, 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. Πλειῖαι, Epic and Ionic for πλείαι, from πλειός, for πλέος, "full."

Χαλκοῦ, gen. sing. of χαλκός, οὔ, ὀ. 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 αἰρέω, "to take," "to choose."

LINE 228. Πρωϊστῶ, dat. sing. masc. of πρότιστος, η, ον, poetic superlative of πρώτος, "first of all," "first of the firsts." (Consult note.)

Πηολίεθρον, ον, τό, "a city." In form a diminutive from πτελις

Book 2. Line 228-237.

poetic for πόλις; but in usage just equal to πύλι. Frequent in Homer and Hesiod, never found, however, in the *ἰων* κολλήθεον.

LINE 229. Ἐπίδεται, Epic and Ionic for ἐπιδέυει, 2 sing. pres. indic. of the middle deponent ἐπιδενομαι; fut. ἐπιδενήσομαι, "to be in want of," Epic and Ionic for ἐπιδίωμα; fut. ἐπιδεήσομαι.

LINE 230. Ἴπποδάμων. 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."

Μίσγεται, Epic and Ionic, with the shortened mood-vowel, for μίση, 2 sing. pres. subj. mid. of μίσγω, "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 κατισχῆ, 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, ὄ, "a leader," "a ruler."

Ἐπιθασκόμεν, Epic, Doric, and Æolic for ἐπιθύσκειν, pres. inf. act. of ἐπιθύσκω, "to lead on," &c. (Consult note.)

LINE 235. Πέπωνες, voc. plur. of πέπων, ον, gen. ονος, "saint-hearted." Strictly, said of fruit, "cooked by the sun," i. e., ripe hence, in general, "mellow," "soft," and so, figuratively of persons "saint-hearted," "feminine," &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, ὄ, "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 νέμαι, "to go back," "to return."

Ἐῶμεν, 1 plur. pres. subj. act. of εἴω, ω, "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. inf. of πέσσω

Book 2. Lines 237-247.

‘ο *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. *πέπεσμα*. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form *πέπ-τω*, and the derivative *πότ-ανον*, “any thing baked.” It occurs, also, in the Sanscrit *sach*, 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. *προσαμύνω*, &c.—From *πρός* and *άμύνω*.

LINE 239. Έσ, Epic and Ionic for *ού*, 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 *μεθήμι*, “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. Ὑπόορα. Consult book i., line 148.

Ἠνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of *ἐνίπτω*, “to rebuke.” fut. *ἐνίψω*: 2 aor. *ἠνίπων*, lengthened by the Epic writers into *ἠνίπαπον*.—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. Θεροίτᾶ, voc. sing. of *θεροίτης*, ου, ό, “Thersites.”

Ἄκριτόμθε, voc. sing. of *ἀκριτόμυθος*, ου, “recklessly or confusedly talking,” “random babbler.” (Consult note.)—From *ἀκριτος*, “unarranged,” “confused,” and *μῦθος*, “any thing delivered by word of mouth.”

Διγός. Consult note, and also book i., line 248.

Ἄγοργητής, ου, ό, “a declaimer;” generally, “a speaker,” “a speaker,” before an *άγορά*, or public assembly.

LINE 247. Ἴσχεο, Epic and Ionic for *ίσχου*, 2 sing. pres. imper. mid. of *ίσχω*, “to hold,” “to check,” &c. Consult book i., line 214.

Ὠλ. Consult book i., line 110

Book 2. Lines 248-260.

LINE 248. Χειριότερον, accus. sing. masc. of χειρότερος, α, ου. Epic and Ionic η, ου, "baser," poetic, and especially Epic comparative for χειρών, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, ου, ό, "a mortal."—Akin to μορος, μορός, Latin *mori*, *mors*, Sanscrit *मृ*.

LINE 249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ό, "Atrides," "son of Atreus."—In the plural, Ἀτρείδαι, "the Atridae," "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 νοστέω, "to return home;" fut. νοστήσω.—From νόστος, "a return."

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of ονειδίζω, "to heap abuse upon;" fut. ονειδίσω.—From ονειδος, "abuse." "reproach."

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, "to taunt, mock, or sneer at," "to scoff," &c.; fut. κερτομήσω.—From κέρτομος, ου, strictly, "heart-cutting," hence "stinging," "taunting."

LINE 257. Ἄλλ' ἐκ τοι, κ. τ. λ. Consult book i., line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of ἀφραίνω, "to play the fool," "to be silly;" ἀφρανῶ.—From ἀφρων, "silly," "foolish."

Κιχησομαι, 1 sing. fut. indic. mid. of κιχανω, "to catch." "to find." Consult note, and also line 188.

LINE 259. Κάρη, Epic and Ionic for κάρα, 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 κάρη were of the 1st declension, namely, κάρης, κάρῃ, κάρην.—Sanskrit *ciras*, *cirsha* (compare κόρη, "the side of the head," "the temple"), with which compare Latin *cere-brum*, German *gehirt*, &c.

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλεμάχος, ου, ό, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.*, iv., 11), because rear-

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ed when his father was fighting afar; from τῆλα, 'afar,' and μάχομαι, "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.

Εἵματα, 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. ἐδύσα. 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 ἀπό, we have the signification "to strip."

LINE 262. Χλαῖναν. Consult line 183.

Χιτῶνα, accus. sing. of χιτῶν, ῶνος, ὁ, "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, ὄος, contracted οὔς, ἡ, "nakedness."

Ἀμφικαλύπτει, 3 sing. pres. indic. act. of ἀμφικαλύπτω, "to cover," "to cover all around."—From ἀμφί and καλύπτω.

LINE 263. Ἀφήσω, 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. ἐπληγα.

Ἀεικέσσι, Epic for ἀεικέσι, lat. plur. fem. of ἀεικής, ἐς, "disgraceful," "unseemly." Consult book i., line 341.

Πληγῆσιν, Epic and Ionic for πληγαῖς, dat. plur. of πληγή, ῆς, ἡ, "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 φρένις, "the midriff"); hence "the part between the shoulder blades," and, in general, "the back."

Ἄνω, accus. dual of ὤμος, ου, ὅ, "the shoulder."

LINE 266. Πλήξεν, 3 sing. 1 aor. indic. act. of πλήσσω, "to strike;" fut. πλήξω: 1 aor. ἐπληξα: Epic and Ionic πλήξα, without augment.

Ἰδνώθη, 3 sing. 1 aor. indic. pass. of ἰδνώω, "to bend," "to curl," "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 θαλαρός, ἄ, ὄν Epic and Ionic (consult note.)—From θάλλω, "to bloom," "to be luxuriant," &c.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of σκίπτω, "to fall from," &c.; fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 267. Σμῶδιξ, ἰγγος, ἦ, "a weal," "a swollen bruise," especially from a blow, answering to the Latin *vibex*.

Αἱματόεσσα, Epic and Ionic for αἱματούσσα, nom. sing. fem. of αἱματόεις, ἄεσσα, ὄεν, Epic and Ionic for αἱματούς, αἱματούσσα, αἱματούθν "bloody."—From αἷμα.

LINE 268. Τάρβησεν, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, "to be terrified," "to be alarmed," "to fear;" fut. ταρθήσω. An intransitive verb.—From τάρβος, "fright," "alarm," "terror."

LINE 269. Ἄλγῆσας, nom. sing. 1 aor. part. act. of ἀλγέω, "to suffer pain."—From ἄλγος, any pain, whether of body or of mind

Ἄχρειον, 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 ἄ, 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 μόργνυμι, "to wipe."

LINE 270. Ἀχνύμενοι, nom. plur. masc. pres. part. mid. of ἀχνομαι. "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 γελάω, "to laugh;" fut. γελάσω: 1 aor. ἐγέλασα.

LINE 271. Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical ἔπω, "to say," "to speak;" 2 aor. ἔλιπον, 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 ἐρῶ, "to do," "to perform;" fut. ἐρῶ: 2 perf. ἔοργα.

LINE 273. Ἐξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, "to originate," "to begin," &c.; fut. ἐξίρξω.—From ἐξ and ἄρχω, "to begin."

Book 3. Line 273-282.

Κορύσσων, nom. sing. masc. pres. part. act. of κορύσσω, 'to arm with helmet'; Strictly, "to arm with helmet," "to helm" (consult note); fut. κορύξω.—From κόρυς, "a helmet."

LINE 274. Ἔρεξεν, 3 sing. 1 aor. indic. act. of ῥέξω, "to do," &c.; fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 444.

LINE 275. Λωβητήρα, accus. sing. of λωβητήρ, ἦρος, ὁ, "a slanderer," "a reviler."—From λωβάομαι, "to insult," "to revile," "to outrage;" and this from λώβη, "outrage," "insult," &c.

Ἐπεσβόλον, accus. sing. masc. of ἐπεσβόλος, ον, "of unbridled tongue," "abusive." Strictly, "throwing words about."—From ἔπος and βάλλω.

Ἔσχε, 3 sing. 2 aor. indic. act. of ἔχω, "to restrain," &c. More literally, "to hold in," i. e., "to check."

Ἄγοράων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ἄς, ἡ, "an assembly," &c.

LINE 276. Θήν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to δή, and expressing strong conviction; "assuredly." (Consult note.)

Ἄνησει, 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 ἴημι.

Ἀγήνωρ, ορος, ὁ, ἡ, "insolent." Literally, "manly" (from ἀγῶν 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 ονειδος, "abuse," "reproach," &c.

LINE 278. Φύσαν, 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. Γλαυκῶπις. Consult book i., line 206.

LINE 280. Εἰδομένη, nom. sing. fem. pres. part. mid. of εἶδω. Consult line 22.

Σιωπᾶν, pres. infin. act. of σιωπάω, "to be silent;" fut. σιωπήσομαι. 1 aor. ἐσιώπησα.

Ἀνώγει, Epic and Ionic for ἠνώγει, 3 sing. pluperf. indic. act. assigned to ἀνωγα, 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 ἔγγω, thus connecting it with ἀγγέλλω.

LINE 282. Ἐπιφρασάιατο, 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 ἐϋφρονέων, κ. τ. λ. Consult book i., line 73.

LINE 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ci, irregular superlative of ἐλεγχής, "most disgraced," "most visited with reproach."—From ἐλεγχος, "reproach," &c.

Θέμεναι, Epic, Æolic, and Doric for θεῖναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροφι, dat. plur. of μέροψ, σπος. Consult book i., line 200.

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, ἦ, "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*.

Ἴπποβότοιο, Epic and Ionic for ἱπποβότου, gen. sing. of ἱππόβοτος, ον, "steed-nurturing;" more literally, "fed on by horses," i. e., good for their grazing.—From ἵππος and βόσκω, "to feed."

LINE 288. Ἴλιον ἐκπέρσαντ', κ. τ. λ. Consult line 113.

LINE 289. Νεαροί, nom. plur. masc. of νεαρός, ἄ, όν, "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, hā*, "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. Ἄνιθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω, "to distress," "to trouble," "to

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επποι," "to expose to privations," &c. ; fut. ἀνιάσω : 1 aor. ἠνίασε :
1 aor. pass. ἠνιάσθην : Epic and Ionic ἀνιήσω, ἀνιήσα, ἀνιήσθην, &c.

Μῆνα, accus. sing. of μῆν, μηνός, ὄ, "a month."—From μή,
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 meas-
ure." The Persian word for month is also māh. (Poll, Etymol.
Forsch., i., p. 194.)

Ἦς, gen. sing. fem. of the possessive ὅς, ἡ, ὅν, "his, her, its."

Ἀσχαλάω, Epic and Ionic for ἀσχαλάω, 3 sing. pres. indic.
LINE 293. act. οἱ ασχαλίω, "to be vexed," "to be grieved," &c. Only
used in the present, of which Homer has, besides ἀσχαλίω, the fol-
lowing irregular forms : 3 plur. ἀσχαλώωσι : 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 : some-
times even in Attic prose.—According to Dindorf and Grashof, akin
to ἄχος, as ἰσχω 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."

Ἀελλαι, nom. plur. of ἄελλα, ης, ἡ, "a blast," "a tempest."—Prob-
ably akin to εἶλω, "to drive."

Χειμέριαι, nom. plur. fem. of χειμέριος, α, ον, "wintry,"
LINE 294. "stormy."—From χειμα, "winter," the root of which is
XI-, or hi-, which appears in χιων, "snow." Compare the Sanscrit
kīman, "snow," whence the Himalaya mountains, i. e., the house of
snow ; also Mount Imäus, and likewise Emodus. The Latin hiems
is related to χειμα, as hir to χεῖρ, heres herinaceus to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλώσιν, 3 plur. pres. subj. act. of
εἰλέω, ᾧ, "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, ὄρυνμι.

LINE 295. Εἰνατος, Epic and Ionic for ἐννατος, "the ninth."

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, "to re-
solve," Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

Μιμνόντεσσι, Epic and Ionic for μιμνουσι, dat. plur. pres
LINE 296. part. of μέμνω, "to remain," lengthened by reduplication
from μένω, and, therefore, shortened from μιμένω. It is used for

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μενω, 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*, *ά*, *όν*, "long," used adverbially, which is commonly the case in Homer.—From *δήν*, "long," "for a long time."

Κενεόν, accus. sing. neut. of *κενεός*, *ή*, *όν*, Epic and Ionic for *κενός*, *ή*, *όν*, "empty," "empty-handed," used adverbially.

Ἴλῆτε, 2 plur. 2 aor. imper. act. of *τλάω*, "to endure," "to 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 *τολμύω*, *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-ύω* is radically the same as *τολμύω*, Sanscrit *tuḥ*, Latin *tuḥ-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείνατε, 2 plur. 1 aor. imper. act. of *μένω*, "to remain;" fut. *μενω* 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 *δάσομαι*: the perfect forms *δεδάηκα*, *δεδαηκώς*, *δεδαημένος*: the 2 aor. pass. *ἔδάην*, subj. *δαῶ*, *δαείω*, infin. *δαῖναι*, *δαήμεναι*, part. *δαείς*.—Akin to *δήω*, Latin *di-sco*. Consult *Pott*, *Etymol. Forsch.*, i., p. 185.

Ἐτεόν, accus. sing. neut. of *ετέός*, *ά*, *όν*, "true." Homer
LINE 300. only employs the neuter, and usually as an adverb, "in truth," "really," "verily," answering to the Latin *verus*; 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 seer," "a predictor."

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LINE 301. Ἰδμεν. Consult book i., line 121.

LINE 302. Μάρτυροι, nom. plur. of μάρτυρος, ου, ό, "a witness." Older: 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 occurring in Homer, who sometimes, as in the present instance, has also the plural Κῆρες, "the Fates."

Ἔδει. Consult book i., line 391.

LINE 303. Χθιζά, adverb, "yesterday."—From χθιζός, ἡ, όν, "of yesterday," and this from χθές.—Observe that χθές is the Sanscrit *kyas*, Latin *hesi* and *hesiterpus*, afterward *heri* and *hesternus*. Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώζα, adverb, "the day before yesterday."—From πρώζος, 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*.

LINE 304. Ἠγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι, as a passive verb, "to be gathered together" Homer uses it only in the 3 plur. present and imperfect.

LINE 305. Κρήνην, accus. sing. of κρήνη, ης, ἡ, "a spring," "a fountain."—From the same root as κρουνός, "a spring," and perhaps κύρα, κύρηνον, like the Latin *caput aquæ*.

Βωμούς, accus. plur. of βωμός, ου, ό, "an altar." Consult book i. line 440.

LINE 306. Ἐρδομεν, 1 plur. imperf. indic. act. of ἐρδω, "to offer up" Consult book i., line 315.

Τεληέσσας. Consult book i., line 315.

Ἐκατόμβας. Consult book i., line 65.

LINE 307. Πλατανίσ-ω, dat. sing. of πλατάνιστος, ου, ἡ, "a plane tree." Same as πλάτανος, "the Oriental plane." Latin *platanus*, a tree of the maple kind.—From πλάτος, "breadth;" πλατύς, "broad;" because of its broad leaves and spreading form.

Ῥέν, Epic and Ionic for ἔρρεν, 3 sing. imperf. indic. act. of ῥέω "to flow;" fut. ῥεύσομαι: 1 aor. ἔρρευσα. In Attic, more usually fut ῥηήσομαι and 2 aor. ἔρρύην, always in an active signification

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nence is formed the perfect ἐρρύηκα.—The root is PE-, PY-, Sanscrit *sva*.

Ἄγλαόν, nom. sing. neut. of ἀγλαός, ἡ, όν, "limpid," "clear." An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἰγλη, "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 ἀέφαγκα. In the middle, φαίνομαι, "to appear," i. e., to show one's self: 2 aor. pass. ἐφύνην.—Lengthened from root ΦΑ-, which appears in φάος, "light." Compare Sanscrit bhá. "lucere." (Poll, *Etymol. Forsch.*, i., 194.)

Σῆμα, ατος ό, "a sign," "omen."—Probably connected with θέα and θεύομαι, by the common Laconian change of θ into σ, and so, strictly, "that by which something is seen."

Δράκων, οντος, ό, "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. of νῶτον, ου, τό, "the back." Consult line 159

Δαφαινός, όν, late also ἡ, όν, "all blood-red."—From δα, intensive, and φαινός, "blood-red," and this from φόνος, "bloodshed," &c.

LINE 309. Σμερδαλέος, α, ου, Ionic η, ου, "fearful to the view," "terrible to behold."

Ἦκε, 3 sing. 1 aor. indic. act. of ἱημι, "to send;" fut. ἦσω: 1 aor. ἦκα.

Φόωςδε, adverb, "to the light," "into the light."—From φώω, 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 υπαίσσω, "to glide from under;" fut. υπαίξω.—From υπό and αίσσω.

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "to dart forward;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὀρω "to arouse," "to excite."

LINE 311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἰμί.

Στρουθοῖο, Epic and Ionic for στρουθοῦ, gen. sing. of στρουθός, οἱ, ό and ἡ, "a sparrow."

Νεοσσοί, nom. plur. of νεοσσός, οῦ, ό, "a young bird;" hence νεοσσοί, "the young ones."—From νέος.

LINE 312. Ὀῶ, dat. sing. of ὄζος, ου, ό, "a bough." "a branch."—

Book 2. Line 312-318.

Perhaps akin to *daschos*, the German *ast*, and, according to Pott, to *engere*. (*Etymol. Forsch.*, i., 223.)

Πετάλοις, dat. plur. of πέταλον, ον, τό, "a leaf." In the dative plural it forms πέταλοι as well as πετάλοις (*Bullmann, Ausf. Gr.*, § 56, Anm., 13, κ.)—From πετάννυμι, "to spread out," "to expand."

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες nom. plur. masc. perf. part. act. of ὑποπτήσω, "to cower beneath," "to crouch under;" fut. ὑποπτήξω : perf. ὑποπέπηκα.—From ὑπό and πτήσω, "to crouch," "to cower down."

LINE 314. Ἐλεινιά, accus. plur. neut. of ἔλεινός, ἡ, όν, "piteous," "pitiable," taken adverbially, "piteously."—From ἔλεος "pity," "compassion."

Κατήσθιε, 3 sing. imperf. indic. act. of κατεσθίω, "to devour," "to eat up;" fut. κατέδομαι.—From κατύ 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 τρίξω, "to twitter," "to cry sharp and shrilly;" fut. τρίξω. perf., with present signification, τέτριγα.

LINE 315. Ἀμφεποτάτο, 3 sing. imperf. indic. of the middle deponent ἀμφιποτάομαι, "to fly or flutter around."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "to fly."

LINE 316. Ἐλελιζόμενος, 1 aor. part. mid. of ἐλελίξω, "to wind," "to 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, ἡ, "a wing."—From πτερόν, "a wing."

Ἀμφιαχνίαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἀμφιαχήσω : perf. ἀμφίαχα : perf. part. ἀμφιαχώς, νια, ός.—From ἀμφί and ἰάχω, "to cry aloud."

LINE 317. Ἐφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in use, but used as the 2d aor. of ἐσθίω, "to eat," which is itself only used in the present and imperfect ἔσθιον, other tenses being supplied by ἐδω, and the aorist being, as already remarked, ἔφαγον.

LINE 318. Ἀρίζηλον, accus. sing. neut. of ἀρίζηλος, ον, also η, ον, Epic form for ἀρίδηλος, "very conspicuous."—From ἀρι-, intensive, and δηλος, "manifest," &c. (Consult note.)

Ἐφηνει, 3 sing. 1 aor. indic. act. of φαίνω, "to show," "to display to view."

Book 2. Line 319-331.

LINE 319. Λἄαν, accus. sing. of λἄας, gen. λἄος, uat. λἄη, accus. λἄαν, "a stone."

Ἄγκυλομήτεω, Epic and Ionic for ἀγκυλομήτης, ου, ὀ. Consult line 205

LINE 320. Ἐσταότες, Epic and Ionic syncopated form for ἐστηκότες, nom. plur. masc. perf. part. act. of ἵστημι, "to place," &c. : fut. στήσω : perf. ἕστηκα, with intransitive force, "I stand."

Θαυμάζομεν, Epic and Ionic for ἐθαυμάζομεν, 1 plur. imperf. indic. of θαυμάζω, "to wonder;" fut. θαυμάσει : perf. τεθαύμακα.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to do," &c. Consult line 101.

LINE 32. 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.

Ἄνεω, adverb, "without a sound," "mute." Less correctly written ἀνέω, as if a nominative plural from the obsolete adjective (Attic form) ἀνεως, gen. ἀνεω, ὀ, ἦ. (Consult note.)

Καρηκομόωντες. Consult line 11.

LINE 324. Τέρας, accus. sing. of τερας, ατος, Epic αος, τό, "a sign," "a wonder," "a marvel." Nom. plur. τέρατα, Epic τέραα : gen. τερῶν, Epic τερίων : dat. τέρασι, Epic τερέεσσι.—Akin to τέρμα Μητίετα, nom. sing.—Consult book i., lines 175, 508, &c.

LINE 325. Ὀψιμον, accus. sing. neut. of ὀψιμος, ου, "late in coming" Poetic form of ὀψιος.—From ὀψέ, "late."

Ὀψιτέλεστον, accus. sing. neut. of ὀψιτέλεστος, "late of fulfillment," "to be late fulfilled."—From ὀψέ and τελέω, "to fulfill," "to accomplish."

Ὀλεῖται, 3 sing. fut. mid. of ὀλλυμι, "to destroy."—Middle, ὀλλυμαι, "to perish," "to pass away;" fut. ὀλοῦμαι : 2 aor. ὤλομην.

LINE 328. Τοσσαῦτα, Epic for τσσαῦτα, accus. plur. of τοσοῦτος, τσο. αὔτη, τοσοῦτο, "so many," "so much."

Πτολεμίζομεν, 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 μέμνω, "to remain" Consult line 295.

Book 2. Lines 331-339

Ευκνήμιδες. Consult book i., line 17.

LINE 332. Εἰςόκεν, conjunction, "until." In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὁ κεν or κε.

LINE 333. Ἰαχον, 3 plur. imperf. indic. act. of ἰάχω, "to shout;" fut. ἰαχήσω: perf. ἰαχα.—Probably from ἰα, "a voice," "a cry."

LINE 334. Κονάβησαν, Epic and Ionic for ἑκονάβησαν, 3 plur. 1 aor. indic. act. of κοναβέω, "to resound," "to ring;" fut. κοναβήσω: 1 aor. ἑκονάβησα.—From κοναβος, "a resounding," "ringing," and this, according to Buttmann, from κόμπος, "a noise," "din," &c. Ἀὔσύντων, gen. plur. masc. 1 aor. part. act. of αὐώ, "to shout;" fut. αὐώσω: 2 aor. ἤθσα (for, in the present and imperfect, αυ- is a diphthong; but in the future αὔ, and in aor. two syllables).—The root in Sanscrit is वा, "to blow," &c.

LINE 336. Γερήνιος, ὁ, "the Gerenian," an Homeric epithet of Nestor. (Consult note.)

Ἰππότα, Epic and Æolic nominative (gen. ἰππότας) for ἰππότης, ὁ, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From ἵππος.

LINE 337. Ἀγοράσθε, Epic lengthened form for ἀγοράσθε, 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. Νηπιῶχοις, dat. plur. masc. of νηπίαχος, ον, "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, ον "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, ᾧ which πῶς is the adverb.

Συνθεσίαι, nom. plur. of συνθεσία, ας, ἡ, "an agreement".—From συντίθημι.

Ὅρκια, nom. plur. of ὄρκιον, ον, τό, "a sworn pledge." (Consult note.)—From ὄρκος, "an oath."

Book 2. Lines 340-346.

LINE 340. Γενόιτο, Epic and Ionic for γένοντο, 3 plur. 3 aor. opt. of γίνομαι.

Μήδεα, nom. plur. of μῆδος, εος, τό, "a plan," "a resolve," "anything planned and done cunningly or skillfully." Hardly found save in the plural μῆδεα.—Akin to μῆτις.

LINE 341. Σπονδαί, nom. plur. of σπονδή, ῆς, 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 ἀκῤῥῆτοι, nom. plur. fem. of ἀκῤῥητος, ον, Epic and Ionic for ἀκῤῥῆτος, ον, "pure," "unmixed." (Consult note.)—From ἀ, priv., and κεράννυμι, "to mix."

Ἴς, i. e., ἴς, Epic and Ionic for αἴς, dat. plur. fem. of ὄς, ῆ, ὄ, "into which, what."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 3 pluperf. of πείθω, "to persuade," &c., for ἐπεποίθειμεν. The 3 perf. πέποιθα has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἐπεποίθειν, "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.

Μῆχος, εος, τό, "a remedy," "an expedient." An old poetic root ὀ μηχανή.—Akin, in all likelihood, to μῆδος, μῆδομαι, μῆτις.

LINE 343. Εὐρέμεναι, Epic, Doric, and Æolic for εὐρεῖν, 2 aor. inf. act. of εὐρίσκω, "to devise;" fut. εὐρήσω, &c.

Δυνάμεσθα, Epic for δυνάμεθα, 1 plur. pres. indic. of δύναμαι, "to be able."

LINE 344. Ἄστεμφέα, Epic and Ionic for ἀστεμφῆ, accus. sing. fem. of ἀστεμφής, ἑς, "unshaken," "firm."—From ἀ, priv., and στέμνω, "to shake by stamping." Compare the Sanscrit *stambh*, "niti;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. Ἀρχε, 2 sing. pres. imper. act. of ἀρχεύω, "to rule over," "to command," "to lead." Poetic form for ἄρχω.

Τούινας, accus. plur. of ὑσμίνη, ῆς, 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 ὑσμῖνι, as if from ὑσμίν or ὑμίς.—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 εὔω, "to suffer," "to let," "to permit." fut. εὔσω: 1 aor. εἶσα, &c.

Φθινύθειν, pres. inf. act. of φθινύθω, "to perish," "to waste away," &c. Poetic form for φθίω, the more usual present for φθίω, "to perish," &c.; fut φθίσω

Book 2. Line 346-356

Γολ, Epic and Ionic for οί, "who."

LINE 347. Νόσφιν. Consult book i., line 349.

Ανυσίς, εως, ή, "an accomplishment."—From λύνω, "to accomplish."

LINE 348. Ἀργοςδε, adverb, "to Argos." Consult note on book i., line 30.

LINE 349. Γνώμεναι, Epic, Doric, and Aeolic for γνῶναι, 2 aor. inf. of γινώσκω, "to know;" fut. γνώσασθαι, &c. Consult book i., line 199.

ὑπόσχεσις, εως, ή, "a promise."—From ὑπισχνέομαι, "to promise"

LINE 350. Κατανεῦσαι. Consult book i., line 514.

LINE 351. Ἡματι. Consult book i., line 592.

Ωκυπόροισιν. Consult book i., line 421.

LINE 352. Φόνον, accus. sing. υἱὸς φόνος, ου, ό, "slaughter," "carnage," analogous to the Latin *caedes*.—From the radical φένω, "to slay."

Κῆρα, accus. sing. of Κῆρ. κηρός, ή, "Fate," "death." (Consult note, and compare book i., line 228.)

LINE 353. Ἀστράπτων, nom. sing. masc. pres. part. of ἀστράπτω, "to flash forth lightning," "to lighten;" fut. ἀστράψω.—From ἀστραπή, "a flash of lightning"

Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιος, ου, "to the right," taken adverbially.—From ἐπί 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, τὰ ἐπιδέξια (*Arist., Av.*, 1493), "the right side." (Compare, however, *Arist., Pac.*, 957.)

Ἐναίσημα, accus. plur. neut. of ἐναίσιμος, ου, "auspicious," "favorable." Literally, "sent by destiny," "fated," but especially in a good signification.—From ἐν and αἶσα, "fate," "destiny."

LINE 354. Ἐπετρέσθω, 3 sing. pres. imper. middle of ἐπέτω, "to urge or drive on another;" fut. ἐπείσω: in the middle, ἐπείγομαι, "to hasten," "to make haste," i. e., "to urge one's self on."

LINE 356. Τίσασθαι, 1 aor. infin. mid. of τίω, "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. ἐτίσα: perf. ἐτίκα: in the middle, τίνομαι, "I make another pay the price or penalty of a thing," "I take vengeance," "I avenge;" fut. τίσομαι: 1 aor. ἐτίσαμεν.

Ὀρμήματα, accus. plur. of ὄρμημα, ατος, τῶ, "exertion," "any violent act or feeling," &c. (Consult note.)—From ὀρμέω.

Book 2. Lines 356-363.

Στοναχάς, accus. plur. of στοναχή, ἥς, ἡ, "a groan."--Γροῖα πτε-
νάχω, "to groan."

LINE 357. Ἐκπύλως, 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 wri-
ters it implies merely the notion of something astonishing, won-
derful.

LINE 358. Ἀκτέσθω, 3 sing. pres. imper. middle of ἀπτω, "to connect,"
"fasten to," &c. : in the middle, ὑπτομαι, "to touch," "to
lay hands upon."

Ἦς, gen. sing. fem. of οὗς, ἡ, οὖν, "his, her, its."

Ἐυστέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "before," "sooner than."

Πότμον, accus. sing. of πότμος, οὐ, ὄ, "fate," "destiny," espec-
ially, "an evil fate," "a mishap," in which sense Homer always em-
ploys it.—From a root ΠΕΤ-, analogous to the Sanscrit *pat*, "to
fall," i. e., "to fall out," "to befall," and whence we have ἐπεσον
&c., πίτνω, πίπτω, &c.

Ἐπίσπη, 3 sing. 2 aor. subj. act. of ἐφέπω, "to go after," "to seek
after," "to pursue." A frequent Homeric phrase is θάνατον καὶ
πότμον ἐπισκεῖν, "to seek out death and fate," i. e., "to incur" them.
2 aor. ἐπεσπον.

LINE 360. Μήδεο, Epic and Ionic for μήδου, 2 sing. pres. imper. of
μήδομαι, "to deliberate" (consult note); fut. μήσομαι.—
From μῆδος, "plan," "deliberation," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος; οὐν, "deserving
of being rejected;" more literally, "to be thrown or cast
away as worthless."—From ἀπό and βύλλω.

LINE 362. Κρίνε, 2 sing. pres. imper. act. of κρίνω, "to separate," "to
parcel off," "to tell off;" fut. κρίνω : perf. κέκρικα. Com-
pare the Sanscrit *kṛt*, "to separate," and the Latin *cerno*.

Φῦλα, accus. plur. of φύλον, οὐ, τό, "a tribe." More generally, "a
stock, race, kind." (Consult note.)

Φρήτρας, accus. plur. of φρήτρη, ἥς, 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 con-
sisted of three φράτται or φραιτῆραι, whose members were called

Book 2. Line 361-371.

φρατρες, 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. Φρήτρην, dat. sing., with the suffix -ην, of φρήτη, ης, ἡ. Consult page 283, seqq., remarks on the suffix φι or φην.

Αρήγη, 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 ἔρδω, “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. Ἔρσι, Epic and Ionic for ἔ (intermediate form ἐρ), 3 sing. pres. subj. of εἶμι, “to be.”

Σφίας, Epic and Ionic for σφᾶς, accus. plur. of σφειξ.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, “to fight;” fut. μαχέσομαι, Epic and Ionic μαχόμεαι, Attic μαχοῦμαι.

LINE 367. Γνώσει, Epic and Ionic for the common form γνώσῃ (Attic γνώσει), 2 sing. fut. indic. of γινώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσει, common form γνώσῃ, Attic γνώσει.

Θεσπεσίῃ, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, “divine.” Consult note, and also book i., line 591.

Ἀλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάξω, “to sack;” more literally, “to empty,” “drain,” especially of power and strength; fut. ἀλαπάξω: 1 aor. ἠλάπαξα.—From ἀ, euphonic, and λαπάξω, “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.

Ἀφραδία, Epic and Ionic for ἀφραδία, dat. sing. of ἀφραδία, 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 φράζουαι, “to reflect, consider,” &c.

LINE 370. Μάν, Epic and Doric for μήν, 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 ἡ.—It is probable that μάν, and μέ the particle of swearing, are near of kin.

LINE 371. Αἰ, adverbial exclamation of strong desire, “would that!” “O that!” and answering to the Latin *utinam*. How

Book 2. Line 371-381.

always joins *αὶ γάρ*, *αὶ γὰρ δὴ*; the Attics have *εἰ γάρ* or *ἢ γάρ*: it is only in Æolic and Doric that *αὶ* stands by itself.

LINE 372 *Συμφράδμονες*, nom. plur. of *συμφράδμων*, ονος, ὅ, "a fellow-counselor." Properly an adjective, "advising with one." —From *συμφράζομαι*, "to counsel with one," "to deliberate together."

Ἐλεν, contracted form for *εἶησαν*, 3 plur. pres. opt. of *εἶμι*. Very common afterward in Attic Greek.

LINE 373. *Ἦμυσειε*, 3 sing. Epic and Æolic 1 aor. opt. act. of *ἠμύω*. "to sink in ruins," "to bow down," &c. Consult note, and also line 148.

LINE 374. *Ἠμετέρῃσιν*, Epic and Ionic for *ἡμετέοις*, dat. plur. fem. of *ἡμέτερος*, &c.

Ἄλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of *ἀλίσκωμαι*, "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 *έύλων*: 2 aor. part. *ἀλούς*, ("taken"): perf. *ἤλωκα*, *έύλωκα*, 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. *Ἀπρήκτους*, accus. plur. masc. of *ἄπρηκτος*, ον. Consult line 121.

Νείκεα, accus. plur. of *νεῖκος*, εος, τό, "a quarrel," "a contention."

LINE 377. *Μαχεσσίμεθα*, Epic and Ionic for *ἐμαχεσσίμεθα*, 1 plur. 1 aor. indic. mid. of *μάχομαι*, "to contend;" fut. *μαχέσομαι*. 1 aor. *ἐμαχεσσίμεν*.—From *μάχη*.

Κούρης. Consult book i., line 98.

LINE 378. *Ἀντιβίοις*. 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, ἡ, "a deferring," "a putting off."—From *ἀναβύλλω*, "to defer."

Ἠβαιόν, accus. sing. neut. of *ἡβαιός*, ἡ, ὄν, 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*, ου, 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, εὐς, ὁ "Mars," god of war; put here, figuratively, for the fight itself.

LINE 382. Θηξύσθω, 3 sing. 1 aor. imper. middle of θήγω, "to sharpen;" fut. θήξω: 1 aor. ἐθηξα: in the middle, θήγομαι, "to sharpen something belonging to one's self;" fut. θήξομαι: 1 aor. ἐθηξάμεν.—Compare the Sanscrit *tji*, "to sharpen," which points to a connection with θιγεῖν, θιγγάνω, &c.

Ἄσπίδα, accus. sing. of ἄσπις, ἴδος, ἡ, "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 γέρρον.

LINE 383. Ὠκυπόδεσιν, Epic and Ionic for ὠκυπόδεσιν, dat. plur. of ὠκυποδής, ἐς, "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 μήδομαι, the latter being merely an Ionic form for the former.

LINE 385. Πανημέριοι. Consult book i., line 478.

Στυγερῷ, dat. sing. masc. of στυγερός, ἄ, ὄν, "hateful."—From στυγέω, "to hate."

Κρινώμεθα, 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, ἡ, "rest," "a respite."—From πᾶν, "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. a pl. of διακρίνω, "to part," "to separate." Old form. διακρίσσει, 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."

Τευ, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ὤνος, ὄ, "a strap," "a belt." (Consult note.)—No doubt from τῆλαια, "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 ὄσπις, 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. κέκμηκα.

LINE 390. Ἐύξοον, accus. sing. neut. of ἐύξοος, 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 μένω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἀρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ες, 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 εἶμι, from a Doric form ἔσσοῦμαι, for the common ἔσομαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, "to escape;" fut. φεύξομαι: perf. πέφευγα: 2 aor. εφυγον.

LINE 394. Ἴαχον. Consult line 333.

LINE 395. Ἀκτῆ, dat. sing. of ἀκτῆ, ῆς, ἡ, "the shore," "the beach," "the strand;" strictly, the place where the waves break, and thus opposed to λιμήν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἔσσειν "to break."

Book 2. Lines 395-403.

Ἵψηλῆ, dat. sing. fem. of ἕψηλός, ἡ, ὄν, "lofty," "high-towering"
From ἕψη, "on high;" whence, also, ἕψος, "height."

Νότος, ου, ὁ, "the south wind." Consult line 145.

LINE 396. Προβλήτι, dat. sing. of προβλής, ἦτος, ὁ; ἦ (without neuter)
"projecting," "jutting;" strictly, "thrown before or forward."
—From πρό and βάλλω.

Σκοπέλω, dat. sing. of σκόπελος, ου, ὁ, "a rock," "a lofty rock;"
strictly, like σκοπιά, "a look-out place." Compare the Latin scopu-
licus.—From σκοπέω, "to take a survey," &c.

LINE 397. Παντοίων, gen. plur. masc. of παντοῖος, α, ου, "of all
kinds," "of all sorts."—From πᾶς.

LINE 398. Ἄνσταντες, nom. plur. masc. of the Epic shortened form
(for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "to
raise up," &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "I arose," "I stood up."

Ἵρέοντο, Epic and Ionic for ὠροῦντο, 3 plur. imperf. indic. mid. of
ἔρομαι, "to make a rush."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or
κεδύζω, "to disperse," "to scatter;" fut. κεδάσω. A poetic form for
σκεδάννυμι.

LINE 399. Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor.
indic. act. of καπνίζω, "to make a smoke," "to raise a
smoke;" fut. καπνίσω.—From καπνός, "smoke."

Ἴλοντο, Epic and Ionic for εἰλοντο, 3 plur. 2 aor. indic. mid. of
αἰρέω, "to take;" 2 aor. mid. εἰλόμην.

LINE 400. Ἐρεζε, 3 sing. imperf. indic. act. of ῥέζω, a transposed
form for ἔρδω, "to sacrifice." Consult book i., lines 444
and 315.

Ἀιγιγενετῶν, Epic for ἀιγιγενετῶν, gen. plur. of ἀιγιγενετής, ἔς, "ever
lasting," "immortal."—From αἰεί, Epic and Ionic for ἀεί, "ever,"
and the radical γένω.

LINE 401. Εὐχόμενος. Consult book i., line 43.

Μῶλον, accus. sing. of μῶλος, ου, ὁ, "toil."—Referred by Pott to
the same root as μῶλυ: perhaps, also, akin to μολεῖν, and the Latin
mole, molior; and so, again, to μόγις, μόχθος.

Ἄσπος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line
281.

LINE 402. Ἴερευσεν, 3 sing. 1 aor. indic. act. of ἱερεύω, "to offer up,"
"to sacrifice;" fut. ἱερεύσω: aor. ἱέρευσα, Epic and Ionic
ἱέρευσα.—From ἱερός, "sacred."

LINE 403. Πίονα, accus. sing. masc. of πίον, ονος, ἰ, ἦ, "fat"
"sleek" Compare book i., line 40.

Book 2. Line 403-412.

Πενταετηρ, accus. sing. masc. of πενταέτηρος, ου. "five year old." Poetic form for πενταετής, ές.—From πέντε and έτος, "a year."

LINE 404. Κίκλησκειν, Epic and Ionic for έκίκλησκειν, 3 sing. imperf. indic. act. of κικλήσκω, "to invite," Ionic form for καλέω, used only in the present and imperfect.

'Αριστήας, accus. plur. of άριστεύς, έως, ό, Epic and Ionic ήος, and hence άριστήας, for άριστεάς. Consult book i., line 227.

Παναχαιών, gen. plur. of Παναχαιοί, οί, "all the Greeks." Literally, "all the Achaians." (Consult note.)

LINE 405. 'Ιδομενήα, Epic and Ionic for 'Ιδομενέα, accus. sing. of 'Ιδομενεύς, έως, ό, Epic and Ionic ήος, "Idomeneus." Consult book i., line 145.

LINE 406. Αίαντε, accus. dual of Αίας, αντος, ό, "Ajax." Consult book i., line 138, and note on this line.

Τυδέος, gen. sing. of Τυδεύς, έος, ό, Epic for Τυδεός, έως, "Tydeus," father of Diomedes. He was the son of Ceneus, king of Calydon in Aetolia, 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. Έκτον, accus. sing. masc. of εκτος, η, ου, sixth."—From έξ, "six."

'Οδυσήα, κ. τ. λ. Consult line 169.

LINE 408. Αύτόματος, η, ου, and Attic ος, ου, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αυτός, and the radical μίω (μέμαα), "to strive after," "to attempt," "to desire," &c.

Βοήν, accus. sing. of βοή, ης, ή, "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. 'Ηιδεε, i. e., ήδεε, 3 sing. uncontracted form of the pluperfect for ήδη. Consult book i., line 70.

'Επονείτο, 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 περίστημι, "to place around:" in the middle, "to place one's self around," &c. Observe that περιστήσαντο is Epic and Ionic for : εριστήσαντα.

Ούλοχύτας. Consult book i., line 449.

'Ανέλοντο. Consult book i., line 449.

LINE 412. Κύδιστε. voc. sing. masc. of κύδιος, η, ου, "most glo-

Book 2. : Lines 412-417

“*καυα*” Superlative of *καυός*, *ά*, *όν* (formed, however, in reality from *καύος*: as, *αίσχιστες*, from *αίσχος*). Compare book i., line 122.

Κελαινεφές, voc. sing. masc. of *κελαινεφής*, *ές*, “dark cloud-enveloped.” Consult book i., line 397.

Αιθέρι, dat. sing. of *αιθήρ*, *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 *αίθω*, “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. *έδύσα*: 2 aor. *έδυν*.

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 *πρανής*, with which compare the Latin *pronus*.

Βαλέειν, Epic and Ionic for *βαλεῖν*, 2 aor. infin. act. of *βύλλω*, “to hurl.”

Μέλαθρον, accus. sing. of *μέλαθρον*, *ον*, *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*, *έσσα*, *όν*, “blazing,” “wrapped in flames.”—From *αἰθαλος*, and this from *αἰθω*.

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*.

Δητιο, Epic for *δητιον*, ger. sing. of *δήτιος*, *η*, *ον*, Epic and Ionic for *δαίτιος*, “hostile.”

Θύρετρα, accus. plur. of *θύρετρον*, *ον*, *τό*, “a gate,” “a door.”—From *θήρα*.

LINE 416. *Εκτόρεμ* accus. sing. masc. of *Έκτόριος*, *α*, *ον*, “of Hector.”—From *Έκτωρ*.

Δαίξαι, 1 aor. infin. act. of *δαίξω*, “to sever;” fut. *δαίξω*: 1 aor. *δαίξα*. From *δαίω*, “to divide.”

LINE 417. *Ρωγαλέον*, accus. sing. masc. of *ρωγαλέος*, *α*, *ον*, “rent;”

Book 2. Line 417-438.

"*ιοη*," "*οτοκεν*."—From *ρώξ*, *ρωγός*, *ή*, "a rent," "a cleft:" akin to *δήγνυμι*, *ρήξω*.

Πολέες, Epic and Ionic for *πολλοί*, and so *πολέων*, *πολέεσσι*, *πολέας* for *πολλῶν*, *πολλοῖς*, *πολλούς*.

LINE 418. *Πρηνέες*, Epic and Ionic for *πρηνεῖς*, and this for the Doric and Attic *πρᾶνεῖς*. Consult line 414.

Κονίρσιν, Epic and Ionic for *κονίαις*, dat. plur. of *κονίη*, *ης*, *ή*, Epic and Ionic for *κονία*, *ας*, *ή*, "dust." Consult line 150.

Ὀδύξ, adverb, "with the teeth," "by biting with the teeth."—From *δύξ*, "with the teeth," akin to *δύκνω*. 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*, *δέξηναι* *διφάω*.

LINE 419. *Ἐπεκράλαινε*, 3 sing. imperf. indic. act. of *ἐπικραίινω*, Epic lengthened form of *ἐπικραίνω*, "to accomplish," "to fulfill;" fut. *ἐπικραιανῶ*, for *ἐπικρανῶ*, &c.—From *ἐπί* and *κραίνω* "to accomplish," &c.

LINE 420. *δέκτο*, Epic and Ionic for *έδεκτο*, 3 sing. syncopated 2 aor of *δέχομαι*, "to receive;" fut. *δέξομαι*: perf. *δέδεγμαί*: 2 aor. *έδέγμην*, *έδεξο*, *έδεκτο*, &c.

Ἀμέγαρτον, accus. sing. masc. of *άμεγαρτος*, *ον*, "severe," "unhappy," "wretched." Strictly, "unenvied," "unenviable." The meaning "abundant," "large," &c., which some interpreters assign to this word, is refuted by Buttman, *Lexil.*, s. v.

Ὀφελλεν, Epic and Ionic for *ώφελλεν*, 3 sing. imperf. indic. act. of *όφέλλω*, "to increase;" fut. *όφελῶ*: 1 aor. *ώφειλα*. An old poetic word.

LINE 435. *Λεγώμεθα*, 1 plur. pres. subj. middle of *λέγω*. (Consult note.)

LINE 436. *Ἀμβαλλώμεθα*, Epic and Ionic for *άναβαλλώμεθα*, 1 plur. pres. subj. mid. of *άναβάλλω*, "to put off," "to delay."—From *άνά* and *βάλλω*.

Ἐγγραλίζει, 3 sing. pres. indic. act. of *έγγραλίζω*, "to put into one's hands," "to bestow;" fut. *έγγραλίζω*. Consult book i., line 353.

LINE 438. *Ἄγειρόντων*, for *άγειρέτωσαν*, 3 plur. pres. imper. act. of *άγείρω*, "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. Lines 439-450.

the 3 pers. plural of the imperative; as, ποιοῦντε (*faciuntis*)· λογόντω (*legunto*), &c.

LINE 439. Ἀθροῖ, nom. plur. masc. of ἀθρός, *a, ov*, very rarely *ος, ον*, "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 θρός, "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, ἰός, ἡ, "the Ægis." (Consult note.)—From αἶξ, αἰγός, ὄ, ἡ, "a goat," *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

Ἐρίτιμον, accus. sing. fem. of ἐρίτιμος, *ον*, "highly prized," "precious."—From ἐρι, inseparable prefix, "very," "abundantly," and τιμή, "value."

Ἀγήραον, accus. sing. fem. of ἀγήραος, *ον*, "uninfluenced by age," "never growing old;" more freely, "undying," "undecaying."—From ἀ, priv., and γήρας, "age."

LINE 448. Θύσανοι, nom. plur. of θύσανος, *ον, ὄ*, "a tassel."—From θύω, from their constant motion.

Ἡερέθονται, 3 plur. pres. indic. (with aoristic force) of ἠερέθωμαι, "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 αἰέρομαι.

LINE 449. Ἐϋπλεκέες, nom. plur. masc. of εὐπλεκής, ἑς, "well-twisted," and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, ἑς—From εὐ and πλέκω.

Ἐκατόμβοιος, nom. sing. masc. of ἐκατόμβοιος, *ον*, "of the value of a hundred oxen," "worth a hundred oxen."—From ἐκατόν and βός.

LINE 450. Παιφύσσουσα, nom. sing. fem. pres. part. act. of παιφύσσω "to look fiercely around," "to look wildly," "to stare wildly"

Book 8. Lines 450-458.

about." Among later writers, in general, "to run wildly about," "to rush."—A reduplicated form from ΦΑ-, φαίνω.

Διέσσοντο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "to move rapidly through," "to rush through;" 2 aor. mid. διεσσύμην &c.—From διά and σέω, "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. ὀτρύνα.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, "strength," "might." Chiefly poetical.

Ὀρσεν. 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 ἀ, priv., and λήγω, "to cease."

LINE 453. Ἄφαρ. Consult book i., line 349.

LINE 454. Γλαφυρήσι, Epic and Ionic for γλαφυραῖς, from γλαφυρός ἀ, ὄν, "hollow." Consult line 88.

LINE 455. Ἄϊδηλον, nom. sing. neut. of ἀϊδηλος, ον, "invisible," and then "destructive." (Consult note.)—From ἀ, 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 ἀ, 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 ὄρνυμι, 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 ἐκός, "afar."

Αὐγή, ῆς, ἡ, "light," "glare," &c.—Perhaps from the same root as the Latin *oc-ulus*, German *aug-e*, Sanscrit *ikc*, "to see."

LINE 457. Θεσπεσίαιε. Consult book i., line 591.

LINE 458. Αἴγλη, ῆς, ἡ, "a brilliance," "a glittering."—Akin to λάω ἀγλαός: γλαύσσω, γλαυκός: γλήνη: λεύσσω, λευκός.

Παμφανόωσα, Epic lengthened form for παμφανῶσα, as if from πανφανῶ, of which, however, no other forms but πανφανῶν ἀπο

Book 3. Line 458-462.

παμφανόωσα οοοῦρ, "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 πάλω: παφλάζω from φλάζω: παιφύσσω from φάω, &c.

Ἴκεν. Consult book i., line 317.

LINE 459. Πεπετηνῶν, gen. plur. of πεπετηνός, ἡ, 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, ὁ, ἡ, "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 π is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γεράνων, gen. plur. of γέρανος, οὔ, ἡ, later also ὁ, "a crane."

Κύκνων, gen. plur. of κύκνος, οὔ, ὁ, "a swan."

Δουλιχοδείρων, gen. plur. of δουλιχόδεϊρος, οὔ, Epic and Ionic for δολιχόδειρος, οὔ, "long-necked."—From δολιχός, "long," and δειρή, "the neck."

LINE 461. Ἀσίῳ, dat. sing. of Ἄσιος, α, οὔ, "Asian." (Consult note.)

Λειμῶνι, dat. sing. of λειμών, ὠνος, ὁ, "a mead," "any moist or grassy place."—Probably from λείβω, "to pour forth," "to flow," as σεμνός from σέβω.

Καῦστρίον, gen. sing. of Καύστριος, οὔ, ὁ, Epic for Κάστρος, οὔ, ὁ, "the Caÿster," 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, οὔ, τό, Epic and Ionic for ῥεῖθρον, οὔ, 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.

Αγαλλόμενα, nom. plur. neut. pres. part. mid of ἀγάλλω, "to make glorious," "to glorify," "to honor;" 1st 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 erroneously,

Book 2. Line 462-47

ously, derived from *ἄγαν* and *ἄλλουαι*.—Akin, according to Döderlein, to *γελᾶω*.

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*.

Σμαραγεί. Compare line 210.

LINE 465. *Πεδίον*, accus. sing. of *πεδίον*, ου, 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, ου, "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.

Ἄνθεμόεντι, dat. sing. masc. of *ἀνθεμόεις*, *δέσσα*, *όν*, "flowery," "blooming."—From *ἀνθεμον*, "a flower," and this from *ἀνθέω*.

LINE 469. *Μυιάων*, Epic and Ionic for *μυιῶν*, gen. plur. of *μυία*, ας, ή, "a fly."—Compare the Latin *musca*, Sanscrit *makcika*, German *mücke*, English *midge*.

Ἀδινάων, Epic and Ionic for *ἀδινῶν*, gen. plur. of *ἀδινός*, ή, όν, "thickly swarming," "crowded," "thronged." Radical signification, "close," "thick." (*Buttmann, Lexil., s. v.*)—From *ἀδην*, "to one's fill," "enough."

LINE 470. *Σταθμόν*, accus. sing. of *σταθμός*, ου, ό, "a pen," "a fold," "a standing place;" as shelter for men and animals, &c.—From *ιστημι*.

Ποιμνήιον, Epic and Ionic for a supposed form *ποιμνειον*, accus. sing. masc. of *ποιμνήιος*, η, ου, "of or belonging to a shepherd," &c. for *ποιμνειος*, α, ου.—From *ποίμνη*, "a herd of cattle," "a flock of sheep."

Ἠλάσκουσιν, 3 plur. pres. indic. act. of *ήλάσκω*, Epic form of *ἀλάσκαι*, "to wander," "to stray."

LINE 471. *Ελαρινῆ*, Epic for *έαρινῆ*, from *ελαρινός*, ή, όν, Epic and Ionic for *έαρινός*, ή, όν, rarely *ός*, *όν*, "of spring," "vernal"—From *ελαρ*, Epic for *εαρ*, "the spring."

Book 2. Line 471-479.

Γάλας, 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. δέυσω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "deiw," "bedew."

LINE 473. Ἰσταντο, 3 plur. imper. indic. mid. of ἰστημι, "to place:" middle, "to place one's self," "to stand."

Διαρραῖσαι, 1 aor. infin. act. of διαρραίω, "to break through." (Consult note.)—From διύ and ραίω, "to break," "to smash," "to shiver," which is probably akin to δήγνυμι.

Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult book i., line 590.

LINE 474. Αἰπόλια, accus. plur. of αἰπόλιον. εν, τό, "a flock of goats." — 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, ἕ, "broad," "wide spread."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of αἰπόλος, ου, ὁ, "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.

Νομῷ, dat. sing. of νομός, ου, ὁ, "a pasture."—From νέμω, "to pasture."

Μιγέωσιν, Epic and Ionic for μίγωσιν, 3 plur. 2 aor. subj. pass. ο μίγω, "to mingle." Homer and Herodotus, for the present μίγνυμι, μίγνυμαι, always use μίγω, μίσομαι, which also occur in Attic: fut. μίξω: fut. mid. μίξομαι: 2 aor. pass. ἐμίγην.

LINE 476. 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 εἶκελος, η, ου, "like," "resembling" Τερπικεραύνῳ. Consult book i., line 419.

LINE 479. Ἄρει, dat. sing. of Ἄρης, γεν. εος, ὁ, "Mars."

Ζώνην, accus. sing. of ζώνη. ης, ἡ. "belt." (Consult note.)

Book 2. Line 480-490.

- LINE 480. *Ἀγέλαφι*, Epic dative singular of *ἄγελος*, 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. *Βοῶσι*, Epic and Ionic for *βουσί*, dat. plur. of *βοῦς*, βούς,
 &c.
- Ἄγρομένησιν*, 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 *ἐκπρεπής*, ἐς, "distinguished."—From *ἐκ* and *πρέπω*.
- Ἡρώεσσιν*, Epic and Ionic for *ἠρώσιν*, dat. plur. of *ἠρως*, "a hero." Consult book i., line 4.
- LINE 484. *Ἔσπετε*, Epic imperative of *εἰπεῖν*, 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 *πάρειμι*, "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.
- Ὀλον*, accus. sing. neut. of *οἶος*, η, ον, "alone."—Akin to *ἰος*, ἰα, same as *εἰς*, *μία*; also to the Latin *unus*, the old form of which was *oīnus*.
- Ἰδμεν*. Consult book i., line 124.
- LINE 487. *Κοίρανοι*. Consult line 204.
- LINE 488. *Πληθύν*, accus. sing. of *πληθύς*, ὕος, ἡ, Epic and Ionic for *πλήθος*, 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.
- Ὀνομήκω*, 1 sing. 1 aor. subj. act. of *ὀνομαίνω* "to name;" fut. *ὀνομαῖνῶ*: 1 aor. *ὠνόμηνα*.—From *ὄνομα*, "a name."
- Εἰεν*. Consult line 372.
- LINE 490. *Ἀρήηκτος*, ον, "not to be broken."—From *ἀ*, priv., and *ρήγνυμι*, "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.

'ἤρασαν.' - From χαλκός, "brass;" more literally, "bronce." 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 ἀνὴρ.

BOOK III.

LINE 1. Κοσμηθεν, 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, υνος, ὄ, "a leader."—From ἡγέομαι, "to lead."

LINE 2. Κλαγγῆ, dat. sing. of κλαγγή, ἦς, ἡ, "a clamor."—From κλάζω, fut. κλάγξω, "to make a loud outcry," &c.

Ἐνοπῆ, dat. sing. of ἐνοπή, ἦς, ἡ, "a battle-cry;" in general, "a call," "a cry."—From ἐνέπω.

Ἴσαν, Epic for ἦσαν (intermediate form ἦσαν, 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.

Ὀρανόθι, Epic for οὐρανοῦ. (Consult note .)

Book 3 Line 4-8.

LINE 4 **Χειώνα**, accus. sing. of **χειμών**, ὄνος, ὄ, "a wintry storm," "wintry weather."—From **χειμῶν**, "winter."

Φύγον, Epic and Ionic for **ἐφυγον**, 3 plur. 2 aor. indic. act. of **φεύγω** "to flee;" fut. **φεύξομαι**: 2 aor. **ἐφυγον**.

Ἀθέσφατον, accus. sing. masc. of **ἀθέσφατος**, 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, ὄ, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from **ὑετός**, a common rain.—Pott compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua." (*Etymol Forsch.*, i., 3.)

LINE 5. **Πέτονται**, 3 plur. pres. indic. of the middle deponent **πέταμαι**, "to spread the wings to fly," "to wing one's way," "to fly;" fut. **πετήσομαι**, in Attic prose usually shortened **πήσομαι**: 2 aor. (syncopated) **ἐπτόμην**, &c.—Akin to **πετάννυμι**, the original signification being that of "to spread the wings to fly," as first given.

Ὠκεανοῖο, Epic and Ionic for **Ὠκεανοῦ**, from **Ὠκεανός**, οὔ, ὄ, "Oceanus." (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.*)

Ροίωv, Epic for **ροῶν**, gen. plur. of **ροή**, ἥς, ἥ, "a river," "a stream," "a flood:" in the plural, **ροαί**, "waters."—From **ρέω**, "to flow."

LINE 6. **Πυγμαλοισι**, Epic and Ionic for **Πυγμαλοῖς**, dat. plur. masc. of **Πυγμαῖος**, α, ον, "Pygmean." Hence **ἀνέρες Πυγμαῖοι**, "the Pygmy-men." (Consult note.)

Φόνον καὶ Κῆρα. Consult book ii., line 352.

LINE 7. **Ἠέριαι**, nom. plur. fem. of **ἠέριος**, α, ον, Epic and Ionic for **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 **ἐρις**, ἰδος, ἥ, "strife." Homer has usually the accusative form **ἐριδα**: the strict form, however, is **ἐρι**, 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. Lines 8-16.

phrase μένος πνείοντες, where, perhaps, the number of μένος follows that of πνείοντες.

Πνείοντες, Epic and Ionic for πνέοντες, nom. plur. masc. pres. part. act. of πνέω, "to breathe;" fut. πνεύσω, and later πνεύσομαι, usually πνευσομαι: 1 aor. ἐπνευσα: 1 aor. pass. ἐπνεύσθην.—The root is ΠNE-, or ΠNY-, whence πνεῦμα, πνύη, &c.: πνέγω is probably akin

LINE 9. Μεραῶτες. Consult book i., line 590.

Ἄλεξέμεν, shortened from ἀλεξέμεναι. Consult book i., line 590.

LINE 10. Κατέχευεν, Epic for κατέχεεν, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχέωσω: 1 aor. κατέχεα: Epic κατέχευα.—From κατά and χέω, "to pour." Observe that the forms ἐχευσα, χεῦσαι, of the 1st aorist, from the fut. χέωσω, 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.

Ὅμιχλῆν, accus. sing. of ὀμίχλη, ης, ἡ, "a mist."—Derived by Pott from the Sanscrit *mik*, "to pour."

LINE 11. Ποιμέσιν, dat. plur. of ποιμήν, ἑνος, ὁ, "a shepherd." Consult book ii., line 105.

Κλέπτῃ, dat. sing. of κλέπτης, ου, ὁ, "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. Ἐπιλεύσσει, 3 sing. of ἐπιλεύσω, "to look upon over a space."—From ἐπί and λεύσω.

Λῆαν. Consult book ii., line 319.

Ἴησιν, 3 sing. pres. indic. act. of ἴημι, "to send;" fut. ἦσω: perf. εἶκα.

LINE 13. Κονίσαλος, ου, ὁ, "dust," "a cloud of dust."—From κόνη, "dust," with which compare the Latin *cinis*.

Ὄρνυτο, 3 sing. imperf. indic. middle of ὀρνυμι, "to rouse;" 1st aor. ὄρω: 1 aor. ὄρωα.—In the middle, ὀρνυμαι, "to rouse one's self," "to rise."—From a root OP-, from which come also ὀρούω, ὀρίνω, ὀρθιος, ὄρθρος, the Latin *orior*, *ortus*, *hortor*, &c.

Ἀελλῆς, ἐς, "eddying."—From ἄελλα, "an eddy." (Consult note.)

LINE 14. Διέπρησσον, 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 διέπρησσον πεδίοιο, "they traversed the plain."

LINE 16. Προμάχιζεν, Epic and Ionic for προεμάχιζεν, 3 sing. imperf.

Book 3. Line 16-20.

perf. indic. act. of προμαχίζω, "to fight in front of," "to advance to battle in front of."—From πρόμαχος, ου, ό, "a foremost combatant." Properly, an adjective, "fighting before," "fighting in front," and this from πρό and μάχομαι.

Ἀλεξανδρος, ου, 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 Ἀλέξανδρος 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."

LINE 17. Παρδαλέην, accus. sing. of παρδαλήη, ης, ή, "a panther's skin." Properly, an adjective, having δорάν, "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 παρδαλήη. According to Apion and Hesychius (ii., p. 1006), πόρδαλις was the male, and πάρδαλις the female.

Καμπύλα, accus. plur. neut. of καμπύλος, η, ου, "curved."—From κάμπτω, "to bend."

LINE 18. Δούρε, Epic and Ionic for the regular form δόρατε, accus. 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.

LINE 19. Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, "to brandish," "to wield;" 1 aor. έπηλα: Epic 2 aor. part. πετρίλων, &c.—Πάλλω is originally only another form of βύλλω, and hence the Latin pello, palpo, palpito, &c.

Προκαλίζετο, Epic and Ionic for προεκαλίζετο, 3 sing. imperf. in dic. 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.

LINE 20. Ἀντίβιον, accus. sing. neut. of αντίβιος, η, ου, "opposing;" taken adverbially, "face to face."—From αντί and βιά

Book 3. Line 20-26.

Αἰὶς, dat. sing. fem. of αἰνός, ἡ, ὄν, "dreadful," "fearful." Consult book i., line 552.

Δηιοτήτι, dat. sing. of δηιοτής, ἦτος, ἡ, "fight," "battle," "combat."—From δήϊος, Epic and Ionic for δῦϊος, "hostile."

LINE 21. Ἀρπίφιλος, 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."

LINE 22. Προπάροιθεν. Consult note on book ii., line 92.

Ὀμιλον, gen. sing. of ὄμιλος, 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 ὄμος, ὄμοσ, 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 βαίνω, "to stride."

LINE 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. κύρω: 1 aor. ἐκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

LINE 24. Ἐλαφον, accus. sing. of ἐλαφος, ον, ὄ, ἡ, "a stag." Consult book i., line 225.

Κεραόν, accus. sing. masc. of κεράος, 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 ἄγρος, "a field," &c.

LINE 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 πεινάς, -ᾶ, ἄν, &c.

Κατεσθίει, 3 sing. pres. indic. act. of κατεσθίω, "to devour;" fut. κατέδομαι. Always said of animals of prey.

LINE 26. Σεύωνται, 3 plur. pres. subj. pass. of σεύω, "to put in quick motion," "to drive," with σ doubled in the augmented tenses; 1 aor. ἐσσενα: perf. pass. ἐσσύμαι. In the middle, "to stir one's self," &c., 1 aor. mid. ἐσσενάμην: syncopated 2 aor. mid. ἐσσίμην, ἐσσο (for ἐσσεσ), ἐσσοτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχός, τία, ὄ, "swift."

Κίρες. Consult book i., line 4.

Book 3. Line 26-32.

Θαλεροί, nom. plur. masc. of θαλερός, ἄ, ὄν, "vigorous" literally "blooming," and so "fresh," "young," "youthful," &c. Not used by Homer in its original sense of plants, but frequently of men.—From θάλλω, "to bloom."

Αἰζηοί, nom. plur. masc. of αἰζηός, ὄν, "lively," "active," in Homer always said of youths, and, in the present passage, taken as a noun. "a youth."—From ζάω, ζέω. According to Döderlein, however, akin to αἶθω, ἠΐθεος.

Φάτο, Epic and Ionic for ἔφατο, 3 sing. imperf. indic. mid. of φημί, "to say." In the middle, φάμαι, "to say unto one self," "to think;" imperf. ἐφάμην.

Τίσεσθαι, fut. infin. mid. of τίνω. Consult book ii., line 356.

Ἀλείτην, accus. sing. of ἀλείτης, ου, ὄ, "one who leads or goes astray," "a sinner," "a wicked one."—From ἄλη, "a wandering," "a roaming."

Οχέων, gen. plur. of ὄχος, εος, 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, ου, ὄ ("any thing which holds"), but always in the special signification of a chariot.—From ἔχω, "to hold," "to contain."

Τευχεσιν, dat. plur. of τεῦχος, εος, τό; strictly (like δπλον and ἐντεγ), "a tool," "implement," "utensil."—In the plural, "arms," i. e., implements of war.—The German *zeug* is from the same root, namely, τεύχω, τυχεῖν.

Ἄλτο. Consult book i., line 532.

Χαμῶζε, adverb, "to the ground."—From χαμαί, "on the ground." Formed like ἐραζε, θύραζε, Ἀθήναζε, but with different accent. Arcadius, indeed, writes it χαμῶζε, but Draco and others expressly quote χαμῶζε as an exception.

Ἐνόησεν, 3 sing. 1 aor. indic. act. of νοέω, "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, ου, 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.)

ΛΙΝΕ 32. Ἄψ. Consult book i., line 60.

Ἐτάρων. Consult book i., lines 349 and 179.

Ἐχάζετο, 3 sing. imperf. indic. of the middle deponent χάζομαι, "to

Book 3. Line 32-38.

extract ;" strictly, "to leave an opening," "to give way;" fut. χάσομαι
The present active χίζω is very rare.—Lengthened form from the
root ΧΑΔ-, ΧΑ-, which latter appears in χά-ος, χαι-νω, χά-σκω.
Latin hi-o, hisco, and the former in χανδάνω.

Κῆνα. Consult book ii., line 352.

Ἀλεείνων, nom. sing. masc. of ἀλεείνω, "to avoid," "to shun."—
From ἄλη, "wandering."

Δράκοντα, accus. sing. of δράκων, οντορ δ. Consult book
LINE 33. ii., line 308.

Παλίνορσος, ον, "springing back," "rushing back."—From πάλιν
"back," and δρνυμι.

Ἀπέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "to remove out of the
way;" fut. ἀποστήσω : 2 aor. ἀπέστην, &c.

Οὔρεος, Epic and Ionic for ὄρους, gen. sing. of ὄρος, εος, τό,
LINE 34. 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, ῆ, "a
glade," "a woody glen."

Τρόμος, ον, ὄ, "a trembling."—From τρέμω, "to tremble"

Ἐλλαβε, Epic and Ionic for ἐλαβε, 3 sing. 2 aor. indic. act. of λαμ-
βάνω, "to seize;" fut. λήψομαι, &c.

Γυῖα, accus. plur. of γυῖον, ον, τό, "a limb." Of frequent occur-
rence in Homer, but always in the plural.

Ἦχρος, ον, ὄ, or perhaps better, εος, τό (*Bullmann's Ausf*
LINE 35. *Gr.*, § 119, 41, d., note), "paleness."—From ὠχρός, ἄ, ὄν,
"pale."—Ἦχρος (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.

Εἶλε, 3 sing. 2 aor. indic. act. of αἰρέω, "to seize upon;" fut. αἰρήσω
3 aor. εἶλον.

Παρειάς, accus. plur. of παρειά, ἄς, ῆ, "a cheek."—Probably from
παρά, as indicating the side of the face.

Ἔδν, 3 sing. 2 aor. indic. act. of δύω, or ἔδνω, "to enter,"
LINE 36. "to plunge into;" fut. δύσω : 2 aor. ἔδν.

Ἀγέρωχων, gen. plur. of ἀγέρωχος, ον, "haughty." (Consult note.)
According to the old grammarians, equivalent simply to γεράοχος
but the etymology is very doubtful.

Νείκεσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic
LINE 38. act. of νεικέω, "to upbraid;" fut. νεικέσω : 1 aor. ἐνείκεσα.

Ἀλοχοῖς, dat. plur. neut. of ἀλοχρός, ἄ, ὄν, "reproachful," "dis-
grace-inflicting." More literally, "shame-causing."—From αλοχα
"shame," "disgrace"

Book 3. Lines 39-44.

LINE 39. Δύσπερι, voc. sing. of Δύσπαρις, ἰδος, ὄ, "evil-bringing Paris," equivalent somewhat to "Paris, bird of evil omen."—From δύς and Πάρις, "Paris."

Γυναιμανές, voc. sing. of γυναιμανής, ἑς, "licentious." Literally, "mad after women."—From γυνή, "a woman," and μάτνομαι, "to sue."

Ἰπεροπευτά, voc. sing. of ἡπεροπευτής, οὔ, ὄ, "a deceiver."—From ἡπεροπεύω, "to deceive," "to cajole." Properly, "to mislead by bland words."—From ἔπος, εἰπεῖν, ἡπύω, "to talk over;" not from ἀπάτη, "deceit."

LINE 40. Αἶθε. Consult book i., line 415.

Ὀφελος, Epic, Ionic, and also later, in Attic prose, for ὄφελος, 3 sing. 2 aor. indic. act. of ὀφελω, "to owe."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "I ought to have," etc. (Consult note.) Another Epic form for this tense is ὄφελλον, often occurring in Homer; and ὄφελλον in *Od.*, viii., 312.

Αγονος, ον, "unborn." (Consult note.)—From ἀ, priv., and γόνος.

Ἀγυμος, ον, "unmarried."—From ἀ, priv., and γαμέω, "to marry."

Ἀπολέσθαι. Consult book i., line 117.

LINE 41. Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονι, 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. Λώβην, accus. sing. of λώβη, ης, ἡ, "a scandal." Literally "outrage," "maltreatment," "dishonor;" then, as outrage to the feelings of others, by reason of dishonorable conduct; and hence, "a scandal," "an object of foul reproach."—Akin to λίμη.—From λώβη comes the Latin *labe*s.

Ἵπόψιον, accus. sing. masc. of ὑπόψιος, ον, "viewed with looks of angry distrust." Literally, "viewed from under." (Consult note.)—From ὑφοράω, fut. ὑπόψομαι.

LINE 43. Καρχαλώσει, Epic lengthened form for καρχαλώσει, 3 plur. pres. indic. act. of καρχαλάω, "to laugh aloud," "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. Φάιτες, nom. plur. masc. imperf. part. in an aorist

Book 3. Line 44-49.

accus.) 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 ἀριστέα, accus. sing. of ἀριστεύς, εὐς (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*.

LINE 45. Ἐπι, for ἐπεστι, "is upon (thee)," 3 sing. pres. indic. of ἔπειμι, "to be upon."

Ἀλκή, ἦς, ἥ, "spirit," "courage." Properly, "bodily strength," "force," especially in action, and so distinguished from δύμη, mere strength.

LINE 46. Ποντοπόροισιν, Epic and Ionic for ποντοπόροι, dat. plur. of ποντόπορος, ον, "ocean traversing," "sailing over the sea"—From πόντος, "the deep," and πείρω, "to pass through."

LINE 47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, "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.

Ἐρήρας, accus. plur. of the metaplastic plural form ἐρήρες, as signed to ἐρήρος, ον, "faithful," "trusty." Literally, "fitting exactly."—From ἐρι, "very," and ἔρω, "to fit." (Consult note.)

LINE 48. Ἀλλοδαποῖσι, Epic and Ionic for ἄλλοδαποις, dat. plur. 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, ἡμέδαπός. According to others, compounded with ἔδαφος, "foundation," "base" on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ἔς, "beautiful," "fair of mien," &c.—From εὐ and εἶδος.

Ἀνήγες, 2 sing. imperf. indic. act. of ἀνάγω, "to lead away."

LINE 49. Ἀπίης, gen. sing. fem. of ἀπιος, "distant." (Consult note.)

Νυόν, accus. sing. of νυός, οὔ, ἥ, "a daughter-in-law," here, however, taken in a wider sense, "a female related by marriage unto." (Consult note.)—Compare the Sansc. *snuca*, Latin *nurus*, Anglo-Saxon *snotu*, old German *schnur*.

Book 3. Line 49-55.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, ὄσ, 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 πᾶσχω, πήσομαι, πέπηθα, &c.

Πόληι, Epic and Ionic for πόλει, dat. sing. of πόλις, "a city," gen. πόλεως, and εος, ἦ, Epic and Ionic, gen. πόλεος, dat. πόληϊ, &c.—An older Ionic genitive is πόλιος, which is likewise found in Doric.

Δῆμω. Consult book ii., line 199.

Δυσμενέσιν, dat. plur. of ἐχμενής, ἐς, "ill-affected," "hostile:" in the plural, δυσμενεῖς, "enemies."—From δός and μένος, "spirit," "inclination," &c.

Χάρμα, ατος, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice."

Κατηφείην, accus. sing. of κατηφείη, ης, ἦ, Epic and Ionic for κατηφεία, ας, ἦ, "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 ὤψ.

Μείνειας, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μένω, LINE 52. "to await;" fut. μενῶ: 1 aor. ἐμεινα.

Φωτός. Consult book ii., line 164.

Θαλερῆν, accus. sing. fem. of θαλερός, ἦ, ὄν, Epic and Ionic for ἄ, ὄν, "blooming."—From θάλλω, "to bloom."—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ιος, ἦ, "a wife," "a spouse."—From παρά and κοίτη, "a couch."

Χρᾶϊσμον, 3 sing. 2 aor. subj. act. of χρᾶισμέω, "to aid." LINE 54. Consult book i., line 28.

Κίθαρις, ιος, ἦ, "a lyre;" same as κιθῆρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἄφροδίτης, gen. sing. of Ἄφροδίτη, ης, ἦ, "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. Dict.*, p. 1377.)

Κόμη, ης, ἦ, "locks," "hair," answering to the Latin *coma* LINE 55. Rarely occurring in the plural.

Κονίσειν. Consult book ii., line 418

Book 3. Line 55-62.

Μιγείας, 2 sing. 2 aor. opt. pass of μίγω, "to mingle." Consult book ii., line 476.

LINE 56. Δειδήμονες, nom. plur. masc. of δειδῆμων, ονος, "cautiously" "timid."—From δείδω, "to fear."

LINE 57. Λάϊνον, accus. sing. masc. of λάϊνος, η, ον, "of stone," "stony," &c.—From λᾶας, "a stone," like λίθινος from λίθος.

Ἔσσο, 2 sing. pluperf. pass. of ἐννυμι, "to put on;" fut. ἔσω: aor. ἔσσα. In the middle, ἐννυμαι, "to put on one's self," "to clothe one's self with;" fut. ἔσομαι: 1 aor. mid. ἔσσύμην: perf. pass. εἶμαι, εἶσαι, εἶται, &c. . pluperf. pass. ἔσμην, 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, ἥ, "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.)

Ἄτειρής, ἐς, "unworned;" literally, "not to be rubbed or worn away." (Consult note.)—From ἀ, priv., and τρίω, "to rub."

LINE 61. Εἶσιν, 3 sing. pres. indic. act. of εἶμι, "to go."

Δουρός, Epic and Ionic for δόρατος, gen. sing. of δόρυ, "wood." Thus, gen. δόρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός): dat. δόρατι, δούρατι, δουρί, δορί.—Elsewhere, "a spear," i. e., the wood or shaft of a spear.

LINE 62. Νήϊον, accus. sing. neut. of νήϊος, η, ον, later, also, ος, ον. "naval:" in Homer usually joined with δόρυ: as, νήϊον 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.

Ὀφέλλει, 3 sing. pres. indic. act. cf ὀφέλλω "to increase." Consult book ii., line 420.

Ἐρωήν, accus. sing. of ἐρωή, ης, ἥ, "the force;" properly said of any quick, violent motion. Thus, δοίροδς ἐρωή, "the rush of a spear" (*Il.*, xi., 357): λικμητήροδς 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 ἐρώω, "to flow, stream, burst out," &c.

LINE 63. Στήθεσιν. Consult book i., line 83.

Ατάρβητος, ον, "intrepid," "undaunted."—From ἀ, priv., and τάρβω, "to be terrified."

LINE 34 Ἐρατά, accus. plur. neut. of ἐρατός, ἡ, ὄν, poetic for ἐραστό,, ἡ, ὄν, "beloved," "much desired," "yearned after," or, more freely, "lovely," "charming."—From ἐρύω, "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, ἑς, "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 κύδος, "glory," "renown."

LINE 66. Ἐκόν, ἐκούσα, ἐκόν, "of one's own free-will," "willingly." Opposed to ἄκων, and akin to ἐκῆτι.

LINE 68. Κύθισον, 2 sing. 1 aor. imper. act. of καθίζω, "to cause to sit down;" fut. καθίσω: 1 aor. ἐκύθισα.

LINE 70. Συμβύλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together."

LINE 71. Κρείσσων, ον, "superior."—Κρείσσων 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, ἡ, "very fertile." Consult book i., line 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "to return."

LINE 75. Ἰππόβοτον, accus. sing. neut. of ἰππόβοτος, ον. Consult book ii., line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ὁ, ἡ, "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. Ἄνεργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf ind act. of ἀνειργω, "to keep back."—From ἀνά and εἶργω, "to keep off."

Φάλαγγας, accus. plur. of φύλαγξ, αγγος, ἡ, "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 φύλαγξ 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 Macedonia brought it to perfection.—The word *φάλαγξ* has also the meaning of “a roller,” for moving heavy loads, in Latin *palanga*; 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 ἰδρύνθη is assigned commonly, along with ἰδρύθη, to ἰδρύω. Dindorf thinks that ἰδρύνθη, in Homer, is so written, for ἰδρύθη, through ignorance of the fact that the *υ* is long by nature. But consult *Lobeck, ad Phryn., 87.*

LINE 79. Ἐπετοξίζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξίζομαι, “to direct or bend the bow at one.”—From ἐπι and τοξίζομαι.

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 τιτύσκω, as also in *Antim., Fr., 28.*

Λάεσσι, Epic for λάεσι, dat. plur. of λάας, ὄ, “a stone;” gen. λάος: dat. λάι: accus. λάων: gen. plur. λάων: dat. λάεσι: Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὄ λάς, accus. τὸν λάν: but accus. λάα, *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.

Ἄψεν, Epic and Ionic for ἤψεν, 3 sing. 1 aor. indic. act. of ἄψω, “to shout.” Consult book ii., line 334.

LINE 82. Ἰσχεσθε, 2 plur. pres. imper. middle of ἰσχω, “to hold,” “to restrain.” Consult book i., line 314.

Book 8. Line 83-99.

LINE 83. **Στεύται**, 3 sing. pres. indic. of the Epic deponent **στεύμαι**. (Consult note.)—From **ιστημι**.—It is used by Homer only in the 3 sing. pres. and imperf. **στεύται**, **στεύτε**, and by Æschylus (*Pers.*, 49) in the 3 plur. **στευνται**.

Ἐρέειν, Epic and Ionic for **ἐρέειν**, fut. infin. Consult book i., line '6, remarks on **ἐρέω**.

Κορυθαιόλος, **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 **ἵσχω**. Consult line 82.

Ἄντω. 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**, **ή**, "nourisher of many," an epithet of the earth.—From **πouλύς**, 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 **ἀκην 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.

Ἰκύνει. Consult book i., line 254.

LINE 98. **Διακριθήμεναι**, Epic, Doric, and Æolic for **διακριθῆναι**, 1 aor. inf. pass. of **διακρίνω**, "to separate." (Consult note.)

LINE 99. **Πέποσθε**, 2 plur. 2 perf. of **πίσχω** "to suffer," syncopated

Book 2. Line 99-106.

for κεινέσθε, like ἐγρήγορε for ἐγρηγόρετε. This is done by an imitation of the passive termination: that is to say, as soon as in κεινέσθε the θ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the α, κέποστε: a transition was then made to a passive form κέποσθε.

LINE 101. Τέτυκται, 3 sing. perf. indic. pass. of τεύχω, "to prepare;" fut. τεύξω: perf. τέτυχα: 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 τέθνῃμεν, τέθνᾶτε, τεθνήσι: perf. infin. τεθνήναι: perf. opt. τεθναίην: perf. imper. τέθνᾶθι: perf. part. τεθνεώς, ὤτος: fem. τεθνεῶσα, &c.

Διακρινθεῖτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, "to separate." Consult line 98.

LINE 103. Οἴσσετε, 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. Verba*, ed. Fishlake, p. 251.—Kühner § 176, 2.)

Ἄρνε, accus. dual of ἀρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἀρνός, for which later authors, such as Æsop, have ἀρνός. Early writers give gen. ἀρνός, dat. ἀρνί, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἀρνῶν, dat. ἀρνάσι (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, *Etymoi. 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 οἴσσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγύγετε, the regular form, would have occasioned. (Buttmann, *Ausf. Gr.*, p. 418.)

LINE 106. Ὑπερβίαλοι, nom. plur. maso. of ὑπερβίαλος, 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 Antinous uses it of himself and the

Book 2. Lines 108-112.

rest of the editors and so; in Pindar (*Fr.*, 93), it is simply "more 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 *ὑπερφιάλος*); second, by Æolic change of *υ* 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. Ὑπερβασία, dat. sing. of *ὑπερβασία*, ης, ἡ, Epic and Ionic for *ὑπερβασία*, ος, ἡ, "an act of transgression," "any wanton violence."—From *ὑπέρβασις*, "an overstepping," and this from *ὑπερβαίνω*.

Δηλήσονται, 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 *ὀπλον*, 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 *μάχμοι*, and opposed to the old men and children. But as the *youngest* are the *last born*, *ἐνδρες ὀπλότεροι* also means "the latter generations," "men of later days." (*Theocr.*, xvi., 46.)

Ἡερέθονται, 3 plur. pres. indic. mid. of *ἡερέθομαι*. Consult book ii., line 448.

LINE 109. Μετέρσιν, Epic for *μετῆ*, 3 sing. pres. subj. of *μέτρεμι*.

Πρόσω καὶ ὀπίσω. Consult book i., line 243.

LINE 110. Λεύσει, 3 sing. pres. indic. act. of *λεύσσω*, "to see," &c. Consult book i., line 120.

Οχα, 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 *ἐλπώ*, "to cause to hope." In the middle, *ἐλπωμαί*, "to hope."

Book 3. Lines 112-121.

Ὀϊζιῶδες, gen. sing. of οἰζυρός, ἄ, ὄν, "mournful," "unfortunate."
Consult book i., line 417.

LINE 113. Ἐρουξαν, Epic and Ionic for ἤρουξαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "to rein back;" fut. ἐρύξω: 1 aor. ἤρουξα: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

Στίχας, accus. plur. of στίξ, στιχός, ἡ, "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; στιχες, στιχας, 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. ἐξέδον (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, ἡ, "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. Προΐει. Consult book i., line 326.

Ταλθύδιον. Consult book i., line 320.

LINE 119. Γλαφυράς. Consult book ii., line 88.

Ἄρνα, accus. sing. Consult line 103.

LINE 120. Οἰσόμεναι, 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 115). (Consult *Buttmann, Irreg. Verbs, ed. Fickler, p. 251, note.*)

Ἀπίθησε. Consult book i., line 220.

LINE 121. Ἴρις, ιδος, ἡ, 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 2. : Lines 121-126.

of Achilles's wishes. Her epithets all point to swiftness; *αἶψα*, *αἶψα* *ἑλλόπος*, *πόδημος*, *πόδας ὠκεία*, *χρυσόπτερος*, &c. In the *Odyssey* she is never named; Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumias (*Wonder*).—Usually derived from *ἔρω*, *εἶρω*, *the speaker*, *announcer*. Hermann derives it from *εἶρω*, *sero*, as if *Sertia*.

Δευκώλην, dat. sing. fem. of *λευκὴ ἄνωγ*, *ου*, "fair-armed."—From *λευκός*, "white," "fair," and *ῶλην*, "an arm."

LINE 122. *Ἐίδομένην*. Consult book ii., line 290.

Γαλήνῃ, dat. sing. of *γάλας*, gen. *γάλου*, *ῆ*, "a sister-in-law." Compare the Latin *gla*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch.*, i., p. 131.)

Ἄντηνορίδαο, Epic for *Ἄντηνορίδου*, gen. sing. of *Ἀντηνορίδας*, *ου* *ἄ*, "son of Antenor." Patronymic noun.—From *Ἀντήνωρ*. Consult line 149.

Δάμαρτι, dat. sing. of *δάμαρ*, *αρτος*, *ῆ*, "a wife," "a spouse."—From *δαμάω*, "to tame," "to subdue;" strictly, therefore, "one that is tamed or yoked;" like the Latin *conjug*, whereas an unmarried maiden was *ἑδάμαστος*, *ἑδάμης*.

LINE 123. *Ἑλικάων*, *ονος*, *ὀ*, "*Helicāon*," son of Antenor, and husband of Laodice, daughter of Priam.

LINE 125. *Μεγάρῃ*, dat. sing. of *μέγαρον*, *ου*, *τό*, "an apartment," "a woman's apartment," &c. Consult book ii., line 137.

Ἰστόν, accus. sing. of *ιστός*, *ου*, *ὀ*, "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.

Ὑφαίνεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "to weave;" fut. *ὑφάνω*: 1 aor. *ὑφῆνα*.—Lengthened from the root *ὕφ-*, 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*, *ῆ*, "a double cloak," i. e., of double fold. (Consult note.)—From *διπλάζω*, "to double."

Πορφύρεν, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφύρεος*, *α*, *ου*, Epic and Ionic *η*, *ου*, "purple;" strictly, "dark-red" but varying in color. Consult book i., line 482.

Πολέας, Epic and Ionic for *πολλούς*. Consult book i., line 559.

Ἐνέπασσεν, 3 sing. imperf. indic. act. of *ἐμπάσσω*, "to sprinkle on or on;" fut. *ἐμπάσω*: 1 aor. *ἐνέπασα*.—Metaphorically employed to

Book 2. Line 126-137.

accents the working or weaving *as* of rich patterns. (Consult note.)
 —From *έν* and *πάσσω*, “to sprinkle.”

Ἄεθλους, Epic and Ionic for ἄθλους, accus. plur. of ἀεθλος, εν, ό, 10: ἰθλος, ου, ό, “a contest,” “toil,” “trouble.”

Ἔθεν. Consult book i., line 114, and the note on that
 LINE 128. passage.

Παλαμῶν, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, ης, η, ‘the palm of the hand:’ in general, however, “the hand” merely, as in the present passage.—Compare the Latin *palma*.

Ἦκέα, Epic and Ionic for ἠκέα, nom. sing. fem. of ἠκός,
 LINE 129. εἶα, έ.

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, ου. Originally, “godlike,” “divine;” but 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 “strange,” “supernatural,” “marvelous,” “wondrous,” and always of things, as θεοείκελος always was of persons.—From θεός and ἔσχω, “to liken,” “to make like.”

Ἴδῃαι, Epic and Ionic for ἰδῃ, 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.

Πολύδακρον, accus. sing. of πολύδακρυς, υος, ό, ή, “tearful,” “productive of many tears.”—From πολύς and δάκρυ.

LINE 133. Ὀλοοῖο, Epic and Ionic for ὀλοοῖ, gen. sing. of ὀλόος, ή, όν, “destructive.”—From ὀλω, ὀλλυμι.

Αἰλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb αἰλαίωμαι, “to long for,” “to desire.”

LINE 134. Ἔσται, 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 εἴξω: 1 aor. ἔπηξα: 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 μακραις, dat. plur. fem. of μακρός, ή, ου, Epic and Ionic for ἰ, όν, “long.”

Book 3. Line 137-143.

Ἐγχεῖσσι, Epic and Ionic for ἐγχεΐαις, dat. plur. of ἔγχεϊς, ης, ἡ, "a spear."

LINE 138. Κεκλήσῃ, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. κλέσω : 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἄκοιτις, ιως, ἡ, "a wife," "a spouse."—From ἀ, copulative, and κοίτη, "a couch."

LINE 139. Ἴμερον, accus. sing. of ἴμερος, ου, ὄ, "desire," "longing for."—From ἴμειρω, "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 ἐμβάλλω, "to infuse into;" more literally, "to fling into."

LINE 140. Τοκῆων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς, ἑως (Epic and Ionic ἦος), ὄ, "one who begets," "a father."

In Homer always, and in Hesiod usually, in the plural τοκῆες, τοαεῖς, "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.

LINE 141. Ἀργεννῆσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀργεννός, ἡ, ὄν, Æolic and Doric for ἀργός, "white."

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to envelop," "to hide from view;" fut. καλύψω : 1 aor. ἐλάλνψα. In the middle, καλύπτομαι, "to envelop one's self."

Ὀθύνῃσιν, Epic and Ionic for ὀθόνας, dat. plur. of ὀθύνη, ης, ἡ, "a linen robe." (Consult note.)—Always used in the plural by Homer.

LINE 142. Ὀρμῆτο, 3 sing. imperf. indic. mid. of ὀρμάω, "to set in motion," "to urge on;" fut. ὀρμήσω.—In the middle, ὀρμάομαι, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμοιο, Epic and Ionic for θαλάμου, 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, τεράμων, as also to the Latin *teres*, *tener*, from *tero*.

LINE 143. Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ου, strictly, "being about," "busied about;" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "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 aspirate) ἐσπούην, &c.

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LINE 144. Αἰθήρη, ης, ἡ, Epic and Ionic for Αἰθήρα, ες, ἡ, Αἰθήρα.⁹
(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 ἰκω.

Ὅθι, adverb, poetic for οὐ, "where."

Σκαιαί, nom. plur. fem. of σκαιός, 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, ον, ὄ, "Panthöus." (Consult note.)

Θυμοίτην, accus. sing. of Θυμοίτης, ον, ὄ, "Thymates." (Consult note.)

LINE 147. Ἴκετάονα, accus. sing. of Ἴκετάων, ονος, ὄ, "Hicetaon." (Consult note.)

Ὄζον, accus. sing. of ὄζος, ον, ὄ, "a branch," "a scion or shoot." Consult book i., line 234.

LINE 148. Οὐκαλέγων, οντος, ὄ, "Ucalegon."

Ἀντήνωρ, 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, ἀμπνυμι, ε., ἀναπνύω, ἀνάπνυμι.

LINE 149. Εἶατο, Epic and Ionic for ἦντο, 3 plur. of ἤμην, assigned as an imperfect to ἤμαι, 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 πύλῃσιν, Epic and Ionic, for Σκαιαῖς πύλαις.

LINE 150. Γήραϊ, dat. sing. of γήρας, τό, "old age;" Homeric gen. γήραος, Attic contracted γήρωσ, and very late γήρατος dat. γήραϊ, Attic contracted γήρα.—The Sanscrit root is ḷi, "senes cere," "conteri."

Πεπνυμένοι, "having ceased," nom. plur. masc. perf. part. of πνέομαι, "to cease;" middle voice of παύω.

Book 3. Line 150-158.

Ἀγορευταί, nom. plur. of ἀγορευτής, οὗ, ὅ, "a speaker."—From ἀγορεύωμαι, "to speak in public," "to harangue."

LINE 151. Τεττίεσσι, Epic and Ionic for τέττιξι, dat. plur. of τέττιξ, ἵγος, ὅ, "a cicada." (Consult note.)

Ἐοικότεσ, nom. plur. masc. of εἰκός. Consult book i., line 47.

LINE 152. Δενδρέω, dat. sing. of δένδρεον, ου, τό, Epic and Ionic for δένδρον, ου, τό, "a tree"

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφέζωμαι, "to sit upon;" fut. ἐφεδοῦμαι.—An active is only used in the aorist ἐφείσα.

Ἦκα, accus. sing. of ὄψ, ὄπός, ἧ, "a voice," "a note;" dat. dat. accus. ὄπε.—From ἔπω, ἔπος, εἶπειν.

Λειριδέσσαν, accus. sing. fem. of λειριδεία, ὄσσα, ἔν, "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, χροὺς λειριδεία, "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 ἵημι, "to send forth," "to emit."

LINE 153. Ἦντο, 3 plur. imperf. (strictly pluperfect) of ἤμαι, for which the Epic and Ionic form εἶατο occurred in line 149.

Πύργω, dat. sing. of πύργος, ου, ὅ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργαμος, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill." (*Pott, Etymol Forsch.*, ii. n. 118.)

LINE 154. Ἐίδοντο, 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 ἠκιστός, with initial lenis, "gentlest," but also to ἦσων, ἠκιστός, being, in truth, their positive; also to ἀκύν, ἀκύν, ἀκυλος. (*Bullmann, Lexil.*, s. v.)

Ἀγόρευον, Epic and Ionic for ἡγόρευον, 3 plur. imperf. of ἀγορεύω, "to utter."

LINE 156. Νέμισσι, ιος, ἧ. (Consult note, and also remarks on νεμισίζωμαι, book ii., line 296.)

LINE 158. Αἰνῶς, adverb, "wonderfully," "greatly." Consult book i., line 555.

Ἀθανάτησι θεῆσ, Epic and Ionic for ἀθανάταις θεαῖσ.

Ὠρα, accus. sing. of ὤψ. ὠπός, ἧ, "look"

Book 3. Line 160-173.

LINE 160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, εως, τό, poetic term for τέκνον, ου, τό, and often employed thus in both Homer and Hesiod.

LINE 161. Ἐφαν, 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," δει Πηούς, accus. plur. of πηός, οὔ, ό (Doric πῦός, 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. Αἰτίῃ, Epic and Ionic for αἰτία, nom. sing. fem. of αἰτιος, η, ου, Epic and Ionic for α, ου, "in fault," "bearing the blame," &c.

LINE 165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμάω, "to step up against one;" fut. ἐφορμήσω.—From ἐπί and ὀρμάω, "to urge on."

Πολύδακρον, accus. sing. of πολύδακρος. Consult line 132.

LINE 166. Πελώριον, accus. sing. masc. of πελώριος, α, ου, "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. Ἡθς, neut. ἡύ, "gallant," Epic and Ionic for ἔθς, neut. ἐύ.

LINE 168. Εασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἶμι.

LINE 170. Γεραρόν, accus. sing. masc. of γεραρός, ά, όν, Epic and Ionic: ἡ, ου, "of stately bearing."—From γεραίρω, "to honor," "to reward."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, έως, ό, Epic and Ionic ηος, &c. Taken here as a kind of adjective.

LINE 171. Δίος, α, ου, "divine," "noble." Contracted for the less common ὀλλιος.—From Ζεύς, gen. Διός.

LINE 172. Αἰδοῖος, οια, οἶον, "an object of veneration," "regarded with reverence."

Ἔσσι, Epic and Doric for εἰς or εἰ, 2 sing. pres. indic. of εἶμι.

Ἐκυρέ, voc. sing. of ἐκυρός, οὔ, ό, "a father-in-law," and equivalent here to πενθερός. Strictly, however, "a step-father."—Compare the Sanscrit evacrā, 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.

Book 3. Line 173-177.

Ἀδεῖν, 2 aor. infin. act. of ἀνδάνω, "to please;" fut. ἀδήσω: 2 aor. ἔαδον, besides which Homer has εὐᾶδον and ἄδον: perf. ἔαδα.

LINE 174. Υἱέϊ, dat. sing., as if from a nominative νιεύς, gen. υἱέος; dual υἱέε, υἱέοιν: plur. υἱεῖς, υἱέων, υἱέσιν, υἱεῖς, "a son."

Ἐπόμην, Epic and Ionic for εἰκόμην, 1 sing. imperf. indic. of the middle deponent ἔπομαι, "to follow."

Θάλαμον, accus. sing. of θάλαμος, ου, ό, "a nuptial chamber," i. e. the marriage bed. Consult line 142.

Γνωτούς, accus. plur. of γνωτός, ή, ύν, 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.

LINE 175. Τηλυγέτην accus. sing. fem. of τηλύγετος, η, ου, "in the bloom of early life." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τήλε or τήλυ, "afar off," and γίγνομαι, hence "born afar off," i. e., when the father was away, like τηλέγονος: or "born at a distance," "late-born," like ὄψιγονος. But the former interpretation with

not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τήλε is unexampled, except in the late word τηλεθανός, 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. Buttmann's is as follows: he assumes that τήλε, τήλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion, *op. Etym. Gud.*, p. 616, 37) as ό τελευταῖος τῷ πατρὶ γενόμενος, "one born at the end," "the last-born."

Ὀμηλικίην, accus. sing. of ὀμηλική, ης, ή, Epic and Ionic for ὀμηλικία, ας, ή, "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 ήλιξ, "of age," "of the same age."

Ἐρατεινήν, accus. sing. fem. of ἐρατεινός, ή, ύν, "lovely," "beloved."—From ἐρατός, ή, ύν, poetic for ἐραστός, "beloved."

LINE 176. Τέτηκα, 1 sing. perf. indic. act. of τήκω, "to pine away;" 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 τέγγω from a like root comes the Latin *tabeo*, *tabesco*.

LINE 177. Ἀνείρει, Epic and Ionic for ἀνείρει, 2 sing. pres. indic

Book 8. 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 *ἀνέροι*.

Μεταλλᾶς. Consult book i., line 550.

LINE 178. *Εὐρυκρείων*. Consult book i., line 102.

LINE 179. *Ἀμφοτέρων*. (Consult note.)

Αἰχμητής. Consult book i., lines 290 and 152.

LINE 180. *Δαήρ, ἔρος, ὄ*, "a brother-in-law" "a husband's brother," answering to the feminine *γάλος*; "a sister-in-law."—Strictly, a digaminated word, *δαΐήρ*, with which compare the Sanscrit *dānri*, 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*

Κυνώπιδος, gen. sing. of *κυνῶπις, ἴδος, 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. *Ἠγάσσατο*, Epic and Ionic for *ἠγάσατο*, 3 sing. 1 aor. indic. of the middle deponent *ἠγαμαι*, "to regard with looks of admiration," "to wonder at;" fut. *ἀγύσομαι*: 1 aor. *ἠγασάμην*. The more usual aorist, however, is *ἠγύσθην*, though *ἠγασάμην* occurs even in Attic, as in *Dem.*, 296, 4.

LINE 182. *Μάκαρ*, voc. sing. masc. of *μάκαρ, αρος, ὄ, ἦ*, "happy." Consult book i., line 599.

Μοιρηγενές, voc. sing. masc. of *μοιρηγενής, ἔς*, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From *μοῖρα*, "destiny," and *γένος*.

Ὀλβιόδαιμον, voc. sing. of *ὀλβιοδαίμων, ον* (gen. *οιος*), *ὄ, ἦ*, "a fortunate man;" more literally, "of blessed lot."—From *ὀλβιος*, "happy," "blessed," and *δαίμων*.

LINE 183. *Δεδμήατο*, Epic and Ionic for *ἐδέδμηατο*, 3 plur. pluperf. indic. pass. of *δαμῶ*, "to make subject," "to subject;" fut. *δαμάσω*: 1 aor. *ἐδάμῃσα*: perf. *δέδμηκα*: perf. pass. *δέδμημαι*: pluperf. *ἐδέδμημην*.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, English *tame*, German *zähm*.

LINE 184. *Φρυγίην*, accus. sing. of *Φρυγία, ἡς, ἦ*, Epic and Ionic for *Φρυγία, ας, ἦ*, "Phrygia." (Consult note.)

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Εἰσῆλθον, Epic for εἰσῆλθον, 1 sing. 2 aor. indic. act. of εἰσέρχουμαι, "to go into;" fut. εἰσελεύσομαι, &c.

Ἀμπελόεσσαν, accus. sing. fem. of ἀμπελόεις, ὄεσσα, ὄεν, "abounding in vines."—From ἀμπελος, "a vine."

LINE 185. Ἀλόπῳλους, accus. plur. masc. of ἀλόπῳλος, ον, "actively managing steeds;" more freely, "of fleet steeds." Consult note.)—From ἀλόλος, "quickly turning," "easily moving," &c., and πῳλος, "a young steed," "a steed," generally.

LINE 186. Ὀτρῆος, Epic and Ionic for Ὀτρέως, gen. sing. of Ὀτρεύς, τως, 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.)

Ἀντιθέοιο, Epic and Ionic for ἀντιθέου, gen. sing. of ἀντίθεος, ον, "equal to the gods." Consult book i., line 264.

LINE 187. Ἐστρατόωντο, Epic and Ionic lengthened form for ἐστρατώωντο, 3 plur. imperf. indic. middle of στρατάω, as if from the form στρατώ, "to encamp." (Consult the remarks of *Buttmann 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, "a 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 Σαγγαρίου, 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 *Buttmann (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 ἀμρνυ., 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.

are with the use of the bow. But consult *Ant. m.'s Class. Dict.*, s. *Amazon*.

Ἀντιάνειραι, nom. plur. of ἀντιάνειρᾶ, ἡ (like βετιάνειρᾶ, κεδιάνειρᾶ), a feminine form of a masculine in -άνωρ or -ήνωρ (for the *d* 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 ἠρέεινε, 3 sing. imperf. indic. act. of ἐρεείνω, "to ask," like ἐρομαι, 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 μνειών, from an old positive μινύ traces of which remain in the Latin *minus*. (*Etymol. Forsch.*, ii., p. 65.)

LINE 194. Ἰδέ, Epic and Ionic for ἠδέ, 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, σν, 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, σν, ὁ, "a ram."—Akin to κτίζω, "to produce," "to generate."—Not to be confounded with κτίλος, σν, "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 ἐπιπωλείσθαι, "to move about among," said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

LINE 197. Ἄρνειῶ, dat. sing. of ἄρνειός, οὔ, ὁ, "a young ram," just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἄρνειός τις, "a male sheep" (*Od.*, x., 572.)—Akin to ἄρρην.

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 εἰκα, like εἰκάζω.

Πηγεσιμάλλῃ, dat. sing. masc. of πηγεσίμαλλος, τν, "thick-fleeced."—From πήγνυμι and μαλλός, "a fleece."

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LINE 193. Ὀϊών, Epic and Ionic for οἰών, gen. plur. οἰ δῖς, gen. εἰος accus. δῖν : nom. plur. δῖες, gen. δῖων, dat. οἰοῖσι, but usually in Homer δέσσει, Epic shortened form δεσσει : accus. δῖας : contracted nom. and accus. δῖς, "a sheep." The Attics, on the other hand, contract all cases : nom. οἷς, gen. οἰός, dat. οἰί, accus. οἷς : nom. plur. οἷες, gen. οἰῶν, dat. οἰοί, accus. οἷας : and the nom. and accus. are still farther contracted into οἷς. Of these Homer has only οἰός and οἰῶν.—From δῖς, with the digamma, δῶις, comes the Latin οἷς.

Πῶν, εὖς, τό, "a flock;" plural πῶεα, τά.—Akin to ποιμήν, πάμα, κέπαιμαι.

Ἀργεννάων, Epic and Ionic for ἄργεννῶν, gen. plur. οἱ ἄργεννός, ἄον. "white," "white-headed." Consult line 141.

LINE 199. Ἐκγεγαυῖα, nom. sing. fem. part. of the Epic perfect ἐκγέγαα, assigned to ἐκγίγνομαι, "I spring from;" fut. ἐκγεγήσομαι : perf. ἐκγέγονα : Epic perfect ἐκγέγαα : part. ἐκγεγαῶς, ἐκγεγαυῖα, ἐκγεγαῶς, "sprung from."—From ἐκ and γέγαα, and this from the radical γύω, 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.

Δήμω. Consult book ii., line 198.

Ἰθάκης. Consult book ii., line 184.

Κραναῆς, gen. sing. fem. of κραναός, ἦ, ὄν, "rocky," "rugged."—Derivation uncertain. The word is akin, perhaps, to κρίν-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 δέλος, ον, ὄ, "wile," "craft," "artifice," &c. Strictly, "a bait for fish," and akin to δέλος, δέλεαρ, "bait."

Πυρνά, accus. plur. neut. of πυκνός, ἦ, ὄν, "prudent," for which we have also the Epic lengthened form πυκινός, ἦ, ἔν. 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

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ξένω, which last is the Attic form.—From ξένος, 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. Φυήν, accus. sing. of φυή, ἥς, ἥ, “genius,” “natural parts,” “talents.” Employed poetically here for φύσις.—From φύω.

Ἐδάσθην, 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-ea*, German *misch-en*, Sanscrit *misch-ta*.

LINE 210. Ὑπέρεχεν, 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 ὑπεῖρ, 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 ἐζω, “to set” or “place,” in Greek, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην: fut. mid. εἰσομαι: 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. Ὑφαεινον. Consult line 126.

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.”

Λιγῶς, adverb, from λιγός, εἶα, ὅ. (Consult note.)

Πολύμυθος, ον, “of many words,” i. e., wordy, talkative.—From πολύς and μῦθος.

LINE 215. Ἀφαρμάρτοεπής, ἑς, “always missing the point,” “a random talker”—From ἀπό, ἀμαρτάνω, and ἔπος.

LINE 216. Ἀναλξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀνάσσω, “to spring up,” “to arise;” fut. ἀναλξω. Consult book ii.,

line 148

Book 3. Lines 217-228.

LINE 207. Ἰτάσκεν, 3 sing. Epic iterative form of 2 aor. indic. act. of ἴδω, 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 ἴδε.

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, ἔς, "bent forward," taken here adverbially, "forward," and opposed to ὀπίσσω—From πρό and προηνής, ἔς, "bent forward," &c.

Ἐνώμα, 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. Ἀστεμφές. Consult book ii., line 344.

Ἐχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχεν.

Ἄιδρει, Epic and Ionic for ἀίδρει, dat. sing. of αἰδρις, ι, gen. ιως and ιος, "ignorant," "unskilled in art."

LINE 220. Ζάκοτον, accus. sing. masc. of ζύκοτος, ον, "exceedingly angry."—From ζα-, intensive prefix, and κότος, "anger," "wrath."

LINE 221. Ὀπα, accus. sing. of ὄψ, gen. ὀπός, ἦ, "a voice."

Ἴει, 3 sing. imperf. indic. act., from a radical form ἰέω, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of ἵημι.

LINE 222. Νιφάδεσσιν, Epic and Ionic for νιφίσιν, dat. plur. of νιφάς, ἄδος, ἦ, "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. Aeolic 1 aor. opt. act. of ἐρίζω, "to vie;" fut. ἐρίσω: 1 aor. ἤρισσα.—From ἔρις, "strife," "contention," &c.

LINE 224. Ἀγασσάμεθα, Epic and Ionic for ἡγασάμεθα, 1 plur. 1 aor. indic. of the middle deponent ἄγαμαι, "to wonder;" fut. ἡγίσσομαι: 1 aor. ἡγασάμεθα: but usual aorist ἡγάσθη.

LINE 227. Ἐξοχος, ον. Consult note, and also book ii., line 188.

LINE 228. Τανύπεπλος, ον, "long-robed," "of flowing robe."—From τανύω, "to stretch," "to extend," and πέπλος, "a female robe." The peplos 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 *ιμάτιον* or *χλαίνα*. 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 *ἔργω, εἶργω*, "to shut out," "to keep or drive off."

LINE 230. *Κρήτεσσι*, Epic and Ionic for *Κρήσι*, dat. plur. of *Κρῆς*, *Κρητός*, "a Cretan."

LINE 231. *Ἄγολι*, nom. plur. of *ἄγός, οὔ, ὄ*, "a leader," "a chieftain."—From *ἄγω*.

Ἡγυρέθονται, 3 plur. pres. indic. of *ἡγυρέθομαι*, Epic form of *ἡγυρίζομαι*. 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, ὄ*, "a leader," "a commander;" literally, "one who marshals or arranges."—From *κοσμέω*, "to order," "to arrange."

LINE 237. *Κάστορα*, accus. sing. of *Κάστωρ, ορος, ὄ*, "Castor," son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξι, 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, ὄ*, "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. *Ἀυτοκασίγνητω*, accus. dual of *αὐτοκασίγνητος, ου, ῖ*, "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."

Τῷ, Epic and Ionic for *ὧ*, accus. dual of *ὄς, ἡ, ὄ*.

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

Book 3. Line 238-247.

bear,' "to bring forth."—Observe that γένω is the common root of γένω, γίνομαι, and γίγνομαι. Compare the Latin *gigno, genui*.

LINE 239. Ἐσπέσθην, 3 dual 2 aor. indic. of the middle deponent ἔπομαι, "to follow;" fut. ἔσομαι: 2 aor. ἐσπόμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίων, ονος, ἡ, "Lacedaemon," the capital of Laconia, also *Laconia* itself.

Ἴριπεινῆς. Consult line 175.

LINE 240. Ἔποντο, 3 plur. imperf. indic. of ἔπομαι, and Epic and Ionic for εἶποντο.

Ποντοπόροισι. 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 δέιδω, "to fear;" fut. δέισομαι: 1 aor. ἔδεισα: perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ἵονεῖδα. Consult book i., line 291.

LINE 243. Φύτο, Epic and Ionic for ἔφατο. Consult book i., line 33

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσιζοος, ον, "life-bestowing," "producing or sustaining life."—From φύω, "to sustain," and ζωή, "life."

LINE 246. Ἐύφρονα, Epic and Ionic for εὐφρονα, accus. sing. masc. of εὐφρων, ονος, "gladdening," "cheering."—From εὐ and φρήν.

Ἀρούρης, gen. sing. of ἀρούρη, ης, ἡ, Epic and Ionic for ἀρουρα, ες, ῥ. Consult line 115.

LINE 247. Ἀσκῶ, dat. sing. of ἀσκός, οῦ, ὁ, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to σκύρος, with ἄ prefixed.

Αἰγείω, dat. sing. masc. of αἰγείος, α, ον Epic and Ionic η, ον, lengthened form for αἰγέος, "of goat-skin;" literally, "of a goat."—From αἶξ, αἰγός, "a goat."

Κρητήρα, accus. sing. of κρητήρ, ἦρος, ὁ, "a mixer." Consult note, and also book i., line 470.

Φαινόει, accus. sing. masc. of φαεινός, ἡ, ὄν, "bright" "shining" From φάος "light," "brightness."

Book 8. Line 248-261.

LINE 248. *Χρύσεια*, accus. plur. neut. of *χρύσειος*, *ς, ον*, Epic and Ionic for *χρύσεος*, *η, ον*, Attic contr. *χρυσούς*, *ῆ, οὖν*, "gold-*en*."—From *χρυσός*, "gold."

Κύπελλα. Consult book i., line 596.

LINE 249. *Ἔτρυνεν*, 3 sing. 1 aor. indic. act. of *ἐτρύνω*, "to urge;" fut. *ἐτροῦνῶ*: 1 aor. *ἔτρυνα*.

LINE 250. *Ἔρσσο*, Epic for *ἔρσο*, 2 aor. imper. middle of *ἐρσημι*, "to raise," "to arouse;" fut. *ἔρσω*: 1 aor. *ἔρσα*. In the middle, *ἐρσημαι*, "to arise," "to arouse one's self," 2 aor. *ἔρσημην*: or, more frequently, by syncope, *ἔρμημην*, *ἔρσο*, *ἔρτο*, &c., 2 aor. imper. *ἔρσο*, Epic *ἔρσσο* (like *ἄεισο*, *λέξο*), contracted *ἔρσεν*. (*Buttmann, Irreg. Verbs*, p. 193, ed. *Fishlake*.—Consult, also, note.)

Λαομεδοντιάδῃ, voc. sing. of *Λαομεδοντιάδης*, *ου, ὁ*, "son of *Laomedon*." Patronymic, from *Λαομέδων*, *οντος, ὁ*, "*Laomedon*," father of *Priam*.

LINE 252. *Ἔρκια*. 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. *Ἔρρησεν*, Epic and Ionic for *ἐρρήρησεν*, 3 sing. 1 aor. indic. act. of *ῥιγέω*, "to shudder;" fut. *ῥιγήσω*: 2 perf. *ἔρρησα* (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 *ζεύγνυνναι*, pres. infin. act. of *ζεύγνυμι*, "to yoke," "to harness;" fut. *ζεύξω*. 1 aor. *ἔζευξα*.—The root is *ZYΓ-*, which appears in the 2 aor. *ζυγῆναι*, and the substantive *ζύγον*, and recurs in the cognate languages; as, Sanscrit *yuj*, Latin *jung-ere*, German *jock*, our *yoke*, &c. (*Fort, Etymol. Forsch.*, i., p. 237.)

Ἐτραπέως, adverb, "quickly," "zealously."—From *ἐτραπέως*, "quick," "zealous," and this akin to *ἐτρύνω*, "to urge."

LINE 261. *Ἄν*, shortened Epic and Doric form of *ἀνά*, "up." *Buttmann* prefers *ἄν* (*Ausf. Gr.*, § 117, An. 4); but consult note.

Ἴνία, *ων, -ά*, "the reins," often occurring in Homer, who uses his neuter form only, and always in the plural: the singular *ἴνιον* is late. Strictly, "the bit." Another form, *ἴνία, ας, ἡ*, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τεῖνεν Epic and Ionic for *ἔτεινεν*, 1 aor. indic. act. of *τείνω*, "to

Book 3. Line 271-279.

Μαχαιραν, 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.

Ξίφος, gen. sing. of **ξίφος**, *εος, τό*, "a sword." Consult **LINE 272.** book i., line 194.

Κουλεόν, *οῦ, τό*, same as **κουλεός**, *οῦ, ὁ*, "a sheath." These are the Ionic forms. The Attic writers, on the other hand, have **κουλεός**. Consult book i., line 194.

ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) of **αἰρω**, "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, **ἔβρωγα**, from **βήγνυμι**: **πέπτωκα**, from **πίπτω**: **εἶωθα** for **εἶθα**, from **έθω**: **έωκα**, **άφτωκα** (whence, in the New Testament, **άφέωνται**), for **εἶκα**, **άφείκα**, **άφείντζι**, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake, p. 6, note.*)

LINE 273. **Ἄρνων**, gen. plur., from gen. sing. **ἄρνός**. Consult line 103

Τάμνε, Epic and Ionic for **έταμνε**, 3 sing. imperf. indic. act. of **τάμνω**, "to cut," Epic and Ionic for **τέμνω**.

Τρίχας, accus. plur. of **τριχίς**, **τριχός**, *ἡ*, "the hair," both of man and beast; "the hair of the head."

LINE 274. **Νεῖμαν**, Epic and Ionic for **ένεμαν**, 3 plur. 1 aor. indic. act. of **νέμω**, "to distribute;" fut. **νεμῶ**: 1 aor. **ένεμα**.

LINE 275. **Ἄνασχών**. Consult book i., line 450.

LINE 276. **Ἰδηθεν**, 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. **Γίνυσθον**, 2 dual pres. indic. of the middle deponent **τινύμαι**, poetic for **τινομαι**, "to punish."

Ἵστις, Epic and Ionic for **δοστις**.

Ἐπίορκον, accus. sing. neut. of **έπίορκος**, *ον*, "swearing falsely," *perjurer*. In the present instance, however, it is taken as a substantive, and **έπίορκον δυνύναι** is "to swear falsely," "to take a false oath"—From **έπί**, denoting opposition, and **δορκος**, "an oath."

Ἰμύσση, Epic and Ionic for **δμύση**, 3 sing. 1 aor. subj. act. of **ιμύσσειναι**, "to swear;" fut. **δμούμαι**: perf. **έιμίμοκα**: 1 aor. **δμουςα**.

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LINE 280 Μάστοροι. Consult book i., line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάξω: perf. πεφύλαξα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin *caveo*.

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 ἐπεφνον (πέφνον being shortened from the reduplicated form πέφενον, like λελαβέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root φένω, "to slay."

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτίνω, "to pay," "to render back."—From ἰπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

LINE 287. Ἐσπομένοισι, Epic and Ionic for ἐσομένους, fut. part. of εἶμι.

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. Ἦ, for ἔφη. Consult book i., line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ό, 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.

Νηλέϊ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ἐς, and this Epic and Lyric for νηλεής, ἐς, "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, "gasp," "to struggle convulsively."—From ἀ, euphonic, and σπαίρω, "to gasp," &c.

LINE 294. Δενομένους, accus. plur. masc. pres. part. of δένομαι, "to wane," Epic form for δέομαι, fut. δεήσομαι, &c.

Εἴλετο, 3 sing. 2 aor. indic. mid. of εἰρέω, "to take," fut. αἰρήσομαι. 2 aor. mid. εἴλομαι.

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- LINE 295. ἄφυσ κείμενοι, Epic for ἀφυσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, "to draw" (consult book i., line 598) fut. ἀφύξω : 1 aor. ἤφυσσα : . 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. ἐκχεύσω.
Αἰειγενέτησιν, Epic and Ionic for αἰειγενέταις, dat. plur. masc. of αἰειγενέτης, ου, ό, Epic for ἀειγενέτης, ου, ό, "everlasting," "ever-existing."—From αἰεί, for αἰεί, and the radical γένω.
- LINE 297. Εἶπεσκεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.
- LINE 299. Πημήνεια, 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. ἐπημύνθη.—From πῆμα, "harm," "injury," &c.
- LINE 300. Ἐγκέφαλος, ου, ό, "the brain." Properly, an adjective, ἐγκέφαλος, ου, "within the head," where μυελός is usually supplied, "head-marrow," for which Galen has μυελός ἐγκεφαλίτης.
Χαμάδις, adverb, Epic for χαμῶζε, "on the ground," "to the ground." Compare οἰκαδὶς, 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. Ἐπεκραίαινε. Consult book ii., line 419.
- LINE 303. Δαρδανίδης, ου, ό, "descendant of Dardanus." Patronymic, from Δάρδανος, ου, ό, "Dardanus," son of Jove, founder of Dardania, or Troy.
- LINE 305. Εἴμι. Consult note on book i., line 169.
Προτί. Consult line 116.
- Ἦνιμύεσσαν, Epic and Ionic for ἀνευδέσσαν, accus. sing. fem. of ἠνεμόεις, όεσσα, όεν, Epic and Ionic for ἀνεμόεις, όεσσα, όεν, "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 τλάω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑποβένω, &c., "to endure," "to bear."

Book 3. Line 306-316.

Ὀρᾶσθαι, pres. infn. middle of ὀράω, in an ἄλλοι κἀμὲν ἴδμεν ἄλλοι ἴδμεν, "to hold," "to see." Consult book i., line 198.

LINE 307. Μαρνάμενον, accus. sing. pres. part. of μάσσομαι, "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 syncopated perfect from περατώ: 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 τιθῆμι.

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 ἀψοῦρους, ον, "back-flowing;" but in Homer usually in the general signification, "going back," "moving backward."—From ἀψ and ῥέω.

Ἀπυέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. of ἀπυέομαι.

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, potsherds, 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 was, in Homer and Hesiod, "a cap or helmet," not necessarily of dog's skin, for we find κυνέη ταυρείη, κτιδέη, &c., nay, even κυνέη πάγκαλκος (Od., xvii., 378. Consult note on line 336, p. 212.)

Book 3. Lines 316-326.

Χαλκή:σι, Epic and Ionic for χαλκήρει, dat. s.i.g. fem. of χαλκήρης, ες, "brass-adorned;" more literally, "furnished or fitted with brass."—Probably from χαλκός and ἔρω, "to fit." Consult remarks on αντή preceding.

Βάλλον, Epic and Ionic for ἐβάλλον, 3 plur. imperf. indic. act. ο 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 ἀφήμι, "to hurl," "to send forth;" fut. ἀφήσω, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἰράομαι, "to pray;" fut. ἰράσομαι, Epic and Ionic ἰρήσομαι: 1 aor. mid. ἠρασάμην, Epic and Ionic ἠρησάμην, &c.—From ἰρά, Epic and Ionic ἰρή, "a prayer."

Ἄνέσχον, 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, Irreg. 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. Ἐφαν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for ἐπάλλεν, 3 sing. imperf. indic. act. ο πάλλω, "to shake;" 1 aor. ἐπηλα: Epic 2 aor. part., in reduplicated form, πεπαλών, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλών.

LINE 325. Ὀρόων, Epic lengthened form for ὀρών, pres. part. of ὀρέω. Consult book i., line 56.

Θοῶς, adverb, "quickly."—From θοός, ἦ, ὄν, "quick."

Ὀρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. ο ὀρούω, "to rise and rush violently on or forward," "to leap," "to dart forward;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὀρω, ὀρνυμι.

LINE 326. Ἴζοντο, 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-ere*

Ἦχι, Epic for ἧ, "where."

Book 3. Line 327-334

LINE 327. Ἄερε ἰποδες, nom. plur. of ἀερεῖπους, ὁ, ἡ, gen. ποδός, "high-footed;" more literally, "lifting up the foot," i. e., foot, 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 δύω 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, ιός, ὁ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pati, "lord," "husband," and consult the remarks on πότινα, book i., line 357.

LINE 330. Κνημίδας, accus. plur. of κνημῖς, 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, ᾤ, οῦν, "of silver."—From ἀργυρος, "silver."

Ἐπισφυρίοις, 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 σφυρόν, "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. ἤρᾶρον, Ionic ἄρᾶρον: perfect active, with intransitive and present signification, ἀράρα, Epic and Ionic ἀρηρα, part. ἀραρώς, Epic and Ionic ἀρηρώς, fem. ἀραρυῖα, but Epic (metrical) ἀρᾶρυῖα: pluperf. ἤρᾶρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for θώραξ, ακος, ὁ, "a corslet."

Ἐθήνευ, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.

LINE 333. Οἱο, Epic and Ionic for οὔ, "his," gen. sing. of the possessive pronoun ος, ἡ, ον, "his, her, its."

Κασογνήταιο, Epic and Ionic for κασιγνήτου, gen. of κασίγνητος, ου, ὁ, "a brother."—From κάσις, "a brother," and γεννάω.

Ἦρμοσε, 3 sing. 1 aor. indic. act. of ἀρμόζω, "to fit;" fut. ἀρμόσω 1 aor. ἤρμοσα.—From ἀρμός, οὔ, ὁ, "a fitting," and τίω from ἄρω "to fit."

LINE 334. Ἀργυρόηλον. Consult book ii, line 45.

Book 3. Line 335-339.

Σάκος, εο;, 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*, *τετραβέλυμνον*, *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 *στεῖβω*, "to tread with the feet," "to pack close by treading."—Akin to *stipo*, *stipes*, *stuppa*, our *step*, *stop*, *stamp*, *stump*, &c.

LINE 336. Κρατί. Consult book i., line 530, remarks on *κρατός*

Ἴφθίμω. Consult book i., line 3, remarks on *ἰφθίμους*.

Κυνέτην. Consult line 316.

Εὐτυκτον, accus. sing. fem. of *εὐτυκτος*, ον, "well-made."—From *εὖ* and *τείχω*.

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. *νένευκα*, &c.—Compare Latin *nuo*.

LINE 338. Παλάμην, Epic dative, with *φι* suffixed, for the common *παλίμη*, from *παλάμη*, ηι, ἦ, "the hand;" strictly, "the palm of the hand." Consult, as regards the Homeric suffix *φι* or *φιν*, page 283, seqq.

Ἄρηρει, Epic and Ionic for *ἠράρει*, 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. *εντεα*, 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 *εντεα δαιτός*, "the furniture, appliances of a banquet." Pindar has *εντεα νηός*, "rigging," "tackle:" *εντεα ἵππεια*, "harness-trappings" &c.—From *ἐννυμι*, "to put on," &c., according to some.

Book 3. Line 340-348.

LINE 340. Ἐκάτρηθεν, adverb, for ἐκατέρωθεν, "from each side."—
From ἐκάτερος, "each of two," &c., and the local suffix θη
Ὀμίλου. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indie.
pass. of θωρήσσω, "to arm;" properly, with a cuirass or corselet:
then, in general, "to arm," &c.; fut. θωρήξω: 1 aor. ἐθωρήχθην—
From θώρηξ, Epic and Ionic for θώραξ.

LINE 341. Ἐστιχόωντο. 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 θάσμαι, akin to τέθηπα and θαῦμα.

Εἰσορόωντας, Epic lengthened form for εἰσορῶντας, accus. plur.
pres. part. act. of εἰσορύω, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of ἴσθμι, Epic and Ionic
for ἐστήτην.

Διαμετρητῷ, 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 σείω, "to brandish;"
fut. σείσω: perf. pass. σέσεισμαι: 1 aor. pass. ἐσεισθην.—
Akin to σεύω, "to urge," "to drive."

Εγχείας. 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. Προίει, 3 sing. imperf. indic. act. of προίτω, Epic and Ionic
form for προίημι, "to hurl." Consult book i., line 25, re-
marks on ὑφίει.

Δολιχόσκιον, accus. sing. neut. of δολιχόσκιος, ὄν, "long shadow-
casting," i. e., "long, tall."—From δολιχός, "long," and σκιά, "a
shadow." Some, however, derive it from δσχος, "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."

Ἐἶσθη, Epic lengthened form for ἴσθη, accus. sing. fem. of ἴσθμι.
Ἐἶση, ἴσθη, Epic for ἴσος, ἴση, ἴσον, "equal."

LINE 348. Ἐρρήξεν, 3 sing. 1 aor. indic. act. of ῥήγνυμι, "to break;"
"to rend;" fut. ῥήξω: 1 aor. ἐρρήξα.—The root is ΡΗΓ-,
ΡΑΓ-, or, rather, ΦΡΗΓ-, ΦΡΑΓ-. Compare the Latin frang-o, frag-i
our break, wreck, the German brechen, &c.

Ἀνεγνάμθη. 3 sing. 1 aor. indic. pass. of ἀναγνάμπτι: "to bend

Book 3. Line 348-358.

κεκ; fut. ἀναγνάμψω : 1 aor. ἀνέγναμψα : 1 aor. pass. ἀνεγνώμην
—From ἀνά and γνάμπτω.

Αἰχμή, ἥς, ἥ, "the point of a spear."—Akin to αἰσσω, as δραχμή to δρῆισσω (Donaldson's *New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

LINE 319. Ὀρνυτο, 3 sing. imperf. indic. mid. of ὀρνυμι, "to rouse," "to stir up;" fut. ὀρω : 1 aor. ὄρωσα. In the middle, ὀρνωμαι, "to rouse one's self," "to arise," &c.

LINE 35. 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.

Ἐοργεν. 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. Ἐρρίγῃσι, Epic for ἐρρίγῃ (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, ος, 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 ρέζω, "to do," "to perpetrate;" fut. δέξω : 1 aor. ἔρεξα. Consult book i., line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἥ, "a friendly or hospitable reception."—From φίλος, "friendly."

LINE 355. Ἀμπεπαλῶν, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "to brandish," "to swing to and fro." Consult note, and also remarks on πάλλειν, line 324.

LINE 357. Ὀβριμον, nom. sing. neut. of ὀβριμος, ον, "powerful," &c. The form ὀμβριμος (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. Πολυδαίδαλον, gen. sing. masc. of πολυδαίδαλος, ον "wrought with much ingenious art."—From πολύς, and δαίδαλος, "cunningly wrought."

Book 3. Line 358-363

Ἡρήρειστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἥρειστο, 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, ἥρεισμαι: with reduplication, ἐρήρεισμαι: pluperf., without reduplication, ἥρεισμεν: with reduplication and augment, ἥρηρείσμεν, &c.

Ἄντικρύ, adverb, "right on," "through and through." Ἰ: LINE 359. the old grammarians be credited, this is rather the meaning of ἀντικρύς, while they assign to ἀντικρύ the signification of "over against," &c. On this supposition, ἀντικρί must here be regarded as equivalent to ἀντικρύς. But the rule above referred to has not as yet been established with certainty.

Παραί, Epic for παρά. Hence the Latin *pra*.

Λαπύρην, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, η, ἦ, Epic and Ionic for λαπύρα, ας, ἦ, "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, όν, "soft," "slack," "loose," &c.

Διύμησε, 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 διύ and άμάω, "to mow," &c.

Ἐκκλίθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, "to bend," "to bend sideways," fut. κλίνω: 1 aor. ἐκκλίνα: 1 aor. pass. ἐκκλίθην. In the middle, κλίνομαι, "to bend one's self."—Homer uses both ἐκκλίθην and ἐκκλίθη, yet the former is exclusively Epic and poetic.

Ἄλεύατο, Epic and Ionic for ἠλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλέομαι, same as ἀλέομαι, "to avoid," "to shun."

Κῆρα. Consult book ii., line 352.

LINE 361. Ἐρυσσόμενος. Consult book i., line 190.

Ἀργυροόηλον. Consult book ii., line 45.

LINE 362. Πλήξεν. Consult book ii., line 266.

Ἄνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult book i., line 450, remarks on ἀνασχών.

Κόρυθος, gen. sing. ο' κόρυς, ὕθος, ἦ, "a helmet," accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κύρα, κέρας, Latin *cornu*, &c.

Φάλον, accus. sing. of φύλος, ου, ό, "the metal ridge of a helmet in which the plume was fixed." (Consult note.)

LINE 363. Τριχθά, adverb, poetic form for τρίχι, "into three pieces."

Book 2. Line 363-370.

Τετραχθί, adverb, poetic form for τέτραχα, "into four pieces."

Διατρύφην, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "to shiver," "to break into pieces;" fut. διαθρύψω: 1 aor. διέθρυσμι: 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. ἐξέπεσαν.

LINE 364. Ὀιμώξεν, i. e., ὤμωξεν, 3 sing. 1 aor. indic. act. of οἰμῶξω, "to groan," "to raise the cry of grief," &c.; strictly, "to cry οἶμοι:" fut. οἰμώξομαι (for οἰμῶξω only occurs in the Orac. Sib.) 1 aor. ὤμωξα.—From οἶμοι, "wo is me!" like οἴζω from οἶ, αἰάζω from αἶ, φεύζω from φεύ, and many other Greek verbs formed from natural sounds. Compare the German ächzen, from ach!

LINE 365. Ὀλοώτερος, α, ον, "more hurtful." Comparative of ὀλοός, "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 ὀλω, ὀλλυμι.

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 ἐδάην, with the α long.

LINE 368. Ἠίχθη, 3 sing. 1 aor. indic. pass. of ἄισσω, "to cause to start forth," "to rush," &c.; fut. αἰξω: 1 aor. ἤϊξα: 1 aor. pass. ἠίχθην. The Attic form is ἄισσω or ἄπτω: fut. ἄξω: 1 aor. ἄξα: 1 aor. pass. ἄχθην.

Παλάμηφιν, Epic for παλάμης. Consult page 425, 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.

Ἴπποδασειῆς, Epic and Ionic for Ἴπποδασειά, gen. sing. of a female Ἴπποδάσεια, without any masculine Ἴππόδασιος in use (Lobeck, ad Phryg., 538); in Homer always an epithet of κόρυς, "with bushy horse-hair crest."

LINE 370. Ἐλκε, Epic and Ionic for εἶλκε, 3 sing. imperf. indic. act. of ἔλκω, "to drag;" fut. ἐλξω: 1 aor. εἶλξα, but only late, the derivative tenses being mostly formed from ἐλκύω, namely, fut. ἐλκύσω: 1 aor. εἶλκυσα, &c.

Book 2. Line 370-374

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 πολύς and κέστος, "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 Sanscrit *si*, "to bind," rather than in *sihi*. Compare the old Saxon *simo*, "a bond." (Pott, *Etymol. Forsch.*, ii., p. 174.)

Ἀπαλήν, accus. sing. fem. of ἀπαλός, ἡ, ὄν, "tender."—Perhaps from ἀπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἡς, ἡ, "the neck," "the throat." (The Attic form is δέρη, ης.)—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.

Τετατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "to stretch;" fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN-, TEN-, as in Sanscrit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφαλείης, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφαλεία, ας, ἡ, "a helmet."—Usually derived from τρίς and φύλος, "a helmet with three φύλοι," otherwise called τριφύλεια: but Buttman (*Lexil.*, s. v. φύλος, *fn.*) remarks, that τρυφύλεια 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. Εἰρυσσεν, Epic and Ionic for ἐρυσεν, 3 sing. 1 aor. indic. act. of εἰρύω, "to drag away," "to draw," &c.; fut. εἰρύσω. 1 aor. εἰρυσσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἐρυσσα, &c. (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 103, seq.)

Ἀσπετον. Consult book ii., line 455.

Ἦρατο, 3 sing. 1 aor. indic. middle of αἶρω, "to take up;" fut. αἶρω: 1 aor. ἦρα. In the middle, αἶρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἦράμην.

LINE 374. Ὄξύ, accus. sing. neut. of ὀξύς. εἷν ὄ. "sharp."

Book 3. Line 374-381.

‘sharp,’ ‘quick,’ taken here adverbially, ‘quickly.’—Akin to *καός*.

LINE 375. *ῥῆξεν*, 3 sing. 1 aor. indic. act. of *ῥήγνυμι*, ‘to break,’ and Epic and Ionic for *ῥόρηξεν*: fut. *ῥήξω*: 1 aor. *ῥόρηξα*.

Ἴφι. Consult book i., line 38.

Κταμένοιο, Epic and Ionic for *κταμένου*, 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. *ἔκτανα* and *ἔκτόνηκα*): 2 aor. mid. *ἐκτάμην*: part. *κτάμενος*, &c.

LINE 376. *Κεινή*, Epic and Ionic for *κενή*, nom. sing. fem. of *κενός*, ἡ, ὄν, Epic and Ionic for *κενός*, ἡ, ὄν, ‘empty.’

Ἔσπετο, 3 sing. 2 aor. mid. of *ἔπομαι*, ‘to follow;’ 2 aor. *ἔσπομην*.

Παχέην, Epic and Ionic for *παχεία*, dat. sing. fem. of *παχύς*, εἶα, ὄ, ‘stout.’—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

LINE 378. *Ἐκιδιδήσας*, nom. sing. 1 aor. part. act. of *ἐκιδιδήω*, ‘to whirl around,’ ‘to swing round before hurling or throwing.’—From *ἐπί* and *δινέω*, ‘to whirl,’ and this from *δίνη*, ‘a whirling.’

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 *δρυνμι*.

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.

Μενεαίνων, nom. sing. masc. pres. part. act. of *μενεαίνω*, ‘to desire earnestly.’—From *μένος*, with regard to which consult book i., line .03.

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. *ἐξήρπαξε* (as always in Homer), but in Attic *ἐξήρπασα*: perf. *ἐξήρπασακα*.—From *ἐξ* and *ἄρπαιζω*.

LINE 381. *Ρεῖα*, adverb; poetic, especially Epic, for *ῥεα*, ‘easily.’—*Ρεα* is regarded as the adverb of *ῥάδιος*.

Θεός, οὐ, ἡ, ‘a goddess.’

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of *καλύπτω*, ‘to conceal.’ Consult book i., line 460.

Ἦέρι, Epic and Ionic for *ἄερι*, dat. sing. of *ἄηρ*, *ἄερος*, ἡ. (Con-

Book 2. Line 391-395.

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 *πουλύς* and *βαθύς* need not be masculine. So, *αἶρ* was feminine in Ennius. (*Aul. Gell.*, xiii., 20.) The Epic and Ionic form is *ἄηρ*, gen. *ἠέρος*, *ἠ*, in Hippocrates *ἠήρ*.—From *αἰθμη*, as *αἰθήρ* from *αἰθω*.

LINE 392. *Κάδ*. Consult book ii., line 160.

Εἶσε, 3 sing. 1 aor. indic. act., as if from a present *ἔζω*, “to see,” “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*, or “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 *κηός* equivalent to *θύος*, “incense,” and which was to *καίω* as, in Latin *fragro* to *flagro*.

LINE 393. *Καλέουσα*, Epic for *καλέσουσα*, nom. sing. fem. fut. part of *καλέω*, “to summon,” “to call;” fut. *καλέσω*.

Ιε, Epic for *ἦει* (intermediate forms, also Epic, *ἦιε* and *ἦε*), 3 sing. 2perf. indic. act. of *εἶμι*, “to go.”

Εκίχανεν. Consult book ii., line 18.

LINE 394. *Πύργῳ*. Consult line 153.

Ἄλις. Consult book ii., line 90.

LINE 395. *Νεκταρέου*, gen. sing. neut. of *νεκτάρεις*, *α*, *ον*, Epic and Ionic *η*, *ον*, “nectarous,” i. e., “fragrant,” “sweet-scented;” or, as others explain it, “divine,” “beauteous.” The former is preferable.—From *νέκταρ*, with regard to which consult book i., line 598.

Ἐανοῦ, gen. sing. of *ἐάνον*, *οῦ*, *τό*, “a robe,” usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *ἐάνος*, *ἠ*, *όν*, “fit to wear,” “fit to put on,” &c. In the *Iliad*, the *α* of the adjective is long (*ἐᾶνός*), but that of the substantive short (*ἐᾶνον*). Later authors, however, use *α* or *ᾶ*, as suits the metre. Buttman is led by this difference of quantity to assume a twofold root: 1. *ἐννυμι* for the substantive. 2. *ἐάω* for the adjective, which would then have for its original signification, “yielding,” “giving way,” and so, “flexible,” “pliant,” “clasping.” Nor is this very im-

Book 3. Line 385-393.

probable, since the substantive, like *ἐννυμι*, has the digamma, whereas the adjective has not.

Ἐτίναξε, 3 sing. 1 aor. indic. act. of *τινάσσω*, "to shake;" fut. *τιναξω*: 1 aor. *ἐτίναξα*.—Akin to *τείνω*, *τανύω*.

LINE 386. *Γρηί*, dat. sing. of *γρηῖς*, gen. *γρηῖς*, Epic and Ionic for *γραυς*, gen. *γραῖς*, dat. *γραί*, &c., "an aged female."—From the same root as *γέρων*, *γεραιός*, &c.

Εἰκυῖα, nom. sing. fem. of *εἰκώς*, *εἰκυῖα*, *εἰκός*, shortened form for *εοικώς*, *εοικυῖα*, *εοικός*, part. of *εοικα*, 2 perf., with present signification, from the radical *εἰκω*, "to be like," "to resemble." The Attics preferred the form *εἰκώς*, especially in the neuter *εἰκός*, and we find in Homer once *εἰκώς* (*Il.*, xxi., 254), and frequently the feminine *εἰκυῖα*.

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. *Εἰροκόμῳ*, dat. sing. of *εἰροκόμος*, *ου*, *ή*, "a wool-dresser." Properly an adjective, *εἰροκόμος*, *ον*, "wool-dressing."—From *εἶρος*, "wool," and *κομέω*, "to dress."

Ναιετώσῃ, dat. sing. fem. pres. part. act. (lengthened form for *ναιετώσῃ*), from *ναιετάω*, "to dwell."—Only an Epic word.

LINE 388. *Ἦσκειν*, Epic for *ἤσκειεν*, 3 sing. imperf. indic. act. of *ἄσκέω*, "to prepare," "to dress;" fut. *ἄσκήσω*.—According to Pott, from *σκευός* or *ξέω*, with *α* prefixed.

Εἶρα, accus. plur. of *εἶριον*, *ου*, *τό*, Epic and Ionic for *ἐριον*, *ου*, *τό*, "a fleece."

Φιλέεσκεν, 3 sing. imperf. indic. act. (iterative form for *ἐφίλει*) of *φιλέω*, "to love;" fut. *φιλήσω*, &c.

LINE 389. *Εἰσαμένη*. Consult book ii., line 22.

LINE 390. *Δεῦρ' ἰθ'*. Consult line 130.

LINE 391. *Δινωτοῖσι*, Epic and Ionic for *δινωτοῖς*, dat. plur. neut. of *δινωτός*, *ή*, *όν*, "rounded." (Consult note.)—From *δινάω*, "to round."

LINE 392. *Κάλλει*, Epic and Ionic for *κάλλει*, dat. sing. of *κάλλος*, *ος*, *τό*, "beauty."—From *καλός*.

Στίλβων, nom. sing. masc. pres. part. act. of *στίλβω*, "to glisten;" dat. *στίλβω*.

Εἰμασιν, dat. plur. of *εἶμα*, *ατος*, *τό*, "a garment," &c. In the plural, *εἶματα*, "raiment," "vestments."—From *ἐννυμι*.

LINE 393. *Χερώνδε*, adverb, "to a dance."—From *χαρός*, "a dance," with the suffix *δε* denoting motion toward.

Book 3. Lines 394-403.

LINE 294. ἄγοντα, accus. sing. pres. part. act. of ἄγω, "to bring from." Consult book i., line 210.

LINE 395. Θυρόν τι ἐκτρέφουσιν, κ. τ. λ. Consult book ii., line 142.

LINE 397. Ἰμερόεντα, accus. plur. neut. of ἰμερόεις, ἴεσσα, ἴεν; "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; μαρμαρῆσσα, μαρμαρυγή, &c., and to this same family belongs the Latin *martor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. Θάμβη-εν. Consult book i., line 199.

Ἔπος τ' ἔφατ', κ. τ. λ. Consult book i., line 361.

LINE 399. Διλαίει, Epic and Ionic for λιλαίει, 3 sing. pres. indic. of the middle deponent λιλαίωμαι, "to desire," only used in the present and imperfect.—From the obsolete λέω, "to wish," by a sort of reduplication, as in μαρμαίρω, line 397.

Ἐπεροπεύειν, 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, εως, Epic and Ionic ιος, ῆ, "a city."

Εὐνοιομενῶν, Epic and Ionic for εὐνοιομενῶν, gen. plur. fem. of εὐνοιομένος, η, ον, "well-inhabited." A participle in form, though no such verb as εὐνοίω or εὐνοίωμαι occurs.—From εὖ and ναίω, "to inhabit."

LINE 402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "there," "at that place."

LINE 403. Οὕνεκα. Consult book i., line 11.

LINE 405. Τοῦτεκά, 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. Ἦσα. Consult book ii., line 209.

Ἰούσα, nom. sing. fem. of ἴών, ἰούσα, ἴών pres. part. of εἶμι, "to go."

Book 3. Line 406-414.

Ἀποεῖκα, 2 sing. pres. imper. of ἀποεῖκω, "to withdraw from;" fut. ἀποεῖξω.—From ἀπό, and εἰκω, "to yield," "to retire."

Κελεύθει, gen. sing. of κέλευθος, ου, ἡ, with the poetic heterogeneous plural τὰ κέλευθα, "a path," "a way."—According to Buttmann from ἐλεύθω.

LINE 407. Πόδεσσω, Epic for ποσί, dat. plur. of ποός, ποδός, ό, "the feet."—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 πηδάλω.

Ὑποστρέφειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "to turn back;" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

LINE 408. Οἷξτε, 2 sing. pres. imper. act. of οἷζύω, "to weep," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἷζύω.—From οἶ, exclamation of grief, pain, &c., "oh!" "ah!" &c.

LINE 409. Εἰσόκε. Consult book ii., line 332.

Ἄλοχον. Consult book i., line 546.

LINE 410. Κεῖσε, Epic and Ionic for ἐκείσε, "thither."—From εκεῖ. "there."

Νεμεσητον, 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.

LINE 411. Πορουνέουσα, nom. sing. fem. Epic and Ionic for πορουνούσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνώ. (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).

LINE 412. Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "to blame," "to find fault with;" fut. μωμήσομαι.—From μῶμος, "blame," "ridicule."

Ἄχρα, accus. plur. neut. of ἄχος, εος, τό, "sorrow," "grief," &c.

Ἄκριτα, accus. plur. neut. of ἀκριτος, ον, "unarranged," "confused," "crowded together."—From ἀ, priv., and κρίνω, "to separate," "to distinguish," &c.

LINE 413. Χολωσαμένη. Consult book ii., line 195.

LINE 414. 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. Lines 414-422.

Σχετλιά, Epic and Ionic for σχετλία, voc. sing. fem. of σχετλιάς, a, ov, "wretched," "miserable." Compare book ii., line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent χύσμαι, "to be incensed," "to be enraged at;" fut. χύσομαι: 1 aor. έχωσάμην.

Μεθεύω, Epic and Ionic for μεθύω, and this for μεθύω, 1 sing. 2 aor. subj. act. of μεθύωμι, "to sing away," "to abandon;" fut. μεθήσω: 2 aor. μέθυω.

LINE 415. Τως, demonstrative adverb, answering here to ες, ἰ, ε, ὅτως, "so much," "as much."

Ἄπεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, "to hate;" fut. ἀπεχθαρόω: 1 aor. ἀπέχθηρα.—From ἀπό and έχθαίρω.

Ἐκπαγλα, adverb, "greatly;" strictly, the accus. plur. neut. of ἐκπαγλός. Consult book ii., line 223.

LINE 416. Μέσσω, Epic and Ionic for μέσσω, dat. sing. of μέσος, η, ov &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 λυγαλέος, λογιός, λογιός, and Latin *lugeo*, *luctus*.

LINE 417. Οἶτον, accus. sing. of οἶτος, ου, 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 οἶατος.

Ὀλῆαι, Epic and Ionic for ὄλη, 2 sing. 2 aor. subj. mid. of ὀλλωμι.

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.

Ἄργητι, dat. sing. of ἀργής, ἦτος, ὄ, η, "white."—Akin to ἀργός.

LINE 420. Ἄθεον, Epic and Ionic for ἐλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, "to escape observation;" fut. λήσω: 2 aor. ἐλαθον. The first aorist ἐλασα is only found in the Homeric ἐπέλασα, and in later Epic. (*Lobeck, ad Phryg.*, 719.)—Lengthened from root ΛΑΘ—, with which compare the Latin *lat-co*.

LINE 422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτρέποντο, 3 plur. 2 aor. indic. middle of τρίπτω, "to turn:" in the middle, "to turn one's self," "to turn one's attention;" fut. τρέψω: 1 aor. ἐτρέψα: 2 aor. ἐτροπον: 2 aor. mid. ἐ-οσπόντο.

Book 3. Line 423-436.

LINE 423. Ὑψόρορον, accus. sing. masc. of ὑψόροφος, ου, "high-roofed," "with high ceiling."—From ὕψι, "on high," and ὀροφή, "a roof," "a ceiling."

Κίε. Consult book i., line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, ου, ὄ, and later ἦ, "a seat," "stool," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομειδής, ἐς, "smile-loving," an epithet of Venus.—From φιλέω and μειδάω, "to smile." (Consult note.)

LINE 425. Ἀντία, accus. plur. neut. of ἀντίος, taken adverbially, "opposite," "over against."

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (Κῦκπερ, § 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 καμππλαγχθέντας, book i., note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλινῶ: 1 aor. ἐκλίνα.

Πόσιν. Consult line 163.

Ἦνίπαπε. Consult book ii., line 245.

LINE 428. Ὀφελος, 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 δαμῶω, "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 προκύλεσαι, 2 sing. 1 aor. imper. middle of προκαλέω, "to call forth," "to challenge to the combat;" fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προύκαλεσα.—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 φράσσειν, "to reflect," "to deliberate"

Book 3. Lines 436-447.

Δαίης, Epic lengthened form for **δαίης**, 3 sing. 3 aor. indic. pass. of **δαίω**, "to subdue," &c.

LINE 438. Ἐνεπτε, 3 sing. pres. imper. act. of **ἐνέπτω**, "to assault," "to attack." "to upbraid;" fut. **ἐνέψω**. Consult remarks on **ἐνέπατε**, book ii., line 245.

LINE 441. **Τραπέμεν**, Epic and Ionic (with shortened mood-vowel) for **τραπέμεν**, and this for **τραπέμεν** (which, again, is, by metathesis, for **τραπέμεν**), 1 plur. 2 aor. subj. pass., in a middle sense, of **τέρπω**, "to delight;" fut. **τέρψω**: 1 aor. **ἔτραψα**: 2 aor. **ἔτραπον**, by metathesis **ἔτραπον**: 2 aor. pass. **ἔτράπην**, by metathesis **ἔτράπην**. A similar metathesis takes place in **ἔπαρθεν**; **ἔπαρθοι**, from **πέρθω**. (Consult the remarks of *Bullmann*, *Irreg. Verbs*, i., *Fischlake*, p. 236, who successfully combats the formation of **τραπέμεν**, &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, ὤτος, ὄ, "love."—Akin to **ἐράω**.

Ἀμφεκάλυψεν, 3 sing. 1 aor. indic. act. of **ἀμφικαλύπτω**, "to envelop," "to envelop;" fut. **ἀμφικαλύψω**: 1 aor. **ἀμφέκαλψα**.—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**.

Ἀρπάξας, Epic and Doric for **ἀρπάσας**, nom. sing. masc. 1 aor. part. act. of **ἀρπάξω**, "to carry off." Compare remarks on **ἐξήρπαξε** line 380.

LINE 445. **Κρανέη**, dat. sing. of **Κρανία**, ης, ἡ, "Cranai," 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 **ἐραμαι**, "I love," &c.; fut. **ἐρασθήσομαι**: 1 aor. **ἤρασθην**. The usual prose form is **ἐραω**.

LINE 447. Ἄρχε, Epic and Ionic for **ἤρχε**, 3 sing. imperf. indic. act. of **ἀρχω**, "to begin;" fut. **ἀρξω**: imperf. **ἤρχον**.

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

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Homer and others in the optative κίομι, part. κίων, κίουσα : imperf. κίων, without augment κίον. Κίω seems to belong to *kw*, the root of *ei*μι, and from it come κιάθω, κινέω, and the Latin *cio*, *cioo*.

Ἄκοιτις, ιως, ἥ, "a spouse," "a wife," feminine of ἀκοίτης — From *é*, copulative, and κοίτη, "a couch."

LINE 448. Τρητοῖσι, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρητός, ἥ, ὄν "perforated." (Consult note.)—From τρητός, "to perforate."

Κατεύνασθεν, Epic for κατεννάσθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of κατεννάω, "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 *boer*, *bear*.

LINE 450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of εσαθρέω, "to spy;" fut. εσαθρήσω, &c.—From *és* (*eis*) and *áthrew*, "to see," "to observe," &c., and this last from the same root as θεωρέω.

LINE 451. Κλειτῶν, gen. plur. masc. of κλειτός, ἥ, ὄν, "distinguish-ed," "illustrious."—From κλείω, "to celebrate," "to render famous."

Ἐπικούρων. Consult book ii., line 130.

LINE 452. Δείξαι, 1 aor. inf. act. of δείκνυμι, "to point out," "to show;" fut. δείξω : 1 aor. ἔδειξα.—Buttmann traces both this verb and δέχομαι to a common root *dek-*, with the common notion of *stretching out the right hand* (*δεξιῶ*), 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 κεύθάνω, "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. Book 4. Line 1-5.

district which lay between the territory of Abydus and the Rhæteas 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. act. 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 αἰνήσῃ: aor. ἦνεσα.

BOOK IV.

LINE 1. Ἠγορώντο, 3 plur. imperf. indic. of the middle deponent ἡγορεύομαι, "to hold converse together" or "with each other;" and Epic lengthened form for ἡγορῶντο. Compare Glossary on book ii., 337.

LINE 2. Δαπέδῳ, dat. sing. of δάπεδον, ου, τό, "land," "soil;" but usually "the floor of an apartment" or "hall," "a pavement," generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γήπεδον, γάπεδον, like Δημητήρ; but Dæderlein and Pott take it to be for ζύπεδον, and the quantity seems to be in favour of this.

LINE 3. Ἐφνοχόει, 3 sing. imperf. indic. act. of οἰνοχοίω, "to be an οἰνόχθος," "to pour out wine for drinking;" here, however, "to pour out nectar for wine." The form ἐφνοχόει is Epic, with the syllabic augment prefixed to the temporal, for the common φνοχόει (Kühner, § 100, 8.)—From οἶνος, and χέω, "to pour."

LINE 4. Δειδέχατο, 3 plur. pluperf. (in sense of imperfect) middle of δεικνύμι, and Epic and Ionic for δειδεγμένοι ἦσαν. The original idea appears to be that of stretching out and offering the cup, or, as it were, pointing with it to another. Many deduce δειδέχατο from δέχομαι, with the meaning of "to receive," "to welcome;" but this is condemned by Buttman and others. (Buttman, Irreg Verbs, p. 59, ed. Fishlake.)

LINE 5. Ἐπειράτο, 3 sing. imperf. indic. middle of πειράω. Compare Glossary on book i., 302.

Ἐρεθίζεμεν, Epic, Doric, and Æolic for ἐρεθίζειν. Earliest form ἐρεθίζεμεθα. Compare Glossary on book i., 32

Book 4. Line 6-20

- LINE 6.** Παραβλήθην, adverb, "with sidelong look." Strict meaning "thronon beside," from παραβάλλω, "to throno beside."
- LINE 7.** Δοιαί, nom. plur. fem., "two." Compare *Glossary* on βασί iii., 236.
- Ἄρηγόνες, nom. plur. of ἀρηγών, ὄνος, ὅ, ῥ, "a helper."—From ἀρήγω, "to help."
- LINE 8.** Ἀλαλκομενηίς, ἴδος, "Alalcomenēan;" an epithet of Minerva.—From Ἀλαλκομεναί, a town of Bœotia. Consult *note*.
- LINE 11.** Παρμέβλωκε, 3 sing. perf. indic. active of the assumed form παραβλώσκω, "I go," "I come;" fut. mid. παραμολούμαι. The form βλώσκω, instead of being an original present, was constructed upon ἐμολον, μόλω, the latter, by transposition, becoming μλόω. As, however, the concurrence of μλ was offensive to euphony, the μ was changed to β, and μλόω thus became βλόω, which in its turn, by a very common process of extension, was strengthened into βλώσκω. So the perfect was originally μέμλωκα, from which, by the insertion of β between the two liquids, arose αὐμβλωκα. (*Köhler*, § 179.—*Buttmann*, § 114.)
- LINE 12.** Ἐξεσάωσεν, 3 sing. 1 aor. indie. act. of ἐκσαόω, an Epic form of ἐκσώζω, "to save," "to bring off safe;" fut. ἐκσαώσω: 1 aor. ἐξεσάωσα.
- Θανίεσθαι, fut. inf. mid. of θνήσκω, Epic and Ionic for θανείσθαι.
- LINE 15.** Φύλοπιν, accus. sing. of φύλοπις, ἴδος, ῥ, "the din of battle," "the battle-cry," "the battle itself;" accus. φυλόπιδα and φύλοπιν, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in *Od.*, xi., 314. According to the grammarians, it is derived from φύλον, "a people, nation, tribe," and ὄψ in the sense of βοή, "a loud cry" or "din."
- Αἰνήν. Consult *Glossary* on book i., 552, s. v. Αἰνότατα.
- LINE 16.** Ὀρσομεν, Epic form, with shortened mood-vowel, for ὄρσωμεν, 1 plur. 1 aor. subj. act. of ὄρνωμι, "to excite," "to arouse;" fut. ὄρσω: 1 aor. ὄρσα. Compare *Glossary* on book iii., 250, s. v. ὄρσεο.
- LINE 20.** Ἐπέμυξαν, 3 plur. 1 aor. indic. act. of ἐπιμύζω: fut. ζω. From ἐπί and μύζω, "to make the sound μῦ, μῦ," &c. (Consult *note*; and compare the Latin *mūtire*, *mussare*, *mussitare*, and the English "to mutter.")
- Ἦσθην, 3 dual, imperf. indic. of ἦμαι, "I sit;" imperf. ἦμην, ἦσε, ἴσθη &c. Observe that ἦμαι is, in fact, a regular perfect, and ἦμην

Book 4. Lines 20-33.

a regular pluperfect from *ἔω*, "I seat," and signify respectively, when strictly considered, "I have been seated, or placed, and remain so," i. e., "I sit," and "I had been seated, or placed, and remained so," i. e., "I was sitting."

Μεδέσθην, 3 dual, imperf. indic. of middle deponent *μέδομαι*, "to devise," "to plan," &c.; fut. *μεδήσομαι*. Augment wanting. The future occurs in *Il.*, ix., 650; elsewhere Homer employs only the present and imperfect. The form *μήδομαι* is originally only an Ionic one for *μέδομαι*.

LINE 22. *Ἀλέων*. Consult *Glossary* on book i., 512.

LINE 23. *Σκυζομένη*, present participle, nom. sing. fem. of the deponent *σκύζομαι*, "to be incensed" or "wroth with one." An active *σκίζω* occurs only in the grammarians. Usually derived from *κύων*, and so, strictly, like *κνύζομαι*, "to snarl."

Ἡρει (*ἤρει*), 3 sing. imperf. indic. act. of *αἰρέω*, "to take," "to take possession of," &c.; fut. *αἰρήσω*; perf. *ἤρηκα*; 2 aor. *εἶλον*, &c.

LINE 24. *Ἐχαδε*, 3 sing. 2 aor. act. of *χανδάνω*, "to hold," "to take in," "to contain," &c.; fut. *χείσομαι*; 2 perf. with present signification *κέχανδα*; 2 aor. *ἐχαδον*. This verb is lengthened from the root *ΧΑΔ-*, and is akin to *χαίνω* and *χάσκω*, "to gape."

LINE 26. *Ἄλιον*, accus. sing. masc. of *ἄλιος*, *α*, *ον*, "fruitless." According to some, it is the same word with *ἄλιος*, "of" or "belonging to the sea," and so, strictly, "like the sea," "faithless," "useless," &c.; but this is too artificial for so early a word: according to others, akin to *ἄλη*, "wandering;" *ἠλεός*, "astray;" *ἠλίθιος*, "idle," "trifling," "vain," &c.

Ἀτέλεστον, accus. sing. masc. of *ἄτελεστος*, *ον*, "without end," "incomplete," "without effect."—From *ἀ*, priv., and *τελέω*, "to bring about," "to complete."

LINE 27. *Ἰδρῶ*, accus. sing. of *ιδρώς*, *ῶτος*, *όν*, "sweat." Consult note.

Καμέτην, for *ἐκαμέτην*, augment wanting, 3 dual, 2 aor. indic. act. of *κάμνω*, "to labour." Compare *Glossary* on book ii., 101.

LINE 29. *Ἐρδε*, 2 sing. pres. imper. of *ἔρδω*. Compare *Glossary* on book i., 315.

LINE 31. *Ῥέζουσιν*, 3 plur. pres. indic. act. of *ρέζω*, "to do," &c. Compare *Glossary* on book i., 147.

Ἄσπερχές, accus. sing. neut., of *ἄσπερχής*, "unceasing," taken as an adverb; "unceasingly."—From *ἀ*, euphonic, and *σπέρχω*, "to set in rapid motion," "to urge on," &c.

LINE 33. *Ἐκτίμενον*, accus. sing. neut. of *ἐκτίμενος*, *ον*. "wall

Book 4. Line 38-46.

πυλῆ," "lying be. m. s. j. uily," and also, "well-inhabited," "populous."—From πύ and κτίζω, "to build," "to found," "to people," &c.

Πύλας, accus. plur. of πύλη, ης, ἡ, "a gate." Pott traces an analogy between this word and the Sanscrit पूर, "to fill."

LINE 35. Ἄμῶν, accus. sing. masc. of ἄμῶς, ἡ, ὄν, "tau."

Βεβρώθοις, 2 sing. pres. opt. act. of the verb βεβρώθω, a poetic form for βιβρώσκω, "to eat," "to devour." In this verb the stem, or root ΒΡΩΘ, is formed in -θω, like κνύω, κνήθω, ἄλέω, ἀλέθω, and the reduplication is prefixed to increase the force of the word, as in τετραίνω, from τράω; τιτράω and τετρεμαίνω, from τρέω. It is altogether erroneous to make βεβρώθοις, as some do, a perfect optative.

Buttmann, Irreg. Verbs, p. 41, ed. Fishlake.)

LINE 36. Ἐξακέσαιο, 2 sing. 1 aor. opt. of the middle deponent ἔξακέομαι, "to cure," "to appease;" fut. ἔσομαι. The active voice is only used in later writers.

LINE 37. Ἐρξον, 2 sing. 1 aor. imper. act. of ἔρω, "to do." Compare *Glossary* on book i., 315.

Νεῖκος, nom. sing. of νεῖκος, εος, τό, "an altercation," "a quarrel."

LINE 38. Ἐρισμα, nom. sing. of ἔρισμα, ατος, τό, "a source of contention," "that which is striven for."—From ἐρίζω, "to strive," "to contend."

LINE 40. Μεμαώς. Consult *Glossary* on book i., 590, s. v. μεμαῶτα.

LINE 41. Ἐγγεγύασιν, 3 plur. poetic, and especially Epic perfect of ἐγγίγνομαι, "to be born in," "to live in." Observe that γέγασα is formed from γύω, an obsolete present, for which γίγνομαι is employed.

LINE 42. Διατρίβειν, pres. inf. act. of διατρίβω, "to retard;" fut. ψω.—From διύ and τρίβω, "to rub." Observe that διατρίβω properly means, "to rub between" or "against, rub away, consume," &c.

Ἐᾶσαι, 1 aor. inf. act. of εἴω, "to permit," "to let," "to leave alone;" fut. σω; perf. εἶλακα; 1 aor. εἶλασα.

LINE 44. Ἄστερῶντι, dat. sing. masc. of ἀστερόεις, εσσα, εν, "starred," "starry."—From ἀστήρ, "a star."

LINE 45. Πόληες, Epic and Ionic for πόλεις, nom. plur. 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.

LINE 46. Τάων, Epic and Ionic gen. plur. fem. of ὄ, ἡ, τό, for τῶν. It is also called a Doric and Æolic form, but the more common Doric form is τᾶν.

Book 4. Lines 46-59.

Τίσκετο, Epic and Ionic iterative imperfect ind. pass. 3 sing. fut. τίσκeto, from τίω, "to esteem," "to honour;" fut. τίω. Not to be confounded with τίνω, which merely means "to pay a price."

LINE 47. Ἐθμελίω, Epic and Ionic for ἐθμελίον, gen. sing. of ἐθμελίης, ου, ό, "Good at the ash-handled spear."—From εθ and μελία, "the ash-tree." Consult note.

LINE 49. Λοιβής, gen. sing. of λοιβή, ης, ή, "a pouring;" in a religious sense, "a libation."—From λείβω, "to pour out," "to make a libation."

Κνίσσης, gen. sing. of κνίσση, ης, ή, "the saviour of sacrifices." Compare Glossary on book I., 66.

Δάχομεν, Epic and Ionic for ἐλάχομεν, 1 plur. 3 aor. ind. act. of λαγχάνω, "to obtain by lot," "to have assigned to one by lot;" fut. λήξομαι: perf. εἴλαχα: 3 aor. ἐλαχον.—Lengthened from the root ΔΑΧ.

LINE 52. Ἄργος, εος, τό, "Argos," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenæ. It was situate on the River Inachus, and of Pelægic origin.

Σπάρτη, ης, ή, "Sparta," the capital of Laconia, on the River Eurotas.

Μυκήνη, ης, ή, "Mycenæ," the earlier capital of Argolis, and the residence of the Pelopidæ. It lay in a northeastern direction from Argos. Mycenæ was destroyed by the people of Argos. Homer uses both Μυκήνη and Μυκῆναι, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name is *Mycenæ*, whereas Μυκήνη would properly be *Mycene*.

LINE 53. Διαπέρσαι, 1 aor. inf. act. of διαπέρθω, "to destroy;" fut. σω: 3 aor. διέπραθον. The 1 aor. διέπερσα is less frequent.—From διά and πέρθω, "to destroy."

Ἀπεχθώνται, 3 plur. 2 aor. subj. of the middle deponent ἀπεχθύνωμαι, "to be hateful;" fut. ἀπεχθήσομαι: 2 aor. ἀπηχθύμην.

LINE 54. Μεγαίρω, 1 sing. pres. ind. act. of μεγαίρω, strictly, "to look on a thing as great, or too great;" whence we get the notions of ill-will or envy, which soon became attached to it: hence, "to grudge" a thing to another, as too great for him: fut. μεγαρῶ: 1 aor. ἐμέγηρα.—From μέγας, "great."

LINE 55. Εἰῶ, 1 sing. pres. ind. act. of εἰάω, εἰῶ, Epic and Ionic for εἰώω, εἰῶ, "to permit," "to allow."

LINE 56. Ἄνωω, 1 sing. pres. ind. act. of ἀνώω, "to effect," "to accomplish," "to gain;" fut. ὕσω: perf. ἤνυλα.

LINE 59. Πριαθῶ ἔτην. acc. sing. ἑμ. of πριεθύτατος, η, ου, "to

Book 4. Line 50-79.

ὠϊὸς τοῦ ἄλλοῦ ἐν ἄλλοις ἀνθρώποις." (Consult note.) Superlative degree of πρέσβυς, comparative πρεσβύτερος.

Τέκετο, 3 sing. 2 aor. ind. mid. wanting augment, and Epic and Ionic for ἐτέκετο, from τίκτω. Compare *Glossary* on book i., 36.

Ἄγκυλομήτης. Consult *Glossary* on book i., 205.

LINE 60. Παράκοιτις, ιος, ἡ, accus. ιν, feminine form of παρακοίτης, "a wife."—From παρά and κοίτη, "a couch."

LINE 62. Ὑποείζομεν, Epic for ὑποείζομεν, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of ὑποείκω, Epic and Ionic for ὑπέικω, "to retire," "to withdraw," and hence, figuratively, "to yield," "to give up:" fut. ξω: from ὑπό and εἰκω, "to yield."

LINE 63. Ἐψονται, 3 plur. fut. ind. of the middle deponent ἐπομι, "to follow:" fut. ἐψομαι: 2 aor. ἐσπόμην.

LINE 64. Ἐπιτεῖλαι, 1 aor. inf. act. of ἐπιτέλλω, "to command:" fut. ἐπιτελώ: 1 aor. ἐπετεῖλα: perf. ἐπιτέταλκα.—From ἐπί and τέλλω, with regard to which last, consult *Glossary* on book i., 25.

LINE 66. Ὑπερκύδαντας, accus. plur. masc. of ὑπερκύδας, αντος, "exceeding in fame," "far-famed."—From ὑπέρ and κύδος, "fame," "renown." Some take ὑπερκύδας to be contracted from ὑπερκυδῆεις, ὑπερκυδῆς, Doric ὑπερκύδας, αντος, but then the accent should be ὑπερκυδᾶντα, ὑπερκυδᾶντας, for which there is no authority.

LINE 67. Ἀρξωσι, 3 plur. 1 aor. subj. act. of ἀρχω, "to begin," &c.: fut. ξω: 1 aor. ἤρξα.

Δηλήσασθαι, 1 aor. inf. of the middle deponent δηλέομαι, "to inquire," &c.: fut. δηλήσομαι: 1 aor. ἐδηλησάμην.

LINE 76. Ναύτησι, Epic and Ionic for ναῦταις, dat. plur. of ναύτης, ου, ό, "a seaman."—From ναῦς, "a ship."

LINE 77. Σπινθήρες, nom. plur. of σπινθήρ, ἦρος, ό, "a spark." The old Æolic form appears to have been σκίνθηρ, with the usual substitution of κ for π; and with this we may compare the Latin *scintilla*.

Ἴενται, 3 plur. pres. ind. pass. of ἵημι, "to send:" fut. ἦσω: perf. εἶκα.

LINE 78. Ἐκνία. Consult *Glossary* on book iii., 386.

Ἡίξεν, 3 sing. 1 aor. ind. act. of αἰσσω, "to rush:" fut. αἰξω: 1 aor. ἠίξα. The Attic form is φσσω, or φττω: fut. φξω: 1 aor. φξα.

LINE 79. Ἐθορε, 3 sing. 2 aor. ind. act. of ἐθρώσκω, "to leap:" fut. ἐθορεύω: 2 aor. ἐθορον.—Lengthened from a root ΘΩΡ:

Book 4. Line 84-101.

LINE 84. Ταμίης, Epic and Ionic for ταμίης, *ετ, δ*, "a dispenser."—
Either from τέμνω, *τμ-ειν*, "one who cuts for each his share," or akin to the Latin *dare, dāto*. (Compare Pott, *Etymol. Forsch.*, i., 186.)

LINE 86. Κατεδύεσθρ. Consult *Glossary* on book iii., 328, and book i., 428.

LINE 88. Διζήμενη, nom. sing. fem. of διζήμενος, *η, ου*, pres. part. of the deponent verb διζημαί, "to seek for," *δω*.

LINE 90. Ἐσταότα. Consult *Glossary* on book ii., 170.

στίχας. Compare *Glossary* on book iii., 113.

LINE 94. Ἐπιπροέμεν, Epic and Ionic for ἐπιπροεῖναι, 3 aor. imp. act. of ἐπιπροίημι.

Ἴόν, accus. sing. of ἴος, *ου, δ*, "an arrow." In plural, τὰ ἴα.—Probably from ἰέναι, *ι-τε*.

LINE 95. Ἄρειο, 3 sing. 2 aor. opt. mid. of αἶρω, "to lift up," in the middle, "to lift up for one's self," "to gain," "to win:" fut. ἀρώ: perf. ἤρκα: 1 aor. ἤρα: 1 aor. mid. ἤράμην: 2 aor. mid. ἤρόμην. Homer uses the aorists ἤράμην and ἤρόμην indiscriminately in the indicative: in the other moods he employs the latter only. The Attic poets have ἤράμην alone as an indicative, giving a preference to the other moods of the same form with *α*, but resorting occasionally to those of ἀρόμην when *α* is required for the metre. Prose writers acknowledge ἤράμην only, with its forms.

LINE 97. Πάμπρωτα, accus. plur. neut. of πάμπρωτος, taken as an adverb, "first of all."—From πᾶς and πρῶτος.

Ἄγλαύ. Consult *Glossary* on book i., 23.

LINE 99. Δηθέντα, accus. sing. 1 aor. part. pass. of δαμῖω, "to subdue," "to overpower:" fut. σω: perf. δέδηκα: 1 aor. ἐδάμασα: 1 aor. pass. ἐδήθην. Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, the English *tame*, the German *zähm*. Hence, perhaps, also *damnare, damnum*, and *ζημία*.

Ἄλεγεινῆς, gen. sing. fem. of ἀλεγεινός, *η, ου*, "mournful," "sad."—From ἀλέγω, "to trouble one's self," "to have a care."

LINE 100. Ὅσπευσον, 1 aor. imper. act. of ὀσπεύω, "to discharge an arrow at one."—From ὀστός, "an arrow."

Κυδαλίμοιο, Epic and Ionic for κυδαλίμον, gen. sing. masc. of κυδάλιμος, *ου*, "rejoiced," "glorious."—From κύδος, "rejoice," "glory."

LINE 101. Λυκηγενεί, Epic and Ionic for Λυκηγενεῖ, dat. sing. mass. of Λυκηγενής, *ος*, contr. *ως*, "Lycian-born" Consult

note

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Ἀλοτοξίῳ, dat. sing. masc. of κλυτότοξος, ον, "famous for the bow;" "renowned archer."—From κλυτός, "famous," and τόξον, "a bow."

LINE 102. Πρωτογόνων, gen. plur. masc. of πρωτόγονος, ει, "first-born."—From πρῶτος and γόνος, "offspring."—Observe the difference of meaning occasioned by change of accentuation between πρωτόγονος, "first-born," and πρωτογόνος, "bringing forth first."

LINE 104. Ἄφρονι, dat. sing. of ἄφρων, ονος, "foolish," "senseless."—From ἄ, priv., and φρήν, "mind."

LINE 105. Ἐσύλα, 3 sing. imperf. ind. act. of συλάω, "to strip off," "to take," &c. : fut. ἥσω.

Ἐύξοον, accus. sing. neut. of εὐξοος, ον, Epic and Ionic for εὐξοος, ον. "well-polished."—From εὖ and ξέω, "to polish."

Ἴξαλον, gen. sing. masc. of ἱξαλος, ον, an epithet of the wild goat, or chamois, and explained as equivalent to πηδητικός, ὀρμητικός, "bounding," "springing," "darting," and usually derived from ἄισσω, as if ἀίξαλος.

LINE 107. Προδοκῆσεν, Epic and Ionic for προδοκαίς, dat. plur. of προδοκή, ῆς, ἡ, "a place where one lies in wait."—From πρό and δοκίω, "to lie in wait for."

LINE 108. Βεβλήκει, Epic and Ionic for ἐβεβλήκει, the augment being dropped; 3 sing. pluperf. ind. act. of βάλλω, "to strike," "to wound:" fut. βαλῶ: perf. βέβληκα: pluperf. ἐβεβλήκειν

Ἐμπεσε, Epic and Ionic for ἐνέπεσε, 3 sing. 2 aor. ind. act. of ἐμπίπτω, "to fall on or in:" fut. ἐμπτώσω: perf. ἐμπέπτωκα: 2 aor. ἐνέπεσον.—From ἐν and πίπτω.

LINE 109. Κέρα, nom. plur. of κέρας, gen. κέρατος, τό, "a horn."—Observe that κέρα is contracted from κέραα, and that this is contracted previously from κέρατα. As regards the root of the word, compare the Latin cornu, English horn, Hebrew keren, &c.

Ἐκκαϊδεκάδωρα, nom. plur. neut. of ἐκκαϊδεκάδωρος, ον, "sixteen palms long."—From ἐκκαϊδεκα "sixteen," and δῶρον, "a palm," "a hand's breadth." Consult note.

Πεφύκει, Epic and Ionic for ἐπεφύκει, the augment being dropped, 3 sing. pluperf. ind. act. of φύω, "to produce:" fut. φύσω: perf. πέφυκα. In the passive, φύμαι, "I am produced, begotten, spring up, grow," a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the Glossary on book i., 235.

LINE 110 Ἄσκήτας. 1 aor. part. act. cf ἀσκέω, "to work raw

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materials," "to work curiously," "to exercise skill upon," &c. fut. *ῥου*: perf. *ῥοκρας*: 1 aor. *ῥοκρσα*.—According to Pott, from *σκεδος*, or *ῥτω*, with a prefixed.

Κεραφόος, nom. sing. masc. of *κεραφόος*, ov, "horn-polishing."—From *κέρας*, "a horn," and *ῥτω*, "to polish."

Ἦραρε, 3 sing. 3 aor. ind. act. (like *ἔγγυον*), with reduplication, from *ἀραρίσκω* (an Epic verb, strengthened upon an obsolete radical form, *ἀρω*), "to adapt," "to fit:" 1 aor. *ἤρασα*: 3 aor. *ἤραρον*: 3 perf. reduplicated and intransitive, with the force of a present, *ἀραρα*, "I fit;" with the tragedians, *ἀραρα*.

LINE 111. *Λετήνας*, nom. sing. masc. 1 aor. part. act., Epic and Ionic for *λετήνας*, from *λεαίνω*, "to smooth," "to polish:" fut. *λεανῶ*: 1 aor. *έλέτηνα*.—From *λεῖος*, "smooth."

Κορώνην, accus. sing. of *κορώνη*, ης, ἡ, "any thing heated or curved," "the tip of a bow." Consult note.

LINE 112. *Τανυσάμενος*, Epic for *τανυσάμενος*, nom. sing. masc. 1 aor. part. mid. of *τανύω*, "to stretch," "to bend:" fut. *σω*: perf. pass. *τετάνυσμαι*: 1 aor. mid. *έτανυσάμην*. This verb *τανύω* is merely itself an Epic form from *τείνω*.—Observe that *τανύειε τόξον* is "to bend a bow;" but *τανύεσθαι τόξον*, in the middle, "to bend one's own bow."

Ποτί, Doric and Epic for *πρός*. Consult *Glossary* on book i., 245.

LINE 113. *Ἄγκλινας*, Epic and Ionic for *ἀνακλίνας*, nom. sing. masc. 1 aor. part. act. of *ἀνακλίνω*, "to incline:" fut. *ἀνακλινῶ*: perf. *ἀνακέκλικα*.

Σχέθον, Epic for *έσχεθον*, 3 plur. 2 aor. ind. act., and a lengthened poetic form for *έσχον*. (Consult *Glossary* on book i., 219, s. v. *σχέθε*.)

LINE 114. *Ἄναλξειαν*. Consult *Glossary* on book iii., 216.

LINE 115. *Βλήσθαι*, Epic and Ionic for *βέβλησθαι*, perf. inf. pass. of *βάλλω*, "to strike," &c.

LINE 116. *Σύλα*, Epic and Ionic for *έσύλα*. Consult verse 105.

Πῶμα, accus. sing. of *πῶμα*, ατος, τό, "a cover," "a lid." Consult note.

Ἐλετο, Epic and Ionic for *είλετο*, 3 sing. 3 aor. ind. mid. of *αἰρέω*, "to take:" fut. *ῆσω*: perf. *ἤρηκα*: 2 aor. *είλεω*: 3 aor. mid. *είλόμην*.

LINE 117. *Ἄβλητα*, accus. sing. of *άβλής*, ἤτος, ὀ, ἡ, "unkhol."—From *ά*, priv., and *βάλλω*.

Μελαινῶν, Epic and Ionic for *μελαίνων*, gen. plur. fem. of *μέλας μέλαινα*, *ύλαν*, "black," and hence, figuratively, "griseous." The genitive plural originally ended in *άων*, which was contracted into *ῶν* (Doric, *ᾶν*.) In Homer both these forms are used. The *ῶν* is

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ω resolved, by the insertion of ε, into έων which is generally pronounced as one syllable. Consult note.

Έρμα, accus. sing. of έρμα, τοσ, τό, "a prop," "a support," and hence, figuratively, "a cause," &c. (Consult note; Usually derived from the radical ΕΡΔΩ, "to support." Compare ΄ρεισμα, from έρείδω.

LINE 118. Νευρή, dat. sing. of νευρή, ης, ή, Ionic and Epic for νευρά, υς, ή, "a string," "a bow-string." Compare the Latin *pernis*.

Πικρόν, accus. sing. masc. of πικρός, ά, όν, "pointed," "sharp," "keen." Hence, in general, "piercing," "pungent to the sense," "sharp to the taste," "bitter," &c. (Consult note.) Compare, as regards the root, the English *pike*, *peak*; Latin *pugo*, *pungo*; Greek *πέυκη*, &c.

LINE 122. Έλκε, Epic and Ionic for είλκε, 3 sing imperf. ind. act. of έλκω, "to draw:" fut. ξω: 1 aor. είλξα; but only late, the derivative tenses being formed mostly from έλκύω, namely, fut. έλκύσω: 1 aor. είλκυσα, &c.

Γλυφίδας, accus. plur. of γλυφίς, ίδος, ή, in good authors always in the plural, γλυφίδες, the notch of the arrow, which fits on the string.—From γλύφω, "to hollow."

Μεῦρα, accus. plur. of νεῦρον, ον, τό, "a string," "a bow-string." (Compare νευρή, verse 118.)

Βόεια, accus. plur. neut. of βόειος, α, ον, "of an ox" or "oxen," especially "of ox-hide" or "ox-leather."—From βοῦς, "an ox."

LINE 123. Μαζῶ, dat. sing. of μαζός, οῦ, ό, "the breast." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast (στέρνον and στήθος). Homer has it only of men in the Iliad. The distinction of the grammarians between μαζός as the man's breast, and μαστός the woman's, will at least apply only to late authors: the words originally differed only in dialect. • Homer always uses the former; Pindar and the tragedians always the latter.

Πέλασεν, Epic and Ionic for έπέλασεν, 3 sing. 1 aor. ind. act. of πελάζω, "to bring near to," "to cause to approach:" fut. πελήσω: 1 aor. έπέλασα.—From πέλας, "near."

LINE 124. Κυκλοτερές, accus. sing. neut. of κυκλοτερής, ές, "rounded," "completely round."—From κύκλος, "a circle," and κύω.

LINE 125. Αίγχε, Epic and Ionic for έλιγχε, 3 sing. 1 aor. ind. act. of άίγγω, "to twang:" 1 aor. έλιγξα. No other part but

Book 4. Lines 125-131.

the 1 aor. is found. Some refer *λίγης* to the verb *λίω*, "to graze," "to wound slightly;" but *λίω* is only found in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace *λίγω* to the adverb *λίγα*, "loudly," "clearly," and the adjective *λίγος*, "clear," "shrill," &c.

ἴαχεν, 3 sing. imperf. ind. act. of *ιάχω*, "to ring," &c. : fut. *ιάχσω* : perf. *ίαχα*. The general meaning of the verb is, "to cry, shout;" and, of things, "to resound," "to roar," &c. Compare book i., 482.

Ἄλτα. Consult *Glossary* on book i., 532.

LINE 126. *ὄξυβέλης*, nom. sing. masc. of *ὄξυβέλης, ἴς*, "sharp-pointed."—From *ὄξος*, "sharp," and *βέλος*, "a dart," "an arrow," "any missile."

Ἐπιπτόσθαι, 3 aor. inf. of the middle deponent *ἐπιπτόμαι*, which is only found in the 3 aor. *ἐπιπτόμην*, and 3 aor. inf. *ἐπιπτόσθαι*, "to fly over," "to wing one's way."

LINE 127. *Δελάθοντο*, Epic reduplication for *λάθοντο*, and this last Epic and Ionic for *ἐλάθοντο*, 3 plur. 2 aor. ind. mid. of *λανθάνω*, "to forget;" fut. *λήσω* : 2 aor. *ελαθον* : 2 aor. mid. *ελαθόμην*. Lengthened from a root *ΛΑΘ-*, with which compare the root *lat-* in the verb *lateo*.

LINE 128. *Ἄγελειη*, nom. sing. fem. of *ἀγελείος, η, ον*, Epic and Ionic for *ἀγελείος, α, ον*, "plundering."—From *άγω*, "to lead away," and *λεία*, "plunder." Some grammarians explain it as *λαῶν άγουσα*, "leading the people," while others deduce it from *άγέλη*, "a herd," and make it mean *guardian of herds*. But both of these explanations are decidedly inferior.

LINE 129. *Ἐχπευκές*. Consult *Glossary* on book i., 51.

Ἄμυνεν, Epic and Ionic for *ἤμυνεν*, 3 sing. 1 aor. ind. act. of *άμύω*, "to ward off." Compare *Glossary* on book i., 67, s. v. *άμύναι*.

LINE 130. *Ἐέργαι*, Epic and Ionic for *είργαι*, 3 sing. pres. ind. act. of *έργω*, for *είργω*, "to keep off," "to restrain;" fut. *είρξω* : 1 aor. *είρξα* : fut. mid. *είρξομαι* : perf. pass. *είργμαι*, &c. The early form was *έργω* : fut. *έρξω* : 1 aor. *έρξα* : 2 aor. or imperf. with aoristic force, *εργαθον*. In reality, therefore, *έέργω* marks the transition state from *έργω* to *είργω*.

Χροός, heteroclitite genitive of *χρός, χρωτός, ό*, "the surface of any body," especially of the human body; hence the "skin;" also, "the body itself," especially the "flesh," as opposed to the bone. (Consult note.) No nominative, *ό χροός, χρωός*, seems to occur.

LINE 131. *Λέξεται*, 3 sing. fut. ind. mid. of *λέγω*, "to say," "to

Book 4. Line 131-138.

lay to sleep:" in the middle, "to lay one's self down to sleep." Compare the German *legen*; and in the middle and passive, where it has the meaning of "to lie," &c., compare the German *liegen*.

LINE 132. Ἰθύνειν, 3 sing. 1 aor. ind. act. of ἰθύνω, "to direct straight forward," "to guide:" fut. ἰθύνω: 1 aor. ἰθύνα.—From ἰθύς, "straight."

Ζωστήρος, gen. sing. of ζωστήρ, ἦρος, ὄ, "a girdle," "a belt." Consult note.—From ζώννυμι, "to gird."

Ὀχῆες, nom. plur. of ὀχεύς, ἔως, Ionic ἦος, ὄ, "any thing for holding or fastening," "a clasp," &c.—From ὀχέω, "to hold," a collateral form of ἔχω.

LINE 133. Σύνεχον, Epic and Ionic for συνεῖχον, 3 plur. imperf. ind. act. of συνέχω, "to hold together:" fut. συνέξω: perf. συνέσχηκα: 3 aor. συνέσχον.

Ἦντετο, 3 sing. imperf. ind. of the middle and defective deponent ἦντομαι, "to meet;" only used in the present and imperfect.—From ἄντι.

LINE 134. Ἀρηρότι, dat. sing. masc. of ἀρηρός, Epic and Ionic for ἀραρός, perf. act. part. of the obsolete present ἀρω, "to fit," &c. Compare *Glossary* on book iii., 331, s. v. ἀραρυίας.

LINE 135. Ἐλήλατο, 3 sing. pluperf. ind. pass. of ἐλαύνω, "to drive:" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἤληλάμην, and without the superinduced augment, as in the present case, ἐληλάμην.

Δαιδαλίω, Epic and Ionic for δαιδαλέον, gen. sing. masc. of δαιδάλεος, α, ον, "curiously wrought," "of ingenious workmanship."—From δαίδαλος, "curiously wrought," &c.

LINE 137. Μίτρης, gen. sing. of μίτρα, ἥς, ἦ, Epic and Ionic for μίτρα, ας, ἦ, "a brazen-plated belt." Consult note.

Ἐρούμα, accus. sing. of ἐρούμα, τος, τό, "a protection," "a guard."—From ἐρῶμαι, "to protect," "to guard."

Ἀκόντων, gen. plur. of ἄκων, οντος, ὄ, "a javelin," "a dart;" smaller and lighter than the ἔγχος.—From ἀκή, "a point," "an edge."

LINE 138. Ἐρύτο, 3 sing. imperf. ind. mid. syncopated from ἐρύετο, and this Epic and Ionic for εἰρύετο, the augment being dropped, from ἐρύω, "to draw," &c.; in the middle, ἐρύομαι, "to guard," "to watch," "to protect." Some, less correctly, regard ἐρύτο as a pluperfect passive, with the penult lengthened. (Consult *Bullmann, Irreg. Verbs*, p. 105, ed. *Fishlake*.)

Εἶσατο, 3 sing. Epic 1 aor. mid. of εἶμι, "to go:" Epic-fut. εἶσομαι. Epic 1 aor. mid. εἶσάμην.—From the radical ἰθ, "to go"

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LINE 139. Χροα, heteroclite accus. sing. of χρώς, ἕσθ. χρωτός, accus. χρώτα: Epic and Ionic, gen. χροός, dat. χροί, accus. χροά, &c., "the skin."

LINE 140. Ἐρρέεν, Epic and Ionic for ἔρρει, 3 sing. imperf. in 1. act of ῥέω, "to flow:" fut. ῥεύσομαι, and ῥνήσομαι: perf. ἔρρηκα: 1 aor. ἔρρευσα. Compare Glossary on book i., 249, s. v. ῥέεν Ὀτειλῆς, gen. sing. of ὠτειλή, ἦς, ἥ, "a wound," especially "an open wound." Among later writers it means also a wound that is healed over, a scar.—Probably from οὐτάω, "to wound," and therefore strictly a Doric form for οὐτειλή.

LINE 141. Ἐλέφαντα, accus. sing. of ἐλέφας, αντος, ό, I. "the elephant." First in Herodotus.—II. "the elephant's tusk," "ivory." Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—*Eleph*, in Hebrew, is an ox. The old Latin name for the elephant was *bos Lucas*, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros ταῦρον Αἰθιοπικόν, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare Pott, *Etym. Forsch.*, i., lxxxii.)

Φοίνικι, dat. sing. of φοίνιξ, ικος, ό, "purple," "purple-red," "crimson."—From φοίνιξ, "a Phœnician," because the discovery and earliest use of this color was ascribed to the Phœnicians.

Μιήνη, Epic and Ionic for μιάνη, 3 sing. 1 aor. subj. act. of μιάνω, "to stain:" fut. μιανῶ: 1 aor. ἐμίηνα, but in Attic ἐμίανα. The original signification is, to paint over a white body with another color, and hence, "to stain," "to dye."

LINE 142. Μηονίς, nom. sing. of Μηονίς, ίδος, ἥ, "a Mæonian female." Mæonia was the earlier name of Lydia, so that here 'Mæonian' is the same as "Lydian." In a special sense, it meant a district of Lydia, lying to the east, in the direction of Mount Γmolus.

Κάειρα, nom. sing. of Κάειρα, ἥ, the feminine of Κύρ, "a Carian female." It comes, in fact, however, from the stem Κᾰηρ.—Caria was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Mæander.

Παρήιον, Epic and Ionic for παρειον, which last is not in use, "a cheek ornament." Strictly speaking, it is merely the neuter of παρήιος, ου, "of or belonging to the cheeks," and has ἄγαλμα, or something equivalent, understood.—From παρειά, "the cheek."

LINE 143. Ἦρῆσαντο. Consult Glossary on book iii., 318.

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LINE 141. ἵππηος, nom. plur. of ἵππεύς, ἦος, ὅ, Epic and Ionic for ἵππεύς, ἔως, ὅ, "a charioteer," "a horseman." Homer always employs this term in the sense of "a driver of horses," "a charioteer," or, "the hero who fights from a car." The signification of a horseman, i. e., rider, first occurs in Herodotus.

Ἄγαλμα, nom. sing. of ἀγαλμα, τος, τό, "a treasure."—From ἐγύλλω, "to adorn." Consult note.

LINE 145. Ἐλατήρη, dat. sing. of ἐλατήρ, ἦρος, ὅ, "a driver, especially of horses," "a charioteer."—From ἐλάτνω, "to drive."

LINE 146. Μιάνθην, Epic and Ionic for ἐμιάνθην, the augment being dropped, and this, by syncope, for ἐμιάνθησαν, 3 plur. 1 aor. ind. pass. of μαινώ, "to stain," &c. Compare verse 141.

LINE 147. Εὐφύεις, Epic and Ionic for εὐφύεις, nom. plur. masc. of εὐφύης, ἔς, "well-shaped," "comely," &c.—From εὖ and φύη, "growth," "shape."

Σφυρά, nom. plur. of σφυρόν, ου, τό, "an ankle." Akin to σφείρα, σφαῖρα, from the notion of roundness common to them all.

LINE 148. Καταρρέον, accus. sing. neut. pres. part. act. of καταρρέω, "to flow down." Compare remarks on ἔρρεεν, in verse 140.

LINE 151. Ὀγκους, accus. plur. of ὄγκος, ου, ὅ, originally "a bend, bending, curve;" hence a hook, a barb, especially of an arrow or spear-head. Akin to ἄγκος, ἀγκύλος, ἀγκιστρον, ἀγκυρα, and the Latin uncus, uncus, angulus.

LINE 152. Ἀψορόν, accus. sing. neut. of ἀψόρος, ου, taken as an adverb, "back," "backward." The adjective itself means properly "moving backward." Observe that ἀψόρος is strictly a shortened form for ἀψόροος. Derived probably from ἀψ and ῥέω, "to flow," &c.

Ἀγέρθη, Epic and Ionic for ἠγέρθη, 3 sing. 1 aor. ind. pass. of ἀγείρω, "to collect," "to gather:" fut. ἀγερῶ: 1 aor. ἤγειρα.

LINE 154. Ἐπεστενάχοντο, 3 plur. imperf. ind. mid. of ἐπιστενάχω, "to groan in unison with," "to groan together with."—From ἐπί and στενάχω.

LINE 155. Κασίγητε, voc. sing. of κασίγητος, ου, ὅ, "a brother."—From κάσις, "a brother," and γεννάω.

LINE 156. Προστήσας, nom. sing. 1 aor. part. act. of προίστημι, "to set forward," "to expose:" fut. προσθήσω, &c.—From πρό and ἵστημι.

LINE 157. Πάτησεν, 3 plur. 1 aor. ind. act. of πατέω, "to tramp"

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ἔπειτα : fut. ἔσται : 1 aor. ἐπάτησα, and Epic and Ionic, without augment, πέτησα.

LINE 160. Ἐτέλεσσεν, Epic for ἐτέλεσεν, 3 sing. 1 aor. ind. act. of τελέω, "to bring to pass," "to accomplish:" fut. τελέω 1 aor. ἐτέλεσα. Compare Glossary on book i., 82.

LINE 161. Ὀψέ, adv., "at length." Literally, "after a long time," "late." Probably akin to ἐπομαι, ὀπίσω.

Τελεῖ, 3 sing. fut. ind. act. of τελέω, fut. τελέσω, contracted τελεῶ. This contracted form of the future became subsequently peculiar to the Attics.

Ἀπέτισαν, 3 plur. 1 aor. ind. act. of ἀποτίνω, "to pay back," "to pay a penalty," &c. : fut. ἀποτίσω : 1 aor. ἀπέτισα.—From ἀπό and τίνω.

LINE 162. Σφῆσιν, Epic and Ionic for σφαις, dat. plur. fem. of σφός, σφή, σφόν, "his," "his own," fem. "her," "her own:" in the plur. for masc. and fem. "their" "their own."—From σφέ, σφεῖς, like Latin *suis*, from *se*.

Κεφαλῆσιν, Epic and Ionic for κεφαλαῖς, dat. plur. of κεφαλή, ἦς, ἥ, "the head." There are dialectic forms κέβλη, κεβαλή, with which compare the Sanscrit *Kapāla*, the Latin *cap-ut*, Gothic *haub-ith*, German *haupt* and *kopf*, English *hood*, *head*, as in *man-hood*, *God-head*.

LINE 164. Ὀλώλη, 3 sing. 2 perf. subj. act. of ὀλλύμι, "to destroy:" fut. ὀλέσω and ὀλώ : perf. ὀλώλεκα : 2 perf. ὀλώλα. In the middle, ὀλλύμαι, "I perish," "am undone." The 2 perf. belongs to the middle signification.

Ἴλιος. Consult Glossary on book i., 71

Ἱρή, Epic and Ionic for ἱερά, nom. sing. fem. of ἱρός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred."

LINE 165. Ἐϋμμελίω, Epic and Ionic for εὐμμελίου, gen. sing. masc. of εὐμμελῆς, Epic and Ionic εὐμμελήης, ου, ὄ, "skilled in the ashen-handled spear," "wielding a spear with tough ashen shaft."—From εὐ and μελία, "the ash." The gen. sing. of masculines in ης and ες was originally αο, which was converted into ω. Homer uses both forms; as, εὐμμελήης : gen. εὐμμελίδο and εὐμμελίω.

LINE 166. Ὑψίζυγος, nom. sing. masc. of ὑψίζυγος, ου, "enthroned on high." Strictly referring to the rowing benches in ships, "sitting high" or "aloft on the bench," and hence figuratively applied to Jove, as sitting at the helm and guiding all things.—From ὑψι, "on high," and ζυγόν, "a rower's bench."

LINE 167. Ἐπισσειῶσιν, Epic and Ionic for ἐπισείη, 3 sing. pres.

Book 4. Line 167-177.

subj. act. of ἐπισειώ, "to shake at" or "against," with the view of striking terror.—From ἐπί and σειώ, "to shake."

Ἐρεμνήν, accus. sing. fem. of ἐρεμνός, ἦ, ὄν, syncopated from ἐρεβεννός, ἦ, ὄν, "gloomy," "dark," "black."—From Ἐρεβός, a place of nether darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew *Erev*, or *Ereb*, English *evening*.

LINE 168. Ἀτέλεστα. Consult *Glossary* on verse 26 of this book, s. v. ἀτέλεστον.

LINE 170. Ἀναπλήσης, 2 sing. 1 aor. subj. act. of ἀναπίμπλημι, "to fill up," "to fill up the full measure of," &c. : fut. ἀναπλήσω : 1 aor. ἀνέπλησα.—From ἀνά and πίμπλημι, "to fill."

LINE 171. Πολυδίψιον, accus. sing. neut. of πολυδίψιος, ον, "very thirsty," said of ill-watered countries. (Consult note.)—From πολύς and δίψα, "thirst."

LINE 172. Μνήσονται, 3 plur. fut. ind. mid. of μμνήσκω, "to remind:" in the middle, "to remind one's self," "to bethink one's self," "to remember:" fut. μνήσομαι, &c.

LINE 174. Ὅστέα, accus. plur. of ὀστέον, ον, τό, "a bone." For ὀστέα, the Attics have the contracted form ὀστᾶ. Compare the Latin *os*, and the Sanscrit *asthi*.

Πύσει, 3 sing. fut. ind. act. of πύθω, "to make rot," "to rot:" fut. πύσω : 1 aor. ἔπυσα. In the passive, "to become rotten," "to rot," "to decay."—From a root ΠΥ-, which appears in the Sanscrit *pyj*, "to stink," in πῦον, πνέω, and Latin *pus*, *puleo*, *putris*, *putridus*, *putulentus*, &c.

LINE 176. Ἐρέει, Epic and Ionic for ἐρεῖ, 3 sing. fut. ind. act. of the rare present εἶρω, "to speak," "to declare." Consult *Glossary* on book i., 76.

Ἵπερηγορέωντων, gen. plur. of ὑπερηγορέων, οντος, ὄ, "haughty," "overbearing." The strict meaning appears to be, "exceeding manly," but always in a bad sense.—From ὑπέρ and ἦγορέη, "manhood," "manly strength and spirit."

LINE 177. Τύμβω, dat. sing. of τύμβος, ον, ὄ, "a tomb," "a mound of earth over the ashes of the dead."—Some derive it from τύφω "to consume," "to burn," and make the primitive meaning to be, "the place where a body is burned;" but the root appears rather to be the same with that of the Latin *tumeo*, "to swell," and the term to refer properly to the swelling of the earth in forming the mound.

Ἐπιθρόσκων, nom. sing. masc. pres. part. act. of ἐπιθρόσκει, "to leap upon" : fut. ἐπιθροῦμαι : 2 aor. ἐπέθρον.—From ἐπί and θρώσκω.

Book 4. Line 177-190.

Κυδαλίμοιο, Epic and Ionic for *κυδαλίμων*, gen. sing. masc. of *κυδάλιμος*, *ον*, "illustrious," "noble;" a frequent epithet in Homer of heroes and of whole nations.—From *κῦδος*, "glory," "reputation."

LINE 178. **Τελέσειε**, 3 sing. Æolic 1 aor. opt. act. of *τελέω*, "to accomplish," "to consummate:" fut. *έσω*, &c.

LINE 181. **Κεινήσιν**, Epic and Ionic for *κειναίς*, dat. plur. fem. of *κεινός*, *ή, όν*, Epic and Ionic for *κενός*, *ή, όν*, "empty."

LINE 182. **Χάνοι**, 3 sing. 2 aor. opt. act. of *χάσκω*, "to yawn," "to open the mouth:" fut. mid. *χανούμαι*: 2 perf. *κέχηνα*: 2 aor. *έχανον*. The present *χαίνω* belongs to a later age.

LINE 183. **Ἐπιθαρούνων**, nom. sing. masc. pres. part. act. of *έπιθαρόνω*, *ώνω*, "to encourage."—From *έπι* and *θαρόνω*. The Attic form is *έπιθαρβύωνω*.

LINE 184. **Δειδίσσειο**, Epic and Ionic for *δειδίσσου*, 2 sing. pres. imper. of the middle deponent *δειδίσσομαι*, "to alarm," "to terrify:" fut. *δειδίξομαι*. Compare *Glossary* on book ii., 190.

LINE 185. **Πάγη**, Epic and Ionic for *έπάγη*, 3 sing. 2 aor. ind. pass. of *πήγνυμι*, "to fix:" fut. *πήξω*: 1 aor. *έπηξα*: 2 aor. *έπαγον*: 2 aor. pass. *έπάγην*. Compare with the root of this verb, ΠΑΓ-, the Sanscrit *pac*, "to tie," and the Latin *pango* (*pāgo*), *perīgi*, *pacium*; as, also, *pac*, *pacō*, *paciscor*.

LINE 186. **Είρυσάτο**, 3 sing. 1 aor. ind. mid. of *έρύω*; literally, "to draw:" fut. *έρύσω*: in the middle, *έρύομαι*, "to protect" fut. *έρύσομαι*: 1 aor. *είρυσάμην*.

Παναίολος, nom. sing. masc. of *παναίολος*, *ον*, "all-flexible."—From *πᾶς* and *αίολος*. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of *Buttmann*, *Lexil.*, p. 66, and the note on *αίολομυττην*, book v., 707.

LINE 187. **Ζῶμα**, nom. sing. of *ζῶμα*, *ατος, τό*, "a skirt," "a kilt" Consult note on verse 132, *s. v.* *ζωστήρος*.

Χαλκῆες, nom. plur. of *χαλκεύς*, *ῆος, ό*, Epic and Ionic for *χαλκεός*, *έως, ό*, "a worker in brass;" more literally, in bronze.—From *χαίρκος*. Consult *Glossary* on book i., 236.

LINE 190. **Ἐλκος**, accus. sing. of *έλκος*, *εος, τό*, "a wound." Compare the Latin *ulcus*.

Ιητήρ, nom. sing. of *ιητήρ*, *ῆρος, ό*, Epic and Ionic for *ιατήρ*, and this last a poetic form itself for *ιατρός*, "a physician." Originally "a surgeon."—From *ιάμαι*, "to heal."

Book 4. Line 190-311.

Ἐπιμάσσεται, Epic and Ionic for ἐπιμάσεται, 3 sing. fut. ind. of an obsolete present, ἐπιμάομαι, "to handle," "to feel," &c. : fut. ἐπιμάσομαι.—From ἐπί and μάομαι, "to seek, touch, lay hold of."

Φάρμακα, accus. plur. of φάρμακον, ου, τό, "a remedy."
 LINE 191. The term properly denotes any artificial means, especially for producing physical effects: hence, I. a medicine, drug, remedy, whether applied outwardly or taken inwardly; II. a poisonous drug (as Shakspeare uses drug for poison): hence a deadly, mischievous expedient, or means; III. an enchanted potion, filter, &c.; also, a charm, spell, &c.; IV. in general, a remedy, usually metaphorically; V. a means for coloring, a dye, paint, color; VI. a stimulant to give a relish to food, a spice, a seasoning.—Akin to φύρω, "to mix," and meaning, in general terms, a mixture.

Παύσοι, Epic and Ionic for παύση, 3 sing. 1 aor. subj. act. of παύω, "to cause to cease:" fut. παύσω: 1 aor. ἐπαύσα. In the middle, παύομαι, "to cease."

LINE 196. Εἰδώς. Consult Glossary on book i., 265, s. v. εἰδώς

Πεπταίνων, nom. sing. masc. pres. part. of πεπταίνω,
 LINE 200. "to look around" or "about:" fut. ἀνῶ: 1 aor. ἐπάπτηνα; in Homer always without augment.—As the word seems originally to express a timid peer, it is probably a reduplicated form from the root ΠΤΑ-, as occurring in πτήσω.

Ἄσπιστάων, Epic and Ionic for ἀσπιστῶν, gen. plur. of ἀσπιστής, οὔ, ὅ, "shield-bearing," i. e., "a warrior."—From ἀσπίς, "a shield."

Τρίκης, gen. sing. of Τρίκη, ης, ἡ, Tricca, οι, more commonly, Tricca, a city of Thessaly. (Consult note.) The prose form is Τρίκκη.

Οροο, 2 sing. 2 aor. imp. mid. of ὀρνεμι, "to arouse;" in
 LINE 204. the middle, "to arise," "to arouse one's self." Compare Glossary on book iii., 250.

Ἄσκληπιάδη, voc. sing. of Ἄσκληπιάδης, ου, ὅ, "son of Æsculapius;" a patronymic noun, from Ἄσκληπιός, "Æsculapius."

Βάν, for ἐβαν, the augment being dropped; and this
 LINE 209. Epic and Æolic for ἐβησαν, 3 plur. 2 aor. ind. act. of βαίνω, "to go:" fut. βήσομαι: perf. βέβηκα: 2 aor. ἐβην.

Βλήμενος, Epic and Ionic for βεβλήμενος, nom. sing. masc. perf. part. pass. of βάλλω, "to wound:" fut. βάλω. perf. βέβληκα: perf. pass. βέβλημαι.

Ἀγγέρατο, Epic and Ionic for ἀγγεγεραμένοι ἦσαν, 3 plur. pluperf. ind. pass. of ἀγγείρω, "to collect," "to gather together:" fut. ἀγγεῶ-

Book 4. Line 211-222.

perf. pass. with Attic reduplication, ἀγήγεμαι : pluperf. pass. ἄγεμαι.

Κυκλόσσε, adv. "into or in a circle," "around."—From
LINE 212. κύκλος, "a circle," with the suffix -σσε, denoting motion
toward.

Παρίστατο, 3 sing. imperf. ind. mid. of παρίστημι, "to place by the
side of:" fut. παραστήσω : in the middle, παρίσταμαι, "to place one's
self by the side of," "to stand by," &c.

Ἄγευ, Epic and Æolic for εαγησαν, 3 plur. 2 aor. ind. pass. of
ἀγνομι, "to break:" fut. ἄξω : 1 aor. ἔαξα (Epic, ἦξα) : perf. ἔαγα :
2 aor. pass. ἔαγην.

Ἐκμυζήσας, nom. sing. masc. 1 aor. part. act. of ἐκμυζέω,
LINE 218. "to suck out:" fut. ησω : 1 aor. ἐξεμύζησα.—From ἐκ and
μυζέω, "to suck," and this from μύζω, to make the sound μῦ, μῦ, to
murmur with closed lips ; and hence to suck, from the closing of the
lips therein, &c. Consult Hemsterhuis, ad Luc. Tim. 8.

Ἥπια, accus. plur. neut. of ἥπιος, α, ον, "soft," "soothing,"
"mild." In Hesiod (*Theog.*, 407), and usually in Attic, it is merely
of two terminations.—Probably to be referred to ἔπω, ἔπος, εἶπειν,
and indicating originally a soothing or calming, brought about by
magic words and incantations.

Πάσσε, Epic and Ionic for ἐπασσε, 3 sing. imperf. ind.
LINE 219. act. of πάσσω, Attic πάττω, "to sprinkle," "to strew:"
fut. πᾶσω : perf. pass. πέπασμαι.

Χείρων, ωνος, ὄ, "Chiron." Consult note.

Ἀμφεπένοντο, 3 plur. imperf. indic. of the middle depo
LINE 220. neut ἀμφιπένομαι, "to busy one's self around a person or
thing."—From ἀμφί and πένομαι.

Ἔδυν, Epic and Æolic for ἔδυσαν, 3 plur. 2 aor. ind. act.
LINE 222. of δύω, or δύνω, "to enter," "to put on:" fut. δύσω : 2 aor.
ἶδυν.

Μνήσαντο, Epic and Ionic for ἐμνήσαντο, 3 plur. 1 aor. ind. mid.
of μιμνήσκω, "to remind:" fut. μνησω. In the middle, "to remind
one's self," "to remember," &c.

Χάρμης, gen. sing. of χάρμη, ης, ἡ, "battle," "fight," &c. It oc-
curs, also, in the sense of "joy," in Pindar (*Ol.*, ix., 129), and
Pseudo-Phocyl., 110 ; and if χάρμη be really the same word in both
significations, and so belongs to the root χαίρω, the signification
which is historically the second must be etymologically the first :
the connecting links would then be "a shout of joy," and so "a
shout of victory," "a battle-shout," "a battle."

Book 4. Line 223-235.

LINE 223. Βρίζοντα, accus. sing. masc. pres. part. act. of βρίζω, "to slumber," "to nod," "to sleep;" and, in general, "to be sleepy, slow, and heavy:" fut. βρίζω (never βρίσω). Akin to βρίθω "to be heavy."

LINE 224. Κατακτώσσοντα, accus. sing. masc. pres. part. act. of κατακτώσσω, "to cower" or "crouch down through fear" (like κατακτήσσω): fut. κατακτώξω.—From κατά and πτώσσω, "to cower," "to crouch."

LINE 225. Ἔασε, Epic and Ionic for εἶασε, 3 sing. 1 aor. ind. act. of εἶω, "to permit," "to let alone," "to leave:" fut. εἶσω perf. εἶακα: 1 aor. εἶασα.

LINE 227. Φυσιῶντας, accus. plur. masc. pres. part. of φυσιῶ, "to sport," "to pant," lengthened, according to the Epic custom, from φυσιῶντας.—From φυσῶ, "to blow," "to puff."

LINE 228. Εὐρυμέδων, οντος, ὁ, "Eurymedon," son of Ptolemæus, and charioteer of Agamemnon.

Πειραίδαο, Epic and Doric for Πειραίδου, gen. of Πειραίδης, ου, υ, "son of Peiræus," a patronymic noun, from Πείραιος, "Peiræus."

LINE 229. Παριοχέμεν, Epic, &c., for παριοχεῖν, pres. inf. act. of παρίσχω, "to hold in readiness;" a collateral form of παρέχω.

LINE 230. Κάματος, nom. sing. of κύματος, ου, ὁ, "weariness."—From κάμνω, "to labor."

LINE 231. Πεζός, nom. sing. masc. of πεζός, ἡ, ὄν, "on foot."—From πέζα, "the foot," a term originally Doric and Arcadian for πούς.

Ἐπεκωλεῖτο, 3 sing. imperf. indic. mid. of ἐπιπωλέομαι, "to move about among:" fut. ἦσομαι. Compare book iii., 196.

LINE 232. Ταχπύλων, gen. plur. masc. of ταχύπυλος, ου, "with fleet steeds."—From ταχύς, "swift," and πύλος.

LINE 233. Θαρσύνεσκε, Epic and Ionic for ἐθαρσύνεσκε, 3 sing. iterative imperf. of θαρσύνω. "to encourage," "to animate:" fut. θαρσύνω: 1 aor. ἐθάρσυνα: imperf. ἐθάρσνον: iterative ἐθαρσύνεσκον, &c.

LINE 234. Μεθίετε, 2 plur. pres. imper. act. of μεθίημι, "to remit," "to lay aside:" fut. μεθήσω: 1 aor. μεθήκα.—From μετῶ and ἴημι.

Θούριδος, gen. sing. of θούρις. ἰδορ, ἡ, "impetuous," feminine form of θούρος, &c.—From θρώσκω, θορεῖν, "to leap:" also akin to θύω.

LINE 235. Ψευδέσσι, Epic for ψευδέσσι, dat. plur. masc. of ψευδής, ἑ, "lying," and, as a noun, equivalent to ψευτής. "a liar"

Consult note

Book 4. Line 235-243.

Ἄρωγός, noun. sing. of ἄρωγός, οἱ, ὁ, "an assistant," "a helper." Akin to ἀρηγῶν, from ἀρήγω, "to aid."

LINE 237. Γυῖνες, nom. plur. of γύψ, γυῖός, ὁ, "a vulture."

ἔδονται, 3 plur. fut. ind. mid. of ἔδω, "to eat," "to devour:" fut. ἔδομαι and ἐδοῦμαι, more rarely ἐδέσω: perf. ἐδήδοκα: perf. pass. ἐδήδεσμαι: 1 aor. pass. ἠδέσθην. The root is found in all the cognate languages: Sanscrit *ad*; Latin *ed-o, esse*; English *eat* and *ate*, German *ess-en*, &c. (Pott, *Etymol. Forsch.*, ii., p. 242.)

LINE 240. Μεθιέντας, accus. plur. masc. pres. part. act. of μεθίημι, "to remit," "to relax," &c.

LINE 241. Χολωτοῖσιν, Epic and Ionic for χολωτοῖς, dat. plur. neut. of χολώτός, ἡ, ὄν, "angry," "wrathful."—From χολώω, "to make angry:" in the passive and middle, "to be angry," &c.—From χόλος, "gall," "bile," but usually "bitter anger," "wrath."

LINE 242. Ἰόμωροι, voc. plur. of ἰόμωρος, ον, "braggart."—From ἰα, "a voice," and μῶρος, "raging," "furious," and indicative of men of big words, boasters, braggarts, &c. Some derive it from ἰός, "an arrow," and make it signify "fighting with arrows," as opposed to ἐγχεσίμωρος, "wielding the spear;" but in ἰόμωρος the *i* is short, whereas in all the compounds of ἰός the *i* is long. Others, again, deduce it from ἰέναι ἐπὶ τὴν μόρον, "rushing on their fate," and others from ἰον, "a violet," and μόρος, "fate," as meaning "men of the destiny of a violet," i. e., *short-lived*; or "violet-," i. e., "dark-fated." But all these etymologies are inferior to the first. Consult note.

Ἐλεγχέες, Epic and Ionic for ἐλεγχεῖς, voc. plur. of ἐλεγχής, ἐς, "fit subject of reproach;" more literally, "visited with reproach," i. e., *shameful, cowardly*.—From ἐλεγχος, εος, τό, "a reproach."

Σέβεσθε, 2 plur. pres. ind. of the deponent verb σέβομαι, "to feel ashamed." (Consult note.) The active form σέβω, fut. σέψω, is post-Homeric.

LINE 243. Τίφθ', for τίπτ' before an aspirated vowel, and this latter for τίποτε, "why, then?" Compounded of the interrogative τί and the adverbial ποτέ, and answering to the Latin *quid tandem?*

Ἔστητε, Epic for ἐστήκατε, 2 plur. perf. ind. act. of ἵστημι, "to place." fut. στήσω: perf. ἔστηκα, "I stand:" 2 aor. ἔστην, "I stood." (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 136, seq.)

Τεθηπότες, nom. plur. perf. part. act. of τέθηπα, a perfect with present signification, from a root ΤΑΦ-, of which no present is found, "to be astonished," "to be astounded," "to be amazed." Akin to θάμβος, θάβομαι θάεμαι. θαῦμα. &c.

Book 4. Line 242-262.

Νεβραί, nom. plur. of νεβρός, οὔ, ὅ, "the young of the deer," "a fawn." Probably from νέος, νεαρός, "young," &c.

LINE 244. Πολτός, Epic for πολλοῦ, gen. sing. neut. of πολύς, πολλή, πολύ, "large," &c.

Θέουσαι nom. plur. fem. pres. part. act. of θέω, "to run." Compare *Glossary* on book ii., 183.

LINE 245. Ἔστῃσι, 3 plur. syncopated perf. act. for ἐστήκασι, from ἴστημι, &c. (*Buttmann, Irreg. Verbs*, p. 136, ed. *Fishlake*.)

LINE 248. Εὐπρυμνοί, nom. plur. fem. of εὐπρυμνος, ον, "fair-sterned," "with well-built poop."—From εὐ and πρύμνα, "a stern" or "poop."

LINE 251. Οὐλαμόν, accus. sing. of οὐλαμός, οὔ, ὅ, "a throng of warriors," "a band," especially in battle, or on the eve of one. In Homer always οὐλαμός ἀνδρῶν.—Probably from εἰλεῖν, as referring to dense bodies and crowds of people. Compare *Buttmann, Lexil.*, s. v. εἰλεῖν, 21.

LINE 253. Συτί, dat. sing. of συς, σῦός, ὅ, and ἦ, but oftener masc than fem., accus. σὺν, "a boat," "a sow." Compare the Latin *sus*, German *sau*, English *sow*, of which *swine* is strictly the plural.—Probably from σεύομαι, ἔσουμαι, σύμενος, and akin to θύω, "to rush," from the violence and fierceness of the wild boar.

Εἰκελος, nom. sing. masc. of εἰκελος, η, ον, "like."—From εἶκος, "like." Another and more poetic form is ἰκελος.

LINE 254. Πυμύτας, accus. plur. fem. of πύματος, η, ον, "kindest," "last."—From πυθμήν, as if for πύθματος.

LINE 256. Μειλιχίοισιν, Epic and Ionic for μειλιχίους, dat. plur. neut. of μειλίχιος, α, ον, and also ος, ον, "bland," "soft," "gentle," "soothing."—From μειλίσσω, "to soothe," "to make gentle."

LINE 259. Δαιτί, dat. sing. of δαίς, δαιτός, ἦ, "a banquet." Consult *Glossary* on book i., 424.

Γερούσιον, accus. sing. masc. of γερούσιος, α, ον, "belonging to an elder" or "chieftain." (Consult note.)—From γέρων, "an old man."

LINE 260. Κέρονται, 3 plur. pres. subj. mid., and assigned to κεράννυμι, "to mix," but belonging more analogically to a form κέραμαι, which, however, is not found. (*Buttmann, Irreg. Verbs*, p. 145, ed. *Fishi*.)

LINE 262. Δαιτρόν, accus. sing. of δαιτρόν, οὔ, τό, "an assigned portion."—From δαίω, "to divide," "to distribute."

Πίνωσιν, 3 plur. pres. subj. act. of πίνω, "to drink:" fut. πίωμι and, after Aristotle, πιούμα : perf. πέπωκα, &c.

Book 4. Line 263-279.

LINE 263. Πίειν, Epic and Ionic for πινειν, 2 aor. int. αἰ. οἱ πινειν
"to drink."

LINE 264. Ὀρσειν, Epic for ὄρσο, another Epic form for which is ὄρ
σο. Consult *Glossary* on book iii., 250.

LINE 265. Ἄγος, nom. sing. of ἀγός, οὔ, ὄ, "a leader," "a chief."—
From ἄγω, "to lead."

LINE 268. Ὀτρυνε, 2 sing. pres. imper. act. of ὀτρύνω, "to urge on :"
fut. ὀτρύνω : 1 aor. ὤτρυνα.

LINE 272. Γηθόσιννος, nom. sing. masc. of γηθόσιννος, η, ον, "delight
ed," "glad."—From γῆθος, "joy," "delight."

LINE 273. Αἰάντεσσι, Epic and Ionic for Αἰάσι, dat. plur. of Αἴας, α
τος, ὄ, "Ajax."

LINE 274. Κορυσσέσθην, Epic and Ionic for ἐκορυσσέσθην, 3 dual, im
perf. ind. mid. of κορύσσω, "to arm." Compare *Glossary*
on book ii., 273.

Νέφος, nom. sing. of νέφος, εος, τό, "a cloud," and also "a dense
throng," "a cloud of men."—From the same root as νεφέλη, nebula,
with which compare the German *Nebel*, and also the Latin *nubes*
and the Sanscrit *nabhas*, "heaven."

LINE 275. Σκοπιῆς, gen. sing. of σκοπιή, ῆς, ἥ, Epic and Ionic for
σκοπιά, ἄς, ἥ, "a place whence one can look out," "a look
out place," in Homer always a mountain-peak, or hill-top.—From
σκοπέω.

LINE 276. Ἰωῆς, gen. sing. of ἰωή, ῆς, ἥ, "any loud sound," "the
roar" or "whistling of the wind." Akin to ἰά, "a voice,"
"a cry," and ἰώ.

LINE 277. Μελάντερον, nom. sing. neut. of μελάντερος, α, ον, com
parative of μέλας, "black;" comparative μελάντερος : su
perl. μελάντατος. Observe that the comparative establishes the
original form to be μέλανς ; and both μέλανς and κελαινός appear to
spring from another form, κμελανς. (*Donaldson, New Crat.*, p. 136.)

Πίσσα, nom. sing. of πίσσα (Attic πίττα), ης, ἥ, "pitch," whether
solid or liquid.—From same root as πίτυς, "a pine-tree."

LINE 278. Λαίλαπα, accus. sing. of λαίλαψ, απος, ἥ, "a hurricane."
with clouds and thick darkness ; hence, in Homer, usual
y joined with the epithets κελαινή, ἔρεμνή. Pott detects in the lat
ter part of λαί-λαπ a resemblance to the root of the Latin *rap-ere*,
&c. (*Etymol. Forsch.*, i., p. 258.)

LINE 279. Σπέος, accus. sing. of σπέος, εος, τό, "a cave."—From
σπέος are derived the forms σπήλαιον and σπήλαγξ. and
the Latin *specus*, *spelaeum*, &c.

Book 4. Line 279-301.

Μῆλα, accus. plur. of **μήλον**, ου, το, "a sheep." Homer always uses the plural, **μῆλα**, by which he means flocks of sheep or goats. The term **μήλον**, in the sense here given, is not used in prose.

Κίνυντο, Epic and Ionic for **ἐκίνυντο**, 3 plur. imperf. ind of a poetic, and especially Epic passive, **κινῆμαι** (from an obsolete active, **κινῆμι**), "to be set in motion."—Akin to **κινέω**.

Σάκεσιν, dat. plur. of **σάκος**, εος, τό, "a shield." Compare *Glossary* on book i.i., 335.

Πεφρικνῖαι, nom. plur. fem. perf. part. act. of **φρίσσω** (Attic, **φρίττω**), "to be rough," "to bristle:" fut. **φρίξω**: perf. **πέφρικα**. The root is strictly **ΦΡΙΚ-**: hence **φρίξ**, **φρικη**, **φριξος**, &c. Akin, also, to **ρίγος**, **διγέω**, **ρίγῶω**, as also to the Latin *rigeo* and *frigeo*, whence the French *frissonner*.

Λιαντε, voc. dual of **Λίας**, αντος; ὁ, "Ajax."

Ἄνωγετον, 2 dual perf. ind. act. with present signification, **ἄνωγα**, ας, ε. οτ, with the augment, **ἤνωγα**, ας, ε. Consult *Glossary* on book i., 313.

Ἐτετμε, 3 sing. of an aorist without a present, **ετετμον**, ες, ε, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (*Od.*, xv., 15), "he found," "he overtook," &c.

Οὐς, accus. plur. masc. of the possessive **οὐς**, ἡ, ὄν; never ὄ. Most usually of the third person, for **ἐός**, "his," "her."

Στέλλοντα, accus. sing. masc. pres. part. act. of **στέλλω**: radical signification, "to set, place," i. e. "make to stand, fix;" especially "to set in order, arrange, array;" and often with collateral signification, "to furnish, equip, get ready." &c. Hence "to dispatch," "to send," &c.: fut. **στελῶ**: 1 aor. **ἔστειλα**.—From a root, **ΣΤΕΛ-ΣΤΑΛ-**.

Ἴππῆας, Epic and Ionic for **ἱππεῖς**, accus. plur. of **ἱππεύς** ἦος, Epic and Ionic for **ἱππεύς**, ἑως, ὁ, "a charioteer."—From **ἵππος**, "a horse."

Ὀχεσφιν, Epic and Ionic for **ὄχησιν**, dat. plur. of **ὄχος**, εος, τό, "a chariot."

Ἐξόπιθε, adverb, poetic for **ἐξόπισθεν**, "behind."

Ἐλασσειν, Epic for **ἤλασειν**, 3 sing. 1 aor. ind. act. of **ἐλαύνω**: fut. **ἐλάσω**. 1 aor. **ἤλασα**.

Ἐπετέλλετο, 3 sing. imperf. ind. mid. of **ἐπιτέλλω**, "to order." The middle voice is here used in the same sense as the active. Compare *Glossary* on book i., 295.

Book 4. Line 302-314.

LINE 302. Σφούς, accus. plur. masc. of σφός, σφή, σφόν, ποσειδάωνε pronoun, "their," like σφέτερος. In later poets, also, σφέος.—From σφείζ.

Κλῆεσθαι, Epic and Ionic for κλονεῖσθαι, pres. inf. pass. of κλονεω, "to move tumultuously," "to move violently." The more usual signification, however, is "to drive an enemy in confusion before one;" and so, in the passive, "to be routed," "to flee in confusion." But observe that this meaning does not obtain in the present passage—From κλόνος, "any violent confused motion," and in the Iliad always said of the throng and press of battle. Compare κλόνος with the root of the Latin cell-o.

LINE 303. Ἴπποσύνη, dat. sing. of ἵπποσύνη, ης, ἥ, "skill in chariot-driving," "the art of driving and using the war-chariot;" in general, "driving."—From ἵππος.

Ἥνορέηφι, Epic for ἥνορέη, dat. sing. of ἥνορέη, ης, ἥ, Epic and Ionic for ἥνορέα, ας, ἥ, "manly spirit," &c.—From ἀνήρ.

Πεποιθώς, nom. sing. masc. 2 perf. part. act. of πείθω, "to persuade:" fut. πείσω: 1 aor. ἐπεισα: 1 perf. πέπεικα, "I have persuaded:" 2 perf. (intransitive) πέποιθα, "I trust," "I rely."

LINE 304. Μεμάτω, 3 sing. perf. imper. act. of the radical μῖω, "to desire:" perf. with present signification, μέμαα: fut. μῖσομαι: 1 aor. mid. ἐμασάμην. Observe that the penult of μεμάτω is shortened by syncope; and so, likewise, in μέμαμεν, μέματε, μέματον &c., of μέμαα, but in 3 plur. μεμάασι. The 3 plur. pluperf. is μέμασαι

LINE 305. Ἀλαπαδνότεροι, nom. plur. masc. of ἀλαπαδνότερος, α, οἱ (Epic and Ionic, η, ον), "more easily conquered." Comparative of ἀλαπαδνός, ἥ, όν, "easily conquered" or "mastered."—From ἀλαπάζω, "to empty," "to drain," "to drain of power and strength," "to conquer," &c.; and this from ἀ, euphonic, and λαπάζω, "to drain."

LINE 306. Ὡν, gen. plur. neut. of ὤς, ἥ, ὄν, never ὄ; possessive pronoun, "his, her, its."

LINE 307. Ὀρεξάσθω, 3 sing. 1 aor. imper. mid. of ὀρέγω, "to stretch forward," &c.: fut. ὀρέξω: perf. pass. ὠρεγμαι and ὀρώοεγμαι: 1 aor. mid. ὠρεξάμην.

LINE 308. Πόλιας, Epic and Ionic for πόλεις, accus. plur. of πόλις, "a city," &c.

LINE 313. Εἶθε, adverb, with interjectional force, "would that" "O that!" The Epic and Doric form, αἶθε, is more frequent in Homer. Consult Glossary on Book i., 415.

LINE 314. Γούνατα, nom. plur. of γόνυ, τό, "the knee." Ordinary-genitive γόνατος, Homeric γούνατος and γούνοσ. (Orili

Book 4. Line 314-321.

many nom. plur. γόνατα, Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jánu*, Latin *genu*, English *knee* and *knuckle*.

Ἐπιτο, 3 sing. pres. opt. of the middle deponent ἐπομαι, "to follow:" fut. ἐψομαι: 2 aor. ἐσπόμην.

Ἐμπεδος, nom. sing. fem. of ἔμπεδος, ον, "firm." Literally, "in" or "on the ground."—From ἐν and πέδον, "the ground."

Τείρει, 3 sing. pres. ind. act. of τείρω, "to wear away,"
 LINE 315. "to wear out," &c. With the exception of the Æolic future, τέρω (*Theoc.*, *Id.*, *xxii.*, 63), this verb is found only in the present and imperfect active and passive. Akin to the Latin *tero*, and the Greek τέρσομαι, τιτρώω, τετραίνω, τορός, τορέω, τορεύω, τρύω, τρύχω, θρύπτω, τρίβω, θραύω, τιτρώσκω, τρώγω, τέρην (*tener*).

Ὀμόλιον, nom. sing. neut. of ὀμόλιος, η, ον, Epic and Ionic for ὀμοίος, α, ον, "like," "shared alike," "common alike to all," &c.—From ὁμός, "one and the same," "together," "united," &c.

Κουροτέροισι, Epic and Ionic for κουροτέροις, dat. plur.
 LINE 316. masc. of κουρότερος, α, ον (Epic and Ionic, η, ον), "younger." Comparative of κούρος (Ionic for κόρος), "a boy," "a youth" Consult *Glossary* on book i., 98.

Κατέκταν, 1 sing. of an Epic 2 aor. of κατακτείνω, "to
 LINE 319. slay:" fut. κατακτενῶ: 2 perf. κατέκτονα: 1 aor. κατέκτεινα: 2 aor. κατέκτανον, Epic κατέκταν, κατέκτας, κατέκτα, &c. This form of the 2 aor. is also used by the tragic writers.—From κατά and κτείνω, which verb is akin to καίνω, καίνωμαι, and the Sanscrit *kshí*, "to destroy."

Κούρος, nom. sing. of κούρος, ον, ὁ, "a young man," "a
 LINE 321. youth." Epic and Ionic for κόρος. Consult *Glossary* on book i., 98.

Ἐα, 1 sing. imperf. ind. act. of εἶμι, "to be," and Epic and Ionic for ἦν. Hence came the other Ionic form ἦα, and the old Attic ἦ. In Ionic prose, also, we find 2 sing. ἔας, and 2 plur. ἔατε.

Ὀπάζει, 3 sing. pres. ind. act. of ὀπάζω, "to press upon:" fut. σω. Used by Homer in the pres. imperf. fut., but mostly in the aorist, ὤπασα. The passive he has only in the present; the middle in the aorist. The chain of meanings in this verb is as follows: 1. "To make to follow, send with one, give as a companion or follower." 2. "To add, attach to, grant," usually with the collateral notion of lasting. 3. "To follow, pursue, press upon, coop up," and absolutely, "to press on, force one's way." Usually derived from ἴτω. ἴπομαι. Pott considers the ο as ἀθροιστικόν, and the root ἴ

Book 4. Line 324-334.

be found in the Sanscrit *pad*, "to go," with which root compare *κατ-εἶν*, *πόδ-ες*, &c.

LINE 324. *Αἰχμάσσουσι*, Epic and Ionic for *αἰχμύσουσι*, 3 plur. fut. ind. act. of *αἰχμύζω*, "to handle the spear," "to throw the spear," "to fight with the spear:" fut. *αἰχμύσω*.—From *αἰχμή*, "a spear," &c.

LINE 325. *Γεγύασι*, 3 plur. of *γέγυα*, an Epic perf. formed from an obsolete verb *γάω*, "to be born," "to come into being;" hence, in general, "to be," "to live." Observe that *γέγυα* is equivalent, in fact, to *γέγυα*, the perf. of *γίγνομαι*.

Πεποιθήσιν, 3 plur. 2 perf. act. of *πείθω*. Compare *Glossary* on line 303, *s. v.* *πεποιθώς*.

Βίηφιν, Epic for *βίη*, dat. sing. of *βίη, ης, ή*, Epic and Ionic for *βία, ας, ή*, "might," "strength." *Βίη*, therefore, is for *βία*.

LINE 327. *Πεπεῶο*, Epic lengthened form of *Πεπεῶ*, gen. sing. of *Πεπεῶς, ῶ, ὀ*. So we have *Πηνελεῶο* for *Πηνελεῶ*, in *Il.*, xiv., 489. (*Kühner*, § 88, 8, vol. i., p. 73, *ed. Jelf.*) Eustathius mentions another mode of formation besides this; namely, nom. *Πεπεῶς*, gen. *Πεπεῶυ*, Epic and Ionic *Πεπεῶιο*, and this, again, changed into *Πεπεῶο*. But the former is preferable.

LINE 328. *Ἔσταότα*. Consult *Glossary* on book ii., 170.

Μήστωρες, nom. plur. of *μήστωρ, ωρος, ὀ*, "an adviser," "a counsellor." (Consult note.)—From *μήδομαι*, "to devise," "to plan," &c.

LINE 329. *Ἔστήκει*, 3 sing. pluperf. ind. act. of *ἵστημι*, "to place:" fut. *στήσω*: perf. *ἔστηκα*, "I stand:" pluperf. *ἔστήκειν*, and with strengthened augment *εἰστήκειν*, "I was standing:" 1 aor. *ἔστησα*, "I placed:" 2 aor. *ἔστην*, "I stood."

LINE 330. *Κεφαλλήνων*, gen. plur. of *Κεφαλλήν, ἦνος, ὀ*, "a Cephallenian;" in the plural, *Κεφαλλήνες, ων*.

LINE 331. *Ἔστασαν*, 3 plur. syncopated form of the pluperfect, for *ἔστήκεσαν* (lengthened form *ἔστήκεισαν*), "they were standing," from *ἵστημι*, "to place." Observe the difference made by the breathing between the meaning of the two forms *ἔστασαν* and *ἔσταν*, the latter being 3 plur. 2 aor. ("they stood"), and a shortened form of *ἔστησαν*, and this same *ἔστασαν*, again, is abbreviated into *ἔσταν*. Compare *Glossary* on book i., 535.

LINE 332. *Συνορινόμεναι*, nom. plur. fem. pres. part. pass. of *συνορίνω*, "to arouse:" fut. *συνορινῶ*.—From *σύν* and *ερίνω*, "to arouse," &c.

LINE 334. *Πύργος*, nom. sing. of *πύργος, ου, ὀ*, "a tower," "a body of men drawn up in close column, with a depth much ex

Book 4. Line 335-345.

ceeding the front," and thus resembling a tower lying on its side. Consult note, and compare *Glossary* on book iii., 153.

LINE 335. Ὀρμήσεις, 3 sing. Æol. 1 aor. opt. act. of ὀρμύω, "to rush:" fut. ἤσω: 1 aor. ὄρμησα.—From ὀρμή, "an onset," &c.

Ἀρξείων, 3 plur. Æol. 1 aor. opt. of ἄρχω, "to begin:" fut. ξω: 1 aor. ἄρξα.

LINE 339. Δόλοισι, Epic and Ionic for δόλοις, dat. plur. of δόλος, ὄ, "a wile." Compare *Glossary* on book iii., 202.

Κεκασμένε, voc. sing. masc. of κεκασμένος, η, ον, "excelling," "surpassing," perf. part. pass. of an obsolete present κάζω, and assigned to the deponent καίνυμαι, "to excel," "to surpass:" perf. κεκασμαι (Doric κέκαδμαι), with a present signification: pluperf. ἐκεκάσμη (Doric κεκάδμη), with an imperfect signif. The perf. and pluperf. most usually occur.

LINE 340. Ἀφέστατε, 2 plur. syncopated form of the perfect ind act. for ἀφεστήκατε; from ἀφίστημι, "to stand aloof:" fut. ἀποστήσω. Compare *Glossary* on line 329.

LINE 342. Ἐστάμεν, Epic, &c., for ἐσάναι, and this the syncopated form of the perfect inf. for ἐστηκέναι, from ἵστημι. Observe, moreover, that ἐστάμεν is itself shortened from ἐστάμεναι.

Καυστειρῆς, gen. sing. fem. of καυστειρός, ἦ, ὄν, Epic and Ionic for καυστειρός, ἄ, ὄν, "glowing," "burning," "raging." It occurs only in the genitive, καυστειρῆς μάχης.—From καίω, "to burn."

Ἀντιβολῆσαι, 1 aor. inf. act. of ἀντιβολέω, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἀντιβάλλω.

LINE 343. Πρώτῳ, nom. dual masc. of πρῶτος, η, ον, "the first," &c.

Ἀκουύζεσθον, 2 dual pres. ind. of the middle deponent ἀκούζομαι, "to hear," &c. Consult note.—From ἀκούω.

LINE 344. Γέρονσιν, dat. plur. of γέρον, γέροντος. ὄ, "a chief," "an elder," &c. Compare *Glossary* on book i., 26.

Ἐφοπλίζομεν, 1 plur. pres. opt. act. of ἐφοπλίζω, "to prepare," "to get ready:" fut. σω.—From ἐπί and ὀπλίζω, "to get ready," and this from ἕπλον, "a tool," "an implement," &c.

LINE 345. Ὀπταλέα, accus. plur. neut. of ὀπταλέος, α, ον, "roasted." —From ὀπτάω, "to roast," which is itself akin to ἔψω.

Κρέα, accus. plur. of κρέας, κρέατος, τό, "flesh." Observe that κρέα is contracted from κρέαα, and that this last is by syncope from κρέατα. Compare the Sanscrit *krava*, and the Latin *caro*, which is transposed into *crao*.

Book 4. Line 345-359.

Ἐδμεναι, Epic syll copated form of ἐδέσμεναι, pres. inf. act. of the radical ἔδω, "to eat."—Compare *Glossary* on line 237, s. v. ἔδονται.

LINE 346. Μελιηδέος, Epic and Ionic for μελιηδοῦς, gen. sing. masc. of μελιηδής, ἑς, "honey-sweet."—From μέλι, "honey," and ἡδύς, "sweet."

LINE 347. Ὀρόωτε, Epic lengthened form for ὀρώτε, 2 plur pres. opt. act of ὀράω, "to see," "to behold," "to look on." Compare *Glossary* on book i., 56.

LINE 348. Μαχόλατο, Epic and Ionic for μάχονται, 3 plur. pres. opt. of μάχομαι, "to fight." Compare *Glossary* on book i., 8.

LINE 350. Ἐρκος, accus. sing. of ἔρκος, εος, τό, "an inclosure," "a barrier." Consult note.—From ἔργω, εἶργω.

LINE 351. Φῆς, 2 sing. pres. ind. act. of φημί, "to say." But φῆς for ἔφης, 2 sing. imperf.

Μεθιέμεν, Epic, Doric, and Æolic for μεθιέναι, pres. inf. act. of μεθίημι, "to relax:" fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἵημι.

LINE 353. Ὀψεαι, Epic and Ionic for ὄψει, 2 sing. fut. ind. mid. of ὀράω, "I see:" fut. ὄψομαι (always in an active signification): perf. ἑώρακα (which Dawes, *metri gratia*, also wrote ὠρακα, but the more probable Attic, at least comic, form of which is ἑώρακα *Buttm., Ausf. Gr.,* § 84, *Anm.* 12, *not.*).—For the derivation of ὀράω, consult *Glossary* on book i., 56. The form ὄψομαι comes from a root ΟΠΤ.

Μεμήλη, 3 sing. 2 perf. subj. act. Consult *Glossary* on book ii., 25.

LINE 354. Μιγέντα, accus. sing. masc. 2 aor. part. pass. of μίσγω, "to mingle." Compare *Glossary* on book ii., 475.

LINE 355. Ἄνεμώλια, accus. plur. neut. of ἀνεμώλιος, ον, "windy," "as idle as the winds."—From ἀνεμος, for -ώλιος is merely an adjective termination.

Βύζεις, 2 sing. pres. ind. act. of βύζω, "to speak," "to utter:" fut βύξω.—From a root ΒΑΔ-, with which compare the Sanscrit *wad*, "to speak." (*Paft, Etymol. Forsch.,* i., p. 243, 245.)

LINE 356. Ἐπιμειδήσας, nom. sing. masc. 1 aor. part. act. of ἐπιμειδάω, "to smile upon:" fut. ἤσω.—From ἐπί and μειδάω, "to smile." Compare *Glossary* on book i., 595.

Λάζετο, Epic and Ionic for ἐλάζετο, 3 sing. imperf. ind. of λάζομαι, "to seize," "to take," poetic deponent for λαμβάνω. Compare *Glossary* on book ii., 418.

LINE 359. Νεικείω, Epic and Ionic for νεικέω, "to reproach," "to revile." Compare *Glossary* on book ii., 224.

Περύσιον, accus. sing. neut. taken adverbially of περι κίσις, ον

Book 4. Line 359-371.

"immense," "vast," and here "beyond measure," "exceedingly." - Probably an Ionic form for περιούσιος, from περιεμνι, and equivalent, consequently, to περιών.

LINE 361. Δήνεα, accus. plur., found only in the plural number, "intentions," "counsels," "plans," &c. The singular nominative was assumed by Hesychius to be τὸ δῆνος, by Suidas τὸ δῆνεον.—Akin to δῆω, "to find," &c.

LINE 362. Ἄρρυσόμεθα, Epic and Ionic for ἀρεσόμεθα, 1 plur. fut. ind. mid. of ἀρέσκω, "to make a thing good, make it up," and intransitively "to please, content, gratify:" fut. ἀρέσω: fut. mid. ἀρέσομαι: 1 aor. ἤρρσα: 1 aor. mid. ἠορσόμεν.—From the radical ἄρω, "to fit," &c.

LINE 363. Εἰρηται, 3 sing. perf. pass. assigned to the rare form εἶρω, "to speak:" fut. (Attic) ἐρῶ (Ionic and Epic ἐρέω): perf. εἶρηκα: perf. pass. εἶρημαι. Compare Glossary on book i., 76, s. v. ἐρέω.

Μεταμώνια, accus. plur. neut. of μεταμώνιος, ον, strictly, "with the wind," "according to" or "borne by the wind;" but only used by the poets, and always metaphorically, "vain," "idle," &c., like μύταιος.—In all likelihood, from μετά and ἄνεμος. In the older poets, μεταμώνιος, the reading of the best MSS., is to be preferred to μεταμῶλιος, though this, too, is supported by the Homeric synonym ἄνεμῶλιος, and the frequent Attic interchange of ν and λ.

LINE 365. Ὑπέρθυμον, accus. sing. masc. of ὑπέρθυμος, ον, "high-spirited," "daring."—From ὑπέρ and θυμός.

Διομήδεα, accus. sing. of Διομήδης, εος, ὅ, "Diomedes," son of Tydeus, and called otherwise Tydides.—From Διός, gen. of Ζεύς, and μῆδος, "counsel," "advice;" hence equivalent in meaning to "Jove-counseled."

LINE 366. Κολλητοῖσιν, Epic and Ionic for κολλητοῖς, dat. plur. neut. of κολλητός, ἦ, ὄν, "compact," "well-fastened." Primitive meaning, "glued together," from κολλάω, "to glue, cement, fasten together," and this from κόλλα, "glue," "cement."

LINE 367. Καπανήιος, nom. sing. masc. of Καπανήιος, η, ον, "Capanēan," "of or belonging to Capanus."—From Καπῆνεύς, ῥος, ὅ, "Carpāneus."

LINE 371. Πτώσσεις, 2 sing. pres. ind. act. of πτώσσω, "to cower," "to crouch:" fut. ξω.—Akin to πτήσσω.

Ὀπιπτεύεις, 2 sing. pres. ind. act. of ὀπιπτεύω, "to look around after," usually with the collateral notion of curiosity, "to gaze, gaze, or stare at or about upon any thing:" fut. σω. A later form is ὀπιπεύω.—From the same root as ὄψομαι, the future middle of δοῖω

Book 4. Lines 371-381.

Γεφύρας, accus. plur. of γέφυρα, ας, ἡ, "a dam," "a mouth of earth," especially to keep out water; and hence Pindar (*Nem.*, vi. 67) calls the Isthmus of Corinth κόντου γέφυραν. In the Iliad, usually the lane between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homeric writers, "a bridge."

LINE 372. Πρωσκαζέμεν, Epic, Doric, and Æolic for πρωσκάζω, pres. inf. act. of πρωσκάζω, "to cower," "to crouch;" a poetic form (with somewhat of a frequentative meaning) for πτώσσω.

LINE 373. Δηίοισι, Epic and Ionic for δηίως, dat. plur. masc. of δήλος, η, ον, Epic and Ionic for δάλος, α, ον, "hostile," and substantively, "a foe."

LINE 374. Ἴδοντο, Epic and Ionic for εἶδοντο, the augment having been dropped, 3 plur. 2 aor. ind. mid. of εἶδω, "to see." Compare *Glossary* on book i., 203.

Πονεύμενον, Epic, Ionic, &c., for πονούμενον, accus. sing. masc. pres. part. 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 375. Ἦντησα, 1 sing. 1 aor. ind. act. of ἄντέω, Epic and Ionic for ἀντάω, "to meet:" fut. ἦσω: 1 aor. ἦντησα.—From ἄντα, "over against," "face to face," with which compare ἀντί.

LINE 376. Μυκήνας, accus. plur. of Μυκήναι, ων, αἱ, "Mycenæ." Compare *Glossary* on line 52, s. v. Μυκήνη.

LINE 377. Πολυνεϊκῆι, Epic and Ionic for Πολυνεϊκει, dat. sing. of Πολυνεϊκής, εος, contr. ους, ὁ, "Polyneices," son of Œdipus and brother of Eteocles.—From πολύς and νεῖκος, "strife," "contention."

LINE 378. Θήβης, gen. sing. of Θήβη, ης, ἡ, "Thebes," the chief city of Bœotia. Homer uses both this form and also the plural one, Θήβαι, ων, αἱ.

LINE 379. Ἀίσσοντο, Epic and Ionic for ἐλίσσοντο, 3 plur. imperf. ind. of the middle deponent λίσσομαι, "to beseech," "to entreat." Compare *Glossary* on book i., 15.

Δόμεν, shortened from δόμεναι, which occurs in the succeeding line, and Epic, Doric, and Æolic for δούναι, 2 aor. inf. act. of δίδωμι, "to give."

LINE 380. Ἐπήνεον, Epic and Ionic for ἐπήνονν, 3 plur. imperf. ind. act. of ἐπαινέω, "to assent:" fut. ἐσω.

LINE 381. Πρωαΐσια, accus. plur. neut. of πρωαΐσιος, ον, "inasmuch

Book 4. Line 383-388.

ισουσ," "unfavorable."—From παρύ, as denoting something ami-
or wrong, and αἰσιος, "auspicious."

LINE 383. Βαθίσχοινον, accus. sing. masc. of βαθίσχοινοσ, ον, "deep
ground with rushes."—From βαθύσ, "deep," and σχοῖνοσ.
"a rush."

Λεχεποίκν, accus. sing. from λεχεποίησ, ον, ό, "of grassy banks."
Observe that λεχεποίην is, in fact, a substantive, but is here em-
ployed as an attributive adjective. (Compare Kühner, ό 439, 1, p.
93, Jelf.)—From λέχοσ, "a bed, couch, bank," &c., and ποία, "grass."

LINE 384. Ἄγγελίην, Epic and Ionic for ἀγγελίαν, accus. sing. of
ἀγγελία, ησ, ή, Epic and Ionic for ἀγγελία, ασ, ή, "an em-
bassy." (Consult note.)—From ἀγγελοσ, "a messenger," "an em-
bassador."

Τυδῆ, Epic contracted form for Τυδέα, accus. sing. of Τυδέύσ, έοσ,
ό, "Tydeus." This form occurs also in Attic. (Kühner, ό 96, 2,
Obs. 2, p. 83, Jelf.)

Στείλαν, Epic and Ionic for έστειλαν, 3 plur. 1 aor. ind. act. of
στέλλω, "to send," &c. Consult Glossary on book i., 433.

LINE 385. Κιχήσατο, Epic and Ionic for έκιχήσατο, 3 sing. 1 aor. ind.
mid. of κιχάνω, "to find," &c. : fut. κιχήσω. Compare
Glossary on book ii., 188, s. v. κιχείη.

Καδμείωνασ, accus. plur. of Καδμείων, ωνοσ, ό, "a descendant of
Cadmus," "a Theban." In the plural, Καδμείωνεσ.—From Κόδμοσ,
"Cadmus."

LINE 386. Δαινυμένουσ, accus. plur. masc. pres. part. mid. of δαίνυμι,
"to feast." Compare Glossary on book i., 468.

Ἐτεοκλείησ, Epic and Ionic for Ἐτεοκλείασ, gen. sing. fem. of
Ἐτεοκλείηοσ, η, ον, Epic and Ionic for Ἐτεοκλείηοσ, α, ον, "Eteoclean,"
"of or belonging to Eteocles."—From Ἐτεοκλήσ, έουσ, Ep. and Ion.
ήοσ, ό, "Eteocles."

LINE 397. Ξείνοσ, Epic and Ionic for ξένοσ, ον, ό, "a stranger," "a
guest," &c. Pott refers the word to the preposition εκ,
Latin ex; compare the English strange, from extran-eus. (Etymol.
Forsch., ii., p. 166, 247.)

Ἴππηλάτα, nom. sing. of ἵππηλάτα, ασ, ό, Epic for ἵππηλάτησ, ον, ό,
"a driver of steeds," "one who fights from a chariot." An epithet of
honor, like the English knight, and German Ritter.—From ἵπποσ
and ἱλαύνω.

LINE 388. Τάρβει, Epic and Ionic for έτάρβει, 3 sing. imperf. ind. act
of ταρβέω, "to be alarmed," "to be troubled;" fut. έτασ.—
From τάρβοσ, "alarm," "terror."

Book 4. Line 388-400.

Πολέειν, Epic and Ionic for πολλοίς, dat. plur. masc. of παλός.

Καδμείοισιν, Epic and Ionic for Καδμείοις, dat. plur. masc. of Καδμείος, α. ον, "a Cadmean," "a Theban."—From Κάδμος, "Cadmus."

LINE 388. Ἀεθλεύειν, Epic and Ionic for ἀθλεύειν, pres. inf. act. of ἀθλεύω (Epic and Ionic αἰθλεύω), "to contend for a prize," "to engage in matches."—From ἄθλος, "a contest."

Ἐνίκα, 3 sing. imperf. ind. act. of νικάω, "to conquer," "to overtake:" fut. ἦσω.—From νίκη, "victory."

LINE 390. Ῥηϊδίως, adv., "with ease," "easily," Epic and Ionic for ῥαδίως.—From ῥηϊδίος, Epic and Ionic for ῥάδιος.

Ἐπίρροθος, nom. sing. fem. of ἐπίρροθος, ον, "hastening to the rescue," "aiding." Used here as a substantive, "an auxiliary," "a helper."

LINE 391. Κέντροες, nom. plur. of κέντωρ, ορος, ό, "a goader," "driver," "impeller."—From κέντρον, "a goad." Consult note.

LINE 392. Εἶσαν, 3 plur. 1 aor. ind. act., usually referred to a present, ἔζω, "to cause to sit," "to place," "to plant," &c., but which does not occur. The tenses that are wanting are supplied from ἰδρύω. Consult Glossary on book i., 311.

LINE 394. Μαίων, nom. sing. of Μαίων, ονος, ό, "Maion," son of Hæmon.

LINE 395. Πολυφόντης, nom. sing. of Πολυφόντης, ον, ό, "Polyphontes," son of Antiphonus.—From πολύς and φόνος, and equivalent in meaning, therefore, to "many-slaying."

LINE 397. Ἐπεφνε, 3 sing. 2 aor. ind. act. of the obsolete radical φένω, "to slay:" 2 aor. ἐπεφνον (shortened from the reduplicated form ἐπέφενον). No doubt akin to σφάζω.

Ἴει, 3 sing. imperf. ind. act. Consult Glossary on book iii., 221.

LINE 398. Προέηκε, Epic and Ionic for πρόηκε, 3 sing. 1 aor. ind. act. of προίημι, "to send forth:" fut. προήσω: 1 aor. πρόηκα, Epic and Ionic προέηκα.—From πρό and ἵημι.

Τεράεσσι, Epic and Ionic for τέρασι, dat. plur. of τέρας, ατος, τά, "a sign," "a portent." Compare Glossary on book ii., 324.

Πιθήσας, nom. sing. masc. 1 aor. part. act. of a form πιθέω, collateral to πείθω, but which does not actually occur; "to obey."—From this same πιθέω, we have, in Homer, a future πιθήσω. In the aorist, however, he only employs the participle.

LINE 400. Ἐλο, Epic and Ionic for εὐ, pronoun of the third person, in a reflexive sense. Another Epic and Ionic form is εω, which occurs in book ii., 239.

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Χέρησ, accus. sing. of χέρης, ης. Consult Glossary on book I 80.

LINE 402. Αἰδεσθείς, nom. sing. masc. 1 aor. part. pass. of αἰδέομαι, "to respect," "to pay respect to." Compare Glossary on book I, 23.

Ἐνιπήν, accus. sing. of ἐνική, ἥς, ἥ, "a speaking to, speech, address," always, in Homer, with the accompanying idea of reproof. Hence "a reprimand."—From ἐνίπτω, "to speak to."

Αἰδοίοιο, Epic and Ionic for αἰδοίου, gen. sing. masc. of αἰδοῖος, οἴα, ἴον, "august," "regarded with reverence."—From αἰδομαι, Epic for ἰδέομαι.

LINE 403. Ἀμείψατο, Epic and Ionic for ἡμείψατο, the augment being dropped; 1 aor. ind. mid. of ἀμείβω, "to change;" in the middle, "to answer." Compare Glossary on book I., 84, s. v. ἀπαμειβόμενος.

LINE 404. Ψεύδεο, Epic and Ionic for ψεύδου, 2 sing. pres. imper. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψενσύμην. This deponent is of earlier, and more common use in Homer, as in later Greek, than ψεύδω.

Ἐπιστάμενος, nom. sing. masc. pres. part. of ἐπίσταμαι, "to know:" fut. ἐπιστήσομαι. Since the Attics use ἐπίστημι τὸν νοῦν like ἐπίσταμαι, "to attend," and "observe," &c, some, as Passow, incline to consider ἐπίσταμαι as an old middle form of ἐπίστημι. Buttmann, however, assumes a distinct root.

Σάφα, poetic adverb, formed from σαφής, "clearly," "accurately."

LINE 406. Ἔδος, accus. sing. of ἔδος, εος, τό, "a seat, abode, dwelling-place."—From ἕζομαι, "to sit."

Ἐπταπύλοιο, Epic and Ionic for ἐπταπύλου, gen. sing. fem. of ἐπτάπυλος, ον, "seven-gated."—From ἐπτά and πύλη, "a gate."

LINE 407. Ἀγαγόντε, nom. dual, 2 aor. part. act. of ἄγω, "to lead." Consult note.

Ἄρειον, accus. sing. neut. of Ἄρειος, α, ον, and ος, ον, "of Mars." (Consult note.)—From Ἄρης, "Mars."

LINE 408. Ἄρωγῃ, dat. sing. of ἀρωγή, ἥς, ἥ, "protection," "aid," "succor."—From ἀρήγω, "to aid."

LINE 409. Σφετέρησιν, Epic and Ionic for σφετέραις, dat. plur. fem. of σφέτερος, α, ον, possessive adjective of the 3 pers. plur. from the personal pronoun σφεῖς, "their own," "their proper." The Latin *vester* is to σφέτερος as *vespa* is to σφήξ.

Ἄτασθαλίησιν, Epic and Ionic for ἄτασθαλίαις, dat. plur. of ἄτασθαλία, ας, ἥ, "blind folly," "mad violence," "presumptuous sin," "as

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LINE 432. Ἐλαμπε, 3 sing. imperf. ind. act. of λάμπω, "to shine." fut. λάμψω : perf. λέλαμπα.

Εἰμέντοι, nom. plur. masc. perf. part. pass. of ἐννυμι, "to array," "to clothe," &c. : fut. ἔσω : 1 aor. ἔσα : Epic and Ionic fut. and aor. ἔσσω and ἔσσα : perf. pass. (with augment εἰ) εἶμαι.—Lengthened from a root ἘΩ.

LINE 433. Ὀίεσ, nom. plur. of οἶς, "a sheep." Consult *Glossary* on book iii., 198.

Πολυπάμονος, gen. sing. of πολυπάμων, ον, gen. ονος, "of great possessions," "exceedingly wealthy."—From πολύς and πᾶμα, "possession," "property."

Αὐλῆ, dat. sing. of αὐλή, ῆς, ἡ, "a court-yard," &c. Consult note.

LINE 434. Ἀμελγόμεναι, nom. plur. fem. pres. part. pass. of ἀμέλω, "to milk:" fut. ἀμέλω.—From the same root as *lac*, according to Donaldson (*New Cratylus*, p. 284). Compare the Latin *mulgeo*, and the English *milk*, as also the German *milch*.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "milk." The same as *lac*, as appears from the genitive, and from the form γλάγος. Compare remarks on ἀμέλω, preceding.

LINE 435. Ἀζηχέσ, adv., "incessantly," properly the neuter of the adjective ἀζηχῆς, ἐς, "incessant."—Derivation uncertain according to some, from ἤχέω, "to sound," with an intensive prefix α-, ζα-.

Μεμακνῖαι, nom. plur. fem. perf. part. of the middle deponent μεμάκνυμαι, "to bleat:" perf. with present signification, μέμηκα : part. μεμηκώς : shortened feminine μεμᾶκνῖα.—Formed from the sound of sheep and goats, as μυκάομαι from that of oxen.

LINE 436. Ἀλαλητός, nom. sing. of ἀλαλητός, οὔ, ὅ, "a shouting," "a war-cry."—From ἀλαλά, "a war-cry."

Ὀρώρει, and, with superinduced augment, ὠρώρει, 3 sing. 2 pluperf. of ὀρνυμι, "to raise," "to excite:" fut. ὀρω : 1 aor. ὠρσα : in the middle, ὀρνυμαι, "to raise one's self," "to arise:" 2 perf. ὀρωρα, "I am risen up:" pluperf. ὀρώρειν, "I arose." (*Buttmann, Irreg. Verbs*, p. 193, ed. *Fishlake*.) Compare, also, *Glossary* on book ii., 146

LINE 437. Θρόος, nom. sing. of θρόος, ου, ὅ (Attic θροῦς, gen. θροῦ), "a cry," "a noise," as of many voices. This is the only instance where it occurs in Homer, and it refers here to the cries of a number of people.—From θρέω, "to cry aloud," whence the middle deponent θρέομαι.

Ἴα, Epic and Ionic for μία, from ἴος, ἰα, Epic and Ionic for εἷς, μία, "one." Of the neuter, however, only the dative ἰῶσι ἐνὶ occurs, *Il.* vi. 422

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Γῆρυς, nom. sing. of γῆρυς, υος, ὅ, "a voice."

LINE 438. Ἐμέμκτο, 3 sing. pluperf. ind. pass. of μέμγω, Homeric form of μέγνυμι, "to mix." Compare Glossary on book iii., 209.

Πολύκλητοι, nom. plur. masc. of πολύκλητος, ον, "called from many a land."—From πολύς and καλέω.

LINE 440. Δείμος, nom. sing. of Δείμος, ον, ὅ, "Terror." In the Iliad always personified as accompanying Phobos, Eris, &c., and so, for distinction's sake, written as a properispome, or with the circumflex on the penult. On the other hand, δειμός, ον, ὅ, "fear," "terror," is oxytone in the nominative.—From δέος, "fear."

Ἄμοτον, adv., "insatiably," "incessantly;" properly the neuter of ἄμοτος, ον, "insatiate," "incessant." In Homer always joined with verbs expressing passion, desire, &c., especially with μεμάσσι, μεμαώς, μεμανία. The derivation from μότον, "shredded linen," "lint," is very unlikely. According to Rost, it comes from the same root as μέμαα, with a intensive or euphonic.

Μεμανία, nom. sing. of μεμαώς. Consult Glossary on book i., 590.

LINE 441. Ἀνδροφόνοιο, Epic and Ionic for ἀνδροφόνου, gen. sing. masc. of ἀνδροφονος, ον, "man-slaying."—From ἀνήρ and φονεύω.

Κασιγνήτη, nom. sing. of κασιγνήτη, ης, ἡ, "a sister." The feminine of κασιγνητος. Compare Glossary on book iii., 338.

Ἐτάρη, nom. sing. of ἐτάρη, ης, ἡ, Epic and Ionic form for ἐταίρα, ας, ἡ, "a female companion, friend, helper," &c. Feminine of ἑταρος, Epic and Ionic for ἑταιρος. Compare Glossary on book i., 179.

LINE 443. Ἐστήριξε, 3 sing. 1 aor. ind. act. of στηρίζω, fut. στηρίσω. Epic and Doric στηρίξω (Kühner, § 224, 2, p. 205, Jelf) 1 aor. ἐστήρισα, Epic and Doric ἐστήριξα.—From a root ΣΤΑ—whence, also, ἰστημι, &c.

Κάρη, accus. sing. Consult Glossary on book ii., 259.

LINE 445. Ὀφέλλουσα, nom. sing. fem. pres. part. act. of ὀφέλλω "to increase." Compare Glossary on book i., 510.

Στόνον, accus. sing. of στόνος, ον, ὅ, "a groaning."—From στένω, "to groan."

LINE 446. Ἐνιόντες, Epic and Attic (*metri gratia*) for συνιόντες, nom. plur. masc. pres. part. act. of ζύναιμι, "to go" or "come together," and hence "to meet."—From ζύν (for σύν) and εἶμι, "to go."

LINE 447. Ῥινός, accus. plur. of ρινός, οὔ, ὅ, "an ox-hide shield." The term properly means, "the skin on the body of a lion."

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ing person ;" rarely of a dead one. Then, "the hide of a boar," especially of an ox, and, finally, a shield covered with one.

Μένεα, accus. plur. of μένος, εος, τό, "might," "force," &c. Consult *Glossary* on book i., 103.

LINE 448. Χαλκεοθωρήκων, gen. plur. masc. of χαλκεοθώραξ, ηκος, ό, ή, "clad in brazen corselets," Epic and Ionic for χαλκεοθώραξ, ακος, ό, ή. —From χάλκεος, "brazen," and θώραξ, "a corselet," Epic and Ionic for θώραξ.

Ὀμφαλόεσσαι, nom. plur. fem. of ὀμφαλόεις, έσσαι, έν, "bossed," "having a boss." —From ὀμφαλός, "a boss."

LINE 449. Ἐπλήντο, 3 plur. 2 aor. ind. pass. (Epic formation) ο' πελάζω, "to bring near," "to cause to approach:" fut. σω. 1 aor. pass. (in Attic poetry) ἐπλάθην: 2 aor. pass. (among the Epic writers) ἐπλήμην, regarded by Buttman as a syncopated form from ἐπελάμην, and so, likewise, the perf. pass. πέπλημαι, from πεπέλαμαι. (*Irreg. Verbs*, p. 202, ed. Fishlake. — Compare Kühner, § 301, 2, p. 285, ed. Jelf.) Some, less correctly, make ἐπλήμην an Epic abbreviated form of the pluperfect passive ἐπεπλήμην. (*Carmichael, Greek Verbs*, p. 230.)

Ὀρρυμαγδός, nom. sing. of ὀρρυμαγδός, ου, ό, "a din," "a loud noise," as of a throng of men fighting, working, or running about. The word seems not to have been used of loud voices, shouting, &c., but only of confused, inarticulate sounds, and hence we find it applied even to horses and dogs; as, *Il.*, x., 185; xvii., 741. So, again, it is employed to indicate the sound of wood-cutters (*Il.*, xvi., 633); the rattling made by throwing a bundle of wood on the ground (*Od.*, ix., 235); the roar of a mountain-torrent (*Il.*, xxi., 256), &c.—From ὀρύγω, same as ὠρύω, "to howl, bellow, roar."

LINE 450. Οἰμωγή, nom. sing. of οἰμωγή, ης, ή, "a wailing," &c.—From οἰμώζω, "to wail."

Εύχολή, nom. sing. of εύχολή, ης, ή, "exultation," "boasting." Primitive meaning, "a voice." Compare *Glossary* on book i., 65.

Πέλεν, Epic and Ionic for έπελεν, 3 sing. imperf. ind. act. of πέλω, "to be." Compare *Glossary* on book iii., 3.

LINE 451. Ὀλλύντων, gen. plur. of ὀλλύς, pres. part. act. of ὀλλωμι, "to destroy:" fut. ὀλέσω: in the middle, ὀλλομαι, "to perish." Pres. part. pass. ὀλλύμενος.

LINE 452. Χειμάρροι, nom. plur. masc. of χειμάρρος, ον, Epic for χειμάρροος, ον, which again is contracted by the Attics into χειμάρρους, ον, "winter-flowing." —From χειμα, "winter," and έίω, "to flow."

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ὄρησι, Epic for ὄρεων, gen. plur. of ὄρος, εος, τό, "a mountain." Consult remarks on page 426, Excursus iv.

LINE 453. Μισγύγκειαν, accus. sing. of μισγύγκεια, ας, ή, "a place where several mountain-glens run together and mix their waters," "a meeting of glens," "a common basin."—From μίγω, "to mix," and ἄγκος, εος, "a mountain-glen."

Συμβάλλετον, with shortened mood-vowel (Thiersch, § 322, 6) for συμβάλλητον, 3 plur. pres. subj. act. of συμβάλλω, "to cast together"

LINE 454. Κρουνῶν, gen. plur. of κρουνός, οῦ, ό, "a spring," "a well-head," whence the πηγαί issue. Probably akin to κρήνη, "a well," "a spring."

Χαράδρης, gen. sing. of χαράδρη, ης, ή, Epic and Ionic for χαράδρα, ας, ή, "a ravine." (Consult note.)—From χαράσσω, "to cut by furrows," &c., the reference being to a deep gully, rift, or ravine, cut by some impetuous mountain-stream.

LINE 455. Τηλόσε, adv., "far away." Literally, "to a distance."—From τηλοῦ, "afar."

Δούπον, accus. sing. of δούπος, ου, ό, "the roar." Properly, "any dead, heavy sound," especially of bodies falling or knocking against each other. Homer frequently has δούπος ἀκόντων, "the hurling of spears;" also of the measured tread of infantry (*Od.*, xvi., 10); the hum of a multitude (*Od.*, x., 556); the roar of the sea (*Od.*, v., 401), and, in the present instance, the roar of a mountain-torrent. It is often applied, moreover, to the din of war.

ὄρεσιν, Epic and Ionic for ὄρεσιν, dat. plur. of ὄρος, εος, τό, Epic and Ionic ὄρος, εος, τό, "a mountain."

LINE 456. Ἰαχή, nom. sing. of ἰαχή, ης, ή, "a shouting," "a cry," "the shout of both the victor and the vanquished."—From ἰάχω, "to shout," &c.

LINE 457. Κορυστήν, accus. sing. of κορυστής, οῦ, ό, "a helmeted man," hence "an armed warrior." Also, taken as an adjective in connection with ἀνήρ, "helmeted."—From κορύσσω, "to helm," &c., and this from κόρυς, "a helmet."

LINE 458. Θαλυσιάδην, accus. sing. of the patronymic Θαλυσιάδης, ου, ό, "son of Thalysius."—From Θαλύσιος, "Thalysius."

LINE 460. Μετώπῳ, dat. sing. of μέτωπον, ου, τό, "the forehead." Strictly, "the space between the eyes."—From μετά and ὤψ.

Πήξε, Epic and Ionic for ἐπηξε, 3 sing. 1 aor. ind. act. of πήγνυμι, "to fix:" fut. πήξω: 1 aor. ἐπηξα.

Πένησε, Epic and Ionic for ἐπέρασε, 3 sing. 1 aor. ind. act. of περῶ, "to go through," "to penetrate:" fut. περάσω, Epic and Ionic

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1 aor. ἐπέρασα, Epic and Ionic ἐπέρησα, and, without the
ent, πέρησα.

LINE 461. Σκότος, nom. sing. of σκότος, ου, ό, "darkness." Of fre-
quent occurrence in the Iliad, but there always of the
darkness of death.—Akin to σκοά, a collateral form from σκιά, "a
shadow."

Κάλυψεν, Epic and Ionic for ἐκάλυψεν, 3 sing. 1 aor. ind. act. of
καλύπτω, "to envelop." Compare Glossary on book i., 460.

LINE 462. ἤριπε, 3 sing. 2 aor. ind. act. of ἐρείπω, "to throw or
dash down," "to tear down:" fut. ἐρείψω: but in the 2
aor. ἤριπον, intransitive, like the passive, "to fall," "to fall down.
And so, likewise, in the 2 perf. ἐρήριπα.—Akin to ῥίπτω.

LINE 464. Χαλκωδοντιάδης, nom. sing. of the patronymic Χαλκωδον
τιάδης, ου, ό, "son of Chalcōdon."—From Χαλκώδων, οντος,
ό, "Chalcodon."

Ἄδάντων, gen. plur. of Ἄδαντες, ων, οί, "the Abantes," a people of
Eubœa.

LINE 465. Δελημένος, nom. sing. masc. perf. part. from λελίημαι, an
old Epic perf., "to strive eagerly," &c. Homer uses only
the participle, and that only in the Iliad, like an adjective.—Prob-
ably λελίημαι is for λελίλημαι, and hence λελιημένος for λελιλημένος,
from λιλαιόμαι.

LINE 466. Συλήσειε, 3 sing. Æol. 1 aor. opt. act. of συλάω, "to strip
off," &c.: fut. ἦσω.

Ὀρμή, nom. sing. of ὄρμη, ἦς, ἥ, "any violent pressure toward,"
"the first stir or move toward a thing," "the first start in an under-
taking," "an undertaking," "an attempt," &c.—From the radical
ὄρω, "to arouse," "to stir up."

LINE 467. Ἐρύοντα, accus. sing. masc. pres. part. act. of ἐρύω, "to
drag away," &c.: fut. ἐρύσω: 1 aor. εἶρσα.

LINE 468. Πλευρά, accus. plur. of πλευρόν, οὔ, τό, "a rib," but hard-
ly found save in the plural, "the ribs," "the side."—An
older and poetic form of πλευρά, ᾤς, ἥ.

Κύφαντι, dat. sing. masc. 1 aor. part. act. of κύπτω, "to stoop:"
fut. κύψω: 1 aor. ἐκνψα.—Lengthened form from a root ΚΥΦ-, and
akin to cubo, cumbo, incumbo.

Ἐξεφαάνθη, Epic lengthened form for ἐξεφάνθη, 3 sing. 1 aor. ind.
pass. of ἐκφαίνω, "to expose to view," "to show forth:" fut. ἐκφανῶ:
perf. pass. ἐκπέφασμαι: 1 aor. pass. ἐξεφάνθην.

LINE 469. Οὔτησε, 3 sing. 1 aor. ind. act. of οὔτιω, "to wound:" fut.
οὔτήσω: 1 aor. οὔτησα. Homer has besides this a pres

Book 4. Line 469-479.

sent *οὐράζω*, with its aorist *οὐράσα*, and perf. pass. *οὐρασμαι*: also the imperf. *οὐτασκε*, and 1 aor. *οὐτήσασκε*.

ἄυστῶ, dat. sing. of *ξυστόν*, *οὐ*, *τό*, properly, "the taper, polished shaft of a spear;" hence simply, like *δόρυ*, "a spear," "dart," "javelin," &c.—From *ξύω*, "to scrape," "to polish."

LINE 470. *Λίπε*, Epic and Ionic for *έλιπε*, 3 sing. 2 aor. ind. act. of *λείπω*, "to leave:" fut. *λείψω*: 1 aor. *έλειψα* (only occurs in later authors): 2 aor. *έλιπον*.—From the 2 aor. inf. *λειπείν* comes a post-Homeric collateral form *λιμπάνω*.

LINE 471. *Λύκοι*, nom. plur. of *λύκος*, *ου*, *ό*, "a wolf," the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin *lupus*, the Greek *άλωπ-ηξ*, the English *wolf*, Latin *vulpes*. The Sanscrit is *varkas* (compare Sabine *hirpus*), and in Slavonic the *k* is retained, e. g., Russian *wolk*. (*Winning, Comparative Etymology*, p. 60.)

LINE 472. *Ἐδνοπάλιζεν*, 3 sing. imperf. ind. act. of *δνοπαλίζω*, "to swing or fling about," "to hurl back" (consult note): fut. *ξω*.—Akin to *δονέω*, as a sort of frequentative.

LINE 474. *Ἡθεον*, accus. sing. of *ήθεος*, *ου*, *ό* (Attic contracted form *ήθεος*), "the youth," come to manhood, but not yet married, "a bachelor," answering to the feminine *παρθένος*.—Probably another form of *αιζηός*, and so from *ζάω*, *ζέω*.

LINE 475. *Κατιούσα*, nom. sing. fem. pres. part. act. of *κάτεμι*, "to descend," "to come down."

Ἄχθησιν, Epic and Ionic for *άχθαις*, dat. plur. of *άχθη*, *ης*, *ή*, "a bank." Consult *Glossary* on book iii., 187..

Σιμόεντος; gen. sing. of *Σιμόεις*, *όεντος*, *ό*, "the Simois," a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

LINE 476. *Τοκεῦσιν*, dat. plur. of *τοκεύς*, *έως*, *ό*, "one who begets," "a father," but in the plural *τοκεῖς*, "parents." Consult *Glossary* on book iii., 140, s. v. *τοκήων*.

LINE 477. *Κάλεον*, Epic and Ionic for *έκάλεον* (Attic *έκάλουν*), 3 plur. imperf. ind. act. of *καλέω*, "to call:" fut. *καλέσω* (Attic *καλώ*): perf. *κέκληκα*.

LINE 478. *Θρέπτρα*, *τά*, like *θρεπτήρια*, "the returns made by children to their parents for their rearing," "the price of early nurture." The singular *θρέπτρον* seems not to be in use.—From *τρέφω*, "to nurture."

LINE 479. *Δαμέντι*, dat. sing. 2 aor. part. pass. of *δαμάω*, "to subdue." Compare *Glossary* on book i., 61. s. v. *δαμά*.

Book 4. Line 482-488.

LINE 482. Χαμαί, adv., "on the ground," but also, like χαμῖζε, and the Latin *humi*, "to the ground."

Αίγειρος, nom. sing. of αἰγειρος, ου, ἡ, "the black poplar," "a poplar." Opposed to λεύκη, "the white poplar."

LINE 483. Ελαμένη, dat. sing. of ελαμένη, ἥς, ἡ, "a low, moist pasture," "moist grass-land." Usually derived from ελαται, ἦνται, ἕμαι, ἡμενος, whence some grammarians wrote ελαμένη. Buttman, however, connects it with an old Epic word, HION, or -ΟΣ, or -Α, akin, as he supposes, to the German *Aue*, a tract or district of marshy or meadow land; and from which he also derives ἡϊόεις.

Ἐλεος, gen. sing. of ἔλος, εος, τό, "a marsh," "wet, low ground," with the collateral notion of richness and fitness for pasturage. Besides the present passage, the word also occurs in *Il.*, xx., 221, and *Od.*, xiv., 474.

Πεφύκη, 3 sing. perf. subj. act. of φύω. Compare *Glossary* on line 29, s. v. πεφύκει.

LINE 484. Δεῖλη, Epic and Ionic for λείλα, nom. sing. fem. of λείος, η, ου, Epic and Ionic for λείος, α, ου, "smooth." It probably once had the digamma λειφος, with which compare the Latin *lavis* υ, as some write it, *lavis*, and the Greek λευρός.

Πεφύασιν, 3 plur. perf. ind. act. of φύω, Epic and Ionic for πεφύκασιν.

LINE 485. Ἄρματοπηγός, nom. sing. masc. of ἄρματοπηγός, όν, "chariot-compacting," "chariot-making."—From ἄρμα, "a chariot," and πήγνυμι, "to fasten," &c.

Αἶθωνι, dat. sing. masc. of αἶθων, ωνος, ό. Strictly, "fiery," "burning," said of lightning, fire, &c.; then of metals and the like, "bright," "flashing," "glittering."—From αἶθω, "to light up," "to kindle."

LINE 486. Ἴτυν, accus. sing. of ἴτυς, υος, ἡ, "the edge or rim of a round body;" in Homer always "the felly" of wheels. Elsewhere, the outer edge of a shield, &c. According to some, from ἰέναι, "that which goes round;" but more probably connected with ἰτέα, "a wicker-shield," &c.

Κάμψη, 3 sing. 1 aor. subj. act. of κάμπω, "to bend:" fut. κάμψω: 1 aor. ἔκαμψα. Lengthened from a root KAMΠ-, and akin to γνάμπτω, γαμφός.

LINE 487. Ἄζομένη, nom. sing. fem. pres. part. pass. of ἄζω, "to dry."

LINE 488. Ἐξενάρηεν, 3 sing. 1 aor. ind. act. of ἐξενάρηω, "to slay." Strictly, however, and more commonly, "to strip or spout a tree:" fut. ἔξω: 1 aor. ἐξηνάρησα, and, without the augment, ἔξινω.

Book 4. Line 489-497.

αις. A strengthened form of *ἐναρίζω*, "to strip or spoil," and this latter from *ἐναρα*, "the arms, &c., of a fallen foe."

LINE 489. *Αἰολοθώραξ*, nom. sing. of *αἰολοθώραξ, ηκος, ὁ*, "active in mail," said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (*Buttmann, Lexil.*, p. 66, ed. *Fishlake*.) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare *Glossary* on line 186, s. v. *παναίολος*.—From *αἶολος*, "movable," "nimble," and *θώραξ*. Epic and Ionic for *θώραξ*, "a corselet."

LINE 490. *Ἄκοντισεν*, Epic and Ionic for *ἠκόντισεν*, 3 sing. 1 aor. ind. act. of *ἀκοντίζω*, "to hurl a javelin," and then, simply, "to hurl," with the genitive, "to hurl at one:" fut. *σω*: 1 aor. *ἠκόντισα*.—From *ἄκων, οντος*, "a javelin," and this from *ἀκῆ*, "a point," "an edge."

LINE 491. *Ἄμαριε*, Epic and Ionic for *ἡμαρτε*, 3 sing. 2 aor. ind. act. of *ἀμαρτάνω*, "to miss:" fut. *ἀμαρτήσομαι* (*ἀμαρτήσω* only in Alexandrine Greek): 2 aor. *ἡμαρτον*, for which Homer has also *ἡμβροτον*. The 1 aor. *ἡμάρτησα* occurs only in later writers. *Buttmann* refers *ἀμαρτάνω*, with *ἀμείρω*, to the root *μείρω, μέρος*, and assumes, as the original signification, "to be without a share" (*Lexil.*, p. 85, *not.*, ed. *Fishlake*.)

LINE 492. *Βουδῶνα*, accus. sing. of *βουδών, ὠνος, ὁ*, "the groin." Strictly, "a gland in the groin." Probably, quasi *βομβών* any round, tumid protuberance.

Ἐτέρωσε, adv., "to the other side," "in another direction."—From *ἕτερος*.

LINE 494. *Ἀποκταμένοιο*, Epic and Ionic for *ἀποκταμένου*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *ἀποκτείνω*, "to slay." Compare *Glossary* on book iii., 375, s. v. *κταμένοιο*.

LINE 495. *Κεκορυθμένος*, Epic and Ionic for *κεκορυσμένος*, nom. sing. masc. perf. part. pass. of *κορύσσω*, "to arm." Properly, "to helm," "to furnish with a helmet." Compare *Glossary* on book iii., 18, s. v. *κεκορυθμένα*.

Ἄιβοπι, dat. sing. of *Ἄιβοψ, οπος*, "flashing." Strictly, "fiery-looking." Said, also, of wine, "dark-red," "sparkling." Compare book i., 462.

LINE 497. *Παπτήνας*, nom. sing. 1 aor. part. act. of *παπταίνω*. Compare *Glossary* on line 200, and consult note.

Κεκάδοντο, Epic and Ionic for *κεχάδοντο*, and this by reduplication for *ἐχάδοντο*, 3 plur. 2 aor. ind. mid. of *χίζω*, which however

Book 4. Line 497-508.

is very rarely found in the present active, and probably only in composition. In the middle, *χάζομαι*, "to give way," "to recoil:" fut. *χάσομαι*: 1 aor. *ἐχασάμην*: 2 aor. *ἐχάδομην*, reduplicated *κεχάδομην*, and Epic and Ionic *κεκαδόμην*. Lengthened from a root *ΧΑΔ-*, *ΧΑ-*, which latter appears in *χά-ος*, *χαί-νω*, *χά-σκω*, Latin *hi-eco*, *hi-o*, and the former in *χανδ-άνω*.

LINE 499. *Νόθον*, accus. sing. masc. of *νόθος*, η, ον (Attic ος, ον), "illegitimate," "born out of wedlock, from a slave or concubine." It occurs frequently in the Iliad, and usually in the expression *νόθος υἱός*, "a natural son." Never appears in the Odyssey. The derivation of the word is uncertain; it is akin, probably, to *νοθός*, "secret," "dark," and perhaps to *νωθής*, "dull," "stupid," i. e., un-ingenuous.

LINE 500. *ᾠκειάων*, Epic and Ionic for *ὠκειῶν*, gen. plur. fem. of *ὠκύς*, *ὠκειᾶ*, *ὠκύ*, "swift," "fleet."

LINE 502. *Κόρσην*, accus. sing. of *κόρση*, ης, ἡ, "the side of the head," "the temple."—Akin to *κάρα*, "the head."

Κροτάφοιο, Epic and Ionic for *κροτάφου*, gen. sing. of *κρόταφος*, ου, ο, "the temple of the head." Usually in the plural, "the temples."—From *κροτέω*, "to strike," as referring to the pulsation perceptible there.

LINE 504. *Δούπησεν*, Epic and Ionic for *ἐδούπησεν*, 3 sing. 1 aor. ind. act. of *δουπέω*, "to make a heavy sound:" fut. *ήσω*: 1 aor. *ἐδούπησα*.—From *δούπος*, with regard to which, consult *Glossary* on line 455.

Ἄραβησε, Epic and Ionic for *ἠράβησε*, 3 sing. 1 aor. ind. act. of *ἠραβέω*, "to clang," "to ring," "to rattle."—From *ἠραβός*, "a clanging," "a ringing," &c., and this derived from the sound.

LINE 505. *Φαίδιμος*, accus. sing. masc. of *φαίδιμος*, ον, and also η, ον, "illustrious." In Homer never used in the feminine.—From *φαίω*, *φαίνω*.

LINE 507. *Ἴθυσαν*, 3 plur. 1 aor. ind. act. of *ιθύω*, "to go straight on," "to press right onward:" fut. *σω*: 1 aor. *ιθύσα*.—From *ίθος*, "straight," "direct," and probably an intransitive form of *ιθύνω*.

LINE 508. *Περγάμου*, gen. sing. of *Πέργαμος*, ου, ἡ, "Pergamus," "the citadel of Troy." In later writers, as, for example, Euripides, usually *τὰ Πέργαμα*, in the plural. Akin to *πίργος*, "a tower;" the German *Burg*, *Berg*; the English *-burg*, *-bury*. To this same class of words belong *Βέργη* in Thrace, and *Πέργη* in Pamphylia, and perhaps, also, the Celtic termination *-briga*, appended

Book 4. Line 508-515.

to the names of places. Graff even adds the Sanscrit *giri*, "a mountain." (*Altkochd. Sprachsch.*, vol. iii., col. 194.)

Κέκλετο, Epic and Ionic for ἐκέκλετο, 3 sing. 3 aor. ind. of the middle deponent κέλομαι, "to set in motion," "to urge on," "to exhort," &c. Homer usually adds the dative to the aorist, in the signification "to call," "to call to or on:" fut. κελήσομαι: 2 aor. ἐκεκλόμην, and without augment, κεκλόμην. This aorist appears to be formed by syncope from ἐκελόμην. (*Buttmann, Irreg. Verbs*, p. 144, ed. Fishlake.)

LINE 509. Ὀρυσθε, 2 plur. pres. imper. mid. of ὀρυνμι, "to rouse." Compare *Glossary* on book iii., 13.

Εἰκετε, 2 plur. pres. imper. act. of εἶκω, "to yield," "to retire from:" fut. ξω. This verb often has the digamma in Homer, so that it is well compared to the German *weichen*, the Anglo-Saxon *weacan*, and perhaps the English *weak*.

LINE 510. Χρῶς, nom. sing. of χρώς, χρωτός, ὄ, "the skin," "the flesh." Strictly, "the surface of any body," especially of the human body; hence *the skin*, and also *the body itself*, especially *the flesh*, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From χράω, "to touch the surface of a thing;" χραύω, χραίνω: akin to χρίω, χρίμπτω.

LINE 511. Ταμειήχρσα, accus. sing. of ταμειήχρως, εος, ὄ, ἡ, "flesh cutting," "skin-cutting."—From τέμνω (έταμον), and χρώς.

LINE 513. Θυμαλγέω, accus. sing. masc. of θυμαλγής, ές, "soul-distressing."—From θυμός, and ἀλγέω, "to feel pain," "to be distressed."

Πέσσει, 3 sing. pres. ind. act. of πέσσω, "to brood over." Compare *Glossary* on book ii., 237.

LINE 514. Πτόλιος, gen. sing. of πτόλις, ιος, ἡ, poetic, and especially Epic form for πόλις, ιος, ἡ (Attic πόλιως, and also πόλιος in the genitive).

LINE 515. Τριτογένεια, nom. sing. fem. of Τριτογένεια, ας, ἡ, "the Triton-born," an epithet of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the lake *Tritonis* (Τριτωνίς), in Libya, near which the oldest legend represented the goddess as born. According to others, τριτώ was a Boeotian, Cretan, or Æolic word, for κεφαλή, and so τριτογένεια would mean "the head-born;" but the word τριτώ is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (*Theog.*, 224); nay, it does not appear in its

Book 4. Line 515-521.

full form until Stesichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret τριτογένεια "born on the third day." Hence, too, the epithet τριτόμηνη given to the same goddess, as being produced on the third day of the month, which day, moreover, was sacred to her at Athens. (Welcker, *Æsch. Trilog.*, p. 65, note.) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bähr on this number (*Symbolik Mos. Cult.*, vol. i., p. 138, seqq.).

LINE 517. Ἀμαρυγκείδην, accus. sing. of the patronymic Ἀμαρυγκείδης, ου, ό, "the son of Amarynceus."—From Ἀμαρυκεύς, "Amarynceus."

Ἐπέδησεν, 3 sing. 1 aor. ind. act. of πέδῶ, "to fetter," "to shackle:" fut. ἦσω: 1 aor. ἐπέδησα.—From πέδη, "a fetter."

LINE 518. Χερμαδίῳ, dat. sing. of χερμάδιον, ου, τό, "a stone," "a large pebble," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called μεγάλα, and also ἀνδραχθέα, i. e., as much as a man can carry. See, also, the description of one in book v., 302, seqq. — Not a diminutive from χερμάς, but properly a neuter from χερμύδιος, ου, "of the kind, shape, or size of a χερμάς, or stone."

Βλήτο, Epic and Ionic for ἐβλητο, 3 sing. 2 aor. pass. (Epic formation) of βύλλω, "to strike." (Buttmann, *Irreg. Verbs.* p. 39, ed. Fishlake.)

Σφυρόν, accus. sing. of σφυρόν, ου, τό, "the ankle."—Akin to σπείρα, σφαῖρα, from the notion of roundness common to them all.

Ὀκριόεντι, dat. sing. neut. of ὀκριόεις, ὄεσσα, ὄεν, "rugged," "having many points," "pointed." In Homer always an epithet of unhewn stone.—From ὀκρις, "a point," "prominence," &c.

LINE 519. Θρηκῶν, gen. plur. of Θρηξ, ηκός, ό, Epic and Ionic for Θρηξ, ακός, "a Thracian."

LINE 520. Ἰμβρασίδης, nom. sing. of Ἰμβρασίδης, ου, ό, "son of Imbrasus."—From Ἰμβρασος, "Imbrasus."

Εἰληλούθει, 3 sing. 2 pluperf. act. of ἐρχομαι, Epic and Ionic for ἐληλύθει. Compare *Glossary* on book i., 202.

LINE 521. Τένοντε, accus. dual of τένων, οντος, ό. Strictly, any tight stretched band, especially "a sinew," "a tendon."—From τείνω, "to stretch," &c.

Ἄναιδής, nom. sing. masc. of ἀναιδής, ἔς, "shameless," "unshamed," "bold," "reckless."—From ἀ, priv., and αἰδέομαι "to be ashamed."

Book 4. Line 522-531.

LINE 522. Ἀχρις (and, before a consonant, ἄχρι, adv., "on the surface," like ἄκρως, "just touching," and then "even to the outermost," "utterly."—From ἄκρος, "outermost," &c., as μέχρι from μήκος, μακρός.

Ἀπηλοίησεν, 3 sing. . aor. ind. act. of ἀπαλοιάω, Epic and poetic for ἀπαλοούω; strictly, "to thresh out," and hence "to pound, bruise, crush:" fut. ἴσω: 1 aor. ἀπηλοίησα.—From ἀπέ and ἀλοιάω for ἀλοάω, "to thresh."

LINE 523. Πετάσας, nom. sing. masc. 1 aor. part. act. of πετάω, "to stretch out," and Epic and Ionic for πετάσας. Compare Glossary on book i., 480.

LINE 524. Ἀποπνείων, Epic and Ionic for ἀποπνέων, nom. sing. pres. part. act. of ἀποπνέω, "to breathe forth:" fut. ἀποπνεύσω. Compare Glossary on book iii., 8.

Ἐπέδραμεν, 3 sing. 2 aor. ind. act. of ἐπιτρέχω, "to run upon one:" fut. ἐπιθρέξομαι: 3 aor. ἐπέδραμον.—From ἐπί and τρέχω.

LINE 525. Οὔτα, 3 sing. of a syncopated second aorist act. of οὐτάω, "to wound:" fut. ἴσω: 1 aor. οὔτησα: 2 aor. οὔτᾱν, οὔτᾱε. οὔτᾱ, like ἐκτᾱν, ἐκτᾱ. (Buttmann, Irreg. Verbs, p. 196, ed. Fishlake.)

Ὀμφάλον, accus. sing. of ὀμφαλός, ὄ, ὄ, "the navel." Compare ὀμφαλός with the Latin *umbilicus*, the German *nabel*, and Sanscrit *nabhi*.—Akin, also, to ὀμβων, *umbra*.

LINE 526. Χύντα, Epic and Ionic for χύντα, 3 plur. syncopate: 2 aor. pass. of χέω, "to pour," "to gush:" fut. χεύσω: pres. inf. κέχῃκα: 2 aor. pass. ἐχύμην, χύντο, χύντα. (Buttmann, Irreg. Verbs, p. 265, ed. Fishlake.)

Χολάδες, nom. plur. of χολάς, ἄδος, ῥ, usually in the plural, αἱ χολάδες, "the bowels."

LINE 527. Ἐπεσσύμενον, accus. sing. masc. of ἐπεσσύμενος, η, εν, "rushing on," perf. part. pass. of ἐπισσύνω; more frequently in the passive ἐπισσύνομαι, "to hurry, hasten to or toward, rush," &c.: perf. pass. ἐπέσσυμαι.—From ἐπί and σύνω.

LINE 528. Πνεύμονι, dat. sing. of πνεύμων, ὄνος, ὄ (in common Attic also πλεύμων), usually in the plural, πνεύμονες, "the lungs," "the organs of breathing." With the Ionic form πλεύμων compare the Latin *pulmo*.

LINE 529. Ἀγχιμόλον, adv. (strictly the neuter of ἀγχιμόλος, ὄ, "coming near," "near."—From ἄγχι, "near," and μόλω, "to come.")

LINE 531. Αἰνυτο, 3 sing. imperf. ind. of the defective middle dependent αἰνυμαι, "to take." Used only in the present and imperfect, without augment

Book 4. Line 532-541.

LINE 532. Ἀπέδουσε, 3 sing. 1 aor. ind. act. of ἀποδέω, "to strip off:" fut. ἔσω.—From ἀπέρ and δέω.

Περίστησαν, Epic and Ionic for περιέστησαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιίστημι, &c.

LINE 533. Ἀκρόκομοι, nom. plur. masc. of ἀκρόκομος, ος, 'hair-crowned." (Consult note.)—From ἄκρος, "at the top," and κόμη, "the hair of the head."

Δολιχά, accus. plur. neut. of δολιχός, ἢ, όν, "long."

LINE 535. ὤσαν, 3 plur. 1 aor. ind. act. of ὠθέω, "to drive," "to push," and Epic and Ionic for ἔωσαν, the augment being dropped. Compare Glossary on book i., 220, s. v. ὤσα.

Χασσόμενος, Epic and Ionic for χασάμενος, 1 aor. part. of the middle deponent χάζομαι, "to retreat," "to retire:" fut. χάσομαι: 1 aor. ἔχασάμην.

Πελεμίχθη, Epic and Ionic for ἐπελεμίχθη, 3 sing. 1 aor. ind. pass. of πελεμίζω, "to swing," "to shake:" fut. ξω. In the passive, "to be shaken," "to tremble," &c. In the aorist passive in Homer, always "to be shaken," i. e., driven back.—From πάλλω, "to swing," "to brandish," and akin to πόλεμος.

LINE 536. Τετάσθην, Epic and Ionic for ἐτετεύσθην, 3 dual, pluperf. ind. pass. of τείνω, "to stretch:" fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην. Compare Glossary on book iii., 261, s. v. τείνειν.

LINE 537. Ἐπειῶν, gen. plur. of Ἐπειοί, ὧν, οί, "the Epēi," the earliest inhabitants of Elis, and fabled to have derived their name from Epēus (Ἐπειός), son of Endymion.

LINE 538. Κτείνοντο, Epic and Ionic for ἐκτείνοντο, 3 plur. imperf. ind. pass. of κτείνω, "to slay." Compare Glossary on book i., 410, s. v. κτεινομένους.

LINE 539. Ὀνόσαιτο, 3 sing. 1 aor. opt. of the middle deponent ὀνομαί, "to blame," "to find fault with," &c.: fut. ὀνόσομαι: 1 aor. ὠνόσθην and ὠνοσάμην.—Pott compares the Lithuanian *kuokiti*, but thinks that there is no affinity between *ὀνομαί* and *ὀνειδος*. (Etym. Forsch., i., p. 255; ii., p. 164.)

LINE 540. Ἀβλητος, nom. sing. masc. of ἀβλητος, ον, "unwounded from a distance." (Consult note.)—From ἀ, priv., and βάλω.

Ἀνούτατος, nom. sing. of ἀνούτατος, ον, "unwounded from near at hand." (Consult note.)—From ἀ, priv., and ούτάω, "to wound."

LINE 541. Δινεύοι, 3 sing. pres. opt. act. of δινεύω, "to whirl or twirl:" in general, "to wander," "to roam or stroll about:" fut. σω.—Akin to δινέω, from δίνω, "a whirling." &c.

Book 4. Line 542-544. Book 5. Line 2-6.

LINE 542. Ἄπερύκοι, 3 sing. pres. opt. act. of ἀπερύκω, "to wave off," "to keep away:" fut. ξω.—From ἀπό and ἐρύκω, "to beck," "to keep back."

Ἐρωήν, accus. sing. of ἐρωή, ἦς, ἦ, "any quick, violent motion," in Homer especially said of the rush of a spear. Compare Glossary on book iii., 62.

LINE 544. Τέταντο, Epic and Ionic for ἐτέταντο, 3 plur. pluperf. ind. pass. of τείνω, "to stretch." Compare Glossary on line 528, s. v. τετάσθην.

BOOK V.

LINE 2. Θάρσος, accus. sing. of θάρσος, εος, τό, "daring" (in new Attic, θάρβος). The German *Trotz* is, perhaps, akin in root; but certainly the English *dare*.

LINE 4. Δαΐε, Epic and Ionic for ἔδαιε, 3 sing. imperf. ind. act. of δαίω, "to light up," "to kindle:" fut. σω. Compare Glossary on book ii., 93.

Ἀκάματον, accus. sing. neut. of ἀκάματος, ον, "untiring," "unwearied."—From ἀ, priv., and κάματος, "toil," and this from κάμνω, "to toil."

LINE 5. Ἀστέρι, dat. sing. of ἀστήρ, ἔρος, ό, "a star." The *a* is euphonic, as in ἄστρον, *astrum*. Compare the English *star*, and German *Stern*.

Ἵπωρινῶ, dat. sing. of ἵπωρινός, ἦ, όν, "of or belonging to summer."—From ἵπώρα, with regard to which, consult note.

Ἐναλίγκιον, accus. sing. neut. of ἐναλίγκιος, ον (and in *Apoll. Rhod.*, η, ον), "like."—From ἐν and ἀλίγκιος, "like," the derivation of which is uncertain; perhaps akin to ἡλιξ, ἡλικος, "of the same age," "like."

LINE 6. Παμφαίνησι, Epic and Ionic for παμφαίνη, 3 sing. pres. subj. act. of παμφαίνω, "to shine in every direction." Some read παμφαίνησι, which will then be the 3 sing. pres. ind. act. of παμφαίνημι, but Thiersch (§ 346, 5, 6) and Buttmann (§ 106, 10) agree with Spitzner in retaining the *ι* subscript, and παμφαίνησι must then be regarded as a freer use of the subjunctive.—From πᾶν and φαίνω.

Δελουμένος, nom. sing. masc. perf. part. pass. of λούω, "to bathe," "to lave:" fut. σω. Observe that λούω is, in fact, contracted from λούεω, from which old verb we have still several tenses remaining in Homer, such as λούσσαι, λούσσας, &c.—Akin to the Latin *luo*, *dēluo*, *lūo*, *lavo*

Book 5. Line 8-23.

- LINE 8 Κλονέοντε, Epic and Ionic for ἐκλονέοντο, 3 plur. imperf. ind. pass. of κλόνει. Compare *Glossary* on book iv., 302.
- LINE 9. Ἄφνειός, nom. sing. masc. of ἀφνειός, ὄν (and ἦ, ὄν), "rich" "wealthy." Buttmann regards ἀφνειός as a lengthened form of an adjective ἀφνύς, εἶα, ὕ, and this last as an old abbreviation of ὑφθονος. (*Lexil.*, p. 178, ed. Fishlake.)
- LINE 10. Ἴρεύς, ἦος, ὄ, Epic and Ionic for ἱερεύς, ἔως, ὄ, "a priest." —From ἱερός, "sacred."
- Υἱέες, Epic and Ionic for υἱεῖς, nom. plur. of υἱεύς, γεν. υἱέος, δει. "a son."
- Ἦστην, Epic for ἦτην, 3 dual imperf. ind. act. of εἶμι, "to be."
- LINE 11. Εἰδότε, nom. dual of εἰδώς, εἰδυῖα, εἰδός, perf. part. and assigned to οἶδα, "I know." Taken here as an adjective. "skilled in," "acquainted with."
- LINE 12. Ἀποκριθέντε, Epic, Doric, and Æolic for ἀποκριθέντες, nom. dual 1 aor. part. pass. of ἀποκρίνω, "to separate:" fut. ἀποκρίνω: 1 aor. act. ἀπέκρινα: 1 aor. pass. ἀπεκρίθην: 1 aor. part. pass. ἀποκριθείς.
- Ἐναντίω, nom. dual masc. of ἐναντίος, α, ον, "over against," "sub against," &c.—From ἐν and ἀντίος.
- LINE 13. Ἴπποιον, Epic and Ionic for ἱπποῖον, gen. dual of ἵππος, ον ὄ, "a horse." Compare *Glossary* on book i., 154.
- LINE 16. Τυδείδω, Epic and Ionic for Τυδεΐδου, gen. sing. of Τυδεΐδης, ον, ὄ, "Tydides."
- Ἀριστερόν, accus. sing. masc. of ἀριστερός, ὅ, ὄν, "the left." As regards the derivation, consult *Donaldson's New Cratylus*, p. 204, n.
- Ἀκωκή, nom. sing. of ἀκωκή, ἦς, ἦ, "a point," "an edge."—From ἀκή, "a point," "an edge."
- LINE 18. Ἐκφυγε, Epic and Ionic for ἐξέφυγε, 3 sing. 2 aor. ind. act. of ἐκφεύγω, "to fly forth."
- LINE 19. Μεταμάζιον, accus. sing. neut. of μεταμάζιος, ον, "between the paps," said especially of a man.—From μετά and μάζος "the breast."
- LINE 20. Ἀπόρουσε, Epic and Ionic for ἀώρουσε, 3 sing. 1 aor. ind. act. of ἀπορούω, "to rush off:" fut. σω: 1 aor. ἀώρουσα. —From ἀπό and ορούω, "to rush." Compare *Glossary* on book ii., 310.
- LINE 23. Σάωσε, Epic and Ionic for ἐσάωσε, 3 sing. 1 aor. 1st. act. of σαώω, "to save:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "safe."

Book 5. Line 24-36.

LINE 24. Ἀκάχημενος, poet. sing. of ἀκαχήμενος, η, ον, perf. part pass. of the radical verb ἄχω, 'to distress'; perf. pass ἀκάχημαι.

Πάγχο, adv., "utterly," "altogether." Ionic, poetic, and especially Epic, for πάνυ.—From πᾶν.

LINE 27. Υἱε, accus. dual of υἱς, gen. υἱός, "a son." (*Antikon's New Greek Gr.*, p. 122.) Observe that υἱς here is distinguished by its accent from υἱέ, the vocative singular of υἱός.

LINE 28. Ἀλευόμενον, accus. sing. masc. 1 aor. part. mid. of ἀλεύω (rarely found in the active): in the middle, ἀλείομαι, "to keep away," "to remove:" 1 aor. ἤλευάμην. Observe that ἀλεύω is, in fact, only another form for ἀλέω, the υ representing the digamma; as in δεύομαι for δέομαι.

LINE 29. Ὀρέθη, Epic and Ionic for ὠρέθη, 3 sing. 1 aor. ind. pass. of ὀρένω, "to arouse." Compare *Glossary* on book ii., 142.

LINE 30. Θούρον, accus. sing. masc. of θούρος, ον (feminine form, θούρις, ιδος), "impetuous," &c.—From θρώσκω, θορεῖν, "to rush," "to rush."

LINE 31. Ἄρες, voc. sing. of Ἄρης, εος, ό, "Mars," the god of war
Βροτολοιγέ, voc. sing. masc. of βροτολοιγός, όν, "man-slaying"
—From βροτός, "mortal," and λοιγός, "ruin," "death."

Μιαιφόνε, voc. sing. masc. of μιαιφόνος, ον, "blood-stained." —
From μιαίνω, "to stain," and φόνος, "slaughter."

Τειχεσιπλήτα, voc. sing. of τειχεσιπλήτης, ον, ό, "approacher of walls," "stormer of cities."—From τείχος and πελύζω, "to approach."

LINE 33. Μάρνασθαι, pres. inf. mid. of μάρναμαι, "to contend:" pres. and imperfect (ἐμαρνούμην) like ἴσταμαι.

Ὀρέξη, 3 sing. 1 aor. subj. act. of ὀρέγω, "to reach out," "to extend," "to bestow:" fut. ξω. Compare *Glossary* on book i., 351, s. υ. ὀρεγνύς.

LINE 34. Χαζόμεσθα, Epic and poetic for χαζόμεθα, 1 plur. pres. subj. mid. of χάζω: in the middle, χάζομαι, "to retire." Compare *Glossary* on book iv., 497, s. υ. κεκάδοντο.

Ἀλεύομεθα, 1 plur. pres. subj. of the middle deponent ἀλέομαι, "to avoid," "to shun." Compare *Glossary* on line 28, s. υ. ἀλευόμενον.

LINE 36. Καθεῖσεν, 3 sing. 1 aor. ind. act. from a present καθέζω, which is not used: "I made to sit down," "I seated." Compare *Glossary* on book i., 311, s. υ. εἶσεν. The deficient tenses are supplied from καθιόρνω.

Ἥϊόντι, dat. sing. of ἡϊόεις, όεσσα, όεν, "grassy." (Consult note.) —Buttmann, following the analogy of other adjectives in όεις, do

Book 5. Line 36-50.

gives it from an old noun, HION, or -ΟΣ, or -Α, from which he also proposes to deduce *ελαμένη*. Compare *Glossary* on book iv., 483.

Σκαμάνδρῳ, dat. sing. of *Σκάμανδρος*, ου, ό, "the Scamander," the famous river of Troy, called Scamander by men, but Xanthus by the gods (*Il.*, xx., 74), and now the *Bounábashi*. Consult note on book ii., 465.

LINE 37. *Ἐκλιναν*, 3 plur. 1 aor. ind. act. of *κλίνω*, "to bend," "to make to give way:" fut. *κλινῶ*: 1 aor. *έκλινα*. Compare *Glossary* on book iii., 360, s. v. *έκλίνθη*.

Ἀλιζώνων, gen. plur. of *Ἀλιζών*, ὠνος, ό, "a Halizonian;" in the plural, *Ἀλιζώνες*, ων, οί, "the Halizonians," a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Cianus. They were neighbors of the Paphlagonians. (*Il.*, ii., 856.) They must not be confounded with the *Ἀλαζώνες*, a nomadic people of Scythia.

LINE 41. *Μεσσηγύς*, Epic and poetic for *μεσηγός* (before a consonant, *μεσηγυ*), adv., "in the middle of," "between."—From *μέσος*.

Στήθεσφιν, Epic for *στηθέων*, gen. plur. of *στήθος*, εος, τό, "the breast." Consult *Excurs.* iv., p. 426.

Ἐλασσειν, Epic and Ionic for *ήλασειν*, 3 sing. 1 aor. ind. act. of *ελαύνω*, "to drive:" fut. *ελάσω*: 1 aor. *ήλασα*.

LINE 43. *Ἐνήρατο*, 3 sing. 1 aor. ind. mid. of *εναίρω*, "to slay," "to kill:" fut. *ενᾶρῶ*: 2 aor. *ήνᾶρον*: 1 aor. mid. *ενηράμην*.—Not compound of *αίρω*, but derived from *ενεροι*, and akin to *εναρα*, *ε* *αρίζω*, and so, strictly, "to send to the other world."

LINE 45. *Δουρικλυτός*, nom. sing. masc. γί *δουρικλυτός*, ή, όν, "famed for the spear."—From *δόν* and *κλυτός*.

LINE 46. *Νύξε*, Epic and Ionic for *ενυξε*, 3 sing. 1 aor. ind. act. of *νύσσω*, "to pierce;" strictly, "to touch with a sharp point," "to prick:" fut. *ξω*: 1 aor. *ενυξα*.

LINE 48. *Ἐσύλευον*, 3 plur. imperf. ind. act. of *συλεύω*, "to despoil," especially of arms: fut. *σω*. A collateral form of *συλάω*.—From *σύλον*, *σύλη*, "spoils," "booty," &c.

LINE 49. *Αίμονα*, accus. sing. of *αίμων*, ονος, ό, "clever," "skillful."—According to Hermann, from *άίσσω*, who gives it, however, the meaning of "eager."

Θήρης, Epic and Ionic for *θήρας*, gen. sing. of *θήρα*, ρς, ή, Epic and Ionic *θήρη*, ης, ή, "a hunting of wild beasts," "the chase."—From *θήρ*, gen. *θηρός*, "a wild beast."

LINE 50 *Οξυόεντι*, dat. sing. neut. c/ *όξυόεις*, όεσσι, όεν, "shere

Book 5. Line 51-61.

pointed," "sharp."—Equivalent to *ὄξύς*, and derived from it. For other explanations, consult note.

LINE 51. *Θηρητήρα*, accus. sing. of *θηρητήρ*, *θηρ*, *ός*, Epic and Ionic term for *θηρατής*, *ός*, *ός*, "a hunter."—From *θηρέω*, Epic, Ionic, and Doric for *θηράω*, "to hunt."

Ἄρτεμις, nom. sing. of *Ἄρτεμις*, *ἰδος*, *ή*, "*Artemis*," the Roman "*Diana*," goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds in it the Scythian *ἄρα* (*ara*), "a virgin," mentioned in the tract about rivers, printed among Plutarch's fragments, where *ἀράξα* is mentioned as equivalent to *μισοπάρθενος*, the termination *ξα*, "to hate," being akin to the German *scheu*. With *Ἄρ-τεμις* we may also compare the Etruscan *Ari-timi-s*. (*Varronianus*, p. 39.)

LINE 53. *Χραῖσμε*, Epic and Ionic for *ἐχραῖσμε*, 3 sing. 2 aor. ind. act. assigned to *χραῖσμέω*, "to prove of avail." Compare *Glossary* on book i., 28, s. v. *χραῖσμη*.

Ἰοχέαιρα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: "*she who delights in arrows*," "*the arrow-queen*."—From *ἰός*, "an arrow," and *χαίρω*, "to rejoice."

LINE 54. *Ἐκβολῆαι*, nom. plur. of *ἐκβολή*, *ας*, *ή*, "*skill in shooting afar*."—From *ἐκός*, "afar," and *βάλλω*.

Ἐκέκαστο, 3 sing. pluperf. ind. pass. of *καίνυμαι*, a verb without future and aorist; "*to surpass*," "*to excel*:" perf. *κέκασμαι*: pluperf. *ἐκεκάσμην*.—Though so like *καίνω* in form, it seems rather to belong to a root KAZ-, which appears in the perf. and pluperfect.

LINE 55. *Δουρικλειτός*, nom. sing. masc. of *δουρικλειτός*, *όν*, "*famed for the spear*." Compare *δουρικλυτός*, line 45.—From *δόρυ* and *κλειτός*, "*famed*," "*renowned*," and this last from *κλείω*, "*to make famous*," &c.

LINE 56. *Οὔτασε*, 3 sing. 1 aor. ind. act. of *οὔτάζω*, "*to wound*:" fut. *οὔτάσω*: 1 aor. *οὔτασα*. Observe that *οὔτάζω* is a collateral form of *οὔτάω*, fut. *ήσω*.

LINE 60. *Ἄρμονίδεω*, Epic and Ionic for *Ἄρμονίδου*, gen. sing. of *Ἄρμονίδης*, *ον*, *ός*, "*Harmonides*."

Ἐπίστατο, Epic and Ionic for *ήπιστατο*, 3 sing. imperf. indic. of *ἐπίσταμαι*, "*to know*." Compare *Glossary* on book iv., 404.

Δαίδαλα, accus. plur. neut. of *δαίδαλος*, *η*, *ον*, "*ingenious*," "*cunningly or curiously wrought*." Probably from a root ΔΑ-, by reduplication. Compare the radical *δάω*, "*to teach*," "*to learn*;" and the English *cunning*, from *to ken*.

LINE 61. *Ἐφίλιπτο*, 3 sing. 1 aor. ind. mid. assigned to *ἐφίλιέω* &

Book 5. Line 62-72.

an Epic form, and having the same signification as the active aorist ἐφίλησα. In reality, however, it is formed from the stem of φιλέω, and it differs from it likewise in having the ι long. (*Butt mann, Irreg. Verbs*, p. 257, ed. Fishlake.)

LINE 62. Τεκτήνατο, Epic and Ionic for τεκτένηνατο, 3 sing. 1 aor. ind. of the middle deponent τεκταίνομαι, "to build," "to construct." Properly, "to work as a τέκτων, or carpenter," but more usually in the transitive signification first given.

LINE 63. Ἀρχεκάκουσ, accus. plur. fem. of ἀρχέκακος, ου, "source of ill," "breeding mischief."—From ἀρχω and κακός.

LINE 64. Θέσφατα, accus. plur. of θέσφατον, ου, τό, "a divine decree," "an oracle." Properly an adjective, θέσφατος, ου, "spoken by God," and so "decreed," "appointed," "destined."—From θεός and φημί.

LINE 65. Κατέμαρπτε, 3 sing. imperf. ind. act. of καταμάρπτω, "to overtake." Properly "to grasp," "to catch hold of:" fut. ψω.—From κατά and μάρπτω, "to seize," which last is akin to ἄρπη, ἀρπάζω, &c.

LINE 66. Γλουτόν, accus. sing. of γλουτός, ου, ό, "the buttock." In later Greek its place is supplied by πυγή.—Akin to κλόνις, κλοῦνις, the os sacrum. (*Bensley, Wurzellex.*, vol. ii., p. 170.)

LINE 67. Κύστιν, accus. sing. of κύστις, εως and ιος, ή, "the bladder."—From κύω, "to hold."

LINE 68. Γνύξ, adv., "on bended knee."—From γόνυ, "the knee," as if written originally γόνυξ.

Ἐριπε, Epic and Ionic for ἤριπε. Consult *Glossary* on book iv., 462.

Οἰμώξας, nom. sing. masc. 1 aor. part. act. of οἰμώζω, "to groan," &c. : fut. ξομαι : 1 aor. ὦμωξα. The future οἰμώξω occurs only in the Sibylline oracles. The aorist ὦμωξα is the only tense used by Homer.—From οἶμοι, like οἰζω from οἰ, αιάζω from αἰ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds : see the German *ächzen* from *ach*!

LINE 70. Πύκα, adv., "carefully." Poetic form; from πυκός, and equivalent to πυκινῶς or επιμελῶς.

LINE 71. Χαρίζομένη, nom. sing. fem. pres. part. of the middle deponent χαρίζομαι, "to gratify:" fut. ἴσομο. (Aitic ιούμαι) 1 aor. ἐχαρισάμην.—From χύρις, "a favor," &c.

LINE 72. Φυλειίδης, nom. sing. of Φυλειίδης, ου, ό, "son of Phyleus," a patronymic appellation of Meges.—From Φυλεύς, see "Phyleus"

Book 5. Lines 73-86.

LINE 73. ἰνίον, accus. sing. of ἰνίον, οἰ, τό, "the sinesse between the occiput and the back;" in general, however, "the back of the head," "the nape of the neck."—From ἰς, ἰνός, ἦ, "no os," "force," &c.

LINE 74. Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. ind. act. of τέμνω (Ionic τέμνω), "to cut:" fut. τεμῶ: 2 aor. ἔταμον. perf. τέτμηκα. Lengthened from a root TEM-, TAM-.

LINE 78. Ἐτέτυκτο, 3 sing. pluperf. indic. pass. of τεύχω, "to make," &c.: fut. ξω: 1 aor. ἔτευξα: perf. pass. τέτυγμα: pluperf. pass. ἔτετύγμην.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω: hence, in Epic, the passive forms τέτυγμα, ἔτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω: farther, τεύχεσσι is manifestly akin to τίκτω, German zeugen, &c.

Τίστε, Epic and Ionic for ἔτιστο, 3 sing. imperf. ind. pass. of τίω, "to honor."

LINE 80. Μεταδρομάδην, adv., "running after," "following close upon."—From μεταδρόμος, "running after," and this from μετά and τρέχω, δραμεῖν.

LINE 81. Ἐξεσε, 3 sing. 1 aor. ind. act. of ξέω, "to lop off," &c. fut. ξέσω: 1 aor. ἔξεσα. The same root appears in ξαίνω, ξύω, and the Latin scalpo, sculpo.

LINE 82. Ὅσσε, accus. dual, from a supposed nominative ὄσσοι, σοί, τό, "an eye." Compare Glossary on book i., 104.

LINE 83. Κραταιή, nom. sing. fem. of κραταιός, ἦ, ὄν, Epic and Ionic for κραταιός, ἄ, ὄν, "powerful," "mighty." Poetic for the usual κρατερός.—From κράτος, "power," "strength."

LINE 84. Πονέοντο Epic and Ionic for ἐπονέοντο, 3 plur. 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 85. Ποτέροισι, Epic and Ionic for ποτέροις, dat. plur. of πότερος, α, ὄν, "whether of the two." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like ὀπότερος.—Formed by contraction from ἕτερος, and the root πορ, "who?" &c.

Μετείη, 3 sing. pres. opt. of μέτειμι, "to be with," "to belong," &c.

LINE 86. Ὀμιλοῖ, Epic and Ionic for ὀμιλοῖ, 3 sing. pres. opt. act. of ὀμιλέω, "to keep company with," "to associate with" fut. ὀσω.—From ὀμιλο: "a crowd" "a throng," &c.

Book 5. Line 87-92.

LINE 87. Θῦνε, Epic and Ionic for ἐθνε, 3 sing. imperf. ind. act. of, θύνα, "to move rapidly to and fro," "to rush."—Akin to θύω, "to rush."

Πλήθοντι, dat. sing. pres. part. act. of πλήθω, "to be or become full." Only found in the present and imperfect, and in the poetic perfect πέπληθα, with present signification. The transitive aorist ἐπλησα belongs to πίμπλημι. Observe that πλήθω is never transitive, and only late writers use the middle voice.

LINE 88. Ἐκέδασσε, Epic and Ionic for ἐκέδασε, 3 sing. 1 aor. ind. act. of κεδάννυμι, "to scatter:" fut. κεδάσω: 1 aor. ἐκέδασα. Observe that κεδάννυμι is merely a poetic form for σκεδάννυμι.

LINE 89. Ἐεργμένοι, nom. plur. fem. of ἐεργμένος, η, ον; Epic and Ionic for εἰργμένος, perf. part. pass. of ἔργω or ἔργω (the former more usual in Homer, but the latter the earlier of the two), for which the Attics employ εἰργω, "to fence in," "to secure," &c.: fut. ἐρξω: perf. pass. ἐεργμαι: Attic εἰργμαι.—Akin to αἰτσο; hence ἔργμα, ἔρκος, &c. Observe that the Attics employ both εἰργω and εἰργω, and that, according to Buttman, they probably distinguished between the signification of these two verbs by means of the rough breathing, εἰργω being "to shut in," and εἰργω "to shut out."

Ἴσχανόωσιν, Epic lengthened form for ἰσχανῶσιν, 3 plur. pres. ind. act. of ἰσχυνάω, "to hold back," "to restrain:" fut. ἦσω.—An Epic lengthened collateral form of ἰσχω.

LINE 90. Ἴσχει, 3 sing. pres. ind. act. of ἰσχω, "to hold in check," "to check," &c. Compare Glossary on book i., 214, s. v. ἰσχεο.

Ἄλωών, Epic and Ionic for ἀλωῶν, gen. plur. of ἀλωή, ἦς, ἥ, "a threshing-floor," "any leveled plot of ground," sown or planted, &c. Observe that ἀλωή itself is an Epic and poetic term for the Attic ἄλως.

Ἐριθηλέων, Epic and Ionic for ἐριθηλῶν, gen. plur. fem. of ἐριθηλής, ἑς, "very blooming," "richly blooming."—From ἐρι-, "very," and θάλλω, "to bloom."

LINE 91. Ἐξαπίνης, adv., softer form for ἐξαίφνης, "on a sudden," "suddenly." Found not only in Homer and Herodotus, but frequently in Attic prose.

Ἐπιβρίση, 3 sing. 1 aor. subj. act. of ἐπιβρίθω, "to be heavy upon," "to fall heavily upon:" fut. σω: 1 aor. ἐπέβρισσα.—From ἐπί and βρίθω, "to be heavy."

LINE 92. Κατήριτε, 3 sing. 2 aor. ind. act. of κατερείπω, "to cast or throw down." In the second aorist, κατήριπον, and second per-

Book 5. Line 92-100.

καὶ κειεράρα, intransitive, "to fall down." Compare *Glossary* on book iv., 462.

LINE 94. Μίμνον, Epic and Ionic for ἐμίμνον, 3 plur. imperf. ind. act. of μίμνω, "to wait for," "to remain." Compare *Glossary* on book ii., 296.

LINE 97. Ἐπιταίνετο, 3 sing. imperf. ind. mid. of τιταίνω, "to stretch," "to draw." Compare *Glossary* on book ii., 390.

LINE 98. Ἐπαίssonτα, accus. sing. masc. pres. part. act. of ἐπίσσω, "to rush on." Compare *Glossary* on book ii., 146.

LINE 99. Γύαλον, accus. sing. of γύαλον, ου, τό, "a hollow," "a cavity." (Consult note.)—Akin, perhaps, to κοῖλος.

Ἐπτατο, 3 sing. 2 aor. ind. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (in Attic prose usually shortened πτήσομαι): syncopated 2 aor. ἐπτόμην, but frequently, also, ἐπτάμην. In later prose a present, ἱπταμαι, occurs. The original signification is "to spread the wings to fly," and the verb is akin to πετάννυμι, "to expand," "to spread."

LINE 100. Διέσχε, 3 sing. 2 aor. ind. act. of διέχω, "to hold on one's way:" fut. ξω, &c.

Παλάσσετο, Epic and Ionic for ἐπαλάσσετο, 3 sing. imperf. ind. pass. of παλύσσω, "to sprinkle:" fut. ξω: perf. pass. πεπάλαγμαi.—From πάλλω, "to shake."

LINE 103. Βέβληται, 3 sing. perf. ind. pass. of βάλλω, "to strike," "to wound," &c.

LINE 104. Ἄνοχήσεσθαι, Epic and Ionic for ἀνασχήσεσθαι, fut. inf. mid. of ἀνέχω, "to hold up against," "to endure."

LINE 105. Ἀπορνύμενον, accus. sing. masc. pres. part. mid. of ἀπόρ-
νυμι, "to set in motion," "to arouse:" in the middle, "to set one's self in motion," "to hasten away from:" fut. ἀπόρσω. Observe that ἀπόρνυμι is a poetic form for ἀφορμάω.

LINE 106. Δάμασεν, Epic and Ionic for ἐδάμασεν, 3 sing. 1 aor. ind. act. of δαμάω, "to subdue." Compare *Glossary* on book i., 61.

LINE 107. Ὀχεσφιν, Epic and Ionic for ὄχεων, gen. plur. of ὄχος, εος τό, "a chariot."

LINE 109. Ὀρσο. Consult *Glossary* on book iii., 250, s. v. ὄρσο Πέπον, voc. sing. of πέπων, ου, gen. ονος, "kind." In book ii. 235, it has the signification of "saint-hearted." Compare *Glossary ad loc.*

Καπανηϊόδη, voc. sing. of Καπανηϊάδης, ου, ὀ, "son of Caraneus"—From Καπανεύς, ἦος, ὀ, "Caraneus."

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Καταθήσει, Epic and Ionic for καταθήσου, 2 sing. 2 aor. imper. mid. of καταβαίνω, "to come down," "to descend:" fut. καταθήσομαι: 2 aor. mid. κατεβησόμεν; with regard to v. hi3h formation, consult *Glossary* on book i., 428, s. v. ἀπεβήσετο.

LINE 110. Ἐρύσσης, Epic and Ionic for ἐρύσης, 2 sing. 1 aor. subj. act. of ἐρύω, "to draw:" fut. σω, &c.

LINE 112. Διαμπερές, adv., "quite through," "through and through." Probably for διαναπερές.

LINE 113. Στρεπτοῖο, Epic and Ionic for στρεπτοῦ, gen. sing. masc. of στρεπτός, ἦ, ὄν, "twisted."—From στρέφω.

LINE 117. Φίλαι, 2 sing. 1 aor. imper. mid. assigned to φιλέω, as an Epic form, and having the same signification as the active aorist imper. φιλῶσον. Compare *Glossary* on line 61, s. v. ἐφίλατο.

LINE 119. Φθύνος, nom. sing. masc. 2 aor. part. mid. of φθύνω, "to be beforehand with," "to anticipate:" fut. φθήσομαι, later, also, φθίσω: 2 aor. ἐφθην: 2 aor. mid. ἐφθάμεν.

Ἐπεύχεται, 3 sing. pres. ind. of the middle deponent ἐπεύχομαι, "to exult at any thing," &c.

LINE 120. Ὀψεσθαι, fut. 1st mid. assigned to ὀράω, "to see:" fut. ὀψομαι, &c.

LINE 122. Ἐλαφρά, accus. plur. neut. of ἐλαφρός, ἄ, ὄν, "light," "active."—Observe that, according to some etymologists, ε-λαφ-ρός is the Latin *lev-is*, with ε euphonic. It may more safely be pronounced akin to ἐλαφος, "a deer."

LINE 124. Θαρσῶν, nom. sing. masc. pres. part. act. of θαρσέω, "to take courage:" fut. ἦσω. Compare *Glossary* on book i., 85.

LINE 126. Ἄτρομον, accus. sing. neut. of ἀτρομος, ὄν, "fearless," "intrepid."—From ἀ, priv., and τρέμω, "to tremble."

Σακέσπαλος, nom. sing. masc. of σακέσπαλος, ὄν, "shield-shaking," "shield-brandishing."—From σύκος, "a shield," and πύλλω, "to brandish."

LINE 127. Ἀχλύν, accus. sing. of ἀχλύς, ὄς, ἦ, "a mist," "a cloud," and hence "gloom," "darkness."—The Sanscrit for "a cloud" is *valāhaka*. If we regard *aka* as a mere suffix, which is commonly the case, we have *valāh* remaining, with which we may compare the old high German *Wolch*, the later German *Wolke*, and also the Greek ἀχλύς, or, with the digamma, φαχλύς.

Ἐπῆεν, Epic for ἐπῆν, 3 sing. imperf. ind. act. of ἐπειμι.

LINE 129. Πειρώμενος, nom. sing. masc. pres. part. mid. of πειράω, "to make trial of." Compare *Glossary* on book i., 302

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LINE 132. Ἐλθῆσι, Epic and Ionic for ἔλθῃ, 3 sing. 3 aor. subj. act. of ἔρχομαι.

Οὐτάμεν, Epic for οὐτάν, pres. inf. act. of οὐτάω, "to wound."—Observe that οὐτάμεν itself is shortened from οὐτάμεναι, the Epic Doric, and Æolic form.

LINE 134. Ἐμίχθη, 3 sing. 1 aor. ind. pass. of μίγω, "to mingle." Compare *Glossary* on book ii., 475, s. v. μίγνυσιν.

LINE 137. Ἀγρῷ, dat. sing. of ἀγρός, σθ, ὄ; "a field," "land," also "the country," as opposed to the town.—Compare the Latin *ager* and German *acker*.

Ἐίροπόκοις, dat. plur. of εἰροπόκος, σν, "wool-fleeced," "fleecy."—From εἶρος, "wool," and πόκος, "a fleece."

Ὀίεσσι, Epic and Ionic for οἰσί, dat. plur. of οἶς, οἶος, ὄ, ἦ, Epic and Ionic for οἷς, οἷός, ὄ, ἦ, "a sheep."—Observe that the Latin *ovis* is merely οἶς with the digamma, ὄφεις.

LINE 138. Χραύῃ, 3 sing. 1 aor. subj. act. of χραύω, "to touch lightly," "to wound slightly," "to wound:" fut. σω: 1 aor. ἔχραυσα. Observe that χραύω is strictly an Æolic form for χράω, and that χραύω, χραίνω, χράω, &c., all come etymologically from χεῖρ, χειρός, "the hand," the leading meaning being "to lay hold of."

Ἵπεράλμενον, accus. sing. masc. of the syncopated 1 aor. part. of the middle deponent ὑπεράλλομαι, "to leap over;" fut. ὑπεραλοῦμαι: 1 aor. ὑπερηλάμην: part. ὑπεραλάμενος, by syncope ὑπεράλμενος. In the same way we have ἐπάλμενος and ἐπιάλμενος. This syncopated form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Consult *Buttmann, Irreg. Verbs*, p. 18, note, ed. *Fishlake*.

Δαμάσση, Epic and Ionic for δαμάσῃ, 3 sing. 1 aor. subj. act. of δαμάω, "to subdue," "to conquer," "to kill."

LINE 140. Σταθμούς, accus. plur. of σταθμός, σθ, ὄ, "a standing place," "shelter" for men or animals, "a hut," "a pen," "a fold," &c. (Consult note.)—From στάω, ἵστημι.

Δύεται, 3 sing. pres. ind. mid. of δύω, "to get into;" fut. δέσω: in the middle, δέσομαι, fut. δύσομαι: 1 aor. ἐδυσάμην.

LINE 141. Ἀγχιστῖναι, nom. plur. fem. of ἀγχιστίνος, η, σν, poetic lengthened form of ἀγχιστος, "near," "close to," "huddled together."—From ἀγχι, of which the superlative is ἀγχιστος.

Κέχυνται, 3 plur. perf. ind. pass. of χέω, "to pour," &c. In the passive, "to be thrown," "heaped up," "strewn one upon another." fut. χεύσω: perf. κέχυκα: perf. pass. κέχυσαι.

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- LINE 142. Ἐμμεμαώς, nom. sing. masc. perf. part. of the radical ἐμμάω, with present signification, "pressing eagerly on." Compare *Glossary* on book i., 590, s. v. μεμαῶτα.
Βαθέης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα, ἰ, "deep."
- Ἐξάλλεται, 3 sing. pres. ind. of the middle deponent ἐξάλλομαι, "to leap forth from," "to spring out:" fut. ἐξαλοῦμαι. Compare *Glossary* on line 138, s. v. ὑπεράλμενον.—From ἐκ and ἄλλομαι.
- LINE 143. Μίγη, Epic and Ionic for ἐμίγη, 3 sing. 2 aor. ind. pass. of μίσγω, "to mingle:" fut. μίξω: 2 aor. pass. ἐμίγην. Compare *Glossary* on book ii., 475, s. v. μιγέωσιν.
- LINE 146. Κληίδα, Epic and Ionic for κλειδα, accus. sing. of κληίς, ἴδος, ἦ, Epic and Ionic for κλείς, κλειδός, ἦ, "the collar-bone;" so called, as it were, from its locking the neck and breast together, the primitive meaning of κλείς being a key, or bolt.
- LINE 147. Αὔχενος, gen. sing. of αὐχὴν, ἑνος, ὄ, "the neck."—According to Pott, from the Sanscrit root *waḥ*, "to bear." (*Etymol. Forsch.*, i., p. 283. Compare *Bensley, Wurzellex.*, i., p. 352.)
- Ἐέργαθεν, Epic and Ionic for εἰργαθεν, 3 sing. of a lengthened 2 aor. εἰργαθον, of εἰργω, "to shut out," "to separate." Observe that there is no such present as εἰργάθω. Compare *Ellendt, Lex. Soph.* s. v. εἰκύθειν.
- LINE 148. Μετώχετο, 3 sing. imperf. ind. of the middle deponent μετώχομαι, "to go after:" fut. ἦσομαι.—From μετά and οἶχομαι.
- LINE 153. Τείρετο, Epic and Ionic for ἐτείρετο, 3 sing. imperf. ind. pass. of τείρω, "to rub away," "to wear away," &c.: fut. τέρω (Æolic). Compare *Glossary* on book iv., 315.
- LINE 154. Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. ind. mid. of τίκτω, &c. Compare *Glossary* on book i., 36.
- Κτεάτεσσι, Epic and Ionic for κτέασι, dat. plur. of κτέαρ, ατος, τό, "a possession." Of frequent occurrence in Homer, but only in the dative plural, as here.—Akin to κτάω, κτύομαι.
- Λιπέσθαι, 2 aor. inf. mid. of λείπω, "to leave:" fut. λείψω: 2 aor. mid. ἐλιπόμην.
- LINE 155. Ἐξάινυτο, 3 sing. imperf. indic. of the defective middle deponent ἐξάινυμαι, "to take away." Compare *Glossary* on book iv., 531, s. v. αἰνυτο.
- LINE 156. Γόον, accus. sing. of γόος, ου, ὄ, "lamentation." In general, any sign of grief, including even weeping.

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- LINE 157. Ζώντε, Epic lengthened form for ζῶντε, accus. dual pres. part. act. of ζῶ.
- LINE 158. Χηρωσται, nom. plur. of χηρωστής, ου, ό, "a collateral relation," "an heir at law in default of issue." Usually occurs in the plural.—From χηρώ, "to bereave."
- Κτῆσιν, accus. sing. of κτήσις, εως, ή, "an acquiring," "a getting." Usually, however, as a collective, "possessions," "property."—From κτάομαι.
- Δατέοντο, Epic and Ionic for ἐδατοῦντο, 3 plur. imperf. indic. of the middle deponent δατέομαι, "to divide," "to distribute." Used only in the present and imperfect, the other tenses being from δαίω. fut. δάσομαι: 1 aor. ἐδασάμην.
- LINE 159. Δαρδανίδαο, Epic and Ionic for Δαρδανίδου, gen. sing. of Δαρδανίδης, ου, ό, "descendant of Dardanus." Properly, "son of Dardanus." Observe that αο was contracted into ω (by the Dorians into α), and this ω was again opened by ε, thus forming εω. This ending in εω was the more usual one in Ionic, but not to the exclusion of that in αο.—From Δάρδανος, "Dardanus."
- LINE 160. Εἰν, poetic, and especially Epic, for ἐν, prep., "in." It is also found in compounds, as εἰνάλιος, εἰνόδιος, &c.
- LINE 161. Θορόν, nom. sing. 2 aor. part. act. of θρώσκω, "to leap," "to spring:" fut. θοροῦμαι: 2 aor. ἐθορον.
- Ἄξῃ, 3 sing. 1 aor. subj. act. of ἄγνυμι, "to break:" fut. ἄξω: 1 aor. ἔαξα, Epic ἤξα.
- LINE 162. Πόρτιος, gen. sing. of πόρτις, ιος, ή, "a young heifer," "a calf."
- Ξύλοχον, accus. sing. of ξύλοχος, ου, ή, "a thicket," "a woody place."—From ξύλον and ἔχω, not, as some maintain, from λόχος.
- Βοσκομενάων, Epic and Ionic for βοσκομένων, gen. plur. pres. part. mid. of βόσκω: fut. ἦσω. In the active, it is said of the herdsman, "to feed," &c.; in the middle and passive, of cattle, "to feed," "to graze."
- LINE 164. Βῆσε, Epic and Ionic for ἐβησε, 3 sing. 1 aor. ind. act. of βάω, "to cause to go." Consult note on book i., 144.
- LINE 165. Δίδου, Epic and Ionic for ἐδίδου, 3 sing. imperf. ind. act. of δίδω, "to give," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare Carmichael's Greek Verbs, p. 78.
- LINE 166. Ἄλαπάζοντα, accus. sing. masc. pres. part. act. of ἀλάπάζω, "to lay waste." Compare Glossary on book ii., 367
- LINE 167. Κλόνον, accus. sing. of κλόνος, ου, ό, "any violent, or"

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forced motion, "a tumultuous movement." In the Iliad, always of the throng and press of battle.

LINE 172. Ἐρίζεται, 3 sing. pres. ind. mid. of ἐρίζω, "to contend," "to vie:" fut. σω. Homer uses the middle here quite like the active. Compare the remarks of Kühner, on the Middle Verb, § 363, 5, p. 17, ed. Jelf.

LINE 174. Ἐφες, 2 sing. 2 aor. imper. act. of ἐφίημι, "to discharge at," "to send against:" fut. ἐφήσω: 1 aor. ἐφήκα.

LINE 177. Κοτεσσάμενος, Epic for κοτεσάμενος, nom. sing. masc. pres. part. mid. of κοτέω, "to be angry at." The middle is used in the same signification as the active: fut. κοτέσομαι, Epic κοτέσομαι. The strict meaning is, "to bear one a grudge," and hence the derivation from κοτός, "a grudge," "resent," "ill-will."

LINE 178. Ἴρων, Epic and Ionic for ἱρών, gen. plur. of ἱρός, ἦ, ὄν, Epic and Ionic for ἱρός, ἄ, ὄν, "sacred." In Homer, &c., τὰ ἱερά (Epic and Ionic ἱρά) are "offerings," "sacrifices," where some supply θύματα.

Μηνίσας, nom. sing. masc. 1 aor. part. act. of μηνίω, "to become angry," &c.: fut. σω: 1 aor. ἐμήνισα.—From μῆνις, "wrath."

Ἐπι, for ἔπεστι. Consult note on book i., 515.

LINE 182. Ἀύλωπιδι, dat. sing. of αὐλώπις, ἴδος, ἦ, "having a visor," "visor." In the Iliad, always an epithet of a helmet.—From αὐλός, "a hollow covering," and ὤψ. According to the scholiast, αὐλώπις means "with a tube (αὐλός) to hold the λόφος."

LINE 185. Μαίνεται, 3 sing. pres. ind. of μαίνομαι, "to rage:" fut. μανήσομαι and μανούμαι: perf. with present signification μέμηνα, &c.—From the root μάω, akin to μάλομαι, μαιμάω, &c.; also to μένος and μῆνις. (Pott, Etym. Forsch., i., 254.)

LINE 186. Εἰλυμένος, nom. sing. masc. perf. part. pass. of εἰλύω (Attic εἰλύω), "to envelop," "to shroud:" fut. ὕσω: perf. pass. εἰλόμαι.

LINE 187. Κιχήμενον, accus. sing. masc. pres. part. mid. of κίχημι, "to reach." Compare Glossary on book ii., 188.

LINE 190. Ἄιδωνῆι, dat. sing. Epic and Ionic for Ἄιδωνεῖ, from Ἄιδωνεύς, ἕως (Epic and Ionic ἦος), ὅ, "Hades."—Lengthened form from Ἄιδης.

LINE 191. Κοθήεις, nom. sing. masc. of κοθήεις, ἦεσσα, ἦεν, "angry."—From κοτέω, "to be angry."

LINE 192. Παρέασιν, Epic for πάρεισιν, 3 plur. pres. ind. act. of παρῆμι, "to be present," &c.

LINE 194. Πρωτοπαγεῖς, nom. plur. masc. of πρωτοπαγίς, εἰς

Book 5. Line 194-199.

"fresh from building." Literally, "put together" or "built for the first time."—From πρῶτος and πήγνυμι.

Νεοτευχέες, Epic and Ionic for νεοτευχεις, nom. plur. masc. of νεοτευχής, ές, "newly made."—From νέος and τεύχω, "to construct," &c.

Πέπλοι, nom. plur. of πέπλος, ου, ό, "any woven cloth" used for a covering, "a covering," "curtain," "sheet," &c. Also, "a large, full robe" or "shawl," strictly worn by women. Compare note on verse 315 of this book.—In late poets it appears with the heterogeneous plural τὰ πέπλα.

LINE 195. Πέπτανται, 3 plur. perf. indic. pass. of πετάννυμι, "to spread," "to expand" (compare Glossary on book i., 480): fut. πετάσω: perf. pass. πέπταμαι, also πεπέτασμαι. The former is always employed by the Attics.

Δίζυγες, nom. plur. masc. of δίζυξ, υγος, "yoked in pairs." Equivalent to the more common form δίζυγος, ου.—From δίς and ζεύγνυμι.

LINE 196. Κρι, accus. sing. neut. of the Epic shorter form κρι, σι τ κριθή, "barley." In some words, of which κρι is ορε, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare Glossary on book i., 426.

Έρεπτόμενοι, nom. plur. masc. pres. part. of the middle deponent έρέπτομαι, "to eat," "to feed upon." Used only in the present and imperfect. Homer only employs the present participle.—Akin to έρείπω, and, perhaps, to άρπάζω, ραπισ, cargo, and the English "to crop," feed greedily.

Όλύρας, accus. plur. of όλυρα, ας, ή, usually employed in the plural, όλυραι, ων, "corn." (Consult note.)—According to Buttman (Lexil., s. v. ούλαί, 8), it is akin to όλή, ούλαί, "coarse barley," &c.

LINE 197. Αίχμητά, nom. sing. of αίχμητά, gen. άς, ό, Epic and Æolic for αίχμητής, ου, ό, "a spearman," "a warrior."—From αίχμή, "a spear."

LINE 198. Έπέτελλε, 3 sing. imperf. ind. act. of επιτέλλω, "to enjoin:" fut. έπιτελώ: 1 aor. έπέτειλα.—From επί and τέλλω, with regard to which consult Glossary on book i., 25.

Ποιητοΐσιν, Epic and Ionic for ποιητοΐς, dat. plur. masc. of ποιητής, ή, όν, "made," "well-built."—From ποιέω.

LINE 199. Έμβεβαῶτα, Epic syncopated form for έμβεβηκότα, accus. sing. masc. perf. part. act. of έμβαίνω, "to mount:" fut. ωδήσμαι: perf. έμβέθηκα: perf. part. έμβεβηκώς, Epic and syncop.

Book V. Line 199-208.

rated form: ἐπλεβίς. Compare *Glossary* on book ii., 134, s. v. Σεβάσι.

LINE 200. Ἄρχεύν, pres. inf. act. of ἄρχεύν, "to lead," "to command." Epic collateral form of ἄρχω.

LINE 201. Πιθόμεν, Epic and Ionic for ἐπιθόμεν, 3 aor. ind. mid. of πείθω, &c.

LINE 202. Φειδόμενος, nom. sing. masc. pres. part. of the middle dependent φείδομαι, "to spare:" fut. φείσομαι; later, also, φειδήσομαι, Epic πεφιδήσομαι. Epic reduplicated 3 aor. πεφιδόμεν, whence the Homeric infinitive πεφιδέσθαι, opt. πεφιδόμεν, πεφιδόιτο, besides which, however, he uses the 1 aor. φείσαιτο.—From a root φιδ-, which also appears in the Latin *findo*, and Sanscrit *bhid*, the idea involved being that of *separation from, abstaining from, &c.* (*Bensley, Wurzellex.*, ii., p. 109.—*Pott, Etymol. Forsch.*, i., 245.)

Φορβής, gen. sing. of φορβή, ῆς, ῆ, "food," "provision."—From φέρω, "to feed."

LINE 203. Είλομένων, gen. plur. pres. part. pass. of εἰλω (also εἰλλω, but more frequently εἰλέω, Attic εἰλέω). Radical signification, "to roll or twist tight up;" hence "to press hard or close," e. g., of a warrior who presses the enemy close; then "to force together," and thus "to coop, block up, crowd together," &c.: fut. εἰλισσω. Observe that Homer, in the *active*, has only εἰλέω, never εἰλω, and that he forms the first aorist, and some other parts, from the simple stem or root ελ-: thus, 1 aor. ἔλσα: perf. pass. ἔελμαι, &c. (*Bullmann, Irreg. Verbs*, p. 83, ed. Fishlake.)

Ἐδμεναι. Consult *Glossary* on book iv., 345.

Ἄδδην, poetic, and especially Epic, for ἄδην, adv., "to one's fill," "enough," "to satiety."—Akin to ἀδέω, "to satiate."

LINE 205. Πίσυνοσ, nom. sing. masc. of πίσυνοσ, η, ον, "relying on," "trusting to."—From πείσα, "persuasion," "obedience;" and this from πείθω.

Ἵνήσειν, fut. inf. act. of ὀνήνημι, "to aid," "to prove of service:" fut. ὀνήσω.—Reduplicated from a root ON-, which appears in the derivative tenses and forms.

LINE 206. Δοιοῖσιν, Epic and Ionic for δοιοῖς, dat. plur. of δοιαί, αἱ, ἅ, "two." Equivalent to δύο. The singular δοίς, like δισός, "twofold," "double." The dual δοιώ is indeclinable in Homer. Compare *Glossary* on book iv., 7, s. v. δοιαί.

LINE 208. Ἄτρεκέσ, accus. sing. neut. of ἄτρεκής, ἑς, "strictly true," "real."—From a root τρεκ (with which *Bensley* compares the Sanscrit *tarka*, "doubt"), and the negative prefix. (*Wurzellex.* i. 674)

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Ἔσσενα, 1 sing. 1 aor. ind. act. of εἴω, "to go. in quick motion," "to drive," "to cause to flow," &c. In the augmented tenses the ε is doubled: as imperf. ἔσσεινον: pass. and mid. ἔσσειόμεν: 1 aor. act. ἔσσενα: mid. ἔσσειάμεν. But in Homer often, also, without augment; as, σεία, σείε, σείατο, &c. Compare Glossary on book ii., 150

Ἥγειρα, 1 sing. 1 aor. ind. act. of ἡγείρω, "to arouse," &c.

LINE 209. Πασσάλου, gen. sing. of πάσσαλος, ου, ὄ (Attic πύπταλος) "a peg."—Akin to πήγνυμι, παγήραι. Compare the Latin *passulus*, *parillus*, and *palus*.

LINE 213. Ὑψ. κῆς, accus. sing. neut. of ὑπερέκῆς, ἑς, "high-roofed." (Consult note.)—From ὑψι, "high," "on high," and ἑρέφω, "to roof over."

LINE 214. Τάμοι, 3 sing. 2 aor. opt. act. of τέμνω, "to cut:" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀλλότριος, nom. sing. masc. of ἄλλότριος, α, ου, "of or belonging to another," "of foreign race," "foreign," &c. Answering to the Latin *alienus*.—From ἄλλος.

LINE 216. Διακλάσας, nom. sing. masc. 1 aor. part. act. Epic and Ionic for διακλάσας, from διακλάω, "to break in twain," "to break in pieces:" fut. ἄσω: 1 aor. διέκλασα, Epic and Ionic διέκλασσα.—From διά and κλάω, "to break."

LINE 219. Νώ, accus. dual of ἐγώ, "I," and shortened from νῶι. Observe that νώ, the shorter Attic form, is here found even in Homer. It is erroneous to write νῶ or νῶι. In νῶι, νώ, we have the same pronominal root as in the Latin *nos*, Italian *noi*, French *nous*, &c. Bopp and Benfey compare the Sanscrit dual *nam*.

LINE 220. Ἐἵτεσι, dat. plur. of ἔντος, εος, τό, οτ, more correctly ἔντεα, ων, τά, "arms." Compare Glossary on book iii., 339. The singular, ἔντος, occurs only in Archilochus, 3, 2.

LINE 221. Ἐπιθήσειο. Consult Glossary on line 109, s. v. καταθήσειο.

LINE 223. Κραιπνά, accus. plur. neut., taken adverbially, of κραιπνός, ἡ, ὄν, "rapid," hence κραιπνά, "rapidly." Properly, "snatching away," "tearing," "rushing." The more usual adverbial form is κραιπνῶς.—From a root ἀρκ-, as appearing in ἀρκ-άζω. Compare the Latin *carpo*, *rapio*.

Διωκέμεν, Epic, Doric, and Æolic for διώκειν. Earliest form διωκόμεναι.

Φέβοσθαι, pres. inf. of the poetic deponent φέβομαι, used only in the present and imperfect, and equivalent to φοβόμαι, "to be scared," "to fear," and hence "to flee." Observe that φέβομαι is strictly the

Book 5. Line 224-234.

root of φόβος, φοβίω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

LINE 224. Σαώσεται, 3 dual, fut. indic. act. of σάω, "to save," "to carry safe:" fut. σώσω: 1 aor. ἔσαώσα. The present is not found in Homer, except in the contracted form σώω.—From σώξ, σώς, "safe."

LINE 226. Μάστιγα, accus. sing. of μάστιξ, ἴγος, ἥ, "a whip," "a lash," mostly for driving horses.—From μάω, μάσσω, "to touch," "to strike."

Σιγαλόντα, accus. plur. neut. of σιγαλόμεν, ὄρασα, ὄρα, "bright." Consult note.

LINE 228. Δέδεξο, 2 sing. perf. imper. of δέχομαι, "to take," "to receive:" fut. δέξομαι: perf. δέδεγμα.

LINE 230. Τεώ, accus. dual masc. of τεός, ἥ, ὄν, Epic and Ionic for σός, σή, σόν, "thy," "thine." Compare the Latin *tuis*.

LINE 231. Ἡνιόχῳ, dat. sing. of ἡνιόχος, οὐ, ὄ, "a charioteer," "a driver." Literally, "a rein-holder."—From ἡνία, "the reins," and ἔχω, "to hold."

Εἰωθότι, dat. sing. masc. of εἰωθός, 2 perf. part. act. constructed upon and assigned to the Epic ἔθω, "to be accustomed," "to be wont." The present occurs only in the participle ἔθων, in *Il.*, ix., 536, and xvi., 260. The perfect εἰωθα is used as a present, "I am accustomed," but the participle εἰωθός stands absolutely, "accustomed," "customary." Observe, moreover, that εἰωθα is strictly the Attic form, and ἔωθα the Ionic, but that Homer uses both.

LINE 232. Οἴσεται, 2 dual, fut. indic. act. of φέρω, "to bear:" fut οἴσω, &c.

LINE 233. Ματήσεται, 2 dual, fut. indic. act. of ματάω, "to be idle," "to loiter," "to linger," "to retard one's speed:" fut. ἦσω.—Akin to μάτην, "in vain," "idly," and μάταιος, "idle."

LINE 234. Ἐκφερέμεν, Epic, Doric, and Æolic for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, "to long for," "to desire what is absent," hence "to miss:" fut. ἦσω: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "a longing."

LINE 236. Ἐλάσση, Epic and Ionic for ἐλάση, 3 sing. 1 aor. subj. act. of ἐλαύνω, "to drive," "to drive away:" fut. ἐλάσω: aor. ἤλασα. Compare *Glossary* on book i., 575, s. v. ἐλαύνετον.

Μώνυχας, accus. plur. of μώνυξ, υχος, "with a single hoof," i. e., "solid, uncloven hoof." Equivalent to the Latin *solipes*. An epithet of the horse, very frequently occurring in the *Iliad*, and but once in

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the *Odyssey*. Either shortened for *μονόνοξ*, fr. in *μόνος* and *ἔνοξ*, "a hoof," or from the root *μί-α* with *δνοξ*.

LINE 237. Τε, by apostrophe for τεύ, and this Epic and Ionic for σα. Compare *Glossary* on line 230; s. v. τεύ.

Ἐπιόντα, accus. sing. masc. pres. part. of *ἔπειμι*, "to come on."

Δεδέξομαι, 1 sing. 3 fut. of *δέχομαι*, "to receive," &c.

LINE 240. Ἐμμεμαῶτε, nom. dual of *ἔμμεμαῶς*. Compare *Glossary* on line 199.

LINE 243. Κεχαρισμένε, voc. sing. of *κεχαρισμένος*, η, ον, "dear." "pleasing," &c.; perf. part. of the deponent *χαρίζομαι*, "to say or do something agreeable to a person," "to show kindness," "to oblige," &c.: fut. *χαρίσομαι*: Attic *χαρισθῆμαι*.—From *χάρις*.

LINE 244. Ὀρώ, Epic lengthened form for ὄρω, 1 sing. pres. indic. act. of *ὄραω*; ὄρω, "to see," &c.

Ἄνδρε, accus. dual of *ἄνῆρ*, &c.

LINE 245. Ἴσα, accus. sing. of *ἰς*, *ἰνός*, ἦ, "strength." Originally it had the digamma *ἴς*, as in Latin *vis*, and so probably it is akin to *βλος* and *vivere*; also to *ἰνις* and *ἰσχύς*.

Ἀπέλεθρον, accus. sing. fem. of *ἀπέλεθρος*, ον, "immeasurable."—From *ἀ*, priv., and *πέλεθρον*, lengthened poetic form for *πλέθρον*, a measure of land, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

LINE 248. Ἐκγεγάμεν, Epic infin. of *ἐκγέγασα*, the poetic perfect of *ἐκγίγνομαι*, for *ἐκγέγονα*.

LINE 249. Χαζώμεθα. Consult *Glossary* on line 34, s. v. *χαζώμεσθα*

LINE 252. Φόβονδε, "fearward;" the accusative singular of *φόβος*, with the suffix *δε* appended, and denoting motion toward. Consult *Excursus* v., p. 427.

Πεισέμεν, Epic, Doric, and Æolic for *πείσειν*, fut. inf. act. of *πείθω*, "to persuade." Earliest form, *πεισόμεναι*.

LINE 253. Γενναῖον, nom. sing. neut. of *γενναῖος*, α, ον, "suitable to one's birth or descent," "befitting one's lineage."—From *γέννα*, poetic for *γένος*, "bir.ḡ," "lineage."

Ἄλυσκάζοντι, dat. sing. masc. pres. part. act. of *ἄλυσκάζω*, "to flee from," "to shun," "to skulk:" fut. *σω*. Strengthened form for *ἄλυσκω*, and this last akin to *ἄλεσθαι*, &c.

LINE 255. Ὀκνεῖω, Epic and Ionic for *ὀκνέω*, 1 sing. pres. ind. act. of *ὀκνέω*, "to be loth," "to tarry," "to delay:" fut. *ήσω*.—From *ὀκνος*, "a tarrying," "a delay."

LINE 256. Τρεῖν, pres. inf. act. of *τρέω*, "to tremble," "to be afraid:" fut. *τρέσω*: 1 aor. *ἔτρεσα*. The Homeric poetic present

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το τρέψω. This verb is never contracted except when the dative is *ι τοι*. Compare the Sanscrit *trax*, "to fear."

LINE 258. Φύγσει, Epic and Ionic for φύγη, 3 sing. 2 aor. subj. act. of φύγω, "to flee." Compare *Glossary* on book i., 173.

LINE 260. Παλόβουλος, nom. sing. fem. of παλόβουλος, ου, "rich in counselling," "deep-counselling."—From παλός and βουλή, "counsel," "advice."

LINE 262. Ἐρουκάζειν, Epic and Ionic for ἐρουκάτω, 3 aor. inf. act. of ἐρούω, "to keep back," "to detain," &c. : fut. ἐρούσω : 1 aor. ἔρουσα : 2 aor. ἔρουσκειν.—From ἐρούω.

Ἄντυγος, gen. sing. of ἄντυξ, υγος, ἡ, strictly, "any rounded or curved body," and so, "the rim of the round shield," "the tail or high rim of a chariot." Consult note.

LINE 264. Ἐλάσαι, 1 aor. inf. act. of ἐλάω, "to drive," fut. ἐλάσω : 1 aor. ἔλασα.

LINE 265. Γενεῆς, gen. sing. of γενεή, ἡς, ἡ, Epic and Ionic for γενεα, ἄς, ἡ, "a race," "a breed."—From γένος.

Τρωί, dat. sing. of Τρώς, Τρώος, ὁ, "Tros," son of Erichthonius, and grandson of Dardanus. Consult note.

LINE 266. Δῶχ', for δῶκε, and this Epic and Ionic for ἔδωκε, 3 sing. 1 aor. ind. act. of δίδωμι.

Γανυμήδεος, gen. sing. of Γανυμήδης, εος (Attic ους), ὁ, accusative εα and ην, "Ganymede," son of Tros, and great grandson of Dardanus. Consult note.

LINE 267. Ἡῶ, accus. sing. of ἠώς, gen. ἠόος, contracted ἡούς, &c., "the morning." Compare *Glossary* on book i., 477.

LINE 268. Ἐκλεψεν, 3 sing. 1 aor. ind. act. of κλέπτω, "to steal," "to obtain by clandestine means : " fut. κλέψω. Compare *Glossary* on book i., 132.

LINE 269. Ἀύθρη, Epic and Ionic for λάθρα, adv., "secretly," "without the knowledge of," in which latter sense it is construed with the genitive, as in the text.—From a root ΛΑΘ-, which appears also in λανθάνειν, ἔλαθον.

Ἵππεσχών, nom. sing. masc. 2 aor. part. act. of ἵππεω, &c.

Θήλας, Epic and Ionic for θηλείας, accus. plur. fem. of θήλυς, εια, ο, "female." With Homer it sometimes appears also as an adjective of two terminations ; as, θήλυς ἔρση, θήλυς τοῦσα, &c.—Akin to θύω, "to suckle."

LINE 270. Γενέθλη, nom. sing. of γενέθλη, ης, ἡ, "a progeny." Literally, "birth," "origin," "source," &c.

LINE 271. Ἀτίταλλε, 3 sing. imperf. ind. act. (Epic and Ionic for

Book 5. Line 271-280.

φιτίλλε)σι ἀτιτάλλω, "to bring up," "to rear," &c.; in general, to cherish: fut. ἀτιταλώ: 1 aor. ἤτι.τηλα.—From ἀτύλλω, "to rear," &c., and this from ἀταλός, "tender."

Φάτνη, dat. sing. of φάτνη, ης, ἡ, "a manger," "a crib." The common Greek form was πάθνη. No doubt from πατέομαι, "to feed."

LINE 272. Μήστωρε, accus. dual of μήστωρ, ωρος, ό, "an adviser," "a counsellor." (Consult note.)—From μήδομαι, "to advise."

LINE 273. Ἄροίμεθα, 1 plur. 2 aor. opt. mid. of αἶρω. Compare Glossary on line 3.

LINE 277. Καρτερόθυμε, voc. sing. masc. of καρτερόθυμος, ον, "strong-hearted," "gallant-souled."—From καρτερός and θυμός.

LINE 279. Ἐγχείη, dat. sing. of ἐγχείη, ης, ἡ, "a spear."—From ἐγχος, "a spear."

Τύχωμι, Epic for τύχω, 1 sing. 2 aor. subj. act. of τυγχάνω, "to hit," &c.

LINE 282. Πταμένη, nom. sing. fem. syncopated 1 aor. part. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (usually shortened in Attic prose to πτήσομαι): 1 aor. syncopated, ἐπτόμην: 2 aor. syncop. ἐπτόμην.

Πελάσθη, Epic and Ionic for ἐπελύσθη, 3 sing. 1 aor. ind. pass. of πελάζω, "to bring near:" fut. πελάσω: 1 aor. act. ἐπέλυσα: 1 aor. pass. ἐπελύσθην.—From πέλας, "near."

LINE 284. Βέβληται, Epic and Ionic for βέβλησαι, 2 sing. perf. ind. pass. of βύλλω, "to strike," "to wound:" fut. βαλώ: perf pass. βέβληται.

Κενεώνα, accus. sing. of κενεών, ώνος, ό, "the hollow between the ribs and the hip," "the flank." Elsewhere λαγόνες or λαπάρα.—From κενός, "empty."

LINE 287. Ἡμβρατες, Epic and poetic for ἡμαρες, 2 sing. 2 aor. ind. act. of ἀμαρτύνω, "to miss:" fut. ἀμαρτήσομαι (ἀμαρτήσω only in Alexandrine Greek): perf. ἡμάρτηκα: 1 aor. ἡμάρτησα, only in later writers: 2 aor. ἡμαρτον, by transposition, ἡμαρατον; by changing α into ο, ἡμοροτον; and, finally, by the insertion of the euphonic β after μ, ἡμβροτον. On the change of the aspirate into a tenuis, during this process of transposition, &c., consult *Buttmann, Irreg. Verbs*, p. 18, note, ed. *Fishlake*; and on the insertion of β after μ, when another liquid follows in consequence of transposition, &c., consult *Köhler*, § 35, p. 27, ed. *Jelf*. (*Buttmann, Irreg. Verbe*, p. 20, &c.)

LINE 289. Ἄσαι, 1 aor. inf. act. of ἄω, "to satiate," "to sate:" fut. ἔσαι: 1 aor. ἔσθ. There are no grounds for adopting

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here the radical *AA-*, as is generally done. (Buttmann *Irreg. Verba* p. 28, &c.)

Ταλαύρινον, accus. sing. masc. of ταλαύρινος, ον, "with shield of tough bull's hide," "of the tough bull's hide shield."—From the radical τάλω, "to be enduring," and ῥινός, "the hide" of a beast, especially of an ox or bull.

Πολεμιστήν, accus. sing. of πολεμιστής, ος, ὅ, "a warrior."—From πολεμίζω, "to war."

LINE 290. Φάμενος, pres. part. mid. of φημί, "to say," &c. : middle φάμαι. Consult *Cermichael's Greek Verbs*, p. 296.

LINE 291. Ῥίνα, accus. sing. of ῥίς, ῥινός, ἡ, "the nose." A later form is ῥίον. Benfey supposes the original form to have been γρίς, γρίον, and compares it with the Sanscrit *gṛána*, "nose." (*Wurzellex.*, ii., p. 142.)

Ἐπέρησεν, 3 sing. 1 aor. ind. act. of περάω. Compare *Glossary* on book iv., 480, s. v. *πέρησε*.

LINE 292. Πρυμνήν, accus. sing. fem. of πρυμνός, ἡ, ὅν, "kindest," "last." Thus πρυμνός βραχίον, "the end of the arm," where it joins the shoulder; and πρυμνή γλῶσσα, "the root of the tongue." According to the *Etym. Mag.*, from πείρω, περάω, and akin to πρέμνον, "the bottom of the trunk of a tree."

LINE 293. Ἐξεσύθη, 3 sing. 1 aor. ind. pass. (in a middle sense) of ἐκσεύω, "to drive forth:" in the middle, ἐκσεύομαι, "to speed forth." Compare *Glossary* on book i., 150, s. v. *ἐκσεύοντο*.

Νείατον, Epic and Ionic for νέιατον, accus. sing. masc. of νείατος, η, ον, Epic and Ionic for νέστος, η, ον, "last," "utmost," "lowest." A kind of irregular superlative from νέος, like μέστος, from μέσος.

LINE 295. Αἰόλα, nom. plur. neut. of αἰόλος, η, ον, "easily turning," "easily wielded," &c. (Consult note.) According to Buttmann (*Lexil.*, s. v.), from ἄω, ἄημι, and so, strictly, "moving with the wind," "fluttering."

Παμφανόωντα, Epic lengthened form for παμφανόντα, nom. plur. neut. of παμφανών, ωτος, fem. παμφανόωσα, "all-glittering," "all-resplendent." Epic pres. part. assigned to παμφαίνω, but formed as if coming from παμφανάω, of which, however, no other forms occur except παμφανών and παμφανόωσα, just mentioned. Consult *Glossary* on book ii., 458.

Παρέτρεσσαν, Epic and Ionic for παρέτρεσαν, 3 plur. 1 aor. ind. act. of παρατρέω, "to start aside from fear:" fut. παρατρέσω : 1 aor. παρέτρεσα.—From πασά and τρέω, "to tremble," "to flee," &c.

LINE 296. Δύθη, Epic and Ionic for ἐλύθη, 3 sing. 1 aor. 1st. pass. of λύω. "to loose," "to relax," "to exhaust," &c. : fut. λίσω

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LINE 298. Ἐρυσάλατο, Epic and Ionic for ἐρύσαιντο, 3 plur. 1 aor. opt. mid. of ἐρύω, "to drag away." In the middle, "to drag away for one's self," or "unto one's self." Compare Glossary on book i., 466.

LINE 299. Ἄλκι, an irregular poetic dative of ἀλκή, "strength," as if from a nominative ἄλξ. Homer has it five times in the phrase ἄλκι πεποιθώς, and always when speaking of wild beasts, except in *Il.* xviii., 158.

LINE 301. Κτάμεναι, poetic, and chiefly Epic, for κτάναι, 2 aor. inf. act. of κτείνω, "to slay:" fut. κτενῶ, Ionic κτανῶ, but in Homer always κτενέω, εἶς, εἶ, &c. : 1 aor. ἐκτεῖνα : 2 aor. ἐκτανόν, and 3 sing. and plur. syncopated 2 aor. ἐκτᾶ and ἐκτᾶν : syncopated 2 aor. inf. κτάμεν and κτάμεναι.—Akin to καίνω and καίνυμαι, and the Sanscrit *kshī*, "to destroy."

LINE 302. Σμερδαλέα, accus. plur. neut., taken adverbially, of σμερδαλέος, α, ον, "fearful," "terrible," especially to look upon.

LINE 304. ῥέα, Epic adverb of ῥαδίος, "easily," for which the poetic, and especially Epic, form ρεῖα is often employed by Homer and Hesiod.

LINE 305. Αἰνεῖαο, Epic and Ionic for Αἰνεῖα, gen. sing. of Αἰνεῖας, α, ὄ, "Æneas." Consult Glossary on book i., 203, s. v. Ἄτρεΐδαο.

Ἴσχιον, accus. sing. of ἰσχίον, ον, τό, "the hip," "the thigh-joint."—Probably from ἰσχύς, "strength," and akin to ἰζύς, "the waist, or small of the back." Compare Cicero, "*latera et vires.*"

LINE 306. Κοτύλην, accus. sing. of κοτύλη, ης, ἡ, "an thing hollow," "the cup or socket of a joint," &c. The derivation fluctuates between κόττα and κοῖλος.

LINE 307. Θλίσσε, Epic and Ionic for ἐθλάσει, 3 sing. 1 aor. ind. act. of θλίω, "to crush:" fut. θλάσω : 1 aor. ἐθλάσα. Another form is φλάω.—Akin to θραύω, κλάω, and τι-τράω, as, also, to θλίβω, φλίβω, τρίβω.

LINE 308. ῤινόν, accus. sing. of ῤινός, οὔ, ὄ, "the skin on the body of a living person," rarely of a dead one. Also, "the hide of a beast," especially of an ox, "an ox-hide;" and then "an ox-hide shield."

Τρηχύς, Epic and Ionic for τραχός, nom. sing. masc. of τρηχύς εἶα, ὄ, Epic and Ionic for τραχύς, εἶα, ὄ, "rough," "rugged."

LINE 309. Ἐριπών, 2 aor. part. act. of ἐρείπω. Consult Glossary on book iv., 462, s. v. ἤριπε.

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Ἐρείσατο, Epic and Ionic for ἠρείσατο, 3 sing. 1 aor. ind. mid. of ἐρείδω. Compare *Glossary* on book ii., 109, s. v. ἐρείσάμενος.

LINE 311. Ἀπόλοιτο, 3 sing. 2 aor. opt. mid. of ἀπόλλυμι, "to destroy." In the middle, ἀπόλλυμαι, "to perish."

LINE 313. Ἀγχίσῃ, dat. sing. of Ἀγχίσης, ου, ὄ, "Anchises."

Βουκκλέοντι, Epic and Ionic for βουκολοῦντι, dat. sing. pres. part. of βουκολέω, "to tend herds," &c. : fut. ἦσω.—From βουκόλος, "a herdsman;" and this from βούς and κολέω, a word which only occurs in compounds, and with which we may compare the Latin *colo*. Others, however, deduce βουκόλος from βούς, and κόλον, "food."

LINE 314. Ἐλεύατο, 3 sing. 1 aor. ind. mid. of χέω, "to pour," "to spread." Compare *Glossary* on book iii., 270.

Πήχεε, accus. dual of πῆχυς, εως, ὄ, "the fore arm," from the wrist to the elbow; but usually employed by the poets to signify merely "the arm" in general, as in the present instance.—Probably akin to ταχύς, "stout," &c.

LINE 315. Πτύγμα, accus. sing. of πτύγμα, ατος, τό, "any thing folded," "a fold."—From πτύσσω, "to fold."

LINE 319. Ἐλήθετο. Consult *Glossary* on book i., 496, s. v. λήθετο.

Συνθεσιῶν, Epic and Ionic for συνθεσιῶν, gen. plur. of συνθεσία, ας, ἦ, "an agreement," "an arrangement."—From συντίθημι.

LINE 321. Ἡρύκακε, 3 sing. 2 aor. ind. act. of ἐρύκω, "to keep back," "to detain." Compare *Glossary* on line 262, s. v. ἐρυκακέειν.

LINE 322. Φλοῖσος, gen. sing. of φλοῖσος, ου, ὄ, "the turmoi" of battle. In general, "any confused roaring noise," especially the dull noise or din of a large mass of men.—From φλέω, φλοῖω, "to swell or burst forth."

LINE 323. Καλλίτριχας, accus. plur. masc. of καλλίτριξ, τριχός, "beautiful-haired," "of beautiful manes."—From καλός and τρίξ, τριχός, "hair."

LINE 326. Ὀμηλικῆς, gen. sing. of ὀμηλική, ης, ἦ, Epic and Ionic for ὀμηλικία, ας, ἦ. Strictly, "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 ἦλιξ, "of the same age."

Ἄρτια, accus. plur. neut. of ἄρτιος, α, ου, "suited to," "in accordance with," &c.—From ἄρτι, "just," "exactly," &c., and this ἀρτι to ἄρω, "to suit," "to fit."

LINE 329 Μίθειπε Epic and Ionic for μεθεῖπε, 3 sing. imperf. ind.

Book 5. Line 320-330.

act. of μεθέπω, "to follow after," &c. (consult note): fut. μεθήψω.
2 aor. μετέσπον, not μεθέσπον.—From μετά and ἔπω.

Κρατερόνυχας, accus. plur. masc. of κρατερώνυξ, νυχος, "strong-hoofed."—From κρατερός and ὄνοξ.

LINE 330. Κύπριν, accus. sing. of Κύπρις, ἰδος, ἡ, "Cypris," "the Goddess of Cyprus," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπριδα and Κύπριν occur in the accusative: a later genitive is Κύπριος.—From Κύπρος, "Cyprus."

LINE 332. Κοιρανέουσιν, Epic and Ionic for κοιρανοῦσιν, 3 plur. pres. ind. act. of κοιρανέω, "to bear sway," "to rule," &c.: fut. ἦσω.—From κοίρανος, "a leader," "a chief."

LINE 333. Ἐννώ, nom. sing. of Ἐννώ, ὄος contracted οῦς, ἡ, "Enyo," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (*Hes., Theog.*, 273.)—Hence Ἐννάλιος, "the warlike," an epithet of Mars.

LINE 334. Ὀπίζων, nom. sing. pres. part. act. of ὀπίζω, "to make to follow:" fut. σω. Used here, however, in the less usual sense, "to pursue," "to follow after," and thus equivalent to διώκω—Usually derived from ἔπω, ἔπομαι. Pott considers the ο as ἀθροιστικόν, and the root to be found in the Sanscrit pad, "to go," with which compare πατ-εῖν, πόδ-ες, &c.

LINE 335. Ἐπορεξάμενος, nom. sing. 1 aor. part. mid. of ἐπορέγω, "to reach forward:" fut. ἐπορέξω, &c. Compare Glossary on book iv., 307.—From ἐπί and ὀρέγω.

LINE 336. Μετάλμενος, nom. sing. masc. of the syncopated 1 aor. part. of the middle deponent μετάλλομαι, "to spring after:" fut. μεταλοῦμαι: 1 aor. μετηλάμην: part. μεταλάμενος, by syncope μετάλμενος. Compare Glossary on book iv., 138.

LINE 337. Ἄβληχρήν, Epic and Ionic for ἀβληχράν, accus. sing. fem. of ἀβληχρός, ἡ, ὄν, Epic and Ionic for ἀβληχρός, ἄ, ὄν, "weak," "tender."—From α, euphonic, and βληχρός, "weak," and this from βλάξ, "effeminate," "delicate."

Εἶθαρ, adv., "straightway," "immediately."—From εὐθύς.

Ἄντετόρησεν, 3 sing. 1 aor. ind. act. of ἀντιτορέω, "to pierce through." Literally, "to bore right through:" fut. ἦσω.—From ἀντί and τορέω, "to bore," "to pierce."

LINE 338. Χάριτες, nom. plur. of Χάριτες, ων, αἱ, "the Graces." Consult note.

LINE 339. Πρυμνόν, accus. sing. neut. of πρυμνός. Consult Glossary on line 292, s. v. πρυμνην.

Book 5. Line 339-354.

Θένυρος, gen. sing. of θέναρ, αρος, τό, "the part of the hand to which one strikes," "the flat or hollow of the hand," "the palm." From θένω, θείνω, "to strike."

LINE 340. Ἰχώρ, nom. sing. of ἰχώρ, ὤρος, ὄ, "ichor," the ethereal juice, not blood, that flows in the veins of the gods. The irregular Epic accusative is ἰχῶ, for ἰχώρα, but occurring only in line 416 of the present book; like γέλω for γέλωτα, and ἰδρῶ for ἰδρῶτα.—As ἰχώρ properly means the watery part of the blood, lymph, or serum, Bensley thinks the original form of the word was μιχώρ, and that the root may be found in the Sanscrit *mih*, "to pour." (*Wurzellex.*, ii., p. 43.)

LINE 341. Σίτον, accus. sing. of σίτος, ου, ὄ, "wheat," in general, "corn," "grain;" also said of corn ground and prepared for food, "meal," "flour," "bread;" and so, in general, "food," "victuals," "provisions." Always said of human food, and hence we have, as a general epithet of men, σίτον ἔδοντες. Consult note

LINE 342. Ἀναίμονες, nom. plur. masc. of ἀναίμων, ονος, "bloodless," "without human blood."—From ἀ, priv, and αἷμα

LINE 343. Κύββαλεν, Epic and Ionic for κατέβαλεν, 3 sing. 2 aor. ind. act. of καταβάλλω, "to let fall," &c.

LINE 350. Πωλήσεται, Epic and Ionic for πωλήσει, 2 sing. fut. indic. of the middle deponent πωλέομαι, "to turn round and round in a place," "to frequent," "to resort to," &c.: fut. ἦσομαι. Old form of the second person πωλήσεσαι, Epic and Ionic (by syncope) πωλήσεαι, &c.—Strictly, a frequentative of πολέομαι.

LINE 352. Ἀλύουσα, nom. sing. fem. pres. part. act. of ἀλύω, "to wander," &c.: fut. σω. Consult note:—Akin to ἄλη, "wandering," and ἀλύομαι, "to wander."

LINE 353. Ποδήνεμος, nom. sing. fem. of ποδήνεμος, ου, "wind-footed," "with feet as swift as the wind."—From πούς and ἄνεμος.

LINE 354. Ἀχθομένην, accus. sing. fem. pres. part. of the deponent ἄχθομαι, "to be oppressed," "to be weighed down" in spirits, &c.: fut. ἀχθήσομαι, more rarely ἀχθήσομαι, &c.—From ἄχος, "a burden," "a load," and the root of this last is ἀχ-, in ἄχ-α, with which compare the Sanscrit *sah*, "to endure," the θ being merely euphonic.

Μελαίνετο, Epic and Ionic for ἐμελαίνετο, 3 sing. imperf. inã. mid. of μελαίνω, "to blacken," "to make black:" in the middle, "to grow black," "to turn black:" fut. μελανῶ: perf. pass. μεμύλασμαι. 1 aor. pass. ἐμελάνθην.—From μέλας, αινα. εῷ "black."

Book 5. Line 355-383.

LINE 355. Ἀριστερά, accus. plur. neut. of ἀριστερός, ἄ, ὄν, "left," "on the left." With ἀριστερά we may here supply μέρη.

LINE 356. Ἐκέκλιτο, 3 sing. pluperf. ind. pass. of κλίνω, "to incline," "to bend;" in the passive, "to lie down," &c.: fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι: pluperf. pass. ἐκεκλίμην, in the sense here of an imperfect.

LINE 358. Χρυσάμπυκας, accus. plur. mass. of χρυσάμπυξ, υκος, "with frontlet of gold."—From χρυσός and ἄμπυξ. Consult note.

LINE 359. Κόμισαι, 1 aor. inf. act. of κομίζω, "to convey:" fut. ἰσω. 1 aor. ἐκόμισα. Observe the accentuation: the 1 aor. optative would be κομίσαι.

LINE 364. Ἀκηχεμένη, nom. sing. fem. perf. part. pass. of ἀχομαι, "to be afflicted," "to grieve:" perf. pass. ἀκήχεμαι and ἀκάχημαι.—From the radical ΑΧΩ, the root of which, again, is the ejaculation of pain, ach! ah! ἄχ-.

LINE 366. Μάστιξεν, Epic and Ionic for ἐμάστιξεν, 3 sing. 1 aor. indic. act. of μαστίζω, "to lash," "to flog:" fut. ξω: 1 aor. ἐμάστιξα.—From μύστιξ, "a lash," "a scourge."

Ἐλάαν, Epic and Ionic for ἐλάων, pres. inf. act. of ἐλάω, a rare poetic present, the place of which is supplied by ἐλαύνω, "to urge forward."

Πετέσθην, Epic and Ionic for ἐπετέσθην, 3 dual imperf. indic. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι, in Attic prose usually shortened to πτήσομαι.

LINE 367. Αἰπύν, accus. sing. masc. of αἰπύς, εἰα, ὄ, "lofty."

LINE 369. Εἶδαρ, accus. sing. of εἶδαρ, ατος, τό, "food."—From ἔδαρ, "to eat," as if a lengthened poetic form of ἔδαρ.

LINE 370. Γούνασι, dat. plur. of γόνυ, ατος, τό, "the knee," and Homeric form for γόνασι. Compare Glossary on book i., 407

Διώνης, gen. sing. of Διώνη, ης, ἡ, "Dione," mother of Venus, by Jupiter.—From Διός, like ἀτρυτώνη, from ἀτρυτος.

LINE 371. Ἀγκάς, adv., "into or in the arms."—Probably for ἀγκύζε, from ἀγκή, "the bent arm."

LINE 374. Μαψιδίως, adv., "foolishly," "thoughtlessly," "rashly."—From μύψ, "idly," &c.

Ἐνωπῆ, adv., "openly." Properly the dative sing. of ἐνωπή, ἡ, ἡ, "the face or countenance;" and hence ἐνωπῆ, as an adverb, "before the face," "openly."—From ἐν and ὤψ.

LINE 383. Τλήμεν, Epic and Ionic for ἐτλήμεν, 1 plur. 3 aor. indic. act. of τλάω, a radical form, never found in the present

Book 5. Line 383-397.

this being replaced by the perfect τέτληκα, or the verbs τιλμύω ἀνέχομαι, ὑπομένω, &c., "to endure:" fut. τλήσομαι: 2 aor. ἔτλην, as if there were a present τλήμι, which there is not.—Τλ-ύω is radically the same as τολ-μάω, Sanscrit तुल, Latin तुल-isse, tol-erare, (t)olatus, &c.

LINE 385. Τλῆ, Epic and Ionic for ἔτλη, 3 sing. 2 aor. indic. act. of τλάω, &c. Compare Glossary on line 383, s. v. τλήμεν

LINE 386. Ἄλωγος, gen. sing. of Ἄλωγός, ῆος, ὅ, "Alteus," son of Neptune and Canace, and father of the Alkides, Otus and Ephialtes. The name properly means "a threshlet," from ἄλωγ, "a threshing-floor."

LINE 387. Κεράμω, dat. sing. of κέραμος, ου, ὅ, "a diageon." (Consult note.)—Akin probably to γεργόρα, "an underground drain;" κάρκαρον, "a prison," and the Latin carcer.

Δέδετο, Epic and Ionic for ἐδέδετο, 3 sing. pluperf. indic. pass. of δέω, "to bind:" fut. δήσω: 1 aor. ἔδησα, &c.

LINE 388. Ἄτος, nom. sing. masc. of ἄτος, ον, contracted for ἄατος, "insatiate."—From ἄω, ἄσαι, "to satiate."

LINE 389. Μητρυνή, nom. sing. of μητρυνή, ῆς, ἥ, Epic and Ionic for μητρυνιά, ἄς, ἥ, "a step-mother."—From μήτηρ.

Περικαλλής, nom. sing. fem. of περικαλλής, ἑς, "very beautiful."—From περί and κάλλος.

LINE 390. Ἑρμῆη, dat. sing. of Ἑρμῆης, poetic, and especially Epic, for Ἑρμῆς, ου, ὅ, "Hermes," the Latin Mercurius, or Mercury.

LINE 391. Ἐδίμνα, 3 sing. imperf. indic. act. of δαμνύω, "to subdue," an Homeric verb, used only in the present and imperfect. The more usual form is δαμάω. Consult Glossary on book i., s. v. δαμᾶ.

LINE 393. Τριγλώχινι, dat. sing. masc. of τριγλώχης, ινος, "three-barbed."—From τρίς and γλωχίν, or γλωχίς, "any projecting point."

LINE 394. Ἀνήκεστον, nom. sing. neut. of ἀνήκεστος, ον, "incuntable," "unpassageable."—From ἀ, πρην., and ἀκέομαι, "to deal," &c.

LINE 396. Ωύτός, Epic, Ionic, and Doric for ὁ αὐτός. So at present most editions agree in writing; but we find also ωύτός, or ωύτός, or even ωῦτός or ωὔτός. (Compare Hesiod, ad II., vol. v., p. 79.—Schweigh., ad Herod., ii., 79.) Analogy would be in favor of ωύτός. (Buttmann, Ausf. Gr., § 29, Anm., 12, π.)

LINE 397. Νεκύεσσι, Epic and Ionic for νέκυσι, dat. plur. of νεκός.

Book 5. Line 399-408.

νος, ὄ, 'a dead person,' &c. In the plural, οἱ νεκροί, "the dead," the inhabitants of the lower world. Compare *Glossary* on book i., 52, v. v. νεκρῶν.

LINE 399. Ἀχέων, nom. sing. masc. pres. part. act. of ἀχέω, "to be distressed," &c. Observe that ἀχέω is only used in the participle.

LINE 400. Ἠλήλατο, 3 sing. pluperf. indic. pass., with superinduced augment, of ἐλαύνω, "to drive:" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἠληλάμην, and without superind. aug. ἐληλάμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κῆδε, Epic and Ionic for ἐκηδε, 3 sing. imperf. indic. act. of κήδω, "to make anxious," "to distress:" fut. καθήσω. Consult note.

LINE 401. Παιήων, nom. sing. of Παιήων, ονος, ὄ, "Pæion," the physician of the gods. Properly an Ionic form for Παιών. Παιών. Consult note.

Ὀδυνήφατα, accus. plur. neut. of ὀδυνήφατος, ον, "rain-killing," "rain-extinguishing."—From ὀδύνη, "rain," and φάω, "to kill."

Πάσων, nom. sing. masc. pres. part. act. of πάσσω, "to sprinkle:" fut. πύσω: perf. pass. πέπασμαι. Observe that this verb is used in the *Iliad* only in the present and imperfect, and that it does not occur at all in the *Odyssey*.

LINE 402. Ἠκέσατο, 3 sing. 1 aor. indic. of the middle deponent ἀκέομαι, "to heal:" fut. ἀκέσομαι (Attic ἀκοῦμαι): 1 aor. ἠκεσάμην.

Καταθνητός, nom. sing. masc. of καταθνητός, ἦ, ὄν, "liable to death," "mortal." The feminine occurs only in the Hymn to Venus, 39, 50.

LINE 403. Ὀβριμοεργός, ὄν, "doer of strong deeds," "doer of violent deeds."—From ὀβριμος, "strong," "mighty," and ἔργον.

Ὀθετο, Epic and Ionic for ὠθετο, 3 sing. imperf. indic. of the deponent ὀθομαι, "to have a care about a thing," "to feel concerned about a thing." Used only in the present and imperfect. Compare *Glossary* on book i., 181.

Αἰουλα, accus. plur. neut. of αἰουλος, ον, "unseemly," "evil," "unholy." Some derive it from αἶσα, "fate;" others from αἶσαι, ἄτη. Pott makes it for αἰούλος, same as αἶσος, "unlike." "unequal." (*Etym. Forsch.*, i., 272.)

LINE 407. Δηναίος, nom. sing. masc. of δηναίος, ἄ, ὄν, "long-lived." —From δῆν, "long," "for a long while."

LINE 408. Παππάζουσιν, 3 plur. pres. indic. act. of παππάζω, "to

Book 5. Line 411-424.

call any one *para*," as a child; "to call one father."—From *πάρα*, *ου, ό*, the child's way of saying *πατήρ*, just as *μάμμα* for *μητέρα*.
 LINE 411. *Φραζέσθω*, 3 sing. pres. imper. mid. of *φράζω*. Compare Glossary on book i., 83, and consult, also, the note on that passage.

LINE 412. *Περίφρων*, nom. sing. fem. of *περίφρων, ου*, "eminently prudent," "very thoughtful," "very careful."—From *περί* denoting superiority, and *φρήν*.

'Αδρηστίνη, nom. sing. of *'Αδρηστίνη, ης, ή*, Epic and Ionic for *'Αδραστίνη, ης*, female patronymic, "daughter of Adrastus."—From *'Αδρηστος*, Epic and Ionic for *'Αδραστος*, "Adrastus."

LINE 413. *Γοώσα*, Epic lengthened form for *γοῶσα*, nom. sing. fem. pres. part. act. of *γοῶω*, "to wail," "to lament," &c. fut. *γοήσω*.

Οἰκῆας, accus. plur. of *οἰκέυς, ηος, ό*, Epic and Ionic for *οἰκέυς, εως, ό*, "a domestic." So that *οἰκῆας* is for the Attic *οἰκείς*.—From *οἶκος*.

LINE 416. *Ίχω*, accus. sing. of *ιχώρ, ὠρος, ό*, "ichor." Compare Glossary on line 340.

'Ομοργνυ, Epic and Ionic for *ὠμόργνυ*, 3 sing. imperf. indic. act. of *ὀμόργνυμι*, "to wipe off:" fut. *ὀμόρξω*: 1 aor. *ὠμωρξα*.—Akin to *ἀμέργω*, "to pluck or pull;" and perhaps to *μάσσω*, "to touch," "to handle." The Sanscrit root is *mriḥj*.

LINE 417. *'Αλθετο*, Epic and Ionic for *ἤλθετο*, 3 sing. imperf. indic. pass. of *ἄλθω*, "to make to grow," "to heal," "to restore." Only found in the imperf. pass. and part. *ἀλθομένη*.—From the same root as the Latin *alo*.

Κατηπιόωντο, Epic lengthened form for *κατηπιῶντο*, 3 plur. imperf. indic. pass. of *κατηπιῶω*, "to mitigate," "to soothe," &c.: fut. *ήσω*.—From *κατά* and *ήπιῶω*, "to soothe," "to assuage."

LINE 421. *Κεχολώσεται*, Epic and Ionic for *κεχολώσει*, 2 sing. 3 fut. pass. of *χολῶω*, "to make angry;" in the passive, "to be angry."—From *χόλος*, "gall," "bile;" the literal meaning being "to stir one's gall or bile."

LINE 422. *'Αχαιάδων*, Epic and Ionic for *'Αχαιῶν*, gen. plur. of *Αχαιίς, άδος, ή*, Epic and Ionic for *'Αχαιάς, άδος, ή*, "a Grecian woman."

LINE 423. *'Εσπέσθαι*, 2 aor. inf. of the middle deponent *επομαι*, "to follow:" fut. *εψομαι*: 2 aor. *εσπόμην*, &c.

LINE 424. *Καφρέζουσα*, Epic for *καταρῆίζουσα*, nom. sing. fem. pres. part. act. of *καταρῆίζω*, "to soothe," "to caress." Compare Glossary on book i., 361, s. η *κατέρξεν*

Book 5: Lines 424-448.

Εὐπέπλων, gen. plur. fem. of εὐπέπλος, ον, "well-ricbed," "with beautiful pearls."—From εὐ and πέπλος.

LINE 425. Περὸνῃ, dat. sing. of περόνη, ης, ἡ, "any thing pointed for piercing or pinning," especially "the tongue of a buckle or brooch;" hence "a buckle," "a brooch."—From πείρω, περώω, "to pass through," &c.

Καταμύξατο, Epic and Ionic for κατεμύξατο, 3 sing. 1 aor. indic. mid. of καταμύσσω, "to scratch," "to tear:" fut. ξω, &c.—From κατέ and μύσσω, "to scratch," "to tear," &c.

Ἄραιήν, accus. sing. fem. of ἀραιός, ἡ, ὄν, Epic and Ionic for ἀραιός, ἄ, ὄν, "delicate," "weak," "tender," &c. Observe the accentuation, which distinguishes it from ἀραιός, αἶα, αἶον, "prayed to," "entreated," &c.

LINE 433. Ὑπείρεχε, poetic, and especially Epic, for ὑπέρειγε, 3 sing. imperf. indic. act. of ὑπειρέχω, poetic, &c., for ὑπερέχω. Compare *Glossary* on book iv., 249.

LINE 434. Ἄζετο, Epic and Ionic for ἤζετο, 3 sing. imperf. indic. of the middle deponent ἄζομαι, "to stand in awe of," "to dread." Used in Homer only in the present and imperfect.

Ἴετο, 3 sing. imperf. indic. mid. of ἱέμι, "to send:" in the middle, "to send one's self after a thing," "to desire," &c. Compare *Glossary* on book ii., 154, s. v. ἱεμένων.

LINE 438. Ἐπέσουτο, 3 sing. pluperf. ind. pass. of ἐπισεύω, "to set in motion another against:" in the middle, "to set one's self in motion against," "to make an onset upon:" perf. pass. ἐπέσσυμαι: pluperf. pass. ἐπεσσύμην.—From ἐπί, "against," and σεύω, "to put in quick motion," "to urge."

LINE 440. Φράζεο, 2 sing. pres. imper. mid. of φράζω. Consult *Glossary* on line 411, s. v. φραζέσθω.

Χάζεο, 2 sing. pres. imper. of χάζομαι. Compare *Glossary* on line 249, s. v. χαζόμεθα.

LINE 443. Ἀνεχάζετο, 3 sing. imperf. indic. of the middle deponent ἀναχάζομαι, "to retire," "to draw back:" fut. σομαι: 1 aor. ἀνεχασύμην.

LINE 445. Ἀπάτερθεν, adv., "apart," "away from."—Strengthened form of ἄτερθε, and this from ἄτερ, "without."

LINE 448. Ἀδύτῃ, dat. sing. of ἄδυτον, ου, τό, "a shrine," "the innermost sanctuary of a temple."—From ἀ, priv., and εἴω, "to enter."

Ἄκείοντο, Epic and Ionic for ἠκέοντο, 3 plur. imperf. indic. of the middle deponent ἄκεμαι, "to heal:" fut. ἴσομαι (Attic ἴσομαι)

Book 5. Line 448-478.

. Κύδαινον, Epic and Ionic for ἐκύδαινον, 3 plur. imperf. indic. act of κυδαίνω, "to honor" "to glorify," &c. (consult note): fut. σῶα.—From κῦδος, "glory"

LINE 449. Εἰδῶλον, accus. sing. of εἰδῶλον, ου, τό, "an image," "a phantom."—Diminutive from εἶδος.

LINE 452. Δήουν, Epic and Ionic for ἐδήουν, 3 plur. imperf. indic. act. of δῆω, usual contracted form of δηῖω, "to lay waste," "to destroy." Literally, "to treat as an enemy."—From δήιος, Epic and Ionic for δάιος, contracted δῆος, "hostile," &c.

LINE 453. Εὐκύκλους, accus. plur. masc. of εὐκυκλος, ου, "well-rounded."—From εὐ and κύκλος.

Λαισῆια, accus. plur. of λαισῆιον, ου, τό, "a buckler." Commonly covered with raw hides, and therefore derived by some from λάσιος, "shaggy," "hairy." Others, however, deduce the term from λαιός, "left," and regard it as meaning literally "the left-hand armor."

LINE 458. Κύπριδα, accus. sing. of Κύπρις, ἰδος, ἡ, "Venus," as Goddess of Cyprus. There are two forms of the accusative, namely, Κύπριδα and Κύπριν. Consult Glossary on line 330.

LINE 460. Ἐφέζετο, 3 sing. imperf. indic. of the middle deponent ἐφέζομαι, "to take one's seat upon," "to sit upon," &c. : fut. ἐφεδοῦμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἐφείσα. Compare Glossary on book i., 48, s. v. ἔζετο.

LINE 462. Ἀκάμαντι, dat. sing. of Ἀκάμας, αντος, ό, "Acamas," a Thracian leader. The name literally means "the unwearied one," and comes from ἀ, πριν, and κῆμνω, "to tire."

LINE 463. Υἱάσι, dat. plur. of υἱός, as if from a stem, υἷς, gen. υἱός. Compare Glossary on book ii., 20, s. v. υἷ.

LINE 464. Υἱεῖς, nom. plur., as if from a nominative υἱεύς, gen. υἱέος, &c. Compare Glossary on book iii., 174.

LINE 466. Εὐποιητήσι, Epic and Ionic for εὐποιήταις, dat. plur. fem. of εὐποίητος, η, ου, "well-made or constructed."—From εἰ and ποιέω.

LINE 469. Φλοίσβιο, Epic and Ionic for φλοίσβου. Compare Glossary on line 322.

Σαώσομεν, 1 plur. fut. indic. act. of σαόω, "to save." Compare Glossary on book i., 83, s. v. σαώσεις.

LINE 472. Ἐχεσκες, 2 sing. Epic iterative form of the imperf. indic. act of ἔχω, and put for εἶχες.

LINE 473. Φῆς, Epic and Ionic for ἔφης 2 sing. imperf. indic. act

Book 5. Line 473-487.

αὶ φησί, "to say" Not to be confounded with φής, the 3 sing pres. indic. act. Observe the difference of accentuation.

Ἐξέμεν, Epic, Doric, and Æolic for ἐξεῖν, fut. inf. act. of ἔχω
Earliest form, ἐξέμεναι.

LINE 474. Γαμβροῖσι, Epic and Ionic for γαμβροῖς, dat. plur. of γαμβρός, οὐ, ὅ, "a brother-in-law." In general, any connection or relation by marriage.—From γαμέω, "to marry." As regards the insertion of the β between the two liquids, compare *Glossary* on line 287, s. v. ἡμβροτες.

LINE 477. Ἐνειμεν, Epic and Ionic for ἐνεσμεν, 1 plur. pres. indic. act. of ἐνειμι, "to be in."

LINE 479. Τηλοῦ, adv., like τῆλε, "afar," "far off."—An obsolete adjective, τηλός, may be taken as the source whence come τηλοῦ, τηλοῖ, τηλόθι, τηλόθεν, τηλόσε, all used as adverbs.

Ξύνθω, dat. sing. of Ξύνθος, ου, ὅ, "the Xanthus," a river of Lycia, falling into the sea above Patara. Consult note.

Δινῆεντι, dat. sing. masc. of δινῆεις, εσσα, εν, "eddying."—From δίνη, "an eddy."

LINE 481. Ἐλδεται, 3 sing. pres. indic. of the defective deponent ἔλδομαι, "to wish for," "to desire." This verb was probably digammated, and so may be regarded as akin to *velle*, βούλομαι the English *will*, *would*, &c.

Ἐπιδευής, nom. sing. masc. of ἐπιδευής, ἑς, Epic and Ionic for ἐπιδεής, ἑς, "in want," "lacking."—From ἐπί and δέω, "to want."

LINE 482. Μέμονα, 1 sing. of the poetic, Epic, and Ionic perfect with a present signification, "I am eager," "I wish," "I long," "I strive," &c. Μέμονα is to μύω, μέραα, as γέγονα to γύω, γέγασα; it is akin, also, to μένος, μενεαίνω, as well as to μένω, μίμνω, because μέμονα conveys the notion of a steadfast, fixed purpose; but it has no proper present μένω, although erroneously assigned by many to such a verb.

LINE 485. Τύνη, Epic and Doric for σύ, "thou." Like ἐγώνη, for ἐγώ.

LINE 486. Ὀρεσσιν, Epic contracted dative for ὄρεσσιν, dat. plur. of ὄρα, ἀρος, ἡ, "a consort," "a wife." Not by metathesis from ὄρα, as some say; but probably from the same root as ἄρω. εἶρω, Lat. *sero*, "she that is tied or knit to one."

LINE 487. Ἄψισι, Epic and Ionic for ἀψίσι, dat. plur. of ἀψίς, ἴδος, ἡ, "a tying," "fastening," "knotting," and then said of the "joinings," i. e., the meshes of a net.—From ἀπτω, "ἀψίσι," "to connect."

Book II. Line 487-500.

Λίνου, gen. sing. of λίνου, ου, τό, "a fishing cord," "a fishing line," "a fishing net." Also employed by post-Homeric writers to indicate "the plant that produces flax."

Ἄλόντε, nom. dual 3 aor. part. act. of ἀλίσκεμαι. Compare Glossary on book ii., §74, s. v. ἀλεθευ.

Πανάγρου, gen. sing. neut. of πάναγρος, ου, "all-catching."—From εὔς, πῦσα, πῦν, and ἔγρα, "a catching," &c.

Δουρμένεσσιν, Epic and Ionic for δουρμένειν. Compare Line 488. Glossary on book iii., 51.

Ἐλωρ, nom. sing. of ἔλωρ, ωρος, τό, "a prey," "a booty." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἐλεῖν, 3 aor. inf. act. of αἰρέω, "to take," "to seize."

Κύρμα, nom. sing. of κύρμα, στος, τό, "that which one meets with, lights upon, finds," i. e., "a booty, prey, spoil."—From κύρω, "to light upon," &c.

Line 489. Ὑμῖν, Epic and Doric for ὑμετέραν, accus. sing. fem. of ὑμός, ἡ, ὄν, Epic and Doric for ὑμέτερος, α, ου, "your," &c.

Line 491. Τηλεκλειτῶν, gen. plur. masc. of τηλεκλειτός, ἡ, ὄν, and also ὄς, ὄν, "far-famed."—From τῆλε, "as far," and κλειτός, "famed," and this from κλειώ, "to make famous."

Line 493. Δύκε, Epic and Ionic for ἔδακε, 3 sing. 3 aor. indic. act. of δάκνω, "to bite," "to sting:" fut. δήξομαι: perf. δέδηχα: 2 aor. ἔδακον.—The Sanscrit root is *danc*, or *dac*, "to bite." Compare the Latin *dens*, the Greek δ-δούς, δ-δόντ-ος, and the German *Zahn*.

Line 497. Ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. in a middle sense of ἐλελίζω, "to whirl round," "to turn round," &c. Compare Glossary on book i., 530, s. v. ἐλέλιξεν.

Ἀολλέες, Epic and Ionic for ἀολλεῖς, nom. plur. masc. of ἀολλής, ις, "all together," "in close array."—From ἀ, copulative, and εἰλω, "to press close," &c.

Ἐφόβηθεν, Epic and Doric for ἐφοβήθησαν, 3 plur. 1 aor. indic. pass. of φοβέω, "to terrify:" fut. ἦσω, &c.

Line 499. Ἀχνας, accus. plur. of ἀχνη, ης, ἡ, Epic and Ionic for ἀχνα, ης, ἡ, "chaff." Compare Glossary on book iv., 426, s. v. ἀχνην.

Ἀλωάς, accus. plur. of ἀλώη, ἡς, ἡ, "a threshing ground," "a threshing floor." Compare Glossary on line 99, s. v. ἀλωάων.

Line 500. Λικμώντων, gen. plur. masc. pres. part. act. of λικμάω, "to winnow."—From λικμός, "a winnowing," &c.

Book 5. Line 500-516.

Δημήτηρ, nom. sing. of Δημήτηρ, τερος and τρος, ἥ, "Demeter," the Latin "Ceres."—From δῆ for γῆ, and μήτηρ, so that the name will signify "Mother Earth."

LINE 501. Κρίνω, 3 sing. pres. subj. act. of κρίνω, "to separate:" fut. κρίνω: perf. κέκρικα. Compare the Sanscrit *kri*, "to separate," and the Latin *cern-o*.

Ἐπειγομένων, gen. plur. masc. pres. part. mid. of ἐπέγω, "to urge on another:" in the middle, "to rush on."—Compare Glossary on book ii., 354.

LINE 502. Ὑπολευκαίνονται, 3 plur. pres. ind. pass. of ὑπολευκαίνω, "to make gradually white:" in the passive, "to grow gradually white:" fut. ανῶ.—From ὑπό and λευκαίνω, "to whiten," and this from λευκός, "white."

Ἀχυρμιαί, nom. plur. of ἀχυρμιά, ἄς, ἥ, "a place where chaff falls."—From ἄχυρᾶ τά, "chaff."

LINE 504. Πολύχαλκον, accus. sing. masc. of πολύχαλκος, ον, "all brazen," "brazen-founded."—From πολύς and χαλκός.

Ἐπέπληγον, 3 plur. 2 aor. indic. act. of ἐπιπλήσσω, "to strike," "to stir up," &c.

LINE 505. Ἐπιμισγομένων, gen. plur. masc. pres. part. mid. of ἐπιμίσγω, "to mingle," &c., poetic and Ionic for ἐπιμίγνυμι. Homer uses only the middle.—From ἐπί and μίσγω.

Ἠνιοχῆες, nom. plur. of ἠνιοχεύς, ἑως, Ionic ἦος, ὄ, "a charioteer" ... From ἠνία, "the reins," and ἔχω, "to hold."

LINE 506. Ἰθύς, adv., "right onward." Properly an adjective, ἰθύς, εἶα, ὕ.

LINE 508. Ἐκράταιεν, 3 sing. imperf. indic. act. of κραταίνω, Epic lengthened form of κραίνω, "to accomplish," "to fulfill" fut. κρανώ, &c.

Ἐφετμάς, accus. plur. of ἐφετμή, ῆς, ἥ, "a command," "an injunction." A poetic word, from ἐφήμι.

LINE 509. Χρυσάδρου, gen. sing. masc. of χρυσάορος, ον, "of the golden sword," "with golden sword."—From χρυσός and δρο. Consult note.

LINE 512. Πίονος, gen. sing. neut. of πίων, ον, gen. πίνος, &c., "fat," "rich," "wealthy."

LINE 514. Μεθίστατο, 3 sing. imperf. indic. mid. of μεθίστημι, "to place among:" fut. μεταστήσω.—From μετά and ἵστημι.

Ἄρτεμέα, accus. sing. masc. of ἀρτεμής, "sound," "safe and sound."—From ἀρτιος, "complete, perfect, entire."

LINE 516 Μετέλλησαν, Epic and Ionic for μετέλλησιν, 3 pl.: 1

Book 5. Line 517-528.

aor. indic. act. of μεταλλάω, "to question." Compare Glossary on book i., 550, s. v. μετάλλα.

LINE 517. Ἔα, Epic and Ionic for εἶα, 3 sing. imperf. indic. act. of εἶω, "to permit," "to allow:" fut. εἶσω: perf. εἶακα: 1 aor. εἶασα.

LINE 521. Βίαις, accus. plur. of βία, ας, ἡ, "strength," "might." In Homer usually, when having this sense, in the plural

ὑπεδείδισαν, Epic and Ionic for ὑπεδέδισαν, 3 plur. 3 pluperf. act. of ὑποδεῖδω, "to fear," "to dread:" fut. σω.

Ἰωκάς, accus. plur. of ἰωκή, ῆς, ἡ, "a battle-cry," "the battle-din." --From the interjection ἰώ.

LINE 523. Νηνεμίας, gen. sing. of νηνεμία, ης, ἡ, Epic and Ionic for νηνεμία, ας, ἡ, "a calm."—From νη-, inseparable privative prefix, and ἄνεμος, "wind."

Ἀκροπόλοισιν, Epic and Ionic for ἀκροπόλους, dat. plur. neut. of ἀκροπόλος, ου, "lofty-topped," "high-ranging."—From ἀκρος, "a the top," and πολέω, πέλω, "to be," &c.

LINE 524. Εὐδῶσι, Epic and Ionic for εὐδῶ, 3 sing. pres. subj. act. of εὐδω, "to sleep:" fut. εὐδήσω, &c. Compare Glossary on book ii., 2, s. v. εὐδον.

Βορέας, old form of the genitive for the later Βορέου, gen. sing. of Βορέας, ου, ὁ, Ionic Βορέης, contracted Βορης, έω; in Attic, Βορρῆς, ᾶ, "the north wind."

LINE 525. Ζαχρηῶν, gen. plur. masc. of ζαχρηής, ές, "pressing violently on."—No doubt from χράω (with which compare ἐπιχράω, "to press eagerly on") and the intensive prefix ζα-.

LINE 526. Πνοιῆσιν, Epic and Ionic for πνοιαῖς, dat. plur. of πνοιή, ῆς, ἡ, Epic and Ionic for πνοή, ῆς, ἡ, "a blast," &c.—From πνέω. The word is almost solely poetical, πνεῦμα being used in prose.

Λιγυρῆσι, Epic and Ionic for λιγυραῖς, dat. plur. fem. of λιγυρός, ᾶ, εν, "shrill," "clear," "whistling," &c.—From λιγύς, "clear-toned," "shrill," &c. Compare Glossary on book i., 248, s. v. λιγύς.

Διασκιδῶσιν, 3 plur. pres. indic. act. of διασκίδνημι, "to disperse," "to scatter;" poetic, and especially Epic, form for διασκεδάννυμι.

Ἄέντες, nom. plur. masc. pres. part. act. of ἄημι, "to blow," &c.

LINE 527. Ἐφέβοντο, 3 plur. imperf. indic. of the poetic deponent φέβομαι, "to fear," "to be dismayed." Used only in the present and imperfect, and equivalent, in fact, to φοβέομαι.

LINE 528. Ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω, "to traverse," "to go through:" fut. ἦσω. The Epic and Ionic form is φοιτέ

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LINE 531 Πλέονες, nom. plur. masc. of πλέωνσι, "πρ.;" comparative of πόλις. Compare *Glossary* on book i., 281, s. v. πλεόνεσσιν.

Πέφονται, 3 plur. per. indic. pass., assigned to the radical φένω. "to slay:" fut. pass. πεφήσμαι: perf. pass. πέφαμαι. Observe that πέφαμαι bears exactly the same relation to the root ΦΕΝ- as τέταμαι does to the root ΤΕΝ-, in the verb τείνω; while πεφήσμαι is formed from πέφαμαι, like δεδήσμαι from δέδεμαι, λελύσμαι from λέλυμαι. (*Buttmann, Irreg. Verl.*, p. 208, ed. Fishlake.)

LINE 534. Δηϊκόωντα, accus. sing. οἱ Δηϊκόων, ωντος, ό, "Deïcoon, son of Pergasus.

LINE 536. Τίον, Epic and Ionic for τίων, 3 plur. imperf. indic. act of τίω, "to honor," &c. Compare *Glossary* on book i., 508, s. v. τίσον.

LINE 539. Νειαίρη, Epic and Ionic for νειάη, dat. sing. fem. of νειαιρος, α, ον, an irregular comparative of νέος, just as νεατος, νείατος, is a superlative; "the latter," "the lower."

LINE 542. Υιε, accus. dual, from a stem υίς, υίς, "a son." Compare *Glossary* on book ii., 20, s. v. υίι.

LINE 544. Βιότοιο, Epic and Ionic for βιότου, gen. sing. of βιότης, ου, ό, "the means of subsistence."—From βιώω, "to live."

LINE 546. Τέκετο, Epic and Ionic for έτέκετο, 3 sing. 2 aor. indic. mid. of τίκτω, "to bring forth," but said also of the father, "to beget," and not rare in this sense in Homer, who uses the aorist middle (as in the present instance) mostly in this signification, yet not always: fut. τέξω, usually τέξομαι, poetic, also τεκοῖμαι: perf. τέτοκα, &c.—Lengthened from a root ΤΕΚ-.

Πολέεσσι, dat. plur. Epic and Ionic for πολλοῖς. Compare *Glossary* on book ii., 417, s. v. πολέες.

LINE 548. Διδυμάωνε, nom. dual masc. of διδυμίων, ονος, "twinn." Poetic for δίδυμος.

LINE 550. Ηθήσαντε, nom. dual, 1 aor. part. act. of ήθίω, "to attend to man's estate," "to be at man's estate:" fut. ήσω: 1 aor. ήθησα.—From ήθη, "man's estate."

LINE 551. Εὔπωλον, accus. sing. fem. of εύπωλος, ον, "abounding in steeds," "breeding fine horses." Strictly, "with fine foals."—From εύ and πῶλος, "a foal," "a young horse."

LINE 552. Ἄτρείδης, Epic and Ionic for Ἄτρείδαις dat. plur. of Ἄτρείδης, ου, &c.

LINE 555. Ἐτραφέτην, 3 dual, 2 aor. indic. pass. of τρέφω, "to rear," "to nurture." Consult *Glossary* on book i., 251, s. v.

τρέφεν

Book 5. Line 555-586.

Τάρφρσιν, dat. plur. of τάρφος, εος, τό, "a thicket." Strictly, "closeness," "thickness."—From τρέφω, "to thicken."

Ἴφια, accus. plur. neut. of ἴφιος, α, ον, "strong," "mighty." Occurs often in Homer, but only in the phrase ἴφια μῆλα, "large goodly sheep."—From ἴφι, "powerfully," "strongly," &c.

LINE 557. Κεραίζετον, 3 dual pres. indic. act. of κεραίζω, "to destroy," "lay waste," "ravage:" fut. ἰσω.—According to some, from κέρας; according to others, from κείρω, "to shear," "to cut off," &c.

LINE 558. Κατέκταθεν, Epic and Doric for κατεκτάθησαν, 3 plur. 1 aor. indic. pass. of κατακτείνω, "to slay:" fut. κατακτενώ: 1 aor. act. κατέκτενα: 1 aor. pass. κατεκτάθην.

LINE 560. Καππεσέτην, Epic syncopated form for κατεπεσέτην, 3 dual, 2 aor. ind. act. of καταπίπτω. Compare Glossary on book i., 593.

Ἐλάτησιν, Epic and Ionic for ἐλάτας, dat. plur. of ἐλάτη, ης, ἥ, "a pine." After Homer's time distinguished as ἐλάτη ὑφῆν, "the pine," and ἐλάτη θήλεια, "the fir."—Perhaps from ἐλαύνω, on account of its high, straight growth.

LINE 566. Δίε, Epic and Ionic for ἔδιε, 3 sing. imperf. indic. act. of διω, "to fear."

LINE 567. Ἀποσφήλειε, 3 sing. Æolic 1 aor. opt. act. of ἀποσφάλλω, "to cause to miss," &c.: fut. ἀποσφαλῶ: 1 aor. ἀπέσφηλα.—From ἀπό and σφάλλω.

LINE 571. Μείνε, Epic and Ionic for ἔμεινε, 3 sing. 1 aor. indic. act. of μένω, "to remain."

LINE 577. Παφλαγόνων, gen. plur. of Παφλαγών, ὄνος, ὄ, "a Parthlagonian." In the plural, Παφλαγόνες, ων, οί, "the Parthlagonians."

LINE 582. Ἀγκῶνα, accus. sing. of ἀγκών, ὄνος, ὄ, "the bend or hollow of the arm," "the elbow," &c. Compare ἄγκος, "a bend or hollow;" ἄγκη, ἀγκύλη, ἀγκιστρον, "a fish-hook;" ἄγκυρα, "an anchor;" and also the Latin *angulus*, *ancora*, *uncus*, *uncipus*, &c.

LINE 585. Ἀσθμαίνων, nom. sing. pres. part. act. of ἀσθμαίνω, "to breathe hard," "to gasp." Said especially of the death-ruckle.—From ἀσθμα, "a panting," "a gasping," and this from ἄω, "to blow."

Εὐεργέος, Epic and Ionic for εὐεργούς, gen. sing. masc. of εὐεργής, ἑς, "well made," "well constructed."—From εὖ and ἔργον.

LINE 586. Κύμβαχος, nom. sing. masc. of κύμβαχος, ον, "head-foremost." Answering to the Latin *pro-uis*.—From the *rad-*

Book 5. Line 586-599.

εαι κύβη, "the keel," through κύβη, "a hollow vessel, a cup, a bowl." Compare the kindred roots in κύβη, κεφ-αλή, the German Kopf Korpe, Kuppe; the Latin cap-ut, &c.

Βρεχμόν, accus. sing. of βρεχμός, οὔ, ὄ, "the sinciput," &c. Compare note.

LINE 587. Ἀμάθοιο, Epic and Ionic for ἰμάθου, gen. sing. of ἰμαθος, ου, ῆ, "sand," "a sandy soil." Opposed to sea-sand, ψάμαθος.—From ἰμος, ἰμμος, "sand."

LINE 589. ἴμασε, 3 sing. 1 aor. indic. act. of ἰμάσσω, "to lash:" fut. ἰμάσω: 1 aor. ἰμάσα.—From ἰμάς, ἄντος, ὄ, "a leather strap or thong," "a lash."

LINE 590. ὄρτο, 3 sing. of the syncopated 2 aor. mid. of ὀρνυμι, "to excite," "to arouse:" fut. ὀρω: 1 aor. ὄρσα. In the middle, ὀρνυμαι, "to arouse one's self," "to hurry," "to rush:" 2 aor. ὄρομην, 3 sing. ὄρετο; by syncope, ὄρτο. Lengthened form of a root OP-.

LINE 593. Κυδοιμόν, accus. sing. of κυδοιμός, οὔ, ὄ, "tumult," "uproar," "confusion;" also, Κυδοίμος, personified as the companion of Mars, &c. Consult note.

Ἄναιδέα, Epic and Ionic for ἀναιδῆ, accus. sing. of ἀναιδῆς, ἔς, "shameless," "ruthless."—From ἀ, priv., and αἰδώς.

LINE 595. Φοίτα, Epic and Ionic for ἐφοίτα, 3 sing. imperf. indic act. of φοιτάω. Consult Glossary on book iii., 449.

LINE 597. Ἀπάλαμνος, nom. sing. masc. of ἀπάλαμνος, ον; strictly "without hands," i. e., "helpless, silly." Formed, metri gratiâ, from ἀπάλαμος, like νώνυμνος from νώνυμος; and ἀπάλαμος, from ἀ, priv., and παλίμη, "the palm of the hand."

LINE 598. Στήη, Epic lengthened form for στῆ. Consult Glossary on book i., 197.

Ὠκυροφ, dat. sing. masc. of ὠκύροος, ον, "quick-flowing." Poetic form for ὠκύρροος, ον.—From ὠκύς, "quick," and ῥοή, "a stream," and this from ῥέω, "to flow."

Προρέοντι, dat. sing. masc. pres. part. act. of προρέω (later προρδέω), "to flow onward," "to run forward:" fut. ρεύσομαι.—From πρό and ῥέω, "to flow."

LINE 599. Ἀφρῶ, dat. sing. of ἀφρός, οὔ, ὄ, "foam," usually of the sea. Compare the Sanscrit abhra, "a cloud," and also huḃros and imber.

Μυρμύροντα, accus. sing. pres. part. of μορμύρω, "to roar," "to rush." Compare the Latin murmuro. Hesychius actually quotes a ὠγτο μυρμύω

Book 5. Line 606-334.

- LINE 606. *Μενεαινίμεν*, Epic, Doric, and Æolic for *μενεαινειν*, pres. infin. of *μενεαίνω*, "to desire," &c.—From *μένος*, with regard to which consult *Glossary* on book i., 103, s. v. *μένος*.
- LINE 613. *Πολυκτήμων*, nom. sing. masc. of *πολυκτήμων*, *ων*, gen. *ονος*, "abounding in possessions."—From *πολύς* and *κτῆμα*.
Πολυλήϊος, nom. sing. masc. of *πολυλήϊος*, *ων*, "abounding in corn-fields."—From *πολύς* and *λήϊον*, "a crop," "the crop standing on the land."
- LINE 614. *Ἐπικουρήσοντα*, accus. sing. fut. part. act. of *ἐπικουρέω*, "to bring succor," "to come to one's aid," "to help in war." Literally, "to be an *ἐπίκουρος*:" fut. *ήσω*.—From *ἐπίκουρος*, with regard to which consult *Glossary* on book ii., 120, s. v. *ἐπίκουροι*.
- LINE 618. *Συλήσων*, nom. sing. masc. fut. part. act. of *συλάω*, "to strip off:" fut. *ήσω*. Consult *Glossary* on book iv., 466 s. v. *συλήσειε*.
- LINE 619. *Παμφανόωντα*, Epic lengthened form for *παμφανῶντα*, accus. plur. neut., as if from *παμφανύω*, "to be all respectful." Compare *Glossary* on book ii., 458, s. v. *παμφανώσα*.
- LINE 620. *Ἄαξ*, adv., "with the heel," "stamping on or spurning with the foot." The primitive form appears to have been *κλάξ*, traces of which appear in the Latin *calx*, "the heel." (*Benfey*, *Wurzell*, ii., 316.)
- LINE 622. *Ὠμοῖν*, Epic and Ionic for *ὠμοῖν*, gen. dual of *ὠμος*, *-σ, θ* "a shoulder." Compare *Glossary* on book i., 45, s. v. *ἔμοισιν*.
Ἐπείγετο, 3 sing. imperf. indic. pass. of *ἐπείγω*, "to press hard," &c.: fut. *ἐπείξω*. Compare *Glossary* on book ii., 354, s. v. *ἐπειγέσθω*.
- LINE 623. *Δεῖσε*, Epic and Ionic for *εδείσε*, 3 sing. 1 aor. indic. act. of *δεῖδω*, "to fear." Compare *Glossary* on book i., 555, s. v. *δείδοικα*.
Ἀμφίβασιν, accus. sing. of *ἀμφίβασις*, *εως, ή*, "a going around," especially with a view of sheltering or defending; hence "a protection," "a defence."—From *ἀμφιβαίω*. Consult note on *ἀμφιπέδηκας*, book i., 37.
- LINE 624. *Ἐφέστασαν*, 3 plur. syncope form of the pluperfect, for *ἐφροστήμεσαν* (lengthened form, *ἐφροστήκεισαν*), from *ἐφροσ-ημι*, &c. Compare *Glossary* on book iv., 331, s. v. *ἔστασαν*.
- LINE 631. *Υἱωνός*, nom. sing. of *υἱωνός*, *οῦ, ὁ*, "a grand-son." Another form is *υἱοδέυς*.
- LINE 634. *Ἀδαήμονι*, dat. sing. of *ἀδαήμων*, *ων*, gen. *ονος*, "igno

Book 5. Line 635-654.

νῆπιος," "inexperienced in." — From ἀ, priv., and δαίμων, "knowing," "experienced in," and this akin to δαῖλαι.

LINE 635. Πευδόμενοι, nom. plur. masc. pres. part. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψεύσαμην. This deponent is of earlier and more common use (in Homer, as in later Greek) than ψεύδω.

LINE 639. Θρασύμενονα, accus. sing. of θρασύμενον, ου, gen. υνος, "bold-spirited." — From θρασύς, "bold," "daring," and μένος, "spirit," &c., akin to μέμονα.

Θυμολέοντα, accus. sing. of θυμολέων, ου, gen. οντος, "lion-hearted." — From θυμός and λέων.

LINE 640. Λαομέδοντος, gen. sing. of Λαομέδων, οντος, ὁ, "Laomedon," king of Troy, and father of Priam. The name means "ruler of the people;" from λαός, and μέδω, ὄντος, ὁ, "a lord," "a ruler."

LINE 641. Οἴης, Epic and Ionic for οἴαις, dat. plur. fem. of οἶος, η, ου, Epic and Ionic for οἶος, α, ου, "alone." — Akin to ἴος, ἴα, "one," and also to the Latin unus, the early form of which was unpos. (Orrell, 525.)

LINE 642. Χήρωσε, Epic and Ionic for ἐχήρωσε, 3 sing. 1 aor. indic act. of χηρόω, "to bereave, strip bare, desolate, widow," &c.: fut. ὤσω: 1 aor. ἐχήρωσα. — From χῆρος, "bereft," "widowed," &c. The root of χῆρος, namely, ΧΗ-, ΧΗΡ-, occurs in Sanscrit, há, hī, "to desert," so that χῆρος, like ὄρφανός, is, strictly, "deserted," "left."

Ἄγυιάς, accus. plur. of ἀγυία, ἄς, ἡ, "a way," both in town and country, but usually "a street." — According to some, it is a quasi-participial form from ἀγα. (Donaldson, *New Græc.*, p. 499.)

LINE 643. Ἀποφθινύθουσι, 3 plur. pres. ind. act. of ἀποφθινύθω, "to waste away." — From ἀπό and φθινύθω, with regard to which last consult *Glossary* on book ii., 346, s. v. φθινύθειν.

LINE 644. Ἄλκαρ, accus. sing. of ἄλκαρ, τό, only used in this form, "a defense," "a safeguard," &c. — Akin to ἀλκή.

LINE 646. Ἄιδας, old Epic form of the genitive for the later Ἄιδου, gen. sing. of Ἄιδης, ου, ὁ, "Hades," the god of the lower world. Compare *Glossary* on book i., 3, s. v. Ἄιδε.

LINE 650. Ἐρξάντα, accus. sing. 1 aor. part. act. of ἐρῶω, "to do:" fut. ἐρῶω: 1 aor. ἐρῶα. Compare *Glossary* on book i., 315, s. v. ἐρῶω.

LINE 654. Κλυτοπῶλη, dat. sing. masc. of κλυτόπῶλος, ου, "famous for couriers." — From κλυτός, "famous," and πῶλος, "a wing horse," &c.

Book 5. Line 655-666.

LINE 655. Ἀνέσχετο, 3 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up," "to lift up," &c.; in the middle, "to hold up, or raise, what is one's own:" fut. ἀνέξω: 2 aor. mid. ἠνεσχόμεν: Epic and Ionic ἀνεσχόμεν.

Μελίλον, accus. sing. neut. of μέλιτος, η, ον, Epic and Ionic for μέλιτος, η, ον, "ashen."—From μέλις, "an ash."

LINE 656. Ἀμαρτῆ, adv., "together," "at the same moment." The forms ἀμαρτῆ, or ἀμαρτῆ, and ἀμαρτῆ occur. (Compare Spitzner, *Excurs.*, 12, ad II.) Wolf writes ἀμαρτῆ, and is followed by Spitzner.—As to its derivation, the ἀμ- is plainly, with ἀμα, akin to ἀμοῦ, and the latter part is usually referred to ἀμαρτεῖν, ἀμάρτω.

LINE 657. Ἰίξαν, 2 plur. 1 aor. indic. act. of ἰίξω, "to rush:" fut. ἰίξω: 1 aor. ἰίξα. The Attic form is ἰίξω or ἰίτω. fut. ἰίξω: 1 aor. ἰίξα.

LINE 659. Ἐρεβεννή, nom. sing. fem. of ἐρεβεννός, ἡ, ὄν, "dark," "gloomy." Occurs frequently in the Iliad, never in the Odyssey.—From Ἐρεβός, "Erebus," a place of nether darkness, just above the still deeper Hades; and this, probably, from ἐρέφω "to cover," and akin to the Hebrew *ereb* or *erev*, our *evening*.

LINE 661. Μαιμώωσα, Epic lengthened form for μαιμῶσα, nom. sing. fem. pres. part. act. of μαιμάω, "to be very eager," "to pant or quiver with eagerness:" fut. ἦσω.—From the root μάω, with an intensive reduplication; like παιφάσσω, from φάω.

LINE 662. Ἐγχριμφθεῖσα, nom. sing. fem. 1 aor. part. pass. of εγχριμπτω, "to bring near to," "to make approach," "to force close to," "to strike, dash, or push against:" fut. ψω. The word belongs chiefly to Epic poetry and Ionic prose.—From ἐν and χρίμπτω, which last is a poetic strengthened form of χρίω, "to pass, skim lightly over the surface of a body," &c.

LINE 664. Βάρυννε, Epic and Ionic for ἐβάρυννε, 3 sing. imperf. indic. act. of βαρύνω, "to load heavily," "to burden," "to distress:" fut. βαρύνω: 1 aor. ἐβάρυνα.—From βαρύς, "heavy."

LINE 665. Ἐλκόμενον, nom. sing. neut. pres. part. pass. of ἔλκω, "to drag." Compare *Glossary* on book i., 194, s. v. ἔλκετο.

Ἐπεφύσατο, 3 sing. 1 aor. indic. mid. of ἐπιφράζω, "to say besides:" in the middle, "to reflect upon," "to think of," "to take notice of:" fut. σω.—From ἐπί and φράζω; with regard to which consult *Glossary* on book ii., 14.

LINE 666. Ἐξερύσαι, 1 aor. nf. act. of ἐξερύω, "to draw out:" fut. σω: 1 aor. ἐξήρυσσα.—From ἐξ and ἐρύω; with regard to which consult *Glossary* on book i., 466 and 485

Book 5. Line 667-688.

LINE 667. Ἀμφίπροντες, nom. plur. masc. present part. act. of ἀμφέπω, "to be busily engaged about a thing, or person." A poetic term, for which ἀμφέπω also occurs, which last is the only form used by the tragedians. In prose the usual word is περιέπω.

LINE 670. Τλήμνα, accus. sing. masc. of τλήμων, ου, "suffering," "enduring," and hence "patient," "steadfast," &c. — From the radical τλάω, "to suffer," "to undergo," &c.; with regard to which last consult *Glossary* on book ii., 299, s. v. τλήτε.

Μαίμησε, Epic and Ionic for ἐμαίμησε, 3 sing. 1 aor. indic. act. of μαιμάω, "to be very eager," "to rant or quiver with eagerness," "to be agitated," &c. Consult *Glossary* on line 661, s. v. μαιμώωσα.

LINE 672. Ἐριγδούκοιο, Epic and Ionic for ἐριγδούκου, gen. sing. masc. of ἐρίγδουπος, "loud-sounding," "loud-thundering." — From ἐρι, "very," and γδούπος, poetic strengthened form for δούπος, "any dead, heavy sound."

LINE 674. Μεγαλήταρι, dat. sing. masc. of μεγαλήτωρ, ορ, gen. ορος "great-hearted." Frequently used in Homer as an epithet of brave men, and even of whole nations. The poet, moreover, only joins it to proper names, except in the case of θυμός. — From μέγας and ἦτορ, "the heart."

Μόρσιμον, nom. sing. neut. of μόρσιμος, ου, "appointed by fate, fated, destined." Answering to the Latin *fatalis*. — From μόρος, "fate," "destiny."

LINE 675. Ἀποκτάμεν, Epic, Doric, and Æolic for ἀποκτανεῖν, 2 aor. inf. act. of ἀποκτείνω, "to slay." Earliest form, ἀποκταμένοι. — From ἀπό and κτείνω. Compare *Glossary* on book iii., 375, s. v. κταμένοιο.

LINE 682. Δεῖμα, accus. sing. neut. of δεῖμα, ατος; τό, "terror," "fright." (Consult note.) — Akin to δαίω, "to fear," &c.

Χάρη, Epic and Ionic for ἐχάρη, 3 sing. 2 aor. indic. pass. (with active meaning) of χαίρω, "to rejoice:" fut. χαίρησω: 2 aor. pass. ἐχάρην.

LINE 683. Ὀλοφυδόν, accus. sing. neut. of ὀλοφυδός, ή, ου, "mourningful." — Akin to ὀλοφύρομαι, "to lament," "to mourn."

LINE 685. Ἐπάμνον, 2 sing. 1 aor. imper. act. of ἐπαμίνω, "to succor," "to lend aid:" fut. ἐπαμύνω: 1 aor. ἐπήμνα. — From ἐπί and ἀμίνω, "to ward off." Compare *Glossary* on book i., 67, s. v. ἀμύναι.

LINE 688. Εὐφραίνετεν, Epic and Ionic for εὐφρανεῖν, fut. inf. act. of εὐφραίνω, "to gladden," "to cheer:" fut. εὐφραυνῶ. — From εὐ and φρήν.

Book 5. Lines 690-700

LINE 690. Παρόιξεν, 3 sing. 1 aor. indic. act. of παρείσω, 'to rush by:' fut. παράξω: 1 aor. παρήϊξα.—From παρύ and αἶσω, "to rush." Compare *Glossary* on ἤϊξαν, line 657.

LINE 691. ὤσαιτο, 3 sing. 1 aor. opt. mid. of ὠθέω, "to drive back," "to repulse:" fut. ὠθήσω, &c. Compare *Glossary* on book i., 220, s. v. ὄσσε.

LINE 693. Εἶσαν, 3 plur. 1 aor. indic. act., usually referred to a present ἔζω, "to cause to sit," "to seat," "to place." Compare *Glossary* on book i., 311, s. v. εἶσεν.

Φηγῶ, dat. sing. of φηγός, οὔ, ἦ, "an oak." Consult note.

LINE 694. Θύραζε, adv., strictly, θύραζε, "to the door," and so "out of the door," &c., but usually in the general signification of "out," and hence analogous to the Latin *foras*.

LINE 697. Ἀμπνύθη, Epic and Ionic for ἀνεπνύθη, 3 sing. 1 aor. indic. pass. of ἀναπνέω. Strictly, "to breathe again," "to recover breath." Often, however, used in the general signification of "to breathe," "to respire:" fut. ἀναπνεύσω: 1 aor. ἀνέπνευσα: 1 aor. pass. ἀνεπνύθην, Epic and Ionic ἀμπνύθην.—From ἀνά and πνέω.

Πνοιή, nom. sing. of πνοιή, ἦς, ἦ, Epic and Ionic for πνοή, ἦς, ἦ, "a breeze," "a current of air." In general, "the breath."—From πνέω, "to breathe," &c.

LINE 698. Ζώγρει, Epic and Ionic for ἐζώγρει, 3 sing. imperf. indic. act. of ζωγρέω, "to revive," "to restore to life and strength." The primitive meaning appears to be, "to take alive," "to take full possession of;" hence "to exercise a full influence over," and thus, in the present instance, "to reanimate," "to awaken from previous stupor," &c.: fut. ἦσω.—From ζῶς, "alive," and ἀγρέω, Æolic collateral form of ἀγρεύω, "to take," "to lay hold of," &c.

Ἐπιπνείουσα, nom. sing. fem. pres. part. act. of ἐπιπνέω, "to breathe upon," Epic and Ionic for ἐπιπνέω: fut. εὔσω, &c.

Κεκαφηότα, Epic syncopated form for κεκαφηκότα, accus. sing. masc. perf. part. act. from the radical καφέω, akin to κάπτω and καπύω, "to gasp for breath." It occurs only in the phrase κεκαφηότα θυμόν, the soul or life at its last gasp.

LINE 699. Χαλκοκορυστή, dat. sing. masc. of χαλκοκορυστής, οὔ, ό, "armed with brass," "arrayed in brazen arms."—From χαλκός, "brass," &c., and κορύσσω, "to arm."

LINE 700. Προτρέποντο, Epic and Ionic for προετρέποντο, 3 sing imperf. indic. pass. of προτρέπω, 'to turn forward:' fut. ψω, &c.

Book 5. Line 702-722.

LINE 702. *Χάζονται*, Epic and Ionic for *ἐχάζοντο*, 3 plur. imperf. indic. mid. of *χάζω*; in the middle, *χάζομαι*, "to retire." Consult *Glossary* on book iv., 497, s. v. *κεκάζοντο*.

LINE 707. *Οἰνοπίδην*, accus. sing. of *Οἰνοπίδης*, ου, ό, "son of *Οἰνοπος*." —From *Οἰνωψ*, οπος, ό, *Οἰνοπος*.

Αἰολομίτρην, accus. sing. of *αἰολομίτρης*, ου, ό, "with flexible belt." —From *αἰόλος*, "movable," "flexible," and *μίτρα*, "a belt," "a girdle." Consult note.

LINE 708. *Ναίεσκε*, 3 sing. Epic iterative form of the imperfect for *ἐναίει*.—From *ναίω*, "to dwell," "to inhabit," &c.

Μεμηλώς, nom. sing. masc. 2 perf. part. act. of *μέλω*, "to be an object of care:" fut. *μελήσω*. Most usually employed in the third person sing. and plur., *μέλει*, *μέλουσι*: 2 perf. *μέμηλα*.

LINE 709. *Λίμνη*, dat. sing. of *λίμνη*, ης, ή, "a lake." Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to *λιμήν*.—Derived by some from *λείβω*, "to pour out," &c.

LINE 710. *Δῆμον*, accus. sing. of *δήμος*, ου, ό. Consult *Glossary* on book ii., 198, s. v. *δήμου*.

LINE 712. *Ὀλέκοντας*, accus. plur. masc. pres. part. act. of *ὀλέκω*, "to destroy." Compare *Glossary* on book i., 10, s. v. *ὀλέκοντο*.

LINE 715. *ὑπέστημεν*, 1 plur. 2 aor. indic. act. of *ὑφίστημι*, "to stand under," "to undertake," "to promise:" fut. *ὑποστήσω*: perf. *ὑφέστηκα*: 2 aor. *ὑπέστην*.—From *ὑπό* and *ίστημι*.

LINE 720. *Ἐποιομένη*, nom. sing. fem. pres. part. of the middle deponent *ἐποίχομαι*, "to go to or toward," "to approach:" fut. *ἐποιχήσομαι*.—From *ἐπί* and *οίχομαι*.

Ἐντυεν, Epic and Ionic for *ἤντυεν*, 3 sing. imperf. indic. act. of *εντύω*, "to harness." Of this verb Homer has only the imperfect active.—From *ἐντρα*, "appliances" of all kinds, "arms," "equipments," "harness," &c.

LINE 721. *Πρέσβα*, a peculiar old Epic feminine of *πρέσβυς*, "the august," "the honored." In the *Iliad*, always an epithet of a goddess; in the *Odyssey*, of a mortal.

LINE 722. *Ὀχέεσσι*, Epic and Ionic for *ὄχεσι*, dat. plur. of *ὄχος*, εος, τό, "a chariot." Of frequent occurrence in Homer. Compare *Glossary* on book iii., 29, s. v. *ὄχων*.

Κύκλα, accus. plur. of *κύκλος*, ου, ό, which has also the heterogeneous plural *τὰ κύκλα*, "a ring, circle, round." Then "any circular body," especially "a wheel;" in which last signification the het-

Book 5. Line 722-730.

erogeneous plural κύκλα is mostly used.—Κόκλις seems to be duplicated from κύλλος. Root ΚΥΛ-, in κυλίνδω. (Pott, *Etymol. Forsch.*, i., 265.)

LINE 723. Ὀκτάκνημα, accus. plur. neut. of ὀκτάκνημος, ον, "eight-spoked."—From ὀκτώ, and κνήμη, "a spoke."

Σιδήρεω, dat. sing. masc. of σιδήρεος, έα (Epic and Ionic, έη), εον, contracted in Attic, σιδηρούς, ā, ουν, "of iron," "iron," &c.—From σίδηρος, "iron."

Ἄξονι, dat. sing. of ἄξων, ονος, ό, "an axle."—Probably from ἄγω ἄξω. Compare the Latin *axis*, and Sanscrit *achsha*.

LINE 725. Ἐπίσωτρα, Epic for ἐπίσωτρα, nom. plur. of ἐπίσωτρον, ον, τό, "the tire," "the metal hoop around the felly of a wheel."—From ἐπί and σῶτρον, "the felly." Consult note.

Προσαρηρότα, nom. plur. neut. of προσαρηρός, Epic and Ionic for προσαράρος, perf. part. act. of προσάρω, "to fasten on," "to fit to," &c.: fut. προσάρω: 1 aor. πρόσηρα: 2 aor. προσήραρον: perf. προσάραρα, Epic and Ionic προσάρηρα.—From πρόσ, "to or on," and ἄρω, "to fit." Compare *Glossary* on book iii., 331, s. v. ἀραρυίας.

LINE 726. Πλήμναι, nom. plur. of πλήμνη, ης, ή, "the nave of a wheel."—From πλήθω, "to fill," and so, strictly, "any thing that is filled up."

Περίδρομοι, nom. plur. fem. of περίδρομος, ον, "circular." Literally, "running around."—From περιδραμεῖν, 2 aor. inf. act. of περιτρέχω.

LINE 727. Ἰμάσιν, dat. plur. of ἰμάς, άντος, ό, "a leathern strap or thong."—Commonly derived from ἰημι. The root, however, is rather to be found in the Sanscrit *si*, "to bind." For *iwis* is, in reality, nothing more than *σι-μαντ*, the aspirate being merely a substitute for the sibilant, and *μαντ* being a suffix. Compare the old Saxon *simo*, "a bond." Hence, also, ἰμάσσω, ἰμάσθλη, and, with *l*- omitted, μάστιξ, "a lash." (*Bensley, Wurzell.*, i., 289.)

LINE 728. Ἐντέταται, 3 sing. perf. indic. pass. of ἐντείνω, "to stretch on or upon:" fut. ἐντενω: perf. ἐντέτακα: perf. pass. ἐντέταμαι.

LINE 729. Ῥυμός, nom. sing. of ῥυμός, οῦ, ό, "the pole of a chariot or other vehicle."—From ῥύω, ἐρύω, "to draw."

LINE 730. Ζυγόν, accus. sing. of ζυγόν, οῦ, τό, "any thing which joins two bodies," and so, "the yoke or cross-bar," tied by the ζυγόδεσμος to the end of the pole, and having ζευγλαί (collars or loops) at each end, &c.

Λέπαδνα, accus. plur. of λέπαδνον, ον, τέ, "a breast-band." (Consult note.) A later form was λέπαινα.

Book 5. Line 734-743

LINE 734. Κατέχευεν, 3 sing. 1 aor. indic. act. of καταχέω, "to l fall," &c. : fut. καταχέυω : 1 aor. Epic, κατέχευα : 1 aor. Attic, κατέχεα. Compare *Glossary* on book iii., 270, s. v. ἔχουαν.

Οὔδει, dat. sing. of οὐδας, τό, gen. οὐδεος, dat. οὔδει and οὔδει, "the ground, earth;" strictly, "the surface of the earth;" then, "the floor or pavement in abodes," &c.—Akin to ὄ οὐδος, "a threshold." No nominative τὸ οὐδος occurs, and the Ionic cases οὐδεος, οὔδει, may be explained by the usual change of α into ε.

LINE 736. Ἐνδύσα, nom. sing. fem. 3 aor. part. act. of ἐνδύω or ἐνδύνω, "to put on." Strictly, "to get in or into:" fut. ἐνδύσω : 3 aor. ἐνέδυν.

LINE 737. Δακρυόεντα, accus. sing. masc. of δακρυόεις, ἄεσσα, ἄεν. "tearful."—From δάκρυον, "a tear."

LINE 738. Θυσσανόεσσαν, Epic for θυσσανδέεσσαν, accus. sing. fem. of θυσσανόεις, ἄεσσα, ἄεν, "tasselled."—From θύσανος, "a tassell," and this from θύω, on account of the constant motion of the θύσανοι.

LINE 739. Ἐστεφάνωται, 3 sing. perf. indic. pass. of στεφανόω, "to encircle," "to crown:" fut. ὠσω : perf. ἔστεφάνωκα : perf. pass. ἔστεφάνωμαι.—From στέφανος, "a crown."

LINE 740. Κρύεσσα, nom. sing. fem. of κρύεις, ἄεσσα, ἄεν, "icy cold," "chilling."—From κρύος, τό, "icy cold," "chilliness." "frost."

Ἴωκῆ, nom. sing. of ἰωκῆ, ἦς, ἥ, "pursuit."—Usually derived from διώκω, "to pursue."

LINE 741. Γοργεῖη, nom. sing. fem. of Γοργεῖος, ἦ, ἠ, Epic and Ionic for Γοργεῖος, α, ἠ, "of or belonging to the Gorgon."—From Γοργώ, "a Gorgon."

Πελώρου, gen. sing. of πέλωρον, ἠ, τό, "a monster," "a prodigy"—From πέλωρ, "a monster."

LINE 742. Σμερδόνῆ, nom. sing. fem. of σμερδόνος, ἦ, ἠ, "appalling." "terrible."

LINE 743. Ἀμφίφαλον, accus. sing. fem. of ἀμφίφαλος, ἠ, ἠ, an epithet applied to a helmet, and indicating one the φάλος of which stretched from the forehead to the back of the neck.—From ἀμφί and φάλος. (*Buttmann, Lexil.*, s. v. φάλος.) Some, far less correctly, explain it as meaning a helmet with φάλοι, s. v., studs or bosses all around.

Τετραφάληρον, accus. sing. fem. of τετραφάληρος, ἠ, ἠ, "four-crested."—From τέτρα and φάληρος (a word, however, never found in use), either the plume itself or an epithet of it. (*Buttmann, Lexil.* s. v. φάλος, 9.)

Book 5. Line 744-751.

LINE 744. Πρυλῆεσσι, Epic and Ionic for πρυλῆισι, and this for πρυλῆσι, dat. plur. of πρυλῆες, ἔων, οἱ, usually explained of "heavy-armed soldiers," as opposed to chiefs fighting from chariots.

Ἄραρυϊαν, accus. sing. fem. perf. part. act. of an obsolete present ἄρω, "to fit," "to be sufficient for," &c. Compare Glossary on book iii., 331, s. v. ἄραρυίας.

LINE 745. Φλόγεα, accus. plur. neut. of φλόγος, ἑα, εον, "flaming." —From φλόξ, gen. φλογός, "flame."

LINE 746. Βριθύ, accus. sing. neut. of βριθύς, εἶα, ἕ, "ponderous," "weighty." In Homer always an epithet of ἔγχος. —From the intensive prefix ρρι-. Perhaps akin to the Sanscrit *ṣṛya*, "fortitudo;" *ṣṛa*, "heros;" and the Latin *vir*.

Δαμνησι, 3 sing. pres. indic. act. of δάμνημι, "to subdue." an Homeric form equivalent to the common δαμάω.

LINE 747. Κοτέσεται, Epic for κοτέσεται, 3 sing. fut. mid. of κοτεῖν, in middle κοτέομαι, both used alike, "to be enraged as one." Literally, "to bear one a grudge." Fut. κοτέσομαι: 1 aor. ἐκοτεσύμην.—From κότος, "a grudge," "rancor," "ill will;" and, also like χόλος, "anger," "wrath."

Ὀβριμοπάτρη, ἡ, "daughter of a mighty father." In Homer and Hesiod always an epithet of Minerva. No masculine ὀβριμόπατρος seems to occur. In Hesychius, ὀβριμοπάτηρ is corrupt.

LINE 748. Ἐπεμαίετο, 3 sing. imperf. indic. of the middle deponent ἐπιμαίομαι, "to apply one's self to a thing," "to strive after," &c. Only used in the present and imperfect. The future and aorist are taken from the cognate ἐπιμάομαι (fut. ἐπιμάσομαι: 1 aor. ἐπεμασύμην), which, again, is not used in the present and imperfect.—From ἐπί and μαίομαι.

LINE 749. Μύκον, Epic and Ionic for ἔμυκον, 3 plur. 2 aor. indic. act. assigned, along with the perfect μέμυκα, to the middle deponent μυκάομαι, strictly said of oxen (like the Latin *mugire*), "to low," "to bellow," and, metaphorically, of things which make a hoarse or hollow sound, "to grate," as of doors, &c.: fut. μυκήσομαι. The present forms, μυκάω, μύκω, have been merely assumed because of the aorist ἔμυκον and perfect μέμυκα, but do not, in reality, exist.—Formed from the sound, like μῦ, μύζω, &c.

Ὀραι, nom. plur. of Ὀραι, αἱ, "the Hours," gen. τῶν Ὀρῶν. Consult note.

LINE 750. Τῆς, Epic and Ionic for ταῖς, and this for αἷς, dat. plur. fem. of ὅς, ἡ, δ, &c.

LINE 751. Ἀνακλῖναι, 1 aor. inf. act. of ἀνακλίω, "to make to lie

Book 5. Line 751-763

back," "to lean or press one thing against another;" and hence "to put back." &c. : fut. ἀνακλινῶ : 1 aor. ἀνέκλινα.—From ἀνά and κλίνω.

Πυκινόν, accus. sing. neut. of πυκινός, ἦ, ὄν, "thick," "dense." Compare *Glossary* on book ii., 55.

LINE 752. Κεντρηνεκέας, Epic and Ionic for κεντρηνεκείς, accus. plur. masc. of κεντρηνεκής, ἐς, "goaded forward."—From κεντρον, "a goad," and ἤνεκής, "bearing or leading to a point," "far-stretching," &c.

LINE 756. Ὑπατον, accus. sing. masc. of ὑπατος, η, ον, for ὑπέρτατος, η, ον, like the Latin *summus* for *supremus*, "supreme," "highest," &c. In Homer the usual epithet of Jupiter; as, ὑπατος κρειόντων, θεῶν, &c.

Ἐξείρετο, 3 sing. imperf. indic. of the middle deponent ἐξέρομαι, "to interrogate," "to inquire of," &c. : imperf. ἐξειρόμην.—From ἐκ and έρομαι, with regard to which compare *Glossary* on book i., 513, s. v. εἶρετο.

LINE 757. Νεμεσίζη, 2 sing. pres. indic. of νεμεσίζομαι. Compare *Glossary* on book ii., 296.

LINE 758. Ὀσσύτιον, accus. sing. masc. of ὀσσύτιος, η, ον, Epic and Ionic for ὀσύτιος, α, ον, and this last a poetic form of ὀσος, ι, ον, "how great."

LINE 759. Ἐκηλοι, nom. plur. masc. of ἐκηλος, ον, poetic collateral form of εὐκηλος, "at rest," "at one's ease." Probably from the same root as ἐκών and ἐκητι, ηλος being merely a termination; and κηλέω, "to charm," "to soothe," is to be derived from ἐκηλος, not vice versâ. (*Buttmann, Lexil.*, s. v., 6.)

LINE 761. Ἀνέντες, nom. plur. masc. 2 aor. part. act. of ἀνίημι, "to let loose," "to set one upon another," "to incite:" fut. ἀνήσω, &c.

Θέμιστα, accus. sing. of θέμις, ἦ, old and Epic genitive θέμιστος. Compare *Glossary* on book ii., 73, s. v. θέμις.

LINE 763. Λυγρῶς, adv., "grievously."—From λυγρός, "grievous," "sad," "dismal," &c.—Akin to λευγαλέος, λαιγός, λαιγιος and the Latin *lugeo*, *luctus*.

Πεπληγυῖα, nom. sing. fem. 2 perf. part. act. of πλήσσω, "to wound," "to strike," &c. : fut. πλήξω : 2 perf. πέπληγα.

Ἀποδίωμαι, 1 sing. pres. subj. of the middle deponent ἀποδιώμι, "to drive away." A poetic form for ἀποδιώκω.—From ἀπί and δίωμαι (middle cf the radical δίω, "to flee"), "to frighten away," "to put to flight."

Book 5. Lines 765-778.

Line 765. ἄγχι, adv., "come." Consult note.

Ἐπιπορεύσθαι. 2 sing. 1 aor. imper. act. of ἐπιπόρευμι, "to incite," "to send upon or against one:" fut. ἐπιπόρσω: 1 aor. ἐπιπόρσα. Compare Glossary on book i., 10, s. v. ὤρσει.

Line 766. Ἐβωθε, 3 sing. 2 perf. act. of ἐβω, "to be wont or accusomed:" 2 perf. εἰωθα, "I am wont," &c. for which Homer sometimes uses, also, the Ionic εἰωθα.

Πελάζειν, pres. inf. act. of πελάζω, "to approach," but here employed in a transitive sense, "to bring near to," "to cause to approach:" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "near."

Line 770. Ἱεροειδής, accus. sing. neut. of Ἱεροειδής, ἔς, Epic and Ionic for ἄεροειδής, ἔς (which will hardly be found), "of dark and cloudy look." (Consult note.)—From ἄηρ and εἶδος.

Line 771. Σκοπιῶ, Epic and Ionic for σκοπιῶ, dat. sing. of σκοπιῶ, ῶς, ῶ, Epic and Ionic for σκοπιά, ἄς, ἦ, "a place of observation," "a look-out place." Compare Glossary on book iv., 275, s. v. σκοπιῶ.

Λεύων, nom. sing. masc. pres. part. act. of λεύσω, "to look." Compare Glossary on book i., 120.

Line 772. Ἐπιβήσαντες, 3 sing. pres. ind. act. of ἐπιβήσκω, "to spring forward," "to spring," "to leap," &c.: fut. ἐπιβήσω: 1 aor. ἐπιβήσα.

Ἰζών, Epic and Ionic for ἰσών, nom. plur. masc. of ἰσών, ἰσών, ἰσών, ἰσών.—From ἰσῶ, "to sound," &c. Compare Glossary on book i., 120. Ἰζών, 3 aor. indic. act. of the radical ἰζω, frequently employed by the Epic writers (rarely by others) in place of ἰσών, "to sound:" fut. ἰζω. Observe that ἰζών, though sometimes used as a plural, is in fact a blending of the first and second aorists: compare Glossary on book i., 517, s. v. ἰζών, and on book ii., 120.

Ἰσών, Epic and Ionic for ἰσών, accus. sing. of ἰσών, ἰσών, ἰσών, ἰσών.

Ἰσών, Epic and Ionic for ἰσών, accus. sing. of ἰσών, ἰσών, ἰσών, ἰσών. The Ionic of the poets, as well as the Epic, is distinguished from the Attic, as well as from the Doric, by the use of ἰσών, instead of ἰσών, in the sense of "to sound." It is the only form of ἰσών which is used in the Homeric poems, and is also found in the Hesiodic poems, where some instances of ἰσών are given. Compare Glossary on book i., 120.

Book 5. Line 778-786.

Πελειάσιν, dat. plur. of πελειάς, ἄδος, ἥ; "a wood-pigeon, ring-dove, or cushat;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλειος, "black," "blackish."

Ἴθματα, accus. plur. of ἴθμα, ατος, τό, "a step," "a pace."—Akin to εἶμι, "to go."

LINE 782. Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἰλεῖν. Compare Glossary on line 203, s. v. εἰλομένων.

Λείουσιν, dat. plur. of λείων, οντος, ό, Epic and poetic for λέων, "a lion."

ᾠμοφάγοισιν, Epic and Ionic for ᾠμοφάγοις, dat. plur. of ᾠμοφάγος, ον, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in Thucyd., iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ᾠμόφαγος, "eaten raw."—From ᾠμός, "raw," and φαγεῖν, "to eat."

LINE 783. Συσί, dat. plur. of σύς, gen. σός, but oftener masculine than feminine, "a boar," "a sow," &c. Compare Glossary on book iv., 253, s. v. σῦ.

Κάπροισιν, Epic and Ionic for κάπροις, dat. plur. of κάπρος, ου, ό, "the boar," especially the wild boar. Compare the Latin *aper*, and old high German *ēbar*. Bensley and Pott both refer the root to the Sanscrit *kap*, as alluding to the uncleanly habits of the animal, and in this way the Latin *caper*, "he-goat," becomes akin, on account of its rank smell.

LINE 784. Ἡῦσε, 3 sing. 1 aor. indic. act. of αἶω, "to shout out," "to shout, call, or cry aloud:" fut. ἄσω: 1 aor. ἦσε for in the present and imperfect *av-* is a diphthong; but in the future (ἄσ) and aorist two syllables. The root is in Sanscrit *wa*, "to blow."

LINE 785. Στέντορι, dat. sing. of Στεντω, ορος, ό, "Stentor." Consult note.

Εἰσαμένη, nom. sing. fem. 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. εἰσιμαί: 1 aor. εἰσώμην.

Χαλκεόφωνω, dat. sing. masc. of χαλκεόφωνος, ον, "brass-voiced," i. e., ringing strong and clear.—From χάλκεος, "brass," and φωνή "a voice."

LINE 786. Αὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act. of αὐδάω, "to shout," "to vociferate:" fut. ἦσω: 1 aor. ἤδησα iterative form αὐδήσασκον.—From αὐδή, "a voice."

Book 5. Line 765-778.

LINE 765. Ἄγχι, adv., "come." Consult note.

Ἐπορσον. 2 sing. 1 aor. imper. act. of ἐπόρνυμι, "to incite," "to send upon or against one:" fut. ἐπόρσω: 1 aor. ἐπόρσα. Compare *Glossary* on book i., 10, s. v. ὤρσε.

LINE 766. Εἰωθε, 3 sing. 2 perf. act. of εἶω, "to be wont or accus-
tomed:" 2 perf. εἶωθα, "I am wont," &c. for which Ho-
mer sometimes uses, also, the Ionic εἴωθα.

Πελάζειν, pres. inf. act. of πελάζω, "to approach," but here em-
ployed in a transitive sense, "to bring near to," "to cause to ap-
proach:" fut. πελίσω: 1 aor. ἐπέλασα.—From πέλας, "near."

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Ionic for ἄεροειδής, ἔς (which will hardly be found), "of
dark and cloudy look." (Consult note.)—From ἀήρ and εἶδος.

LINE 771. Σκοπιῆ, Epic and Ionic for σκοπιᾶ, dat. sing. of σκοπιη,
ῆς, ἡ, Epic and Ionic for σκοπιᾶ, ᾶς, ἡ, "a place of obser-
vation," "a look-out p. acc." Compare *Glossary* on book iv., 275, s.
v. σκοπιῆς.

Λεύσων, nom. sing. masc. pres. part. act. of λείσσω, "to look." Compare *Glossary* on book i., 120.

LINE 772. Ἐπιθρώσκουσι, 3 sing. pres. ind. act. of ἐπιθρώσκω, "to
spring forward," "to spring," "to leap," &c.: fut. ἐπιθ-
ρώσομαι: 2 aor. ἐπέθορον.

Ὑψηχέες, Epic and Ionic for ὑψηχεῖς, nom. plur. masc. of ὑψηχῆς
ἔς, "high-sounding."—From ὑψι, "high," and ἦχος, "a sound," &c.

LINE 773. Ἴξον, 3 plur. 2 aor. indic. act. of the radical ἰκω, fre-
quently employed by the Epic writers (rarely by others)
in place of ἰκνέομαι, "to come:" fut. ξω. Observe that Ἴξον, though
commonly called a second aorist, is, in fact, a blending of the first
and second. Compare *Glossary* on book i., 317, s. v. ἰκην, and on
book ii., 153.

LINE 776. Πουλύν, Epic and Ionic for πολύν, accus. sing. of πολύς,
εἶα, ὅ, &c.

LINE 777. Ἄμβροσίν, accus. sing. of ἀμβροσίη, ῆς, ἡ, Epic and Ionic
for ἀμβροσία, ας, ἡ, "ambrosia," the food of the gods, as
nectar was their drink; and, like this, withheld from mortals, as
containing the principle of immortality. Strictly speaking, it is the
feminine of ἀμβρόσιος, with ἐδωδή, or φορβή ("food"), understood
Compare *Glossary* on book i., 529, s. v. Ἄμβρόσιαι, where some re-
marks on the etymology are also given.

LINE 778. Τρήρωσι, dat. plur. fem. of τρήρων, ωνος, "timid," "shy."
—From τρέω. "to tremble," "to quake," &c.

Book 5. Line 778-786.

Πελειύσιν, dat. plur. of πελειάς, ἄδος, ἡ; "a wood-pigeon, ring-dove, or cushat;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλειος, "black," "blackish."

Ἴθματα, accus. plur. of ἴθμα, ατος, τό, "a step," "a pace."—Akin to εἶμι, "to go."

Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἰλομαι.
LINE 782. Compare Glossary on line 203, s. v. εἰλομένων.

Λείουσιν, dat. plur. of λείων, οντος, ό, Epic and poetic for λέων, "a lion."

᾽Ομοφάγοισιν, Epic and Ionic for ὠμοφάγοις, dat. plur. of ὠμοφάγος, ον, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in Thucyd., iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ὠμόφαγος, "eaten raw."—From ὠμός, "raw," and φαγεῖν, "to eat."

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Κάπροισιν, Epic and Ionic for κάπροις, dat. plur. of κάπρος, ου, ό, "the boar," especially the wild boar. Compare the Latin *aper*, and old high German *ēbar*. Benfey and Pott both refer the root to the Sanscrit *kap*, as alluding to the uncleanly habits of the animal, and in this way the Latin *caper*, "he-goat," becomes akin, on account of its rank smell.

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LINE 784. shout, call, or cry aloud:" fut. ἄσω: 1 aor. ἤυσε for in the present and imperfect αυ- is a diphthong; but in the future (ἄσ) and aorist two syllables. The root is in Sanscrit *wa*, "to blow."

Στέντορι, dat. sing. of Στεντω, ορος, ό, "Stentor." Consult note.
LINE 785

Εἰσαμένη, nom. sing. fem. 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. εἰσάμαι: 1 aor. εἰσάμην.

Χαλκεοφώνῳ, dat. sing. masc. of χαλκεόφωνος, ον, "brazen-voiced," i. e., ringing strong and clear.—From χάλκεος, "brazen," and φωνή "a voice."

Αὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act
LINE 786. of αὐδάω, "to shout," "to vociferate:" fut. ἤσω: 1 aor. ἤδησα iterative form αὐδήσασκον.—From αὐδή, "a voice."

Book 5. Line 787-811

- LINE 187. Ἀγατοί, nom. plur. masc. of ἀγατός, ἡ, ἴν, "admirable," "admired," &c.—From ἀγαμαι, "to admire," "to wonder at."
- LINE 790. Οἰχνεσκον, 3 plur. iterative form of the imperf. indic. act. of οἰχνέω, "to go," "to come," "to advance:" fut. ἔσω. imperf. 3 plur. ὄχνουν.—The verb οἰχνέω bears the same relation to οἰχομαι, as ἰκνέομαι to ἴκω.
- Ἐδειδίσαν, Epic for ἐδέδισαν, 3 plur. pluperf. indic. act. of δεῖδω, "to fear." Compare Glossary on book iii., 242, s. v. δειδιώτες.
- LINE 795. Ἀναψύχοντα, accus. sing. pres. part. act. of ἀναψύχω, "to revive by fresh air," "to cool," "to refresh:" fut. ξω: 1 aor. ἀνέψυξα.—From ἀνύ and ψύχω, "to make cool," &c.
- LINE 796. Ἐτειρεν, 3 sing. imperf. indic. act. of τείρω, "to chafe," &c. Compare Glossary on line 153, s. v. τείρετο.
- LINE 798. Ἴσχων, nom. sing. masc. pres. part. act. of ἴσχω, "to hold." Compare Glossary on book i., 214, s. v. ἴσχο.
- Ἀπομόργνυ, Epic and Ionic for ἀπεμόργνυ, 3 sing. imperf. indic. act. of ἀπομόργνυμι, "to wipe away:" fut. ἀπομόρξω.—From ἀπό and μόργνυμι.
- LINE 802. Εἰασκον, 1 sing. iterative form of the 1 aor. indic. act. of εἴω, "to permit," "to suffer:" fut. εἶσω: 1 aor. εἶσα, iterative form εἶασκον.
- LINE 803. Ἐκπαιφύσσειν, pres. inf. act. of ἐκπαιφύσσω, "to run furiously out," "to rush with fierce look to the fray."—From ἐκ and παιφύσσω, with regard to which consult Glossary on book ii., 450.
- LINE 804. Θήβας, accus. plur. of Θῆβαι, ων, αἱ, "Thebes," the well-known city of Bœotia. Another and more poetic form of the name is Θῆβη, ης, ἡ. Compare book iv., 378.
- LINE 805. Δαίνυσθαι, pres. inf. middle of δαίνυμι, "to feast," "to banquet." Compare Glossary on book i., 468, s. v. δαίνυντο.
- LINE 808. Ἐπιτάρροθος, nom. sing. of ἐπιτάρροθος, ον, "a helper." A poetic form for ἐπίρροθος.—Formed from ἐπίρροθος, as ἀταρρῶς from ἀτηρῶς, though Lycophron has adopted τάρροθος as the simple form.
- Ἦα, Epic for ἦν, 1 sing. imperf. indic. act. of εἶμι, "to be."
- LINE 810. Προφρονέως, Epic for προφρόνως, adv, "with spirit," "with alacrity."—From πρόφρων, "with forward soul," "willing," &c.
- LINE 811. Πολυαῖξ, nom. sing. masc. of πολυαῖξ, ἴκος, "harassing" &c. Literally, "with much collision."—From πολύς and αἶσσω, "to rush," "to dart"

Book 5. Line 810-832.

δέδουκεν, 3 sing. perf. indic. act. of δύνω or δύνω, "to get into," "to enter into," &c. : fut. δύνω : perf. δέδουκα.

LINE 812. Ἀκήριον, nom. sing. neut. of ἀκήριος, ον, "heartless."—From ἀ, priv., and κῆρ, "the heart."

LINE 813. Οἰνεΐδαο, old form of the genitive for Οἰνεΐδου, gen. sing. of Οἰνεΐδης, ον, ὅ, "son of Ωeneus."

LINE 816. Ἐπικεύσω, 1 sing. fut. indic. act. of ἐπικεύθω, "to hide," "to conceal:" fut. σω. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in *Od.*, iv., 744.—From ἐπί and κεύθω.

LINE 817. Ὀκνος, nom. sing. of ὀκνος, ον, ὅ, "a tarrying, or delay;" 1, from idleness, and so "slothfulness," "sluggishness," "laziness;" σγ, 2, from fear, and so "unwillingness to fight," "cowardice."

LINE 819. Εἰλας, 2 sing. imperf. indic. act. of εἶω, "to permit," "to suffer," &c.

LINE 822. Ἀναχάζομαι. Consult *Glossary* on line 448, s. v. ἀνεχάζετο.

LINE 823. Ἀλήμεναι, Epic, Doric, and Æolic for ἀλῆναι, 2 aor. inf. pass. of εἰλω, "to collect together," &c. Compare *Glossary* on line 203, s. v. εἰλομένων.

LINE 827. Δεΐδιθι, 2 sing. perf. imper. act. of δεΐδω, "to fear," and Epic for δέδιθι. (*Buttmann, Irreg. Verbs*, p. 59, ed. *FisHL.*) Some, however, refer δέδιθι at once to a form in μ. (*Carmichael, Greek Verbs*, p. 70.)

LINE 830. Σχεδίην, Epic adverb, "near," "in close onset."—Formed from the feminine of σχέδιος. Consult note.

Ἄζεο, Epic and Ionic for ἄζου, 2 sing. pres. imper. of ἄζομαι. Compare *Glossary* on line 434, s. v. ἄζετο.

LINE 831. Τυκτόν, accus. sing. neut. of τυκτός, ἦ, ὄν, "made." Verbal adjective from τεύχω : perf. pass. τέτυγμαί, like τευκτός.

Ἄλλοπρόβαλλον, accus. sing. masc. of ἄλλοπρόβαλλος, ον, "one who turns now one way, now another, who inclines first to one side, then to the other."—As if formed from ἄλλοτε πρὸς ἄλλον.

LINE 832. Στεῦτο, Epic and Ionic for ἔστευτο, 3 sing. imperf. indic. of the deponent στεῦμαι ; strictly, "to stand on the spot," "to stand in a place as if to do something," "to give sign of something by one's attitude and bearing:" hence "to assure, promise, boast, threaten," &c.

Book b. Line 834-859.

LINE 834. **Δέλασθαι**, 3 sing. perf. indic. pass. (in a middle sense) of **λανθάνω**, "to escape notice," &c. ; in the middle, "to forget," i. e., to cause a thing to escape one's own notice: fut. **λήσω**: 2 aor. **έλαθον**: fut. mid. **λήσομαι**: perf. pass. **λέλασμαι**.—Lengthened from a root, **ΔΑΘ-**.

LINE 836. **Έμμαπέως**, adv., "forthwith," "immediately."—According to some, from **δμα τῷ έπει**, "no sooner said than done:" others, however, more correctly derive it from **μαπίειν**, **μάρπειν** "clutching at," and so, "hastily," &c.

LINE 838. **Φήγιμος**, nom. sing. masc. of **φήγιμος**, η, ον, "oaken."—From **φηγός**, "an oak."

LINE 839. **Βριθοσύνη**, dative sing. of **βριθοσύνη**, ης, ή, "weight," "burden."—From **βριθός**, "heavy," &c.

Άγεν, Epic and Ionic for **ήγεν**, 3 sing. imperf. ind. act. of **άγειν**, "to bear," &c.

LINE 841. **Έχε**, Epic and Ionic for **είχε**, 3 sing. imperf. indic. act. of **έχω**, "to direct," &c.

LINE 845. **Δύνε**, Epic and Ionic for **έδυνε**, 3 sing. imperf. indic. act. of **δύνω**, "to put on," &c.

Άϊδος, gen. sing. of an obsolete nominative **Άϊς**, "Hades," "Pluto," the god of the lower world. Compare *Glossary* on book i., 3 s. v. **Άϊδι**.

LINE 851. **Όρέξαιτο**, 3 sing. 1 aor. indic. mid. of **ήρέγω**, &c. Compare *Glossary* on book iv., 307, s. v. **όρεξάσθω**.

LINE 854. **Άιχθήναι**, 1 aor. inf. pass. of **άϊσσω**, "to cause to sail forth," "to impel:" fut. **άίξω**: 1 aor. **ήϊξα**: 1 aor. pass. **ήϊχθην**. The Attic form is **άσσω** or **άπτω**: fut. **άξω**: 1 aor. **ήξα**: 1 aor. pass. **ήχθην**.

LINE 856. **Έπέρεισε**, Epic and Ionic for **έπήρεισε**, 3 sing. 1 aor. indic. act. of **έπερείδω**, "to drive firmly into," "to thrust into:" fut. **σω**: 1 aor. **έπήρεια**.—From **έπί** and **ερείδω**, "to press against," &c.

LINE 857. **Ζωννύσκετο**, 3 sing. iterative form of the imperf. indic. pass. of **ζώννυμι**, "to gird:" fut. **ζώσω**. Passive **ζώννυμαι**, "to be gird:" imperf. **έζωννύμην**, 3 sing. **έζώννυτο**.—Akin to **ζεύγνυμι**.

LINE 858. **Έδαψεν**, 3 sing. 1 aor. indic. act. of **έσπτω**, "to tear," "to rend:" fut. **δάψω**: 1 aor. **έδαψα**.—Akin to the Latin **depar**, and probably from **δαίω**, "to divide."

LINE 859. **Σπάσεν**, Epic and Ionic for **έσπασεν**, 3 sing. 1 aor. indic. act. of **σπάω**, "to draw:" fut. **σπάσι**: 1 aor. **έσπασα**: **εσπασα**.

Book 5. Line 860-878

LINE 360. Ἐννεάχ.λοι, nom. plur. masc. of ἐννεάχ.λοι, αι, ε, "nine thousand." Poetic for ἐννεάκις χίλιοι. — From ἐννέα, "nine," and χίλιοι, "a thousand."

Ἐπίαχον, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐπιάχω, "to shout." — From ἐπί and ἴχω, with regard to which consult *Glossary* on book ii., 333.

Δεκάχιλοι, nom. plur. masc. of δεκάχιλοι, αι, ε, "ten thousand" Poetic for δεκάκις χίλιοι. — From δέκα, "ten," and χίλιοι, "a thousand."

LINE 864. Ἄήρ. Consult *Glossary* on book iii., 381, and the note on the same passage.

LINE 865. Καύματος, gen. sing. of καῦμα, ατος, τό, "heat," especially "the burning heat of the sun." — From καίω, fut. καύσω, "to burn."

Δυσαέος, Epic and Ionic for δυσαοῦς, gen. sing. masc. of δυσαής, ές, "heavy-blowing," "blowing ill," &c. — From δός and ἄημι, "to blow."

Ὀρνυμένοιο. Epic and Ionic for ὀρνυμένον. Consult *Glossary* on book iv., 421.

LINE 869. Ἀχεύων, nom. sing. masc. pres. part. act. of ἀχεύω, "to be sad," &c. Used only in the participle. — From ἄχος, "pain," "distress."

LINE 871. Ὀλοφυρόμενος, nom. sing. masc. pres. part. of the middle deponent ὀλοφύρομαι, "to bewail," &c. Usually derived from ὀλόος, "lost, undone," and properly, therefore, meaning "to look on as lost."

LINE 873. Πρίγιστα, accus. plur. neut. of πρίγιστος, η, ον, "most appalling," "most fearful." A superlative from a comparative πρίγιον, with regard to which consult *Glossary* on book i., 325.

Τετληότες, nom. plur. masc. of the Epic and Ionic τετληώς, syn copated from τετληκώς, perf. part. act. of τλάω, "to endure:" fut τλήσομαι: perf. τέτληκα. Compare *Glossary* on book i., 229, s. v. :τέτληκας.

Εἰμέν, Epic and Ionic for ἐσμέν, 1 plur. pres. indic. act. of εἶμι But εἰμεν, Doric for εἶναι.

LINE 874. Ἰότητι, dat. sing. of ἰότης, ητος, ή, "will, hope, resolve," &c., and hence "planning." Probably the same as the Sanscrit *ishita*, from *ish*, "to desire."

LINE 876. Αἰσῦλα, accus. plur. neut. of αἰσῦλος, ον, Epic and poetic for αἰσῦλος, ον, with regard to which consult *Glossary* on line 403.

LINE 878. Διδιήμεσθα, Epic and poetic for δεδμήμεθα, 1 plur. perf. 1

Book 5. Line 870-892.

indic. pass. ἰλ' δὲ μ' ἰω, "to make subject." Compare *Glossary* on book iii., 183.

LINE 879. Προτιβάλλει, Epic and Ionic for προσβάλλει, 3 sing. pres. indic. mid. of προσβάλλω, "to throw, lay, or put upon." In the middle, "to throw one's self upon another," either by word or deed, "to check," &c.

LINE 880. Ἄνεις, 2 sing. pres. indic. act. of ἀνέω, an Epic and Ionic form for ἀνέμη, "to set on," "to incite," &c.

Ἐγείναιο, Epic and Ionic for ἐγείνω, 2 sing. 1 aor. indic. mid. of the obsolete γείνω, pass. and mid. γείνομαι: 1 aor. ἐγεινόμεν, "to beget," &c. Observe that γεννάω is in use for γείνω.

Ἄϊδηλον, accus. sing. masc. of ἀϊδηλος, ον, "invisible," "making invisible," hence "destructive," &c.—From ἀ, priv., and ἰδεῖν. Compare *Glossary* on book ii., 455, and also note, *ad loc.*

LINE 882. Μαργαίνειν, pres. inf. act. of μαργαίνω, "to be frantic," "to rage," &c.—From μάργος, "raging, frantic."

Ἄνעהκεν, Epic for ἀνηκεν, 3 sing. 1 aor. indic. act. of ἀνέμη, "to set on," "to incite," &c.: fut. ἀνήσω: perf. ἄνεια: 1 aor. ἀνηκα.

LINE 885. Ὑπήνεικαν, Epic and Ionic for ὑπήνεγκαν, 3 plur. 1 aor. indic. act. of ὑποφέρω, "to carry or bear away:" fut. ὑπόσω: 1 aor. ὑπήνεγκα, Epic and Ionic ὑπήνεικα.—From ὑπό and φέρω

LINE 886. Αἰνῆσιν, Epic and Ionic for αἰναῖς, dat. plur. fem. of αἰνός, ἦ, ὄν, "dreadful," &c.

Νεκάδεσσιν, Epic and Ionic for νεκάσιν, dat. plur. of νεκίς, ἄδος, ἦ, "a heap of slain."—From νέκυσ, νεκρός, "a dead body."

LINE 887. Ζῶς, nom. sing. masc. of ζῶς, neuter ζῶν, gen. ζῶ, rarer form of ζῶός, ἦ, ὄν, "alive."—From ζῶω.

Ἄμενηνός, nom. sing. masc. of ἀμενηνός, ὄν, also ἦ, ὄν, "without strength."—From ἀ, priv., and μένος. Less correctly derived by Döderlein from μένω, as if signifying "not abiding," "fleeing," "passing."

Τυπῆσιν, Epic and Ionic for τυπαῖς, dat. plur. of τυπή, ῆς, ἦ, "a blow."—From τύπτω, ἐτυπον.

LINE 889. Παρεζόμενος, nom. sing. masc. pres. part. of the middle deponent παρέζομαι, "to sit by the side of:" fut. παρεδοῦμαι.—From παρά and ἔζομαι.

Μινύριζε, 2 sing. pres. imper. act. of μινυρίζω, "to complain in a low tone," "to moan," "to whimper," "to whine:" fut. σω.—From μινυρός, "complaining in a low tone," "whining," and this from μινύς, "little," "small."

LINE 892 Ἀάσχετον, nom. sing. neut. of ἀάσχετος, ον, ἔσχε

Book 5. Line 892-907

Lengthened form of ἀσχετος, ον, "not to be held in or controlled," "uncontrollable."—From ἀ, priv., and ἔχω, σχεῖν.

Ἐπικεκτόν, nom. sing. neut. of ἐπικεκτός, ἦ, όν, "yielding."—From ἐπί and εἰκω, "to yield."

LINE 893. Σπουδή, dat. sing. of σπουδή, ἦς, ἥ, "haste," "speed," "readiness;" and hence "zeal," "pains," "trouble," "difficulty."—From σπεύδω, "to urge on," "to hasten," and akin to the Latin *studeo*, *studium*.

LINE 894. Ἐννεσίησιν, Epic and Ionic for ἐνεσίαις, dat. plur. of ἐνεσία, ας, ἥ, "a suggestion, counsel, instigation."—From ἐνίημι, "to put in, inspire, suggest."

LINE 897. Γένεν, Epic and Ionic for ἐγένου, 2 sing. 2 aor. indic. mid. of γίγνομαι, &c.

LINE 898. Ἥσθας, 2 sing. imperf. indic. act. of εἰμί, "to be." The true form would be ἦσθα; but ἥσθας, which is formed by appending again the ς of the person, is regarded by Buttmann as a manifestly erroneous, but yet old and Attic form. (*Buttm., Larger Greek Gr.*, p. 240, note; *Robinson's transl.* Compare *Pierseon*, ad *Ματ.*, 283.)

Ἐνέρετος, nom. sing. masc. of ἐνέρετος, α, ον, "lower," "deeper." Comparative of ἐνεροι, ων, οί, "those below," "those of the deep, beneath the earth."

LINE 899. Ἰήσασθαι, Epic and Ionic for ἰάσασθαι, 1 aor. inf. of the middle deponent ἰάομαι, "to heal," "to cure:" fut. ἰάσομαι (Epic and Ionic ἰήσομαι): 1 aor. ἰασάμην (Epic and Ionic ἰησύμην).—Akin to ἰαίνω.

LINE 902. Ὀπός, nom. sing. of ὀπός, οὔ, ό, "juice;" distinguished from χυλός and χυμός, in that ὀπός is only vegetable juice, sap, gum: hence the milky juice or resin which flows naturally from a plant, or is drawn off by incision: "the acid juice of the fig-tree," used as rennet (τύμισος) for curdling milk. Observe that ὀπός is the same as our *sap*, German *safft*. Hence ὀπιον, *opium*.

Συνέπηξεν, 3 sing. 1 aor. indic. act. of συμπήγνυμι, "to put together," "to congeal," "to curdle:" fut. συμπήξω: 1 aor. συνέπηξα.—From σύν and πήγνυμι.

LINE 903. Κυκώοντι, Epic lengthened form for κυκῶντι, dat. sing. pres. part. act. of κυκάω, "to mix:" fut. ἤσω.

LINE 905. Ἔσεν, Epic and Ionic for ἔσεν, 3 sing. 1 aor. indic. act. of ἐννιμι, "to put on another," "to array in:" fut. ἔσσω 1 aor. ἔσα, &c.—Lengthened from the root ἜΩ.

LINE 907. Νέοντο, Epic and Ionic for ἐνέοντο, 3 plur. imperf. in

Book 5 Line 909. Book 6. Line. 1-21.

dic. of the deponent *νέμμαι*, "to return." Only used in the present and imperfect.

LINE 909. Ἀνδροκτασιύων, Epic and Ionic for ἀνδροκτασιῶν, gen. plur. of ἀνδροκτασία, ας, ἡ, "slaughter of heroes," "slaughter of men."—From ἀνήρ and κτείνω.

BOOK VI.

LINE 1. Οἰώθη, 3 sing. 1 aor. indic. pass. of οἴω, "to leave alone, "to abandon:" fut. ὠσω.—From ολος, "alone."

LINE 2. ἴθυσε, 3 sing. 1 aor. indic. act. of ἴθύω, "to go straight on ward." Compare Glossary on book iv., 507, s. v. ἴθυσαν.

LINE 3. Ἰθυνομένων, gen. plur. pres. part. mid. of ἴθύνω, "to make straight," "to guide in a straight line," "to set full against." &c. : fut. ἴθυνῶ, &c. An Epic and Ionic verb for εὐθύνω.—From ἴθύς, Epic and Ionic form of εὐθύς, "straight," &c.

LINE 13. Τευθρανίδην, accus. sing. of Τευθρανίδης, ου, "son of Teuthranus."—From Τεύθρανος, ου, ό, "Teuthranus."

LINE 15. Οικία, accus. plur. of οἰκίον, ου, τό, "a dwelling," "an abode," &c. Strictly, a diminutive from οίκος, but in use not different from it. In Homer the plural is always employed, like the Latin *ades*.

LINE 16. ἤρκεσε, 3 sing. 1 aor. indic. act. of ἄρκέω, "to ward off:" fut. ἔσω : 1 aor. ἤρκεσα.—Akin to the Latin *arceo*.

LINE 17. Ὑπαντιύσας, nom. sing. masc. 1 aor. part. act. of ὑπαντιύω, "to come or go to meet," "to place one's self in the way" fut. ἔσω.—From ὑπό and ἀντιύω.

Ἀπηύρα, 3 sing. imperf. indic. act. of ἀπαυράω, "to take away." This verb is never found in the present, for the early writers mostly follow Homer in using only the imperfect with aoristic signification, namely, ἀπηύρων, ἀπηύρας, ἀπηύρα, &c. Observe, moreover that ἀπηύρατο, in *Od.*, iv., 646, is a false reading. Some take ἀπέω for the root; others, as Buttman, εὔρειν, εὔρλοκειν; for the simple εἶρω is not found.

LINE 19. Ἐδύτην, 3 dual, 2 aor. indic. act. of δύνω or δύνω, "to enter," "to go under:" fut. δύσω : 2 aor. ἔδυν.

LINE 22. Νηίς, nom. sing. of Νηίς, ἴδος, ἡ, Epic and Ionic for Ναις ἴδος, ἡ, "a Naiad," a Nymph of fresh-water springs; as, Νηρηίς, of the sea.—From νύω, "to flow."

LINE 24. Σκότιον, accus. sing. masc. ὡς σκότιος, α, ου, "dark:" "darkling;" especially "in the dark." "secret" (Concord. note.)—From σκότος, "darkness"

Book 6. Line 25-40.

LINE 25 Ποιμαίνων, nom. sing. masc. pres. part. act. of ποιμαίνω
 "to tend," as shepherds do their flocks; "to tend flocks."
 —From ποιμήν, "a shepherd."

Ῥοεσσι, Epic and Ionic for οἰεσσι, dat. plur. of οἶς, οἶος, "a sheep."
 Compare *Glossary* on book iii., 198.

LINE 26. Ὑποκυσσάμενη, nom. sing. fem. 1 aor. part. mid. of ὑποκύνω,
 in the active seldom, if ever, used; in the middle, ὑποκύομαι,
 said of the woman, "to conceive."—From ὑπό and κύω.

LINE 27. Ὑπέλυσε, 3 sing. 1 aor. indic. act. of ἑπολύω, "to relax:"
 fut. σω: 1 aor. ὑπέλυσα.—From ὑπό and λύω.

LINE 28. Μηκιστηϊάδης, nom. sing. of Μηκιστηϊάδης, ου, ὁ, "son of
 Mecisteus."—From Μηκιστεύς, ηος, ὁ, "Mecisteus."

LINE 30. Περκώσιον, accus. sing. masc. of Περκώσιος, α, ου, "a Per-
 cosian," "an inhabitant or native of Percote."—From Περ-
 κώτη, ης, ἡ, "Percote," a city of Mysia, south of Lampsacus.

LINE 33. Νεστορίδης, nom. sing. of Νεστορίδης, ου, ὁ, "son of Ne-
 tor."—From Νέστωρ, ορος, ὁ, "Nestor."

LINE 34. Σατυριόεντος, gen. sing. of Σατυρίεις, έντος, ὁ, "the Sat-
 yrioids," a river, or, rather, large forest-brook of Troas.
 Consult note.

Ἐὐρρείτας, old form of the genitive for the later εὐρρείτου, gen.
 sing. masc. of εὐρρείτης, ου, ὁ, and this Epic and Ionic for εὐρείτης,
 ου, ὁ, "fair-flowing."—From εὐ and ρέω, "to flow."

LINE 35. Αἰπεινήν, accus. sing. fem. of αἰπεινός, ἡ, ὄν, "lofty," &c.
 —From αἰπύς, "lofty."

LINE 38. Ἀτυζομένω, nom. dual, pres. part. pass. of ἀτύζομαι, "to be
 distraught from fear," "to be amazed, bewildered." The
 active ἀτύζω, fut. ξω, "to strike with terror or amazement," occurs
 first in *Theocritus*, i., 56, and *Apoll. Rhod.*, i., 465. —From (ἀτύω)
 pass. ἀτύομαι, "to suffer," "to be in distress."

LINE 39. Βλαφθέντα, nom. dual, 1 aor. part. pass. of βλάπτω, "to
 disable, weaken, hinder, entangle," &c.: fut. βλάψω: 1 aor.
 pass. ἐβλάφθην, but more usually 2 aor. pass. ἐβλάβην, which is
 nearer the root BAAB.—After Homer, this verb is employed, in
 general, in the sense of "to harm, damage, hurt," &c.

Μυρικίνω, dat. sing. masc. of μυρικίνος, η, ου, "of the tamarisk."
 —From μυρίκη, "the tamarisk." Consult note.

LINE 40. Ἀξαντε, nom. dual, 1 aor. part. act. of ἄγνυμι, "to break."
 fut. ἄξω: 1 aor. ἔαξα, Epic ἤξα, Homeric 1 aor. part. ἄξας,
 but also ἔαξας in *Lysias*: 2 aor. pass. ἔληγην: 2 perf. act. ἔαγα, Epic
 and Ionic ἔγα.

Book 6. Line 41-57.

LINE 41. Φοβέοντο, 3 plur. imperf. indic. mid. of φοβέω, "to strike with fear," "to frighten:" in the middle, "to fear," "to dread;" in Homer, especially, "to flee:" fut. ἦσω, &c.—From φόβος, "fear," "terror."

LINE 42. Τροχόν, accus. sing. of τροχός, οὐ, ό, "a wheel," &c. Observe here the accentuation, τροχός being "a wheel;" but τροχος, "a turning," "a course," &c. Both are from τρέχω, "to run."

Ἐξεκυλίσθη, 3 sing. 1 aor. indic. pass. of ἐκκυλίω, or ἐκώ, "to roll out:" fut. σω: 1 aor. ἐξεκύλισα: 1 aor. pass. ἐξεκυλίσθην.—From ἐκ and κυλίω.

LINE 46. Ζώγει, 3 sing. pres. imper. act. of ζωγρέω, "to take alive." Compare *Glossary* on book v., 698.

LINE 47. Κεμήλια, nom. plur. of κεμήλιον, ου, τό, "any thing stored up as valuable property," "a treasure or precious thing." Strictly, a neuter from κεμήλιος, ου, "treasured up," &c.; and this from κείμαι.

LINE 48. Πολυκμητός, nom. sing. masc. of πολυκμητός, όν, "prepared with much toil," "much or well wrought."—From πολύν and κύνω.

LINE 49. Χαρίσαιτο, 3 sing. 1 aor. opt. mid. of the deponent χαρίζομαι, "to offer willingly," "to give gladly," &c.: fut. mid. χαρίσομαι: 1 aor. ἐχαρισύμην, &c.—From χάρις, "a favor," &c.

LINE 50. Πεπύθοιτο, 3 sing. of the reduplicated 2 aor. opt. mid. of πυνθάνομαι, "to learn," properly, by making inquiries: fut. mid. πεύσομαι: 2 aor. mid. ἐπυνθόμην, and, with reduplication πεπυνθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυνθήν, and so, strictly speaking, "to search to the bottom."

LINE 53. Καταξέμεν, Epic, Doric, and Æolic for κατάξειν, fut. inf. act. of κατάγω, "to lead down," "to lead away:" fut. κατύξω.—From κατά and ἄγω.

LINE 54. Θέων, nom. sing. masc. pres. part. act. of θέω, "to run" fut. θεύσομαι, &c. Consult note as to the accentuation.

LINE 55. Κήδεαι, 2 sing. Epic and Ionic for κήδει, 2 sing. pres. indic. mid. of κήδω, "to vex:" in the middle, "to care for," "to be concerned for." Compare *Glossary* on book i., 56, s. ο κήδετ)

LINE 57. Αἰπύν, accus. sing. masc. of αἰπύς, εἶα, ύ, "high and steep," "high," "lofty," and so, "headlong," "sudden," said of that into which one falls headlong, and can not escape, hence αἰπύν δλεθρον in the present passage, "headlong destruction."

Book 6. Line 60-74.

LINE 60. Ἐξαπολοίατο, Epic and Ionic for ἔξαπλοιοῖν, 3 plur. 2 aor opt. mid. of ἔξαπόλλυμι, "to destroy utterly:" in the middle, ἔξαπόλλυμαι, "to perish utterly."—From ἐκ and ἀπόλλυμι.

Ἀκήδεστοι, nom. plur. masc. of ἀκήδεστος, ον, "uncared for," especially "unburied," "without funeral honors."—From ἀ, priv., and κηδέω, "to grieve," "to care for."

Ἄφαντοι, nom. plur. masc. of ἄφαντος, ον, "invisible," "made away with," "blotted out," "without a trace."—From ἀ, priv., and φαίνομαι, "to appear."

LINE 62. Αἰσιμα, accus. plur. neut. of αἰσιμος, ον, and also η, ον, "appointed by fate," "fated," "destined;" hence, "agreeable to the decree of fate," and so, "meet," "right," "fitting."—From αἶσα, "fate."

ὤσατο, 3 sing. 1 aor. indic. mid. of ὠθέω, "to push," "to thrust," &c. : fut. ὠθήσω, and (as if from a radical form ὠθω) ὠσω. The other tenses follow the fut. ὠσω, as 1 aor. ἔωσα : perf. ἔωκα, &c. : 1 aor. mid. ὠσύμην and ἔωσύμην, &c. Consult note as to the force of the middle here.

LINE 64. Ἀνετρέπετο, 3 sing. 2 aor. indic. mid. of ἀνατρέπω, "to turn up or over," "to overturn," "to throw down." In the middle, "to fall over," &c. : fut. ψω : 2 aor. mid. ἀνετραπόμην.—From ἀνά and τρέπω.

LINE 65. Ἐξέσπασε, 3 sing. 1 aor. indic. act. of ἐκσπάω, "to draw out:" fut. σω : 1 aor. ἐξέσπασα.—From ἐκ and σπάω.

LINE 66. Ἐκέκλετο, 3 sing. 2 aor. indic. of the middle deponent κέλλομαι, "to call to or on:" fut. κελήσομαι : 1 aor. ἐκελησύμην : 2 aor. Homeric, ἐκεκλόμην, which must be regarded, in effect, as a syncopated form of the reduplicated ἐκεκελόμην. Observe that κέλλομαι properly is a kind of poetic form for κελεύω, and, like it, signifies, strictly, "to set in motion, urge on, command," &c. Sometimes, however, as in the present case, it adds to the signification of κελεύω that of καλέω.

LINE 68. Ἐνάρων, gen. plur. of ἐναρα, ον, ἰά (used only in the plural), "the arms," &c., "of a slain foe," "spoils," "booty."—Akin to ἐνεροι, and so conveying strictly the idea of their owner being sent to the nether world.

LINE 71. Τεθνηῶτας, accus. plur. of τεθνηῶς, ὄτος, Epic and Ionic so. τεθνεῶς, perf. part. act. of θνήσκω, syncopated from τεθνηκώς, &c.

LINE 74. Ἀναλκείησι, Epic and Ionic for ἀναλκείαις, (lat. plur. αἰ ἀνύλκεια, ας, ἡ, "want of strength" "spiritlessness."—From ἀ, priv., and ἰλκή, "strength"

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LINE 78. Ἐγκέκλειται, 3 sing. perf. indic. pass. of ἐγκλίνω, "to lean upon," &c. : fut. ἐγκλινῶ : perf. act. ἐγκέκλικα : perf. pass. ἐγκέκλιμαι, &c.—From ἐν and κλίνω.

Ἴθύν, accus. sing. of ἰθύς, ύός, ἦ, "a direct impulse," "an impulse;" then, "a plan, undertaking, purpose," &c.—From ἰθύς, "straight," "direct," &c.

LINE 80. Στήθε, 2 plur. 2 aor. imperative act. of ἵστημι, "to place," &c. : fut. στήσω : perf. ἕστηκα, "I stand:" 2 aor. ἕστην, "I stood."

Ἐρυσκάκετε, 2 plur. 2 aor. imper. act. of ἐρύκω, "to restrain," and the reduplicated form for ἐρύκετε. Thus, 2 aor. ἤρυσκον, reduplicated form ἤρυσκακον, &c.

LINE 82. Πεσείην, Epic and Ionic for πεσεῖν, 2 aor. inf. act. of πίπτω, "to fall." Compare *Glossary* on book i., 243.

LINE 83. Ἐποτρύνητον, 2 dual pres. subj. act. of ἐποτρύνω, "to stir up," "to arouse," &c. : fut. ενῶ, &c.—From ἐπί and ὀτρύνω.

LINE 85. Ἐπείγει, 3 sing. pres. indic. act. of ἐπείγω, "to urge:" in the middle, "to hasten." Compare *Glossary* on book ii., 354.

LINE 87. Γεραίως, accus. plur. fem. (γυναῖκας being understood) of γερατός, ά, όν, "old." In Homer, however, always connected with notions of dignity and rank, and hence, "of rank," "venerable," &c.

LINE 89. Οἷξασα, nom. sing. fem. 1 aor. part. act. of οἷγνυμι or οἷγνύω, "to open:" fut. οἷξω : 1 aor. ὤξα : 1 aor. part. οἷξας, ασα, αν. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, ὤξεν, ὤξαν, and imperf. pass. ὤγνυντο. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple form.

Κληῖδι, dat. sing. of κληῖς, ἱέος, ἦ, Epic and Ionic for κλείς, εἰδος, ἦ, "a key."

LINE 90. Χαριέστατος, nom. sing. masc. of χαριέστατος, η, ον, "most elegant." Superlative of χαρίεις, ἰεσσα, ἰεν, "pleasing," "agreeable," and this from χάρις.

LINE 93. Ὑποσχέσθαι, 2 aor. infin. mid. of ὑπισχνέομαι, contracted -οῦμαι. Strictly, "to hold one's self under;" hence, "to take upon one's self," i. e., "to undertake, promise, engage," &c. : fut. ὑποσχθήσομαι : 2 aor. ὑπεσχόμην, &c. This verb ὑπισχνέομαι is strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

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Βούς, accus. plur. of βοῦς, βοός, "cattle," &c. Compare *Glossary* on book i., 154.

LINE 94. Ἦνις, accus. plur. (contracted from ἦνιας) of ἦνις, ιος, ἦ, nom. plur. ἦνις, "a yearling," "a year old."—From ἔνος, "a year."

Ἠκέστας, accus. plur. fem. of ἠκεστος, η, ον, Epic and Ionic for ἀκεστος, "unguided," said of animals which have never yet been worked; such as were used in sacrifices.—From ἀ, priv., and κεςτός, "pricked."

LINE 96. Ἀπόσχη, 3 sing. 2 aor. subj. act. of ἀπέχω, "to keep away:" fut. ἀφέξω: 2 aor. ἀπεσχον.—From ἀπό and έχω.

LINE 97. Μῆστωρα. Consult *Glossary* on book v., 272.

LINE 99. Ἐδειδόμεν, Epic syncopated form for ἐδειδάμεν, 1 plur. plu perf. indic. act. of δειδῶ, "to fear." Compare *Glossary* on book iii., 242, s. v. δειδιότες.

Ὀρχαμον, accus. sing. of ὄρχαμος, ου, ὄ; strictly, "the first of a troupe," "a file-leader;" hence, in general, "the first," "a leader."—From ὄρχος, "a troupe."

LINE 101. Ἴσοφαρίζειν, pres. inf. act. of ἰσοφαρίζω, "to make one's self equal," "to match one's self with," "to vie with."—From ἴσος and φέρω, and so, properly, ἰσοφερίζω.

LINE 107. Ἀῆξαν, Epic and Ionic for ἐλήξαν, 3 plur. 1 aor. indic. act. of λήγω, "to cease from," "to leave off:" fut. λήξω. Compare *Glossary* on book i., 210, s. v. λῆγε.

Φάν, Epic and poetic for ἐφασαν, 3 plur. imperf. indic. act. of φημί, &c.

LINE 109. Ἀλεξήσοντα, accus. sing. masc. fut. part. act. of ἀλέξω, "to aid," "to lend aid to:" fut. ἤσω. Compare *Glossary* on book i., 590, s. v. ἀλεξέμεναι.

Ἐλελίχθεν, Epic for ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. of ἐλελίξω. Compare *Glossary* on book v., 497.

LINE 112. Μνήσασθε, 2 plur. 1 aor. imper. of the middle deponent μνάομαι, "to bethink one's self," "to remember:" fut. μνήσμαι: 1 aor. ἐμνησάμην. Compare *Glossary* on book i., 407, s. v. μνήσασα.

LINE 113. Βαίω, Epic and Ionic resolution for βῶ, 1 sing. 2 aor. subj. act. of βαίνω, "to go." Consult *Buttmann, Irreg. Verbs*, p. 38, ed. *Fischl*.

LINE 114. Βουλευτήσιν, Epic and Ionic for βουλευταῖς, dat. plur. of βουλευτής, οῦ, ὄ, "a counselor," "one who sits in council."—From βουλεύω, and his from βουλή.

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LINE 115. Δαίμοσιν, dat. plur. of δαίμων, ἴνος, "a god," "a goddess," "a deity."

Ἀρήσασθαι, 1 aor. inf. of the middle deponent ἀράσμαι, "to pray:" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. ἤρασάμεν, Epic and Ionic ἠρησίμεν.—From ἀρά, "a prayer."

LINE 117. Σφύρα, accus. plur. of σφύρον, οὔ, τό, "the ankle."—Αἰεὶ το σκείρα, σφαίρα, from the notion of roundness common to them all.

Δέρμα, nom. sing. of δέρμα, ατος, τό, "the skin, hide of beasts."—From δέρω, "to skin," "to flay."

LINE 118. Ἄντροξ. Consult Glossary on book v., 262, s. v. ἀντρογος and note *ad loc.*

Πυμάτη, nom. sing. fem. of πύματος. Consult Glossary on book iv., 254, s. v. πυμάτας.

Θέεν, Epic and Ionic for ἔθειν, 3 sing. imperf. indic. act. (ἢ θέω "to run:") fut. θεύσομαι.

LINE 120. Συνίτην, Epic for συνηεῖτην, 3 dual, imperf. indic. act. of σύνειμι, "to go or come together."

LINE 123. Φέριστε, voc. sing. of φέριστος, η, ον, "most valiant," "bravest," "best," &c.—From φέρω, like the Latin *fortis* from *fero*.

LINE 124. Ὀπωπα, 1 sing. of the Epic and Ionic second perf. act. of ὀράω, "to see:" perf. ἑώρακα, &c. Observe that ὀπωπε is never used by the Attic prose writers.

LINE 127. Δυστήνων, gen. plur. masc. of δύστηνος, ον, "unfortunate," "wretched."—From δύς and στένω, "to groan," &c.

Ἀντιώωσιν, Epic lengthened form for ἀντιώωσιν, 3 plur. pres. indic. act. of ἀντιάω, "to encounter," &c. Compare Glossary on book i. 31, s. v. ἀντιώωσαν.

LINE 130. Δρύαντος, gen. sing. of Δρύας, αντος, ό, "Dryas," the father of King Lycurgus. The name properly means "Oak-man," and comes from δρῦς, δρῦός, ἡ, "an oak."

Λυκόργος, nom. sing. of Λυκόργος, ος, ό, Epic for Λυκούργος, ος, ό, "Lycurgus," son of Dryas, and king of the Edōnes in Thrace. Consult note.

LINE 132. Διωνύσειο, Epic and Ionic for Διονύσου, gen. sing. of Διόνυσος, ον, ό, "Dionysus," "Bacchus," god of wine vine yards, and of high enthusiasm; son of Jupiter and Semele.

Τιθήνας, accus. plur. of τιθήνη, ης, ἡ, "a nurse." Strictly, the feminine of τιθηρός, "nursing," and this from τιθή, a rare collateral form of τίθη, "the teat or nipple of a woman's breast."

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LINE 133. Σεῦε, Epic and Ionic for ἐσσευε, 3 sing. 1 aor. indic. act of σεύω, "to put in quick motion," "to chase," "to drive." Compare Glossary on book iii., 26, s. v. σεύονται.

Νυσήλιον, accus. sing. neut. of Νυσήλιος, α, ον, "Nysaita," "of or belonging to Nysa."—From Νῦσα, ης, ἡ, "Nysa," a mountain of Thrace. Consult note.

LINE 134. Θύσθλα, accus. plur. of θύσθλα, ων, τά, "the sacred implements of the Bacchic Orgies," the thyrsus, &c.—From θύω, "to rave," &c.

Κατέχευαν, 3 plur. 1 aor. indic. act. of καταχέω, "to pour down," "to let fall," &c. Compare Glossary on book iii., 10, s. v. κατέχευεν.

LINE 135. Θεινόμεναι, nom. plur. fem. pres. part. pass. of θείνω, "to strike," "to beat." Compare Glossary on book i., 588, s. v. θεινομένην.

Βουπλήγι, dat. sing. of βουπλήξ, ἦγος, ἡ, "an ox-goad."—From βοῦς and πλήσσω, "to strike:" 2 aor. pass. ἐπλήγην.

LINE 136. Δύσετο, Epic and Ionic for ἐδύσετο. Consult Glossary on book iii., 328.

ὑπεδέξατο, 3 sing. 1 aor. indic. mid. of ὑποδέχομαι, "to receive:" fut. ὑποδέξομαι: 1 aor. mid. ὑπεδεξάμην.—From ὑπό and δέχομαι, the literal meaning of the verb being "to receive under," i. e., "to entertain;" and so here to receive and shelter.

Κόλπῳ, dat. sing. of κόλπος, ου, ὁ, "the bosom," "lap." Modern Greek κόλφος, whence the Italian *golfo*, and our *gulf*. Probably, also, akin to the Latin *glob-us*.

LINE 137. Ὀμοκλή, dat. sing. of ὀμοκλή, ῆς, ἡ Strictly, "a calling out together," "a shouting of several persons;" but usually "any loud calling or shouting to a person," whether to encourage or upbraid; and hence here "a threatening shout."—From ὀμός, ὀμοῦ, "together," "at once," and καλέω.

LINE 138. Ὀδύσαντο, 3 plur. 1 aor. indic. mid. of the deponent ὀδύσσομαι, "to be incensed at." Only used in 1 aor. mid. ὠδυσάμην (without augment, ὀδυσάμην), and 3 sing. perf. pass. ὀδώσται (for ὠδύσται), with present signification. The root is probably ὀδύς, Sanscrit *odish*, "to hate," and so akin to the Latin *odisse*, as also to ὀδύρομαι, ὀδύνη, &c.

LINE 139. Τυφλόν, accus. sing. masc. of τυφλός, ἡ, ὄν, "blind."—Probably shortened from τυφελός, and this derived from ὑφω, and so, strictly, "smoky," "misty," "darkened."

LINE 143 Πείρατα, accus. plur. of πείρα, and also 1 πείρας, ατος, τό poetic, and especially Epic, for κέραι, ατος, τό, "the end

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issue, or completion of a thing," "the farthest or highest point." "An extreme."

ἴκηαι, Epic and Ionic for ἴκη, 2 sing. 2 aor. subj. mid. of ἰκάνομαι, "to arrive at," &c. Compare Glossary on book i., 19, s. ο ἰκάνομαι.

LINE 145. Ἐρεΐνεις, 2 sing. pres. indic. act. of ἐρεΐνω, "to ask," "to inquire after."—Like ἐρομαι, and derived from it.

LINE 147. Χέει, Epic and Ionic for χεῖ, 3 sing. pres. indic. act. of χέω, "to pour," "to scatter:" fut. χεύσω, &c.

LINE 148. Τηλεθώσα, Epic lengthened form for τηλεθῶσα, nom. sing. fem. pres. part. act. of τηλεθύω, "to bloom." A lengthened form of θάλλω, τέθηλα.

Ἔαρος, gen. sing. of ἔαρ, ἔαρος, τό, "the Spring." Strictly, Ἐἄρ, with which compare the Latin *ver*, and the Persian *behr*.

LINE 149. Ἀπολήγει, 3 sing. pres. indic. act. of ἀπολήγω, "to cease," "to leave off:" fut. ξω.—From ἀπό and λήγω, "to cease."

LINE 150. Δαήμεναι, Epic, Doric, and Æolic for δαῖναι, 2 aor. infin. pass. of the radical form δάω, "to teach:" 2 aor. pass. ἐδάην, "I was taught:" infin. δαῖναι, "to be taught," i. e., "to learn."—Akin to δήω, δι-δάσκω, to the Latin *discere*, *docere*, and perhaps to *dic-ere*, δείκ-νυμι.

LINE 151. Ἴσασιν, 3 plur. of ἰσάω, with regard to which consult Glossary on book i., 343.

LINE 152. Ἐφύρη, nom. sing. of Ἐφύρη, ης, ἡ, Epic and Ionic for Ἐφύρα, ας, ἡ, "Ephyra," the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

Μυχῶ, dat. sing. of μυχός, οὔ, ὅ, "the innermost place or part," "the inmost nook or corner," "the farthest nook."—From μύω, "to close," "to be shut."

LINE 154. Αἰολίδης, nom. sing. of Αἰολίδης, ου, ὅ, "son of Æolus."—From Αἰολός, "Æolus."

LINE 156. Ἠνορέην, accus. sing. of Ἠνορέη, ης, ἡ, Epic and Ionic for Ἠνορέα, ας, ἡ, "manliness," "manly spirit."—From ἀνῆρ.

LINE 157. Ὠπασαν, 3 plur. 1 aor. indic. act. of ὀπάζω, "to make to follow," "to send as a companion," &c.; and hence "to give," "to bestow." Compare Glossary on book v., 334.

Ἐμησετο, 3 sing. 1 aor. indic. of the middle deponent μῆδομαι, "to devise," "to plan:" fut. μῆσομαι: 1 aor. ἐμησάμην.—From μῆδος, "plan," "any thing planned and done cunningly."

LINE 160. Ἐπεμήνατο, 3 sing. 1 aor. indic. mid. of ἐπιμαίνομαι,

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"to be mad after," "to have a frantic desire for:" fut. ἐπιμωυῖμαι: perf. ἐπιμέμνηνα.—From ἐπί and μαίνομαι.

Ἄντεια, nom. sing. of Ἄντεια, ας, ἡ, "Antea," daughter of Iobates, king of Lycia, and wife of Prætus, king at Tiryns in Argolis. The Greek tragedians call the wife of Prætus Sthenobœa.

LINE 163. Ψευσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent ψεύδομαι, "to speak falsely," "to utter a falsehood:" fut. ψεύσομαι: 1 aor. ἐψευσύμην. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ψεύδω, "to belie," "to cheat by lies," "to bring guile," &c.

LINE 164. Τεθναίης, 2 sing. perf. opt. act. (syncopated form) of θνήσκω. Consult Glossary on book iii., 102, s. v. τεθναίη.

Κάκτανε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. αὐτὸν κατακτείνω, "to put to death:" fut. κατακτενῶ: perf. κατέκτονα -- From κατά and κτείνω.

LINE 165. Ἐθέλεν. Consult Glossary on book i., 112, s. v. ἐθελον.

LINE 167. Ἄλλεινε, Epic and Ionic for ἠλλέεινε, 3 sing. imperf. indic. act. of ἀλλεῖνω, "to avoid," "to shun." — From ἄλη, "wandering."

Σεβύσσατο, Epic and Ionic for ἐσεβύσατο, 3 sing. 1 aor. indic. of the middle deponent σεβάζομαι, "to have a religious dread of a thing:" fut. σεβάσομαι: 1 aor. ἐσεβασύμην. — From σέβας, "reverential awe," "a feeling of awe and shame," which rises to prevent one's doing something disgraceful.

LINE 168. Λυκίηνδε, adv., "to Lycia," "Lyciaward." Compounded of Λυκίην, Epic and Ionic for Λυκίαν, accus. sing. of Λυκία, ας, ἡ, "Lycia," and the local ending, or suffix, δε, denoting motion toward. Consult Excurs. v., p. 427.

Πόρεν, Epic and Ionic for ἐπορεν, 3 sing. 2 aor. indic. act. of ὀρέω, assumed as a present for it; strictly, "to bring to pass," "to contrive;" and hence "to give," "to deliver unto," &c.: perf. pass. πέπρωμαι, "to be one's portion or lot;" hence πέπρωται, 3 sing., "it has been or is fated," and πέπρωτο, "it had been or was fated." — Akin to πόρος, in the sense of "a way or means of achieving," &c.

LINE 169. Γράψας, nom. sing. masc. 1 aor. part. act. of γράφω; in Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which latter meaning comes in at a later period. (Compare Wolf, Prolegom. 1 lxxxi., seqq.)

Πίνακι, dat. sing. of πίναξ, ακος, ὁ. Strictly, "a board," "a plank:" hence said of many things made of flat wood, and thus "a tablet."

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for marking or graving upon, and, at a later period, "a writing-tablet," &c. (Consult note.)—According to Hemsterhuis, from an old word, *πίλος*, i. e., *pinus*, and so, strictly, a *deal board*. But, according to Buttmann (*Ausf. Gr.*, § 16, *Anm.*, i., π.), from *πλάξ*; so that, according to the Dorian custom, ν would be put for λ, and ε be inserted, as in *πινυτός*.

Πτυκτῶ, dat. sing. masc. of *πτυκτός*, ἦ, ὄν, "folded." (Consult note.)—From *πύσσω*, "to fold."

Θυμοφθόρα, accus. plur. neut. of *θυμοφθόρος*, ον, "harassing the soul," "heart-crushing," "heart-breaking;" and hence, "deadly," "baneful."—From *θυμός*, and *φθείρω*, "to corrupt, spoil, ruin," &c.

LINE 170. Ἠνώγειν. Consult *Glossary* on book ii., 280, s. v. *ἀνώγει*.

Ὀι (ὦ), dat. sing. masc. of the possessive pronoun *οἷς*, ἦ, ὄν, "his/her own," for which the Epic and Ionic form is *έός*, *έή*, *έόν*.

Πενθερῶ, dat. sing. of *πενθερός*, οὔ, ὄ, "a father-in-law," another Homeric term for which is *έκυρός*, though this term also signifies "a step-father." By later writers *πενθερός* is employed to denote, generally, a connection by marriage, e. g., "a brother-in-law," "a son-in-law," &c. Pott compares the Sanscrit *bandhu*, "a relation," from the root *bandh*, "to join," our *bind*, *bond*; to which, also, the Latin *af-fin-is* probably belongs. (*Etym. Forsch.*, i., 251.)

LINE 171. Πομπῆ, dat. sing. of *πομπή*, ἦς, ἦ, "a sending," "a dispatching under an escort or in company," strictly for the sake of protecting, guiding, &c.; and hence "guidance," &c.—From *πέμπω*, "to send."

LINE 172. Ἴξε. Consult *Glossary* on book v., 773, s. v. *ἴξον*.

LINE 176. Ἡίτεε (*ἦτεε*), Epic and Ionic for *ἦρει*, 3 sing. imperf. in dic. act. of *αἰτέω*, "to ask:" fut. *ἦσω*.

LINE 179. Χίμαιραν, accus. sing. of *χίμαιρα*, ας, ἦ; properly, "a she-goat," and then, "the *Chimæra*," a fire-spouting monster of Lycia, slain by Bellerophon. (Consult note.)—Properly the feminine of *χίμαρος*, "a he-goat." The Dorians are said to have called only the young she-goat of the first year *χίμαιρα* (and also ἡ *χίμαρος*), but an older one *αἶξ*, a distinction which seems to be made by Theocritus, i., 6.

Ἀμαιμακέτην, accus. sing. fem. of *ἀμαιμάκετος*, ον, "irresistible," "insupportable," "huge," "enormous." An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from *μακρός*, or *μαιμάω*, but better from *ἔμαχος*, *μαίμαχος*, by a kind of reduplication, and so implying that which is not to be battled against; ἄ, priv., and *μάχη*.

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LINE 180. Πεφνέμεν, Epic, Doric, and Æolic for πεφνεῖν, 2 aor. inf. act. of the obsolete radical φένω, "to slay:" 2 aor. ἐπεφνον (shortened from the reduplicated form ἐπέφενον): 2 aor. inf. πεφνεῖν (shortened from πεφνεεῖν).—No doubt akin to σφάζω.

LINE 182. Αἰθομένοις, Epic and Ionic for αἰθόμενου, gen. sing. pres. part. pass. of αἶθω, "to light up," "to kindle:" in the passive, "to blaze," though rarely found here save in the participle αἰθόμενος, the inf. αἰθεσθαι, and the imperfect αἶθετα. Compare the root αἶθ-, in αἶθω, with the Sanscrit *édh*, "to burn," the Latin *ad-*, in *as-tus*, the old high German *eit*, &c. (*Bensley, Wurzellex.* i., 259.)

LINE 184. Σολύμοισι, Epic and Ionic for Σολύμοις, dat. plur. of Σολύμοι, ὠν, οἱ, "the Solymi," an ancient people of Lycia. Consult note.

Μαχέσσοτο, Epic and Ionic for ἐμαχέσατο, 3 sing. 1 aor. indic. mid. of μάχομαι, "to fight:" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μίχη.

LINE 185. Δύμεναι, Epic, Doric, and Æolic for δύναι, 2 aor. inf. act. of δύω, "to enter into," "to engage in:" fut. δύσω: 2 aor. ἔδυν.

LINE 189. Εἶσε. Consult *Glossary* on book i., 311, s. v. εἶσεν.

Λόχον, accus. sing. of λόχος, ου, ὄ, "an ambuscade."—From λέγω, "to cause to lie down."

LINE 192. Κατέρυκε, Epic and Ionic for κατήρυκε, 3 sing. imperf. in dic. act. of κατερύκω, "to detain:" fut. ξω.—From κατά and ἔρύκω, "to restrain," &c.

LINE 193. Βασιληίδος, gen. sing. of βασιληῖς, ἴδος, ἦ, a peculiar feminine of βασιλῆϊος, ον, "regal," "kingly."—From βασιλῆϊς.

Ἡμισυ, accus. sing. neut. of ἡμισυς, εια, υ, "half." Homer mostly uses ἡμισυ, with a genitive, "a half," "the half;" though in the plural he sometimes makes ἡμίσεις, &c., agree with the substantive. Some supply μέρος with ἡμισυ, but it is much better to regard it at once as having the force of a substantive.

LINE 194. Τέμενος, accus. sing. of τέμενος, εος, τό, "a piece of land cut or marked off, assigned as a private possession," usually "inclosed corn land," &c.; hence, generally, "an inclosure." In a more special sense, "a piece of land marked off from common uses, and dedicated to a god."—From τέμνω, "to cut off."

LINE 195. Φυταλιῆς, Epic and Ionic for φυταλίας, gen. sing. of φυταλία, ας, ἦ, "a planted place," "plantation land," as opposed to corn land (ἀρουρα).—From φυτόν "a plant," &c.

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LINE 234. Ἐξέλετο, Epic and Ionic for ἐξέλετο, 3 sing. 2 aor. indm middle of ἐξαιρέω, "to take away:" fut. ἐξαιρήσω : 2 aor. mid. ἐξειλόμην.

LINE 235. Ἀμείβεν, Epic and Ionic for ἡμείβεν, 3 sing. imperf. indic. act. of ἀμείβω, "to exchange:" fut. ψω : 1 aor. ἡμίψα.—Akin to ἀμφί, Latin *amb-*. (*Bullmann, Lexil., s. v. ἔρμα, 2.*)

LINE 236. Ἐννεαβοίων, gen. plur. neut. (τευχέων being understood) of ἐννεάβοιος, ον, "worth nine oxen."—From ἐννέε and βούς.

LINE 238. Θεόν, Epic and Ionic for ἔθειον, 3 plur. imperf. indic. act. of θέω, "to run:" fut. θεύσομαι.

LINE 239. Εἰρόμεναι, nom. plur. fem. pres. part. of the middle dependent εἰρομαι, "to question about," "to inquire about:" fut. εἰρήσομαι. This verb εἰρομαι is commonly said to be Epic and Ionic for ἔρομαι, but it is more correct to call εἰρομαι merely a collateral form of ἔρομαι.

Ἐτας, accus. plur. of ἔτης, ον, ὄ, "a relative." Consult note.

LINE 240. Πόσιας, accus. plur. of πόσις, ιος, ὄ, "a husband." Observe that the genitive in Attic, also, is πόσιος, not πόσεως. The dative, however, is πόσει, Epic πόσει : voc. πόσις or πόσι. In plur. πόσεις. For the etymology, consult *Glossary* on book iii., 329.

LINE 241. Ἐφήπτο, 3 sing. pluperf. indic. of ἐφύπτομαι. Compare *Glossary* on book ii., 15, s. v. ἐφήπται.

LINE 243. Ξεστῆς, Epic and Ionic for ξεσταῖς, dat. plur. fem. of ξεστός, ἦ, ὄν, "scraped," "smoothed," "polished."—From ξέω. "to scrape," "to smooth," "to polish."

Αἰθούσῃσι, Epic and Ionic for αἰθούσαις, dat. plur. of αἰθούσα, ης, ἦ, "a corridor," "a portico." The term is properly an adjective, στού being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From αἰθω, "to light up," "to glow," &c.

Τετυγμένον, accus. sing. masc. of τετυγμένος, perf. part. pass. of τεύχω, "to construct:" fut. ξω : perf. τέτευχα : perf. pass. τέτυγμα. Compare *Glossary* on book i., 110, s. v. τεύχει.

LINE 244. Ἐνεσαν, Epic and Ionic for ἐνήσαν, 3 plur. imperf. indic. act. of ἐνειμι, "to be in."

LINE 245. Δεδμημένοι, nom. plur. masc. perf. part. pass. of δέμω, "to build:" perf. pass. δέδημαι. The fut. act. δεμῶ, and perf. act. δέδηκα, are nowhere found.—Akin to δέω, δαμάει, root of ἔμωσ. Latin *domui*. &c

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LINE 246. Κοιμῶντο, Epic and Ionic for ἐκοιμῶντο, 3 plur. imperf. indic. mid. of κοιμάω. Compare *Glossary* on book i., 476, s. v. κωμήσαντο.

Μνηστῆς, Epic and Ionic for μνηστῆσιν, dat. plur. fem. of μνηστής, ἦ, ὄν, "wedded." Literally, "wooed," "courted;" and hence "won and wedded." In Homer, always ἄλοχος μνηστή, "a wedded wife."—From μνύομαι, "to woo to wife."

LINE 248. Τέγροι, nom. plur. masc. of τέγρος, ὄν, "roofed," "inclosed."—From τέγος, "a roof," "a covering."

LINE 250. Αἰδοίως, Epic and Ionic for αἰδοίαις, dat. plur. fem. of αἰδοῖος, α, ὄν; also, ὄς, ὄν, "modest." Primitive meaning, "regarded with awe or reverence," "august," "venerable." In Homer and Hesiod, said only of persons as superiors or elders, persons under divine protection; especially of the wife or mistress of the house; and so, in general, of women, "deserving respect," "tender;" and hence "bashful," "modest."—From αἰδέω.

LINE 251. Ἡπιόδωρος, nom. sing. fem. of ἠπιόδωρος, ὄν, "that gives soothing gifts," "soothing by gifts," "fond."—From ἠπιος, "soft," "gentle," &c., and δῶρον, "a gift."

LINE 253. Φῦ, Epic and Ionic for ἔφν, 3 sing. 2 aor. indic. act. of φύω. Compare *Glossary* on book i., 513, s. v. ἐμπεφυῖα; and consult note, *ad loc.*

LINE 255. Τείρουσι, 3 plur. pres. indic. act. of τείρω, "to harass." Literally, "to rub," "to rub away." Found only in the pres. and imperf. active and passive.

Δυσώνυμοι, nom. plur. masc. of δυσώνυμος, ὄν, "bearing an ill name," "hateful to hear named," "abominable."—From δύς and ὄνομα.

LINE 258. Μελιθεά, Epic and Ionic for μελιθεῖ, accus. sing. masc. of μελιθεός, ἑς, "honey-sweet."—From μέλι and ἡδύς.

Ἐνείκω, Epic and Ionic for ἐνέγκω, 1 sing. 1 aor. subj. act. of φέρω, "to bring:" fut. οἴσω: 1 aor. ἤνεγκα, Epic and Ionic ἤνεια.

LINE 259. Σπέλης, 2 sing. 1 aor. subj. act. of σπένδω, "to pour out a libation:" fut. σπείσω: 1 aor. ἔσπεισα.

LINE 260. Ὀνήσσαι, with the shortened mood-vowel, for ὀνησῆσαι, and this Epic and Ionic for ὀνήσῃ, 2 sing. 1 aor. subj. mid. of ὀνίνημι, "to profit, advantage, help," and hence "to refresh:" in the middle, "to have profit, advantage," "to enjoy help," and hence "to be refreshed:" fut. ὀνήσω: 1 aor. ὤνησα: middle, ὀνίναμαι: fut. ὀνήσομαι: 1 aor. ὤνησάμην. — A reduplication from the root (N) which appears in the derivative tenses and forms.

Πίσηθι, Epic, Doric, and Aeolic for πῆς, 2 sing. 2 aor. subj. 2 >

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of πίνω, "to drink:" fut. πίνομαι, and, after Aristotle, πιοίμαι (ιω.αδ indeed, as early as Xenophon): 2 aor. έπιον. Other tenses are formed from a root ΠΟ-; as, perf. πέπωκα: perf. pass. πέπομαι: 1 aor. pass. έπόθην, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

LINE 261. Κεκμηῶτι, Epic syncopated form for κεκμηκότι, dat. sing. perf. part. act. of κύνω, "to work one's self weary," "to become exhausted," &c.: fut. καμοῦμαι: perf. κέκηκα, which Homer mostly uses in the Epic syncopated participle κεκμηός, κεκμηῶτι, κεκμηῶτα, but also accus. plur. κεκμηότας.—Lengthened from a root ΚΑΜ-, which appears in the other tenses.

Αέξει, 3 sing. pres. ind. act. of αύξω, Ionic and poetic for αύξω, αύξάνω (Latin *augeo*). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future αύξήσω, and 1 aor. ήέξησα, "to increase," "to strengthen," "to enlarge," &c.

LINE 262. Έρεισιν, Epic and Ionic for έταις. Consult Glossary on line 239.

LINE 264. Άειρε, 2 sing. pres. imper. act. of αύίρω, Ionic and poetic for the Attic αίρω, "to raise:" fut. άερῶ, contracted άρῶ: 1 aor. ήειρα: 1 aor. subj. άέρση: 1 aor. mid. ήειράμην, ήράμην, άράμην. The other moods are usually from 2 aor. άρεσθαι: 1 aor. pass. ήέρθην, &c.

LINE 265. Άπογυιώσης, 2 sing. 1 aor. subj. act. of άπογυιῶ, "to enervate," "to enfeeble." Properly, "to take from one the proper use of his limbs."—From άπό, and γυιον, "a limb."

Λάθωμαι, 1 sing. 2 aor. subj. mid. of λανθάνω, "to escape notice," &c.: in the middle, "to forget:" fut. λήσω: 2 aor. act. έλαθον: 2 aor. mid. έλαθόμην.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin *latco*.

LINE 266. Άνίπτουσιν, Epic and Ionic for άνίπτουσι, dat. plur. fem. of άνιπτος, ον, "unwashed."—From ά, priv., and πτω, "to wash."

LINE 267. Άζμαι, 1 sing. pres. indic. of the middle deponent άζμα, "to dread." Compare Glossary on book iv., 49: s. v. άζομένη.

LINE 268. Λύθρω, dat. sing. of λύθρον τό, or λύθρος, ον, ό, "filth." "defilement," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as *blood streaming from wounds, gore*; but when coupled with αίμα, the reference then is to

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blood and dust from battle. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for dust.—Akin to *λύμη*.

Πεπαλαγμένον, accus. sing. masc. perf. part. pass. of *πυλίσσω*, "to slain," "to besprinkle:" fut. ξω: perf. pass. πεπάλαγμαι.—From *πάλλω*, "to shake," for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχετάσθαι, Epic lengthened form for *εὐχετᾶσθαι*, pres. inf. of the middle deponent *εὐχετόμαι*, poetic for *εὐχομαι*, "to pray to." Only found in the present and imperfect.

LINE 270. Θυέεσιν, Epic and Ionic for *θύεσιν*, dat. plur. of *θύς*, εος, τό, "an offering of incense." (Consult note.)—From *θύω*, "to offer up."

Ἀολλίσσασα, nom. sing. fem. 1 aor. part. act. of *ἀολλίζω*, "to gather together," "to convene:" fut. σω.—From *ἀολλής*, "all together," "in crowds," &c.—Probably from *ἀ*, copulative, and *εἶλα*, *έδλωμαι*, "to crowd together," &c.

LINE 280. Καλέσω, Epic and Ionic for *καλέω*, 1 sing. 1 aor. subj. act. of *καλέω*, "to call," "to summon," &c.: fut. καλέσω: 1 aor. *έκύλεσα*, &c.

LINE 285. Ἀτέρπον, gen. sing. fem. of *ἀτερπος*, ον, "joyless."—From *ἀ*, priv., and *τέρπω*.

Ἵϊζύος, gen. sing. of *ἰζύς*, ύος, ή, "sorrow," "woe," "distress;" in Attic, *οἰζύς*, as a dissyllable.—From *οἶ*, the cry of woe.

Ἐκλελάθεσθαι, Epic reduplicated form of the 2 aor. inf. mid. of *έκλανθάνω*, "to quite forget," "to forget entirely:" fut. *έκλήσω*: 2 aor. *έξελαθον*, with Epic reduplication, *έξελελαθον*: 2 aor. mid. *έξελαθόμεν*, with Epic reduplication, *έξελελαθόμεν*.—From *έκ* and *λανθάνω*.

LINE 286. Μολούσα, nom. sing. fem. 2 aor. part. act. assigned to *έμολον*, "I wept." No present *μολέω* occurs, except in very late and bad authorities. Compare Glossary on book iv., 11. s. v. *παρμέμβλωκε*.

LINE 287. Ἀόλλισαν, Epic and Ionic for *ήόλλισαν*, 3 plur. 1 aor. indic. act. of *ἀολλίζω*, "to gather together," "to convene." Compare Glossary on line 270, s. v. *ἀολλίσσασα*.

LINE 288. Κατεθήσεται. Consult Glossary on book i., 428, s. v. *ἀπεθήσεται*.

LINE 289. Παμποίκιοι, nom. plur. masc. of *παμποίκιος*, ον, "all variegated"—From *πῦς*, *πῦς*, *πῦς*, and *παικίλις*, "variegated"

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LINE 290. Σιδοίῳ, gen. plur. fem. of Σιδόνιος, η, ον, "Sidon sp." and this Epic and Ionic for Σιδώνιος, α, ον.—From Σιδών "Sidon."

LINE 291. Σιδονίηθεν, Epic and Ionic for Σιδωνίηθεν, adv., "from Sidon."—From Σιδών, "Sidon."

Ἐπιπλίς, nom. sing. masc. Epic and Ionic 2 aor. part. act. of ἐπιπλώω, "to sail over" (for ἐπιπλέω): fut. ὤσω: perf. ἐπιπέπλωκα. 1 aor. ἐπέπλωσα: 2 aor. ἐπέπλων, ως, ω: part. ἐπιπλῶς, gen. ἐπιπλῶντος. (Bullmann, Irreg. Verbs, p. 21, ed. Fischl.)—From ἐπί and πλώω, Epic and Ionic for πλέω, "to sail."

LINE 292. Εὐπατέρειαν, accus. sing. of εὐπατέρεια, ας, ἡ, "of illustrious sire," "daughter of a noble sire."—From εὐ and πατήρ.

LINE 294. Ποικίλμασιν, dat. plur. of ποικίλμα, οτας, τό, "variegated work," "a variegated figure," "rich and variegated embroidery."—From ποικίλλω, "to variegate," "to embroider," &c.

LINE 295. Ἀπέλαμπεν, 3 sing. imperf. indic. act. of ἀπολάμπω, "to glisten," "to shine forth on the view:" fut. ψω: 1 aor. ἀπέλαμψα.—From ἀπό and λάμπω.

Νείατος, nom. sing. masc. of νείατος, η, ον, Epic and Ionic for νεάτος, η, ον, "the last," "lowest," "undermost." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 296. Μετεσσεύοντο, 3 plur. imperf. indic. of the middle dependent μετασεύομαι, "to hurry along with."—From μετά and σεύω, with regard to which last compare Glossary on book iii., 26. s. v. σεύωνται.

LINE 298. Ὠῖξε, Epic for ὦξε, 3 sing. 1 aor. indic. act. of οἰγνυμι, "to open:" fut. οἰξω: 1 aor. ὦξα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple οἰγνυμι.—Lengthened from the radical οἰγω.

LINE 299. Κισσηίς, nom. sing. of Κισσηίς, ἴδος, ἡ, "daughter of Cisseus." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κισσεύς, ἕως, Ionic ἦος, ὄ, "Cisseus," a Thracian prince.

LINE 300. Ἰέρειαν, accus. sing. of ἰέρεια, ας, ἡ, "a priestess." A feminine from ἰερεύς. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἰέρια.

LINE 301. Ὀλολυγῆ, dat. sing. of ὀλολυγή, ἡς, ἡ, "any loud crying," especially of women invoking a deity. The sense is

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ululans, like the Latin *ululatus*, is rare; indeed, in Euripides (*Med.*, 1176) it is expressly opposed to a *wailing* cry.—From *ὄλολίζω*.

LINE 305. Ἐρυσίπολι, voc. sing. fem. of *ἐρυσίπολις* ‘*protecting a state or city*.’—From *ἐρύομαι* and *πόλις*.

LINE 306. Ἄξον, 2 sing. 1 aor. imper. act. of *ἄγνυμι*, “*to break* :” fut. *ἄξω* : 1 aor. *ἔαξα*, Epic *ἤξα*, Homeric participle *ἄξας* perf. *ἔαγα*.

LINE 307. Πρηνέα, Epic and Ionic for *πρηνῆ*, accus. sing. of *πρηνής*, *ἔς*, “*headlong*,” “*prone*.” Compare *Glossary* on book ii., 414, s. v. *πρηνές*.

LINE 309. Ἱερεύσομεν, with the shortened mood-vowel, for *Ἱερεύσωμεν*, 1 plur. 1 aor. subj. act. of *Ἱερεύω*, “*to sacrifice*,” &c.

LINE 311. Ἀνένευε, 3 sing. imperf. indic. act. of *ἀνανεύω* ; strictly, “*to throw the head back*,” in token of denial, which we express by *shaking the head* ; opposed to *κατανεύω* ; hence “*to refuse*,” “*to deny*.”—From *ἀνά* and *νεύω*.

LINE 314. Ἐτευξε, 3 sing. 1 aor. indic. act. of *τεύχω*, “*to build*,” “*to construct* :” fut. *ξω* : 1 aor. *ἔτευξα*. Compare *Glossary* on book i., 110, s. v. *τεύχει*.

LINE 315. Τέκτονες, nom. plur. of *τέκτων*, *ονος*, *ός*, “*any worker in wood*,” especially “*a carpenter, joiner, builder*.” In the present instance joined with *ἄνδρες*, and having, therefore, a kind of adjectival force, “*workmen*.”—From *τίκτω*, 2 aor. inf. *τεκεῖν*.

LINE 319. Ἐνδεκάπηχυν, accus. sing. neut. of *ἐνδεκάπηχυς*, *υ*, gen. *εος*, “*eleven cubits long*.”—From *ἐνδεκα* and *πῆχυς*, “*a cubit*.”

LINE 320. Πόρκης, nom. sing. of *πόρκης*, *ου*, *ός*, “*a ring*,” “*a hoop*,” especially of gold, which passed round the place where the iron head of a spear was fastened to the shaft.

LINE 321. Ἐποντα, accus. sing. pres. part. act. of the old verb *ἐπω*, “*to be about or with*,” “*to be busy about*,” &c. : fut. *ἔψω* : 2 aor. *ἔσπον* (not *ἔσπον*) : inf. *σπεῖν* : part. *σπών*. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, *ἐπομαι*, “*to follow*,” is very frequent in prose.

LINE 322. Ἀφώντα, Epic lengthened form for *ἀφώντα*, accus. sing. pres. part. act. of *ἀφύω*, “*to handle, feel, examine* :” fut. *ἔφω*.—Akin to *ἄπτω*.

LINE 323. Δμωῆσι, Epic and Ionic for *δμωαῖς*, dat. plur. of *δμηή*, *ἡς* *ῆ* ; strictly, “*she that is tamed or enslaved*,” and so ‘*a*’

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male slave taken in war." Hence, in general, "a female slave as attendant." Of frequent occurrence in Homer, who only has the plural, and that usually joined with γυναῖκες.—From δαμάω, "to subdue."

LINE 326. Ἐνθεο, Epic and Ionic for ἐνέθοο, 2 sing. 2 aor. indic. mid. of ἐντίθημι.

LINE 327. Φθινύσσοσι, 3 plur. pres. indic. act. of φθινύθω, "to perish," "to waste away." Poetic form for φθίνω, the more usual present for φθίω, "to perish," &c.

LINE 329. Ἀμφιδέδηε, 3 sing. 2 perf. indic. act. of ἀμφιδάω, "to light up or kindle around." In the perfect and pluperfect, "to burn or blaze around."—From ἀμφί and δάω.

LINE 330. Μεθιέντα, accus. sing. pres. part. act. of μεθίστημι, "to relax."

LINE 331. Ἄνα, the preposition ἀνα, written with anastrophe, for ἀνάστηθι, "up," "arise." Usually ἀλλ' ἄνα. In this signification of the preposition, the last syllable is never elided. The apocopated ἀν' is always for ἀνέστη.

Θέρηται, 3 sing. pres. subj. pass. of θέρω, "to warm, heat, burn." Homer uses the passive only, with a future middle, θέρσομαι: 2 aor. ἐθήρην: subj. θερτέω for θέρω. Hence θέρος, θερρίζω, θερμω, θερμός, &c. As θ was changed, in Æolic and Doric, into φ, it is plain that to this family belong the Latin *ferreo* and *febris*; probably, too, *torreo*, with the English *dry*, German *dörren*, *dorren*, &c.

LINE 335. Νεμέσει, Epic and Ionic for νεμέσι, dat. sing. of νέμεσις, εως, ἡ; in the dative, νεμέσει, contracted νεμέσει, for which the Ionians have gen. νεμέσιος, dat. νεμέσι, contr. νεμέσι, "indignation." Compare *Glossary* on book ii., 223, s. v. νεμέσσηθεν.

LINE 336. Ἡμην, 1 sing. imperf. indic. of ἡμαι, "I sit." Consult *Glossary* on book i., 512, s. v. ἦστο.

Ἄχει, Epic and Ionic for ἄχει, dat. sing. of ἄχος, εος, τό, "grief," &c. Compare *Glossary* on book i., 103, s. v. ἀχνύμενος.

Προτραπέσθαι, 2 aor. inf. mid. of προτρέπω, "to make another turn towards:" in the middle, "to turn one's self toward," &c.: fut. προτρέψομαι: 2 aor. προτραπέσθην.—From πρό and τρέπω.

LINE 338. Ὀρμησε, 3 sing. 1 aor. indic. act. of ὀρμύω, "to urge on," &c. In the middle, "to rush," &c.—From ὀρμή, "any violent pressure onward," &c.

LINE 339. Ἐπαμειβεται, 3 sing. pres. indic. mid. of ἐπαμείβω, "to exchange," "to interchange," &c.; in the middle, "to change from one to another," "to come alternately:" fut. επαμειβόμενος: 1 aor. ἐπαμειβάμην.—From ἐπί and αμείβω.

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LINE 341. Δύω, 1 sing. 2 aor. subj. act. of δύω or δύνω, "to enter"
"to put on:" fut. δύσω: 2 aor. ἴδυν.

LINE 344. Δῦερ, voc. sing. of δαήρ, έρος, ό. "a brother-in-law." Consult
Glossary on book iii., 180.

Κακομηχάνου, gen. sing. of κακομήχανος, ου, "contriving evil,"
"mischievous."—From κακός and μηχανή.

Ὀκρυόσεως, gen. sing. fem. of όκρυόεις, όεσσα, όεν, "cold," "chilling,"
"making one shudder;" hence "fearful," "dreadful." Properly,
with ο euphonic, for κρυόεις, "icy-cold," "chilling."

LINE 346. Θύελλα, nom. sing. of θύελλα, ης, ή, "a storm" of the
most violent kind, "a hurricane."—From θύω, "to rush,"
&c., as αέλλα from αώ, αημι.

LINE 348. Ἀπόρσει, 3 sing. of an old Epic 2 aor. indic., found only
in the 3 person; as, subjunctive έρση, optative έρσειε, "to
hurry," "to sweep away;" said of running water. Of uncertain der-
ivation. Buttman (Lexil., s. v.) supposes it to come from έρδω, as
an Ionic collateral form of άρδω.

LINE 349. Τεκμήραντο, Epic and Ionic for έτεκμήραντι, 3 plur. 1 aor
indic. of the middle deponent τεκμαίρομαι, "to set as an
end or boundary;" hence "to ordain, decree," especially of the Deity
or Fate: fut. τεκμαρῶ: 1 aor. έτέκμηρα: 1 aor. mid. έτεκμηράμην.
From τέκμαρ, "a fixed mark, end, or boundary."

LINE 352. Ὀπίσσω, Epic and poetic for όπίσω, adv., 1, of place, "be
hind," "backward:" 2, of time (as in the present in-
stance), "hereafter," "afterward." This is, generally speaking, the
force of όπίσσω, as regards time, but not always, as Passow and
others contend. In book i., 343, the referer εα is to the past, not,
as Passow maintains, to the more remote, as contrasted with the
immediate future, which would weaken the force of the passage.
The same remark will apply to book ii. 109. (Compare *The-
s. Græc. Ling.*, ed. Hase, col. 2092, seq.)

LINE 353. Ἐπαυρήσεσθαι, fut. inf. mid. of έπαυρίσκομαι, "to enjoy,"
"to reap the fruit of:" fut. έπαυρήσομαι. Compare *Gloss-
ary* on book i., 410, s. v. έπαύρωνται.

LINE 354. Ἐζεο, Epic and Ionic for έξου, 2 sing. pres. imper. mid.
of έξω. Consult *Glossary* on book i., 48, s. v. έξετο.

Δίφρω, dat. sing. of δίφρος, ου, ό, and later ή, "a seat." Consult
Glossary on book iii., 424.

LINE 357. Ὀπίσσω, "hereafter." Consult *Glossary* on line 352.

LINE 358. Ἀοιδμοι, nom. plur. masc. of αοιδμος, ου, "a subject of
song." Generally in a good sense, "famous in song."

Book 6. Lines 363-375.

here, however (and the only time it occurs in Homer), in a bad sense.—From ἀοιδή, “song,” &c.

LINE 363. Ὀρνυθι, 2 sing. pres. imper. act. of ὀρνυμι, “to arouse.” Compare *Glossary* on book iv., 421, s. v. ὀρνυμένον.

LINE 364. Καταμάρψη, 3 sing. 1 aor. subj. act. of καταμάρπτω, “to grasp,” “to catch hold of,” and hence “to overtake:” fut. ψω: 1 aor. κατέμαρψα.—From κατά and μάρπτω.

LINE 366. Οἰκῆας, accus. plur. of οἰκεύς, ἦος, ὄ, Epic and Ionic for οἰκεύς, ἔως, ὄ, “an inmate of one’s house,” “a member of one’s family.”—From οἶκος.

LINE 367. Ὑπότροπος, nom. sing. masc. of ὑπότροπος, ον, “turning back,” “returning.”—From ὑποτρέπω.

Ἴξομαι, 1 sing. fut. indic. of ἰκνέομαι, “to come:” fut. ἴξομαι: perf. ἴγμαι, &c.

LINE 368. Δαυώσιν, Epic lengthened form for δάμωσιν, 3 plur. 2 aor. subj. pass. of δαμάω, “to subdue.” Compare *Glossary* on book iv., 31, s. v. δαμά.

LINE 370. Εὐναιετούοντας, accus. plur. of εὐναιετούων, ονσα, ον, “well-dwelt in,” “well-inhabited,” and hence “lying well,” “well-situated.” No such verb as εὐναιετούω occurs.—From εὖ and ναιετώ, with regard to which consult *Glossary* on book iii., 387, s. v. ναιεταύση.

LINE 372. Εὐπέπλω, dat. sing. fem. of εὐπεπλος, ον, “with a beautiful *perplus* ;” hence, generally, “well-clad,” &c.—From εὖ and πέπλος, with regard to which last consult note on book v., 315.

LINE 373. Γοῶσα, Epic lengthened form for γοῶσα, nom. sing. fem. pres. part. act. of γοίω, “to moan,” “to wail:” fut. ἦσω.—From γόος, “any sign of grief,” “weeping,” “wailing,” &c.

Μυρομένη, nom. sing. fem. pres. part. mid. of μύρω, “to flow, run, trickle,” &c. In the middle, “to melt into tears;” and hence, generally, “to shed tears,” “to weep.”—From this verb comes, by reduplication, μορμύρω, Lat. *murmur*. Later writers employ, instead of it, μυρολογέω and μυρωδέω, like ὀρηνωδέω. Hence Latin *mareo*.

LINE 374. Τέτμεν, Epic and Ionic for ἔτετμεν. Consult *Glossary* on book iv., 293.

LINE 375. Οὐδόν, accus. sing. of οὐδός, οὔ, ὄ, Epic and Ionic for ὀδός, οὔ, ὄ, “a threshold,” especially “the threshold of a house.” Observe that ὄ οὐδός; must be carefully distinguished from φ οὐδός, which last is Ionic for ἦ ὀδός, “a way,” and that, though ὄ οὐδός and ἦ ὀδός are kindred words, yet it is quite wrong to think that ὄ οὐδός is Ionic for ἦ ὀδός, “a way.”—Akin to οὐδας, τό. “the ground.” “caith;” strictly, the surface of the earth

Book 6. Line 378-400.

LINE 378. Γαλόων, gen. plur. of γάλωσ, ἡ, gen. γάλω, nom. plur. γαλόφ, &c., for which the Attics employ γάλωσ, gen. γάλω, &c., "a sister-in-law." Compare the Latin *glos*. The original form appears to have been γάλοφοσ. (*Benfey, Wurzellex.*, ii., 150.)

Εἰνατέρων, gen. of εἰνατέρες, αἱ, "brothers' wives," or "wives of brothers-in-law." No singular εἰνατεῖρ is found. The corresponding masculine is ἀελιαί; but in an epitaph *ap. Orell., Inser. Lat.*, ii., p. 421, ἡνατέρ, ὁ, is the husband of the deceased's sister. The Latin term *janitrix* is supposed to be akin to this. (Compare *Scal. ad Catull.*, 67, 3; *Modest. Dig.*, 38, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit *jāmātri*, "a son-in-law."

LINE 380. Ἐυπλόκαμον, accus. sing. fem. of εὐπλόκαμος, ον, Epic and Ionic for εὐπλόκαμος, ον, "fair-locked," "fair-haired." —From εὐ and πλόκαμος, "a braid," "a lock of hair," &c.

LINE 381. Ταμίη, nom. sing. of ταμίη, ης, ἡ, Epic and Ionic for ταμ-ία, ας, ἡ, "a housekeeper." —Either from τέμνω, ταμ-εῖν "one who cuts for each his share," or akin to the Latin *dare*, *dalō*.

LINE 390. Ἀπέσσυτο, 3 sing. syncopated 3 aor. mid. of ἀποσεύω "to chase away;" in the middle, "to rush away." Compare *Glossary* on book iii., 26, s. v. σεύονται.

LINE 393. Διεξιμεναι, Epic, &c., for διεξιέναι, pres. inf. act. of διέξιμι, "to go out."

LINE 394. Πολύδωρος, nom. sing. fem. of πολύδωρος, ον, "richly endowed," "with ample dowry," "richly dowered." It occurs also, in an active sense, "giving many presents," "open-handed." —From πολύς and δῶρον, "a gift," "a present."

LINE 396. Πλάκω, dat. sing. of Πλάκος, ον, ἡ, "Placus," a mountain of Mysia. Consult note.

Ἐληέσσα, dat. sing. fem. of ὑλῆεις, ἦεσσα, ἦεν, "woody," "wooded." —From ἔλη, "a wood."

LINE 397. Ὑποπλακίη, Epic and Ionic for Ὑποπλακίη, dat. sing. fem. of Ὑποπλάκιος, α (Epic and Ionic η), ον, "Hyropolisian." —From ὑπό and Πλάκος. Consult note.

Κιλικεσσι, Epic and Ionic for Κίλιξι, dat. plur. of Κίλιξ, ικος, ὁ, "a Cilician." In the plural, Κίλικες, ον, οἱ, "the Cilicians;" and, as an adjective, "Cilician." Cilicia proper lay on the sea-coast of Asia Minor, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphylia. As regards the Cilicians here meant, consult note.

LINE 400. Ἀταλάφρονα, accus. sing. masc. of ἀταλάφρων, ον, "α

Book 6. Line 400-419.

tender mind," said of a child in the nurse's arms.—From ἀτάλα "tender," and φρήν.

Αὐτως. Consult note on book i., 138

LINE 401. Ἐκτορίδην, accus. sing. of Ἐκτορίδης, ου, ὁ, "son of Hector."—From Ἐκτωρ; ορος, ὁ, "Hector."

Ἀλίγκιον, accus. sing. masc. of ἀλίγκιος, α, ου, "like unto," "resembling."—Of uncertain derivation; perhaps akin to ἥλιξ, ἥλικος.

LINE 402. Καλέεσκε, 3 sing. Epic iterative imperf. indic. act. for ἐκάλει, from καλέω, "to call," &c.

LINE 403. Ἀστυάνακτα, accus. sing. of Ἀστυάναξ, ακτος, ὁ, "Astyanax," son of Hector and Andromache. (Consult note.)
—From ἀστυ and ἀναξ.

Ἐρύετο, 3 sing. imperf. indic. mid. of ἐρύω, "to defend;" in the middle, "to defend." Compare Glossary on book iv., 138, s. v. ἔρυτο.

LINE 407. Φθίσει, 3 sing. fut. indic. act. of φθίω or φθίνω, "to decline," "to decay;" but in the fut. φθίσω, and aorist ἐφθισα, always transitive, "to destroy," i. e., to make to decline or decay. Observe that φθίνω is the only form used in prose.—Akin to φθείρω.

LINE 408. Ἀμμορον, accus. sing. fem. of ἄμμορος, ου, Epic and Ionic for ἄμοιρος, ου, "without lot or share," "destitute."—From ἄ, priv., and μοῖρα, "lot," "portion."

LINE 412. Θαλπωρή, nom. sing. of θαλπωρή, ἡς, ἡ; strictly, "a warming," but in Homer always used figuratively, "a cheering," "a comfort," "a solace," &c.—From θάλπω, "to warm."

LINE 414. Ἀμόν, accus. sing. fem. of ἀμός, ἡ, ὄν, Epic and Æolic for ἡμέτερος, α, ου, "our," "ours," and, the plural idea being used for the singular, "my," "mine."

LINE 416. Ὑψίπυλον, accus. sing. fem. of ὑψίπυλος, ου, "high-gated," "of lofty gates."—From ὑψι, "high," "aloft," "on high," and πύλη, "a gate."

LINE 418. Κατέκηε, Epic for κατέκασε, 3 sing. 1 aor. indic. act. of κατακαίω, "to burn;" fut. κατακαύσω: 1 aor. κατέκασα. Epic κατέκηε.—From κατά and καίω.

LINE 419. Ἐχεεν, 3 sing. 1 aor. indic. act. of χέω, "to pour," &c.; and hence, like χύω, "to throw out earth, so as to form a mound," "to heap up;" fut. χεύσω: 1 aor. ἔχεα, for which Homer often has the merely Epic form ἔχεα, with and without augment. Compare Glossary on book iv., 269.

Πιπέλας, accus. plur. of πιπέλη, ης, ἡ, Epic and Ionic for πελέη

Book 6. Line 420-442.

ος, ἦ, "an elm." (Consult note.)—Perhaps akin to *pa:ula*, "the spreading tree." (Lobeck, *Paralipom.*, 337.)

LINE 420. Ὀρεστιάδες, nom. plur. of ὄρεστιάς, ἄθος, ἦ, "a woman of the mountains," "a female mountaineer," &c.; hence Νύμφαι ὄρεστιάδες, equivalent to Ὀρειάδες.—From ὄρος, "a mountain."

LINE 422. Ἴψ, Epic and Ionic for ἐνι, dat. sing. neut. of (ἴος) ἰα, ἰον Epic and Ionic for εἷς, μία, "one." Observe that of the latter only ἴψ, for ἐνι, occurs, namely, in the present passage.

Κίον, Epic and Ionic for ἐκίον, 3 plur. imperf. indic. act. of κίω, "to go."—Akin to ἰω, the root of εἶμι, and probably a strengthened form of the same. Only a poetic verb.

LINE 424. Εἰλιπόδεσσι, Epic and Ionic for εἰλίπουσι, dat. plur. of εἰλίπους, πονν, τό, gen. ποδος, "feet-trailing," "trailing-footed." (Consult note.)—From εἰλω, "to roll," "to plait," &c., and πούς.

LINE 430. Παρακοίτης, nom. sing. of παρακοίτης, ου, ὄ, "a husband," "a spouse." The corresponding feminine term, παράκοιτις, occurs in book iv., 60.—From παρά and κοίτη.

LINE 432. Θήης, Epic lengthened form for θῆς, 3 sing. 2 aor. subj. act. of τίθημι, &c.

Ὀρφανικόν, accus. sing. masc. of ὀρφανικός, ἦ, ὄν, another form for ὀρφανός, ἦ, ὄν, "orphaned," "fatherless," "an orphaned one." A later shortened form of ὀρφανός is ὀρφός, whence the Latin *orbus*. Compare the German *Erbe*. The root appears to be the same with that of the Greek ἀρπάζω, the Latin *rapiō*, &c.

LINE 433. Ἐρινεόν, accus. sing. of ἐρινεύς, οὔ, ὄ, "the wild fig-tree," the Latin *caprificus*.

LINE 434. Ἀμβατός, nom. sing. fem. of ἀμβατός, ὄν, Epic and Ionic for ἀναβατός, ὄν, "that may be mounted or scaled," "easy to be scaled," "accessible."—From ἀναβαίνω.

Ἐπίδρομον, nom. sing. neut. of ἐπίδρομος, ου, "that may be over-run, reached, or attained;" hence "exposed to assaults."—From ἐπιτρέχω, 2 aor. inf. ἐπίδραμεῖν.

Ἐπλετο, 3 sing. imperf. indic. mid. of πέλω, "to be," &c. Consult note on book i., 418, s. v. ἐπλεο, and *Glossary* on the same.

LINE 435. Ἐπειρήσαντο, 3 plur. 1 aor. indic. mid. of πειράω, "to make trial of," "to make an attempt upon," &c.

LINE 436. Ἀγακλυτόν, accus. sing. masc. of ἀγακλυτός, ὄν, "very illustrious," "highly renowned."—From ἀγαν and κλυτός.

LINE 442. Τρωάδας, accus. plur. of Τρωάς, ἴδος, ἦ, "a Trojan woman." The feminine form of Τρώς, ἴδος.

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Ἐλκεσιπέπλους, accus. plur. fem. of ἔλκεσιπέπλος, οἰ, ἴ, trailing the robe," "of trailing robe." (Consult note.)—From ἔλκε and πέπλος.

LINE 457. Μεσσηῖδος, gen. sing. of Μεσσηῖς, ἴδος, ἦ, "Messēis," a fountain near Pelasgic Argos in Thessaly.

Ἵπερείης, gen. sing. of Ἵπερείη, ης, ἦ, Epic and Ionic for Ἵπέρεια, ας, ἦ, "Hyperēia," a fountain near Pelasgic Argos in Thessaly.

LINE 458. Ἀεκαζομένη, nom. sing. fem. of ἀεκαζόμενος, η, ον, "reluctant," "unwilling." Properly a participle, but no verb, ἀεκάζω or ἀεκάζομαι, appears.—Akin to ἀέκων, contr. ἔκων, "unwilling."

LINE 460. Ἀριστεύεσκε, 3 sing. iterative form of the imperf. indic. act. for ἠρίστευε, from ἀριστεύω, "to be the best or bravest:" fut. σω, &c.—From ἀριστος.

LINE 463. Χῆτεῖ, Epic and Ionic for χήτει, dat. sing. of χήτος, εο, τό, "want," "need," &c.—From a root ΧΑ-, whence also, χάτος, χατέω, χατιζω, all implying want, &c.

Δούλιον, accus. sing. neut. of δούλιος, α, ον, "slavish," "servile." In Homer only occurring in the phrase δούλιον ἡμαρ, "the day of slavery," i. e., on which one is enslaved.

LINE 464. Τεθνηῶτα, Epic and Ionic for τεθνεῶτα, accus. sing. perf. part. act. of θνήσκω, syncopated from τεθνηκότα, &c.

Χυτή, nom. sing. fem. of χυτός, ἦ, όν, "poured," "shed," and, of dry things, "heaped up," &c.—Verbal adjective from χέω, "pour," &c.

LINE 465. Ἐλκηθμοῖο, Epic and Ionic for ἐλκηθμοῦ, gen. sing. of ἐλκηθμός, οῦ, ό, "a dragging or pulling roughly." Here, however, in a passive sense, "a being dragged away."—From ἐλκίω, ἴσω, a strengthened form of ἔλκω, "to drag," &c.

LINE 466. Ὀρέξατο, Epic and Ionic for ὠρέξατο, 3 sing. 1 aor. indic. mid. of ὀρέγω, "to stretch," "to stretch out:" fut. ξω: 1 aor. ὠρεξα. In the middle, "to stretch one's self out," "to reach out toward:" 1 aor. ὠρεξάμην.—Clearly akin to the Latin *rego, erigo, porrigo*; German *reichen, recken*: English *reach*, &c.

LINE 468. Ἀτυχθεῖς, nom. sing. masc. 1 aor. part. pass. of ἀτύζομαι. Compare *Glossary* on line 38, *s. v.* ἀτυζόμενω.

LINE 469. Ἴππιοχαίτην, accus. sing. of ἵππιοχαίτης, ον, ό, "of horse-hair," "shaggy with horse-hair."—From ἵππιος, "of or belonging to a horse," and χαίτη, "a mane."

LINE 470. Νεύοντα, accus. sing. pres. part. act. of νεύω, "to nod:" fut. σω.—Akin to the Latin *nuo*, &c.

LINE 474. Κίσε. Epic and Ionic for ἐκυσε, 3 sing. 1 aor. indic.

Book 6. Line 474-501.

act. of *κνιέω*, "to kiss:" fut. *κνήσομαι* or *κύσω*, Epic *λέσσω*: 1 aor. *έκνυσα*, Epic *κύσα* and *κύσσα*.

Πήλε, Epic and Ionic for *έπηλε*, 3 sing. 1 aor. indic. act. of *πάλλω*, "to dandle," &c.

LINE 477. *Άριπρεπέα*, Epic and Ionic for *άριπρεπῆ*, accus. sing. of *άριπρεπής*, *ές*, "eminently distinguished."—From the inseparable prefix *άρι*, "very," "eminently," &c., and *πρέπει*.

LINE 480. *Έναρα*, accus. plur. of *έναρα*, *ων*, *τά*, "the spoils" of a slain foe.—Akin to *έναίρω*, "to slay."

LINE 481. *Χαρείη*, 3 sing. 2 aor. opt. pass. of *χαίρω*, "to rejoice."

LINE 483. *Κηώδει*, Epic and Ionic for *κηώδει*, dat. sing. masc. of *κηώδης*, *ες*, "smelling as of burning incense;" in general, "fragrant," "sweet-scented."—Usually derived from *κάω*, *καίω*, "to burn," and *δίζω*, "to smell;" but both the synonymous form *κηώεις*, and the analogous *θυώδης*, make it probable that there was an old substantive *κηος*, equivalent in meaning to *θύος*, "incense," which was *ω* *καίω*, as in Latin *fragro* to *flagro*.

LINE 486. *Άκαχίζεο*, Epic and Ionic for *άκαχίζου*, 2 sing. pres. imper. pass. of *άκαχίζω*, "to trouble," "to grieve another." In the passive, "to be troubled," "to be grieved."

LINE 488. *Πεφυγμένοι*, accus. sing. masc. perf. part. pass. (in an active sense) of *φεύγω*, "to escape:" fut. *φεύξομαι* and *φευξούμαι*. perf. *πέφυγα*: perf. pass. in an active sense *πέφυγμα*.

LINE 491. *Έλακάτην*, accus. sing. of *ήλακάτη*, *ης*, *ή*, "a distaff," the Latin *colus*. Homer has it only in this sense. At a later period, however, it was used to signify the spindle, and also many things spindle-shaped; as a shaft, stalk, arrow, &c.—Perhaps akin to *ηλάσκω*, "to wander, roam about," &c., so that the distaff got this name from being turned around.

LINE 496. *Έντροπαλιζόμενη*, nom. sing. fem. of *έντροπαλιζόμενος*, *η*. *ον*, pres. part. of the deponent *έντροπαλιζομαι*, "to keep turning around," "to keep looking back from time to time."—A frequentative from *έντρέπω*.

LINE 499. *Ένώρσεν*, 3 sing. 1 aor. indic. act. of *ένόρνυμι*, "to excite in," "to arouse or stir up in:" fut. *ένόρσω*: 1 aor. *ένώρσα*—From *έν* and *δρνυμι*.

LINE 500. *Γόον*, Epic and Ionic for *έγοον*, 3 plur. Epic irregular 2 aor. of *γούω*, "to bewail:" fut. *ήσω*. Some, less correctly, regard *έγοον* as an imperfect.

LINE 501. *Έφαντο*, 3 plur. imperf. indic. mid of *φημι*, "to say." In the middle, *φάμαι*, "to say unti: ος's self," "to think" Imperf. *έφάμην*

Book 6. Line 504-513.

LINE 504 Κατέδω, 3 sing. 2 aor. indic. a pt. of καταδύω or καταδύνω, "to go down," "to go under," "to enter," and hence "to put on:" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδων.—From κατά and δύω or δύνω.

LINE 505. Σεύατο, Epic and Ionic for ἐσσεύατο, 3 sing. 1 aor. indic. mid. of σεύω. Compare Glossary on book iii., 26, s. v σεύωνται.

LINE 506. Στατός, nom. sing. masc. of στατός, ἦ, ὄν, verbal adjective from ἵστημι, "placed," hence "standing;" and στατός ἵππος, "a stalled horse."

Ἀκοστήσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστώ, "to feed on barley," although no such verb actually appears, but only the aorist participle.—Probably from ἀκοστή, "barley." (Consult Buttmann, *Lexil.*, p. 75, seqq., ed. Fishlake.)

LINE 507. Ἀπορήξας, nom. sing. masc. 1 aor. part. act. of ἀπορήξω, νυμι, "to break off:" fut. ἀπόρήξω: 1 aor. ἀπέρηξα.—From ἀπό and ῥήγνυμι.

Θείη, Epic and Ionic for θέη, 3 sing. pres. subj. act. of θέω, "to run:" fut. θεύσομαι.

Κροαίνων, nom. sing. masc. pres. part. act. of κροαίνω, poetic form for κρούω, said especially of a horse, "to stamp," "to strike with the hoof."

LINE 508. Ἐυῤῥεῖος, Epic gen. sing. contracted for εὐῤῥεῖος, from εὐρεής, ἔς, "fair-flowing."—From εὐ and ῥέω, "to flow."

LINE 509. Κυδιών, Epic lengthened form for κυδιῶν, nom. sing. masc. pres. part. act. of κυδιάω, "to exult," "to pride one's self," "to vaunt."—From κῦδος, "glory," "renown," &c.

LINE 510. Ἀγλαῖηφι, Epic for ἀγλαῖη, and this Epic and Ionic for ἀγλαία, dat. sing. of ἀγλαία, ας, ἦ, "beauty," "splendor," &c.—Akin to αἰγλή and ἄγαλμα.

LINE 511. Ῥίμφα, adv., "lightly," "swiftly," especially of something thrown or put in any quick motion.—Probably from ῥίπτω, ἔρ-ριμμαι.

Ἦθεα, accus. plur. of ἦθος, εος, τό, "an accustomed seat;" hence, in the plural, "seats," "haunts," "abodes," but in Homer only of the haunts of beasts. Used of the abodes of men first in Hesiod (*Op.* 166, 523).—Probably a lengthened form of ἔθος.

LINE 513 Ἠλέκτωρ, nom. sing. of ἠλέκτωρ, ορος, ὄ, "the beaming sun." Used also as an adjective, "beaming."—Akin to ἠλεκτρον, "amber," and also a metallic substance, compounded of four parts gold and one silver.

Book 6. Line 514-528.

- LINE 514. Καγα όω, Epic lengthened form for καγα αώ, nom sing. pres. part. act. of καγα αάω, "to laugh aloud," and hence "to exult." Compare *Glossary* on book iii., 43.
- LINE 516. Όάριζε, Epic and Ionic for ώάριζε, 3 sing. imperf. indic. act. of έαρίζω, "to converse with one," "to hold familiar intercourse with one:" fut. σω: 1 aor. ώάρισα.—From όαρος, "familiar converse."
- LINE 518. Όθειε, voc. sing. of ήθειος, εία, εϊον, "trusty," "dear," "honored." It appears to be a term used by a younger brother to an elder, and probably is intended to express at once brotherly love and respect.—According to some, from θεϊος, "excellent," "like," "excellent;" better, however, from ήθος, and conveying, therefore, the general idea of "known," "trusty," &c.
- Έσσύμενον, accus. sing. masc. of έσσύμενος, η, ον, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "being in haste," "hastening." Compare *Glossary* on book iii., 26, s. v. σεύονται.
- LINE 519. Έναίσιμον, accus. sing. neut. of έναίσιμος, taken adverbially, "in due time." Compare *Glossary* on line 521, s. v. έναίσιμος.
- LINE 521. Έναίσιμος, ον, "fated," "sent by destiny," especially in a good sense, "seasonable," "in good or due time."—2. "In harmony with fate or law," and hence "right," "secretly," "just," "reasonable."
- LINE 522. Ατιμήσειε, 3 sing. Aor. opt. act. of ατιμύω, "to cast discredit on," "to slight," "to deem unworthy of a favor."
- LINE 523. Μεθιεις, Epic and Ionic for μεθίης, 2 sing. pres. indic. act. of μεθήμι, "to relax," "to remit," &c.: fut. μεθήσω, &c.
- LINE 524. Αγνυται, 3 sing. pres. indic. of the middle deponent άγνυμαι, "to grieve," "to trouble one's self." Only used in the present and imperfect.—From άγος, "grief," &c.
- LINE 526. Τομεν, with shortened mood-vowel, for τωμεν, 1 plur pres. subj. act. of είμι, "to go."
- LINE 527. Δώη, Epic for δώ, 3 sing. 2 aor. subj. act. of δίδωμι. Compare *Glossary* on book i., 324, s. v. δώησιν.
- Αειγενέτησιν, Epic and Ionic for αειγενέταις. Consult *Glossary* on book iii., 296, s. v. αειγενέτησιν.
- LINE 528. Έλεύθερον, accus. sing. masc. of έλεύθερος, α, ον, "free." Homer has this word only in two phrases in the Iliad, namely, έλεύθερον ήμαρ, "the day of freedom," i. e., freedom, and σπητήρ έλεύθερος, "the mixer commemorative of deliverance."

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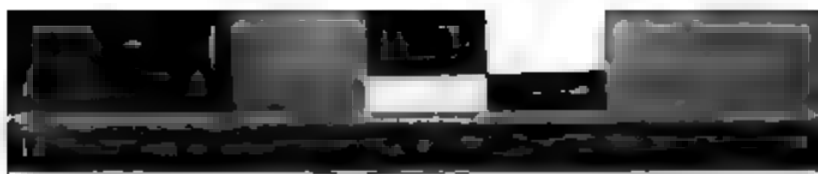
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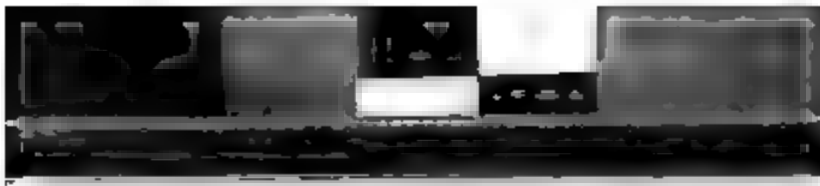


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