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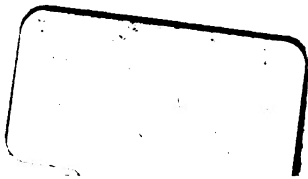


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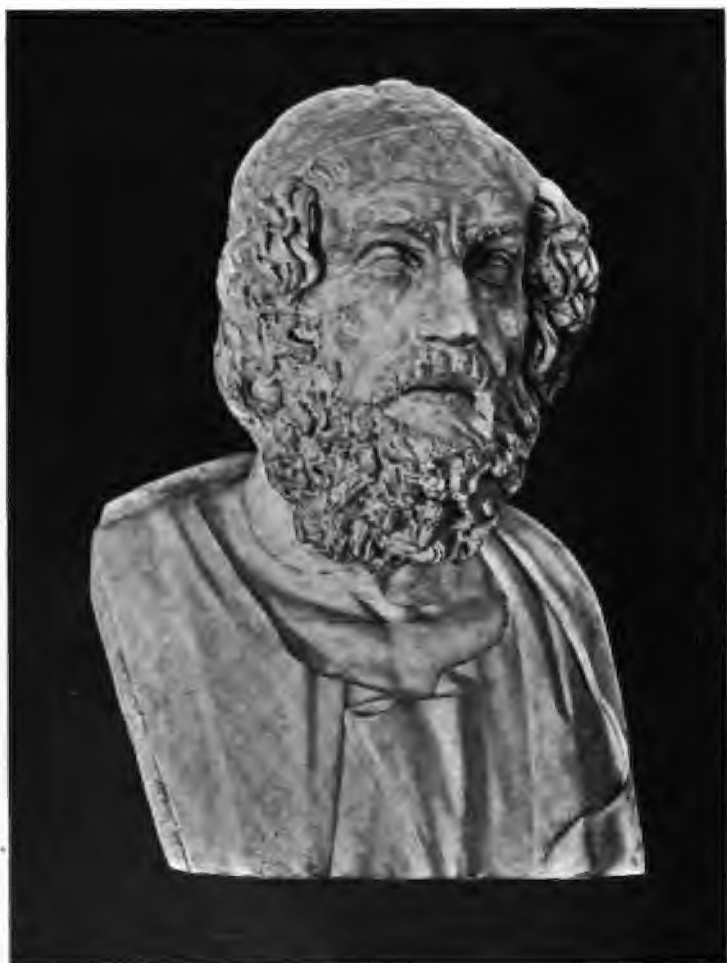
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HOMER.

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

TWENTIETH CENTURY TEXT-BOOKS

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SELECTIONS FROM
HOMER'S ILIAD

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

BY

ALLEN ROGERS BENNER

PROFESSOR OF GREEK IN PHILLIPS ACADEMY,
ANDOVER, MASS.



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P R E F A C E

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

stroying the continuity of the story. The notes and grammatical helps on the selections from Books V and VI have been purposely made more complete for the benefit of any students who may not read Books II and III.

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

The notes have been adapted to the practical needs of the student. They also contain material which it is hoped will prove interesting in itself and stimulative to further reading. I have, of course, examined the ancient Scholia, which have a peculiar interest on account of their antiquity and literary traditions, and I have made many excerpts from them. I have examined, too, the leading modern editions of the Iliad, and to all of them I acknowledge my indebtedness. I have found particularly useful the standard German editions, and the edition by the Dutch scholars Van Leeuwen and Da Costa, all of which are mentioned in the Bibliography (pages xxxiv, xxxv).

My text follows closely that of Dr. Paul Cauer (Leipzig, 1890-91). The principal deviations are mentioned on page xvii. To Dr. Cauer, who has kindly permitted this use of his critical text, I acknowledge my especial obligation. His contributions to the study and interpretation of Homer are of great importance, and should be better known than they appear to be by American teachers of Homer. I have several times made reference to them throughout this volume.

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

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

Professor Wright, of the editors-in-chief, has been unfailing in his interest and in suggestions at all points of the work. Most of the proof-sheets have been read by him; and his kind criticism has helped me in numerous difficult places. I wish also to thank my colleague, Professor Charles H. Forbes, whom I have often appealed

to for counsel, and who read the larger part of the proof-sheets of the Greek text. And likewise for advice and assistance in reading several sheets of the Greek text my thanks are due to Dr. George R. Noyes, of the University of California. Several other friends have given me valuable advice at different points in the work.

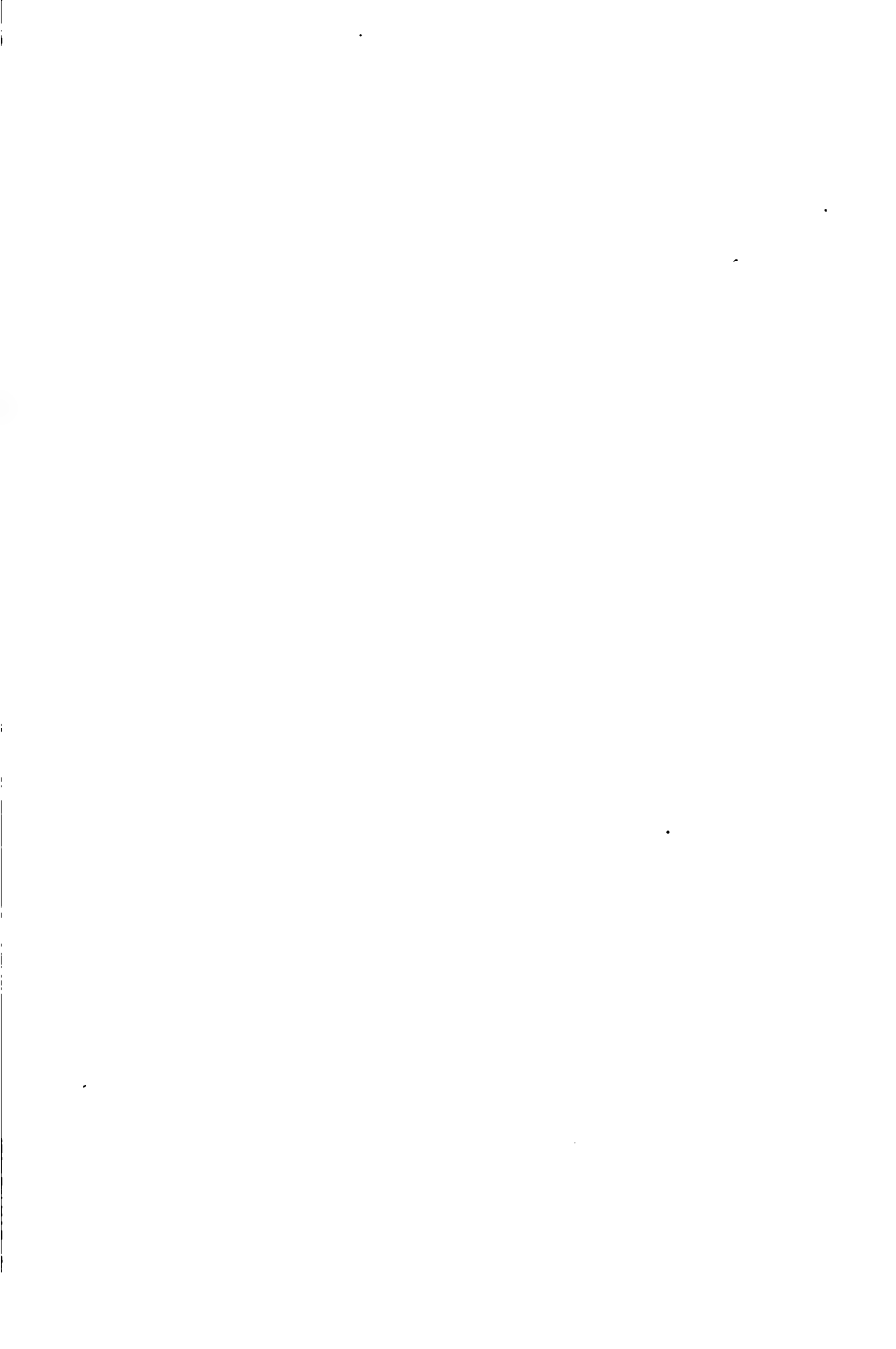
The Vocabulary has been verified from the text by Mr. Arthur Stanley Pease (Harvard, 1902); to his skill and accuracy I am indebted.

ALLEN R. BENNER.

PHILLIPS ACADEMY,
ANDOVER, MASS., *May, 1903.*

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INTRODUCTION TO HOMER'S ILIAD

ORIGIN AND TRANSMISSION OF THE GREEK EPIC

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

mon employment of the chariot throughout the epic, point to a land of horses as the early home of epic poetry.

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

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

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

Another names:

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

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

3. The Iliad and the Odyssey probably received their coherence and their symmetry under the 'molding influence of the Ionian bards. The latter not only safeguarded the an-

cient formulas and traditions of epic song, but doubtless added considerable episodes to the original material. They, too, were of the number of ἀοιδοί, the Homeric minstrels who accompanied their songs with the music of the lyre. During the ninth and eighth centuries B. C. they brought epic poetry to the highest degree of perfection.

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

4. Of Homer, the minstrel, there exists no trustworthy account whatsoever. If a real person, as is not unlikely, he must have been the most eminent of the bards to whom the Greek epics are due, whether he came early or late in the succession. Although Herodotus (II, 53) maintained that Homer lived not more than four centuries before his own day, that is, in the ninth century B. C., there was by no means a general agreement among ancient writers on this point; for some of them believed him to have lived still earlier. The tradition that he was blind appears to rest on a line (172) of the *Hymn to the Delian Apollo* (anciently ascribed to Homer), in which the poet makes mention of himself as a 'blind man' who dwells on rugged Chios (τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνι παιπαλοέσσῃ). The places claiming the honor of his birth have already been enumerated (cf. 1). It is an important fact for us that the Greeks themselves believed that he was the author of epic song, Iliad and Odyssey, and much besides.

5. Athens early received the epics. Hospitable always to literature and art, the famous city welcomed the public recitation of Homer at least as early as the sixth century B. C. And as the Athenians far surpassed all the other ancient Greek states in literary culture, and in the production and dissemination of books, the Homeric text naturally was transmitted to the later world through the medium of Athens. That as a result the poems received some local coloring from the Attic dialect is beyond doubt. So a definite text of Homer came into vogue not only for purposes of public recital, but also for use in the Athenian schools. It was quoted by the Attic writers like Plato and Aristotle. And this text, practically uninfluenced by the criticism of the Alexandrians (cf. §), appears to have survived in the "vulgate" of the mss. known to-day.

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

Several of the titles of the rhapsodies may still be seen at the beginning of the different books of the Iliad and the Odyssey. But the present division into books can

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

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

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

A 327, *ἀέκοντε* (MSS.) for *ἀέκοντε*. A 348, *ἀέκουσ'(α)* (MSS.) for *ἀέκουσ'(α)*. A 350, *ἐπὶ οὐρα* (MSS.) for *ἐπ' ἀπέρονα*. A 518, *ὅ τέ* for *ὅτε*. O 716, *πρυμνήθεν* for *πρόμνηθεν*. Π 493, *ὅ τέ* for *ὅτε*. Σ 171, *Πατρόαλω* (MSS.) for *Πατρόαλου*. Σ 402, *σπῆι* (MSS.) for *σπῆει*.

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

A 559 and B 4, *πολύς* for *πολέας*. B 132, *έδουσ'(ι)* for *ειῶσ'(ι)*. Z 508, *ἐυρεός* for *ἐυρεῖος*. O 640, *Ἡρακλεείρ* for *Ἡρακληείρ*. Π 125, *Πατροκλέα* for *Πατροκλήα*. Π 738, *ἀγακλέος* for *ἀγακλήος*. Π 818, *Πατροκλέα* for *Πατροκλήα*. Σ 117, *Ἡρακλέος* for *Ἡρακλήος*. Σ 402, *σπεί* for *σπῆι*. X 67, *ἄμισταί* for *ἄμισταί*. X 110, *ἐυκλεός* for *ἐυκλειῶς*. X 304, *ἀκλέος* for *ἀκλειῶς*. X 331, *Πατροκλέε'(α)* for *Πατροκλή'(α)*.

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

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

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

THE HOMERIC AGE

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

11. It has been possible for scholars to distinguish with some exactness the development and changes of many customs, preceding and during the Homeric age.¹ The hither limit is approximately the beginning of the historic age of Greece; and the customs of the latter part of the Homeric age must to some extent be interpreted by the antiquities of historic Greece, so abundantly illustrated in the monuments and literature. On the other hand, at the farther extreme of the Homeric age was the Mycenaean civilization, the works of which have in recent decades been brought to light in many places about the Mediterranean. They are of great value for confirming the words of the poets in many particulars and for bringing vividly before the eyes illustrations of the oldest parts of the Iliad. But it must always be borne in mind that while the Mycenaean civilization influenced the Homeric age to some extent, yet its prime (generally reckoned about 1450–1250 B. C.) was earlier than the Homeric period. The two eras show, in fact, many differences and contrasts.

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¹ Cf. notes on burial customs (II 456), bronze and iron (Z 34), wedding gifts, *ἑσπέραι* (X 472).

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

- G. PERROT and C. CHIPIEZ: *History of Art in Primitive Greece*. 2 vols. London and New York, 1894.
- C. SCHUCHHARDT: *Schliemann's Excavations*. Translated from the German by E. Sellers. London, 1891.
- C. TSOUNTAS and J. I. MANATT: *The Mycenaean Age*. Boston and New York, 1897.

DRESS IN THE HOMERIC AGE

12. The overgarment of the Homeric man, inherited from his Indo-European ancestors, was simple in material and design.

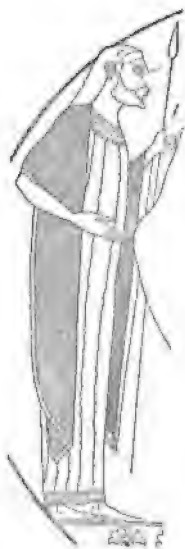


FIG. 1.—CHLAENA
AND CHITON.

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

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



PLATE I.—THE CHARIOTEER OF DELPHI.

Bronze statue of a charioteer, dressed in the long chiton characteristic of his profession. An original work of the early fifth century B. C. Found by the French excavators at Delphi, in 1896. (After *Monuments et Mémoires*, etc., vol. iv, Pl. xv.)

loose gown, it quite enveloped his body, although it had but the rudiments of sleeves (Fig. 1 and PLATES I and VIII). On going to bed he slipped it off (α 437, *ἐκδυνε*) over his head, as he slipped it on (B 42, *ἐνδυνε*) when he arose; for it was neither buttoned nor buckled; and since it must have had its sides sewed up, it was quite different in style as well as in material from the chlaena.

14. To make a handsome display on a state occasion or at a festival the Homeric man wore his chiton long, reaching perhaps even to his ankles. But of course he could not work or fight or hunt with a cumbersome garment dangling below his knees. So if need came, he tucked up (ξ 72, *συνέεργε*) his chiton through his girdle (*ζωστήρ*), shortening it to suit him. A girdle seems often to have been wanting, however. And it is not unlikely that a



FIG. 2.—APOLLO WEARING A DIPLAX (DOUBLE CHLAENA) OVER A CHITON, AND HOLDING A LYRE, IS BEING CROWNED BY A NYMPH.

(Marble relief of early fifth century (?) from Thasos. In the Louvre.)

special short chiton—perhaps the precursor of the familiar classical type—was worn by youths, and also by men when the occasion demanded, as in battle and hunting. The warrior, however, seems regularly to have worn a girdle; often, too, he had this belt overlaid with metal (cf. *ζωστήρ παναίολος*, Δ 186), when it became a real piece of defensive armor.

15. The word *χιτών* was originally limited in its use to the sewed linen garment, borrowed like the name itself from the

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

16. If the chiton of the Homeric man was an imported eastern garment, the question naturally presents itself as to what his ancestors wore besides the chlaena. The primitive undergarment, it is believed, was the *zoma* (ζώμα), a loin-cloth such as is seen worn by the hunters of the Mycenaean dagger blade (Fig. 3). And it is not improbable that when the Homeric man went without his chiton, as he occasionally did

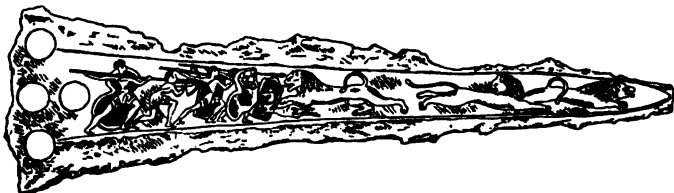


FIG. 3.—DAGGER BLADE FOUND AT MYCENAE (cf. p. 324).

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

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



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

The garment is drawn up somewhat through the girdle, which is concealed by the fold. (After a photograph.)

in the best period, when it was known as the "Doric chiton." Forms of the garment may be seen worn by the maidens of the Parthenon frieze and by the Caryatides of the Erechtheum (PLATE II). Such was essentially the Homeric *peplus* (πέπλος or ἕανος). Its material, like that of the men's chlaena, was generally wool. Its pattern is shown by the



FIG. 5.—GIRL FASTENING HER CHITON.

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

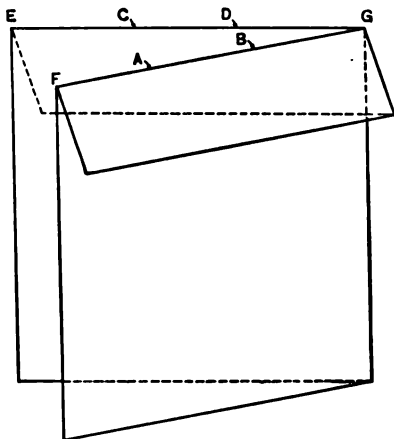


FIG. 4.—PATTERN OF THE PEPLUS.

accompanying sketch (Fig. 4). A large piece of woolen cloth, rectangular in shape, was folded over somewhat along the entire top hem; this fold could of course be made large or small at the pleasure of the wearer. The garment was then so adjusted about the person that the head was inserted between A B and C D. It was fastened above the shoulders in front (at A and B, as in Fig. 5) by brooches (Figs. 6, 7, and 8). The arms appeared through A C E F and B D G. The side was either left unfastened, as was the fashion with Spartan maidens, even in classical times, or drawn together with clasps.

18. While the Homeric woman often dressed in shining white raiment of linen (cf. 19), there can be no doubt that her πέπλοι were often dyed to various hues. Garments (πέπλοι) woven in many-colored patterns are expressly mentioned (Z 289 ff., o 105 ff.); and saffron color is suggested by the



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

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

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

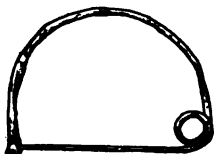


FIG. 7.—BRONZE FIBULA FROM CRETE.



FIG. 8.—FIBULA FROM HALLSTATT.

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

20. The Homeric woman was called ἄλκεσίπεπλος, 'with trailing robe,' from the fact that the back hem of the peplus

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

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



FIG. 9.—WOMAN'S VEIL (*κρήδεμνον*).

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ARMOR IN THE HOMERIC AGE

22. The familiar outlines of the classical hoplite, seen in ancient vase-paintings (cf. Fig. 10 and PLATE VII), illustrate but inadequately, if at all, the armor of the Homeric hero. Great changes in defensive armor seem to have been made during the long course of the Homeric age; and only when one seeks to show the latest development can the classical equipment be made illustrative.

23. The shield (*ἀσπίς*, *στάκος*) that is clearly demanded in parts of the epic (e. g. Hector's, Z 116–118, and Periphetes's, O 638–646) is evidently the one seen in Mycenaean works of



FIG. 10.—OLD MAN, DRESSED IN THE HIMATION AND LEANING ON A STAFF, FACING A HOPLITE IN FULL ARMOR. Fifth century B. C.

(From an amphora at Andover, Mass.)

art, such as the dagger blade, Fig. 3. There, two types may be distinguished, both of great size. The far more common one is represented by Fig. 11. It covered a man's body from neck to ankles, and was drawn in at either side slightly above the middle, so that it presented a notched appearance.

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

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



FIG. 11.—MYCENAEAN SHIELD, COMMON TYPE.

25. The poet sometimes calls the shield 'tower-like' (ἕντε πύργον, H 219, etc.), and sometimes describes it by the following adjectives: ποδηκεής, 'reaching to the feet'; πάντοσ' ἔιση, 'on all sides fitting,' 'nicely fitting' to the warrior's figure; ἀμφιβρότη, 'man-protecting'; χαλκείη, 'bronze,' with reference to a layer of metal over the leather; φαεινή, 'shining,' in application to the polished metal exterior; τερμώεσσα, 'bordered,' with reference to a decoration about the edge (τέρμα); and ὀμφαλόεσσα, 'bossed.'

About the last epithet a further explanation is necessary. It is observed that the two bulging halves of the common type of Mycenaean shield are connected by a high central part, where the sides are pulled in. This may be regarded as a true navel or boss (ὀμφαλός). But the word may also describe a projecting disk of metal affixed to the exterior of the round shield (cf. 26) in the center. Such metal bosses, which were designed to strengthen the shield in its most critical part, existed in very ancient times, and examples have been preserved to our day. The classical hoplite's shield, however, carried no boss, but had instead a device of one kind or another emblazoned on it (Figs. 10, 12).

26. The smaller, round shield, managed by a handle, seems to have been known to the Homeric poets also, and to be referred to in some parts of the epic. In one place, for example (T 374), the radiance of Achilles's shield is compared to that of the moon. The evidence for the round shield in the Homeric poetry, however, is derived largely from the context, rather than from explicit statement. It must have belonged to a later culture than the Mycenaean design; and doubtless it fell heir to the treasure of epithets which epic poets had originally bestowed on its predecessor (cf. 10). Probably it was one of the every-day sights of the later Homeric poets. In fact, it is illustrated in vase-paintings of Greek origin that are believed to date from the middle of the eighth century B. C. Much earlier records of the antiquity of the round shield exist, however. Sculptures on the walls of Egyptian temples as old as the thirteenth century B. C. show a martial equipment which is certainly not Egyptian, whatever may be its origin. There the small round shield, with its handle, is to be seen borne by the people 'from the lands of the sea' who visited Egypt as marauders and who served in the Egyptian army as mercenaries at that early date (1300-1200 B. C.). (See the illustration in the Vocabulary, page 477.)

27. A warrior of ordinary strength could not walk or run a great distance if burdened with the heavy Mycenaean shield. One rawhide may weigh, it is said, from thirty to sixty or more pounds; and as is known (cf. 24), several rawhides sometimes went to the making of a single shield. So the chariot was much used on the battle-field as a means of conveyance for the heavy-armed warrior (cf. also 1); when it came time to fight, usually the warrior dismounted and fought afoot. Only in exceptional cases did he engage in battle from his chariot. The light-armed men, like the archers Alexander, Pandarus, and Teucer, of course did not use chariots when fighting. Mounted warriors came to the fore only in historic times. They do not figure at all in the Homeric battles.

28. Archers (Γ 16 f., K 333 f.), and in general the rank and file of Homeric fighters, who naturally could not afford chariots, had nevertheless some protection in place of the great shield. Such was the *λαισήμιον*, the untanned, hairy skin of an animal like the goat, wolf, panther, or lion. This was the most primitive form of shield, serving for a garment as well as for a protection against weapons. It was worn, for example, by the old hero Heracles.

29. It is in this context that the *aegis* (*αιγίς*) of Zeus and of Athene (Fig. 12) may be best explained. Whatever the



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

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

etymology of the word, in the fancy of the epic poets and of the ancient artists, at any rate, the aegis was a skin, a shield of defense corresponding to the *λαισήμιον* of mortals. The *θύσανοι* were 'tassels,' possibly made from the tufts of hair

hanging over the edge of the hide. The idea of metal scales covering the surface was perhaps suggested to later generations by the conventional way of representing hair in archaic art.¹ Athene's aegis is commonly represented, in classical art, with a fringe of snakes in place of the Homeric tassels, and with a Gorgon's head set in the center.



FIG. 13.—GRAVESTONE (stele) OF ARISTION.

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

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

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

however, which is usually rendered 'well-greaved,' is common enough.

¹ Reichel, *Homerische Waffen*?, p. 56; after Studniczka.

31. Our information about the earliest breastplate (*θώραξ*) amounts to almost nothing; and it has even been denied that the warrior armed with the Mycenaean shield needed any or wore any at all. Yet the word for this piece of armor occurs often enough; and the familiar adjective *χαλκοχίτων*, 'bronzecitoned,' probably means nothing more than *χαλκεοθώραξ* (Δ 448, etc.). It is altogether not improbable that while the early Homeric heroes had no cuirass like that of Xenophon's day, they were nevertheless familiar with some sort of primitive breastplate.

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

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

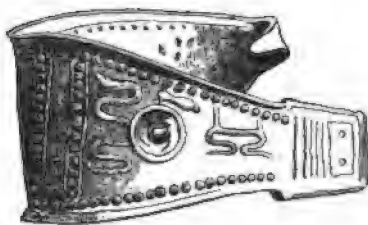


FIG. 14.—MITRE (*μίτρα*) OF BRONZE
FOUND AT BOLOGNA.

breastplate. Whether it was ever actually worn in addition to the breastplate is disputed (cf. Δ 132 ff.). As the word is not of very common occurrence in Homer, and as the com-



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

panions of Sarpedon are once designated as ἀμτροχίτωνας (Π 419), the mitre was evidently not universally worn. It seems not to be shown in any archaic Greek vase-painting.

33. The fundamental part of the early helmet (κόρυς, κυνέη) was regularly a leather cap that covered the brow, upper part of the temples, and the top of the head (κόρυς κροτάφοις ἀραρνία). It was held on by a strap (ιμάς) that passed under the chin. Around the lower edge of the helmet, to give it strength, was bound a circlet of bronze (στεφάνη). Usually there was a plume of horsehair, springing either from the cone-shaped helmet itself, or from a socket. Furthermore, projections of polished horn or metal (φάλαι) were sometimes set in the early helmet, their purpose apparently being to avert evil, real or imagined. In one instance (Γ 361-363) a φάλος served to receive the blow of a sword. Such horns are illustrated by Fig. 15, a helmet from the Mycenaean "Warrior Vase" (perhaps of the eighth century B. C.), and by Fig. 16, which shows a design¹ copied from a fragment of a bronze vase with figures in repoussé, found at Matrei in the Tyrol. Horned helmets appear also in the equipment of the people 'from the lands of the sea' represented in the Egyptian temple sculptures (1300-1200 B. C.; cf. illustration in the Vocabulary, page 477), and are illustrated elsewhere as well.²



FIG. 16.—HELMET WITH HORNS AND CREST.

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

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

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

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

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

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



FIG. 17.—"CORINTHIAN" HELMET.

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ΙΛΙΑΔΟΣ Α

ΛΟΙΜΟΣ. ΜΗΝΙΣ

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

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε δαῖτα — Διὸς δ' ἐτελείετο βουλή —, 5
ἔξ οὗ δὴ τὰ πρῶτα κτεάνε' ἠστῆτην ἐρίσαντε
Ἄτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

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

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς υἱός. ἴσθι βασιλῆι χολωθεὶς
νοῦσον ἀνὰ στρατὸν ἄγχι, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσην ἄρα κτεάνε' ἠρητῆρα
Ἄτρεΐδης. ὁ γὰρ ἦλθε πρὸς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσίν ἔκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοῦς, 15
Ἄτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.

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

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

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

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

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

"μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντα ἢ ὕστερον αὐτίς ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τῆς πατρὸς, 30
 ἰστόν ἐποικομένην καὶ ἐμὸν λεγόμενόν τι ἀντιάουσιν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι."

ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέειθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἠρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἀνακτι, τὸν ἔειπε τέκε Λητώ·

"κλυθί μευ, ἀργυρότρεπτον ἄσπλην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τειρεσίαν ἠμὲν ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαριεῖται ἐπὶ ἰηὸν ἔρεφα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκη 40
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

32. σαώτερος †, 'more safely.'

39. Σμινθεῦ †, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμί-
 θεος, said to be Cretan for 'mouse'). In the Troad there was a cult of this
 god, who was believed to protect the fields against destructive plagues
 of field-mice.

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

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιοι,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰοκῶς.
ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μέτα δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτῶισι βέλος ἐχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμέϊαι.

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

ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἳ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“ Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας ὀίω
ἄψ ἀπονοστήσειν, εἴ κεν θανάτον γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείοιμεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν —,
ὅς κ' εἴποι, ὃ τί τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἰ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἰ θ' ἑκατόμβης.”

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

61. λοιμός †, 'pestilence.'

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμύλαι.”

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

ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη

Κάλχας Θεστοριίδης, οἰωνοπόλων ὄχ' ἄριστος,

ὃς ἦδει τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα,

καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσω

ἦν διὰ μαντοσύνην, τήν οἱ πρότε Φοῖβος Ἀπόλλων·

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ὦ Ἀχιλεῦ, κέλευαί με, Διίφιλε, μυθήσασθαι

μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος.

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον·

ἦ μὲν μοι πρόφρων ἐπεσιν καὶ χερσὶν ἀρήξει.

ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

Ἀργείων κρατεεὶ καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη·

εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,

ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι, εἰ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχι-

λεύς·

“θαρσῆσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα·

οὐ μὰ γὰρ Ἀπόλλωνα Διίφιλον, ᾧ τε σύ, Κάλχαν,

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένου

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

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

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

καὶ τότε δὴ θάρσθησε καὶ ἤυδα μάντις ἀμύμων·
 "οὔτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,

ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων

οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,

τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἡδ' ἔτι δώσει.

οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,

πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλακώπιδα κούρην

ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην

ἔς Χρῦσιν· τότε κέν μιν ἱλασσάμενοι πεπιθούμεν."

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

ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναί

πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετάοντι εἴκτην.

Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·

"μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας·

αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,

ἔσθλόν δ' οὔτε τί πῶ εἶπας ἔπος οὔτε τέλεσσας.

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

ὡς δὴ τοῦδ' ἔνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,

οὔνεκ' ἐγὼ κούρης Χρῦσηϊδος ἀγλά' ἄποινα

οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν

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

99. ἀνάποινον †, 'without ransom' (ἀν-, § 161, and ἄποινα, l. 13).

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

οἴκοι ἔχειν. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
 οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον
 βούλομ' ἐγὼ λαὸν σῶον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται
 ἄλλη."

τὸν δ' ἡμίβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 "Ἄτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδ' ἐτι που ἴδμεν ξυνήια κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-
 μέμνων·

"μὴ δὴ οὕτως ἀγαθός περ ἑών, θεοεῖκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς
 ἦσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι·"

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

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

122. φιλοκτεανώτατε †, 'most greedy of gain,' 'most covetous' (φίλος, κτέωνον = Homeric [κτέαρ], dative plural κτεάτεσσιν, Z 426, 'possession'; cf. κτόμαι).

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

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

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

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

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

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

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

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

155. βωτιανείρῃ †, adjective, 'nurse of heroes'; see § 35.

156. μεταξύ †, adverb, 'between.'

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

τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνώπα, †
πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίσεις. 160

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὀππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον.

ἀλλὰ τὸ μὲν πλείον πολυάκιος, πολέμοιο 165
χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς ἴκηται,

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.

νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἴω 170

ἐνθάδ' ἄτιμος ἐὼν ἀφενος καὶ πλοῦτον ἀφύξειν. †

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

τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·

“φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἐγὼ γε
λίσομαι εἶνεκ' ἐμείο μένειν· πάρ' ἐμοί γε καὶ ἄλλοι,
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητιάτα Ζεὺς. 175

ἔχθιστος δέ μοί ἐσσι διοτρεφῶν βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

εἰ μάλα καρτερός ἐσσι, θεὸς πᾶν σοὶ τό γ' ἔδωκεν.

οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὄδε·

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

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

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

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

ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι· λασίοισι διάνδιχα μερμήριξεν,
 ἧ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἧὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 ἦος ὃ ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῦο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἶψ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην — δεινὴ δέ οἱ ὄσσε φάανθεν — 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἧ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,

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

“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι **heart**
 καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρῆ κώπη σχέθε χεῖρα βαρείαν,
 ἄψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει

ἄψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους. **h**

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

again Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν *with reviling-words*
 αἰετὸν ἄσσοδ' Ἀτρεΐδην προσέειπε καὶ οὐ πῶ λῆγε χόλοιο· *did cease - from rage*
 wine-bibber “οἶνοβαρές, κυνὸς ὄμματ' ἔχων κραδίην δ' ἐλά- 225 *heart*
 εἶλες *deer*
 φιοι,
 οὔτε ποτ' ἐς πόλεμον ἄμα λαῷ θωρηχθῆναι *to be armed*
 οὔτε λόχονδ' ἱέναι σὺν ἀριστήεσσιν Ἀχαιῶν *with the chiefs*
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι *death*
 ἦ πολὺ λῳόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν *wide*

216. σφωίτερον †, § 118.

225. οἶνοβαρές †, vocative, 'wine-bibber' (οἶνος, 'wine,' and βαρός, 'heavy').

to take
 an'sy δῶρ²³⁰ ἀποαιρείσθαι, ὅς τις σέθεν ἀντίον εἶπη, 230 against
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. worthless (man)
 ἢ γὰρ ἂν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο. for his last time - joy
 would injure
 I declare ἀλλ' ἐκ τοι ἐρέω καὶ ἐπι μέγαν ὄρκον ὁμοῦμαι. oath - swear
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους leave: -
 235
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235 stump
 - in the mts
 οὐδ' ἀναθλήσει. περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν brass (knife)
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἴες Ἀχαιῶν again
 hands -
 tear ἐν παλάμαις φορέουσι δικαστῶλοι, οἳ τε θέμιστας judges - laws
 and πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.
 regret ἢ ποτ' Ἀχιλλῆος ποθὴ ἴξεται υἴας Ἀχαιῶν 240 that come
 all together σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ be able - being
 grieved
 to profit χραῖσμεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο by - manslaughter
 dying -
 new fail θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις within - will fret
 ἐπίστα-
 traced χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας." you honor not

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

ὡς φάτο Πηλεΐδης, ^{αὐτῆς} ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245 he cast -
 upon the earth
 246
 χρυσεῖοις ἤλοισι πεπαρμένον, ἔζετο δ' αὐτός· 246
 247
 Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ did rage
 ἠδυσπέης ἀνόρουσε, λιγύς Πυλίων ἀγορητής, clear-sounding -
 248
 249
 250
 τοῦ καὶ ἀπο γλώσσης μέλιτος γλυκιῶν ῥέεν αὐδή. — honey - speech
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250 mortal

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

235. τομῆν †, 'stump' (τέμνω, 'cut').

236. ἀναθλήσεια comp. †, 'shall bloom again' (ἀνά, θάλλω, 'bloom,'

θάλλω, 'shoot,' 'scion'). ἔλεψεν †, 'peeled.'

237. φλοιόν †, 'bark.'

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

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

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

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

“ μὴ σε, γέρον, κοίλησιν ἐγὼ παρὰ νησι κίχέω
 ἢ νῦν δηθύνοντα ἢ ὕστερον αὐτίς ἰόντα,
 μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τῆς ππάτρης, 30
 ἰστόν ἐποιομένην καὶ ἐμὸν λεγόμενόν τι ἀντιάουσιν.
 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὡς κε νῆραι.”

ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἠρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἀνακτι, τὸν ἴδεν ἔτεκε Λητώ·

“ κλυθί μεν, ἀργυρότις ἄσσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενεάων ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεσσ' ἐπι νηὸν ἔρεφα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα 40
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

32. σαώτερος †, 'more safely.'

39. Σμινθεῦ †, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμί-
 θος, said to be Cretan for 'mouse'). In the Troad there was a cult of this
 god, who was believed to protect the fields against destructive plagues
 of field-mice.

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

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἐκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εοικώς.
ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μέτα δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμείαι.

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

ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἳ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“ Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας ὀίω
ἀψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείοιμεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν —,
ὅς κ' εἴποι, ὃ τί τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἰ θ' ἑκατόμβης.”

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

61. λοιμός †, 'pestilence.'

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι."

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

ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἦδει τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα,
καὶ νήεσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσω

ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν.

"ὦ Ἀχιλεῦ, κέλευαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος.

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὄμοσον
ἦ μὲν μοι πρόφρων ἔπεισιν καὶ χερσὶν ἀρήξειν.

ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χέρη.
εἶ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι, εἴ με σώσεις."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεὺς·

"θαρσῆσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα.

οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο

75. ἑκατηβελέταο (§ 61, 10) †, 'the far-darter.' Compare ἑκατος (I 385), ἑκατηβόλος (I. 370), ἐκηβόλος (I. 14), ἐκέργος (I. 147).

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

σοὶ κούρης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 ὑμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης,
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."
 καὶ τότε δὴ θάρσθησε καὶ ἠῦδαε μάντις Ἀμύμων
 "οὔτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
 ἀλλ' ἔνεκ' ἀρηιῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἡδ' ἔτι δώσει."
 οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λαιγὸν ἀπόσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλακώπιδα κούρη
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἐς Χρῦσην· τότε κέν μιν ἰλασάμενοι πεπίθωμεν." 100

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

ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔζητο. τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένος δὲ μέγα φρένες ἀμφιμέλαινα
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετάοντι εἴκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105
 "μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πῶ εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὡς δὴ τοῦδ' ἔνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρῦσηίδος ἀγλά' ἄποινα
 οὐκ ἔβελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν

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

99. ἀνάποιον †, 'without ransom' (ἀν-, § 161, and ἀποινα, l. 13).

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

οἴκοι ἔχειν. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
 οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον
 βούλομ' ἐγὼ λαὸν σῶον ἔμμεναι ἢ ἀπολέσθαι
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἄργεῖων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται 120
 ἄλλη."

τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἄτρεΐδη κύδιστε, φιλοκτηανώτατε πάντων,

πῶς γὰρ τοι δάσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδ' ἐτι που ἴδμεν ξυνήγια κείμενα πολλά·

ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ

τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτεῖχρον ἐξάλαπάξαι.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα- 130
 μένων·

“μὴ δὴ οὕτως ἀγαθὸς περ ἐών, θεοείκελ' Ἀχιλλεῦ,

κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς

ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

118. προβέβουλα comp. †, ‘I prefer’ (πρό, βούλομαι).

119. ἀγέραστος †, ‘without a gift of honor’ (ἀ, § 161, γέρας).

122. φιλοκτηανώτατε †, ‘most greedy of gain,’ ‘most covetous’ (φίλος, κτέανον = Homeric [κτέαρ], dative plural κτεάτεσσιν, Z 426, ‘possession’; cf. κτάομαι).

126. παλίλλογα †, ‘collected again’ (πάλιν, λέγω, ‘collect’).

ἐπαγείρειν comp. † (ἐπί and ἀγείρω, ‘gather’).

128. τριπλῆ (†) τετραπλῆ (†) τε; ‘threefold and fourfold.’

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἐλωμαι.
 ἢ τέον ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις· 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διάν,
 ἐν δ' ἐρέτας ἐπιτηδῆδες ἀγείρομεν, ἔς δ' ἑκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς 145
 ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας."

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

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

ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἢ ὄδον ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχασσόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἢ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκιδόεντα θάλασσά τε ἠχῆσσα.

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

155. βωτιανείρῃ †, adjective, 'nurse of heroes'; see § 35.

156. μεταξύ †, adverb, 'between.'

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

τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνώπα, ^{dog-eyed, hound}
πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίξεις. 160

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὦ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον.

ἀλλὰ τὸ μὲν πλείον πολυάικος, πολέμοιο 165
χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς ἴκηται,

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.

νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἴω 170

ἐνθάδ' ἄτιμος ἐὼν ἀφενος καὶ πλοῦτον ἀφύξειν."

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

τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἐγὼ γε ^{is moved}

λίσομαι εἴνεκ' ἐμεῖο μένειν· πᾶρ' ἐμοί γε καὶ ἄλλοι, ^{to return}
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175

ἔχθιστος δέ μοι ἔσσι διοτρεφῶν βασιλῆων· ^{Zeus's}
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

εἰ μάλα καρτερός ἐσσι, θεὸς πρὸ σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν

Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
οὐδ' ὄθομαι κοτέοντος. ἀπειλήσω δέ τοι ὧδε·

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

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

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

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

ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦέ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 ἦος ὃ ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην — δεινὴ δέ οἱ ὅσσε φάανθεν — 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,

οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσου, ὡς ἔσεται περ.
 ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσsetαι ἀγλαὰ δῶρα
 ὕβριος εἶνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ- 215
 λεύς·

"χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι *head*
 καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."

ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν,
 ἄψ δ' ἐς κουλεὸν ὡσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει

δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους. *h*

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

again Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν *with reviling-words*
and crossed Ἀτρεΐδην προσέειπε καὶ οὐ πῶ λῆγε χόλοιο· *did cease - from*
wine-bibber "οἶνοβαρές, κυνὸς ὄμματ' ἔχων κραδίην δ' ἐλά- 225 *heart*
εἶρε φοιο, *dec*
 οὔτε ποτ' ἐς πόλεμον ἄμα λαῷ θωρηχθῆναι *to be armed*
 οὔτε λόχουδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν *with the chiefs*
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι. *death*
 ἦ πολὺ λῳίόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν *wide*

216. σφωίτερον †, § 113.

225. οἶνοβαρές †, vocative, 'wine-bibber' (οἶνος, 'wine,' and βαρός, 'heavy').

^{to take} δῶρ' ἀποαιρείσθαι, ὅς τις σέθεν ἀντίον εἶπη, 230 ἀγα-ast
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις· worthless (man)
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο. for the last time-would injure
 ἀλλ' ἐκ τοι ἐρέω καὶ ἐπι μέγαν ὄρκον ὁμοῦμαι. oath-swear
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους leaves-
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235 stump
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν brass (knife)
 φύλλα τε καὶ φλοῖον· νῦν αὐτέ μιν ὕϊες Ἀχαιῶν again
 ἐν παλάμαις φορέουσι δικαστοῖοι, οἳ τε θέμιστας judges-laws
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴζεται νῆας Ἀχαιῶν 240 that come
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ be able-be, g.
 χραισμεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο by-manslaying
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις within-will fret
 χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας." you honor not

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

ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245 he cast-
 χρυσεῖοις ἤλοισι πεπαρμένον, ἔζετο δ' αὐτός· upon the earth
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ did rage
 ἠδυσπέης ἀνόρουσε, λιγὺς Πυλίων ἀγορητής, clear-sounding-
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ· —honey-speech
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250 mortal

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

235. τομῆν †, 'stump' (τέμνω, 'cut').

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

237. φλοῖον †, 'bark.'

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

had perished ^{formerly} ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο ^{breed} —
 very holy ἐν Πύλῳ ἠγαθήῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν. —
 οὐ σφιν εὐ φρονέων ἀγορήσατο καὶ μετέειπεν.
 gods-grief "ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει
 would rejoice ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255
 hear ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθόιατο μαρναμένοι, ^{contending}
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι
 be persuaded ἀλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἠέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἶον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν ^{Shepherd}
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον ^{godlike}
 [Θησέα τ' Αἰγεῖδην ἐπιείκελον ἀθανάτοισιν]. ^{like to} 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν. ^{earthly}
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο, ^{they did fight}
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν. ^{terrible-thing destroyed them}
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον ἐκ Πύλου ἐλθὼν ^{having come}
 τηλόθεν ἐξ ἀπίης γαίης, καλέσαντο γὰρ αὐτοί, ^{called} 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μὲν βουλέων ξύνειεν πείθοντό τε μῦθῳ. ^{to persuade}
 ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον. ^{my speech}
 μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρειο κούρην, ^{to} 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ ^{to contend}
 ἀντιβῆν, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς ^{to have share in it}
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν. ^{glory}

269. μεθομίλειον comp. † (μετά, ὁμίλειον). Cf. ὠμίλησα, l. 261).



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PLATE III.—LAPITH AND CENTAUR.

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

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

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

ACHILLES MAKES A FINAL RETORT.

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

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

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

ὡς τῷ γ' ἀντιβίοισι μαχέσσαμένῳ ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 805
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας
ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν.
'Ατρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν, ^{to the sea -}
ἐν δ' ἐρέτας ἔκρινεν εἰέκοσιν, ἔς δ' ἑκατόμβην ^{launch}
βῆσε θεῶν, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 810
εἶσεν ἄγων· ἐν δ' ἄρχος ἔβη πολύμητις Ὀδυσσεύς. ^{the very}
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα, ^{prudent}
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν. ^{d. d. sea -}
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, ^{washing-way}
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 815
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο. ^{of the unfruitful}
κνίση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ. ^{Smoke}

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

ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐ δ' Ἀγα-
μέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ, ^{re threatened}
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 820
τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῶν θεράποντε·
“ἔρχεσθον κλισίην Πηληϊάδew Ἀχιλῆος,
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 825

818, 814. ἀπολυμαίνεσθαι, ἀπελυμαίνοντο, 'purify oneself' (cf. λύματα, l. 814, things washed away, 'defilements').



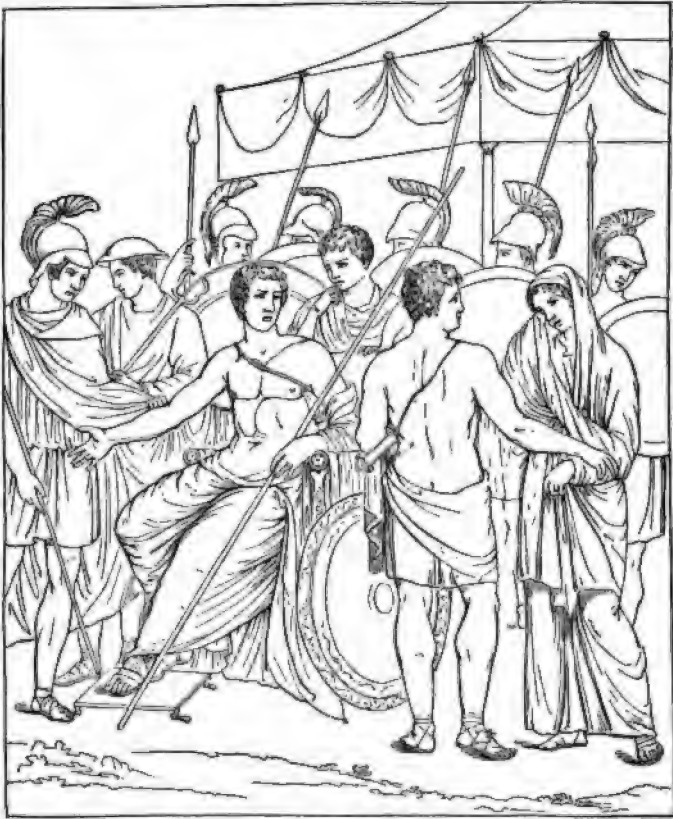


PLATE IV.—ACHILLES GIVING UP BRISEIS.

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

ὡς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τὼ δ' ἀέκοντε βᾶτην παρὰ θῖν' ἀλὸς ἀτρυγέτιο, κωσπυροσφάκω

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθη.

τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ

ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330 *revised*

τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα *revised*

στητήν οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· *revised*

αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν· *revised*

ἄσσον ἱτ'· οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335

ὁ σφῶι προῖει Βρισηίδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην

καὶ σφωιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων *revised*

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων *revised*

καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340

χρειῶ ἔμεῖο γένηται ἀεικέα λαιγὸν ἀμύνα *revised*

τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὄλοιῃσι φρεσὶ θύει *revised*

οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω, *revised*

ὅπως οἱ παρὰ νηυσὶ σόροι μαχέονται Ἀχαιοί.”

ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπειθεῖθ' ἐταίρῳ, 345

ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,

δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·

ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνῆ κίεν.

ACHILLES SEEKS CONSOLATION IN PRAYER TO HIS GODDESS
MOTHER.

αὐτὰρ Ἀχιλλεύς

δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς

θῖν' ἐφ' ἀλὸς πολιῆς, ὁράων ἐπὶ οἶνοπα πόντον· 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

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

“μῆτερ, ἐπεὶ μ’ ἔτεκές γε μινυ^νθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελ^λεν Ὀλύμπιος ἐγγυαλίξαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ’ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δάκρυ χέων· τοῦ δ’ ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι
 καρπαλίμως δ’ ἀνέδ^υ πολιῆς ἀλὸς ἦντ’ ὀμίχλη
 καὶ ῥα πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέοντος,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

“τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
 ἐξαῦδα, μὴ κεύθε νόω, ἵνα εἶδομεν ἄμφω.”

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

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

“οἶσθα· τί ἦ τοι ταῦτα ἰδυίη πάντ’ ἀγορεύω ;
 ὠχόμεθ’ ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν νῆες Ἀχαιῶν,
 ἐκ δ’ ἔλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρηρον.
 Χρύσης δ’ αὖθ’ ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,
 στέμματ’ ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ’ ἀνὰ σκήπτρῳ, καὶ λίσσето πάντα Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
 ἔνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαί θ’ ἱεῖρα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 ἦκε δ' ἐπ' Ἀργεῖοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνησκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ βοῆ ἑλίκωπες Ἀχαιοὶ
 εἰς Χρῦσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι. 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἔηος·
 ἔλθουσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἠὲ καὶ ἔργω. 395
 πολλὰκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεῖ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθούσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὃ γὰρ αὐτε βίη σὺ πατρὸς ἀμείνων·

402. ἑκατόγχερον †, adjective used as substantive, 'hundred-handed' (ἑκατόν, χεῖρ).

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

404. Αἰγαίων (α) †, 'Aegaeon.'

ὄς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίῳν. 406
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ ἐ δῆσαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρυμνάς τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

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

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τε-
 κούσα ;
 αἰθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυθ' ἀπερ, οὗ τι μάλα
 δῆν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἴω."
 ὣς ἄρα φωνήσασ' ἀπεβήσθεο· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
 τήν ῥα βίη ἀέκοιτος ἀπηύρων.

WHILE THE DAYS PASS BEFORE THE GODS COME BACK TO OLYMPUS,
THE POET TELLS OF THE VOYAGE TO CHRYSE AND THE PROPITIATION OF APOLLO.

αὐτὰρ Ὀδυσσεὺς 430

ἔς Χρῦσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,

ἰστία μὲν στείλαντο θέσαν δ' ἐν νηὶ μελαίνῃ,

ἰστόν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες

καρπαλίμως, τὴν δ' εἰς ὄρμον προἔρεσαν ἐρετμοῖς. 435

ἐκ δ' εὐνὰς 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.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν.

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγα-
μέμωνων

παῖδά τε σοὶ ἀγέμεν Φοῖβῳ θ' ἱερὴν ἑκατόμβην

ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,

ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφῆκεν.”

ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων

παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην

ἔξειης ἔστησαν εὐδμητον περὶ βωμόν,

χερνήσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρῦσης μεγάλ' εὐχέτο χεῖρας ἀνασχῶν. 450

“κλύθι μευ, ἀργυρότξ', ὃς Χρῦσην ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·

ἤμην δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

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

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

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

τίμησας μὲν ἐμέ, μέγα δ' ἤψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλωρ, 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπι δ' αἴθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν 465
 ὤπτησάν 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,
 κούροι μὲν κρητήρας ἐπεστέψαντο ποτοῖο, 470
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
 καλὸν ἀεῖδοντες παιήονα κούροι Ἀχαιῶν,
 μέλποντες ἐκάεργον, ὃ δὲ φρένα τέρπετ' ἀκούων.
 ἦμος δ' ἠέλιος κατέδυ 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 οὖρον ἱεὶ 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' ἔθειεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπειροιο ἔρυσσαν 483
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπο δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

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

THETIS VISITS OLYMPUS AND REPEATS ACHILLES'S PRAYER.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἔφε- 495
 τμέων

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

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

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

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

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

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

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

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

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

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

526. παλινάγρετον †, 'revocable' (πάλιν and ἀγρεύω, 'capture,' 'take').

ἀπατηλόν †, 'deceitful' (ἀπάτη, ἀπατάω).

Ζεὺς δὲ εἶον πρὸς δῶμα θεοὶ δ' ἅμα πάντες ἀνέστην
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον, οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὡς ὁ μὲν εὖθρα καθέζετ' ἐπὶ θρόνου· οὐ δέ μιν Ἥρη
 ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

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

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

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

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

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

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

HEPHAESTUS ACTS AS PEACEMAKER AMONG THE GODS.

ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκέουσα καθῆστο ἐπιγνάμψασα φίλον κῆρ·
 ᾤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων λευκωλένῳ Ἥρῃ·
 “ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδ' ἔτι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἡδος, ἐπεὶ τὰ χερεῖονα νικᾶ.
 μητρὶ δ' ἐγὼ παράφημι καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὐτε
 νεικείησι πατῆρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς 580
 ἐξ ἐδέων στυφελίζαι — ὁ γὰρ πολὺ φέρτατός ἐστιν·
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεισθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.”
 ὡς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον·
 μητρὶ φίλῃ ἐν χειρὶ τίθει καὶ μιν προσέειπεν· 585

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

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

ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ αἶειδον ἀμειβόμεναι ὀπί κελῆ.
 αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἠελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 ἔνθα καθεῦδ' ἀναβάς, πάρα δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β

ΟΝΕΙΡΟΣ

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

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἱπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχεν ἦδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
τιμῆσαι, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή·
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον.
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“βάσκ' ἴθι, οὐλος Ὀνειρε· θεὸς ἐπὶ νῆας Ἀχαιῶν
ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρηξάϊ ἐκέλευε κάρη κομάοντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κῆδὲ ἐφήπται.”

THE DREAM CARRIES THE MESSAGE.

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

στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦν ἑοικῶς 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·
 “εὐδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ζύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδετα ἦδ' ἐλεαίρει.
 θωρηξάι σ' ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύαυγίαν
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.”

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

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

88. λήθη †, 'forgetfulness.'

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

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

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

“ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
'εὔδεις, Ἀτρεός υἱὲ δαΐφρονος ἵπποδάμοιο ; 60
οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρήξαι σε κέλευσε κάρη κομάοντας Ἀχαιοῦς 65
πανσυνδίῃ· νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν 70
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νησιὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

NESTOR AGREES THAT IT IS BEST TO ARM THE ACHAEANS.

ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεύδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μὲγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
ἄλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

80

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

ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν
σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί·
ἦντε ἔθνεα εἰσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
βοτρυδὸν δὲ πέονται ἐπ' ἀνθεσιν εἰαρινοῖσιν,
αἱ μὲν τ' ἐνθα ἄλις πεποτήαται αἱ δὲ τε ἐνθα·
ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχάοντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὄσσα δεδήει
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπο δὲ στεναχίζετο γαῖα
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας

85

90

95

85. ἐπανέστησαν comp. † (ἀνέστησαν with prefix ἐπί, 'thereat').

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

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

κῆρυκες βοάοντες ἐρήτυον, εἴ ποτ' ἀντῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων. —
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ.
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν. —
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

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

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

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

εἶπερ γὰρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳῆς τε
 ὄρκια πιστὰ ταμόντες ἀριθμηθήμεν ἄμφω,
 Τρῳῆς μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῖν,
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημὶ πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῳῶν, οἱ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχεσπάλιοι ἄνδρες ἔασιν,
 οἱ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιον ἐκπέρσαι εὐ ναϊόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοὶ
 καὶ δὴ δούρα σέσηπε νεῶν καὶ σπάρτα λέλυνται,
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

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

ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δῖονεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορῆ φη κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' εὐρὸς τε νότος τε
 ὄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὡς δ' ὅτε κινήσῃ ζέφυρος βαθὺ λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ δ' ἡμίει ἀσταχύεσσιν,

185. σπάρτα †, 'ropes.'

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

ὡς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε ^{ῥερεαί} κοινή ^{αὐτῶν} 150
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεισθαι νηῶν ἢδ' ἐλκέμεν εἰς ἄλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· ἀντὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

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

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 καδὲ κεν εὐχολὴν Πριάμφω καὶ Τρωσὶ λίπειεν 160
 Ἀργεῖτην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἄπο πατρίδος αἴης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

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

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

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

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

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

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

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

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

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

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

τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι· σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλήῳ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοὶ
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω 205
 [σκήπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

ὣς ὁ γε κοιρανέων δίεπε στρατόν· οἱ δ’ ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἤχη, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

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

ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·
 Θερσίτης δ’ ἔτι μῶνος ἀμετροεπῆς ἐκολῶα, —
 ὃς ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδει,
 μὰψ ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεῦσιν,
 ἀλλ’ ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνήρ ὑπὸ Ἴλιον ἦλθεν·
 φολκὸς ἔην, χωλὸς δ’ ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
 κυρτῶ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἔην κεφαλῆν, ψεδνή δ’ ἐπενήνοθε λάχνη.

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

212. ἀμετροεπῆς †, ‘endless talker’ (ἀ- privative, μέτρον, ‘measure,’ ἔπος). Cf. Attic παύλογοι.

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

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

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

217. φολκός †, ‘bow-legged.’

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

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

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

“ Ἀτρεΐδη, τέο δὴ αὐτ' ἐπιμέμφει ἠδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξάϊρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἴλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν ;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἄπο νόσφι κατίσχεαι ; οὐ μὲν ἔοικεν
 ἄρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἦ ῥά τί οἱ χῆμεις προσαμύνομεν ἢ καὶ οὐκί
 δς καὶ νῦν Ἀχιλῆα ἔο μέγ' ἀμείνονα φῶτα
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”

IN RETURN HE IS STERNLY REBUKED BY ODYSSEUS

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

“ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς

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

ἴσχεο μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεύσιν.
 οὐ γὰρ ἐγὼ σέο φημί χερείοτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον·
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις 253
 καὶ σφιν ὄνειδέα τε προφέροισ νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἧ εὖ ἢ ἐκ κακῶς νοστήσομεν υἱὲς Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν
 ἦσαι ὄνειδίξων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί; σὺ δὲ κερτομέων ἀγορεύεις;
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέιῃ
 μηδ' ἔτι Τηλεμάχοιο πατῆρ κекλημένος εἶην, 260
 εἴ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαϊνάν τ' ἠδὲ χιτῶνα τὰ τ' αἰδῶα ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῆσιν."

AND SOUNDLY THRASHED.

ὧς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265
 πληξεν· ὁ δ' ἰδνώθη, θαλερόν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἕξ ὑπανάστη
 σκήπτρου ὑπο χρυσέου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχινύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 ὦδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μυρί” Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

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

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

ὣς φάσαν ἡ πλῆθῦς. ἀνὰ δ' ὁ πτολίπορθος Ὀδυσ-
 σεὺς

ἔστη σκῆπτρον ἔχων· πάρα δὲ γλαυκῶπις Ἀθήνη
 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὡς ἅμα οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλῆν·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

"Ἄτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑέστην
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὡς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

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

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

289. νεαροὶ † = νέοι.

293. πολυζύγῳ †, 'many-benc'

ὃ οὐ οὐwer's bench' here).

ἀσχαλάειν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοὶ δηρὸν τε μένειν κενεὸν τε νέεσθαι
 τλήτε, φίλοι, καὶ μέναιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἧ ἔτεόν Κάλχας μαντεύεται ἧὲ καὶ οὐκί 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστὲ δὲ πάντες
 μάρτυροι οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά· τε καὶ πρωίξ' ὄτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τελήεσσας ἑκατόμβας
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουνὸς
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάοσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζῳ ἔπ' ἀκροτάτῳ πετάλοις ὑπο πεπτηῶτες
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας,
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὃς περ ἔφηεν·
 λᾶαν γὰρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.
 ἡμεῖς δ' ἔσταότες θαυμάζομεν, οἶον ἐτύχθη, 320
 ὡς οὖν δεινὰ πέλωρα θεῶν εἰσηλθ' ἑκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτ' ἀνεψ ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;

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

315. ἀμφεποτάτο comp. † (ἀμφί, ποτάμαι. Cf. l. 90).

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

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

·NESTOR FOLLOWS WITH SOUND ADVICE FOR BATTLE ORDER.

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

325. ὄψιμον †, 'late.'

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

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

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

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

372. *συμφράδμονες* †, 'counselors,' 'advisers' (*συμφράζομαι*).

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

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

ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἔφ' ὑψηλῇ, ὅτε κινήσῃ νότος ἐλθῶν, 395
προβλήτι σκοπέλω, τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλω ἔρεζε θεῶν αἰειγενετῶν, 400
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.

386. παυσωλή † (παύω, cf. § 156, 2).

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

αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πῖονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν·
 Νέστορα μὲν πρόιστα καὶ Ἴδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῦω καὶ Τυδέος υἷον,
 ἕκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
 ἦδδε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονείτο.
 βοῦν δὲ περιστήσάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

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

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

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

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

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

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

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

“Ἄτρεῖδῃ κύνιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὐθι λεγόμεθα μηδ' ἐτι δηρὸν 435
 ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοιτες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440

ὧς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κάρη κομάοντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες, μέτα δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται
 πάντες ἐνπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.

448. παγχρύσει † (πᾶς and χρύσεος).

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

τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἤε νέεσθαι
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

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

ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγή,
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίωιο
 αἴγλη παμφανάουσα δι' αἰθέρος οὐρανὸν ἴκεν.

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

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

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

ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἶ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν 470
 ὦρη εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

468. κλαγγηδὸν †, adverb (cf. κλαγγή, A 49, etc.).

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

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

CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

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

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

οἱ δ' ἄρ' ἴσαν, ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὡς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώει γαῖαν ἰμάσση
 εἶν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς·
 ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

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

483. ἐκπρεπέ' (a) †, 'conspicuous' (ἐκ and πρέτω).

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

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

ὄς Τρώων σκοπὸς ἴξε ποδωκείησι πεποιθὼς
 τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 δέγμενος ὄππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἔεισαμένη προσέφη πόδας ὠκέα Ἴρις·

795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν
 ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἧ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχασσόμενοι προτὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ρέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαίνετω οἰσὶ περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”

800

805

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

ὡς ἔφαθ'. Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσαντο λαός,
 πεζοὶ θ' ἰππηῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

810

ἔστι δὲ τις προπάρειθε πόλιος αἰπεῖα κολώνη
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώές τε διέκριθεν ἠδ' ἐπίκουροι.

815

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

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

πολιήτας † = πολιίτας.

814. πολυσκάρθμοιο †, 'much-bounding,' 'agile' (πολύς, σκαίρω, 'skip').

Μυρίνης †, 'Myrine,' said to have been an Amazon. Cf. Γ 189.

ΙΛΙΑΔΟΣ Γ

ΟΡΚΟΙ. ΤΕΙΧΟΣΚΟΠΙΑ. ΠΑΡΙΔΟΣ ΚΑΙ ΜΕΝΕΛΑΟΥ ΜΟΝΟΜΑΧΙΑ

THE TROJANS AND ACHAEANS APPROACH EACH OTHER.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὡς·
ἦύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέρια δ' ἄρα ταί γε κακὴν ἔριδα προφέρουσαι.
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
ἦντ' ὄρεος κορυφῆσι νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην κλέπτῃ δέ τε νυκτὸς ἀμείω,
τόσσον τίς τ' ἐπιλεύσει, ὅσον τ' ἐπιλαῶν ἴησιν·
ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίωιο.

PROMINENT AMONG THE TROJANS IS ALEXANDER (PARIS).

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

3. οὐρανόθι †, see note.

6. Πυγμαίοισι †, 'Pygmies.'

11. κλέπτῃ †, 'thief' (κλέπτω).

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

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

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

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

WHEREUPON HE IS SCATHINGLY REPROVED BY HECTOR.

“Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 αἰθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

31. κατεπλήγη (Attic κατεπλήγη) comp. †, ‘he was dismayed.’

33. παλινόροστος †, adjective, ‘recoiling’ (πάλλω, ὄρυσμι); cf. *Il.* (l. 35).

35. ὠχρος †, ‘pallor.’

40. ἀγονός †, ‘unborn’ (ἀ-privative, γίγνομαι).

ἀγαμός †, ‘unmarried’ (ἀ-privative, γαμέω).

καί κε τὸ βουλοίμην καὶ κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλάουσι κάρη κομάοντες Ἀχαιοὶ
 φάντες ἀριστῆ πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'. ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἢ τοιοῦδε ἔων ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μυχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν ;
 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δῆμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶ.
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον·
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρὶς τά τε δῶρ' Ἀφροδίτης
 ἢ τε κόμη τό τε εἶδος, ὄτ' ἐν κοινήσι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἦδη
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."

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

τὸν δ' αὐτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν, —
 αἰεὶ τοι κραδίη πέλεκυς ὡς ἐστὶν ἀτειρής, 60
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νῆιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὡς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν· —

42. ὑπόψιον †, 'despised' (ὕψομαι, ὕψις, etc.).

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

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

63. ἀτάρβητος †, 'undaunted' (ἀ-privative and τάρβέω. Cf. A 381).

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμιζέμεν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίετε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὣς ἔφαθ'. Ἔκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομάοιτες Ἀχαιοὶ
 ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ."

HECTOR PROCLAIMS PARIS'S PROPOSAL TO THE TWO ARMIES.

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

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

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

αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι
ὄππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἔλων εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότῃα καὶ ὄρκια πιστὰ τάμωμεν.”

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

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

“κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινηθῆμεναι ἤδη
Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς. 100
ἡμέων δ' ὄπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακριθηεῖτε τάχιστα.

οἴσσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρην δὲ μέλαιναν,
Γῆ τε καὶ Ἥελίω· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξτετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μῆ· τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὄπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λευσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.” 110

ὣς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
Ἐκτωρ δὲ προτὶ ἄστῃ δύω κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἐπι γλαφυρὰς ἰέναι, ἦδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ. 120

IRIS SUMMONS HELEN TO WITNESS THE COMBAT.

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

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

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

ὧς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνῃσιν

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

ὠρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἶη· ἄμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη Πιπθῆος θυγάτηρ Κλυμένη τε βοῶπις.
 αἴψα δ' ἔπειθ' ἴκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίων θ' Ἴκετάονά τ' ὄζον Ἄρηος
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 ἦατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν,
 γῆραὶ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 ἔσθλοὶ τεττίγεσσι εὐικότες, οἱ τε καθ' ὕλην
 δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 “οὐ νέμεσις Τρώας καὶ ἐκνήμιδας Ἀχαιοὺς
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὧς, τοιῆ περ ἐοῦσ', ἐν νηυσὶ νεέσθω
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160

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

ὧς ἄρ' ἔφαν· Πριάμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε, —
 οὐ τί μοι αἰτίη ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφάρμησαν πόλεμον πολύδακρον Ἀχαιῶν, — 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.

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

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

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεια ἠδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμψότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ὡς φάτο· τὸν δ' ὁ γέρων ἠγασσατο φώνησέν τε·
“ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ρά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.
ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνοσ ἀντιθέοιο,
οἳ ρά τὸτ' ἐστρατάοντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
ἤματι τῶ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.” 190

THEN ODYSSEUS, AJAX, AND IDOMENEUS.

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

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

ὀλβιόδαιμον †, 'blessed by the gods' (*ὀλβιος* = *beatius*, and *δαιμων*).

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

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαι,
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 196
 αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἐγὼ γε εἶσκω πηγεσιμάλλω,
 ὃς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἡμίβητ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίουσ' τε δόλους καὶ μῆδεα πυκνά."

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠῦδα·
 "ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς 205
 σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηιφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φηὴν ἐδάην καὶ μῆδεα πυκνά·
 ἀλλ' ὅτε δὴ Τρώεσσι ἐν ἀγρομένοισιν ἔμχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
 οὐ δ' ἀφαμαρτοεπής· ἧ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα·

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

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

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

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

τὸν δ' Ἑλένη ταυνύπεπλος ἀμείβετο δῖα γυναικῶν·
 "οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.

Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται
 πολλακί μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐν γνοίῃν καὶ τ' οὖνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἰππόδαμον καὶ πῆξ ἀγαθὸν Πολυδεύκη
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.

ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὄνειδεα πόλλ', ἃ μοι ἔστιν."

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

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

240. δεύρω † = δεῖρω (l. 205, etc.).

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

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

ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

“ ὄρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῆς ἐγχείησι μαχέσσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο, 255
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
ναίομεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὣς φάτο· ρίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τεινεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.
τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.

ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.

ἄρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κῆρυκες ἀγανοὶ
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεύσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,

ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχῶν· 275

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

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

ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέα χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον ἠδ' εὐχοντο θεοῖς αἰειγενέτησιν.

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

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

ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὄδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείειν."

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

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

“κέκλυτέ μευ, Τρώες καὶ ἐυκνήμυδες Ἀχαιοί·
ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πως τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ.
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνειν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσεται δίφρον.
τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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

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

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

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

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

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

THE DUEL BEGINS. PARIS HURLS HIS SPEAR WITHOUT EFFECT.

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

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

οὐ δ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ
ἀσπίδ' ἐνὶ κρατερῇ.

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

ὁ δὲ δεύτερος ὄρνυτο χαλκῶ
'Ατρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350

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

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

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

'Ατρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
'Ατρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, οὗ τις σεῖο θεῶν ὀλωότερος ἄλλος. 365
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασειῆς,
ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370

363. διατρυφὲν †, 'shivered' (second aorist passive participle of διαθρίπτω, 'break in pieces').

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

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

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

καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἧ οἱ ῥῆξεν ἰμάντα βοὸς Ἴφι κταμένοιο. 375
κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' ἐυκνήμιδας Ἀχαιοὺς
ῥῶψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῆ,
κὰδ δ' εἶσ' ἐν θαλάμῳ εὐώδει κηῶντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε.

THEN APHRODITE CALLS HELEN HOME FROM THE TOWER.

τὴν δ' ἐκίχανεν
πύργῳ ἔφ' ὑψηλῶ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
γρηὶ δέ μιν ἐικυῖα παλαιγενεὶ προσέειπεν
εἰροκόμῳ, ἧ οἱ Λακεδαῖμονι ναιεταοῦση
ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.
τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη.
“δεῦρ' ἴθ'. Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι 390
κείμενος ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

371. ἀγχε †, 'was choking' (imperfect of ἀγχω).

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

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

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

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

INDIGNANT, SHE YET OBEYS.

“δαιμονίη, τί με ταῦτα λιλαίειαι ἠπεροπεύειν ;
 ἢ πῆ με προτέρω πολλίων εὐ ναιομενάων 400
 ἄξεις ἢ Φρυγίης ἢ Μηρονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων ;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστῃς ; 405
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κεῖνον οἴζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἴη — 410
 κείνου πορσυνέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῶ.”

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

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

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

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

MEETING OF HELEN AND PARIS.

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

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 “μὴ με, γύναι, χαλεποῖσιν ὀνειδέσει θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κεῖνον δ' αὖτις ἐγώ· πάρα γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,

νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνή, 445
 ὡς σεο νῦν ἔραμαι καί με γλυκὺς ἡμερος αἰρέϊ.”
 ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἄμα δ' εἶπετ' ἄκοιτις.

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

τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν·
 Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίταε θηρὶ ἐοικώς,
 εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδῆ. 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηιφίλῳ Μενελάῳ·
 οὐ μὲν γὰρ φιλότῃτι γ' ἔκευθον ἄν, εἷ τις ἴδοιτο·
 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 “κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπικούροι·
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' εἰκεν,
 ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460
 ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

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

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

INTRODUCTION TO THE SELECTIONS FROM E AND Z

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

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

ΙΛΙΑΔΟΣ Ε

ΔΙΟΜΗΔΟΥΣ ΑΡΙΣΤΕΙΑ

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

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

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

ἧ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἔπι μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·

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

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

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

αἰχμῆ δ' ἐξεσύθη παρὰ νεΐατον ἀνθερέῳνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

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

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

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῶ,
δείσας μή πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί·
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκί πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσθη 300
τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο κ' ἄνδρε φέροιεν,
οἶοι νῦν βροτοὶ εἶσ'· ὃ δέ μιν ρέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχύῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε,
ᾧσε δ' ἄπο ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρωσ
ἔσθη γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψεν. 310
καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δὲ ὄν φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

295. *παρέτρεσαν* comp. †, 'shied' (*παρά* and *τρέω*, 'flee').

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

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

DIOMEDES WOUNDS APHRODITE, WHO IS CONSTRAINED TO ABANDON
AENEAS. THEN APOLLO GUARDS HIM.

ἦ μὲν ἔὸν φίλον υἷον ὑπεξέφερον πολέμοιο.
οὐ δ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
τάων, ἄς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης· 320
ἀλλ' ὃ γε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,
Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐνκνήμιδας Ἀχαιοῦς·
δῶκε δὲ Δηπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδει,
νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρωσ
ῶν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῶ, 330
γιγνώσκων ὃ τ' ἄναλκίς ἔην θεὸς οὐδὲ θεῶν
τάων, αἶ τ' ἀνδρῶν πόλεμον κἀτα κοιρανεύουσιν,
οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.
ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεί δουρὶ
ἀβληχρῆν· εἴθαρ δὲ δόρυ χροδὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,
ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

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

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

342. ἀναίμονες †, an adjective (ἀν-, negative prefix, and αἶμα, l. 339).

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

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

Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι 435
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμοι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
“φράζεο, Τυδεΐδη, καὶ χάζεο μηδὲ θεοῖσιν 440
ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”
ὣς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.

ΙΛΙΑΔΟΣ Ζ

ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΛΙΑ

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

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

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

251. ἠπιόδωρος †, 'kindly giving,' 'bountiful' (ἠπιος, 'gentle,' and δίωμι); cf. πολόδωρος, l. 394.

μαρναμένους περι ἄστου, σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχέιν ;
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῆρσθα· 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησιν."

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

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴεκτωρ·
 " μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 μὴ μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτουσιν Διὶ λειβέμεν αἶθοπα οἶνον
 ἄζομαι, οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάεσθαι
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραίας· 270
 πέπλον δ', ὃς τίς τοι χαριέστατος ἠδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο·
 καὶ οἱ ὑποσχέσθαι δύο καὶ δέκα βούς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστου τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
 αἶ κεν Τυδέος υἷὸν ἀπόσχη Ἴλίου ἱρῆς
 ἄγριον αἰχμητῆν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

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

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

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

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

ὡς ἔφαθ'· ἧ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῳ γεραιάς.
 αὐτῇ δ' ἐς θάλαμον κατεβήσεται κηῶεντα,
 εἴθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν εἴς ἄειραμένη Ἐκάβη φέρε δῶρον Ἀθήνη,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστῆρ δ' ὡς ἀπέλαμπεν, ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῆσι θύρας ὤξε Θεανὼ καλλιπάρῃος
 Κισσηίς, ἄλοχος Ἀντήγορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὄλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἧ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος

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

291. Σιδονίηθεν †, 'from Sidonia.'

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

300. ἰέρειαν †, 'priestess' (ἱερεύς).

301. ὄλολυγῆ †, 'outcry.'

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο·
 εὐχομένη δ' ἠῤᾶτο Διὸς κούρη μέγαλοιο·

“πότνι Ἀθηναίη, ἐρυσίπτολι, δια θεάων, 305
 ἄξον δὴ ἔγχοσ Διομήδεος ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δύο καὶ δέκα βούσ ἐνὶ νηῶ
 ἦμις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310
 ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

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

ὡς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο·
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τὸτ' ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρη.
 ἐνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχοσ ἔχ' ἐνδεκάπηχ· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφάοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῆσι γυναιξίν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

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

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

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

τὸν δ’ αὖτε προσέειπεν Ἀλέξανδρος θεοειδῆς·
 “Ἔκτορ, ἐπεὶ με κατ’ αἴσαν ἐνείκεσας οὐδ’ ὑπὲρ
 αἴσαν,

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον.
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἦμην ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.
 νῦν δέ με παρειπούσ’ ἄλοχος μαλακοῖς ἐπέεσσιν
 ὠρμησ’ ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώιον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἀνδρας.
 ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
 ἦ ἴθ’, ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ’ οἶω.”

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

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

τὸν δ’ Ἑλένη μύθοισι προσηύδαε μελιχίοισιν·
 “δᾶερ ἐμεῖο, κυνὸς κακομηχάνου κρυοέσσης,
 ὡς μ’ ὄφελ’ ἦματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 οἴχεσθαι προφέρουσα κακῆ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,

329. ἀμφιδέδηε comp. †, ‘blazes around’ (ἀμφί and δαίω. Cf. δεδήει, B 93).

ἀνδρὸς ἔπειτ' ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἦδει νέμεσίν τε καὶ αἴσχρα πόλλ' ἀνθρώπων.
 τοῦτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
 ἔσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,
 δάερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
 "μή με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με 360
 πείσεις·

ἦδη γάρ μοι θυμὸς ἐπέσσεται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἱ μὲγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὧς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 οὐ γὰρ οἶδ', ἦ ἔτι σφιν ὑπότροπος ἴζομαι αὐτῆς
 ἢ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμάουσιν Ἀχαιῶν."

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

ὧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴκτωρ·
 αἴψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας. 370
 οὐ δ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλω
 πύργῳ ἐφεστήκει γοάουσά τε μυρομένη τε.

358. ἀοίδιμοι †, 'sung of,' 'subjects of song' (cf. *κεῖθε*, A 1; ἀοιδός, 'bard,' ἀοιδή, 'song').

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

“εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἦέ πη ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται;” 380

τὸν δ' αὖτ' ὀτρηνῆ ταμίη πρὸς μῦθον ἔειπεν·
“Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
οὔτε πη ἐς γαλῶν οὔτ' εἰνατέρων ἐνπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλίου, οὐνεκ' ἄκουσεν
τείρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἦ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

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

ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
τὴν αὐτὴν ὁδὸν αὖτις ἐκτιμένας κατ' ἀγυιάς.
εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστν
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
Θήβη ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.

393. διεξίμεναι comp. † (διδ + εξ + ἵμεναι, § 137, 7).

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

ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως, 400
 Ἐκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῶ,
 τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'. οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ.
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα 405
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφामαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρῆ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχ'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐὺ ναιετάουσαν 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα· —
 οὐ δέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῶ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἠδ' ἐπι σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κούραι Διὸς αἰγιόχοιο. — 420
 οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄιδος εἶσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἰέσσιν.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσσῃ, 425

400. ἀταλάφρονα †, 'merry-hearted' (ἀταλός, 'bounding,' 'cheerful,' and φρήν, plural φρένες, A 103).

420. ὄρεστιάδες †, 'of the mountains' (ὄρος).

τὴν ἐπεὶ ἄρ δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτέσσιν,
 ἄψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερέϊσι' ἄποινα,
 πατρός δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτωρ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῦω καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τίς σφιν ἐνισπε θεοπροπίων ἐν εἰδῶς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

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

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἔλκεσιπέπλους,
 αἱ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἔσθλός
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἄνακτος

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

οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθλοι
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἦμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἄργει εἴουσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἴησιν ἰδὼν κατὰ δάκρυ χέουσας
 'Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
 ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιούδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι." 465

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

ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 ἀψ δ' ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵπποχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανάουσαν·
 αὐτὰρ ὁ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Δί τ' ἄλλοισίν τε θεοῖσιν. 475

457. Μεσσηίδος †, genitive, 'Messeis,' a spring perhaps in Laconia.
 Ὑπερείης, genitive, 'Hypereia,' a spring in Thessaly.

465. ἔλκηθμοιο †, a 'dragging away' (ἐλκίω, 'drag away').

469. ἵπποχαίτην †, 'of horsehair' (ἵππος and χαῖται, A 529).

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἴφι ἀνάσσειν.
 καὶ ποτέ τις εἴποι 'πατρός γ' ὄδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντά 480
 κτείνας δήιον ἄνδρα, χαρεΐη δὲ φρένα μήτηρ.”

THE FAREWELL OF HECTOR AND ANDROMACHE.

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἧ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρύνειν γελάσασα. πόσις δ' ἐλέησε νοήσας
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν· 485

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

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

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

οὐδὲ Πάρις δῆθ' ἔβηεν ἐν ὑψηλοῖσι δόμοισιν·
ἀλλ' ὃ γ' ἐπεὶ κατέδου κλυτὰ τεύχεα ποικίλα χαλκῶ,
σεύατ' ἔπειτ' ἀνὰ ἄστῳ ποσὶ κραιπνοῖσι πεποιθῶς. 505

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
εἰωθῶς λούεσθαι ἑυρρείῳ ποταμοῖο,
κυδίαων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ᾧμοις αἰσσοῦνται· ὃ δ' ἀγλαΐῃφι πεποιθῶς, 510
ρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων· —

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμον ἄκρης
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ ἐβεβήκει
καγχαλάων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα
Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εἴτ' ἄρ' ἐμελλεν 515
στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

“ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσυμένον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος 520

Ἔκτωρ·

“δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
ἀλλὰ ἐκὼν μεθιῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρὸν ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σείο. 525
ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
δώῃ ἐπουρανόισι θεοῖς αἰειγενέτησιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοῦς.”

INTRODUCTION TO I (BOOK NINE)

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

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

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

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

—*Translated by Tennyson.*

ΙΛΙΑΔΟΣ Ι

ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΛΙΤΑΙ

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

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

Ἄτρεΐδης δ' ἄχει μεγάλῳ βεβολημένος ἦτορ
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
κλήδην εἰς ἀγορῆν κικλησκέμεν ἄνδρα ἕκαστον,
μὴ δὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργεῖοισι μετηΐδα·

7. κορθύεται †, 'takes on a crest,' 'towers up' (from root *καρ*, seen in *κάρη*, 'head,' *κόρυς*, 'helmet').

φύκος †, 'seaweed.'

11. κλήδην †, 'by name.'

HE PROPOSES IN ALL SERIOUSNESS THAT THEY ABANDON THE TASK OF CONQUERING TROY.

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

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

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν. 30
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἀτρεΐδῃ, σοὶ πρῶτα μαχέσσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἄναξ, ἀγορῆ· σὺ δὲ μὴ τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσασ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπεται υἱᾶς Ἀχαιῶν 40
 ἀποτόλεμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις :

εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἑστᾶσ', αἶ τοι ἔποντο Μυκλήνηθεν μάλα πολλάι
 ἀλλ' ἄλλοι μενέουσι κάρη κομάοντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρομεν. εἰ δὲ καὶ αὐτοί—
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχεσσόμεθ', εἰς ὃ κε τέκμωρ
 Ἰλίου εὐρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

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

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἴες Ἀχαιῶν 50
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδεΐδη, πέρη μὲν πολέμῳ ἐνὶ καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὀμηλίκας ἔπλευ ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὀνόσσειται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
 [Ἀργεῖων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες].
 ἀλλ' ἄγ' ἐγὼν, ὃς σεῖο γεραίτερας εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διζόμεαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 [ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος,
 ὃς πολέμου ἔραται ἐπιδημίου κρυόεντος.]
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

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

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

δώρα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούρουσιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἄτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι·
 δαίην δαῖτα γέρουσιν· ἔοικέ τοι, οὐ τοι ἀεικές. 70

πλείαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέσιν δὲ ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσσει, ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δήιοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νύξ δ' ἦδ' ἠὲ διαρραΐσει στρατὸν ἠὲ σαώσει."

ὣς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱᾶς Ἄρηος
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπι' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες.
 καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δώρα ἕαστοι.

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

Ἄτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα· 90

73. ὑποδεξίῃ †, 'means of entertainment' (ὄψο and δέχομαι, 'receive,' 'entertain').

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

95

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἔσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι,
 κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅτι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω, ὧς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
 οἶον ἐγὼ νοέω ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν,
 ἐξ ἔτι τοῦ ὅτε, Διογενές, Βρισηίδα κούρην
 χωμόμενον Ἀχιλλῆος ἔβησ κλισίῃθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοὶ περ ἔτισαν,
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ', ὧς κέν μιν ἀρεσσάμενοι πεπίθωμεν
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισιν.”

100

105

110

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

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

115

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

λαῶν ἔστιν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀσάμην φρεσὶ λευγαλέησι πιθήσας,
 ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἴθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο· —
 οὐ κεν ἀλήιος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι· —
 δώσω δ' ἑπτὰ γυναικας ἀμύμονα ἔργα ἰδυίας
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μέτα δ' ἔσσεται, ἣν τότε' ἀπηύρων,
 κούρη Βρισηῆος· ἔπι δὲ μέγαν ὄρκον ὁμοῦμαι
 μὴ ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 ἄστνυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω,
 εἰσελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί·
 Τρωιάδας δὲ γυναικας εἴκοσιν αὐτὸς ἐλέσθω,
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὃς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρεις ἐνὶ μεγάρῳ ἐνπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145
 τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω

πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπι μείλια δώσω
 πολλὰ μάλ', ὅσ' οὐ πώ τις ἐῆ ἐπέδωκε θυγατρί·
 ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν 150
 Φηράς τε Ζαθείας ἠδ' Ἀνθειαν βαθύλειμον
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναιούσι πολύρρηνες πολυβούται,
 οἳ κέ ἐδωπίνησι θεὸν ὧς τιμήσουσιν 155
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 Δημήτην — Αἰδῆς τοι ἀμείλιχος ἠδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων —
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἠδ' ὅσσον γενεῇ προγενέστερός εὐχομαι εἶναι."

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

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

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

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

φέρειτε δὲ χερσὶν ὕδωρ εὐφημησαί τε κέλσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλέησῃ."

ὡς φάτο· τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπέυσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερῆμιος ἵπποτα Νέστωρ
δενδίλλων ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180
πειρᾶν, ὡς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

THE ENVOYS ARE WELCOMED BY ACHILLES.

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

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

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

πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἔπι μείλια δώσω
 πολλὰ μάλ', ὅσσο' οὐ πῶ τις ἐῆ ἐπέδωκε θυγατρί·
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 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς Ἀχιλῆϊ ἄνακτι·
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ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλέησῃ."

ὡς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.

αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
κῶροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπεύσαν τ' ἔπιόν θ' ὄσον ἦθελε θυμός,
ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερῆνιος ἱππότηα Νέστωρ
δενδίλλων ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180
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ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
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171. εὐφημησαί †, equivalent to Latin *ore* [or *linguis*] *favere*, that is, *iacere* (cf. *ἐπιυφήμησαν*, A 22).

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

“χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον — ἢ τι μάλα
 χρεώ —,
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.”
 ὡς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν· 200
 αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
 ζωρότερον δὲ κέραε, δέπας δ' ἐντυνον ἐκάστω·
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρω.”

HE ENTERTAINS THEM WITH A DINNER.

ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρω. 205
 αὐτὰρ ὁ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς ἀγῆῃ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,
 ἐν δὲ σὺδὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῆ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακίην στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν,
 πάσσε δ' ἀλὸς θείοιο, κρατεντάων ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ᾤπησσε καὶ εἰν ἐλεοῖσιν ἔχευεν, 215
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ

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

κέραε †, imperative (as from *κεραῖω*, which means the same as *κερύνωμι*).

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

208. ράχιν †, 'chine.'

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

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

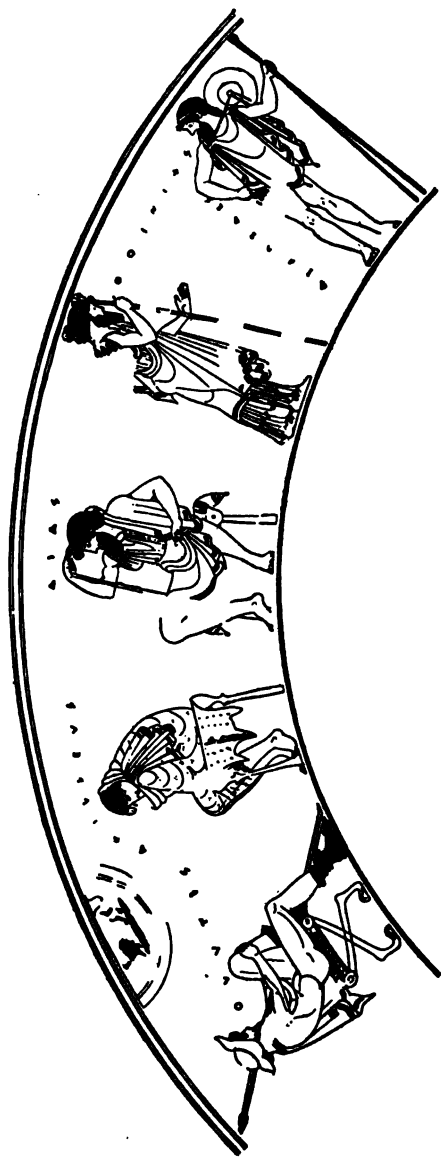


PLATE V.—THE EMBASSY TO ACHILLES.

Vase-painting of fifth century B. C. Attic work. From an aryballus at Berlin. (1) Odysseus (Ὀδυσσεύς) sits at the left, wearing chlamys, boots, and petasus. (2) Achilles (Ἀχιλλεύς), wrapped in a himation, sits on a stool covered with a panther skin. (3) Ajax (Αἴας), wearing a short chiton and himation, supports his right hand on a staff. (4) Phoenix (Φοῖνιξ), wearing a long chiton, himation, and shoes, supports himself with a great staff or scepter held in the right hand. (5) The fifth figure, Diomedes (Διομήδης), wearing short chiton and chlamys, with petasus hanging at his neck, and grasping two spears, is not included in Homer's embassy. But the ancient artist, taking his cue from Book IX, ll. 686 ff., chose to disregard any considerations of time and place and to add Diomedes as an unwilling spectator. The costumes are of course not Homeric, but classical Greek. (After *Archäologische Zeitung*, 1881, Pl. 8; for description cf. columns 137-154.)

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

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

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

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

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

στεῦται γὰρ νηῶν ἀποκοψέμεν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηῶσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δεῖδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον ἦη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκάς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ υἱας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρέμεν· ἀλλὰ πολὺ πρὶν 250
 φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνωνι πέμπεν·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἴηρῃ
 δάσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.'
 ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθειαι. ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 "ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἴθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους 265
 πηγούους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο· —

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

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

οὐ κεν ἀλήσιος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο. —
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας 270
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μέτα δ' ἔσσεται, ἣν τότ' ἀπηύρα,
 κούρη Βρισῆος· ἐπι δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αἰτε
 ἄστν μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
 εἰσελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί· 280
 Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἱ κε μετ' Ἀργεῖτην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ εἶσι· τίσει δέ σε ἴσον Ὀρέσθη,
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνι πολλῇ. 285
 τρεῖς δέ οἱ εἰσὶ θύγατρεις ἐνὶ μεγάρω ἐνπήκτω,
 Χρυσόθεμ· καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τῶν ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηληΐος· ὃ δ' αὐτ' ἐπι μείλια δώσει
 ἄλλὰ μάλ', ὅσσ' οὐ πώ τις ἐῆ ἐπέδωκε θυγατρί 290
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
 Φηράς τε ζαθείας ἠδ' Ἀνθειαν βαθύλειμον
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναιούσι πολύρρηγες πολυβοῦται,

οἷ κέ σε δωτίνῃσι θεὸν ὡς τιμήσουσιν
καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.

“ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὡς
τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν
ἔλθοι

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

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

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν
ἦ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310
ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος·
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλησιν,
ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.
αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα.”

“οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ·
ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι,
ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός.
[κάτθαν' ὁμῶς ὁ τ' ἀεργὸς ἀνὴρ ὁ τε πολλὰ ἐοργάς.] 320
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῶ,

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

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

322. παραβαλλόμενος comp. †, 'risking.'

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

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

337. δε† †.

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

φραζέσθω νήεσσιν ἀλεξέμεναι δήιον πῦρ.
 ἧ μὴν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνου
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·
 ἔνθα ποτ' οἶον ἔμμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355
 “νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἐκτορι δίῳ,
 αὐριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσιν,
 νηήσας εὐ νῆας, ἐπὴν ἄλαδε προερύσσω —
 ὄψεαι, ἦν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοῖτην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας ἐνζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτίς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν ὡς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
 αἰὲν ἀναιδεῖην ἐπιειμένος· οὐ δ' ἂν ἐμοί γε

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

368. ἐφυβρίζων comp. †, 'insultingly,' a participle (ἐπί and ἕβριζω, 'insult'; cf. ὕβριν, A 203).

τετλαίη κύνεός περ ἔων εἰς ὦπα ιδέσθαι.
 οὐδ' ἔτι οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιπεν. οὐ δ' ἂν ἔτ' αὐτῆς 875
 ἕξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ ἀλλὰ ἕκηλος
 ἔρρητ'· ἐκ γὰρ εὐ φρένας εἴλετο μητίετα Ζεὺς.

“ ἔχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 880
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,
 αἶ θ' ἑκατόμυλοι εἰσι, διηκόσιοι δ' ἂν ἑκάστας
 ἀνέρες ἕξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 885
 οὐδέ κεν ὡς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι. 890
 οὐδέ μιν ὡς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλευτέρος ἐστιν.
 ἦν γὰρ δὴ με σαῶσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θῆν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
 πολλαὶ Ἀχαιίδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε 895

878. κύνεος †, 'shameless' (cf. κύνεσσιν, A 4, κυνώπα, A 159).

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

879. εἰκοσάκις †, adverb (εἴκοσι).

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

888. ἑκατόμυλοι †, adjective (ἑκατόν and μύλοι, Γ 145, etc.).

884. ἕξοιχνεῖσι comp. † (ἕξ and οἰχνέω, frequentative of οἰχομαι. Cf.
 ἐξοίχεται, Z 379).

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

“ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
γῆμαντι μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,
κτημασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεΐδης. 400

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτήσθαι εὖ ναιόμενον πτολίεθρον
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἱὰς Ἀχαιῶν,
οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἔργει
Φοίβου Ἀπόλλωνος Πυθοῖ ἐνὶ πετρηέσση. 405

ληιστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
ἄνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λειστή
οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμεύμεται ἔρκος ὀδόντων.
μήτηρ γάρ τέ με φησὶ θεὰ Θέτις ἀργυρόπεζα 410
διχθαδίας κῆρας φερέμεν θανάτιο τέλοσδε·

εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται·
εἰ δέ κεν οἴκαδ' ἵκωμαι, ἐμὴν ἐς πατρίδα γαίαν,
ᾧλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
[ἔσσειται οὐδέ κέ μ' ὦκα τέλος θανάτιο κιχεῖη].

καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύσπα Ζεὺς
χεῖρα ἐῆν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420

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

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

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

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

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

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

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

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

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

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

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

452. προμιγῆναι comp. †, 'to lie with . . . first' (πρὸ and μίγνυμι).

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

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

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

461. πατροφόνος †, 'parricide.'

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

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

PHOENIX CONTINUES HIS SPEECH.

Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἐς Πηλῆα ἀναχθ'. δὲ δέ με πρόφρων ὑπέδεκτο 480
 καὶ μ' ἐφίλησ', ὡς εἶ τε πατήρ δν παῖδα φιλήσῃ
 μῶνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 ναῖον δ' ἐσχατιῇ Φθίης, Δολόπεσσι ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὐτ' ἐς δαῖτ' ἰέναι οὐτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχῶν.
 πολλάκι μοι κατέδυσσας ἐπὶ στήθεσσι χιτῶνα 490
 οἴνου ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.
 ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνησ. 495

490. κατέδυσσας comp. † (κατά and δέω. Cf. δεύει, B 471).

491. ἀποβλύζων †, 'spiriting out.'

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

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

νηλεῆς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετῇ τιμὴ τε βίη τε.
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
λοιβῆ τε κνίσῃ τε παρατρῶπῶσ’ ἀνθρωποι 500
λίσσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.
καὶ γάρ τε λιταὶ εἰσὶ, Διὸς κούραι μεγάλοιο,
χωλαὶ τε ῥυσαί τε παραβλῶπές τ’ ὀφθαλμῶ,
αἷ ῥά τε καὶ μετόπισθ’ Ἄτης ἀλέγουσι κιούσαι
ἢ δ’ Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ’ αἶαν
βλάπτουσ’ ἀνθρώπους· αἷ δ’ ἐξακέονται ὀπίσσω.
ὃς μὲν τ’ αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
τὸν δὲ μέγ’ ὦνησαν καὶ τ’ ἔκλυον εὐξαμένοιο·
ὃς δὲ κ’ ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
λίσσονται δ’ ἄρα ταί γε Δία Κρονίωνα κιούσαι
τῷ Ἄτην ἄμ’ ἔπεισθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
ἀλλ’, Ἄχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεισθαι
τιμῆν, ἢ τ’ ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ’ ὅπισθ’ ὀνομάζοι 515
Ἄτρείδης, ἀλλ’ αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρῦψαυτα κελόιμην
Ἄργεῖοισιν ἀμυνέμεναι χατέουσί περ ἔμπησ’.

500. παρατρῶπῶσ’ (ι) comp. †, ‘bring around,’ ‘win over.’

508. ῥυσαί †, ‘wrinkled,’ ‘drawn together’ (ἔρνω, ‘draw’).

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

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

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

Phoenix then tells (lines 524–599) as a warning the *story of Meleager*, the Aetolian. After the famous boar-hunt, in a quarrel over the spoil, Meleager slew his mother's brother. His mother thereupon invoked awful curses on him. In anger at her he retired to his home and refused to defend his city of Calydon, which was threatened by an enemy—the Curetes. Even when the elders of the city and the priests came, offering a great gift, he refused; nor did his mother's prayers united with those of his father and sisters avail to move him. His personal friends, too, were repulsed. Finally, when the enemy were climbing on the towers and setting fire to the city, he yielded to the entreaties of his wife, sallied forth, and drove back the foe. For this he received no gifts and no honor. The impressive fact is that he was obliged to do finally—without honor—what he might have done before, winning gifts and homage from all the people.

[Lines 524–599 may well be omitted, if it seems desirable.

They are printed in order to give the ninth book entire.]

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

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

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

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

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

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

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

εἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 565
 κείτο παρὰ μνηστῆ ἄλόχῳ καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίης
 Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκούνῃν καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκούνος πολυπενθέος οἴτου ἔχουσα
 κλαῖ, ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
 τῇ ὁ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἦ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνοιο·
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Αἴδην καὶ ἐπαινὴν Περσεφόνηϊαν
 πρόχην καθεζομένην — δεύοντο δὲ δάκρυσι κόλποι — 570
 παιδί δόμεν θάνατον· τῆς δ' ἠεροφοῖτις ἐρινὺς
 ἔκλυεν ἐξ ἐρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.

“ τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρει
 πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν — πέμπον δὲ θεῶν ἱερῆας ἀρίστους — 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιάτατον πεδίον Καλυδῶνος ἐρανῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἦμισυ οἰνοπέδιοι

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

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

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

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

ἑταῖροι,

οἷ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὡς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύρ-
 γων

βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστνυ. 590
 καὶ τότε δὴ Μελέαγρον εὐζώνος παράκοιτις
 λίσσετ' ὄδυρομένη καὶ οἱ κατέλεξεν ἅπαντα,
 κηδέ' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστνυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα· 595
 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανάοντα.
 ὡς ὃ μὲν Αἰτωλοῖσιν ἀπήμνεν κακὸν ἦμαρ
 εἶξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμννε καὶ αὐτως.

HIS CLOSING PLEA.

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

ἐνταῦθα τρέψειε, φίλος· χαλεπὸν δέ κεν εἶη

582. ἐπεμβεβαῶς comp. † (ἐπί, ἐν, and βαῖνω).

ὑψηρεφέος †, genitive, 'high-roofed' (ὑψί, 'on high,' and ἐρέφω, 'roof'; forms from ὑψηρεφής are common).

593. ἀμαθύνει †, 'reduces to dust' (cf. ἀμαθος = ψάματος, l. 385).

601. ἐνταῦθα †.

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

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

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Φοῖνιξ, ἄττα γεραῖέ· διοτρεφές, οὐ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' ἀντμῆ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μή μοι σύγγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεΐδῃ ἦρωι φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι
 καλόν τοι σὺν ἐμοὶ τὸν κηδέμεν, ὅς κ' ἐμὲ κήδη· 615
 ἴσον ἐμοὶ βασίλευε καὶ ἡμῖσιν μείρεο τιμῆς.
 οὗτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξσο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἠοὶ φαινομένηφιν
 φρασσόμεθ', ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν."

ἢ, καὶ Πατρόκλῳ ὃ γ' ἔπ' ὀφρύσι νεύσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·

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

"διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτῆ 625
 τῆδέ γ' ὀδῶ κρανεέσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ εἶντα,

οἷ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῆτος ἑταίρων 680
 τῆς, ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς. καὶ μὲν τίς τε κασιγνήτοιο φονῆς
 ποιῆν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὃ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 685
 ποιῆν δεξαμένου. σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης· νῦν δέ τοι ἐπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῆσι. σὺ δ' ἴλαον εὐθεο θυμόν,
 αἰδεσσαὶ δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί”

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

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

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

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

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

ὡς ἔφαθ'· οἱ δὲ ἕκαστος ἔλων δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν, ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660
 κῶεά τε ῥῆγός τε λίνιοό τε λεπτὸν ἄωτον·
 εὖθ' ὁ γέρων κατέλεκτο καὶ Ἡόα διὰν ἔμμινεν.
 αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης ἐνπήκτου·
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ Διομήδη καλλιπάρης. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς
 Σκῦρον ἔλων αἰπίαν, Ἐνυῆος πτολίεθρον.

ODYSSEUS REPORTS THE RESULT OF THE EMBASSY.

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

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

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίεται ἠδὲ σὰ δῶρα.

670. πιμπλάνεται †, passive verb; cf. πίμπλημι.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν, 680
 ὄππως κεν νῆάς τε σαῶς καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ' ἠπείλησεν ἄμ' ἠοὶ φαινομένηφιν
 νῆας εὐσσέλμους ἄλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων 685
 Ἴλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύσopa Ζεὺς
 χεῖρα ἐὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί
 ὡς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἱ μοι ἔποντο,
 Αἴας καὶ κῆρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὡς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."

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

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν].
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν· 695
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα
 μυρία δῶρα διδούς· ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνορήσιν ἐνῆκας. 700
 ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἦ κεν ἴησιν
 ἦ κε μένη· τότε δ' αὖτε μαχέσσεται, ὅπποτε κέν μιν
 θυμὸς ἐνὶ στήθεσσιν ἀνώγη καὶ θεὸς ὄρησῃ.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

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

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

INTRODUCTION TO SELECTIONS FROM O AND II

A SYNOPSIS OF INTERVENING EVENTS, K TO O

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

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

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

of the hour, the original errand—to discover the name of the wounded man—is forgotten.

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

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

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

On Zeus’s awakening (**O**), the fortune of the battle changes again. Poseidon is deterred from giving further assistance to the Greeks; Zeus sends Apollo to inspirit the Trojans, who again rush furiously toward the Achaean ships. Patroclus, who has delayed in the hut of Eurypylus on his way back to Achilles, sees the dangerous onset and hastens to beg aid of Achilles. Meanwhile the Achaeans make a fierce defense; numbers fall on both sides.

βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· — ὡς τότε ἼΑχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἐκτορι καὶ Διὶ πατρὶ
 πάντες, ὃ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην
 Κοπρῆος φίλον υἷον, ὃς Εὐρυσθέης ἀνακτος
 ἀγγελίην οἴχνεσκε βίην Ἡρακληεῖν. 640

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

τὴν αὐτὸς φορέεσκε ποδηκεῖ, ἔρκος ἀκόντων·
 τῇ ὃ γ' ἐνὶ βλαφθεῖς πέσειν ὑπτίος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἐκτωρ δ' ὄξυ νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε. φίλων δέ μιν ἐγγυὺς ἐταίρων 650
 κτεῖν', οἱ δ' οὐκ ἐδύναντο καὶ ἀχυνύμενοί περ ἐταίρου
 χραισμεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἐκτορα δῖον.

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

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

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

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

“ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδούα θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκῆων,
 ἡμὲν ὅτεφ ζώουσι καὶ ᾧ κατατεθνήκασι.
 τῶν ὑπερ ἐνθάδ' ἐγὼ γοννάζομαι οὐ παρεόντων 665
 ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε.”

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

ὡς εἰπὼν ᾠτρυνε μένος καὶ θυμὸν ἐκάστου.
 τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὤσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φάος γένετ' ἀμφοτέρωθεν,
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πτολέμοιο. 670
 Ἔκτορα δ' ἐφράσσαντο βοῆν ἀγαθὸν καὶ ἐταίρους,
 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἢ δ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν υἱες Ἀχαιῶν· 675
 ἀλλ' ὃ γε νηῶν ἴκρι' ἐπώχετο μακρὰ βιβάσθων,
 νῶμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
 κολλητὸν βλήτροισι, δυωκαίεικοσίπηχυν.
 ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὐ εἰδώς,
 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 σεύας ἐκ πεδίου μέγα προτὶ ἄστυ δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ εἰ θηήσαντο
 ἀνέρες ἢ δὲ γυναῖκες· ὃ δ' ἐμπεδον ἀσφαλὲς αἰεὶ

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

δυω-και-εκοσί-πηχυ †, adjective (πῆχυς, 'cubit').

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

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

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

θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὡς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685
 φοῖτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἴκανεν.
 αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖσι κέλευεν
 νηυσὶ τε καὶ κλισίησιν ἀμυνέμεν. οὐδὲ μὲν Ἔκτωρ
 μίμνεν ἐνὶ Τρώων ὀμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὡς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690
 ἔθνος ἐφορμάται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὡς Ἔκτωρ ἴθυσε νεὸς κυανοπρώροιο
 ἀντίος αἴξας. τὸν δὲ Ζεὺς ὡσεν ὀπισθεν
 χειρὶ μάλα μεγάλη, ὤτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

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

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

709. ἀκάς †, accusative plural, 'dartings,' 'whirrings' (ἀίσα. Cf. πολυδάκτος, A 165).

ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες, 710
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήντα,
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715

Ἐκτωρ δὲ πρυμνήθεν ἐπεὶ λάβεν, οὐ τι μεθίει
 ἀφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·
 “οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν.

νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 νῆας ἐλεῖν, αἱ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσιν
 αὐτόν τ' ἰσχανάεσκον ἐρητύοντό τε λαόν.
 ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725

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

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

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

716. πρυμνήθεν †, in effect a genitive of πρυμνή, 'stern.'

717. ἀφλαστον †, the decorated 'knob' that terminated the high curving stern of the Homeric ship. See I 241.

729. ἐπταπόδην †, adjective (ἐπτά and ποῦς).

730. δεδοκημένος †, 'watching.'

“ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἴδης,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 ἢ τίνας φάμεν εἶναι ἀοσητήρας ὀπίσσω; 735
 ἢ τί τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
 οὐ μὲν τις σχεδὸν ἔστι πόλις πύργοις ἀραρυῖα,
 ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν
 πόντῳ κεκλιμένοι ἐκὰς ἡμέθα πατρίδος αἴης· 740
 τῷ ἐν χερσὶ φάος, οὐ μελιχίῃ πολέμοιο.”
 ἦ, καὶ μαιμάων ἔφεπ' ἔγχεϊ ὄξυνόντι.
 ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείῃ χάριν Ἴκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχεϊ μακρῷ. 745
 δώδεκα δὲ προπάρειθε νεῶν αὐτοσχεδὸν οὔτα.

741. μελιχίῃ †, 'mildness' (μειλίχιος. Cf. Z 343, etc.).

744. κηλείῃ † = κηλέῃ (καίω, aorist infinitive κῆαι, 'burn').

ΙΛΙΑΔΟΣ Π

ΠΑΤΡΟΚΛΕΙΑ

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

Ὡς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο.
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο ποιμένι λαῶν
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἧ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτε δεδάκρυσαι, Πατρόκλεες, ἤυτε κούρη
νηπίη, ἧ θ' ἄμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει
εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται·
τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
ἧέ τι Μυρμιδόνεσσι πιφαύσκειαι ἧ ἔμοι αὐτῶ ;
ἧέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
ζῶειν μὰν ἔτι φασὶ Μενόϊτιον ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν,
τῶν κέ μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηῶτων.
ἧέ σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
νηυσὶν ἐπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς ;
ἔξαῦδα, μὴ κεύθε νόψ, ἵνα εἶδομεν ἄμφω.”

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

τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεες 20
ἱππεῦ·

“ὦ Ἄχιλεῦ, Πηληῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε·
βέβληται μὲν ὁ Τυδείδης κρατερός Διομήδης, 25
οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,
βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀιστῶ.
τοὺς μὲν τ' ἱητροὶ πολυφάρμακοὶ ἀμφιπέπονται,
ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσ- 30
σεις,

αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
αἷ κε μὴ Ἀργεῖοισιν ἀεικέα λοιγὸν ἀμύνης;
νηλεές, οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότα Πηλεὺς
οὐδὲ θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
εἰ δέ τινα φρεσὶ σῆσι θεοπροπίνην ἀλεεῖνεις,
καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον
Μυρμιδόνων, ἦν πού τι φάος Δαναοῖσι γένωμα·
δὸς δέ μοι ὦμουιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
αἷ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἱες Ἀχαιῶν

31. αἰναρέτη †, vocative, 'disastrously brave,' 'woful hero' ('eis αἰὸν χράμενε τῇ ἀρετῇ,' eis ἕλεθρον, οὐκ eis σωτηρίαν, scholium).

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

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

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

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

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

“ πείθεο δ', ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείῳ,
 ὡς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἄψ ἀπονάσσωσιν, πότι δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὐ τοι
 δῶη κῦδος ἀρέσθαι ἐρίγδοντος πόσις Ἥρης,
 μὴ σύ γ' ἀνευθεν ἐμείο λιλαιέσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν — ἀτιμότερον δέ με θή- 90

σεις —

μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημοσῆτι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμπιοιο θεῶν αἰεγενεταῶν
 ἐμβήῃ· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν 95
 θήῃς, τοὺς δέ τ' εἶαν πεδίον κάτα δηριάεσθαι.

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

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

[αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
 μήτε τις οὖν Τρώων θάνατον φύγοι ὅσοι ἔασιν
 μήτε τις Ἀργείων, νῶιν δ' ἐκδυῖμεν ὄλεθρον,
 ὄφρ' οἴοι Τροίης ἱερὰ κρήδεμνα λύωμεν.]” 100

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

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

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

106. φάλαρ(α) †, metal 'bosses' or 'disks' on the helmet. See Introduction, 83.

117. κῶλον †, 'docked,' 'headless.'

χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβalon ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἶψα κάτ' ἀσβέστη κέχυτο φλόξ.
 ὡς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μῆρῶ πληξάμενος Πατροκλῆα προσέειπεν·

125

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

“ὄρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοῦ ἰωήν.
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 δύσσοο τεύχεα θάσσοο, ἐγὼ δέ κε λαὸν ἀγείρω.”

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

Ξάνθον καὶ Βαλίον, τὸ ἄμα πνοιῆσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρω ἀνέμῳ ἄρπυια Ποδάργη, 150
 βοσκομένη λειμῶνι παρὰ ρόον Ὀκeanοῖο.
 ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἶει,
 τὸν ρά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.

THE MYRMIDONS ARE ARMED.

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

ACHILLES HIMSELF EXHORTS THEM TO BATTLE.

αὐτὰρ ἐπεὶ δὴ πάντα ἄμ' ἠγεμόνεσσιν Ἀχιλλεύς 198
 στήσεν ἐὺ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 “Μυρμιδόνες, μὴ τίς μοι ἀπειλάων λελαθέσθω, 200
 ἄς ἐπὶ νηυσὶ θοῆσιν ἀπειλεῖτε Τρώεσσιν

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

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

161. λάψοντες †, 'to lap.'

163. περιστένεται comp. †, 'is stuffed full' (literally 'is cramped all around'; cf. στείνοντο, H 34, 'were crowded,' and Attic στενός, 'narrow').

πάνθ ὑπὸ μνηϊθμόν, καί μ' ἤτιάεσθε ἕκαστος·
 'σχέτιλι Πηλεός υἱέ, χόλω ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους.
 οἰκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτις, ἐπεὶ ρά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῷ.¹
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράεσθε.
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω."

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου· 210
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκνιοῖσι λίθοισιν
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ· 215
 ψαῦον δ' ἵπποκομοὶ κόρυθες λαμπροῖσι φάλιοισιν
 νευόντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
 πάντων δὲ προπάροιθε δὺ ἀνέρε θωρήσονται,
 Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν.

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

αὐτὰρ Ἀχιλλεὺς 220
 βῆ ρ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἄπο πῶμ' ἀνέωγεν
 καλῆς δαιδαλέης, τήν οἱ θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
 χλαινάων τ' ἀνεμοσκεπέων οὐλων τε ταπήτων·
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,

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

οὔτε τέω σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρὶ
 τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω
 πρῶτον, ἔπειτα δ' ἔνιψ' ὕδατος καλῆσι ῥοῆσιν,
 νύφατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον· 230
 εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰς ἀνιδῶν — Δία δ' οὐ λάθε τερπικέρανον —

“Ζεῦ ἄνα Δωδωναίε Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρου — ἀμφὶ δὲ Σελλοὶ
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι — 235
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ.
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν 240
 μάρνασθαι· τῷ κῦδος ἄμα πρόες, εὐρύσοπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ
 εἴσεται, ἧ ῥα καὶ οἶος ἐπίσθηται πολεμίζειν
 ἡμέτερος θεράπων, ἧ οἱ τότε χεῖρες ἄαπτοι
 μαίνουθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θεὰς ἐπὶ νῆας ἴκοιτο
 τεύχεσίν τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητιέτα Ζεὺς.

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

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

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

ἀνιπτόποδες †, 'with unwashed feet' (ἀνιπτος, cf. Z 286, 'unwashed,' and πούς).

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

τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένευσε μάχης ἕξ ἀπονέεσθαι.
 ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἄψ κλισίην εἰσηῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῶ·
 στή δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῷ 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν.

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

οἱ δ' ἄμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσι εἰκότες ἐξεχέοντο 260
 εἰνοδίους, οὓς παῖδες ἐριδμαίνωσι ἔθοντες
 [αἰεὶ κερτομέοντες ὁδῷ ἔπι οἰκί' ἔχοντας]
 νηπίαχοι, ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
 τοὺς δ' εἴ περ παρά τίς τε κίων ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἴσι τέκεσιν. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοῆ δ' ἄσβεστος ὀρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
 “Μυρμιδόνες, ἔταροι Πηληιάδew Ἀχιλῆος,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες·
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

260. εἰνοδίους †, adjective, 'in the road' (ἐν and ὁδός. Cf. § 35).
 ἐριδμαίνωσι †, 'vex,' 'irritate' (cf. ἐρις).

ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν.
 Τρῶες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα σὺν ἔντεσι μαρμαίροντας,
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπίομενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνησθὸν μὲν ἀπορρῦσαι, φιλόττητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος, ὄπη φύγοι αἰπὺν ὄλεθρον.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
 ἢ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θεῖω ἀναρπάξας Λυκίης ἐν πίοιι δῆμῳ,
 ἢ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 440
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἄψ ἐθέλεις θανάτοιο δυσηχέος ἕξ ἀναλῦσαι ;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψῃς Σαρπηδόνα οὐδε δόμονδε, 445
 φράζεο, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὄν φίλον υἱὸν ἀπὸ κρατερῆς ὕσμίνης.
 πολλοὶ γὰρ περὶ ἄστῃ μέγα Πριάμοιο μάχονται
 υἱέες ἀθανάτων· τοῖσιν κότον αἰνὸν ἐνήσεις.
 ἀλλ' εἴ τοι φίλος ἐστί, τὸν δ' ὀλοφύρεται ἦτορ, 450
 ἢ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὕσμίνῃ
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰῶν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ ἦδυμον Ἕπνον,
 εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται· 455
 ἔνθα ἔ ταρχύσουσι κασίγνητοὶ τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

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

459. ψιάδας †, 'drops,' as of dew.

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

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 ὃς ῥ' ἤυς θεράπων Σαρπηδόνοσ ἦεν ἀνακτος,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465
 Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῶ
 δεύτερος ὀρμηθείς, ὃ δὲ Πήδασον οὔτασεν ἵππον
 ἔγχεϊ δεξιὸν ὤμον· ὃ δ' ἔβραχε θυμὸν αἰσθων,
 κὰδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἠνία δέ σφιν 470
 σύγχευ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίησιν.
 τοιοῦ μὲν Αἰτομέδων δουρικλυτὸς εὔρετο τέκμων·
 σπασσάμενος τανύηκες ἄορ παχείος παρὰ μηροῦ,
 αἰξας ἀπέκοψε παρήγορον, οὐδ' ἐμάτησεν·
 τῷ δ' ἰθυνητήτην, ἐν δὲ ῥυτήρησι τάνυσθεν. 475

τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
 ἔνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῶ·
 Πατρόκλου δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκκῆ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὃ δ' ὕστερος ὤρνητο χαλκῶ
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480
 ἀλλ' ἔβαλ', ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
 ἦριπε δ', ὡς ὅτε τις δρῦς ἦριπεν ἢ ἀχερωῖς
 ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·
 ὡς ὃ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθείς, 485
 βεβρυχῶς, κόνιος δεδραγμένος αἵματοέσσης.
 ἦντε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν

470. κρίκε †, 'creaked.'

475. ῥυτήρησι, 'reins (ἔρως, 'draw'), special meaning here.

αἴθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἐταῖρον·

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

“Γλαῦκε πέπον, πολεμιστὰ μετ’ ἀνδράσι, νῦν σε
 μάλα χρὴ
 αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἀνδρας 495
 πάντῃ ἐποιχόμενος Σαρπηδόνοσ ἀμφὶ μάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περὶ μάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ’ Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ’ ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ρίνας θ’. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 ἐκ χροῦς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ’ ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ’ αἰχμὴν. 505
 Μυρμιδόνες δ’ αὐτοῦ σχέθον ἵππους φυσιάοντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ’ ἀνάκτων.

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

οἱ δ’ ἄρ’ ἀπ’ ὤμου Σαρπηδόνοσ ἔντε’ ἔλοντο 663
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆασ
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

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

ὡς ἔφατ’· οὐδ’ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ’ Ἰδαίων ὀρέων ἐς φύλοπιν αἰνῆν,
 αὐτίκα δ’ ἐκ βελέων Σαρπηδόνα διὸν αἰείρας,
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῆσιν
 χρίσέν τ’ ἀμβροσίῃ, περὶ δ’ ἄμβροτα εἴματα ἔσσεν. 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πῖονι δήμῳ.

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

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

ἔνθα τίνα πρῶτον, τίνα δ’ ὕστατον ἐξενάριξας,
 Πατρόκλει, ὅτε δὴ σε θεοὶ θανάτῳδε κάλεσσαν;

*Αδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ *Εχεκλον
καὶ Πέριμον Μεγάδην καὶ *Επίστορα καὶ Μελά- 695
νιππον,

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

ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἴες *Αχαιῶν
Πατρόκλου ὑπὸ χερσί — πέρι πρὸ γὰρ ἔγχεϊ θῆεν —,
εἰ μὴ *Απόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργου 700
ἔστη, τῷ ὀλοὰ φρονέων Τρώεσσι δ' ἀρήγων.

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

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

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

μῆνιν ἀλευάμενος ἑκατηβόλου *Απόλλωνος.

THE GOD URGES HECTOR TO SEEK AN ENCOUNTER WITH
PATROCLUS.

*Εκτωρ δ' ἐν Σκαιῆσι πύλης ἔχε μώνυχας ἵππους·
δίξε γάρ, ἠὲ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας
ἢ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.
ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος *Απόλλων 715
ἀνέρι εἰσάμενος αἰζηῶ τε κρατερῶ τε
*Ασίῳ, ὃς μήτρως ἦν *Εκτορος ἵπποδάμοιο,

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

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

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

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

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

“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ· ὡς ρεῖα κυ- 745
βιστᾶ.

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

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

ὡς εἰπὼν ἐπὶ Κεβριόνη ἦρωι βεβήκει
οἶμα λέοντος ἔχων, ὃς τε σταθμοὺς κεραῖζων
ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὡς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.
Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε. 755
τῷ περὶ Κεβριόναο λέονθ' ὡς δηρινθήτην,
ὦ τ' ὄρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,
ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
ὡς περὶ Κεβριόναο δύω μῆστωρες αὐτῆς,
Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἔκτωρ, 760
ἱεντ' ἀλλήλων ταμέειν χροῖα νηλεί χαλκῶ.
Ἔκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐ τι μεθίει·
Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι.
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
ὡς δ' εὐρὸς τε νότος τ' ἐριδαίνετον ἀλλήλοισιν 765
οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,

747. τήθεα †, 'oysters.'

διφῶν †, 'seeking,' 'diving after.'

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

φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
 αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἤχη θεσπεσίη, πάταγος δέ τε ἄγνυμενάων·
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δῆουν, οὐδ' ἕτεροι μνάοντ' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἄμφ' ὄξέα δούρα πεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν. ὁ δ' ἐν στροφάλιγγι 775
 κούρης
 κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

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

ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
 Τρώων ἐξ ἑνοπήs, καὶ ἀπ' ὤμων τεύχε' ἔλοντο·
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.

τρὶς μὲν ἔπειτ' ἐπόρουσε θεῶ ἀτάλαντος Ἄρης,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 εὐθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἥερι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν. 790

787. τανύφλοιον †, 'with smooth [stretched] bark' (τανύω, 'stretch.'
 and φλοῖός, φλοῖόν, A 237).

στῆ δ' ὄπιθεν, πλήξεν δὲ μετάφρενον εὐρέε τ' ὤμων
 χειρὶ καταπρηνεῖ· στρεφεδίωθηεν δέ οἱ ὄσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἣ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
 αἵματι καὶ κούρησι· — πάρος γε μὲν οὐ θέμις ἦεν
 ἵπποκομον πῆληκα μαιίνεσθαι κούρησιν·
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ', Ἀχιλλῆος, τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἧ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος· — 800
 πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αἰτὰρ ἀπ' ὤμων
 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα·
 λῦσε δέ οἱ θῶρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.

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

τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπο φαίδιμα γυῖα, 805
 στῆ δὲ ταφῶν. ὄπιθεν δὲ μετάφρενον ὀξεί δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοΐδης Εὐφορβος, ὃς ἠλικίην ἐκέκαστο
 ἔγγεθ' ἴπποσύνη τε πόδεσσί τε καρπαλίμοισιν· —
 καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἔλθων σὺν ὄχεσφι, διδασκόμενος πολέμοιο· —
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἵππευ,
 οὐ δ' ἐδάμασσε· ὃ μὲν αὖτις ἀνέδραμε, μίκτη δ' ὀμίλῳ,
 ἐκ χροῦς ἀρπάξας δόρυ μείλιον· οὐδ' ὑπέμεινε
 Πάτροκλον γυμνόν περ ἑόντ' ἐν δημοτῆτι. 815

792. στρεφεδίωθηεν †, 'were set whirling,' 'grew dizzy' (στρέφω and
 δυνέω, 'whirl').

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

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

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

“Πάτροκλ', ἧ που ἔφησθα πόλιν κεραιζέμεν 830
ἀμήν,

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

825. *πίδακος* †, genitive, feminine, 'spring' of water.

αἱματόεστα χιτῶνα περὶ στήθεσσι δαΐξαι·
ὥς πού σε προσέφη· σοὶ δὲ φρένας ἄφρονι πείθην.”

THE ANSWER OF DYING PATROCLUS.

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

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

“Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
τίς δ' οἶδ', εἶ κ' Ἀχιλεὺς Θέτιδος πάϊς ἠνυκόμοιο 860
φθῆη ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι;”

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

ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὤτειλῆς
εἴρυσσε λάξ προσβάς, τὸν δ' ὑπτίον ὡς ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
ἶετο γὰρ βαλέειν. τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ Σ

ΟΠΛΟΠΟΙΑ

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

Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἶθομένοιο·
Ἄντιλοχος δ' Ἀχιλῆι πόδας ταχὺς ἄγγελος ἦλθεν.
τὸν δ' εὔρε προπάραιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγὼ, τί τ' ἄρ' αὔτε κάρη κομάοντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο ;
μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπεν
Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο 10
χερσὶν ὑπο Τρώων λεύβειν φάος ἡλίοιο.
ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός.
σχέτλιος· ἦ τ' ἐκέλευον ἀπώσάμενον δήιον πῦρ
ἄψ ἐπὶ νῆας ἴμεν μηδ' Ἔκτορι ἴφι μάχεσθαι.”

ANTILCHUS BRINGS HIM THE MESSAGE. HIS INTENSE GRIEF.

ἦος δ' ταυθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαοῦ Νέστορος υἱός
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πέυσεαι ἀγγελίης, ἦ μὴ ὤφελλε γενέσθαι
κεῖται Πάτροκλος, νέκνος δὲ δὴ ἀμφὶ μάχονται 20
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα
 ἀμφοτέρησι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
 χεύατο κακ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·
 νεκταρέφ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25
 αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνοσθεὶς
 κείτο, φίλησι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.
 δμῶαί δ', ἄς Ἀχιλεὺς ληίσσατο Πάτροκλός τε,
 θυμὸν ἀκηχεμέναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθην δ' ὑπο γυῖα ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος — ὁ δ' ἔστενε κυδάλιμον κῆρ —
 δεΐδιδε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.

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

σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
 πᾶσαι, ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 ἐνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλίη τε βοῶπις 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαυὴ
 Δατώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

25. ἀμφίζανε comp. †, 'settled upon' (ἀμφί and ἵζανω = ἵζω).

34. ἀπαμήσειε comp. †, 'cut off,' 'cut' (ἀπό and ἀμωω).

37. ἀμφαγέροντο comp. † (ἀμφί and ἀγέροντο, B 94).

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαῖρα καὶ Ὠρείθυια ἐνπλόκαμός τ' Ἀμάθεια,
 ἄλλαι θ' αἱ κατὰ βένθος ἀλὸς Νηρηίδες εἰσίν.
 τῶν δὲ καὶ ἀργύφειον πλήτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

“ κλύτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι
 εἶδες ἀκούουσαι, ὄσ' ἐμῶ ἐνὶ κήδεα θυμῶ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια·
 ἦ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε 55
 ἔξοχον ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὧς γουνῶ ἀλωῆς
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 Τρωσὶ μαχασσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτὶς
 οἴκαδε νοστήσαντα δόμον Πηλῆιον εἴσω. 60
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἡελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.
 ἀλλ' εἴμ', ὄφρα ἰδῶμ φίλον τέκος ἡδ' ἐπακούσω,
 ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.”

LEAVING HER GROTTO, SHE COMES TO ACHILLES AND ASKS THE
 CAUSE OF HIS MOURNING.

ὧς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
 δακρυνόεσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
 ἀκτὴν εἰσανέβησαν ἐπισχερώ, ἔνθα θαμεῖαι
 Μυρμιδόνων εἶρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ· 70
 ὄξυ δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο
 καὶ ῥ' ὄλοφυρομένη ἔπεα πτερόεντα προσηύδα·

54. *δυσαριστοτόκεια* †, 'unhappy mother of the noblest son' (*δυσ-*, *ἄριστος*, *τίκτω*).

“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κέυθε· τὰ μὲν δὴ τοι τετέλεσται·
 ἔκ Διός, ὡς ἄρα δὴ πρὶν γ’ εὐχεο χεῖρας ἀνασχών, 75
 πάντας ἐπὶ πρυμνῆσιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδευομένους, παθέειν τ’ ἀεκήλια ἔργα.”

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

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

“μῆτερ ἐμῆ, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
 ἀλλὰ τί μοι τῶν ἡδός; ἐπεὶ φίλος ὦλεθ’ ἐταῖρος 80.
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ
 δηρώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 καλά· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβalon εὐνῆ. 85
 αἰθ’ ὄφελος σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλίησιν
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’ —, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοι, τὸν οὐχ ὑποδέξεται αὖτις
 οἴκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγεν 90
 ζῶειν οὐδ’ ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτον ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιον δ’ ἔλωρα Μενoitιάδew ἀποτίση.”

τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 “ὠκύμορος δὴ μοι τέκος, ἔσσειαι, οἷ’ ἀγορεύεις· 95
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἔκτορα πότμος ἐτοῖμος.”

77. ἀεκήλια †, ‘adverse’ to the desire, ‘grievous’ (cf. ἀέκων, etc.).

HIS FURTHER LAMENT. HE CARES NOT HOW SHORT HIS LIFE MAY
BE, IF HE BUT ACCOMPLISH HIS REVENGE.

τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρω
 κτεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλῃν ἐς πατρίδα γαῖαν
 οὐδέ τι Πατρόκλῳ γενόμενῳ φάος οὐδ' ἐτάροισιν
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δῖῳ, —
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἶος οὐ τις Ἀχαιῶν χαλκοχιτώνων 105
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι
 ὡς ἔρις ἕκ τε θεῶν ἕκ τ' ἀνθρώπων ἀπόλοιτο
 καὶ χόλος, ὃς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὃς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἤντε καπνός· 110
 ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη. —
 νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
 Ἐκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δὴ 115
 Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδέ γάρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
 ὃς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρῆς.
 ὡς καὶ ἐγῶν, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120

100. δέησεν †, 'he needed' (aorist of δέω, for which Homer regularly has δεύω, with aorist ἐδεύησε).

109. καταλειβομένοιο comp. †, 'trickling' (κατὰ and λείβω, 'pour').

114. ὀλετῆρα †, 'destroyer' (ὄλλωμι).

κείσομ', ἐπεὶ κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
καὶ τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων
ἀμφοτέρησιν χερσὶ παρεϊάων ἀπαλάων
δάκρυ ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·
γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
μὴ δέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."

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

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
"ναὶ δὴ ταυτὰ γε, τέκνον, ἐτήτυμα· οὐ κακὸν ἐστὶν
τειρομένοις ἐτάροισιν ἀμυνόμεν αἰπὺν ὄλεθρον.
ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται 130
χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίολος Ἔκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐ δέ ἐ φημὶ
δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
ἀλλὰ σὺ μὲν μὴ πω καταδύσσο μῶλον Ἄρηος,
πρὶν γ' ἐμὲ δεῦρ' ἔλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
ἠῶθεν γὰρ νεῦμαι ἅμ' ἠελίῳ ἀνιόντι,
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."

ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐῆος
καὶ στρεφθεῖς ἄλιγσι κασιγνήτησι μετηῦδα·
"ὕμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἶ κ' ἐθέλησιν
υἱεὶ μοι δόμεναι κλυτὰ τεύχεα παμφανάοντα."

124. *στοναχῆσαι* simple verb †, 'to lament' (*στοναχή*, *στόνος*, 'sighing,' 'groaning').

133. *ἐπαγλαῖεσθαι* comp. †, 'will glory in' (*ἐπί* and *ἀγλαΐζομαι*. Cf. *ἀγλαός*, 'shining,' 'splendid,' and *ἀγάλλεται*, l. 132).

ὡς ἔφαθ'· αἶ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' 145
ἔδυσαν.

ἧ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ῆιεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.

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

τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκοντο. 150
οὐδέ κε Πάτροκλόν περ ἐνκνήμιδες Ἀχαιοὶ
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος· —
αὐτῖς γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι
Ἑκτωρ τε Πριάμοιο πάις, φλογὶ εἵκελος ἀλκήν.
τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δὺ Αἴαντες, θούριν ἐπιειμένοι ἀλκήν,
νεκροῦ ἀπεστυφέλιξαν. ὃ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε
στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἰθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δῦν Αἴαντε κορυστὰ
Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι. —
καὶ νῦ κεν εἶρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
εἰ μὴ Πηλεΐωνι ποδῆνεμος ὠκέα Ἴρις
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

168. κρύβδα †, 'without the knowledge of,' with genitive (κρύπτω).

IRIS, SENT BY HERE, BIDS ACHILLES ROUSE HIMSELF TO RESCUE THE BODY OF HIS FRIEND.

“ ὄρσεο, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
 Πατρόκλῳ ἐπάμννον, οὐ εἵνεκα φύλοπις αἰνῆ
 ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνάγει
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρωῆσι κυσὶν μέληθηρα γενέσθαι.
 σοὶ λῶβῃ, αἶ κέν τι νέκυς ἤσχυμμένος ἔλθῃ.” 180
 τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 “ Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἤκεν ;”
 τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·
 “ Ἦρῃ με προέηκε Διὸς κυδρῆ παράκοιτις·
 οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
 ἀθανάτων, οἱ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

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

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ πῶς τ' ἄρ' ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκείνοι.
 μήτηρ δ' οὐ με φίλη πρὶν γ' εἶαι θωρήσσεσθαι,
 πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι· 190
 στεῦτο γὰρ Ἐφαιστοιο πᾶρ' οἰσέμεν ἔντεα καλά.
 ἄλλου δ' οὐ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
 εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
 ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ πρώτοισιν ὀμιλεῖ,
 ἔγχεϊ δηϊῶων περὶ Πατρόκλιοιο θανόντος.” 195

τὸν δ' αὖτε προσέειπε ποδήμενος ὤκέα Ἴρις·
 “εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται·
 ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 αἱ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἷες Ἀχαιῶν 200
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.”

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

ἦ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὤκέα Ἴρις.
 αὐτὰρ Ἀχιλλεὺς ὄρτο δίφιλος· ἀμφὶ δ' Ἀθήνη
 ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δία θεάων 205
 χρύσειον, ἐκ δ' αὐτοῦ δαίε φλόγα παμφανάδυσαν.
 ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆιοι ἀμφιμάχωνται·
 οἱ δὲ πανημέριοι στυγερῶ κρίνονται Ἄρηι
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑπόσε δ' αὐγῇ
 γίγνεται αἴσσοῦσα, περικτιόνεσσιν ἰδέσθαι,
 αἷ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
 ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανεν.
 στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἔφετμήν.
 ἔνθα στὰς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὤρσε κυδοιμόν.
 ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστυ περιπλομένων δηίων ὑπο θυμοραϊστέων, 220
 ὡς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.

211. πυρσοὶ †, 'signal-fires' (πῦρ).

219. σάλπιγξ †, as in Attic.

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

οἱ δ' ὡς οὖν ἄιον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλιτριχες ἵπποι
 ἄψ ὄχεα τρόπεον, ὄσσοιτο γὰρ ἄλγεα θυμῶ·
 ἠνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε διὸς Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ, δεδαῖγμένον ὀξεί χαλκῶ·
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐ δ' αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
 ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου προλέμοιο.

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

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,

224. τρόπεον simple verb † (by-form of τρέπω. Cf. B 295).

236. φέρτρῳ †, 'litter' (φέρω).

ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρπιοι μέδεσθαι. 245
 ὀρθῶν δ' ἑσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοΐδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω· — 250
 Ἔκτορι δ' ἦεν ἐταῖρος, ἱῆ δ' ἐν νυκτὶ γένοιντο·
 ἀλλ' ὁ μὲν ἄρ μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα· —
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε
 ἄστυδε νῦν ἰέναι, μὴ μιμνήμεν Ἥοα διῶν 255
 ἐν πεδίῳ παρὰ νηυσίν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίῳ,
 τόφρα δὲ ῥήτεροι πολεμιζόμεν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἐγὼ γε θεῆς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
 οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἔθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφοτέροι μένος Ἄρηος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχέσσεται ἠδὲ γυναικῶν. 265
 ἀλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὦδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 ὃς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιντο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἕξομεν, ἄστυ δὲ πύργοι

ἰψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακραὶ ἐύξεστοι ἐξευγμένοι εἰρύσσονται·
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἄμ πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἄψ πάλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἤλασκάζων.
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
 οὐδέ ποτ' ἐκπέρσει· πρῶν μιν κύνες ἀργοὶ ἔδονται."

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

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
 Ἔκτωρ·

“ Πουλυδάμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο- 285
 ρεύεις,

ὅς κέλεαι κατὰ ἄστυ ἀλήμεναι αὐτίς ἰόντας.
 ἦ οὐ πῶ κεκόρησθε ἐελμένοι ἔνδοθι πύργων ;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηρονίην ἐρατεινὴν
 κτήματα περνάμεν' ἴκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 κύδος ἀρέσθ' ἐπὶ νηυσὶ θαλάσση τ' ἔλσαι Ἀχαιοὺς,
 νῆπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295
 οὐ γάρ τις Τρώων ἐπιπέισεται· οὐ γὰρ ἐάσω.
 ἀλλ' ἀγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ' ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συλλέξας λαοῖσι δότω καταδημοβορῆσαι,
 τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοῦς.
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε
 φεύξομαι ἐκ πολέμοιο δυσσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἣ κε φέρησι μέγα κράτος ἣ κε φεροίμην.
 ξυνὸς Ἐνυάλιος, καί τε κτενέοντα κατέκτα."

ὧς Ἔκτωρ ἀγόρευ', ἐπι δὲ Τρῶες κελάδησαν 310
 νήπιοι· ἐκ γὰρ σφεων φρένας εἶλετο Παλλὰς Ἀθήνη.
 Ἔκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιάοντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν·

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 THE FUNERAL OF PATROCLUS UNTIL HE HAS THE HEAD AND
 THE ARMOR OF HECTOR.

αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο,
 χεῖρας ἔπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,
 πυκνὰ μάλα στενάχων ὧς τε λῖς ἠυγένειος,
 ᾧ ρά θ' ὑπο σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνήρ
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθῶν, 320
 πολλὰ δέ τ' ἄγκέ' ἐπήλθε μετ' ἀνέρος ἰχνι' ἐρευνῶν,

301. καταδημοβορῆσαι †, 'to consume as public property' (cf. δημοβόρος, A 281).

319. σκύμνους †, 'whelps.'

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εἶ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὡς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ’ ἄλιον ἔπος ἔκβαλον ἤματι κείνῳ,
 θαρσύνων ἦρωα Μενοίτιον ἐν μεγάροισιν· 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
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 τεύχεα καὶ κεφαλὴν μεγαθύμου, σοῖο φονῆος· 335
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεται αὐτως,
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 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσαι, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 πειρίας πέρθοντε πόλις μερόπων ἀνθρώπων.”

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

ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότου αἱματόεντα. 345
 οἱ δὲ λοетроχὸον τρίποδ’ ἴστασαν ἐν πυρὶ κηλέῳ,
 ἐν δ’ ἄρ’ ὕδωρ ἔχεον, ὑπο δὲ ξύλα δαῖον ἐλόντες.
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ.

συλλέξας λαοῖσι δότω καταδημοβορήσαι,
 τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοῦς.
 πρῶι δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἰ δ' ἔτεον παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε
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 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.

αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίω, 350
ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶ.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355

ZEUS AND HERE.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·
“ἔρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσασ' Ἀχιλλῆα πόδας ταχύν. ἦ ῥά νυ σεῖο
ἐξ αὐτῆς ἐγένοντο κάρη κομάοντες Ἀχαιοί;”
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὃς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·
πῶς δὴ ἐγὼ γ', ἠ φημὶ θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
κέκλημαί, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;”

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

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Ἥφαιστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370
χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ' εὖρ' ἰδρώνοντα ἐλισσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν

370. μεταπρεπέ' (a) †, 'conspicuous among' (cf. ἐκπρεπεία, B 483).

ἐστάμεναι περὶ τοῖχον ἐσταθέος μεγάροιο,
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 376
 ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσιν, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 τὴν δὲ ἶδε προμολούσα Χάρις λιπαροκρήδεμνος
 καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυῆεις·
 εἶν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τίπτε, Θέτις ταυῦπεπλε, ἰκάνεις ἡμέτερον δῶ, 385
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
 ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.”
 ὡς ἄρα φωνήσασα πρόσω ἄγε δῖα θεᾶων.
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροθήλου
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 390
 κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·
 “Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυῆεις·
 “ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
 ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν
 κρύψαι χωλὸν ἔόντα· τότ' ἂν πάθον ἄλγεα θυμῶ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη θυγάτηρ ἄφορρόου Ὀκεανοῖο.
 τῆσι πὰρ' ἐννάετες χάλκεον δαίδαλα πολλά, 400

379. προσέκειτο comp. † (passive of προσ-τίθημι), ‘were fixed on.’

382. λιπαροκρήδεμνος, ‘with glistening veil.’ See Introduction, 21.

400. χάλκεον †, ‘wrought’ as a coppersmith (χαλκεύς).

πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους,
 ἐν σπῆι γλαφυρῶ· περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἦδdeen οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἱ μ' ἐσάωσαν. 405
 ἧ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα."

THEN BY HEPHAESTUS HIMSELF.

ἧ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
 χωλεύων· ὑπο δὲ κινήμαι ῥώοντο ἀραιαί.
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο.
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα. 415
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
 χρύσειαι, ζωῆσι νεήνισσιν ἐικυῖαι.
 τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῆ
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν. 420
 αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων
 πλησίον, εἴθα Θέτις περ, ἐπὶ θρόνου ἴξε φαεινοῦ
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

401. πόρπας †, 'brooches.' See Introduction, 12, 17.

ἔλικας †, 'spirals,' probably worn as bracelets or armlets. Helbig, however, identifies the word with a certain kind of spiral brooch (*Das homerische Epos*², pp. 279-281).

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

410. αἶητον †, 'panting, 'puffing' (if from ἀημι, 'blow').

“τίπτε, Θέτις τανύπεπλε, ἰκάνεις ἡμέτερον δῶ,
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. 425
 αὔδα, ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

SHE TELLS HIM HER ERRAND.

τὸν δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “Ἥφαιστ', ἧ ἄρα δὴ τις, ὄσαι θεαὶ εἶσ' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρὰ, 430
 ὄσσοι ἐμοὶ ἐκ πασέων Κρανίδης Ζεὺς ἄλγε' ἔδωκεν;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,
 Αἰακίδῃ Πηλῆι, καὶ ἔτλην ἀνέρος εὐνήν
 πολλὰ μάλ' οὐκ ἐθέλουσα· ὃ μὲν δὴ γήραϊ λυγρῷ
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435
 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε
 ἔξοχον ἠρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ Ἴσος,
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῷ ἀλωῆς
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 Τρωσὶ μαχεσσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς 440
 οἴκαδε νοστήσαντα δόμον Πηλῆιον εἴσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἡελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμηῆσαι ἰοῦσα
 κούρην, ἣν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦ τοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρυμνῆσιν εἴϊλεον οὐδὲ θύραζε
 εἶων ἐξίεναι· τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 ἐνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450
 αὐτὰρ ὃ Πάτροκλον πέρι μὲν τὰ ἅ τεύχεα ἔσσειν,

πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὄπασσεν.
 πᾶν δ' ἤμαρ μάρναντο περὶ Σκαιῆσι πύλῃσιν·
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἄπόλλων
 πολλὰ κακὰ ρέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 νῆί μοι ὠκυμόρφω δόμεν ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας ἐπισφυρίοις ἀραρυίας
 καὶ θώρηχ'· ἃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
 Τρωσὶ δαμείσ· ὃ δὲ κείται ἐπὶ χθονὶ θυμὸν ἀχέων."

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

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυῆεις·
 "θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 αἶ γάρ μιν θανάτιο δυσηχέος ὦδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
 ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσεται ὅς κεν ἴδηται."

ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
 τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι
 φύσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
 παντοίην εὐπρηστον αὐτμὴν ἐξανιέισαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475

470. χοάνοισιν †, 'melting-pots,' 'crucibles' (χέω, 'pour'; πρό-χουσι, 'pitcher').

471. εὐπρηστον †, 'well-blown,' 'strong-blown' (εὖ and πρήθω. Cf. πρήσειν. A 481).

ἐξανιέισαι comp. † (ἐξ-αν-ίημι).

θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ῥαισθῆρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

THE SHIELD AND ITS ORNAMENTS.

ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

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

ἐν μὲν γαίαν ἔτευξ' ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν
 ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
 ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἔστεφάνωται, 485
 Πληιάδας θ' Ἰάδας τε τό τε σθένος Ἰαρίωνος
 ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἧ τ' αὐτοῦ στρέφεται καὶ τ' Ἰαρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

¹ TWO CITIES:—(A) THE CITY IN PEACE.

ἐν δὲ δύοίησε πόλις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
 ἠγίενεν ἀνὰ ἄστῳ, πολὺς δ' ὑμέναιος ὀρώρει·

477. ῥαισθῆρα †, 'hammer' (βαίω, 'shatter,' 'dash'; cf. διαρραΐσαι, B 473).

480. τρίπλακα †, 'threefold' (cf. δίπλακα, Γ 126).

485. τείρεα †, 'constellations.'

486. Ἰάδας †, the 'Hyades.'

498. ὑμέναιος †, 'marriage-song' (Ἰμήν [not Homeric], 'Hymen,' god of marriage).

¹ Probably the scenes of the two cities fill one of the concentric bands.

κούροι δ' ὄρχηστῆρες ἐδίωκον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμυγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνεΐκεον εἵνεκα ποιηῆς
 ἀνδρὸς ἀποφθιμένου. ὃ μὲν εὐχέτο πάντ' ἀποδοῦναι,
 δῆμψ πιφαύσκων, ὃ δ' ἀναΐνετο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπνουν ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτουν. οἱ δὲ γέροντες
 ἦατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἦισσον, ἀμοιβηδὶς δὲ δικάζον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

(B) THE CITY IN WAR.

τὴν δ' ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ ἦατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510
 ἢ ἐδιαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔργεν.
 οἱ δ' οὐ πῶς πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο·
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μέτα δ' ἀνέρες οὓς ἔχε γῆρας· 515

494. ὄρχηστῆρες †, 'dancers' (ὄρχεσμαι, 'dance.' See § 156, 1).

500. μηδέν †.

502. ἐπήπνουν comp. †, 'applauded' (ἐπί and ἠπύω, 'shout').

505. ἡεροφώνων †, 'loud-voiced.'

513. ὑπεθωρήσσοντο comp. †, 'were secretly arming themselves' (ὄπῃ in composition is said not to signify 'secretly' elsewhere in Homer; but cf. ἔπo, l. 319).

οἱ δ' ἴσαν. ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλω σὺν τεύχεσιν ὥς τε θεῶ περ,
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἶκε λοχῆσαι 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 εὐθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἴθοπι χαλκῷ·
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἦτο λαῶν
 δέγμενοι, ὅππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.
 οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὧκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννῶν ὄϊων, κτεῖνον δ' ἐπι μηλοβοτῆρας.
 οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάρουθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἴκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρησιν.
 ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ 535
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφουινεὸν αἵματι φωτῶν.

519. ὀλίζονες † (comparative of ὀλίγος), 'smaller.'

521. βοτοῖσι †, 'grazing cattle,' 'herds' or 'flocks' (βόσκω).

525. προγένοντο comp. †, 'came along,' 'came forward.'

529. μηλοβοτῆρας †, 'shepherds' (μῆλα, l. 524, and βόσκω).

531. εἰράων (†) προπάρουθε, 'before' or 'along the place of assembly,' that is, 'in council.' εἰράων was anciently regarded as equivalent to ἀγοράων and derived from εἶρω, 'speak.'

536. ἄουτον †, 'unwounded' (&- privative and οὐτάω).

538. δαφουινεὸν † (= δαφουίνην), 'very red.'

ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἤδ' ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρνον κατατεθηῶτας.

540

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

ἐν δ' ἐτίθει νειὸν μαλακὴν, πείριαν ἄρουραν,
εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
οἱ δ' ὅποτε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
ἰέμενοι νειοῦ βαθείης τέλσον ἰκέσθαι.
ἧ δὲ μελαίwet' ὄπισθεν, ἀρηρομένη δὲ ἐώκει
χρυσείη περ εἰούσα· τὸ δὴ περί θαῦμα τέτυκτο.

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

ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι 550
ἤμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο.
τρεις δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

. 543. ζεύγεα †, 'yokes,' 'teams' (ζυγόν, ζεύγνυμι).

ἐλάστρεον †, 'were driving' (ἐλαύνω).

550 and 560. ἔριθοι, 'hired men' = 'reapers' (here), ἀμητῆρες.

551. δρεπάνας †, 'sickles' (cf. ἄρματα δρεπανηφόρα, Xen. Anab. I, 7, 11, etc.).

552. δράγματα, see l. 555.

553 and 554. ἀμαλλοδετῆρες, 'binders of sheaves' (ἀμαλλα, 'sheaf of grain,'—cf. ἀμάω, 'reap,' ἤμων, l. 551,—and δέω, 'bind,'—cf. δέοντο, l. 553).

ἔλλεδανοῖσι †, 'straw bands' (ἐἴλω, 'confine,' 'pack in').

555. δραγμαεύοντες †, 'grasping with the hands,' 'gathering handfuls' (δράγμα, 'handful,' especially 'sheaf' of grain).

¹ Probably occupying a second of the concentric bands.

ἀσπερχές παρέχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοιτο,
 βούν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δεῖπνον ἐρίθουσιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

(D) VINTAGE.

ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωήν
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν·
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασεν
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
 τῇ νίσσοντο φορῆς, ὅτε τρυγάοιεν ἀλωήν.
 παρθενικαὶ δὲ καὶ ἡίθειοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
 τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπο καλὸν αἶειδεν 570
 λεπταλή φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῆ
 μολπῇ τ' ἰγγμῶ τε ποσὶ σκαίροντες ἔποντο.

(E) HERDING. CATTLE ATTACKED BY LIONS.

ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραράων.
 αἱ δὲ βόες χρυσοῖο τετεύχματο κασσιτέρου τε,
 μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575

562. βότρυνες †, 'clusters of grapes' (cf. βοτρυδόν, B 89).

563. κάμαξι †, dative plural, 'vine-poles.'

566. φορῆς †, 'carriers,' 'vintagers' (φέρω).

570. κιθάριζε †, 'played' on the lyre (κίθαρις). λίνον †, 'Linus-song.'

571. λεπταλή †, 'delicate,' 'soft' (= λεπτός. Cf. λέπω, ἔλεψεν,

A 236).

ῥήσσοντες (†) ἀμαρτῆ, 'stamping (the ground) in unison.'

572. ἰγγμῶ †, 'cry,' with special reference to the refrain, αἶ λίνε.

πὰρ ποταμὸν κελάδοντα, διὰ ῥοδανὸν δονακῆα·
 χρύσειοι δὲ νομῆες ἄμ' ἐστιχάοντο βόεσσι
 τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
 σμερδαλέω δὲ λέοντε δὺ ἐν πρώτῃσι βόεσσι
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί
 τῶ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην
 ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
 αὐτῶς ἐνδίσαν ταχέας κύνας ὀτρύνοντες.
 οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

(F) SHEEP AND COTES. CLOSELY CONNECTED WITH (E).

ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυῆεις
 ἐν καλῇ βήσση, μέγαν οἴων ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

DANCING YOUTHS AND MAIDENS.¹

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆεις 590
 τῷ ἱκελον, οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδῃ.
 ἔνθα μὲν ἠῖθεοι καὶ παρθένοι ἀλφεισίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

576. διὰ ῥοδανὸν (†) δονακῆα †, 'through a waving [or 'swaying'] thicket of reeds' (ῥόδαξ, 'reed').

580. ἐρύγμηλον †, 'bellowing' (ἐρεῦγμα, 'belch,' 'bellow').

584. ἐνδίσαν comp. †, 'tried to set on.'

590. ποίκαλλε †, 'wrought with skill' (cf. ποικίλμασι, Z 294).

598. ἀλφεισίβοιαι †, 'earning cattle,' which as ἔδνα the successful suitor paid to the bride's father; 'cattle-winning' (ἀλφάνω, 'earn,' of which Homer has second aorist ἤλφον, etc., only, and βοῦς). See note on X 472.

¹ Probably occupying a third of the concentric bands.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
 εἶατ' ἐννήτους, ἦκα στίλβοντας ἐλαίῳ·
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
 ρεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 πολλὸς δ' ἡμερόεντα χορὸν περιστάθ' ὄμιλος
 τερπόμενοι· μετὰ δέ σφιν ἐμέλλετο θεῖος ἀοιδὸς
 φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίευνον κατὰ μέσσους.

AROUND THE RIM IS THE OCEAN. THE REST OF THE ARMOR IS
 COMPLETED.

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
 ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
 αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
 τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς· 610
 τεύξε δὲ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκεν·
 τεύξε δὲ οἱ κνημίδας ἑανοῦ κασσιτέριοι.
 αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς ἀμφιγυήεις,
 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰείρας. 615
 ἦ δ' ἱρξὲ ὡς ἄλτο κατ' Οὐλύμπου νιφόμεντος,
 τεύχεα μαρμαίροντα παρ' Ἑφαιστοῖο φέρουσα.

597. στεφάνας, 'diadems.'

600. τροχόν, potter's 'wheel.'

601. κεραμεὺς †, 'potter' (κέραμος).

ΙΛΙΑΔΟΣ Τ

ΜΗΝΙΔΟΣ ΑΠΟΡΡΗΣΙΣ

THETIS CARRIES THE ARMS TO ACHILLES.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ωκεανοῖο ῥοάων
ᾠρνυθ', ἴν' ἀθανάτοισι φάος φέροι ἠδὲ βροτοῖσιν·
ἦ δ' ἐς νῆας ἴκανε θεοῦ πάρα δῶρα φέρουσα.
εὔρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἷόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5
μύρουθ'. ἦ δ' ἐν τοῖσι παρίστατο διὰ θεάων
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
“ τέκνον ἐμόν, τοῦτον μὲν εἴασομεν ἀχνύμενοί περ
κείσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἐφαιίστοιο πάρα κλυτὰ τεύχεα δέξο, 10
καλὰ μάλ', οἷ' οὐ πῶ τις ἀνὴρ ᾧμοισι φόρησεν.”

*HIS DELIGHT; AND HIS ANXIETY FOR THE KEEPING OF PATROCLUS'S
CORPSE.*

ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
αὐτην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15
ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὄσσε
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσων,
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20



PLATE VI.—THETIS (the upper left-hand figure) AND HER SISTER NEREIDS BRINGING THE ARMOR OF ACHILLES.

Late Greek vase from Lower Italy. This design is in accord with the later legend; in Homer Thetis brings the armor alone. The original picture has a fifth Nereid leading the procession. The Nereids wear Doric chitons and rich ornaments. (After Baumeister, *Denkmäler*, Fig. 787 a and b.)

“ μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρευ, οἷ ἐπιεικὲς
 ἔργ’ ἔμεν ἀθανάτων μηδὲ βροτὸν ἄνδρα τελέσσαι
 νῦν δ’ ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ’ αἰνῶς
 δεῖδω, μὴ μοι τόφρα Μενoitίου ἄλκιμον υἱὸν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὤπειλās 25
 εὐλās ἐγγείνωται, ἀεικίσσωσι δὲ νεκρὸν —
 ἕκ δ’ αἰὼν πέφαται — κατὰ δὲ χρῶα πάντα σαπήη.”

THETIS PROMISES TO EMBALM THE BODY.

τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “ τέκνον, μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φύλα, 30
 μυῖας, αἷ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
 ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῷδ’ ἔσται χρῶς ἔμπεδος ἦ καὶ ἀρείων.
 ἀλλὰ σύ γ’ εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοῦς,
 μῆνιν ἀποειπῶν Ἀγαμέμνονι ποιμένι λαῶν 35
 αἴψα μάλ’ ἐς πόλεμον θωρήσσεο, δύσσο δ’ ἀλκήν.”
 ὥς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκεν·
 Πατρόκλῳ δ’ αὐτ’ ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

ACHILLES CALLS THE ACHAEANS TOGETHER.

αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης διὸς Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὤρσεν δ’ ἦρωας Ἀχαιοῦς.
 καὶ ῥ’ οἷ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μέγεσκον,
 οἷ τε κυβερνήται καὶ ἔχον οἰήια νηῶν

25. χαλκοτύπους †, ‘inflicted with weapons of bronze’ (χαλκός and τύπτω).

26. ἐγγείνωται comp. †, ‘engender,’ ‘breed’ (ἐν and γείνομαι. Cf. γίγνομαι, γένεσις, γενετή, etc.); the simple verb γείνομαι, present, means ‘be born’; aorist, ‘beget.’

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτιοιο δοτῆρες,
καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
τῷ δὲ δῦω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
καδ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κίοντες. 50
αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμῖνῃ
οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

“Ἀτρεΐδη, ἧ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης ;
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῶ
ἦματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησσὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδᾶξ ἔλον ἄσπετον οὔδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
ἀλλὰ τὰ μὲν προτετύχθαι εἴασομεν ἀχνύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
νῦν δ' ἧ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
ὄτρυνον πόλεμόνδε κάρη κομάοντας Ἀχαιοὺς,

44. *δοτῆρες* † (= *δοτήρες*, θ 325; cf. *δίδομαι* and *-τηρ*, § 156).

68. *ἀσκελέως* †, 'unceasingly,' 'stubbornly.'





PLATE VII.—ACHILLES AND BRISEIS (?).

From a vase in the Vatican. Fifth century B. C. (From the *Journal of Hellenic Studies*, vol. i, Pl. vi, by permission of the Council of the Society for the Promotion of Hellenic Studies.)

ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἑλθῶν, 70
 αἱ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἱανέμεν. ἀλλὰ τιν' οἴω
 ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὅς κε φύγησιν
 δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

Agamemnon replies; he renews the offer of the gifts, which Achilles accepts, yet with indifference (lines 74—275).

DISPERSING OF THE ASSEMBLY. THE MYRMIDONS RECEIVE THE GIFTS FOR ACHILLES; WITH THEM BRISEIS RETURNS.

ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἰψηρήν. 276
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος·
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοιο,
 βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.

Βρισηὶς δ' ἄρ' ἔπειτ' ἰκέλη χρυσῇ Ἀφροδίτῃ,
 ὡς ἶδε Πάτροκλον δεδαῖγμένον ὀξεί χαλκῶ,
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσιν·

BRISEIS LAMENTS OVER THE BODY OF PATROCLUS.

“Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῶ,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ ἀνιούσ'· ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ 290
 ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαῖγμένον ὀξεί χαλκῶ
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον·

294. κηδείους †, 'dear,' an object of care (κηδες).

οὐ δὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς 295
 Ἄχιλλεὺς
 ἔκτεινεν, πέρσειν δὲ πόλιν θείοιο Μύνητος,
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἄχιλλῆος θεΐοιο
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 τῷ σ' ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεΐ" 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE
 HIS SQUIRES HARNESS HIS HORSES. AUTOMEDON TAKES THE
 LASH.

ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες 392
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τεῖναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵππου ἀνόρουσεν
 Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ Ἄχιλλεὺς,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς εἰοί·

ACHILLES ADDRESSES HIS STEEDS.

“Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 ἄλλως δὴ φράζεσθε σωσέμεν ἠνιοχῆα
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,
 μηδ', ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

XANTHUS REPLIES.

τὸν δ' ἄρ' ὑπὸ ζυγῶφι προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι· πᾶσα δὲ χαίτη 405

392. χαλινός †, 'bits.'

402. ἐῷμεν = κορεσθῶμεν, 'have had enough of.'

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἴκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

“καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλὰ τοι ἐγγύθεν ἤμαρ ὀλέθριον. οὐ δέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410

οὐδὲ γὰρ ἡμετέρη βραδυτήτι τε νωχελίη τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·
ἀλλὰ θεῶν ὤριστος, ὃν ἠύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.
νῶϊ δὲ καὶ κεν ἅμα πνοιῆ ζεφύροιο θέοιμεν, 415
ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῶ
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι Ἴφι δαμῆναι.”

ὣς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδῆν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε 420
χρή.”

εὖ νυ τὸ οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπησ
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μῶνυχας ἵππου.

411. βραδυτήτι †, 'slowness' (βραδύς).

νωχελίη †, 'laziness' (νη- and ὠκός?).

ΙΛΙΑΔΟΣ Χ

ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ

IN THE PROGRESS OF THE BATTLE (WHICH IS THE FOURTH AND LAST DESCRIBED IN THE ILIAD) THE ACHAEANS, DRIVING THE TROJANS BEFORE THEM, APPROACH THE WALL OF THE CITY.

Ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροί,
ιδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δύμαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσπον ἴσαν σάκε' ὤμοισι κλίναντες.
Ἔκτορα δ' αὐτοῦ μείναι ὀλοῖη μοῖρ' ἐπέδησεν, 5
Ἴλιος προπάρειθε πυλάων τε Σκαϊάων.
αὐτὰρ Πηλεΐωνα προσηΐδαε Φοῖβος Ἀπόλλων·

APOLLO, WHO HAS ASSUMED THE APPEARANCE OF TROJAN AGENOR AND ENTICED ACHILLES IN PURSUIT OF HIM FAR FROM THE GATES, REVEALS HIS IDENTITY.

“τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνωσ, ὡς θεὸς εἶμι; σὺ δ' ἄσπερχές μενεαίνεις. 10
ἢ νύ τοι οὐ τι μέλει Τρώων πόνος, οὐς ἐφόβησας;
οἱ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἶμι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἢ κ' ἔτι πολλοὶ
γαίαν ὀδαῖξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμέ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας

ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη." 20

INDIGNANT, ACHILLES RETURNS TO THE MAIN STRUGGLE.

ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὡς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
ὡς Ἀχιλεὺς λαυητὰ πόδας καὶ γούνατ' ἐνώμα.

PRIAM, ON THE TOWER, SEES HIM,

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν 25
παμφαίνουθ' ὡς τ' ἀστέρ', ἐπεσσυμένον πεδίοιο,
ὃς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ,
ὄν τε κύν' Ὀαρίωνος ἐπὶ κλησιν καλέουσιν·
λαμπρότατος μὲν ὁ γ' ἐστὶ κακὸν δέ τε σῆμα 30
τέτυκται

καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ῥῶμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὁ γε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
λισσόμενος φίλον υἷον· ὁ δὲ προπάροιθε πυλάων 35
ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι
τὸν δ' ὁ γέρων ἔλεεινὰ πρόσηύδαε χεῖρας ὀρεγνύς·

AND BEGS HECTOR TO WITHDRAW WITHIN THE CITY WALLS.

"Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν. 40
σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

ὄσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῆτες ἔδοιεν
 κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι.
 ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 κτείων καὶ περνὰς νήσων ἐπι τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'. ἔστι γὰρ ἔνδον. 50
 πολλὰ γὰρ ἄπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἄϊδαο δόμοισιν,
 ἄλγος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεσθα.
 λαοῖσιν δ' ἄλλοισι μινυθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆι δαμασθεῖς. 55
 ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρώας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ' ἐπιδόντα,
 υἱᾶς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας
 καὶ θαλάμους κεραϊζομένους καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοσῆτι,
 ἐλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμησται ἐρύουσιν, ἐπεὶ κέ τις ὄξει χαλκῶ
 τύψας ἠὲ βαλὼν ρεθέων ἐκ θυμὸν ἔληται,

48. κρείουσα, feminine † (cf. κρείων).

51. ὀνομάκλυτος † (ὄνομα and κλυτός, 'famous').

οὐς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς·
οἱ κ' ἐμὸν αἷμα πίνοντες, ἀλύσσοντες πέρι θυμῶ, 70
κείσονται ἐν προθύροισι. νέψ δέ τε πάντ' ἐπέοικεν
ἀρηικταμένῳ, δεδαῖγμένῳ ὀξεί χαλκῶ
κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅτι φανήη.
ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

HIS MOTHER, TOO, ENTREATS HIM,

ἦ ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
χερσὶν
τίλλων ἐκ κεφαλῆς· οὐ δ' Ἔκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν· 80
καί μιν δάκρυ χέουσα ἔπεα πτερόεντα προσηύδα·
"Ἔκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο καί μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ. 85
σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' εἶ' ἐγὼ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὄν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶιν
Ἄργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

69. *θυραωρούς* †, 'door-watching,' 'guardians of the door' (*θύρα* and root *For*, 'guard.' Cf. *οἶρος*. O 659).

70. *ἀλύσσοντες* †, 'frenzied' (longer form of *ἀλύω*).

72. *ἀρηικταμένῳ* †, 'slain in battle' (*ἄρης* and *κτείνω*).

83. *λαθικηδέα* †, 'causing to forget care,' 'soothing' (root *λαθ* and *κηδος*).

BUT HECTOR IS NOT PERSUADED.

ὡς τῷ γε κλαίοντε προσαιδέτην φίλον υἱόν, 90
 πολλὰ λισσομένω· οὐ δ' Ἐκτορι θυμὸν ἔπειθον,
 ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.
 ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν
 βεβρωκῶς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,
 σμερδαλέον δὲ δέδορκεν ἐλισσόμενος περὶ χειρὶ· 95
 ὡς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

HE DEBATES WHAT TO DO, AND DECIDES TO FACE ACHILLES ON THE PLAIN.

“ὦ μοι ἐγών. εἰ μὲν κε πύλας καὶ τείχεα δύω,
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
 ὃς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἠγήσασθαι
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῆσιν,
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105
 μή ποτέ τις εἶπησι κακώτερος ἄλλος ἐμεῖο·
 “Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.”
 ὡς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἶη
 αὐτην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι
 ἢ κεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλης. 110
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τείχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω

93 and 95. *χεῖρ* ‘hole’ (cf. *χάνοι*, Z 282).100. *ἀνα-θήσει* comp. †. ‘will put upon,’ ‘will heap upon.’110. *ἐνκλειῶς* † (adverb of *εὐκλείης*. Cf. *δυσεκλεία*, B 115, l 22).

καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 ἡγάγετο Τροίηνδ', ἧ τ' ἔπλετο νεΐκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθεν·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 μή τι κατακρύψειν ἄλλ' ἀνδιχα πάντα δάσσεσθαι 120
 [κτῆσιν ὄσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει] —
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὃ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
 αὐτως ὡς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἠΐθεός τε,
 παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοισιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅτι τάχιστα·
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130

ON THE APPROACH OF ACHILLES, HECTOR RUNS FROM HIM IN FEAR.

ὡς ὄρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἴσος Ἐνναλίφ κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινήν· ἀμφὶ δέ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἧ πυρὸς αἰθομένου ἧ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιστός.
 ἥτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,

132. κορυθαίκι †, 'helmet-shaking' (κόρυς and ἄισσω. Cf. κορυθαίολος).
 πτολεμιστῇ † (cf. πολεμιστήν, Π 493, etc.).

ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140
 ἦ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυ λεληκῶς
 ταρφέ' ἐπαίσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὡς ἄρ' ὃ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαυσηρὰ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιῆν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο.
 κρουνὴ δ' ἴκανον καλλιρρόω, ἔνθα δὲ πηγαὶ
 δοιαί ἀνατσοῦσι Σκαμάνδρου δινηέντος.
 ἦ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150
 ἦ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ
 ἦ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ λαῖνεοι, ὅθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθμεν υἱας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων, —
 πρόσθε μὲν ἐσθλὸς ἔφενγε, δίωκε δέ μιν μέγ' ἀμείνων —
 καρπαλίμως, ἐπεὶ οὐχ ἱερόιον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἔκτορος ἵπποδάμοιο.

THRICE IS HECTOR CHASED ABOUT THE CITY WALLS.

ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κέεται ἄεθλον,
 ἦ τρίπος ἢ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὡς τῶ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165

146. ἀμαξιτὸν † [ἰδδόν], 'wagon road' (ἀμαξα).

154. λαῖνεοι † = λαῖνοι (cf. Γ 57, I 404, etc.).

καρπαλίμοισι πόδεσσι θεοὶ δέ τε πάντες ὄρωντο.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

*ZEUS IN COUNCIL WITH THE GODS. ATHENE LEAVES OLYMPUS TO
TAKE PART IN THE BATTLE.*

“ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος
ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἐκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170
Ἰδης ἐν κορυφῆσι πολυπτύχου, ἄλλοτε δ' αὐτε
ἐν πόλει ἀκροτάτῃ· νῦν αὐτὲ ἐ δῖος Ἀχιλλεὺς
ἄστῃ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε φράζεσθε, θεοὶ καὶ μητιάεσθε,
ἡέ μιν ἐκ θανάτοιο σαώσομεν ἡέ μιν ἤδη 175
Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”

τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“ὦ πάτερ ἀργικέραυνε κελαινεφές, οἶον ἔειπες.
ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
ἄψ ἐθέλεις θανάτοιο δυσσηχέος ἐξ ἀναλῦσαι; 180
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.
ἔρξον, ὄπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει.” 185

ὡς εἰπὼν ἄτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.

ACHILLES IS STILL UNABLE TO OVERTAKE HECTOR.

Ἐκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὠκύς Ἀχιλλεύς.
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσσας· 190
τὸν δ' εἶ πέρ τε λάθῃσι καταπτῆξας ὑπὸ θάμνῳ,

ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὐρῆ·
 ὡς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
 ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον ἀΐξασθαι ἐνδμήτους ὑπὸ πύργους, 195
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάρουθεν ἀποστρέψασκε παραφθᾶς
 πρὸς πεδίων· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ
 ὡς δ' ἐν ὄνείρῳ οὐ δύναται φεύγοντα διώκειν·
 οὐτ' ἄρ' ὁ τὸν δύναται ὑποφευγέμεν οὐθ' ὁ διώκειν· 200
 ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' ὄς ἀλύξαι.
 πῶς δέ κεν Ἐκτωρ κῆρας ὑπεξέφυγεν θανάτιοι,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαυψηρά τε γούνα·
 λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεὺς 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἐκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλῶν, ὃ δὲ δεῦτερος ἔλθοι
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατῆρ ἐτίτανε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτιοι, 210
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἐκτορος ἱπποδάμοιο.
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἐκτορος αἰσιμον ἦμαρ,
 ὦχετο δ' εἰς Αἶδαο. λίπεν δέ εἰ Φοῖβος Ἀπόλλων.

ATHENE ENTERS THE FIELD AND ENCOURAGES ACHILLES.

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγγοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα· 215
 “νῦν δὴ νῶι ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,

192. ἀνιχνεύων †, 'tracking back' (ἀνά and ἰχνεύω, ἴχνος).

200. ὑπο-φευγέμεν comp. †.

Ἔκτορα δρώσαντε μάχης ἄτον περ ἔοντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

HER TRICK TO DECEIVE HECTOR.

ὡς φάτ' Ἀθηναίη· ὁ δ' ἐπέειπετο, χαίρε δὲ θυμῷ·
 στή δ' ἄρ' ἐπὶ μελῆς χαλκογλάχινος ἔρεισθείς. 225
 ἦ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἔκτορα δῖον
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·

“ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὦκὺς Ἀχιλλεὺς
 ἄστνυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων. 230
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Δηϊφὸβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἐκάβη ἠδὲ Πριάμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσεσθαι, 235
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.”

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦθεῖ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
 λίσσουσθ' ἐξείης γουνούμενοι, ἀμφὶ δ' ἐταῖροι, 240
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

225. χαλκογλάχινος †, genitive, 'with bronze point' (χαλκός and γλαχίς, a 'point'; cf. γλῶσσα, 'tongue').

ἔστω φειδωλή, ἵνα εἶδομεν, ἧ κεν Ἄχιλλεὺς
 νῶϊ κατακτείνας ἕναρα βροτόεοντα φέρηται 245
 νῆας ἐπι γλαφυράς, ἧ κεν σῶ δουρὶ δαμῆη.”
 ὡς φαμένη καὶ κερδοσύνη ἠγγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·

HECTOR MAKES A STAND AGAINST ACHILLES.

“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος 250
 περ
 τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
 μείναι ἐπερχόμενον. νῦν αὐτέ με θυμὸς ἀνήκεν
 στήμεναι ἀντία σεῖο· ἔλοιμί κεν ἧ κεν ἀλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα— τοὶ γὰρ ἄριστοι
 μάρτυροι ἔσονται καὶ ἐπίσκοποι ἁρμονιάων— 255
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶ κεν ἐμοὶ Ζεὺς
 δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι.
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὡς δὲ σὺ ρέζειν.”

AFTER SOME WORDS ACHILLES HURLS HIS SPEAR. HE IS AIDED BY
 ATHENE.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς 260
 Ἄχιλλεὺς·
 “Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
 ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστὰ
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,

244. φειδωλή †, a 'sparing' (φείδομαι).

251. δλον, 'I fled.'

261. συνημοσύνας † (συν-ίημι) = ἁρμονίας (cf. l. 255).

263. ὁμόφρονα †, 'like-minded,' 'harmonious' (ὁμός and φρήν).

ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶιν 265
 ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρῆ
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὗτοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῶ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κῆδέ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων."

ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·
 ἔζετο γὰρ προῖδῶν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη. ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἄψ δ' Ἀχιλλῆϊ δίδου, λάθε δ' Ἔκτορα ποιμένα λαῶν.
 Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

HECTOR'S REPLY.

“ἤμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον — ἦ τοι ἔφης γε — 280
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρυ πῆξις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἶ τοι ἔδωκε θεός. νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι 285
 χάλκεον· ὡς δὴ μιν σῶ ἐνὶ χροῖ πᾶν κομίσειο.
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.”

281. ἀρτιεπῆς †, 'using words exactly suited' to the purpose, 'clever of speech' (ἀρτιος, 'fitting,' 'suitable,' and ἔπος).

HIS SPEAR MAKES NO IMPRESSION ON THE SHIELD OF ACHILLES,
AND TOO LATE HE DISCOVERS THE TREACHERY OF ATHENE.

ἦ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν. 290
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ,
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
στῆ δὲ κατηφήςσας, οὐδ' ἄλλ' ἔχε μείλιον ἔγχος.
Δηϊφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
ἦτεέ μιν δόρυ μακρὸν, ὃ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295
Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανάτουνδε κάλεσσαν·
Δηϊφοβον γὰρ ἐγὼ γ' ἐφάμην ἦρωα παρεῖναι,
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη·
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' 300
ἄνευθεν,

οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς νῦν ἐκηβόλω, οἷ με πάρος γε
πρόφρονες εἰρύαται· νῦν αὐτὲ με μοῖρα κιχάνει
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

THE FINAL STRUGGLE; ACHILLES GIVES HECTOR HIS DEATH-BLOW.

ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
οἴμησεν δὲ ἀλείς ὡς τ' αἰετὸς ὑψιπετής,
ὅς τ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
ἀρπάξων ἢ ἄρν' ἀμαλῆν ἢ πτώκα λαγῶν· 310
ὡς Ἔκτωρ οἴμησε τινάσσω φάσγανον ὀξύ.

294. λευκάσπιδα †, 'with white shield' (λευκός and ἀσπίς).

301. ἀλέη †, 'an escape' (cf. ἡλεύατο, l. 274, ἄλευαι, l. 285).

ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ, καλαὶ δὲ περισσεύοντο ἔθειραι 315
 χρύσειαι, ἅς Ἥφαιστος ἶει λόφον ἀμφὶ θαμείας.
 οἶος δ' ἀστήρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
 ὧς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλLEN δεξιτερῇ φρονέων κακὸν Ἔκτορι δίφ, 320
 εἰσοράων χρῶα καλόν, ὅπη εἶξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχη
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ', ἧ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος. 325
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχει δῖος Ἀχιλλεὺς·
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκῆ.
 οὐ δ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἤριπε δ' ἐν κονίης· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεὺς· 330

HE THEN MAKES AN EXULTING SPEECH, TO WHICH HECTOR FEEBLY
 REPLIES.

“Ἔκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νοσφιν ἔοντα,
 νήπιε· τοῖο δ' ἀνευθεν ἀοσσητήρ μέγ' ἀμείνων
 νηυσὶν ἐπι γλαφυρήσιν ἐγὼ μετόπισθε λελείμμην,
 ὃς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνοὶ 335
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

319. εὐήκεος †, genitive, 'well-pointed,' 'sharp' (εὐ and root ἀκ. Cf. ἀκωκῆ).

328. ἀσφάραγον †, 'windpipe.'

336. αἰκῶς † = αἰκῶς (adverb not in Homer; adjective common).

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἴεκτωρ·
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἕα παρὰ νησιὶ κύνας καταδάψαι Ἀχαιῶν·
 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο 340
 δῶρα, τὰ τοι δώσουσι πατήρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

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

“μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων. 345
 αἱ γὰρ πῶς αὐτόν με μένος καὶ θυμὸς ἀνείη
 ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἳά μ' ἔουργας,
 ὡς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι
 οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχονται δὲ καὶ ἄλλα, 350
 οὐδ' εἴ κεν σ' αὐτὸν χρυσῶ ἐρύσασθαι ἀνώγη
 Δαρδανίδης Πρίαμος· οὐδ' ὡς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὅν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.”

τὸν δὲ καταθνήσκων προσέφη κορυθαίολος 355
 Ἴεκτωρ·

“ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
 φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
 ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
 ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῆσι πύλησιν.” 360

349. εἰκοσινήριτ' (a) †, 'twenty-fold' (cf. I 379).

351. ἐρύσασθαι, 'to balance,' in this meaning here only; the sense is, 'to pay for your body with an equal weight of gold.'

HECTOR'S DEATH AND THE JOY OF THE ACHAEANS.

ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
 ψυχὴ δ' ἐκ ρεθέων πταμένη Ἄιδόσδε βεβήκει
 ὄν πότμον γοάουσα, λιποῦσ' ἀνδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδαε δῖος Ἀχιλλεύς·

“τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε 365

κεν δὴ

Ζεὺς ἐθέλη τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.”

ἦ ῥα, καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος·
 καὶ τό γ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'. ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φῆν καὶ εἶδος ἀγητὸν 370

Ἐκτορος· οὐδ' ἄρα οἷ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφέεσθαι
 Ἐκτωρ, ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.”

ὡς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς. 375

ACHILLES ADDRESSES THE ACHAEANS.

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἠγῆτορες ἠδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ' ἔρρεξεν ὃσ' οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον ὃν τιν' ἔχουσιν,
 ἦ καταλεύψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἦὲ μένειν μεμάασι καὶ Ἐκτορος οὐκέτ' ἐόντος.

369. περιδραμον comp. †, aorist of περι-τρέχω.

371. ἀνουτητί †, 'without dealing a wound' (ἀν- and οὐτάω).

ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ; 385
 κείται παρ νήεσσι νέκυς ἄκλαιτος ἄθαπτος,
 Πάτροκλος, τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη·
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀίδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 νηυσὶν ἐπι γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἦράμεθα μέγα κῦδος· ἐπέφνομεν Ἔκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὡς εὐχεταιόντο."

HOW ACHILLES DISFIGURES THE CORPSE OF HECTOR.

ἦ ῥα, καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα. 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας·
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν.
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰείρας
 μάστιξέν ῥ' ἐλάειν, τὼ δ' οὐκ ἀέκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κῶναει πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κείτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν ἀεικίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.

THE LAMENTATION OF HECTOR'S PARENTS.

ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κῶκυσεν δὲ μάλα μέγα παῖδα ἰδοῦσα
 ᾧμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.

389. καταλήθοντ' (αι) comp. †, 'utterly forget.'

397. πτέρνης †, genitive, 'heel.'

τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 410
 Ἴλιος ὄφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλάοντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἔλλιτάνευσεν κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 415

“σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε κηδόμενοί περ
 ἐξελλόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσῃ
 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιοῦσδε τέτυκται, 420
 Πηλεΐδης, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσὶ μάλιστα δ' ἐμοὶ περὶ πάντων ἄλλγ' ἔθηκεν.
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 ὡς ἑνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἴδριος εἴσω, 425
 Ἴκτορος. ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσιν.
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἠδ' ἐγὼ αὐτός.”

ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωῆσιν δ' Ἐκάβῃ ἀδινού ἐξῆρχε γόοιο. 430

“τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμῆρας
 εὐχολῆ κατὰ ἄστῃ πελέσκειο, πᾶσί τ' ὄνειρα
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὡς
 δειδέχασθ'· ἦ γὰρ καὶ σφί μάλα μέγα κῦδος ἔησθα 435
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κισχάνει.”

411. ὄφρυόεσσα †, 'beetling,' i. e. situated on the 'brow' of a steep place (cf. ὄφρυσι, I 620, and § 159).

425. κατ-οίσεται comp. †.

THE NEWS IS BROUGHT TO ANDROMACHE.

ὡς ἔφατο κλαίουσα· ἄλοχος δ' οὐ πώ τι πέπυστο
 Ἔκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἔλθων
 ἤγγειλ', ὅτι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων.
 ἀλλ' ἦ γ' ἰστὸν ὑφαίνει μυχῶ δόμου ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἔκ νοστήσαντι·
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἦ δ' αὐτίς δμῶῃσιν ἐνπλοκάμοισι μετηῦδα·
 "δεῦτε, δῦά μοι ἔπεισθον· ἴδωμ', ὅτιν' ἔργα 450
 τέτυκται.

αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἰ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω, μὴ δὴ μοι θρασὺν Ἔκτορα δῖος Ἀχιλλεὺς 455
 μῶνον ἀποτμήξας πόλιος πεδίονδε δίηται
 καὶ δὴ μιν καταπαύσῃ ἀγνηρορίας ἀλεγεινῆς,
 ἦ μιν ἔχεσκ'· ἐπεὶ οὐ ποτ' ἐνὶ πληθυί μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων."

ὡς φαμένη μεγάροιο διέσσαντο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ἴξεν ὄμιλον,

441. θρόνα †, ornamental figures ('flowers' or geometrical 'patterns').

460. μαινάδι †, 'mad woman' (μαιομένη, Z 389).

ἔσθη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 ἑλκόμενον πρόσθεν πόλιος, ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἤριπε δ' ἐξοπίσω, ἄπο δὲ ψυχὴν ἐκάπυσσεν·
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη
 κρηδεμνόν θ', ὃ ρά οἱ δῶκε χρυσῆ Ἀφροδίτῃ 470
 ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλις ἔσταν,
 αἷ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἦ δ' ἐπεὶ οὖν ἄμπυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοάουσα μετὰ Τρωῆσιν ἔειπεν·

THE LAMENT OF ANDROMACHE.

"Ἐκτορ, ἐγὼ δύστηνος. ἰὴ ἄρα γιγνόμεθ' αἴσῃ
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑληέσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν εὐούσαν, 480
 δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι.

467. ἐκάπυσσεν † with ἄπο = ἐξέπνευσεν, 'breathed forth.'

468. δέσματα, 'head-tire,' 'head-gear,' in this meaning here only (cf. δέω, 'bind').

469. ἄμπυκα †, metal 'diadem'; κεκρύφαλον †, 'cap' or 'kerchief' of cloth, to confine (κρύπτω) the hair; πλεκτὴν ἀναδέσμη (†), 'plaited fillet' (ἀνά and δέω), used to fasten the κεκρύφαλος around the head. These definitions follow Studniczka, *Beiträge zur Geschichte der altgriechischen Tracht*, pp. 129-131.

476. ἀμβλήδην †, 'with sudden bursts,' i. e. her groans bubbling up like a boiling caldron (= ἀμβολάδην †, φ 364: ὡς δὲ λίβης (αἰ ἔνδον [362]) . . . πάντοθεν ἀμβολάδην, 'and as a caldron boils within, bubbling up on all sides'; from ἀναβάλλω).

νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι. πάϊς δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδέ' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί
 δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεψάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηεν. 495
 τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὄθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,·

490. *παναφήλικα* †, 'quite bereft of companions' (πᾶς, ἀπό, ἕλιξ, 'equal in age').

491. *ὑπεμνήμυκε* comp. †, 'bows down his head,' 'is cast down' (ὄνδ and perfect of *ἡμῖνω* [B 148, 873, T 405] with "Attic" reduplication [*ἐμ-ἡμυκε*] and *ν* inserted after *ἐμ*-. Cf. Kühner-Blass, § 202).

495. *ὑπερώην* †, 'palate,' 'roof of the mouth' (cf. *ὑπεράσιον*, 'upper chamber' of house).

496. *ἀμφιθαλῆς* †, 'on both sides flourishing,' i. e. a child with both parents living (*ἀμφί* and *θάλλω*).

δαιτύος †, a 'feast,' genitive (cf. *μετα-δαίνυται*, l. 498).

502. *νηπιαχεύων* †, 'frolicking' like a child (*νηπίαχος*).

εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπικλήσιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκῆων
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἶματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέφ,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
 ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

504. θαλέων †, 'good cheer,' neuter plural, genitive (θάλλω).

512. καταφλέξω comp. † (κατά and φλέγω, 'burn'; cf. B 455).

518. ἐγκείσεται comp. † (ἐν and κείμαι).

INTRODUCTION TO THE SELECTION FROM Ω

On the following day (the twenty-eighth of the poem) the Achaeans bring wood and heap up a great funeral pyre, whereon the body of Patroclus is consumed. The flames are fanned throughout the night by the winds, Boreas and Zephyrus. Then (the twenty-ninth day) the ashes of Patroclus, gathered into a golden urn, are set away. A mound of earth is heaped up to serve as his final resting-place, and funeral games in his honor are held by Achilles. All this the poet tells in the twenty-third book (Ψ).

For nine days in succession, while the immortals wrangle, Achilles drags Hector's corpse thrice every morning around the tomb of Patroclus; but Apollo keeps it from harm. Finally, the gods forbid its further dishonor; and Zeus sends Hermes to give Priam a safe conduct to Achilles's lodge, where he may ransom the body. Priam, with his charioteer Idaeus, comes by night, and by the aid of the god escapes detection.

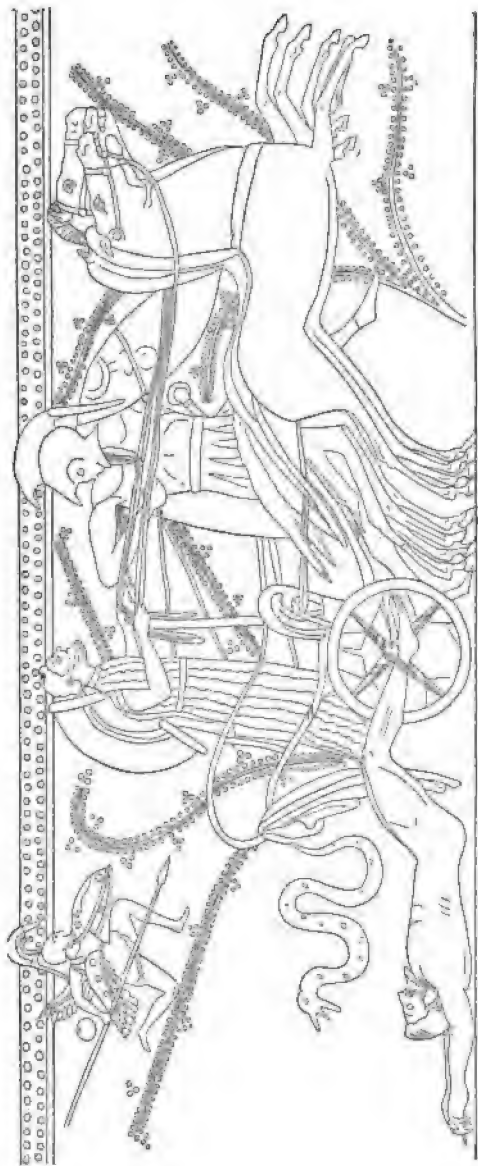


PLATE VIII.—HECTOR'S BODY DRAGGED AROUND THE TOMB OF PATROCLUS.

Archaic black-figured vase of the sixth century B. C. The charioteer Antomedon wears the long chiton. Achilles runs beside the chariot (not in accord with Homer's account). Behind, the winged (cf. λ 222) shadow (εἰβάλορ) of Patroclus, in armor, appears to run over his funeral mound, which is not represented in this drawing. The serpent is the symbol of the grave and earth. (After Baumeister, *Denkmäler*, Fig. 789.)



ΙΛΙΑΔΟΣ Ω

ΕΚΤΟΡΟΣ ΛΥΤΡΑ

PRILAM'S APPEARANCE IN THE LODGE OF ACHILLES CREATES
AMAZEMENT.

ἐν δέ μιν αὐτὸν 472
 εὖρ', ἔταροι δ' ἀπάνευθε καθήατο· τὼ δὲ δὺ' οἴω,
 ἦρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρηος,
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἔδωδῆς 475
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα
 στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνον υἷας.
 ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσοράοντας,
 ὡς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδῆ·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 485

HIS PITIFUL PLEA FOR HECTOR'S BODY.

“ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὡς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἔόντες

488. περιναίεται †, 'neighbors' (περὶ and ναίω, 'dwell').

τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι.
 ἀλλ' ἦ τοι κείνός γε σέθεν ζώντος ἀκούων 490
 χαίρει τ' ἐν θυμῷ, ἐπι τ' ἔλπεται ἤματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἴοντα.
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινα φημί λελεῖφθαι
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν. 495
 ἐννέα καὶ δέκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἔλυσεν.
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτός,
 τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
 Ἔκτορα. τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείῳ· φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός. ἐγὼ δ' ἐλεεινότερός περ·
 ἔτλην δ', οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑφ' ἡμερον ὤρσε γόοιο·
 ἀψάμενος δ' ἄρα χεῖρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησαμένῳ, ὃ μὲν Ἔκτορος ἀνδροφόνοιο
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθείς, 510
 αὐτὰρ Ἀχιλλεὺς κλαίειν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.

"IMPLACABLE" ACHILLES IS MOVED TO COMPASSION AND RAISES
 THE SUPPLIANT.

αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δίος Ἀχιλλεὺς
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἡμερος ἦδ' ἀπὸ γυῖων,

αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χεῖρὸς ἀνίστη, 515
οἰκτεῖρων πολίων τε κάρη πολίων τε γένειον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ ἄ δειλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἄνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς 520
υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
δώρων, οἷα δίδωσι· κακῶν, ἕτερος δὲ ἐάων.

ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέρανος,
ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν,
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.

ὥς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
καὶ οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν.
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,

531. **λωβητόν** †, 'outraged,' 'abused,' 'an object of abuse' (cf. **λωβή-
σαι**, A 232; **λωβητήρα**, B 275).

532. **βούβρωστις** †, 'ox-fly' (**οἰστρος**) and so 'madness' (**βοῦς** and **βι-
βρώσκω**). Others compare later **βουλμία** and render by 'ox-hunger,' that
is, 'distress,' 'misery.'

ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὄσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλάσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε,
 ἄνσχεο μηδ' ἀλίστονον ὀδύρεο σὸν κατὰ θυμόν·
 οὐ γάρ τι πρήξεις ἀκαχημένος υἱὸς ἐῆος 550
 οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα.”

PRILAM VEXES ACHILLES WITH HIS IMPATIENCE TO BE GONE.

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πριάμος θεοειδής·
 “ μὴ πῶ μ' ἐς θρόνον ἴζε, διοτρεφές, ὄφρα κεν Ἑκτωρ
 κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
 πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σῆν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄρᾶν φάος ἡελίοιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·
 “ μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
 Ἑκτορά τοι λῦσαι. Διόθεν δέ μοι ἄγγελος ἦλθεν
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δὲ σέ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.

540. παναώριον † = μινυρθάδιον (A 352). Cf. ὠκόμορος (A 417). (πᾶς, ἀ-privative, and ἄρη.)

544. Μάκαρος †, genitive of Μάκαρ, the founder and king of Lesbos.

οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἤβῶν, 565
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι οὐδέ κ' ὄχηα
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
 τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν εἶσω
 καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
 ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον καὶ ἐπέειθετο μύθῳ.

ACHILLES HAS HECTOR'S BODY MADE READY TO DELIVER TO
 THE FATHER.

Πηλεΐδης δ' οἰκοιο λέων ὡς ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἔποντο,
 ἦρωσ Αὐτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
 τί Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
 οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δίφρου εἶσαν· ἐυσσώτρου δ' ἀπ' ἀπήνης
 ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 καδ δ' ἔλιπον δύο φάρε' ἐύνητόν τε χιτῶνα, 580
 ὄφρα νέκυν πυκάσας δοίη οἰκόνδε φέρεσθαι.
 δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλεῖψαι,
 νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἷόν,
 μὴ ὁ μὲν ἀχθυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο
 παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ 585
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῶαὶ λούσαν καὶ χρίσαν ἐλαίῳ
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,

566. φυλακοὺς † = φύλακας.

577. καλήτορα †, 'crier' (καλέω).

578. ἐυσσώτρου †, 'with good fellies,' i. e. 'strong-wheeled' (εἶδ and [non-Homeric] σῶτρον).

αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας·
 σὺν δ' ἔταροι ἤειραν ἐυξέστην ἐπ' ἀπήνην. 590
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμησεν ἑταῖρον·
 “μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
 εἰν Ἄιδός περ ἑών, ὅτι Ἔκτορα δῖον ἔλυσα
 πατρὶ φίλω, ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' 595
 ἐπέοικεν.”

ACHILLES PERSUADES PRIAM TO TASTE OF FOOD WITH HIM.

ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς·
 ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “νιὸς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἄμα δ' ἠοί φαινομένηφιν 600
 ἄψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβάρουτες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·
 φῆ δοιῶ τεκέειν, ἣ δ' αὐτῇ γείνατο πολλούς.
 τῷ δ' ἄρα καὶ δοιῶ περ ἐόντ' ἀπὸ πάντας ὄλεσσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 καθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

592. σκυδμαινέμεν simple verb †, 'be angry' (cf. σκυζομένην, I 198).

607. ἰσάσκετο, 'deemed herself equal' (ἴσος).



PLATE IX.—NIOBE AND HER YOUNGEST DAUGHTER.

Statue in the Uffizi Gallery at Florence. Copy of a Greek work possibly by Scopas. (After a photograph.)

νῦν δέ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς 615
 νυμφάων, αἶ τ' ἄμφ' Ἀχελάϊον ἐρρώσαντο,
 ἔνθα λίθος περ ἐούσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, διε γεραιέ,
 σίτου· ἔπειτά κεν αὔτε φίλον παῖδα κλαίοισθα
 Ἰλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620

ἦ, καὶ ἀναΐξας οἶν ἄργυφον ὠκύς Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ
 κόσμον,

μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελόισιν
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἐλὼν ἐπένειμε τραπέζῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὄσσοις ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐφέκει. 630
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσοράων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀράοντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

"λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη 635
 ὑπνῶ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,

615. Σιπύλῳ †, 'Sipylus,' a mountain in Lydia.

616. Ἀχελάϊον †, the 'Achelous,' a common name for rivers, in this instance perhaps to be identified with a small stream known also as the Acheles, which 'flows from Sipylus into the land of the Smyrnaeans' (scholium).

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἴων
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”

ACHILLES HAS BEDS PREPARED, AND ALL GO TO REST.

ἦ ῥ'. Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἰ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἴψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκύς Ἀχιλλεύς·

“ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.
 τῶν εἴ τις σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω.”

τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ, 660
 ᾧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης· —
 οἶσθα γάρ, ὡς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδιάσιν· —
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυῖτό τε λαός, 665

657. ποσσημαρ †, 'how many days?' (πόσος, ἡμαρ. Cf. ἐννήμαρ, A 58.)

ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν·
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη.”

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
“ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
σχῆσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνω- 670
γας.”

ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μὴ πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδέ' ἔχοντες·
αὐτὰρ Ἀχιλλεύς εἶδε μυχῷ κλισίης ἐυπήκτου, 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρῃος.

WHILE THE ACHAEANS SLEEP, PRIAM LEAVES THE CAMP AND
DRIVES AWAY UNDER THE GUIDANCE OF HERMES.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν
ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα· 680
ιγῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
στη δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
“ὦ γέρον, οὐ νύ τι σοὶ γε μέλει κακόν, οἷον ἔθ'
εὔδεις

ἄνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς ;
καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685
σεῖο δέ κεν ζωῷ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοὶ μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων
γνώη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”

ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
τοῖσιν δ' Ἑρμείας ζεύξ' ἵππους ἡμίονους τε, 690
ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

NOTES

Unless otherwise specified, references accompanied by the sign § are to the *Homeric Grammar* contained in this volume.

Reference is made to the books of the Iliad by the capital letters of the Greek alphabet; to the books of the Odyssey by the small letters.

GG. = Goodell's *School Grammar of Attic Greek*, 1902.

GMT. = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, 1890.



PLATE X.—IDEAL PORTRAIT OF HOMER BY REMBRANDT
IN THE ROYAL PICTURE GALLERY, THE HAGUE.

The portrait is signed [*Rembra*]ndt *f. 1663* and is said to have been painted after an ancient bust in the artist's possession. (After a photograph.)

NOTES

BOOK I—A

1. *δαδε*, for the form see § 41. The Attic present is *ἔδει*. Like Latin *cano*, it admits an object (*μῆνιν*) in the accusative. Cf. *φῆδαι τινας ἔδοντες* (Xen. *Anab.* IV, 3, 27).—*θεά*, § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.—*Πηληϊάδεω*, for ending, §§ 65, 68; scansion, § 48; composition, § 157.—*Ἀχίλλης*, declension, §§ 86, 87.

2. *οἰλομένην*, 'the baneful wrath'; for spelling, § 85. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here 'wrath' may be repeated.—*μυρ'*, elided vowel, § 40, 1; meaning, § 109.—*Ἀχαιοί*, originally a tribal name, then used for 'Greeks' in general.—*ἄλγ'*, elision, § 40, 1; declension, §§ 78, 91.—*ἔθηκεν*, 'made,' a common Homeric meaning of *τίθημι*.

3. *ἰφθίμους* agrees with *ψυχάς*, the masculine doing duty as feminine.—*Ἅιδι* (Attic *Ἄιδῳ*, i. e. *ἔιδῳ*), declension, § 96; as used by Homer, almost always indicates the god himself, 'Hades.'

4. *αὐτοίς*, 'the men themselves,' τὰ σώματα, in contrast with the *ψυχάς*.—*τέθει*, not augmented, § 125.—*κένεσσιν* (Attic *κυσί* for *κυν + σι*), declension, §§ 78, 82.

5. *οἰωνοί*, declension, §§ 78, 76.—*Διός*, declension, § 98.—*δ'(έ)*, 'while'; it will be observed that *δέ* must often be rendered not by this word only, but also by 'for' and even 'although.'—*ἔταλάντο*, spelling, § 150.—*βουλή*, the 'purpose' to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis's prayer; all this will be developed later.

6. *ἔξ οὗ κτλ.* (*καὶ τὰ λοιπὰ* = *et cetera*), 'from the time when once they quarreled and parted'; to be joined in thought with l. 1: 'sing of the wrath from the time when' etc.—*διαστήτην*, not augmented, § 125.

7. *Ἀτρεΐδης*, formation, § 157. Agamemnon is meant, as is suggested by the appositive *ἄναξ ἀνδρῶν*. In another context the word might indicate his brother Menelaus as well (cf. Γ 847, 850, 861).—*ἄναξ*, on the hiatus,

§§ 25, 27, 60.—'Αχιλλεύς, spelled with two λ's (compare 'Αχιλλῆος, l. 1), § 39.

8. With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. B 134, 295, 296); the first book occupies twenty-one days of this time.—*ἄρ*, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.—*σφωε*, enclitic pronoun, third person, accusative dual, § 110.—*θεόν*, partitive genitive with *τις*.—*ξυνέτηκα*, the syllabic augment points to the fact that *τημι* originally began with a consonant; on the spelling, § 41.—*μάχεσθαι*, syntax, § 213.

9. *Δηροθε*, form, § 94.—*είς*, named in l. 14.—*ε*, personal pronoun, § 118, 2.—*βασιλῆι* (Attic *βασιλεῖ*), declension, § 86.

10. *ἀπὸ στρατόν*, 'through the camp.'—*ἀλέκοντο*, poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.—*λαοί*, declension and Attic equivalent, § 77.

11. *ὄνεια*, 'because'; form, § 45.—*τόν*, probably demonstrative, § 118, 1: 'that' Chryses, celebrated in epic song.—*ἀρητήρα*, composition, § 156, 1.

12. *νήας*, declension, § 101; Attic *ναῖς* (GG. 186).

13. *λυσόμενος* expresses purpose.—*θήγατρα* (Attic *θυγατέρα*), § 85.—*ἀποινα*, probably in the form of gold, bronze, and raiment.

14. 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If *στέμματ'(α)*—and not *στέμμα τ'(ε)*—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on *τ* 29, 55. Below (l. 28) the singular occurs.—*ἐκηβόλου*, short ultima in scansion, § 25, 1.—'Απόλλωνος, quantity of initial vowel, § 30.

15. *χρυσέῳ* (Attic *χρυσῷ*), lack of contraction, § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.

16. 'Αρτίδα, accusative dual, § 65.—*δίω*, Attic *δίω*.—*κοσμήτορα*, composition, § 156, 1.

17. *ἐκνήμιδες*, 'well-greaved'; see Introduction on Homeric armor, 30.

18. *θεοί*, scanned as one syllable, § 43.—*δοιεν*, why optative? § 201.

19. *Πριάμοιο*, declension, § 73.—*πάλιν*, the ultima, though short, receives the ictus, § 32.—*τέ* = Attic *εἰ*. In the text this adverb is

printed as two syllables in the fourth foot before the bucolic diaeresis (§§ 11, 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

20. λῦσαι . . . δέχσθαι, infinitives for imperatives, § 213.—τά, probably demonstrative, § 118, 1.

21. εἰόμενοι agrees with οἷσις understood.

22. ἐπ-ευ-φήμησαν, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be ἐπ-ηυ-φήμησαν.

23. αἰδέσθαι, complementary to ἐπευφήμησαν, which amounts to a verb of commanding: 'to reverence the priest.'—θ' = τε.—ἰερέα, like βασιλῆα (Attic βασιλιά), § 86.—δέχθαι, spelling, § 131.

24. οὐκ . . . ἤνδανε, 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'—ἤνδανε, on the hiatus, §§ 27; 61, 1.—θυμῶ, syntax, § 177 (a).

25. ἐπὶ . . . ἔταλλον, tmesis, §§ 163, 165.—μῦθον, 'threat.'

26. μή σε . . . κηχέω, 'let me not find you' (§ 193).—κοιλήσω, declension, §§ 65, 71; Attic κολίαις.—νηυσί, declined, § 101.—κηχέω, where found? § 149.

28. νυ, § 49, 2.—τοι, enclitic pronoun, § 110.

29. τήν, personal pronoun, § 118, 2.—πρὶν κτλ., 'ere then shall old age overtake her.'—μυ, enclitic pronoun, here = Attic αὐτήν, § 110. It may be used for masculine and neuter also.

30. For the hiatus between ἡμετέρω and ἐνί (Attic ἐν) see § 25, 4.—οἴκω originally began with a consonant, § 61, 28.—ἐν Ἄργεϊ (declined like ἔπος, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.—πάτρησ (Attic πατρίδος), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of λήχος is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere ἀντιῶν takes a partitive genitive.

32. σαώτερος, in emphatic position, to be translated after ὅτι.—κε, enclitic particle, § 49, 3.—νήμαι, form, § 142, 1; syntax, § 196.

33. ὡς ἴφατ' (ε) = Attic ὅτως ἴφη.—ἔδδαισαν, for double δ, § 62, 1; ν movable in spite of the following δ' (ε), § 50.—ὁ γέρον, § 119 (a).

34. βῆ, accent, § 126.—παρὰ θίνα, 'along the strand.'—πολυφλοίσβοιο, imitative of the sound of the wind-swept sea.

35. πολλά, object of ἠράθ' (= ἠράτο, from ἀράομαι): 'earnestly prayed.'—ὁ γεραίς, use of article, § 119 (a).

36. τόν, relative pronoun, § 118, 4; cf. 'that' in English.

37. μεν, enclitic pronoun, § 110; contraction, § 42.—ἀμφιβέβηκας, to be translated by present tense, 'guarded,' § 187. The metaphor involved is illustrated by the line:

ἀμφὶ δ' ἔρ' αὐτῷ βαῖν' ὅς τις περὶ πάρορακι μήτηρ (P 4),

'Menelaus strode before him [the slain Patroclus] like a cow before her calf,' to give protection. Compare also E 299.

38. ζαθέην, composition, § 160.—τε ἴφα, hiatus, § 61, 21.

39. εἴ ποτε κτλ., 'if ever I roofed overhead a temple pleasing in thy sight.' The temple plays no further part in the story of Chryses; but the *altar* does appear later. In the earlier times the gods were worshiped at altars in the open air; but some distinct references to temples will be noticed later in the poem (E 446-448; Z 274, 279, 297).—ἔτι, adverb, §§ 162, 164.—νηόν, declension, § 77.

40. κατὰ . . . ἔκηα (Attic κατέκασα), §§ 163, 165.

41. ἦδ' (δ), common Homeric equivalent of καί.—κρήνον (Attic κρῶνον), from κραινῶ (Attic κραινω).—ἔλδωρ, spelling, § 61, 13.

42. 'May the Danaans pay for my tears by thy shafts.' τίσειαν, syntax, § 201.—Δαναοί, another name for the 'Greeks' in general, regarded as the 'people of Danaus,' the mythical Argive king.—σοῖσι, meaning, § 113; declension, § 76.—βλάσσειν, declined like ἔπος, §§ 91, 88.

43. τοῦ, personal pronoun, § 118, 2.

44. κατ' Οὐλύμπου κρήνον, 'down from the summits of Olympus.'—Οὐλύμπου = Attic Ὀλύμπου.—κρήνον, declined, § 100.—κῆρ, accusative, 'at heart.'

45. τόξα, a single bow; plural because made of parts fitted together.—ἔρριον, declension, § 76; syntax, § 177.—φαρέτρην, spelling, § 64.

46. χωμόνιοι, of him 'in his anger.'

47. αὐτοῦ κινήθητος, 'as the god started up.'—ἦε, Attic ἦε, from εἶμι.—τοικῆς, for the original spelling cf. § 61, 24.

48. νεῶν, declension, § 101.—μέτα, adverb, §§ 162, 164.—ἔηκεν, see note on l. 8.

49. 'And a dreadful clang arose from the silver bow.' With the imitative words ἔκλαγξαν (l. 46) and κλαγγή compare λίγξε βιός (Δ 125), which expresses a similar idea.—ἀργυρέοι, uncontracted, § 41.

50. στήθεα, declined like βασιλεύς, § 86.—ἐπέχετο, 'he assailed.'

51. 'But next he sped his keen shaft at the men themselves [αὐτοῖσι] and kept shooting.'—Either βέλος (note the long ultima) ἔχευεκέες illustrates ictus lengthening (§ 33) or the force of the original sigma of [σ]εχευεκέες is still felt.

52. βάλλ', elision, § 40, 1.—αἰεῖ = Attic αἰεῖ.—νεκῶν, genitive of material with τυράι (cf. GG. 506).—θαμνῆται, to be translated in the predicate, after the Greek order: 'thickly,' one after another.

53. κῆλα = βίλεα (cf. l. 51).

54. τῇ δεκάτῃ, 'on the tenth day,' like the Attic construction.—ἀγορήνδε, spelling, § 64; suffix, § 155, 5.—καλέσασατο, double sigma, § 53.

55. $\tau\acute{\eta}$, personal pronoun, § 118, 2; syntax, § 176.— $\phi\rho\epsilon\sigma\acute{\iota}$, $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English 'heart.'—Here (Attic 'Hera') and Athene (Attic 'Athena') were hostile to the Trojans. Why?

56. $\beta\alpha$, § 49, 1.— $\delta\rho\acute{\alpha}\nu\tau\omicron$, § 125. Homer uses the middle of this verb in active sense.

57. $\eta\gamma\alpha\rho\epsilon\theta\epsilon\upsilon$, form, § 136, 8.

58. $\tau\omicron\iota\sigma\iota$, dative of interest (§ 176), 'rising up before them.'— $\delta\acute{\epsilon}$ here has the force of a weakened $\delta\acute{\eta}$, 'then,' § 81. It can not be translated in this place by 'but' or 'and'; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coördinated—when there was no "hypotaxis," but only "parataxis."

59. $\acute{\alpha}\mu\mu\epsilon$, pronoun of first person, § 110.— $\pi\lambda\alpha\gamma\chi\theta\acute{\epsilon}\nu\tau\alpha\varsigma$, from $\tau\lambda\acute{\alpha}\zeta\omega$.—'Now I think that we, driven back, shall return home again, if possibly we should escape death—if, in fact, both war and pestilence are at the same time to destroy the Achaeans.'

60. $\epsilon\acute{\iota}\ \kappa\epsilon\upsilon$. . . $\phi\acute{\rho}\gamma\omicron\mu\epsilon\upsilon$ (§ 206) expresses a possibility more remote than $\epsilon\acute{\iota}$. . . $\delta\alpha\mu\acute{\eta}$ (l. 61).

61. $\epsilon\acute{\iota}\ \delta\acute{\eta}$, 'if in fact' is nearly equivalent to 'since in fact.'— $\delta\alpha\mu\acute{\eta}$ (future indicative, § 151) agrees with one subject only, like $\chi\rho\alpha\acute{\iota}\sigma\mu\epsilon$, l. 28.

62. $\acute{\epsilon}\rho\acute{\alpha}\iota\omicron\mu\epsilon\upsilon$, form, § 148; hortatory.

63. $\tau\epsilon$, observe that this word helps out the meter and also accompanies a general statement; it is often not to be translated.

64. 'Who may say [potential—or "hypothetical"—optative, § 206] why Phoebus Apollo has become so much angered.'— $\tau\acute{\omicron}\sigma\sigma\omicron\upsilon$, spelling, § 51, 1.

65. $\delta\ \gamma'$ (ϵ), 'he,' with very slight emphasis.— $\sigma\acute{\chi}\omega\lambda\lambda\eta\varsigma$, $\acute{\epsilon}\kappa\alpha\tau\acute{\omicron}\mu\beta\eta\varsigma$, genitives of cause; the vow may have been unfulfilled, the hecatomb neglected.

66. 'In the hope that when he has shared in the savor of unblemished lambs and goats, he may be willing to avert destruction from us'; cf. § 198.— $\alpha\acute{\iota}$ = Attic $\epsilon\acute{\iota}$.— $\kappa\acute{\nu}\iota\sigma\eta\varsigma$, partitive genitive with $\acute{\alpha}\rho\iota\delta\iota\sigma\tau\alpha\varsigma$.

67. $\beta\omicron\acute{\upsilon}\lambda\epsilon\tau\alpha\iota$, subjunctive? § 147.— $\eta\mu\acute{\iota}\nu$, dative of advantage (interest), 'from us'; literally 'for us.'— $\acute{\alpha}\pi\theta$. . . $\acute{\alpha}\mu\theta\omicron\upsilon\alpha\iota$, tmesis, § 163.

68. $\acute{\eta}\ \tau\omicron\iota$, often 'to be sure,' here little more than 'well.'— $\kappa\alpha\tau'$. . . $\acute{\epsilon}\chi\epsilon\tau\omicron$ = Attic $\acute{\epsilon}\kappa\alpha\beta\acute{\epsilon}\zeta\epsilon\tau\omicron$.— $\tau\omicron\iota\sigma\iota$, cf. l. 58.

69. $\Theta\epsilon\sigma\tau\omicron\rho\omicron\theta\eta\varsigma$, composition, § 157.

70. $\acute{\eta}\delta\epsilon$, §§ 61, 23; 136, 10.—What makes $\delta\epsilon$ a long syllable? § 37.— $\tau\acute{\alpha}\ \acute{\epsilon}\omicron\upsilon\tau\alpha$ = Attic $\tau\acute{\alpha}\ \delta\upsilon\tau\alpha$, 'the present'; $\tau\acute{\alpha}\ \acute{\epsilon}\sigma\sigma\acute{\omicron}\mu\epsilon\upsilon\alpha$ = $\tau\acute{\alpha}\ \acute{\epsilon}\sigma\acute{\omicron}\mu\epsilon\upsilon\alpha$, 'the future'; $\tau\acute{\alpha}\ \acute{\alpha}\pi\theta\ \acute{\epsilon}\omicron\upsilon\tau\alpha$, 'the past.'— $\tau\epsilon$. . . $\tau\epsilon$. . . $\tau\epsilon$, 'both . . . and . . . and.'

71. *νήσει*, form, § 101.—*εἶσω*, adverb, to be translated before "Ἴδιον, which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'—*ἦν*, possessive adjective, § 113; not an Attic *prose* word.—*τήν*, relative, § 118, 4.—*οἱ*, enclitic pronoun, § 110. Homer uses this word commonly as a *personal* pronoun, while in Attic Greek it is normally an indirect reflexive only.

73. *σφιν*, enclitic pronoun, § 110.

74. *κίλευ*, form, § 142, 1. Calchas felt himself bidden to speak on account of his preëminence among the seers; cf. l. 62.—*μυθήσασθαι*, 'to interpret,' 'to explain.'

75. Note that the ultima of *Ἀπόλλωνος* is long before *ἑκατηβέλτεος* (§ 37). For declension of the latter word see § 65.

76. *ἔρως*, form, § 41.—*σίνθεο*, form, § 142, 2, a.—*ἔμοσσον*, spelling, § 53.

77. *ἦ μὲν* (§ 31) = Attic *ἦ μήν*, used in asseverations: 'yea verily' or 'in very truth.'—*πρόφρων*, 'with all your heart,' agreeing with subject of *ἔμοσσον* (GG. 571), but belonging in sense with the understood subject ('you') of *ἔρήξειν*.—*ἔπειτα* (§§ 91, 50) *καὶ χερσίν*, 'in word and in deed.'

78. *ἦ γὰρ κτλ.*, 'for truly I think I shall enrage a man.'—*χολωσόμεν*, infinitive, § 137, 2.

79. *Ἀργείων*, 'Argives,' a third name for the Greeks, the other two being *Δαναοί* (l. 42) and *Ἀχαιοί*.—*Ἀργεῖοι* meant originally the people dwelling in *Ἄργος*, which at first seems to have indicated the plain of central Thessaly, neighboring to *Ἑλλάς*. But the name *Ἄργος* (or *Ἀργος Ἀχαικόν*, as it is four times called) was early extended to the whole Peloponnesus. The Thessalian district is once called 'Pelasgic Argos,' in distinction (B 681).—The *Ἀχαιοί* once dwelt in southern Thessaly—in *Ἑλλάς* and *Φθίη*, apparently adjacent but distinct districts. The important fact is that the poets use these names (*Ἀργεῖοι* and *Ἀχαιοί*) freely to indicate all the Greeks; while the name so used later—*Ἕλληγες*—stands in Homer for a single tribe only, that dwelt in *Ἑλλάς* (of southern Thessaly). Even of the Homeric Hellas the boundaries are indefinite, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (I 447, 478, α 344, β 726, 816, ο 80).—*οἱ* is dative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achaeans obey.'

80. *κρείσσων*, spelling, § 56.—*βασιλεύς*, supply *ἐστί*, as very often.—On omission of *ἔν* or *κε* with the present general protasis, see § 197.—*χόσεται*, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet [*ἀλλὰ*] he keeps a grudge afterward in his heart, until he satisfies it.'—*εἰ* . . .

καταπέφην, in same construction as χόσεται (l. 80).—τε . . . τε, not translatable, accompanying the general statement, as often in Homer.

82. ὄφρα τελείσῃ (spelling, § 52), present general protasis (§ 197).—ὄφρα is poetic only; the Attic equivalent here is ἕως, μέχρι, or a similar word.

83. στήθεσιν, declension, §§ 91, 52.—ἴστωι, §§ 113; 61, 6. Cf. ἦν, l. 72.—φράσαι εἰ, 'consider whether.'

85. θαρσήσας, 'pluck up courage'; as the present of this verb indicates a state or condition, 'to be courageous,' the aorist may denote the entrance into that condition (GG. 464); this principle is frequently illustrated in the text of Homer.—μάλα, 'surely,' 'without fail,' strengthens ἐπι. Account for the hiatus; § 61, 16.—θεοπρόπιον, note that the last syllable, though short, receives the ictus; § 33.—οἶσθα, § 61, 23.

86. οὐ, translate the negative later with τις (l. 88), before which in fact it is repeated.—ψ̄ τε, the τε is not translatable, § 123, 3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. ἐμῷ (§ 110) [ἄντος . . . δακρομένοιο, genitive absolute.

89. σοί, after ἐπί in composition.—ἔποισα, future of ἐπι-φέρει.—κόλησ, cf. l. 26.

90. Δαναῶν, partitive genitive with οὐ τις (l. 88).—'Αγαμέμνονα εἴπης, account for the hiatus; § 61, 16.

91. πολλόν, 'by far,' declension, § 105.

92. θάρσησε, cf. note on l. 85.—ἠέσασ, αἰδέσασ.

95. οὐδ' (4), 'for . . . not'; cf. notes on ll. 5 and 124.

96. τοῦνακα, form, § 45.

97. πρὶν . . . πρὶν (l. 98) = Attic πρότερον (or πρόσθεν) . . . πρὶν: in translation omit the former πρὶν. What construction follows πρὶν in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d.—Δαναοῖσι, for dative cf. l. 67, ἡμῖν.—ἀπόσα, future of ἀπ-οπίω.

98. ἀπὸ . . . δόμεναι, tmesis, § 163.—δόμεναι, form, § 137, 1, b. The subject 'they' (supply τινά) is purposely indefinite.—κόρην = Attic κόρη. Cf. the accusative plural κόρας (Xen. Anab. IV, 5, 9).

99. Explain σ̄, comparing l. 23.

100. Χρῆσθην, here the name of the *place*, not of the person.—Διασάμενοι, spelling, § 53.—πειθοῦμεν, form, § 128. 'Then may we propitiate and persuade him.'—μῦν = αὐτόν.

103. μένος, form, § 91. 'With rage his gloomy heart was brimming' ('was greatly filled').—On φρένες cf. note, l. 55.

104. ὄσσε δέ οἱ (§ 61, 6), 'and his eyes'; syntax of οἱ, § 176.—έκτεην, pluperfect dual from εἶκα (§ 61, 24), 'were like.'

105. κακ' ὀσσομένους, 'with evil look,' a phrase contrasting with ἐθ φρονέουσ, l. 73. The penult of the adjective κακά (cf. l. 86, βολίχ') receives an acute

accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns ($\epsilon\mu'$, l. 133), verbs ($\epsilon\iota\sigma'$, l. 506), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).— $\pi\rho\sigma\text{-}\delta\alpha\iota\tau\epsilon\nu$ (§ 61, 16) = Attic $\pi\rho\sigma\epsilon\iota\tau\epsilon\nu$.

107. 'Evils are always dear to your heart to prophesy.'— $\mu\alpha\nu\tau\epsilon\upsilon\sigma\theta\alpha\iota$ (§ 211) limits $\phi\iota\lambda\alpha$, 'dear for prophesying'; the original dative force of the infinitive is here quite apparent (GG. 562).

108. $\epsilon\sigma\theta\lambda\acute{o}\nu$ = Attic $\epsilon\gamma\alpha\theta\acute{o}\nu$, here in sense of 'pleasant,' 'gratifying.'—What is the metrical quantity of the ultima of $\epsilon\iota\tau\alpha\varsigma$ in its position before $\epsilon\iota\tau\alpha\varsigma$? § 61, 16.

110. $\acute{\alpha}\varsigma$ $\delta\acute{\eta}$ $\tau\omicron\upsilon\theta\delta'$ $\epsilon\tau\epsilon\kappa\alpha$, 'that doubtless for this reason,' defined in the following line.— $\sigma\phi\upsilon\nu$, see l. 78.

111. $\sigma\upsilon\nu\kappa\alpha$, 'because,' as in l. 11.— $\chi\rho\upsilon\sigma\eta\beta\omicron\varsigma$, composition, § 158.—The 'ransom of the maid Chryseis' means the ransom offered for her.

112. $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, 'prefer.'

113. Κλυταμνήστρης , genitive after the comparative idea in $\pi\rho\sigma\beta\acute{\epsilon}\beta\omicron\upsilon\lambda\alpha$. The correct ancient spelling of this name is Κλυταμνήστρη (Attic $\text{-}\acute{\alpha}$).

114. $\epsilon\tau\epsilon\iota$ $\sigma\acute{\epsilon}$ $\acute{\epsilon}\theta\epsilon\nu$ $\kappa\tau\lambda.$, 'since she is not inferior to her,' literally 'since she [Chryseis] is not worse than she [Clytaemnestra].'
— $\sigma\acute{\epsilon}$ $\acute{\epsilon}\theta\epsilon\nu$, why not $\acute{\alpha}\chi\eta$? §§ 61, 6; 110.— $\chi\epsilon\iota\rho\acute{\alpha}\nu$ = Attic $\chi\epsilon\iota\rho\omega\nu$.

115. $\delta\acute{\epsilon}\mu\alpha\varsigma$ $\kappa\tau\lambda.$, accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman: $\delta\acute{\epsilon}\mu\alpha\varsigma$, 'figure,' $\phi\upsilon\eta\nu$, 'growth,' 'stature,' $\phi\rho\acute{\nu}\epsilon\mu\alpha\varsigma$, 'sense,' $\epsilon\rho\gamma\alpha$, 'handiwork.' The Homeric man should have $\phi\upsilon\eta$, $\phi\rho\acute{\nu}\epsilon\mu\epsilon\varsigma$, and $\acute{\alpha}\gamma\omicron\rho\eta\tau\acute{\iota}\varsigma$, 'power of discourse' (θ 168).— $\tau\iota$, 'at all.'

116. $\kappa\alpha\iota$ $\acute{\delta}\epsilon$, 'even so,' i. e. although all this is true.—With $\delta\acute{\epsilon}\mu\epsilon\mu\alpha\iota$ supply 'her' as object.—After $\tau\acute{\omicron}$ $\gamma\epsilon$ supply $\delta\omicron\tau\acute{\iota}$, the very common Homeric ellipsis.

117. $\beta\omicron\upsilon\lambda\omicron\mu\acute{\iota}$, elision, § 40, 3.— $\epsilon\mu\mu\epsilon\mu\alpha\iota$, form, § 137, 6.— $\acute{\eta}$, 'rather than.'

118. $\acute{\alpha}\iota\omicron\varsigma$, 'alone,' not to be confused with $\acute{\alpha}\delta\epsilon\varsigma$, 'such as.'

119. $\epsilon\omega$ (Attic $\acute{\delta}$), subjunctive of $\epsilon\iota\mu\iota$, in a purpose clause introduced by $\delta\acute{\omicron}\phi\epsilon\alpha$, which is here a *final* conjunction (Attic $\epsilon\omega$); compare l. 82, an example of the *temporal* use.— $\sigma\acute{\epsilon}\delta\delta\iota$ $\eta\omicron\upsilon\kappa\epsilon\nu$, account for the hiatus; § 61, 24. 'It is not seemly at all' for me to lack a prize.

120. $\tau\acute{\omicron}$ $\gamma\epsilon$, 'this,' demonstrative (§ 118, 1), referring to the following clause.— δ $\mu\omicron\iota$ (§ 176) $\gamma\acute{\epsilon}\rho\alpha\varsigma$ $\kappa\tau\lambda.$, 'that my prize goes elsewhere.'— δ = $\delta\tau\iota$, § 123, 7.

121. $\acute{\eta}\mu\alpha\iota\beta\epsilon\tau\omicron$, cf. $\acute{\alpha}\rho\text{-}\acute{\alpha}\mu\epsilon\iota\beta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ (l. 84).

123. $\gamma\acute{\alpha}\rho$, [your demand is unfair and impossible,] 'for' etc. It is perhaps as well, however, not to attempt to render $\gamma\acute{\alpha}\rho$, if the translation is likely to be cumbersome. 'Why!' often gives it (GG. 672).

124. 'For we do not longer [*ετι*] know of common goods treasured up anywhere in abundance.' In translation, *οὐδέ* may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.—*ἔδμεν*, form, § 57.—*ἐνθήμα* = Attic *κοινά*, here a substantive.—*καίμενα*, the familiar passive, in meaning, of *τίθημι* = 'deposit.'—*πολλά* is a predicate adjective.

125. τὰ . . . τὰ, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.'—*πολλῶν* (Attic *πόλειων*) declined, § 103.—*εἰ*, why accented? § 166.

126. 'And it is not right for the soldiers to gather these things again and make a common store of them'; literally 'to bring together these things collected again.'

127. τήνδε, Chryseis.—*θεῶν*, 'in honor of the god.'—*πρόες* (*προ-ίημι*), 'let go forth,' 'yield.'—*Ἀχαιοί*, 'we Achaeans'; note the person of the verb of which *Ἀχαιοί* is subject.

128. αἱ κε, Attic *ίδε*.

129. *δῶσι*, form, § 136, 6; this is easily recognized as the protasis of the more vivid future—or "simple future"—condition (cf. GG. 650).—*ἐξαλαπάξει*, 'to sack,' purpose.

131. *δὴ οὐτως*, pronounced as if written *δ' οὐτως*, § 48.—*ἀγαθός περ ἔόν*, 'even though you are brave.' *περ* has the force of *καί* often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both *καί* and *περ* occur with the same participle (as ll. 217, 577). *καίπερ* (one word) with concessive participle is familiar in Attic Greek (GG. 593 b).

132. μή . . . κλέπτει νόον, 'do not seek to deceive me in your heart' (locative).—*παρελύσομαι* (from *παρ-έρχομαι*), 'outstrip,' 'overreach,' metaphor from racing.—Achilles has frankly demanded that Agamemnon give up Chryseis; and he offers, in return, an unsubstantial chance of payment when the city of Troy is taken—a somewhat remote possibility. So, Agamemnon thinks, Achilles is holding out to him an illusory hope, and is keeping some ulterior motive hidden.

133. *ἤ*, Latin *an*, 'or perhaps,' 'is it that,' introduces the second part of a double question, the first being implied and more or less indefinite. Most editors prefer *ἦ* ('truly') here. Pope gives the idea of the line thus:

"Shall I my prize resign

With tame content, and thou possess'd of thine?"

A more literal rendering is: 'is it that you wish—so that you yourself may keep your prize—me on the contrary [*ἀντίφω*] to sit in "tame content" [*αἴτρω*] bereft [*δευόμενος*] of mine?'—*ἔχῃς*, introduced by *ἔφρα* (= Attic *ἔφα*), expresses purpose.—*εἴμ'*, accented; cf. note on *κάκ'*, l. 105.

134. *δευόμενον*, said to be Aeolic; the Attic lacks the *υ*, which is the vocalized *F*.—*κίλει*, cf. l. 74.

136. **ἀλλά**, as usual, indicates that something is to be said quite different from the preceding context; it is derived from **ἄλλα**, i. e. 'otherwise.' Do not translate by 'but,' unless this word is clearly demanded by the sequence of ideas; here 'yet' will do. Compare note on ll. 81, 82.

136. **ἄρσάντες, ἀραρίσκου**.—**ὅπως ἀντάξιον ἔσται**, § 200 (a). As the conclusion of this condition understand **εἰ ἔξει**, 'it will be well.'

137. **εἰ . . . κα**, Attic equivalent? Cf. l. 128.—**δώσουν**, form, § 149 (5).—**ἐγὼ δέ** (§ 31; cf. l. 58), 'then I.'—**κεν . . . Ὀλομαι**, syntax, § 192.

138. **τεόν**, § 118.—**Διάντες**, the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oileus.—**ἴων**, 'going' to your hut, or Ajax's, etc.—**Ὀδυσῆος**, declined like **Ἀχιλλῆος**, l. 1.

139. **κεν καχολόσσεται**, an instance of **κεν** with the future perfect indicative, a construction foreign to Attic Greek; see § 190.—**δν**, syntax, § 179.—**κεν . . . ἔωμαι**, protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is **ἔωμαι** used in the equivalent Attic?

140. **ἦ τοι**, 'to be sure.'—**καί**, 'even' or 'also.'

141. **νῆα** (Attic **ναῦν**), declension, § 101.—**ἐπέσσομεν**, 'let us launch,' form, § 144, II; double **σ**, § 53.

142. **ἐν δ' (δ)**, 'and there,' in the ship; for accent see § 164.—**ἀγείρομεν**, where found? § 144, II.—**ἐς**, 'within,' 'therein,' § 164.

143. **θελομεν**, another hortatory subjunctive; on spelling, § 144, I.—**ἐν** (Attic **ἐνδ**), 'on board,' form, § 46.

144. **βήσομεν**, § 144, II; this causative first aorist is not supplied in Attic Greek by **βαίνω**, but by **βιβάζω**. So the Attic equivalent is **βιβάζομεν**.—The subject of **ἔστω** is **εἰς τις**, to which **ἀνὴρ βουλευφόρος** is in apposition; **ἀρχός** is a predicate nominative. 'Let somebody—a man of good counsel—be captain.'

145. **Ὀδυσσεός**, here with two **σ**'s, with only one in l. 138; § 39.

147. 'That you may offer sacrifices and propitiate' etc.—**διόσσεται**, mood and tense, § 144, II; double **σ**, § 53.

148. **τόν**, object of **προσέφη**.—**ἐπέδρα ἰδόν**, why is the hiatus possible? § 61, 23.—On translating the tense of **ἰδόν** see § 186.—Agamemnon's threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

149. **ᾧ μοι** (dative of interest), exclamatory, 'ah me!'—**ἐπι-αμένε**, 'clothed in,' vocative of perfect participle of **ἐπι-έννυμι**. Why is **ε** of **ἐπι-** not elided? § 61, 20.

150. **τοί**, § 176.—**παίθηται**, syntax, § 194.

151. **ἰδὼν διθέμεναι**, 'so as to go on an expedition.'—**ἰδὼν**, accusative of the space or way over which an action extends; the construction is somewhat akin to that of the cognate accusative. Cf. l. 496, z 292.—**διθέμεναι**, form, § 137, 1, a; syntax like **μάχεσθαι**, l. 8. The expression may

refer to going to ambush, one of the bravest feats of Homeric warfare (l. 227); others understand it of the journey just proposed.

152. ἤλυθον = Attic ἤλθον.—αἰχμηγῶν, declension, § 65.

153. μαχεσόμενος, scansion, § 32; spelling, § 53; = Attic μαχόμενος. What is the force of the future here? Cf. λυσόμενος, l. 13.—μοι, 'in my sight.'

154. ἤλασαν, 'drove away.'—μῆν, same as μήν.

155. ἐπιβάλακι, prefix, § 160.

156. ἦ, 'truly.'—With πολλά supply ἐστί.

157. οὔρα (from οὔρος) = Attic ὕρη (ὔρος).—σκιόεντα, ἠχέεσσα, composition, § 159.—Why does not τε (before ἠχέεσσα) suffer elision? § 61, 5.

159. τιμῆν ἀρνόμενοι, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).

160. πρὸς Τρώων, 'from the Trojans.'—τῶν οὐ τι κτλ., 'all this you neither heed nor regard at all.'—μετατρέπη, how else might the form have been written? § 142, 1, a.

161. ἀφαιρήσεσθαι, future in indirect discourse: 'you threaten you will take away.'

162. ἐπι, why accented on the penult? § 166.—πόλλ', for the accent cf. note on κάδ', l. 105.—νίεσ, declension, § 107.

163. μῆν, again the same as μήν, § 31.—οἱ ἴσων, 'equal to you,' i. e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e. g. Γ 238).—Why is ε of ποτε not elided? § 61, 27.—ἴσων has short initial vowel in Attic.

164. ἐπιπότ' (spelling, § 51, 1) . . . ἐκπέρωσι, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.

165. τὸ πλεον, 'the greater part.' Later (I 328, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.

166. χεῖρες ἐμαί, 'my hands,' in Attic would be αἱ ἐμαί χεῖρες.—ἀτάρ, same as ἀτάρ, l. 51, etc., § 31.—ἦν in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.

167. After γέρας supply ἐστί.—ὄλιγον τε φίλον τε, a prize 'little but none the less dear.'

168. νῆας, declension, § 101.—ἐπεὶ κε (= Attic ἐπὶν or ἐπάν) κάμω is equivalent to what sort of protasis? Cf. ἦν ποτε . . . ἵκηται, l. 166.

169. Φθίνδ' (ε), composition, § 155, 5.

170. ἔμην, where found? § 137, 7.—σ', for σοί, § 40, 4.

171. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἀφύσσειν, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.

173. φεύγε μάλ' (α), the imperative strengthened as in l. 85, *μᾶλα εἰπέ*.—*ἐπ-έσσεται* (from *ἐπι-σσεύω*), for translation see § 187; for double σ, § 39.

174. *ἔνεα' ἔμετο* (§ 110) = Attic *ἐμοῦ ἔνεκα*.—Why *πάρ'* and not *παρ'*, i. e. *πᾶρα* and not *παρά*? § 167.

175. *κα . . . τιμήσουσι*, form, § 146; syntax, § 190.—*μητίετα*, form, § 67.

176. *ἔσσι*, form, § 186, 2.—*διοτρεφίων βασιλῆων* (§ 86). The poet regularly represents kings as cherished by Zeus, king of the gods, just as minstrels and harpists are in favor with the Muses and Phoebus Apollo.

178. *καρτερός*, spelling, § 58.—*εἰ . . . ἔσσι*, simple present supposition, as in Attic Greek (GG. 647).—*που*, 'doubtless.'

179. *σῆς* (§ 113), Attic *σῆς*.

180. *σέθεν*, where found? § 110.

181. *κοτίοντος* (agreeing with *σέθεν*), 'in your wrath.'

182. *ὣς* means 'as'; after this line a correlative clause, 'so shall I take away Briseis,' would be expected; but after an interruption (*τήν μὲν . . . πέμψω*), which disturbs the construction, the main thought is loosely resumed with *ἐγὼ δέ κε κτλ.* (l. 184).—*ἤμ'* (for accent cf. l. 183), one of the two accusative objects of the verb of depriving; but compare the construction of l. 161.

183. *νῆϊ ἑμῇ*, 'a ship of mine,' the regular Attic expression also. Achilles had fifty ships, according to B 685.

184. *κ' ἄγω*, syntax, § 192.—*Βρισηΐα*, formation, § 158.

185. *κλισίηνδε*, suffix, § 155, 5.—*τὸ σὸν γέρας*, 'that prize of yours.'

186. *ἔσσον*, spelling, § 51, 3.—*σέθεν*, why genitive? § 175.—*καί*, 'even' or 'also.'

187. *ἴσον*, neuter cognate accusative with *φάσθαι* (*φημί*): 'to speak on a footing with me.' Yet considerable freedom of speech—for princes, at least—was recognized in the Homeric assembly (cf. 132, 33).—*ἑμοιωθήμηναι* (§ 137, 1, b) *ἄντην*, 'to make himself like me ['to make himself my peer'], face to face'; the passive infinitive is apparently used reflexively here.

188. *Πηλεῖωνι*, formation, § 157.—*ἐν δέ οἱ κτλ.*, 'and his heart in his shaggy breast.'—*δέ οἱ*, on the hiatus, § 61, 6; syntax, § 176.

190. *ἔρυσσάμενος*, original spelling, § 61, 19.—*παρὰ μηροῦ*, 'from the thigh,' where the sword hung suspended in its sheath by a strap that passed probably over the right shoulder. The sword hung at the left side, so that the right hand could more easily draw it from its sheath.

191. The four optatives in this and the following line stand in indirect questions, in the secondary sequence (after *μερμήριξεν*), for deliberative subjunctives of the original thought (§ 209). Achilles said to himself: *τοῦς*

μὲν ἀναστήσω ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); Ἀτρεΐδην δ' ἐναρίζω; ἢ ἐ χόλον παύσω ἐρητίσω τε θυμῶν;—δ δ' (δ), here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See G.G. 549 b.

193. ἦος = Attic ἔως.

194. ἦλθε δέ, another instance of δέ meaning 'then'; see notes on ll. 58 and 137. At just the right moment, when the situation is getting more and more perplexing, the goddess appears on the scene, and the difficulty is solved. This device—the interference of a god—is common in the Attic drama (*deus ex machina*).

195. σφρανθέν, suffix, § 155, 2.—πρό, 'forth' or 'forward.'—ἦμα, ἦμι.

197. στή, accent, § 126.—επιθεῖν = ἐπισθεῖν, in Attic prose.—κήμες, syntax, § 172.

198. οἷφ φαينهμένη, 'appearing to him alone.'—ὄρατο, what is the Attic equivalent? Cf. note on l. 56.

199. θάμβησεν, 'was struck with wonder'; see note on θαρσήσας, l. 85.

200. θαυὰ κτλ., 'for her eyes shone terribly.'—θαυά, adjective with adverbial force.—φάανθεν, form, § 136, 8. The expression reflects Athene's epithet, γλαυκῶπις (l. 206).

201. μιν, with προσ-ἠύδα (cf. ἠύδαε, l. 92).—φωνήσας, 'began' and 'addressed' (προσηύδα). On scansion of this line see § 4.

202. τίπτ' (ε), form, § 48.—What is the 'aegis' of Zeus? See Introduction, 29.—εὐχλοῦσας, ἔρχομαι.

203. 'Is it that you may see?' etc.—ἴδῃ, form, § 142, 1, a.—Ἀτρεΐδαο, declension, § 65.

204. ἔκ, I will speak 'out.'—ἐπίω, cf. l. 76.—τελέσθαι, tense, § 151.

205. ἦε, form, §§ 113, 71.—ἀν . . . ἄλλισσῃ (§ 58), syntax, § 192.

206. αἶτε, 'again,' 'in turn.'

207. παύσουσα, what does the tense express? Cf. l. 13.—τὸ σὸν μένος, 'this anger of yours'; cf. l. 185.—πίθηαι, form, § 142, 1; syntax, § 198.

210. μηδὲ . . . ἄλλω (§ 142, 1), 'draw no further.'

211. ἦ τοι, 'to be sure,' 'yet.'—ὀνειδισσον, literally 'upbraid,' here may be rendered: 'threaten with reproachful words' (ἐπισσω).—ὡς ἔσται κερ, 'how it shall even come to pass.' On the force of κερ, cf. note on l. 131.—ἔσται = Attic ἔσται (l. 212); a third form, κερ-ἔσσεται, is seen in l. 213; a fourth, ἔσσειται, will be met, B 393.

213. 'Some day even thrice as many splendid gifts shall come to you, on account of this insolence' of Agamemnon.

214. ἔβριος, genitive, declined like πόλις, § 103.—ἔρχω, πείθο, formed like ἔλλω, l. 210.

216. εἰρόσασθαι, 'to observe,' 'obey'; the subject is *με* understood; the object, *ἔπος*.

217. καὶ . . . παρ, see note on l. 131.—*θυμῷ*, syntax, § 177 (a).—*κεχολωμένον* agrees with *με* understood.

218. *ὅς* καὶ . . . ἐπιτελεῖται is the protasis of what kind of condition? Cf. GG. 616 a.—*ἔκλονον*, the gnomic aorist (§ 184) is regarded as a primary tense.

219. *ῥή*, 'he spoke' = Attic *ἔφη*; common in the Attic formula, *ῥή δ' ὅς*, Latin *inquīit*, 'said he'; not to be confused with the adverb *ῥή*, 'truly.' This whole sentence, it will be observed, may be well translated nearly, if not quite, in the Greek order.—*σχίθε*, form, § 154, 2.

220. *ὄσσε*, *ὄθειω*.

221. *βεβήκα*, meaning of tense, § 188.

222. *ἔτι*, why accented? § 166.

223. *ἐπέεσσιν*, form, § 91.

225. *κυνὸς ὀμματ' ἔχων*, cf. *κυνῶτα*, l. 159; the poet makes the dog typical of shamelessness; the deer, of cowardice.—*κραδίην*, § 58.

226. *πόλεμον*, with ictus on the ultima, § 32.—*θωρηχθήναι* (§ 187, 3) limits *τέτληκας*, l. 228.

227. *λόχονδ'* (e), cf. N 277,

εἰς λόχον, ἔνθα μάλιστ' ἀρετὴ διαίδηται ἀνδρῶν,

'to an ambush, where most of all the valor of men is clearly seen.'—*ἀριστήεσσι*, declension, § 88.

228. *τέτληκας*, on force of tense, § 187.—*τὸ δέ τοι κτλ.*, 'for this seems to you to be death.'—*κῆρ*, note accent, and cf. l. 44, *κῆρ*.

229. *λίον* (in Attic poetry *λῶον*), how compared? GG. 182, 1.

230. *ὅσῳ' ἀποαιρεῖσθαι*, supply an object, as antecedent of *δοῖς*, 'to deprive of gifts [him] whosoever opposes you in speech.' On the conditional relative sentence, see § 197.

232. Supply the place of the omitted protasis by 'else,' i. e. 'were it not so.'—*λαβήσασαι*, construction, § 207.

233. *ἔτι*, adverb, 'besides.' For ictus on ultima, see § 88.

234. Achilles held a staff, put into his hand by a herald, as a sign that he had the right to address the assembly; on ending his speech he threw it down (l. 245). On the other hand, Agamemnon held no temporary scepter, but a permanent one (B 101 ff.), for he was a 'scepter-bearing king.'—*ναί μὲ κτλ.*, 'verily by this staff.'—*τό*, relative; cf. *τόν*, l. 36, *τήν*, l. 72.

235. *ἐπεὶ δὴ πρῶτα* (cf. l. 6) *κτλ.*, 'since once for all it is parted from its stump.'—*ἔρρασι*, double *σ*, § 52.—*λέλοιπεν*, translation, § 187. Vergil renders the thought (*Aen.* XII, 208, 209):

*cum semel in silvis imo de stirpe reclusum
matre caret.*

'Since once for all cut from its stump in the forest, it [the scepter] is severed from its parent tree.'

236. *ί*, enclitic pronoun, § 110.

237. *μν*, here for *σκήπτρον*, neuter; cf. l. 29 (*μν = αὐτήν*) and l. 100 (*μν = αὐτόν*).

238. *παλάμεις*, declension, § 72.—*δικαιοπόδοι*, appositive to *νῆες* (l. 237).—of *τε*, use of the enclitic, § 123, 3. In these days there seems to have been no written law; the 'decrees' or 'dooms' (*θέμωτες*) of Zeus were probably the spoken words of the 'Zeus-cherished kings,' which had come to have a certain stability.

239. *πρὸς Διός*, 'on behalf of Zeus,' or 'at the bidding of Zeus.'—*εἰρίσται*, form, § 142, 4, a; force of tense, § 187.

240. The important words, to be taken closely with *καὶ μὰ τόδε σκήπτρον* (l. 234), begin here.—*ἤ ποτε*, 'surely one day.'—*Ἀχιλλῆος*, objective genitive with *ποθή*.—*νῆας*, declension, § 107; syntax, § 179.

241. *δυνήσται*, form, § 142, 1; Attic *δυνήσει*.

242. *εἴν' ἄν* = Attic *ἔταν*.

243. *θνήσκοντες*, 'being slain.'—*π(α)τωσι*, in protasis of what sort of condition? Cf. GG. 628, 650.—*εἰδοθί*, suffix, § 155, 3.

244. *χεόμενος*, with ultima used for long syllable, § 32.—*δ τ'*, elision and meaning, §§ 40, 2; 123, 7.—*οὐδέν*, 'not at all,' in origin a cognate accusative.

245. *ποτί* = Attic *πρός*.—*γάλη* = Attic *γάη*.

246. *χρυσείους* (= Attic *χρυσοίς*), cf. shorter form, *χρυσέφ*, l. 15.—*πεπερμένον*, from *πέρω*. The wooden staff seems to have been enclosed in a sheath, which was fastened on with nails; both sheath and nails may have been of gold. See Tsountas and Manatt, *The Mycenaean Age*, pp. 167-169, and Schuchhardt, *Schliemann's Excavations*, p. 250.

247. *ἐτέρωθεν*, suffix, § 155, 2.—*τοῖσι*, 'before them,' cf. note on l. 58.

248. *τοῦ* (§ 118, 4) . . . *ἀπὸ γλώσσης*, 'from whose tongue.'—*καί* = 'moreover,' if translated at all. Cicero quotes the line (*Cato Maior*, 10, 31): "ex eius lingua melle dulcior fluebat oratio."—*μῦθος*, why genitive? § 175.—*ρίαν* = Attic *ἔρρει*.

250. *τῷ*, dative of interest, 'for him,' 'in his day.' The sense is: 'he had already seen two generations of mortal men perish.' Estimating a generation as a period of thirty years, some ancient commentators reckoned Nestor's age as seventy.—*μαρτέων*, perhaps 'mortal,' was anciently but improperly derived from *μεῖρωμαι*, 'divide,' and *ὄψ*, 'voice,' and taken to mean 'articulately speaking.' Compare Swinburne's

men upon earth that hear
Sweet articulate words
Sweetly divided apart.—*Atalanta in Calydon*.

251. ἐφθιάθ', where found? § 142, 4, a.—The former εθ is relative; the latter (α), the personal pronoun, to be taken with εμα: 'together with him.'—τράφον, form, § 136, 8. Note the poet's simple order, which may properly be kept in translation: 'were bred and born.'

252. ἡγαθέη, prefix, § 160; lengthened initial vowel, § 85.

254. ὦ πόποι indicates amazement; translate freely, 'tis past belief!'—ῆ, as before (l. 78), 'truly.'

255. γηθήσαι, form, § 136, 4; it agrees with the nearer subject only. Lines 255–257 contain a less vivid future—or "possible"—condition in its normal form; cf. GG. 651 (1).

256. κηχαρόατο, tense, § 128; ending, § 142, 4, d.

257. σφάων, with μαρναμένους in agreement, syntax, § 174. On the form σφάων, see § 110; πυθόατο, § 142, 4, d; μαρναμένους, § 78.

258. '(You) who are superior to the (other) Danaans in counsel, and superior in fighting.'—πέρη, accent, § 164.—βουλήν, accusative of specification; so, too, μάχεσθαι.—Δαναῶν, why genitive? Cf. Κλυταμνήστρης, l. 113; σίθεν, l. 186; ἐμείο, l. 259.

259. δέ = γάρ.

260. ἤδη γάρ ποτε, 'for once on a time (gone by).'—ἤδ = Attic ἤ, 'than.'—περ = 'even.'—ἔμην, dative by attraction to case of ἀρείσων (ἀνδράσων). What case would be expected?

262. ἀνίρας, form, § 85.—Why does not οἰδέ suffer elision? § 61, 23.—ἔωμαι, syntax, § 191.

263. For οἶον Πηλεΐδων etc. we should expect οἶος [ἦν] Πηλεΐδων etc.; but again we find attraction—to the case of τοῖους (l. 262).

264. Καινία, form, § 90.

265. The line is wanting in the best mss.—Θησιά, form, § 90.—ἀθανάτοιςιν, on quantity of initial vowel, § 84.

266. κάρτιστοι, predicate adjective: 'they were the very [δῆ] bravest men that were ever reared on earth.'—κάνοι, spelling, § 120.—τράφον, form, § 136, 8.

267. μὲν = μήν, as usual.—ἔσαν (Attic ἦσαν), § 125.

268. φηρσίν, Aeolic for Attic θηρσίν or θηρσίσις, 'wild beasts.' The name refers to the rude Thessalian Κένταυροι, 'Centaurs.' "Such a name is not likely to have been assumed by the tribe itself, but is rather an opprobrious term applied to them by their enemies" (Ridgeway, *The Early Age of Greece*, vol. i, p. 178).

271. κατ' ἐμ' αὐτόν (§ 112), 'by myself alone,' i. e. 'independently,' so that my valor could be clearly seen.

272. τῶν, demonstrative, § 118, 1.—ἄν . . . μάχοιτο (Attic μάχοιτο), 'could fight.'

273. *μεν* occurred l. 37.—*βουλέων*, case and scansion, § 70.—*ξύνιον*, ‘heeded’; where found? § 186, 7.

274. *ἔμμε* = Attic *ὁμείς*, § 110.

275. Addressed particularly to Agamemnon.—*τόνδ’* (s), Achilles, one of the two objects of the verb of depriving.—*ἀγαθός περ ἑών*, cf. note on l. 131.—*ἀποαίρειο*, form, § 48; Attic *ἀφαιροῦ*.

276. *ἔα* (i. e. *ἔσε*), ‘suffer’ her to remain with him.—*πρώτα*, cf. note on l. 235.

277. Now Nestor turns to Achilles.—*ἐπιζήμεναι*, where found? § 137, 1, a.

278. *οὐ ποθ’ ὁμοίης ἔμμορε τιμῆς*, ‘never shares in a common honor’ with other men, i. e. he has superior dignity; Agamemnon was a “scepter-bearing king”; Achilles was not, for his father still ruled; therefore Achilles should yield precedence to Agamemnon.—*ἔμμορε* (*μείρομαι*), form, § 39; translated by present, § 187.

280. Note that *καρτερός* is an adjective of the *positive* degree; cf. l. 178.—Achilles’s mother was Thetis, a goddess of the sea.

281. *ἀλλ’* (s), ‘yet.’—*πλεόνεσσιν*, Attic *πλέοσι* or *πλείοσι*. For syntax, cf. the dative in the phrase *τοῖσι δ’ ἀνιστάμενος*, l. 58.

282. *ἔδ’,* cf. l. 58.—*ἀλλάρ ἐγὼ γε | λίσσομαι* (αι), i. e. *ἐγὼ δέ εἰμι ὁ λισσομένος* (Nägelsbach¹), ‘for it is I, Nestor, that beseech you.’

283. *Ἀχίλλῃ*, dative of advantage, ‘for Achilles’s sake.’—*μεθέμεν*, form, § 137, 2.

284. *πύλαι* = *ἑστί*.

287. *πῆρι*, as in l. 258.—*πάντων*, syntax like that of *Δαναῶν*, l. 258.

288. *πάντεσσι*, cf. *πᾶσιν*, l. 288.

289. *ἃ τιν’* (s) *κτλ.*, things ‘in which I think somebody will not obey.’ By *τινα* Agamemnon evidently means himself.—In translation distinguish carefully among *πῆρι* . . . *ἔμμεναι* (l. 287), *κρατεῖν*, *ἀνάσσειν*, and *σημαίνειν*: ‘to be superior,’ ‘to have power over,’ ‘to lord it,’ ‘to dictate.’

290 and 291. ‘If the immortal [*αἰὲν ἔόντες*] gods did make him a warrior, therefore do his abusive words rush forward [like so many warriors to the front] for utterance!’ Others render: ‘therefore do they [i. e. the gods] permit him to utter abuses!’ If the latter translation be accepted, *προθέουσιν* must come, not from *προ-θέω*, ‘run forward,’ but from *προ-τίθημι*, and be equivalent to Attic *προ-τιθέασι*—a sole instance of the form.—*ἔθεσαν*, for the meaning cf. note on l. 2.

291. What part of speech is *οἱ*? Observe the accent on ultima of the previous word.—*μυθήσασθαι* indicates purpose.

293. *γάρ*, cf. note on l. 123.

294. *πᾶν ἔργον*, ‘in every matter.’—*ἔστι*, spelling, § 51, 2.

295. *ἐπιπέλλω*, formed like *ἔλλω*, l. 210.

296. A weak line, "athetized," i. e. rejected as spurious, by some ancient critics.

297. σῆσιν, cf. τέν, l. 282 and § 118. With σὺ δ' ἐνὶ φρεσὶ βάλλου σῆσιν, compare Vergil's "tu condita mente teneto" (*Aen.* III, 388).

298. μαχέσσομαι, for spelling cf. l. 153. What is the Attic equivalent?

299. σοί, note the emphatic repetition: 'by force (of hands) I will not fight with you—no, not with you or anybody else'; 'you all' is subject of ἀφέλεσθε.

301. τῶν, emphatic repetition of τῶν ἄλλων (l. 300), partitive genitive with τι.—οὐκ ἂν τι φέροις, 'you had better not carry away anything,' potential optative, used—in mock courtesy—with the force of a prohibition. Cf. B 250.—ἀέκοντος ἐμεῖο = Attic ἄκοντος ἐμοῦ. Cf. ἄκοντος Κέρου, Xen. *Αἰαδ.* I, 3, 17.

302. εἰ δ' ἄγε μὴν πείρησαι, 'come now! just try it.' εἰ δ' ἄγε is interjectional, and perhaps for an earlier εἴ' ἄγε, i. e. εἰα ἄγε. Cf. Vergil's "eia age" (*Aen.* IV, 569).—γνώσει, form, § 149; 'may witness (it).'
καὶ οἶδε, 'these men here too.'

303. ἐρώησα, see note on B 179.—δουρί, declined, § 97; Attic δόρατι.

305. ἀν-σῆτην, on the prefix see § 46; -σῆτην, cf. l. 6.—ἀγορῆν, cf. l. 54; 'the assembly'; the word never means 'market-place' in Homer.

306. The lodge of Achilles is described in Ω 448-456: it was built for him by his Myrmidons, of pine timbers; the roof was thatched; the door was fastened by a single great bolt of pine; adjoining it was a great courtyard enclosed by stakes, set close together. Elsewhere (Π 231) we infer that the courtyard (ἀλή) contained an altar of Zeus ἐρκείος.—ἕσας, spelling, § 61, 27.

307. ἦε, cf. l. 47.—Μενουτιάδῃ, the first introduction of the 'gentle' Patroclus is as the 'son of Menoetius.'

308. ἀλαδε, force of suffix, § 155, 5.

309. Cf. l. 142.—ἐέκοσι, spelling, § 61, 9.

310. βῆσι, transitive first aorist; cf. βήσομεν, l. 144, and note.—ἀνά is an adverb; cf. ἄν, l. 143; for its accent (not retracted), cf. § 168.

311. εἰσεν, a causative first aorist, containing the root of ἔζετο, l. 68.

312. ὑγρὰ κέλευθα, 'their ways in the sea' (cf. *Isaiah* xliii, 16: "a way in the sea, and a path in the mighty waters").

313, 314. The scholiast compares Euripides (*Iphigenia in Tauris*, 1193):
θάλασσα κλύζει ('washes away') πάντα τῶνθρώπων κακὰ.

317. 'The savor went heavenward, curling around in the smoke'; that is, permeating the smoke.

319. λῆγ' (ε), imperfect third singular; cf. imperative λῆγ', l. 210.—τῆν, relative (§ 118, 4) 'with which' he had threatened. (Cf. GG. 530 a.)
—ἐπ-ηπελιθ' (ε), cf. the present ἀπειλεῖς, l. 161.

321. τό, relative.

322. χαρός, syntax, § 172.—*ἄλόντ'* (ε) agrees with 'you two' (σφῶι) understood.—*ἀγέμαν*, form, § 137, 2; syntax, § 213.

324. εἰ . . . κε, Attic equivalent? Cf. l. 128.—*δέησιν*, form, § 149 (5).—*ἐγὼ δέ*, 'then I,' see note on l. 58.—*κην* . . . *ἔλωμαι*, syntax, § 192.

325. τό, 'this,' demonstrative.—*καὶ ῥίγιον*, 'even more shivery'; more disagreeable or dreadful than the present mission.

327. *βάτην*, Attic *ἰβήτην*.—*παρά*, 'along.' The ships of the Greeks stretched in lines along the shore; Odysseus's occupied a central position; while the two ends—the most dangerous positions—were guarded by the ships of Telamonian Ajax and Achilles (A 5-9).

330. γέ, why is ε not elided? § 61, 23.—*οὐδ(ε)* . . . *γῆθησεν* 'Αχιλλεύς, 'and Achilles felt no thrill of joy'; on the force of the aorist, cf. l. 85.

331. *ταρβήσαντε*, note the tense, 'struck with fear.'—*βασιλῆα*, form, § 86.

333. ἦσιν, 'his,' form, § 113.

334. καί, 'too.'

335. ἄσσον, comparative of *ἐγγι*, 'near'; superlative, *ἐγγιστα*.—*μοι*, 'in my sight.'—*ἔμμε*, supply *ἔστέ*.

336. δ, relative, § 118, 4.—*σφῶι*, § 110.

337. *Πατρόκλειε*, declension, § 102.

338. σφῶν, enclitic pronoun, § 110.—*ἄγαν*, syntax, § 211.—*μάρτυροι* = Attic *μάρτυρες*, of third declension.

339. πρός, 'before'; cf. the meanings that have been already pointed out in idiomatic uses, ll. 160 and 239.

340. τοῦ βασιλῆος ἀπηνέος, 'that king unkind'; the order is like τὸν Χρόσην . . . ἀρηγήρα (l. 11).—*δὴ αἶτε*, pronounced as if *δ' αἶτε* (§ 43).

341. γένηται, in this more vivid future protasis note the omission of κε, § 197.—*ἀμύναι*, syntax, § 211.

342. τοῖς ἄλλοις, dative of advantage (interest); translate with 'from.'—*γάρ* receives the ictus (as in a few other lines) in spite of its quantity (§ 33).—*θεῖαι*, 'rages.'

343. 'And he does not know at all how to look at the same time to the past and to the future,' i. e. 'to consider carefully.'—*πρόσω* and *ὀπίσω* are spelled in Attic with one sigma.

344. 'How his Achaeans shall fight safely beside the ships.'—*δῆπως* (§ 51, 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).—*οἱ*, 'for him,' 'his' (§ 176).—*μαχέονται*, form, § 151; cf. the more common future, *μαχεσόμενος*, l. 153.

347. *παρὰ νῆας*, 'along past the ships'; cf. note on l. 327.

348. γυνή, in apposition to *ἤ*, § 118, 3.

349. *ἐτάρων*, with *νόσφι*.

350. ἐφ' (ἐπι), for the accent cf. § 166.

351. πολλά, cf. l. 35.—*χεῖρας ὀρεγνύς*, toward his mother, who dwelt in the sea.

352, 353. 'Mother, since you gave me birth once for all, though for a short life, honor at least ought the Olympian to have granted me.'—*γε*, appended to the aorist *έτεκες*, gives emphasis to the single past act; with *μυνηθάδιον έόντα*, *περ* has its usual force, as noted in l. 131; with *τιμήν*, *περ* has the force of *γε*, a meaning that will be noticed again (e. g. l. 508).—The form *δφέλλαν* = Attic *έφειλεν*. But to express this thought in Attic Greek *χρήν* or *έδει* with infinitive and subject accusative would be used (GG. 460).

354. *νόν δ' (έ)*, 'but as it is.'

355. *αύτός*, of course not in person, but 'by his own order.'—*άπούρας*, on the form see § 63, 3.

356. *πατήρ*, Nereus.

359. *άλος*, syntax, § 175.—*ήύτε* = Attic *δοσπερ*.

360. *δάκρυ χέροντος* (with *αύτωίω*), 'as he wept.'

362. *σε φρένας*, construction, § 180.

363. *είδομεν*, on the digamma, § 61, 23; subjunctive, § 148.

365. It is better to translate *ταύτα πάντ' (α)* with *άγορεύω* (deliberative subjunctive, in question of appeal) and to understand the words with *ιδύη*.—*Ιδύη* (§ 61, 23) = Attic *είδυίε*, and agrees with *τοι*.

366. The home of Chryseis was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, "How was she taken, then, when Thebe fell?" And the answer had to be made that either (1) she was visiting in Thebe at the time when Achilles captured that town, or (2) on the same expedition on which Achilles took Thebe he stormed Chryse also. Thebe was the home of Andromache before her marriage to Hector; she was the daughter of King Eëtion. Achilles's own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.

367. *ένθάδε*, suffix, § 155, 5.

368. *δάσσαντο*, cf. *δέδασται*, l. 125; and for spelling, § 54.—*σφίσιν*, here a reflexive pronoun, and therefore accented (§ 111, 4).

370. *έκατηβόλου*, cf. l. 75.—' *Απόλλωνος*, long initial vowel here, § 30.

381. *έξαιμένου*, on translation of the tense, § 186.—*ήεν* = Attic *ήν*.

383. *έπασσότεροι* betrays in the *υ* for *ο* its Aeolic origin.

384. *άμμ*, Attic *ήμιν*, § 110; this word with *θμμ*, *θμμες*, etc., is Aeolic.

385. *έκάτοιο*, cf. l. 75.

386. *πρώτος*, 'I was first' to urge.

387. ' *Ατρείωνα*, form, § 157.

388. *ήπειλησεν μύθον*, 'made a threat': *μύθος* is a word of varied connotations, which the Greeks felt the meaning of; our English translation

must take its cue from the context.—**δ**, relative use of the article, § 118, 4.

389. τὴν μὲν, 'the one' damsel; τὴν δέ (l. 391), 'the other.'

390. Χρῶσιν, here the town, not the priest.—πέμπουσιν, 'are escorting.'

391. νέον κλισίηθεν κτλ., 'only now, heralds led away [literally 'went leading'] from my lodge.'—With ἔβαν (§ 136, 7) the participle contains the leading idea, as with Attic ἀχομαι. Cf. φχστο πλίον (Xen. Anab. II. 6, 3), 'went sailing off,' 'sailed away.'—κλισίηθεν, for suffix cf. οὐρανόθεν, l. 195.

392. Βρισθες, from nominative Βρισέες, declined like βασιλεύς, § 86.

393. περίσχεο, περι-έχω.—ίηος, form, § 99.

394, 395. 'Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.'—Δία has the ictus on -α, § 38.

395. ὄνησαε, ὄνησημι.

396. πολλάκι, Attic πολλάκις.—σσο, enclitic pronoun, § 110; limits ἄκουσα.—πατρός ἐνι μεγάροιςιν, 'in the halls of my father,' Peleus.—ἐνι receives the ictus on -ι, § 38.

397. εὐχομένη, 'boasting,' agrees with σοο (l. 396).—ἔφηθα, form, § 136, 3.—Κρονίωνι, for syntax compare l. 67, ἡμῖν.

398. σὴ ἐν ἀθανάτοιςιν, you 'alone among the immortals.'

401. ὑπέλωσαο, form, § 142, 1. ὑπ- means 'from under' the weight of his bonds.

402. ὄχ', i. e. ὄκα.—μακρόν, 'high.'

404. αἶνε, 'again,' 'in turn.'—οὐ (§ 113) πατρός, Poseidon.

405. ὅς, with force of demonstrative, § 123, 4.

406. ὑπέδδασαν, for spelling cf. l. 33.—οἴδ' ἰ, account for hiatus; § 61, 6.—ἰ refers to Zeus.

407. τὸν μιν μνήσασα, 'remind him of this.'—λαβὴ γούνων (§§ 97, 172); not a peculiar act here, but the regular custom of suppliants in Homer.

408, 409. 'In the hope that he may perhaps be willing to give aid to the Trojans, and to hem in the others at their ships' sterns and about the sea—the Achaeans.' Achilles disdainfully sets the Achaeans' name at the very end, simply mentioning them as τοὺς δέ at first (Cauer, *Die Kunst des Übersetzens*², p. 90).—αἱ κεν ἐθάρσιν (§ 136, 6), in syntax like αἱ κε πίθηαι, l. 207.—ἐπι . . . ἀρῆξαι, tmesis, § 163.

409. ἔλωσι, εἴλω.

410. κτανομένους, agreeing with Ἀχαιοὺς: letting them be 'slain.'—ἵνα πάντες κτλ., Pope gives the sense:

and bring

The Greeks to know the curse of such a king.

ἐπαίρωνται, 'get acquainted with'; literally 'partake of' (ἐπαίρσκειν).

412. *ὅ τ' ἀριστον κτλ.*, cf. l. 244.

414. *αἰνά*, adverbial accusative with *τεκούσα*, 'after bearing you unto trouble' (cf. *Job* v, 7).

415. *ὄφελος παρὰ νηυσὶν . . . ἦσθαι* once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if *αἶθε* be translated 'ah!' we may keep the rest of the sentence in its literal meaning. A wish in present time, impossible of fulfilment, is implied; cf. *Xen. Anab.* II, 1, 4, *ἀλλ' ὄφελος μὲν Κύρος ζῆν*.—The force of *ἦσθαι* (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.

416. *ἐπεὶ νό τοι αἶσα κτλ.*, supply *ἔστι*, 'since your measure of life is [i. e. 'endures'] for but a brief space, not at all for very long.' For the adverbs in the predicate, adjectives might be expected; but this Homeric construction has several parallels. Cf. *Δ 466*, *μύνονθα δὲ οἱ γένεθ' ὀρμη*: 'his onset was [endured] for a brief space.'—For quantity of ultima of *μάλα*, cf. §§ 37; 62, 2.—That Achilles had a choice between two destinies is told in I 410–415. He might have a long, inglorious life or a short, glorious one; as is well known, he chose the latter. There is no hint of the choice in the present context, however.

417. *νὺν δ' (ε)*, 'but as it is.'—*πᾶσι πάντων*, 'above all.'

418. *ἔπλεο*, 'you were' and still are; or simply 'you are'; form, § 142, 1.—*τῷ*, 'therefore,' § 117.—*κακῇ αἰσῶ*, 'unto an evil doom.' Cf. § 178.

419. *ἔφρουσα*, 'in order to tell'; cf. *Λυσίμενος*, l. 13.—*τερπικρατέως*, form and meaning, § 59.

420. *ἀγάννηφον*, spelling, § 39; prefix, § 160. When Olympus is called snowy, the poet has in mind those parts only that do not extend above the level of the clouds. On the other hand, the region where the gods dwell is the ever bright summit, high above the clouds and remote from the sight of men; here there is neither rain nor snow, but only perpetual fair weather, as the poet of the *Odyssey* sings (ζ 42–45). This summit reaches up into heaven (*οὐρανός*).—*αἰ κε πύθηται*, syntax, § 198.

422. *μήνι (ε)*, 'rage on.'

423. *Αἰθλοπήσας*, as if from nominative *Αἰθλοπέης*. But elsewhere *Αἰθλοπας*, as if from *Αἰθλοψ*, is found.

424. *χθιζός* agrees with subject of *ἔβη*. Homer commonly uses temporal adjectives where the English idiom employs adverbs.

426. *ποτό*, cf. l. 245.

428. *ἀπεβήσαστο*, tense, § 153.

429. *γυναικός*, genitive of cause.

430. *ἀέκοντος*, with a pronoun (like *αὐτοῦ*) understood, is probably in the genitive absolute construction: 'against his will.' Others make it stand in an objective relation to *βίη* = 'with violence done to him unwilling,' 'despite his unwillingness.'—*ἀπηύρων*, § 63, 4.

433. *στελαντο*, 'furled.'

434. 'The mast they let down into [literally 'made approach'] its crutch, lowering it with the forestays quickly.' The forestays were untied from the bow; and the mast thus released was bent back into its crutch.

435. *τὴν δ'* (4), the ship.

436. *εὐνάς*, stones for 'anchors,' 'mooring-stones'; these they let go (*ἐκ . . . ἐβαλον*) from the bow, while they made the stern cables (*πρυμνήσια*) fast (*κατὰ . . . ἔδησαν*) to the shore.

438. *βῆσαν*, cf. *βήσομεν*, l. 144.

439. *νηός*, declined, § 101.

441. *χερσί*, 'arms.'

444. *ρέξαι*, in same sense as *ρέξας*, l. 147.—*Διασόμεθα*, ending, § 142, 3; mood, § 144, II; cf. *Διάσσεαι*, l. 147.

447. *τοί*, form, § 115.

449. *οὐλοχύτας*, sacrificial barley, 'barley for strewing' (*χέω*, 'pour'); cf. γ 441, which has to do with the description of a sacrifice: *ἐτέρῃ δ' ἔχει οὐλάς | ἐν κανέφ*, 'and in his other hand he [Aretus] had barleycorns in a basket.' This barley was sprinkled on the consecrated victims before they were sacrificed.

453. *ἤμην* (i. e. *ἦ μὲν* [= *μὴν*]) *δὴ ποτε . . . πάρος*, 'surely once before.'—*πάρος* = Attic *πρόσθεν*.

454. *ἐμέ*, with ictus on the ultima; this would be justified by the pause (§ 32), even if the next word did not begin with a liquid (§ 38).—*ἴψασ*, in formation like *ὀπελύσασ*, l. 401.

455. *ἦδ' ἐτι καὶ νῦν*, 'and now too, again.' *ἦδ' (ἦ δέ)* is correlative with *ἡμὲν* (l. 453). The clauses may be bound together in English by rendering (freely) *ἡμὲν*, 'as,' and *ἦδέ*, 'so.'—*ἐπικρήνον*, cf. note on l. 41.

459. *ἀτέρυσας*, formation, § 63, 1; understand 'the heads' of the victims as object. With *ἑσφαξαν* and *ἔδαραν*, understand 'the victims' as object.

460. *κατὰ . . . ἐκάλυψαν*, tmesis, 'covered up.'

461. *διπτυχα* (supply *κρίσην ποιήσαντες*, 'making it [the fat] double-folded'; i. e. 'folding it about' the thigh-pieces, on both top and bottom.—*ἐπ' αὐτῶν κτλ.*, 'and on them they put raw pieces.' They cut bits of meat as primal offerings from all the limbs; these were burnt along with the thigh-pieces as a sacrifice to the god (in this instance, Apollo), who was believed thus to become a partaker of the rite.

462. *ἐπι* (§ 162), 'thereon.'

463. *πεντάβολα* (§ 108, 5), 'five-tined spits,' for roasting several pieces of meat at once (Van Leeuwen). Cf. *ὀβελόισιν*, l. 465.

464. *κατὰ . . . ἐκάη*, § 163.—*ἐπάσαντο*, *πατέομαι*.

465. *τάλλα*, § 44.—*ἀμφ'* (adverb) *ὀβελόισιν ἔπεραν*, 'they pierced

them around with spits.' Cf. Verg. *Aen.* I, 212: "[viscera] pars in frusta secant veribusque trementia figunt." 'Some cut the flesh in bits and pierce it quivering with spits.'

467. τετόκοντο, τέχχω, § 128.

468. τι . . . ἰδέετο (= Attic ἰδεῖτο, cf. δευόμενον, l. 134), 'felt any lack,' 'went ungratified.'—δαιτός, genitive of material.—ἕσσης, 'adequate,' 'sufficient.'

469. 'But when they had satisfied [literally 'dismissed'] their desire for drink and food.'—πόσιος, declined like πόσις, § 103; cf. ἕβριος, l. 214.—ἕξ . . . ἔντο, § 163.—ἔντο = Attic εἶντο, from ἔημι.—ἔρον, second declension = Attic ἔρωτα, third declension.—Cf. Vergil's imitation, *Aen.* VIII, 184:

Postquam exempta fames et amor compressus edendi.

'When hunger had been satisfied and desire to eat had been appeased.'

470. κούροι = Attic κόροι. Cf. κούρη and note, l. 98.—ἑπιστέφαντο ποτοῖο, 'filled up to the brim with wine.'—ποτοῖο, genitive of material.

471. 'And then they passed it around to all, after they had first made libation with the cups.' With a ladle they poured some wine into every man's cup, for him, in turn, to spill upon the ground, as an offering to the gods. The custom is said still to continue in Persia. (Cf. Fitzgerald's translation of the *Rubáiyát*, quatrain xxxix of the fourth edition, and note on the same.)—ἐπαρξάμενοι δεπάσσειν (§ 78), literally 'after having begun with the cups' (instrumental dative); the verb is limited to this ritualistic use.

472. πανημέριοι, agreeing with the subject, 'all the rest of the day.'

475. ἦμος = Attic ἦτε.—ἠέλιος = Attic ἥλιος.—ἐπι κνέφας ἦλθεν, 'darkness came on' (§ 163).

477. Ἡώς, declined, § 92.

478. ἀνάγοντο (ἀνήγοντο), 'they put to sea,' the regular Attic prose word.

480. θ' means what? Cf. l. 23.

481. πρήσεν, see note on B 415.

481. 482. ἀμφὶ δὲ κύμα κτλ., 'and around the stem of the ship the purple billow gurgled loud as she sped along.'

483 διαπρήσσοισα, spelling. § 56.

484. κατά, 'over against,' 'opposite'; in nautical term, 'off.'

487. ἰσκέωντο = Attic ἰσκεδάνοντο.—νίας, spelling. § 29.

489. διογενής, on quantity of initial syllable, § 34.—ὄς (= οἴος), spelling, §§ 29; 107, 1.

490. πολέσκετο, meaning of suffix, § 154, 1.

491. πόλεμον, by what principle is the ictus permitted to rest on the ultima? § 32.—φθινέσκε, suffixes, § 154, 2.

492. ποθέσκει, § 154, 1.—ἀντήν, 'war-cry,' not the same word as αἰτήν.
—πτόλιον = Attic πόλεμον.

493. ἐκ τοῖο, 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).—δωδεκάτη, cf. δωδεκάτη (l. 425); which is Attic?

494. καὶ τότε δῆ, 'then it was that.'—ἴσαν = Attic ἦσαν or ἦσαν.

495. λήθεο = Attic ἐπ-ελευθάνεο.—ἐφετμίον, declined like βουλίον, l. 273.

496. ἰοῦ, § 113; what in Attic? Cf. GG. 551 d, 554 a.—ἀνεδύστο, tense, § 153.—κῶμα, accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate:

"Go up, dear heart, through the waves;
Say thy prayer, and come back to the kind sea-caves!"
She smiled, she went up through the surf in the bay.

—Matthew Arnold, *The Forsaken Merman*.

497. ἡερίη, construction like that of πανημέριοι (l. 472) and χθιζός (l. 424).
—οὐρανὸν Ὀδυσσεύς τε, cf. note on l. 420.

498. εὐρόσσα, 'far-thundering,' third declension accusative (as if from εὐρόσφ) of a first declension noun, εὐρόσσα (nominative).

500. γούων, cf. l. 407.

503. ὄνησα, cf. ὄνησας, l. 395.

505. τίμησόν μοι ἰόν, note the metrical scheme, — — | — — | — —, μοι remaining long in spite of the hiatus; so, too, Σμυθεῦ (l. 39).—ἔλλον, a genitive of comparison (i. e. originally separation), as if ἀκυμορότατος were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. ἔπλετ' (ο), cf. ἔπλεο, l. 418.

507. ἀπούρας, cf. l. 356.

508. σὺ περ = σὺ γα.

509. τόφρα . . . ὄφρα, 'so long' . . . 'until.'

510. ὀφέλλωσιν, 'magnify.'

511. νεφαλγηφέτα, § 67.

512. ὡς . . . ὡς (l. 513), 'as . . . so.'

513. ὡς ἔχετ' ἐμπεφυτα, 'so she clung, fast clasping.' Cf. "genus amplexus . . . haerebat," Verg. *Aen.* III, 607, 608.—ἐμπεφυτα is, literally, 'grown on,' a vigorous metaphor.

514. νημερτές, composition, § 161.

515. ἐπεὶ οὐ τοι κτλ., 'since no fear rests upon you.'—ἐπι, accent, § 167; quantity of ultima, § 37.

518. 'Sorry doings, to be sure! in that you will compel me to fall out with Here, when she shall vex me with reproachful words.' Why

does not *λοῖγα* suffer elision? § 61, 18.—*ε τε*, § 123, 7.—*ἐφ-ήσας*, *ἐφ-ίημι*.

519. *ἐπέθρον*, in form like *ἐθέλθρον*, l. 406.

520. *καὶ αὐτως*, 'even as it is.'

521. *καὶ τε*, the second of these words is not a conjunction here, nor has it any translatable meaning; it simply accompanies the general statement, as often in Homer. See on l. 81.

522. *μηθήσεται* = Attic *μηθήσει*. For *κε* with the future indicative, cf. l. 139 and § 190.—*ἕφα τελέσω*, 'until I accomplish them.' For omission of *κε*, § 197.

524. *εἰ δ' ἄγε*, see note on l. 302.—*ἕφα*, 'in order that.'

525. *τοῦτο*, supply *ἐστί*.—*ἐξ ἐπέθεν*, § 155, 2.

526. *ἐμόν*, understand *τέκνον*, 'pledge,' and again supply *ἐστί*.

528. *ἦ*, cf. l. 219.—*ἐπ' (ι)*, 'thereto.'—*Κρονίων*, formation, § 157.

530. *κρατός*, declension, § 100.—*μήγαν δ' ἄλιξεν κτλ.*, Vergil's "annuit et totum nutu tremefecit Olympum" (*Aen.* IX, 106). These three lines (528-530) are said to have been quoted by the sculptor Phidias when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

531. *διέτριμγεν*, formation, § 136, 8.

532. *ἄλτο*, where found? § 131.

533. *Ζεὺς δέ*, supply *ἴβη* from the context.—*ἴόν*, cf. *ἰού*, l. 496.—*ἀνίσταν*, formation, § 136, 7.

534. *σφοῦ*, § 113.—*κράτος*, genitive limiting *ἐνωτίον*, 'before.' Cf. note on the kindred verb *ἀντιώω*, l. 31.

535. *ἐπερχόμενον*, agrees with a pronoun (e. g. *ἐ*) understood, object of *μῆναι*.

536. *οὐ δέ μιν κτλ.*, 'and Here, on seeing him, was not unaware' etc.—*μιν* is object of *ἰδοῦσ'*(α).

537. *συμφράσασατο*, spelling, § 54.—*οι* is dative after *σίν* in composition.

540. *δὴ αἶ*, synzesis, § 43.

541. *τοι φίλον ἐστίν*, 'it is your pleasure.'—*ἰόντα* (as well as *φρονέοντα*, l. 542) is in agreement with the understood subject (*σε*) of the infinitive *δικαζόμεν* (l. 542).

542. *κρυπτάδια* (accusative plural neuter) *φρονέοντα* (accusative singular masculine) *δικαζόμεν*, 'to consider and give judgment on secret matters.'

542. 543. *οὐδέ τί πά μοι κτλ.*, 'and you never bring yourself with any heartiness to tell me a plan that you are considering.'—*ἔτι*, cf. l. 294.

545. *ἐπι-ἄλπεο*, why is the *-ι* of the prefix not elided? § 61, 13.—*μύθοις*, 'counsels.'

546. *εἰδήσαν* (Attic *εἴσεσθαι*), from *οἶδα*.—*χαλεποί*, supply *εἰδέναι*,

'hard for you to know.'—*ἴσονται* (αι) has *μῦθοι* understood as subject.—On *ἀλόχῃ* *παρ* *ἑούση*, see note on l. 131.

547. *ἀλλ' ὅν μὲν [μῦθόν] κ' ἑπαικῆς [ἧ τινα] ἀκούμεν*, 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. *πρότερος [σοῦ]*, 'sooner than you.'—*ἴσεται*, see *εἰδήσειν*, l. 546.

549. *ὄν [μῦθον]* may well be translated in the plural, to conform, in English, to *ταῦτα* (l. 550).—*ἔγόν*, § 110.—*ἰσθλωμ*, formation, § 136, 1.

550. *ἕκαστα* (§ 61, 11), 'one by one.'

552. *ποῖον* (predicate adjective with reference to *μῦθον*), 'what a charge is this that you have spoken!' On *μῦθον*, see note on l. 388.

553. *καὶ λίην*, 'assuredly.'—*πάρος* (here = Attic *πάλα*) with the Greek present is to be translated by the perfect tense in English (cf. GG. 454 d); compare the Latin *iam dudum* with the present.

554. *ἴσῳ* (α), form, § 124.—*ἰσθλωθα*, formation, § 136, 3.

555. *δειβοικα*, spelling, § 62, 1.—*μή σε παρείπη κτλ.*, 'lest it prove that Thetis has talked you over' (GMT. 93).

559. *πολλίαι*, form, § 106.

561. *δαιμόνη* (masculine *δαιμόνιε*), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Herè, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

562. *πρήξαι*, § 64.—*ἀλλ' ἀπὸ θυμοῦ κτλ.*, 'but you will be the more removed from my heart,' i. e. out of favor with me.

563. *ἴσσαι*, Attic *ἴσει*.—*τὸ δέ τοι κτλ.*, cf. l. 325.

564. *εἰ . . . ἴστί*, simple present condition with nothing implied (GG. 647): 'suppose this is as you say [*οὔτω*]. 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use *μέλλει* = Attic *ἔοικε*: *μέλλει εἶναι* = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

566. *τοῖ*, dative of advantage (interest), 'for you,' i. e. 'from you'; cf. l. 67, *ἡμῖν*.—*χραιομωσιν*, 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is *δοιοι θεοὶ εἰσ' κτλ.*, 'all the gods that are on Olympus.'—*εἰσ'* (*εἰσί*), cf. *καί* (l. 105), *ἔμ'* (l. 133).

567. *ἄσπον*, see note on l. 335.—*ἰόνθ'* = *ἰόντα*, agreeing with *ἐμέ* understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause *δτε . . . ἐφείω*.—*ἔφ-είω* (*ἔημι*) is inflected like *θείω*, § 149 (2).

568. *ἔδδασεν*, account for double *δ*. § 62, 1.

569. *καθῆστο*, *κάθ-ημαι*.—*φλον*, its force † § 114.

572. ἐπὶ ἤρα (used by Homer in this formula only) φέρον, 'bearing kindly service,' 'doing favor.'

573. ἦ δὴ λούγρια ἴργα, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by τὰς ἴσσεται κτλ.—τὰς (ε), meaning, § 120.

574. σφῆ, § 110.

575. δαίνοτον, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. δαιτὸς | ἐσθλῆς ἡδὸς (= ἡδονή), 'enjoyment of a goodly feast.'—ἐπεὶ τὰ χεῖρονα (= χείρονα, cf. l. 114) νικᾷ, 'since worse matters prevail.' τὰ χεῖρονα means τὰ κακά (cf. l. 107), 'rather' than τὰ ἀγαθά.

577. καὶ αὐτῇ περ νοσοῖσθι, 'although she is herself discreet.'—καὶ . . . περ, see note on l. 131.

579. νακίησι, inflected like ἐθέλῃσι, § 136, 6; for -ει- see § 150.—σὺν . . . τὰράξῃ, tmesis.

580. εἰ περ, 'just suppose.'

581. στυφαλῆσαι, supply ἡμᾶς. The conclusion—'he can do it'—is understood. Cf. l. 136.

582. καθάπτεσθαι, syntax, § 213.

583. Ὀας, § 77.

586. τέλαθι, § 136, 9.

587. ἐν with ὀφθαλμοῖσιν, 'before.'

588. θαυομένην, in agreement with σε (l. 587): 'lest I see you being beaten.'

589. ἀντιφέρεσθαι limits ἀργαλέος. Cf. μαντεύεσθαι, l. 107.

590. ἦδη γάρ . . . ἄλλοτε, cf. ἦδη γάρ ποτε, l. 260.—μαμαῶτα, 'eager,' agrees with με.

593. κάπτεσον = κατέπεσον. For κα-, § 47.

596. μαθήσασα, translation of tense, § 186.—παιδός, 'from her son.'—χαρὶ, 'with [or 'in'] her hand.'

598. οἰνοχόαι (οἶνος, χέω) . . . νέκταρ, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. Anab. II, 4, 12: ἦν δὲ [τὸ τεῖχος] ἑκοδομημένον, 'the wall was built'; yet οἰκοδομέω is literally to 'build a house' (οἶκος and δέμω, 'build'). Other examples are not uncommon.—ἀφύσσων, 'drawing off,' or 'dipping' with a ladle. The gods who are used to Hebe and Ganymedes as cup-bearers make merry over the awkward Hephaestus.

599. ἐνάρτο, ἐν-άρτυμι.—γῆλος, second declension in Homer (= Attic γέλος, third declension); cf. similar nouns in this book: μάρτυροι (l. 338) and ἔρον (l. 469).

602. Cf. l. 468.

603. φόρμυγος and Μουσάων (l. 604), like δαιτὸς, limit ἰδεύετο.

606. *κακκείοντες* (*κατά* and *κείμαι*), cf. note on Π 852.—*ἔβαν*, cf. l. 391.—*ἧχι* = Attic *ῥ*, 'where.'
607. *ἀμφιγυῖαι*, 'lame in both legs,' 'the halting god,' according to the ancient interpretation: "both-foot-halting god," Chapman renders it. Many prefer a modern interpretation: 'strong in both arms.'
608. *Ἰδύησι* (Attic *εἰδυῖαι*) *πραπίθεσσιν*, 'with cunning mind.' Other works of this god that are mentioned in the Iliad are: the aegis and scepter of Zeus (B 101, O 308 ff.); the arms of Achilles (Σ 478 ff.); the wonderful golden maidens who supported the lame god's steps (Σ 417); the automatic tripods (Σ 373 ff.); the breastplate of Diomedes (Θ 195) that formerly belonged to Glaucus (Z 235). Still other works are told of in the Odyssey.

BOOK II—B

1. *θεοί* and *άνθρωποι*, appositives to *ἄλλοι*.
4. *τιμήσαι*, construction, § 199.—'Αχαιῶν' limits *νηυσίν*.
8. *οἶλος*, syntax, § 169. Countless dreams are kept ready for service, according to the poet of the Odyssey (τ 560-567); those that are true pass forth by a gate of horn; the false by a gate of ivory.
10. *ἀγορευόμεν*, syntax, § 218.
11. *κάρη* (§ 100), accusative of specification.
- 13, 14. *ἀμφίς* . . . *φράζονται*, 'counsel in two (diverse) ways'; 'are at variance' about the fate of Troy.
14. *ἐπέγναμψεν*, 'brought over.'
20. *Νηληϊφ υἱί* (§ 107), 'to the son of Neleus.' *Νηληϊφ*, adjective, is equivalent to *Νηληϊος*, genitive.
21. *τε'* (ε), imperfect, = Attic *ετιμα*.
22. *τε'* . . . *εἰσαόμενος*, 'having likened himself to him,' 'assuming his likeness.'
23. 'Ατρεός, form, § 90.
24. *οὐ χρῆ*, 'it befits not.' Do not say, 'it is not necessary.'—*παννέχιον* agrees with *ἄνδρα*. How do you account for the fact that the ultima, though naturally short, receives the ictus? § 82.
25. *ἐπιτεράφαται*, form, § 142, 4, c; 'are entrusted.'
26. *ξύν-ες*, *ξυν-ίημι*.
27. *σεν*, with *κήδεσται*.
28. *σῆσιν ἔχε φρεσίν*, 'guard (this) in your heart.'
34. *εἴτ' ἄν*, cf. A 242.—*ἀν-ήη* (*ἔημι*), like *θήη*, § 149 (2).
35. *δὲ λίπ'* (the reading of the best mss., Venetus A, and probably of Aristarchus) is written *δ' ἔλιπ'* in other mss. The latter reading is quite as

likely as the former to be a correct interpretation of the original. This is one of many instances that illustrate the arbitrary character of editing with reference to the use of the augment.—*αὐτοῦ*, 'there' on his couch.

36. *φρονόντ'* (α) agrees with *τόν* (l. 35), 'considering' those things (*τά*).—*τέλεισθαι* is probably future (§ 151).—*ἔμλλον*, 'were meant,' 'were destined.'

37. *φῆ* (§ 126), 'he thought.'

38. *νήπιος*, § 170.

39. Arrange thus: *ἐπιθήσαν ἔμλλον*, which is like the Attic in construction and meaning.—*γάρ* receives the ictus, § 33.—*ἔπ'* (ι), for the accent see § 166.

41. *μν ἀμφέχυτο*, 'was poured around him,' 'murmured in his ears.'

43. *νηγάτεον*: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

46. *σκήπτρον*, wrought by Hephaestus and given by him to Zeus, from whom it descended to Agamemnon (ll. 101-108).

48. The dawn of the twenty-second day of the poem, which is not ended until Book II, l. 380; it is the first great day of battle. See note on A 8.

49. *Ζητί*, declension, § 98.—*ἑρέουσα*, 'to announce,' 'to herald.'

50. *κηρύκεσσι . . . κέλευσεν*, regular construction in Homer. What follows *κελεύω* in Attic Greek? Cf. GG. 570 c.

51. *κηρύσσων*, § 56.

53. *βουλῆν*, object of *ἴξε*. The principal 'elders' (*γέροντες*) are enumerated, ll. 404-408.

54. *Νεστορέη*, agreeing with *νηῆ*, used instead of *Νέστορος*. Cf. *Νηληϊφ*, l. 20.—*βασιλῆος* is in apposition to *Νέστορος*, the implied genitive.—*Πυλουργίδος*, formation, § 155, 4.

55. *ἠρτόνετο* = *ἠρμόε*, 'framed.' The root *ἄρ*, 'fit,' 'fit together,' is seen also in the Homeric *ἀραρίσκω*, etc.

57. *διὰ νύκτα*, 'through the night,' a Homeric idiom; cf. *διὰ . . . ὀσμίνης*, l. 40. How would the idea be expressed in Attic prose? Cf. Xen. *Διαβ.* IV, 6, 22: *ἕκασον πῦρὰ πολλὰ διὰ νυκτός*.

57, 58. *μάλιστα . . . ἀγχιότα*, 'he bore a very close resemblance to Nestor in particular' (*μάλιστα*).

71. *ἔχεν ἀποπτάμενος*, 'flew off and was gone,' 'went flying off.' See note on A 391. For ictus on *-ος* see § 32.

72. *αἱ κεν . . . θεωρήσομεν* (form, §§ 144, II; 145), for construction see § 198.

73. *ἢ θέμις ἐστίν*, 'as is usual,' like our "as is the rule." The relative agrees with the predicate noun.

75. ἄλλοθεν ἄλλος = Latin *aliunde alius*.—ἰρητῆαν, syntax, § 218. The object is 'them,' i. e. the Achaeans.

77. ἡμαθόντος, formation, §§ 35, 159.

80. Prothesis of past contrary to fact—or "unreal past"—condition (GG. 649).—ἔπισκεν, second aorist of ἐπέω, 'tell.'

81. 'We should call it a deceit [on the part of an unfriendly god], and should retire rather' than credit it; i. e. should turn our backs upon it. On this use of the potential optative see § 207.

82. ὄν δ' (δ), like A 417.

84. ξί, why accented? § 166.

86. σκηπτούχοι βασιλῆες, see note on A 284.—ἔπευστόντο, on double σ see § 39.

87. ἦτε, 'even as'; see note on A 359.—εἰσι, sometimes, as here, has a present meaning in Homer (not future, as in Attic).—μυλισσάνων, spelling, § 56.—ἀδινάνων, a word of uncertain derivation: 'restless,' 'murmuring.' Here, 'murmuring bees'; for other shades of meaning see notes on π 481, ζ 124, 316.

88. αἰεὶ νέον ἐρχομένων, 'always pouring forth anew'; 'with ever fresh flights.'

89. ἐπ' ἀνθεσιν would be ἐπ' ἀνθή (accusative) in Attic prose.—εἰρηνοῖσιν, formation, § 35.

90. αἱ μὲν . . . αἱ δέ, translate as in Attic (GG. 549 a).—τε marks the general character of the statement.—πεποθήσασθαι, form, § 142, 4, a; meaning, § 187.

91. τῶν, an important word, 'of them,' the Achaeans.

93. ὄσσα δεδήκα (δαίω, on tense, § 188), 'rumor was ablaze,' spread like fire.

95. τετρήχα (tense, § 188), τάρσσω.

96. σφεας, enclitic pronoun, § 110; to be read as one syllable, § 43.

98. σχολιατ' (ο), syntax, § 198, 1. So, too, ἀκούσσαν.

99. σπουδῇ = Attic μόγισ.—ἐρήτυθεν, Attic ending? § 136, 8.

103. ἀργεῖφόντη, epithet of Hermes: this may scarcely be translated 'slayer of Argus,' for Homer does not show any knowledge of the story of Io, which was probably later. In fact, δικάτορος ἀργεῖφόντης belongs to a list of holy formulas, not in every instance clearly understood by the Greeks themselves, but probably inherited from very ancient ritual songs. Others are: πότνια Ἥρη, νεφεληγερέτα Ζεὺς, δια θεῶν, δοτῆρες ἑδῶν, Ἑρμείας ἀκάκητα, κυδίστη Τριτογένεια. It has been suggested that 'the bright-appearing' (cf. ἀργής and φαίνω) was possibly the original sense of 'argeiphontes.'

104. Ἑρμείας, ending, § 66.

106. Thyestes was a brother of Atreus and after the latter's death succeeded to the kingship during the minority of Agamemnon.

107. **Θυίστ'** (α), § 67; = *θυίστης*.—**φορῆναι**, form. § 181; syntax, § 211.
108. **Ἄργεῖ παντί**, the whole Peloponnesus. See note on A 79.—**ἀνάσσαν**, in same construction as *φορῆνα*.
111. **ἐν-έβησε, ἐν-δέω**.
112. **σχήτιος**, 'harsh god!' Cf. *νήπιος*, l. 38.
113. **ἐκπέσαντ'** (α) agrees with *με* understood. Cf. A 541.—**ἀπονέσθαι**, for long initial vowel see § 34. The present of this verb usually has a future meaning, like the presents mentioned in note on Π 872. Translate, 'should sack and return' or 'should sack before returning.'
115. **δυσκλία**, shortened from *δυσκλεία*. It is probably better to read *δυσκλεεί'*.—**Ἄργος**, syntax, § 179.
116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.' On **μῶλα εἶναι** cf. A 564.
117. **κάρηνα**, declension, § 100.
118. **καί, 'too.'**
119. 'For this is shameful even for future men to hear.'—**πυθέσθαι** limits *αἰσχρόν*. Cf. *ἀπιφέρεσθαι*, A 589, *μαυτεύεσθαι*, A 107. The next two lines and a half explain *τόδε*.
120. **τοῖόνδε τοσόνδε τε λαόν**, 'so brave and so many soldiers.'
122. **δ' (έ) = γάρ**. See note on A 5.—**πέφανται**, singular, for *ν* belongs to the theme, not to the ending.
123. **εἰ . . . κ' (α)**, with optative; see on A 60.
124. **ἔρκια πιστά ταμόντες**, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom *ἔρκια* is cognate object of *ταμείν*, 'sacrifice.' Properly the verb means 'to cut' the throat of the victim; cf. Γ 292.—**ἀριθμηθήμεναι**, where found † § 137, 1, b.
125. [**εἰ**] **Τρῶες μὲν [κ' ἐθελούην] λέξασθαι**, 'if the Trojans should be willing to assemble themselves.'—**λέξασθαι** = *συλλεγῆναι καὶ ἀθροισθῆναι ἐν ταῖς* (scholium).—**ἐφ' οἷσιν ὄσοι ἔσιν** (= Attic *εἰσίν*), 'all that are at home.'
126. Again understand *εἰ* at the beginning of this clause and of the next (l. 127).
127. **οἰνοχοεῖαν**, syntax, § 211.—**ἕκαστοι**, each *δεκάς*.
128. The conclusion of the conditions (ll. 123-127).—**δεινοῖατο**, for the Attic equivalent cf. notes on A 134, 468.—See note after l. 483 as to relative numbers of Achaeans and Trojans.
129. **πλίας**, short form of *πλίονας*.
131. **πολλίων**, cf. *πολλίων* (l. 117), and for scansion, § 43.
132. **πλάξουσι** occurred A 59 (*πλαγχθέντας*).—**εἴωσ' (ι) = εἴουσι**.
134. **ἔννέα**, cf. ll. 295, 328, 329.—**ἤ, 'already.'**—**βεβάασι**, form, § 133, foot-note.
135. **δοῦρα** (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.

137. **ἦατ'** (αι), form, § 142, 4, b. — **ποτιδέγμεναι** (from *προσδέχομαι*), § 131.
138. **αὔτως**, 'still' unaccomplished.
139. **ὡς ἂν ἐγὼ εἶπω**, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 529). — **παθέμεθα**, hortatory subjunctive.
141. **οὐ . . . ἔτι . . . αἰρήσομεν**, 'no longer is there hope that we shall take.'
143. **μετὰ πληθόν**, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, **βεβήκει . . . μετὰ δαίμονας**.
144. **φῆ**, 'like,' is noted in the scholia as the reading of Zenodotus, but the mss. here all have **ὡς**. It is interesting to know that this ancient particle of comparison has been preserved in one other place in Homer (Ξ 499) by the requirement of the meter.
145. **εὐρὸς τε νότος τε**, i. e. the wind between these two points, 'a south-east wind.' See note on I 5.
146. **ἄρορ'** (ε), where found f § 128. Distinguish from perfect **ἄρορεν**, l. 797.
147. **ὡς δ' ὅτε**, common Homeric formula to introduce a simile; 'and as [happens] when' etc. — **κινήσῃ**, **κε** or **ἂν** omitted, § 197.
148. **λάβρος**, with adverbial force, 'violently.' — **ἔτι**, 'thereto,' yielding to the assault of the wind. — **ἤμεις**, the subject is **ἄλιον**.
149. **ἀλαλητῶ**, 'with shouting.'
151. **ἵστατ'** (ο) (in sense of **ἀνίστατο** as explained by scholium), 'stood up,' 'stood aloft.'
154. **ἰμίνων** (§ 61, 22), 'eager to go,' agrees with a pronoun, 'of them,' understood.
155. What is the force of **κεν** with the aorist indicative **ἐπέχθη** (= **ἐγένετο**) f GG. 467 c, 468 b. — **ὑπέμμορα**, 'beyond the decrees of fate,' i. e. that had not been determined by fate.
156. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.
157. **ὦ πόποι**, see note on A 254. — **ἀτρυγάνη**, see note on **ἀργεϊφόνης**, l. 103. The original meaning was perhaps 'the unwearied,' 'the invincible.'
160. **κάδ**, § 47; translate with the verb, as if **καταλίποιεν**. — **εὐχολήν**, 'as a boast' in apposition to **Ἑλένη** (l. 161).
165. **νηας**, on the quantity of the ultima see § 32. But the force of a lost sigma of [σ]ἄλαδε (cf. Lat. *sal*) may have been still felt.
167. **ἀέξασα**, on the tense, § 186; with **βῆ**, 'she darted away.' Cf. notes on l. 71 and A 391.
169. **μήτην** has the ictus on the ultima, although it is short; see § 33.
170. **ἵστασθ'** (α), **ἵστημι**. — **ἰσσοέμοιο**, on double **σ** see § 39.
171. **μιν**, syntax, § 179. — **κραδίην**, **θυμόν**, syntax, § 180.
175. **πεσόντες**, 'tumbling,' of disorderly embarkation, because hasty.

Embarking in good order would be expressed by *ἐμβάντες*, as is suggested by a scholium.

179. *μηδέ τ' ἔρῃα* [Monro (*Homeric Grammar*², § 332) accepts as better the reading of four mss., *μηδ' ἔτ' ἔρῃαι*], 'and do not delay'; with this verb associate the noun *ἐρῃή* (Π 302), 'cessation.' But *ἐρῃῆσαι*, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, *ἐρῃή* (Γ 62), 'rush,' 'thrust,' 'blow.'

182. *φωνησάσῃ*, translate by present, § 186.

183. *θείαν*, syntax, § 211; 'he started to run.'

184. This Eurybates is to be distinguished from the herald of Agamemnon, mentioned A 320.—*δε*, why long? § 61, 6.

185. *Ἀγαμέμνωνος* limits *ἀντίος*, 'to meet'; compare the similar construction with the adverb *ἐναντίον*, A 534.

186. *οἱ*, dative of interest, meaning here 'from him.' The scepter became the symbol of his authorization to speak on behalf of Agamemnon to the kings who were his peers and to the common soldiers.

188. *κιχέῃ*, optative in protasis of past general condition; on the form cf. subjunctive *κιχέω*, A 26.

189. *δ'* (δ) = *δή*, § 31.—*ἐρητίσασκε*, meaning of suffix? § 154, 1.

190. *δαιμόνι* (ε), 'sir! your conduct is unaccountable'; cf. note on A 561.—*κακόν*, on quantity of the ultima see § 37.—*δε*, § 123, 5.—*δεισσομαι* (§ 62), elsewhere in Homer transitive, and perhaps here too; 'it is not befitting to terrify you, like a low-born man.' Others understand it (here only) as intransitive, 'it is not becoming for you to be afraid.'

192. *οὐ γάρ πο σάφα οἶσθ'* (α), *οἶός [ἔστι] νόος κτλ.*, 'for you do not yet clearly know what [literally 'of what sort'] is the purpose of the son of Atreus.'

194. *βουλή*, the council of the *γέροντες*.—*οἶον ἔαπεν*, ll. 56-75.

195. 'May he not in his wrath (as I fear he may) do some harm to the sons of the Achaeans.' This distinctly Homeric construction expresses an object of fear with the desire to avert it. See GMT. 261.

196. *θυμός*, 'spirit.'—*βασιλῆος*, Agamemnon, if the statement is not general.

197. Note the emphasis continually laid on the belief that the Homeric king rules by divine right.

198. 'And, again, whatsoever man of the people he saw and found bawling out.' For the occasion of their shouting cf. l. 151, *τοὶ δ' ἀλλήλοισι κέλευον κτλ.*

199. *θάλασσαν*, 'would strike' (§ 154, 1).

200. *δαιμόνι* (ε), cf. note on l. 190.

202. *ἐναριθμῶς*, 'counted in,' 'of account.'

208. *μὲν* = *μήν* (§ 31).

204. ἀγαθόν, a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (ἀγαθῆ). Cf. φοβερότατον δ' ἐρημία (Xen. Anab. II, 5, 9), 'solitude is a most fearful thing.'

206. Omitted in most mss. The interpolator evidently had in mind I 99, but made a bad metrical blunder when he used βασιλεύη for βουλεύησιν. —σφίσι, 'them,' i. e. his subjects, is introduced very awkwardly.

209. ἤχῃ, the 'roar' of voices is meant. Cf. ἀλαλητῆ, l. 149.

210. τε, as often, marks the general character of the statement.

212. Θερσίτης, the significance of the name is of some interest (the 'Bold'); the first element is θέρσος, said to be Aeolic for θάρσος.—μόνος = Attic μόνος.

213–215. The sense is: 'who knew how to say many uncivil things, so as to quarrel with kings in a reckless and unseemly way, and to prate whatever he thought was ridiculous to the Argives.'

213. Why is ὅς long? § 61, 16.—ἔπεια . . . ἀκοσμά τε πολλά τε, 'words both disorderly and many' is literal.

214. ἐριζόμεναι, syntax, § 212.

215. After ἀλλ' supply λέγειν or a similar verb.—εἴπωτο = Attic εἴποιε, optative in protasis of a past general condition. See GG. 616 b, 618, 651 (2).

216. αἰσχιστος ἀνὴρ, 'the ugliest man' in predicate relation to the subject of ἦλθεν. Compare κάρτισται, A 266 and note. "The most ill-favored wight was he . . . of all the Grecian host" (J. S. Blackie).—ἐπὶ Ἴλιον, Troy was situated on a hill.

217. ἦν = ἦεν (A 381) = Attic ἦν.—ἕτερον πόδα, 'in one foot,' accusative of specification.

218. συνοχασότε (form, § 127), 'bent together,' 'cramped.'

219. κεφαλῆν, for construction cf. πόδα, l. 217.—ψεδνή κτλ., 'and sparse was the woolly hair that grew thereon.'

220. ἔχθιστος . . . μάλιστα' (α), cf. note on l. 58.

222. ὄξια κεκληγώς, 'with shrill cries.'—λέγ' (ε), 'he kept telling over,' 'recounting.'—τῷ, Agamemnon. It was because Thersites had the crowd behind him that he dared to be so insolent.

224. μακρὰ βοῶν, 'bawling loud.'

225. τίς (Attic τίνος or τοῦ), § 122, 1; genitive of cause with ἐπιμέμφεαι. —δὴ αὖτε, § 43.

226. πλείαι, supply εἰσί.

228. εἴτ' ἄν = what in Attic prose? GG. 628. A present general protasis.

229. ἤ, introducing a question; cf. note on A 133.—ἔτι, 'besides.'—ἐπιθέσαι = Attic ἐπι-δέει, 'you want.'—οἶσαι (with κε), § 190.

230. τις (l. 229) . . . Τρώων ἱπποδάμων, 'a Trojan horseman.'—νίος,

genitive, § 107.—ἀποινα, 'as a ransom,' in apposition to ὄν [χρυσόν]. l. 229.

232. γυναῖκα, the genitive (γυναϊκός) would be expected, to correspond with χρυσού (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind ποθέεις, which takes the accusative, as A 492.—μίσγειαι and κατόλχεαι (l. 233) are present subjunctives, the ending -εαι being shortened from -ηαι (§§ 28, 29).

233. ἦν τ'(ε) . . . κατόλχεαι, purpose clause.—αὐτός, with ictus on ultima. § 33.

234. Understand τινά, 'a man,' as subject of ἐπιβασκόμεν.

235. πέποιες, 'weaklings'; cf. Achilles's word, οὐτιδανούσιν, A 231.—ὀλίγη(α), 'reproaches,' 'wretches.'—Ἄχαιδες, οὐκίτ' Ἄχαιοί, imitated in Vergil's words (*Aen.* IX, 617), "O vere Phrygiae (neque enim Phryges)."

237. πεσόμεν, cf. καταπέψη, A 81; what is the metaphor involved?

238. χήμας, form, § 44.—οὐκί, generally found at end of sentence and of verse = Attic οὐ.

239. ἴο, accented, § 111, 4; a genitive after the comparative ἀμείνονα.—ἴο has the ictus on the ultima, § 38.

240. Cf. A 356.

241. ἀλλὰ μὲθ' ἡμῶν [ἔστ], 'but he is remiss,' he lets things pass. Thersites perhaps has in mind how Achilles stopped in the very act of drawing his sword on Agamemnon (A 219).

242. The very words used by Achilles, A 232.

243. ποιμένα λαῶν, the full significance of this phrase is discussed by Socrates, as related by Xenophon, *Memorabilia*, III, 2, 1. Cf. note on Γ 179.

245. ἐπόδρα ἰδόν, cf. A 148.—ἠνίπαυε, peculiar formation, § 129.

249. ὅσσοι . . . ἦλθον, 'of all that came.'

250. 'Therefore [τῷ, cf. A 418] you had better not speak with kings passing through your mouth.'—ἄν . . . ἀγορεύεις is potential optative with the force of a prohibition—in mock courtesy; cf. A 301.—ἀνὰ στόμα may be rendered freely, 'on your tongue' or 'on your lips'; cf. Xen. *Cyropaedia*, I, 4, 25: πάντες τὸν Κύρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ ἐν ψαῖσι, 'all had Cyrus on their lips both in speech and in songs.'

251. Before προφίροις and φυλάσσοις, which are in the same construction with ἀγορεύεις, understand οὐκ ἔν: 'you had better not heap reproaches on them and watch (your chance for) going home.'

254. τῷ, cf. l. 250.

255. ἦσαι ὀναδίξαν, 'you keep on reproaching'; for this meaning of ἦμαι cf. A 415, 416. Thersites sat down later (l. 268).—διδόσων, for διδόνων (§ 133).

258. κίχθησμαι, first aorist subjunctive, probably; the corresponding

indicative, *κιχῆσατο*, occurs Z 498 and elsewhere. Cf. § 145.—*ὣς νῦν παρ ὧδε*, 'even as you now are.'

259. *μηκέτι* . . . *ἐπιείη*, what sort of wish? § 201. Odysseus emphatically says 'Ὀδυσσῆι instead of *ἐμοί*.'

261. *ἀπὸ* . . . *δέω*, tmesis.—*φῶλα*, meaning, § 114.

262. *τά τ' (ε)*, 'which,' § 128, 8.—*αἰδέα*, 'nakedness.'

263. [*σε*] *αὐτόν*, 'you yourself,' object of *ἀφήσω*.

264. *πεπληγῶς*, 'scourging.'

268. *σκήπτρου* . . . *χρυσέου*, cf. note on A 246.—*τάρβησεν*, see notes on A 85, 331.

269. *ἀλήθως*, 'smarting with pain.'—*ἀχρεῖον ἰδῶν*, 'with a foolish look.'

270. *ἀχνόμενοι*, on account of disappointment about going home.—*ἡδύ*, 'sweetly,' 'pleasantly,' 'heartily.'

271. *τις*, 'many a one.'—*εἰπεσκον*, force of suffix, § 154, 1.—*πλησίον*, substantive (from *πλησίος*); with *ἄλλον*, 'his neighbor.'

272. *ἤ πρότοι*, cf. A 254.—*δῆ*, 'already.'

273. *βουλᾶς* (a kind of cognate accusative) *τ' ἐξάρχων ἀγαθῶς*, 'taking the lead in good counsels.'—*κορίσσω*, 'arming (with helmet),' here metaphorically, 'marshaling' (*πόλεμον*).

274. *ἔριστον*, in predicate relation to *τόδε*, 'this is by far the best deed that he has done.'

275. *δε*, introducing a causal clause; 'in that he restrained that slanderer—impudent as he was—from his harangues.'—*ἀγορεύων*, syntax?

276. *θην*, 'I rather think,' in irony.—*πάλιν αὖτις ἀνήσει (ἀν-ίημι)*, 'will impel him back here again.'

278. *φάσαν*, note the plural with collective subject, *πληθὺς*.

281. *οἱ πρότοι τε καὶ ἔστατοι*, 'both the nearest and the farthest.' But *οἱ* may be the pronoun, a dative of reference.

285. *πάντων* . . . *μαρόμενοι βροτοῖσιν*, 'in the sight of all mortal men.'—*θίμεναι*, for meaning cf. note on A 2; for form cf. *δόμεναι*, A 98.

286. *ἐκτελέουσιν*, tense, § 151.

288. Cf. l. 113. With *ἐκπέσαντ' (α)* supply *σε*.

289. *ὡς τε* (Attic *δοπερ*), 'like.'—*ἦ* (the ms. reading) is superfluous to the sense; *ἦ* . . . *ἦ*, or *τε* . . . *τε*, would be natural enough, but not *ἦ* . . . *τε*. Some editors read *ἦ*.

291. 'Surely there is toil enough for a man in weariness to return,' i. e. to cause him to return home. Supply *τινά* as subject of *νέεσθαι*. It is possible, by adopting one or more of the emendations proposed for this line, to get a more usual construction and perhaps better sense; but they are all without ms. authority.

292. *καὶ γάρ*, 'for even,' as sometimes in Attic Greek (GG. 672 d).—*θ'*, in general statement.

294. ελλείσων, to be read with synizesis; for meaning cf. ελσαι, A 409. How is the mood accounted for? Cf. έλωμεν, l. 228, and § 197.

295. ήμιν, dative of interest; cf. τῷ, A 250.—έννατος, for ένΓατος. Compare ένάτη, l. 813, where digamma is neglected. This line does not quite accord with l. 134, where the nine years are said to be already gone.

296. μιμόνόντεσσι = μένουσι (in Attic prose), dative plural of μένω (l. 292)—τῷ, § 117.

298. κενόν (Attic κενόν), 'empty-handed,' agrees with τινά understood, the subject of the two infinitives.

302. μή (instead of οὐ), because the relative clause is the protasis of a condition.—έβαν . . . φέρουσαι, 'carried off'; see notes on A 891, B 71.

303. χθιζά τε καὶ προύζ' (α), 'yesterday or the day before'; the sense is: 'a day or two from the time when the ships gathered at Aulis,' or 'hardly had the ships gathered at Aulis,' when etc. Others render: 'but a day or two ago, when' etc., making the phrase epitomize the nine intervening years between the mustering at Aulis and the present moment.

308. δαφονός, meaning of prefix, § 160.

313. άτάρ, 'while.'

315. τίκνα, object of έδουρομένη, which, though often taking a genitive of cause, is sometimes used transitively (T 345, Ω 714, 740).

316. δ' έλαλιξάμενος is probably for an original δέ Φελιξάμενος, aorist of έλισσω (§ 61, 15), which naturally means 'coiling himself up.' Similar formations occurring elsewhere also (as from έλελίξω) have been noted and corrected by editors.—άμφιαχούταν (commonly called perfect of άμφιάχω) is probably another example of a word not transmitted in its original form.

318. άρξήτηλον (= άρθητηλον), meaning of prefix, § 160.—εἰς παρ έφηνην, 'who also revealed him' or 'the very god that' etc. (GG. 216.)

320. θαυμάζομεν, imperfect. Homer does not use the historical present. See § 182.—έντόχθη, 'came to pass'; cf. l. 155.

321. θεών, with εκατόμβας. This line is usually connected with the following one instead of the preceding. But the punctuation of our text seems to have been that of Cicero's (cf. *De Divinatione*, II, 80, 64).

325. εἰς, form, §§ 74; 123, 1.

326. ώς . . . ώς (l. 828), cf. A 512.

332. εἰς δ' κεν = Attic έως (άχρι, μέχρι, έστε) έν.

336. Γερήνιος. When Pylos was sacked by Heracles, so the old story ran, and Nestor's eleven brothers were slain, Nestor alone escaped, for he was being cared for έν Γερήνιοις (scholium), a Messenian people or place. So he was called Gerenian. It is altogether probable, however, that the story is fanciful, and that the name is a relic of a remote past which even the later epic poets themselves were unfamiliar with.

337. ἄ πρόω, cf. A 254, where Nestor begins with the same words.—
ἢ δῆ, 'surely now.'

339. 'In what way, then, will our compacts and oaths come out?' That is, 'what, then, will become of our compacts and oaths?' The allusion is evidently the same as in ll. 286-288.—βήσεται conforms to the neuter plural subject *ἔργα* only; cf. note on l. 185.

340. 'Then may all plans and counsels of men be burned' to nothing! If these pledges given by you—worthless as they turn out to be—are typical of all such, better that they all be brought to naught than continue to mislead.

341. σπονδαὶ ἀκραῖαι, 'libations unmixed' (with water). The wine furnished by the contracting parties was mingled in token of cementing the contract.—ἐπέπιθμεν (§ 57) = ἐπεποιθεμεν.

342. αὔτως, 'in vain.'

343. πολλὸν χρόνον . . . ἔόντες, to be rendered by the English perfect. Cf. A 553.

344. ἔθ' (ἐτι) ὡς πρὶν (§ 80), 'still as before.'—δ' (ἐ) = δῆ.

346. ἓνα καὶ δύο, 'one or two'; for καὶ compare *χθισὶ τε καὶ πρῶτα*, l. 308. The words are in apposition to *τούσδε*.—Ἀχαιῶν limits *τοί*, 'who of the Achaeans.'

347. ἀτόν, perhaps a neuter objective genitive with *ἔννοιαι*, 'accomplishment of them,' i. e. of the plans. But it is probably better to take *ἀτόν* as a predicate genitive of possession referring to the 'one or two' Achaeans and translate: 'but they shall not achieve anything.'

348. πρὶν . . . πρὶν, used as in A 97, 98.—ἴναυι limits *βουλευώσ' (ι)* (l. 347).—*Διὸς αἰγιόχοιο*, construction, § 174 (3).

353. ἀστράπτων, nominative when the accusative would be regular to agree with *Κρονίωνα* (l. 350).

355. τινα, 'every man.'—πάρ, § 46.

356. τίσασθαι (*τίνω*), 'take pay for.'—'Ἑλένης ὀρηγμάτα κτλ., 'the efforts and groans about Helen' is the better of the traditional interpretations: i. e. the efforts and groans that we Greeks have put forth for her.

359. ἐπίσπη (*ἐφέπω*), 'meet' death: for we shall slay him on the spot.

363. φρήτρηφιν (§ 155, 1), in the same construction as *φύλοισ*.

365. γνώσῃ, i. e. *γνώσειαι*.—ὅς κτλ., 'whoever of the leaders is cowardly and who of the soldiers, and whoever is brave.'

366. ἔησι, form, § 136, 6; for the syntax cf. GG. 616 a, 621 a.—κατὰ σφάλας (to be read with synizesis), for meaning compare A 271.—μαχέονται, future, § 151.

370. μάν, § 31.

372. εἰεν, in a hardly attainable wish. See § 202.

376. με . . . βάλλα, 'plunges me.'

378. ἦρχον χαλεπαίνων, 'was first to be angry.'
379. εἰ δέ ποτ' ἔς γε μίαν [βουλήν] βουλεύσομεν, 'if ever our plans shall converge into one plan,' i. e. 'if we shall ever plan in accord.'
380. ἀνάβλησθε, on the suffix, § 156, 2.
381. ξυνάγομεν = Latin *committamus*. Ἄρηα is the personification of *proelium* or *rugnam*. Cf. Vergil's *proelium* . . . *conserimus* (*Aen.* II, 397 f.).
382. τις, 'every man,' as in l. 355.—ἀσπίδα θέσθε, 'let him make his shield ready.' 'Let him gird on [περι-θέσθε, 'put on'] his shield' is the interpretation of a scholiast.
384. ἀμφὶς ἰδόν seems to be for an original ἀμφὶ Φιδόν (§ 61, 23), 'looking on both sides of,' 'seeing to'; with ἄρματος.
385. ἔς κί . . . κρινόμεθ' (α), 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.
386. μετέσσεται, 'shall intervene.'
387. εἰ μὴ, 'except that,' 'until.'
388. τευ, enclitic pronoun, § 122, 2; 'many a man's.'—στήθεσφιν, § 155, 1.
389. ἀσπίδος ἀμφιβρότης, the big shield. Cf. Introduction, 23.—χέρτα, accusative of specification.—As subject of καμῆται understand τις, 'many a man.'
391. ὅν δέ κ' (α) . . . νοήσω, protasis of the more vivid future condition.
392. μιμνάξαν limits ἰθέλοντα, which agrees with ὅν (l. 391).—οὐ οἶ, why not οὐχ οἶ? § 61, 6.
393. ἄρκιον, 'sufficient,' 'secure.' The latter meaning applies here: 'it shall not be assured to him hereafter to escape dogs and birds of prey,' or freely, 'he shall have no security hereafter from dogs and birds of prey.'—For the form ἴσσεσθαι see note on A 211.
394. κῆμα, supply ἰάχην.
396. προβλήτι σκοπέλαι, in apposition to ἀκτῆ (l. 395), to which it gives a more definite conception.
397. κύματα (l. 396) παντοίων ἀνέμων, 'waves driven by all the various winds.'—γένωνται, subject understood, ἐνεμοί.
400. ἄλλος δ' ἄλλῳ (Latin *alius alii*) ἕρξε κτλ., 'one man made sacrifice to one of the ever-living gods, another man to another.' This implies that particular divinities were worshiped by different tribes.—Lines 400–410 illustrate the commonest of the metrical pauses, § 16.
407. Cf. l. 169.
408. βοῆν ἀγαθός, 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (σάλπιγξ) was not used by Homeric heroes; the word occurs but once, in fact, and then in a simile (Σ 219). Signals for attack and retreat were given by powerful shouting on the part of the leaders.

409. ἀδελφόν, Attic ἀδελφόν, cf. κενόν, l. 298.—The subject of the clause ὡς ἐπονείτρο is introduced in advance, and made object of the principal verb (proleptic accusative): 'he knew his brother, how he was toiling'; i. e. 'he knew how his brother was toiling.' Compare "You find yourself . . . watching the storms how they gather," Kinglake's *Eothen*. Examples in older English are not uncommon.

410. Cf. A 449.

412. Pope paraphrases this line:

"Oh thou! whose thunder rends the clouded air,
Who in the heaven of heavens hast fix'd thy throne,
Supreme of gods! unbounded and alone!"

See also notes on A 420, B 458.

413. πρὶν . . . πρῶν, cf. note on A 97.—For construction of δεῖναι and ἐπι . . . ἔλθεῖν (tmesis), § 218.

414. κάτω, for accent on penult cf. § 164.—πρηνές, predicate adjective limiting μέλαθρον, after which it is to be translated 'headlong'; the use is metaphorical, the adjective commonly being applied to living creatures.—βαλλῆαι, form, § 137, 4.—Instead of the Homeric με . . . βαλλῆαι, what construction follows πρὶν in Attic Greek after a negative clause? Cf. Xen. *Anab.* I, 1, 10: καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασίωτας πρὶν ἢν αὐτῷ συμβουλευέσθαι. GG. 644 b and d.

415. αἰθαλόεν, 'smoke-begrimed' roof; the μέγαρον had no chimney; and the roof and walls became stained with smoke from the hearth and from braziers and torches used for illuminating at night.—πρήσαι, here 'burn'; cf. A 481, where the sense is 'puffed out.'—πυρός, 'with fire,' a kind of partitive genitive, where an instrumental dative would be expected; πρήθω is used with the genitive after the analogy of verbs of *sharing* and *filling*, which regularly take a partitive genitive (of material).—δηλοῖο, η is short in scansion, § 28.

416. Ἐκτόρεον, for Ἐκτορος, cf. Νηληϊῶν, l. 20; Νεστορέη, l. 54.—δαΐζαι with subject με (l. 414) is also included in the πρὶν construction: 'and until I have rent Hector's tunic on his breast so that it is ragged [or 'into shreds'] with my bronze.'

417. πολίης, declension, § 106.

418. λαξοίατο, why optative? § 201.—δέδῳξ, cf. note on τ 61.

420. δέκτο, form, § 131.—ἰρά = Attic ἰερά.—ἀμέγαρτον, used like βωγαλίον (l. 417): 'so that it was unenviable'; i. e. 'to a sad extent.'

421-424 = A 458-461.

426. ὑπερ-εχον, for an original ὑπέρ-σεχον.—Ἠφάιστιο = πυρός.

427-432 = A 464-469.

435. μηκέτι . . . λεγόμεθα, 'let us no longer be gathered' is a traditional rendering; others translate the verb, 'talk with one another.'

436. ἀμβαλλόμεθα, for meaning cf. ἀνάβλησις, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: ἐρωτηθεὶς γοῦν Ἀλέξανδρος, πῶς τῆς Ἑλλάδος ἐκράτησε, “μηδὲν ἀναβαλλόμενος” εἶπεν.

438. ἀγαρόντων, imperative.

440. ἴωμεν, subjunctive, § 143.—θᾶσσον is rendered by Nägelsbach ‘the sooner the better.’—ἔγείρομεν, aorist subjunctive, § 144, II.—For the construction ὄφρα (‘in order that’) καὶ κτλ. see § 196.

446. κρίνοντες, ‘marshaling’ (literally ‘separating’) into tribes and clans; cf. l. 362.

447. ἑρίτιμον, force of prefix, § 160.—ἀγήραον ἀθανάτην, ‘ageless,’ ‘immortal,’ not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn (Ἥως); being a mortal, he asked for immortality (ἀθανασία) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (ἀγηρασία) as well, he presently became subject to the troubles of old age. The goddess could not grant his request for death, but changed him into a cicada.

448. ἠφιθονταί, spelling, § 35.

452. καρδίη, with ἐκάστη (l. 451), § 180.—ἄλληκτον, spelling, § 39.

456. τε, what is its force here? Cf. l. 90.

457. τῶν, ‘of them,’ with χάλκοῦ.—θεσπεσίω, freely, ‘countless,’ with reference to the shields and weapons.

458. παμφανόουσα shows the reduplicated root φαν. Compare παμφάσσουσα, l. 450.—αἰθέρος, the clear air above the denser ἀήρ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἰθέρι ναίων.

459. τῶν can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. δουλιχοδείρων, spelling, § 35.

461. Ἀσίῃ ἐν λιμῶνι, ‘in the Asian meadow.’ So the words were understood by Vergil, who speaks of the birds ‘that seek everywhere for food through the Asian meads, in the sweet pools of Caÿstrus’:

[volucres] quae Asia circum

dulcibus in stagnis rimantur prata Caÿstri.—*Georgics*, I, 383, 384.

Again he alludes to the “Asia palus” (*Aen.* VII, 701, 702), home of swans. [Ἀσίῳ, i. e. Ἀσίῳ, genitive of Ἀσίας, is a common reading also; the sense then is, ‘the meadow of Asias,’ who is said to have been a king of the Lydians.]

463. προκαθίζόντων, occurring where a finite verb parallel with ποτῶνται might be expected, agrees with the genitives that have preceded, either ὀρνίθων (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: ‘as they noisily keep settling to the fore.’—

σμαραγεί δέ τε λαμάν, Vergil's "sonat amnis et Asia longe | pulsa palus" (*Aen.* VII, 701, 702), 'the river and the Asian mead resound with echoes far and wide.'

465. προχέοντο, the ultima remains short before *Ἰκαμάνδριον*: cf. l. 467 also. This is a metrical irregularity.

466. αὐτῶν, 'of the men themselves.'

468. τε, not to be translated, § 123, 3.

469. ἰδινάων, see note on l. 87.

470. αἶ τε and (l. 471) ὅτε τε, § 123, 3.

471. δέυει, 'wets,' a distinct verb from *δέβομαι*, 'want.'

474. τοῦς, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. βεῖα = Attic *βεδίως*.

478. τερπικεράυνε, § 59.

479. ζώνην, 'waist,' means a woman's 'girdle' usually.

480. βούς, a noun of common gender; with *ταῦρος* (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' *βόες* is feminine, as l. 481 and A 154.—ἀγέληφι, syntax, § 177 (a).—ἔπλετο, 'is,' § 184.

483. ἠρώεσσιν, 'among the warriors,' with *ἔζοχον*.

Then follows, after an invocation of the Muses, the "Catalogue of the Ships," a summary of the forces gathered at Troy. It is particularly valuable as an epitome of very ancient Greek geography. It has little excuse, however, for being thrust into the narrative at this point, where it makes but a tedious interruption. It is recognized by critics as the latest accretion to the poem, belonging probably to the seventh century B. C.

Altogether 1,186 ships of the Greeks are enumerated; there were 120 men in each ship of the Boeotian contingent, the poet relates; and he later gives the number in each of the ships of Philoctetes (from Methone, etc.) as 50. On the basis of these data it is impossible to figure with any exactness the number of men whom the Greeks believed to have gone against Troy. A scholium on B 122 states that the number of Greeks is said by some to have been 120,000, by others 140,000; the Trojans, without reckoning allies, numbered 50,000 (according to Θ 562, 563).

Following are the introductory lines of the Catalogue:

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,—

ὁμῆϊς γὰρ θεαὶ ἔστε πάρστέ τε ἴσπε τε πάντα,

485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδὲ τι ἴβμεν—

οἱ τινες ἠγεμόνες Δαυαῶν καὶ κοίρανοι ἦσαν.

πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

οὐδ' εἰ μοι δέκα μὲν γλώσσοι δέκα δὲ στόματ' εἴεν,

φωνῆ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνεῖη,

490

εἰ μὴ Ὀλυμπιάδες Μοῦσαι Διὸς αἰγιόχοιο

θυγατέρες μνησαίασ', ὅσοι ὑπὸ Ἴλιον ἦλθον.

ἀρχοὺς αὖ νηῶν ἐρέω νῆας τε προσάσας.

With them may be compared Vergil's *Aeneid*, VII, 641-646; VI, 625, 626.

780. The description of the advancing host of Achaeans is resumed.

781. Διὶ ὧς (cf. §§ 33, 37, end), 'as under the might of Zeus.'

783. εἰν, § 35, end.

785. πεδίοιο, syntax, § 171.

786. ὀκία, spelling, § 29.

788. ἀγοράε, what kind of accusative? GG. 586 a.

794. δέγμενος (§ 131), 'awaiting the time when' (ἐκπύετε).—ναθφιν = νεῶν, § 155, 1.

796. μῦθοι . . . ἀκριτοί, cf. ἀκριτόμυθε, l. 246.

797. ἐπ' εἰρήνης, 'in the time of peace.'—δραμεν, cf. l. 146.

798. πολλά, 'often.'

799. τοιόνδε τοσόνδε τε, see note on l. 120.—ἐπωπα, § 127.

801. πεδίοιο, syntax, § 171.

802. ἑῖ, § 31.

804. ἄλλη δ' ἄλλων γλώσσα, in Latin *alia aliorum lingua*: 'some speak one tongue, others another.'

809. πᾶσαι . . . πύλαι, according to Aristarchus, means 'the whole gate'; he contended that there was but one great gate of Troy, the 'Scaean,' known also as the 'Dardanian' (X 194).

810. ὄραρα, pluperfect (on translation of the tense see § 188).

811. πόλιος, the last two syllables must be pronounced as one (-yos); and this one is lengthened (§§ 32, 33).

The remainder of the book (ll. 816-877) mentions the allies of the Trojans.

BOOK III—Γ

2. κλαγγῇ τ' ἑνοπή τ'(ε), syntax, § 178.—δριδες ὧς (ε—| ε—), § 37.

3. περ = καί, 'also,' and belongs with γεράων. Cf. A 131.—πῶλα ὕρανόθι πρό, 'rises in heaven, to the fore,' 'rises before heaven.'

Vergil (*Aen.* X, 264-266) condenses the simile thus:

quales sub nubibus atris

Strymoniae dant signa grues, atque aethera tranant

cum sonitu, fugiuntque notos clamore secundo.

'As beneath the stormy clouds Strymonian cranes proclaim their approach, sweeping noisily through the air and fleeing before the winds "with clamor in their train."'

4. χειμῶνα, 'winter.'

5. ἐπ' (ε) with genitive = 'toward' here.

6. The existence of pygmies was known to Herodotus also, who has heard of some little men living in a remote (and rather indefinite) country reached by journeying south and west from Libya (Herod. II, 32). Accounts of African pygmies are familiar enough from the reports of numerous travelers of our own day. So, while Homer's battles between pygmies and cranes belong to the realm of fairyland, it is not to be doubted that he had a basis of fact for his mention of the diminutive men.

7. ἤριδα, form, § 80.

10. κατέχευεν, on translating the tense, § 184.

11. κλέπτη δὲ τε νικτὸς ἀμείνω (accusative singular agreeing with δμῆχλην, l. 10), 'but better for a thief than night.'

12. The order for translation is: ἐπὶ τόσσων, ἐπὶ ὅσων, (a man can see) 'only so far as' etc.

14. πεδίοιο, syntax, § 171.

15. ἐπ' ἀλλήλοισιν ἰόντες = Attic ἐπ' ἀλλήλους ἰόντες.

17. Tennyson says of Paris in *Oenone* :

A leopard skin
Droop'd from his shoulder, but his sunny hair
Cluster'd about his temples like a god's.

19. προκαλλετο, 'challenged' by his attitude, not by speech.

22. μακρὰ (cognate accusative) βιβάντα, 'with long strides.'

23. ὡς τε λέων ἐχάρη, 'as a lion rejoices,' § 184.

24. κεράον, on quantity of the ultima, § 32.

25. εἰ περ ἂν αὐτὸν | σείωνται, § 197, 1. The apodosis (κατεσθίει) of this general condition is accompanied by τε, which while untranslatable often marks a general statement.

29. ἐξ ὀχείων, 'from his chariot.' Homer may use a plural form with reference to the different parts of which an object is composed. (cf. A 14, 45.)

The use of chariots in Homer is limited to a comparatively few conspicuous warriors; the great majority of the fighting men go afoot. See Introduction. 27.

31. φθον ἤτορ, 'in his heart,' accusative of specification.

33. ἀπίστη, gnomic aorist like ἐχάρη (l. 23); so too ἔλλαβε (l. 34), ἀνεχώρησεν (l. 35), εἶλε (l. 35).—The simile is imitated by Vergil (*Aen.* II, 379-382):

Improvisum a:pris veluti qui sentibus anguem
pressit humi nitens, trepidusque repente refugit
attollentem iras et caerulea colla tumentem :
hand secus Androgeus viam tremefactus abibat.

'Like a man treading among prickly briars, who unwittingly sets foot upon a snake, and quivering recoils from it with a start as it rears its

angry crest and swells its dark-hued neck: even so did Androgeus trembling at the sight start to retreat.'

34. ἔπο, 'beneath,' adverb.—ὄλαβε, spelling, § 39.

35. παραίε, with μιν, syntax, § 180.

39. Δίωπαρι, 'evil Paris,' in striking contrast with the following εἶδος ἄριστε. A similar antithesis is noticed in Teunynson's *Oenone*: "Beautiful Paris, evil-hearted Paris."

40. αἶθ' ὄφελος κτλ., construction, § 203.—τε . . . τε, here equivalent to 'or'; cf. B 303, 346.

42. ἔμναι (§ 137, 6), as subject supply σε.—ἐπόφνον may be translated as a substantive, 'object of others' [ἄλλων] suspicion.'

44. φάντες, 'thinking.'—As subject of ἔμναι supply σε.—ἀριστήα πρόμον = ἀριστον πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἀριστήα subject of ἔμναι, and πρόμον a predicate noun after it.]—ὄνκα καλὸν | εἶδος ἔπ'(ι), 'because you have a fair form.'

45. ἔπ'(ι), accent, § 167.—The words ἀλλ' ὄκ κτλ. may be Hector's own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after ἔπ'), they may be regarded as a continuation of the Achaeans' thought.—βίη is might for offense; ἀλκή, strength for defense.

46. ἦ τοῖσοδε ἴων, 'really, being such a one,' did you do so and so? 'Is this the man that sailed the deep' etc., is the English idiom.

47. ἐπιπλέσας and μυχθαίς (l. 48) are best translated as finite verbs parallel with ἀνήγες (l. 48), although of course denoting prior action.

49. νυόν, 'allied by marriage,' here.

50. πῆμα, χάσμα (l. 51), and κατηφέην (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): '(to be) a great distress' etc.

52. ὄκ ἂν δὴ μέλαιας (§ 206) κτλ., 'you had better not wait for martial Menelaus,' ironical advice. For construction cf. B 250. Most editors put an interrogation point at the end of the line, making a taunting question.

53. The protasis, 'if you should wait,' is understood. 'Then you would know what sort of man he is whose blooming wife you have.'

54. ὄκ ἂν . . . χραίσμη, construction, § 192.—'Ἀφροδίτης has initial syllable short, § 4.

55. ἦ τε κόμη τό τε εἶδος, in apposition to δῶρα.—ἔτ' ἐν κονίησι μεγάλης, 'when haply you roll in the dust,' less vivid future protasis. The use of the plural κονίησι suggests the particles that compose the whole; cf. δχέων, l. 29.

56, 57. ἦ τέ κεν ἤδη κτλ., the protasis—here wanting—may be supplied by 'else': 'else surely you had already worn a chiton of stone.' This is generally understood to mean 'you would have been stoned to death'; but

it may be that the allusion is to a mound of stones heaped up as a covering over the dead. Cf. *II Samuel* xviii, 17:

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

The Homeric line may easily carry both meanings; the same pile of stones that caused the death might serve as the dead man's barrow also (Studniczka).

57. ἔσσο, ἐννυμι.

59. κατ' αἶσαν, 'in just measure,' 'after my deserts.'—ἵπῃ αἶσαν, 'unduly.'

60. Paris means, 'with your words you have cut me to the quick.'

61. αἶσιν, 'goes,' 'is driven.'—δουρός, 'a timber.'—τέχνη, 'with art,' 'skilfully.'

62. As subject of δέφαλα understand 'the axe'; it increases the effect of the man's blow by its sharpness.—ἱρώην, cf. note on B 179.

68. Τρῶας καὶ πάντας Ἀχαιοὺς, in apposition to ἄλλους, 'the others, the Trojans' etc.

70. ἀμφ' (ι) with dative, like Attic περί with genitive.

72. ἴδὼν . . . οἰκαδ' ἀγέσθω, 'let him take and carry home with him.'—ἴδ' strengthens πάντα, 'each and every one.' The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. οἱ δ' ἄλλοι, in apposition to 'you,' the subject of ναίετε (l. 74), and τοί, the subject of νεέσθων (l. 74): 'as for the rest, you' etc.—φιλότῆτα, in same construction as θρῆκια.—ταμόντες, cf. B 124.

74. ναίετε, syntax, § 204.—τοί δέ, the Greeks.

75. Ἄργος ἐς ἱππόβοτον κτλ., in this formula there is probably a trace of the original meaning of Argos, the district in Thessaly. Cf. note on A 79.

80. ἱβαλλον, irregular, but quite Homeric, for βάλλοντες, which would be expected in a construction parallel with τιτυσκόμενοι.

87. μῦθον, 'challenge'; cf. note on A 388.

88. κέλεται, 'he proposes.'—Τρῶας and Ἀχαιοὺς are in apposition to ἄλλους.

90. αὐτόν, 'himself.'

91. οἶσος, 'alone,' in agreement with αὐτόν and Μενέλαον (l. 90).

95. ἀκήν ἐγίνοντο, 'were hushed'; ἀκήν, an adverb, was originally an accusative case. No wonder they were silent, as a scholiast suggests: Paris, the adulterer, now coolly proposes a duel with the injured husband; already having taken the wife, he asks for the opportunity of taking the husband's life also.

98. φρονέω κτλ., 'my mind is [Monro, *Homeric Grammar*², § 238] that Argives and Trojans should now be parted.'

99. *πέποιθε* = *πεπόθατε*. Another reading, *πέποιθε*, is often preferred. The forms arise from *πεποθ-τε* or *πεπαθ-τε*; *θ* becomes sigma before another lingual mute and *τ* is aspirated.

100. 'Αλεξάνδρου κτλ., 'on account of the beginning that Alexander made.'

101. *τέτυκται*, 'is prepared.'

102. *τεθναίη, διακρινθείη*, syntax, § 204.

103. *οἴσεται*, form, § 153.—*ἄρν'* (s), dual. The 'white ram' is an offering to the sun; the 'black ewe,' to the earth, black being the appropriate color of victims offered to the chthonian deities.

104. The Greeks, being strangers (*ξείνοι*) in the land, propose to sacrifice to Zeus—

*Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε,
ξείνιος, ὃς ξείνοισιν ἔμ' αἰδοῖοισιν ὄπηδεῖ.*

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (i. 270, 271).

105. *ἄξεται*, tense, § 153.—*Πριάμοιο βίην*, 'the might of Priam' = 'mighty Priam.'—The expression *ἑκα τάμνη | αὐτός* evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this (l. 273).

106. *παῖδες . . . ἀπιστοί*, Paris is particularly meant by this general charge.

108-110. General truths.

109. *οἷς* may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On *ὃ* see § 119.—*μετέησι*, § 136, 6; on omission of *ἄν* or *κε* in the present general protasis, § 197.—*πρόσω καὶ ὀπίσω*, for meaning cf. A 343.

110. *ἔπος . . . γένηται*, syntax, § 199.

113. *ἵππους*, horses harnessed to chariots.—*ἐπὶ στίχας*, 'in rows,' like Σ 602.—*ἔκ . . . ἔβαν*, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. *ἀμφίς*, 'between,' separating Achaeans and Trojans.

119. *ἄρν'* = *ἄρνα*.

120. *οἰσόμεναι*, tense, § 153.

123. *τήν*, relative.—*εἶχε*, as his wife.

124. *Διοδικῆν*, appositive to *τήν* (l. 123).

126. *δίπλακα*, 'double mantle,' substantive (or adjective with *χλαῖνας* understood) in apposition to *ιστόν* (l. 125), 'web.' See Introduction, 12.—*ἐνέπασσεν*, 'was weaving therein.'

129. *ἀκία*, spelling, § 29. 130. *νύμφα φάη*, 'dear child.'

132. *οἱ*, relative; the antecedent is *οἱ* (l. 134), 'those.'

134. *ἵσται*, form, §§ 29; 142, 4. b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.

138. τῷ νικήσαντι (syntax, § 176), to be translated as if τοῦ νικήσαντος. —κε marks the participle as conditional; the only other instance, in Homer, of this use of κε is in l. 255; it is very likely suggested by the form of l. 71, ὀπότερος δέ κε νικήσῃ, where κε is of course regular with the subjunctive.—καλήσῃ, 'you shall be called,' is nearly equivalent to 'you shall be.'

140. ἀνδρός, mentioned in ll. 52, 53.—δοτεος, Sparta.—τοκῆον, Leda and her husband Tyndareus; but Helen's father was Zeus (l. 199).

141. ὀβόνησιν, here used as a veil. Cf. note on § 595.

146. οἱ δ' ἄμφι Πρίαμον κτλ. The names are to be translated as nominatives; cf. Xen. *Anab.* III, 5, 1: οἱ δ' ἄμφι Τισσαφέρνην καὶ Ἀρμίων ἀποτραπέμενοι ἄλλην ὁδὸν ἔχοντο, οἱ δ' ἄμφι Χειρίσοφον καταβάτες ἰστρατοπεδεύοντο κτλ. 'Tissaphernes and Ariseus and those that were with them' . . . 'Chrisophus and his followers.'

148. Οὐκαλέγων τε καὶ Ἀντήνωρ, a free use of nominatives where accusatives, in the same construction as Πρίαμον, etc., might be expected.

149. ἐπὶ Σκαίῃσι πέτρῃσιν, cf. note on Z 373.

152. δειδύκειν, scansion, § 43; like χρυσίον, A 15. The note of the cicada is described as λιγυρήν, 'shrill,' 'clear,' in the familiar *Anacreontic* (32, l. 14), and perhaps the difficult λαριέσσαν is intended to convey a similar meaning here; it is commonly translated 'delicate.'—ἱέσιν, Attic ἱάσιν (ἴημι), 'send forth': from ἰένωσι (§ 133). In connection with this curious association of the aged councilors with cicadas, the story of Tithonus (note on B 447) may be recalled; but of course the poet here limits the likeness to the voice alone.

156. οὐ νήμεσι = οὐ νεμεσητόν, 'it is no cause for blame.'

157. πάσχων with πολλὸν χρόνον has the force of a perfect in English. Cf. note on A 553.

160. πῆμα, in apposition to 'she,' i. e. Helen, the subject of λίπυστο. The verb is used in passive sense (§ 185).

162. πάροιδ' (ε), with ἐμεῖο, 'beside me.'—ἤεν, § 42.

163. πηροίε, connections by marriage.

164. μοι, 'in my sight,' a true dative (§ 176).

166. ὡς = ἵνα, 'in order that.'

167. ὅς τις ἐστὶν Ἀχαιὸς ἀνὴρ, 'who this Achaean man is,' repeats in the form of an indirect question the object of ἐξουμήνης (l. 166), τόνδ' ἄνδρα πελάριον.

168. κεφαλῆ, 'in stature,' dative of respect, a subdivision of the instrumental use (§ 178); cf. κεφαλῆ (l. 193), ὅμοισιν (l. 194), and also the accusatives of specification, a closely related construction, κεφαλῆν and ὅμοιους, l. 227.—ἱέσιν, cf. B 125.

172. Helen's dutiful reply to Priam's kindly address of l. 162: 'rev-

erend in my sight are you, dear father, and awful.'—*ἑκπρό*, 'father-in-law,' once began with *σF*, the force of which consonants still survives in this line.—For *δFανός* see § 62.

173. *ὡς ὄφρα* . . . *ἄδαν* (§ 203), 'oh that death had been my choice—evil death!'—*ἄδαν*, *ἀνδάνω*.

174. *ἰδέ*, §§ 107, 178.—*γνώστους*, with special reference to her brothers, Castor and Polydeuces (L 237).

175. *παῖδα*, cf. § 12-14:

*Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἀρατειῆν,
Ἐρμόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.*

'To Helen the gods never again gave offspring, when once she had borne a lovely daughter, Hermione, who had the looks of golden Aphrodite.'—*δημικίην*, 'companionship,' i. e. 'companions.'

176. *τά γ' οὐκ ἐγένοντο*, 'this came not.'—*τό*, 'therefore.'

179. *ἀμφότερον*, 'both,' an appositive to the following nouns, *βασιλεὺς* . . . *αἰχμητής*.—*τε* after *βασιλεὺς* is pleonastic. On the whole line cf. Xen. *Memorabilia*, III, 2, where Socrates is represented discussing the meaning of the words, in close connection with the other phrase commonly applied to Agamemnon, *ποιμένα λαῶν* (e. g. B 243):

'Why does Homer praise Agamemnon in these words—

ἀμφότερον, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής?

Is it not because he would be a mighty warrior not if he *alone* should struggle nobly against the enemy, but if he should lead all his army to fight bravely; and a good king, not if he should direct his own life *only* with success, but if he should lead his subjects also to prosperity?'

180. *κυνάτιδος* agrees with *ἐμοῦ*, implied in *ἐμός*. Cf. Z 490.—*εἰ ποτ' ἔην γε*, 'if such he ever was'; an expression of painful doubt whether the past was really true.

183. 'In very truth, many were the sons of the Achaeans under your command, it now appears [*β*α],' is a literal rendering; but the English idiom requires, 'many *are* the sons of the Achaeans under your command, I now see.' The Greek and the English take different points of view: the Greek suggests, 'I was formerly somewhat mistaken in my view; it now appears [*ἄρα*] that all the time certain facts *were* true' (and still continue so); the English lays emphasis on the *present* situation only, implying what the Greek states, just as the Greek implies what the English states. Compare similar examples, I 316, II 33, 60, etc.—*δεδημάτο*, §§ 142, 4, a; 188.

188. *ἄλεχθην*, 'was numbered' (root *λεγ*), or possibly 'was posted' (root *λεχ*, cf. *λεξάσθων*, I 67).

189. *Ἀμαζόνες*: the tradition, recorded in the scholium, is that the

Amazons, who lived by the Thermodon, overran Phrygia the Great, on a marauding expedition, in the time of the Phrygian leaders, Mygdon and Otreus. Priam went to the aid of the Phrygians, whose vast force greatly impressed him. It will be observed that the later story that the Amazons with their queen Penthesilea came to aid Priam against the Greeks scarcely tallies with this Homeric allusion in which Priam appears as the Amazons' enemy. In this myth of the Amazons' invasion of Asia Minor some scholars see a record of the incursions of northern tribes with their warlike women. Various peoples of the north had customs which agree remarkably with those ascribed to the Amazons; and it is not impossible that an extravagant version of their migrations survived in the Amazon myth. Another theory about the matter is set forth by A. H. Sayce in *The Hittites*, pp. 78-80, where it is maintained that the story of the Amazons has its origin in "the armed priestesses of the Hittite goddess."

193. μέων μὲν, supply ἐστί.

194. ἄμοισιν, στέρνοισιν, cf. l. 168 and note.—184 = καί.—185οθαί limits εὐρότερος, 'broader to look upon.'

196. κτῶλος has short ultima in spite of the following ὄς.

201. Ἰθάκη κραναή, cf. δ 605-608 :

ἐν δ' Ἰθάκῃ οὐτ' ἀρ δρόμοι εὐρέες οὔτε τι λειμῶν
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἰπποβότοιο.
οὐ γὰρ τις νήσω ἰππήλατος οὐδ' ἐυλείμων,
αἶθ' ἄλλ' κεκλιταί. Ἰθάκῃ δέ τε καὶ περὶ πασάν.

'In Ithaca there are neither broad runs nor any meadowland at all; it is grazed by goats and more lovely than a land where horses are pastured. For none of the isles that lie upon the sea is suited to horse driving or even rich in meadows; and of Ithaca this is true above all.'

203. τὴν δ' . . . ἀντίον ἤδα = τὴν δὲ . . . προσῆδα.

205. ἤδη γὰρ . . . ποτ' (α), cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (A 138-141). Their purpose was to demand Helen. At that time Antenor, son of Hicetaon, entertained them and frustrated a treacherous plot against their lives. After the capture of Troy, as the scholiast continues, Agamemnon gave orders to spare the home of Antenor, marking it by a suspended leopard skin.

206. ἀγγελίης, genitive of ἀγγελίη, with ἐνεκ'(α), 'on a message about you.'—σεῦ is objective genitive with ἀγγελίης. For the order cf. l. 100: Ἀλεξάνδρου ἐνεκ' ἀρχῆς. [Some understand ἀγγελίης as nominative = ἐγγελλος, and take σεῦ with ἐνεκ'(α).]

210. στάντων, partitive genitive.—ἐπιείραχεν, cf. B 426.—ἄμοις, accusative of specification.

211. ἀμφω δ' ἕξομένω, in apposition to the following nominatives, of

which the first only, *Ὀδυσσεύς*, is expressed; the second, *Μενέλαος*, is implied. It is as if the poet had continued, *Μενέλαος δ' ἦτρον γεραρός*.

215. *ἤ*, 'although,' 'yet.'—*γένεα*, in sense of *γενεῆ*, 'in birth,' 'in years.'

217. *ἔπαι . . . ἔβουκε* (§ 154, 1), 'kept looking down.'—*κατὰ χθονός*, 'down on the ground,' with *ὄμματα πήξας*. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. *σκήπτρον*, why did he hold a scepter? Cf. A 234.

220. *φαίης κεν* (§ 207), 'you [indefinite subject] would have thought.'—*ἰάκοτον . . . τυ' (α)*, 'a very surly fellow,' because he kept his eyes on the ground; *ἄφρονα . . . αἴφως*, 'a mere [or 'perfect'] dolt,' because he seemed not to know enough to gesticulate with the staff.

223. *ἔβουκε*, force in English, § 207; cf. *φαίης κεν* above (l. 220).

224. 'Then we were not so much amazed at seeing Odysseus's looks' as we were at his words (scholium). His oratory was an agreeable surprise.

230. *θεός ὤς*, on the scansion, § 37.

235. *κεν . . . γνόην*, potential optative; in this instance the present indicative would better conform to the English idiom.—*τ'* is for *τοί*, § 40, 4; or possibly *τε* (cf. A 521).

236. *ἰδίων*, form, § 137, 4.

238. *τό μοι κτλ.*, 'whom the same mother bore that bore me.'—*μοί μία*, 'one with me,' is short for 'the same as my mother.' *μία* here = *ἡ ἀντή*, and the dative is either a true dative or possibly "sociative."

239. The idea is, either they did not come at all, or although they came, they do not wish to take part in the battle.

243, 244. The poet of these lines does not recognize the story, if he knew it, of the alternate immortality of the Dioscuri. It is mentioned, however, in the *Odyssey* (λ 302–304). The lyric poet Pindar relates (*Nemean* X, 49–90) the story of the slaying of Castor, who was mortal; and he tells how immortal Polydeuces, with the consent of Zeus, shared his immortality with his brother:

*μεταμειβόμενοι δ' ἐναλλάξ ἡμέραν τὰν μὲν παρὰ πατρὶ φίλῃ
Δι νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις θεράπνας.
πότμον ἀμπικλάστες ὁμοῖον.*

'And shifting their abode by turns, they spend one day in company with their father Zeus, and the next they pass under the hidden places of the earth, in the recesses of Therapne, fulfilling a like destiny.'—*Nemean* X, 55–57.

245. *θεῶν*, with *ἔρκα πιωτά* as in l. 269.—*ἔρκα*, offerings for cementing oaths, namely *ἔρνε δάω καὶ οἶνον* (l. 246).

250. *ἔρπεο*, form, § 153.

252. *τάμητε*, note the change to plural subject, 'you all.'

254. ἀμφὶ γυναϊκί, Attic *περὶ γυναϊκός*. Cf. *περὶ σεῖο*, l. 137.
255. τῷ δὲ κε νικήσαντι, cf. l. 138.—ἔπειτο, syntax, § 204.
- 256–258. Cf. ll. 73–75.
257. ναίωμεν, syntax, § 204.—νέονται, with future meaning.
261. ἀν . . . ἔβη, ‘mounted’ the chariot.
262. δίδρον, accusative of limit of motion.
263. Σκαιῶν, for *Χαιῶν*. Supply *πυλῶν* (*πυλῶν*).—ἔχον, ‘guided.’
265. ἐξ ἵππων, ‘from their chariots’; cf. notes on ll. 29, 113.
268. ἀν, supply *ἔρυντο*.
269. ἔρκια, cf. l. 245.
270. μίσγον, ‘mingled’ the wine of the Greeks with that of the Trojans. Wine unmixed with water (B 341, *σπονδαὶ ἄερητοι*) was used in such ceremonies.
272. The knife (*μάχαιραν*, l. 271), ‘which always hung by the great scabbard of his sword.’—ἄερτο (for which *ἔορτο* has been proposed as the proper spelling) is pluperfect of *αἰίρω*, and means, literally, ‘was suspended.’
273. τάμνε τρίχας, as a sign that the victim was consecrated for sacrifice.
274. ἄριστοις, with *Τρώων καὶ Ἀχαιῶν*.
277. Ἡέλιος, case, § 169.
278. σί, ‘ye that,’ includes Hades and Persephone and in particular the Erinyes. Cf. T 258–260:
- ἴστω νῦν Ζεὺς πρῶτα, θεῶν ἑκατος καὶ ἄριστος.
Γῆ τε καὶ Ἡέλιος καὶ ἱριβές, αἱ θ’ ὑπὸ γαίῳ
ἀνθρώπους τίνονται, ὅτις κ’ ἐπίορκον ὁμόσση.*
285. Τρώας . . . ἀποδοῦναι (syntax, § 218) = Attic *Τρώας ἀποδότων* or *ἀποδότωσαν*.
286. τιμήν, ‘recompense,’ ‘fine.’—ἀποτινόμεν, in same construction as *ἀποδοῦναι*.—ἦντιν’ ἵουκεν, ‘whatever ’tis seemly’ (to pay).
287. ἣ . . . πέληται expresses purpose; ‘so that it shall be in remembrance [literally ‘be in motion’] among men to come also.’
289. οὐκ instead of μή is found in this protasis because the negative modifies *ἐθέλωσιν* alone, with which it forms one idea. ‘refuse’; the construction is Attic also. If the negative were unattached, and modified the whole clause, it would be μή.
290. ἀτὰρ ἐγώ, ‘I for my part.’
291. ἦος, cf. A 193.
292. ἀπὸ . . . τάμνε, tmesis.
294. ἀπὸ . . . εἴλετο, tmesis.
295. δευάεσσιν modifies *ἀφυσσόμενοι*, not *ἔκχεον* (l. 296).
296. ἔκχεον, supply *χαμῆδις* (l. 300).

299. 'Whichever party may be first to commit wrong contrary to the oaths'—protasis of what sort of condition? GG. 651 (1).

300. σφ' (ι), 'their,' § 176.—*ῥέοι*, syntax, § 201.

301. *αὐτῶν* agrees with a genitive implied in σφ' (ι) (l. 300). Preserve the Greek order in translation: 'their own and their children's.'—*ἄλλοισι* *δαμῶεν*, 'become subject to others.'—*ἄλλοισι*, for prose *ἕν' ἄλλων*, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. *ἔν* = 'before.'

310. Why did Priam take away with him the two lambs that he had contributed to the sacrifice? A scholium says, 'to bury them; for it was usual for citizens of the land to bury their oath-victims, and for strangers to cast theirs into the sea.' (Cf. T 267 f.)

315. *χάρον . . . διαμέτρων*, cf. l. 344, which means, 'and they [the combatants] stood near each other in the measured space.' It is suggested in the scholia that certain bounds were determined for the contestants, retreat beyond which was an acknowledgment of defeat. These limits may well have served also to keep the spectators from crowding in. How far the contestants were separated at the beginning of the struggle, the reader is not told.

316. 'They shook the lots,' says the poet; then after repeating the people's prayer, which is made while the shaking takes place, he recurs to the thought more definitely (l. 324) and adds, 'Hector shook' the lots.

317. *ἀφείη*, construction, § 209.

322. 'Grant that he die and enter the house of Hades.'

323. *ὅς* is to be understood before *φιλότῆτα . . . γενέσθαι*. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to *φιλότῆς . . . γενέσθαι*.

324, 325. The man whose lot jumped out of the helmet first was chosen—in this instance—to hurl the spear first. As it was an advantage under the present circumstances to have this first chance, Hector looked away, in shaking the helmet, to avoid any charge of unfair play.

326. *κατὰ στίχας*, 'in rows.'

327. *ἔκειτο* (in meaning, passive of *τίθημι*), 'were placed,' conforms to its neuter plural subject *τεύχεα*. Its connection with the former subject, *ἵπποι*, is so loose that in translating *ἵπποι* another predicate, *ἕστασαν*, had better be supplied.

328. Paris came light-armed, to fight as a bowman (cf. ll. 17 f.). Now in preparing for the duel, he arms as for a hand-to-hand contest.

333. He puts on his brother's breastplate, for apparently he had not brought his own, as the duel was unexpected. He had one at home, however (Z 322).—*ἤρμοσε*, if intransitive (cf. P 210, T 385), has *θάρηξ* under-

stood as subject; if transitive (cf. ε 162, 247), has 'he' (Paris) as subject and *θήρηκα* understood as object.

334. His sword and shield were suspended by straps passing over his shoulders, the sword strap probably over the right shoulder, the shield strap probably over the left. Cf. A 190.

338. *ὁ οἱ παλάμηφιν ἄρηρα*, 'which fitted his hand.'

340. *ἑκάτερον ὄμιλου = ἐξ ἑκατέρου ὄμιλου*. The Greek point of view is characteristically 'from' the object; we say, 'in either throng,' 'each in his own army.'

342. *θανὸν δεκόμενοι*, 'glaring dreadfully.'

346. *πρόσθε*, 'first,' like *πρόσθεν*, l. 317.

348. *ἔρρηξεν*, the understood object is *ἀσπίδα*.—*οἱ αἰχμή*, 'its point'; *οἱ* (dative of interest, § 176) refers to *χαλκός*, 'the bronze' head of the spear.

349. *ἔρρητο*, 'poised himself.'

351. *ἄνα*, vocative of *ἄναξ*.—*δὸς τίσασθαι ὁ κτλ.*, 'give me vengeance on him who' etc.

353. *τις . . . καὶ ὀφειγόντων ἀνθρώπων*, 'many a one of men to come also.'—*ἔρρηξσι*, form, § 136, 6.

354. *φιλότητα παράσχη (παρ-έχω)*, 'proffers hospitality.'

357. *διά*, scansion, § 36.

362. *ἀνασχόμενος*, 'raising his arm' to deal the blow.—*ἀπὸ*, i. e. the *φάλος*, on which see Introduction, 33.

363. *τε καί*, for translation cf. B 303, 346, Γ 40.

366. *κακότητος*, genitive of cause, a common Attic construction; cf. Xen. *Ἀναβ.* VII, 4, 23, *τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως*, 'to punish them for the attack.'

367. *ἄγη, ἔγνοιμι*.

368. *παλάμηφιν*, here ablative genitive, §§ 155, 1; 175.

369. *κόρυθος*, syntax, § 172.

372. *ὄχεός*, appositive to *ὄς*.—*τέτατο, τείνω*.

374. *ὄξέ*, cognate accusative with *νόησε*, 'had directed a quick glance.'

375. *ἱμάτια βοός* (genitive of material) *κτλ.*, 'strap made from the skin of an ox slain with might.' This means a strong strap; for, as the scholiast explains, the leather made from diseased animals, that die natural deaths, is inferior.—*κταμένοιο*, aorist middle with passive meaning, § 185.

376. *κανή* (note the accent) = Attic *κενή*.—*τροφήλαια*, see Introduction, 33.

380. *ἔγχεῖ χαλκίῳ*: the warrior regularly carried two spears; Menelaus's first spear only has been thrown (Il. 18, 367, 368).

381. *ὄς τε*, § 123, 6.—*θεός*, feminine, as A 516, etc.

383. *καλίσου'* (α), tense, § 151.—*ι* = Attic *ῖ* (*εἶμι*).
385. *ἱανθ*, 'robe' (§ 172).—*ἐτίναξε*, 'shook' her; supply *μιν*.
386. *μιν*, object of *προσέειπεν*.
387. *οἱ* (§ 176), i. e. Helen, has *ναίετασότη* in agreement.
388. *ἦσαν* has *ν* movable, although the imperfect of a contract verb. —*μιν* refers to the wool spinner; the subject of *φάλλισκεν* is Helen.
392. *φαίης*, with indefinite subject.
399. *δαίμονίη*, 'wonderful goddess!'
400. *τη . . . παλίων*, § 173.
401. *Φρυγίης* and *Μηρονίης* limit *παλίων* (l. 400).
407. *ὑποστρέφασαι*, §§ 201, 204.—"*Ὀλυμπον*, accusative of limit of motion.
409. *εἰς δ' κ* = Attic *εἰς ἄν*.—*ποιήσεται*, § 144, II.
412. If I do go, Helen reasons, the Trojan women will reproach me for being the cause of renewed hostilities. According to the terms of the compact, I ought now to go to the victor, not to the vanquished Paris.—*ἔχω*, 'I already have.'
414. *σχετλήη*, the first syllable is short, § 4.
416. *μητίσομαι* (§ 144, II), in construction corresponding with *μεθείω* (l. 414) and *ἀπεχθήρω* (l. 415).
417. *οὐδέ κεν . . . ἔλαι*, future statement in an independent sentence, § 192.—*οἶτον*, cognate accusative.
419. *κατασχομένη κτλ.*, similar in meaning to l. 141, *ἀργονησι καλυψαμένη ὀδόνησιν*.
425. *θεά*, appositive to *Ἀφροδίτη* (l. 424).
427. *πάλιν κλίνασα*, 'averting.'—*ἠνέπαπε* occurred B 245.
428. *ὡς ἔφαλε . . . ἔλλισθαι* (§ 203), 'ah! you ought to have perished there!'
429. *ἀνδρῖ*, so-called dative of agent with passive *δαμεί*s (cf. *ἄλλοισι*, l. 301); this construction is limited to what tenses in Attic Greek? GG. 524 b.
430. *Μενελάου*, genitive of comparison with *φέρτερος* (l. 431).
432. *προκάλεσαι*, where found? GG. 284. Where might a different form, *προκαλέσσαι* (note accent), be found? GG. 285. The advice in this line and the next is ironical.
433. *ἀλλά σ' ἐγώ γε . . . κέλομαι*, 'no, I for my part urge you.'
436. *δαμήης*, § 149 (α).
438. *με . . . θυμόν*, § 180.
439. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.
440. *ἐγώ*, supply *νικήσω*.—*πάρα*, adverbial, as l. 135, A 611, B 279.
441. *τραπέομαι* (*τέρπω*), second aorist passive subjunctive, § 149 (α).

442. ἀμφεκάλυψεν, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrap' like a cloud.

443. σε, object of ἀρκάδας (l. 444).

448. τρητοῖσι, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (μάντες) which formed a network to support the bed-clothes; another, that the holes were bored in the process of fitting together the parts of the frame.

449. ὄμιλον, of Trojans.

450. εἰ . . . ἰσαθρήσανεν, § 198, 1.

453. φιλότητι, § 178.—εἰ τις ἴδοιτο is probably to be translated as the protasis of a past contrary to fact condition; the construction is extraordinary, but comparison may be made with I 515-517, X 20. For εἰ τις ἴδοιτο, εἰ εἶδοιτο has been proposed, which conforms to the regular Attic construction, found in Homer also (e. g. l. 374). The line reads in the mss.:

οὐ μὲν γὰρ φιλότητι γ' ἐκείθωνεν, εἰ τις ἴδοιτο.

457. φαίνεται (αι) . . . Μενελάου, 'seems to belong to Menelaus.' Menelaus has not fulfilled the terms prescribed by Agamemnon (l. 284), for he has not slain Paris; but he has satisfied Hector's statement of the terms (l. 92), for Paris by deserting the lists has left him the victory. Compare note on l. 315. Menelaus did not notice Aphrodite's interference, and is of course, like the others, puzzled by Paris's disappearance.

459. ἀποτυνόμεν, § 213. Cf. notes on ll. 286, 287.

BOOK V—E

274. οἱ μὲν, Diomedes and his charioteer, Sthenelus.

275. τὰ δέ, Aeneas and Pandarus. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τόν, Diomedes, as shown by Τυδείος υἱέ (l. 277).

278. ὁιστός, in apposition to βέλος. The reference is to ll. 95-106 of this Book, where it is told how Pandarus shot an arrow at Diomedes, slightly wounding his shoulder:

τὸν δ' οὐ βέλος ἄκρ' ἔμασσαν (l. 106).

279. νῦν αἶτι' (αι), 'once more now.'

280 = Γ 855.

282. πατάμην, πέτομαι.—αιχμή is the 'point' of the spear.

283. τῷ δ' ἔπι, 'and over him.'—ἔπι is thus accented by Cauer (§ 166), in spite of the fact that δ'(έ) intervenes.—μακρόν, cognate accusative.

284. βέβληται, § 142, 2, α.—κινέοντα, accusative of specification.—

or nurse) of Ares; and from this source came his name Ἐνούλιος. Cf. Xen. *Anab.* I, 8, 18.

334. ῥ'(α), perhaps a substitute for a lost F'(ε), that is, ε, 'her.'—*ὀπάων* = *διόων*.

336. *ἄκρην χεῖρα*, 'the extremity of the hand'; the part near the wrist is meant, as is shown by l. 339.—On *ὄτραισι* see note, O 745.

337. *ἄβληχρήν*: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. *πρυμνόν* is a substantive.—*δόνυ χροῦς* (partitive genitive) *ἀντιτόρησεν* (l. 337) . . . *πρυμνόν ὑπερ θέταρος*, 'the spear bored through the skin above the base of the palm,' i. e. through the "heel" of the hand.

343. For the long ultima of *μέγα* see note on l. 302.—The final vowel of *ἀπό* has the ictus before *ῶ*, which originally began with *σF* (§ 61, 6).—*κάββαλον* (= *κατίβαλον*), 'let fall,' § 47.

348. *πολλέμον*, genitive of separation.

349. *ἦ σόχ*, to be read with synizesis, § 43.

351. *χ'* = *κε*.—*ἐτέρωθεν*, literally 'on the other side'; here 'elsewhere' or 'from a distance.'

433. *γυγνέσκων*, with concessive force.—*ὑπέσχεε*, for *ὑπέσχεε*. Cf. B 426.

434. *ἴτρο*, § 61, 22.

439. *δανά δ' ἄμοκλήσας*, 'breaking forth with a grim cry.' For the force of the aorist cf. note on A 85.

441. The sense is, the race of gods is not like to that of men: it is superior.

442. *τε* follows *ἐρχομένων* rather than *χαμαί*, because *χαμαί ἐρχομένων* is regarded as a single expression: "men creeping here below" (Chapman).

444. *ἀλεόμενος*, for the tense, § 186.

446. *Παργάμῃ*, the citadel of Troy.—*ἐν ἱερῷ*, § 35, end. The temple here mentioned seems to have been a family seat of Apollo, his mother, and his sister.

BOOK VI—Z

237. Hector, fulfilling the bidding of his brother Helenus, returns to the city to urge a public supplication of Athene and the other gods. The 'oak' seems to have been a conspicuous landmark on the plain, outside the Scaean gate; elsewhere (e. g. E 693) it is mentioned as sacred to Zeus.

239. *ἐρόμενα παῖδας κτλ.*, 'asking about their sons' etc.—*τρῆς*, 'relatives,' more distant.

243. ξαστίης αἰθούσῃσι, porticoes built about the courtyard with blocks of smoothly hewn stone.

245. δεδμημένοι, δέμοι.

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'—*κουράων* limits *θάλαμοι* (l. 248).

251. *ἔνθα* indicates the courtyard with its chambers, to which Hecabe was coming from the *μέγαρον*.

252. *Λαοδίκην ἐσάγουσα* probably means 'while she was leading [or 'accompanying'] Laodice to her apartment'; the old interpretation, 'while proceeding to Laodice's apartment,' suits the sense well enough; the objection to it is that it makes *ἐσάγουσα* intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: *οἱ* (dative of interest) *ἐνέφην χερσὶ*, 'she grasped [literally 'grew to'] his hand.'

256. *μαρναμένους*, agreeing with *Τρῶας* or some equivalent word understood, object of *τείρουσι* (l. 255).—*ἐνθάδε*, to be translated with *ἐλθόντα* (l. 257).—*ἀνήκεν*, *ἀν-ίημι*.

257. *ἐξ ἁκρῆς πόλιος*, with *χεῖρας ἀνασχεῖν*. The temples of the gods were in the citadel; cf. E 446, Z 297.—On the form *πόλιος*, § 108.

258. *ἕφα*, 'until.'—*ἐνέκω*, *φέρω*.

260. The sentence beginning *ἔπειτα δέ* is independent of the preceding construction.—*καθός* (§ 44), 'yourself too.'—*ἐνήσεται* is future indicative.—*πίρηθα*, § 136, 3.

261. *δέ*, 'for.'—*μένος μέγα οἶνος ἄλξαι*, 'wine makes the strength wax mighty.'

262. *τίνη*, § 110.—*ἔτησιν*, 'compatriots,' 'fellows.'

264. *ἔφαρ*, 'offer.'

267. *οὐδέ πῃ ἔστι*, 'for it is not at all possible,' i. e. 'permissible.'

268. *πεπαλαγμένον*, agreeing with *τινὸς* ('anybody') understood.—On the sentiment cf. Verg. *Aen.* II, 717-720:

"Tu, genitor, cape sacra manu patriosque Penates;
me, bello e tanto digressum et caede recenti,
attractare nefas, donec me flumine vivo
abluero."

'Do you, father, take in your hand the sacred emblems and the household Penates; for me, freshly come out of the great battle and carnage, it is impious to handle them until I shall have washed in running water.'

272. *ἐν*, with lengthened ultima, § 38.—*τοὶ . . . ἀσπί*, § 112.

274. *ὑποσχέσθαι*, infinitive for imperative.

275. *ἦναι*, 'yearlings,' § 81.—*αἱ κ' ἄλξι*, § 136.

278. φόβου, almost always 'flight' in Homer, not 'fear.' So φοβέομαι means 'flee,' not as in later Greek, 'fear.'

281. 'In the hope that he will listen to me as I speak.' On the time denoted by εἰπόντος, § 186.

282. χάνοι, optative of wish, introduced by εἰ κε. κε is very unusual with the optative of wish; some editors therefore change it to δέ, but without MS. authority.—μέγα, with πῆμα: 'the Olympians raised him to be a great burden.'

284. κατελθόντ' (α), like εἰπόντος (l. 281), refers to a single act, and denotes time coincident with that of ἴδοιμι.—"Αἶδος εἶσω = δόμον "Αἶδος εἶσω (Γ 322).

285. 'I should think I had quite forgotten joyless woe in my heart,' i. e. 'I should think my heart quite free from joyless woe.' φρένα is to be regarded as accusative of specification. An easier reading is that of Zenodotus, which has φίλον ἦτορ instead of φρέν' ἀτέρπου.

286. ποτί has ultima long, § 38.

288. κατεβήσαστο, tense, § 158.

289. οί, dative of possession.

290. τάς, the antecedent is γυναικῶν (l. 289).

291. ἐπιπλῆς, second aorist participle of which indicative forms -έπλωσ, -έπλω exist; the Attic is ἐπιπλεύσας (first aorist).—εἶρέα, Attic εἶρήν.

292. τὴν Ἰδόν, accusative with ἤγαγε (l. 291); cf. A 496. The allusion to Sidon indicates that the poet was familiar with the story that Paris brought Helen to Troy by a roundabout way.

Herodotus (II, 113-116), who says he heard the story from Egyptian priests, narrates that Paris with Helen touched at Egypt too, to which land they were driven by adverse winds. Herodotus tells at length of their experience in Egypt: King Proteus on learning the story of Paris's wickedness decided to keep Helen and the treasures stolen from Sparta until Menelaus should call for them; he ordered Paris and his other companions to leave Egypt within three days. While Homer did not find this story suited to his purposes, he yet knew it, Herodotus thinks, as the reference to Sidon shows.

Herodotus adds (*ib.* 117) that according to another account (the *Cypria*) Alexander and Helen came from Sparta to Troy in three days ("on the third day"), with a fair wind and smooth sea. As this is evidently contradictory to the allusion in ll. 290-292, he argues that Homer could not have written the *Cypria*.

294. ποικιλᾶσιν, 'gay-colored patterns.'

295. ἄλλων, ablative genitive after the comparative idea involved in νεΐστος: 'undermost of all.' Compare the similar construction of ἄλλων, A 505.

298. ἄξι, ὄγνυμι.

299. The final syllables of both *Κισσηίς* and *ἄλοχος*, although naturally short, receive the ictus. §§ 32, 33.

300. ἔθηκον = ἐποίησα, as often in Homer.

306. ἔξον, ὄγνυμι. Cf. Verg. *Aen.* XI, 484 f.:

“frange manu telum Phrygii praedonis, et ipsum
pronum sterne solo, portisque effunde sub altis.”

The Latin matrons pray to Athene for defense against Aeneas:

‘Break with thy arm the spear of the Phrygian pirate, lay him headlong on the ground, and under the high gates overwhelm him.’

311. ἀνέτει, ‘nodded upward,’ in token of dissent, as the Greeks do to-day.

313. Unlike the other children of Priam, Paris and Hector (Il. 305, 370) had houses of their own.

316. θάλαμον καὶ δῶμα καὶ ἀθήνη indicate the complete Homeric house: (1) the interior and sleeping room, in particular the women’s apartment; (2) the general reception hall (*μέγαρον*); (3) the courtyard. For description in detail and plan see Jebb’s *Homer: An Introduction to the Iliad and the Odyssey* (Boston, 1894), pp. 57–62.

319. πᾶροις δουρός, ‘at the end of the spear.’

320. χρίσεις, on quantity of antepenult, § 30.—πρόκις, ‘ring,’ ‘ferrule.’ The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.

321. ἔροντα, ‘busy.’

322. ἀσπίδα καὶ θόρηκα, in apposition to *τέχε’(α)*, l. 321.

326. δαμόνι(ε), ‘brother, you are acting strangely’; cf. A 561.—ὄ μὲν καλὰ κτλ., ‘you have not done right to cherish this wrath.’ *καλὰ* is an adverb.—ἔνθεο, second aorist indicative of *ἐν-τίθεμαι*. The ‘wrath’ is probably that which Hector supposes Paris to feel against his fellow Trojans; they hated him (Γ 454) and were quite indifferent to his fate in the duel with Menelaus (Γ 320–323); and Paris doubtless returned their feelings. Of course, one may understand that the Trojans’ wrath toward Paris is meant, an interpretation old as the scholia.

327, 328. The underlying thought, which Hector does not express in words, is: “Yet you sit here, careless and indifferent.”

329. σὺ δ’ ἂν μαχίσαιο κτλ., ‘and you would quarrel with any other man, too, whomsoever you should see forbear from hateful war.’

331. ἄνα, adverb meaning ‘up!’—πυρός, see note on B 415.—θρηίοιο, scansion, § 28.—θάρηται, ‘be burned.’

335. νηίεσσι, remarkable form from *νήμισσι*, equivalent to Attic *νηίσει*.

336. ἄχῃ προτραπέσθαι, ‘to give way to anguish.’

337. *παρειπούσα* (α) has its first syllable long because originally sounded *παρφειπούσα* (§ 61, 16). But the digamma is neglected, A 555.

339. *νίκη δ' ἑπαμβιβεται ἄνδρας*, 'victory comes to men by turns.' For a similar sentiment of Paris see Γ 439 f.

340. *δύω*, aorist subjunctive, § 193.

344. *κυνός*, appositive to *ἐμείο*. For signification cf. A 225, Γ 180.—*κακομηχάνος*, § 74.—*κρυόστους*, causing chilly fear, 'horrid.'

345. *ὄς μ' (ε) ὄφελ' (ε)*, a past impossible wish, § 203. The subject of *ὄφελ' (ε)* (= Attic *ὄφελε*) is *θύελλα* (l. 346). *μ'* (l. 345) is object of *προφέρουσα* (l. 346). *οἴχασθαι* (l. 346) although present in form is past in meaning. Translate: 'would that a dreadful blast of wind had borne me onward' (literally 'had gone bearing me'). Compare Helen's previous wish, not unlike this, Γ 173, and Tennyson's reminiscence of the lines:

"I would the white cold heavy-plunging foam,
Whirl'd by the wind, had roll'd me deep below,
Then when I left my home."—*A Dream of Fair Women*.

348. *ἀπόρρε*: elision of *ο* was prevented by the consonant sound that originally intervened between *ο* and *ε*; a digamma is inferred. Compare *ἐπιεμίεα*, A 149.—In construction, *ἔνθα . . . ἀπόρρε* is the protasis of a past contrary to fact condition: 'where the billow would have swept me away.' The conditional force may be clearly seen if the idea be phrased thus: 'I wish a whirlwind had carried me seaward, if the billows could have swept me away there before these deeds were done.'

350. A present impossible wish, § 203; GG. 470 b.

351. 'Who were sensitive to the censure and repeated reproaches of men.' The clause *ὄς ἤθεα* is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare *ἔνθα . . . ἀπόρρε* (l. 348).—Why is *ὄς* long? § 61, 23.

352. *τούτῃ*, § 121.

353. *τῷ*, § 117.—*ἐπαυρήσεσθαι*, 'will reap the fruits'; cf. A 410. Supply 'of his witlessness' after the infinitive.

355. *ὀδὲ . . . φρένας*, § 180.

357. *ἐπὶ . . . θήκε*, tmesis.

361. *ἐπέσσονται, ὄφρ' (α) κτλ.*, a solitary instance of this construction; usually *ἐπέσσονται* is followed by the infinitive.

366. *οικῆας*, the ultima receives the ictus (§ 32). The word is best understood as = *οικέτας*.

367. *γάρ* is a long syllable before *Φαῖδα* (§ 61, 23); *ῆ* is short (§ 25, 1).

368. *δαμάουσι*, § 151.

370. *ἐν ναυπέδοντας*, 'well-situated' or 'comfortable.'

373. *πύργῳ*, the great tower over the Scaean gate, mentioned Γ 153.

374. *ἔνδον*, within the *μέγαρον*.

375. *σάδον*, the threshold of the *θάλαμος*, in the rear of the *μέγαρον*. Cf. l. 316.

376. *εἰ δ' ἄγε*. See note on A 302.

378. For the omission of the noun with the genitives *γαλόων*, etc., cf. *Ἄιδος εἶσα*, l. 284.

388. *ἐπαγομένη*, 'with haste.'

389. *μαινομένη ἑκεία*, 'like one distraught.'

391. *τὴν αὐτὴν ὁδόν* (for construction cf. A 496), 'the same road' as the one by which he had come to the palace. The article as used here, while possibly demonstrative, resembles the Attic; elsewhere (θ 107, κ 263, π 138) *αὐτὴν ὁδόν* occurs, without the article, meaning 'the same road.'

393. *τῷ*, relative adverb.

394. Andromache seems to have left the tower (cf. l. 386 ff.) whence she had looked in vain over the field of battle for her husband; and as she turns homeward she meets him.—*πολύδορος*, 'much giving,' 'bounteous' (cf. *ἠπιόδορος*, l. 251), which easily passes into 'richly dowered.' Cf. note on X 472.

396. *Ἥερτων*, nominative for genitive, attracted to the case of its following relative *ἧς*—a singular construction.

398. *Ἔκτορι*, equivalent to *ὑπὸ Ἔκτορος*. See note on Γ 301, *ἄλλοισι*.

400. *νήπιον αἴτω*, 'a mere infant.'

402, 403. Hector named his boy after the Trojan river *Σκαμάνδρος*, but the people, out of gratitude to their great defender, called his child *Ἀστυάναξ*, 'city-lord,' a name appropriate to the father. The name *Ἔκτωρ* itself may be from *ἔχω* and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Ω 730): *ἔχες δ' ἀλόχους κεδρὰς καὶ νήπια τέκνα*, 'thou didst defend honored wives and young children.'—On the quantity of the syllable before *Σκαμάνδριον* see note on B 465.

407. *δαίμονα*, 'my husband, I like not your daring.' Cf. l. 326 and A 561.—*τὸ σὸν μένος*, 'this might of yours'; cf. A 207.

412. *θαλπωρή*, 'comfort' (from *θάλλω*, 'warm'); on formation see § 156, 2.—*ἐπί-σπης*, *ἐφ' ἔγω*.

413. This line and one below (429) suggested to Sophocles the words which he put into the mouth of Tecmessa (as noted in the scholium *ad locum*) when she addressed Ajax:

*ἔμοι γὰρ οὐκέτι ἔστιν εἰς δ τι βλέπω
πλὴν σοῦ· σὸ γὰρ μοι πατρίδ' ἦστωσας δορί,
καὶ μητέρ' ἄλλη μοῖρα τὸν φάσσωτά τε
καθεῖλεν Ἄιδου βασιμους οἰκήτορας.
τίς δῆτ' ἔμοι γένοιτ' ἂν ἐντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σφίσομαι.—Ajax, 514-519.*

"I have nothing left whereunto I can look, save thee. Thou didst ravage my country with the spear, and another doom hath laid low my mother and my sire, that they should dwell with Hades in their death. What home, then, could I find, if I lost thee? What wealth? On thee hangs all my welfare."—Translation of Sir Richard Jebb.

418. *κατέκτε, κατακάτω.*

419. *ἐν*, adverb, 'thereon.'—*ἔχων* (*χέω*), 'heaped up.'

421. *οἷ*, relative; the antecedent is the demonstrative *οὗ* of the following line.

422. *ἴψ*, § 108, 1.—"*Διδος εἶσω*, cf. l. 284.

423. *κατέπιπτε*, tense, § 128.

424. *ἐν*'(s), 'with,' i. e. 'in charge of,' 'while tending.'

426. *τήν* repeats the object *μητέρα* (l. 425).

428. Apollo is said to slay men, and Artemis women, that die by sudden—but not violent—death.

430. *θαλαρός*, 'blooming,' 'stalwart.'

432. *μή . . . θήης* [§ 149 (2)], 'lest you make.'

433. Lines 433-439 are a weak ending of the splendid appeal. Military directions sound strange indeed on the lips of Andromache.

434. The statements that one portion of the wall is scalable and that perhaps the Greeks have been directed to this part by an oracle (l. 438) allude to a story not found in Homer, but repeated in Pindar's eighth Olympian ode, ll. 40-57. Its substance is this: Apollo and Poseidon, when about to build a rampart around Troy, called a mortal, Aeacus, to their aid. After the wall was built, three dragons tried to scale it; two died in the attempt, but one succeeded, in the part where the hands of Aeacus had wrought. Then Apollo interpreted the portent to mean that Troy was destined to be taken at the place where the mortal had labored.

435. *τρίς . . . ἐπαρήσανθ'* (i. e. *ἐπειρήσαντο*): there is no other allusion in Homer to these three attacks; and in fact the battle at present is not near the city wall.

438. *ἔνισπε*, i. e. *ἐνι-σπε*, second aorist from *ἐνέσπεω* (*ἐν-σέτω*).—*ὄβ εἶδος*, with genitive, § 174 (4).

443. *κακὸς δὲ*, §§ 37; 128, 5.

444. *οὐδέ με θυμὸς ἀνωγεν*, supply *μίμνειν ἐπὶ πύργῳ* (cf. l. 481).

446. *ἀρνούμενος*, 'seeking to guard.'—*αὐτοῦ* agrees with an *ἐμοῦ* implied in *ἐμὸν* (*κλέος*).

447-449. This terrible foreboding of Hector is an indication of his present state of mind and possibly has no further significance. At any rate he seems to forget it later when he prays for his boy (ll. 476-481).

449. *ἐνμαλλῶ*, § 69.

450. 'But no sorrow for Trojans hereafter wounds my heart so deeply.'

nor for Hecabe herself nor for lord Priam nor for my brothers, who though many and brave will fall in the dust beneath their foes, as grief for you' (supply *ἐμοὶ μέλει*).—The genitives *Τρώων*, etc., including *σεῦ* (l. 454), are objective after *ἄλγος*.

453. *κιν* (l. 452) . . . *πίστοισιν*, § 206.

454. *σεῦ*, the mss. have *σεῖ* (or *σεῖο*) here, which might be retained; but *σεῦ* is preferred by some editors to avoid elision before the following pause.

455. *ἀπόρας*, § 68, 8.

456. "*Ἄργα* seems to mean here 'Greece,' in a general sense.—*πρὸς ἄλλης* = *ἐπὶ ἑλλης κελουμένη*.

457. *Μεσσηγιῶος*, if understood of the spring in Laconia, suggests the realm of Menelaus; while *Ἰπυραίων* suggests the home of Achilles, in southern Thessaly. These two genitives are ablative.

459. *εἴπρουν*, §§ 136, 6; 191.—*κατὰ* . . . *χέουσιν*, tmesis.

460. *ἀριστέουσιν*, followed by infinitive, is equivalent to *ἀριστος ἦν*.

463. *χῆρῃ*, dative of cause.—*ἀμόναν* depends on *τοιούτ'(ε)*, or rather on a *οἶον* which it implies; translate 'such as,' 'able.'

464. *κατὰ* . . . *καλόπτοι*, a wish.

465. *ἔτι*, 'besides,' i. e. in addition to your other distresses. Many editors prefer *γέ τι* for *γ' ἔτι*. Both readings are found in mss.—With *βοῆς*, *πυθέσθαι* means 'hear'; with *διληθῆσθε*, 'hear of.' For the latter genitive cf. § 174 (1).

470. 'Seeing it nodding dreadfully from the peak of the helmet.'—*δεινόν* is cognate accusative with *νεύοντα*, which agrees with *λόφον* understood.

472. *κρατός*, § 100.

474. *κίσει, κινέω*.—*πῆλε, πάλλα*.

476. In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

*ὦ παῖ, γένοιο πατὴρς εὐτυχέστερος,
τὰ δ' ἄλλ' ὁμοίος καὶ γένοι' ἂν οὐ κακός.*

Ajax, 550 f.

'My boy, I pray that you may be more fortunate than your father, but in all other respects like him; and you will not be base.'

477. *παῖδ' ἐμόν*, appositive to *τόνδε* (l. 476), while *ἀρεπρέκεια* is a predicate adjective in agreement, after *γενέσθαι*.—*Τρώεσσιν*, 'among the Trojans'; cf. B 483, *ἠρώεσσιν*.

478. Instead of *ἀνάσσειν* an adjective or participle might be expected, corresponding with *ἀγαθόν*. As the construction stands, *ἀνάσσειν* depends on *δοτε* (l. 476).

479. *τις*, 'men' in general.—*εἴποι*, a prayer (§ 201).

480. ἀπόστρα agrees with *μῶν*, or a similar word, understood, object of *είπας*: 'may men say of him, as he returns from war.'

482. χερσίν, 'arms,' as A 441.

484. Σαρπηδών, cognate accusative with *γελῶσθαι*.—Διήγησ', 'was moved to pity.'

486. Σαρπηδίη, 'dear wife, I do not understand you.'

487. ἐπέθ' αἰῶνα, 'beyond my doom,' 'before my time.'

488. κροθυγμένον ἔργασαι = Attic *κροθυγίαι*.

490. κῆλον . . . ἐσθλόν, in sense of 'the coward' and 'the brave man.'—ἐπὶ τὰ πρόβα γένετα, 'when once he is born.'

490. εἰ is for *εἰδ.* εἰσὶν agrees with the implied genitive. Compare l. 446, *αἰσῶ*.

499. γένον, a noun.

500. γένον, a verb, commonly called second aorist of *γενέω* (l. 373).

501. *μῶν*, although short, receives the ictus.

503. Paris was evidently stung by Hector's reproof (ll. 326-331), and wished to make amends by his readiness to enter the battle again.

506. 'And as happens when' etc., the protasis of a present general condition, § 197. The simile (ll. 506-511) is imitated by Vergil, who applies the comparison to Turnus :

qualis ubi abruptis fugit praecipia vinculis
tandem liber equus, campoque potitus aperto
aut ille in pastus armentaque tendit equarum,
aut assuetus aquae perfundi flumine noto
emicat, arrectisque fremit cervicibus alte
luxurians, luduntque iubaе per colla, per arma.

Aen. XI, 498-497.

As when, his halter snapped, the steed
Darts forth, rejoicing to be freed,
And ranges o'er the open mead,
Keen life in every limb :
Now hies he to the pastured mares,
Now to the well-known river fares,
Where oft he wont to swim :
He tosses high his head, and neighs :
His mane o'er neck and shoulder plays.—Conington.

So luxurious Paris, proud of his fair looks and waving hair, prances off heedlessly to battle.

507. θέη, Attic *θῆγ*, § 150.—*πεδίω*, § 171.

508. αἰσῶς, *ἴδων*.—*εὐρητός*, contracted genitive from *εὐρητός*. The nominative is *εὐρητής*, and the word is declined like *ἀληθής*.—*ποταμοῖο*, a kind of partitive genitive, in construction like *πεδίω* (l. 507); or it may be compared with *πυρός*, B 415.

510. ἀγλαΐηφι, equivalent to dative (§ 155, 1). The nominative δ δ' (δ)

has no predicate; ἰ (l. 511), which repeats ἰ δ' (ἰ), is object of φέρεi, while γούνα is subject.

511. Note the galloping effect of the abundant dactyls.

513. ὡς τ' (ε), § 123, 6.

515. ἀδελφεόν, Attic ἀδελφόν.—ἔμειλλεν, 'he was about,' followed by future infinitive, as in Attic.

518. ἠθεε' (ε), 'my dear [brother].'

519. ἐναίσιαμον, 'in good time.'

521. θαυμάσια, cf. A 561, Γ 399, Z 326, 407, 496.—ὅτι ἐναίσιαμος εἴη, either the protasis of a less vivid future condition, or εἴη is assimilated from the indicative to the mood of ἀνιμήσειε (l. 522).

523. ἀλλὰ ἔκταν κτλ., 'but you are willingly remiss and irresolute.'—μεθεῖς, on form, § 132; for meaning cf. μεθήμων, B 241.—ὅτι ἐθέλω, literally 'you have not the will to do.'—τό, 'therefore,' is probably a cognate object of ἄχυνται. Cf. Γ 176.

524. ὅθ' = ὅτε.—ἐπερ, used in sense of περί, 'about.'—ἀκούω is subjunctive, § 197.

525. πρὸς Τρώων, 'on the part of' or 'from the Trojans.'

526. τὰ δ' ὀπίσθεν ἀρροσόμεθ' (α), 'we will adjust these things hereafter.'

527. δόη, § 149 (5).

528. κρητήρα . . . ἐλευθέρων, 'a mixing-bowl in honor of freedom.'

529. ἑλέσσαντας agrees with ἡμᾶς, the understood subject of στήσασθαι (l. 528). Translate the whole: 'if ever Zeus shall allow us, in honor of the heavenly gods that live for ever, to set forth a mixing-bowl in the name of freedom in our halls, when we have driven from Troy the well-greaved Achaeans.'

BOOK IX—I

2. φόβῃα, regularly flight accompanied by fear; but the latter idea predominates in the present context: 'panic.'—φόβον, as commonly in Homer, 'flight.'—βεβόληατο, § 142, 4, a.

4. ὀρίεντον, aorist subjunctive or present indicative? Cf. §§ 143; 144, II; 145; 197.—ἰχθυόεντα, § 159.

5. The northwest wind is meant.

7. ἔχεον, gnomic aorist (§ 184).

8. Like a wild storm at sea was the spirit of the Achaeans, rent alike by fear and grief.

10. φοίτα, the tense expresses repeated action.

13. ἐν ἀγορῇ, § 35.—ἄν, § 46.

18-25. See notes on parallel passage, B 111-118.

19. τότε refers to the occasion of the deceptive dream which Zeus sent to Agamemnon before the dawn a few days previous (B 8 ff.).

26-28. Agamemnon made this same proposal before the first day of battle, B 139-141. Then he spoke the words insincerely, to test his men's bravery; but now he speaks in good earnest.

33. η agrees with the predicate noun θέμις. In the assembly (ἀγορῆ) there is equality of speech, for the heroes at least.

34. This disparagement of Diomedes's courage occurs in a speech of Agamemnon, in the course of the first day of battle (Δ 370-400). It begins

ὦ μοι, Τυδέος υἱὲ δαΐφρονος Ἰηποδάμοιο,
τί πτόσσεις;

'Ah me, son of the valiant knight Tydeus, why do you cower?' But Agamemnon does not, in the passage referred to, actually use the words ἀπτόλεμον καὶ ἀνάλικτα (l. 35).

37. διάνδιχα, with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής, 'both a good king and a brave fighter.'

39. ὃ τε, agreeing with predicate noun κράτος.

40. δαυμόνι(ε), cf. A 561.

42. ὡς τε (= Attic ὅσπε) νέεσθαι, is set 'on returning.'

43. πάρ, § 46. Supply ἐστί.

46. διαπέρομεν, §§ 143; 144, II.—With εἰ δὲ καὶ αὐτοὶ supply ἐθέλουσι φυγεῖν.

47. φευγόντων, imperative. Compare Agamemnon's proposal, l. 27.

53. περί, adverb, 'exceedingly.'

54. μετά, a rather remarkable use with the accusative. In Attic the genitive would follow.

55. ὅσσοι, supply εἰσί: 'of all the Achaeans.'

56. πάλιν ἔρει, 'will gainsay.'—ἀτὰρ οὐ τέλος ἔκειο μύθων, 'but you did not come to the completion of your speech'; you did not touch the really vital point, namely the quarrel between Achilles and Agamemnon, which has led to the present disasters. "And yet thou hast not gone so far, but we must further go" (Chapman).

57. κε . . . εἴης, 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after βιάσει is unusual (μ', Π 207, may stand for μοι), and because the latter part of the line contains a weak repetition of l. 58.

61. ἐξέπω, § 191. Nestor promises that he will complete the unfinished speech of Diomedes.

62. ἀτιμήσει, with κε (l. 61), § 190.—οὐδὲ κρείων Ἀγαμέμνων, 'not even lord Agamemnon.' By these words Nestor makes it clear that what he has to add will be likely to irritate the king of Mycenae. He is hinting at the real cause of the recent calamities, the quarrel with Achilles. What he has to propose is a reconciliation between the two chiefs. Yet he will not humiliate Agamemnon by speaking out before the whole assembly, both chiefs and common soldiers. He proposes that Agamemnon give a dinner to the elders (l. 70), the preliminary of a council. Then, before this select body, he apportioned the blame firmly (beginning with l. 96) and proposes the remedy. His tact and his years win Agamemnon's respect; and the king finally yields every point.

63, 64. These lines are bracketed, because probably not a part of the original poem. They seem like the interpolation of a later gnomic poet. In the present context, πολέμου ἐπιδημίου ('civil war') must refer to the quarrel between Agamemnon and Achilles, and ἐκείνος, if applied to this concrete case, indicates Agamemnon.

64. ἐπιδημίου, § 74.

67. λείψανον, from root λελχ, 'lie'; 'let them take their post.'

70. δάινυ δάιτρα, 'give a feast' (cognate accusative).

72. εὐρία, Attic εὐρίν.

73. πολέσιν, § 106.

75. χρέε, subject of a verb of motion like ἵκει understood.—Ἀχαιοῖς is a limit of motion.

76. ἐσθλῆς, supply βουλῆς.

84. ἴδν, § 107, 1.

88. τίθεντο, 'made ready for themselves.'

91. ἔτοιμα, predicate adjective after προκείμενα, 'lying ready before (them).'

92. Cf. A 469.

97. ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι. Compare Theocritus, *Idyls*, XVII, 1:

Ἐκ Διὸς ἀρχόμεσθα καὶ ἐς Δία λήξετε, Μοῖσαι,

'From Zeus let us begin, and with Zeus end, ye Muses.'

99. θέμιστας, cf. A 238.—σφίσι, dative of advantage.

100. τῶ, § 117.—πέρα, 'beyond others,' 'most of all.'

101. κρηῆναι δὲ καὶ ἄλλῃ κτλ., 'and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.' Supply ἔπος as object of κρηῆναι.

102. σέο δ' ἔξεται, ὅτι κεν ἄρχῃ, 'whatever he proposes [or 'initiates'] will depend upon you.' Whatever any one else suggests will depend for its final execution on your will; and so the credit of it will redound to you.

106. ἐξ ἔτι τοῦ ὅτε, 'even from the time when.'

107. Ἀχιλλῆος depends on κλισίηθεν.
108. 'Not at all with *our* approval.' Recall Nestor's words, A 275, 276, and 282-284.
109. μάλα (l. 108) . . . πᾶλλ' (= παλλά), 'very earnestly.'
115. ψεύδος, adverbial accusative, equivalent to ψευδῶς, 'falsely.'
116. ἀντί νυ πολλῶν ἀνδρῶν, 'equal to many men,' 'a match for many men.'
117. φλήσῃ, § 197.
121. ὀνομήνω, § 191.
122. ἀπίρουσ, 'that fire has not yet touched,' as is proved by Ψ 268.—A Homeric τάλαντον of gold was a weight much less in value than the Attic talent of silver; the latter was equivalent to about \$1,080 in our money. The value of the Homeric talent, however, although it must have been vastly less than this, is unknown. Two talents of gold are mentioned as a fourth prize in connection with the chariot race, Ψ 269, while the third is a caldron untouched by fire, and the fifth an urn. What may be a similar caldron is mentioned, Ψ 885, as equivalent in value to an ox.
124. ἔροντο, ἔρονμαι.
125. γένοιτο, protasis of the less vivid future condition.—τόσσα of this line is correlative with δσσα, l. 127.—Line 126, which awkwardly interrupts the construction, is rejected by some editors.
127. ἠνείκαντο, φέρω. Cf. ἐνείκω, Z 258.
129. αὐτός, Achilles.
130. ἐνείκων φύλα γυναικῶν, 'surpassed womankind,' at the time of the division.
131. μέτα, 'among them,' counting as eighth, however, and not included in the seven, as is proved by T 246; further, the seven were Lesbians, while Briseis was from Lyrnessus, a town of Mysia (B 689, 690).—ἀπηέρων, § 63, 4.
132. ἐπι, 'besides.'
133. τῆς, equivalent to Attic αἰτῆς, 'her,' possessive genitive.
138. εἰσελθὼν κτλ. : as our text is punctuated, this may be taken to mean 'entering into the council of chiefs, when we Achaeans apportion the booty.' If a comma were placed after εἰσελθὼν (the common punctuation), and that after νηησάσθω were removed, the participle might be taken with the preceding verb thus: 'entering into the city, let him load his ship' etc.
141. εἰ κε followed by optative, of a remote future supposition, has been observed A 60 also; cf. § 208.—"Ἄργος . . . Ἀχαικόν, the Peloponnesus; see note on A 79.—οὔθαυ ἀρούρης, imitated in Vergil's "ubere glæbae." *Aen.* I, 531, and III, 164; "divitis uber agri," VII, 262.
146. τῶων, genitive plural of ἦ, § 115.
147. ἐπι, 'besides.' Not only may Achilles neglect the custom of mak-

ing presents to the bride's father and so possess his bride free (*ἀνάδουον*, l. 146), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (*μείλια*). See note on X 472.

153. *νίπται* (= Attic *ἔρχεται*) Πύλου, 'on the borders of Pylos.'

155. *θεὸν ἔσ,* §§ 87; 123, 5.—*τιμήσουσιν* with *κα*, § 190.

156. *τελέουσι*, future indicative, § 151. The people will honor him, like a god, with offerings (*δοτήνῃσι*, l. 155) of first-fruits, and they will pay rich taxes (*λιπαρὰς θέμιστας*) imposed on them by royal command.

157. *μεταλλάξαντι*, i. e. *μετά* + *λήξαντι*, § 89.

158. *δημήθηται, δαμόνας* or *δάμημη*. A scholiast calls attention to a similar passage from Aeschylus:

*μόνος θεῶν γὰρ θάνατος οὐ δάρον ἐρεῖ
οὐδ' ἂν τι θεῶν οὐδ' ἐπιστένδων ἄνοις,
οὐδ' ἔστι βρωμὴς οὐδὲ παιανίζεται
μόνου δὲ Πειθῆ δαιμόνων ἀποστατεῖ.*

—Fragment 161 (Wecklein).

'For Death alone of the gods loves not offerings; nor by sacrifice nor by libation may you accomplish aught, nor has he altar nor is he hymned; and from him alone of divinities Persuasion holds aloof.'

162. *Γερήνιος*, see note on B 336.

164. *δίδοις* (§ 132), 'you offer.'

165. *στρίνομεν*, aorist subjunctive (§ 144, II).

166. *ἄλωσ'*(ι) with *οὐ κα* (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. *ἂν . . . ἐπιέθομαι*, § 190.

168. *Φοῖνιξ*, the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (π 196). When Achilles refused to take further part in battle, his men shared his inactivity, however restive they may have been. Phoenix, though holding aloof from fighting, was doubtless keen to observe the progress of the battle; and for this purpose absenting himself from the quarters of the Myrmidons and the company of Achilles, he seems to have associated with the active chiefs, in council at least. So he was present at the feast of the elders. Whereupon Agamemnon availed himself of Phoenix's presence—whether this was accidental or not—to help the two envoys, Ajax and Odysseus. But Phoenix was distinctly not an envoy; he simply accompanied the envoys, as did the two heralds, Odius and Eurybates. The envoys are regularly spoken of as two (ll. 182, 185, 192, 196, 197). Achilles disregarded Phoenix's presence in his formal welcome to the two envoys (l. 197). The old man took a part in the interview, however (ll. 434 ff.), because he was a privileged person.

Many critics believe that the seeming inconsistencies show that the lines relating to Phoenix are interpolations of later times.

168. ἡγησάσθω, 'lead the way.'

170. Odius, the herald, is not elsewhere mentioned. Of Eurybates it can hardly be believed that he is the same as the herald of Agamemnon who (A 320) was sent to take away Briseis and so would be particularly hateful to Achilles. The name is suggested by the herald's occupation and may well have been borne by different men. Odysseus had a herald named Eurybates also (B 184), who is very likely meant in this context.

171. φέρτε, § 181.

175, 176. Cf. A 470, 471.

177. ἔπιον, πίω.

180. Ὀδυσσοῦ, with ἐπέταλλε (l. 179), on which παρῶν (l. 181) also depends: 'enjoined earnestly [πῶλλ'] on them . . . to try.'

182. παρὰ θίνα, 'along the strand'; cf. A 327.

183. γαιηόχῳ, 'earth-holder,' Poseidon is called—by identification with the sea, which seems to mariners to embrace the lands.

188. πῶλον Ἡερῖωνος, cf. A 366.

189. κλέα, for κλέα, which some editors write κλέε'. Cf. δυσκλέα, l. 22.

191. ὅπότε, 'until.'

192. ἤγετο, Odysseus preceded Ajax.

194. αὐτῇ σὺν φόρμυγι, 'lyre and all.'

197. ἢ φίλοι κτλ., 'right welcome men are you that have come—some great need surely must urge you—who of [all] the Achaeans are dearest to me, despite my wrath.'—With χρῆσθ (l. 197) supply ἰκάνει ὑμᾶς. A different interpretation is: 'surely I have great need' (of friends); the words supplied are then ἰκάνει με.

202. καθίστα, present imperative, Attic καθίστη.

204. ὑπίασι, Attic ὑπεισι, from ὑπειμι (εἰμι).

206. κάββαλαν, 'set down'; for the spelling cf. E 343.—ἐν πυρὸς ἀσφῆ, 'in the bright light of the fire.' It will be recalled that the embassy occurs in the evening; and perhaps all the light in the hut is furnished by this fire.

209. τῷ, 'for him,' Achilles.

211. μέγα, 'to a large flame.'

212. κατὰ . . . ἐκάη, tmesis.

213, 214. 'He spread out the glowing embers and extended the spits over them; and he sprinkled all with holy salt, resting the spits on the supporting stones.'

214. ἁλός, genitive of material. The salt is said to be called 'holy' because of its preservative power.

219. τοῖχου τοῦ ἐπάρου, 'by the opposite wall,' a genitive of place.

221. The envoys had just feasted with Agamemnon (l. 177); so it may

be inferred that these formulaary lines mean that they ate only so much now as courtesy demanded.

224. *δειξερὶ* (ο) (for *δέδφεκτο* †) from *δειδίσκομαι* (*δεδφίσκομαι* †), 'pledged.'

225. *χαίρ' Ἀχιλῆε*, 'your health, Achilles!'—*ἐπιθευεῖς*, predicate adjective after *ἔσμεν* understood.

226. Odysseus purposely mentions the name of Achilles's great enemy at the outset; he hints that they were sent by him, although, for fear of a rebuff, he does not openly say so.—*ἡμῶν* . . . *ἡδὲ* (l. 227) = *καὶ* . . . *καὶ*.

227. *πᾶρα γὰρ κτλ.*, 'for there are set forth many satisfying viands to feast upon.'—*δαίνυσθ'* (αι), infinitive of purpose.

228. *μήμελλεν*, supply *ἡμῶν*.

229. *μέγα πῆμα* . . . *εἰσπορόντες*, 'looking on the great distress.'

230. *δαίδημεν* = *δέδφμεν*, § 62, 1.—*ἐν δοῦν*, supply *ἔστι*: 'it is uncertain whether the ships be safe or perish.'

232. Achilles may well feel that his prayer (A 406, 409) is being realized.—*αἶδων*, perhaps originally *αἰλῶ* (αι), but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, *αἰλίζομαι*, familiar in Xenophon's *Anabasis*.

234, 235. *οὐδ' ἐτι φασὶν σχῆσεσθ'* (αι), 'and they say they will no longer be restrained'; in the Greek idiom the negative precedes *φημί*. Cf. Xen. *Anab.* I, 3, 1: *οἱ γὰρ στρατιῶται οὐκ ἔφασαν λέναι τοῦ πρόσω*.

236, 237. The lightnings of Zeus, propitious to the Trojans, and the confidence of Hector are told of in the preceding book (Θ 75, 133, 141, 170, 175).

242. *πυρός*, cf. B 415.

243. *δρινομόνους*, 'stirred out' like wasps, says a scholiast.

244. *δαΐδουκα* = *δέδφουκα*. Cf. *δαίδημεν*, l. 230.

245. *ἦν*, present subjunctive, third singular, of *εἶμι*, a conjectural form for the MS. *εἶη*.

247. *ἄνα*, cf. Z 331.—*καὶ ὀψὲ περ*, 'late as it is.' It will be recalled that there have been but two days of battle included in the time since Achilles withdrew.

248. *ἐρύσθαι*: if a nice distinction be drawn between *ἐρύω*, 'drag,' and *ῥύομαι*, 'preserve,' 'save,' the spelling here should be *ῥύεσθαι*, which some editors introduce. Compare *ῥύσιπτοι* (or *ἐρυσίπτοι*), Z 305.—*ἐπό* = 'from under.'

249. *οὐ δέ τι μέγχος κτλ.*, 'and there is no means to find a cure for mischief once done.'—*ἔστ'* may represent *ἔστι* or *ἔσται*.

252. *ὦ φίλον*, 'dear friend.' Cf. the different sense, B 235.

253. Nestor and Odysseus went to Phthia to persuade Peleus to allow Achilles to go to the Trojan war (cf. H 127, A 765-784). On that occasion Peleus is supposed to have spoken the words quoted here.

257. *ἔριδος*, 'strife,' but not, of course, with reference to any particular occasion. Achilles's high-strung temperament was known to his father.

260. *παύε* (*παύω*): this ms. reading is significant. For consistency's sake, *φράζεσθαι* in l. 251 should read *φράζεσθαι*, since the formation of the two words is identical. The principle has wide application.

261. *δίδωσι*, 'offers'; cf. l. 164, *δίδωσι*.

262. *εὐ εἰ*, interjectional, like *εὐ εἰ*. A probable emendation is *εἰα*. Cf. A 302.—*καταλέξω*, with *κα*, aorist subjunctive, § 192.

263. *κλισίῃσιν*, the plural indicates that Agamemnon's lodge contained more than one room.

264–299. Repeated with necessary changes of person from ll. 122–157.

273. *ἀπηόρα*, § 63, 4.

279. *νηήσασθαι*, § 218.

288. *ἄγασθαι*, § 218.

300 ff. 'And if the son of Atreus has become too hateful to you, in your heart—himself and his gifts—yet do you have pity for the rest of the Achaeans, at least.'—*μᾶλλον* with *ἀπηχθεο* signifies 'too hateful' for you to forgive and forget.—*κηρόθι*, § 155, 3.

301. *εἰ* = *εἰ*: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard *εἰ* as equivalent in force to a weakened *εἰ*, not as a conjunction. Cf. A 58, 137.—*Παναχαιοῦς*, cf. modern "Pan-American."

303. *σφι* = *παρὰ* (or *ἐκ*) *πάντων*, 'in the esteem of all.'

306. A summary of the points made by Odysseus: (1) The danger of the ships is emphasized (ll. 231, 232, 235, 241); (2) Achilles is reminded of the parting words of his father Peleus and urged to be reasonable and gentle (ll. 252, 255, 256, 260); (3) Agamemnon's offer of gifts to effect a reconciliation is dwelt on at length (ll. 263–299), although it is not stated that Agamemnon is in any way sorry for the injury done to Achilles; (4) a plea for pity of the Greeks follows (l. 300), in close connection with which is (5) a suggestion how Achilles may win great glory (l. 303); and (6) an attempt is made to arouse his jealousy of Hector's success (ll. 304–306).

309. 'I must speak out my will unreservedly.' In these words Achilles foreshadows his own unfavorable reply.

311. *ἄλλοθεν ἄλλος*, Latin *aliunde alius*.

312. 'As hateful as the gates of Hades' expressed to Achilles hateful-ness in the superlative degree. Hades was most hateful of all the gods to mortals (l. 159), because through his gates the dead must pass. 'Hateful as black death' is the expression in Γ 454.

313. *ὅς χ' ἕτερον μὲν κείθη . . . ἄλλο δὲ εἴπῃ*, 'who hides one thing [i. e. the true feeling] . . . and says another.'

316. ἐπει οὐκ ἔρα τις χάρις ἦν | μάρασθαι, 'since, as now appears [ἔρα], there is no gratitude for fighting.' See note on Γ 183.

318-320. 'An equal share [of booty] falls to him who stays behind and to him who may battle ever so hard, and in equal honor are held both the coward and the brave man too. The man of no deeds and the man of many deeds die alike.'—By μένοντι (l. 318) and κακός (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.—Instead of εἰ μάλα τις πολεμίζοι (l. 318), μάλα πολεμίζοντι would form a natural antithesis to μένοντι.—For ἰη see § 108, 1.

320. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.—κάθ'αν' (ε), §§ 46, 184.

321. οὐδὲ τί μοι περὶκαται, 'nor is aught more [περὶ] gained for me,' 'it profits me nothing.'

322. πολεμίζαν, infinitive of purpose.

323. προφέρησιν, § 197.

324. μᾶστακ', generally understood as μᾶστακα, accusative singular, in a meaning (peculiar to this place) of 'food.'—κακῶς δὲ τί οἱ πῶλα αὐτῆ, 'although it fares ill with her herself' (οἱ αὐτῆ).

325. ἰαυον, 'passed' sleepless nights.

326. πολεμίζαν κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, ἀνδράσι, l. 327) after verbs of fighting denotes the enemy. Homeric men who defended their cities against invaders knew that if defeated they should be slain, while their wives and children would be enslaved.

327. μαρναμένους, an emendation of the MS. μαρνήμενος.

328. πάλτε, §§ 81, 108.

329. πεζός, 'on land.'

331. δόσκον, § 154.

332. δ' δ' ἐπισθε μένων, an imputation of cowardice.

333. διὰ . . . θαλάσκειο, tmesis.

334. γέρα, neuter plural; observe the short ultima; it occurs also B 337.

336. αἴμα' (ε), supply as object 'my prize,' i. e. Briseis.—'But he has a wife,' already, adds Achilles, alluding to Clytaemnestra, whom Agamemnon, when sailing to Troy, left behind in Mycenae.—ἄλοχος appears always to be used by Homer of a wedded wife; so it fits Clytaemnestra, but does not apply to Briseis, unless its use in this instance be extraordinary.

338. ἀνήγαγον, 'led up,' said of the journey from Greece 'up' to Troy. Agamemnon is greatly in the wrong: although waging this war on account of Helen, stolen away by Paris, he himself has committed as grievous an offense as Paris. Does he think Paris's act a crime, and his own insignificant? Or does he think that Atreus's sons alone of mortal men hold their wives of value?

341. *ὅς τις*, supply *ἐστί*.
342. *τὴν αὐτοῦ*, 'his own wife.'
346. *καὶ ἄλλοισιν βασιλευσίν* may be a bitter allusion to Agamemnon's own words, A 174.
347. *φραζέσθαι*, 'let him consider how,' with infinitive.—*νήεσσι*, dative of interest (advantage).—*ἔημον*, scansion, § 28.
349. *ἤλασε τάφρον*, 'ran a ditch.' Cf. note on A 575.
352. *μετ' Ἀχαιοσίν*, 'amid the Achaeans.' Achilles was indeed a 'great bulwark' for the Achaeans, when he was fighting, as Nestor truly said (A 284). He was greater than the wall and moat which unsuccessfully served as a defense in his absence.
353. *ἀπὸ τείχεος*, 'away from the city wall.'
354. *ὅσον*, 'only so far as.'—*φηγόν*, see note on Z 237.
355. As object of *ἔμμενε* supply *με*, with which *οἶον* agrees.
358. *εἶ*, cf. *ἄλις*, l. 279, to which it is similar in meaning.—After *προεφύσσω*, Achilles would regularly continue with an expression like *πλεύσομαι*, 'I shall sail,' with the subject of which the participles *βέβηκας* (l. 357) and *νηήσας* (l. 358) would agree. Instead, the construction abruptly changes.
360. *ἔπ' (ε)*, 'over' the Hellespont.
363. *ἡμετι . . . τριτάτῃ*, compare the account in the *Cypria* (note on Z 292), which gave the voyage from Sparta to Troy as three days long, in fair weather. Diomedes voyages from Troy to Argos in four days (γ 180). Cf. also Xen. *Hellenica*, II, 1, 30.
364. *ἐνθάδε ἔρπον*, 'on my sorry voyage hither.' The verb implies that the journey was attended with misfortune.
365. *ἄλλον*, 'besides.'
- 367-369. 'But my prize even he who gave took from me again with insult—lord Agamemnon Atrides. To him tell [§ 213] all.'
372. *αἶν ἀναιδέην ἐπιαιμένος*, cf. A 149.—*ὅς δ' ἂν ἐμοί γε κτλ.*, 'but though he be ever so shameless, he would not dare to look me [emphatic, as *γε* shows] in the face.'
375. *ἔκ* ('utterly') . . . *ἀπάτησε*, tmesis.—*μ' (ε)* is to be taken with *ἤλτεν* as well as with *ἀπάτησε*. Agamemnon deceived Achilles by proving false in friendship.—The ancient commentators call attention to the short sentences and broken lines, 375-378, which mark Achilles's intense nature.
376. *ἄλις δέ οἱ*, supply *ἐστί*: 'tis enough for him [to have tricked me thus far].—*ἔκταλος ἔρπτε*, 'let him go to his ruin undisturbed.' Cf. l. 364.
377. *εἶ*, § 110.
379. *τε καί*, 'or even.'

380. *δοσα τε*, § 123, 3.—*καὶ εἰ ποθεν ἄλλα γένοιτο*, 'and if from some source he should get wealth besides.'

381. *οὐδ' ὅσα*, 'not even if he should offer me as much wealth as': between *οὐδ'* and *δοσα* there must be understood *εἰ τόσα δοίη* from l. 379. The wealth is thought of as tribute from subject lands. Orchomenus was the rich city of the Minyans in Boeotia—seat of the Graces, as Pindar sings.

382. *Αἰγυπτίας*, in scansion either the antepenult must be treated as short, or *-ias* must be pronounced as one syllable (*yas*) by synizesis.

383. *ἑκατόμυλοι*, a "round" number, not necessarily exact.—*ἑκάστας*, with *πύλας* understood from the preceding adjective. A city "gate" is regularly plural in Homer, consisting, as it did, of two folding leaves. Cf. *Σκαῖος πύλας*, l. 354.

387. *πρὶν γ' ἀπὸ . . . δόμεναι*, 'before he atones for.' Achilles plainly did not want gifts from Agamemnon; the only real satisfaction that he could have was the utter humiliation of the king. This is why he asked his mother Thetis to persuade Zeus (in A) to send victory to the Trojans and defeat to the Achaeans; this is what he accomplished when (in O) the very ships of the Achaeans were threatened with fire.

388. *γαμέω*, future, § 151.

394. Aristarchus's reading *γυναικά γε μύσσειται*, 'shall seek out a wife,' instead of the vulgate *γυναῖκα γαμήσειται*, 'shall marry a wife to me,' has the advantage of avoiding the infrequent feminine caesura of the fourth foot (§ 21).

398-400. 'And there my manly heart was right well inclined to marry a wedded wife, a fitting mate, and to enjoy the possessions that aged Peleus had amassed.'

399. *γῆμαντι* agrees with *μοι* (l. 398). The time referred to in *ἐπέσσοντο* is prior to the Trojan war.

401. *ἀντάξιον*, predicate adjective with *ἐστὶ* understood; the plural adjective might be expected, agreeing with *τόσα* understood (antecedent of *δοσα*, ll. 401 and 404).

402. *ἑκρήσθαι*, 'used to possess,' represents *ἕκρητο* of direct discourse. The great wealth of Troy 'in time of peace' (*ἐπ' εἰρήνης*) is elsewhere (Σ 288, 289, Ω 543) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (Σ 292).

403. *πρὶν . . . πρὶν*, § 80.

404. *ἔργα*, 'encloses.'

405. *Πυθοί*, later Delphi, famous for rich offerings. In later days Herodotus tells how Croesus, for example (Herod. I, 50, 51), made magnificent presents to Delphi, as to the only true oracle.

406. *ληίστοί*, supply *εἰσι*.

408, 409. A literal translation : ' but a man's spirit may be neither won as spoil nor caught, so as to return again, when [once] it has passed the barrier of the teeth.'—*ἄλλω*, syntax, § 212.—*λαίσθη* is only another spelling of *λαίσθη*, on which see §§ 28, 29.

409. The spirit of life is thought to pass out through the mouth at death. Pope renders freely ll. 401-409 :

Life is not to be bought with heaps of gold ;
Not all Apollo's Pythian treasures hold,
Or Troy once held, in peace and pride of sway,
Can bribe the poor possession of a day !
Lost herds and treasures we by arms regain,
And steeds unrivall'd on the dusty plain :
But from our lips the vital spirit fled,
Returns no more to wake the silent dead.

410. *με* is object of *φερέμεν* (l. 411).

413. *ἄλλω*, ' is lost,' emphatic conclusion of future condition.

415. For long syllable before *θάρσεν* see §§ 37 ; 62, 2.

416. This line, which is but a weak repetition, was omitted by Zenodotus and rejected by Aristarchus. The interpolator evidently did not feel the force of *ἔσται* (l. 413), which is understood also at the end of l. 415.

418. The meaning is : ' since there is no longer hope that you will gain the goal [i. e. ' the overthrow '] of lofty Troy.'—*ἔθες*, cf. note on II 852.

419. *ἴθω*, § 110.

423. *γέρας*, ' meed,' ' honorable service.'

424. *σαῦ*, subjunctive, contracted from *σάω*, like *γῶ* (A 411) for *γῶω*. The clause expresses purpose.

425. *ἔθε* [*μῆτις*], i. e. the attempt to persuade me to return to active warfare.

426. *ἐπεὶ ἀπορηρίσαστος*, ' while I have given way to wrath, apart from my comrades ' (*ἀπο*), or perhaps simply ' during the outburst of my wrath.'

429. From the long speech of Achilles (ll. 307-429) one gets much insight into his character. He is high-mettled, and can not endure to be called second to anybody; he is far from mercenary, putting honor far above riches; on the other hand, he is unforgiving, treasuring an insult to himself until his enemy shall have drained his cup of bitterness to the last drop. It was not the loss of Briseis, of course, that wounded him so much as the sting to his pride inflicted by Agamemnon's act.

The more impassioned the speech, the less it yields to so concise analysis as is possible in the case of Odysseus's (note on l. 306). While Achilles heeds most of Odysseus's arguments, he does not answer them quite in order. To the words of Odysseus about the danger of the ships, he retorts that Agamemnon may consult with Odysseus and the rest of the princes how best to ward off the hostile fire (ll. 346, 347). He does not notice at

all the reference to his father's words that reminded him to be of gentle character. The gifts—a chief inducement in Odysseus's speech—he emphatically rejects (ll. 378–387), and with them the offer of Agamemnon's daughter in marriage (ll. 388–391). Already he has stated that he has gained enough (ll. 365–367); with this he will load his ships (l. 358), he says, in answer to Agamemnon's invitation to share in a future division of the spoil of Troy (ll. 277–282); in Phthia, his home, he will seek a wife (ll. 394–397), and there already Peleus has acquired property for him (l. 400). He nowhere shows signs of pity for the distress of the Greeks (cf. ll. 315, 316); he actually advises them to go home (ll. 417–420), alluding effectively to the words of Odysseus that Zeus manifestly favors the Trojans (ll. 236–238). As for winning great glory, great indeed is the cost (ll. 401–416), and in how unworthy a cause (ll. 337–343)! About the present success of Hector he cares just enough to remind the king that so long as he—Achilles—had a part in fighting, wall and moat were unnecessary (ll. 348–352) and Hector was far less venturesome (ll. 352–355).

434. εἰ μὲν δὴ κτλ., 'if then you are really planning to return.'

437. λιπομένην, with passive sense, § 185.

438. σοὶ δὲ μ' ἐπαμει, 'bade me accompany you': σοὶ is a dative of advantage, 'sent me along for you.' So the words seem to have been understood by Cicero who instances (*De Oratore*, III, 15, 57) "ille apud Homerum Phoenix, qui se a Peleo patre Achilli iuveni comitem esse datum dicit ad bellum, ut efficeret oratorem verborum actoremque rerum" ('the well-known Phoenix in *Homer*, who says he was given by father Peleus to the young Achilles for his companion in arms, to make him a speaker of words and a doer of deeds').

440. νέπιον κτλ., 'a young lad, not yet familiar with leveling war nor with discussions [*ἀγορεύων*, l. 441] in the assembly.'—πολλήμοιο, syntax, § 174 (4).

441. ἔνα, 'where,' relative adverb.

445, 446. The sense is: 'not even if a god should promise to smooth away the wrinkles of my old age, and make me young, in manhood's bloom.'

447. Ἑλλάδα, see note on A 79.

480. ἀναχθ' = ἐνακτα.

481. ὡς εἰ τε, 'like as.'

482. πολλοῖσιν ἐπι κτεάτεσσιν, 'guardian of his great possessions': ὄν . . . συνήγαγεν . . . φύλακα (scholium). On this use of ἐπι cf. Z 424, Σ 529.

485. καὶ σὲ τοσοῦτον ἔθηκα, 'and I made you what you are.'

488, 489. 'Until I seated you on my knees and fed you with dainty food, carving for you first, and pressing the wine to [your lips].'
—ἔψον is partitive genitive.—The dainty food may have been such as Astyanax

had (X 500, 501), 'who, seated on his father's knees, ate only marrow and rich fat of sheep.'

491. *οἴου*, in construction like *έφου*, l. 489.

493. *δ* = *δρα*, § 123, 7. The gods granted no offspring to Phoenix in consequence of his father's curses.

496. *οὐδέ τί σε χροῖ*, 'it befits you not.'

499. *μέν*, § 31.

502-512. The allegory of the Suppliant Prayers. In the *Aeneid* Phoenix covertly alludes to Agamemnon, who, he suggests, is now penitent. Agamemnon was misguided and sinned, as in fact he himself confessed (l. 119), though not to Achilles. Now he makes full atonement. If Achilles will accept the atonement, he will be benefited thereby; if he spurns it, he will put himself in the wrong, becoming subject to the same sin of arrogance which before seized Agamemnon. And in his turn he will pay the penalty. The Prayers are appropriately called 'daughters of Zeus,' since Zeus is the god and protector of suppliants (ι 270).

503. As suggested by the scholia: the Prayers are called 'lame' because men come haltingly to ask forgiveness; 'wrinkled,' because the faces of the penitents express sorrow; 'downcast in gaze,' because they can not look straight at those whom they have wronged.

504. *ἀλέγουσι καθοσαι*, 'anxiously go.'—*Ατη* is sinful arrogance, blindness of heart, described T 91-94:

*πρόβα Διὸς θυγάτηρ Ἀτη, ἣ πάντας ἀταται.
οὐλομένη τῇ μὲν ὄσπυλα πόδες· οὐ γὰρ ἐπ' οὐδαί
πίλναται, ἀλλ' ἕρα ἢ γε κατ' ἀνδρῶν κρέατα βάλει
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὐν ἕτερόν γε πύθησεν.*

'August daughter of Zeus is Ate, who deludes all men. Hurtful one! Soft indeed are her feet, for she moves not on the ground, but over men's heads she walks, blinding mankind; and of two one at least she takes in her toils.' Cf. *Proverbs* xvi, 18: "Pride goeth before destruction, and a haughty spirit before a fall." An example was Uzziah (*II Chronicles* xxvi, 16): "But when he was strong, his heart was lifted up to his destruction."

505. *οἴνεκα*, in sense of *τοῦνεκα*.—With *πέσας* supply *Αιδάς*.

507. *αὶ δ' ἐξαικόνται ὀπίσσω*, "while Prayers, to heal her wrongs, move slow behind" (Pope).

509. *δῆ*, cf. l. 301.—*ἄνησαν*, *ἐκλονον*, § 184.—510. *ἀνήθηται*, *ἀναίνομαι*.

512. They pray 'that Ate may overtake him so that he may be blinded in mind and pay the penalty.'

513. *πόρε*, with *τιμὴν ἐπεσθαι κτλ.* as object, 'grant that respect attend.'

514. 'Pay such respect to the daughters of Zeus as bends the minds of other men, noble as they are,' to yield to Prayers.

515-517. A present contrary to fact condition, expressed in terms of the less vivid future, § 207, 1.

519. *νὺν δ' (δ)*, 'but as it is.'—*διδῶς*, see note on l. 164.

522. *τῶν μὴ σέ γε κτλ.*, 'do you not throw reproach on their words or on their coming [*πῶδας*] hither. But your anger before this was no cause for blame at all.' The latter implies a converse statement: to continue in anger now, after the supplication of Agamemnon, does deserve reproach.

600. *μή τοι ταῦτα νόσ*, i. e. like Meleager.

601. *ἐνταῦθα*, i. e. to such an extremity of obstinacy as is seen in the story of Meleager.—*φῶς*, § 169.

602. *ἐπὶ δάροις*, 'on condition of the gifts.'

605. *τιμῆς*, commonly explained as equivalent to *τιμῆεις*, 'honored.'

608. *χρῆς*, supply *ικάνει*, or *ἴκει*, as l. 75.—*Διὸς αἰσῆ*, 'by the award [or 'allotment'] of Zeus,' by the fortune that Zeus has meted to me.

612. Cf. Verg. *Aen.* IV, 360:

Desine meque tuis incenders teque querellis.

'No more vex thee and me with thy complaints.'

615. *καλόν [έστι]*, 'it is right.'—*κηδέμεν*, 'to injure.'

617. *λίξω*, § 153.

618. *ἄμα δ' ἠέ* (§ 92) *φαινομένηφιν* (§ 155, 1), 'at daybreak.'

622. *νόστοιο μεδολατο*, 'might bethink themselves to go.' This was a suggestion to Odysseus and Ajax that it was useless for them to tarry longer.

625. *μέθοιο τελευτή*, i. e. the object of our mission.

628. *ἔαται*, § 142, 4, b.

629. *έπει*, 'has made.'

630. *σχήλιος*, 'implacable!' § 170.—*οὐδέ μετρατρέψεται κτλ.*, 'nor does he even heed the love of his comrades—that love with which we honored him' etc.

632. *νηλής*, 'unpitiful!'—*καιογήτοιο φονῆος | ποιήν*, 'pay from the murderer of a brother': *παρὰ φονῆος*, in Attic. *ποιή* of this sort is the Anglo-Saxon *wergild*.

633. *ἢ [ποιήν] οὐ παιδός . . . τεθνήετος*, 'or pay for his own son slain.'—*παιδός* is objective genitive. This primitive custom of indemnity for manslaughter is alluded to also X 497-500. If not allowed to make this atonement, the guilty man had to flee the land. See Gardner and Jevons, *Manual of Greek Antiquities*, p. 407.—*έδέξατο*, § 184.

634. *έ μόν*, 'the slayer.'

635. *τοῦ δέ . . . καρδία*, 'while the heart of the other,' i. e. the brother or father of the slain man.

636. Ajax, who before has been addressing Odysseus, now turns directly to Achilles, with *σοί δ' ἑλληκτόν τε κτλ.*

637, 638. Ajax either fails to understand or ignores the fact that Achilles is angry on account of his wounded honor, not on account of the loss of Briseis alone.

639. ἐνί, 'in addition to.'—σὺ δ' Ὀδυσσεὺς ἔθεο θεῶν, 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. ἀξέσσαι δὲ μάλιστα, 'and respect the roof' that shelters us. Cf. l. 204. We are your guests, Ajax means; then show us the respect that is our due, by yielding to us.—δὲ (after ἐπιπέφοι) = γάρ.

642. ἴσσοι, cf. l. 55.

645. The force of τε is very important: 'to a certain extent you have seemed to speak everything in harmony with my own desire.' But Achilles can not forgive Agamemnon, for all the pleading. And now the very thought of him calls forth another burst of anger. Attention is called, in the scholia, to Achilles's change of attitude in the course of this interview: to Odysseus he said that he should sail for home the next morning (ll. 357-361); and this is what Odysseus later reported to Agamemnon (ll. 682, 683, 690-692); to Phoenix he said that he would take into consideration the matter of going or staying (ll. 618, 619); and to Ajax he intimates that he will fight against the Trojans when dire necessity forces him (ll. 650-655).

646-648. ὅππότε ἰκέλων μνήσομαι κτλ., 'whenever I recall those deeds, how Atreus's son did me outrage in the presence of the Argives, as if I were some honorless outlander.'

647. ἀσέφελον, translated 'outrage,' is doubtful in respect to meaning.

648. μετανάστην = Attic μέτροικον. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῇ ἐμῇ κλισίῃ, 'this lodge of mine.'

657. παρὰ νῆας, cf. A 327.

668. While Scyros is still understood by some, as it was in ancient times, to have been a city of Phrygia, it is also identified with the island of that name. Accepting it as the well-known island, a scholiast relates that Achilles captured Scyros when the army was mustering at Aulis, because Dolopians were there who had revolted from the rule of Peleus; and he distributed the spoil among his companions in arms. Here too he became the father of Neoptolemus. According to this account, Achilles visited Scyros first when a warrior in full armor; and the later story of his rearing there was unknown to Homer. Later in the poem Achilles refers to his son Neoptolemus growing up in Scyros (T 326-333). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Scyros (λ 509).

671. *δαδέχατ' (ο)*, § 142, 4, c; cf. note on l. 224.

673. *μ' = μοι*.

680. Cf. l. 347 for Achilles's own words.

684. *ἄν . . . παραμυθήσασθαι*, indirect form of *ἄν . . . παραμυθήσασθαι*, l. 417. This is the only example in Homer of *ἄν* with infinitive of indirect discourse.—For ll. 684–687, cf. ll. 417–420. It is noticeable that Odysseus reports from Achilles only what Achilles said directly to him, and passes over what was said to Phoenix and to Ajax; see note on l. 645.

688. *εἰσι*, 'are here.'—*εἰπέμεν* (§ 212), 'to tell,' 'to confirm.'

694. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.

698. *μηδ' ἔφαλες λίσσασθαι*, 'would that you had not besought'; a wish impossible of fulfilment.

699. *διδούς*, 'offering.'—*καὶ ἄλλως*, 'even as it is.'

700. 'Now you have urged him far more to haughty thoughts.' Chapman translates:

He's proud enough beside,
But this embassy thou hast sent will make him burst with pride.

701. *κείνον . . . ἔασομεν*, 'let us leave him alone'; but the verb may be future indicative.—*ἤ . . . ἤ*, 'whether . . . or.'—On *καὶ* with subjunctive see § 192.

705. *τεταρπόμενοι, τέρπω*, § 128: 'having got enjoyment,' 'satisfied.'

706. *τὸ γὰρ κτλ.*, 'for this [i. e. food and drink] is might' etc.

708. *ἐχέμεν* (§ 213), 'marshal.'

BOOK XV—O

592. *λέουσι*, Attic *λέουσιν*, from *λέων*.

594. *Θάλαε δὲ θυμὸν | Ἀργείων*, 'and charmed ["quenched," Chapman] the spirit of the Argives.'

595. *τοὺς δ' (έ)*, the Trojans.

597. *Πριαμῶν*, in apposition to *Ἔκτορ* (l. 596), and in emphatic position.

598, 599. *Θέτιδος δ' ἔξαισιον ἄρην κτλ.*, 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (*πῶσων*).—*ἔξαισιον* = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.

599. *τὸ . . . μένει*, 'was waiting for this.' The next line is an appositive to *τὸ*.

601. *παλιώξιν παρὰ νηῶν . . . Τρώων*, 'a rout ['pursuit back'] of the

Trojans from the ships.' This is the phrase seen in the title of the present book (occurring l. 69 also); yet it is not strictly correct, for the rout does not begin until the next book.

602. *θησάμεναι*, 'to make,' 'to cause.'

606. *βαθέης*, Attic *βαθελας*.

608. *ἀμφί*, adverb, § 168.

610. Lines 610-614 have from ancient times been suspected as an interpolation. They match the present context badly, for Zeus is known to be on Mount Ida, while *ἀπ' αἰθέρος* (l. 610) implies Olympus; the expression *πλέονεσσι . . . μούνον ἰόντα* (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, *μυνηθάδιος . . . ἴσασσθ'* (ll. 612 f.), is at variance with the reasons already introduced (ll. 596-599).

613. *ἐπάρνυι*, a thematic formation for *ἐπάρνυ* (§ 182): 'let approach.'

618. *ἰσχον γὰρ πυργηδὸν ἀρηρότες*, 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i. e. in solid array. The simile beginning *ἕτερε πέτρῃ* is imitated by Vergil (*Aen. X*, 698-699):

. . . velut rupes, vastum quae prodit in aequor,
obvia ventorum furis expositaque ponto,
vim cunctam atque minas perfert caelique marisque,
ipsea immota manens.

'Even as a rock that projects into the measureless sea, facing the raging winds and exposed to the deep, firmly meets all the violent menaces of heaven and sea, staying fast itself.'

620. *μένα . . . λαυφῆρά κέλευθα*, 'firmly meets the swift assaults.'

623. *λαμπρόμενος πυρῆ*, 'gleaming with fire,' in reference to the shining bronze armor.

626. *δανός* must here be considered an adjective of two endings, one form serving for both masculine and feminine. The mss. commonly read *ἀήτης*, masculine, however.

628. *τυτθόν*, 'by a little,' 'narrowly.'

630. Neither *δ γ' (ε)* nor *λέων* has a finite verb. *λέων* is taken up in *δ δέ* (l. 635); while *δ γ' (ε)* recurs as *Ἔκτορι* (l. 637). The translation should supply verbs where the English idiom demands.

632, 633. 'And among them is a herdsman that does not yet clearly know how to cope with a wild beast about the slaying of a crumpled-horned cow'; i. e. to prevent the slaying.

634. *δ μόν*, the herdsman.

635. *ὀμοῦ στυχάει*, 'walks with,' or 'along with.'

636. *ἐπέτρεσαν*, gnomic aorist.

637. *ἐφόβηθεν*, 'fled,' as regularly in Homer.

640. *ἀγγαλίην* is cognate accusative after *σχευασκε*.—*βέη Ἡρακλεΐῃ* is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-

sion of lord Eurystheus to mighty Heracles.' Eurystheus, fearing to meet Heracles personally, communicated with him through Copreus.

641. *πατὴρς . . . χείρονος* is in apposition to *τοῦ*: literally 'from him, a much worse father, he was born a better son.' Pope paraphrases:

The son redeem'd the honours of the race,
A son as generous as the sire was base.

642. *μάχεσθαι*, infinitive of specification, equivalent to *μάχην*. Cf. A 258.

643. *ἐπέτροκτο* (*τεύχεω*) = *ἦν*.

644. *δς*, § 123, 4.

645. *στρεφέλις . . . μετόπισθεν*, 'as he turned back' in flight to the ships. To understand how it was possible for Periphetes to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 23.

650. Periphetes was indeed a warrior "at mischief taken" (cf. Dryden's *Palamon and Arcite*, III, 516); but he was not therefore spared by Hector, for this was no tournament of jousting knights.

651. *ἐταίρου*, genitive of cause.

652. *δελύσαν*, for *δέδφισαν*, § 62, 1.

653-656. Three points in the flight of the Achaeans are pictured: driven before Hector they had turned their backs on the Trojans; (1) now 'they had come to be face to face with their ships' (l. 653); (2) now 'the foremost ships, the first that were hauled up, compassed them about,' and as they were streaming between them, 'the Trojans poured in after them' (l. 654); (3) now 'they retreated from the foremost ships by necessity and grouped themselves near the huts' (ll. 655, 656). It is generally understood that the ships were hauled up in several long rows, ranged one behind another.

653. *ἐσχεθόν*, § 154, 2.

654. *τοὶ δ' (4)*, the Trojans.

656. *τῶν πρυμνῶν* (§ 70) agrees with *νεῶν*, l. 655, genitive of separation. The same ships are denoted as by *ἄκρα νῆες* above (l. 653 f.).

660. *ἐπὶ τοκέων*, 'in behalf of [i. e. 'by'] his parents,' with *γονοῦόμενος*. Compare *τοκέων* with *τοκῆων* (l. 668), the same word; § 29.

661. *αἰδέα*, declined like *ἡώς*, § 92.

662. *ἐπὶ*, 'besides.' The sentiment is imitated by Vergil (*Aen.* X, 280-282):

Nunc coniugis esto
quique suae tectique memora, nunc magna referto
facta, patrum laudes.

'Now let every man remember his wife and his home, now let him recall the mighty deeds that gave his fathers glory.'

664. *ἄνευ* (§ 124) and *ῥ* are datives of interest (advantage or disadvantage). The idea is, do all of you remember, 'both the man whose parents yet live, and the man whose parents are dead.'—*ἄνευ*, two syllables, § 43.

665. *τῶν ὑπὲρ κτλ.*, 'I here beseech you by those that are not with us.'

668. *ἄσεν*, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. *πρὸς*, 'in the direction of.'

671. *ἰφράσσοντο* (from *φράσσομαι*), 'they saw.'

676. *ἑκρί'* (α), the Homeric ship had small decks fore and aft only.

679. *ἀνὴρ* lacks a finite verb; so *ὡς δ' ἔτ'* (ε), which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.'—The idea is, like a skillful horseman Ajax leaped from deck to deck.

680. *πολλῶν*, § 106.—*πίστυρας* (§ 108, 4), a relic of Aeolic influence.—*συναίφεται*, aorist subjunctive, 'has hitched together.'

682. *θήσαντο*, gnomic aorist (§ 184).

683. *δ δ' ἔμπεδον κτλ.*, 'while he with steady poise [*ἔμπεδον*] and sure feet [*ἀσφαλές*] continually vaults [*θρῆσκων*] from horse to horse in succession [*ἀμείβεται*], as they course along.' The horseman is imagined as standing all the time.

690. *δρνίθων πεπετηνῶν*, with *ἔθνος* (l. 691).

693. 'So Hector rushed straight toward a dark-prowed ship, dashing against it.'—*νός* is a variety of partitive genitive.

697. *φαίης κ' (ε)*, 'you would have thought' (§ 207).

701. *Τρωσὶν δ' ἔλαπτο θυμός* means 'the Trojans' spirit hoped'; then *ἐκάστου*, a possessive genitive with *στήθεσσι*, is added, regardless of the preceding *Τρωσίν*. 'Each man of the Trojans cherished in his breast the hope.'

705. *Πρωτοβλασόν*, the first of the Achaeans to land from his ship on Trojan soil (B 698, 702). He was slain by a Dardanian as soon as he set foot on the shore.

709. *τόξων = τοξευμάτων*.—*ἀκίς* belongs to *ἀκόντων* as well as to *τόξων*.—*ἀμφίς*, 'at a distance from one another,' in contrast with *ἐγγύθεν ἰστέμενοι* (l. 710).

711, 712. *πέλακος*, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 483, 484).—*ἀξίλη*, 'battle-axe.'—*ξίφος* (like *φάσγανον*, cf. l. 713), 'sword.'—*ἔγχος ἀμφίγυρον*, commonly explained as 'double-headed spear,' one end of which was used for thrusting, the other for fixing the spear in the ground (cf. Γ 135) when it was not in use.

714. *ἄλλα . . . ἄλλα*, 'some . . . others,' in apposition to *φάσγανα* (l. 713). Swords fell from hands, if the hands that held them were maimed

or cut off; from shoulders, if the shoulders and the sword belts that they carried were slashed through. The sword belt probably passed over the right shoulder; and the sword, when not in use, dangled in its sheath at the left side.

716. *πρωμῆθεν*, used for a partitive genitive, § 172.

718. *οἴσσετε*, § 153.

719. *πάντων . . . ἄξιον ἡμῶν*, 'a day worth all our former toils.'

721-723. Achilles, on the other hand, assigned a quite different reason for Hector's reluctance to fight, I 352 f.

723. *αὐτόν*, with *μ'(ε)* (l. 722).

723. We are to understand that Ajax, who had previously been springing from deck to deck of one ship after another, now stood at bay on the vessel of Protesilaus.

729. *θρήνον*, explained in the scholia as a 'thwart' (*καθέδραν*) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.

736. *ἄριστον*, comparative of *ἀγαθόν*.

738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'—*ἐπαρκεῖα* means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.

739. *ἀλλ'(ἀ)* . . . *γάρ*, 'but [this is not to be considered] for.'

740. *πόντη καυκλίμοι*, with "naught but seas behind" (Chapman).

741. 'Therefore delivery lies in might, not in flinching from battle.'

744. *χάριν Ἑκτορος ἐπείναντος*, 'to serve Hector who urged him': *χάριν*, 'for the sake of,' is adverbial accusative.

745, 746. *οὐτρασκε* and *οὐτα*: this verb (*οὐτάω*, *οὐτάω*), like *τύπτω*, *νύσσω*, and *πλήσσω*, is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. E 336, Π 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses *βάλλω*.

BOOK XVI—Π

7. *τίπτει* (§ 48) *δεδάκρυσαι*, 'why pray are you in tears?'

9. *εἰανοθ*, cf. *εἰανοῦ*, Γ 385.

11. *Πάτροκλε*, but *Πατρόκλεες* (l. 7), § 102.

18. 'At the death of both of whom we should be exceedingly distressed.'

20. 'O knight Patroclus,' the poet says with sympathy, directly addressing him.

21. *ἔδ*, § 107, 1.

24. *κείσται*, §§ 142, 4, b; 29.

25, 26. *βέβληται* and *εἴσασται*: see note on O 745.

27. Of Machaon, about whose wounding Patroclus had been sent to make inquiry of Nestor (A 608–615), he says not a word. Nor does Achilles question him about the errand.

29. *ἀμήχανος*, 'unmanageable,' 'proof against entreaty,' 'unyielding.'

31. *τί σε ἄλλος κτλ.*, 'what good shall another—even a late-born man—have of you?' Neither your services nor your helpful example will make posterity grateful to you.

33. 'Pitiless! It seems then that your father is not the knight Peleus.' Cf. note on Γ 183.—Vergil imitates as follows (*Aen.* IV, 365–367):

Nec tibi diva parens, generis nec Dardanus auctor,
perfidæ, sed duris genuit te cautibus horrens
Caucasus Hyrcanaeque admorunt ubera tigres.

False as thou art, and more than false, forsworn;
Not sprung from noble blood, nor goddess-born,
But hewn from harden'd entrails of a rock;
And rough Hyrcanian tigers gave thee suck.—Dryden.

36. Lines 36–45 are taken, with necessary changes, from A 794–808; the former scene is the tent of Nestor whither Patroclus had been sent by Achilles to inquire after the wounded man (cf. p. 114). The lines are a part of Nestor's advice.

36. *θεοπροσίτην*, cf. I 410–416.

40. 'And give me these arms of yours to gird on my shoulders.'

43. *ἄλλγη δὲ τ'(ε) κτλ.*, the meaning is somewhat obscure, and capable of more than one interpretation: 'for short is the time to recover the breath in war,' or 'for only a little time is yet a chance to recover the breath in war.'—τ'(ε) marks the gnomic character of the statement.

46, 47. *ἦ γὰρ ἔμελλον . . . λιπέσθαι*, 'for really he was fated to pray for evil death and doom for himself'; i. e. really what he was praying for was fated to be his own doom.

54. *ὅ τε* may be for *ὅς τε*, with *ἀνήρ* (l. 53) for its antecedent; or it may be for *ὅτι τε*, 'because.'

57. The city was Lyrnessus according to B 690.

59. Cf. I 648.—*μετανάστην* conforms to the case of an understood *με*, one object of the verb of depriving (*ἔλετο*, l. 58).

60. *προτερόχθαι, προ-τεύχω*.—*ἔσομεν* may be aorist subjunctive. The sense is: 'let us suffer these wrongs to be things of the past.' Tennyson has the phrase in *The Princess*: "and let old bygones be."—*οὐδ' ἄρα πως ἦν*, 'for, it seems [*ἄρα*], it is not possible in any way'; cf. l. 83.

61. *ἦ τοι ἔφην γε*, 'yet I thought surely.'

62. ἀλλ' ὅπῳ' ἄν, 'until.' For the thought cf. I 650-653.

69. Τρώων κτλ., 'the whole city of the Trojans is come against us, full of confidence.'

70. θάρσυνος = ταρσσηκνία.

71-73. τάχα κτλ., 'quickly would they flee and fill the watercourses with their corpses, if lord Agamemnon were gentle-hearted toward me.' These lines (with 52-61 and particularly 84-87) have given much trouble, and critics generally have regarded them as quite inconsistent with the embassy of Book IX. Cauer however observes that the attitude of Achilles here harmonizes with his own words at the conclusion of the embassy (I 615 and 646 ff.). "Achilles is in fact not satisfied with the reparation offered [in Book IX]; there is no reparation for him; he ignores the attempt to make one" (Cauer, *Homerkritik*, p. 280).

73. ἤπια εἰδέη, see note on E 326; and on the condition, § 207, 1.

75. ἀμύναι expresses purpose.

77. κεφαλῆς, 'throat' here.—With Ἑκτορος supply ὄψ, subject of περιάγνυται.

78. ἀλαλητῆς, cf. B 149.

81. κρῶς, for construction cf. B 415, I 242.

83. μίθου τέλος, my 'chief injunction,' with reference to l. 87. For a similar expression see I 56.—θεῶν, § 149 (2).

84. For ὡς ἄν with subjunctive, § 196.

86. πῶτι δ' (δ), 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.

90. θέσεις, 'you would make' in our idiom. Achilles is not jealous of any success that may come to Patroclus, of course. But he is apprehensive that, should such success be pushed too far, the Greeks would forget their helplessness and be less inclined to make him due amends. His wounded pride is always uppermost in his mind.

94. ἐμβήτη, formed like δῶρ (l. 88) and θήρς (l. 96), § 149 (1).

96. τοῖς δέ, the Trojans and the rest of the Greeks.

97-100. This unnatural prayer was regarded as an interpolation in ancient times also (by the Alexandrians Zenodotus and Aristarchus). The invocation of Apollo is very strange, for Apollo is a partizan of the Trojans (l. 94). νῶν seems to be a blunder for νῶι. Cf. § 110. It must be translated as nominative, subject of ἐκδύμεν, which is an optative of wish.

100. κρήσθαινα λύωμεν, 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the Πέργαμος ἄκρη, Z 512 (*τερή*, E 446), where are the seats of the gods and the Πριάμοιο μέλαθρον which Agamemnon (B 414) wishes to destroy (Studniczka).

102. At this point the poet returns to the battle being waged about the ship of Protesilaus, mentioned at the end of the preceding book.

105. ἔχε, 'was making.' 'gave out.'

106. κάπ, § 47. The shield of Ajax is thus described (H 219-223):

*Ἄλας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον,
χάλκεον ἑπταβόειον, δ' οἱ Τυχίος κάμει τεύχων,
σκυτοτόμων ἔχ' ἄριστος, "Τλη ἔνι οἰκία ναίων
δς οἱ ἐποίησεν σάκος αἰδλον ἑπταβόειον
ταύρων ζατρεφίων, ἐπι δ' ὕδουον ἤλασε χαλκόν.*

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-hides, which Tychius had wrought for him with pains—Tychius, who was far the best of the leather-workers and who dwelt in Hyle; he had made for him the shimmering shield of seven hides from well-fed bulls, and over all he forged an eighth layer of bronze.'

108. Supply *σάκος* as object of *πελαμίζαι*.

109. ἔχετ' (ο), 'was oppressed by,' 'suffered from.'—κάδ, § 47.

111. ἀμ-πνεύσαι, for the prefix, § 47.—πάντη κτλ., 'and on all sides evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. αἰχμῆς, with *ἐπισθεν*.—παρὰ καυλόν, 'by the end of the shaft.'

117. αὐτως, 'in vain.'

120. δ, 'that,' § 123, 7.—μάχης ἐπι μήδεα κείρων, 'thwarted [literally 'mowed over,' 'cut short'] his plans for battle.'

123. Join τῆς κάτ' (α).

125. Πατροκλήα, § 102.

126. ὄρσο, § 158. So too *δύσο* (l. 129).

127. πυρός . . . ἰωήν, 'the flare of fire.'

128. "May they not (as I fear they may) seize the ships and make it no longer possible to escape" (GMT. 261). For another example of this same subjunctive cf. B 195.

129. θάσσον, 'the sooner the better,' 'with all haste.'—ἀγέρον, subjunctive.

131-133 = Γ 330-332.

135-139 = Γ 334-338, with slight changes in last line.

139. ἄλκιμα, though plural, is used with *δοῦρε*. Patroclus apparently takes his own two spears.

144. ἔμμεναι denotes purpose.

147. μέναι ὁμοκλήν, 'to await the word of command.' While the warrior fought afoot, his charioteer held the chariot near by and waited intently for orders.

150. ἄρπνια, 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pegasus.' Why the extra horse was taken, is a difficult question. Under ordinary circumstances it might be supposed that the trace-horse would take the place of one of the regular pair, in case either of the latter should be wounded;

but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. of 84, the verb of the predicate does not appear until l. 166, *βῶοντ'(ο)*, before which the subject is repeated in *ἡγήτορες κτλ.*, l. 164.

157. *τοῖσιν τε πέρι κτλ.*, 'in whose hearts is exceeding great strength.'—*πέρι* is probably an adverb, 'exceedingly.'

160. *ἀπὸ κρήνης μελανόδρου* is to be translated with *λάφοντες* (l. 161).

162. *ἄκρον*, with *μέλαν ὕδωρ* (l. 161), 'the dark water at its surface.'—*φόνον αἵματος* = *αἷμα φόνου*, 'the blood of slaughter.'

163. *περιστένεται δέ*, 'although' etc.

199. *κρίνας*, 'separating,' 'marshaling.' Cf. B 446.—84, § 81.

200. *μοι*, 'I pray you.'

202. *ἐπὶ*, 'during.'

203. *χόλη*, 'on gall' (Attic *χολῆ*), instead of milk, is the traditional interpretation; but *χόλος* has its usual meaning in l. 206, and possibly here too. T. L. Agar (*Classical Review*, vol. xiii, p. 43) says: "'In wrath' is all that *χόλη* need imply. The child is supposed to inherit the mood of the mother at the time she suckles it."

207. *μ'* stands for *μοι* (or perhaps *με*) which is to be translated with *ἐβάλετε*. See note on I 59.—*πέφανται*, cf. note on B 122.

208. *ἦς*, solitary instance of this form, § 123, 2.

209. *ἔνθα*, 'therefore.'—*τις*, 'every man,' as often.

211. *ἔρθεν* (*ἀραρίσκω*), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (*ἀράρη*), but intransitive in l. 214 (*ἄραρον*).

213. *βίαις ἀνέμων ἀλαίων*, 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (*Aen.* X, 361):

haeret pede pes densusque viro vir.

'Foot presses on foot, and closely man on man.'

216. *λαμπροὶσι φάλοισι*, 'with splendid horns.' Cf. Introduction, 33.

217. *νεύοντων*, 'as the warriors nodded.'

224. *οἴλων ταπήτων*, 'fleecy coverlets,' for beds and chairs.

225. *τετυγμένον*, 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point.—*ὅτι μὴ*, 'except.'

228. Quantity of *τό*, § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of *Ζεὺς ἑρκείος*.

233. Achilles prays to the great god of his own far distant land. The oracle of Zeus at Dodona is referred to in the *Odyssey* (§ 327, τ 296) as a

place where his counsel is learned from a high-leaved oak; that is, from the sounds given by the rustling leaves. Its antiquity is mentioned by Herodotus (II, 52), who says that the oracle of Dodona was regarded as the oldest among the Greeks.

233. *ἄνα*, vocative of *ἄναξ*.

234. *Σελλοί* (another reading is *σ' Ἐλλοί*) probably has an etymological connection with *Ἐλληνες*.

235. *ἀνιπτόποδες, χαμαιθένα*. "The Selli at Dodona were *χαμαιθένα*, i. e. abstained from sleeping in a bed, probably for the reason that the bed would become too holy for anyone else to occupy afterwards. They were also *ἀνιπτόποδες*, and the priest and priestess of Artemis Hymnia did not wash like other people [Pausanias, viii, 13, 1], doubtless because of the excessive sanctity of their persons, just as the Arabians of old might not wash or anoint the head."—F. B. Jevons, *Introduction to the History of Religion* (London and New York, 1896), p. 63; from the chapter on Taboo: its Transmissibility.

236-238. Cf. A 453-455.—*εἰσαμένωιο* agrees with the genitive (*ἐμοῦ*) implied in *ἐμὸν*.

239. *νηῶν ἐν ἀγῶνι*, 'in the gathering place of the ships.'

242. *ὄφρα*, 'in order that,' followed by future indicative, *εἴσεται* (from *εἶδα*), with essentially the same force as the subjunctive. GMT. 324.

243. *ἢ ῥα καὶ οἷος κτλ.*, 'whether our squire will be able ['understand how'] to fight alone, or then only his hands rage invincible, when I myself go into the moil of war.'

248. *ναῖφι*, § 155, 1.

250-252. Vergil imitates (*Aen.* XI, 794-798):

Audit et voti Phoebus succedere partem
mente dedit, partem volucres dispersit in auras:
sterneret at subita turbatam morte Camillam,
annuit oranti; reducem ut patria alta videret,
non dedit, inque notos vocem vertere procellae.

'Apollo heard and silently granted half his prayer, the other half he scattered to the fleet winds: he assented to his entreaty that he might strike down the bewildered Camilla in unexpected death; he did not grant that the lofty home of his fathers should witness his return, but the blasts carried his words forth on the breezes.'

252. *ἀπρονίσθαι*, for long *ā* cf. B 113, I 20.

255. *ῥ' (δ) = γάρ*.

258. *ὄφρ' (α)*, 'until.'—*μέγα φρονέοντες*, 'in high spirits.'

260. *ἔθοντες*, 'as their custom is.'

261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: *αἰεὶ* is practically equivalent to *ἔθοντες*,

κερομέοντες to *ἐριθμαίνωσι*, *ὄσῳ ἔπι* to *εἰνοδοίσι*. Besides, *κερομέοντες*, which elsewhere means to 'vex by words,' here has the special meaning of 'torment by acts.' Translate, 'always tormenting wasps that have their nests by the road.'

262. 'They make a common pest for many men.'—*τιθείωσι*, for *τιθέωσι*. Cf. B 255, *διδούσι*, Γ 152, *λείωσι*.

263, 264. *παρά* goes with *κίων*. 'If a wayfaring man passes by and unwittingly disturbs them.'—For the omission of *κε(ν)* before *κινήση* see § 197.

265. The verbs *πέτεται* and *ἀμύνει* agree with the adjective *πᾶς* ('every one'), instead of the real subject. *πᾶς* itself is in partitive apposition to *οἱ* (l. 264).

266. *τῶν*, 'of these,' i. e. the wasps.

271. *τιμήσομεν*, what mood and tense? §§ 145, 196.

272. With *θεράποντες* supply *ἄριστοί εἰσι*, 'and whose squires are best.'

273, 274 = A 411, 412.

278. The poet in his omniscience naturally says that it was Patroclus whom the Trojans saw; it is not necessary to understand, however, that the Trojans at once recognized the man in Achilles's armor as Patroclus; indeed, l. 281 implies that they thought he was Achilles. But as a matter of fact, the poet lays no further stress on the disguise, which was apparently of little effect.

280. *ὀρώθη*, 'was shaken,' 'was dismayed.'

281. *ἀπιόμανοι*, 'believing'; the participle agrees with *φάλαγγες* except in gender, in respect to which it follows the sense.

289. *ἄμυν*, construction, § 180.

290. *μιν ἀμφί*, for *ἀμφί μιν*. Cf. § 168.—*φύβηθεν*, 'fled.' See note on z 278.

294. *λίπετο*, 'was left,' § 185.

296. *βμαδος κτλ.*, 'incessant din arose.'

297. The appropriateness of the simile is emphasized by the fact that the poet has already alluded to the Trojans as a 'dark cloud' (l. 66).

298. *κινήση*, 'drives,' 'banishes' with the wind.

299, 300. 'And there shine forth all the outlooks and jutting peaks and the dells, and from heaven the vast ether shows through the riven clouds' (literally 'breaks forth beneath').

Tennyson renders the parallel passage (© 557, 558):

And every height comes out, and jutting peak
And valley, and the immeasurable heavens
Break open to their highest.

—*ἔφανεν* (l. 299) and *ὑπερράγη* (l. 300) are gnomic aorists (§ 184).

302. *ἔρωή*, 'respites,' 'cessation.' See note on B 179.

303. οὐ γάρ πώ τι, 'for not yet in any degree.'—ἐπ' Ἀχαιῶν, 'driven by the Achaeans.'

422. αἰδέσθαι, nominative used in exclamation, § 170.—θοοί, 'quick' for battle.

423. δαείω, 'learn,' § 149 (a); formed like δαμείω.—Presumably Sarpedon knows that the man is not Achilles.

424. ὅς τις ἴδῃ, 'who this man is that.'

430. κακλήγοντες, a perfect participle (cf. κλάζω) inherited from the Aeolic songs. Such perfect participles, with the inflection of the present, were regular in the Aeolic dialect (Cauer, *Homerkritik*, pp. 38, 101).

432. κασιγῆτην ἀλοχόν τε, Vergil's "Iovisque | et soror et coniunx" (*Aen.* I, 46 f.).

433. For ὦ μοι ἐγὼν Plato (*Republic*, III, 388 c) has αἶ αἶ ἐγὼν, an expression useful as an interpretation: 'woe, woe is me!' i. e. to me.—μοι is a dative of the person interested; ἐγὼν is nominative in exclamation.—ὃ τε = 'that.'

434. μοῖρ' (ἄ) (ἔστι), 'tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.

438. ἤδη . . . δαμάσσω, 'shall at once allow him to be slain.'

441. πάλαι πεπρωμένον αἴσῃ, 'long since doomed to fate,' i. e. to death.

442. ἀψ implies a reversal of the doom.

443. ἐπαινέμεν, future, § 151.

445. ζῶν = σάον (a reading introduced by some editors).

446. φράξω, μή τις . . . ἐθέλῃσι καὶ ἄλλοις, 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic *ὅπως μή* with the future indicative (GMT. 341, 352). The latter (Attic construction) Homer never uses.

449. υἷδες, § 107.—ἐνήσει (ἐνήμι), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menesthius, son of Spercheius; Eudorus, son of Hermes; Achilles, son of Thetis; and Aeneas, son of Aphrodite.

454. 'Send [i. e. 'command to go'] Death and sweet Sleep to carry him.'—Θάνατον and Ὕπνον are subjects of φέραν, on which see § 211.

455. εἰς ὃ κε = Attic ἕως ἄν.

456. In the pre-Homeric days of Greece it is probable that bodies were embalmed (Helbig, *Hom. Epos*², pp. 51–56). This is a natural inference from the remains found preserved at Mycenae, after three thousand years. And the following reminiscences of the custom appear in the Homeric poems: ταρχύω (ll. 456, 674; H 85) is undoubtedly another form of the later ταριχεύω, 'embalm' (cf. τάρχιος, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-

balming, T 38, 39; the body of dead Hector was not burned until twenty-two days after his death (Ω 31, 413, 664, 784), and Achilles's body was kept seventeen days (ω 63); jars of honey were laid away with the ashes of the dead (Ψ 170, ω 68), the significance of which act lies in the fact that honey was anciently used as a preservative.—In **Homeric times** the dead were burned and their ashes, gathered in urns, were buried. So *ταρχύειν* came to mean simply 'bury.' Over the ashes a mound of earth (τύμβος, l. 457) was raised, and surmounted by an upright gravestone (στήλη, l. 457).—In **historical times** cremation seems to have given way largely, but by no means entirely, to ordinary interment.

457. τὸ γὰρ γέρας κτλ., Vergil's "qui solus honos Acheronte sub imo est" (*Aen.* XI, 28), 'for this is the only boon in deepest Acheron.'

465. τὸν repeats the object, *Θρασύμειλον*.

467. δεύτερος ὀρημηθεὶς: Patroclus was first to attack, Sarpedon 'second' (δευτερος).—§ 84 continues the same subject, contrary to later usage. Cf. A 191.—Perhaps *ὄθασεν* is here used for *ἔβαλεν*: if so, the usage is exceptional. See note on O 745.

469. μακρόν, μηκόμεαι.

470. τὰ δὲ διαστήτην, 'the two other horses [the immortal pair] sprang apart.'

471. σύγχυτο(ο) (συγχέω), 'were entangled.'—*παρήφορος*, the 'trace-horse,' Pegasus.

472. τοιο κτλ., 'for this [the disorder of horses and reins] Automedon found an end,' i. e. 'remedy.'

473. ἄορ is a synonym of *ξίφος* and *φόσγωνον*. See notes on O 711 and 714.—*παρὰ μηροῦ*, 'from the thigh,' because the sheath of the sword hung by the thigh.

474. οὐδ' ἐμάτησεν, 'without delay.' Others render, 'nor did he labor in vain.'

475. 'The two horses were set straight [in line with the pole of the chariot] and were pulled up tight in the reins.'

476. συνίτην, σύνεμι (είμι).

477. Presumably it is the second of his two spears that Sarpedon now uses, unless the first was recovered (l. 466). The Homeric warrior regularly carried two spears (Γ 18, A 43, Π 189).

479. ὄρνυτο, cf. note on Γ 849.

481. ἐρχαται (ἔργω or ἐέργω), § 142, 4, c; literally 'are confined.' 'He hit him just where the midriff is locked about the throbbing heart.'—On *ἰδινόν* see B 87.

482. The second *ἤματα* is to be translated as present, § 184.

484. νήμιον εἶναι, 'to be a ship-timber.'

487. ἀγέληφι, dative here, § 155, 1.

491. *μνάεινε*, 'was filled with fury.'

492. *πέπον*, cf. I 252.

494. *τοὶ ἐλδέσθω κτλ.*, 'let your yearning be for grievous battle.'

496. *Σαρπηδόνας*, for *ἐμῷ*, with emphasis.—*ἀμφί*, § 168; the genitive with *ἀμφί* is found also Π 825, Ξ 20, etc.

501. *ἔχει κρατερῶς*, 'hold out stoutly.'

502, 503. *μν . . . ὀφθαλμούς*, § 180.

506. *ἔκτους*, that had belonged to Sarpedon and Thrasymelus.

507. *ἐπεὶ λίπον ἄρματ' ἀνάκτων*: either 'since the chariot of their masters had been abandoned' or 'since the chariot had been bereft of its masters,' as suggested in the scholia.—*λίπον* (= *ἐλίπησαν*) in sense of *ἐλείφησαν* is a solitary and suspicious instance of this form.—*ἄρματα* seems to be plural used for singular, as illustrated in Γ 29, *ὀχέων*, and Α 14, *στέμματ'(α)*.

663. *οἱ δ'(ε)*, Patroclus and his companions.

667. *εἰ δ' ἄγε*, cf. Α 302.—*καλανεφέεσσι αἵμα κτλ. τοὺς Σαρπηδόνα* (l. 668), 'cleanse the dark blood from Sarpedon, when you have gone out of the range of missiles.'—*κάθρον* takes two accusatives, like a verb of depriving.

671. 'Send him to be [i. e. 'let him be'] borne along with' etc.

674, 675 = 456, 457.

687. The conclusion of a past contrary to fact condition.—*κῆρα . . . θανάτοι*, 'fate of death.'

689, 690. These gnomic lines are wanting in some mss., including the best, Venetus A. They look like an interpolation from another passage (P 177, 178).

690. *ὁτὲ δ'(ε)*, 'and then again,' 'and at another time.'

692. Cf. Vergil (*Aen.* XI, 664, 665):

Quem telo primum, quem postremum, aspera virgo,
deicis ? aut quot humi morientia corpora fundis ?

Who foremost, and who last, heroic maid,

On the cold earth were by thy courage laid ?—Dryden.

700. *ἑυδμήτρου ἐπὶ πύργου*, perhaps the famous tower over the Scaean gate (Γ 149).

706. *θανά δ' ὀμοκλήσας*, see note on Ε 489.

707. *οὐ νό τοι αἶσα*, 'not at all is it your portion,' 'it is not decreed.'

708. *πύρθαι*, §§ 131, 185.

714. *ἄλθῃαι, εἰλω*.

720. *μν*, object of *προσέφη*.

721. *οὐδέ τί σε χρῆ*, 'it becomes you not at all' to withdraw; 'it ill becomes you.' Cf. I 496.

722. 'Oh that I were as much superior to you [in position and power]

as I am your inferior!' Attic Greek would require ἦν rather than εἶην. Cf. § 202.

723. τότε, 'then.'—στυγεράς, 'hatefully'; here, 'to your hurt.'

724. ἴψετε, 'drive . . . after,' has ἴππους as direct object and Πατρόκλω dependent on the prefix.

726. εἶμ, § 47.

727. Κεβρίωνη, Hector's charioteer.

735. τὸν οἱ περι χεῖρ ἐκάλυψεν = χειροπληθῆ (cf. Xen. Anab. III, 3, 17), 'filling the hand,' 'as large as his hand could hold.'

736. ἦμα, ἦμι.—οὐδέδ' ἔην χάζετο φωτός, a somewhat obscure parenthesis: 'nor long did he hold back from his man' (probably Hector), i. e. 'no laggard was he in the attack.'

738. ἀγακλῆος, like Πατροκλῆος, § 102.

740. οὐδέ . . . ἔσχαν | ὄστίον, 'nor did the bone hold,' i. e. 'stay fast.'

742. αὐτοῦ, 'there.'

743. εὐεργέος, three syllables, § 43.

745. The speech of Patroclus is of course ironical.—ὄε, 'how,' introducing an exclamation.

747. Perhaps additional point is given to Patroclus's sarcasm by picturing Cebriones in the act of seeking what was to the Homeric Greeks an ignoble food. Homeric warriors eat beef and pork, but no shellfish; neither in the diet of the luxurious Phaeacians nor in that of the suitors of Penelope are shellfish included. The companions of Odysseus ate shellfish when half-starved only.

753. ἐβλήτο, 'is struck,' 'is wounded,' gnomic aorist, with passive meaning, §§ 184, 185.—ἤ τέ μιν κτλ., 'and his own might is his undoing.'

757. κταμένης (κτείνω), another aorist middle with passive meaning, § 185.

758. μέγα φρονέοντε, cf. l. 258.

761. ἔεντ' (ο) (ἔειμαι), 'strove.' This verb is to be kept distinct from the middle of ἔημι, with which it has two tenses, present and imperfect, identical in inflection. The Homeric aorist is εἰσάμην or εἰσαίμην.

762. κεφαλῆφιν, § 172.—The object of λάβεν, μεθλα, and ἔχαν (l. 763) is Κεβρίωνην understood.

764. σίναγον . . . ἑσμίονην, *committēbant proelium*.

768. ἔβαλον, § 184.

769. πάταγος, supply γίγνεται.—With ἀγνομηνάων understand the genitive plural of the trees mentioned in l. 767. Vergil imitates by "stridunt silvae" (Aen. II, 418).

771. οὐδ' ἑταροί, 'and neither side.'

772. εἰμφ', with Κεβρίωνην. For accent see § 168.

776. λαλασμένος ἰπποσυνάων, 'forgetful of his horsemanship.'

778. ἀμφοτέρων limits βέλε'(α).

789. *δανός*, to be translated in the Homeric order.—*δ μέν*, Patroclus ; τόν, Apollo.
790. *ἀνταβόλησαν*, Apollo is subject.
794. *καταχῆν ἔχε*, cf. II 105.
795. *ἀλόωπις* and *τροφέλαια*, see Introduction, 83.
796. *πάρως γε μὴν οὐ θέμις ἦεν*, 'formerly however it was not natural' or 'usual' (Cauer, *Die Kunst des Übersetzens*², pp. 25, 26).
301. *οἱ*, Patroclus.—*ἄγη, ἔγνων*.
802. *κακορυθμένον*, 'tipped with bronze'; cf. Γ 18.
808. *ἠλικίην*, in meaning here equivalent to *δημηλικίην*; Γ 175.—*ἐκκιστο, καίννμαι*.
810. *ἀφ' ἑπτων*, 'from their chariots.'
811. *διδασκόμενος πολέμοιο*, § 174 (2).
813. *δ μέν*, Euphorbus.
814. *ἐκ χροός*, of Patroclus.
820. *κατά*, 'down through.'
823. *σύν*, 'wild boar.'
826. *πολλά*, cognate accusative with *ἀσθμαίνοντα*.—*τ'* may be a relic of an original *F'* (i. e. *θ*).
827. *κτεφνόντα* agrees with *αἶδν*, one of the two objects of *ἀπιήρα* (a verb of depriving).
828. *ἀπιήρα*, § 63, 4.
833. *τάων*, with reference to *γυναῖκας* (l. 831); it is used with *πρόσθ'(ε)*: 'for the protection of these.'
834. *δρωρέχεται, δρέγγυμι*, § 142, 4, c; in meaning equivalent to *δρμῶνται* or *ἐκτέτανται* (*ἐκτείνω*).
836. *ἦμαρ ἀναγκαῖον = δόλιον ἦμαρ*, Z 463.
837. *δεῶν* (i. e. *δειλῶν*), Latin *miser*.
839. *πρὶν . . . πρὶν* (l. 840): as usual, the former *πρὶν* must be omitted in translation.—*ἴδναι*, § 213.
841. *αἰματίνεσσα*, for construction cf. *βαγαλέων*, note on B 416.
846. *αὐτοῖ*, 'alone.'
847. *τοιούτοι*, 'such as you are.'
850. Apollo overpowered Patroclus with the consent of Zeus and in accord with fate; so these three are regarded as a single cause. Euphorbus is the second agent.
852. This prophecy accords with the ancient belief that just before death a man has an insight into the future.—*οὐ θην οὐδ' αὐτός*, the repetition of the negative gives emphasis: 'surely [*θην*] not even you yourself shall live for long.'—*βέην*, present with future meaning, like *θήετε*, 'you shall find,' I 418, and *κακκείοντες*. 'to go to rest,' A 606. Compare the common Attic examples, *ἔδομαι*, 'I shall eat,' *πίομαι*, 'I shall drink.'

854. *δαμνν'* (ι) agrees with *τοι* (l. 852). *δαμνναι* would give the sense more exactly.

857. Compare Verg. *Aen.* XI, 881 (= XII, 952):

vitaque cum gemitu fugit indignata sub umbras.

'And the spirit with a sigh fled chafing to the shades below.' Also Matthew Arnold's *Sohrab and Rustum*:

And from his limbs
Unwillingly the spirit fled away,
Regretting the warm mansion which it left,
And youth, and bloom, and this delightful world.

—*ἀνδροτήτα* must be scanned with the initial syllable short—apparently a metrical irregularity.

860, 861. *τίς δ' οἷδ', εἰ κ' Ἀχιλλεύς . . . φθῆη . . . τυπέε*, 'who knows if haply Achilles shall first be smitten,' or in our idiom, 'who knows whether Achilles shall not first be smitten?' GMT. 491.

861. *ἀπὸ θυμὸν ἄλλοσαι*, infinitive of result, 'so as to lose his life.'

867. It was Poseidon (Ψ 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (Ξ 84 f.).

BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. *ὀρθοκραιπέων*, 'with upright horns,' applicable not only to cattle, but also to Homeric ships, which seem to have had up-reaching bows and sterns, horn-like and of equal height.

7. *ἀποζόμενοι πεδίω*, 'fleeing bewildered over the plain'; a similar genitive occurs Γ 14, Ζ 507, etc.

8. *μὴ δῆ μοι κτλ.*, "may the gods not bring to pass—as I fear they may—bitter woes for my soul." GMT. 261. Cf. Β 195, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. *σχετίλιος*, 'persistent fellow!' or 'my reckless comrade!' § 170. —*ἦ τ' ἐκέλευον*, 'and yet I bade him,' Π 87 ff.

15. *ἦος*, Attic *ἔως*.

19. *ἦ μὴ ἄφελαι κτλ.*, a wish impossible of fulfilment.

33. *δ δ' ἔστανε*, the only audible mark, thus far, of Achilles's intense grief. Note the swift change of subject.

34. *δεῖδα*, Antilochus is again the subject; the form in this instance is commonly called a pluperfect with imperfect ending, and so translated by the past tense.—The subject of *ἀπαμήσασα* is Achilles.—*σιδήρη*, 'with

his iron' (sword). The use of bronze was of course older than that of iron. Weapons and instruments of bronze were characteristic of the Mycenaean age. They belonged also to the early Homeric age—at least to that part during which the epic style was developing. So the poets sang on about weapons of bronze even after the use of iron became common. The knowledge of iron must have been widespread, however, when the Iliad was completed. The allusion in this line is a bit of evidence in the matter. —Cauer, *Homerkritik*, pp. 179–187. Professor Ridgeway (*The Early Age of Greece*, vol. i, pp. 294–296) also calls attention to the general use of iron in the Homeric age “for all kinds of *cutting* instruments, and for agricultural purposes.” This prevalence of iron is in fact one of the chief differences between the Homeric and the Mycenaean civilizations.

35. ἤματιν, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσσηγυῖς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης (Ω 78).

39–49. These “Hesiodic” lines are probably a late addition to the poem. Vergil introduces some of the names, *Aen.* V, 825, 826 :

laeva tenent Thetis et Melite Panopeaque virgo,
Nesaeae Spioque Thallaque Cymodoceque.

50. ‘And the shining-white cave, too, was filled with them.’

53. εἶδεν (ε) (οἶδα), Attic εἶδῆτε. —*En.*, § 167.

56. ὁ δ’ ἀνδραμαν κτλ., parenthetical. The conclusion to l. 55 begins with l. 57; ἐπιπρόηκα (l. 58) is subordinate in importance, however, to ὑποδέχομαι (l. 59).

57. φυτὸν ὡς γονῶν ἄλωης, ‘like a tree on the orchard-slope.’

61. μοι, dative of interest, ‘before me,’ ‘in the world with me.’

75. For Achilles’s prayer see A 409; Thetis carries it to Zeus, A 509. 510; Achilles mentions its fulfilment, Π 286, 287.

82. ἴσον ἐμῇ κεφαλῇ, ‘equally with my own life.’ A scholiast quotes the Pythagorean dictum: “τί ἐστι φίλος; ἄλλος ἐγώ.”

83. θαῦμα ἰδέσθαι, ‘a marvel to see.’

85. βροτῶ ἀνέρος ἔμβalon εὐνή, ‘forced you to share a mortal’s couch.’ The fact is alluded to again in this book, ll. 432–434. The story is (scholium, Venetus A, on A 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasus he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.

86. *Ἀλίφειαι*, here a substantive, 'goddesses of the sea.'
88. There is an ellipsis after *ῥῆν δ' (έ)* of a thought like 'the gods forced you to wed a mortal'; the verb of the implied thought is in a *secondary* tense, and so permits the optative *εἴη* after *ἴα*—*καί σοί*, 'you too.'
89. *παιδός*, objective genitive after *πέποιθός*.
93. *Ἰλῆρα*, the 'plundering,' i. e. 'despoiling.'
95. 'Short-lived, then, you will be, my son, to judge by your words.'—*οἱ ἀγορεύεις* = 'because you speak such words.'
98. Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.—*ἔπει σὺκ ἄρ' ἔμῳλλον*, 'since I was not destined, it seems.'
100. *ἔπει δὲ δέησεν κτλ.*, 'and he needed me to keep from him calamity.'—*ἀφ' ἑ δάκρυα*, literally 'a warder against calamity.'
101. The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.
103. *Ἔκτορι*, in Attic prose, *ἔφ' Ἔκτορος*.
105. *οἶος*, for quantity of penult see § 28.
106. *ἔδ*, 'although.'
107. *ἔσ*, in force like *εἴθε*, with *ἀπόλοιτο*, optative of wish.
108. *ἐπέηκε*, § 184.
109. *καταλαβομένοιο*, 'trickling' into the throat, or perhaps 'dripping' from the rocks or trees where wild bees have their hives.
110. *ἤτε καπνός*, i. e. as smoke from a little fire increases to an immense volume. Cf. "Behold, how great a matter a little fire kindleth!" *St. James* iii, 5.
112. Cf. π 60.
113. *θυμόν*, 'anger.'
114. *κεφαλῆς*, 'soul,' 'comrade.'
117. *οὐδέ . . . οὐδέ*, 'no, not even.'—*βίη Ἡρακλῆος*, cf. O 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?
120. *εἰ δέ*, 'since in fact.'
- 122-124. 'And may I bring many a deep-bosomed Trojan and Dardanian woman to wipe the tears from her tender cheeks with her two hands and to sob bitterly.'
124. *ἄδινόν*, cf. note on B 87.
125. *γνοίεν*, also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as *ἴα γνοίεν*.—*ἑξῆς*, the sixteen days (as reckoned by *Faesi*) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.
130. *μετὰ Τρώεσσι* in prose would be expressed with slightly changed point of view, *ὅπῃ Τρώων*.

134. μή πο καταδέσσο (§ 153), μή with the *aorist* imperative is a very rare and poetic construction (GMT. 260).

135. πρὶν . . . ἴδῃαι, note omission of *κε* or *ἄν*, as always after πρὶν with subjunctive in Homer. This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—GMT. 639. It is not suggested that this translation be retained here, however. —ἐν, 'before.'

136. νεῦμαι, νέομαι (§ 42).

138. πάλιν τράπεθ' υἱὸς ἔηος, 'turned away from her noble son.'

139. ἄλιησι, an adjective.

147. ἐνέικαι, φέρω. It is a common story that Thetis made Achilles invulnerable except in the heel by dipping him in the Styx (cf. Servius on Verg. *Aen.* VI, 57, and Statius, *Achilleis*, I, 269). The story is not known to Homer, however; nor is the test of the "fire-bath" (scholium on Π 37), by which Thetis sought to separate the mortal parts from the immortal, mentioned in the Homeric poems.

150. φεύγοντες, 'driven in flight.'

151, 152. The protasis occurs, after a repeated apodosis, in l. 166.

153. 'For now again the foot-soldiers and chariots of the Trojans overtook him.'

155. μετόπισθε ποδῶν λάβε, 'seized him by the feet, behind.'

157. δὺ' Ἀίαντες, the two Ajaxes were defending the corpse from behind, during the retreat. In the previous book (P 722 ff., 735) Menelaus and Meriones are said to have been carrying Patroclus on high in their arms; here, perhaps we are to imagine the body laid on the ground again.—θοῦρον ἐπιαιμένοι ἀλκῆν, 'clothed in impetuous strength,' cf. A 149.

159. For quantity of ultima of κατά and μέγα (l. 160) see § 38.

165. ἤρατο (preferably written ἤρατο). from ἄρνημαι.

167. θαρήσσεσθαι, limiting ἄγγελος ἦλθε, 'had come as a messenger for his arming,' 'had come to bid him arm.'

168. Note that the ultima of Διός receives the ictus (l. 32); a slight pause must be made after the word.

174. ἠγαρόεσσον, §§ 35, 159.

175. ἐπ-ιθῆουσι: a participle corresponding with ἀμυνόμενοι (l. 173) might be expected; instead, the appositive form is abandoned and a finite verb introduced. The poem affords several parallels of this construction; they are interesting as showing the poet's attitude toward his work. He is drawing a picture in words, and hurried on by his imagination he neglects strictly logical construction. Cf. l. 537 and note.

177. ἀνὰ σκολόπεσσι, 'on the palisade' of Troy.

178. σέβας δέ σε κτλ., 'and let awe come over your heart [§ 180] at the

thought of Patroclus's becoming the sport of Trojan dogs.' The construction is the same as after *νεμείζομαι*, accusative and infinitive.

180. σοὶ λάβη, supply *ἔσται*.—*ἠσχυμένους*, 'disfigured.'

188. *ω*, deliberative subjunctive, § 194.

189. οὐ . . . εἶπαι, 'forbade.'

191. A remarkable line because it contains no correct caesural pause; one may not occur before *γάρ* (§ 14), and *Ἠφαίστειο πάρ'* are inseparable.

192. On *ἄλλον . . . οἶδα* see § 174 (4).—*τοῦ* or *θεν* (relative 'whose') might be expected instead of the interrogative *τεῦ*. But compare a similar instance in Attic prose: *ἦδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς* (i. e. 'of the man *whō*') *οὕτως ἐστὶ θεῶν λέγειν κτλ.* (Xen. *Anab.* II, 5, 15.) [The common (but unsatisfactory) explanation of *ἄλλον . . . τευ* is that the expression has been attracted from the accusative to the case of the following interrogative *τεῦ*.]

197. *ῥ* = *στι*.

198. *αὔτως*, 'just as you are,' i. e. without armor.

201. Cf. note on π 43.

Lines 202-231 have been translated by Tennyson under the title, "Achilles over the Trench."

205. *Ἢρα θεῶν*, 'goddess of goddesses.'

206. *αὐτοῦ*, the cloud.

207. *καπνός*, the smoke implies the presence of flame; cf. the use of *κάπνισσαν* (B 399), 'lighted fires'; and with the combined radiance (*αὐγή*, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles's head is compared.

208. *τηλόθεν*, to the poet, remote from the island that he is describing, the gleam rises 'from afar.'

209. *οἱ δέ*, 'the townspeople.' For the meaning of the rest cf. B 385.

210. *ἄστεος ἐκ σφετέρου*, i. e. from their walls and towers.

212. *περικτιόνεσσιν ἰδέσθαι* (§ 211), 'for their neighbors to see.'

213. *αἶ κέν πως*, 'in the hope that.'—*ἄρης ἀλκίπρες*, cf. l. 100.

215. *ἀπὸ τείχεος*, 'at a distance from the wall.' Cf. I 87 and p. 83.

219. With *ἀριζήλη* supply *γίγνηται*. A somewhat free version (partly taken from Tennyson's lines) is: 'and "like the clear voice when a trumpet shrills" on account of life-rending enemies that beleague a town.' The trumpet is blown to warn the townspeople against the foe; so the agency expressed by *δηίων ὄνο* is indirect; later writers would here rather use *διδ* with the accusative [Monro, *Homeric Grammar*², § 204 (3)]. The trumpet was never used in battles of Homeric heroes; apparently the poet drew upon the life of his own day for a striking illustration.

220. Note the scansion (§§ 28, 70).

222. How account for the long ultima of *διων*? § 37.—*ῥα* is

feminine (cf. A 604); so *χάλκιον* must here be used as an adjective of two endings.

223. *πᾶσιν ἑρήθη θυμός*, "the minds of all were startled" (Chapman).

226. *δεινόν*, 'terribly,' with *δαιόμενον* (l. 227).

231. *ἄμφι*, 'about,' used vaguely; a more definite word would be *ὑπὸ*: cf. the phrase *ὑπὸ δουρὶ δαμῆναι* (Γ 436, Δ 479, P 303), 'be subdued under the spear,' and *ὑπὸ δουρὶ πέρθει* (Π 708), 'be sacked under the spear.' The locative sense 'around' is not unsuited to *ἔχέεσσι*, however. Translate, 'beneath their own chariots and spears.' The situation is illustrated by a quotation from Π 378, 379, where likewise there was great confusion:

*ὑπὸ δ' ἔξοσι φῶτες ἐπιπτον
πρωϊέες ἐξ ἔχέων, δίφροι δ' ἀνακαυβαλλίζον.*

'And under the axles [of their own chariots] the men fell headlong from the cars, and the chariots fell rattling over.' Here (≠ 231) there is the additional idea that the men were transfixed by their own (or possibly one another's) spears in the accident of falling.

233. *λαχέεσσι*, same as *φέρτρῃ* (l. 236).

240. *ἄεκοντα νέεσθαι*, 'to go unwilling,' i. e. to set before its time. The long third day of battle that began with Δ—the twenty-sixth day of the poem—is ending (cf. p. 114).

244. *ἔφ' ἄρμασιν κτλ.*, 'the swift horses that were under the chariots.' 'From under,' a tempting translation, would be *ἔφ' ἄρμάτων* (cf. *ὑπὲξ ἔχέων*, Θ 504), a metrically impossible expression.

245. This self-called assembly was in the plain (l. 256).—*πᾶρος* (Attic *πρίν*), with infinitive, like Z 348.

248. *ἑρθῶν δ' ἵστατόων* depends on *ἀγορή*: 'and they stood up during the assembly.' It was no time nor place for sitting, as the custom was in an *ἀγορή*.—*ἵστατόων* agrees with a genitive, 'of them,' understood.

248. *Ἢ*, 'although.'

250. *ἕρα* (Attic *ἑῶρα*) *πρόσω καὶ ὀπίσω*, cf. A 343.

254. *ἄμφι . . . φράζεσθε*, i. e. *περισκέψασθε*.

256. *Ἢ = γὰρ*.—*τείχεος*, the wall of Troy.

258. *ῥηῖτεροι πολυμήχαν*, in construction like *ἀργαῖος ἀντιφέρεσθαι*, A 539.

259. One night only—and that just before this twenty-sixth day—had the Trojans spent in dangerous proximity to the Achaean ships, so far as the account in our Iliad informs us (last part of Θ).

260. Supply *ἡμᾶς* as subject of *αἰρησόμεν*.

262. 'Such is his furious spirit, he will not desire.'

264. *μῆνος Ἄρης δατέονται*, 'divide the might of Ares,' i. e. share the successes and rebuffs of war.

269. *τις*, 'many a man.'

270. γνέσεται, 'shall know him' from sad experience.—ἀσπασίας κτλ., 'joyfully shall he reach sacred Troy, whoever escapes.'

272. Τρώων, with πολλούς (l. 271).—αἰ γὰρ δὴ κτλ., 'I pray that such words [δῆε, 'thus,' as I have said] may be far from my hearing.' A scholiast neatly paraphrases: εἴθε δὴ τοῦτο οὐχ ὅπως μὴ ('not only not') ἴβωμι, ἀλλὰ μηδὲ ('not even') ἀκούσομαι.

274. νύκτα μὲν has as correlative πρῶι δ'(δ) (l. 277).—ἐν ἀγορῇ σθένος ἔχομεν, 'in the gathering place [of Troy] we shall hold back our troops.'—σθένος = δύναμις, στρατιῶν (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. σανίδες τ' ἐπὶ τῆς ἀραρυαί, 'and the two-leaved doors that fit upon them.'

276. ἔξενγμέναι, 'yoked,' fastened with bolts (ὄχηται). See Schuchhardt, *Schliemann's Excavations*, p. 105, where the great gate of Tiryns is described.

278. τῷ δ'(δ), Achilles, unnamed as before, l. 257.

279. περὶ τείχεος, 'for the [city] wall,' like l. 265.

281. ἠλασκάζων, intensive form; to be associated with ἠλάσκουσι, B 470, and ἀλάομαι, 'wander.'

282. εἶσω, within the city.

283. πρὶν μιν κτλ., in construction like A 29.

285. ταῦτ'(α) κτλ., § 121.

286. Hector disdainfully applies a shameful word, ἀλέγμεναι (from εἶλω), to the retreat proposed by Polydamas (ll. 254, 255).

287. ἐλμένοι, εἶλω.

288. μέροντες: note the ictus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μερόπων ἀνθρώπων, A 250, etc.

289. μνησκόοντο, 'used to speak of [the city] as'; with double accusative.

290. δόμεν, genitive of separation after ἐξαπόλωλε, 'have been lost out of the houses.'

292. πωρόμεν'(α), 'sold,' in trade; to support the besieged city and pay the allies (cf. note on I 402).

298. τελέσσω = τάξισω.

299. ἐγρηγόρε (ἐγείρω), perfect imperative active (probably), second person plural, 'keep awake.' The form is equivalent to ἐγρηγόρατε. Compare πέποιθε (Γ 99).

300. To cast a slur on Polydamas, Hector suggests that his counsel betrays over-anxiety about saving his property; and as the course that Polydamas advises will lead only to the destruction of the city and the consequent loss of everything, Hector proposes with fine irony that advocates of this course at once share their goods with the mass of the Trojans,

who—rather than the Achaeans—ought to be allowed to enjoy them, if the goods are bound to perish anyway.

302. τῶν, relative; translate by conjunction (γάρ) and demonstrative: 'for it is better that every man of them [τῶν] should enjoy them.'

304. ἐγείρομεν, aorist subjunctive.

305. παρὰ ναῦφιν, 'from beside the ships.'

306. αἶ κ' ἰθὺλθῃσι, add μάχεσθαι.

308. κἰ φέροισι, an emphatic future, here contrasted with the optative, κἰ φεροίμην, on which *less* stress is laid. Monro, *Homeric Grammar*², § 275 (b).

309. 'Ares "is our common lord" [Chapman] and often slays the would-be slayer.' Compare Z 339, νίκη δ' ἐπαμείβεται ἄνδρας, with note; and λ 537, ἐπιμῆξέ θεέ τε μάχεται Ἄρης, 'Ares rages indiscriminately.' A similar sentiment is found in Cicero, *Pro Milone*, 21, 56.

314. With αὐτόρ' Ἀχαιοί the narrative continues the scene described in ll. 231-238; before, the mournful procession was pictured; now the chief figures are evidently in the lodge of Achilles.

316. ἄδινός ἐξήρχε γόοιο, 'led the choking cry of sorrow.'—For ἄδινός see note on B 87.

318. ὡς τε (always two words in Homer), 'like.'—For quantity of τε see § 38.

319. ἔπρο, 'by stealth.'

322. εἰ, 'in the hope that.'

325. ἐν μεγάροισιν, 'in the home of my father' (Peleus). Nestor tells (A 765 ff.) how he and Odysseus went to Phthia, in the time before the Trojan war, to enlist warriors; and there they secured not only Achilles, but Patroclus as well; Menoetius, the father of the latter, was likewise in Phthia at the time. This occasion is alluded to also in I 253. Why Patroclus was brought up away from his home, Opus, is told in Ψ 84 ff. When a young boy, he accidentally killed a companion in a quarrel; and his father brought him, an exile from home in consequence, to Phthia, where King Peleus kindly received him and made him the companion and squire of his own son.

326. περικλυτὸν υἷόν, 'his son grown famous.'

327. ἐκπέροσαντα and λαχόντα (λαγχάνω), with υἷόν (l. 326).—ληΐδος αἶσαν, 'allotment of booty.' Evidently it was later than this that Thetis imparted to Achilles his destiny.

329. ὁμοίην, here 'the same.'

333. εἰμ' (ι) has future meaning as in Attic Greek.

338. αὖτως, 'as you are,' cf. l. 198.

341. καμόμεσθα, 'won with toil.'

342. πάλλε, § 103.

345. *λούσαν ἀπο*, a verb of cleansing, takes two accusatives; cf. Π 607 f. and note.—*βρότον*, to be distinguished from *βροτόν*.

346. *κλήε*, two syllables; similarly, *ἐννεόρου* (l. 351) must be read with four syllables (§ 43).

352. *λεχέεσσι*, to be thought of as something different from the improvised *λεχέεσσι* of l. 233.—*ἐάνε*, the *α* (long) proves this to be the adjective, 'enveloping.'

357. *ἐπρήξας καὶ ἔπειτα*, 'really then you have worked your will.' Zeus speaks with irony; he was not unaware of the part played by Here, after all; cf. l. 168 and ll. 181-186.

358. *ἦ ῥά νυ κτλ.*, 'is it true then, as it seems, that the long-haired Achaeans are your own children?' i. e. because you care for them as for your own flesh and blood. The idiom *ῥα . . . ἐγένοντο*, 'were all the time, it now appears,' is familiar: cf. Γ 183, Π 83.

360, 361 = A 551, 552.

361. *μῦθον*, here 'question.'

362. 'Surely now [*μὲν* (= *μὴν*) *δὴ*], even a man [*καὶ βροτός τις*], I suppose [*σου*], although he is mortal and knows not so many counsels [as I], is likely to accomplish [his purpose] with regard to a fellow man.'—That *ἀνδρὶ* is dative of disadvantage is suggested by the parallel expression, *τρώεσσι . . . κατὰ ῥάψαι* (l. 367).

364. *πᾶς δὴ ἔγώ γ' (ε)* belongs to *ὄφελον* (l. 367): 'why then ought not I.'

365. *ἀμφότερον*, adverbial. 'Both because [indicated by dative] . . . and because [*οὐνεκα*].'

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and 616.

371. For some famous works of Hephaestus see note on A 608.

372. *ὀλισσόμενον*, 'bustling.'

373. *σπεύδοντα*, 'busily at work.'—*πάντας*, 'in all.'

375. 'Placed golden wheels beneath the support [or 'feet'] of them each.'—*ὀπὸ* belongs to *θῆκεν*.—*πυθμῆν* is dative after *ὀπὸ*, locative in origin.—*σφ' (ε)* with its appositive *ἐκείνου* is dative of interest.—A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alcaandre—is mentioned, § 125-135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, *Hom. Epos*², p. 108, footnote 13, who compares among other illustrations *I Kings* vii, 27-38).

376. *οἱ = ἀντὶ*.—*θεῖον δυσάλαι' ἀγᾶνα*, 'might enter the assembly of the gods.'

377. *θαύμα ἰδέσθαι*, cf. l. 83.

378. *τόσσον*, adverbial, 'so far.'—*ἔχον τέλος = τετελεσμένοι ἦσαν*. 'And they were [so far =] almost completed, only the cunningly wrought ears were not yet fixed on.'

379. 'These he was preparing to fit, and was forging the rivets.'
380. ἰδύησι πρᾶπιδεσσιν, cf. A 608.
383. ἀμφιγυῖας, cf. A 607.
- 384 = Z 253, where see note.
385. πανόπειλα, for meaning see Introduction, 20.
386. πάρος γε κτλ., 'hitherto, at least, you have not at all been used to visit us often.'
387. ξείνια [δῶρα], 'entertainment' = ξεινῆια, l. 408.
390. ποσσίν, 'for the feet.'
392. ὦθε, 'so,' 'as you are,' with a gesture of hurry, nearly equivalent to 'at once.'
393. Hephaestus, in his workshop, very likely does not see Thetis, but shouts out the following reply to Charis.
394. For θαρή τε καὶ αἰδοίη see Γ 172.—ἔνδον, is 'in my hall.'
- 395-397. A different account from that given in A 591.
405. τῶν, here from αἶδα, not εἶμι.
409. ἔπλα, 'tools' of a smith, here.
410. γόμφω, 'monster' because big and strange in looks.
414. ἀμφί, adverb (§ 168), 'on both sides.'
416. θύραζε, 'forth' from his workshop into the hall (μέγαρον) where Thetis was; cf. ll. 393, 394.
418. ζῶσσι νέησσιν ἕκνται, 'like living maidens.' Yet there is no reason to believe that the poet was familiar with the sculptor's art; quite the contrary, for this had not yet been developed in Greece. (See E. A. Gardner's *Handbook of Greek Sculpture*, pp. 68, 69.) These golden maidens—like the gold and silver hounds, immortal, that guarded either side of the door of Alcinous's palace (η 91-94), or like the intelligent ships of the Phaeacians (θ 556-563) that needed neither pilots nor rudders—are simply pictures of the poet's fancy. They belong in the same fairyland with the 'automatic' tripods (ll. 373 ff.) and bellows (ll. 468 ff.).
420. ἀθανάτων δὲ θεῶν κτλ., 'and they have knowledge of handiwork from the immortal gods.'
421. ἑπαιθα, 'at the side of,' to support his tottering steps.—ἔρπον, not simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. I 364, 377.
- 424, 425. The same words were used by Charis (ll. 385, 386).
427. εἰ τεταλειμένον ἔστί, 'if it can be accomplished.'
431. ἐκ πασσῶν (§ 70), 'more than all goddesses beside.'
432. ἀλιάνω, cf. l. 86.—δάμασσαν, 'made subject,' 'forced to wed.' Cf. l. 85. The goddess Here assumes the responsibility in Ω 59 ff.:
- αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 θρήσκα τε καὶ ἀτίηλα ('nursed') καὶ ἀνδρὶ πόρον παρκόων ('wife'),
 Πηλεΐ.

434. πολλὰ μάλ' οὐκ κτλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

435. ἄλλα εἰ μοι νῦν, complete with Ζεὺς ἄλγε' ἔδωκεν (l. 431).

436. θεῶν, subject, Zeus.—γενέσθαι τε τραφόμεν τε reminds one of A 251, τράφην ἢδ' ἐγένοντο. τράφην, however, is passive in form, while τραφόμεν is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

437-443 = 56-62.

444, 445. Cf. Π 56, 58.

446. τῆς (genitive of cause) ἀχέων, 'grieving on account of her.'—φρένας ἔφθειν, like φθινύθεσκε φίλον κῆρ, A 491.

445. πολλὰ κακὰ βέβηκτα, 'after he had made much havoc,' to be translated after Μενοιτιάου . . . νόον.

447. τὰ σὰ γούναθ' ἱκάνομαι, 'I have come to these knees of yours,' i. e. 'I beseech you.' Cf. A 407, etc.

448. ἃ γὰρ ἦν οἱ [ἔπλα], 'for the arms that he had.'

444. δυναίμην, Attic Greek would express the wish with the indicative rather (§ 202): εἰ γὰρ ἔδυναίμην. 'Would that I were able to hide him far from horrid-sounding death.'—For ᾧδε see ᾧς (l. 466).

445. ἱκάνοι, protasis of condition.

446. ᾧδε (l. 464) . . . ᾧς, 'as surely as.'—οἰά τινε, 'so wonderful that many a man' shall marvel.

447. θαυμάσονται is very likely aorist subjunctive in a relative clause of purpose (not an Attic construction), although, so far as form goes, the verb may be future indicative (§ 145) as well.—For πολλῶν (also O 680, etc.) see § 106.

448. πᾶσαι, 'in all,' like πάσας, l. 373.

447. παντοίην . . . ἀντην, 'blasts of every degree,' i. e. violent or gentle or any grade between.

442. 'To assist [§ 211] him now when working fast, and now again after whatever manner Hephaestus desired and the work was being finished'; i. e. and now in turn to accommodate his wish and the demands of the work.

443. ἴθλοι and ἀνοίτο are protases of the past general condition. ἀνοίτο, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is ἀνάγοι, 'demanded' (van Herwerden).—Van Leeuwen, *Enchiridium*, § 257.

THE SHIELD OF ACHILLES

In shape, the shield may have been of the Mycenaean type (for which Reichel argues), covering the person from head to foot (Introduction, 23);

or it may have been smaller, and round, the well-known later form. The poet says that it was composed of five layers (*πνύχας*), but gives no further information as to the material, unless the passage in Y (ll. 270-272) be cited, the genuineness of which was suspected even in antiquity:

. . . ἐπεὶ πέντε πνύχας ἤλασε κυλλοποδίων,
τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσινέριοι,
τὴν δὲ μίαν χρυσῆν.

'For five layers the lame god had forged, two of bronze, and two inside, of tin, and one of gold.'

Of whatever value the lines may be, they indicate at least a feeling that the five layers were composed of metal, rather than of the usual material, ox-hide. This has been the prevailing view from ancient times; and indeed metal layers are not out of harmony with Hephaestus's other works: the shield-strap of silver (l. 480), the helmet-plume of gold (l. 612), and the leggings or greaves of tin (l. 613). It is usual to assume that the five layers varied in diameter, the largest lying undermost and the others following in order of size. The smallest was a round boss on the outside of the shield. The edges thus formed five concentric rings, and the central boss was encircled by four zones. It is a shield of this pattern that has suggested to archaeologists the common distribution of the scenes on Achilles's shield into *five* fields.

Reichel, who gives a new interpretation to *ἔνδοθι*, maintains that the *ἔνδοθι τριπλακὰ* (ll. 479, 480) is a threefold rounded surface (*gewölbte Fläche*). This, he thinks, means three layers of bronze of decreasing sizes, which probably covered five layers of hide (l. 481). So he has three concentric fields, instead of five, on which to distribute the scenes. Such a shield of hide covered with bronze more nearly resembles the normal Homeric form: the shield of Ajax, for example, may be compared (note on π 106). But in many other respects Reichel's views about the shield of Achilles are decidedly antagonistic to those generally received.

It has been debated whether the pictures on the shield are altogether a creation of the poet's fancy, or whether they had a basis in fact. On the whole, the most reasonable conclusion is that actual models of the various scenes did exist and had been seen by the poet—whether Phoenician or Egyptian works of art, or Greek imitations, or, as is not improbable, original Greek works of the Mycenaean type. The technique that the poet had in mind is quite probably that seen in the Mycenaean dagger blades, a bronze plate on which are inlaid figures in gold, electrum (an alloy of gold and silver), and a black enamel. (See Tsountas and Manatt, *The Mycenaean Age*, pp. 201, 202; Schuchhardt, *Schliemann's Excavations*, pp. 220-232.)

The position of the various pictures on the shield is not clearly indi-

vol. i, chap. iii; E. A. Gardner, *Handbook of Greek Sculpture*, pp. 69-72; Reichel, *Homericische Waffen* (Wien, 1901), pp. 146-165; A. Moret in *Revue archéologique*, vol. xxxviii (mars-avril, 1901), *Quelques scènes du Bouclier d'Achille et les tableaux des tombes égyptiennes*. The last named is interesting for its illustrations.]

479. ἀντυγα . . . τρίπλακα, 'threefold rim.' The reference may be to three thicknesses of metal about the rim to give strength; or to a threefold ornament of metal rings or bands about the circumference of the shield (Helbig, *Hom. Epos*, pp. 385, 386).

480. ἐκ δ' (δ), 'and from it he let hang'; βάλλε, here rendered freely, is understood.

486. Ὀρίωνος, MSS. Ὀρίωνος, 'of Orion.'

488. ἣ τ' αὐτοῦ στρέφεται, 'which turns in the same place.'

489. In the knowledge of the Homeric Greeks this northern constellation (Ursa Maior) alone did not set; the other northern stars seem not to have been reckoned.

490. The city in peace, which is placed in contrast with the city in war (ll. 509-540), contains in itself two opposed scenes: the happy marriage (ll. 491-496) and the trial (ll. 497-508).

491. γάμοι, εὐλαπίναι, etc., the plural seems to refer here, as often, to different parts of but one object; a marriage, a feast, etc.

493. ἤγιεν (ἀγιέω) for ἤγιεν, § 42.—πολύς, 'loud.'

495. βῆθη ἔχον, cf. note on II 105.

496. θαύμαζον, 'gazed in wonder.'

497. The trial scene begins. No attempt is made in these notes to set forth all the possible interpretations of ll. 497-508. For further explanations reference may be made to Schömann's *Antiquities of Greece*, English translation by Hardy and Mann (London, 1880), *The Slate*, pp. 27, 28; to Walter Leaf, *Journal of Hellenic Studies*, vol. viii, pp. 122 ff.; and to Gardner and Jevons, *Manual of Greek Antiquities*, pp. 407-409. The whole description of the trial scene is so vague and confused that a question has arisen whether the poet was not trying to describe some actually existing work of art of which he but imperfectly understood the meaning. A similar criticism has been applied to others of the scenes also.—ἀν ἀγορῆ, 'in the gathering place.'

498. ἀνεκα ποιήσῃ, see notes on I 632, 633.

499. ὁ μὲν εὐχετο κτλ., 'the one man claimed that he had made payment in full, but the other denied that he had received anything.'

501. 'And both were eager to get a decision before a referee.'—The literal meaning of περὶ in this instance is probably 'end.'

502. ἀμφὶς ἀρωγῆ, literally 'dividedly helping' (cf. B 13 for ἀμφίς): 'divided in approval,' 'taking sides.'

503. γέροντες, 'elders,' who formed the council.

505. There was but one scepter, which a herald put into the hand of the elder who was about to speak his judgment. Cf. A 234 ff., Γ 218.— κηρύκων, 'from the heralds.'

506. τοῖσι, 'with these [continuing the plural idea, σκήπτρα] then they sprang up and in turn gave their decisions.'

507. δῶς χρυσοῖο τάλαντα, not a very large sum in Homer's time. Cf. note on I 122.

508. 'To give to him among them [the elders] who should speak the most righteous judgment.' Probably the two talents were deposited at the beginning of the trial, one by each litigant; they seem to be intended for the elder whose decision prevails.

509 ff. The probable interpretation of the somewhat confused narrative of the *siege scene* is as follows: The enemy's army in two divisions (δύο στρατοί, l. 509) is besieging a city; they are considering (1) whether to continue their attacks with the hope of ultimately sacking the city, or (2) whether to propose terms of peace, the condition being, after an ancient custom, equal division of property (l. 511) in the city between besiegers and besieged. The citizens, however, who are quite unwilling to come to terms (l. 513), form an ambush near a stream (l. 521), where the enemy's cattle must come for water. The ambush is successful, they capture the cattle (l. 528) and kill the herdsmen (l. 529). The enemy, who are sitting in council, hear the commotion, and hurry (ll. 530-532) to the spot; whereupon a fierce battle is joined (ll. 533-540).

509. Probably the poet had in mind an actual picture of a siege, in which the city occupied the center of a group, and the enemy held either side; so he speaks of *two* armies. See the picture in Dr. A. S. Murray's restoration (*History of Greek Sculpture*, chap. iii) or Helbig's *Plate I (Hom. Epos)*.

510. δίχα κτλ., they were divided (δίχα = 'in two ways') in counsel.

511. ἀνδίχα πάντα δάσασθαι. Similarly (X 117-120) Hector debates with himself whether he shall try to make terms with the Greeks by proposing to divide equally between them and the Trojans the property of Troy.

512. ἔργων, cf. I 404.

513. οἱ δ' (ἔ), the townspeople, who were being besieged.—λόχη, 'for an ambush.'

515. βέα' (ο), 'were defending' (§ 142, 4, b).—ἰφισταότες, with ἄλοχοι and τέκνα, an agreement in sense; for τέκνα includes 'boys.'

516. οἱ δ' ἴσαν, 'and the men of the city were going forth' into ambush.

517. ἴσθην (ἔννημι), third person dual of the pluperfect; cf. ζῆσο, Γ 57.

519. ἀμφί, 'apart,' not associated with the fighters (Van Leeuwen). — λαοὶ δ' ὑπ'(ο), 'and the men beneath,' i. e. depicted below the gods, who were of towering stature.

520. 'And when at length they came where there was opportunity [εἶκε] for them to lie in ambush.'—εἶκε = Attic ἐνεχάρε, 'it was possible.'

523. τοῖσι δ'(ε), 'and for them'—the men in ambush.—ἀπάνευθε . . . λαόν, 'at a distance from the men' (in ambush).

524. δέγμενοι, ὀπιόσθε, 'biding until,' like I 191. The flocks and herds were the property of the besieging army.

525. οἱ δέ, the sheep and cattle.

527. οἱ μὲν, the townsmen who were in ambush.—τά refers to the same cattle as οἱ δέ, now regarded as 'things.'

528. τάμνοντ' ἀμφί [for ἀμφιτάμνοντ'(ο)], 'cut off,' 'made booty of.'

529. ἔπι, 'in charge' of the cattle.

530. οἱ δ'(ε), the besiegers, whose cattle were being captured.—πολὸν κέλαδον παρὰ βουσίη, 'great hubbub over the cattle.'

533. μάχην must be translated with στήσάμενοι, 'joining battle'; its position would suggest that it be taken with ἐμάχοντο as well, as cognate accusative.

537. ἄκε (subject, κῆρ), in place of which ἔλκουσα might be expected; but the poet is busy picturing the scene in striking phrase; he does not take the trouble to heed logical construction (Cauer, *Homerkritik*, p. 261). Cf. l. 175 and note.—ποδοῖν (§ 172), 'by the feet.'

539. ὁμίλειν, subject, the men.

541. ἐτίθει = ἔτευξε (l. 483), ποίησε (l. 490). It is probable that the series of pictures beginning with this line is intended to illustrate occupations of the various seasons (ll. 541-589). Spring is represented by the plowing (ll. 541-549), summer by the reaping and harvest feast (ll. 550-560), autumn by the vintage (ll. 561-572), and winter by the herding (ll. 573-589). The last scene is also marked as belonging to winter by the mention of the 'noisy river' (ποταμὸν κελάδοντα, l. 576), for in Greece the rivers are swollen only at the end of the rainy season of autumn (Reichel).

545. ἴδ'(ε), § 31.

546. τοὶ δέ, 'and others.'—ἄν' ὄγμου, 'along the furrows.'

548. ἀρηρομένη κτλ., 'and it was like real plowed land, although it was made of gold.'

549. πῆρι, 'exceeding great' wonder.

552. μετ' ὄγμον, 'after the swath,' i. e. 'in swaths.'

556. παρέχον, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf. *Ispeúsantes*), which is regularly seen in Homeric banquets.

560. [Women] were sprinkling white barley in abundance [on the

meat] for the reapers' dinner.' In the *Odyssey* also (ξ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon (β δ' ἔλαφτα λευκὰ πάλωεν).

562. ἀνά, 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With κνανίην κάπετον understand ἔλασσαν, for the meaning of which cf. A 575, I 349.—κίανος was evidently used like the many-hued gold and the tin and the silver, for inlaying; it has been shown to have been a blue glass paste (cf. Schuchhardt, *Schliemann's Excavations*, pp. 117, 118).

565. ἀτήν, the vineyard.

567. ἀταλά φρονέοντες, for meaning see foot-note on Z 400.

568. φέρον, to the wine vat.

570. ἠμρόεν, a 'yearning' melody, cognate accusative with κισθάριζε. The usual translation is 'lovely' tune.—ἔπρο, 'to its accompaniment'; the lyre accompanied his song.—The Linus song was a plaintive melody, apparently widely known in very early times. "Linus is the same as Ἀλῶνος, the refrain of the Phoenician lament (αι' ἰένου, 'woe to us') which was introduced into Greece, where it was supposed to mean 'Woe, Linos.' Hence the mythical name, Linos. The lament was sung throughout the Semitic world by the women, 'weeping for Tammuz'" (Sayce, *Ancient Empires of the East*, Herodotos, I-III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 43, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. τοὶ δὲ κτλ., 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. χρυσοιο, genitive of material.

575. κόπρου, 'cow-yard.'

583. λαφύσσοντον, irregular for λαφυσσέτην, imperfect, third person dual.

584. αἶψως, cf. B 342.

585. θαλίαν, 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. σταθμοὺς κτλ., "stables, cottages, and cotes" (Chapman). The cottages were roofed (κατηρεφίας), the cotes (σηκοῦς) very likely not.

590. χορόν, 'dancing place.' Some render by 'dance.'

594. ἀλλήλων κτλ., 'taking one another's hands by the wrist.'
595. λεπτὰς ὀθόνας, 'fine garments' of linen.
596. εἶατ' (ο), pluperfect of ἔννυμι. The youths' tunics, too, were probably made of linen. It would seem that in the process of weaving, the linen threads were sometimes moistened with oil, to make them pliable and shining. So 'slightly shining with oil' means that these garments had not yet lost the impress of their dressing of oil, that they were brand-new.
598. ἔξ, 'dangling from.'
599. ὅτι μὲν, correlative with ἄλλοτε ὄ(ε) (l. 602), 'sometimes' . . . 'and at other times.'—θρέξασκον, see τρέχω.—ἐπισταμένοισι, 'cunning.'—The meaning is this: the boys and girls at one time would grasp one another's hands, form a circle, and whirl around like a potter's wheel; at another time they would form parallel lines facing each other; then they would run to meet or perhaps pass through each other's line.
602. ἐπὶ στήχας, 'in rows,' 'in lines,' like Γ 113.—ἀλλήλοισιν, the connection is obscure: interpreting as ἀντιμέτωποι ἀλλήλοις γιγνόμενοι (scholium) one may translate: 'forming [in rows] face to face with each other.'
604. τερπόμενοι, with θυμῶς, agreement according to sense.
606. μολπῆς ἐξάρχοντος, supply ᾠδοῦ, 'as the minstrel struck up his song.'
612. ἵκων, 'let fall,' 'let flow down.'
613. κνημίδας κτλ., 'greaves of pliant tin.' So greaves as well as baldric (of silver, l. 480) and helmet plume (of gold, l. 612) and shield were extraordinary and more splendid than commonly. See Introduction, 30.
617. τεύχεα μαρμαίροντα, Vergil's "arma radiantia" (*Aen.* VIII, 616).

 BOOK XIX—T

1. This line marks the beginning of the twenty-seventh day of the poem—the fourth day of battle, which is the last that the *Iliad* contains. The day is not ended until the twenty-second book (X) is done.
3. ἢ ὄ(ε), Thetis.
8. ἔασομεν = ἔδωκαμεν.
9. ἐπεὶ δὴ πρῶτα, 'since once for all,' like A 235.
10. δέξο, § 131.
18. ὡς . . . ὡς, like A 512, 513.—With the sentiment a scholiast compares π 294 (= τ 13): αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος, 'steel alone draws

a man to itself,' i. e. even the sight of weapons fires men. Compare note on Σ 34.

21. οἱ ἐπιακὲς κτλ., 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

24. μοι, 'before my eyes,' or 'ah me!' Cf. Σ 61.—*υἷόν* is naturally and simply taken as object of *καθδύσαι* (*καταδύσαι*) in the next line; like *καταδύσα Διὸς δόμον* (Θ 375), 'entering the house of Zeus.' Cf. *μῦν . . . ἔθν*, l. 16. Some editors prefer to make it divide with *νεκρόν* (l. 26) the function of object of *ἀεικίσσωσι*.

27. ἔκ δ' αἰὼν πύφαται (root *φεν*), 'for his life is slain and fled' (*ἐκ*).—*σαπήν*, supply *νεκρός* as subject.

30. τῷ, 'for him,' i. e. 'from him.'

31. *μυίας*, in apposition to *φῦλα* (l. 30), instead of *μυιδών*, as B 469.

32. κήται, probably for an original *κέεται* = *κέεται*, subjunctive of *καίμαι*.

33. αἰεὶ τῷδ' ἔσται κτλ., 'always shall his flesh be sound [as now] or even better' than now; for the gods are all-powerful; *θεοὶ δέ τε πάντα δύνανται* (κ 306).

35. ἀποαιπών, with ictus on *α*, § 89. Cf. *σμερδαλία ἰάχων* (l. 41).

39. κατὰ ῥινῶν, 'down through the nostrils.' For the embalming see note on Π 456.

42 ff. The sense is: even those that formerly remained behind among the collected ships on this occasion went to the assembly (l. 45).

43, 44. 'Both those that were pilots and held the rudders of the ships and those that were stewards.'

46. δέ, 'although,' like Σ 248.

47. Diomedes had been wounded by Paris in the foot with an arrow (Λ 377); Odysseus had been hit by Socus in the side with a spear (Λ 437).

50. μετὰ πρότη ἀγορῆ, 'in the front of the assembly,' a place of distinction.

56, 57. ἢ ἄρ τι κτλ., 'as it now appears [*ἄρ*], was this strife [*τόδε*] really [*ἢ*] better for us both, for you and for me, when we two' etc.

61, 62. τῷ, 'then.'—*ἔσδεθ' ἔθον κτλ.*, 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.—*ἔμεθ' ἀπομνησάντος*, cf. I 426.

63. μὲν, 'to be sure.'—*τό*, 'this,' i. e. the matter of our strife; supply *ἦν*.

65. Cf. note on Π 60.

67. *οὐδέ τί με χρεή*, cf. I 496, Π 721.

71. *λαύμεν*, the poet seems to have in mind the boastful words of Polydamas (Σ 259), when he puts this expression into the mouth of Achilles.—*ἀλλά τιν' οἶω κτλ.*, 'but I think many a one will joyfully bend his

knees to rest.' Compare with the idea here expressed Σ 270 f. The strain of flight on the Trojans' part is imagined as intense.

276. αἰφνήην, adjective in sense of adverb, 'quickly.'

278. δῶρα: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in T) Odysseus, accompanied by the sons of Nestor and other Greeks, has brought them from Agamemnon's lodge to Achilles, in the assembly. The poet enumerated them a few lines before this:

ἔπτα μὲν ἐκ κλισίης τρίποδας φέρον οὓς οἱ ἐπίστη,
αἰθνας δὲ λάβητας δαίκοσι, δάδεκα δ' ἵππους
ἐκ δ' ἔγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας
ἔπ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρρον.
χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τέλειαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν (T 248-248).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (ll. 249-266). Cf. I 264-276.

281. εἰς ἀγῶην: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. ἀμφ' αὐτῆ χυμῆνι (χέω), similar in meaning to Πατρόκλῳ περιεμίμενον (l. 4).

287. Πάτροκλε, note the short penult (§ 4).—μοι δαίῃ κτλ., 'dearest to my wretched heart.'—δαίῃ of course agrees with μοι.—For construction of θυμῷ compare A 24.

290. ἀψ' ἀνορθοῦ (α), 'on my return'; she has been absent since A 848.—ἔσ μοι κτλ., 'how evil after evil always waits on me!'

291. ἀνδρα, perhaps Mynes (l. 296); but Homer does not inform us.

293. μοι μία . . . μήτηρ, cf. Γ 238.

294. With κασιγνήτους (l. 298) a participle in agreement—like δεδαγμένους—after εἶδον (l. 292) would be expected; instead the poet breaks off the grammatical sequence (making an "anacoluthon") and begins a new sentence at this point: οἱ πάντες, 'they all.'

297. κλάειν, to be taken closely with ἕσκαες (l. 295).

298. ἔξεν: editors commonly supply 'Achilles' as subject of this infinitive and of δάσειν (l. 299); the sudden change of subject is not at all un-Homeric.

299. λήπαθ' (α), 'breast-bands,' broad strips of leather passing about the breasts and shoulders of horses, like collars, and fastened to the yoke. See illustration in the Vocabulary.—ἔσαν, 'put,' 'set,' commonly taken as aorist of ἔθημι, may also come from ἔνθημι or ἔζω.

306. ἐφ' ἵππων, 'on the chariot,' as usual.

401. 'Now bethink yourselves how to save your charioteer in some other [i. e. 'better'] way' than you cared for Patroclus.—σασσόμεν is

probably a mixed aorist infinitive (§ 153). By 'charioteer' Achilles means himself, although strictly the word designates Automedon.

406. ζεύγλης, perhaps the cushion under the yoke to ease the horses' necks. See the Vocabulary.

409. A reminder of Thetis's words, § 96.

410. θεός, cf. note on l. 417.

415. καὶ δὲ καὶ κτλ., 'for we two would race even with the blast of Zephyrus,' their father, according to Π 150.

417. θεῶν τε καὶ ἀνέρι, it is the dying Hector who reveals their names: Πάρις καὶ Φοῖβος Ἀπόλλων, X 359.

418. ἐρινύες κτλ., 'the Erinyes restrained his voice,' for, says the scholiast, they are watchful against violations of the law of nature. There is no doubt that Homer has lately been lapsing into fairy-land.

421. δ = δτι.

423. πρὶν Τρώας ἔδην ἰλάσαι πολέμοιο, 'until I have given the Trojans quite enough of war'; ἔδην (originally an accusative) ἰλάσαι means literally 'to drive to satiety.'

BOOK XXII—X

1. See note on T 1.—παφυσίστες, 'panic-stricken'; cf. φύλα, I 2.

7. Φοῖβος Ἀπόλλων, who had assumed the likeness of Trojan Agenor (as related φ 600).

9. ἀέτρε θνητὸς ἴαν agrees with the subject of διώκεις (l. 8); θεὸν ἀμβροτον, with the object με (l. 8). 'And have you not even yet discovered [me = με, an instance of prolepsis] that I am a god?' asks Apollo in derision.

11. Another taunting question: 'really now, are you not at all interested in the battle with the Trojans, whom you have routed?'—Τρώων πόνος = τὸ κατὰ τῶν Τρώων ἔργον (scholium). Τρώων seems to be objective genitive.

12. ἄλαν, εἴλω.

13. τοὶ μόρσιμος, 'at your hand doomed to die.'

16. ἢ κτλ., 'else surely' etc.

19. τίσιν, accusative of τίσις.

20. τισαίμην . . . παρείη, probably both verbs would be imperfect indicatives in Attic Greek (§ 207, 1), as protasis and apodosis of a present contrary to fact condition.

21. μέγα φρονέων, 'in high spirits.'

22. Note quantity of ultima of σενάμενος.—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.

23. *τιταινόμενος πεδίω*, 'stretching over the plain' (§ 171), i. e. galloping at full speed.

24. *λαυήρᾳ*, for *λαυήρως*.

26. *πεδίω*, as in l. 23.

27. *ὡς τ' ἀστὴρ* (l. 26), . . . *ὅς βα κτλ.*, 'like the star that rises in the late summer-time.'—*ὀπώρας*, genitive of "time within which."

30. *τέτυκται = ἐστί*.

31. Imitated by Vergil, *Aen.* X, 278 f.:

Sirius ardor,

Ille sitim morbosque ferens mortalibus aegris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'

34. *ἀνασχόμενος*, object understood, *χεῖρας*.—*ἐγγάνα* (from *γέγωνα*), 'he called out.'

38. *μοι*, dative of person interested: 'I pray you.'—*ἀνέρα τοῦτον*, 'the man yonder,' your foe.

41. *σχέτλιος*, an exclamation: 'implacable' (Achilles)! Cf. I 630.—*αἶθε θεοὶ κτλ.*, a grim wish, the sting lying in *δοσον ἐμοί* (l. 42). It amounts to *εἶθε ἐχθρὸς τοῖς θεοῖς γένοιτο* (scholium).

46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.

47. *ἀλάντων* (*εἰλω*), genitive absolute with *Τρώων*.

49. *ἦ τ'* . . . *ἔπειτα*, 'surely in that case.'

51. *πολλά*, a 'large dowry'; see note on l. 472.

59. *πρὸς δ' (δ)*, 'and besides.' *πρὸς* is an adverb here.—'Have pity on me, unfortunate that I am [*τὸν βύστηνον*], while I yet live.'

60. *ἐπὶ γήραος οὐδᾶς*, 'on the threshold of old age,' i. e. at the end of life, when one's race has been run; the threshold from which one steps into death.

61. *ἐπι-ιδόντα*, 'after beholding' many evils, which are enumerated in the following lines.

62. *Δικηθείσας*, cf. Z 465.

65. *νυοῖς*, 'daughters-in-law.'

66. *πρόησι θύρῃσιν*, 'at the front gate,' the entrance into the courtyard (*ἀλλή*), guarded by great folding doors (*θύρῃσιν*); also referred to below (l. 71). *ἐν προθύροισι*.

67. *ἄν* (l. 66) . . . *ἔρῶσιν*, future indicative (§ 190).

68. *τόψας ἢ βαλόν*, 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on O 745.

70. *οἱ*, 'these,' i. e. the dogs.—*πῆρι*, like Π 157.

71. *κ'(ε)* (l. 70) . . . *κίωσιν'(αι)*, § 190.—*νέψ δέ τε κτλ.*, 'but for a young man it is in all respects becoming' etc.

73. πάντα, subject of ἐστί, to be supplied.—ὅτι φανήη, 'whatever appears.'

80. κόλπον ἀνιεμένη, 'undoing the bosom' or 'baring the bosom.' Perhaps with her left hand Hecabe unclasped her peplos at the right shoulder; then with the right hand (ἐτέρῃφι) she lifted up her breast. Her left breast remained covered. On women's dress see Introduction, 17.—ἐτέρῃφι, literally 'with her other' (hand).

82. τάδε, 'this breast of mine.'

83. ἐπίσχον, in meaning the same as ἐπισχών, I 489.

84. φάε τέκνον, agreement according to sense, as below (l. 87), θάλος, ὄν.

85. μηδὲ πρόμος κτλ., 'and do not stand as champion against this foe.' Cf. l. 38.

86. σχέτλιος, cf. l. 41.

88. οὐδ' ἄλοχος πολύδωρος, supply κλαύσεται.—For πολύδωρος cf. note on Z 394.—ἀνευθε . . . μέγα νῶν, 'very far from us.'

91. πολλά, for quantity of ultima see § 38.

94. βεβρωκὸς κακὰ φάρμακ' (α) = Vergil's "mala gramina pastus" (*Aen.* II, 471).

95. ἑλισσόμενος περι χεῖρ, 'coiling around in his hole,' cf. A 317.

101. The speech of Polydamas occurs in Z 254 ff.

102. ἔπο, 'during.'—τήνδ' (ε), the night just past.

109. ἀντην, with an understood ἐλθόντα, agreeing (as does κατακτείναντα) with ἐμέ, the understood subject of νέεσθαι: it would be far better for me to meet Achilles 'face to face' and then to slay him and return, or to be slain by him in a glorious struggle.

110. ἀντῷ may be dative of agent with ἀλέσθαι (cf. Ἀχιλλῆι δαμασθεῖς, l. 55); or it may be taken with ἐμοί (l. 108) in the sense, 'or myself to be slain.'—The force of κεν is not obvious, for the infinitive does not stand in indirect discourse. The reading may be wrong.

111. A long protasis begins here and continues through l. 121; there the construction abruptly ends. The poet neglects to supply the apodosis.

113. ἀντίος ἔλθε, like ἀντίος ἐλθόν, B 185, with genitive.

114. Ἑλένην καὶ κτήμαθ' (= κτήματα), objects of δωσέμεν (l. 117), which is an infinitive in indirect discourse after ὑπόσχωμαι.

116. ἣ τ' ἔπλετο νείκεος ἀρχή, 'which [i. e. the carrying off of Helen and the treasures] was the beginning of the strife.' The relative agrees with the predicate noun; its antecedent is the general idea that has preceded, rather than any particular word or words.

117, 118. Ἀτρεΐδῃσιν, indirect object of δωσέμεν.—ἀγαν expresses purpose.—Before ἅμα δ' ἀμφίς understand εἰ δὲ κεν ὑπόσχωμαι, 'and if I promise that at the same time we will divide the other treasures equally with the Achaeans.'—ἀμφίς means here (as Z 502, B 18) 'into two [op-

posed] parts.' The same sort of proposition for raising a siege was alluded to in Σ 511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the *ποιή* which Agamemnon announced that he would fight for (Γ 290).

119. *Τρωσίν*, 'from the Trojans.'—*μετόπισθε*, 'afterward.'—*γερόσιον ὄρκον*, 'an oath sworn by the elders' in behalf of the people.—With *ἔλωμαι* understand *εἰ δέ κεν*.

121. This verse, wanting in the best ms., Venetus A, and others, may have crept in from Σ 512.

123. 'I fear I shall come and supplicate him, while he will not pity me,' Hector's hurried way of saying, 'I fear that when I come' etc., 'he will not pity me.' With this use of the independent subjunctive with *μή*, implying fear, compare B 195, Π 128, Σ 8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), *μή* . . . *ἔλωμαι* is a hortatory subjunctive, like *δύω*, Z 340, *ἔλωμαι*, X 450; the meaning then would be: 'let me not' or 'I will not come and supplicate him, for he will not pity me.'

125. *αἶψως*, 'just as I am,' i. e. unarmed.

126. 'By no means may I now chat with him, "beginning at the oak or rock," as a maid and a lad gossip.'—*ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἀραξίμεναι* is a gnomic expression (*παροιμία*) which seems to allude to old folk-stories (e. g. how the first men grew out of trees and rocks). A scholiast interprets it, *ληρῶδες ἀρχαιολογίας διηγείσθαι*, which amounts pretty nearly to 'make silly gossip over ancient stories.' Some prefer to interpret the words literally of a maid and a young shepherd talking 'from an oak or rock' where they are sitting.

130. *εἴσομεν* (i. e. *εἰδῶμεν*), cf. Z 340 and § 193.

133. *Πηλιάδα μελίην*, cf. Π 143 f.

137. *φοβηθείς*, 'in flight.'

139. Cf. Verg. *Aen.* XI, 721 ff.:

quam facile accipiter saxo sacer ales ab alto
consequitur pennis sublimem in nube columbam,
comprensamque tenet pedibusque eviscerat uncis.

'As easily as the falcon, bird of augury, from his high cliff overtakes in flight a dove soaring in the clouds, and seizes and holds her, and rends her with his crooked talons.'

141. *ὄξ' ἠ λελήκως* (*λάσκω*), 'with shrill cry.'

142. *ταρφέ* (*α*), 'again and again.'

145. *ἔρινόν*, mentioned Z 433.

146. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

148. For quantity of ultima of *ἀναίσχουσι* see note on B 465.

151. *θέραι*, 'in the summer.'

153. ἐν' αὐτῶν . . . ἔγγε, 'near by them.'

156 = I 403.

157. With φεῖγων supply δ' μὲν, i. e. Hector.

160. ποσσίν, 'in the foot-race.' Cf. Verg. *Aen.* XII, 764 f.:

neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant,

said of the struggle between Aeneas and Turnus.

No trivial prize is play'd, for on the life
Of death of Turnus, now depends the strife.—Dryden.

163. τό is demonstrative, agreeing with ἔσθλον. A free rendering is 'there.'

164. ἀνδρός limits ἔσθλον, a prize "in grateful honour of the mighty dead" (Pope). The allusion is to funeral games.

176. δαμάσσομεν, for meaning cf. II 438.

179-181 = II 441-443.

183. Τριτογένεια: this epithet, best rendered 'Tritogeneia,' was not quite understood by the Greeks themselves. See note on B 103.—θυμῷ πρόφρονι, 'in earnest.'

188. The poet who describes this race can hardly have thought of the heroes as armed with the big, heavy shields.

189. ὄρεσφι = ἐν ὄρεσι or διὰ ὄρων.

190. Homer uses διὰ with accusative where Attic Greek uses the genitive. Cf. note on B 57.

192. ἀλλά, 'yet' the dog.

194-196. 'And as often as he made for the Dardanian gate, to dash before it [i. e. 'to take refuge'] under the well-built towers, in the hope that' etc. ὀρμῶν with the genitive is illustrated also in Δ 335, Τρώων ὀρμησσει, 'make for the Trojans.'—It is possible, however, to understand ἀξασθαι as complementary infinitive, so that the construction becomes, 'and as often as he started to rush before the Dardanian gates'; then πύλων would limit ἀπ' αὐτῶν.—For Δαρδανίων see note on B 809.

196. οἱ, 'from him.'

197. 'Just so often Achilles headed him off [παρὰφθῆς] before [προπύροιθεν] he escaped, and drove him back [ἀποστρέψασκε] to the plain.'

198. πρὸς πτόλιος, 'on the side of the city,' i. e. on the inside.

199 ff. Cf. Verg. *Aen.* XII, 908-914:

Ac velut in somnis, ocnlos nbi languida pressit
nocte quies, nequiquam avidos extendere cursus
velle videmur, et in mediis conatibus aegri
succidimus, non lingua valet, non corpore notae
sufficiunt vires, nec vox aut verba sequuntur:
sic Turno, quacumque viam virtute petivit,
successum dea dira negat.

And as, when heavy sleep has clos'd the sight,
The sickly fancy labours in the night :
We seem to run ; and destitute of force,
Our sinking limbs forsake us in the course :
In vain we heave for breath ; in vain we cry :
The nerves unbrac'd their usual strength deny,
And on the tongue the faltering accents die :
So Turnus far'd, whatever means he try'd,
All force of arms, and points of art employ'd,
The fury flew athwart, and made th' endeavour void.—Dryden.

199. *δύναται*, supply *τις*.
 200. *ὁ . . . τὸν . . . ὁ*, 'the one' . . . 'the other' . . . 'the other.'
 201. *ὁ*, Achilles ; *τὸν*, Hector ; *οὐδ' ὁς*, 'nor the latter' (Hector).
 202. 'How would Hector have escaped death'—not ultimately, of course, but—'even up to this time unless' etc. ?
 205. *ἀνένευε*, 'nodded "no."'
 212. *Ὀκε δὲ μέσσα λαβόν*, 'and taking them [*τάλαντα*, the balances] by the middle, he raised them up.' The heavier fate was the doomed one.
 213. *ἔχετο*, subject, *αἰσιμον ἡμαρ*, i. e. *κήρ*.
 216, 217. *νῶε ἔολπα . . . οἴσεσθαι κτλ.*, 'I think that we two shall carry off great glory' etc.
 219. *πεφυγμένον γενέσθαι*, cf. Z 488.
 220. *μάλα πολλὰ πάθει*, 'should give himself ever so much trouble.'
 229. *ἦθε'* (s), cf. Z 518.
 231. *στήωμεν*, second aorist subjunctive of *ἵστημι*. A preferable spelling would be the regular *στήομεν* (§ 149), with *η* pronounced short, as in *δήιος* often ; some mss. in fact read *στήομεν*. The form in the text must be pronounced with synizesis.
 234. *γνωτῶν*, 'brothers,' as in Γ 174.
 235. *νόεω φρεσὶ = ἐν νῷ ἔχω*.
 236. *ὄς*, irregularly lengthened.
 250. *σ'*(s) . . . *φοβήσομαι*, 'will flee from you.'
 253. *ἔλοιμι*, in sense of 'slay' ; its passive is *ἀλοίην*.
 254. *θεοὺς ἐπιδώμεθα (ἐπι-δίδομι)*, 'let us take the gods to ourselves' as witnesses ; 'let us make' them 'our' witnesses.
 255. *ἀρμονίαν*, used only here in the figurative meaning, 'compact.'
 265. *φιλη-μεναι*, § 131.
 266. *ἕτερον*, 'either you or I' ; cf. E 288, 289.
 268. *παντοίης κτλ.*, cf. Matthew Arnold's *Sohrab and Rustum* :
 Speak not to me of truce, and pledge, and wine !
 Remember all thy valour ; try thy feints
 And cunning !
 271. *δαμάει*, future (§ 151).
 274. *ἠλέατο, ἀλέομαι*.

279. οὐδ' ἄρα πῶ τι . . . ἤϊσθης, 'and after all, it seems, you do not know' etc. Cf. note on Γ 183.

280. ἤϊσθης, § 136, 10.—ἦ τοι ἔφησθε γὰρ, 'to be sure [or 'although'] you thought you did.' Cf. Π 61, Γ 215.

281. ἐπιεικιστος . . . μέθων, 'deceitful of speech'; with τις, 'a man of cunning words.' You think you can frighten me by your bold speech so that I shall run, as before; and then you may transfix me as I flee; but you shall not (l. 283); I will face you squarely now (l. 284).

284. ἴθις μεμιάθῃ (μοι), 'as I press straight on' to meet you.—δέρνυ is understood with ἔλασσον.

285. εἰ τοι ἔδωκε θεός, in ironical reference to ll. 270 f., where Achilles boasts of Athene as his ally.

286. ὅς . . . κομίσαιτο, for construction see note on Σ 107.

288. οὐδ' ἀλλ' ἔχει μεμῖνον ἔγχος: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.

294. In Δ 32–35 Agamemnon's shield is described; 'and on it were twenty bosses of tin, all white.' In this description there is a suggestion as to the meaning of λευκῶσπιδα.

301. ἦ γὰρ κτλ., 'long since, it seems, this must have been the pleasure of Zeus' etc. The comparative φῶταρον means that this doom of Hector 'rather' than any other fate was the pleasure of Zeus.

305. 'But [only] when I have done some great deed and one for men hereafter to learn of.' Cf. Β 119.

307. How may one account for the quantity of τό? § 37.

308. ἀλείς, 'gathering himself together,' from εἶλας.

313. πρόσθεν . . . κάλυψεν, for meaning compare note on Ε 315.

315. τετραφάλῃ, see Introduction, 33.

316. ὅς . . . ἴα . . . : θαμῖας, 'which [plumes] Hephaestus let fall thick' etc.

319. ἀπὸ λαμπ' (ε), supply σέλας, 'radiance,' as subject—unless the verb be used impersonally.

321. ὅτη εἴηαι μάλιστα, to find 'where it [χρῶς] would best give way' to his spear. Or the verb may be used impersonally (cf. Σ 520), 'where there was the best opportunity.'

322. This difficult line seems to contain two expressions, parallel in meaning, either of which may be eliminated without affecting the sense:

(a) τοῦ δὲ καὶ ἄλλο μὲν ἔχει χρῶα χάλκεα τεύχη, 'now bronze armor protected his body in other parts' [literally 'as for the rest'].

(b) τοῦ δὲ καὶ τόσον μὲν ἔχει χρῶα χάλκεα τεύχη, 'now bronze armor protected nearly all [literally 'so far protected'] his body.'

Construction (b) has been explained in a note on Σ 378; it occurs also in Δ 180. The combination of the two is found again in Ψ 454.

324. φαίνετο δ' (δ), subject, χρώς : 'but his flesh was exposed'; we say, 'he was exposed.'—ἧ κληίδες κτλ., 'where the collar-bones part the neck from the shoulders.'

325. λαυκαρινήν, 'at the gullet,' may be regarded as an appositive to ἀνχέν'(α) (l. 324). This construction has been from ancient times recognized as difficult.—ἴνα τε κτλ., Vergil's "qua fata celerrima" (*Aen.* XII, 507).

329. ἔφρα κτλ., the purpose is not that of the spear (*μελίη*, l. 328), but of the fate (*μοῖρα*, l. 303) that directed it.

333, 334. τοιοῦτος δ' ἀνευθεν κτλ., 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

343. με (l. 342) . . . λαλάχουσι (*λαγχάνω*), 'make me to share in,' 'may give me my portion' of fire. For Homeric burial customs see note on Π 456.

345. γούνων, cf. l. 338.

346-348. 'Would that anger and rage drove me—even me—to slice your flesh and eat it raw, for what you have done me, as surely as there is none that will ward the dogs from your head!' For the construction compare Σ 464-466, with notes.

350. στήσωσ' (ι) (*ίστημι*), 'weigh.'

352. οὐδ' ἔσ κτλ., 'not even at this price' shall your mother place you on a funeral bed.

354. πάντα, agreeing with σε understood.

356. προτιόσομαι, 'I gaze upon' you.

358. τοί τι θεῶν μῆνιμα, 'a cause of wrath against you on the part of the gods.'—θεῶν, subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.

363. Cf. note on Π 857.

372. πλησίον ἄλλον, cf. B 271.

373. μαλακότερος ἀμφαφέσθαι, is 'softer to handle.'

375. τις, 'many a man.'

379. ἐπεὶ, first in the line, in spite of the short initial syllable (§ 36).

380. κακὰ πᾶλλ' . . . ἔσ' οὐ, 'more evils than.'

381. εἰ δ' ἄγετ' (ε), cf. note on A 302.

384. καὶ Ἑκτορος κτλ., the genitive absolute here expresses concession.

386. ἀκλαυτος, 'unwept,' in the ceremonial way.

389. The subject of καταλήθοντ' (α) is indefinite: "they," i. e. 'the dead.' θανόντες.

395. μήδεο, with two accusatives, 'devised . . . for.'

396. ποδῶν limits τένοντε, 'the tendons of both feet.'

397. ἐξήπταν, 'attached thereto.'

400. μάλισταὶν β' ἰλάειν, supply ἵππους as subject of the infinitive, which is intransitive, 'he whipped his steeds to a run.'

401. τοῦ δ' . . . ἐλκομένου, with κοῖσαλος, 'and from him as he was being dragged a cloud of dust arose.'

408. καλύπτρην, see Introduction, 21.

409. κωκυτῶ . . . οἰμωγῆ, datives of manner and means, 'were overcome with wailing and lamentation'; the former is used of the women, as the scholiast says, the latter of the men.

410. τῷ is neuter: 'and it was quite like to this, as if' etc. The sense is: such cries of grief were heard as would be raised if all beetling Troy were blazing in fire from the citadel down.

414. κόπρον, 'dirt' or 'dust.' The expression κυλιθόμενος κατὰ κόπρον has many ancient parallels, e.g. *Jeremiah* vi, 26: "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes." *Micah* i, 10: "In the house of Aphrah roll thyself in the dust."

416. σχέσθε, 'hold off.'

418. λίσσωμ' (αι), § 198.

420. τοιόσδε, 'such as I,' 'as gray as I.'

424. τῶν, genitive of cause. Compare Hector's words to Andromache, Z 450-454.

425. οὐ . . . ἄχος, 'grief for whom' (objective genitive).

426. ὡς ἔφαλεν, what sort of wish? § 203.

427. τῷ κε κορεσόμεθα, 'then we should have satisfied ourselves,' 'have had our fill.'

430. ἄδινού κτλ., see note on Σ 316.

431. βείομαι, probably parallel with βέομαι. See note on Π 852.

435. δαδέχατ' (ο), for the form see I 224 and 671.

438. Ἕκτορος limits πέπυστο (§ 174, 1).

441. δίπλακα πορφύρεην, cf. Γ 126.

448. So when Euryalus's mother heard of his death (*Verg. Aen.* IX, 476): "excussi manibus radii," 'the shuttle fell from her hands.'

450. ἴδομ' (αι), for subjunctive see § 193.—δτιν' (α) = Attic δτινα (§ 124).

451, 452. ἐν δέ μοι κτλ., 'and in my own breast my heart bounds up to my mouth.'

454. αἱ γὰρ ἀπ' οὐρατος κτλ., cf. note on Σ 272.

457. μιν καταπαύσῃ ἀγγοροῖης ἀλεγανῆς, lest he 'have checked him from his woful valor.' Andromache uses ἀλεγανῆς with reference to herself, meaning τῆς ἐμοὶ λυπηρᾶς (scholium), 'that causes me distress,' because it carries Hector into danger.

459. τὸ δν μένος κτλ., 'yielding in that mighty spirit of his to none.'—μένος is accusative of specification.

468. δέσματα is a general word, to which ἔμπικα (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.

469. *ἀμυντα* seems to indicate the same as *στεφάνη* (cf. Σ 597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates *κεκρόφαλον* and *πλεκτήν ἀναδέσμη* from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (*πλεκτή ἀναδέσμη*), both useful and decorative (*Das homerische Epos*², pp. 219–226).

470. *κρήδαμον*, see Introduction, 21.

472. *Ἡερίωνος*, see Z 395.—*ἔδνα*, gifts of cattle, etc., originally paid by the suitor to the bride's father, to win his bride. In the course of the Homeric age—centuries long—the practice of buying the bride, which is here distinctly referred to, underwent a change, as did many other ancient Homeric customs. It is certainly true that the Homeric poetry continued into a time when the old custom was abandoned and that of historic Greece the rule; that is, into a period when, so far from having to purchase his bride, the suitor received a dowry along with her at the time of marriage. To the older period belongs the adjective *ἀλφεισίβοιαι* (Σ 598). But to the new custom there are distinct references in X 51,

πολλὰ γὰρ ἔπεισε παιδί γέρον δομοκλυτος Ἄλτης,

and I 147 l.,

ἐγὼ δ' ἐπι μέλια δάσω

πολλὰ μάλ', ἔσσ' ὅσ' πῶ τις ἦ ἐπέδοκε θυγατρί.

(Cf. Cauer, *Homerkritik*, pp. 187–195.)

474. *ἀτυχομένην ἀπολλάσθαι* (§ 212) 'dazed unto death,' i. e. so that she was like one dead.

477. *ἴη . . . αἴση*, 'for one and the same portion,' or 'doom.'

484. *νήπιος αἴτωσ*, cf. Z 400.

487. *φύγη*, 'survives'; subject, the child Astyanax.

488. *τοι*, remote dative of the person interested, 'you know he will always have toil and distress hereafter.'

489. *ἀπουρήσουσιν*, § 63, 3.

491. *πάντα*, 'completely,' adverbial.

493. 'Pulling one by the cloak, and another by the tunic.'

494, 495. 'And among them, when they are touched with pity, one puts a cup to his [i. e. the boy's] lips for a little time, and moistens his lips, to be sure, but does not moisten his palate.' For meaning of *ἐπέσχευ* cf. l. 83 of this book and I 489; for the tense see § 184.

498. *ὄπως*, for meaning cf. Σ 392, 33e.

500. With this line the description of the orphaned boy returns to Astyanax. From l. 487 to l. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam's grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.

505. $\delta\upsilon$. . . πάθησι, 'he shall suffer,' § 192.
 506, 507. See note on Z 402, 408.
 513. ὄφελος, for construction cf. πῆμα, Γ 50.
 514. εἶναι, 'that they may be.'

BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. $\epsilon\upsilon$ = *ἔνδον*.—*μιν*, Achilles.
 473. εἶψ' (ε), subject, Priam.
 480, 481. 'And as when dense blindness of heart seizes a man, so that he slays a fellow in his fatherland and comes to the land of strangers.'
 489. ἀμύναω expresses purpose.
 496. ἰῆς ἐκ νηδύος, of Hecabe (Hecuba).
 499. καὶ ἀπ' αὐτοῦ, 'even alone.'
 503. αὐτόν, supply *με*.
 506. χεῖρ' = χεῖρς: 'to take to my lips the hands of the man that has murdered my sons.' Compare l. 478. Others understand χεῖρ' = χεῖρα (or read χεῖρ' = χεῖρς), and translate: 'to reach [with] my hand to the mouth [or 'chin'] of the man' etc., comparing A 501.
 510. ἄνωθεῖς, 'rolled up.' "Low on earth" (Pope).
 523. κατακείσθαι, 'to sleep,' undisturbed.
 524. 'For no good comes of' etc.
 528. κακῶν, supply *ἕτερος μὲν*, 'the one.'—*ἑἶων*, § 99.
 529. 'To whomsoever Zeus gives of these, when he has mingled them' (i. e. the good and the bad gifts).—*τροπικέφανος*, § 59.—On this story of the jars is perhaps founded the Epimetheus-Pandora myth, that appears first in Hesiod, *Works and Days*, ll. 69-104.
 535. ἐπ' (ε), 'extending over,' 'among.'
 543. εἶναι, imperfect infinitive, 'were.'
 544. 'All the territory that Lesbos bounds' (*ἄνωθι ἕρπει*).—*ἄνω* (limiting *ἕρπει*) = 'upward,' from the south, Lesbos being a southern boundary.
 545. καὶ Φρυγίῃ καθέσπεθε, 'and Phrygia on the east,' according to a scholiast; the poet "bounds the kingdom of Priam on the south by Lesbos, on the east by Phrygia, and on the north by the Hellespont."
 546. τῶν, the inhabitants of the region just defined, genitive (here only) with *κεκῶσθαι*: 'among people of this region you used to rank first, they say, in wealth and sons.'—On *κεκῶσθαι* cf. *εἶναι* (l. 543).

551. πρὶν καὶ κακὸν κτλ., cf. A 29. For the subjunctive cf. § 191.

556. σὶ δὲ τῶνδ' ἀπὸνάω, 'and may you have joy of this' (ransom).

557. ἕσασ, 'spared.'

558. Bracketed because missing in many mss., and evidently added by somebody who misunderstood the meaning of ἕσασ (l. 557) and thought the sense must be somehow completed.

563. σί, an instance of anticipation (prolepsis): 'I know that a god led you hither.' Cf. note on B 409.

569. ἕσω, in meaning like ἕσασ, l. 557.

570. καὶ ἐκείην κτλ., 'even though you are a suppliant.'

577. κήρυκα, Idaeus, crier of the aged king (τοῖο γέροντες).

581. δολίη, subject, Achilles.

595. καὶ τῶνδ' (ε), 'even of these treasures,' in an offering to the dead.

597. ἔθεν, 'from which.'

598. τοίχον τοῦ ἑτάρου, see note on I 219.

603. τῇ περ κτλ., 'although her twelve children' etc.

608. τεκίαν, understand Leto as subject.

610. κίατ' (ε), § 29.

614-617. These lines look like a later addition to the story just recited; for nothing has previously been said which would lead one to believe that Niobe herself was turned to stone; in fact the point of the whole recital lies in the statement that Niobe forgot her sorrow enough to eat food (l. 613). And how could a stone eat food? as a scholiast pertinently suggests. The Alexandrians (Aristophanes, Aristarchus) rejected the lines altogether.

A later myth does make Niobe herself one of those turned to stone. The scholiast, repeating her story, adds: "So Zeus took pity on Niobe who was weeping over such a great misfortune and changed her to stone, as even up to the present time she is seen by all on Phrygian [τῆς Φρυγίας] Sipylus, shedding fountains of tears." Pausanias (2d century A. D.) was acquainted with this Niobe, and repeats the story of the tears (I, 21, 5; VIII, 2, 3), evidently alluding to a stream of water trickling down over a face of natural rock. But it seems to be hardly possible to-day to identify "with any approach to certainty or even probability" such a Niobe as he describes. The (formerly) so-called Niobe of Mt. Sipylus is really a sculpture representing "Mother Plastene," i. e. Cybele [cf. Frazer, *Pausanias's Description of Greece* (London, 1898), vol. iii, pp. 552-555].

616. ἑπέσαντο, here 'dance' (§ 184).

617. θεῶν ἐκ κήδεα πύσσα, 'she nurses her god-given sorrows.'

630. ὕσσος ἦν οἶός τε, 'how tall and how handsome he was.'

635. λίσσον, root λειχ, 'make me to lie down,' 'give me a bed.'

638. With this long wakefulness of Priam a scholiast compares the

vigil of Odysseus, who, while piloting his raft, went without sleep for seven-
 three days, and then swam with the aid of a life-buoy (Leucothea's veil) for
 three days continuously (ε 278, 279, 388 ff.).

644. αἰθούσῃ, see notes on l. 673 and Z 243.—The lodge of Achilles
 grows in grandeur, as the poet proceeds. It is described as if furnished
 like the Homeric prince's palace, in many respects.

645. The τάπητας were spread on the βήγεια (cf. note on Π 224); on these
 Priam was to sleep, with woolen blankets to draw over him (καθ' ἑαυτὸν
 ἔσασθαι).

650. λῆξο, intransitive; compare the transitive λέξω, l. 635.

660. εἰ . . . ὅτι, 'since really,' like A 61.

661. ῥέξω is equivalent to the protasis of a condition.—καχαρισμένα
 θεῶν, 'you would do welcome things,' 'you would gratify me.'—κί goes
 with θεῶν.

662. ἔλμεθα, εἰλω.—τηλόθι δ' ἔλη κτλ., 'and the wood is far to bring.'

665. δαινύτο, present optative, formed without thematic vowel.

673. ἐν προδόμῃ δόμου: this expression locates the αἴθουσα of l. 644 im-
 mediately before the entrance to the large room of Achilles's lodge.

683. οὐ νό τι κτλ., 'have you not the least fear of trouble [κακόν], [to
 judge] by the way that you yet sleep'?

684. εἶασεν, 'spared,' as before.

686. σεῖο κτλ., 'and for your life,' genitive of price with δοῖεν ἔποινα.

687. παῖδες τοί κτλ., 'those sons [of yours] left behind.'

On the morning of the thirty-ninth day of the poem Priam comes to
 Troy, with Hector's body. For nine days preparations for the burial are
 making and wood for the pyre is hauled. The next two days are occupied
 with Hector's burial and the funeral feast. (Cf. note on A 8.) The Iliad
 ends with the words (l. 804) *ὅς σ' γ' ἀμφίπετον τάφον Ἔκτορος ἱπποδάμοιο.*

A TABLE OF PARALLEL REFERENCES

To accompany the citations of Goodell's *School Grammar of Attic Greek* (GG.) made in the preceding notes. Similar articles are here indicated in Babbitt's *Grammar of Attic and Ionic Greek*, 1902; Goodwin's *Greek Grammar* (revised and enlarged), 1892; and Hadley's *Greek Grammar* (revised by Allen), 1884.

GOODELL	BABBITT	GOODWIN	HADLEY-ALLEN
34 a, b	66	120	107
136	111	268	206
182, 1	136	861, 1	254, 1
216	....	....	286
284	206, N.	747	433 a
285	206, N.	763; cf. 485	389 c
454 d	522	1258	826
460	567, 1	1400	897
464	529	1260	841
467 c	565	1804, 1; 1335	858
468 b	606	1840; 1397	895, N.
470 b	588 (2)	1402, 2; 1512	871 a
506	352 and N.	1085, 4	729 f
524 b	390	1186	769 a
530 a	329, 1	1049	712
536 a	331	1051	715
539	318	915	626
549 a	443, 1	981	654
549 b	443, 1 {second } part }	988 (a)	654 e
551 d	447	949	658
554 a	457, 2	977, 1	673 b
562	635	cf. 1516, 1; 1526	cf. 938; 952
570 c	638	1519	948
571	630; 631	927	940
593 b	656, 2	1573	979
616 a	623; 625	1434; 1431, 1	916; 914 B (1)
616 b	624; 625	1431, 2; 1436	914 B (2); 917
618	620	1428	cf. 912
621 a	....	1600	1011 a
628	442 a	[See note on A 242]	1055, 2
632 A	cf. 151; 438	cf. 436; 1428, 2	cf. 1054, 1; 860
644 b and d	627; 627 a	1469-1471	924 a
647	602	1390	893
649	606	1397	895
650	604; 609	1403; 1393, 1	898; 894, 1
651 (1)	605	1408	900
651 (2)	610	1393, 2	894, 2
672	441, N. 2	....	1050, 4 b
672 d	441, N. 2	....	1050, 4 d, e

A SHORT HOMERIC GRAMMAR .



A SHORT HOMERIC GRAMMAR

PART I.—THE DACTYLIC HEXAMETER

§ 1. The **rhythm** of the Greek hexameter depends on the **time occupied in pronouncing successive syllables**, and is quite independent of word accent. It resembles, therefore, modern music rather than English poetry. There is, indeed, a regular recurrence of metrically stressed syllables (§ 8), but rhymed syllables are rare and perhaps accidental.

§ 2. A **short syllable** contains a short vowel; this may be followed by a single consonant, either in the same word or in the next.

§ 3. A syllable may be **long** either by nature or by position:

1. By **nature**, if it contains a long vowel or a diphthong.

E. g. ἦχῆ, τευχέσῃ.

2. By **position**, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant (Ξ, Ξ, Ψ).—Φ, Χ, and Θ do not have the value of double consonants. E. g. in A 10, νοῦσον ἀνά στρατὸν ὤρσε κακῆν, δλέκοντο δὲ λαοί, the final syllable of ἀνά and the penult of δλέκοντο are long by "position."

It does not matter whether the two consonants are both in the same word with the short vowel or not. One may end the word, and the other begin the next; or they may both begin the next word.

§ 4. Although a mute and a following liquid generally have the value of two consonants (§ 3, 2), and in combination

with a preceding short vowel regularly make a long syllable, it occasionally happens that such a syllable is short if the liquid is λ or ρ. E. g. the ultima of *πτερόεντα* is not lengthened in the often repeated line,

A 201, etc., *καί μιν φωνήσῃς ἔπει πτερόεντα προσήδα*. Cf. Γ 414, *σχετλίη*, of which the first syllable is short.

§ 5. Each verse contains six feet, corresponding to bars in music; and each foot, except the last, consists of one long syllable followed by two short ones, or of two long syllables. Two short syllables are equivalent in value to one long.

§ 6. A foot is thus indicated, graphically: | - ∪ ∪ | or | - - |; or in musical notation, if a long syllable be represented by a quarter note:

| ♩ ♪ ♪ | or | ♩ ♩ |

§ 7. The sixth foot always consists of two syllables; and these may be both long, or one long (the first) and one short.

§ 8. The first syllable of each foot is emphasized in oral reading. This stress of the voice is called *ictus* (Latin for 'blow,' 'beat' in time); it is thus indicated, ∟. The syllable that receives the ictus is called the *thesis* (Greek *θέσις*, a 'setting down,' as of the foot in marching); the rest of the foot—either one long syllable or two short syllables—the *arsis* (Greek *ἀρσις*, a 'lifting,' as of the foot in marching).

§ 9. Roman writers referring these terms to the falling and rising inflection of the voice used them in exactly the reverse way. Some modern books continue the Roman use.

§ 10. The foot that consists of a long and two short syllables is called a *dactyl*. Two long syllables in one foot compose a *spondee*. One long and one short syllable, found only in the sixth foot (§ 7), make a *trochee*.

The whole verse (*ἔπος*) is called *dactylic hexameter*; sometimes, from its subject, *heroic hexameter*.

§ 11. In the first five feet the poet used dactyls or spondees at his pleasure, but dactyls seem to have been preferred in certain places, e. g. in the third foot, and in the fourth foot before the bucolic diaeresis (§ 19). The fifth foot, in particular, is generally a dactyl; yet here too a spondee is not uncommon; such lines are called **spondaic lines**, and are said to occur, in Homer, in the proportion of one to eighteen. They are much less frequent in Vergil.

Lines containing no dactyls are very rare.

§ 12. **Pausa.**—If a word ends within a foot (i. e. if the foot is cut in two), the interruption is called **caesura** (Latin for ‘cutting’). If the end of a word coincides with the division between two feet (i. e. with the bar of musical notation), the coincidence is called **diaeresis** (Greek *διαίρεσις*, ‘division’).

It is at these points, after a caesura or a diaeresis, that the voice may pause in reciting a verse. But unless a caesura or diaeresis coincides with a natural pause in sense, it is generally neglected; where such a coincidence does occur, however, the **principal caesura** or **principal diaeresis** is said to be found. Every verse contains at least one pause—almost always a principal caesura.

§ 13. Following is a metrical scheme indicating the commonest position of the principal caesura (|) and diaeresis (x):

$$\overset{\wedge}{\cup} \cup | \overset{\wedge}{\cup} \cup | \overset{\wedge}{\cup} \cup | \cup | \overset{\wedge}{\cup} \cup | \overset{\wedge}{\cup} \cup | \overset{\wedge}{\cup} \cup$$

x

The sign \wedge denotes a rest equivalent to one short syllable.

§ 14. A caesura can not occur before enclitics or other words that can not begin a sentence (*γάρ, δέ, ἀρα*, etc.), or after proclitics.

§ 15. If a caesura occurs after the thesis of a foot, it is called **masculine**; if in the arsis, that is, between two short syllables, it is called **feminine**.

§ 16. The third foot generally contains the principal caesura. The feminine caesura is more frequent than the masculine in this foot, the proportion between the two being approximately 4 to 3 (based on La Roche's figures). For examples of the feminine caesura see B 400–410; of the masculine, A 1 and 8.

§ 17. A not uncommon pause is the masculine caesura of the fourth foot. E. g. A 3 (after *ψυχάς*) and A 7 (after *ἀνδρῶν*).

§ 18. Such verses (indicated in § 17) often have a pause after the thesis of the second foot also. E. g.

A 106, *μάντι κακῶν, | σὺ πῶ ποτέ μοι | τὸ κρήγυον εἶπας.*

§ 19. Diaeresis is not so important as caesura in constituting a pause. The principal diaeresis, when it occurs, is commonly found between the fourth and fifth feet. This is known as the bucolic diaeresis, because it was a favorite with the bucolic poets, of whom the most famous was Theocritus (third century B. C.). How significant it is in Homer may be seen from the fact that the narrative sometimes comes to a complete stop at this point, and a new subject is introduced, as in A 348 and 430.

§ 20. Less common than the bucolic diaeresis is the one that sometimes occurs between the first and second feet. E. g.

A 32, *ἀλλ' ἴθι, | μὴ μ' ἐπέθιζε, | σωτέρος ὣς κε νέηαι.*

§ 21. A caesura that was almost always avoided by the Greek epic poets is the feminine caesura of the fourth foot. But compare B 479,

**Ἀρεῖ δὲ ζώνην, στέρνον δὲ Πουσεῖδῶνι.*

§ 22. To accustom the ear to the rhythm of the Greek dactylic hexameter it is advisable to read the lines aloud from the very beginning of the study of Homer. The natural flow of the hexameter, in perfect time, soon becomes a matter of instinct and requires little conscious foresight.

§ 26. Hiatus is not regarded when elision has already taken place. E. g.

A 2, *μῦρί' Ἀχαιοῖς ἄλγε' ἔθηκεν.*

§ 27. Hiatus seems to occur in some places where it really did not exist in the original words of the poet. This is because he or his predecessors pronounced an initial letter, usually **digamma** (Ϝ), which later disappeared (cf. § 61). E. g.

A 7, *Ἀτράϊδος τε Γάναξ κτλ.*

SHORTENING OF LONG SYLLABLES

§ 28. In accordance with the principle of § 25, 1, even a long vowel or a diphthong within a word is sometimes shortened in the arsis of a foot, before another vowel. E. g.

B 415, *δηί|οιο.* Π 235, *χαμ|αί|εῖναι.* Σ 105, *οίος.*

§ 29. Not infrequently such a vowel or diphthong is written short in the text, if the meter requires it. So two spellings of the same word may be found. E. g.

νέας (A 487), *νήας* (A 12). *ύός* (A 489), *νίός* (A 9). *Ἄρεος* (T 47), *Ἄρηος* (B 110). *ώκέα* (B 786) for *ώκέια*. *ἔαται* (Γ 134), *ἦατ'(αι)* (B 137). *Πηλέος* (Π 203), *Πηλήος* (I 147). *όλοῆς* (X 65), *όλουῆσι* (A 342). *κέατ'(ο)* (Ω 610), *κείατο* (A 162).

§ 30. Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

Ἄπόλλων (A 43), *Ἄπόλλωνος* (A 14). *πρίν* (B 344), *πρίν* (B 348). *χρύσεος* (Z 320), *χρῦσέω* (A 15).

§ 31. The vowel thus shortened (cf. § 30) may be written short, giving rise to two spellings of the same word (cf. § 29). E. g. *μέν*, *μῆν* (and *μάν*). Similarly *ἄτάρ* and *αὐτάρ*.

δέ used as a continuative 'then'—including "δέ in apodosis"—is equivalent in force to a weakened *δή*. Whether the two words are really identical in origin, however, is disputed.

LENGTHENING OF SHORT SYLLABLES

§ 32. A short final syllable is sometimes used for a long syllable in the thesis of a foot if a metrical pause follows. E. g.

A 19, ἐκπέρ|σαι Πριά|μοιο πό|λιν, || ἐν | δ' οἶκαδ' ἰ|κέσθαι.
 - | - | - | - | - | - | - | - | - | -

A 153, δεῦρο μα|χεσσόμε|νος, | ἐπεὶ | οὐ τί μοι | αἰτιοί | εἰσιν.
 - | - | - | - | - | - | - | - | - | -

So too A 226, 244, 527, B 24, 71, Γ 24, etc.

§ 33. Not rarely the ictus itself seems to lengthen a short final syllable, even when no pause follows. E. g.

A 45, ἀμ|φηρεφέ|α τε φα|ρέτρην.
 - | - | - | - | - | -

B 39, θή|σειν | γὰρ ἔτ' ἔ|μελλεν κτλ.
 - | - | - | - | - | -

B 169, μῆ|τιν ἀτά|λαντον.
 - | - | - | -

Compare A 342, B 283, etc.

§ 34. Initial syllables of words that could not otherwise be introduced into the hexameter are sometimes lengthened by the ictus. E. g.

A 265, ἀθανά|τοισιν. So too διογε|νής (A 489), ἀπονέ|εσθαι
 - | - | - | - | - | - | - | - | - | -
 (B 113).

§ 35. The vowel thus lengthened is often written long in the text. E. g.

A 2, οὐλομένην (Attic ὀλομένην). A 155, βωτιανείρη (βόσκιω, 'feed,' and ἀνήρ). A 252, ἡγαθέη (ἄγα-, 'very'). B 77, ἡμαθόνε-
 ρος (ἄμαθος, 'sand'). B 89, εἰαρωοῖσιν (ἔαρ, 'spring'). B 448,
 ἡρέθονται (ἄείρω, 'raise'). B 460, δουλιχοδείρων (δολιχός, 'long').

Compare εἰν ἀγορή (I 13) for ἐν ἀγορή.

§ 36. The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E. g. Γ 857, διὰ. X 379, ἐπεὶ.

§ 37. In many instances where a short syllable seems to be used for a long, closer examination shows that it is really long

by position. The value of a consonant (especially digamma) often remains, even when the letter itself has disappeared from the text. E. g.

A 416, $\mu\acute{\alpha}|\lambda\alpha$ $\delta[F]\acute{\eta}\nu$. A 515, $\xi|\pi\iota$ $\delta[F]\acute{\epsilon}\sigma\varsigma$. B 190, $\kappa\alpha|\kappa\acute{\omicron}\nu$ $\acute{\omega}\varsigma$.

So too Γ 2, 230, etc.

Whether the initial consonant of $\acute{\omega}\varsigma$, 'like,' was *f* or *y* is uncertain. At any rate, it had disappeared in the Homeric age; its value was retained, however, in formulas like the one quoted, which were inherited from older time.

§ 38. A short final vowel may make a long syllable when the next word begins with a liquid— λ , μ , ν , ρ —or digamma, or sigma. E. g.

A 233, $\xi|\pi\iota$ $\mu\acute{\epsilon}\gamma\alpha\nu$. A 394, $\Delta|\iota\alpha$ $\lambda\acute{\iota}\sigma\alpha\iota$. E 343, $\mu\acute{\epsilon}|\gamma\alpha$ $[F]\acute{\iota}\alpha$ $\chi\omicron\upsilon\sigma\alpha$.

§ 39. These same consonants (§ 38) are sometimes found written double, within a word, lengthening a preceding short syllable on which the ictus rests. E. g. A 173, $\acute{\epsilon}\pi\acute{\epsilon}\sigma\sigma\upsilon\tau\alpha\iota$. A 278, $\acute{\epsilon}\mu\mu\omicron\rho\epsilon$. A 420, $\acute{\alpha}\gamma\acute{\alpha}\nu\upsilon\phi\omicron\nu$ for $\acute{\alpha}\gamma\acute{\alpha}\text{-}\sigma\upsilon\phi\omicron\nu$. B 170, $\acute{\epsilon}\upsilon\sigma\acute{\sigma}\acute{\epsilon}\lambda\mu\omicron\iota\omicron$. B 452, $\acute{\alpha}\lambda\lambda\eta\kappa\tau\omicron\nu$. Γ 34, $\acute{\epsilon}\lambda\lambda\alpha\beta\epsilon$. T 35, $\acute{\alpha}\rho\omicron$ $[FF]\acute{\epsilon}\pi\acute{\omega}\nu$.

A 7, 'Αχιλλεύς, but A 1, 'Αχιλῆος. A 145, 'Οδυσσεύς, but A 138, 'Οδυσῆος. The longer spellings of the last two words may be original.

PART II

ELISION

§ 40. Final vowels that are superfluous to the meter are elided before words beginning with a vowel, in the following instances, and the elision is marked by an apostrophe :

1. $\acute{\alpha}$, ϵ , \omicron , of the various parts of speech. E. g. A 2, $\mu\bar{\upsilon}\rho\acute{\iota}'(a)$, $\acute{\alpha}\lambda\gamma\acute{\epsilon}'(a)$ (= Attic $\acute{\alpha}\lambda\gamma\eta$). A 23, θ' = $\tau\epsilon$. A 32, $\mu'(e)$. A 33, $\acute{\epsilon}\phi\alpha\tau'(o)$. A 52, $\beta\acute{\alpha}\lambda\lambda'(e)$ = $\acute{\epsilon}\beta\alpha\lambda\lambda\epsilon$.

2. -ι. E. g. B 132, εἰώσ'(ι). Except the final -ι of περί, τί and its compounds: δ τ' stands for δ τε, never for δ τι. E. g. A 244, δ τ'(ε). Cf. § 123, 7.

3. -αι of various verb endings. E. g. A 117, βούλομ'(αι). A 546, ἔσοντ'(αι). B 137, ἦατ'(αι).

4. -οι of the dative singular of personal pronouns. E. g. A 170, σ'(οι). Perhaps Γ 235, καί τ'(οι). I 673, μ'(οι). The context proves that the dative of the pronoun is intended in the first and third examples.

CONTRACTION

§ 41. Very many forms that would be contracted in Attic Greek are found uncontracted in the text of Homer. E. g. A 1, ἄειδε (= Attic ἄδε). A 8, ξυν-έηκε (= Attic συν-ἦκε, from συν-ίημι). A 30, Ἄργεϊ. A 49, ἀργυρέοιο (= ἀργυροῦ). A 76, ἐρέω (= ἐρώ).

§ 42. Besides the familiar contractions of Attic Greek, the MSS. show a peculiar one: ευ for εο. E. g. A 37, μευ (Attic μου). I 54, ἐπλευ (for ἐπλεο).

SYNIZESIS

§ 43. Allied to contraction is Synizesis (Greek συνίζησις, 'settling together'). This occurs when two neighboring vowels, regularly pronounced separately, must be pronounced as one syllable, to suit the meter. E. g. A 1, -εω (of Πηληιάδεω) must be pronounced as one syllable (but cf. § 68). So too A 15, -έω (of χρυσέω). A 18, θεοί. A 131, δὴ οὔτως. A 340, δὴ αὔτε. A 540, δὴ αἶ. For the last three examples the MSS. read, respectively, δ' οὔτως, δ' αὔτε, δ' αἶ, readings which perhaps had better be retained, if δ' = δέ = δή (§ 31).

CRASIS

§ 44. Crasis (Greek κρᾶσις, 'mingling') occurs when a final vowel or diphthong is contracted with a vowel which begins the next word. In Homer as now written it is rare. E. g.

A 465, τᾶλλα (= τὰ ἄλλα). B 238, χῆμεις (= καὶ ἡμεῖς). Z 260, καὶτός (= καὶ αὐτός). T 413, ὤριστος (= ὁ ἄριστος).

§ 45. τοῦνεκα (A 96, etc.) for τοῦ ἔνεκα is regarded by some editors as an example of crasis; by others it is written τοῦνεκα, as if for τοῦ ἔνεκα (ἔνεκα) juxtaposed. So οὔνεκα (A 11, etc.) is explained both ways.

APOCOPE

§ 46. By Apocope (Greek ἀποκοπή, 'cutting off') is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are ἄν, κάτ, πάρ, and ἄρ (for ἀνά, κατά, παρά, and ἄρα). E. g. A 143, ἄν. A 8, ἄρ.

§ 47. ἄν and κάτ suffer euphonic changes before certain consonants. E. g. Π 726, ἄμ πόνον. B 160, καὶ δέ. Π 106, κάτ φάλαρ'(α). Σ 24, κάκ κεφαλῆς. In composition: E 343, κάβ-βαλεν.

SYNCOPE

§ 48. The suppression of a short vowel within a word is called Syncope (Greek συγκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θυγατέρα. A 202, τίπτ'(ε) for τί ποτε. A 275, ἀποαίρεο for ἀποαιρέεο.

SOME IMPORTANT PARTICLES

§ 49. 1. ἄρα (also found as ἄρ', ἄρ, ῥα, ῥ') 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. νυ(ν), an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal νῦν also.

3. κε(ν), an enclitic, equivalent to Attic ἄν (cf. §§ 189 ff.).

N MOVABLE

§ 50. -ν movable is found not only before words beginning with a vowel, but **also before consonants** if a long syllable is required by the meter. E. g.

A 77, ἦ μὲν | μοι πρόφρων || ἔπεισιν καὶ | χερσὶν ἀρήξεν.
 τ - | τ - | τ - || -) | τ - | τ -) | τ -

DOUBLING OF CERTAIN CONSONANTS

§ 51. 1. π is found doubled in the relatives *ὀπότε*, *ὀππως*, *ὀππότερος*, etc. *ὀπότε* and *ὀππως* also occur, as in Attic.

2. τ may be doubled in *ἄτ(τ)ι*.

3. σ may occur double in *τόσ(σ)ος*, *ἄσ(σ)ος*, *μέσ(σ)ος*, and other words.

4. An etymological reason very often exists for the double consonant, as may be illustrated in the case of double sigma.

§ 52. Double sigma of the following words results from the retention of a final sigma of the stem: A 42, *βέλεισ-σιν*. A 82, *τελέσ-ση*. A 83, *στήθεισ-σιν*.

§ 53. On the analogy of verbs like *τελέσ-ση* (the stem *τελεισ-* appears in the noun *τέλος*), although without a similar etymological reason, are formed futures and aorists such as: A 153, *μαχεσσόμενος*. A 54, *καλέσσατο*. A 76, *ἄμοσσον*. A 100, *ἰλασσάμενοι*.

§ 54. Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma: A 368, *δάσσαντο* (*δατ-σαντο*). A 537, *συμφράσσατο* (*συν-φραδ-σατο*). B 44, *ποσσί* (*ποδ-σι*).

§ 55. Many of these words (§§ 52-54) have epic forms with one sigma also.

§ 56. Many double sigma forms in Homer are familiar as double tau forms in Xenophon: A 34, *θαλάσσης*. A 80, *κρείσσων*. A 483, *διαπρήσσουσα*, Attic *διαπράττουσα*. B 51, *κηρύσσειν*. B 87, *μελισσάων*, Attic *μελιτῶν*. B 440, *θᾶσσον*.

NEGLECT OF EUPHONIC CHANGE

§ 57. In some words, before μ , the mutes δ , θ , and others are retained unchanged. E. g.

A 124, *ἴμεν*, Attic *ἴσμεν*. B 341, *ἐπέπιθμεν*.

METATHESIS OF LETTERS

§ 58. Some words containing ρ have a vowel, usually α, either preceding it or following it, at the pleasure of the poet and the demands of the meter. The transfer of order is called Metathesis. E. g. A 25, κρατερόν, A 178, καρτερός. A 225, καρδίην, B 452, καρδίη.

§ 59. *τερπικέρανος* (A 419, etc.) is probably in its first part derived from *τρέπω* (by metathesis) and means 'hurler of the thunderbolt.'

DIGAMMA

§ 60. The letter digamma, F, F, which belonged originally to most—if not all—Greek alphabets, means literally double gamma, from its form F. Its value was that of the English *w*; when vocalized, it became *v*. When epic poetry began to flourish, it was a living sound; but in the progress of the ages during which the Iliad and Odyssey were transmitted, it seems to have disappeared from the Ionic dialect; and when at last these poems were written down, no sign was used to indicate a sound with which the scribes themselves were possibly unacquainted. Nevertheless traces of the letter survive in lengthened syllables and in instances of hiatus which otherwise would be irregular; compare §§ 27, 37, 38.

Initial Digamma

§ 61. Full lists of words that once were spelled with digamma, with or without other lost consonants, may be found in large grammars and lexicons. The following illustrative list is selected from instances in A and B; the words are grouped in order of roots or stems:

1. (1) *Ἔφραδωνε*, *ἠφραδωνε* (A 24), *Ἐφράδ* (B 270). The original spelling was *σFαδ-*: cf. Lat. *suaŋvis*, Eng. 'sweet.'—2. *Ἐδάς* (B 90).—3. *Ἐδάξ* (A 7), *Ἐφάσσεις* (A 38).—4. *Ἐδάστυ* (B 803). Cf. Lat. *Vesta* (†).—5. *Ἐφάχων*: *Ἐφάχισσα* (A 157).—6. *Ἐφ* (A 406), *Ἐφαι* (A 104), *Ἐφθεν* (A 114), etc., pronoun of third person; *Ἐφῆσω* (A 333), etc., from *Ἐφός*, possessive pronoun of third person; also *Ἐφῶσι* (A 83), etc., from *Ἐφός*. There were original forms in *σF-*; cf. Lat. *suus*.—7. *Ἐφαιρινῆ* (B 471) for *Ἐφαιρινῆ*. *Ἐφαιρ* = Lat. *vēr*.—8. *Ἐφθονα* (B 87).—9. *Ἐφκοσι* (B 748), *Ἐφκοσιν* (A 309), Lat. *viginŋt*.—10. *Ἐφάθων*: *Ἐφα-*

τηβελῆταο (A 75), etc.—11. *Φέαστα* (A 550).—12. *Φεκών*: ἀ-*Φέκοντος* (A 301).—13. *Φέλπομαι*: ἐπι-*Φέλπεο* (A 545), *ἔΦέλδωρ* (A 41). Cf. Lat. *voluptās*, etc.—14. *Φείλω*: *Φέλωσι* (A 409).—15. *Φελίσσω*: *Φελικόνπιδα* (A 98), ἀμφι-*Φελισσᾶς* (B 165).—16. *Φειπέ* (A 85), προσέ-*Φειπεν* (A 105), *Φέπος* (A 108). Cf. Lat. *vōx*, etc.—17. *Φέρω*: *Φερέω* (A 204). Cf. Lat. *verbum*, Eng. 'word.'—18. *Φέργα* (A 115). Cf. Eng. 'work.'—19. *Φερυσάμενος* (A 190).—20. *Φέννυμι*: ἐπι-*Φεμένε* (A 149), *Φείματα* (B 261) for *Φεσ-ματα*. Cf. Lat. *vestiō*, *vestis*, Eng. 'wear.'—21. *Φίφι* (A 38). Cf. Lat. *vī*.—22. *Φίμαι*, 'be eager,' 'press on'; *Φιμένον* (B 154), not to be confused with forms of *φημι*.—23. *Φιδών* (A 148). *Φοῖσθα* (A 85), *Φιδμεν* (A 124), *Φιδούγῃ* (A 365). *Φείσαστο* (B 215), *ἔΦεισάμενος* (B 22). Cf. Lat. *videō*, Eng. 'wit.'—24. *ΦέΦουκεν* (A 119), *ΦεΦουκῶς* (A 47), (ἐ)ΦεΦικτην (A 104), and various compounds (A 97, 131, 547).—25. *Φίλιον* (B 216).—26. *Φίρις* (B 786).—27. *Φίσον* (A 163), *ἔΦισᾶς* (A 306).—28. *Φοίκη* (A 30), *Φοικόνδε* (A 606). Cf. Lat. *vīcius*, Eng. 'wick' (War-wick).—29. *Φοῖνον* (A 462), *Φοῖνοτα* (A 350). Cf. Lat. *vīnum*, Eng. 'wine.'

§ 62. Traces of digamma, not initial, appear in :

1. *δειδῖε* (Σ 34), for *δέδῖε*. *δειδοικα* (A 555), for *δέδῖΦουκα*. *ἔδδοισεν* (A 33), for *ἔδῖΦεισεν*.—*δειδίσσεσθαι* (B 190), for *δεδῖσσεσθαι*.—*δῖέος* (A 515).—*δῖφεινός* (Γ 172).

2. *δῖφην* (A 416), *δῖφρόν* (I 415).

§ 63. A vocalized digamma appears in some words. E. g.

1. A 459, *ἀέφρυσαν*, from *ἄν* ('up') plus (ἐ)Φέρυσαν ('drew'); by assimilation of *v* to *F*, *ἄFFέρυσαν*.

2. E 289, X 267, etc., *ταλαῖφρονον*, from *ταλα-* (root *ταλ*), 'endure,' and *βίνος* (stem *φρίνο-*), 'ox-hide shield.'

3. A 356, etc., *ἀποφράς*, originally *ἀποφράς*. aorist participle of which the present does not occur; future, X 489, *ἀπουρήσουσιν*, originally *ἀποφρήσουσιν*.

4. I 273, *ἀπηφρά* is a relic of an original *ἀπέφρά*, second aorist indicative (of which *ἀποφράς* was the participle). The original form was misunderstood by the later poets of the Homeric age, who regarded it as imperfect of a supposed present, *ἀπ-αφράω*. So arose the misformation *ἀπηφρών*, A 430 (third plural) and I 131 (first singular).

HOMERIC ETA FOR ALPHA LONG

§ 64. In place of the Attic *alpha* long (by nature) *eta* (η) is commonly found in Homer. E. g. A 45, *φαρέτρην*, Attic *φαρέτραν*. A 54, *ἀγορήνδε*, Attic *eis ἀγοράν*. A 562, *πρήξαι*, Attic *πράξαι*.

PART III.—INFLECTIONS—WORD-FORMATION

§ 65. Endings of the First Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC.	FEM.
Sing. N.	-ης	-ῆ, -α
G.	-ᾶο, -εω	-ῆς
D.	-ῃ	-ῃ
A.	-ῃν	-ῆν, -αν
V.	-α, η	-ῆ, -α
Dual N. A. V.	-ᾶ	—
G. D.	—	—
Plur. both genders, N. V.	-αι	
G.	-ᾶων, -έων, -ῶν	
D.	-ῆσι(ν), -ῆς	
A.	-ᾶς	

§ 66. One frequent feminine noun ends in -ᾶ: *θεᾶ*, *θεᾶς*, Attic *ῆ θεός*. A few proper names also have nominatives in -ᾶς (masculine) and -ᾶ (feminine); e. g. B 104, *Ἑρμείας*. Such nouns of course have datives in -ᾶ and accusatives in -ᾶν.

§ 67. A few masculine nouns end in -ᾶ. E. g. A 175, *μητίετᾶ*. A 511, *νεφεληγγέτᾶ*. B 107, *Θυέστ' (ᾶ)*.

§ 68. The genitive ending -εω, which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided -ᾶ' (ο), which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, *Πηληϊάδᾶ' Ἀχιλλῆος*.

§ 69. A contracted genitive ending -ω is sometimes found. E. g. Z 449, *ἑμμελίω*.

§ 70. The genitive plural ending -έων is regularly pronounced as one syllable (like Attic -ῶν). E. g. A 273, *βουλέων*. A 495, *ἐφετμέων*.

§ 71. In the dative plural the longer ending is by far the more common. **-ης** is in many instances only the elided form of **-ησι**, and might be written **-ησ'**. E. g. Z 250, the best ms. reads *αἰδοίησ' ἀλόχοισι*, not *αἰδοίης κτλ.*

§ 72. A few datives end in **-αις**. E. g. A 238, *παλάμαις*.

§ 73. **Endings of the Second Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :**

	MASC. AND FEM.	NEUT.
Sing. N.	-ος	-ον
G.	-οιο (-οο) , -ου	-οιο (-οο) , -ου
D.	-φ	-φ
A.	-ον	-ον
V.	-ε	-ον
Dual N. A. V.		-ω
G. D.		-οιν
Plur. N. V.	-οι	-α
G.	-ων	-ων
D.	-οισι(v) , -οις	-οισι(v) , -οις
A.	-ους	-α

§ 74. The genitive ending **-οο**, shortened from **-οιο** (§§ 28, 29), is restored to the text in some instances by modern editors. E. g. B 325, *δο* (Attic *οῦ*). Z 344, *κακομηχάνοο*. I 64, *ἐπιδημίοο*.

§ 75. For vocatives in **-εις** cf. § 169.

§ 76. The dative plural ending **-οισι(v)** is by far more common than **-οις**. The latter is, in many instances, only the elided form of **-οιοι** and might be so written. E. g. A 307, *οἶσ' ἐτάροισιν* might be written for *οἶς κτλ.*

§ 77. In epic are found the regular *λαός* (A 10, *λαοί*), *νηός* (A 39, *νηόν*), *ἔλαος* (A 583), etc., for which Attic Greek has *λαῖός*, *νεῖός*, *ἔλεως*.

§ 78. Endings of the Third Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC. AND FEM.	NEUT.
Sing. N.	-ς, —	—
G.	-ος	-ος
D.	-ι	-ι
A.	-α, -ν	—
V.	-ς, —	—
Dual N. A. V.		-ε
G. D.		-οιιν
Plur. N. V.	-ες	-α
G.	-ων	-ων
D.	-εσσι(ν), -σι(ν)	-εσσι(ν), -σι(ν)
A.	-ας, -[ν]ς	-α

§ 79. The accusative singular of consonant stems regularly ends in -α, plural in -ας. E. g. φρήν (φρεν-), φρένα (A 193), φρένας (A 115).

§ 80. Barytones in -ϊς and -ῶς, with stems ending in τ, δ, or θ, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ιν and -ων, agreeing with the familiar exception of Attic Greek (GG. 115). E. g. ἔρις (ἐριδ-) has ἐριδα (Γ 7) and ἐριν (γ 136). κόρυς has κόρυθα (Σ 611) and κόρυν (Π 215). χάρις has χάριν only.

§ 81. The accusative singular of vowel stems regularly ends in -ν, plural in -[ν]ς. E. g. πόλις (πολι-), πόλιν (A 19), πόλις for πολι-νς (accusative plural, restored in B 648, I 328, etc.). πόλις too occurs (§ 103). ἦνις (ἦνι-) has accusative plural ἦνις (Z 94, 275, 309).

§ 82. The two endings of the dative plural often occur in the same word. E. g. κύων (κυν-) has κύν-εσσιν (A 4), and κυ-σίν for κυν-σιω (Σ 179).

§ 83. Some datives plural occur in three forms. E. g. πούς (ποδ-) has πόδ-εσσιν (Γ 407), ποσ-σί (B 44; cf. § 54), and

by loss of δ the Attic *ποσι* (Z 505). *βέλος* (*βελεσ-*) has *βελέεσσω* (O 727), *βέλεσ-σιν* (A 42; cf. § 52), and by loss of one σ the Attic *βέλεσιν* (A 657).

§ 84. The unusual suffixes *-σι* and *-σει* are seen in some rare forms of the dative plural.

§ 85. The so-called syncopated nouns of Attic Greek, *μήτηρ*, *πατήρ*, *θυγάτηρ*, *άνήρ*, etc., are sometimes syncopated in epic, sometimes not. E. g. *θύγατρα* (A 13), *θύγατέρα* (E 371). *άνδρας* (B 362), *άνερας* (A 262).

A few selected paradigms are added for illustration (§§ 86-95).¹

§ 86. Sing. N.	<i>βασιλεύς</i> (δ), 'king'	Plur.	<i>βασιλῆες</i>
	G. <i>βασιλῆος</i>		<i>βασιλήων</i>
	D. <i>βασιλήι</i>		<i>βασιλεῦσι(ν)</i>
	A. <i>βασιλήα</i>		<i>βασιλήας</i>
	V. [<i>βασιλεῦ</i>]		

§ 87. Similarly are inflected *Ἀχιλλ(λ)εύς*, 'Achilles,' *ιερεῦς*, 'priest,' [*οἰρεῦς*], 'mule,' etc.

§ 88. [*ἀριστεῦς*], 'chief,' has dative plural *ἀριστήεσσι(ν)* (A 227, etc.).

§ 89. The stems of *βασιλεύς*, etc., originally ended in *-ηF*.

§ 90. Proper names in *-εως* may have ϵ for η before the case endings. E. g.

Ἄτρεῦς, *Ἄτρεός*, *Ἄτρεῖ*, [*Ἄτρεά*], *Καινεά* (A 264), *Θησεά* (A 265).

§ 91. *ἔπος* (*τό*), 'word,' stem *ἐπεσ-*, is typical of the large number of third declension neuters in *-ος*:

Sing. N. A. [V.]	<i>ἔπος</i>	Plur. N. A. [V.]	<i>ἔπεα</i>
	G. [<i>ἔπεος</i>]		G. <i>ἐπέων</i>
	D. <i>ἐπεῖ, ἐπει</i>		D. <i>ἐπέεσσι(ν), ἔπεσσι(ν), ἔπεσι(ν)</i> .

¹ The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.

Note that final σ of the stem is dropped before endings beginning with a vowel.

§ 92. N. ἠώς (ἦ), 'dawn'

G. ἠόος, ἠούς

D. ἠόι, ἠοῖ

A. ἠόα, ἠῶ

Also ἠῶθεν (§ 155, 2), ἠῶθι (§ 155, 3).

§ 93. The Attic word for 'dawn,' of the second declension, is inflected, ἔως, ἔω, ἔφ, ἔω.

§ 94. N. Λητώ (ἦ), 'Leto'

G. Λητόος, Λητούς

D. Λητόι, Λητοῖ

A. Λητόα, Λητώ

V. Λητοῖ

§ 95. The mss. regularly have the contracted forms of ἠός, Λητό, and similar words.

SOME IMPORTANT NOUNS AND ADJECTIVES THAT EXHIBIT IRREGULARITIES OF INFLECTION ARE :

§ 96. First declension, N. Ἅιδης (Attic Ἄιδης, i. e. ἔδης), 'Hades'

G. Ἄιδᾶο, Ἄιδεω

D. Ἄιδῃ

A. Ἄιδῃη

Third declension, N. — (stem Ἄιδ-)

G. Ἄιδος

D. Ἄιδι

The initial vowel of Ἄιδος is long in the verse ending Ἄιδος εἶπεν.

§ 97. γόνα, 'knee,' and δόρυ, 'spear,' have as stems γονF- and δορF-. In the nominative singular the digamma is vocalized (§ 60), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γονF-ατ- and δορF-ατ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows :

Sing. N. A.	γόνυ	δόρυ
G.	γούνης, γούνατος	δοῦρός, δοῦρατος
D.	—	δοῦρί, δοῦρατι
Dual N. A.	—	δοῦρε
G. D.	—	—
Plur. N. A.	γούνα, γούνατα	δοῦρα, δοῦρατα
G.	γούνων	δοῦρων
D.	γούνεσσι(ν), γούνασι(ν)	δοῦρεσσι, δοῦρασι(ν)

§ 98.	N. Ζεός	} like the Attic	Also
	G. Διός		G. Ζηρός
	D. Διί		D. Ζηρί
	A. Δία		A. Ζῆνα and Ζῆν
	V. Ζεῦ		

For Διόθεν cf. § 155, 2.

§ 99. *ῥός* or *έός*, adjective meaning 'good,' 'valiant,' has genitive singular *έῤος* (A 393), accusative singular *ῥόν* and *έόν*, genitive plural *έάων* (Ω 528). The neuter singular is *ῥό* or *έό*. The latter form, which is sometimes contracted (*εῶ*), is used as an adverb.

§ 100. *κάρη* (τθ), 'head.'

Stem	<i>καρητ-</i>	lengthened to	<i>κᾱτ-</i>	lengthened to	<i>κᾱᾶτ-</i>	<i>καρηνο-</i> of sec- ond declension
Sing. N. A.	<i>κάρη</i>	<i>καρηατ-</i>	<i>κᾱτ-</i>	<i>κᾱᾶτ-</i>		
G.	<i>κάρητος</i>	<i>καρηατος</i>	<i>κᾱτός</i>	<i>κᾱᾶτος</i>		
D.	<i>κάρητι</i>	<i>καρηατι</i>	<i>κᾱτί</i>	<i>κᾱᾶτι</i>		
Plur. N.		<i>καρηατα</i>				<i>κάρηνα</i>
G.			<i>κᾱτων</i>			<i>κάρηνων</i>
D.			<i>κᾱσί(ν)</i>			
A.		<i>καρηατα</i>		<i>κᾱατα</i>		<i>κάρηνα</i>

Also *κᾱτα* (θ 92), accusative masculine singular or neuter plural (¶).

From the same root come *κάρ* (*επι κάρ*, 'headlong,' Π 392) and *κᾱθηθεν* (Π 548).

§ 101.	Sing. N.	<i>νηός</i> (ῥ), 'ship' (<i>νηυ-</i>)	Plur.	<i>νηες, νέες</i>
	G.	<i>νηός, νεός</i>		<i>νηῶν, νεῶν</i>
	D.	<i>νηί</i>		<i>νήεσσι(ν), νέεσσι(ν), νηυσί(ν)</i>
	A.	<i>νήα</i> (ι 283, <i>νέα</i> ¶)		<i>νήας, νέας</i>

Also *ναῦφι(ν)*, § 155, 1.

§ 102. *Πάτροκλος*, 'Patroclus,' is declined from two stems :

SECOND DECLENSION	THIRD DECLENSION
N. <i>Πάτροκλος</i>	N. — (stem <i>Πατροκλεεσ-</i>)
G. <i>Πατρόκλιου, Πατρόκλου</i>	G. <i>Πατροκλέεος, Πατροκλήος</i>
D. <i>Πατρόκλω</i>	D. [<i>Πατροκλεί</i>]
A. <i>Πάτροκλον</i>	A. <i>Πατροκλέα, Πατροκλήα</i>
V. <i>Πάτροκλε</i>	V. <i>Πατρόκλεες, Πατρόκλεις</i>

The MSS. have the contracted forms.

§ 103. Sing. N. <i>πόλις</i> (ή), 'city'	—
G. <i>πόλιος</i>	<i>πόληος</i>
D. (see note)	<i>πόληι</i>
A. <i>πόλιω</i>	—
Plur. N. <i>πόλιες</i>	<i>πόληες</i>
G. <i>πολίων</i>	—
D. <i>πολίεσσι(ν)</i>	—
A. <i>πόλις</i> (MSS. <i>πόλεις</i>), <i>πόλιαι</i>	<i>πόληαι</i>

NOTE.—For *πόλιω* (or *πόλι'*), which would be expected in the dative singular, the MSS. regularly have *πόλει* (familiar in Attic Greek). Yet datives in *-ι* occur in a few other similar words, e. g. Ω 18, *ἐν κόνι ἐκταυρώσας* i. e. *κόνι(ι)*. Cf. Θέτι (Σ 407) for Θέτιω.

§ 104. Forms in *πτ-* are: N. *πτόλις*, G. *πτόλιος*, D. *πτόλει*, A. *πτόλιω*.

§ 105. *πολύς*, 'much,' 'many,' has a form *πολλός* (stem *πολλο-* for *πολF-*) declined regularly as follows :

	MASC.	FEM.	NEUT.
Sing. N.	<i>πολλός</i>	<i>πολλή</i>	<i>πολλόν</i>
G.	—	<i>πολλῆς</i>	—
D.	<i>πολλῷ</i>	<i>πολλῆ</i>	<i>πολλῷ</i>
A.	<i>πολλόν</i>	<i>πολλήν</i>	<i>πολλόν</i>
Plur. N.	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>
G.	<i>πολλῶν</i>	<i>πολλῶν, πολλέων</i>	<i>πολλῶν</i>
D.	<i>πολλοῖσιν(ν)</i>	<i>πολλῆσιν(ν), πολλῆς</i>	<i>πολλοῖσιν(ν), πολλοῖς</i>
A.	<i>πολλούς</i>	<i>πολλάς</i>	<i>πολλά</i>

§ 106. Of the stem *πολυ-* (*πολF-*) the declension is as follows (cf. § 105):

	MASC.	NEUT.
Sing. N.	πολύς	πολύ
G.	πολέος	πολέος
D.	—	—
A.	πολύν	πολύ
Plur. N.	πολείς, πολείς	—
G.	πολείων	—
D.	πολέεσσι(ν), πολείσι(ν)	πολέεσσι(ν)
A.	πολέας	—

1. A dative plural *πολείσσι(ν)* of unusual formation (§ 84) occurs rarely.
2. In some instances the MSS. have *πολύς* (= *πολλός*), *πολύν* (= *πολλόν*) and even *πολλάν*, *πολύ* (= *πολλόν*, neuter).

§ 107. *υἱός*, 'son,' is declined from three stems :

	<i>υἱό-</i>	<i>υἱόν-</i>	<i>υἱό-</i>
Sing. N.	<i>υἱός</i>	—	—
G.	<i>υἱοῦ</i>	<i>υἱόος</i>	<i>υἱός</i>
D.	—	<i>υἱέι</i> (and <i>υἱέϊ</i> ?)	<i>υἱί</i>
A.	<i>υἱόν</i>	<i>υἱέα</i>	<i>υἱα</i>
V.	<i>υἱέ</i>	—	—
Dual N. A.	—	—	<i>υἱε</i>
G. D.	—	—	—
Plur. N.	—	<i>υἱέες, υἱεῖς</i>	<i>υἱες</i>
G.	<i>υἱῶν</i>	—	—
D.	<i>υἱοῖσσι(ν)</i>	—	<i>υἱάσσι(ν)</i>
A.	—	<i>υἱέας</i>	<i>υἱας</i>
V.	—	<i>υἱεῖς</i>	—

1. Some editors (as Cauer) substitute *όός*, etc., for MS. *υἱός*, etc., where the penult is short, e. g. A 489.

NUMERALS

§ 108. The following numerals only need special mention :

	MASC.	FEM.	NEUT.
1. N.	<i>εἷς</i>	<i>μία, ἴα</i>	—
G.	<i>ἐνός</i>	<i>μῆς, ἐῆς</i>	—
D.	<i>ἐνί</i>	<i>ἱῆ</i>	<i>ἐνί, ἐῶ</i>
A.	<i>ἕνα</i>	<i>μίαν, ἴαν</i>	<i>ἕν</i>

2. *δύω, δύο* (Attic). *δοιά, διοί, διαί, διαί*, etc. ; I 230, *ἐν διοῆ*.
 4. *πίσυρες, πίσυρας*, as well as the familiar *τέσσαρες*, etc.
 5. *πάντε* and in the compound *πεμπώβολα* (A 463), *πέμπε*.

§ 109. *μῦριοι* (note the accent), not *μύριοι*, is found in Homer : 'countless.'

PRONOUNS

✓ § 110.

Personal Pronouns

: important

FIRST PERSON	SECOND PERSON	THIRD PERSON
N. <i>ἐγώ(ν)</i>	<i>σύ, τὴν</i>	—————
G. <i>ἐμεῖο, ἐμέο, ἐμέθεν</i> <i>ἐμεῦ, μεν</i>	<i>σεῖο, σεό, σέθεν</i> <i>σεῦ, τεοῖο (once)¹</i>	<i>εἶο, ἴο, ἴθεν</i> <i>εὔ</i>
D. <i>ἐμοί, μοι</i>	<i>σοί, τοι, τείν</i>	<i>οἶ, ἰοῖ</i>
A. <i>ἐμέ, με</i>	<i>σέ</i>	<i>ἱ, ἐέ, μιν</i>
N. A. <i>νῶι, νῶ</i>	<i>σφῶι, σφῶ</i>	A. <i>σφωε</i>
G. D. <i>νῶν</i>	<i>σφῶιν, σφῶν</i>	D. <i>σφωιν</i>
N. <i>ἡμεῖς, ἄμμες</i>	<i>ἑμεῖς, ὕμμες</i>	—————
G. <i>ἡμεῖων, ἡμέων</i>	<i>ἑμεῖων, ὕμέων</i>	<i>σφείων, σφέων, σφῶν</i>
D. <i>ἡμῖν, ἡμιν, ἄμμι(ν)</i>	<i>ἑμῖν, ὕμμι(ν)</i>	<i>σφίσι(ν), σφι(ν)</i>
A. <i>ἡμέας, ἡμας (once),²</i> <i>ἄμμε</i>	<i>ἑμέας, ὕμμε</i>	<i>σφέας, σφας, σφε</i>

§ 111. 1. Pronouns that are always enclitic according to Homeric usage are left unaccented in the preceding tabular view.

2. Pronouns that are often or sometimes enclitic are : *σεό, σεῦ, σέ, ἴο, ἴθεν, εὔ, οἶ, ἱ, σφέων, σφίσι(ν), σφέας*.

3. Forms of the second person retain their accent if emphatic ; but *τοι* is always enclitic.

4. Forms of the third person retain their accent when used reflexively.

¹ ε 37 = 468.² Demanded by meter, π 372.

Reflexive Pronouns

§ 112. The personal pronouns may be used reflexively, and then they sometimes have forms of αὐτός in agreement; but the two words are always separate. E. g. A 271, ἐμ' αὐτόν (Attic ἐμᾶντόν).

Possessive Pronouns

§ 113. Possessive pronouns are ἐμός, 'my'; तेός or σός, 'your' (singular); ἑός or ὅς, 'his own,' 'her own'; νωτέρος, 'of us two'; σφωίτερος, 'of you two'; ἑμός or ἡμέτερος, 'our'; ὑμός or ὑμέτερος, 'your' (plural); σφός or σφέτερος, 'their own.'

§ 114. φίλος, 'dear,' has the force of 'own' in many places; e. g. A 569, B 261, Γ 31.

§ 115. *Demonstrative Pronouns*

	MASC.	FEM.	NEUT.
Sing. N.	ὁ	ἡ	τό
G.	τοῖο, τοῦ	τῆς	τοῖο, τοῦ
D.	τῷ	τῇ	τῷ
A.	τόν	τήν	τό
Dual N. A.	τώ	—	τώ
G. [D.]	τοῖν	—	—
Plur. N.	οἱ, τοί	αἱ, ταί	τά
G.	τῶν	τάων, τῶν	τῶν
D.	τοῖσι(ν), τοῖς	τῆσι(ν), τῆς	τοῖσι(ν), τοῖς
A.	τούς	τάς	τά

§ 116. The adverb is τεός or ἔς, 'thus'; this is accented by many editors τῶς, ἔς.

§ 117. The dative τῷ may be used causally, at the beginning of a sentence, meaning 'therefore,' 'then.'

§ 118. ὁ, ἡ, τό, familiar as the article of Attic Greek, is generally a demonstrative or relative pronoun in epic. When

so used, the forms that are commonly proclitic in Attic are accented in the accompanying text (ὁ, ἦ, οἱ, αἱ). E. g.

1. **Demonstrative use**: A 120, *λεύσσετε γὰρ τό γε πάντες*, 'for you all see this.' A 272, *οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν*, 'no one of those who are now mortals.' A 20, *τά τ' ἄποινα*, 'this ransom' (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, *ὁ γάρ*, 'for he.' A 29, *τὴν δ' ἐγὼ οὐ λύσω*, 'but her I will not free.' A 43, *τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων*, 'and him Phoebus Apollo heard.' A 55, *τῷ*, 'for him' (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, *ἣ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν*, 'and she, the woman,' etc.; but to avoid awkwardness, one may say, 'and the woman.' So too A 409, B 402.

4. **Relative use**: A 36, *τόν* = Attic *ὄν*, 'whom.' A 72, *τὴν* = Attic *ἣν*, 'which' (prophecy). A 125, *τὰ . . . τά* = Attic *ἀ . . . ταῦτα*. A 249, *τοῦ* = Attic *οὗ*. A 336, *ὁ* = Attic *ὅς*.

§ 119. Sometimes *ὁ, ἦ, τό*, is used like the Attic article. E. g. A 70, *τά τ' ἐόντα*, 'the present.' A 6, *τὰ πρῶτα* (cf. Xen. *Anab.* I, 10, 10, *τὸ πρῶτον*). Γ 109, *ὁ γέρον* shows the "generic" use of the word; so too I 320, *ὁ τ' ἀεργὸς ἀνὴρ*.

(a) Suspiciously like the Attic use are A 33, *ὁ γέρον*, A 35, *ὁ γεραιός*, etc.

(b) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ 120. Besides *ὁ, ἦ, τό*, Homeric demonstratives are *ὅδε* (Latin *hic*), *οὗτος* (*iste*), and *κεῖνος* (*ille*), which is commoner than *ἐκεῖνος*. E. g. A 234, *ναὶ μὰ τόδε σκήπτρον*, 'verily, by this scepter,' that I hold (*hōc scēptrum*). A 573, *λοῖγία ἔργα τὰδ' ἔσσεται*, 'sorry doings these here [where I am] will be'; 'there will be sorry doings here.' For *κεῖνοι* (= *illi*) see A 266.

§ 121. *οὗτος*, like *iste*, may express contempt. E. g. Z 352, *τούτῳ δ' οὗτ' ἄρ νῦν φρένες ἔμπεδοι οὗτ' ἄρ' ὀπίσσω | ἔσσονται*,

'this fellow neither has sound sense now, nor will ever get it.' Σ 285, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 'this speech of yours [with a tone of contempt] no longer pleases me.'

Interrogative and Indefinite Pronouns

§ 122. In most cases the interrogative τίς, τί, and the indefinite τις, τι, have the same forms in Homer as in Attic.

1. Special Homeric forms of the interrogative (equivalent Attic forms in parenthesis):

Sing. G.	τέο, τεῦ (τοῦ, τίνος)
Plur. G.	τέων (τίνων)
D.	κ 110, τοῖσιν? (τίσιν)

2. Of the indefinite:

Sing. G.	τεο, τευ (του, τινός)
D.	τεφ (τηφ, τινί)
Plur. A. Neut.	τ 218, ἄσσα (ἄττα, τινά)

Relative Pronouns

§ 123. The inflection of ὅς, ἣ, ὅ, shows the peculiarities of the first and second declensions that have already been noted.

1. For ὅο, genitive singular, see § 74.

2. ἕης for ἦς is read in the mss. in Π 208.

3. τε is often found following the relative pronoun or adverb. Unless it makes the statement more general, it is apt to have no perceptible force, simply serving to fill out the meter. E. g. A 86, φ̄ τε. A 238, οἶ τε.

4. ὅς sometimes serves as a demonstrative. E. g. A 405, ὅς ῥα, 'then he.'

5. The cognate adverb is ὡς, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E. g. B 190, κακὸν ὡς. Cf. § 37.

6. Homer uses ὡς τε (always two words) in the sense of 'as' and 'like.'

7. The neuter δ or δ τε is often used as a conjunction, 'that,' 'in that,' 'because'; it is then equivalent to ὅτι (ὅττι). E. g. A 120, δ, 'that.' A 244, δ τ'(ε), 'because.' See § 40, 2.

§ 124. Besides Attic forms of ὅς τις (or ὅστις), ἦ τις, δ τι, these peculiar Homeric forms occur in the MSS. (equivalent Attic forms in parenthesis):

Sing. N.	ὅτις (Attic ὅστις)	ὅττι (δ τι)
G.	ὄττεο, ὄττευ, ὄτευ (ὄτου, οὔτινος)	
D.	ὄτεω (ὄτῳ, ῥτινι)	
A.	ὄτινα (ὄντινα)	ὄττι (δ τι)
Plur. N.	—	ἄσσα, ὄτινα (ἄττα, ἄτινα)
G.	ὄτεων (ὄτων, ὠντινων)	
D.	ὄτέοισι(ν) (ὄτοις, οἰστισι)	
A.	ὄτινας (οὔστινας)	ἄσσα (ἄττα)

VERBS

§ 125. The syllabic and temporal augments are often omitted. E. g. A 4, τεῦχε. A 6, διαστήτην (= δι-εστήτην). A 10, ἐλέκοντο (= Attic ἄλλυντο). A 56, ὄρατο (= ἐώρα).

§ 126. Monosyllabic verbs that lack the augment are circumflexed. E. g. A 34, βῆ.

Perfect and Pluperfect

§ 127. The so-called Attic reduplication is commoner in Homer than in later Greek: E. g. B 218, συνοχωκότε (better συνακωχότε) from συν-έχω. B 799, ὄπωπα, from ὄπ-; see ὄραω.

Second Aorist

§ 128. The reduplicated second aorist, of which the Attic ἤγαγον is also an example, is very common in Homer. E. g. A 100, πεπίθοιμεν, from πείθω. A 256, κεχαροίατο, from χαίρω.

§ 129. Two verbs, *ἐρίπτω*, 'rebuke,' and *ἐρύκω*, 'restrain,' reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by *α*: *ἐρίπταε*, *ἐρύκαε*.

Thematic and Non-Thematic Forms

§ 130. In some tenses of both *-ω* and *-μι* verbs the endings are attached to the stem or theme by means of a connecting vowel which may be called the thematic vowel. This vowel is *ο* (*ω* in the subjunctive) before *μ* and *ν*, and *ε* (*η* in the subjunctive) in other situations. Verbs thus formed are said to belong to the thematic inflection; while all verb-forms which lack this vowel *ο/ε* or *ω/η* are said to be of the non-thematic inflection. E. g.

Thematic: *λυ-σό-μενος*, *δέχ-ε-σθαι*, *ἄγειν* (*ἄγε + εν*), *ἔλ-ω-μαι*.

Non-thematic: *λέλυ-ται*, *ιστά-μενος*, *ἔστη*, *ἔλυ-σα-ο*.

§ 131. Non-thematic forms are much commoner in Homer than in later Greek. E. g.

A 23, *δέχθαι* (second aorist middle infinitive of *δέχεσθαι*). T 10, *δέξο* (imperative). B 420, *δέκτο* (indicative). B 794, *δέγμενος* (participle). A 532, *ἄλτο* (second aorist of *ἄλλομαι*). B 107, *φορῆναι* (present active infinitive of *φορέω*). I 171, *φέρεε* (imperative of *φέρω*). X 265, *φιλήμεναι* (present active infinitive of *φιλέω*).

§ 132. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E. g. I 164, *διδοῖς* for *διδό-εις* (Attic *δίδως*). O 613, *ἐπώρην-ε*. Compare Z 523, *μεθιῖς* for *μεθ-ιέ-εις* (the Attic has both *ἦς* and *ιῖς*).

PERSONAL ENDINGS

Active Voice and Aorist Passive

Especially noteworthy endings, which are further explained in § 136, are printed in bolder type.

§ 133. Primary Tenses of the Indicative and All Subjunctive

Tenses :

- Sing. 1. -μι¹
 2. -σι, -ς, -σθα¹
 3. -τι(ν), -σι(ν)¹
- Dual 2. -τον
 3. -τον
- Plur. 1. -μεν
 2. -τε
 3. -[ν]σι(ν), -ᾶσι(ν)¹

§ 134. Secondary Tenses of the Indicative and All Optative

Tenses :

- Sing. 1. -ν, -μι in optative¹
 2. -ς, -σθα
 3. Wanting
- Dual 2. -τον
 3. -την (-τον, three times)
- Plur. 1. -μεν
 2. -τε
 3. -ν, -σαν

§ 135. Imperative :

- Sing. 2. -θι¹
 3. -τω
- Dual 2. -τον
 3. -των
- Plur. 2. -τε
 3. -ντων (except ἔστων)

¹ In these persons the verb exhibits a variety of endings, already familiar from Attic Greek, when the personal ending proper either (a) is wanting, e. g. λῶσω (A 29), τέτηκα (Γ 176), or (b) loses its separate identity by coalescing with the thematic vowel or tense suffix, e. g. δάσσοσι (A 123) for δα-σο-νσι, ἐκ-πέρωσι (A 164) for ἐκ-περ-σω-νσι, τεθαροσθήκασι (I 420) for τεθαροσθ-κα-νσι.

The personal ending -ᾶσι, which is distinct from the verb ending just illustrated, is seen in such forms as ἐγγεγάδασιν (Z 493), perfect of ἐγγίγνομαι, and βεβδάσσι (B 134), perfect of βάλω. -ᾶσιν occurs twice (η 114 and λ 304).

-σᾶσι is seen in ἰσᾶσι (I 36) for ἰθ-σασι, from ἰθα.

§ 136. 1. **-μ** belongs not only to the indicative of the so-called **-μ** verbs and to the optative, but also to some subjunctives. E. g. A 549, *ἐθέλωμ* (= Attic *ἐθέλω*). Ω 717, *ἀγάγωμ* (= *ἀγάγω*).

2. **-σι** of the second person singular is preserved in *ἔσσι* (A 176, etc.) only, from *εἰμί*. This form and its Homeric equivalent *εἰς* ('thou art') are enclitic.

3. **-σθα** (very rarely **-θα**) is more common in Homer than in Attic Greek, occurring in the indicative, subjunctive, and optative. E. g. A 85, *οἶσθα* (for *οἶδ-θα* or *οἶδ-σθα*). A 397, *ἔφησθα*. A 554, *ἐθέλησθα*. Ω 619, *κλαίεισθα*. The first two forms are Attic also.

4. **-αιας**, **-ειε(ν)**, and **-ειαν**, of the aorist optative, are regular in Homer as in Attic. But in a few instances **-αις**, **-αι**, and **-αιεν** occur. E. g. A 255, *γηθήσαι*.

5. **-τι(ν)** is preserved in *ἔσσι(ν)* only.

6. **-σι(ν)** of the third person singular occurs not only in the indicative of **-μ** verbs but also in some subjunctives. E. g. A 129, *δῶσι* (= Attic *δῶ*). A 324, *δώσιν* (= *δῶ*). A 408, *ἐθέλωσιν* (= *ἐθέλω*). B 366, *ἔησι* (= *ἦ*). Γ 353, *ἔρριγγσι* (second perfect of *ῥιγέω*). I 701, *ἔησιν* (= *ἦ*).

7. The imperfect and aorist of the non-thematic inflection sometimes have third persons plural ending in **-α-ν**, **-ε-ν**, or **-υ-ν**. E. g. A 273, *ξύνιεν* (= *ξυν-ίεσαν*). A 391, *ἔβαν* (= *ἔβησαν*). A 533, *ἀνέσταν* (= *ἀν-έστησαν*). Δ 222, *ἔδυν* (= *ἔδυσαν*). The vowel before **-ν** is short.

8. The third person plural aorist (first and second) passive sometimes ends in **-ε-ν**. E. g. A 57, *ἤγερθεν* (= *ἠγέρθησαν*, from *ἀγείρω*). A 200, *φάανθεν* (= *ἐφαένθησαν*, Attic *ἐφάνθησαν*). A 251, *τράφεν* (= *ἐτράφησαν*). A 531, *διέτμαγεν* (from *δια-τμήγω*).

9. **-θι** of the imperative belongs to the non-thematic inflection. E. g. Z 363, *ὄρνυθι* (present of *ὄρνυμι*). A 37, *κλύθι* (second aorist of *κλύω*). A 586, *τέτλαθι* (perfect of aorist *ἐτλην*).

10. The pluperfect has **-εα** and **-εε(ν)** or **-ει(ν)** in the first and third persons singular, respectively. E. g. Ξ 71, $\eta\delta\epsilon\alpha$ (from $\omicron\iota\delta\alpha$). Σ 404, $\eta\delta\epsilon\epsilon\nu$. A 70, $\eta\delta\epsilon\iota$. A second person singular $\eta\epsilon\iota\delta\eta\varsigma$ (from $\omicron\iota\delta\alpha$) occurs in X 280. $\eta\delta\eta\sigma\theta\alpha$, the Attic, is found once in the Odyssey (τ 93).

§ 137. **Active Infinitive Endings**, including **Aorist Passive** :

1. **a. -έμεναι** and **-ειν** occur in the thematic inflection. E. g. A 151, $\epsilon\lambda\theta\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ (= $\epsilon\lambda\theta\epsilon\acute{\iota}\nu$). A 277, $\epsilon\pi\acute{\iota}\zeta\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ (= $\epsilon\pi\acute{\iota}\zeta\epsilon\acute{\iota}\nu$). A 60, $\acute{\alpha}\pi\omicron\nu\omicron\sigma\tau\acute{\eta}\sigma\epsilon\acute{\iota}\nu$.

b. -μεναι is found in the non-thematic inflection. E. g. A 98, $\delta\acute{o}\mu\epsilon\nu\alpha\iota$ (= Attic $\delta\omicron\upsilon\nu\alpha\iota$). A 187, $\delta\omicron\mu\omega\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$ (= $\delta\omicron\mu\omega\theta\eta\nu\alpha\iota$, aorist passive).

2. **-έμεν** and **-μεν**, shortened forms of the preceding endings, are common. Before words beginning with a vowel they may be regarded as elided forms (and written **-έμεν'**, **-μεν'**). E. g. A 78, $\chi\omicron\lambda\omega\sigma\acute{\epsilon}\mu\epsilon\nu$ (or $\chi\omicron\lambda\omega\sigma\acute{\epsilon}\mu\epsilon\nu'$). A 323, $\acute{\alpha}\gamma\acute{\epsilon}\mu\epsilon\nu$ ($\acute{\alpha}\gamma\epsilon\acute{\iota}\nu$). A 283, $\mu\epsilon\theta\acute{\epsilon}\mu\epsilon\nu$ (Attic $\mu\epsilon\theta\text{-}\acute{\epsilon}\iota\nu\alpha\iota$), second aorist of $\mu\epsilon\theta\acute{\iota}\eta\mu\iota$.

3. **-ναι** is found after long vowels and diphthongs. E. g. A 134, $\acute{\alpha}\pi\omicron\delta\omicron\upsilon\nu\alpha\iota$. A 226, $\theta\omega\rho\eta\chi\theta\eta\nu\alpha\iota$ (aorist passive). See 7, below.

4. A wrongly formed ending **-έειν** appears in some second aorists. E. g. B 414, $\beta\alpha\lambda\acute{\epsilon}\epsilon\iota\nu$ (= $\beta\alpha\lambda\epsilon\acute{\iota}\nu$). Γ 236, $\iota\delta\acute{\epsilon}\epsilon\iota\nu$ (= $\iota\delta\epsilon\acute{\iota}\nu$).

5. **-σαι** (also **-αι** after liquids) of the first aorist active occurs as in Attic. E. g. A 19, $\acute{\epsilon}\kappa\pi\acute{\epsilon}\rho\sigma\alpha\iota$. A 67, $\acute{\alpha}\mu\upsilon\nu\alpha\iota$. F 261, $\kappa\tau\acute{\epsilon}\iota\nu\alpha\iota$.

6. The forms of the present infinitive of $\epsilon\acute{\iota}\mu\iota$ are: $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ (for $\acute{\epsilon}\sigma\text{-}\mu\epsilon\nu\alpha\iota$), $\acute{\epsilon}\mu\epsilon\nu\alpha\iota$, $\acute{\epsilon}\mu\mu\epsilon\nu$, $\acute{\epsilon}\mu\epsilon\nu$, $\acute{\epsilon}\iota\nu\alpha\iota$.

7. The infinitives of $\epsilon\acute{\iota}\mu\iota$ are: $\acute{\iota}\mu\epsilon\nu\alpha\iota$, $\acute{\iota}\mu\epsilon\nu$, $\acute{\iota}\epsilon\nu\alpha\iota$ (the only infinitive in **-έναι**).

PERSONAL ENDINGS

Middle and Passive Voices (except the Aorist Passive, for which see §§ 133–137)

Especially noteworthy endings, which are further explained in § 142, are printed in bolder type.

§ 138. Primary Tenses of the Indicative and All Subjunctive Tenses:

Sing. 1.	- <i>pa</i>
2.	- <i>sa</i> , - <i>sa</i>
3.	- <i>ra</i>
Dual 2.	- <i>sa</i>
3.	- <i>sa</i>
Plur. 1.	- <i>pa</i> , - <i>pa</i>
2.	- <i>sa</i>
3.	- <i>sa</i> - <i>sa</i>

§ 139. Secondary Tenses of the Indicative and All Optative Tenses:

Sing. 1.	- <i>pa</i>
2.	- <i>sa</i> , - <i>sa</i>
3.	- <i>ra</i>
Dual 2.	- <i>sa</i>
3.	- <i>sa</i>
Plur. 1.	- <i>pa</i> , - <i>pa</i>
2.	- <i>sa</i>
3.	- <i>sa</i> - <i>sa</i>

§ 140. Imperative:

Sing. 2.	- <i>sa</i> , - <i>sa</i> ¹
3.	- <i>sa</i>
Dual 2.	- <i>sa</i>
3.	- <i>sa</i>
Plur. 2.	- <i>sa</i>
3.	- <i>sa</i>

§ 141. Infinitive:

-*sa*

§ 142. 1. Sigma of -*sa* and -*sa* is regularly lost between two vowels, except as noted in 2 (below). The mss. show

¹ See foot-note on p. 377.

contraction in some of the resulting forms (cf. a). E. g. A 74, κέλευι (present indicative of κέλομαι). A 401, ὑπελύσαιο (first aorist indicative of ὑπο-λύομαι). A 418, ἐπλεο (second aorist indicative of πέλομαι). A 32, νέηαι (present subjunctive of νέομαι). A 207, πίθηαι (second aorist subjunctive of πείθομαι). A 232, λωβήσαιω (aorist optative of λωβάομαι). A 210, ἔλκεο (present imperative of ἔλκομαι). Z 229, δύνηαι (present subjunctive of the -μι verb, δύναιμι). δ 388, δύναιο (present optative).

a. Examples of contraction: A 203, ἴη for ἴηαι (the equivalent Attic form is the active ἴηης, which is perhaps a better reading). A 160, μετατρέπη for μετατρέπεται (possibly this should be written μετατρέπέ').

2. In the indicative and imperative of the non-thematic inflection, sigma of -σαι and -σο is usually retained. E. g. A 393, δύνασαι. X 85, ἴστασο (imperative). Π 585, κεχόλωσο (pluperfect). These forms are the same in Attic.

a. But here too sigma is often lost between two vowels. E. g. Π 497, μάρναο (imperative) for μάρνασο (cf. Attic ἴστασο). A 76, σύνθεο (imperative) for σύν-θεσο (Attic συνθοῦ). Π 585, ἴσονο (second aorist or pluperfect). E 284, βέβληαι (= βέβλησαι, perfect). And sigma of -σο is regularly lost in the first aorist. Cf. ὑπελύσαιο (above), and I 645, εἰίσαιο.

3. Examples of -μεσθα: A 140, μεταφρασόμεσθα. A 444, ἱλασόμεσθα.

4. -αται and -ατο (for -νται and -ντο) are found in the following instances:

a. Added to some themes of the perfect and pluperfect indicative, ending in a vowel. E. g. A 239, εἰρύαται. A 251, ἐφθιάθ', i. e. ἐφθιάτο. B 90, πεποτήγαι. Γ 183, δεδμήγαι. Λ 657, βεβλήγαι. Ξ 28, βεβλήγαι, and I 3, βεβολήγαι (= ἐβέβληντο).

b. In a few non-thematic presents and imperfects of the indicative, chiefly ἦμαι and κείμαι. E. g. B 137, ἦατ'(αι) = ἦνται. I 628, ἔαται (for ἔ- instead of ἦ- see § 29). Σ 509, ἦατο (= ἦντο). Σ 515, ῥύατ'(ο) (imperfect).

c. Added to themes of the perfect and pluperfect indicative ending in a consonant; then a smooth or middle mute is regularly changed to the corresponding rough before the ending. The formation is illustrated by Xenophon's ἀντιτετάχαται (*Anab.* IV, 8, 5) = ἀντιτεταγμένοι εισί. E. g. B 25, ἐπιτεγράφεται. Π 481, ἔρχεται (ἐργω, 'hem in'). Cf. Ψ 284, ἐρηρέδαται (ἐραῖδω). The Attic equivalents are periphrastic forms.

d. -ατο for -ντο is regularly found in the optative mood. E. g. A 256, κεχαροῖατο. A 257, πυθόιατο.

Subjunctive formed with Short Thematic Vowel

§ 143. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive ε or ο, not η or ω. This applies to the active endings -ετον, -ομεν, -ετε; and to the middle (or passive) endings -ομαι, -εαι, -εται, -όμεθα, -όμεσθα. E. g. B 440, ἴομεν (Attic ἰομεν), of which the present indicative is ἴμεν. A 363, εἶδομεν (Attic εἰδώμεν), of which the second perfect indicative is ἴδομεν.

§ 144. This formation is chiefly illustrated by two important classes of verbs.

I. Second aorists of the non-thematic type :

INDICATIVE	SUBJUNCTIVE
ἴεμεν (γ 179)	θείομεν (A 143)
[ἀπεθέμην]	ἀποθείομαι (Σ 409)
κατέβημεν (cf. ι 83)	καταβήομεν (K 97)
[ἐδάμητε] (pass.)	δαμήετε (H 72)

II. First aorists, active and middle :

INDICATIVE	SUBJUNCTIVE
ἐχώσατο (A 64)	χώσεται (A 80)
ἐρύσσαμεν (δ 577)	ἐρύσσομεν (A 141)
βήσαμεν (Λ 756)	βήσομεν (A 144)
[ἰλάσσοαι]	ιλάσσειαι (A 147)
[ἠγείραμεν]	ἀγείρομεν (A 142)

§ 145. The **sigmatic aorist subjunctives**, *χώσεται*, etc., differ in no way from future indicatives, from which they may be distinguished by the context alone. So, too, care must be taken to distinguish aorist subjunctives of liquid verbs, *ἀγειρόμεν*, etc., from present indicatives with which they may agree in spelling.

§ 146. It is not impossible to regard some verbs in *-σσις*, *-σει*, and *-σουσι* as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in *-σω*, *-σεις*, etc.) did not differ in form from the future indicative¹; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. A 175, *ὄ κέ με τιμήσουσι*. Cf. I 155, 297.

§ 147. *βούλεται* (A 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (*βούλεται*) is thematic. *βούλητ'*, with elision of *-αι*, has been proposed as an emendation.

§ 148. *ἑρώμεν* (A 62) or *ἑρήμεν*, 'let us ask,' may be regarded as subjunctive of [*ἑρῆμι*]. It is commonly referred to *ἑρέω*.

§ 149. Themes in *-α*, *-ε*, or *-ο*, of which the second aorist indicative is non-thematic (i. e. the *-μ* forms *ἔβην*, *ἔθεμεν*, [*ἐκίχην*], *ἔγνων*, *ἔδομεν*, etc.) form the second aorist subjunctive by lengthening the final vowel of the theme before the endings *-ω*, *-ης*, *-η*, etc. : *α* becomes *η* ; *ε* becomes *ει* before *ο* and *ω*, but *η* in other situations, although some editors write it *η* always ; *ο* becomes *ω*. E. g. (1) From *ἔβην* (*βα-*) : *βῆω*, *-βῆη*, *-βήομεν*. (2) From *ἔθεμεν* (*θε-*) : *θειώ* (*θήω*), *θήης*, *θήη*, *θειόμεν* (*θήομεν*), and in the middle *-θειομαι* (*-θήομαι*). (3) From [*ἐκίχην*] (*κιχε-*) : *κιχειώ* (*κιχήω*), *κιχειόμεν* (*κιχήομεν*). (4) From *ἔγνων* (*γνω-*) : *γνώω*, *γνώης*, *γνώη*, *γνώομεν*, *γνώωσι*. (5) From *ἔδομεν* (*δο-*) : *δώη*, *δώομεν*, *δώωσι*(ν), also *δῶσι* and *δώησιν* (= *δώη*).

(a) Under this head belongs also the second aorist passive, e. g., of *δάμνημι*, *ἐδάμην* (*δαμ-*) : *δαμείω* (*δαμήω*), *δαμήης*, *δαμήη*, *δαμήομεν*.

(b) The contracted Attic forms also sometimes appear in the text.

¹ Cf. Cauer's *Iliad, Praefatio*, pp. xxxv f.

Noteworthy Tense Formations

In general, the tense suffixes are the same in Homer as in Attic Greek.

§ 150. **Present and Imperfect.** Many presents end in *-είω*. E. g. *τελείω* (*τελεσ + ω*, i. e. *yo*), Attic *τελέω*. A 5, *ἐτελείετο*, Attic *ἐτελείτο*. *πνέω* (Attic *πνέω*) is probably for *πνεφ-ω*.

NOTE.—Very many contract verbs in *-δα*, which were not contracted in the earlier epic tongue, often appear in the mss. in so-called "assimilated" or (according to others) "distracted" forms. E. g. for *ἀπιδάουσαν* (A 31), *ἐστιχάοντο* (B 92), *ἐλάειν* (X 400), and *μαιμάων* (O 742), the mss. have respectively *ἀπιῶσαν*, *ἐστιχῶντο*, *ἐλάων*, and *μαιμῶων*. Such artificial forms, which probably were due to the influence of the Attic contractions (*ἀπιῶσαν*, *ἐστιχῶντο*, *ἐλάων*, *μαιμῶων*) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.

§ 151. **Future.** Sigma of the future suffix may be dropped between two vowels (cf. §§ 91, end; 142, 1). E. g. A 61, *δαμῆ* for *δαμάσει*. A 204, *τελέεσθαι*. A 344 and B 366, *μαχέονται*. Z 368, *δαμάουσιν*. X 67, *ἐρύουσιν*.

§ 152. For double sigma forms in future and aorist see §§ 52, 53, 54.

§ 153. **Mixed Aorist.** Some sigmatic aorists have the thematic vowel (instead of *-a-*) before the personal endings; so they have sigma in common with first aorists, and *-o-* or *-ε-* in common with second aorists. E. g. A 428, *ἀπ-εβήσето* (*βαίνω*). A 496, *ἀν-εδύσето* (*δύω*). Γ 103, *οἴσете*, and Γ 120, *οἰσέμεναι*, imperative and infinitive, respectively, from *οι-* (present *φέρω*). Γ 105, *ἄξετε*, and Ω 663, *ἄξέμεν*, imperative and infinitive, respectively, of *ἄγω*. I 617, *λέξεο*, imperative of root *λεχ*, 'lie.' Γ 250, *ῥοσεο*, imperative of *ῥρνυμι*.

§ 154. **Special Tense Suffixes.** 1. *(-ε)-σκον*, *(-ε)-σκόμην* as an iterative suffix is found in some forms of the imperfect and aorist indicative. E. g. A 490, *πωλέσκετο*, 'he used to frequent.' A 492, *ποθέσκε*, 'he used to yearn for.' I 331, *δόσκον* (second aorist of *δίδωμι*), 'I repeatedly gave.'

2. **-θο-** or **-θε-** is a suffix of no special meaning, serving to lengthen the stem. E. g. A 219, *σχέθε* (Attic *ἴσχε*). A 491, *φθινύθεσκε*, i. e. *φθινυ* + *θε* + *σκε* (iterative).

A FEW IMPORTANT NOUN AND ADVERB SUFFIXES

§ 155. 1. **-φι(ν)**, properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, *φρήτρηφιν* (dative). B 388, *ἀμφὶ στήθεσφιν* (dative). B 794, *ναῦφιν* (genitive plural). I 618, *ἄμα δ' ἠόι φαινομένηφιν* (dative singular), 'with the appearance of dawn.'

2. **-θεν** signifies 'from.' E. g. A 195, *οὐρανόθεν*. Often it gives the force of a genitive, especially in pronouns: A 180, *σέθεν*. A 525, *ἐξ ἐμέθεν*. An adverbial example is A 247, *ἐτέρωθεν*, 'from the other side,' 'over against him.'

3. **-θι** is a locative suffix. E. g. I 300, *κηρόθι*, 'in the heart.' An adverbial example is A 243, *ἐνδοθι*.

4. **-ι**, an old locative ending, is seen medial in *Πυλοῖ-γενέος* (B 54), 'born at Pylos'; *χαμαί-εῖναι* (II 235), 'making their beds on the ground'; and final in *οἴκοι* (A 113).

5. **-δε** denotes 'whither.' E. g. A 54, *ἀγορήνδε*, 'to an assembly.' A 169, *Φθίηνδ'(ε)*. A 185, *κλισίηνδε*. An adverbial example is *ἐνθάδε* (A 367), 'hither.'

The suffix is seen appended to a genitive, *Ἄιδόσδε* (II 856), 'to Hades's.'

Some Suffixes used in Forming Nouns from Verb Stems (Primary Suffixes)

§ 156. 1. **-τωρ**, **-τορ**, **-τηρ**, denoting the agent: *ἡγήτωρ* (*ἡγέομαι*), 'leader'; *κοσμήτωρ* (*κοσμέω*), 'marshaler'; *ἀρητήρ* (*ἀράομαι*), 'one who prays,' 'priest.'

2. **-τι-ς**, **-σι-ς**; **-τύ-ς**; **-ωλή**, **-ωρή**, make feminine nouns denoting actions: *ἀνάβλησις* (*ἀναβάλλομαι*), 'postponement'; *φάτις* (*φημί*), 'saying'; *βοητύς* (*βοάω*), 'outcry'; *παυσωλή* (*παύω*), 'pause'; *ἐλπωρή* (*ἐλπομαι*), 'hope.'

3. **-τρον** makes a neuter noun denoting an instrument:
ἀροτρον (*ἀρώω*), 'plow.'

Some Suffixes added to Noun Stems
(Secondary Suffixes)

§ 157. **Masculine patronymics** end in **-ιά-δης, -ί-δης, -ά-δης,** and **-ίων**: *Πηληιάδης, Πηλείδης, Πηλείων* (*Πηλεύς*), 'son of Peleus'; *Θεστορίδης* (*Θέστωρ*), 'son of Thestor'; *Μεγάδης*, 'son of Megas'; *Κρονίων*, 'son of Cronus.'

§ 158. **Feminine patronymics** end in **-ίς** (gen. **-ίδος**) and **-ίνη**: *Βρισηίς* (*Βρισηεύς*), 'daughter of Briseus'; *Χρῦσηίς* (*Χρῦσης*), 'daughter of Chryses'; *Εὐηνίνη*, 'daughter of Evenus.'

§ 159. An important adjective suffix, added to noun stems, is **-εῖς, -εσσα, -εῦ** (**-Fεῦτ-**). Adjectives so formed signify that with which something is equipped or furnished: *σκοιεύς* (*σκοιή*), 'shady'; *ἠχέεῦς* (*ἠχή*), 'echoing'; *χαρίεῦς* (*χάρις*), 'graceful.'

PREFIXES

§ 160. The following, in effect, form superlatives:

ἀρι-: *ἀριπρεπέης*, 'very conspicuous.'

ἐρι-: *ἐρίτιμος*, 'very precious.'

ζα- (from *δια*): *ζάθεος*, 'very holy.'

δα-: *δαφουνός*, 'very red.'

άγα-: *ἠγάθεος* (*ἦ* for *ά*; cf. § 35), 'very holy'; *άγάννιφος*, 'very snowy.'

§ 161. The following are negative:

ά(ν)-: *ά[F]έκων* (*έκών*), 'unwilling'; *άnéστιος*, 'heartless.'

νη-: *νημερτής* (*άμαρτάνω, ἡμαρτον*), 'unerring'; *νηλ(ε)ής* (*έλεος*), 'pitiless.'

PART IV.—PREPOSITIONS AND ADVERBS

§ 162. Prepositions were originally adverbs of place or time. This primitive force is very common in epic poetry. E. g. A 39, ἐπι, 'overhead.' A 48, μέτα, 'in[to] the midst.' A 233, ἐπι, 'thereon,' 'besides.' A 462, ἐπι, 'thereon.'

§ 163. Often the adverb must be translated in close connection with a verb, although several words may intervene. Epic poetry exhibits a period in word-formation when the adverbial prefix had not yet become attached to its verb, as is regularly the case in Attic Greek. This separation, if separation may be said of things not yet united, is commonly called *tnesis* (Greek *τμησις*, 'a cutting'). E. g. A 25, ἐπι . . . ἐτελλεν, 'enjoined upon.' A 67, ἀπό . . . ἀμῦναι, 'to ward off.' A 98, ἀπό . . . δόμεναι, 'to give back.'

ACCENT OF PREPOSITIONS OR ADVERBS¹

§ 164. Wherever prepositions retain their primitive adverbial force they are accented; and dissyllabic prepositions that have the force of adverbs are accented on the penult. E. g. A 142, ἐν, ἔς. A 39, ἐπι. A 258, περί.

§ 165. When separated from a following verb by *tnesis*, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, ἐπι . . . ἐτελλεν.

§ 166. Dissyllabic prepositions that *follow* their noun or verb are accented on the penult (i. e. they suffer *anastrophe* of accent). And under similar circumstances the monosyllables *εις*, *έν*, and *έξ*, receive an accent. E. g. A 162, ᾧ ἐπι πόλλ' ἐμόγησα, 'for which I toiled much.' A 350, θίν' ἐφ' ἀλός πολιῆς, 'to the strand of the hoary sea.' B 39, θήσειν γάρ ἐπ' ἔμελλεν ἐπ' ἀλγέα κτλ., where θήσειν . . . ἐπ' is for ἐπι-θήσειν. A 125, πόλιων ἐξ, 'out of the cities.' A 222, δώματ' ἔς.

¹ Following Caer's *Iliad, Praefatio*, pp. xxxix-xliv.

But a monosyllabic preposition is not accented when placed between two nouns (or a noun and adjective) in agreement. Under similar circumstances the accent of a dissyllabic preposition is retracted only when the former noun is more important.

§ 167. If a preposition belongs to an omitted *ἐστί* or *εἰσί*, it retains its primitive accent as an adverb. E. g. A 174, *πάρ' ἐμοί γε καὶ ἄλλοι*, i. e. *πάρεσι*. A 515, *οὗ τοι ἐπι δέος*, i. e. *ἐπεσσι*. E 740, *ἔν* (= *ἔνεσσι*).

§ 168. In the accompanying text *ἀνά*, *διά*, *ἀμφί*, and *ἀντί* are accented as in Attic; that is, they never have their accent retracted even when they are plainly adverbs or follow their case (§ 166). E. g. A 310, *ἀνά*.

But in Π 772, *ἀμφ'* is written to avoid ambiguity. And *ἀνα* (cf. Z 331) is written in the sense of *ἀνά-στηθι*, 'up!'

PART V.—SYNTAX

IMPORTANT OR EXCEPTIONAL USES OF CASES¹

§ 169. The **nominative singular** is sometimes used as a vocative or accompanies a vocative. E. g. Γ 276 f., *Ζεῦ πάτερ . . . Ἡέλιός θ' ὄς κτλ.* B 8, *οὐλος Ὀνειρε*.

§ 170. The **nominative** is used in exclamations. E. g. B 38, *νήπιος*, 'foolish king!' A 231, *δημοβόρος βασιλεύς*. I 630, *σχέλιος*. II 422, *αἰδώς*.

§ 171. The **partitive genitive** may denote space within which action occurs. E. g. B 785, *διέπρησσον πεδίοιο*, 'they passed over the plain.' So Γ 14, Z 507.

§ 172. The **partitive genitive** may denote the part touched or taken hold of. E. g. A 197, *ξανθῆς δὲ κόμης ἔλε Πηλείωνα*,

¹ No attempt is here made to illustrate *all* the common uses, familiar from Attic Greek.

'and she caught the son of Peleus by his yellow hair.' So A 323, *χειρός*. Π 762, *κεφαλῆφιν*.

§ 173. The **partitive genitive** may follow adverbs of place. E. g. Γ 400, *πῆ . . . πολίων ἐν ναιομενάων*, 'to some place in cities well peopled.' So A 432.

§ 174. The **genitive**, in a use allied to the partitive, sometimes indicates a person (or thing) *about whom* (or which) something is heard, learned, known, etc. E. g. (1) After *πυνθάνομαι*: A 257, *εἰ σφῶν τάδε πάντα πυθόιατο μαρναμένουν*, 'if they should learn all this about you two contending.' So X 438, *Ἐκτορος*. (2) After *διδάσκομαι*: Π 811, *διδασκόμενος πολέμοιο*, 'learning about war.' (3) After *γινώσκω*: B 348 f. *πρὶν καὶ Διὸς αἰγίοχοιο | γνόμεναι, εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί*, 'even before they know about aegis-bearing Zeus, whether his promise be a deception or not.' (4) After *οἶδα*: Σ 192, *ἄλλου δ' οὐ τεν οἶδα*, 'I do not know about anybody else.' Z 438, *θεοπροπίων ἐν εἰδῶς*, 'well versed in prophecies.' I 440, *οὐ πω εἰδόθ' (εἰδότα) . . . πτολέμοιο*, 'not yet familiar with war.'

§ 175. The **genitive**, besides the constructions of the **genitive proper**, has the functions of an **ablative** also; under the **ablative genitive**, familiar from Attic Greek, are included the relations of **comparison** and **separation**. E. g. A 186, *φέρτερος σέθεν*, 'mightier than you.' A 113, *Κλυταιμνήστρης προβέβουλα*, 'I prefer [her] to Clytaemnestra.' A 258, *πέρι [ἐστὲ] Δαναῶν*, 'are superior to the Danaans.' A 224, *λῆγε χόλοιο*, 'ceased from anger.' A 359, *ἀνέδῦ πολυῆς ἁλός*, 'rose from the hoary sea.' A 401, *ὑπελίσσαιο δεσμῶν*, 'loosed from under his bonds.' A 30, *τηλόθι πάτρης*, 'far from native land.'

§ 176. The **dative of interest** (including "advantage or disadvantage") is very common; it is often found where the English idiom requires a possessive adjective or noun. E. g. A 55, *τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά*, 'the goddess laid it on his heart' ('on the heart for him'). A 104, *ὄσσοε δέ οἱ*, 'and his eyes.' A 188, *οἱ ἦτορ*, 'his heart.'

§ 177. Besides the constructions of the **dative proper** ("to" or "for" relations), the dative has the functions of (a) a **locative** case and (b) an **instrumental** case. E. g. (a) A 24, *θῦμῳ*, 'in the heart.' A 45, *ὤμοισιν*, 'on the shoulders.' (b) A 77, *ἔπεισιν καὶ χερσὶν ἀρήξεν*, 'will help with words and hands.' B 199, *σκήπτρῳ ἐλάσασκεν*, 'would strike with the staff.'

§ 178. With the **instrumental** use are included the relations of (a) cause, (b) accompaniment, and (c) manner. E. g. (a) Γ 453, *οὐ μὲν γὰρ φιλότητί γ' ἔκευθον ἄν*, 'for they would not have hidden [him] out of friendship surely.' (b) A 277, *ἐριζέμεναι βασιλῆι*, 'to strive with a king.' Γ 174, *οἰέει σῶ ἐτόμην*, 'I followed your son.' (c) A 418, *τῷ σε κακῇ αἰσῇ τέκον*, 'so I gave you birth "under an evil star,"' *cum calamitāte* (Kühner-Gerth, § 425, 6). Γ 2, *κλαγγῇ . . . ἴσαν*, 'advanced with clamor.'

§ 179. The **accusative**, without a preposition, is often used as a limit of motion. This use includes persons as well as places and things. E. g. A 139, *ὅν κεν ἴκωμαι*, 'to whomsoever I come.' So A 240, *ὕπας*. A 317, *οὐρανόν*.

§ 180. *σχήμα καθ' ὅλον καὶ μέρος*.—Not infrequently a verb takes two objects in the same case (commonly **accusative**, but the dative is found also), of which the former indicates a *whole*, the latter a *part* to which the action of the verb is limited. E. g. A 362, *τί δέ σε φρένας ἔκετο πένθος;* 'why has grief come to your heart' ('to you, to the heart')? Π 289, *τὸν βάλε δεξιὸν ὄμων*, 'he hit him on the right shoulder.'

MEANINGS OF THE TENSES

§ 181. While the tenses as a rule describe action as in Attic Greek, the following uses deserve special notice.

§ 182. The **historical present** is not found in Homer. All presents are real presents and must be translated as such.

§ 183. The **future middle** takes the place of the future passive (which occurs in *δάσσει* and *μυγήσεσθαι* only). E. g. A 204, *τελέσθαι*, 'will be fulfilled.'

§ 184. The **gnomic aorist**, commonly used in general statements, is to be translated by the English present. E. g. A 218, *ὅς κε θεοῖς ἐπιειθήναι, μάλα τ' ἔκλνον* (aorist) *αὐτοῦ*, 'whosoever obeys the gods, him especially they harken to.' τ'(ε) marks the general statement here, as often.

§ 185. The **aorist middle** sometimes has a reflexive or passive sense. E. g. II 294, *λίπετ'(ο)*, 'was left.'

§ 186. The **aorist participle** does not always denote time prior to that of the leading verb, but often the same time. E. g. A 148, *ὑπόδρα ἰδὼν προσέφη*, 'with a sullen look he addressed.' A 596, *μειδήσῃσα . . . εἰδέξατο . . . κύπελλον*, 'with a smile she took the cup.'

So too when the participle stands in a construction after the verb: A 380 f., *τοῖο δ' Ἀπόλλων | εὐξαμένου ἤκουσεν*, 'and Apollo heard him as he prayed.' B 182, *ξυνέηκε θεᾶς ὅσα φωνησάσης*, 'he heard the voice of the goddess as she spoke.'

Note that in all these instances the aorist emphasizes the *single act*.

§ 187. The **perfect** denotes a present condition and is to be rendered by the English present. E. g. A 37, *ἀμφιβέβηκας*, 'guardest.' A 125, *δέδασται*, 'is divided.' A 173, *ἐπέσονται*, 'is moved thereto.' A 228, *τέτληκας*, 'you have courage.' A 239, *εἰρύαται*, 'defend.' A 278, *ἔμμορε*, 'shares in.' B 90, *πεποτήγαι*, 'are in flight' (a lasting condition), while B 89, *πέονται* means 'fly,' an action which if continued or repeated produces the condition described by the perfect.

§ 188. Similarly the **pluperfect** is to be translated by the English past. E. g. A 221, *βεβήκει*, 'was gone' (= went quickly). B 93, *δεδήκει*, 'was ablaze.' B 95, *τετρήχει*, 'was in confusion.'

THE MOODS. PECULIAR HOMERIC USES

§ 189. Homer has six distinct ways of making independent future statements. They illustrate different degrees of vividness:

1. The future indicative alone.
2. The future indicative with $\kappa\epsilon$ (or rarely $\delta\nu$), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with $\kappa\epsilon$ or $\delta\nu$, § 192.
5. The optative alone, § 205.
6. The optative with $\kappa\epsilon$ or $\delta\nu$, § 206.

Of these the first, third, fourth, and sixth are the more common; the first and sixth alone survived in ordinary Attic Greek.

Indicative

§ 190. The future indicative with $\kappa\epsilon$ (or $\delta\nu$) is a construction denied to the earliest period of the epic by some scholars, who maintain (a) that the verbs of A 175 ($\tau\acute{\iota}\mu\eta\sigma\sigma\upsilon\sigma\iota$), I 155, and some other places are intended for aorist subjunctives (§ 146); (b) that undoubted instances of the future indicative with $\kappa\epsilon$ or $\delta\nu$ (e. g. A 139, $\kappa\epsilon\chi\omicron\lambda\acute{\omega}\sigma\epsilon\tau\alpha\iota$, future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with $\kappa\epsilon$, and which was in reality the aorist subjunctive. This view presents obvious difficulties, since it involves the question of the earlier and later parts of the epic.

Other scholars accept the construction of the future indicative with $\kappa\epsilon$ in *all* the apparent instances, and point out that it differs from the future indicative alone only in the contingent force which is added by the particle. E. g. A 175, $\omicron\iota\ \kappa\acute{\epsilon}\ \mu\epsilon\ \tau\acute{\iota}\mu\eta\sigma\sigma\upsilon\sigma\iota$, 'who in that case [i. e. if you flee] will honor me.' It is often difficult to render the particle without awkwardness, however.

Subjunctive

§ 191. The subjunctive, used in an independent sentence, has a force nearly equivalent to that of the future indicative.

It is commonly found in negative sentences (with *οὐ*). E. g. Z 459, *καί ποτέ τις εἰπῆσιν*, 'and some day men will say.' A 262, *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, . . . 'nor shall I see.'

§ 192. The subjunctive in an independent clause is often accompanied by *κε* or *ἄν*. E. g. A 137, *ἐγὼ δέ κεν αὐτὸς ἔλωμαι*, 'then I myself will take' (a prize). A 184, *ἐγὼ δέ κ' ἄγω Βρισηίδα*, 'but I shall [in that case] lead away Briseis.' A 205, *τάχ' ἄν ποτε θῦμὸν δλέσσοι*, 'one day soon he shall lose his life.' Γ 54, *οὐκ ἄν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης*, 'there shall not avail you, then, the lyre and those gifts of Aphrodite.'

§ 193. As in Attic Greek the subjunctive of the first person, used alone, may express an exhortation. The first person plural is common. Examples of the first person singular are: Z 340, *ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δῶν*, . . . 'let me put on my armor of war.' So X 418 and 450. Compare A 26, *μὴ . . . κελείω*, 'let me not find' etc., a threat.

§ 194. The dubitative or deliberative subjunctive is used in a question of appeal, usually in the first person. An example of the third person is A 150, *πῶς τίς τοι πρόφρων ἔπεισιν κείθηται Ἀχαιῶν*, 'how shall any man of the Achaeans heartily obey your bidding?'

§ 195. The independent subjunctive is sometimes used with *μή* to express a concern lest something may take place. A wish to avert the object of fear is contained in the construction. See B 195, II 128, Σ 8, with notes.

§ 196. The dependent subjunctive in a final clause may be accompanied by *κε* (*ἄν*). E. g. A 32, *ἀλλ' ἴθι, μή μ' ἐπέθιζε, σαώτερος ὥς κε νέηαι*, . . . 'in order that you may go,' Attic *ἵνα ἴης* or something similar. So too B 385. Cf. Attic *ὅπως ἄν* with the subjunctive.

§ 197. The dependent subjunctive in protasis may be used without *κε* or *ἄν*, both in (a) future conditions and in (b)

present general conditions—a use almost unknown to Attic Greek. E. g. (a) A 340 f., εἰ . . . γένηται (Attic εἰάν). X 86, εἰ . . . κατακτώνη. (b) A 80, κρείσσων γὰρ βασιλεύς, ὅτε (Attic ὅταν) χύσεται ἀνδρὶ χέρη, 'for the king is mightier, when he becomes enraged at a man of meaner rank.' A 163 f., ὀππότ'(ε) . . . ἐκπέσωσ'(ι), for Attic ὀππότεν with subjunctive.

1. Examples *wiñh* κε (άν) are: (a) A 128, ἀποτίσομεν, αἶ κέ (Attic εἰάν) ποθι Ζεὺς | δῶσι etc. (b) A 166, ἦν ποτε . . . ἴκηται. Γ 25 f., εἶ περ ἄν . . . | σεύωνται.

§ 198. The **dependent subjunctive** is often introduced by αἶ (εἶ) κε(ν), 'if haply,' 'in the hope that,' 'on the chance that.' E. g. A 66 f., αἶ κεν . . . | βούλεται (subjunctive), see § 147. A 207, αἶ κε πίθηται, 'in the hope that you will obey.' B 72, ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν κτλ., . . . 'in the hope that we may arm' etc.

1. After a secondary tense this subjunctive is commonly changed to the optative. E. g. B 96 ff., ἐννέα δέ σφεας | κήρυκες . . . ἐρήτυον, εἶ ποτ' ἀυτῆς | σχοίαιτ'(ο) κτλ., . . . 'if haply they would refrain from shouting.'

§ 199. **After verbs of attention, care, and effort, Homer does not express the aim (as the Attic Greek does) by ὅπως with the future indicative; instead, he regularly uses object clauses (with ὡς, ὅπως) containing the subjunctive in the primary sequence, and generally the optative in the secondary sequence.** E. g. Γ 110, λεύσσει, ὅπως ὄχ' ἄριστα . . . γένηται, 'he looks to see how the very best result may come.' B 3 f., μερμήριζε . . . ὡς Ἀχιλλῆα | τιμήσαι κτλ., 'he considered how he might honor Achilles.'

§ 200. But ὅπως with the future indicative occurs (a) in simple relative clauses and (b) in dependent interrogative clauses. E. g. (a) A 136, ἄρσαντες κατὰ θῦμόν, ὅπως ἀντάξιον ἔσται, 'suing [the gift] to my heart, in whatever way it shall be equivalent.' (b) I 251, φράζεο, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ, 'consider how you shall ward from the Danaans the day

of evil.' A 343 f., see note *ad locum*. (The construction of a 57, *θέλγει, ὅπως Ἰθάκης ἐπιλήσεται*, is exceptional, in indicating a real purpose.)

Optative

§ 201. The optative without *κε* or *ἄν* is common in future (*possible*) wishes. E. g. A 18, *ἄμιν μὲν θεοὶ δοῖεν κτλ.*, 'may the gods give to you' etc. A 42, *τίσειαν*. B 259, *μηκέτ'(ε)* . . . *ἐπεῖη*, a form of curse. Π 30, *μὴ* . . . *λάβοι κτλ.* Σ 107, *ὡς* . . . *ἀπόλοιο κτλ.*

§ 202. The optative is sometimes found in present unattained (*impossible*) wishes also, where Attic Greek uses the imperfect indicative—not an Homeric construction. E. g. Π 722, *αἶθ', ὅσον ἦσσω ἐμὲ, τόσον σέο φέριτερος εἶην*, 'oh that I were as much superior to you as I am your inferior!' (Cf. § 207.)

§ 203. Impossible wishes are also expressed, as in Attic, by *ᾄφελον*, etc., with the present or aorist infinitive. E. g. Γ 40, *αἶθ' ᾄφελος ἀγονός τ' ἕμεναι κτλ.*, 'oh that you were unborn!' etc.; so A 415 f.; Γ 173; I 698. The imperfect *ᾄφελλον*, etc., likewise occurs (Z 350, Σ 19, X 481).

§ 204. The optative may express a concession or mild command. E. g. Γ 74, *ναίοιτε Τροίην*, 'you may dwell in Troy'; cf. Γ 257, *ναίομεν*. Γ 255, *τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο*, 'let the woman and the treasures fall to whoever conquers.' Cf. Ω 149, and Xen. *Anab.* III, 2, 37. This use is probably to be classified under the optative of wish.

§ 205. The potential optative sometimes occurs without *κε* or *ἄν*. E. g. T 321, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι*, 'for I could suffer nothing worse besides.'

§ 206. Far more common than the preceding is the potential optative with *κε* or *ἄν*, the Attic construction. E. g. B 12, *νῦν γάρ κεν ἔλοι πάλιν εὐρύαγυιαν*, 'for now he may take the

broad-wayed city.' Γ 52 f., οὐκ ἄν δὴ μείνεις ἀρηίφλον Μενέλαον | γοοίης χ', οἶον κτλ. See note.

§ 207. The **potential optative** with *κε* or *ἄν* is sometimes found referring to present or past time in situations where the Athenians would have used the imperfect or aorist indicative with *ἄν*—for example, in the conclusion of contrary to fact conditions. The exact translation of such optatives must be determined by the context. Compare the similar use of the optative in present impossible wishes, § 202. E. g. A 232, ἦ γὰρ ἄν, Ἄτρείδη, νῦν ὕστατα λωβήσαιο, 'else, Agamemnon, you would surely have been insolent now for the last time.' See notes on B 81, ψεῦδος κεν φαίμεν κτλ. Γ 220, φαίης κεν. E 311 f., καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὄξυ νόησε . . . Ἀφροδίτη.

1. In a few instances *present* contrary to fact conditions, as it would seem, are expressed with the optative in both protasis and apodosis. They are therefore identical in form with the less vivid future. E. g. I 515–517, and probably II 71–73, X 20. See notes.

§ 208. The **dependent potential optative** with *κε* (*ἄν*) may be introduced by *εἰ*, 'if'; but the Attic construction—without *ἄν*—is common. E. g. A 60, εἰ κεν θανατόν γε φύγοιμεν, 'if we should possibly escape death,' equivalent to Attic *εἰ φύγοιμεν*, protasis of the less vivid future condition.

§ 209. The **dependent optative** is found in **indirect questions**, in the secondary sequence. E. g. Γ 316 f., κλήρους . . . πάλλον . . . | ὁπότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος, 'they shook lots [to see] which of the two should first hurl his bronze spear'; here *ἀφείη* represents a deliberative subjunctive of the *direct* question, *ἀφήη* (Attic *ἀφήη*).

§ 210. The optative of indirect discourse, representing the indicative of direct discourse, is almost unknown in the simple epic dialect. Examples are rare and are nearly all confined to the Odyssey.

Infinitive

The more familiar uses of the infinitive as nominative and as accusative (in Homer always without the article), and in indirect discourse, being common to both Attic and Homeric Greek, need no special comment.

§ 211. The **infinitive** is commonly **explanatory** and often expresses **purpose**. This meaning as well as that mentioned in § 212 is a survival of an original *dative* force—the “to” or “for” relation of a verbal noun in the dative case to other words in the sentence. Such infinitives are found in Homer after verbs, nouns, adjectives, and adverbs. E. g. A 338, *καὶ σφωιν δὸς ἄγειν*, ‘and give her to these two to lead [i. e. ‘for leading’] away.’ Σ 83, etc., *θαῦμα ἰδέσθαι*, ‘a marvel to behold.’ A 107, *φίλα . . . μαντεύεσθαι*, ‘dear to prophesy.’ Ω 662 f., *τηλόθι δ’ ἔλθῃ | ἀξέμεν*, ‘and the wood is far to bring.’ Cf. notes on A 589 and Z 460.

§ 212. The **infinitive** sometimes expresses **result**, although it is often impossible to dissociate the idea of purpose, too. E. g. A 8, *τίς τ’ ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι*; ‘who then of the gods brought these two together in strife to contend?’

§ 213. The **infinitive** is often used **with the force of an imperative** in commands, prayers, and decrees. E. g. A 20, *παῖδα δ’ ἐμοὶ λύσαι τε φίλην τὰ τ’ ἀποινα δέχεσθαι*, ‘set free my dear child, and accept this ransom.’ A 582, *σὸ τόν γ’(ε) . . . καθάπτεισθαι*, ‘do you address him.’ So too A 323, *ἀγέμεν*. B 413, *μὴ πρὶν ἥελιον δῖναί καὶ ἐπὶ κνέφας ἐλθεῖν*, ‘let not the sun set and darkness come on before’ etc. Γ 285, *Τρῶας ἔπειθ’ Ἑλένην καὶ κτήματα πάντ’ ἀποδοῦναι*, ‘then let the Trojans give back Helen and all the treasures.’



A VOCABULARY AND GREEK INDEX
TO ACCOMPANY
SELECTIONS FROM HOMER'S ILIAD

BOOKS

- I—A** entire.
II—B 1-493, 780-815.
III—Γ entire.
V—E 274-352, 432-448.
VI—Z 237-529.
VII—H 219-223 (cf. note on **II** 106).
IX—I entire.

BOOKS

- XV—O** 592-746.
XVI—Π 1-167, 198-305, 419-507,
663-867.
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XXII—X entire.
XXIV—Ω 472-691.

THE CHIEF ABBREVIATIONS

accus. = accusative.
 act. = active.
 adj. = adjective.
 adv. = adverb or adverbial.
 aor. = aorist.
 1 aor. = first aorist.
 2 aor. = second aorist.
 cf. = confer, compare.
 comp. = compound.
 comparat. = comparative.
 conj. = conjunction.
 dat. = dative.
 depon. = deponent.
 Eng. = English.
 fem. = feminine.
 fut. = future.
 gen. = genitive.
 Germ. = German.
 imperat. = imperative.
 imperf. = imperfect.
 indef. = indefinite.
 indic. = indicative.
 infn. = infinitive.
 interrog. = interrogative.
 intrans. = intransitive.
 iterat. = iterative.
 Lat. = Latin.

loc. = locative.
 masc. = masculine.
 mid. = middle.
 neut. = neuter.
 nom. = nominative.
 opt. = optative.
 partic. = participle.
 pass. = passive.
 perf. = perfect.
 2 perf. = second perfect.
 pers. = person.
 pluperf. = pluperfect.
 2 pluperf. = second pluperfect.
 plur. = plural.
 3 plur. = third person plural.
 prep. = preposition.
 pres. = present.
 rel. = relative.
 sing. = singular.
 3 sing. = third person singular.
 subj. = subjunctive.
 substant. = substantive.
 superl. = superlative.
 trans. = transitive.
 voc. = vocative.
 w. = with.

The dagger (†) = ἀπαξ λεγόμενον (found only once in Homer's Iliad and Odyssey).

References are made by the usual abbreviations to the Grammars mentioned on page 346.

Such words as are defined in foot-notes under the text are given in the Vocabulary in the forms that actually occur: e. g. ἀποδέξασ' (e) † will be found, but not ἀποδέχομαι. For more complete definitions and derivations the foot-notes may be consulted.

Explanatory definitions, which are not infrequently suggested by the etymologies of the Greek words, and which are not necessarily intended for purposes of translation, are often printed in Roman type before the italicized meanings.

A VOCABULARY AND GREEK INDEX

A—a

ἀ- as a prefix is variously used, chiefly (1) **privative** and (2) **collective** or copulative. See GG. 444; B. 299; G. 875, 877; H. 589.

ἄ, exclamation of grief and sympathy, *ah!*

ἀ-απτος, -ον (ἀπτω), *not to be grasped, unapproachable, invincible.*

ἄσπε, *injure, lead astray, blind; mid. aor. ἀσάμην, ἄσασα, slipped; stumbled (of the mind); pass. ἄσασθῃ, was deluded or blinded.* [The quantities of the stem-vowels vary.]

ἀβληχρός, -ή, -όν, *soft.*

ἀγαγε or **ἤγαγε(ν)**, see **ἔγω**.

ἀγαθός, -ή, -όν (ἔγα-μαι), *admirable, good, useful, brave.*

ἀγα-κλείης, -έης, gen. -έος (mss. -ῆος) (ἀγα- § 160, κλείος), *of great fame, renowned.*

ἀγα-κλειτός, -ή, -όν (κλείος), *of great fame, famous, renowned.*

ἀγα-κλυτός, -όν (κλύω, cf. Lat. *in-clutus*), *famous, glorious.*

ἀγέλλομαι, *shine, exult in the splendor of something.*

ἀγαμαι, aor. ἤγασσατο, ἀγασσάμεθα, partic. ἀγασσάμενοι, *marvel at, admire.*

Ἀγαμέμνων, -ωνος, *Agamem'non*, the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

ἀ-γαμος †, adj., *unmarried*, Γ 40.

ἀγά-νιφος, -ον (cf. §§ 39, 160, and νιφός), *very snowy.*

ἀγανός, -ή, -όν, *pleasing, gentle, mild, winning.*

ἀγαπητός, -ή, -όν (ἀγαπάω, *love*), *beloved.*

Ἀγανή †, *Aga've*, a Nereid, Ξ 42.

ἀγανός, -ή, -όν (ἔγαμαι), *admirable, illustrious, noble.*

ἀγγελία, ἡ (ἔγγελλος), *message, news; mission.* See notes on Γ 206, O 640.

ἀγγελλής, by ancient tradition called a nom. equivalent to **ἔγγελλος**, Γ 206. See note.

ἀγγέλλω (ἔγγελλος), fut. ἀγγελέουσι, aor. ἤγγεικε, *announce, report.*

ἄγγελος, ὁ, ἡ, *messenger.*

ἄγγος, plur. ἔγγεα, τό, vessel, *raii.*

ἄγε, **ἄγετε** (imperat. of ἔγω), adv. or interjection, *come!* See εἰ δ' ἄγε.

ἄγε, imperf. of ἔγω.

ἀγείρω, aor. subj. ἀγείρω, mid. 2 aor. ἀγέροντο, partic. ἀγρόμενος, *pass. aor. ἀγέρθῃ, ἤγαρθεν, bring together, collect, assemble, gather; mid. and pass. w. reflexive meaning.*

ἀγα-λήη (ἔγω, ληίς), *booty-bringing*, epithet of the war-goddess *Athene.*

ἀγέλη, ἡ (ἔγω), *herd, drove.*

ἀγέλη-δόν †, adv., *in packs*, Π 160.

ἀγέλη-φι, loc. of ἀγέλη, *in the herd.*

ἀ-γέραςτος †, adj., *without a gift of honor*, A 119.

ἀγρόντο, see ἀγείρω
 ἀγίρωχος, -ον, *impetuous*; or *proud, lordly*. [Derivation and meaning disputed.]
 ἀγη, see ἄγνυμι.
 ἀγνότης, ἡ (ἀγήνωρ), *manliness, valor, boldness, pride*.
 ἀγ-ήνωρ (ἀθήρ), *very manly, bold, lordly*.
 ἀ-γήραος, -ον (γήρας), *ageless*. B 447.
 ἀγητός, -ή, -όν (ἀγαμαι), *admirable, wonderful, goodly*.
 ἀγνέω (ἀγω), imperf. ἡγνέων, *lead, escort*, Σ 493.
 ἀγκαλῆς, -ίδος, ἡ (cf. ἀγκών), only dat. ἀγκαλίδεσσι, *arms*.
 ἀγκος, plur. ἀγκεα, τό (cf. ἀγκών), *valley, ravine*.
 ἀγκυλο-μήτης, -εω (μητις), *of crooked counsel, crafty*.
 ἀγκύλος, -ον (cf. ἀγκών), *beak, curved*.
 ἀγκυλο-χεῖλης (χειλῆς), *crooked-beaked*.
 ἀγκών, -ῶνος, ὁ (root ἀγκ signifies something *bent* or *crooked*: cf. ἀγκαλῆς, ἀγκος, ἀγκύλος, and Attic ἀγκύρα, 'anchor'), *elbow; angle of wall* (Π 702).
 ἀγλαΐη, dat. ἀγλαΐηφι, ἡ (ἀγλαός), *splendor*.
 ἀγλαός, -ή, -όν (ἀγάλλομαι), *shining, splendid; clear or sparkling water*.
 ἀ-γνοῖω (γνώ-νω), aor. ἠγνοίησεν, *be ignorant, fail to know, be unaware*.
 ἀγνυμι (F-), pres. partic. ἀγνυμένων, aor. imperat. ἄξον, pass. aor. ἐγη, *break, shatter*.
 ἀ-γονος †, adj., *unborn*, Γ 40.
 ἀγορεύω (ἀγορή), aor. ἀγορήσατο, *speak in the assembly, talk*.
 ἀγορεύω (ἀγορή), aor. ἀγόρευσε, *speak in the assembly, speak, say, tell*. —ἀγορεύς ἀγόρευον (B 788), 'they were busy with discussions in the assembly.'
 ἀγορέων, gen. plur. of ἀγορή.

ἀγορή, ἡ (ἀγείρω), *place of assembly* (Σ 274), *meeting-place; assembly, meeting, gathering; harangue, speech, discourse*.

ἀγορή-θεν, *from the assembly*.

ἀγορήν-δε, *to the assembly*.

ἀγορή-της, ὁ (ἀγορεύω), *orator, speaker*.

ἀγός, ὁ (ἀγω), *leader*.

ἀγρ-αυλος, adj. masc. and fem. (ἀγρός, αὐλή), *passing the night in the field, sleeping under the open sky*.

ἀγριος, -ον, *living in the field (ἀγρός), wild, savage*.

ἀγρόμιμος, see ἀγείρω.

ἀγυα, ἡ (ἀγω), *way, street*. In the plur. the accent changes: ἀγυαί.

ἀγχε †, *was choking*, Γ 871.

ἀγχι-μαχος, -ον (ἀγχι, μάχη), *close- or near-fighting, fighting hand to hand*.

ἀγχι (cf. Lat. *angustus*), adv., *near, close by*; often w. gen. Comparat. ἄσσον, superl. ἄγχιστα. Note on B 57, 58.

ἀγχι-μολος, -ον (μολ-εῖν, cf. βλώσκειν), *coming near*.—Neut. as adv. ἀγχι-μολον, *near, close*.

Ἄγχιστος, *Anchises, father of Aeneas*.

ἀγχιστα, see ἀγχι.

ἀγχοῦ (ἀγχι), adv., *near, close by*.

ἀγω (cf. Lat. *agō*), imperf. ἡγε(ν) or ἄγε, fut. ἄξω, 2 aor. ἠγάγε(ν) or ἄγαγε, mid. ἠγάγετο, mixed aor. imperat. ἄφερε, infin. ἀξέμεν, *lead, bring, conduct; lead away, carry away*; mid. *lead or carry away for oneself or with oneself*.

ἀγών, -ῶνος, ὁ (ἀγω), *gathering-place; assembly*.

ἀ-δάκρυτος, -ον (δακρῶν), *tearless*.

ἀ-δάμαστος †, *untamed, inflexible*, I 158.

ἀδελφεός, ὁ, *brother*.

ἄδην, adv. (cf. Lat. *satis*), *to satiety*. Note on T 423.

ἀδινός, -ή, -όν, *restless, murmuring*.
Notes on B 87, Π 481, Σ 316. ἀδινόν,
adv., Σ 124; see note.

Ἄδρηστος, *Adrastus*, a Trojan
killed by Patroclus.

ἄ-δυτόν, τό (δύω), innermost part of
temple, a place 'not to be entered',
shrine.

ἀίδιον, τό, *contest; prize*.

ἀιδλον, τό, *prize for a contest*, X 163.

ἀεθλος, δ, *contest, struggle*.

ἀεθλο-φόρος, -ον (ἀεθλον, φέρω), *prize-*
winning.

ἀεί, *always*, see αεί.

ἀείδω, imperf. ἀείδων, *sing, sing of*.

ἀ-εΐκής, -ές (εΐκ-ές, partic. of εΐκα),
accus. sing. ἀεΐκέα, dat. plur. ἀει-
κέσσι, *unseemly*.

ἀεικίζω (ἀεΐκής), fut. ἀεικίω, aor. subj.
ἀεικίσσωσι, mid. aor. infin. ἀεικί-
σθαι, *treat unseemly, insult, dis-*
figure.

ἀείρω, aor. ἤειρω, partic. ἀειρᾶς, *lift,*
raise, carry, offer (Z 264); also in
mid.—Pres. partic. ἀειρομένη (B
151), *rising*. Pass. pluperf. ἔειροτο
(Γ 272), *was suspended*.

ἀεκαζόμενος, -μένη (ἀέκω), partic.,
against one's will.

ἀ-εχθήλια †, adj., *adverse to the desire,*
grievous, Σ 77.

ἀ-έκητι (ἀ-έκω), w. gen., *against the*
will.

ἀ-έκων, -οντος (ἔκω, see § 161), *un-*
willing, against one's will, unwill-
ing (Π 264).

ἀέλλα, ἡ (ἀήμι), *blast of wind*.

ἀ-ελλής †, *thick*, Γ 18.

ἀέξω (cf. Lat. *augeō*, Eng. 'wax'),
make to grow or wax; mid. grow
or wax.

ἀ-εργός, -όν (ἔργον), *of no deeds, with-*
out deeds, I 820.

ἀερό-πος, plur. ἀερόποδες (ἀείρω,
πούς), *high-stepping, prancing*.

ἀείηξες, adv., *continually, incessantly*.

ἀείζομαι, imperf. ἀείζετε, *reverence, fear*.

ἀήμι, dual ἀήμων, *blow*.

ἀήρ, dat. ἡέρι, ἡ (ἀήμι), *lower air,*
mist.

ἀήτη, ἡ (ἀήμι), *blast, gale*.

ἀ-θάνατος, -η, -ον (θάνατος), *immortal*.
Common as substant. in plur. =
gods.

ἀ-θαπτος, -ον (θάπτω), *unburied*.

ἀ-θέμστος, -ον (θέμς), *lawless*.

ἀθερζέω, imperf. ἀθερίζω, *treat with*
disrespect, scorn.

ἀ-θείο-φατος, -ον, *too great for even a*
god to express, vast, endless.

Ἀθηναίη or Ἀθήνη, *Athene*, *daughter*
of Zeus, majestic goddess of
wisdom and war. She was *hostile*
to the Trojans—having been
slighted, as was Here also, in the
judgment of Paris.

ἀθλοφόρος = ἀεθλοφόρος.

ἀθροί, -αι, -α, *all together*.

αι = Attic εἰ, *if*.

αι γάρ, with opt. of wish, *O that!*
would that!—Cf. Lat. *utinam*.—
See αἴθε.

αι κε(ν) = Attic εἰν, *if, w. subj*.
Sometimes, *if haply, in the hope*
that, § 198.

αἶα, αἶης, ἡ (γαῖα), *earth, land*. See
παρῆς.

Αἰακίδης, -ῶ, *Aeacides*, either the
son of Aeacus, i. e. Peleus (Π 15,
Σ 433), or the *grandson of Aeacus*,
i. e. Achilles.

Αἶας, -ῶτος, *Ajax*: (1) the son of
Telamon. King of Salamis; (2) the
son of Oileus and leader of the
Locrians. Sometimes they are
together spoken of as Αἰῶντε or
Αἰῶντες.

Αἰγαίωv, accus. -ῶν †, *Aegae'on*, hun-
dred-armed giant of the sea. A 404.

Αἰγείδης, accus. -ῆν †, *son of Aegeus*,
Theseus. A 265.

αἶγ-μος, -η, -ον (αἶξ), *of a goat, goat*
skin (ἀεικίω, Γ 247).

αἰγιαλός, δ, *shore, coast*.

αἰγούψ, -λίπος, *steep*. [Derivation and meaning doubtful.]

αἰγόχος, -οιο (ἔχω), *aegis-holding* or *-bearing*.

αἰγίς, accus. αἰγίδα, ἡ (originally *storm-cloud*), *aegis*, shield of Zeus and Athene. See Introduction, 29.

αἰγλή, ἡ, *radiance*.

αἰγλήεις, -εσσα, -εν, gen. ἡεντος (αἰγλή), *radiant*.

αἰγυπιός, δ, *eagle*. [Commonly rendered *vulture*.]

Αἰγύπτιος, -η, -ον, *Egyptian*.

αἰδέομαι (αἰδώς), imperat. αἰδεῖο, fut. αἰδέσεται, aor. subj. αἰδέσ(σ)εται, aor. imperat. αἰδέσσαι, *reverence, respect, fear*.

ἀ-βήλος, -ον (Fid-εἰν), *consuming, destructive*.

Ἄιδης, -άο, *Ha'des*, lord of the lower world. For declension see § 96.

αἰδοίος, -η, -ον (αἰδώς), to whom respect or reverence is due, *reverend, revered, respected*.

αἰδομαι, imperat. αἰδεο, same in meaning as αἰδέομαι.

Ἄιδος, gen., of *Ha'des*. See § 96.

Ἄιδος-δε, to *Ha'des's*, § 155, 5.

ἀ-βρις, dat. ἀβρεῖ (Fid-, cf. οἶδα), *unknowing, simple*.

αἰδώς, declined like ἡδώς (§ 92), ἡ, *shame, respect; nakedness*.

αἰεῖ, αἰέν (or, very rarely, αἰε), *always*.

αἰα-γενέτης (γενέσθαι), gen. plur. αἰαί-γενετών, dat. plur. αἰαίγενετήσιν, *ever-living*.

αἰέν = αἰεῖ, *always*.

αἰών ἰόντες, *immortal* (A 290).

αἰερός, δ, *eagle*.

αἰγιός, δ, *robust youth*; as adj., *robust* (Π 716).

αἰγιον τ, adj., *panting*. Σ 410.

αἰθαλός, -εσσα, -εν (αἰθόμενος), *smoke-begrimed, sooty, black*.

αἰθε, in wishes w. opt. or w. ἕφελος,

etc., *O that! would that!* See note on A 415 and cf. αἰ γάρ.

αἰθήρ, -έρος, ἡ, upper air, *ether*. Cf. ἀήρ. See note on B 458.

[Αἰθιοπεί], accus. plur. Αἰθιοπῆας, *Ethiopians*. See note on A 423.

αἰθόμενος, -η, -ον (partic. of αἰδομαι), *blazing*.

αἰθουσα, -ούσης, ἡ (αἰθόμενος), place in the courtyard where the sun's rays blaze in, *portico*. See Plan under μέγαρον (page 472).

αἰθοψ, -οπος (cf. αἰθόμενος), *sparkling* (wine).

Αἰθήρ τ, *Ae'thre*, daughter of Pitheus, Γ 144.

αἰθών, -ωνος (cf. αἰθόμενος), *flashing, shining*; applied to animals, etc., *sleek* or (according to others) *tautony*.

αἰθέρας τ, τάς, *whirrings*, Ο 709.

αἰκέως τ, adv., *in an unseemly way*, "in foulest way" (Chapman), X 336.

αἶμα, αἵματος, τό, *blood*.

αἱματόεις, -εσσα, -εν (αἶμα), *bloody, covered with blood*.

αἰ μὲν . . . αἰ δέ, *some . . . others*, B 90.

αἰν-αφίτη τ, voc., *disastrously brave*, Π 31.

Αἰνείας, -άο, *Aene'as*, son of Anchises and Aphrodite.

αἰνέω, see ἐν-αἰνέω.

αἰνόμενος, -ον, beset with an evil fate, *ill-starred*.

αἰνός, -ή, -όν, *dreadful, fearful, terrible, awful*.—Accus. neut. as adv αἰνά, A 414.—Superl. αἰνότατος.—Adv. αἰνώς, *dreadfully, exceedingly, very*.

αἰξ, αἰγός, δ, ἡ, *goat*.

αἰξῆς, see αἰξῶς.

αἰολο-πάλους τ, *with quick steeds*, I 185.

αἰόλος, -η, -ον, *quick-moving, swift; squirming* (X 509); *shimmering, gleaming*.

Ἄγαια, *Agēia*, a city of Agamemnon, on the Messenian gulf.

αἰψανός, -ή, -όν (cf. αἰψός), *lofty, steep*.

αἰπόλια, τὰ (αἰπόλιος), *herds of goats*.

αἰπόλος, ὁ, *herdsman of goats* (B 474), w. ἀνή added.

αἰψός, -εἶα, -ός, *high, lofty, steep; sheer*.

αἰρῶ, imperf. ἤρουν, fut. αἰρήσομεν, infin. αἰρήσειν or αἰρησόμεν, 2 aor. εἶλες or ἔλες, mid. εἶλετο or ἔλετο, *take, seize, lay hold on; take away; capture; slay; mid. take for oneself, take to oneself, choose*.

αἶσα, -ης, ἡ, *allotted portion or measure; just measure; fate, doom*. Cf. notes on A 416, Γ 59, Z 487, I 608, Π 441, 707, Σ 327.

ἀίσθων, partic., *breathing out*.

αἰσ-μοσ, -η, -ον (αἶσα), *fated; w. ἡμαρ, day of doom*.

αἶσσο (cf. αἶσθη), imperf. ἤισσον, aor. partic. αἶσα, αἶσα, mid. αἶσσονται, aor. infin. αἶσθαι, pass. aor. ἤιχθη, *rush, dash, dart, spring up, toss* (Z 510); mid. and pass. in meaning like act.

Ἀεσύτης, -ῶ, *Aesytes*, a Trojan, father of Antenor, † B 793.

αἰσχος, plur. αἰσχεα, τό (αἰδώς), *shame, abuse, insult*.

αἰσχρός, -ή, -όν (αἰσχος), *shameful, abusive; superl. αἰσχιωτός, ugliest* (B 216).

αἰσχρῶ (αἰσχος), imperf. ἤσχυε, *disfigure, smirch; perf. pass. ἤσχυμένος, disfigured*.

αἰτῶ, imperf. ἤτρε, *ask a person for something*.

αἰτιάμαι (αἴτιος), imperf. ἤτιδεσθε, *charge, blame*.

αἴτιος, -η, -ον, *blameworthy, to be blamed*.

Ἀιτωλοί, the Aetolians of northern Greece.

αἰχμή, ἡ (ἀκ-ακή), *spear-point*.

αἰχμητής, gen. plur. αἰχμητῶν, ὁ, *spearman, warrior*.

αἶψα, *forthwith, quickly*.

αἰψηρόσ, -ή, -όν (αἶψα), *quick*, T 276.

αἰσῶ, imperf. αἰσῶ, *perceive, hear*.

αἰών, -ῶνος, ὁ, but ἡ in X 58 (cf. Lat. *aevum*), *lifetime, life*.

ἀ-κάμῃσ, accus. sing. ἀκάμματα (κάμνω), *unwearied, weariless*.

ἀ-κάματος, -ον (cf. ἀκάμῃσ), *weariless, tireless*.

ἀκαχίζω (ἀχος), 2 aor. ἤκαχε, mid. opt. ἀκαχοίμεθα, perf. partic. ἀκαχημένος, also ἀκηχέμεναι, *bring anguish to; mid. grieves, be distressed*.

ἀκόμα (ἄκος), pres. partic. ἀκείμενοι, *cure, heal; slake the thirst*.

ἀκύν, fem. ἀκύνουσα (cf. ἀκήν), *silent, quiet, quietly*, used chiefly as adv.

ἀ-κηδέτωσ (κῆδος), with no care shown, *mercilessly*.

ἀ-κηδέησ, -έσ (κῆδος), not cared for, *neglected* (Ω 554); *free from care* (Ω 526).

ἀκήν, adv., *hushed*, Γ 95.

ἀκηχέμεναι, see ἀκαχίζω.

ἀ-κλαυτοσ, -ον (κλαίω), *unwept*, X 386.

ἀ-κλειῶσ (adv. of ἀ-κλής, cf. κλέος), *ingloriously*.

ἀ-κμήσ, only plur. ἀκμήτεσ (κάμνω), *unwearied, with fresh strength*.

ἀκρό-θετον, -οιο, τό (θεῖναι), *anvil-block*.

ἀκμων, accus. ἀκμονα, ὁ, *anvil*.

ἀ-κοίτισ, accus. ἀκοίτιν, ἡ, *mate, wife*. [For derivation cf. παρα-κοίτισ. For the prefix cf. ἀ-(2).]

ἀκοντιζῶ (ἀκων), aor. ἀκόντισε, *hurl with the spear*.

ἄκος, τό, *cure*, I 250.

ἀ-κοσμη †, *unseemly*, B 213.

ἀκοστήθεσ, aor. partic. (ἀκοστή, *barley*), *well-fed*.

ἀκούω, aor. ἄκουσα, ἤκουσε(ν), *hear, hear of, listen to*, w. accus. or gen., or without object.

ἀ-κράτατοσ, -ον (κραταίω), *unaccomplished*.

ἄκρη, ἡ (ἄκρος), *peak, promontory*; κατ' ἄκρης, from the top down, *utterly*.

ἄκρητος, -ον (κεράννυμι), *unmixed*.

ἄκριτό-μυθος, -ον, *of immoderate speech, endlessly prating*.

ἄκριτος, -ον (κρίνω), *not separated; immoderate, unnumbered*.

ἄκρος, -η, -ον (ἀκρότης), *topmost, top of, end of*; ἄκρη w. πόλις, *citadel*.—Superl. ἀκρότατος, -η, -ον, similar in meaning to positive.

* Ἀκταίη †, *Actae'e, a Nereid, X 41*.

ἀκτή, ἡ, *rugged coast, shore*.

ἀκτῆμων, -ον (κτῆμα), *without property, poor*.

* Ἄκτωρ, -ορος, *Act'or, father of Menoetius and grandfather of Patroclus*.

ἀκ-ακῆ, ἡ (reduplicated root ἀκ, seen in numerous words. Cf. Lat. *acus, acer, etc.*), *point*.

ἄκων, gen. plur. ἀκόντων, ὁ (ἀκ-ακῆ), *javelin*.

ἀλα-θε, *seaward*.

ἀλαλητός, ὁ, *shouting, B 149*.

ἀλάλοικον, etc., see ἀλέξω.

ἀλαπάξω, aor. ἀλάπαξα, infin. ἀλαπάξαι, *sack, plunder*.

ἀλαστος, -ον (λαθέσθαι), *unforgettable, ever to be remembered*.

ἀλγῶ (ἄλγος), aor. partic. ἀλγῆσας, *feel pain, B 269*.

ἄλγιον, neut. comparat. (ἄλγος), *more painful, worse*.

ἄλγος, τό, *sorrow, grief, pain, woe*.

ἀλεγυός, -ή, -όν (ἄλγος), *painful, woful, grievous, troublesome*.

ἀλεγυῶ (ἀλέγω), *always w. negative, care for, regard (w. gen.)*.

ἀλέγω, *have care for, be solicitous (w. κιοῦσαι, going; see note on I 504)*.

ἀλεινῶ (ἀλείωμαι), *avoid, seek to escape. II 213*.

ἄλη†, ἡ, *escape, X 301*.

ἄλειε, see εἶλω.

ἄλειπτε, ὁ (cf. ἀλιταίνω), *transgressor*.

ἄλειψα, -ατος, τό (ἀλείψω), *ointment*.

ἄλειψα, aor. ἤλειψα, infin. ἀλείψαι, *anoint*.

ἄλεω, ἀλίντων, see εἶλω.

* Ἀλέξανδρος, *Alexan'der, the Greek name of Paris*.

ἄλέξω (Lat. *arceo*), infin. ἀλεξόμεναι,

ἀλεξέμεν, fut. ἀλεξήσεις, 2 aor. opt.

ἀλάλοικον, infin. ἀλαλέμεν, partic.

ἀλαλκόν, *defend, help, ward off, often w. dat. of interest, 'from'; mid. defend oneself*.

ἄλειμαι, ἀλειόμεναι, imperf. ἀλέοντα,

aor. ἤλεσσο or ἀλεόσσο, imperat.

ἄλειναι, partic. ἀλειόμενος, *avoid, dodge, seek to escape*.

ἀληθής, -ές (λήθη), *true, neut. plur. accus. ἀληθεία, the truth (Z 832)*.

ἀλῆμος, -ον (λήμων), *without fields of grain, poor*.

ἀλήμεναι, ἀλῆναι, see εἶλω.

* Ἀλθαίη, dat. -ῃ †, *Allhae'a, mother of Meleager, I 555*.

ἀλίστος, -ον (λιόμαι), *unyielding, stubborn, incessant, mighty. Neut. as adv. Ω 549*.

ἀλγικος, -ον, *like*.

* Ἄλη†, *Ha'liē, a Nereid, X 40*.

(1) ἄλιος, -η, -ον (ἄλις), *of the sea; fem. plur. as substant., goddesses of the sea (X 86)*.

(2) ἄλιος, -η, -ον, *vain, in vain*.

ἄλιός (ἄλιος, *vain*), aor. ἀλίωσε, *hurled in vain*.

ἄλις (ἄλ-ῆναι, cf. εἶλω), *abundantly, in abundance; in swarms (B 90), in a throng (Γ 384); enough*.

ἀλίσκομαι, 2 aor. subj. ἀλέη, opt. ἀλοῖην, partic. fem. ἀλοῦσα, *be taken or captured; be slain*. In meaning, pass. of αἰρέω.

ἀλιταίνω, 2 aor. ἤλιτεν, subj. ἀλίτρωμαι, ἀλίτρωται, *sin against, transgress*.

ἀλκή, ἡ (cf. ἀλέξω), *strength for defense, might to resist. Metaplastic dat. ἀλκι, E 299, X 158*.

ἄλκιμος, -ον (ἀλκή), *strong, mighty, valiant, brave.*

* ἄλκιμος, *Al'cimus*, a Myrionid.

ἀλκτήρ, accus. sing. ἀλκτῆρα, ὁ (ἀλέξω), *warder against, defender against.*

* Ἀλκύνθη, accus. Ἀλκύνθη, †, *Aley'one*, a name of Cleopatra, I 562.

ἀλκύνθος †, τῆς, *kingfisher*, I 563.

ἀλλά (from ἄλλα), *moreover, but, yet*, A 81. ἄλλ' (ἀ) . . . γάρ, O 739.

ἄλλῃ (dat. fem. of ἄλλος), *elsewhere.*

ἄλληκτος, -ον (ἀλγω), *without ceasing; unyielding, relentless.*

ἄλληλον, -οισι(ν) and -οις, -ους, dat. dual ἀλλήλων, *one another.*

ἄλλο-δατός, -ή, -όν, *foreign; substant., a foreigner.*

ἄλλο-θεν, *from another place.*—ἄλλοθεν ἄλλος = *aliunde alius, one from one place, another from another*, I 311.

ἄλλομαι (Lat. *salīō*), 2 aor. ἔλσο, ἔλτο (§ 131), *leap, jump.*

ἄλλος, -η, -ο (Lat. *alius*), *another, other, the rest of, besides.* Often used substantively.—See ἄλλοθεν.

ἄλλοτε (ἄλλος), *at another time, on another occasion.*—ἄλλοτε δ' αὖ(τε), *and then again.*—ἄλλοτε . . . ἄλλοτε, *now . . . now; at some times . . . at other times* (§ 472).—ἄλλοτ' ἐπ' ἄλλον, *now upon one, now upon another* (O 684).

ἄλλως (ἄλλος), *otherwise, in some other way* (T 401).—καὶ ἄλλως, *besides, even as it is, anyway* (I 699).

ἄλοε †, 3 sing. imperf., *smote*, I 568.

ἄλοην, ἄλοῦσα, see ἀλίσκομαι.

ἄλοιφή, ἡ (ἀλείφω), *fat.*

ἄλοχος, ἡ (λέχος), *wedded wife*, I 386. [Cf. ἄκοιτις, παρακοίτης.]

ἄλς, ἕλς, ἡ (cf. Lat. *sāl*, Eng. 'salt'), *the sea, generally near the coast.*—ὁ ἄλς, *salt.*

ἄλσο, ἄλτο, see ἄλλομαι.

* Ἄλτης, *Al'tes*, father of Laethoë, X 51.

ἀλυσκ-έξω (ἀλύσκω), *shun, shrink, skulk.*

ἀλύσκω (ἀλέομαι), aor. infin. ἀλύξαι, *shun, escape.*

ἀλύσσοντες †, pres. partic., *frenzied*, X 70.

ἀλύω, pres. partic. fem. ἀλύουσα, *be confused, distracted* (E 352).

ἀψοί-βουαι †, adj., *cattle-winning, of high worth*, § 593. Cf. ἔβρα.

ἄφριτον, plur. ἄφριτα, τό, *barley meal.*

ἄφρη, ἡ (threshing-floor), *orchard, garden, vineyard.*

ἄφρη, see ἀλίσκομαι.

ἄμ (§ 47), for ἄν, i. e. ἀνά.

ἄμα (cf. ὁμός, Lat. *simul*, Eng. 'same'), *together, at the same time, or in the same place; together with* (w. dat.).

* Ἀμαζόνες, *Am'azons*, warlike nation of women, Γ 189.

* Ἀμάθεια †, *Amatheia*, a Nereid, § 48.

ἀμαθύνει †, 3 sing., *reduces to dust*, I 593.

ἀμαλλο-δεγῆρες, *binders of sheaves*, § 558, 554. See foot-note.

ἀμαλός, -ή, -όν, *tender.*

ἄμαξα, ἡ, *wagon*; the constellation *Charles's wain*, which is itself a corruption of the older Eng. name 'carl's wain' = 'farmer's wagon,' § 487.

ἄμαξιτόν †, adj. fem. accus. (supply δδόν), *wagon-road*, X 146.

ἄμαρτάνω, 2 aor. subj. ἄμαρτη, partic. ἄμαρτάνω, another 2 aor. ἤμβροτες, *sin* (I 501); *miss with weapons; lose, be deprived of*, w. ἀπό (X 505).

ἄμαρτη (ἄμα and ἀ-αρίσκω), adv., *in unison*, § 571.

ἄμαω, imperf. ἤμων, *reap.*

ἀμβαλλόμεθα, see ἀναβάλλω.

ἀμβατός, -όν (ἀναβαίνω), *easy of ascent, scalable.*

- ἀμ-βλήθην †, adv., *with sudden bursts*, X 476.
- ἀμ-βροσίη, ἡ (ἀμβρόσιος), *ambrosia*, the food of the gods; used as an ointment, Π 670, 680.
- ἀμ-βρόσιος, -η, -ον (ἀμβροτος), *ambrosial, divine*.
- ἀμ-βροτος, -ον (βροτός), *immortal, divine*.
- ἀ-μείγατος, -ον, *unenviable, sad*.
- ἀμείβω, *exchange*; mid. ἀμείβεται, partic. ἀμειβόμενος, imperf. ἡμείβετο, ἀμείβετο, aor. subj. ἀμείβεσθαι, *pass over, leave behind* (I 409); *take turns* (I 471, O 684); *reply*. Partic. *in turn, in reply, respectively*.
- ἀ-μειλιχος, -ον, *hard, inexorable*.
- ἀμείνων, ἀμεινον (comparat. of ἀγαθός), *better, superior, braver*.
- ἀ-μέρδω (μέρος), aor. infin. ἀμέρσαι, *pass. aor. subj. ἀμερῶν, deprive, rob*.
- ἀ-μετρο-επής †, *endless talker*, B 212.
- ἀ-μήχανος, -ον (μηχανή, *contrivance, resource*), *unmanageable, proof against entreaty, unyielding*, Π 29.
- ἀ-μυτρο-χίτωνας †, adj., *unbelled*, Π 419. See Introduction, 32.
- ἄμμη, ἄμμες, ἄμμι, see § 110 (ἡμεῖς).
- ἀμ-μίγξαι, aor. partic. of ἀνα-μίγνυμι, *having mingled*, Ω 529.
- ἀμ-μορος, -ον (μέρος), *without a portion; without share in* (Σ 489); *wretched, unfortunate* (Z 408).
- ἀμμοιβηδής, adv. (ἀμείβω), *in turn*, Σ 506.
- ἀμολγός, ὁ, *darkness*; used in dat. only.
- ἄμός, same in meaning as ἡμέτερος, *our*.
- ἄμοτον, adv., *without measure, without ceasing*.
- ἀμπεραντες comp. †, aor. partic. of ἀνα-πέρω, *pierce, put upon spits*, B 426.
- ἀμπελό-εα, -εσσα, -εν (ἀμπελος, *vine*), *vine-clad*.

- ἀμ-πεπαλόν, see ἀπαλλάω.
- ἀμπεύσαι, ἀμπευε, ἀμπεύτο, see ἀνα-πνέω.
- ἀμπευκα †, τόν, *metal diadem*, X 469.
- ἀμυδεις (ἄμα), together, *at the same time* (I 6).
- Ἄμυδών, -ῶνος, *Am'ydon*, city of the Paeonians.
- ἀ-μύμων, -ονος (μῶμος, cf. Γ 412, footnote), *blameless; excellent, noble*.
- ἀμύναι, see ἀμύω.
- ἀμύντωρ, ὁ (ἀμύω), *defender, helper*.
- Ἄμύντωρ, -ορος, *Amyn'tor*, father of Phoenix, I 448.
- ἀμύω (Lat. *mūnīō*), infin. ἀμύνεσθαι, ἀμύνεμεν, ἀμύνειν, imperf. ἀμύνει, aor. ἤμυνε, opt. ἀμύναι, imperat. ἀμύνον, infin. ἀμύναι, *ward off, avert; defend, aid, help*. Mid. *ward off from oneself, defend one's own* (w. gen., I 531), *fight*.
- ἀμύσσω, imperf. ἄμυσσε, fut. ἀμύσεις, *scratch, tear, rend*.
- ἀμφ-αγέροντο comp. †, 2 aor. of ἀμφ-αγείρω, *gathered around*, Σ 37.
- ἀμφαδόν (ἀνα-φαίνω), *openly*.
- ἀμφ-αφάσμαι (ἔπρω), infin. ἀμφαφάσσειν, *to handle*, X 373.
- ἀμφερε, -ον, see ἀμφιέρω.
- ἀμφεποτάτο comp. †, *flew about*, B 315.
- ἀμφίσταν, see ἀμφίσταμαι.
- ἀμφέχυντο, see ἀμφιχέομαι.
- ἀμφ-πρεφέα †, adj. from ἀμφηπρεφής, *covered at both ends*, A 45.
- ἀμφί, adv. of place and prep. w. gen., dat., and accus. *W. gen. about, over* (Π 825). *W. dat. about, around, before or over, for* (concerning). *W. accus. around, about*. Meaning as adv. *on both sides, about*. It does not have retracted accent as adv. except Π 772 (see § 168).
- ἀμφί περί, *round about*.
- ἀμφ-ισχυίαν comp. †, *as she shrieked*

around, B 316. Apparently perf. partic. of ἰάχω, without augment.

ἀμφιβαίνω, perf. ἀμφιβέβηκας, -κε(ν), pluperf. ἀμφιβεβήκει, stride around, perf. stand before, guard; encircle, envelop (Π 66), fill (Z 355); bestride, stand over (Π 777).

ἀμφιβροτος, -η, -ον, man-girding, i. e. man-protecting, epithet of shield. Introduction, 25.

ἀμφιγυῖας, -εσσα, -εν (γυῖα), lame in both legs. See note on A 607.

ἀμφιγυος, dat. plur. ἀμφιγύοισι (γυῖα), pointed at both ends, double-headed. Note on O 712.

ἀμφιδέθη comp. †, perfect of ἀμφιδαῖω, blazes around, Z 329.

ἀμφιέλισσα, -ης, curved at both ends. See illustration of ship under νηῦς.

ἀμφιῆτω and ἀμφιῆτω, partic. ἀμφιῆτοντες, imperf. ἀμφεπε, ἀμφεπον, go about, surround, blaze about (of fire); busy oneself about (ἵππου, βοῦν).

ἀμφιζανε comp. †, imperf., settled upon, Z 25.

ἀμφιθαλής †, adj., on both sides flourishing, i. e. a child with both parents living, X 496.

* Ἀμφιθή †, Ἀμφιθιή'οῦ, a Nereid, Z 42.

ἀμφικάλυπτος, aor. ἀμφεκάλυψε, cover, envelop, cloud or master (Γ 442).

ἀμφικέλλος, -ον (κέλλω), two-handed (δέπας).

ἀμφιμάχομαι, imperf. ἀμφεμάχοιτο, fight around.

ἄμφι-μέλαινα (μέλας), of the φρένες, hidden in the recesses of the body, surrounded by darkness, gloomy. But perhaps the poet intends to describe the effect of passion on the φρένες.

ἀμφιπέριμαι, dwell around.

* Ἀμφινόμη †, Ἀμφιή'ομη, a Nereid, Z 44.

ἀμφιπέρονται, imperf. ἀμφεπέροντο, be busied about.

ἀμφιπόλος, ἡ (πέλω), one busied about, handmaid, attendant.

ἀμφίς (generally = χωρίς, adv.), apart (Z 519), dividedly, in two opposed parts (B 13, 30, 67, Z 502, X 117), at a distance from one another (O 709), between the two armies (Γ 115).— Sometimes = ἀμφί, around (B 384, I 464, Ω 488).

ἀμφίσταμαι, aor. 2 aor. 3 plur. ἀμφίσταν, stood around.

ἀμφιφάλος, -ον, two-horned helmet. Introduction, 33.

ἀμφί . . . φράϊσθε, consider on both sides, i. e. carefully, Z 254.

ἀμφιχέομαι, 2 aor. ἀμφέχυτο, be poured around. Note on B 41.

ἀμφοτέρως, -η, -ον (ἀμφω), only neut. in sing., both. Note on Γ 179.

ἀμφοτέρωθεν, from or on both sides.

ἀμφω, dual (cf. ἀμφί and Lat. ambō), both.

(1) ἄν, modal adverb, §§ 189 ff. Used as equivalent of κε(ν).

(2) ἄν, for ἀνά, § 46 and note on A 148.

ἀν-, negative prefix, § 161.

(1) ἀνα, voc. of ἀναξ, Γ 351, Π 233.

(2) ἀνα, adv., up! Z 331, I 247, Z 178. See the following word.

ἀνά, ἄν, ἀμ (§§ 46, 47), adv. and prep. w. dat. and accus. W. dat. upon, at the end (top) of. W. accus. up through, through, throughout, along (Z 546), in (B 36). Meaning as adv. up, thereon, on board, throughout.—Its accent is never retracted (§ 168): but ἀνα [cf. (2) above] is used in meaning of ἀνά-στηθι. In composition it may mean 'back again.'

ἀναβαίνω, 2 aor. ἀνέβη, partic. ἀναβάς, go up, mount, ascend; go on board a ship.

ἀναβάλλω, mid. subj. ἀβαλλόμεθα, put off, postpone.

ἀνάβλησις, ἡ (ἀναβάλλω), postponement.

ἀναγκαῖος, -η, -ον (ἀνάγκη), *urgent, constraining*. ἡμᾶρ ἀναγκαῖον (Π 836), *day of subjection*.

ἀνάγκη, ἡ, *constraint, necessity*.

ἀνα-γνάμπτω, *pass. aor. ἀνεγνώμην, was bent back*.

ἀν-άγω, *imperf. ἀνήγες, 2 aor. ἀνήγαγεν, mid. imperf. ἀνάγοντο, lead or bring up, i. e. hither (in ships); bring home (by sea); lead or carry away; mid. put to sea*.

ἀνα-δέσμην †, *τήν, fillel, X 409*.

ἀνα-δύομαι, *mixed aor. ἀνεδύσαστο, 2 aor. ἀνέδύ, rise up*.

ἀνά-εδος, -ον (ἔδνα), *without suitor's gifts*.

ἀνά . . . ἔλκετο, *see ἀνέλκομαι*.

ἀνα-θλήσει *comp. †, shall bloom again, A 236*.

ἀνα-θήσει *comp. †, fut. of ἀνατίθημι, will hear upon, X 100*:

ἀν-αιδέη, ἡ (ἀναδής), *shamelessness*.

ἀν-αιδής, -ές (αἰδέομαι), *without reverence or respect, shameless*.

ἀν-αίματος †, *without blood, bloodless, E 342*.

ἀναίνομαι, *imperf. ἠναίνοτο or ἀναίνοτο, aor. subj. ἀνήνηται, reject, spurn, refuse, deny*.

ἀν-αιρέω, 2 aor. partic. ἀνελών. *mid. 2 aor. ἀνέλοντο, subj. ἀνέληται, take up; mid. take up or lift up to or for oneself*.

ἀν-είσω, *aor. opt. ἀνάξειεν, partic. ἀνάξας, dart, spring, or leap up*.

ἔν-αλκίς, -ιδος (ἀλκή), *without strength, weak, feeble*.

ἀνα-λύω, *aor. infin. ἀναλύσαι, loose, set free*.

ἀνα-μίγνυμι, *aor. partic. ἀμιξῆς, mingle*.

ἀνα-νέω, *nod upward, nod 'no,' refuse; opposite of κατανέω*

ἀναξ, -ακτος, ὁ (F-), *lord, ruler, master*. Voc. (Ζεῦ) ἄνα.

ἀνα-πάλλω, *aor. partic. ἀπεπαλόν, swing aloft*.

ἀνα-πέπνυμι, *aor. in tmesis ἀνά . . . πέπασσεν (A 480), spread out*.

ἀνά-πνευσίς, ἡ (πνίω), *recovery of breath, rest, Π 43*.

ἀνα-πνέω, *aor. ἀνέπνευσαν, subj. ἀναπνεύσασσι, infin. ἀμπνεύσαι, 2 aor. imperat. ἔμπνευ, mid. 2 aor. ἔμπνυτο, breathe again, recover; mid. recover one's breath, come to oneself*.

ἀν-άποιον †, *without ransom, A 99*.

ἀνα-πρήθει, *aor. partic. ἀναπρήσας, let gush out; with streaming tears (δάκρυ), I 433*.

ἀν-αρπάξω, *aor. partic. ἀναρπάξας, aor. indic. ἀνάρπασε, snatch up, seize away. Aor. in tmesis ἀνά . . . ἤρπασε (X 276)*.

ἀνα-(ρ)ρήγγυμι, *aor. partic. ἀναρρήξαστε, break up, tear up, rend*.

ἀνάσσω (Fάναξ), *imperat. ἀνασσε, imperf. ἀνασσέ(ν), rule, lord it, be lord*.

ἀνα-σταδόν (ἀνίστημι), *adv., rising up, standing*.

ἀναστᾶς, *see ἀνίστημι*.

ἀνα-στενάχομαι, *groan over, lament*.

ἀναστήσει, *see ἀνίστημι*.

ἀνασχεῖν, ἀνάσχειο, ἀνασχόμενος, ἀνασχέ(ν), *see ἀρέχο*.

ἀνα-τρέχω, 2 aor. ἀνέδραμε(ν), *run up; shoot up or grow up fast*.

ἀνα-φαίνω, *bring to light, reveal*.

ἀνα-χάζομαι, *imperf. ἀνεχάζετο, withdraw, retire*.

ἀνα-χωρέω, *aor. ἀνεχώρησεν, retire, retreat, fall back*.

ἀνδάνω (σFαδ, Lat. suādeō, Eng. 'sweet'), *imperf. ἤδανε, 2 aor. infin. ἄδειν, perf. partic. masc. sing. accus. ἔαδον, please. Note on Γ 173*.

ἀν-διχα, *in two parts*.

ἀνδρο-κτασίη, ἡ (ἀνήρ, κτανεῖν), *slaying of men*.

Ἀνδρομάχη, *Androm'ache, wife of Hector*.

ἀνδροτής, *accus. -τήτα, ἡ, manly strength, vigor. Note on Π 857*.

ἀνδροφόνος, -ον (ἀνθρ. φον-), *man-slaying, murderous*.

ἀνέβραχε, 2 aor., *clashed*. There is no present.

ἀνέβραμεν, *ran up* (Π 813); *grew up fast* (Σ 56, 437). See ἀνατρέχω.

ἀνείργω, imperf. ἀνείργε, *press back*.

ἀνείδον, partic. ἀνιδόν, *look up*.

ἀνείη, see ἀνίημι.

ἀν-εμ (εἶμι), ἀνεισι, partic. ἀνιόντος, -τ-, -α, fem. ἀνιούσα, *go up, come up, rise (of the sun), come back, return, approach as a suppliant*.

ἀν-έρομαι, -εαι, *ask, inquire*.

ἀν-εκτός, -όν (ἐχω), *endurable*.

ἀν-έλκομαι, *draw up or back to oneself*; imperf. in tmesis ἀνὰ . . . ἔλκετο, *tore out his hair* (X 77).

ἀνέλοντο, ἀνελόν, see ἀναρπάζω.

ἀνεμος, -οια, δ (Lat. *animus*), *wind*.

ἀνεμοσκεπέων †, adj. gen. plur. of ἀνεμοσκεπής, -ές, *sheltering from the wind*, Π 224.

ἀνεμο-τρεφής, -ές (τρέφω), *wind-fed*.

ἀνίσταν, ἀνίστη, see ἀνίστημι.

ἀν-έστιος †, adj., *homeless*, I 63.

ἀνίσχε, see ἀνέχω.

ἀνευ-θεῖν, *afar, far away; away, to one side* (X 368); w. gen., *far away from* (X 88); *without* (Π 89), *apart from* (X 39).

ἀνεχάξω, see ἀναχάζομαι.

ἀν-έχω, 2 aor. ἀνέσχε, -ον, infin. ἀνασχεῖν, partic. ἀνασχόν, mid. fut. infin. ἀνασχέσθαι, 2 aor. indic. ἀνέσχεο (Ω 518), ἀνέσχετο, imperat. ἀνίσχεο and ἀνέσχεο (Ω 549), partic. ἀνασχόμενος, *hold up, hold back, restrain*; mid. *raise high one's arm* (Γ 362), *hands* (X 34), *hold out, endure*.

ἀνεχώρησεν, see ἀναχωρέω.

ἀ-νεψιός, δ (Lat. *nepos*), 'nephew'; *cousin*.

ἀνεψ, nom. plur., *silent*.

ἀνήγαγεν, see ἀνάγω.

ἀνήη, ἀνήκε, see ἀνίημι.

ἀν-ηκουστέω (ἀκούω), aor. ἀνηκούστησεν, *fail to harken to* (w. gen.).

ἀνῆρ, ἀνέρος or ἀνδρός, etc., dat. plur. ἀνδρῶσι or ἀνδρῶσι (§ 85), Lat. *vir* or *homo*, a *man*; sometimes *husband*; often used w. another noun in apposition, which may be rendered as an adj., e. g. Σίντιες ἄνδρες (A 594), 'Sintian men.'

ἀνήρπασε, see ἀναρπάζω.

ἀνήσα, see ἀνίημι.

Ἄνθεα, *Anthei'a*, a city of Agamemnon situated on the Messenian gulf.

ἀνθεμό-εσ, -εσσα, -εν (cf. ἄθος), *flowery*.

ἀνθεράν, -ᾶνος, δ (ἄθος), *chin*.

ἀνθ-ίσταμαι, imperf. ἀνθίστατο, *set themselves in opposition, made resistance*.

ἄθος, plur. ἄθεα, τό, *flower, blossom*.

ἀνθρακίην †, τήν, *heap of glowing coals*, I 213.

ἀνθρώπος, δ, Lat. *homo, man*. Sometimes w. an appositive noun as ἄνθρωπος ὁδίτης, 'wayfaring man.' See ἀνθρ.

ἀντιάω (cf. ἀνίω), *be distressed*.

ἀντίω, *distress*; pass. aor. partic. masc. sing. accus. ἀνιθέντα, *be wearied*.

ἀνιδόν, see ἀνείδον.

ἀν-ίημι, fut. ἀήσει, aor. ἀήκε, 2 aor. subj. ἀήη, opt. ἀήη, *send up; let go, release; impel, drive, spur*; mid. pres. partic. ἀνιέμεν, *undo, bare* (κόλπον, X 80).

ἀνίπτουσιν †, adj., *unwashed*, Z 266.

ἀ-νιπτό-ποδες †, adj., *with unwashed feet*, Π 235.

ἀν-ίστημι, imperf. ἀνίστη, fut. ἀνστήσεις, aor. opt. ἀναστήσειε, partic. fem. ἀνστήσασα, *make stand up; turn out (of a place), dismiss* (A 191); *raise up* (Priam) by the hand. χειρός. Ω 515; *arouse* (κῆρυκα, Ω 689); *wake up* (Ἀχιλλῆα Σ 358). —Mid. pres. partic. ἀνιστάμενος,

- with 2 aor. act. ἀνίστη, ἀνοστήτην, ἀνίσταν, partic. ἀναστάς, ἀναστάτες, rise up, arise.
- ἀν-χνιεύων comp. †, pres. partic. tracking back, X 192.
- ἀν-όλω, imperf. ἀνέργε, open.
- ἀν-ορούω, aor. ἀνόρουσε(ν), spring up.
- ἀν-ουτήρ†, adv., without dealing a wound, X 371.
- ἀνοτήσασα, ἀνοτήσας, ἀνοτήτην, see ἀνίστημι.
- ἀνοσχοι, ἀνοχήσεσθαι, see ἀνίχθω.
- ἀντα, adv. (an old accus. ; cf. ἀντί and Lat. ante), to the face, opposite, in front ; to one's gaze, to look at.
- ἀντ-όξιος, -ον (ἀντί), equivalent.
- ἀντάω (ἀντα), fut. ἀντήσω, aor. ἤντησε. come face to face with, meet, encounter.
- ἀντετόρησεν, see ἀντιτορέω.
- ἀντην, adv. (an old accus. ; cf. ἀντα), to the face, face to face (X 109) ; over against or opposite.
- Ἀντηνορέϊδης, -ᾶο, the son of Antenor, Helica'on (Γ 123) ; Co'on (Τ 53).
- Ἀντήνωρ, -οπος, Antenor, a Trojan, husband of the priestess Theano. Cf. note on Γ 205.
- ἀντί (an old loc. ; cf. ἀντα), in the face ; prep. w. gen., like, equal to, a match for, I 118.
- ἀντία (adv. of ἀντίος), opposite, against.
- ἀντι-άναραι (ἀνῆρ), fem. adj., like or a match for men.
- ἀντιάω (ἀντίος), pres. partic. ἀντιόουσαν, aor. partic. ἀντιόσας. come face to face with, meet, share (A 31, 67).
- ἀντι-βιος, -η, -ον (βίη), with opposing strength, hostile, wrangling.—Adv. ἀντιβίην and ἀντιβιον, with opposing strength, with might against one.
- ἀντι-βολέω (ἀντι-βάλλω). aor. ἀντεβόλησε. ἀντεβόλησαν, meet, encounter.
- ἀντίθεος, -η, -ον, godlike.
- ἀντι-κρύ, over against (like ἀντην) ;

straight on (Γ 350), outright, utterly (Π 116). [-ō twice in Iliad.]

Ἀντιόλοχος, Antilochus, a son of Nestor.

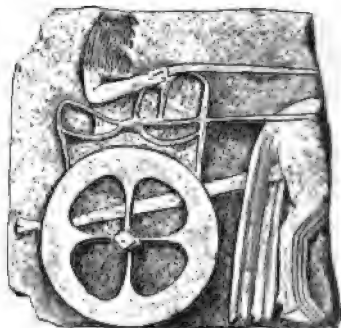
ἀντί-ος, -η, -ον, in face of, over against, opposite ; against, to meet (B 185).—Neut. sing. and plur. as adv. ἀντίον and ἀντία, against, opposite ; before.—ἀντίον ἠδδᾶ, spoke to, answered.

ἀντι-τορέω (τείρω), aor. ἀντετόρησεν, bore through, pierce.

ἀντι-φέρομαι, bear oneself against, resist.

ἀντομαι (ἀντα), infin. ἀντεσθαι, imperf. ἤντετο, meet, encounter.

ἀντυξ, -γος, ἡ, rim of chariot or shield.



CHARIOT WITH ἀντυξ. FROM THE ARGIVE HERAEUM.

Perhaps about 600 B. C. (After *Am. Jour. Archaeol.* II [1898], Pl. II, 6.)

ἀνωσις, ἡ (cf. ἄνω), accomplishment (B 347), achievement.

ἄνω (for ἀνω), accomplish ; pass. opt. ἄνοιτο, be finished (Σ 473).

ἄνω, adv., upward (Ω 544).

ἀνώγα, a perf. w. present meaning ; 2 sing. ἀνώγας, 3 sing. ἄνωγε(ν), subj. ἀνώγη. opt. ἀνώγοι, pluperf. ἀνώγαε. Also a pres. is formed : ἀνώγα, and imperf. ἄνωγε(ν), ἤνωγον : bid, command, urge.

ἀξέμεν (Ω 663), ἀξέτε, see ἄγω.

- ἀξίτη, ἡ (ἀκ-ακή), *battle-axe*, O 711.
- ἄξιος, -η, -ον, of equal value, *worth, worthy*.
- Ἄξιός, -ου, *Ax'ius*, a river of Macedonia.
- ἄξον, see ἐγγύμι.
- ἀοιδμοί †, adj., *sung of*, Z 358.
- ἀοιδός, ὁ (ἀείδω), *bard*. Introduction, 8.
- ἀ-ολλής, -ές (ἀ- collective and Fel of εἶλω), *crowded or collected together, in a mass*.
- ἀολλίζω (ἀολλής), aor. ἀόλλισσάω, partic. ἀολλισσάσα, pass. aor. ἀολλισθησάω, *collect together*.
- ἄορ, dat. ἄορι, τό, *sword* (Π 478), synonym of ἔιφος and φάσγανον (see note on O 714).
- ἀοσοτήρ, accus. plur. -ήρας, ὁ, *ally; avenger* (X 338).
- ἀ-ουτον †, adj., *unwounded*, Z 536.
- ἀπ-αγγέλλω, aor. infin. ἀπαγγεῖλαι, *announce, bring back a message*.
- ἀπ-άγω, fut. infin. ἀπάξω, 2 aor. ἀπήγαγε, *bring back*.
- ἀπ-αίнуμαι, imperf. ἀπαινύτο, *take away*.
- ἀπ-αλίζω, 2 aor. opt. ἀπαλάσκει, *ward off*.
- ἀπαλός, -ή, -όν, gen. plur. fem. ἀπαλάων, *soft, tender*.
- ἀπ-αμείβομαι, partic. ἀπαμειβόμενος, *reply*.
- ἀπ-αμύσσει comp. †, aor. opt. of ἀπαμάω, *cut off*, Z 34.
- ἀπ-αμύνω, aor. ἀπήμυνεν, *ward off; mid. aor. opt. ἀπαμύναιμεθα, ward off from oneself, defend oneself*. Aor. infin. in tmesis ἀπὸ . . . ἀμύνω (A 67).
- ἀπ-ἀνευθε(ν), *far off; at a distance; far from, apart from* (w. gen.).
- ἀπ-αράσσω, aor. ἀπάραξε, *strike off, break off*.
- ἀ-πᾶς, ἀπᾶσα, ἅπαν, *all together, all*.
- ἀπατάω (ἀπάτη), aor. ἀπάτησε, *deceive*.
- ἀπ-ἀπερθε(ν), *at a distance; far away from* (w. gen.).
- ἀπάτη, ἡ, *deceit, deception*.
- ἀπατηλόν †, adj., *deceitful*, A 526.
- ἀπ-αυράω, *take away*, see § 63, 4.
- ἀπ-εδέξατ' (ο) comp. †, *accepted*, A 95.
- ἀπέειπε, see ἀπειπον.
- ἀπέθηκε, see ἀποτίθημι.
- ἀπειλάω (ἀπειλή), imperf. ἀπειλείτε, fut. ἀπειλήσω, aor. ἠπέιλησεν, ἀπειλήσω, *threaten*.
- ἀπαλή, gen. plur. ἀπειλάων, ἡ, *threat*.
- ἀπ-εμι (εἰμί), partic. ἀπέντος, *be absent*.
- ἀπέπον and ἀπ-έπειπον, 2 aor., ἀπέειπε, subj. ἀποείπῃ, imperat. ἀπέειπε, infin. ἀποείπειν, partic. ἀποειπόν, *declare, speak out; refuse* (A 515); *renounce one's wrath*.
- ἀ-πέπων, -ονος (πεῖρα), *boundless*.
- ἀπέπεινε, see ἀποκτείνω.
- ἀπ-αμυθεῖν comp. †, imperf., *tried to dissuade*, I 109.
- ἀ-περείσιος, -ον, *boundless, limitless*.
- ἀπ-αρήσσει comp. †, aor. opt., *retire from, rest from*, Π 723.
- ἀπέσσυτο, see ἀπο-σέομαι.
- ἀπέστη, see ἀφίσταμαι.
- ἀποστουφάλιξεν, see ἀποστουφάλιζω.
- ἀπετροπᾶντο, see ἀποτροπάζω.
- ἀπ-εχθαίρω, aor. subj. ἀπεχθήρω, *hate*.
- ἀπ-εχθάνομαι (ἐχθος, *hate, enmity*), 2 aor. ἀπήχθετο, subj. ἀπέχθαι, *become hated, be hateful*.
- ἀπ-έχω, 2 aor. subj. ἀπόσχω, mid. ἀπόσχωνται, *hold off, keep away, mid. restrain oneself from, let up from*. ἀπὸ . . . ἐχουσω, in tmesis, X 324, *part from*.
- ἀπέψυχοντο, see ἀποψύχω.
- ἀπήγαγε, see ἀπάγω.
- ἀπ-ηλεγέως (ἀλέγω), *regardlessly, unreservedly*.
- ἀπήμβροτε, see ἀφαμαρτάνω.
- ἀπήμυνε, see ἀπαμύνω.
- ἀ-πήμων (πήμα), *without suffering, unhurt*.

ἀπήνη, ἡ, *wagon*.
 ἀπ᾽-ηῆς, -ῆς, gen. ἀπήνης, *unkind, hard*.
 ἀπήρα, ἀπήρων, *took away*. See § 63, 4.
 ἀπήχθετο, see ἀπεχθάνομαι.
 ἀπίθω (πίθω), aor. ἀπίθησε(ν), *disobey*.
 ἄπιος, -η, -ον (ἀπό), *distant*.
 ἄπιστος, -ον, *faithless*.
 ἀπό, ἀπ', ἀφ' (cf. Lat. *ab*), *adv. and prep. w. gen., from, far from, away from*. Also accented ἀπο, §§ 164, 166.
 Meaning as *adv. away from, from, forth*.
 ἀποβαίω, mixed aor. mid. ἀπεβήσαστο, 2 aor. act. ἀπέβη, partic. ἀποβάτες, *go away; dismount*.
 ἀποβάλλω, aor. in tmesis ἀπό . . . βάλε, *throw off*.
 ἀπόβλητος, -ον (βάλλω), *to be thrown away, to be scorned*.
 ἀποβλύξω †, pres. partic., *spiriting out*, I 491.
 ἀπογυώσσω †, aor. subj., *rob of the use of limbs, unnerve*, Z 265.
 ἀποδατέομαι, fut. ἀποδάσσομαι, infin. ἀποδάσσειν, *give a due portion of, divide*.
 ἀποδαροτομία (δειρή, τάμνω), fut. ἀποδαροτομήσω, *cut the throat of, slaughter*.
 ἀποδοῦμαι, 2 aor. infin. ἀποδοῦναι, in tmesis ἀπό . . . δοῦμαι, *give up or back something as due, pay* (Z 499); *pay for, atone for* (I 387).
 ἀποδοῦναι, aor. ἀπέδωκε, subj. in tmesis ἀπό . . . δῶω (B 261), 2 aor. subj. in tmesis ἀπό . . . δῶω (X 125), infin. ἀποδοῦσαι, *strip off*.
 ἀπό-εκε comp. †, imperat. of ἀποείκω, *withdraw from*, Γ 406.
 ἀπό . . . εἴλετο, in tmesis for ἀφείλετο. See ἀφαίρομαι.
 ἀποέρω (Fέρω, Lat. *verrō*), aor. ἀπέερσε, *sweep away*, Z 348.
 ἀποθείωμαι, ἀποθέσθαι, see ἀποτίθημι.

ἀποθνήσκω, perf. partic. gen. ἀποθνήσκοντος, *be slain*; perf. *be dead*.
 ἀποθρῆσκω, *leap from*.
 ἄποινα, τό (ποιή), *ransom; atonement, recompense*.
 ἀποκόπτω, fut. infin. ἀποκοπόμεν, aor. ἀπέκοψε, *he w off, cut off*.
 ἀποκρύπτω, aor. infin. ἀποκρύψαι, *hide away*.
 ἀποκτείνω, aor. ἀπέκτεινε, 2 aor. ἀπέκτανε, *kill, slay*.
 ἀπολάμπω, imperf. ἀπέλαμπε, *shine, be radiant from*. See note on X 319.
 ἀπολήγω, imperf. ἀπέληγε, *stop or cease from*.
 ἀπολλύω, aor. ἀπέλεσα, ἀπόλεσσω, *destroy, slay, lose*; mid. 2 aor. ἀπόλογο, opt. ἀπολομένη, infin. ἀπολέσθαι, *be destroyed, perish, be lost*.
 Ἄπολλων, -ωνος, *Apollo*, son of Zeus and Leto, brother of Artemis, the powerful god of light, the fardarter. See § 80.
 ἀπολυμαίνεσθαι, pres. infin., ἀπελυμαίνοντο, imperf. indic., *purify oneself*. See foot-note on A 313, 314 (found only here).
 ἀπολύω, aor. ἀπέλυσε, *set free*; mid. fut. ἀπολυσόμεθα, *ransom*.
 ἀπομηνίω, aor. partic. gen. ἀπομηνίσσωντος, *be very wrath*.
 ἀπομόρρνυμι, imperf. ἀπομόρρνυμι, mid. aor. ἀπομόρρυστο, *wipe away, wipe off*.
 ἀπονάσσειν, aor. subj. of ἀποναίω, trans., *remove to another dwelling-place, send back* = Attic ἀποδῶσω, Π 86.
 ἀπονόμαι, *go back, return home*.
 ἀπονύναμι (δύνημι), 2 aor. opt. ἀπόναυο, *have joy of*, Ω 556.
 ἀπονοστήω, fut. infin. ἀπονοστήσειν, *return home*.
 ἀποξέωθαι comp. †, *smooth away*, I 446.
 ἀποπαύω, aor. ἀπέπαυσε, *stop, check, stay (trans.) from*; mid. ἀποπαύεαι,

- imperat. ἀποπαύεο, fut. infin. ἀποπαύεσθαι, *cease, rest from.*
- ἀποπέτομαι, 2 aor. partic. ἀποπτήμενος, 2 aor. in tmesis ἀπὸ . . . ἔπτατο (Π 469), *fly off.*
- ἀποπλέω, *drive back, pass.* aor. ἀπεπλήχθη, *spring back, rebound.*
- ἀποπλέω (πλέω), *sail away.*
- ἀποπρό, *far away.*
- ἀποπτάνεος, see ἀποπέτομαι.
- ἀποροῦς, aor. ἀπόρουσε, *spring off, spring down.*
- ἀπο(ρ)ρήγγω, aor. partic. ἀπορρήξας, *break off, snap off.*
- ἀπο(ρ)ρίπτω, aor. infin. ἀπορρίψαι, partic. ἀπορρίψαντα, *cast off, lay aside.*—Aor. in tmesis ἀπὸ . . . ἔρριψε (X 406).
- ἀποσείωμαι, 2 aor. ἀπέσειντο, *rush from.*
- ἀποστείχω, 2 aor. imperat. ἀπόστιχε, *go away.*
- ἀποστρέφω, iterat. aor. ἀποστρέψασκε, *turn or drive back.*
- ἀποστυφέλλω, aor. ἀπεστυφέλιξε(ν), *drive away.*
- ἀπόσχη -σχώνται, see ἀπέχω.
- ἀποτάμνω, *cut off; mid. for oneself.* 2 aor. in tmesis ἀπὸ . . . τάμει, *cut off, cut* (Γ 292).
- ἀποτεθνήωτος, see ἀποθνήσκω.
- ἀποτίθημι, aor. ἀπέθηκε, mid. 2 aor. subj. ἀποθείομαι, infin. ἀποθέσθαι, *set or lay away; lay aside.* Mid. *lay aside one's own etc.*
- ἀποτίνω, infin. ἀποτινέμεν, fut. ἀποτίσεις, aor. subj. ἀποτίσῃ, partic. ἀποτίσας, *pay something due, pay for.*
- ἀποτμήγω (τάμνω), aor. partic. ἀποτμήξας, *cut off.*
- ἀποτραπιάω, mid. imperf. ἀπετραπῶντο, *turn (oneself, in mid.) away from.*
- ἀπούρως, *having taken away; § 63, 3.*
- ἀπουρήσουσι, *will carry off, will remove* (X 489). See § 63, 3.
- ἀπόφημι, mid. imperat. ἀπόφασθε, *speak out, declare.*
- ἀποφθίνω, mid. 2 aor. partic. ἀποφθίμεντοι or -ου, *perish, be dead.*
- ἀποψύχω, pass. imperf. ἀεψύχοντο, *they cooled off in the wind, let . . . dry off.*
- ἀπρακτος, -ον (πρήσσω), *accomplishing nothing, vain, fruitless.*
- ἀπριάτην (πριάται), adv., but originally an accus. sing. fem., *unbought, without price.*
- ἀπτήσι †, adj., *unpledged, I 323.*
- ἀπτόλεμος, -ον, *unwarlike.*
- ἀπτε, *fasten; mid. imperat. ἀπτέσθω, infin. ἀπτεσθαι, partic. ἀπτομένη, imperf. ἤπτετο and ἄπτετο, aor. ἤψατο, partic. ἄψαμενος, lay hold on, grasp, take hold.*
- ἀπυρος, -ον (πῦρ), *untouched by fire* (I 122).
- ἀπυθίω, fut. ἀπύσει, aor. (in tmesis, E 308) ἀπύσει, mid. aor. ἀπύσατο, infin. ἀπύσασθαι, partic. ἀπύσασμενος, *push, thrust, or drive back; remove; knock or rub off skin* (E 308); mid. *thrust back or away from oneself or for oneself, push away, drive away.*
- ἀπώλεσα, see ἀπόλλυμι.
- ἀπώσαμενον, ἀπώσασθαι, ἀπώσατο, ἀπώσει, ἀπώσει, see ἀπυθίω.
- ἄρα, ἄρ, ἄρ', ἄρα, ἄρ', *as may be believed, of course, as it seems, so, then,* §§ 46, 49. For idiomatic use w. past tense see notes on Γ 183, I 316.
- ἀραβίς, aor. ἀράβησε, *rattle, clink.*
- ἀραιός, -ή, -όν, *thin.*
- ἀράομαι (ἀρή), ἀράται, imperf. ἤρατο, aor. ἤρησατο, ἤρησαντο, aor. subj. ἀρησόμεθα, *pray, pray for.*
- ἀρ-αρίσκω (cf. Lat. ar-tō), aor. partic. ἄρσαντες, 2 aor. subj. ἀράρῃ (trans. Π 212), *fit or join together, suit; 2 aor. ἄραρον* (intrans. Π 214), 2 perf. partic. ἀρηρότες, ἀραρούα, etc., pluperf. ἀρήρει, mid. 2 aor. partic.

ἄρμενον, all intrans., *be fitted or joined together; fit, suit; be fitted or provided with; pass. aor. ἄρθεν, were fitted together, pressed close* (Π 211).

ἀργαλῖος, -η, -ον (ἀργος), *hard, difficult, grievous, cruel.*

Ἄργεῖη Ἑλένη, *Ar'give Hel'en.*

Ἄργεῖοι, *Argives.* See note on A 79.

ἀργεῖφόντης, perhaps *the bright appearing*, epithet of Hermes. See note on B 103.

ἀργεννός, -ή, -όν (ἀργής), *white, shining*, epithet of *δῖες* and *δῶδναι*.

ἀργής, dat. ἀργῆτι (ἀργός), *shining white.*

ἀργη-κέραινε, only voc., *of the shining white thunder-bolt.*

ἀργη-όδους, -οῦτος (όδούς), *white-toothed, white-tusked.*

Ἄργος, -εος, *Ar'gos.* See note on A 79.

ἀργός, -ή, -όν (cf. ἀργυρός), *white, swift.*

Ἄργουσα, *to Argos.*

ἀργύρεος, -η, -ον (ἀργυρός), *of silver, silver.*

ἀργυρό-ηλος, -ον (ήλος), *with silver nails, silver-studded; the sword-hilt was apparently attached to the blade with nails that might be of silver; the epithet is applied also to the θρόνος (Σ 389).*

ἀργυρό-πεζα, *silver-footed, i. e. white-footed.*

ἀργυρός, -ου, ὁ (I. at. *argentum*), *silver.*

ἀργυρό-τοξος, -ον, *with silver bow; as substant., god of the silver bow.* It would seem that the poet had in mind a bow ornamented with silver.

ἀργύφειος, -η, -ον, *shining-white.*

ἀργυφος, -ον, *same as ἀργύφειος.*

ἀρδύς, ὁ (ἀρδω, *water, irrigate*), *watering-pace.*

ἀρείων, ἀρειον, dat. plur. ἀρείσων, comparat. of ἀγαθός, *braver, better.*

ἀρείσκω (ἀρ of ἀρ-αρίσκω), aor. infin. ἀρέσαι, mid. fut. ἀρεσσόμεθα, aor. partic. ἀρεσσόμενος, *fit together, make amends* (I 120); *appease, reconcile* (I 112); *arrange, adjust* (Z 526).

ἀρετή, ἡ, *excellence, bravery, valor; excellent deeds* (O 642).

ἄρειτο, see ἄρνημα.

(1) ἀρή, ἡ, *prayer, curse.*

(2) ἀρή, ἡ, *calamity, evil.*

ἀρήγω, fut. infin. ἀρήξω, *help, aid.*

ἀρη-κταμένω †, adj., *slain in battle*, X 72.

ἀρηιος, -ος (Ἄρης), *warlike, martial.* —ἀρειον(ταίχος) is best referred to ἀρείων. See note on O 736.

ἀρη-φάτος, -ον (φεν, φα-), *slain in battle.*

ἀρη-φίλος, -ον, *dear to Ares, warlike.*

ἀρημίως, -η, -ον, *overcome with ills, distressed.*

Ἄρης, -ηος or -εος, *A'res*, son of Zeus and Here, the war-god representing the worse and wilder features of battle; *war.*

ἀρητήρ, -ῆρος, ὁ (ἀρδομαι), *priest.*

ἄρθεν, see ἀραρίσκω.

Ἀριάδνη, *Ariad'ne*, daughter of Minos the king of Crete.

ἀρ-ίηλος, -η, -ον (ἰήλος), *very clear, very conspicuous.*

ἀριθμῶ (ἀριθμός, *number*), *pass. aor. infin. ἀριθμηθῆμεναι, to be numbered.*

Ἄρμιος † τοῖς, a mountain, *Ar'imia*, or a people, *Ar'imí*, in Cilicia. B 783.

ἀρι-πρεπής, -ές (cf. μετα-πρέπω), *very conspicuous, illustrious.* See § 166.

ἀριστερός, -ή, -όν, *left.*

ἀριστεύς, -ῆος, ὁ (ἀριστος), *best, bravest* (Γ 44); as substant. in plur., *chiefs, princes.* For dat. plur. see § 288.

ἀριστεύω (ἀριστεύς), *iterat. imperf. ἀριστεύεσκε, be best, be the first.*

ἀριστος, -η, -ον (superl. of ἀγαθός), *best, noblest, bravest.*

ἀρκιος, -η, -ον (ἀρκ-ίω, ward off), sufficient; secure, assured, B 393.

ἀρκτος, δ, ἡ, bear; the constellation *ursa maior*, Σ 487.

ἀρμα, -ατος, τό, chariot, Introduction, 27.

ἀρμόζω (ἀρ-αρίσκω), aor. ἤρμοσε, fit, Γ 333.

ἀρμονίη, ἡ (ἀρμόζω), gen. plur. ἀρμονιάων, compact, X 255.

ἀρνα, accus, no nom. sing., τόν, τήν, dual ἄρνε, plur. ἄρνες, etc., lamb; ewe, ram.

ἀρνεΐδς, δ (ἄρ-α), ram.

ἀρνευτήρ, dat. ἀρνευτήρι, δ, diver, tumbler.

ἀρ-νυμαι (ἀρνω), partic. ἀρνούμενοι, imperf. dual ἀρνούσθην, aor. ἤρατο, ἤραμεθα, 2 aor. ἔρατο, ἔρατο, subj. ἄρῃαι, opt. ἀρούμην, ἄρῃω, ἄρῃω, infin. ἀρῖσθαι, carry off, win; often seek to win (in pres.), strive for; seek to guard (Z 446).

ἀρουσις, accus. ἄρουσιν, ἡ (ἀρῶ), plow-land.

ἀρο-τήρ, nom. plur. ἀροτήρες, δ (ἀρῶ), plowman. Lat. arātor.

ἀρουρα, -ούρης, ἡ (ἀρῶ), plow-land. (Cf. Vergil's *arva*, neut. plur.)

ἀρῶ (Lat. arō), plow; perf. partic. fem. ἀρηρομένη, plowed.

ἀρπάξω (Lat. rapiō), fut. partic. ἀρπάξων, aor. ἤρπασε, subj. ἀρπάσῃ, partic. ἀρπάξας, seize, snatch away, steal away.

ἀρπυια, ἡ (ἀρπάξω), snatcher, a storm-wind personified.

ἀρρηκτος, -ον (ἀρή-νυμι), not to be broken, firm, weariless.

ἀρσαντες, see ἀραρίσκω.

Ἄρτεμις, -ιδος. *Artemis*, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.

ἀρτι-ετής †, adj., using words exactly suited to the purpose, clever of speech, X 281.

ἀρτιος, -η, -ον (ἀρ-αρίσκω, cf. Lat. artus), fitted, suited. See note on E 326.

ἀρτί-πος (ποῦς), sound of foot, swift of foot.

ἀρτόνω (cf. ἀρ-ιος), imperf. mid. ἤρτόνετο, fit together; frame.

ἀρτύω (ἀρτόνω, ἀρ-ιος), fit together; ἤρτυε, was preparing to fit, Σ 379.

ἀρχεῖω (ἀρχός), be leader, command.

ἀρχή, ἡ (ἀρχω), beginning.

ἀρχός, δ (ἀρχω), leader, commander, captain.

ἀρχω, imperf. ἤρχον, mid. imperf. ἤρχετο, fut. ἀρτομαι, lead the way; be first to do something, begin; be leader of, command; mid. begin.

ἀρωγός, δ (ἀρήγω), helper. Note on Σ 502.

ἄσαιμι, aor. opt. of ἄω, sale, feed, I 489.

ἀσβεστος, -η, -ον (σβέννυμι), not to be quenched, unquenchable, ceaseless. Used as adj. of two endings, Π 267.

ἄσθμα, dat. ἄσθματι, τό, difficult breathing.

ἄσθμαινων, accus. -οντα (ἄσθμα), pres. partic., breathing with difficulty, gasping.

Ἄσιος, dat. Ἄσιφ †, *Asius*, son of Dymas and brother of Hecabe, Π 717.

Ἄσιος, dat. Ἄσιφ †, adj., *Asian*. Applied by Homer to a meadow in Lydia, south of Mt. Tmolus, B 461.

Ἄσκάλαφος, *Ascalaphus*, son of Ares, and leader of the Orchoemenians.

ἀσκέλιος †, adv., unceasingly, stubbornly, T 68.

ἀσκέω, imperf. w. -ν movable ἤσκειν, aor. ἤσκησεν, prepare; wrought with skill (Σ 592).

ἀσκηθής, -ής, unscathed.

ἀσκός, δ, skin, bag of skin.

ἀσπαίρω, struggle, twitch, in the throes of death.

ἀσπασίως (ἀσπασίος), gladly, joyfully.

ἀσπερχέ, *eagerly, ceaselessly; hotly.*

ἀσπετος, -ον (cf. ἀ-έπω), *unspeakably large, immeasurable, vast.*

ἀσπίδιότης, accus. plur. -άτας (ἀσπίς), *shield-bearing.*

ἀσπίς, -ίδος, ἡ, *shield.* See Introduction, 23-26.

ἀσπιωτής, only gen. plur. -άων (ἀσπίς), *shield-bearing.*

ἀσπουδί (σπουδή), *without a struggle.*

ἄσσα, neut. plur. of ὄσις (= ὄς τις), § 124.

ἄσσον, see ἄγχι.

ἄσταχέσσιν †, τοῖς, *with its ears of grain*, B 148.

ἀσταφής, -ές (στέμνω, 'stamp,' *shake*), *unshaken, firm.*

ἀσταρόει, -εσσα, -εν (ἀστήρ), *star-bright; shimmering, shining like stars.*

ἀστεροπητής, ὁ, *lightning-hurler.*

ἀστήρ, dat. -έρι, dat. plur. ἀστράσι, ὁ (Lat. *stella*), 'star.'

ἀστράπτω, *lighten, hurl lightning.*

ἄστν, -εος, τό (F-), *the town.*

Ἄστυνάξ, accus. -άνακτα, *Asty'anax*, son of Hector.

ἄστν-δε, *to the town.*

ἀσφής, -ον, *unintelligent, boorish, outrageous.*

ἀσφαλές, adv. (ἀσφαλής), *surely.* Note on O 683.

ἀσφάραγον †, τόν, *windripe*, X 328.

ἀσχαλάω, infin. ἀσχαλάειν, partic. ἀσχαλόοντα, *be vexed, be impatient.*

ἀτάλαντος, -ον (τάλαντον), *of equal weight, equal.*

ἀταλά-φρονα †, adj. accus. sing. masc., *merry-hearted*, Z 400.

ἄταλός, -ή, -όν, *bounding, youthful.*—ἀταλά φρονόοντες, *merry-hearted.*

ἄταρ = αἰτάρ (§ 31), which see.

ἀτάρβητος †, adj., *undaunted*, Γ 63.

ἀταρπυτός, ἡ, *path.*

ἀταρτηρός, -όν, *harsh.*

ἀτασθαλῆαι, αἰ (ἀτάσθαλος), *presumptuous acts, sins of arrogance.*

ἀτάσθαλος, -ον (ἀτη), *blinded with arrogance, contemptuous, haughty.*

ἀταρής, -ές (τελεῶ), *not worn away, hard, unyielding, weariless.*

ἀτελείητος, -ον (τελευτάω), *unaccomplished.*

ἄταρ, *apart from, without* (w. gen.).

ἀτέρπου †, adj., *joyless*, Z 285.

ἄτη, ἡ, *blindness of heart, sinful arrogance; then the resulting sin or hurt.* Personified, I 504; see note.

ἀτιμάζω (ἀτιμάω), iterat. imperf. ἀτιμάεσκε, aor. ἠτιμάσεν, *dishonor, spurn.*

ἀτιμάω (cf. ἔτιμος, τιμή), fut. ἀτιμήσει, aor. ἠτιμήσας, -σε(ν), opt. ἀτιμήσειε, *dishonor, spurn.*

ἀτίμητος, -ον, *dishonored, little-esteemed.*

ἄτιμος, -ον (τιμή), *without honor, dishonored.*—Comp. ἀτιμώτερον † (Π 90).—Superl. ἀτιμωτάτη † (A 516).

ἀτλητος, -ον (τλήνω), *unbearable.*

ἄτος, -ον (i. e. ἔ-άτος, cf. δάω), *insatiable, greedy.*

Ἄτρεΐδης, -ἄω or -εω, *son of A'treus*, either Agamemnon or Menelaus.

Ἄτρεΐων, -ωνος, *son of A'treus*, Agamemnon.

ἀτρεΐως, *truly.*

ἀτρέμα(s) (τρέμω, *tremble*), *quietly.*

Ἄτρεΐς, -έος, *A'treus*, son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.

ἀτρομος, -ον (τρέμω, cf. ἀτρέμας), *without trembling, fearless.*

ἀτρυγέτος, -ον (perhaps τρύω, Lat. *terō*, *rub away, wear out*), *weariless, restless.* Ancient interpretation: *barren* (ἀ-καρπός).

ἀτρυτώνη, perhaps the *unwearied, invincible*, epithet of Athene. See note on B 157. (ἀ- privative and

- possibly *τρῶς* = Lat. *terō*, *wear away, wear out.*)
- ἄτα**, *father*, word of endearment in addressing an elder.
- ἀτίξομαι**, aor. partic. *ἀτυχθεὶς*, *be bewildered, distraught, dazed; affrighted at* (Z 468); *flee bewildered* (Σ 7).
- αἶ**, *back, again; in turn; moreover, further.*
- ἀγῆ**, ἡ, *bright light, radiance, beam.*
- αἰδάω** (*αἰδέη*), imperat. *αἰδᾶ*, imperf. *ἠδάε* or *ἠδά*, aor. partic. *αἰδήσωντος*, *speak, call or cry out; ἀτίον ἠδά*, *replied*. Cf. *προσ-αἰδάω*.
- αἰδέη**, ἡ, *voice, speech.*
- αἰδέη-αι**, -εσσα, -εν, *gifted with speech, able to speak.*
- αἰερίω**, aor. *αἰέρωσαν* (for composition see § 63, 1), *draw back or up.*
- αἰθε** (*αἰτό-θι*), in this or that very place, *here* (B 328, 435, etc.), *there* (A 492, etc.); *on the spot, forthwith.*
- αἰλή**, ἡ, *courtyard*; see plan of Homeric house under *μέγαρον*.
- αἰλις**, accus. *αἰλιω*, ἡ, *camp for the night* (I 232).
- Αἰλις**, accus. *Αἰλιδα*, *Au'lis*, port of Boeotia.
- αἰλός**, δ, *tube, flute.*
- αἰλό-ωπις** (*αἰλός*, *ὄψ*), *tube-eyed, horn-eyed*, epithet of helmet. Introduction, 33.
- ἄ-υπνος**, -ον (cf. *ἔπνος*, which once had initial σ), *sleepless.*
- ἀριον**, *to-morrow morning, early in the morning.*
- ἀτάρ** [*ἀτ'*(e) and *ἄρ*(a)], *then again, on the other hand; but* (weaker than *ἀλλά* and stronger than *δέ*), *yet; while; further.*
- αἶ-τε**, *αἶτ'*, *αἶθ'* before rough breathing, *again, in turn; further, besides; however, but*. Used in questions it may imply surprise or reproach.
- ἀυρή**, ἡ (*αἶω*), *war-cry, battle-cry; battle.*
- αὐτ-ἡμαρ**, *on the very day, on the same day.*
- αὐτίκα**, *αὐτίκ'*, *αὐτίχ'* before rough breathing, *on the spot, at once, forthwith.*
- αὐτις**, *back, again; in turn* (X 449); *at another time* (A 140, Γ 440).
- ἀντημή**, ἡ, *breath* (I 609); *blast* (Σ 471).
- αὐτό-θι**, *on the very spot, here, there.*
- αὐτο-κασίγητος**, δ, *brother by the same father and mother; i. e. not a half-brother.*
- αὐτό-ματος**, -η, -ον (*μέ-μα-α*), *self-moved, of one's own accord.*
- Ἀυτομέδων**, -ωντος, *Autom'edon*, son of Diore and charioteer of Achilles.
- Ἀυτόνοος**, *Auton'ous*, a Trojan slain by Patroclus (Π 694).
- αὐτός**, -ή, -ό, *intensive and reflexive, self: myself, yourself, himself, etc.; 'for one's own part,' 'on one's own account'; 'of one's own accord.'*—*Alone* (Π 846, Ω 499).—*Same*.—Sometimes used in oblique cases as pronoun of third person: *him, her, it.*
- αὐτο-σχεδόν**, *very near, hand to hand, in close combat.*
- αὐτοῦ**, adv. (*αὐτός*), *in the same place* (Σ 488), *here, there.*
- αὐτως** (*αὐτός*), *in the same way as before, just as I am* (X 125), *just as you are* (Σ 198, 338), *still as before* (B 138), "in tame content" (A 133); *in vain* (B 342, Π 117).—*καὶ αὐτως*, "even as it is" (A 520).—*νήπιον αὐτως*, cf. note on Z 400.—*ὡς δ' αὐτως*, *and in the same way.*
- αὐχῆν**, -ένος, δ, *neck.*
- αἶω** [*άώ*], aor. *ἤυσε* or *ἔυσε*, partic. *αἰδῶς*, *shout, cry out.*
- ἀφ-αἰρόμαι**, pres. imperat. *ἀποαίρεο* (A 275), infin. *ἀποαίρεισθαι*, fut. infin. *ἀφαιρήσεσθαι*, 2 aor. *ἀφείλεο*, *ἀφεί-*

- λετο, ἀφίλεσθε, *take away for oneself, deprive, rob.*
- ἀφ-αμαρτάνω, 2 aor. ἀφάμαρτε, partic. fem. dat. ἀφάμαρτους, another 2 aor. ἀπήμυροτε, *miss (fail to hit); lose (be deprived of).*
- ἀφ-αμαρτο-επις †, adj., *missing the point in speech, given to random talk*, Γ 215.
- ἀφάοντα †, pres. partic., *feeling over, handling*, Ζ 323.
- ἀφαρ, *straightway, at once.*
- Ἄφαρεις, accus. Ἄφαρῆα, *Aph'areus, a Greek, slain by Aeneas.*
- ἀφαίη, see ἀφίημι.
- ἀφαίλο, ἀφέλεσθε, see ἀφαιρέομαι.
- ἀφανος, τό, *wealth.*
- ἀφίστασαν, see ἀφίσταμαι.
- ἀφήσω, see ἀφίημι.
- ἀφ-ήτορος †, τοῦ, *the archer*, Ι 404.
- ἀ-φθιτος, -ον (φθίω), *not wasting, everlasting, imperishable.*
- ἀφ-ίημι, imperf. ἀφίει, fut. ἀφήσω, 2 aor. opt. ἀφίη, *send away, dismiss, send off; hurl (εγχοσ).*
- ἀφ-ικάνω, *come to, arrive at.*
- ἀφ-ικνίομαι, fut. ἀφίξεται, 2 aor. ἀφίκετο, ἀφίκαντο, subj. ἀφίκηται, *come, arrive at, reach.*
- ἀφ-ίσταμαι, 2 aor. act. ἀπέστη, pluperf. ἀφίστασων, *stand off, retreat, recoil; stand aloof, keep at a distance.*
- ἀφλαστον †, τό, *knob that terminated the high curving stern of the Homeric ship*, Ο 717.
- ἀφλουισμός †, ὁ, *froth*, Ο 607.
- ἀφνειός, -όν (ἄφενος), *wealthy, rich.*
- ἀφ-ορμάομαι, pass. aor. opt. ἀφορμηθεῖεν, *set out from.*
- ἀφραδέω (ἀφραδής, *unthinking, inconsiderate*), partic. ἀφραδέοντι, *be unthinking, thoughtless, reckless.*
- ἀφραδέως (ἀφραδής, cf. ἀφραδέω), *thoughtlessly, recklessly.*
- ἀφραδίη, ἡ (ἀφραδής, cf. ἀφραδέω), *lack of understanding, ignorance.*
- ἀφραίνω (ἄφρων), *be foolish.*
- ἀφρήτωρ †, adj., *barred from clan*, Ι 63.
- Ἄφροδίτη, *Aphrodite*, daughter of Zeus and goddess of love and beauty.
- ἀφρός, ὁ, *foam.*
- ἄφρων, -ον (φρήν), *thoughtless, foolish*, Γ 220.
- ἀφύλλοισιν †, adj., *leafless*, Β 425.
- ἀφύσσω (and ἀφύω), fut. infin. ἀφύξω, mid. aor. ἀφύσσατο, *draw draughts of a liquid; pour out; mid. for oneself.* Note on Α 171.
- Ἀχαιεύς, -ή, -όν, *Achae'an.*
- Ἀχαιεύς, -ιβος, fem. adj., *Achae'an; substant., Achae'a (the land); Achae'an woman.*
- Ἀχαιοί, -ή, -όν, *Achae'an; plur. Ἀχαιοί, the Achae'ans.* Note on Α 79.
- Ἀχελεύς, *Achelo'us*, (1) a stream flowing from Mt. Sipylus near Smyrna († Ω 616). (2) The name occurs also in φ 194, but there it means the famous river of northern Greece.
- ἄχρωις, ἡ, *white poplar.*
- ἄχρών (ἄχος), pres. partic., *distressed, grieving.*
- ἄχρών, -ουσα (ἄχος), pres. partic., *distressed, grieving.*
- ἄχθος, τό, *burden.*
- Ἀχιλλεύς, -ῆος (see § 87), *Achilles*, hero of the Iliad, son of Peleus and Thetis, and grandson of Aeneas.
- ἄχλός, -ύος, ἡ, *mist.*
- ἄχνη, ἡ, *foam.*
- ἄχ-νυμαι (ἄχ-ος), *be distressed, grieve.*
- ἄχος, -εος, τό, *anguish, distress, grief.*
- ἄχρητος, -ον, *useless*, Β 269.
- ἄψ (ἀπό), *back, again.*
- Ἄψευδής †, *Apsuedes*, a Nereid, Ζ 46.
- ἄψό-ρροος, -ον (ρέω), *flowing back into itself, with returning stream, epithet of Oceanus, which was be-*

lieved to encircle the earth as a river.

ἄψ-ορος, -ον (ἄρῳμι, cf. παλινόροσος, Γ 33), *returning, back*.

ἄσ (Lat. *sa-tur*), aor. subj. ἄσῃ, opt. ἄσαιμι, infin. ἄσαι, *sate, fill full, glut*.

ἄστρο, see *ἄειρω*.

ἄστος, ὁ, *flock of wool, nap of linen*.
[Also τὸ ἄστων.]

B—β

βᾶζω, *talk, say*.

βαδύ-ζωνος, -ον ((ζώνη), *deep-girdled*, Introduction, 18.

βαδύ-κολπος, -ον, *deep-bosomed*.

βαδύ-λαμος, -ον (λειμών), with meadows full of tall grass, *deep-meadowed*.

βαθύς, -εῖα, -ό, gen. fem. also βαθέης, accus. βαθέην, *deep, high; deep-bayed*. i. e. with bays reaching far inland (B 92).

βαίρω, imperf. ἔβαινε or βαῖνε, fut. βήσεται, 1 aor. βῆσε(ν), βῆσαν, subj. βήσομεν, mixed aor. mid. βήσεσθαι, 2 aor. ἔβη, βῆ, dual βάτην, plur. ἔβαν, βάν, partic. βάντες, perf. βέβηκε, βεβδάσθαι, pluperf. (ἐ)βεβήκει, *stride, go, come; mount (δίφρον); the 1 aor. is causative: make go, make dismount (ἀπό)*.—βῆ (w. θέω), *he started to run*.

βαλλός, *Ba'li'us*, horse of Achilles.

βάλλω, imperf. βάλλε, 2 aor. ἔβαλον, infin. βάλεω, partic. βαλόν, *throw, hurl, shoot, cast, smite, hit* w. missile hurled from a distance (note on O 745). Mid. βάλλεαι, imperat. βάλλεο, imperf. (ἐ)βάλλετο, 2 aor. βάλετο also ἔβαλετο (w. pass. meaning), *throw or lay on one's own sword, garment, etc.; μετὰ or ἐπι φρεσὶ βάλλομαι, lay to one's heart, consider, plan*. Pass. perf. βέβληται, βέβληται, partic. βεβλημένοι, *be hit or smitten*; in figurative sense perf. partic. βεβολημένος and pluperf. βεβολήσθαι are used.

βάν, see *βαίνω*.

βαρύνε, -εῖα, -ό, *heavy; hard to bear, grievous*. Neut. βαρύνε as adv., *heavily, deeply*.

βασιλεύς, -ῆος, ὁ, *king, chief; declined*, § 86.—As adj., *kingly*.—Comparat. βασιλεύτερος.—Superl. βασιλεύτατος.

βασιλεύω (βασιλεύς), fut. βασιλεύσομεν, *be king or queen; rule*.

βασιλῆον τέμενος, domain of a king, § 550.

βάσκει (imperat.), in expression βάσκει ἴθι, *up and away!*

Βατίαια, accus. -ων †, *Batiei'a*, the barrow of Myrine, B 818.

βαθήκη (A 221), see *βαίνω* and § 188.

βεβλημένος, see *βάλλω*.

βεβρῦχός, see *βρῦχόμαι*.

βέλομαι, probably parallel w. θέομαι, X 431. (The form is regarded by some as subjunctive.)

βέλινα, τὰ (βάλλω), *missiles, shafts*.

βέλος, -εος, τό (βάλλω), *missile, arrow, spear, stone*.

βέλτερος, -η, -ον (comparat. of ἀγαθός), *better*.

βένθος, dat. plur. βένθεσσι, τό (βάθος), *depth*.

βέομαι, 2 sing. βέῃ, *shall live*, a pres. w. fut. meaning. Cf. note on Π 852.

βῆ, see *βαίνω*.

βηλός, ὁ (βαίνω), *threshold*.

βῆσε, βήσομεν, see *βαίνω*.

βῆσσα, ἡ (βαθύς), *glen, dale*.

βιάζομαι (βίη), *press hard; imperf. βιάζετο, as παύω, was hard pressed*.

βιάω (βίη), aor. mid. ἐβίησατο, perf. act. βεβίηκεν, *press hard, constrain, overpower*.

βιβάς, accus. βιβάντα, partic. of βίβημι (cf. βαίνω), *stride*.

βιβάσθων, partic. (cf. βιβάς and βαίνω), w. μακρά, *taking long strides*.

βιβρώσκω, perf. partic. βεβρωκός, *eat, feed on*.

βίη, ἡ, *might for offense, power, strength*—βῆ Ἡρακλῆος, the *might of Heracles*, i. e. *mighty Heracles*; so too βῆ Πηλέω. etc.—βίᾱς (Π 213), *violent assaults*.—βίηφι, *with might, by force*.

βίος, -οῖο, ὁ, *bow*.

βίος, -οιο, ὁ (cf. βίος, *life*), *life* (Π 787).

βλάπτω, aor. ἔβλαψα, pass. aor. partic. βλαφθεῖς, *weaken, blind* (the mind) or *make stumble*.

βλαμπαίνων, partic., *haughty in, taking pride in*.

βλήφαρον, τό (βλέπω), *eyelid*.

βλήτροισι †, τοῖς, *ferrules, bands*, O 678.

βλοσυρός, -ή, -όν, *gloomy, grim*.

βλωθρός, -ή, -όν, *tall*.

βλώσκω, 2 aor. partic. fem. μολούσα, *come*.

βοάω (βοή), infin. βοᾶν, partic. βοῶν (contracted βοῶν), βοῶντα, βοῶντες, *shout, cry out, bawl out*.

βοείη, ἡ, see βόειος.

βόαιος or βόειος, -η, -ον (βοῦς), *of ox-hide*.—βοείη, ἡ, *an oxhide, hide*.

βοή, ἡ, *shout, outcry; cry of woe; battle-cry; sound of musical instruments*.—βοῆν αγαθῆς, *good at the martial cry* (B 408).

βομβέω, aor. βόμβησε, *boom; w. πεσοῦσα, fell with a clash*.

βορρῆς, ὁ, *north wind*. [Later Βορέας, *Boreas*.]

βόσκει, *feed; mid. partic. βοσκομένη, βοσκομένων, graze, feed*.

βοτοῖσι †, τοῖς, *herds, flocks*, Σ 521.

βοτρυδόν †, adv., *in clusters, in swarms*, B 89.

βότρυες †, οἱ, *clusters of grapes*, Σ 562.

βούβρωστις †, ἡ, *ox-fly, madness; or ox-hunger, misery*; Ω 532.

βουκόλιω (βουκόλος, *herdsman*), partic. βουκόλοισι, *graze cattle, tend cattle*.

βουλεύω (βουλή), subj. βουλευθήσα, βουλεύωσι, fut. βουλεύσομεν, aor. βούλευσα, subj. βουλεύσῃ, dual partic. βουλεύσατε, aor. mid. βουλεύσασθε, *consult, deliberate, devise, give* (counsel); *plan*. Mid. *resolve upon*.

βουλή, ἡ, *will, purpose, plan, counsel; council of elders* (B 53).

βουληφόρος, -ον (φέρω), *counsel-giving, counseling*.

βούλομαι, subj. (†) βούλεται (§ 147), imperf. (†) βούλομαι, *wish, desire, prefer; will, grant* (Π 121).

βουλύτῳ-δε, to the time of unyoking oxen, *toward evening*.

βοῦς, βοός, βούρ, βόες, βοῶν, βόεσσι or βοῦσι, βόας or βοῦς, ὁ, ἡ (Lat. bōs), *bull, ox, cow; plur. cattle*. Note on B 480.

βο-όπις (βοῦς, ὄψ), *ox-eyed*, i. e. with large, majestic eyes: *great-eyed*.

βραδυτήτι †, τῇ, *slowness*, T 411.

[βράχω], see ἔβραχε.

βρέμω (Lat. fremō), mid. βρέμεται, *roar*.

Βριάρεον †, τόν, *Bria'reos*, i. e. Aegaeon, A 403.

βριαρός, -ή, -όν (βρίθω), *heavy*.

βρίθως, -εία, -έ (cf. βρίθω), *heavy*.

βρίθω (cf. βαρύς), partic. fem. βριθουσαν, *be heavy*.

Βρισηύς, -ῆος, *Bri'seus*, father of Briseis.

Βρισηῖς, -ῖδος, *Brise'is*, captured by Achilles when he destroyed Lyrnessus. Her name, not mentioned by Homer, is said by a scholiast to have been Ἰπποδάμεια. [The meaning 'daughter of Briseus' (cf. A 392, I 132, 274, and § 158) early superseded what may have been the original signification of the word, 'woman of Brisa' (or 'Bresa'), a Lesbian town.]

βροταῖς, -εσσα, -εν (βρότος), *gory, bloody*.

βρότος, ὁ, *gore*, Σ 345.

βροτός, ὁ (from μορ-, μορ-, [μ]βρο-τός,

Lat. *mortālis*), *mortal*; a *man* (Σ 362).
βρυχάομαι, act. perf. partic. **βεβρυχάς**,
roar, cry out.
βωμός, *δ*, *altar*.
βωτι-ανέρη †, *adj.*, *nurse of heroes*,
 A 155.

Γ—γ

γ̄ = γε.
γαία, *γαιης*, *ή*, *earth, land*.
γαιή-οχος (έχω), *earth-holder*, epithet
 of Poseidon, I 188.
γαίων (cf. Lat. *gauidiō*), *partic.*,
haughty in, proud in.
Γαλάτεια †, *Galatē'a*, a Nereid, Σ 45.
γαλώης, *dat. sing. and nom. plur.*
γαλώη, *ή*, *husband's sister, sister-*
in-law.
γαμβρός, *δ* (*γαμ-έω*), *son-in-law*.
γαμέω (*γάμος*), *fut. γαμέω* (I 388), *aor.*
partic. γήμαιντι, *take to wife, marry*;
fut. mid. γαμέσσεσθαι, *shall provide*
a wife for me (see note on I 394).
γάμος, *δ*, *marriage; marriage-feast*,
 Σ 491, T 299.
γαμφηλαί, *αι*, *jaws*.
γαμφάνυξ, *plur. γαμφώνυχες*, *with*
crooked talons.
γάρ (*γε έρα*), *post-positive conj. and*
adv., *for, since; even; why* (A
 123)! *namely, that is*. Cf. GG.
 672; B. 441, Note 2; H. 1050, 4.
 —*ή γάρ*, *for surely; certainly*
 (w. emphasis).—See *αι γάρ*, *ει γάρ*,
και γάρ.
γαστήρ, *accus. γαστέρα*, *ή*, *belly*.
γαστρι, *ή* (*γαστήρ*), *belly of a vessel*.
γε, *enclitic particle*, *at least, at any*
rate, often giving a slight *empha-*
sis to the preceding word. See
 notes on A 65, 352.
γεγάατα, see *γίγνομαι*.
γέγωνα, 2 *perf. w. pres. meaning*,
pluperf. έγεγάσκει, *call out*.
γείνομαι (*γέν-ος*), *be born or begotten*;
aor. γείνατο, *trans.*, *begot, bore, gave*
birth to.

γέλαω, *aor. έγέλασσε, γέλασσω*,
laugh.
γελοῖον †, *adj.*, *laughable, ridicu-*
lous, B 215.
γέλος, *δ*, *laughter*, A 599.
γενεή, *ή*, *generation; age, birth; race*,
stock.—*Dat. γενεήφιν* (I 58).
γέναιον, *τό*, *chin*.
γενετή, *ή* (*γένος*), *birth*.
γενοῖατο, see *γίγνομαι*.
γένος, -*εος*, *τό*, *race, stock; birth, age*
 (Γ 215); *scion, offspring* (I 538).
γέντο, *aor.*, *he grasped*. No *pres. is*
found.
γεραιός, -*ή*, -*όν* (*γέρας*), *old, aged*.—
Assubstant. masc., old man.—*Fem.*
plur., aged women.—*Comparat. γε-*
ραιτερος.
γέρανος, *ή*, *crane*.
γεραρός, -*ή*, -*όν* (*γέρας*), *stately*.—*Com-*
parat. γεραρώτερος.
γέρας, *τό*, *accus. plur. γέρα*, *gift of*
honor, prize; honor paid to the
dead, boon; right of honor (I 422).
Γερήνιος, *Gerē'nian*, epithet of Nestor,
 B 336.
γεροῖσιος, -*η*, -*ον* (*γέρων*), *of the elders*,
 X 119.
γέρων, -*οντος*, *δ*, *old man; elder* (mem-
 ber of the council of *γέροντες*).
γή, *ή*, same as *γαία*, *earth*.
γηθεώ (Lat. *gaudeō*), *aor. γήθησεν*, *opt.*
γηθήσεις, also *γηθήσαι*, *rejoice*.
γηθό-συνος, -*η*, -*ον* (*γηθέω*), *glad*.
γήρας, -*αος*, *τό* (*γέρον*), *old age*.
γηράσκω (*γήρας*), *grow old*.
γίγνομαι (*γέν-ος*), *imperf. γίγνεται*, 2
aor. γενόμην, γένετο, *subj. γένωμαι*,
opt. γένοιτο, *plur. γενοῖατο*, *infin.*
γενέσθαι, 2 *perf. partic. accus. sing.*
masc. γεγάατα, *be born, spring,*
arise, become, take place, be.
γινώσκω (Lat. *nōscō*, -*gnōscō*, Eng.
 'know'), *fut. γνώσεται* or *γνώσθαι*,
γνώσεται, 2 *aor. έγνωσ*, *έγνω* or *γνώ*,
subj. γνώη, *γνώσσει*—also *γνώ*, *γνώ-*
μεν, *γνώσιν*—*opt. γνώηη*, etc., *infin.*

γνώμεναι, *observe, recognize, learn, know.*

γάλας, τό (Lat. *lac*), *milk.*

Γλαύκη †, *Glau'ce*, a Nereid, Σ 39.

γλαυκή †, fem. adj., *gleaming*, Π 84.

Γλαῦκος, *Glau'cus*, son of Hippolochus and a leader of the Lycians.

γλαυκ-όπις, -όπιος, *gleaming-eyed*, epithet of Athens.

γλαφυρός, -ή, -όν (cf. τρί-γλυφ-ος, 'triglyph'), *hollow.*

γλυκερός, -ή, -όν (γλυκός), *sweet.*

γλυκός, -εῖα, -ύ, *sweet.*—Comparat. γλυκίων.

γλώσσα, γλώσσης, ἡ, *tongue, language.*

γναμπτός, -ή, -όν (cf. ἐπιγνάμπτω), *bent.*

γνέξ (from γόνυ), *adv., on the knee.*

γνώ, γνώσεται, γνώσῃ, see γιγνώσκω.

γνώ-τός, -ή, -όν (γιγνώσκω), *easily known*; substant. masc., *kinsman, brother* (Γ 174, X 234).

γόω (γός), opt. γόομεν, partic. γόοντες, fem. sing. γόουσα, fut. mid. γόησεται, 2 aor. γόον, *sob, wail, bewail, lament.*

γονή, ἡ (γεν-έσθαι), *offspring.*

γόνος, ὁ (γεν-έσθαι), *offspring.*

γόνυ, τό (Lat. *genū*), declined in full in § 97, *knee.*

γόνυ, 2 aor. of γόω, Z 500.

γός, -οιο, ὁ, *wailing, lamentation, cry of sorrow.* The accus. γόνυ must not be confused with the verb γόον, 2 aor.

γούνα, etc., see § 97. From γόνυ, *knee.*

γουνύζομαι (γόνυ), fut. γουνύσομαι, *beseech while embracing the knees; beseech as a suppliant; w. γόνυων and τακίων* (X 345), 'by my knees and parents.'

γουνόομαι (γόνυ), partic. γουνόομενος, *beseech while embracing the knees; beseech as a suppliant.*

γουνός, dat. γουνῷ. ὁ (γόνυ), rising ground, *hill, upward and downward slope.*

γρηθς, dat. γρηί, ἡ (γέρ-ων), *old woman.*

γυία, γυίων, τά, *limbs of the body.*

γυμνός, -ή, -όν, *naked, unarmed.*

γυναι-μανής, voc. γυναιμανής (μαίνομαι), *mad for women, woman-mad.*

γυνή, γυναικός, γυναικί, γυναικα, γύναι, plur. γυναικες, γυναικῶν, γυναιξί, γυναικας, *woman, wife.* Also used w. an appositive noun, as γυνή ταμῆ (Z 390), *stewardess; θυραι γυναικες, maid servants.*

γύψ, nom. plur. γύπες, ὁ, *vulture.*

Δ—δ

δ' = δέ.

δαείω, see ἐδάην.

δάηρ, voc. δᾶερ, ὁ, *husband's brother, brother-in-law.*

δαιδάλεος, -η, -ον (cf. δαίδαλον), wrought with art or skill, *cunningly wrought.*

δαιδάλλον, partic. (cf. δαίδαλον), *working or making with skill, embellishing.*

δαίδαλον, τό, *work of skill or art.*

Δαίδαλος †, *Daed'alus*, a famous workman in Crete, Σ 592.

δαίξω, aor. infin. δάξαι, pass. imperf. δάξεται, perf. partic. δεδαγμένος, *divide, tear, rend, pierce.*

δαίμονε, -η, voc. adj. as substant. (δαίμων), a term of address, indicating a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by an untoward divinity: *sir (or madam), I do not understand you*, etc. See notes on A 561, B 190, Γ 399, Z 326, 407, 486.

δαίμων, -ονος, ὁ, ἡ, a *god or goddess.*

δαίνυμι (cf. δατέομαι), imperat. δαίνυ, fut. infin. δάσειν, mid. pres. opt. δαίνυιτο, infin. δαίνυσθαι, imperf. δαίνυιτο, aor. *divide, give a feast (δαίτη)*; mid. *feast, banquet; feast on* (δατόμβας).

δαΐφα, see δαΐω.

δαΐς, gen. plur. δαΐων, ἡ (δαΐω), torch.

δαΐς, -ρός, ἡ (δαΐνῆμι), portion, feast, banquet.

δαυτός †, τῆς, feast, X 496.

δαΐφρων, -ονος, prudent, wise (if the first element is δαΐφρα); fiery-hearted, warlike (if the first element is δαΐς, δαΐω).

δαΐω, imperf. δαΐε(ν), -ον, kindle; pluperf. δεθεῖ, was ablaze; pass. pres. partic. δαυμένον, be kindled, blazing.

δάκνω, 2 aor. infin. δακτεῖν, bite.

δάκρυ, τό, also δάκρυον, τό, plur. δάκρυα, dat. δάκρυσι, tear; the sing. may be used collectively for tears.

δακρυόεις, -εσσα, -εν (δάκρυ), tearful, δακρυόεν γελῶσα, laughing 'mid her tears. Note on Z 484.

δακρυός (δάκρυ), aor. partic. δακρυόεις, mid. perf. δεδάκρυσαι, δεδάκρυσαι, shed tears, weep; perf. be in tears, be bathed in tears.

δάμαρ, dat. δάμαρτι, ἡ (δαμῶω), wife.

δαμῶω (or δάμημι, Lat. domō, Eng. 'tame'), imperf. δάμῶ, fut. δάμει, δαμῶ (A 61), δαμῶσι. aor. (†) δάμασε or δάμασε, subj. δαμῶσσι, δαμῶσομεν, imperat. δάμασ(σ)ον, partic. δαμῶσantes, tame; overpower, subdue, conquer; make subject (X 482); slay.—Mid. aor. δαμῶσαστο, infin. δαμῶσασθαι, tame or subdue for oneself.—Pass. aor. δαμῶσθη, partic. δαμῶσθεις, also imperat. δμηθήτω, 2 aor. δάμη, δάμεν, subj. δαμήης, opt. δαμήη, δαμείεν, infin. δαμήμεναι, δαμήναι, partic. δαμείς, -ίπτες, perf. partic. δεδμημένοι, pluperf. δεδμητο, be overcome, be subdued, be subject; let him yield (I 158).

Δαναοί, Danaans. See notes on A 42 and 79.

δάος, τό (δαΐω), torch.

δάπτω, rend, devour.

Δαρδανίδες, -ίδων, αἱ, Darda'nian women.

Δαρδανίδης, -ῆς, descendant of Darda'nianus, often applied to Priam.

Δαρδάνιος, -ης, gen. plur. fem. Δαρδανίων (κυλῶων), Darda'nian. Cf. notes on B 809, X 194.

Δάρδανοι, οἱ, Darda'nians, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.

Δάρδανος, with reference to Euphorbus, Darda'nian, Π 807.

δάσασθαι, δάσεσθαι, see δατέομαι.

δασμός †, δ, distribution, A 166.

δατέομαι (cf. δαΐνῆμι), subj. δατέομεθα, fut. δάσονται, infin. δάσεσθαι, aor. δάσσατο, infin. δάσασθαι, iterat. aor. δασόκετο, pass. perf. δέδαται, divide, distribute.—W. μένος "Ἄρης, divide the might of Ares; note on X 264.

δαφουρόν †, adj., very red, X 538.

δαφουρός, -όν (cf. φουρά †, Π 159), very red (§ 160).

δαΰμεν, see ἰδάην.

-δε, suffix, § 155, 5.

δέ, (1) but, and, for, although, while; (2) then, in the "continuative" use. See § 31, and notes on A 5, 58, 137.

δέγμενος, see δέχομαι.

δέδασται, see δατέομαι.

δέδηε, see δαΐω and § 188.

(1) δεδμημένοι (Z 245, 249), see δέμω.

(2) δεδμημένοι (Ω 678), see δαμῶω.

δεδοκμημένος †, perf. partic., watching, O 730.

δεδραγμένος, see δρῶσομαι.

δέησεν † (for ms. δῆσεν), he needed, X 100.

δέτ †, impersonal verb, there is need, I 337.

δεδήμονες †, adj., timid, fearful, Γ 56.

δεΐδα, see δεΐδα.

δεῖδισκομαι (probably for δεδῖκ-σκομαι), welcome; pluperf. δεῖδεκτο,

- pledged, I 224. [The latter form is by many referred to δεικνύμι.]
- δειδασσομαι** (δειδω), infin. δειδασσεσθαι, aor. δειδιξασθαι, *frighten, terrify; fear*, but see note on B 190. See § 62, 1.
- δειδω** (cf. § 62, 1), aor. εδδεισας, εδδεισε(ν), opt. δεισειε, partic. δεισᾶς, perf. δειδοικα, δειδιμεν, δεδιᾶσιν, partic. δειδότες, pluperf. δειδτε (only Σ 34, Ω 358), δειδισαν, *fear, be afraid*; the perf. has pres. meaning.
- δεικνύμι**, aor. infin. δεῖξαι, *show, point out*; mid. partic. δεικνόμενος, *welcoming*. [For pluperf. δειδεκτο, δειδέχαστο, *welcomed, pledged*, cf. δειδισκουαι.]
- δειλός**, -ή, -όν (δειδω), *fearful, cowardly; wretched* (T 287, etc.).
- δεινός**, -ή, -όν—but δεινός is fem., O 626—(δειδω), *frightful, terrible, awful, dreadful*. Neut. as adv., *terribly*. See § 62, 1.
- δειπνον**, τό (cf. Lat. *dapēs*), *dinner* or principal meal of the day when-ever taken.
- δερή**, ἡ, *neck*.
- δέκα** (Lat. *decem*), 'ten.'
- δεκά-κις**, *ten times, tenfold*.
- δεκάς**, plur. δεκάδες, ἡ, *decad, group of ten*.
- δέκα-τος**, -η, -ον, *tenth*.
- δέκτο**, see δέχομαι.
- δέμας**, τό (δέμω), *build of the body; figure* (A 115).—As adv., *like* (Σ 1).
- δῆμνια**, τά (perhaps δέμω), *bedstead or bed*.
- δῆμω** (cf. Lat. *dom-us*), aor. εδειμε, pass. perf. partic. δεδημημένοι, *build*.
- δενδᾶλλον** †, pres. partic., perhaps *looking meaningly*, I 180.
- δένδρον**, τό (cf. δρῦς), *tree*.
- Δεξαμένη** †, *Dexam'ene*, a Nereid, Σ 44.
- δεξιός**, -ή, -όν (Lat. *dexter*), *right* as opposed to left.—*Dezial* (B 341), *right hands* (χεῖρες), *pledges*.
- δεξιτερός**, -ή, -όν (δεξιός), *right*; fem. w. χεῖρ understood, *right hand*.
- δέος**, τό (cf. δειδω), *fear*. See § 62, 1.
- δέπας**, dat. plur. δεπάσσι, τό, *cup*.
- δέρομαι**, partic. δερκομένοιο, δερκόμενοι, perf. δέδορκεν, *look, gaze*.—δειν.ν δερκόμενοι, *glaring dreadfully* (T 342); cf. X 95.
- δέρμα**, dat. δέρματι, τό (δέρω), *skin, hide*.
- δέρω**, imperf. εδερων, aor. εδειραν, *remove the skin (of), flay*.
- δέσμα**, plur. δέσματα, τό (δέω), *head-tire, head-gear* (X 468).
- δεσμός**, -οῖο, ὁ (δέω), *bond; halter of a horse; rivet* (Σ 379).
- δέσομαι** (Attic δέομαι), opt. δευόιατο, partic. δευόμενος, imperf. εδευετο, *want, lack, be in need*.
- δεῦρο**, *hither; here!*
- δεῦρω** † (T 240) = δεῦρο.
- δεύτατος**, -η, -ον (superl. of δεύτερος), *last*.
- δεῦτε**, like δεῦρο, *hither; here!*
- δευτερος**, -η, -ον, *second, later, afterward; next*.—Neut. as adv. *δεύτερον*, a second time, *after that, next*.
- δέω**, pass. imperf. δεύοντο, *wel*.
- δέχομαι**, fut. δέξομαι, aor. (ε)δέξατο, imperat. δέξαι, infin. δέξασθαι, partic. δεξόμενος, 2 aor. δέκτο, imperat. δέξο, infin. δέχθαι (§ 131), partic. δέγμενος, perf. imperat. δέδεξο, partic. δεδεγμένος, *receive, take, accept; wait, wait for, bide*. See note on T 290.
- δέω**, aor. εδησε, εδησαν, partic. δησᾶς, mid. imperf. δεόντο, aor. εδησαστο, *bind; make fast, tie*.
- δή**, *now, already; forsooth, really; then, accordingly*; a particle used often to give emphasis to a whole clause or to a single word (cf. note on A 266). It may not always be translated. See GG. 671 c. 673 a: II. 1037, 4.—*ἀγε δή, come now!*—*δή τότε*, at beginning of clause,

- contrary to the later usage, even then, then, then it was that.
- δηθά, δῆθ'** (δῆν), for a long time, long.
- δηθύνω** (δηθά), imperf. *δήθυνεν*, delay, tarry.
- δηϊός, -η, -ον** (δαίω), blazing (fire); destructive (war); hostile.—**δηῖοι, οί**, substant., the enemy, foemen.
- δηϊότης, -ῆτος, ἡ** (δηϊός), war, battle, conflict.
- δηϊόω** (δηϊός), do battle, slay. Cf. *δηάω*.
- Δηϊπύλος †, Δειρ'ύλος**, comrade of Sthenelus, E 325.
- Δηϊπυρός, Δειρ'ύρος**, a Greek.
- Δηϊφύβος, Δειφ'όβος**, son of Priam and Hecabe, and so brother of Hector.
- δηλίωμαί** (Lat. *dēlēō*), aor. *δηλήσαντο*, subj. *δηλήσῃται*, waste crops; hurt, violate oaths.
- δημο-βόρος †, adj.**, a king that devours the people's goods! A 231.
- δημο-γέρον, plur.** *δημογέροντες, δ* (δημός, γέρον), elder of the people.
- δημος, δ**, inhabited land; people.
- δημός, δ, fat.** [Note accent.]
- δῆν** (cf. § 62, 2), for a long time, long.
- δηάω** (cf. *δηιάω*), imperf. *δηούν*, fut. infin. *δηάσειν*, aor. partic. *δηάσας*, slay.
- δηριόμαι**, infin. *δηριόσθαι*, contend, fight.
- δηριόμαι** (cf. *δηριόμαι*), dep. aor. pass. *δηριωθήτην*, fight.
- δηρόν, adv.** (δῆν), for a long time, long. Cf § 62, 2.
- δησᾶς**, see *δέω*.
- δῆω, 2 plur.** *δῆτε*, will find. See note on Π 852.
- δησᾶς, δηάσειν**, see *δρῶς*.
- διά** (cf. *δύο* and Lat. *dis-*), adv. and prep. w. gen. and accus. W. gen. *through*. W. accus. *through, during, through* in the sense of *by means of*. The accent is never retracted (§ 168).
- Meaning as adv. and in comp. *through, in two*.
- διά . . . διαδίδωμι**, distributed, iterat. aor., in tmesis, of [*δια-δαίωμαι*]. Cf. I 333.
- Δια θεῶν** (cf. *διος*), goddess of goddesses (Σ 205).
- διαλέω, aor.** *ἐδίληεν*, moisten, X 495.
- δια-κοσμέω, imperf.** *διακόσμεον*, pass. aor. opt. *διακοσμηθῆμεν*, arrange, marshal, distribute, divide.
- δια-κρίνω, subj.** *διακρίνωσι*, fut. *διακρίσει*, separate, divide, part; pass. aor. indic. 3 plur. *διέκριθεν*, opt. *διακριθῆτε*, infin. *διακριθῆμεναι*, be separated, be divided into files (B 815).
- δι-άκτορος, δ** (*δι-άγω*), guide, messenger of the gods, epithet of Hermes.
- δια-λέγομαι, aor.** *διέλεξαστο*, hold converse with, debate.
- δια-μάω, aor.** *διέμασε*, mow through, rend.
- δια-μετρητῆ †, adj.**, measured off, Γ 344.
- δια-αμ-περές** (*διά, ἀνά, and πείρω*), quite through (E 284), everywhere (Σ 568), throughout (Π 499), continually (X 264).
- δι-άν-διχα** (*διά, ἀνά, and δίχα*), in two ways; by halves (I 37).
- δια-πέρω, aor. subj.** *διαπέρομεν*, 2 aor. *διεπρόμεν*, infin. *διαπρόθειν*, destroy, sack, waste utterly.
- δια-πρήσσω, imperf.** *διέπρησσον*, traverse, pass through, pass over; accomplish.
- δια-πρό, quite through; w. gen.**, E 281.
- δια-(ρ)ραίω, fut.** *διαρραίσει*, aor. infin. *διαρραΐσαι*, shatter, dash in pieces, destroy. [Cf. *ραιστήρα †, Σ 477.*]
- δια-σείωμαι, 2 aor.** *δίσσυντο*, rush through.
- διαστήτην**, see *δίσταμα*.
- δια-τμήγω** (*τάμνω*), cut through, di-

- vide*; **pass. aor.** διέτμαγεν, *separated*.
- δι-τρυφέν** †, partic. 2 aor. pass., *broken in pieces, shivered*, Γ 363.
- δια-φράζω**, 2 aor. διεπίφραδε, *show or point out clearly*.
- διδάσκω** (cf. ἐ-δά-ην), infin. διδασκέμεναι, **pass. pres. partic.** διδασκόμενος, *teach*; **pass.** be taught, *learn*.
- διδυμόνε**, dual and plur. only; dat. plur. διδυμόσιν (= διδύμοις, cf. δύο), *twin-brothers*.
- δίδωμι** (Lat. *dō*), 2 sing. δίδοις, 3 sing. δίδωσι and δίδοι, 3 plur. διδοῦσιν, partic. διδούς, imperf. δίδου, fut. δώσω, infin. δώσωμεν, aor. ἔδωκα, ἔδωκε(ν) and δέκε(ν), ἔδωκαν, 2 aor. ἔδωσαν and δόσαν, subj. 3 sing. δῶσι, δῶρ, and δῶσιν, 3 plur. δῶσιν and δῶσι(ν), opt. δῶσιν, δῶεν, imperat. δός, δότε, δότε, infin. δόμεναι, δόμεν, partic. δόντες, iterat. 2 aor. δόσκον, δόσκεν, *give, offer, grant*.
- δίε**, see δίο.
- δι-έρομαι**, imperf. διείρεα, *ask through, ask about*.
- δι-εμαι** (cf. δίο), subj. διήται, infin. διεσθαι, *frighten, drive, drive away; chase, put to flight*.
- δι-εμέτρον** comp. †, *measured off*, Γ 315.
- δι-εξ-ίμιναι** comp. †, pres. infin. of διέξιμι (εἶμι), *go through and out*, Z 393.
- διεπίφραδε**, see διαφράζω.
- διεπράθομεν**, see διαπέρθω.
- διεπρησσον**, see διαπρησσω.
- δι-έπω**, imperf. διεπε, *attend to, manage; stride through, arrange, marshal (στρατόν)*.
- δι-έρχομαι**, partic. διερχόμενος, *go through*.
- δίεσσυτο**, see δια-σεύομαι.
- διέτμαγεν**, see διατμήγω.
- δίε** †, imperf. indic., *was in doubt*, Π 718.
- διηκόσιοι**, *two hundred*.
- δι-ικνύομαι**, fut. διίξομαι *go through, tell in detail*.
- δι-ίσταμαι**, 2 aor. act. διαστήτην, *stand apart*; **parted** (A 6), **sprung apart** (Π 470).
- διτ-φίλος**, *dear to Zeus*.
- δικάζω** (δικη), infin. δικαζέμεν, imperf. δικάζω, *pass judgment on, give decision*.
- δικασ-πόλος**, δ, one busied with judgments, *judge*.
- δικη**, ἡ (cf. δείκνυμι), custom, *judgment* (X 508).
- δινεύω** (cf. δινή-εις), imperf. ἐδίνευον, *turn around in a circle, whirl around*.
- δινέω** (cf. δινεύω), imperf. ἐδινεον, pass. aor. δινήθητην, *whirl around; ran around* (X 165).
- δινή-εις, -εσσα, -εν** (δίνη, eddy), full of eddies, *eddying*.
- διν-ωτός, -η, -όν**, turned, applied to woodwork (Γ 391).
- διο-γενής, -ης, Zeus-born, sprung from Zeus**.
- Διό-θεν**, from Zeus.
- Διομήδη** †, *Diome'de, a slave of Achilles*, I 665.
- Διομήδης, -εος, Diome'des, son of Tydeus**. He was king of Argos and one of the mightiest Greeks before Troy.
- δίων**, aor. of δίο, *I fled*, X 251.
- Διός**, etc., see § 98.
- διος, -α, -ων** (Lat. *divus*), *sprung of Zeus* (I 538); *bright, shining, splendid, illustrious, noble, goodly*.
- διο-τρεφής, -ής, Zeus-cherished**.
- δίπλαξ**, accus. δίπλακα, *double-folded* (δίσ, πλέκω): as fem. substant., *double mantle*. See Introduction, 12.
- [**δίπτυξ**], accus. δίπτυχα (δίσ, πτύσσω, *fold*), *double-folded*. Note on A 461.
- δίφρος, -οιο and -ου, δ, chariot-box; chariot; seat, stool**.

- διψῶν** †, pres. partic. contracted from *διψῶν*, *seeking, diving after*. Π 747.
δίχα (δῖς), adv., *in two ways* (Σ 510).
διχθά (δίχα), *in two ways*.
διχθά-σιος, -η, -ον, *twofold, double*.
δίψα, ἡ, *thirst*.
δῖω, aor. *δῖον* (X 251), *I fled, fled* (I 433), *he feared*. (Mid. pres. subj. *δίηται* and infin. *δῖσθαι* are referred to *δῖμαι*.)
διώκω, imperf. *διώκε*, pass. partic. *διωκόμενον*, *pursue, chase; overtake* (X 199, 200).
δημηθῆτω, see *δαμνάω*.
δημαί, -άων, αἱ (*δαμνάω*) female slaves, *maid servants*.
δυοφερός, -ή, -όν (*κνέφας*), *dark, dusky*.
δοῦη †, w. *ἐν*, *in doubt* (§ 108, 2), I 230.
δοῖά, dual; plur. *δοιοί, δοιαί*, etc. (*δύο*), *two*.
δοκέω, *watch*.
δοκέω, *think; seem, appear*.
δολιχός, -ή, -όν, *long*.
δολιχό-σκιος, -ον (*σκιή*, *shadow*), *casting a long shadow*.
δολομήτα †, voc. of *δολομήτης*, *crafty of counsel*, A 540.
Δολοπες, dat. *Δολόπεσσι* †, *Dolopians*, a people of Thessaly, I 484.
δόλος, δ (*Lat. dolus*), *craft, wile, treachery*.
δολο-φρονέων, -έουσα, *planning craft, with crafty plans*.
δόμος, -οιο and -ον, δ (*δέμω*, *Lat. domus*), *house, palace*; the plur. may be used w. reference to the various parts or rooms of a single house.
δονακῆς †, τόν, *thicket of reeds*, Σ 576.
δόρπον, -οιο and -ου, τό, *supper*.
δῶρον (cf. *δρῦς*), declined, § 97: *tree, timber, shaft of spear, spear*.
δός, *δόσαν*, etc., see *δίδαμι*.
δοτήρες †, *givers*, T 44.
δοῦλη, female slave, *maid servant*.
δοῦλος, -η, -ον (*δοῦλος*, *slave*), *slavish*; w. *ἡμαρ*, *day of slavery*.
- δουλιχό-σειρος**, -ον (*δουλιχός, σειρή*), *long-necked*.
δοῦπῆ (*δοῦπος*), aor. *δοῦπησεν*, *make a heavy sound, crash*.
δοῦπος, δ, a heavy sound, *crash*.
δοῦρα, *δοῦρε, δοῦρῃ*, see *δῶρον* and § 97.
δοῦρι-κλυτός, -όν, *famous with the spear*, i. e. famed for hurling the spear.
δοῦρι-κτητήν †, *won by the spear, captive of the spear*, I 343.
δοῦρός, *δοῦρων*, see *δῶρον* and § 97.
δράγμα, -ατος, τό (*δράσσομαι*), *handful, sheaf of grain*, Σ 552.
δραγμύοντες †, pres. partic., *grasping with the hands, gathering handfuls*, Σ 555.
δράκων, accus. *δράκοντα*, δ, 'dragon,' *serpent, snake*.
δράσσομαι, perf. partic. *δεδραγμένος*, *seize with the hand*.
δρεπάνης †, τὰς, *sickles*, Σ 551.
δριμύς, -εῖα, -ύ, *sharp; fierce*.
δρόμος, δ (cf. *ἔδραμον*), *running*.
Δρύας, accus. *Δρύατα* †, *Dryas*, a Lapith, A 263.
δρῦς, -υός, ἡ, 'tree,' *oak*.
Δύμας, -αυτος †, *Dymas*, father of Asius and Hecabe, Π 718.
δύναι, see *δύω*.
δύναμαι, *δύνασαι, δύναται*, etc., opt. *δυναίμην*, imperf. *δύνατο*, (*ἔδύνατο*), fut. *δυνήσομαι, δυνήσῃ*, *be able, can*.
Δύναμένη †, *Dynamene*, a Nereid, Σ 43.
δύναμις, ἡ (*δύναμαι*), *strength, power*.
δύνω (cf. *δύω*), imperf. *ἔδυνεν*, *enter; put on, don*.
δύο (*Lat. duo*), 'two.'
δυσάλατο, see *δύω*.
δυσ-άμ-μορος, -ον, *all unhappy*.
δυσ-αριστο-τόκος †, ἡ, *unhappy mother of the noblest son*, Σ 54.
δυσ-ηχῆς, -ές (cf. *ἡχῆ*), *horrid sounding*.

δυο-κλήης, accus. *δυσκλέα* (κλέος), *in-glorious*, B 115.

δυο-μηνής, -έι (μένος), used only in plur., *evil-minded, hostile*; as substant., *enemies*.

δύο-μορος, -ον, *unhappy, unfortunate*.

Δύο-παρις, *evil Paris*, Γ 39. "Evil-hearted Paris" in Tennyson's *Oenone*.

δυσπέφελος †, adj., *stormy*, Π 748.

δύστημος, -ον, *unfortunate, unhappy, wretched*.

δυσ-χειμέριος, -ον (cf. *χειμέριος*), *very wintry*.

δυσ-άνυμος, -ον (*δνομα*), *of evil name*.

δύω (cf. *δύνα*), fut. *δύσω*. aor. infin. *δύσαι*, 2 aor. *ἔδω* and *δύ*, *ἔδύσασ*, subj. *δύω* (Z 340, etc.), *δύης*, imperat. *δύθι*, *δύτε*, infin. *δύμεναι* and *δύνα*, perf. *δέδυκεν*, mid. fut. *δύσσει*, aor. opt. *δύσαίσατο*, mixed aor. (*ἔδύσσετο*, imperat. *δύσσει*, *go into, enter, plunge into*; *put on armor, etc.*; *set* (of the sun).—Cf. *ἀπὸ . . . δύσσω* (1 aor. subj. in tmesis), *strip off* (B 261); so too *ἀπὸ . . . δέω* (2 aor. subj.), X 125.

δύω = *δύο*.

δύω-δεκα (Attic *δέδεκα*, Lat. *duodecim*), *twelve*.

δωδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day* (Ω 667).

δω-και-εκοστί-πηχυ †, adj., *twenty-two cubits long*, O 678.

δῶ, τό = *δῶμα*, *house*.

δέδεκα (Lat. *duodecim*), *twelve*.

δωδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day*.

Δωδωναίη †, voc. adj., *of Dodo'na*, Π 233.

Δωδώνη, *Dodo'na*, town of Epirus.

δῶκε, see *δίδομι*.

δῶμα, -ατος, τό (*δέμω*), *house*; used for *μέγαρον*, Z 316 (see note); *palace*; often plur. of a single dwelling of many rooms.

δωρητοί †, verbal adj., *open to gifts, to be won by gifts*, I 526.

Δωρίς †, *Do'ris*, a Nereid, Σ 45.

δῶρον, τό (*δίδομι*, Lat. *dōnum*), *gift*.

δῶσι, etc., see *δίδομι*.

δωτήνη, dat. plur. *δωτήνησι*, ἡ (*δίδομι*), *gift, offering* (I 155, 297).

Δωτό †, *Do'to*, a Nereid, Σ 43.

E—ε

ἐ, ἔ, enclitic pronoun of third pers. accus. sing., §§ 110; 61, 6.

ἐἴδῶτα, see *ἄνδρα*.

ἐάνος, -οῦ (*Ἐννύμι*), ὄ, *clothing, robe*, Γ 385.

ἐάνος, -ή, -όν (*Ἐννύμι*), *enveloping, pliant*, Σ 352 and Introduction, 30.

ἔασας, *spared* (Ω 557), see *ἔδω*.

ἔασιν(ν), 3 plur. pres. indic. of *εἶμι*.

ἔδω, 3 plur. *εἴδωσι*, subj. *ἔδωμεν*, imperat.

ἔα, infin. *ἔων*, imperf. *εἶαι* or *εἶα*, *εἶων*,

iterat. *ἔσκαε*, fut. *ἔδωσ*, *ἔδωσι*, aor.

ἔδωσας, *ἔδωσε*, subj. *ἔδωσ*, *ἔδωσμεν*,

imperat. *ἔσων*, *ἔσαστε*, *permit, al-*

low, let go, leave alone (I 701), *spare*

(Ω 557).—οὔ . . . *εἶας*, *forbade*, Σ

189.

ἔδων, see *ἔδω*.

ἔβραχε, 2 aor., no pres. occurring,

clashed; cried out, of a dying horse

(Π 468).

ἐγ-γένωνται comp. †, aor. subj., *en-*

gender, breed, T 26.

ἐγ-γίγνομαι, perf. *ἔγγεγάσσω*, *be born*

in a place, § 133, foot-note.

ἐγ-γυαλίξω (*γυάλοσ*, *hollow*), aor. *ἔγ-*

γυάλιξε, infin. *ἔγγυαλίξαι*, *put into*

the hand, deliver.

ἐγγύ-θεν (*ἐγγύς*), *from near, near by*.

ἐγγύ-θι (*ἐγγύς*), *near, near by*.

ἐγγύς (cf. *ἐγγι*), *near*.

ἐγεγῶνα, see *γέγωνα*.

ἐγείρω, imperf. *ἔγειρε*, aor. subj. *ἔγει-*

ρομεν, *wake, wake up, arouse*; perf.

imperat. *ἔγρήγορθε* (Σ 299), *keep*

awake; mid. 2 aor. *ἔγρητο*, *awoke*.

ἔγκατα, τό, *entrails*.
 ἐγ-κέσται comp. †, *shall lie in*, X 513.
 ἐγ-κέφαλος, δ, *brain*.
 ἐγ-κονίω, partic. ἐγκονίουςαι, *busy, busily*.
 ἐγνω, see γιγνώσκω.
 ἐγρετο, ἐγρήγορθε, see ἐγείρω.
 ἐγγείη (ἐγγος), ἡ, *spear*.
 ἐγγίσ-παλος, -ον (πάλλω), *spear-bran-
 dishing*.
 ἐγγος, -εος, τό (ἄκ-ων), *spear*.
 ἐγ(ό)ν, I, pronoun of first pers., see § 110.
 ἐδάην (cf. διδάσκω), 2 aor. pass.; subj. δαίω, δαῶμεν, *learn*.
 ἐδασσας, see δίδω.
 ἐδησε, see δέω.
 ἐδ-ητίς, -τός, ἡ (ἐδ-ω), *food, meat*.
 ἐδίηνη, see δαίνω.
 ἐδνα, τό (for σφέδνα, cf. Lat. *suāvis*), *gifts* originally paid by the suitor to the bride's father; see note on X 472.
 ἐδομαι, see ἐδο, ἐσθίω.
 ἐδος, gen. plur. ἐδέων, τό (cf. ἐζομαι, Lat. *sēdēs*), *place for seat, seat*.
 ἐδοσαν, see δίδωμι.
 ἐδραμον, see τρίχω.
 ἐδρη, ἡ (ἐδ-ος), *seat*.
 ἐδ-ω (Lat. *edō*, Eng. 'eat'), infin. ἐδμεναι, iterat. imperf. ἐδεσκε, fut. ἐδονται, *eat, devour*.
 ἐδωδή, ἡ (ἐδ-ω), *food, meat*.
 ἐδωκε, see δίδωμι.
 ἐεικοσι(ν), *twenty*. § 61, 9.
 ἐελεον, imperf. of εἰλέω.
 εἶπε(ν), εἶπες, see εἶπω.
 εἰσάμενος, εἰσάω, see εἰδομαι.
 εἰλδομαι (εἰφέλωμαι, Lat. *velle*), *wish, desire*; pass. 3 sing. imperat. ἐελδέσθω, let . . . *be your desire*, II 494.
 εἰλδωρ, τό, *wish, desire*, § 61, 13.
 εἰλμεθα, ἐλμένοι, see εἰλω.
 ἐίργω (root *Fery*, cf. Lat. *urgedō*) or ἔργω, pass. perf. 3 plur. ἐρχαται,

press, shut in, hem in, confine, enclose, bound (w. ἐντός, Ω 544).
 ἐευγμέναι, see ζεύγνυμι.
 ἔζομαι mid. of ἔζω, imperat. ἔζεο and ἔζευ, imperf. ἔζετο, *sit*.
 ἔζω (ἐδ-ος, Lat. *sed-eō*), aor. εἶσε, εἶσαν, *set down, cause to sit, place*.
 ἐή, nom. fem. sing. of possessive pronoun *éds*.
 ἐηκεν, see ἔημι.
 ἐην, see εἰμί.
 ἐήος, see εἶός.
 ἐηρ, gen. fem. of rel. δε, η, ε, § 123, 2.
 ἐησθα, ἔησιν(ν), see εἰμί.
 ἔθ' (before rough breathing) = ἐτι.
 ἔθεν, see θέω.
 ἔθαρα, ai, *horse-hair, plume of helmet*.
 ἐθλω, subj. ἐθέλωμι, ἐθέλῃσθα, ἐθέλῃ(σι), opt. ἐθέλωμι, etc., imperat. ἐθελε, partic. ἐθέλουσα, etc., imperf. ἤθελε and ἔθελε, etc., iterat. ἐθέλεσκες, -ε, fut. ἐθελήσει, aor. ἐθέλησε, *will, wish, desire, determine*.
 ἔθεν, ἐθεν, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.
 ἔθετο, ἔθεσαν, (ἔθηκα, ἔθηκαν, ἔθηκα(ν), see τίθημι.
 ἔθνος (F-). plur. ἔθνεα, τό, *company, band, flock* (of birds), *swarm* (of bees).
 ἔθων, pres. partic. (σφέθ- cf. Lat. *suētus*), perf. partic. εἰωθός, *accustomed, used*. Note on II 260.
 εἰ, *if*, §§ 197, 198, 208. In indirect questions, *whether*.—Also introducing a wish, εἰ γάρ, εἴθε, *if only, would that*.—εἰ δ' ἄγε, note on A 302.—εἰ δῆ, *if in fact, since in fact* (A 61, X 120).—εἰ κε, *if, w. potential opt.*, § 209; w. subj. = Attic *εἰν* (A 137).—εἰ περ, *even if* (A 81): *just suppose* (A 580).—εἰ τε . . . εἰ τε, *whether . . . or*.
 εἶαι, etc., see εἶω.
 εἰαμένη, ἡ, *lowland*.
 εἰανός, see ἐανός, *clothing, robe*.

εἰαρ-νόος, -ή, -όν (*Féar*, spring, Lat. *vēr*), of spring, vernal.

εἶατο (Ξ 596), see ἐννίμυ.

εἶβω = εἰλεβω, pour, shed, w. κατά, in tmesis, Π 11.

εἰδείη, see οἶδα.

εἰδεται, see εἶδομαι.

εἰθετε, εἰθής, εἰθήσαν, see οἶδα.

εἶδομαι (root *Fid*, Lat. *videō*, Eng. 'wit,' 'wise'), εἰδεται, partic. εἶδομένη, aor. εἶδασα (2 sing.), εἶσατο, opt. εἶσατο, partic. εἰσόμενος or εἰσόμενος, show oneself, appear, seem, make oneself like, resemble.

εἶδομαν, see οἶδα.

εἶδον, εἶδοντο, see ὄραω.

εἶδος, τό (root *Fid*), looks, form.

εἶδά, εἶδάς, see οἶδα.

εἶη, see ἴημι.

εἶπα, adv., at once, forthwith.

εἶκε (Ξ 348), see (2) εἶκω.—εἶκε (Ξ 520), see (1) εἶκω and note.

εἶκελος, -η, -ον (εἶκ-ός partic. of εἶκα), like.

εἶκοσάκις †, adv., twenty times, I 379.

εἶκοσι, twenty, § 61, 9.

εἶκοσι-πῆχιτ(α) †, adj. neut. plur., twenty-fold, X 349.

εἶκτηη, ἕκκῆτα, see εἶκα.

(1) εἶκω (root *Fik*, imperf. εἶκε (Ξ 520), it seemed fitting; but the form may well be referred to (2) εἶκω. For other parts see εἶκα.

(2) εἶκω (root *Fik*, Lat. *vītō*), imperat. εἶκε (Ξ 348), partic. εἶκων, (imperf. εἶκε.) aor. opt. εἶξαι, partic. εἶξας, yield, give way. Notes on Ξ 520, X 321, 459.

εἰλαπίνη, ἡ, feast, feasting.

εἰλες, see αἰφέω.

εἰλέω (*F-*) = εἰλω. subj. εἰλέωσι, hold back, detain.

εἰλήλουθας, etc., see ἔρχομαι.

εἰλλίπος, -οδος. adj. (*Fειλέω*), rolling-gaited, swing-paced; trailing-footed; epithet of cattle.

εἰλώω (root *Fel*, Lat. *volūō*), perf. pass. partic. εἰλωμένοι, wrap, cover up.

εἰλω (root *Fel*), aor. infin. εἰλωσαι. pass. perf. εἰλωσθα, partic. εἰλωμένοι, aor. indic. εἰλεν, infin. ἀλήμεναι and ἀλήψαι, partic. ἀλείς, ἀλέντων, pack close, enclose, hem in; pass. be shut up, be cooped up, be gathered; ἀλείς, gathering himself together.

εἶμα, -ατος, τό (for *Fείομαι*, cf. ἐννίμυ, Lat. *vestis*), clothing, garment.

εἶμην (Attic ἐσμην), see εἶμι.

εἶμι (root *is*, Lat. *es-se*), 2 sing. εἶσσί, εἶς, 3 sing. ἐστί(ν), dual ἐστόν, plur. εἶμέν, ἐστέ, ἐστί(ν) (all the preceding forms are enclitic), 3 sing. also ἐστί(ν) (GG. 20 e; B. 262, 1; G. 144. 5; H. 480), 3 plur. ἔσσι(ν), subj. ἔω, ἔρσι(ν) or ἔη (I 245), ἔωσι(ν), opt. εἴην, εἴης or ἔοις, εἴη or ἔοι, εἰεν, imperat. ἔστω, ἔσθε, infin. εἶναι, ἐμμεναι, ἐμεναι, ἐμμεν, ἐμεν (§ 137, 6), partic. ἰόν, ἰόντος, etc., fem. εἰύσα, imperf. (2 sing.) ἦσθα or ἔησθα. (3 sing.) ἦν or ἦεν or ἔην, ἦσαν or ἔσαν. iterat. ἔσκε, fut. ἐσ(σ)ομαι, ἐσ(σ)εαι. ἔσται or ἐσ(σ)εται or ἐσσεύται, ἐσ(σ)ονται, ἐσ(σ)εσθαι, ἐσσομένα. be, live; exist, endure: ἔστι, it is possible, permitted.—τὰ ἐσσομένα, the future.—ἐσσομένοισι, men hereafter.

εἶμι (root *i*, Lat. *i-re*), 3 sing. εἶστί(ν). 3 plur. ἔσσι(ν), subj. ἔω, ἔρσι(ν), ἔμεν. imperat. ἔσθε, ἔτε, infin. ἴμεναι, ἴμεν, ἰέναι (§ 137, 7), partic. ἰόν. fem. ἰούσα, etc., imperf. ἦιε(ν) or ἴε(ν), dual ἴην, 3 plur. ἴσαν. γο, come, travel, fly; rise (X 27). Even in Homer the present is sometimes—but not always—used with future meaning (Ξ 333). ἴμεν with *i* occurs in B 440, etc.

εἶν, see εἶν.

εἶνατέρες, -ων, αἱ, brothers' wives, sisters-in-law.

εἶνεκα, same as ἐνεκα, prep. w. gen., on account of.

εἶν-οδός †, adj., in the road, Π 260.

εἶξας, εἶξας, see εἶκω.

εἰο, ἔο (ἔο), etc., of him, of her, etc., §§ 110; 61, 6.

εἶπον, εἶπον *Fep.*, cf. *Fῆ-ος*, *Lat.* vocō), 2 aor., pres. wanting; *ἔειπε*s (also *εἶπας*), *ἔειπε(ν)* or *εἶπε(ν)*, subj. *εἶπω*, -ης, -ῆσι), opt. *εἶποι*, imperat. *εἶπέ*, infin. *εἶπόμεν*, *εἶπεῖν*, partic. *εἶπών*, -ούσα, etc., iterat. indic. *εἶπεσκε*, say, speak, declare, tell.

εἶράων †, gen. plur., place[s] of assembly, § 531.

εἶρήνη, ἡ, peace.

εἶριον, plur. *εἶρια*, τό, wool.

εἶρο-κόμῃ †, wool-spinning, a spinner, Γ 387.

εἶρομαι, partic. *εἶρόμενα*, imperf. *εἶροτο*, ask, inquire, question; ask about.

εἶρύαται, 3 plur. of *εἶρύμαι*, defend, A 239, X 303. See § 142, 4, a. Perhaps a perfect from *ῥόμαι*.

εἶρύατο (O 654), see *εἶρύω*.

εἶρύμαι (in meaning = *servō*), *εἶρύαται* (A 239), § 142, 4, a; *εἶρύτο* (Ω 499), defend, protect. [See also *ῥόμαι*.]

εἶρύτο (Σ 69), see *εἶρύω*.

εἶρύομαι (in meaning = *servō*), fut. *εἶρύσονται* (Σ 276), aor. infin. *εἶρύσασθαι* (A 216), defend, protect, ob-serve, obey.

εἶρυ(σ)ε(ν), see *εἶρύω*.

εἶρύσασθαι, see *εἶρύομαι*.

εἶρύσατο (X 306), see *εἶρύω*.

εἶρύσσονται, see *εἶρύομαι*.

εἶρύτο, see *εἶρύμαι* and *ῥόμαι*.

εἶρω (root *Fep.*, *Lat.* ver-bum, Eng. 'word'), fut. *εἶρώ*, *εἶρεί*, *εἶρούσι*, infin. *εἶρέτω*, partic. fem. *εἶρούσα*, speak, say, announce; πάλιν *εἶρει*, will gainsay (I 56).

εἰς or ἐς, adv. and prep. w. accus., into, to, up to, unto, for.—*εἰς ὅ κα(ν)* = Attic *ἕως ἄν*, until.—*εἰς ὅπτα*, in countenance, Γ 158.—Also accented *εἰς* or *ἔς*, §§ 164, 166.

Meaning as adv. *herein*, *therefor*, etc.

εἰς- in comp., see also *εἰ-*.

εἰς, μία, ἓν, one, § 108, 1.

εἰς-άγω, 2 aor. partic. *εἰσαγών*, lead to, bring into. See also *ἰσάγω*.

εἰσάωτο, εἰσάμενος, see *εἰδομαι*.

εἰσαν, see *ἰζω*.

εἰς-αναβαίνω, aor. *εἰς-ἀνέβησαν*, come up to.

εἰσάτο, see *εἰδομαι*.

εἰς-αφικνέομαι, 2 aor. infin. *εἰσαφικέσθαι*, reach, arrive at.

εἰσελθε, see *εἰσέρχομαι*.

εἰσε(ν), see *ἕζω*.

εἰς-έρχομαι, imperat. *εἰσέρχεο*, aor. *εἰσήλθε*, also *εἰσήλυθον*, imperat. *ἔσελθε*, partic. *εἰσελθών*, go or come in, enter, invade (*ἐκατόμβας*).

εἰσεται, see *οἶδα*.

ἔιση, -ης (for *ἔψιση*, cf. *ἴσος*), adj. fem., meet, adequate, sufficient feast (A 468); symmetrical, well-balanced ships.—*πάντοσ' ἔιση*, epithet of shield, on all sides fitting, nicely fitting to the warrior's figure, Introduction, 25; according to others, equal in all directions, well-rounded.

εἰσήλθε, εἰσήλυθον, etc., see *εἰσέρχομαι*.

εἰσιδε, εἰσιδεάν, see *εἰς-οράω*.

εἰσι(ν), see *εἰμί*.

εἰσι(ν), see *εἰμί*.

εἰσικω (for *ἔψικω*, root *Fix*, cf. *εἰκελος*, *ἴκελος*), make like, deem like, liken.

εἰς-οράω, 2 aor. *εἰσιδε*, infin. *εἰσιδέειν*, look on, look at, gaze upon.

εἰσω (eis), adv., to the inside, into, often following an accus.

εἰς-ὄπις †, adj., face to face with, O 658.

εἰχε(ν), εἰχοντο, see *ἔχω*.

εἰσθός, see *ἔθων*.

ἐκ, before a vowel *ἐξ* (*Lat.* ex), adv. and prep. w. gen., out of, from, out of range of (*βελών*), from among, or above (*πασίων*); of time, after, since.—*ἐξ οὗ*, from the time when.

—Also accented *ἐκ*, *ἐξ*, §§ 164, 166. Meaning as adv. *out*, *therefrom*.

Ἑκάβη, *He' abe*, wife of Priam.
 ἐκάργος (root *Fery* of *ἑFέργω*), epithet of Apollo, the *far-warrior*, *protector*; according to others, the *far-worker* (root *Fery* of *ἑFέργω*), *far-darter*.
 ἐκάη, see *καίω*.
 ἐκαθεν (*ékas*), *from afar, afar*. § 61, 10.
 ἐκάλυψε(ν), see *καλύπτω*.
 ἐκ . . . ἀπάτησε (in tmesis, I 375), see *ἐξ-απατάω*.
 ἐκάπυσσεν †, aor. of *καπύω*, *breathed forth*, X 467.
 ἐκάς (F-), adv., *far, far from*, often w. gen.
 ἕκαστος, -η, -ον (F-), *each*.
 ἐκάτερθε(ν) (F-, *ἐκάτερος*), adv., *from, on both sides*, w. gen.
 ἐκατηβελίτω †, aor., the *far-darter*, A 75. Cf. § 61, 10.
 ἐκατηβόλος, -ον (βάλ-λω), *far-shooting, far-darting*. Cf. § 61, 10.
 ἐκατόγχερον †, adj., the *hundred-handed*, A 42.
 ἐκατόμβη, ἡ (βοῦς), *hecatomb*, offering of 100 oxen; less strictly, *sacrificial offering*.
 ἐκατόμβοιος, -ον (βοῦς), *worth 100 oxen or beees*.
 ἐκατόμυλοι †, adj., *hundred-gated*, I 383.
 ἐκατόν (Lat. *centum*), *a hundred*, also used loosely for *very many*.
 ἕκαστος, -οιο (*ékas*), as substant., *far-shooter, far-darter*.
 ἐκβαίω, imperf. in tmesis ἐκ . . . βαίω (A 437), *disembarked*; aor. trans. ἐκ . . . βῆσαν (A 438), *made go forth, set ashore*; 2 aor. ἐκ . . . βῆ (A 439), *stepped out*, ἐκ . . . ἔβαν (Γ 113), *dismounted*.
 ἐκβάλλω, 2 aor. ἕβαλον, *hurl out*; *let fall, utter* (ἔβος). 2 aor. in tmesis ἐκ . . . ἔβαλον (A 436), *let go*.
 ἐκγίγνομαι, perf. partic. fem. ἐκγεγαυῖα, *be born of*.
 ἐκδοτε comp. †, *give over*, Γ 459.

ἐκδύω, 2 aor. opt. ἐκδυίμεν, mid. imperf. *ἔξεδύοντο*, *strip off, lay off one's armor* (mid.); *get out of, escape destruction* (Π 99).
 ἐκ . . . ἔβαν, see *ἐκβαίω*.
 ἐκ . . . ἔλατο (in tmesis, I 377), *took away, has taken away*. Cf. *ἐξ-αίρω*.
 ἐκείνος and κείνος, -η, -ον, *that, he, etc.*, § 120.
 ἐκείκαστο, see *καίνωμαι*, Ω 535.
 ἔκρη, -ει, see *καίω*.
 ἐκηβόλος, -ον (βάλ-λω), *far-shooting, far-darting*; as substant., *far-darter*, applied to Apollo. § 61, 10.
 ἔκηλος, -ον (F-), *quiet, undisturbed*, I 376.
 ἐκθρόσκω, 2 aor. ἔκθορε, *leap from*.
 ἐκκαλέω, aor. partic. ἐκκαλίσσας, *call out*.
 ἐκλανθάνομαι, reduplicated 2 aor. infin. ἐκλελαθίσθαι, *utterly or quite forget* (w. gen.).
 ἐκολάσῃ †, imperf. 3 sing., *kept on brawling*, B 212.
 ἐκόμισσεν, see *κομίζω*.
 ἐκ . . . ἕρυσσεν, *sprang or jumped out*. See *ἐξ-ορούω*.
 ἐκπαγλός, -ον, superl. voc. ἐκπαγλώτατε, *most terrible, redoubtable*.—Adv. ἐκπαγλόν, ἐκπαγλα, ἐκπάγλω, *terribly, mightily, exceedingly*.
 ἐκπέμπω, aor. opt. ἐκπέμψαι, *send forth, escort forth*.
 ἐκπέρω, fut. ἐκπέσει, aor. subj. ἐκπέρωσι, infin. ἐκπέρωσαι, partic. ἐκπέρωσα, *destroy, sack*.
 ἐκπίπτω, 2 aor. ἔκπεσε, *fall from*.
 ἐκπλήσσω, *strike out of one's wits, terrify*; 2 aor. pass. 3 plur. ἐκπλήγεν.
 ἐκπρεπία †, adj. accus. from nom. ἐκπρεπής, *conspicuous*, B 483.
 ἐκρίνειν, see *κρίνω*.
 ἐκσεύω, *drive out*; pass. aor. ἐξεσθή, *was driven out, came out*; see note on E 293.—2 aor. in tmesis ἐκ . . . ἔσαντο (B 809), *rushed out*.

ἐκ-τάμνω, 2 aor. ἐξέταμον, *cut out, hew out.*

ἐκτανε(ν), -es, ἐκτανεν, see κτείνω.

ἐκ-τελέω, imperf. ἐξετέλειον, *bring to fulfilment, bestow offspring.* Cf. the following word.

ἐκ-τελέω, fut. ἐκτελείουσι, aor. ἐξετέλεισσαν, subj. ἐκτελέωσι, *bring to fulfilment, fulfil.*

ἐκτῆσθαι, see κτίζομαι.

ἐκτο-θι (ἐκτός), adv., *outside, w. gen.*

*Ἑκτόρεος, -η, -ον, *Hector's.*

*Ἑκτοριδῆς, accus. -ην †, *Hector's son, Astyanax, Z 401.*

ἐκ-τός, adv., *without, outside*; may take gen.

ἕκτος, -η, -ον (Lat. *sextus*), *sixth.*

ἐκτοσ-θε(ν) (ἐκτός), adv., *outside, w. gen.*

*Ἑκτωρ, -ορος, *Hec'tor*, the most distinguished warrior of the Trojans, son of Priam and Hecabe, and husband of Andromache. For derivation of name see note on Z 402.

ἐκυρή, -ῆς (σφεκ-, cf. ἐκυρός), *mother-in-law.*

ἐκυρός, ὁ (σφεκ-, Lat. *socer*, Germ. *Schwieger*), *father-in-law.*

ἐκ-φαίνω, pass. aor. ἐξεφάνθη, *shine forth, sparkle.*

ἐκ-φαίνω, *make appear, pass. 2 aor. ἐξεφάνη, appeared, was seen (Z 248, T 46).*

ἐκ-φέρω, imperf. ἐκφερον, *bear out or away.*

ἐκ-φεύγω, 2 aor. ἐκφυγε(ν), *escape, flee from, speed from (Π 480, X 292).*

ἐκ-χέω, imperf. ἐκχεον, *pour out*; mid. ἐξεχέοντο, *streamed out (Π 259).*

ἐκόν (F-), *willing, of one's own will.*

ἐλαβε, see λαμβάνω.

ἐλαθε, see λαθάνω.

ἐλαιον, τό, *olive oil.*

ἐλάσασκεν, see ἐλαύνω.

*Ἐλασος, accus. -ον †, *El'asus*, a Trojan slain by Patroclus, Π 696.

ἐλάστειρον †, imperf., *were driving, Z 548.*

ἐλαύνω and ἐλάω, dual ἐλαύνετον, infin. ἐλαυνόμενον and ἐλάειν, partic. ἐλαύνοντε, imperf. ἐλαυνε, aor. ἤλασε, ἐλασ(σ)ε, ἤλασαν. ἐλασαν, imperat. ἐλασσον, infin. ἐλάσαι, partic. ἐλάσ(σ)ας, iterat. aor. ἐλάσασκεν, *drive, run (trans.), keep going, keep up; drive away or off; strike, smite; beat out, forge (metal).* Intrans., *drive, go.*

ἐλαφ-βόλος †, adj., *deer-shooting*; w. ἀνήρ, *hunter, Z 319.*

ἐλαφος, -οιο, ὁ, ἡ, *deer, stag, hind.*

ἐλαφρός, -ή, -όν, *light, agile, quick.*—Comparat. ἐλαφρότερος, superl. ἐλαφρότατος.

ἐλαχον, see λαγχάνω.

ἐλάω, infin. ἐλάειν, *to run, to a run, w. μάλιστα, X 400.* See ἐλαύνω.

ἐλεῶ (ἐλεος, *pity*), imperf. ἐλέειρε, *pity, have compassion for.*

ἐλέγεις, see ἐλέγχω.

ἐλεγχάη (ἐλεγχος), ἡ, *shame, reproach.*

ἐλεγχής, -ές (ἐλεγχος), *disgraceful, ignominious.*—Superl. ἐλεγχιστος.

ἐλεγχος, τό, *shame, disgrace*; plur. ἐλέγχεα, *reproaches, wretches, B 235.*

ἐλέγχο (cf. ἐλεγχος), aor. subj. ἐλέγξῃς, *put to shame, bring reproach on.*

ἐλεωνός, -ή, -όν (ἐλεος, *pity*), *pitiable, to be pitied.*—Comparat. ἐλεωνότερος.—ἐλεωνά, neut. as adv., *piti-fully, pitiously.*

ἐλέω (ἐλεος, *pity*), fut. ἐλέσει, aor. ἐλέσησε, subj. ἐλέσῃς, -ῃ, imperat. ἐλέσσον, partic. ἐλεσησάντων, *have pity on, have mercy on.*

ἐλάλω, aor. ἐλέλιξεν, mid. aor. partic. ἐλελιζόμενος, pass. ἐλελιχθη, *whirl around, shake, make tremble*; mid. aor. partic., *coiling himself up* (cf. note on B 318).

*Ἐλήνη, *Hel'en*, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.

ἐλέγαστο, see λαχ.

Δαός, *δ*, plur. only, *dresser*, a table or bench on which meat is dressed or prepared for use.—**Δαος**, see **ἔλος**.

Δας, **Δατο**, see **αίρεω**.

Δατή †, verbal adj., *to be caught*, I 409.

Δαΐθερος, -η, -ον, *free*, day (*ἡμαρ*) of freedom, mixing-bowl (*κρητήρα*) in honor of freedom.

Δαΐσομαι, see **έρχομαι**.

Δαψεν †, aor. of **λείω**, *peeled*, A 236.

Δαΐν, **Δαθου**, **Δαω**, etc., see **έρχομαι**.

Δικας †, *τάς*, *spirals*, probably worn as bracelets or armlets, Σ 401. [From nom. **ἔλιξ**.]

Ἑλικίων †, *Helicæon*, son of Antenor, and husband of Laodice, Priam's daughter, Γ 123.

Δικος, see **ἔλιξ**.

Δικ-ωψ, -ωπος, plur. -ωπες, fem. accus. sing. **Δικώπιδα** †, A 98, (if from **Φελίσσω**) *rolling-eyed*, *quick-eyed*; or, according to others, *bright-eyed* (cf. **σέλ-ας**).

Δίξ, -ικος, (if from **Φελίσσω**) *twisted*, *curved*; of cattle, *crumpled-horned*; according to others, *swing-paced*; or *sleek*, *glossy* (cf. **σέλ-ας**).

Διπε(ν), **Διπον**, see **λείω**.

Δίσσω (*F.*, **Φελών**, Lat. *volvō*), mid. pres. partic. **έλισσόμενος**, *turn around*, *curl*, *whirl around*. Notes on Σ 372, X 95.

Δικε, **Δικεο**, see **ἔλκος**.

Δικεσί-πεπλος, -ον, *with trailing robe*. Introduction, 20.

Δικίω (*F.*, cf. **ἔλκος**), fut. **έλκησούσι**, pass. aor. partic. fem. **έλκηθείσας**, *drag off*, *tear asunder*.

Δικηθμοίω †, *τού*, *dragging away*, Σ 465.

Δικος, -εος, *τό* (Lat. *ulcus*), *wound*.

Δίω (*F.*), infin. **έλκόμε(α)**, imperf. **έλκε**, **έλκον**, mid. imperat. **έλκεο**, pass. infin. **έλκεσθαι**, partic. **έλκόμενος**, imperf. **έλκετο**, *drag*, *draw*, *draw along*; *raise* (*τάλαντα*); *drag down*, *thunch* (*νήγας*). Cf. **άν-έλκομαι**.

Ἰλαβε, see **λαμβάνω**.

Ἑλλάς, -άδος, *Hel'las*. Cf. note on A 79.

Ἰλαβανοί †, *τοῖς*, *straw bands*, Σ 533.

Ἑλληνες, *Helle'nes*; see note on A 79.

Ἑλλησποντος, *δ*, *Hel'lespont*, sea of Helle.

Ἰλλίσσοντο, see **λίσσομαι**.

Ἰλιτάνευ, see **λιτανεύω**.

Ἰλος, -εος, *τό* (*F.*), *low ground*, *marsh*.

Ἰλω (*F.*), mid. **έλωμαι**, -ει, -εται, partic. **έλωμένος**, imperf. **έλωτο**, perf. **έλωτα**, *hope*, *expect*, *think*, *surpose*.

Ἰλωι, see **έλω**.

Ἰλῶ (root **Φελ**, cf. **είλω** and Lat. *volvō*), pass. aor. partic. **έλωθείς**, *roll round*, *roll up*. Cf. Ω 510.

Ἰλωρ, *τό* (*αίρειω*, *είλειν*), plur. **έλωρα**, *taking*, *despoiling*, *booty*.

Ἰλῶρια †, *τά*, *booty*, *prey*, A 4.

Ἰμ-βαίνω, 2 aor. subj. **έμβήη**, *step in*, *interfere* (Π 94).

Ἰμ-βάλλω, 2 aor. **έμβαλε**, opt. **έμβάλοι**, infin. **έμβάλλειν**, *throw in* or *thereon*; *throw on*, *hurl on*; *force . . . to share* (Σ 85); *place* or *put in*; *inspire in*.

Ἰμ-βρόμεται comp. †, pres. indic., *roars in*, O 627.

Ἰμλλον, see **μέλλω**.

Ἰμεν, **Ἰμεναι**, **Ἰμμεν**, **Ἰμμεναι**, pres. infin. of **είμι**, *am*, *be*.

Ἰμ-μιαός (*μέμια*), perf. partic., *in eager haste*.

Ἰμμορ, see **μείρομαι**.

Ἰμός, -ή, -όν, *my*, *mine*, *of me*.

Ἰμπίσσομαι, *busy oneself about*, *heed*.

Ἰμ-πέδος, -ον (*έν πέδω*), *on the ground*, *firm-set*, *steadfast*, *sound* (*φρένες*). Cf. T 33.—**Ἰμπεδον**, neut. adv., *firmly*, *steadily*.

Ἰμπεσι, see **έμπίπτω**.

Ἰμπεφυτία, see **έμψύω**.

Ἰμψη, adv., *nevertheless*; w. **περ**, *however so(much)*.

Ἰμ-πίμπλημι, *fill up*; mid. aor. **έμπλη**

- σατο, partic. ἐμπλησόμενος, fill one's own.
- ἐμ-πίπτω, 2 aor. ἐπεσε, imperat. ἐμπεσε, fall upon, fall on.
- ἐμπλήσατο, etc., see ἐμπιμπλημι.
- ἐμ-πρήθω, imperf. ἐτέρηθον, fut. ἐμπρήσειν, aor. ἐτέρησε(ν). set fire to, burn.—ἐν . . . πρήσεν (in tmesis, A 481), blew into, puffed out.
- ἐμ-φύω, 2 perf. partic. ἐμπεφυῖα, grown on, fast clasping, 2 aor. (in tmesis) ἐν . . . φύ, grew to, grasped. Cf. Z 253.
- ἐν, ἐνί, ἐν (§ 35), adv. and prep. w. dat., in, on, at, by, before (ὀφθαλμοῖσι). Also accented ἐν, ἐνι, §§ 164, 166, 167.
- As adv. therein, thereon. Cf. A 142, 309.
- ἐν-αίρω, mid. partic. ἐναίρμενος, slay.
- ἐν-αἶσμος, -ον (ἐν αἴσῃ), due, meet, just; fateful (σήματα).—Neut. as adv. ἐναἶσμον, in good time (Z 519).
- ἐν-αλίγκιος, -ον, like.
- ἐν-αντί-βιον (βίη), adv., with opposing strength, against.
- ἐν-αντίος, -η, -ον, in face of, opposite, face to face with.—Adv. ἐναντίον, before the face of, before; against.
- ἐναρα, τὰ, spoils.
- ἐναρίζω (ἐναρα), opt. ἐναρίξοι, imperf. ἐνάριξε, -ον, aor. ἐνάριξε, spoil, slay.
- ἐν-αριθμῶς, -ον (ἀριθμῶς), counted in, of account, B 202.
- ἐνατος, -η, -ον (ἐννέα), ninth.
- ἐν-αυλος, δ. bed of stream, water-course, II 71.
- ἐν-δεκα (Lat. undecim), eleven.
- ἐνδεκά-πηχυς, -υ, eleven cubits long.
- ἐνδέκατος, -η, -ον, eleventh; fem. substant., eleventh day.
- ἐν-δέξιος, -η, -ον, to the right, favorable.—ἐνδέξια, adv., from left to right.
- ἐν-δέω, aor. ἐνέδησε, bind in, entangle.
- ἐν-δέσαιν comp. †, imperf. of ἐνδήμι, tried to set on, Z 584.
- ἐνδο-θεν, adv., from within, within, w. gen.
- ἐνδο-θι, adv., within.
- ἐν-δον, adv., within, in the house.
- ἐν-δύνω, imperf. ἐνδύνε, slip on. See Introduction, 13.
- ἐνεκαῶν, ἐνεακεν, ἐνεκῶ, etc., see φέρω.
- ἐν-εμῖ (εἰμί), opt. ἐνεῖη, imperf. ἐνήεν, ἐνεσας, be in; for ἐνεσσι, ἐνι occurs (Z 53).
- ἐνεκα, prep. w. gen., on account of.
- ἐνέπασσεν comp. †, imperf. of ἐμπίσσω, was wearing therein. Γ 126. The verb occurs in tmesis in X 441 also.
- ἐτέρηθον, ἐτέρησεν, see ἐμ-πρήθω.
- ἐν-έπω and ἐν-ρέπω (root σεν), 2 aor. indic. ἐνωπε(ν), say, tell.
- ἐνεσαν, ἐνήεν, see ἐνεμῖ.
- ἐνήκας, ἐνήσας, see ἐνήμι.
- ἐν-θα, adv., there, thither, here, hither; where; whereupon, then. ἐν-θα καὶ ἐν-θα, here and there, hither and thither.
- ἐνθά-δε, hither, thither, here, there.
- ἐνθήμενα, ἐνθήμενη, ἐνθεο, see ἐντίθημι.
- ἐν-θεν, thence, whence, from which.
- ἐνθὲν-δε, from there, from here, hence.
- ἐν-θρόσκω, 2 aor. ἐνθορε, leap upon or among (w. dat.).
- ἐνιαυτός, δ, year.
- ἐν-λημι, fut. ἐνήσεις, aor. ἐνήκας, -ε, send in; arouse or kindle in; urge, incite to.
- ἐν-πρήθω, fut. ἐντεπρήσειν, aor. subj. ἐντεπρήσῃσι, same as ἐμ-πρήθω, set fire to, burn.
- ἐν-λίτω (cf. ἵπτομαι), imperat. ἐνίπτε, 2 aor. ἠνίπτε (Z 129), reproach, rebuke, scold.
- ἐνισπε(ν), see ἐνέπω.
- ἐνίσσω (ἐνίπτω), reproach, scold.
- ἐννά-ετες (ἐννέα, ἔτος, year), adv., nine years long.
- ἐννά-νυχες †, adv., for nine nights, I 470.

ἐννατος, -η, -ον (ἐννέα), *ninth*.
 ἐννέα (Lat. *novem*), *nine*.
 ἐν-νέπω, see ἐνέπω, *say, tell*.
 ἐννέ-ετος, -ον (ἐτη), *nine years old*.
 ἐνν-ἡμιερ, adv., *for nine days*.
 ἐν-νοστί-γαίος, δ (ἐν + root *Fos* of ὠθέω + γαῖα), *earth-shaker*, epithet of Poseidon.

ἐννύμη (Fείσ-νύμη, cf. Lat. *vestiō*, Eng. 'wear'), aor. ἔσσε, imperat. ἔσσον, mid. aor. infin. ἔσασθαι, pluperf. ἔσσο (Γ 57), ἔσθην, εἶατο (Σ 596), *put clothes or armor on somebody else; mid. clothe oneself in, put on, wear*.

ἐν-οπή, ἡ (ὄψ, root *Fer*), *noise, clamor, cry, battle-cry*.

Ἐνὸπη, *En'ope*, town of Agamemnon in Messenia.

ἐν-ὄρνυμι, aor. ἐνώρσεν, *arouse in, stir up among*; mid. 2 aor. ἐνώρτο, *rose among* (A 599).

ἐν-ορούς, aor. ἐνόρουσεν, *spring upon* (of a hostile attack).

ἐν-στρέφεται comp. †, *turns in, plays in*, E 306.

ἐνταῦθα †, adv., *there, to such a point*, I 601.

ἐντα, dat. ἐντεσι, τά, *arms, armor*.

ἐν-τίθημι, 2 aor. infin. ἐνθέμεναι, mid. 2 aor. indic. ἐνθεο, imperat. ἐνθεο, partic. ἐνθεμίην, *put something in* (dat.), *place on*; mid. *treasure up anger in one's heart* (Z 326), *let enter or receive in one's heart a kindly spirit* (I 639).

ἐντο, see ἱημι.

ἐν-τός, adv., *within*; also as prep. w. gen.

ἐν-τοσθε(ν), adv., = ἐντός.

ἐν-τροπαλίζομαι (ἐν-τρέπομαι), *turn around often*.

ἐντύνω (ἐντα), aor. imperat. ἐντύνον, *equip, make ready, prepare*.

Ἐνυάλιος, δ (Ἐνυά), *Enya'lius*, a name of Ares.

Ἐνυεύς, -ῆος †, *Eny'eus*, king of Scyros, I 668.

ἐν-ὄπνιον (ὄπνος, *sleep*), adv., *in sleep*.

Ἐνυό, *Eny'o*, a goddess of war, companion of Ares, E 333.

ἐνώρσεν, ἐνώρτο, see ἐνόρνυμι.

ἔξ, see ἐκ.

ἕξ (Lat. *sex*), 'six.'

ἔξ-άγω, imperat. ἔξαγε, *lead out or forth*. 2 aor. in tmesis ἐκ . . . ἔγαγε (A 346).

Ἐξάδιος, accus. -ον †, *Exa'dius*, a Lapith, A 264.

ἔξ-αίρετος, -ον (αἰρέω), *chosen, choice*.

ἔξ-αίρω, 2 aor. ἔξελον, mid. ἐξελόμην, *pick out, select*; mid. for oneself.—Common in tmesis: 2 aor. ἐκ . . . ἔλον (A 369), mid. ἐκ . . . εἶλετο (I 377), *took away*; subj. ἐκ . . . ἔληται (X 68), *take away*.

ἔξ-αἰσῖος, -ον (αἶσα), *exceeding proper measure, unjust, merciless*, O 598.

ἔξ-αίρομαι, *cure, heal completely*.

ἔξ-αλαπάξω, aor. infin. ἐξαλαπάξαι, *sack, plunder*.

ἔξ-αν-αἶσω comp. †, pres. partic., fem. plur., *sending forth*, Σ 471.

ἔξ-απατάω, fut. infin. ἐξαπατήσῃν, aor. ἐξαπάτησεν, in tmesis ἐκ . . . ἀπέτησε (I 375), *deceive utterly*.

ἔξ-απαφύσκω, 2 aor. ἐξαπάφουτο, *deceive utterly*. Cf. ἐξαπατάω.

ἔξ-απίνης (perhaps from ἐξ αἰπεινῆς), adv., *of a sudden, suddenly*.

ἔξ-απ-ὄλλυμι, 2 perf. ἐξαπόλλω, *be lost out of* (w. gen.).

ἔξ-ἄπτω, imperf. ἐξήπτεν, *attach thereto* (from), X 397.

ἔξ-αρπάξω, aor. ἐξήραξε, *snatch away*.

ἔξ-άρχω, imperf. ἐξήρχε, *take the lead in, begin*.

ἔξ-αυδάω, imperat. ἐξάδᾱ, *speak out*.

ἔξ-αυτις, adv., *again*.

ἔξ-εἰς, adv., *one after another, in order*.

ἔξ-εμι (εἶμι), infin. ἐξίειναι, *go out, go forth*.

ἔξ-επτον, 2 aor., subj. ἐξείπω, opt

ἐξείποι, fut. ἐξέρτω, *spread out, announce*.
 ἐξ-κάθαρον comp. †, imperf. of ἐκκαθαίρω, *they cleared out*, B 153.
 ἐξ-λαίνω, aor. ἐξέλασε, *drive out, drive forth*.
 ἐξελθεῖν, etc., see ἐξέρχομαι.
 ἐξελόμεν, ἐξελον, see ἐξαιρέω.
 ἐξ-αναρίζω, aor. ἐξανάριξα, *spoil of armor, slay*.
 ἐξ-αρεῖνω, imperf. ἐξερέεω, *ask, make question*.
 ἐξ-αρείτω, aor. partic. ἐξεριπούσα, intrans., *fall from*.
 ἐξ-αρεύω, fut. of ἐξείπον, *spread out, announce*.
 ἐξ-αρεύω, aor. ἐξέρυσε, *draw out*.
 ἐξ-έρχομαι, aor. ἐξῆλθον, infin. ἐξελθεῖν, partic. ἐξελθόντα, *go or come out*.
 ἐξεσθήη, see ἐκ-σένω and note on E 293.
 ἐξεται, see ἔχω.
 ἐξέταμον, see ἐκτάμνω.
 ἐξετάσιον, see ἐκτελείω.
 ἐξετάσασεν, see ἐκτελέω.
 ἐξ-εῖροι comp. †, 2 aor. opt. of ἐξεύρισκα, *find out, discover*, Σ 322.
 ἐξεφάνθεν, see ἐκφαίνω.
 ἐξεφάνη, see ἐκφαίνω.
 ἐξεχόντο, see ἐκχέω.
 ἐξ-ηγείσθω comp. †, *let him lead out*, w. gen. of pers., B 806.
 ἐξῆλθον, see ἐξέρχομαι.
 ἐξῆπταν, see ἐξάπτω.
 ἐξήρπαξε, see ἐξαρπάσσω.
 ἐξήρχε, see ἐξάρχω.
 ἐξ-ήμη, mid. 2 aor. in tmesis ἐξ . . . ἔντο, *dismissed from themselves, appeased*.
 ἐξ-ικνέομαι, 2 aor. ἐξικόμην, ἐξίκετο, *come to, arrive*.
 ἐξ-οιχνευθῖ comp. †, pres. indic., 8 plur., *go forth*, I 384.
 ἐξ-οιχομαι, *be gone away, have gone out*.

ἐξομεν, see ἔχω.
 ἐξ-ονομαίνω, aor. subj. ἐξονομήνης, *call by name*.
 ἐξ-ονομα-κλήδην (καλέω, κέ-κλη-κα), adv., *calling by name, by name*.
 ἐξ-οπίσω, adv., *backward*.
 ἐξ-ορούω, aor. in tmesis (Γ 325), ἐκ . . . ὄρουσεν, *sprang or jumped out*.
 ἐξ-οχος, -ον (ἐξ-έχω), *standing out, distinguished, conspicuous*. — ἐξ-οχον and ἐξ-οχα, neut. as adv., *especially, preëminently, by far*.
 ἐο, ἐο, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.
 εοικα (root *Fuk*), 2 perf. of (1) εἶκω, 3 sing. εοικε, partic. εοικώς, plur. εοικότες, sing. fem. εικυία, plur. fem. εικυῖαι, pluperf. ἐφέκει, 3 dual ἐκίτην, *be like, be fitting, suitable, seemly*.
 ἐοτο, gen. sing. of ἐός, *his own, her own*.
 εοι, εοις, see εἰμί.
 εολπα, see εἴπω.
 εοργας, εοργε(ν), εοργάς, see ἐρδω.
 ἐός, ἐή, ἐόν (ἐFός, Lat. *suus*), § 113, same as ὅς, ἡ, ὅν, *his own, her own*. See § 61, 6.
 ἐοθσα, see εἰμί.
 ἐπ-αγαλλόμενος comp. †, pres. partic., *exulting in*, Π 91.
 ἐπ-αγείραν comp. †, *gather to one place, bring together*, A 126.
 ἐπάγη, see πήγνυμι.
 ἐπ-αγλαΐσθαι comp. †, fut. infin. of ἐπαγλαΐζομαι, *will glory in*, Σ 133.
 ἐπ-αίρω, aor. partic. ἐπαίρειās, *raise and place (something somewhere), rest . . . on*. Cf. I 214.
 ἐπ-αιγίζω, *storm or bluster upon*.
 ἐπ-αινέω, imperf. ἐπήνεον, also in tmesis ἐπι . . . ἦνεον (Γ 461), aor. ἐπήνησων, partic. ἐπαυήσωντες, *approve, give assent, applaud*.
 ἐπ-αινός, -ή, -όν, *dread*.
 ἐπ-αΐσσω, aor. partic. ἐπαΐξας, iterat. aor. ἐπαΐξακε, *rush or dash upon; rush after; dash*.

- ἐπ-αῖτιοι †, adj., *blameworthy*, A 335.
- ἐπ-ακούω, aor. ἐπάκουσαν, subj. ἐπακούσω, infin. ἐπακούσαι, *hear, give heed*.
- ἐπ-άλξω, -ιος, dat. plur. ἐπάλξω, ἢ (ἀλέξω, *ward off*), *breastwork, parapet*.
- ἐπ-αμείβομαι, 3 sing. ἐπαμείβεται, *comes by turns* (Z 339).
- ἐπ-αμύνω, aor. imperat. ἐπάμυνον, infin. ἐπαμύναι, *bear aid, help*.
- ἐπ-αν-ίστησαν comp. †, *stood up thereat*, B 85.
- ἐπ-απαλλέω, aor. ἐπηπάλησε, *threaten something to somebody* (dat.). Note on A 319.
- ἐπ-ἄρας †, τὰς, *curses*, I 456.
- ἐπ-αρήγω, aor. infin. in tmesis ἐπὶ . . . ἀρήξαι (A 408), *give aid to*.
- ἐπ-ἄρχομαι, aor. partic. ἐπαρχόμενοι, *begin*, further defined in note on A 471.
- ἐπ-ασσύτερος, -η, -ον (ἄσσον, *nearer*), *closely after one another, in quick succession*.
- ἐπ-αυρίσκω, fut. infin. ἐπαυρήσεσθαι, 2 aor. infin. ἐπαυρέμεν, subj. mid. ἐπαύρονται, *partake of, enjoy* (X 302), *get acquainted with* (A 410), *reap the fruits of* (Z 353).
- ἐπιγνάμψω, see ἐπιγνώμω.
- ἐπ-ἰδραμον, *ran up to a place*. See ἐπι-τρέχω.
- ἐπέεσσ(ν), see ἔπος (§ 91).
- ἐπέθηκεν, see ἐπιτίθημι.
- ἐπεὶ, conj., *since, after, when, as often as, because, for*.—ἐπεὶ δὲ, *after, when once; since, because*.—ἐπεὶ ἦ, *since in fact, since in truth*.—ἐπεὶ κε(ν), Attic ἐπὴν or ἐπὴν, *when, w. subj. in protasis*.
- ἐπέγω, *press, drive on, urge; mid. imperat. ἐπειγέσθω, partic. ἐπειγόμενῃ, hurry, hasten*.
- ἐπ-εμ (εἰμί), opt. ἐπέη, *be on, rest on*. For ἐπεσσι, ἐπι occurs (A 515).
- ἐπ-εμ (εἰμι), 3 sing. ἐπεισι, partic. ἐπιών, *go to, come to, come upon*.
- ἐπ-ετα (ἐπι, εἶτα) adv., *then, thereupon, thereafter, hereafter*.
- ἐπ-εκικλεῖ(ο) comp. †, 2 aor., *called upon*, I 454.
- ἐπέλθω, ἐπελθών, see ἐπέρχομαι.
- ἐπ-εμ-βεβαίως comp. †, perf. partic., *standing upon*, I 582.
- ἐπ-εν-ήνοθε (from root ἄνεθ, *familiar*—in a shorter form—in ἄνεθος), a perfect (w. past meaning) or possibly aorist, *grew thereon*, B 219.
- ἐπ-έουκε(ν), (it) *is seemly, is suitable, is becoming*.
- ἐπέπαντο, see παύω.
- ἐπέπιθον, see πείθω.
- ἐπερρόσαντο, see ἐπιρρόμαι.
- ἐπ-έρχομαι, partic. ἐπερχόμενον, aor. ἐπῆλθε, also ἐπήλυθε, subj. ἐπέλθω, partic. ἐπελθών, *go or come to, come upon, go over; go against, assail, attack*. 2 aor. in tmesis ἐπὶ . . . ἦλθεν, infin. ἐπὶ . . . ἐλθεῖν, *come on*.
- ἐπεσ-βέλον †, adj., *word-flinging, bold-talking, impudent*, B 275.
- ἐπεσο, ἐπεσον, see πίπτω.
- ἐπεσ(ν), see ἔπος (§ 91).
- ἐπέσπον, see ἐπέσω.
- ἐπεσσύοντο, see ἐπι(σ)σέομαι.
- ἐπεσοι, see ἔπος (§ 91).
- ἐπεσομένον, ἐπέσσονται, ἐπέσσοντο, see ἐπι(σ)σέομαι.
- ἐπεστίψαντο, see ἐπιστόφομαι.
- ἐπέσχω, see ἐπέχω.
- ἐπ-ετοξάζοντο comp. †, imperf., *kept drawing their bows on*, Γ 79.
- ἐπ-ευφημῶ, aor. ἐπευφήμισαν, *cry out in approval*.
- ἐπ-εύχομαι, partic. ἐπευχόμενος, aor. ἐπέυξαστο, partic. ἐπευξάμενος, *prayer, boast over, exult*.
- ἐπεφνε(ν), ἐπέφνομεν, see root φεν.
- ἐπέφραδε, see φράζω.
- ἐπέχυντο, see ἐπιχέομαι.
- ἐπ-έχω, 2 aor. ἐπέσχω, -ε, partic. ἐπισχών, *hold (ὄλον, etc.) to a person or to his lips*.

- ἐπῆλθε, or ἐπῆλυθε, see ἐπέρχομαι.
 ἐπὴν (ἐπει ἔν), conj. w. subj., *as soon as, after, when.*
- ἐπῆνεον, ἐπῆνησαν, see ἐπαινέω.
 ἐπηπειλοῖσθε, see ἐπαπειλέω.
 ἐπ-ήρυσον comp. †, imperf., *applaud- ed, § 502.*
- ἐπ-ήρατος, -ον (ἐράω, love), *lovely, charming, pleasant.*
- ἐπήηρμος, -ον, *close together, numer- ous.*
- ἐπί, ἐπ', ἐφ', adv. and prep. w. gen., dat., or accus. **W. gen. on, upon, by, toward** (Γ 5), *in the time of* (I 403). **W. dat. on, by, near, at** (e. g. w. γέλασσαν, B 270), *for, for the sake of* (A 162, I 492), *in charge of* (Z 424), *in addition to* (I 639). *on condition of* (I 602), *before* (§ 501); also *to, against*, after verbs of motion, where the Attic Greek would use an accus. **W. accus. to, against, over; ἐπὶ χρόνον, for a time.** Also accented ἐπί, §§ 164, 166, 167. For ἐπί = ἐπιστί see § 167.
- Meaning as **adv. overhead, thereon, on or over** (him, etc.), *thereto, be- sides.* See also § 162.
- ἐπι-άχω, imperf. ἐπιάχων, *shout out thereat, shout in approval.*
- ἐπι-βάλλω, 1 aor. ἐπέβησε (trans.), *made ascend, brought to* (I 546); 2 aor. infin. ἐπιβήμεναι, partic. ἐπι-βάς (intrans.), *mount, go up on.*
- ἐπι-βασκόμεν †, pres. infin., *to bring into misery*, B 234.
- ἐπι-γνάμπτω, aor. ἐπέγναμψεν, partic. ἐπέγναμψασα, *bend* (I 514), *bend to one's will, bring over* (B 14. 31. 68), *bend or bow submissively* (A 569).
- ἐπι-δέξια, neut. plur. accus. as adv., *to right, on the right.*
- ἐπι-δεύης, -és (θεύομαι, want), *needy, in want.*
- ἐπι-δεύομαι, 2 sing. ἐπιδεύεαι, partic. ἐπιδευόμενους, *want, lack.*
- ἐπι-δήμιος, -ον (δήμιος), *among the people, at home, civil* (πόλεμος).
- ἐπι-δίδομι, aor. ἐπίδοκε, *give besides or along with*; mid. 2 aor. subj. ἐπίδομεθα, *let us take to ourselves as witnesses* (X 254).
- ἐπι-δίνω, aor. partic. ἐπιδιήσας, *whirl, swing around.*
- ἐπι-ιδόντα, see ἐφοράω.
 ἐπι-δρῶμον †, adj., *to be scaled, scal- able*, Z 434.
- ἐπι-είκελος, -ον, *like.*
- ἐπι-εκίης, -és (εἰκ-ός, partic. of εἶκα), *meet, fitting, suitable.*
- ἐπι-εμένως, see ἐπι-έννυμι.
 ἐπι-ελομαι, imperat. ἐπιέλπεω, *hope.*
 ἐπι-έννυμι, *put on over* (trans.); mid. perf. partic. ἐπιεμένος, *clothed in.*
 ἐπι-ζάφελος †, adj., *vehement*, I 525.
 ἐπι-ζαφέλωσθε (cf. ἐπιζάφελος †, I 525), *vehemently.*
- ἐπίθοντο, see πείθω.
 ἐπι-τρώω, *rush straight on, strive eagerly.*
- ἐπι-καμαί, fut. ἐπικείσεται, *be laid on, rest on.*
- ἐπι-κείρω, *shear, cut short, thwart.* Imperf. in tmesis ἐπι . . . κείρω, Π 120.
- ἐπι-κερομέω, partic. -έων, *taunt, mock at; jest* (Ω 649).
- ἐπι-κλησις, ἡ (ἐπι-καλέω), *surname.* Used only in adverbial accus. by Homer, *by surname, by name.*
- ἐπι-κλοπος, -ον (κλέπ-τω), *thievish, wily; w. μῦθος, deceitful of speech, a man of cunning words*, X 281.
- ἐπι-κλώθω, aor. mid. ἐπεκλώσαντο, *spin to, allot to.*
- ἐπι-κουρος, ὁ, *helper, ally*; mostly plur.
- ἐπι-κραίνω, imperf. ἐπεκραίνεω, aor. imperat. ἐπικρήνον, *accomplish, grant.* [Same as ἐπικραίνω.]
- ἐπι-κραίνω, aor. opt. ἐπικρήνεις, *ful- fil.*
- ἐπι-κρατέως (cf. κράτος), adv., *with might, impetuously.*
- ἐπι-κρήνεις, see ἐπικραίνω.

ἐπι-λασθάνομαι, fut. ἐπιλήσομαι, forget (w. gen.).

ἐπι-μέφομαι, find fault, be angry, w. gen. of cause.

ἐπι-μένω, aor. imperat. ἐπίμενον, wait.

ἐπι-νέμω, aor. ἐπένευε, distribute.

ἐπι-νέω, nod forward, nod (the context may show in assent).

ἐπιον, see πίω.

ἐπι-ορκος, -ον (ὄρκος), sworn falsely. As neut. substant., false oath.

ἐπι-όφομαι, see ἴφομαι.

ἐπι-πίθωμαι, subj. ἐπιπέθῃται, imperat. ἐπιπέθειο, imperf. ἐπιπέθειτο, fut. ἐπιπέσειται, obey.

ἐπι-πλέω, imperf. ἐπέπλεον, sail over.

ἐπι-πλέω (= πλέω), aor. partic. ἐπιπλώσας, 2 aor. partic. ἐπιπλῶς, sail over.

ἐπι-προ-ήμῃ, aor. ἐπιπροήκα, -ε, send forward or forth (to).

ἐπι-πυλλόμαι, pass through, pass in review.

ἐπι-(ρ)ρόομαι, aor. ἐπερρώσωτο, flow or stream down thereat (A 529).

ἐπί-σκοπος, ὁ (σκέπ-τομαι), overseer, guardian.

ἐπι-σκόζομαι, be angry thereat.

ἐπίσκη, ἐπίσκης, see ἐρέω.

ἐπι-(σ)σέβομαι, imperf. ἐπεσσεύοντο, 2 aor. ἐπίσσυτο, perf. ἐπίσσυται, partic. ἐπεσσυμένον, hasten to, hurry, rush up; be eager.

ἐπι-ίσταμαι, subj. ἐπίστηται, partic. ἐπιστάμηναι, imperf. ἐπίστατο, understand or know how, be able. Partic. cunning, X 599.

ἐπι-σταμένως, adv., understandingly, skilfully.

ἐπι-στέφομαι, aor. ἐπιστέψατο, fill up full, fill to the brim.

ἐπι-στρέψω comp. †, aor. partic. of ἐπιστρέφω, turning him toward himself, swinging him about, Γ 370.

Ἐπίστορ, accus. -ορα †, *Epistor*, a Trojan slain by Patroclus, Π 695.

ἐπι-σφάρα, τὰ (σφάριον, ankle), ankle-clasps. Introduction, 30.

ἐπι-σχερά, adv., in a row, one after another.

ἐπι-σχών, see ἐπέχω.

ἐπι-τάλλω, imperf. ἐπέταλλε, sometimes in tmesis, lay bidding on, enjoin on, command. Mid. in act. sense.

ἐπιτεράφαται, see ἐπιτρέπω.

ἐπιτηδέε, adv., hastily, or of the proper number; both derivation and meaning are doubtful.

ἐπι-τίθημι, aor. ἐπέθηκεν. set or place something on something (gen., Ω 589).

ἐπι-τρέπω, entrust; pass. perf. ἐπιτεράφαται, are entrusted.

ἐπι-τρέχω, 2 aor. ἐπέδραμον, run up to a place.

ἐπι-τροχά-σθην (τρέχω), adv., hastily, or perhaps fluently.

ἐπι-φίρω, fut. ἐπιφίσει, bear against, lay hands on.

ἐπι-φλέγω, burn up.

ἐπι-φράζομαι, aor. opt. ἐπιφρασάσθε, think over, consider.

ἐπι-χέομαι, 2 aor. ἐπέχυντο, pour in, stream in or after.

ἐπι-χθόνιος, -ον (χθών, earth), on the earth, earthly.

ἐπλεο, ἐπλετο, ἐπλεω, see πέλω.

ἐπόισα, see ἐπιφέρω.—ἔποιτο, see ἐπώ.

ἐπι-όχομαι, imperf. ἐπέχετο, come to, approach; assail, attack; go to and fro before the loom, attend to one's work; stride along over decks of ships (O 676).

ἐπι-ορέζαμος comp. †, aor. partic. of ἐπορέζομαι, reaching forward toward, E 335.

ἐπι-όρῳμῃ and -έω, imperf. ἐπέωρε. aor. ἐπέωρε, arouse against, rouse; strengthen, brace (X 204); speed on, let approach (O 613).

ἐπι-ορούω, aor. ἐπέορουσε, rush against, leap toward, spring at.

ἔπος, τό (F-, § 61, 16), declined, § 91; word, speech, counsel, command.

ἐπ-οτρύνω, aor. subj. ἐποτρύνῃσι, urge on, rouse.

ἐπ-ουράνιος (οὐρανός), in heaven, heavenly.

ἐπράδον, see πέρδω.

ἑπτά (Lat. septem), seven.

ἑπτα-βόαιος, -ον (Boeîa, ox-hide), of seven ox-hides.

ἑπτα-πόδην †, adj., seven-foot, i. e. seven feet long, O 729.

ἑπτατο, see πέτομαι.

ἐπιθόντο, see πυθάνομαι.

ἔπει (cf. Lat. sequor), partic. ἔπειτα, mid. subj. ἔπειται, opt. ἔπειτο, imperat. ἔπει, dual ἔπεισθον, plur. ἐπίσθων, infin. ἔπεισθαι, imperf. ἐπέμην, εἴπετο or ἔπειτο, ἔπειτο, 2 aor. ἔπειτο, dual ἐπίσθησθην, plur. ἐπέμμεθα. Act. be busy with (περὶ), Z 321. Mid. follow, accompany, attend, keep pace with.

ἐπ-ἄνυμος, -ον (ἄνομα), named besides, by name.

ἐπάρνυε, ἐπάρνε, see ἐπάρνυμι.

ἐπέχετο, see ἐπολόχομαι.

ἐραζε, adv., to earth, to the ground.

ἐραμαι, ἐραται, and from ἐράομαι, imperf. ἐράσθε, love passionately.

ἐραν-νός, -ή, -όν (ἐρα-μαι), lovely, charming.

ἐρατά †, adj., lovely, Γ 64.

ἐρατ-ανός, -ή, -όν, lovely, charming, pleasant.

ἐργ-άζομαι (Ἔργον, 'work'), work.

ἔργον, τό (F-, 'work'), work, deed, matter, thing; handiwork (Σ 420, etc.).

ἔργω, same as ἔργω.

ἔρδω (cf. Ἔργον), imperat. ἔρδε, imperf. ἔρδομαι, ἔρδον, iterat. ἔρδεσκε, aor. ἔρξε, subj. ἔρξεσ, imperat. ἔρξον, perf. ἔρργας, -ε, partic. ἔρργός, work, do, accomplish; offer (sacrifices): do (κακά, etc.) to a person (accus.).

ἐρεβνός, -ή, -όν (ἔρεβος, Lat. Erebus), gloomy, dark.

ἔρεβος, τό, gen. ἐρίβεσφιν, Er'ebus, realm of darkness, underworld.

ἔρεα, see εἶρω.

ἔρεάω (cf. εἶρωμαι), imperf. ἐρέεινε, ask.

ἔρεξε, see βίζω.

ἐρεθίζω (cf. ἔρις), imperat. ἐρέθιζε, irritate, vex, provoke.

ἐρέθω (cf. ἔρις), subj. ἐρέθῃσι, imperat. ἐρέθε, irritate, vex, provoke.

ἔρειδω, imperf. ἔρειδε, aor. partic. ἐρείσας, mid. pres. partic. ἐρειδομένην, aor. ἐρείσατα, partic. ἐρεισάμενος, make (something) lean (on something), prop; press hard; mid. support or prop oneself, lean; pass. aor. ἐρεισθῆις, supported; pluperf. ἠρήρειστο, was pressed, thrust.

ἔρειομεν, let us ask, perhaps subj. of [ἔρημι], commonly referred to ἐρέω, § 148.

ἔρειπω, 2 aor. ἔριπε(ν), partic. ἐρίπών, dash down; intrans. aor. fall.

ἔρεξα, -εν, see βίζω.

ἔρεσσω (cf. ἔρεμύς), infin. ἐρεσσέμεναι, row.

ἔρετης, ὁ (cf. ἔρεμύς), rower, oarsman.

ἔρεμύς, τό (Lat. rēmus), an oar.

ἐρευγόμεαι (Lat. ē-rūcīō), partic. ἐρευγόμενοι, spit out, belch.

ἔρεθω (cf. ἐρυθρός, Lat. ruber), aor. infin. ἐρεύσαι, redden, stain red.

ἔρευνάω (cf. εἶρωμαι, inquire), partic. ἐρευνώω, seek, search.

ἔρέφω, aor. ἔρεψα, cover with a roof, roof.

ἔρέω (cf. εἶρωμαι), subj. ἐρείομεν (§ 148), mid. imperf. ἐρείοντο, ask, question.

ἔρέω, etc., shall say or speak, see εἶρω.

ἔρητύνω, imperat. ἐρήτρε, infin. ἐρητύειν, imperf. ἐρήτρεον, aor. ἐρητύσειε, iterat. ἐρητύσασκε, mid. or pass. pres. ἐρητύεται, imperf. ἐρητύετο, ἐρητύνοντο, pass. aor. ἐρήτρεθαι, hold back, restrain, check.

ἐρι-αύχην, -ενος, *high-necked, strong-necked.*
 ἐρι-βάλαξ, -ακος (βάλος, *clod of earth*), *with large clods, rich in glebe, fertile.*
 ἐρι-βάλος = ἐριβάλαξ.
 ἐρι-γδουπος, -ον (δοῦπος), *loud-thundering.*
 ἐριδ-αίνω (ἐρις), dual ἐριδαίνομαι, *quarrel, wrangle, strive.*
 ἐριδ-μαίνωσιν †, pres. subj., *vex, irritate*, Π 280.
 ἐρίζω (ἐρις), infin. ἐρίζεσθαι, aor. opt. ἐρίσσειε, partic. ἐρίσσετε. *strive, contend with, rival, vie with.*
 ἐρι-ήρος, -ον (ἄρ-ἄρ-ίσκω) *closely fitting, faithful, trusting.* Plur. forms are ἐρίηρες (nom.), ἐρίηρας (accus.).
 ἐριθιοί, *hired men, reapers*, Σ 550, 560.
 ἐρι-κυδής, -έος (κύδος), *very famous, glorious.*
 ἐρίνεός, δ, *wild fig-tree.*
 ἐρίνις, ἡ, plur. -ύες (nom.), -ύς (accus.), *Eri'nys*, plur. *Erin'y-ees*, *avenging divinities.* Cf. T 418.
 ἐρι-ούνιος, δ, *bringer of help, giver of blessings*, used of Hermes.
 ἐρις, -ιδος, ἡ, *strife.* Personified, Σ 535.
 ἐρι-τιμος (τιμή), *very precious*, § 160.
 ἐρικλον, τό (ἔρκος), *enclosure.*
 ἔρκος, -εος, τό (cf. ἔργω), *hedge, wall, barrier* (I 409); *defense against missiles; bulwark* (used of Achilles) *against war; place enclosed, court-yard*, Π 231.
 ἔρμα, τό, plur. ἔρματα, *prop, shore*, used to keep ships upright, when hauled ashore.
 Ἐρμῆας, *Her'mes*, son of Zeus and Maia, § 66.
 ἔρνος, dat. ἔρνει, τό (ἔρ-νῆμι), *young shoot, scion.*
 ἔρξ, see ἔρδω.
 ἔρος, δ (cf. ἔραμαι), *desire, love.*
 ἔρρε(ν), see βέω.
 ἔρρεξ, see βίξω.

ἔρρηξ(ν), see βήγγυμι.

ἔρρηγσι, see βίγω.

ἔρριψε, see βίπτω.

ἔρρω, imperat. ἔρρε, ἐρρέτω. partic. ἔρρων, *go or move with difficulty.* See notes on I 364, 376, Σ 421. ἔρρε, *off with you!*

ἔρρώσαντο, see βόωμαι.

ἔρύγμηλον †, adj., *bellowing*, Σ 580.

ἔρτετο, see ἐρδομαι and βδομαι.

ἔρυθ-ρός, -ή, -όν (Lat. rub-er), *red, ruddy.*

ἔρύκει, imperat. ἔρύκε, aor. ἔρῶξω, 2 aor. ἠρύκακε (§ 129), *hold back, restrain, detain.*

ἔρῶμαι (in meaning = Lat. seruo), imperf. ἔρῶσο (X 507), *protect, defend.* See also βδομαι.

ἔρδομαι (in meaning = Lat. seruo), infin. ἐρδέσθαι (I 248), *save, protect, defend*; aor. opt. ἐρδῶσαι (Ω 584), in figurative use, *hold back* (χόλων). [The imperf. ἐρτετο (Z 403) and aor. ἐρδῶσαι (E 344) are best referred to βδομαι.]

ἔρδασθαι (X 351), see ἐρδω.

ἔρσι-πτολι †, voc. adj., *city-protecting*, Z 305.

ἔρῶσο, see ἔρῶμαι and βδομαι.

ἔρώ (F-, Lat. verro); but in meaning = trahō), partic. ἐρών, imperf. ἔρων, fut. ἐρόσσι, aor. ἐρῶσ(σ)ε(ν), ἔρῶσαν, subj. ἐρῶσσομεν, partic. ἐρόσαντες, mid. aor. ἐρόσσατο (X 306), ἐρόσσατο (X 367), ἐρόσαντο (A 466, etc.), opt. ἐρῶσατο (E 298), infin. ἐρῶσασθαι (Σ 174), ἐρῶσασθαι (X 351), partic. ἐρῶσάμενος (A 190, etc.). pass. pluperf. ἐρῶντο (Σ 69), ἐρῶντο (O 654), drag, pull (X 493), *tear, draw, haul*; mid. *draw to oneself, draw out or away or off; draw up, raise, balance*, X 351.

ἔρχαται (§ 142, 4. c), *are confined, locked*, perf. of ἔρχω or ἔεργω.

ἔρχομαι, 2 sing. -σαι, imperat. ἔρχεο or ἔρχε, ἔρχεσθον, ἔρχεσθε, fut. ἐλεύσομαι, aor. ἤλθον, also ἤλυθον, subj. ἔλθω, opt. ἔλθοις, infin. ἐλθέμεναι,

- ἐλθέμεν, ἐλθεῖν, partic. ἐλθών, fem. ἐλθοῦσα, perf. ἐλήλουθας, ἐλήλουθμεν, *come, come back, return, go, go away.*
- (1) ἐρώω [cf. (1) ἐρωή], fut. ἐρωήσει, *shall run, gush out*, A 303.
- (2) ἐρώω [cf. (2) ἐρωή], imperat. ἐρώει, *delay.* Note on B 179.
- (1) ἐρωή, ἡ (βόωμαι, Lat. ruō), *rush, thrust, blow*, Γ 62.
- (2) ἐρωή, ἡ (Germ. Ruhe), *rest, respite, cessation*, Π 302.
- ἐς, ἐς, see εἰς.
- ἐσ- in comp., see also εἰσ-.
- ἐσ-άγω, pres. partic. ἐσάγουσα, *lead or bring in.* Note on Z 252.—2 aor. in tmesis ἐς . . . ἔγαγον (Ω 577).
- ἐσ-αβρήσκειν comp. †, aor. opt., *spy out*, Γ 450.
- ἔσαν, see εἰμί.
- ἔσαν, see ἔημι and note on T 398.
- ἔσασθαι, see ἐννύμι.
- ἔσβεν, ἔσβη, see σβέννυμι.
- ἔσεται (Attic ἔσται), see εἰμί.
- ἔσθην, see ἐννύμι.
- ἔσθια, aor. ἔφαγε, *eat.*
- ἔσθλος, -ή, -όν, *good, noble, brave.* Neut. substant., *good fortune*, Ω 530.
- ἔσθω (ἔθω), partic. ἔσθων, *eat.*
- ἔσκα, see εἰμί.
- ἔσ(σ)ομαι, etc., see εἰμί.
- ἔσπερος, ὁ (F-, Lat. vesper), *evening, evening star* (ἀστήρ).
- ἔσπετε (cf. ἐν-πέτω), 2 aor. imperat., *tell.*
- ἔσπετο, etc., see ἔπω.
- ἔσσε, ἔσσον, see ἐννύμι.
- ἔσσεσθαι, see εἰμί.
- ἔσσειόντο, see σεύω.
- ἔσσι, see εἰμί.
- ἔσσο, see ἐννύμι.
- ἔσσομένοισι, *for men hereafter*, see εἰμί.
- ἔσσυμένην, -ον, see σεύω.
- ἔσσυμένος (adv. formed from ἐσσυμένος, perf. partic. of σεύω), *hurriedly, eagerly, quickly, straightway.*
- ἔσσονο (2 aor. or pluperf., § 142, 2, a), ἔσσοντο, see σεύω.
- ἔσταισι, etc., see ἔστημι.
- ἔσπεφάνομαι, see στεφανώω.
- ἔστη, ἔστηκε, see ἔστημι.
- ἔστήρικτο, see στήριζω.
- ἔστιχον, see στείχω.
- ἔστυφίλιζε(ν), see στυφιλίζω.
- ἔσφαξαν, see σφάζω.
- ἔσχατη, ἡ (ἔσχατος, *farthest*), *farthest part, border.*
- ἔσχεθον, ἔσχε(ν), ἔσχοντο, see ἔχω.
- ἑταῖρη, ἡ (cf. ἑταῖρος), *companion.*
- ἑταῖρος and ἑταρος, ὁ, *companion, comrade.*
- ἑτάς, see ἔτης.
- ἔτεκε(ν), ἔτεκες, see τίκτω.
- ἑτέον (neut. of ἑτέος, *true*), adv., *truly, really* (Σ 305).
- ἑτερ-αλκής, -ές (ἕτερος, ἀλή), accus. -έα, *bringing defensive strength to the other side, changing the fortune of battle.*
- ἕτερος, -η, -ον, *the other, the one of two; repeated, the one . . . the other; another.* Dat. sing. fem. ἐτέρηφι.
- ἑτέρωθεν, adv. (ἕτερος), *from the other side, over against him*, § 155, 2; *on the other side.*
- ἑτέρωθι, adv. (ἕτερος), *on the other side; elsewhere, from a distance*, E 351.
- ἑτεριμν and τέτριμν (2 aor.), *come upon, find.* No present.
- ἑτέτυκτο, ἑτευξε, see τεύχω.
- ἑτης, ὁ (σF-, Lat. suētus), used in plur. only, *compatriots, fellows, relatives, kinsmen.*
- ἑτήτυμος, -ον (ἕτερος, ἔτυμος), *true; neut. as adv. truly.*
- ἔτι, ἔτι', and (before rough breathing) ἔθ' (cf. Lat. etiam), *still, further, yet, besides.*

ἔτιθεα, see τίθημι.

ἔτιναζε, see τινάσσω.

ἔτλην, etc., see τλήνω.

ἔτοιμάζω (ἔτοιμος), aor. imperat. ἔτοιμάσατε, *make ready, get ready.*

ἔτοιμος, -η, -ον, *at hand, ready, realized* (I 425).

ἔτος, plur. ἔτα, τό (F-, Lat. *vetus*), *year.*

ἐτρέπετο, see τρέπω.

ἐτρέπετο (preceded by μετά δ'), see μετατρέπωμαι.

ἔτρεσαν, see τρέω.

ἔτραψε, see τρέπω.

ἔτυχες, see τυγχάνω.

ἔτύχθη, see τεύχω.

ἔτῶσιος, -ον, *in vain, useless.*

εὖ and εὔ (εὐς), adv., *well, properly, carefully, fortunately, prosperously.*

εὖ and εὔ, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.

εὖ-δημητος, -ον (δέμω, δε-δη-μένος), *well built.*

εἶδω, imperf. εἶδε, -ον, iterat. εἶδεσκε, *sleep, rest.*

εὖ-αδ' (α) †, adj. accus. sing. fem., *handsome*, Γ 48.

εὖ-εργής, -ές (cf. ἔργον), *well-wrought.*

εὖ-ερκής, gen. -έος (ἔρκος), *well-hedged, well-enclosed.*

εὖ-ζωνος, -ον (ζώνη), *well-girdled, fair-girdled*, Introduction, 18.

εὖ-ήκεος †, adj., gen. of εὐήκης, *well-pointed, sharp*, X 319.

Εὐηνίτη, -ης †, *daughter of Eue'nus, Marpessa*, I 557. Cf. § 158.

εὐκηλος, -ον (cf. ἔκηλος), *quiet, at one's ease.*

εὖ-κλειᾶς †, adv., *gloriously*, X 110.

εὖ-κνήμιδες (κνήμις), *well-greaved*, Introduction, 30.

εὖ-κτίμενος, -η, -ον (κτίζω, *found*), *well-built.*

εὐλή, ἡ (Feλύω), *worm, maggot.*

εὖ-μυλῆς, gen. -ίω, § 69 (μυλίη, *ashen spear*), *with goodly spear of ash.*

εὐνάω (εὐνή), *put to rest, pass. aor. partic. εὐνηθέντε, going to bed.*

εὐνή, ἡ, *bed, couch*, plur. *anchor-stones* (A 436).

εὔνις, accus. -ιν, *deprived, bereft.*

εὖ-ννητος, -ον (νῆω, *spin*), *well spun, well woven.*

εὔξαντο, etc., see εὔχομαι.

εὖ-ξιστος, -η, -ον (ξίω, *smooth, polish*), *well-smoothed, well-polished.*

εὖ-ξοος, -ον (ξίω), *well-polished.*

εὖ-πατέρα, ἡ (πατήρ), *daughter of a noble father, noble-born.*

εὖ-πεπλος, -ος, *with beautiful robe, beautiful-robed.*

εὖ-πηκτος, -ον (πήγνυμι, *fasten*), *well-fastened, well-built.*

εὖ-πλεκτής, -ές (πλέκω, *plait, weave*), *well-woven.*

εὖ-πλοῖην †, τὴν, *fair voyage*, I 362.

εὖ-πλόκαμος, -ον, *with fair hair, fair-tressed.*

εὖ-ποίητος, -ον (and -ος, -η, -ον), *well-made.*

εὖ-πρηστον †, adj., *well-blown, strong-blown*, Σ 471.

εὐρέα (Z 291), see εὐρύς.

εὐρίσκω, 2 aor. εὔρε, -ον, subj. εὔρη, -ωμεν, infin. εὐρέμεναι, εὐρέμεν, partic. εὐρών, aor. mid. εὔρετο, *find, discover.*

εὔρος, ὁ, *Eu'rus*, southeast wind.

εὖ-ρρεής, -ές, gen. εὐρρείος (ρέω, from σρέω), *beautifully flowing.*

εὖρυ-άγυια, ἡ, *broad-streeted, broad-wayed.*

Εὐρυβάτης, *Euryb'ates*, 'broad-strider,' (1) herald of Agamemnon (A 320); (2) herald of Odysseus (B 184). See note on I 170.

Εὐρυνόμη, *Euryn'ome*, daughter of Oceanus.

εὐρύ-οπα (ὑψ. *voice*), nom., accus., or voc. sing., *far-thundering.*

Εὐρύπυλος, *Euryr'ylius*, son of Evomon, a Thessalian, Π 27.

εὐρύς, -εία, -ύ, accus. sing. masc. *εὐρεία* (Z 291), *broad, wide*.—Comparat. *εὐρότερος*.

Εὐρύσθεϊς, -ήος, *Eurys'theus*, son of Sthenelus, a king of Mycenae.

εὐρύ-χορος, -ον, *with broad (dancing) places, spacious*.

εὖς, εὖ, gen. *εἴηος*, *good, brave, valiant*; § 99. Gen. plur. *εἰών*, *good gifts, blessings*, Ω 528.

εὖ-σσελμος, -ον (*σέλιμα*, *thwart, rower's bench*), *with good thwarts, well-benched*; or perhaps *well-decked*.

εὖ-σσεῖτρον †, adj., *with good fellies, strong-wheeled*, Ω 578.

εὖ-σταθής, -ής (cf. *ιστάθης* of *ιστημη*), *well-built*.

εὖτε (cf. *στε*), conj., *when*.

εὖ-τείχος, -ον, accus. sing. fem. *εὐτειχέα* as from *εὐτειχῆς* (*τείχος*), *well-walled*.

εὖ-τυκτος, -ον (*τεύχω*), *well-made*.

εὖ-φημῆσαι †, aor. infin., *to keep holy silence*, I 171.

Εὐφωρβος, *Euphor'bus*, son of Panthoüs, a Trojan.

εὖ-φρων, accus. -ονα (*φρένες*, *diaphragm, heart*), *gladsome, heart-cheering*.

εὐχετάομαι (cf. *εὐχομαι*), infin. *εὐχετάεσθαι*, imperf. *εὐχετῶντο*, *pray*.

εὐχομαι, imperat. *εὐχεο*, imperf. *εὐχεο*, -ετο, -οντο, aor. *εἶξαντο*, partic. *εὐχόμενος*, *pray, vow, promise, boast, claim*.

εὕχος, τό (cf. *εὐχομαι*), *glory, honor, victory*.

εὐχολή, ἡ (*εὐχομαι*), *boast* (B 160), *vow, prayer, glory* (X 433).

εὖω, pass. partic. *εὐόμενοι*, *singe*.

εὐ-ώδης, -ες (cf. Lat. *odor*), *pleasant-smelling, fragrant*.

εφαγε, 2 aor., *ate, devoured*. See *κατ-εσθίω*.

εφανεν (= *εφάνησαν*) and **εφάνη**, see *φαίνω*.

εφάπτομαι, perf. *εφήπται*, pluperf. *εφήπτο*, *lay hold on*; perf., are attached to, *hang over*.

εφάμην, *εφάν*, *εφασαν*, *εφασκες*, etc., see *φημί*.

εφ-ίζομαι, partic. *εφεζόμενοι*, fut. infin. *εφεζέσθαι*, *sit on*.

εφέηκε, *εφέηεν*, *εφέλω*, see *εφήμη*.

εφ-έπω, imperat. *εφεπε* (Π 724), imperf. *εφεπε* (O 742, etc.), 2 aor. *επέσπον*, subj. *επίσπρω*, -η, *go after, follow, pursue*; *drive (ἵππων) after (Πατρόκλῳ)*, Π 724; *draw upon oneself, fulfil, attain, meet (θάνατον, πότμον)*.

εφεσταότες, *εφέστασαν*, *εφεστήκει*, see *εφίσταμαι*.

εφ-ίστιος, -ον (*ιστή*, Attic *ιστιά*, *hearth*), *at the hearth, at home*, B 125.

εφ-ετή, ἡ (*ἔτη*), *behest, command*.

εφ-ιπύρσκω, 2 aor. opt. *εφεύροι*, *find, come upon*.

εφη, *εφηεν*, etc., see *φημί*.

εφήκει, *εφήσας*, see *εφήμη*.

εφηνε(v), see *φαίνω*.

εφήπται, *εφήπτο*, see *εφάπτομαι*.

εφθιάθ', *εφθίτο*, see *φθίω*.

εφθίεν, see *φθίω*.

εφ-ίημι, partic. *εφίεις*, fut. *εφήσεις*, aor. *εφήκε* or *εφέηκε*, 2 aor. subj. *εφέλω*, opt. *εφέηη*, *send to*; *shoot or speed (βέλος) against (w. dat.)*; *lay (χαίρας) on (w. dat.)*; *drive on, cause*.

εφίλησα, see *φιλέω*.

εφ-ίσταμαι, act. perf. partic. *εφεσταότες*, pluperf. *εφεστήκει*, *εφέστασαν*, *stand on* (Z 373, X 515), *stand by* (Π 217), *stand over* (X 554); *stand against, approach with hostile intent* (O 703).

εφόβηεν, *εφόβησας*, see *φοβέω*.

εφ-οπλάω (*ὄπλον*), mid. fut. *εφοπλισόμεσθα*, *equip, prepare*; mid. for oneself.

εφ-οράω, ᾤς, 2 aor. partic. *επιδόντα*, mid. fut. *επιπόνομαι*, *behold*; *select* (I 167).

ἐφ-ορμάω, aor. ἐφόρησαν, *arouse against*; pass. aor. infin. ἐφορηθήναι, partic. ἐφορηθέντες, *rush on, make an assault*; *assail, attack*.

ἐφράσσαντο, see φράσσω.

ἐφ-υβρίων comp. †, pres. partic., *insulting(ly)*, I 368.

ἐφ-ὑπερθε, adv., *above*.

ἐφύτευσαν, see φυτεύω.

ἐφώνησεν, see φωνέω.

ἐφόρησαν, see ἐφορμάω.

ἐχάρη, -ησαν, see χαίρω.

ἐχεαν, ἔχεον, ἐχέοντο, see χέω.

Ἐχεκλος †, *Ech'eclus*, a Trojan slain by Patroclus, Π 694.

ἐχέμεν, ἐχε(ν), ἐχεο, etc., see ἔχω.

ἐχε-πυκτής, -ές (πέκη, *pine*, with sharp-pointed needles), *having a sharp point, piercing, keen*.

ἐχεσκε(ν), see ἔχω.

ἐχευαν, ἐχεύατο, ἐχευε(ν), see χέω.

ἐχέ-φρων, -ον (φρένες), *having understanding, thoughtful*.

ἐχθαίρω (ἐχθος), aor. opt. ἐχθήρσει, *hate*.

ἐχθιστος, see ἐχθρός.

ἐχθοδοπήσαι †, aor. infin., *to incur the enmity of, to fall out with*, A 518.

ἐχθος, τό, *hatred, enmity*.

ἐχθρός, -ή, -όν, *hated, hateful*. Superl. ἐχθιστος.

ἐχάλωσεν, see χολώω.

ἔχω (root σϷχ), imperat. ἔχε, ἐχέτω, infin. ἔχειν and ἐχέμεν, imperf. ἐχει(ν) or ἐχε(ν), etc., iterat. ἐχεσκε(ν), fut. ἔξει, -ομεν, and σϷήσω, 2 aor. ἔσχε(ν) and σϷέθε, ἔσχεθον and σϷέθων, mid. pres. ἔχονται, imperat. ἔχεο, imperf. ἔχετο, εἶχοντο, fut. ἔξεται, infin. σϷήσασθαι, 2 aor. opt. σϷοίατο, imperat. σϷέσθε, *have, hold, have (to wife), possess* (I 675), *inhabit, wear*; *keep, hold back, restrain, stay (trans.), check*; *cover, protect* (X 322); *guide, drive*; *marshal* (I 708); *hold apart* (X 324);

cf. note on Π 105, Σ 495; ἔχον τέλος, *were completed or finished* (Σ 376); ἔσχεν (intrans.), *held* (Π 740); w. infin. *be able* (Π 110).—Mid. *hold oneself, hold oneself in, abstain from, keep from*; *cling to* (w. gen.), *depend on, be in the power of* (w. gen., I 102); *hold out, hold one's ground* (Π 501). Also cf. note on X 416.—Pass. *be held, be possessed, be held as spoil* (Σ 197); *be held as wife* (Z 398); *be overcome* (X 409); *be oppressed* (Π 109, cf. note).

ἐχάρησαν, see χαίρω.

ἐχόσατο, see χόμαι.

ἔω, ἔωσι, subj. forms of εἶμι.

ἐέκαι, see εἶκα.

ἐῶμεν † = κορεσθόμεν, *have had enough of*, T 402. Possibly a pres. subj. of ἔω, but the form is doubtful and disputed.

ἔών, ἔόντες, etc., see εἶμι.

Z—Z

ζά-θεος, -η, -ον, *very holy*, § 180.

ζά-κοτον †, adj., *very wrathful, very surly*, Γ 220.

ζα-τρέφης, -ές (τρέφω, *nourish*), *well-nourished*.

ζάω, partic. ζῶντος (= ζῶντος, from ζῶω), *live*.

ζεύγαι †, neut. plur. of ζεύγος, *yokes, teams*, Σ 543.

ζεύγλη, ἡ (ζεύγνυμι), *cushion under the yoke*, T 406. See illustration under λέπαινα. The exact application of the word is uncertain, however, and it may have a more general reference to the *yoke and all the harness attached to it, including breast-band, etc.*

ζεύγνυμι (Lat. *iungō*), infin. ζευγνύμεναι, ζευγνύμεν (Π 145), imperf. ζεύγνον, aor. ζεύξε, pass. perf. partic. ἐζευγμέναι, *yoke, harness*.

Ζεὺς (declined, § 98), *Zeus*, son of Cronus and Rhea, the mighty father of gods and king of men.

ζέφυρος, ὁ, *zephyr, west-wind*. Personified, Π 150.

ζέω, aor. ζέσσε, *boil, seethe*.

Ζηνός, etc., of *Zeus*, see § 98.

ζυγόν, τό (Lat. *iugum*), *yoke; bridge* of phorminx (lyre). Gen. sing. ζυγόν(ν), T 404, Ω 576.

ζω-άγρια, τά (ζώος, ἀγρέω, *take*), *reward for saving life*.

ζώμα, -ατος, τό (ζώννυμι, *gird*), *loincloth*. See Introduction, 16.

ζώνη, ἡ (ζώννυμι, *gird*), *woman's girdle* (see Introduction, 18); *waist* of a man, B 479.

ζώος, -ή, no neut., dat. plur. ζώοσι, *living*, Σ 418.

ζωρότερον †, comparat. adj., *stronger* drink, I 203.

ζώσ, accus. ζών, *alive*.

ζωστήρ, -ήρος, ὁ (ζώννυμι, *gird*), *girdle* of men, whether for the χιτών. or (as is believed by some) to hold the parts of the breastplate together. Introduction, 14.

ζῶω, infin. ζῶειν, partic. ζῶοντος, *live*.

H—η

(1) ἦ = Attic ἔφη, *he spoke* (A 219); imperf. of ἡμί.

(2) ἦ, ἦε, interrogative adv. used in direct questions = Lat. *ne*; ἦ οὐ = Lat. *nōne*.

(3) ἦ, affirmative adv., *truly, surely; although, yet* (Γ 215).—ἦ μάλα, *surely, of a certainty*.—ἦ μὲν (ἦ μήν), *assuredly, surely*.—ἦ τε, *surely, of a truth*.—ἦ τοι, *to be sure, yet*.

ἦ, ἠδέ, conjunction. I. Disjunctive, *or*; ἦ (ἠδέ) . . . ἦ (ἠδέ), *either . . . or*.—a. Used to introduce second part of double direct question, the first being implied, *or*, = Lat. *an* (A 133).—b. Used to introduce an indirect question, whether simple or double, *whether*; ἦ (ἠδέ) . . . ἦ (ἠδέ), introducing double indirect question, *whether . . . or*, Lat. *utrum . . . an*.—ἦ τε . . . ἦ τε,

either . . . or, whether it be . . . or (I 276). Lat. *sive . . . sive*.

II. Comparative, *than*, Lat. *quam*.

(1) ἦ or ἠ, fem. of the so-called article, §§ 115, 118, 119.

(2) ἦ, fem. of rel. δς, § 123.

ἦ (dat. fem. of the rel. δς), *in what way, as; where*.—ἦ παρ, *even as* (I 310).—ἦαται, ἦατο, see § 142, 4, b.

ἦβαίον, adv., *a little*. οὐδ' ἦβαίον, *not at all*.

ἦβῶω (ἦβη), partic. ἦβῶν, ἦβῶντα, ἦβῶντες, *have the strength of young manhood, be vigorous*.

ἦβη, ἡ, *the strength of young manhood, vigor*.

ἦγαγε(ν) or ἀγαγε, see ἀγω.

ἦγάθεος, -η, -ον, *very holy*, § 160. *κακ*

ἦγάσασατο, see ἀγαμαι.

ἦγγελα, see ἀγγέλλω.

ἦγεμον-εῖω (ἦγεμῶν), infin. ἦγεμονεῖεν, *be leader, lead*.

ἦγε-μῶν, -όνος, ὁ (ἦγεομαι), *leader, commander*.

ἦγέ-ομαι (ἔγω), imperf. ἦγεῖτο, aor. ἦγήσατο, imperat. ἦγήσασθω, infin. ἦγήσασθαι, *lead, lead the way*, w. dat. (νῆεσσι, A 71) or gen.

ἠγαρέθομαι (ἀγείρω), imperf. ἠγαρέθοντο, *assemble, are assembled*.

ἠγαρθεν, see ἀγείρω.

ἠγῆ-τωρ -ορος, ὁ (ἠγίομαι), *leader, commander*.

ἠγίνευν, see ἀγινέω.

ἠγνοίησεν, see ἀγνοίω.

ἠδέ, and; ἠμὲν . . . ἠδέ, both . . . and; see note, A 453-5.

ἦδα or ἦδε(ν), see οἶδα.

ἦδη, adv., *now, already, forthwith, straightway, at once*.

ἦδος, τό (ἦδύς), *enjoyment, pleasure*.

ἦδυσ-επίης †, adj., *of sweet speech*, A 248.

ἦδυμος, -ον (ἦδύς), *sweet*.

ἦδύς, -εῖα, -ύ (σFαδ-, cf. Lat. *suāvis*), *sweet*. ἦδύ (B 270), *pleasantly, heartily*.

ἡέ, see ἦ.
 ἡεῖδης, see οἶδα.
 ἡεραν, see αἶρω.
 ἡέλιος, δ, *the sun*.—Ἡέλιος, the god *Helios* (Γ 104, etc.).
 ἦεν, see εἶμι.
 ἡερέθομαι (αἶρω, § 35), *wave, flutter, be flighty*.
 ἡέρι, see ἀήρ.
 ἡέριος, -η, -ον (cf. ἦρι), *early in the morning, early*.
 ἡερο-φοῖτις (φοῖτις), *walking in darkness*.
 ἡερο-φώνων †, adj., *loud-voiced*, Σ 505.
 Ἡερίων, -ωνος, *Eëtion*, father of Andromache.
 ἦν, see εἶμι and note on I 245.
 ἦθα, τὰ (cf. ἔθων, Lat. *suētus*), *accustomed places, haunts*.
 ἡθεός, -η, -ον (ἦθος), *dear*. Note on Z 518.
 ἡε(ν), see εἶμι.
 ἡέθεος, δ, *a youth*, unmarried.
 ἦισσον, ἦΐχθη, see δίσσω.
 ἡιάν, -όνος, ἦ, *seashore, strand*.
 ἦκα, adv., *softly, gently, slightly* (Σ 506).
 ἦκαχε, see ἀκαχίζω.
 ἦκα(ν), see ἴημι.
 ἦ-κεστός, -η, -ον (perhaps for ἄ-κεστός, *κεντέω*, *goad*), *ungoaded, unbroken*.
 ἦκουσε(ν), see ἀκούω.
 ἦλακάτη, ἦ, *spindle*.
 ἦλασι, etc., see ἐλαύνω.
 ἦλασκάϊω (ἠλάσκω), *wander, roam*.
 ἦλά-σκω (διδ-ομαι), *wander, swarm*.
 ἦλειψαν, see ἀλείφω.
 ἦλέκτωρ, *beaming*; as substant., the *beaming sun*.
 ἦλεύατο, see ἀλόμαι.
 ἦλθον, see ἔρχομαι.
 ἦλ(βα)τος, -ον, *sleep* (the meaning is uncertain).
 ἦλική, ἦ, *age, companions of one's age* (Π 808).

ἦλιτεν, see ἀταίνω.
 ἦλος, δ (F-), *nail, stud*.
 ἦλυθον, see ἔρχομαι.
 ἡμαθό-αις, -εντος (ἄμαθος, *sand*, § 35), *sandy*.
 ἦμαι, ἦσαι, ἡμεθα, 3 plur. ἔσται or ἦται, imperat. ἦσο, infin. ἦσθαι, partic. ἦμενος, imperf. ἦμην, ἦστο, 3 plur. ἦντο or ἦτο, *sit, stay*; does not always indicate the state of sitting, but often means simply *continue, keep on* (e. g. A 416, B 255).
 ἦμαρ, -ατος, τό, *day*.
 ἡμάτ-ιος, -η, -ον (ἦμαρ), *daily*.
 ἡμβροτες, see ἀμαρτάνω.
 ἡμαίβητο, see ἀμαίβομαι.
 ἡμεῖς, *we*, § 110.
 ἡμῖν . . . ἡδέ (or καί), *both . . . and*. See note on A 453-455.
 ἡμέτερος, -η, -ον (ἡμεῖς), *our*.
 ἡμι-δαής †, adj., *half-burnt*, Π 294.
 ἡμί-ονος, ἦ, δ, *mule*.
 ἡμι-σσε, -σεια, -σν (Lat. *sēmi-*), *half*; neut. substant., *the half*.
 ἦμος, rel. adv., *when*.
 ἦμῶνε, see ἀμύνω.
 ἡμῶν, aor. ἦμῶσε, opt. ἡμῶσειε, *bow down, nod*.
 ἦμων, see ἀμῶν.
 ἦν = ἐάν, conj. w. subj., *if*.
 ἦν, see εἶμι.
 ἦνθανε, see ἀνδάνω.
 ἦνέκαντο, see φέρω.
 ἦνεμό-αις, -εσσα, -εν (ἄνεμος, cf. § 35), *windy, wind-swept*.
 ἦνία, τὰ, *reins*.
 ἦνι-οχεύς, accus. -ῆα (ἔχω), *one who holds the reins, charioteer*.
 ἦνι-οχος, δ (ἔχω), *charioteer*.
 ἦνίπατι, see ἐνίπτω.
 ἦνις, accus. plur. ἦνις (§ 81), *yearling*. [According to others, *sleek*.]
 ἦνοιψ, dat. -οι, *gleaming, shining*.
 ἦντετο, see ἄντομαι.
 ἦντησε, see ἀντάω.

ἦν τινα, accus. sing. fem. of ἄς τις.
 ἦος, conj., *while, so long as, until.*
 Attic ἔως.

ἡγελησεν, see ἀπειλίω.

ἡγερος, -οιο, ἡ, the *land, the main-land.*

ἦ περ, see ῥ.

ἡπεροποι-τής, voc. -τά, δ, *deceiver.*

ἡπεροποιώ, *deceive.*

ἡπιό-δωρος †, adj., *kindly giving, gracious, Z 251.*

ἡπιος, -η, -ον, *gentle, mild, friendly, kind.*

ἡπιετο, see ἀπιω.

ἦρα (F-) φέραν or usually w. tmesis ἐπὶ ἦρα φέρειν, -ων, *bear kindly service, show favor to.* Cf. A 572.

Ἡρακλῆς, -ῆος (for -τέος), *Heracles, son of Zeus and Alcmena.*

Ἡρακλεΐη (for Ἡρακλεείη), fem. adj. used w. βίη, the *might of Heracles, i. e. mighty Heracles (O 640).*

ἡράμεθα, ἦρατο, see ἐρνομαι.

ἡράτο, ἡρήσατο, see ἀρδομαι.

ἦριον, see αἰρέω.

Ἡρή, *He're (or He'ra), wife and sister of Zeus.*

ἡρήραστο, see ἐρείδω.

ἦρι (cf. ἡέριος and ἡές), adv., *early in the morning, early.*

ἡρι-γένεια, ἡ, *early born.*

ἡριπε(ν), see ἐρείπω.

ἡρισσε, see ἀρμόζω.

ἡρπασε, see ἀρπάζω.

ἦρπυε, see ἀρπύε.

ἦρπυετο, see ἀρπύω.

ἡρόκακε (§ 129), see ἐρύκω.

ἦρχον, see ἐρχω.

ἦρωε, dat. -ωι, accus. -ωα, plur. -ωες, -άων, -άεσσιν, -ώας, δ (cf. Lat. *vir*, Anglo-Saxon 'wer,' 'wer-geld'), *hero, warrior.*

(1) ἦς, gen. fem. sing. of rel. ἄς, § 123.

(2) ἦς, gen. fem. sing. of possessive ἄς.

ἦσθαι, see ἦμαι and note on A 415 f.

ἦσσαν, *worse, inferior, Π 722.*

ἦσχυμμένος, ἦσχυιν, see ἀσχύνω.

ἦται, see αἰτέω.

ἦταίεσθε, see αἰτιδομαι.

ἦτίμασεν, see ἀτιμάζω.

ἦτιμησε(ν), see ἀτιμάω.

ἦτορ, τό, *heart (lungs, B 490).*

ἡυ-γένειος, -ον (εὐ and γένειον, *chin, beard*), *beautifully or heavily bearded.* If the word be derived from εὐ and γίγνομαι (ἐ-γεν-όμεν), it is then equivalent to εὐγενής, *well-born, noble.*

ἦδδᾶ, ἦδδαι, see αἰδάω.

ἦύ-κομος, -ον, gen. ἡυκόμοιο (εὐ and κόμη), w. *beautiful hair, fair-haired.*

ἦύς, ἦύ, *goodly, brave, valiant.* See εὐς and § 99.

ἦυσε, see αὖω.

ἦύτε or ἦύτ'(ε) (Γ 10), epic particle meaning *as, like, A 359, etc.*; in like manner *as, even as, B 87, 480, etc.*

Ἡφαίστος, *Hephaestus, son of Zeus and Here, god of fire and maker of wonderful works in metal; cf. note on A 608.—Fire (B 426).*

ἦφε, dat. fem. sing. of ἄς (possessive adj.), *his, his own.*

ἦχη, ἦ (F-), 'echo,' *noise, roar.*

ἦχη-αις, -εσσα, -εν (F-), *echoing, roaring, § 159.*

ἦχι, rel. adv., *where.*

ἦφατο, see ἀπιω.

ἦῶ-θεν, *in the morning.*

ἦῶς, ἦ, declined, § 92; *morning, dawn.*
 —ἦμα δ' ἦῶι φαινομένην (§ 155, 1), *at daybreak. I 618.—Ἡῶς, E'os, the goddess of dawn, Lat. Aurōra.*



θ' (before rough breathing) = τε, τ'.

θάασω, imperf. θάασεν, εἶ.

θάλαμος, -οιο or -ου, δ. *chamber, bedroom, bride's chamber, women's apartment, Z 316.*

θάλασσα, -ης, ἡ, *the sea*—the Mediterranean.

θαλίθεα (θάλλω), partic. θαλίθοντας, *bloom, teem*.

Θάλαα †, *Thalí'a*, a Nereid, Σ 39.

θαλόφρος, -ή, -όν (θάλλω), *blooming, stalwart* (Z 430), *swelling* (δάκρυ).

θαλίων †, gen. of θάλαα, neut. plur., *good cheer*, X 504.

θαλόγη, ἡ (θάλλω), *flourishing condition, abundance*.

θάλλω, perf. partic. fem. sing. accus. *τεθαλίαν, bloom, teem*.

θάλος, τό (cf. θάλλω), *shoot, scion*; metaphorically, *child* (X 87).

θαλόφρη, ἡ (θάλλω, warm), *comfort*, Z 412. Cf. § 156, 2.

θαλόστια †, τό, *first-fruits of the harvest*, I 534.

θαμά, adv., *often*.

θαμβίω (θάμβος), aor. θάμβησε(ν), -σαν, *be astonished, be amazed*. Aor. *be struck with wonder* (A 199).

θάμβος, τό, *astonishment, amazement, wonder*.

θαμνται, accus. -είας (θαμν), fem. adj., *crowded, thick*, X 316.

θαμντω (θαμν), *come often, visit often*, Σ 386.

θάμνος, δ (cf. θαμνίαι), *bush, thicket*.

θάνατόν-δε, *to death, deathward*.

θάνατος, -οιο, -ου, δ (θηρσκει, θαν-εἶν), *death*.—Personified, the god of death.

θανίσσθαι, θάνες, etc., see *θηρσκει*.

θάπτω, opt. θάπτομεν, aor. θάψαν, *bury*.

θαρσαλέος, -η, -ον (θάρσος, *courage, daring*), *courageous, bold*.

θαρσίο (θάρσος), imperat. θάρσει, aor. θάρσησέ, partic. θαρσήσας, perf. τε θαρσηήσασι, *be bold, be of good courage, take heart*. Cf. note on A 85.

θάρσυνος, -ον (θάρσος), *courageous, full of confidence* (Π 70).

θαρσύνω (θάρσος), aor. imperat. θάρσυνον, *make bold, encourage, cheer*.

θᾶσσον, adv. comparat. of τάχα, *the sooner the better, with all haste*, Π 129.

θαύμα, τό, *wonder, a marvel* (Σ 83), *amazement*.

θαυμάζω (θαύμα), imperf. θαύμαζε(ν), -ομεν, -ον, aor. subj. or fut. indic. θαυμάσσεσθαι (Σ 467), *wonder, be amazed, gaze in wonder* (Σ 496), *observe with wonder*.

θεά, -ᾶς (§ 66), ἡ, *goddess*. Cf. θεός.

Θεάνό, *Thea'no*, daughter of Cisseus and wife of Antenor.

θεά, θεάν, see *θεώ*.

θεῖον, τό, *sulphur*, Π 228.

θεῖσι or θεῖη, see *θεώ*.

θεῖης, etc., see *τίθημι*.

θεῖνω, pass. partic. *θεινομένην, strike*.

θειόμεν, etc., see *τίθημι*.

θεῖος, -η, -ον (θεός), *of or from the gods, holy, divine, excellent, splendid*; θεῖον ἀγῶνα, *assembly of the gods*, Σ 376.—The gen. is written *θειῖοιο* at the end of a verse (cf. B 335).

θεῖω, see *τίθημι*.

θέλω, imperf. θέλγε, *charm, dazzle, blind*, O 594.

θέλω, imperat. of ἐθέλω, *wish*.

θέμεναι, θέμενος, see *τίθημι*.

θέμις, -ιστος, ἡ (τίθημι, θεῖναι), *that which is laid down by custom, divine law, ordinance, right, custom*; *the natural, usual* (B 73, Π 796); *dues, taxes* (I 156).

-θεν, suffix, § 155, 2.

θέναρος †, τοῦ, *hollow of the hand, palm*, E 389.

θέντες, see *τίθημι*.

θεο-εἰδής, -ές (εἶδος), *godlike*.

θεο-εἰκέλος, -ον, *godlike*.

θεο-προπέω, partic. -ων, *prophecy*.

θεο-προπιη, ἡ, *prophecy, oracle*.

θεο-πρόπιον, τό, *prophecy, oracle*.

θεός, -οῖο or οὔ, δ, ἡ, *god, goddess*.

θεράπων, dat. -οντι, δ, *companion, squire*.

θερμός, -ή, -όν (θερ-ομαι), *warm, hot*.
 θερμα (θερ-ομαι), pass. imperf. θερμετο, *heat*; pass. become *hot*.
 θερμαι, subj. θερμαι, become *hot, be burned*, Z 331.
 θερος, τό, *time of heat*; dat. θερεί, in *the summer*, X 151.
 Θερσίτης, voc. -ίρα, *Thersites*, a shameless Greek, reckless in speech.
 θες, θέσαν, θέσθε, θέσθεω, see τιθημι.
 θεσκαλος, -ον, *godlike, wondrous*.
 θεσπέσιος, -η, -ον, *divine* (A 591), *wondrous*, because *countless* (B 457), *mighty* (I 2), *vast*.—θεσπεσίη (Βουλή), *by divine will* (B 367).
 θεσπεσίως †, adv., *wondrously, mightily*, O 837.
 θεσπιδαις, -ές (δαίω, *kindle*), *god-kindled, furious*.
 Θεστορίδης, *son of Thestor*, Calchas, A 69.
 Θέτις, -ιδος, dat. Θέτι (X 407), *The'tis*, a Nereid, mother of Achilles by Peleus.
 θέτο, see τιθημι.
 θέω (and θέωω), -ει, subj. θέσθ(ω) or θέω, opt. θέομεν, infin. θέειν, partic. θέοντες, θέουσα, etc., imperf. έθεεν or θέε, θέον, *run, race*.
 Θήβαι, *Thebes*, the Egyptian city, I 381.
 Θήβη and Θήβαι (X 479 only), *The'be*, city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Eëtion.
 θήγω, mid. aor. imperat. θηξάσθω, *whet, sharpen*.
 θηλόμαι (Attic θεδομαι), aor. θηήσαντο, *gaze in wonder at, admire*.
 θήη, θηκ(α), see τιθημι.
 θηη, enclitic particle, *surely, I rather think*, said ironically, B 276.
 θήρ, θηρός, δ. *wild beast*.
 θηρήτορας †, *hunters*, = θηρητήρας, I 544.
 θήσαν, θήσας, θησάμεναι, see τιθημι.

Θεσεύς, accus. -έα, *The'seus*, son of Aegeus, king of Athens.
 θήσουσι, see τιθημι.
 -θι, suffix, § 155, 3.
 θίς, accus. θίνα, δ, *strand*.
 θλάω, aor. θλάσσε, *crush, shatter*.
 θνήσκω (θάν-ατος), imperf. θνήσκον, fut. infin. θανέσθαι, 2 aor. θάνας, subj. θάνω, -ης, infin. θανείν, partic. θάοντος, etc., perf. τέθνηκε, τεθνάσι, opt. τεθναίην, -η, imperat. τέθναθι, partic. gen. τεθνηώς, etc., also accus. τεθνηότα (T 300), *die, be slain*; perfect, *be dead*.
 θνητός, -ή (θνήσκω, τέ-θη-κα), *mortal*; used also as substant.
 Θηή †, *Tho'e*, a Nereid, X 40.
 θοός, -ή, -όν (θέω), *swift, quick, nimble, lusty, alert*.—Adv. θοός.
 θορόντες, see θρώσκω.
 θούρος, masc.; also fem. gen. θούριδος, accus. θούριν (θρώσκω, 2 aor. θορώω), *rushing, impetuous*.
 θοός (θοός), *quickly*.
 Θρασυμήδης, *Thrasyme'des*, son of Nestor.
 Θρασύμηλος, *Thrasyme'lus*, chariot-eer of Sarpedon.
 θρασύς, -εία, -ύ (θράσος = θάρσος, cf. θαρσαλίος), *doid*.
 θρέξασκον, see τρέχω.
 θρέψασα, see τρέφω.
 Θρίκη-θεν, adv., *from Thrace*.
 θρήνυς, δ. *foot-rest* (X 390), *thwart* for rowers or helmsman (O 729).
 θρίξ, τριχός, ή, *hair* (used in plur. only).
 θρόνα †, τά, ornamental figures, *flowers* or geometrical *patterns*, X 441.
 θρόνος, δ, 'throne.' *seat, chair* of more than common comfort and elegance, provided w. footstool.
 θρώσκω, 2 aor. partic. θορόντες, *leap, spring, dash* upon (ίπλ w. dat.): *vault* (O 684).
 θυγάτηρ, θυγατέρος or θυγατρός, *daugh-*

- ter* (§ 85). [Before two short syllables *th-* is read long.]
- θύελλα**, ἡ [(1) *θύω*], *storm-wind, whirlwind, blast.*
- Θυέστηα** = **Θυέστης**, § 67.
- Θυέστης**, *Thyes'tes*, brother of Agamemnon, B 106.
- θυηλάς** †, *τάς*, *sacrificial offerings*, I 220.
- θύμ-αλγής**, -ές (*θύμός* and *άλγος*), *heart-griering, heart-rending.*
- θύμ-αφής**, -ές (*θύμός* and *ἀφ-αφία* of *ἀραρίσκω*), *suiting to the heart, dear.*
- θύμο-βόρος**, -ον (for *βορ* cf. *δημοβόρος* †, A 231), *heart-gnawing.*
- Θυμοίτης** †, *Thymoe'tes*, a Trojan, Γ 146.
- θύμο-ραϊστής**, gen. plur. -έων (*βαίω*, *shatter*), *life-destroying.*
- θύμός**, ὁ [cf. (1) *θύω*], *spirit, soul, life, heart, anger, rage, passion, desire.*
- θύω** [cf. (1) *θύω*], imperf. *θύων*, *rush on.*
- θύος**, dat. plur. *θύεσσι*, τό [cf. (2) *θύω*], *offering.*
- θύρᾱϊε** (for *θύρᾱσδε*), adv., *to the door, forth.*
- θυρα-φρούς** †, adj., *door-watching, guardians of the door*, X 69.
- θύρετρα**, τὰ (*θύρη*), *doors.*
- θύρη**, ἡ, *door.*
- θύσανοι**, οἱ, *tassels of aegis*, Introduction, 29.
- θυσανό-εις**, -εσσα, -εν (*θύσανοι*), *tasseled.*
- (1) *θύω*, -ει, partic. *θύων*, imperf. *θύε*, *rush, rage.*
- (2) *θύω* [but *θύοντα*, ο 260], aor. infin. *θύσαι*, *sacrifice.*
- θωρηκ-τής**, gen. plur. -άων (*θωρήσσω*), *armed with breastplate, mail-clad.*
- θώραξ**, -ηκος, ὁ, *breastplate, cuirass*, Introduction, 31.
- θωρήσσω** (*θώραξ*), aor. *θώρηξεν*, subj. *θωρήξουεν*, infin. *θωρήξαι*, mid. pres. imperat. *θωρήσσεο*, infin. *θωρήσσεσθαι*, imperf. *θωρήσσοτρο*, fut. *θωρήξο-*

μαι, pass. aor. *θωρήχθησαν*, infin. *θωρήχθῆναι*, partic. *θωρήχθέντες*, equip; mid. *equip oneself, arm with breastplate.* See Introduction, 31.

I—1

- Ἰαιρα** †, *Iae'ra*, a Nereid, Σ 42.
- ιάλλω**, imperf. *ιάλλον*, *send forth, stretch out* (*χείρας*), for (*ἐπί w. accus.*).
- Ἰάλμενος**, *Ial'menus*, son of Ares and leader of the Boeotians (from Orchomenus and Aspledon).
- Ἰάνασσα** †, *Ianas'sa*, a Nereid, Σ 47.
- Ἰάνηρα** †, *Ianei'ra*, a Nereid, Σ 47.
- ιάω**, infin. -έμεν, imperf. *ιάων*, *pass the night, sleep.*
- ιάω** (*Ἰαΐάω*), imperf. *ιάχε*, -ον, *cry loud, shout, shriek, gurgle* (A 482), *ring out* (Σ 219).
- Ἰδαίος**, *Idae'us*, herald of the Trojans.
- Ἰδαίος**, -η, -ον (*Ἰδη*), *of I'da, Idaean.*
- Ἰδέ** = *ἦδέ, and.*
- Ἰδέων**, *Ἰδέ(ν)*, *Ἰδέσθαι*, see *ἰδέω*.
- Ἰδη**, *I'da*, a mountain range extending from Phrygia through Mysia into the Troad. One of its peaks is "topmost Gargarus."
- Ἰδη-θεν**, adv., *from Mount I'da.*
- Ἰδης**, -εω †, *I'das*, husband of Marpessa, I 558.
- Ἰδμεν**, see *ἰδᾶ*.
- ἰδνόμεαι**, aor. *ἰδνῶθη*, *bend oneself, be bowed down with pain.*
- Ἰδομενεύς**, -ῆος, *Idom'eneus*, leader of the Cretans.
- Ἰδον**, *Ἰδοντο*, etc., see *ἰδέω*.
- ἰδρώ** (*ἰδρῶς*), partic. *ἰδρόντα*, fut. *ἰδρώσει. sweat.*
- ἰδρώ** (cf. *ἴζω*), imperf. *ἰδρῶε*, pass. aor. *ἰδρύνθησαν*, *make to sit, bid sit; pass. aor. were seated.*
- ἰδρῶς**, accus. *ἰδρῶ*, ὁ (*σφιδ*, Lat. *sudor*), 'sweat.'
- ἰδυνᾶς**, *ἰδυνῆι*, *ἰδυνῆσι*, see *ἰδᾶ*.

ἄσ(μα), etc., see ὄρα.

ἴα, ἰαίον, ἰέμεναι, see ἴημι.

ἴεμαι (F-), partic. ἰέμενοι (Σ 547), ἰεμέων (B 154), ἰεμέουσι (Π 396, 507), imperf. ἴετο (E 434, Π 866), ἰέσθην (Σ 501), ἴετρο (Π 761), *be eager, press on, hasten, desire*. See § 61, 22.

ἰεραία †, *την*, priestess, Z 300.

ἰερεύς, accus. -ῆα (ἰερός), *priest of a local god, at whose altar he offered sacrifices*. Cf. § 87.

ἰερεύς (ἰερεύς), fut. infin. ἰερευσέμεν, aor. ἰερευσεύς, subj. ἰερευσομεν, partic. ἰερευσάντες, *sacrifice, slaughter*.

ἰερήιον, τό (cf. ἰερεύς), *victim for sacrifice*.

ἰερόν [long ι is found in thesis] and ἰρόν, τό, neut. substant. of ἰερός, *victim for sacrifice, sacrifice*.

ἰερός, -ή, -όν [long ι is found in thesis], and ἰρός, -ή, -όν, *strong, fresh, vigorous, sacred, holy*.

ἴω (σεδ-ιω, i. e. -γο; cf. ἕζω), imperat. ἴε, partic. ἰζόντων, imperf. ἴε(ν), -ον, iterat. ἴεσκε, mid. imperat. ἴεου, imperf. ἴζοντο, *make to sit, intrans. sit; mid. sit, lie in ambush* (Σ 522).

ἴη, ἴης, *one*; see § 108, 1.

ἴημι [the initial vowel is long (ι) in augmented forms and when occurring in the thesis], 3 sing. ἴησι, 3 plur. ἰαίσι, infin. ἰέμεναι (X 206), imperf. 3 sing. ἴει [ἴ or ἴ], aor. ἦκε(ν) or ἦκεν, 2 aor. 3 plur. ἴσαν (T 393), opt. εἴη (Γ 221), *hurl, send, send away, send forth, let go, let fall, let flow down; shoot; put* (T 393); *harness* (Π 152); mid. 2 aor. ἔντο, *put away from themselves, dismissed*. [For ἰέμενοι, etc. see ἴεμαι.]

ἰητρός, ὁ (ἰάομαι, *heal*), *physician, doctor*.

Ἰθάκη, ἡ, *Ith'aca*, island home of Odysseus.

Ἰθακήσιος, adj., *the Ith'acan*.

ἴθι, see εἶμι.

ἰθύντα, adv., *in the straightest way, most righteously*, Σ 508.

ἰθύνω (ἰθύς), imperf. ἰθύνειν, *send straight, guide straight*; pass. aor. dual ἰθύνθήτην, *were set straight*, Π 475.

ἰθύς, adv., *straight at, straight*, X 284.

ἰθύω (ἰθύς), aor. ἰθύσε, *rush straight toward*, O 693.

ἰκάνω (cf. ἴκω), dual -ερον, imperf. ἰκάνε(ν) or ἰκάνε(ν), etc., mid. ἰκάνομαι, *come, come to, reach*.

Ἰκάριος, -οιο † (πόντου), *Ica'rian sea*, B 145.

ἴκελος, -η, -ον (F-, cf. εἴκελος), *like*.

ἴκειο, ἰκέσθαι, ἰκέσθω, see ἰκνέομαι.

Ἰκετάων, accus. -άονα, *Piceta'on*, son of Laomedon and brother of Priam.

ἰκέτης, ὁ (ἴκω), *one who comes to beg aid, a suppliant*. Cf. Ω 570.

ἰκνέμος, always w. ὄσρος, *fair breeze*.

ἰκνέομαι (ἴκω), fut. ἴξομαι, infin. ἴξεσθαι, 2 aor. ἴκειο, -ετο, etc., subj. ἴκωμαι, opt. ἰκοίμην, imperat. ἰκέσθω, infin. ἰκέσθαι, *come, arrive, reach; come as a suppliant, supplicate* (X 123). [The past tenses of the indic. have long ι—augmented—or short ι, according to the requirement of the meter.]

ἰκρια, τά, *decks*; see note on O 876.

ἴκω, imperf. ἴκειν, aor. ἴξεν, *come, arrive at, reach*.

ἴκωμαι, see ἰκνέομαι.

Ἰλα-δόν (F-) †, adv., *in troops*, B 93.

Ἰλῆος (I 639, Ἰλῆον), *propitious, gracious* (§ 77).

Ἰλάσκομαι (Ἰλῆος), -ονται, infin. Ἰλάσκεισθαι, imperf. Ἰλάσκοντο, aor. subj. Ἰλάσσει (A 147), Ἰλασόμεσθα, partic. Ἰλασόμενοι (A 100), *propitiate, appease*.

Ἰλιος, ἡ (F-), *Il'ios*, Troy.

ἰμάς, -άντος, ὁ, *strap, thong; strap of helmet*; Introduction, 33.

ἰμάσσω (ἰμάς), *lash, smite*.

Ἰμβρος, *Im'bros*, island off the Thracian coast.

ἰμρό-αι, -εσσα, -εν (ἰμρος), yearning; causing yearning, lovely.

ἰμρος, ὁ, a yearning, desire.

ἴνα, rel. adv., where, I 441, X 325; conj., in order that.

ἰξοθαί, ἰξομαι, see ἰκνέομαι.

ἶός, ὁ, arrow.

ἰότης, dat. ἰότητι, ἡ, desire, will.

ἰο-χάισρα, ἡ (ἰός, χέω, pour), arrow-pouring, arrow-shooting.

ἰππεύς, voc. ἰππεῦ, plur. ἰππηῆς, ὁ (ἵππος), a man w. horses and chariot, chariot-man; a fighter conveyed by a chariot, chariot-fighter, knight.

ἰππ-ηλάτα, ὁ (ἵππος, ἐλαύνω), driver of horses, charioteer; fighter conveyed by a chariot, knight.

ἰππο-χαίτην †, adj., of horse-hair, Z 469.

ἰππό-βοτος, -ον (βόσκω, feed), horse-nourishing, horse-pasturing.

ἰππό-δαμος, -ον (δαμ-νῶω, tame), horse-taming, tamer of horses.

ἰππο-δάσνια (cf. δασεία, fem. of δασύς), with bushy plume of horse-hair.

ἰππο-κλέυθος, ὁ, horse-driver, master of horses.

ἰππό-κομος, -ον (κόμη, hair), with horse-hair plume.

ἰππο-κορυστής, ὁ (κορύσσω, equip), equipped with horses, epithet of a man that fights from a chariot; chariot-equipped.

ἵππος, ὁ, ἡ, horse, mare; also in dual and plur. chariot, chariots (e. g. Γ 265). The context of Σ 153 shows that the plur. may refer to chariot-fighters also.

ἰππο-σύνη, ἡ, the art of driving chariot-horses or fighting from a chariot, mastery of chariot steeds, horsemanship.

ἰππό-τα, ὁ, chariot-man, chariot-fighter, knight.

ἰππο-ουρίς (ἵππος, οὐρά, tail), adj., furnished with a horse-tail, with horse-hair plume.

ἰπτομαι (Lat. *icō, ictus*), fut. ἰπεται, aor. ἵψω, smile, chasten.

Ἴριη, *Hērē*, a city of Agamemnon in Messenia.

ἰρηξ, ὁ, hawk, falcon.

Ἴριος, voc. Ἴρι (F-), *I'ris*, messenger of the gods.

ἰρόν, τό, see ἰερόν, victim, sacrifice.

ἰρός, see ἰερός.

ἰσ-ἴξω (ἴσος, like), make equal; mid. iterat. imperf. ἰσάσκετο, deemed herself equal, Ω 607.

(1) ἴσαν, 3 plur. pluperf. of ἰδα.

(2) ἴσαν, 3 plur. imperf. of εἶμι.

ἰσῆσι(ν), see ἰδα.

ἴσκη (cf. ἴσκη), partic. ἴσκητες, think . . . like, mistake . . . for, Π 41.

ἰσό-θεος, -ον, godlike.

ἴσος, -η, -ον (F-, cf. ἴση), equal, the same as, like.—ἴσον, neut. as cognate or adv. accus., equally with, just as.

ἴσο-φάρῳ (φέρω), hold or carry oneself as equal, vie with.

ἴσται, see ἰδα.

ἴστημι (cf. Lat. *stō*, Eng. 'stand'), imperf. ἴστασθαι, aor. στήσε(ν), ἴστησαν, subj. στήσομαι, imperat. στήσον, infin. στήσαι, make stand, set, array; stop, check, halt; weigh (X 350).—Mid. ἴσταται, imperat. ἴστασο, partic. ἴσάμενος, -η, imperf. ἴστατο, -ντο, fut. στήσομαι, -όμεθα, w. aor. 2 aor. ἴστη and στή, iterat. στάσκε(ν), dual στήην, plur. ἴσταν and στάν, subj. στέμεν, imperat. στήθι, infin. στήμεναι, partic. στάς, gen. plur. στάντων, perf. ἴσθηκε, ἴσταισι, infin. ἴσάμεν(αι), partic. accus. masc. ἴσταῖα, plur. -ίτες, -όντων, pluperf. ἴσθηκει, place oneself, stand, stand firm; perf. stand, pluperf. stood; arise; φέλωσις ἴσθηκε (Σ 172), strife has begun, is kindled.—Mid. aor. στήσωτο, infin. στήσασθαι, partic. στήσόμενοι, set up (for oneself), have set up, set in order or array, join (μάχη).

ἴστιον, τό (ἴσός), sail.

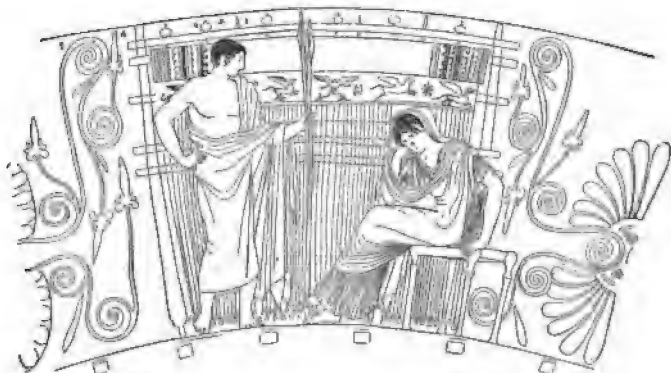
ἰστο-δόκη †, τῆ, *mast-crutch*, A 434.

ἰστός, δ (ἰστημι), (1) *mast* of ship; it was in the middle of the boat, and could be lowered to a horizontal position, where it was supported

Ἴφις (F-) †, *I'phis*, captive maiden, given to Patroclus by Achilles, I 667.

ἰχθυόσας, -εσσα, -εν (ἰχθύς), *fishy*.

ἰχνιον, τό, *track, footprint*.



TELEMACHUS FACING PENELOPE, WHO SITS BEFORE HER LOOM.

Painting on a *scyphus* (drinking-cup) from Chiusi. Work of about 400 B. C.
(After Baumeister, *Denkmäler*, Fig. 2352.)

by a crutch.—(2) The upright *loom*; (3) also the *web* being woven thereon.

ἰστωρ, -ορος, δ (Φοῖδα, root *Fid*), *one who knows, referee, arbitrator, judge*, Σ 501.

ἰσχανάω (ἰσχνάω, ἰσχω), *iterat. imperf. ἰσχανέσχων, hold back*.

ἰσχίον, τό, *hip, hip-joint*.

ἰσχω (for *σισέχω*, reduplicated form of *ἔχω*), *imperf. ἴσχε. -ον, mid. pres. imperat. ἴσχεο, ἴσχεσθε, hold, hold in, curb, restrain; intrans. stand firm* (O 618); *mid. restrain oneself*.

ἰνυμῆ †, τῆ, *cry*, Σ 572.

ἰφθίμος, -η, -ον [ἰφθίμως, *masc. for fem., A 3*], *strong, mighty, stout, brave*.

ἰφι (F-, Lat. *vi*), *adv., with might, by force*.

ἰφια (Ἰφι), *adj. neut. plur., stout, fat*.

Ἰφιάνουσα, *Iphianassa*, daughter of Agamemnon and Clytaemnestra.

ἰχθῶρ, δ, *i'chor*, *fluid—not blood—that ran in the veins of the gods*.

ἰψαο, ἰψεται, *see ἵπτομαι*.

ἰψῶ, *one*; *see* § 108, 1.—*ἰψῶ*, *see ἰός*.

ἰωή, ἡ, *flare*, Π 127.

Κ—κ

κ', *see κε*.

κάββαλεν (§ 47), *see καταβάλλω*.

καγχάλαω, -ουσι, *partic. καγχάλαων, laugh loud*.

κάδ, *for κάτ, i. e. κατά*, § 47.

καδδύσαι, *see καταδύω*.

κάδ . . . λίποιτε (B 176), *see καταλείπω*.

κάη, *see κάω*.

καθ', *see κατά*.

καθαίρω, *aor. ἐκάθηρε, imperat. κάθηρον, cleanse, purify*.

καθ-άπτομαι, *infin. καθάπτεσθαι, partic. καθάπτομενος, touch, address*.

καθ-ίζομαι (mid. of καθέζω), partic. καθεζομένη, imperf. καθέζετο (often in tmesis κατ' . . . ἕζετο), *sit down*.
 καθ-ίζω, aor. καθέισεν, *make sit down*.
 καθήκα, see καθήμι.
 καθέισεν, see καθέζω.
 καθέξει, see κατέχω.
 καθ-εύδω, imperf. καθεύθε, *sleep, rest*.
 καθ-ήμι, imperat. κάθησο, imperf. κάθηστο, καθήατο, partic. καθήμενος, *sit, stay, continue*.
 κάθρον, see καθαίρω.
 καθ-ίζω, imperat. κάθιζε, infin. καθίσειν, imperf. καθίζε, aor. κάθισαν, imperat. κάθισον, partic. καθίσσας, *make sit down, seat*; also intrans. *sit down*.
 καθ-ήμι, aor. καθήκα, *send down, let run or flow down*.
 καθ-ίστημι, imperat. καθίστά, *set down*, I 202.
 καθ-ἕνω-θε(ν), adv., *from above, above; yonder*, which the context shows to indicate the east, Ω 545.
 καί, *and, even, also*.—καί γάρ, *for truly, for also, for even* (B 292).—καί . . . περ, see note on A 131.—καί ὅτι, note on A 116.—See also γάρ.
 Καινεύς, accus. -έα †, *Caeneus*, king of the Lapithae, A 264.
 καίνυμαι, perf. infin. κεκόσθαι, pluperf. indic. ἐκέκαστο, *surpass*; see note on Ω 546.
 καίω, imperf. καίε, aor. ἔκηα, -εν, mid. κήατο, partic. κηάμενος, *pass.* pres. partic. καιομένης, etc., imperf. καιόντο, aor. ἐκάη and κάη, *light, kindle, burn*; mid. *kindle* (for oneself); *pass.* *be kindled, burn*.
 κάκ, see κατά.
 κακ-κείοντες, from κατακείω, pres. w. fut. meaning, *to lie down*, A 606.
 κακο-μήχανος, -ον (cf. μηχανή, μήχος), gen. -ου (§ 74) and -ου, *mischief-making, deviser of mischief* (Z 344), *baneful*.
 κακός, -ή, -όν, *bad, evil, base, destructive, low-born, cowardly, etc.*; cf.

Iat. *malus*. κακόν, τό, and κακή, τό, as substantives, *evil, misfortune, mischief*.—Comparat. κακώτερος, *of more humble birth, base-born* (X 106).—Adv. κακῶς, *ill, badly, with insult* (A 25, 379), *mis-erably, etc.*

κακότης, -ότητος, ἡ (κακός), *baseness, faint-heartedness, cowardice, guilt, misfortune, distress*.

κακῶς, see κακός.

κακώτερος, see κακός.

καλέω (Lat. *cālō, nōmen-clā-tor*), -εἶ, -έουσι, imperf. ἐκάλει, iterat. καλέσκει, -ον, fut. partic. καλέουσα, aor. κάλεσσαν. subj. καλέσω, infin. καλέσαι, partic. καλέσας, -σάσα, mid. aor. (ἐ)καλέσατο, καλέσawτο, *pass.* pres. καλέονται, opt. καλοίμην, perf. κέκλημαι, partic. κεκλημένος, fut. perf. κέκλησθ, call, *summon, name*; mid. *call or summon to oneself; pass.* *be called, be*.

καλήτορα †, τόν, *crier*, Ω 577.

Καλλιάνασσα †, *Callianassa*, a Ne-reid, Z 46.

Καλλιάναρα †, *Callianeira*, a Ne-reid, Z 44.

καλλι-γύναικα (γυνή, γυναικ-ός), adj. accus. sing., *with or rich in beautiful women*.

καλλι-ζώνος, -ον (ζώνη), *fair-girdled*, Introduction, 18.

καλλι-θριξ (θριξ, τριχός, *hair*), plur. καλλιτριχες, *with beautiful manes, beautiful-maned*.

καλλι-κομος, -ον (κόμη, *hair of head*), *beautiful-haired*.

κάλλμος, -ον (cf. κάλός), *beautiful* (Z 821).

καλλι-πρόσπος, -ον (παραία, *cheek*), *beautiful-cheeked*.

καλλι-πλόκαμος, -ον (πλόκαμος, *locks of hair*), *beautiful-tressed*.

κάλλιπον, see καταλείπω.

καλλι-ρροός, -ον (ῥέω, ῥόος, *a stream*), *beautiful-flowing*.

κάλλιστος, see κάλός.

καλλι-σφυρος, -ον (σφυρόν, *ankle*), *beautiful-ankled*, Introduction, 20.

καλλιτρυχες, -αι, see **καλλιθριξ**.

κάλλος, τό (κάλός), *beauty*.

κᾶλός, -ή, -όν (Eng. 'hale,' 'whole'), *beautiful, lovely, pleasant; proper, becoming*. Neut. as **ἀδν. κᾶλόν**, perhaps A 473, Σ 570; **κάλά**, Z 326.— Superl. **κᾶλλιστος**, -η, -ον.

Καλυδών, -ώνος, *Cal'ydón*, city of the Aetolians.

κάλυκας †, τὰς, perhaps *ear-rings*, Σ 401.

καλύπτρη, ἡ (καλύπτω), *veil*, Introduction, 21.

καλύπτω (Lat. *cēlō*), aor. (ἐ)κάλυψε(ν), (ἐ)κάλυψαν, *mid. aor. partic. καλυψαμένη*, **pass. perf. partic. κεκαλυμμένος**, *cover, veil, envelop; mid. cover or veil oneself*.

Κάλχᾶς, -αντος, *Cal'chas*, the most distinguished Greek seer, son of Thestor.

κάμαξι †, ταῖς, *vine-poles*, Σ 563.

κάμη, *καμείται*, see **κάμνω**.

καμμογή, ἡ (κατα-μένο), *endurance, victory*.

κάμνω, imperf. **ἐκαμνεν**, 2 aor. **κάμη**, -ον, subj. **κάμω**, partic. **καμόντας**, perf. **κέκηκας**, partic. **κεκηῶτι**, **κεκηῶτας**, **mid. fut. καμείται**, 2 aor. **καμόμεθα**, *become or be weary; καμόντας* (Γ 278), *euphemism for the dead*; also transitive, *work or make with toil*; **mid. aor. win for oneself with toil**. **κάμη τεύχων** (B 101), *wrought with skill or care*.

κάμπτω, fut. infin. **καμψέμεν**, *bend to rest*, T 72.

καμπύλος, -η, -ον (κάμπτω), *crooked, bent, curved*.

κάμω, see **κάμνω**.

καναχή, ἡ, a *ringing, clang*.

κάνεον, τό, *basket*.

κινών, -όνος, δ. *wooden frame of shield*, Introduction, 24.

κάπ, for **κάτ**, i. e. **κατά**, § 47.

Καπανεύς, -ῆος, *Cap'aneus*, father of Sthenelus—and one of the Seven against Thebes.

κάπητος, ἡ, *ditch*.

κάπνισσαν †, aor. of **καπνίζω**, *they lighted fires*, B 399.

καπνός, δ, *smoke, steam*.

κάπτεσεν, -ον, see **καταπίτω**.

Καρδαμύλη, *Cardam'yle*, town of Agamemnon, on Messenian gulf.

καρδίη, ἡ (Lat. *cor*, cf. **κραδίη** and § 58), *heart*.

κάρη, τό (declined, § 100), *head, summit of mountain, citadel of city*.

κάρη κομάοντες, *long-haired*.

καρῆατι (§ 100), dat. of **κάρη**.

κάρηνα (§ 100), plur. of **κάρη**.

καρός †, gen., perhaps a *clipping* or *shaving*; **ἐν καρός ἀση**, at a shaving's worth, *not a whit*, I 378.

καρτάλιμος, -ον, *swift, nimble*.

καρταλίμως, adv., *quickly, swiftly*.

(1) **καρπός**, δ (cf. Lat. *carpō*, Eng. 'harvest'), *fruit*.

(2) **καρπός**, δ, *wrist*, Σ 594. Ω 671.

καρτερό-θύμος, -ον, *stout-hearted*.

καρτερός, -ή, -όν (κάρτος), *strong, mighty*. Cf. **κρατερός** and § 58.

κάρτιστος, -η, -ον, *mightiest*. Same as Attic **κράτιστος** (cf. § 58).

κάρτος, τό, = **κράτος** (§ 58), *strength, might*.

κασιγνήτη, ἡ, *own sister*.

κασίγνητος, δ, *own brother*; **κασίγνητοι**, *kindred, cousins*, Π 456.

κασσιτερος, δ, *tin*. Cf. the word *Cassiterides*, 'tin-islands.'

Κάστωρ, accus. -ορα, *Cas'tor*, son of Tyndareus and Leda, brother of Polydeuces and Helen. Cf. note on Γ 243.

κατά, **κατ'**, **καθ'**, **κάτ** (§ 46), also (cf. § 47) **κάδ**, **κάκ**, **κάπ**, adv. and prep. w. gen. and accus. **W. gen. down from** (A 44), **down over** (ὀφθαλμῶν, X 466), **down into** (βιῶν, T 39), **down on** (χθονός, Γ 217). **W.**

αοουσ. *down along, over, throughout* (στρατόν, A 318), *on, at, in* (γαστέρα, Π 465), *over against, opposite, off* (A 484), *for* (δαίτα, A 424), *in accordance with* (μυῖραν, νόν); *κατ' ἐμ' αὐτόν, by myself alone* (A 271); *κατὰ σφέας, by themselves, each tribe alone or separately* (B 866); *κατὰ στίχας, in rows* (Γ 326). —Also accented *κάτα*, §§ 164, 166. Meaning as *adv. down, utterly, completely.*

κατα-βαίνω, 2 aor. infin. καταβῆναι, mixed aor. mid. κατεβήσαστο, *go down, descend.*

κατα-βάλλω, 2 aor. κάββαλεν (§ 47), *throw down; let fall* (E 843), *set down hastily* (I 206).

κατα-δάπτω, aor. infin. καταδάψαι, *tear or rend in pieces.*

κατα-δέω, aor. in tmesis *κατὰ . . . ἔδησαν* (A 436), *they made fast.*

κατα-δημοβορῆσαι †, aor. infin. of καταδημοβορέω, *to consume as public property*, † 301.

κατα-δύω, 2 aor. κατέδυ. infin. καταδύμεναι, partic. καταδύντι, -ύντα, also καδδύσαι (T 25), mid. mixed aor. imperat. καταδύσσο, *enter; burrow into* (T 25); *put on, don armor* (Z 504); *set* (of the sun).

κατὰ . . . ἑκάη, see κατακαίω.

κατὰ . . . ἑκάλυψαν, see κατὰ . . . καλύπτω.

κατὰ . . . ἔκη, see κατακαίω.

κατὰ . . . ἔφαγε, see κατεσθίω.

κατα-θάπτω, aor. infin. κατέθαψαι, *bury.*

καταθαίνομαι, see κατατίθημι.

κατα-θνήσκω, 2 aor. κάθανε, perf. κατατεθνήκασιν, partic. gen. κατατεθνήγως, etc., *die; perf. be dead.*

κατα-καίω, imperf. κατέκαιον, aor. κατέκη, *burn down, burn.* Aor. in tmesis *κατὰ . . . ἔκη* (A 40); *pass. aor. in tmesis κατὰ . . . ἑκάη* (A 464, B 427, I 212).

κατὰ . . . καλύπτω (Z 464). aor. κατὰ . . . ἑκάλυψαν. *cover up.* This comp. occurs only in tmesis.

κατά-κειμαι, -κείται, infin. κατακεισθαι, *lie, rest.* Note on Ω 523.

κατα-κοιμάομαι, pass. aor. imperat. κατακοιμηθήτω, infin. κατακοιμηθῆμαι, *lie down to rest, sleep.*

κατα-κρύπτω, fut. infin. κατακρύψειν, *hide, conceal.*

κατα-κτείνω, fut. κατακτερεύσει, aor. opt. κατακτείνεις, partic. κατακτείνās, etc., 2 aor. subj. κατακτάνω, 2 aor. indic. also κατέκτα, infin. κατακτάνω(αι), partic. κατακτῆς, *kill, slay.*—2 aor. in tmesis *κατὰ . . . ἔκτανεν* (Z 416).

κατα-λέγω, fut. καταλέξω, aor. κατέλεξας, -εν, imperat. κατάλεξον, *enumerate, tell over, recount.*

κατα-λαβόμενοι comp. †, pres. partic., *trickling*, † 109.

κατα-λείπω, fut. καταλείψω, 2 aor. κάλλω(αι) (§ 47), *leave behind, abandon.*—2 aor. opt. in tmesis *κατὰ . . . λίποιεν* (λίποιτε), B 160, 176. Cf. also Ω 580.

κατα-λήθονται comp. †, pres. indic., *utterly forget*, X 389.

κατα-λύω, aor. κατέλυσε, *unloose, destroy.*

κατα-μάρπτω, aor. subj. καταμάρψω, *grasp, overtake.*

κατα-νεύω, fut. mid. κατανεύσομαι, aor. κατένευσε, subj. κατανεύσω, imperat. κατένευσον, infin. κατανεύσαι, *nod down, nod assent, grant; opposite of ἀνανεύω.*

κατα-παύω, fut. infin. καταπαυσόμεν, aor. subj. καταπαύσω, *make stop, check, slay* (trans.). *cease* (trans.).

καταπέφνη, see κατέπεφνε.

κατα-πέψω comp. †, *digest, swallow*, A 81.

κατα-πήγνυμι, aor. κατέπηξεν, *make fast or firm, fix, plant.*

κατα-πίπτω, 2 aor. κάππεσον, -εν, *fall down, fall.*

κατα-πρηγής, -ές, dat. -εῖ (χειρὶ), *with down-turned hand, with the flat of the hand*, Π 792.

- κατα-πίψω (cf. πεπτήτες, B 312),
aor. partic. καταπτήξας, *cover
down*.
- κατ-εράομαι, imperf. κατηράτο, *call
down curses*.
- κατα-ρέω, aor. κατέρεξε(ν), *stroke ca-
ressingly*.
- κατασχομένη, see κατέχω.
- κατατεθνήκασιν, κατατεθνήκωτας, see κα-
ταθνήσκω.
- κατά . . . τείνειν, -αν, *drew tight*, aor.
in tmesis of κατα-τείνω. Cf. Γ 261,
311, T 394.
- κατα-τίθημι, aor. κατέθηκε(ν), 2 aor.
κάθεσθαι, mid. 2 aor. κατέθεντο, subj.
καταθείομαι, *set down*; mid. *lay aside*
one's arms, etc.
- κατα-φεν, see κατέφευγε.
- κατα-φέρω, mid. fut. καταίσεται †, *will
bring down*, X 425.
- κατα-φθίνω, mid. 2 aor. partic. κατα-
φθιμένοι, *perish, be dead*.
- κατα-φλέξω comp. †, *will burn down*,
consume, X 512.
- κατα-χέω, aor. κατέχευεν, *pour down*;
let fall, shed.—Often in tmesis
κατά . . . χέουσα (fem. partic.).
- κατα-χθόνιος †, adj., *underground*,
nether Zeus, i. e. Hades, I 457.
- κατ-έδυσσας comp. †, aor., *wet through*,
wet, I 490.
- κατ-έδω, κατέδουσι, fut. κατέδονται,
eat, devour.
- κατέθεντο, κατέθηκε(ν), see κατατίθημι.
- κατέκη, see κατακάω.
- κατέκτα, see κατακτείνω.
- κατέλεξας, -εν, see καταλέγω.
- κατ-έλιξο (cf. root λελχ), aor.; 2
aor. κατέλεκτο, *lie down*.
- καταλθόντα, see κατέρχομαι.
- κατ-έπεφνε (cf. root φεν), subj. κατα-
πέφνη, *slay*.
- κατέπηξεν, see καταπήγγυμι.
- κατ-επλήγη comp. †, 2 aor. pass., *he
was disappointed*, Γ 31.
- κατέρεξε(ν), see κατα-ρέζω.
- κατ-εργήσω, imperf. κατερήτων, *hold
back, restrain*.
- κατ-εράω, mid. 2 aor. partic. καταλθόντα,
go down.
- κατ-εσθίω, imperf. καθήσθις, 2 aor. in
tmesis κατά . . . έφαγε (B 317, 326),
eat, devour.
- κατ-ενάξω, *make lie down*; pass. aor.
κατένασθεν, *lay down*. Cf. ενάω.
- κατέχευεν, see καταχέω.
- κατ-έχω, imperf. κάτεχε, fut. καθήξει,
mid. 2 aor. partic. κατασχομένη, *hold
down, cover, occupy*; mid. *hold be-
fore oneself, cover oneself*.
- κατηράτο, see κατάρδομαι.
- κατ-ηρατός, -ές (ερέφα, roof), *roofed
over*.
- κατηφείη, ή, *humiliation, shame*.
- κατηφέω, aor. partic. κατηφήσας, *be
downcast, confused*.
- κάτθαναι, see καταθνήσκω.
- κάθεσαν, see κατατίθημι.
- κατ-ίσχω, *hold back*; mid. subj. κατ-
ίσχεται, *keep for oneself*.
- κατ-οίσεται comp. †, fut. mid. of κατα-
φέρω, *will bring down*, X 425.
- καυλός, ό, *end of spear shaft*.
- Καύστριος, *Caij's'trius or Caij's'ter*,
river in Ionia.
- καύτός, § 44.
- κε, κεν (§§ 49, 3; 50), enclitic particle,
Attic έν. For uses and translation
see §§ 189, 190, etc.
- Κεβριόνης, *Cebri'ones*, son of Priam,
and charioteer of Hector.
- κεδάννυμι (cf. σκεδάννυμι), *break asun-
der, scatter*; pass. aor. 3 plur. κέ-
δασθεν, partic. κεδασθέντες, *scatter*,
disperse.
- κεδνός, -ή, -όν, *careful; estimable, es-
teemed, valued*. Superl. κεδνότατος.
- κει-θι, *there*.
- κείμαι, -ται, κέσται and κέονται, subj.
κῆται (T 32), imperat. κείσθω, infin.
κείσθαι, partic. κείμενον, etc., imperf.
έκειτο and κείτο, 3 plur. κέσται, fut.

κείσομαι, κείσεαι, κείσονται (in meaning, passive of τίθημι, put), be placed, lie, rest; be stored (I 382).
 κειμήλιον, τό (κείμαι), something laid up, treasure.
 κείνος, same as ἰκείνος, § 120.
 κεινός (Attic κενός), -ή, -όν (cf. κενός), empty.
 κείρω, sheat, cut short; imperf. ἐπι . . . κείρων (in tmesis, Π 120), thwarted.
 κεί-σε, thither.
 κείασθαι, see κείνυμαι and note on Ω 546.
 κείκευθεν, see κεύθω.
 κελήγοντες, κεληγός, see κλάζω.
 κέκλημαι, κελημένος, κελήση, see καλέω.
 κελιάται, κελιμένοι, see κλίω.
 κέκμηκας, κέκμηῃτι, see κάμνω.
 κέκέρησθε, see κορέννυμι.
 κέκορυθμίνα, -ον, see κορύσσω.
 κερκρούφαλον †, τόν, cap or kerchief of cloth, to confine the hair, X 469.
 κελαδέω (κέλαδος), aor. κελάδησαν, shout loud.
 κελαδος, ὁ, noise, din, hubbub.
 κελάδων, -οντος (cf. κελαδος), partic., noisy, Σ 576.
 κελαι-νεφής, -ές (for κελαινογεφής, νέφος, cloud), wrapped in dark clouds, cloud-wrapped (epithet of Zeus); dark, black (descriptive of gore).
 κελαινός, -ή, -όν dark, black.
 κέλευθος, ἡ, plur. both κέλευθοι (αἱ) and κέλευθα (τά), way, path. Cf. note on O 620.
 κελεύω (κέλ-ουαι, Lat. cel-er), imperat. κέλευε, partic. κελεύων, imperf. ἐκέλευον, -ες, -ε(ν), also κέλευεν, κέλευον, fut. κελεύσω. aor. (ἐ)κέλευσε(ν), partic. κελεύσας. urge, command, bid, drive (on); wish (Ω 599).
 κελητίζαν †, pres. infin., to ride horse-back, O 679.
 κέλομαι (cf. κελ-εύω). -εαι, -εται, opt. κελόμην, imperat. κέλεσθε, imperf.

κελόμην, κέλετο, 2 aor. (ἐ)κέλετο, urge, command, bid, drive (on); give bidding to, call to, encourage; propose (Γ 88).
 κενός, -ή, -όν (cf. κεινός), empty; without booty, empty-handed (B 298).
 κενών, -ώνος, ὁ (cf. κενός), empty, hollow between hips and ribs; belly.
 κέραιε †, imperat. of κερáιω = κερáινυμι, mix, I 203.
 κερáιζω (κείρω), partic. κερáιζων. juss. κερáιζομένουσ. fut. infin. κερáιζέμεν, destroy, ravage, despoil, plunder.
 κερáμειός †, ὁ, potter, Σ 601.
 κέραμος, ὁ, pot, jar for wine.
 κεραός, adj. (κέρας, 'horn'), horned.
 κερδαλέ-φρων, -ον (φρίν es), greedy-hearted, then cunning, crafty.
 κερδίων, -ιον (κέρδος, gain), more advantageous, more profitable, better, X 108.
 κερδο-σύνη, ἡ (κέρδος, gain, plur. crafts), cunning, craft.
 κερκίς, -ίδος, ἡ, shuttle, a long rod or needle, to which the "shut-thread" or woof was fastened.
 κερ-τομέω (κείρω, κέρ-σαι), partic. -έων, -έοντες, vex, torment. Cf. Π 261.
 κερ-τόμος, -η, -ον (κείρω, κέρ-σαι), cutting, vexatious; neut. plur. as substant., cutting words, insults, taunts.
 κεύθος, τό (κεύθω), hidden place, depth of the earth.
 κεύθω, subj. κεύθη, imperat. κεύθε, imperf. ἔκευθον (Γ 453), perf. κέκευθεν, hide, conceal.
 κεφαλή, ἡ, head; stature (Γ 168. 193); life (Σ 82); soul, comrade (Σ 114); throat (Π 77). Gen. κεφαλῆφιν (Π 762).
 κεχαρισμένα, -ε, see χαρίζομαι.
 κεχαροίατο, see χαιρώ.
 κεχολωμένος, κεχολώσεται, κεχολώσθαι, see χολώω.
 κέχυτο, see χέω.
 κηάμενοι, κηάστο, see κáιω.

κηδέους †, adj., *dear*, T 294.
 κήδιστος, -η, -ον (κήδος), *dearest, nearest*, as objects of care.
 κήδος, τό, *care; sorrow, distress, trouble*.
 κήδω (cf. κήδος), subj. κήδῃ, infin. κηδέμεν, partic. κηδών, mid. κηδεται, imperf. κηδομένη, -όμενοι, imperf. κηδετο, *trouble, vex, injure*; mid. *trouble oneself for, care for* (w. gen.), *be distressed*.
 κήλα, τό, *shafts, arrows*.
 κηλεύω †, adj., *blazing*, O 744.
 κήλεος, dat. -έφ (καίω, aor. infin. κη-αι), *blazing*.
 κήρ, -ός, -ί, κήρα, ἡ (κείρω, κέρσαι), *the individual fate or lot of death, death, doom*; personified, *goddess of death* (Σ 535).
 κήρ, κήρος, κήρι, τό (Lat. cor), *heart*.
 Loc. κηρόθι, *in the heart* (I 300).
 κήρυξ, -ύκος, ὁ, *herald*.
 κηρύσσω (κηρυξ), imperf. ἐκήρυσσον, *proclaim as herald; summon*.
 κήται, see κέμαι.
 κηώδει †, adj., *fragrant*, Z 483.
 κηώεις, -εσσα, -εν = κηώδης, *fragrant*.
 Perhaps, however, *vaulted*.
 κιθάριζε †, imperf., *played on the cithara*, Σ 570.
 κιθάρις, ἡ, *cithara, lyre*.
 κικλήσκω (καλέω, κέ-κλη-κα), infin. -έμεν, partic. -ουσα, imperf. κικλησκον, *call, call by name, summon*.
 Κίλικες, -ων, οἱ, *Cilicians*, a people dwelling in the so-called plain of Thebe.
 Κίλλα, *Cil'la*, town of the Troad.
 κινέω (Lat. cieō), aor. subj. κινήσῃ, pass. aor. κινήθη, ἐκίνηθεν, partic. κινήθεις, *set in motion, stir, drive, banish, disturb*; pass. *stir, start, move*.
 κίρκος, ὁ, *hawk*.
 Κισσηίς †, *daughter of Cis'ses* (a ruler in Thrace), Z 299.

κίχων, imperf. (ἐ)κίχων(ν), 2 aor. indic. [ἐκίχην], subj. κίχέω (cf. § 149), opt. κίχέη, also 2 aor. indic. κίχον (probably later); mid. pres. κίχάομαι, fut. κίχῆσεται, infin. κίχῆσεται, aor. κίχῆσατο, subj. κίχῆσομαι, *find, overtake, come upon*.
 κίω, partic. κιών, -όντες, -ούσαι, imperf. κίε, κίον, *go, go away*.
 κλαγγή, ἡ (κλάζω), *clang, twang, outcry, clamor*.
 κλαγγη-δόν †, *with clamor, noisily*, B 463.
 κλάζω, partic. κλάζοντε, aor. ἐκλαξάν, perf. partic. κεκληγγός, κεκληγγόντες, *clang, screech, scream, cry out; rattle*.
 κλαίω, opt. κλαίοισθα, imperf. κλαίε, fut. κλαύσομαι, -ονται, *lament, wail; weep for, bewail*.
 κλειτός, -ή, -όν (cf. κλέος, Lat. in-clutus), *celebrated, renowned, famous; excellent, splendid* (ἐκατόμβη).
 Κλεοπάτρα, dat. -ῃ †, *Cleopatra*, daughter of Idas and Marpessa, and wife of Meleager, I 556.
 κλέος, τό (cf. κλώε), *that which is heard, fame, news, rumor; glory, renown*; plur. κλέα, *glorious deeds*.
 κλέπτῃ †, τῷ, *thief*, Γ 11.
 κλέπτω, imperat. κλέπτε, *steal; harbor stealth, deceive*, A 132.
 κλή-δην †, adv., *by name*, I 11.
 κλήξ, -ῖδος, ἡ (Lat. clāvis), (1) *bolt to fasten door*; (2) *key*, a hook to push back the bolt; (3) *collarbone*, X 324; (4) "*oar-pin*," *thole-pin*.
 κλήρος, ὁ, *lot, a marked pebble, or piece of wood, etc.*
 κλητός, -ή, -όν (καλέω, κε-κλη-μένος), *called, chosen* (men, I 165).
 κλίνω, aor. partic. κλινάσα, κλινάσας, pass. perf. κεκλιάται, partic. κεκλιμένοι, aor. ἐκλίνθη, *make to bend, lean*; pass. *be bent, be propped, lean, rest*; *bend to one side* (Γ 360). πάλιν κλινάσα, *bend back, avert* (Ψοσε), Γ 427.

κλι-σίη, ἡ (κλίω), *hut, lodge, cot-lodge.*
 κλισίη-θεν, adv., *from the hut or lodge.*
 κλισίην-δε, *to the lodge.*
 κλι-σίμω, ὁ (κλίω), *easy-chair, with support for back.*
 κλονίω (κλόσος), partic. -έων, *drive in wild flight; pass. κλονέονται, imperf. κλονέοντο, be driven wildly, be huddled in confusion.*
 κλόσος, ὁ, *thronging in confusion, tumult or press of battle; confusion* (Π 729).
 Κλυμένη, *Clym'ene*, (1) a maid of Helen, Γ 144 (†); (2) a Nereid, Ξ 47 (†).
 Κλυταμένηστρη, *Clytaemnes'tra*, wife of Agamemnon. Cf. note on A 113.
 Κλυτίος, *Clyt'ius*, a Trojan, son of Laomedon and brother of Priam.
 κλυ-τός, -ή, -όν (κλύ-ω, Lat. *in-clutus*; cf. κλειτός), *celebrated, renowned, famous; excellent, splendid.*
 κλυτο-τέχνης, ὁ (τέχνη, art), *renowned artisan, famous for his art.*
 [κλύω], 2 aor. κλυον and κλύον, imperat. κλύθι (§ 136, 9), κλύτε, also reduplicated κέκλυτε, *hear, listen to (w. gen.); harken to (w. gen.).*
 κνίφας, τό (cf. δυοφ-ερός), *darkness, evening, twilight.*
 κνήμη, ἡ, *shin, calf of leg.*
 κνημέ, -ιδος, ἡ (κνήμη), *legging or greave*, Introduction, 30.
 κνίση, ἡ, *fat of sacrificial animal; vapor arising from the burning fat.*
 Κνωσός, *Cno'sus*, city of Crete.
 κοῖλος, -η, -ον, *hollow.*
 κοιμάω (cf. κείμαι), *lull to sleep; mid. κοιμάτο, -άντο, aor. κοιμήσαντο, imperat. κοιμήσασθε, pass. aor. partic. κοιμηθέντες, lay oneself to rest, lie, sleep.*
 κοιρανέω (κοίρανος). -έουσι, partic. -έων, *act as lord, rule.*

κοίρανος, ὁ, *lord, ruler, commander.*
 κολεόν, -οῖο, τό, *scabbard of sword.*
 Cf. κουλεόν.
 κολλητός, -ή, -όν, *well joined, firmly fastened, strongly framed.*
 κόλον †, adj., *docked, headless*, Π 117.
 κόλπος, ὁ, *bosom of the person; fold of garment over bosom, often made ample by drawing up the dress through the girdle; bosom of the sea (i. e. depth); bay.*
 κολώνη, ἡ (Lat. *col-lis*). 'hill,' *mound.*
 κολφόν †, τόν, a *braul*, A 575.
 κομάω (κῆμη), partic. -άοντες, *wear long hair; long-haired.*
 κόμη, ἡ (Lat. *coma*), *hair of head.*
 κομίζω, imperat. κόμιζε, aor. ἐκόμισεν. *κόμισαν, care for, tend, attend to; carry away; mid. aor. κομίσαντο, opt. κομίσαιο, care for, carry away.*
 κοναβέω, aor. κονάβησε, -αν, *resound, clash, rattle.*
 κοναβίζω (cf. κοναβίω), imperat. κονάβιζε, *resound.*
 κονίη, ἡ (κόνις), *dust; when the word occurs in sixth foot, it has long iota.*
 κόνις, -ιος, ἡ (Lat. *cinis*), *dust, ashes.*
 κοντ-σαλος, ὁ, *cloud of dust*, X 401.
 κονίω (κόνις), *raise a dust, cover with dust; pass. pluperf. κεκόνιτο, was covered with dust.*
 Κοπρέυς, -ῆος, *Co'preus*, herald of Eurystheus.
 κόπρος, ἡ, *dung; dirt, dust* (X 414); *cow-yard* (Ξ 575).
 κόπτω, imperat. κόπτε, mid. aor. κόψατο. *strike, smite, beat; hammer, forge* (Ξ 379).
 κορέννυμι, aor. opt. κορέσειεν, *satiate, satisfy; mid. aor. κορεσάμεθα subj. κορέσωνται, perf. κεκρήσθε, satiate oneself, have one's fill, have enough.*
 κορθύεται †, pres. indic., *takes on a crest, towers up*, I 7.
 κορυθάκι †, adj. from κορυθάξ, *helmet-shaking*, X 132.

κορυθ-άλος, -ον (cf. *άλος*), *helmet-shaking, with waving plume.*

κόρυμβα †, *τά, peaks, perhaps knobs, carved of wood, that decorated the ends of the sterns of Homeric ships, I 241.*

κόρυς, -υός, ἡ (κάρη), *helmet, Introduction, 33.*

κορύσσω (κόρυς), *arm, equip, marshal, set in array (πόλεμον); mid. imperf. κορύσσετο, aor. partic. κορυσσάμενος, equip or arm oneself; pass. perf. partic. κεκορύθμενον, -α, tipped with bronze, of a spear.*

κορυστής, δ (κορύσσω), *armed man, helmeted.*

κορυφή, ἡ (cf. κόρυς, κάρη), *στοιπή, top, peak of mountain.*

κορυνός, used in dat. plur. only, *κορυνσί(ν), curved in bow and stern.*

κοσμίω (κόσμος), *mid. aor. partic. κοσμησάμενος, pass. aor. 3 plur. κόσμηθεν, arrange, set in array, marshal, like Attic διατάττω.*

κοσμήτωρ, -ορος, δ (κοσμίω), *marshal, commander.*

κόσμος, δ, *order; κατά κόσμον, according to order, in order, properly, decorously.*

κοτώ (κότος), *partic. κοτέοντε, -ες, mid. imperf. κοτέοντο, aor. κοτεσάμενη, be angry, be wrathful, bear a grudge.*

κότος, δ, *grudge, spite, rancor.*

κοτύλη, ἡ, *small cup (X 494); socket, hip-socket (E 306 f.).*

κουλέον, τό, *scabbard of sword. Cf. κολεόν.*

κόρη, ἡ (fem. of κούρος), *girl, maid, daughter; used of young married women as well as of maidens.*

Κουρήτες, -ων, *Cure'tes, a people of Aetolia.*

κορυθαίος, -η, -ον (κούρος, κόρη), *wedded, lawful. But the meaning is doubtful.*

κούρος, δ, *lad, youth; son.*

Κόων, *Co'on, a Trojan, son of Antenor.*

καρή, ἡ (cf. καρδίη and § 58), *heart. κραίλω (cf. Lat. creō), aor. imperat. κρήνον, infin. κρήναι, accomplish, bring to pass.*

κράλω, same as κραίλω. *Fut. infin. mid. w. pass. seuse κρατέσθαι, will be accomplished.*

κραϊνός, -ή, -όν, *rushing, swift.*

Κρανία, dat. -ῃ †, *Cran'aë, island, unknown except as mentioned Γ 445.*

κραναός, -ή, -όν, *rocky, rugged.*

κρανέσθαι, see κράλω.

κράνεια, -είης, ἡ, *cornel-tree.*

κραταίος, -ή, -όν (κράτος), *strong, mighty.*

κρατερός, -ή, -όν (κράτος), *strong, mighty; violent, harsh, fierce. Cf. καρτερός; and § 58.*

κρατερ-ώνυξ, plur. -ώνυχες (δονξ, *nail, claw*), *strong-hoofed.*

κρατερός, adv., *sternly, firmly, stoutly, II 501.*

κρατευτών †, τῶν, *props, very likely stones used as supports for the ends of spits, I 214.*

κρατέω (κράτος), -έει, infin. κρατέειν, *have power over, be lord over, be superior, conquer.*

κράτῃ, κράτός, see κάρη and § 100.

κράτος, τό, *strength, might, victory. Cf. κάρτος and § 58.*

κρέας, τό (Lat. carō), plur. κρέα, *flesh, meat.*

κρετον †, τό, *dresser for meat, I 206.*

κρελούσα †, *queen, X 48.*

κρείσσων, -ον (κράτος), *comparat. adj., more powerful, mightier, superior.*

κρείων, gen. plur. κρείωντων, *ruling, lord, ruler, king.*

Κρείων, -οντος †, *Cre'on, a Greek, father of Lycomedes, I 84.*

κρήγυον †, *adj., good, A 106.*

κρή-δαμον, τό (κάρη and δέω, *bind*), *head-band, head-dress, veil; see*

Introduction, 21. See also note on Π 100, *κρήδευμα λύωμεν*.

κρήνη, κρήνην, see *κρασίαινα*.

κρήνη, ἡ, *spring* of water.

Κρήτες, -ῶν, *Cre'tans*, inhabitants of the island of Crete.

Κρήτη-θεν †, adv., *from Crete*, Γ 233.

κρήτηρ, -ῆρος, δ (κεράννυμι), *mixing-bowl* for mixing wine with water.

While the proportions of wine and water of course varied, a common mixture (in classical times) was two parts of wine and three of water (cf. Aristophanes, *Knights*, 1187).

κρέκε †, 2 aor., *creaked*, Π 470.

κρίνω (Lat. *cernō*), imperat. κρῖνε, partic. κρῖνοντες, aor. ἔκρινεν, partic.

κρίνας, *separate, pick out, select; marshal, arrange* (B 446); mid.

κρίνονται, subj. κρῖνάμεθα, aor. partic. κρῖνάμενος, *choose or select for one-self; strive together, seek a decision* in war (B 385).

κροαίων, partic., *stamping, galloping*.

κροκό-πεπλος, -ον, *with saffron-colored robe*.

Κρονίδης, δ, *Cron'ides, son of Cronus, Zeus*.

Κρονίων, -ίωνος, *Croni'on, son of Cronus, Zeus*.

Κρόνος, δ, *Cro'nus, father of Zeus*.

κρόταφοι, οἱ, *temples of the head*.

κρουνός, δ, *spring* of water.

κρύβδα †, adv., *without the knowledge of*, Σ 168.

κρυερός, -ή, -όν, *icy, chill*.

κρυεύς, -εσσα, -εν, *icy, chill, causing chilly fear, horrid* (Z 344).

κρυπτάδιος, -η, -ον (κρύπτω), *secret; neut. plur. secret thoughts or plans*.

κρύπτω, aor. infin. κρύψαι, *hide*.

κρύσταλλος, δ (Lat. *crūsta*), *ice*.

κταμένης, κταμένοιο, κτάνων, see *κτείνω*.

κτάομαι, aor. ἐκτήσατο, perf. infin. ἐκτήσθαι, *acquire, perf. possess*.

[κτέαρ], only dat. plur. κτεάτεσσιν (κτάομαι), *possessions*.

κτεατίζω (κτέαρ), aor. κτεάτισσα, *acquire, win*.

κτείνω, imperf. κτεῖνον, fut. κτενείεις, -ει, infin. κτενείην, partic. κτενέοντα,

aor. κτεῖνας, ἔκτεινεν and κτεῖνε, subj. κτεῖνῃ, infin. κτεῖναι, partic.

κτεῖνās, 2 aor. ἔκτανες, -(ε)ν, κτάνων, infin. κτάνεμαι, mid. 2 aor. partic.

κταμένοιο, -ης, in pass. sense: *pass. pres. partic. κτειρόμενος: kill, slay*.

κτερεῖω, infin. -έμεν, *bury with honors*.

κτερεῖω, fut. κτερεῖω, -οῦσιν, same as κτερεῖω, *bury with honors*.

κτῆμα, -ατος, τό (κτάομαι), *possession; plur. possessions, treasures*.

κτῆσις, -ιος, ἡ (κτάομαι), *goods, possessions*.

κτητοί †, verbal, *to be acquired*, I 407.

κτύλος, δ, *ram*.

κύνεος, -η, -ον (κύανος), *made of κύανος* (Σ 564); *dark blue, dark, black*.

κυανό-πρῶπος, -ον, *dark-prowed*.

κύανος, δ, formerly interpreted *blue steel*, but more probably *small, blue glass* (cf. note on Σ 564).

κυβερνήτης, δ (Lat. *gubernātor*), *steersman, pilot*, T 43.

κυβιστάω, -ῶ, *tumble head-foremost, throw a somersault, tumble*.

κυβιστη-τήρ, -ῆρος, δ, *diver* (Π 750), *tumbler* (Σ 605).

κυδαῖνω (κύδος), imperf. κύδαίνε, -ον, *give honor or glory to; glorify*.

κυδάλιμος, -ον (κύδος), *glorious; noble* (heart).

κυδι-άναρα, accus. -ων (ἀνήρ), *man-glorifying, man-ennobling*.

κυδιάω (κύδος), partic. -άων, *be proud; step or move proudly*.

κύδιστος, -η, -ον (κύδος), superl. adj., *most glorious, most exalted*.

κυδομός, δ, *tumult of battle, confusion*. Personified, Σ 535.

κῦθος, τό, *glory, grandeur, honor.*

κυδρός, -ή, -όν (κῦθος), *noble, august.*

κυκάω, pass. aor. *κεκίθησαν, stir up, throw into confusion.*

κύκλος, ὁ, *ring, circle; wheel*: plur. κύκλοι and κύκλα (τά). In the meaning *wheels* the latter form is used (cf. § 375).

κύκνος, ὁ (Lat. *cycnus* or *cŷgnus*), *swan.*

κυλίνδω, *roll*; mid. partic. *κυλινδόμενος, -μένη, roll oneself, roll, roll over.*

κυλλο-ποδίων (κυλλός, *crooked*, and ποῖός), *crook-footed, limping.*

κύμα, -ατος, τό, *wave, billow.*

Κυμοδόκη †, *Cymod'oce*, a Nereid, § 39.

Κυμοθή †, *Cymoth'oe*, a Nereid, § 41.

κυνέη, ἡ, *helmet*; Introduction, 33, 34.

κύνεος †, *adj., shameless*, I 373.

κυνέω, aor. *κῦσε, kiss.*

κυνόψα †, *dog-eyed, hound*, i. e. *shameless*, A 159.

κυνόψιος, -ιος (κύνω and ὤψ, *eye, face*), *adj. fem., dog-eyed, shameless*. Cf. *κυνόψα*, A 159.

κύπελλον, τό, *goblet, cup.*

Κύπρις, *Cy'pris*, an epithet of Aphrodite, from the island of Cyprus, an especial seat of her worship.

κυρτός, -ή, -όν (Lat. *cur-vius*), *bent, rounded.*

κύρω, aor. partic. *κύρσας*, mid. pres. *κύρεται, fall in with, light upon.*

κύσει, see *κυνέω*.

κύων, *κύνος*, etc., voc. *κύων*, ὁ, ἡ (Lat. *canis*), *dog*; also used as a word of reproach for a *shameless* person. *κύων Ὠριωνος, dog of Orion, dog-star (Sirius).*

κῶας, τό (κείμαι), plur. *κῶεα, fleece.*

κωκῦτός, ὁ (κωκῶω), *waiting, moaning.*

κωκῶω, imperf. *ἐκώκω*, aor. *κώκωσεν*, partic. *κωκῶσασα, shriek, wail, lament.*

κόπη, ἡ (cf. Lat. *capulum*, Eng.

'haft' or 'heft,' 'heave'), *handle, hilt of sword.*

κοπή-αις, -εσσα, -εν, *killed.*

Λ—Λ

λάας, dat. *λαῖ*, accus. *λαῶν*, dat. plur. *λαέσσι*, ὁ, *stone.*

λάβε(ν), etc., see *λαμβάνω*.

λάβρος, -η, -ον, *violent, furious.*

λαγχάνω, 2 aor. *ἐλαχον*, partic. *λαχόντα*, reduplicated 2 aor. subj. *λελάχωσι, obtain by lot, or for one's portion*; reduplicated 2 aor. *make one to share in, give one his portion of (πυρός).*

λαγώς, ὁ, *hare.*

Λαερτιάδης, *son of Laër'tes*, Odysseus.

λάζομαι, opt. 3 plur. *λαζοίαστο*, imperf. *λάζετο, take, grasp, seize; bite (ὀδὲ, with the teeth).*

λάθε(ν), etc., see *λανθάνω*.

λαθ-κηδέα †, *adj., accus. sing. of λαθ-κηδής, causing to forget care, soothing*, X 83.

λαμός, ὁ, *throat.*

λαῖννοι †, *adj., of stone*, X 154.

λαῖνος, -ον (λαῶς), *of stone.*

λαισήμιον, τό, *untanned skin used as a shield*; Introduction, 28.

λαίψηρός, -ή, -όν, *nimble, swift.*

Λακεδαίμων, -ονος, ἡ, *Lacedaemon, Laconia, kingdom of Menelaus.*

λαμβάνω, 2 aor. *ἐλαβε* and *ἐλαβε*, *λάβε(ν)*, subj. *λάβη(σι)*, opt. *λάβοι*, imperat. *λαβέ*, partic. *λαβών, -οῖσα, take, seize, grasp; receive.*

λαμπεῖάω (λάμπω), partic. *λαμπεῖδοντι, ✓ shine, gleam.*

Λάμπρος, *Lam'pris*, son of Laomedon and brother of Priam.

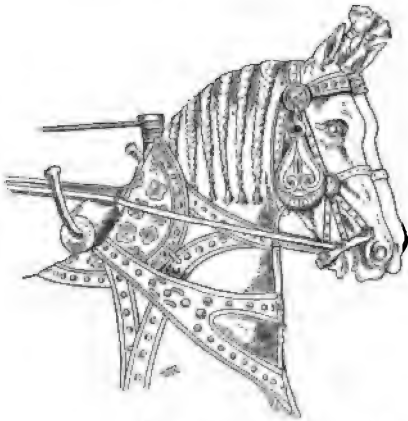
λαμπρός, -ή, -όν (λάμπω), *bright, shining, splendid* (Π 216). Superl. *λαμπρότατος.*

λάμπω (cf. Eng. 'lamp'), imperf. *ἐλαμπε*, mid. pres. partic. *λαμπόμε-*

- νος, imperf. (2) λάμπετο, λαμπέσθην, *shine, gleam*.
- λανθάνω (Lat. *lateō*), 2 aor. ἔλαθε and λάθε(ν), subj. λάθῃσι, opt. λάθοι, partic. λαθόν, *escape the notice of*; with partic., do a thing *unawares, secretly*; mid. 2 aor. λάθετο, subj. λάθωμαι, reduplicated imperat. λαθέσθω, perf. partic. λελασμένος, *forget* (often w. gen.).
- λάξ (cf. Lat. *calx*), adv., *with the heel*.
- Λαοδόκη, (1) *Laod'ice*, daughter of Priam and Hecabe, and wife of Helicaon, Γ 124, Ζ 252; (2) another *Laod'ice* was the daughter of Agamemnon, I 145, 287.
- Λαοδόη, *Laot'h'oe*, daughter of Altes and mother of Lycaon and Polydorus, by Priam.
- Λαομεδοντιάδης, *son of Laom'edon*, Priam (Γ 250).
- λαός, ὁ, *people, soldiery, soldiers, men*. Cf. § 77.
- λαοφόρον †, adj., *people-bearing, public*, O 682.
- λαπάρη, ἡ, *flank*, the soft side of the body below the ribs.
- λάρναξ, -ακος, ἡ, *chest, box*.
- λάσιος, -η, -ον, *hairy, shaggy*; λάσια στήθεα, a mark of manliness, strength, and courage.
- λάσκω (Lat. *loquor*), *sound, crackle*, etc., perf. partic. λεληκώς (w. ὄξύ), *with shrill cry*, X 141.
- λαυκανίη, ἡ, *throat, gullet*, X 325.
- λαφύσσω, *gulp down, greedily devour*, imperf. 3 dual λαφύσσετεον for λαφυσσέτην. Σ 588.
- λάχνη, ἡ (cf. Lat. *lana*), *wool, woolly hair*.
- λαχνή-ες, -εσσα, -εν (λάχνη), *hairy, shaggy*.
- λαχόντα, see λαχάνω.
- λάφοντες †, fut. partic. of λάπτω, *to lap*. Π 161.
- λάβη, -ητος, ὁ, *caldron*.
- (a) λέγω, imperf. λέγε, *tell over, recount*; pass. aor. ἐλέχθη, *was numbered*, Γ 188. But cf. note.— Same word as the following:
- (b) λέγω (cf. Lat. *legō, collect*), mid. or pass. subj. λεγόμεθα, *let us be gathered*, but cf. note, Β 435; aor. infin. mid. λέξασθαι, *to gather themselves, to assemble*, Β 125.
- λείβω (Lat. *libō*), infin. λειβόμεν, partic. λείβων, imperf. λείβε, *pour, pour out* as a libation, *shed δάκρυα*.
- λειμών, -ῶνος, ὁ, *meadow*.
- λείουσιν, see λέων.
- λείπω (Lat. *linquō*), imperf. ἔλειπον, -ε, λείπε, fut. infin. λείψει, 2 aor. λίπον, ἔλιπε(ν), λίπε(ν), ἔλιπον, subj. λίπη, opt. λίποιε, λίποιε, imperat. λίπετε, partic. λιπών, -ούσα, perf. ἔλιπον, *leave, leave behind, abandon*; mid. (or pass.) λείπεσθαι, 2 aor. λιπόμην, λίπετο, opt. λιποίμην, λίποιτο, perf. infin. λελείφθαι, partic. λελειμμένοι, *be left behind* (for the aor. cf. § 185); pass. 2 aor. λίπεν = ἐλίπησαν, Π 507.
- λειριό-ες, -εσσα, -εν (λειριον, *lily*), *delicate*; perhaps *shrill, clear*, Γ 152.
- λειστός, -ή, -όν, see ληστός.
- λέκ-τρον, τό (λεχ of λέχ-ος, λέκ-τω, etc.), *bed*.
- λελασμένος, see λανθάνωμαι.
- λελάχουσι, see λαχάνω.
- λεληκώς, see λάσκω.
- λελοιπεν, see λείπω.
- λεξάσθων, λέξω, λέξω, λέξω, see root λεχ.
- λέπαθνα, τά, *breast-bands* of the Homeric horse, Τ 398.
- λεπταλή †, adj., *delicate, soft*, Σ 571.
- λεπτός, -ή, -όν (λέπω, *peel*), *peeled, fine, delicate*.
- Λεσβίς, accus. plur. Λεσβίδας, *Lesbian women*.
- Λεσβόθεν †, adv., *from Les'bos*, I 664.
- Λέσβος, *Les'bos*, island in the Aegae-an sea.
- λευγαλιός, -η, -ον (λυγρός), *wretched, miserable*.

λευκ-όσπιθα †, adj. accus. sing. masc., with white shield. X 294.

λευκός, -ή, -όν (cf. λεύσσω and Lat. *lūx, lūceō*), bright, white.



HARNES OF THE HOMERIC HORSE.

Restoration by W. Reichel. (*Hom. Waf-fen* 2, Fig. 91.)

λευκ-όβραχος, -ον (ὠλένη, elbow, forearm), white-armed, Introduction, 20.

λεύσσω, look, see.

λεχ (cf. λέχος, bed, λόχος, ambush, ἑ-λοχος, wife, Lat. *lectus*, Eng. 'lie,' i. e. rest), aor. imperat. act. λέξον, make to lie down; mid. aor. ἐλέξατο, imperat. λέξο (§ 153), λεξάσθω, 2 aor. imperat. λέξο, lie down, lie asleep. Note on I 67.

λέχ-ος, τό, bed, couch, bier. Dat. plur. λέχεσσι or λεχέεσσι. Note on Z 233.

λέχοσ-δε, to the bed.

λέων, -οντος, δ (Lat. *leō*), 'lion.'—Dat. plur. λείουσιν (O 592) and λέουσι (X 262).

λήγω (Lat. *langueō*), imperat. λήγε, infin. ληγέμεναι, partic. ληγοντα, imperf. λήγεις, fut. λήξω, aor. opt. λήξειον, leave off, cease.

λήθη †, ή, forgetfulness, B 33.

λήθεω (Lat. *lateō*), imperf. λήθε, escape the notice of; mid. λήθειαι, imperf. (ἐ)λήθητο, forget. Compare λανθάνω.

ληίζομαι (ληίς), aor. ληίσαστο, win as spoil.

λήιον, τό, crop, the standing grain of the field.

ληίς, -ίδος, ή, booty, spoil.

ληιστός or λείστος, -ή, -όν, verbal of ληίζομαι, to be won as spoil, I 408.

Λήμνος, Lem'nos, island of the Aegean.

λήξαιεν, λήξω, see λήγω.

Λητώ, -ούς, Le'to, mother of Apollo and Artemis, by Zeus. See § 94.

λίσσομαι, aor. λίσσῃς, partic. λισσθείς, bend to one side, retire, withdraw.

λιαρός, -ή, -όν, warm.

λίγα (λιγύς), adv., shrilly, loud.

λιγύως, adv. of λιγύς, in a loud, clear tone; loud, clearly.

λιγύς, -αία (or λιγυαία), -ό, clear-sounding, clear-toned, whistling (ἀνέμων, O 620).

λιγύ-φθογγος, -ον (φθογγή), clear-voiced, loud-voiced.

λίην, very, exceedingly; καί λίην, assuredly, A 553.

λίθος, -οιο, δ, stone, rock.

λιλαίομαι, -σαι, desire, yearn for eagerly, w. infin. or w. gen.

λιμὴν, -ένος, δ, harbor.

Λιμνόρεια †, *Limnorea*, a Nereid. Z 41.

λίνον, -οιο, τό (Lat. *linum*), linen.

λίνον †, τόν, *Linus*-song, Z 570.

λίπα, λίπ', adv., sleekly, richly (with oil).

λιπαρο-κρήδεμνος †, adj., with glistening veil, Z 382. Cf. Introduction, 21.

λιπαρός, -ή, -όν (λίπα), shining with oil, sleek, rich (I 156), shining white.

λίπε(ν), λίπετε, λίπη, λίποιτε, λίπον, etc., see λείπω.

λίς, ὁ, *lion*; an epicene noun, used for the lioness, probably, in Σ 318.

λίσσομαι (λιτή), imperf. λίσσεται, (ἐλ)-λίσσοντο, iterat. λισσίσκετο, aor. imperat. λίσαι, 2 aor. infin. λιτέσθαι, *beseech, entreat, pray or beg for*.

λιτανεύω (λιτή), imperf. (ἐλ)λιτάνευε, *beg, beseech*.

λιτέσθαι, see λίσσομαι.

λιτή, ἡ, *prayer*; personified in plur., I 502.

λίτῃ, dat. sing. of neut. substant., *linen*, Σ 352.

λοερά, -ῶν, τὰ (λοῖα, λοῖα, Lat. lauō), *baths, bath*.

λοετρο-χόος, -ον (χέω), *bath-pouring*; w. τρίποδα (Σ 346), a tripod with water for the bath: i. e. a kettle with three feet, in which water for the bath was warmed.

λοιβή, ἡ (λείβω), *libation*.

λοιγός, -η, -ον (λοιγός), *destructive, deadly, dreadful*.

λοιγός, ὁ (cf. λυγρός), *destruction, ruin*.

λοιμός †, ὁ, *pestilence*, A 61.

λούω (for λόβω, Lat. lauō), aor. λούσεν, λούσαν, imperat. λούσον, infin. λούσαι, *wash, bathe*; mid. pres. infin. λούεσθαι, *bathe oneself*.

λόφος, ὁ, *plume of horse-hair, on helmet*; Introduction, 33.

λοχάω (λόχος), aor. infin. λοχήσασαι, *lie in ambush*.

λόχων-δε, adv., *to ambush*.

λόχος, ὁ (cf. λέχος), an *ambush*.

λυγρός, -ή, -όν (cf. λευγαλός, λοίγιος, and Lat. lūgeō), *mournful, wretched, miserable, grievous*.

λύθρον, τό, or λύθρος, ὁ (cf. Lat. lutum), *defilement, filth; gore*.

Δικάν, -ονος, *Lycæon*: (1) father of Pandarus (E 276, 283); (2) son of Priam and Laothoë (Γ 333, X 46).

Δικίη, *Lyc'ia*, district of Asia Minor.

Δίκιοι, *Lyc'ians*, allies of the Trojans.

Δικωμήδης, accus. -εα, *Lycome'des*, son of Creon, from Boeotia.

λύκος, ὁ (Lat. lupus), *wolf*.

λύματα, τὰ (λούω, cf. Lat. lutum), *things washed away, offscourings, defilements*; see foot-note on A 314.

Λυρνησσός, *Lyrnes'sus*, town of Mysia, opposite Lesbos.

λύσει, -ιος, ἡ (λύω), *ransoming*.

λύσσα, ἡ, *rage, madness of war*.

λύω (Lat. lūō and so-lūō), subj. λύομεν, imperf. λύον, fut. λύσω, aor. ἐλύσα, ἐλύσεν, λύσει, ἐλύσαν, λύσας, imperat. λύσον, infin. λύσαι, *loose, unloose, let go, set free, dismiss; unyoke; destroy; make loose γούνατα, κτλ., i. e. weaken, in death*.—Mid. fut. λύσόμενος, aor. ἐλύσασαι, *get freed for oneself, ransom*.—Pass. perf. ἐλύσασαι, λέλυσται, aor. λύθη, λύθεν, *be freed, be set free*; of ropes, *be loosed, be slack*.

λυβάομαι (λάβη), aor. opt. λυβήσασαι, *bear oneself outrageously, commit insult*.

λάβη, ἡ (Lat. lābēs), *outrage, disgrace; scandal*.

λυβητήρ, ὁ (λυβάομαι), *slanderer*.

λυβητόν †, adj., *outraged, abused, an object of abuse*, Ω 531.

λυίων, -ον, comparat. adj., *more advantageous, better*.

M—μ

μά, particle used in oaths, *verily*, with accus. In negative sentences οὐ μά is found. A strong affirmation is expressed by καί μά.

μαῖξος, ὁ, *breast*.

μάθον, see μαθάνω.

μαμάω (reduplicated from root μα, cf. μαμάς), *be very eager*.

μαϊνάδι †, τῆ (cf. 'maenad'), *mad woman*, X 460.

μαίνομαι, *rage, rave, be furious*. Note on Z 389.

μαλομαι, fut. *μάσσεται*, *seek out*. Note on I 394.

Μαίρα †, *Maë'ra*, a Nereid, § 48.

μάκαρ, -αρος, *blessed, happy*.

Μάκαρος †, τοῦ, *Ma'car*, a king of Lesbos, Ω 544.

μακρός, -ή, -όν, *long, high*.—Neut. as adv. *μακρόν, μακρά*. With verbs of shouting, *over a wide space, loud*; w. *βιβάς*, etc., taking *long* strides.

μακόν, see *μηκόμαι*.

μάλα, adv., *very, exceedingly, mightily, greedily* (Γ 25), *surely, certainly*.—Comparat. *μᾶλλον, more, rather*.—Superl. *μάλιστα, most, chiefly, especially, in preference to all others*.

μαλακός, -ή, -όν (cf. Lat. *mollis*), *soft, mild, gentle*. Comparat. *μαλακώτερος*.

μαλρός, -ή, -όν, *mighty, devouring*.

μᾶλλον, see *μάλα* and note on I 300.

μᾶν (Attic *μήν*), *surely, certainly, in truth*; cf. § 31.—*ἦ μᾶν, assuredly*.

μανθάνω, 2 aor. *μάθων*, *learn, learn how*.

μαντεύομαι (*μάντις*), *prophecy*.

μάντις, -ιος and -ηος, voc. *μάντι, ὀ, seer, prophet*.

μαντοσύνη, ἡ (*μάντις*), *seer's art*.

μαραίνω (cf. Lat. *morior*), *put out, extinguish*; pass. aor. *ἐμαράνθη*.

μαρμαίρω, partic. *μαρμαίροντα*, *shine, gleam*.

μαρμάρεις, -η, -ον (cf. *μαρμαίρω*), *shining*.

μάρμαρος (cf. *μαρμαίρω*), adj., *shining*, applied to a stone.

μάρναμαι, *fight, contend, quarrel*.

Μάρπησσα, -ης †, *Marpes'sa*, daughter of Evenus, mother of Cleopatra, and wife of Idas, I 557.

μάρπτω, aor. infin. *μάρπηαι*, *grasp, overtake*.

μάρτυρος, ὀ (cf. Lat. *memor*), one who remembers, *witness*.

μάσσεται, see *μαλομαι*.

μάστακα, accus. sing. of *μάσταξ*, ἡ, *food*, I 324.

μαστιξω (*μάστιξ*), aor. *μάστιξεν*, *whipped*, X 400.

μάστιξ, accus. -ῖγα, ἡ, *whip, lash*.

ματάω (*μάτην*, in vain), aor. *ἐμάτησεν*, *delay or labor in vain*, Π 474.

μάχαιρα, ἡ (*μάχ-ομαι*), *knife*, used especially for sacrificing animals.

μαχέομαι, see *μάχομαι*.

μάχη, ἡ (cf. *μάχ-ομαι*), *battle, fight*.

μάχομαι, dual *μάχεσθον*, imperat. *μαχέσθω*: also *μαχέομαι*, fut. *μαχέσομαι*, 3 plur. *μαχέονται*, aor. *μαχεσάμεθα*, opt. *μαχέσαιο*, infin. *μαχέσ(σ)ασθαι*: *do battle, fight, contend, quarrel*.

μάψ, adv., *hastily, rashly, in vain*.

μέγα, adv., see *μέγας*.

Μεγάδης, accus. -δην †, son of *Me'gas*, Perimus, Π 695. Cf. § 157.

μεγά-θύμος, -ον, *great-hearted, spirited, brave*. ✓

μεγάλα, adv., see *μέγας*.

μεγαλ-ήτορ, -ήτορος (*ἦτορ*), *great-hearted, spirited, proud*.

μεγαλωστί, adv., *over a great space*.

μέγαρον, -οιο, τό (*μέγας*), *great hall, apartment* either of men or of women; plur. *house, palace*.

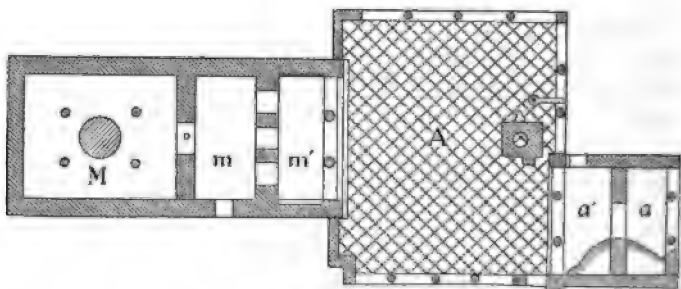
μέγας, *μεγάλη, μέγα* (Lat. *māgnus*), *great, high, long, mighty, loud* of a sound; *μέγα φρονέων*, in *high spirits* (X 21); *μέγα* and *μεγάλα*, neut., are used as adverbs.—Comparat. *μεζών*, -ον.—Superl. *μέγιστος*, -η, -ον.

μέγεθος, τό (*μέγας*), *greatness, height, stature*.

μέδων (= *μέδων*), *ruling, ruler*.

μέδομαι, opt. *μεδοίαιτο*, fut. *μεθήσομαι*, *take thought of, consider, bethink oneself of* (w. gen.).

μέδων, -ορτος, ὀ (cf. *μέδομαι*), one that takes thought, *leader, counselor, commander*.



PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNS.

(Cf. the complete design by W. Dörpfeld.)

M = the great hall (μέγαρον) of the men, with hearth (δοχάρη) surrounded by four pillars (κίονες).

m = the entrance hall (πρόδρομος) of the megaron.

m' = the portico of the megaron (αἶθουσα δόματος).

A = the courtyard (αὐλή), surrounded by

porticoes (αἶθουσαι), and containing a sacrificial pit.

a a' = two porticoes facing in opposite directions and connected by a double door, through which the courtyard is entered (αὐλεται θύραι). Such an entrance is called by Homer τὸ πρόθυρον or τὰ πρόθυρα (cf. note on X 66).

μεθ-άλλομαι, 2 aor. partic. **μετάλμενος**, *leap after*.

μεθεῖω, **μεθέμεν**, see **μεθίημι**.

μεθέτω, imperf. **μέθετε**, *go after, follow after*; causative, *drive (ἵππους) after (Τυδείδην)*, E 329.

μεθ-ήμων, -ον (μεθ-ήμι), *inactive, negligent, lax, remiss*.

μεθ-ίημι, -ιεύς (§ 132), partic. **μεθιέντα**, imperf. **μεθίει**, 2 aor. subj. **μεθεῖω**, infin. **μεθέμεν**, *let go, give up, abandon*; intrans. *forbear, be listless, remiss*.

μεθ-οιτέον †, imperf., *moved among, associated with*, A 269.

μέθυ, τό (Eng. 'mead,' Germ. *Meth*; cf. 'amethyst'), *wine*.

μεθεῖω (originally **με-**; Eng. 'smile'), aor. **μεῖθησεν**, *smile*.

μεζων, see **μέγας**.

μεδία, τό (cf. μέλι), *soothing gifts, applied to a bridal dowry*.

μεδίνος, -η, -ον (μειλίη), *of ash wood, ash*.

μελιχίη †, τῆ, *mildness*, O 741.

μελιχίος, -η, -ον, and **μελιχος**, -ον (cf. μέλι), *soft, mild, gentle*.

μέρομαι (cf. μέρος, *portion*, μόρος, and Lat. *mereō*), imperat. **μείρεο**, perf. **ἔμμορε**, *obtain a portion of, share in* (w. gen.).

μείων, -ον, comparat. of μικρός, *smaller*.

μέλαθρον, -ου, τό, *roof, dwelling*.

μελαινομαι (μέλας), *grow dark*.

μελάν-δετα †, adj., *black-bound*; i. e. w. black hilts, O 713.

Μελάντιπος, *Melanipyrus*, (1) a Trojan slain by Teucrus, Θ 276 (†); (2) a Trojan slain by Patroclus, π 695 (†).

μελάν-υδρος, -ον (ἕδωρ), *of dark water*.

μέλας, μέλαινα, μέλαν, *black, dark-colored, gloomy*.

Μελέαγρος, *Melea'ger*, son of Oeneus and Althaea. See p. 105.

μέλι, -ετος, τό (Lat. *mel*), *honey*.

μέλιη, ἡ, *ash* (the tree); *ashen spear*. **μελι-ηδέης**, gen. -έος (ἡδέος), *honey-sweet*.

μελισσα, ἡ (μέλι), *bee*.

Μελίτη †, *Mel'ite*, a Nereid, Σ 42.

μελι-φρον, gen. -οπος (φρήν), *honey-hearted, sweet*.

μέλω, *intend, be about*, generally w. fut. infin., more rarely w. pres.; imperf. *was destined or fated*: μέλλει, impersonal, *is like, is doubtless (= εἶκε)*. Further, see notes on A 564, B 116, Π 46, Σ 362.

μέλος, τό, *limb of body*.

μειλιχθεῖν, τὰ (μέλω), *plaything, sport*, Σ 179.

μέλω, *celebrate with song and dance, praise in song*; mid. *ἐμέλετο*, *sang*.

μέλω, usually in 3 sing. μέλει, 3 plur. imperat. μελότων, fut. μελήσει, mid. μελήσεται, perf. μέμηλεν, subj. μεμήλη, *it is a care, a concern; be an object of care to a pers. (dat.)*. Mid. in act. sense.

(μέμαα), μέμαμεν, μεμᾶσαι, μεμασός, -νία, perf. w. pres. meaning, *strive, desire, be eager, press on*. Furnishes plur. forms of μέμονα, which see.

μέμηλεν, see μέλω.

μέμονα (cf. μέν-ος, Lat. *mēns, memini*), perf. w. pres. meaning, *seek, desire, be eager*. Furnishes sing. forms for μέμαμεν, which see.

μὲν = μήν (§ 31), *surely, truly, to be sure, certainly*; can not always be translated. Sometimes its clause is contrasted with a following one introduced by δε, ἀλλά, ἀλλά, αὐτάρ, or αὐτε.—οἱ μὲν . . . οἱ δέ, *the one party . . . the other, some . . . the others*.

μενεαίνω (μέν-ος, μέ-μονα), aor. μενεήναμεν, *be angered, be enraged; eagerly desire, be eager*.

Μενελάος, *Menelaus*, son of Atreus, brother of Agamemnon, and husband of Helen.

μενεπτόλεμος, -ον, *abiding in battle, steadfast*.

μενεχάρμης, plur. -χάρμαι, *abiding in battle, steadfast*.

μενοεικής, -ές (εικός, partic. of εἶκα), *smiling the desire, satisfying, abundant*.

Μενουτιάδης, *son of Menoe'tius*, i. e. Patroclus.

Μενότιος, *Menoe'tius*, son of Actor and father of Patroclus.

μένος, -εος, τό (cf. μέ-μα-μεν, μέ-μονα), *strength, might; spirit of life; courage; rage, anger*.

μένω (cf. Lat. *maneo*), iterat. imperf. μένεσκον, fut. μενείω, -έουσι, aor. ἔμειναν, opt. μείνειας, imperat. μένατε, infin. μείναι, *stay, make a stand, wait, remain; wait for*.

μεριμνήσκειν, aor. μεριμήριζεν, *ponder, consider, be in doubt*.

μέρορες, -ότων, -ότεσσι, *mortal* (if cognate w. *moros*).

μεσηγύ (μέσος), adv., *between, w. gen.*

μέσος and **μέσος**, -η, -ον (Lat. *medius*), *middle, middle of, in the middle*.—τὸ μέσον, *the middle, the space between*.

μεσ(σ)ηγύ(ς), see μεσηγύ.

Μεσσηϊδος †, from nom. Μεσσηίς, *Messeis*, a spring, perhaps in Laconia, Z 457.

μέσσοτος, -η, -ον, see μέσος.

μετά, μετ', μεθ' (before rough breathing), adv. and prep. w. gen., dat., or accus. **W. gen.** *with, among*. **W. dat.** *with, among, amid, in*. **W. accus.** *into the midst of, after, next to, in, among*.—Also accented **μέτα**, §§ 164, 166.

Meaning as adv. *into the midst, therewith, among* (them).

μεταδίνουμαι, *feast with, dine with*, followed by dat.

μετακτάθω, imperf. μετεκταθε, -ον, *go or follow after*.

μεταλήγω, aor. partic. μεταλήξαστι, *cease from*.

μετάλλω, -ῶ, -ῆς, imperat. μετάλλα, *seek after, inquire, question, ask about*.

μεταλήξαστι, see μεταλήγω.

μετάμενος, see μεθάλλωμαι.

- μετα-νάστης**, -ου, ὁ (ναῖω), one who has changed his home, a settler, *outlander*.
- μετα-νάσσομαι**, imperf. *μετεπίσσοτο*, *go over, pass over*.
- μεταξύ** †, adv., *between*, A 156.
- μετα-πρεπής** (α) †, adj. accus. of *μετα-πρεπής*, *conspicuous among*, Σ 370.
- μετα-πρέπω**, *be conspicuous among, be eminent among*.
- μετα-(σ)σεύομαι**, imperf. *μετεσσεύοντο*, *hurry after*.
- μετα-τρέπομαι**, 2 aor. (in tmesis) *μετά δ' ἐτρέπετο*, *turn oneself around* (A 199); *turn oneself to, give heed to, regard* (w. gen.).
- μετ-αυδάω**, imperf. *μετηύδα*, -αι, *speak to or among*.
- μετά-φημι**, imperf. *μετέφη*, *speak in the midst of listeners; address*.
- μετα-φρασόμεθα** †, fut., *we will consider again*, A 140.
- μετά-φρενον**, τό (φρένες), properly the part of the body 'behind the midriff,' the upper part of the *back*, as used by Homer.
- μετα-φωνέω**, imperf. *μετεφώνεε(ν)*, *speak in the midst of listeners*.
- μετ-έειπον**, *μετέειπε(ν)*, 2 aor., *spoke among, spoke to, addressed*.
- (1) **μέτ-εμι** (εἰμι), *come after, come later*.
- (2) **μέτ-εμι** (εἰμι), subj. *μετέω*, *μετέρσιν*. infin. *μετέμμεναι*, fut. *μετέσσεται*, *be among, be between or intervene* (B 386).
- μετ-έρχομαι**, fut. *μετελεύσομαι*. aor. partic. *μετελθών*. *go after* (Πάριον); *go among* (ἀγέληρι).
- μετεσσεύοντο**, see *μετα-(σ)σεύομαι*.
- μετέφη**, see *μετάφημι*.
- μετεφώνεε(ν)**, see *μεταφωνέω*.
- μετηύδα**, see *μεταυδάω*.
- μετ-όπισθε(ν)**, adv., *behind, back; afterward*, X 119.
- μετ-οχλίζω**, aor. opt. *μετοχλίσσειε*, *move away, push back*.
- μετ-όπιος**, -ον (*μέτωπον*), *in the forehead*.
- μέτ-ωπον**, τό (ὤψ), *forehead; front of helmet*.
- μή**, adv. and conj. (in respect to use cf. Lat. *nē*), *not, that not, lest* (after expressions of fear). Used in prohibitions, exhortations, wishes, conditional clauses, purpose and object clauses, and regularly w. infin.—*μή οὐ*, *lest not*. See §§ 193, 195, 196, 201, 213.
- μη-δέ**, *nor. and not, not even*, cf. *μή*. —*μή δέ* (as two words), *but not*. Compare οὐ δέ.
- μήδεα**, τό (*μύδομαι*), *plans, counsels*.
- μηδέν** †, neut. of *μηδεις*, *nothing*, Σ 500.
- μήδομαι** (*μύδομαι*), *think out, devise, plan*; imperf. *μήδεο*, w. double accus., *devised . . . for*, X 395.
- μηκάομαι**, 2 aor. partic. *μακών*, *bleat*, of goats and sheep; then applied to the sounds of other animals; *groan, moan*, of a horse, Π 469.
- μη-κέτι**, *no more, no longer*; cf. *μή*.
- μηλο-βοτήρας** †, *τούς*, *shepherds*, Σ 529.
- (1) **μήλον**, τό (Lat. *mālum*), *apple, fruit*.
- (2) **μήλον**, τό, generally plur., *sheep, or goats, flocks*.
- μήν**, *surely, truly*. See also ἡ *μήν*. *μήν*, -νός, ὁ (Lat. *mēnsis*), 'month.'
- μηνιδμός**, ὁ (*μηνίω*), *wrath*.
- μήνιμα**, τό (*μηνίω*), *cause of wrath*, X 358.
- μήνις**, -ιος, ἡ, *wrath*.
- μηνίω** (*μῆνις*), *rage, be enraged, cherish wrath*.
- Μηρονίη**, *Μαεοῖνία*, later called *Lydia*, district in *Asia Minor*.
- μήρα**, τό (*μηρός*), *thigh-pieces*, cf. *μηρία*.
- μηρία**, τό (*μηρός*), *thigh-pieces*, pieces of flesh which, wrapped in fat, were burnt as a sacrifice to the gods.
- Μηριόνης**, -ᾶο, *Meri'ones*, son of *Molus* and companion of *Idomeneus*.

μηρός, -ού, δ, *thigh*.

μηστρα, -σπος, δ (μηθωμαι), *adviser, counselor, author, promoter, ex-citer*.

μήτε . . . μήτε, *neither . . . nor*, cf. μή.

μήτηρ, μητέρας or μητρός, μητέρι or μητρί, μητέρα, μήτηρ (Lat. māter), 'mother.'

μητιάω (μητίς), *think out, consider, devise, advise, counsel*.

μητίετα, nom. and voc. (μητιόμαι), *counselor*. See § 87.

μητιόμαι (μητίς), aor. subj. μητίσομαι, *devise*.

μήτις, accus. -ω, ή, *wisdom, cunning; counsel, plan*.

μήτρως, δ, *mother's brother, uncle*.

μήχος, τό, *plan, resource, means*.

μα, see § 108, 1.

μαίνω, aor. pass. μάνθησαν, *stain, soil, defile*.

μίγνυμι (cf. Lat. misceō, Eng. 'mix'), mid. 2 aor. μίκτο, pass. aor. 3 plur. ἐμίχθεν, partic. μίχθεις, 2 aor. ἐμίγην, subj. μγέωσι, opt. μγέησι, infin. μίγηναι. From μίγω, imperf. μίγον, mid. pres. subj. μίγομαι, imperf. μίγομαι. Aor. mix, mingle, bring together; mid. and pass. mingle oneself with, join, unite with, know; roll (in the dust).

μιμνάω (μίμνω), *remain, tarry*.

μιμνήσκω (cf. Lat. mēns, meminī), aor. partic. μνήσασα, remind (w. accus. of pers., gen. of thing); mid. pres. imperat. μμνήσκειο, fut. μνήσομαι, aor. (ἐ)μνήσατο, subj. μνήσῃμεθα, opt. μνήσασατο, imperat. μνήσασαι, partic. μνήσάμενος, perf. μέμνημαι, fut. perf. μεμνήσομαι, *think of, remember* (w. gen.).

μίμνω (i. e. μ-μεν-ω, reduplicated from μίνω), *remain, wail, stand one's ground; wait for*. Pres. partic. dat. plur. μμνόντεσσι, B 296.

μην, enclitic pronoun, accus., *him, her, it*, § 110 and notes on A 29, 237.

μίνυθα, adv. (cf. Lat. minus), *a little, for a little time*.

μινυθάβιος, -ον (μίνυθα), *short-lived*. Comparat. μινυθαδιώτερον, of shorter duration, X 54.

μίσγω, see μίγνυμι.

μιστόλλω, *cut into bits*.

μίτρι, *belt of metal; Introduction, 82*.

μνέομαι (cf. μιμησκόμαι), imperf. μνέοντο, *belthink oneself, think of* (φύγαδε, φόβοιο).

μνηστή, fem. adj. (μνάομαι, woo), *wooed, wedded*.

μογέω (cf. μόγισ), aor. ἐμόγησα, *toil*, commonly w. cognate accus.

μόγισ, adv., *with difficulty, scarcely, hardly*.

μόθος, δ, *tumult, battle-din*.

μοίρα, dat. -η, ή (cf. ἔμ-μορε, μείρομαι), *part, portion; lot, fortune; fate*. —κατὰ μοίραν, *as is meet, fitly*.

μοιρη-γενής †, voc., *child of fortune*, Γ 182.

μολοῦσα, -ούσαι, see βλάσκα.

μολπή, ή (cf. μέλω), *play, song, dance*.

μωρ-μύρων (cf. Lat. murmur), partic., *murmuring, of water*.

μόρος, δ (ἔμ-μορε, μείρομαι), *lot, fate*.

μόρσιμος, -ον (μόρος), *fatal, fated; doomed to die*, X 13.

Μούλιος, Μυΐλιος, a Trojan, Π 696.

μόνος, -η, -ον (Attic μόνος), *only, alone*.

Μοῦσα, ή, *Muse, goddess of epic song; generally plur*.

Μυγδών, -όνος †, *Mygdon, king of Phrygia*, Γ 186.

μυέλος, δ, *marrow*.

μυθέομαι, iterat. imperf. μυθέσκοντο, fut. μυθήσομαι, aor. subj. μυθήσομαι, opt. μυθήσασμην, imperat. μύθησασθε, infin. μύθησασθαι, *tell, speak, declare, explain* (A 74). Note on X 289.

μῦθος, ὁ, *word, speech*: see note on A 388, and cf. A 25, 545, Γ 87, Σ 361.

μυία, -ης, ἡ, *fly*.

μυκόμεω, perf. act. partic. μμικώς, *bellow*.

μυκήθιμός, ὁ (μυκόμεαι), *lowing, bellowing*.

Μυκηνάιος, -η, -ον (Μυκήνη or Μυκήνας), *Mycenae'an*.

Μυκήνη-θεν, from *Myce'ne* (also -αε), the city in the Peloponnesus that was the seat of Agamemnon's rule.

Μύνης, -ητος, *My'nes*, son of Evenus, once king in Lyrnessus.

Μυρίνη, -ης †, *Myri'ne*, an Amazon, B 814.

μυρίος, -η, -ον, *countless, measureless*, § 109.

Μυρμιδόνες, *Myr'midons*, subjects of Achilles, who lived in Phthia and Hellas.

μύρομαι, *weep with many tears*.

μυχός, ὁ, *innermost part of house, recess*.

μύω, aor. μύσαν, *close*, with eyes as subject, Ω 637.

μῶλος, ὁ, *battle-tumult*; the *straining, toil*, or *moil* of battle.

μωμήσονται †, fut., *will reproach*, Γ 412.

μόνυχες, accus. -ας (δρυξ), epithet of horses, *solid-footed*.

N—ν

ναί, *verily, truly*.—ναί μά, introducing affirmative oath, w. accus., *verily by*, A 234.

ναετώω (ναίω), *dwell*.—ἐν ναετόντας (δόμιος), *well-situated, comfortable*, Z 370.

ναίω, iterat. imperf. ναίσκε, *dwell, dwell in, inhabit*.—ἐν ναιομέντων (πολίων), *well-peopled*, Γ 400.

νάπαι, αἱ, *woodland valleys, dells*, Π 300.

ναύ-μαχος, -ον (μάχη), *suited for naval battle, for sea-fight*.

ναύτης, ὁ (Lat. *nauta*), *sailor*.

ναυφή(ν) = ναῶν, gen. plur. of νηῦς. Attic ναῦς, *ship*. See §§ 101; 155, 1.

νεαρός †, adj., *young*, B 289.

νείατος, -η, -ον (νείος), same as νελάτος. *last, uttermost, undermost*. Note on I 158.

νεβρός, ὁ (νείος), a *faun*.

νέες, etc., plur. of νηῦς, *ship*. See § 101.

νε-ήκης, -ες (νείος and root ἀκ of ἀκ-ακή, ἀκρος), *newly sharpened*.

νεήνις, -ιδος, ἡ, *maiden*.

νελαίρα (νείος), fem. adj., *lower part of*, Π 465.

νελάτος, -η, -ον (νείος), same as νείατος. *last, uttermost, lowest part of, undermost*.

νεκέω (νείκος), iterat. imperf. νεκέσκε: also νεκέω, aor. ἐνεκέσας. νεκέσσειν: *quarrel, wrangle; upbraid, chide, rebuke*.

νείκος, -εος, τό, a *quarrel, strife, contest, fight*.

νεός, -οῖο, ἡ (νείος), *new land*, land plowed anew or for the first time, *fallow land*.

νεκρός, ὁ (cf. Lat. *necō*), *corpse*.

νέκταρ, -αρος, τό, *nectar*, the drink of the gods.

νεκτάρεος, -η, -ον (νέκταρ), *fragrant like nectar*; or perhaps *splendid*, as belonging to the gods, like nectar.

νεκός, -υος, ὁ (cf. Lat. *necō*), the *dead*, a *corpse*.

νεμεσῶω and νεμεσσῶω (νέμεσις), imperat. νεμέσῶ. aor. pass. 3 plur. νεμέσθηεν in act. sense. *feel indignant, feel righteous resentment, be wroth at a person (dat.)*.

νεμεσσομαι, *feel ashamed, be wroth with, blame*.

νέμεσις, ἡ (νέμω), dat. νεμέσσι (Z 335). *righteous indignation, resentment; censure* (Z 351); οὐ νέμεσις (supply

ἰστί), it is no cause for indignation, let not one blame (Γ 156).

νεμισσάω, see νεμισσάω.

νεμισσητόν (νεμισσάω), neut. adj., cause for blame.

νέμω, aor. νείμην, νείων, allot, distribute; pasture; mid. νέμονται (O 631), feed, graze; pass. νέμοιτο (B 780), be fed upon, be devoured. [The common mid. meaning inhabit, dwell, is seen in the comp. ἀμφι-νέμονται, Σ 156.]

νέομαι or νείμαι, νέονται, subj. νέηαι, go, return, come; pres. indic. sometimes has fut. meaning.

νέος, -η, -ον (νέφος, Lat. novus), 'new,' fresh, young; as masc. substant., a youth, young man.—Comparat. νεώτερος.—νέον, as adv., newly, anew. (B 88), recently, but now, just (A 391).

Not to be confused w. νεός, gen. of νηῦς, ship.

νεοσσόλ, ol (νέος), young birds, nestlings.

νεοτάτος, -ον (οὐδέω), recently or but now wounded.

νέθε, adv., below, beneath.

Νεστόρος, -η, -ον (Νέστωρ), of Nestor, Nes'tor's.

Νεστορίδης, Nes'tor's son, Thrasymedes, I 81.

Νέστωρ, -οπος, Nes'tor, son of Neleus, and king of Pylos.

νευρή, ἡ, gen. νευρήε (Π 773) (cf. Lat. nervus), sinew, bowstring.

νεύω (cf. Lat. -nuō), aor. νείσθε, nod.

νεφέλη, ἡ (cf. Lat. nebula), cloud.

νεφέλη-γηρέτα, δ (ἀγέλω), cloud-gatherer, Zeus. See § 67.

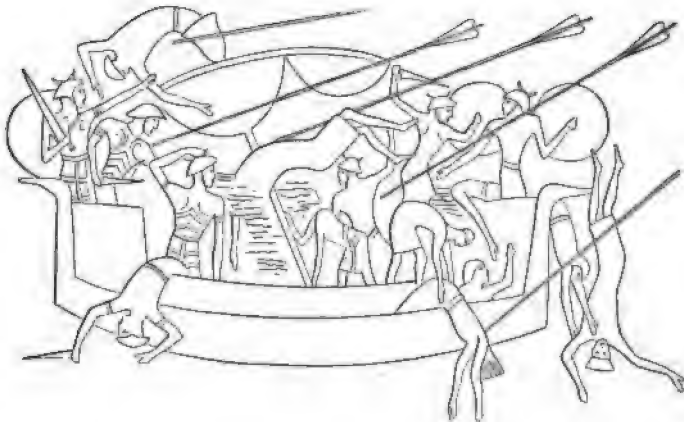
νέφος, gen. plur. -έων, τό (cf. Lat. nūbēs, nebula), cloud.

νεώτερος, see νέος.

νηγάτος, -ον, shining, glistening, B 43; others translate newly made.

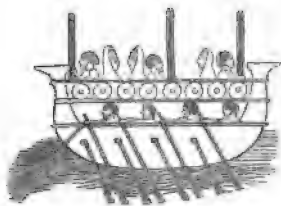
νηδύς, -ός, ἡ, womb.

νηεῖς, etc., plur. of νηῦς, ship. See § 101.



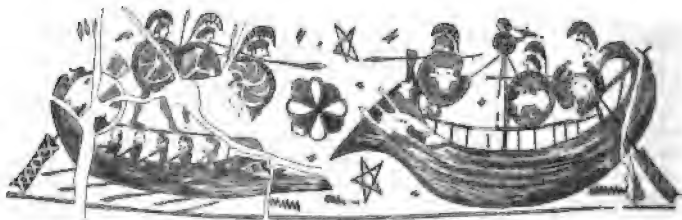
(1) SHIP OF THE "PEOPLE OF THE SEA" WHO INVADED EGYPT IN THE TIME OF RAMESES III (ABOUT 1200 B. C.) AND WERE OVERCOME BY HIM.

This illustration is from a relief (cf. Champollion, *Mon. de l'Égypte*, vol. III, Pl. CCXXII), which shows numerous vessels overwhelmed by the arrows of the Pharaoh. The warriors in this vessel are possibly ancient Sardinians. (After Helbig, *Hom. Epos*, Fig. 22.)



(2) PHOENICIAN VESSEL OF ABOUT 700 B. C. (After Helbig, *Hom. Epos*¹, Fig. 5.)

νηός, aor. partic. **νησᾶς**, mid. aor. imperat. **νησάσθω**, infin. **νησασθαι**, *heav up, load.*



(3) SEA-FIGHT FROM THE "ARISTONOTHOS" VASE.

In technique closely related to the Mycenaean art. Seventh century b. c. In the Capitoline Museum at Rome. (After *Mon. dall' Inst.*, vol. ix [1869], Pl. iv.)

νημον, adj. neut. (**νηῦς**), as substant. or w. **δόρυ** understood, *a ship timber.*

νηλ(ε)ής, -és. dat. **νηλέι**, *ruthless, unpitying, pitiless*; § 161.

Νηληϊός, adj. (**Νηλεΐς**, *Ne'leus*, father of Nestor), of *Ne'leus, Ne'leus's.*

νηλής, -és. see **νηλ(ε)ής**.

νημαρτής, -és, *unerring, true*, § 161. Neut. as adv. *truly.*

Νημερτής †, *Nemer'tes*, a Nereid, § 46.

νηός, δ (**ναίω**), dwelling of a god, temple: see § 77. [Not to be confused with **νηός**. gen. of **νηῦς**, ship.]

νηπιαχέων †. pres. partic., *frollicking* like a child, X 502.

νηπιάχος, -ον (diminutive of **νήπιος**), *childish, helpless, silly.*

νηπιότης, ἡ (**νήπιος**), *childishness, helplessness.*

νήπιος, -η, -ον (cf. Lat. *im-pū-bēs*), *young, helpless, infant, inexperienced* (I 440), *childish, foolish, silly.*

Νηρηΐδες, αἱ (**Νηρεΐς**, *Ne'reus*, a god of the sea, father of Thetis), *Ne'reids*, daughters of Nereus.

Νησαίη †, *Nesae'e*, a Nereid, § 40.

νήσος, -ου, ἡ (**νέω**, Lat. *nō, nāre*, swim), *island.*

νήψ, *veés* and **νήός**, ἡ (**νέω**, swim; cf. Lat. *nāre, nāvis*), *ship*. Fully declined, § 101.

νίω (**νιβ-**), aor. **ἐνίψε**, mid. **νίψατο**, *wash, cleanse.*

νικάω (**νίκη**), -ᾶ-, -ῆ-, imperf. **ἐνικά**, **ἐνίκων**, aor. **ἐνίκησεν**, subj. **νίκτησθ**, *conquer, triumph, excel, surpass.*

νίκη, ἡ, *victory.*

Νιόβη, *Ni'obe*, daughter of Tantalus; her story is told in Ω 602-617.

[**νίπτω**], see **νίω**.

νίσσομαι (cf. **νέομαι**), *go.*

νιφάς, dat. plur. **νιφάδεσσιν**, ἡ (cf. Lat. *nix, nivis*. Eng. 'snow,' which retains the original initial s; cf. also **ἐγώνιστον**, § 39), *snowflake.*

νιφόεις, -εσσα, -εν (**νιφάς**), *snowy.*

νόεω (**νόος**), fut. **νοήσει**, aor. (**ἐ**)**νόησε(ν)**, *observe with the eyes, perceive, see; consider, be minded; think, deliberate; think out, devise* (I 104). The partic. as adj. means *considerate, prudent.*

νόημα, -ατος, τό (**νόεω**), *thought, counsel, plan.*

νόθος, -η, -ον, *bastard*.
νομάς, plur. νομηές, δ (νέμω), *herdsman*.
νομῶν-δα, *to the pasture*.
νομός, -οῦ, δ (νέμω, cf. Lat. *nemus*), *pasture, pasture-land*.
νόος (for γνόφος, cf. γι-γνώ-σκω, Lat. *nōscō*), *reason, understanding, mind* ("heart"), *thought, counsel, purpose*.—νόφ, A 132, is by some translated *with craft, craftily*.
νοστήω (νόστος), fut. νοστήσομαι, aor. partic. νοστήσαντι, -α, *return home, return, go back*.
νόστος, -οιο or -ου, δ (νέομαι), *a return home, return*.
νόσφι(ν), adv., *apart, afar, away*; as prep. w. gen. *apart from, away from, without* (I 348).
νοσφίζομαι (νόσφι), *turn away, retire*.
νότος, δ, *the south wind*.
νόσος, ἡ, *sickness, pestilence*. [Cf. Attic νόσος, νοστέω.]
νω(ν), enclitic, *now* (inferential), *then, pray, etc.*, § 49, 2.
νύμφη, ἡ, voc. *νύμφα*, *bride, young wife; nymph* (Z 420, Ω 616), a goddess of river, mountain, meadow, fountain, or tree.
νῦν (cf. Lat. *nunc*), 'now' (temporal). —νῦν δέ, *but as it is* (A 354 and often).
νύξ, νυκτός, ἡ (cf. Lat. *nox*), 'night.'
νύσς, ἡ (Lat. *nurus*), *daughter-in-law* (X 65); more loosely. *allied by marriage* (Γ 49).
νύσσω, *strike, push, thrust off*. See note, O 745.
νῶ, νῶν, *we two, us two*, § 110.
νωλεμίς, adv., w. αἰεί, *without interruption or always forever*.
νωμάω (νέμω), imperf. (ἐ)νώμᾱ, aor. *νώμησᾱν, distribute; direct this way and that, wield* (O 677), *move* (Γ 218), *ply* (X 24, 144).
νῶροψ, dat. νῶροπι, *shining, glittering*. Others translate *manly*.

νῶτον, τό, plur. νῶτα, *back*, literally and metaphorically (of the sea).
νωχελίη †, τῆ, *laziness*, T 411.

Ξ—Ξ

ξανθός, -ή, -όν (reddish) *yellow, fair* (of complexion); *bay* (horse).
Ξάνθος, Ξαν'θις, a horse of Achilles. [Also the name of a river of the Troad, not occurring in our selections, except by its other name, Ξάμανδρος.]
ξανθήιον, τό (ξείνος, *stranger, guest, host*), a gift from host to guest, or from guest to host; *entertainment* (Ξ 408).
ξείνια [δῶρα]. τὰ (ξείνος), *entertainment*, Ξ 387.
ξανθῶ (ξείνος), aor. *ξείνισσα, ξείνισσεν, receive hospitably, entertain*.
ξείνο-δόκος, δ (δέκ-ομαι, Ionic form of δέχομαι), *host*.
ξεστός, -ή, -όν (ξέω, *smooth, hew*), *polished; smoothly hewn* of stone, Z 248.
ξίφος, -εος, τό, *sword*. See note on O 714.
ξύλον, τό, *wood, fagot*.
ξύν, see σύν.
ξυν- in comp., see also συν-.
ξυν-άγω and **συν-άγω**, imperf. *σύν-αγον, collect, bring together; join* battle.
ξυν-δέω and **συν-δέω**, aor. infin. *ξυν-δῆσαι, bind together, bind fast*.
ξυνέηκε, see *ξυνήημι*.
ξυν-ελαίνω, infin. *ξυνελαυνέμεν, drive together, intrans. meet together, engage* (ἐπιδ.).
ξύνες, see *ξυνήημι*.
ξύνηια, τὰ (ξύνις), *common goods or stores*, A 124.
ξυν-ήημι (συν-ήημι), imperf. 3 plur. *ξύνιεν*, aor. *ξυνήηκε*. 2 aor. imperat. *ξύνες, send together, bring together; hear, heed* (w. gen. A 273, B 26, 63; w. ὅσα, B 182).

ἕνός, -ή, -όν (cognate w. *κοινός*), *common*.

ἕσπτον, τό (cf. ἀπο-ἕσπας †, I 446, and ἕτω), *polished shaft, spear, pike*.

O—o

ὁ, (1) neut. of the rel. *ὅς*, *which, what*;
(2) also used as conj., *that, since*.
See § 123.

ὁ, ἡ, τό, demonstrative, relative, or personal pronoun, *this; who, whom, which, that; he, she, it, etc.*; and ὁ, ἡ, τό, the definite article, *the*: for the various forms and meanings see §§ 115–119. For ὁ γὰρ, *he, etc.*, see γὰρ and note on A 65.

ἄρ, gen. plur. ἄρων, ἡ, *wife*.

ἀραζέω (ἄρ), infin. ἀραζέμεναι, *chat, gossip*.

ἀβελός, ὁ, *a spit for meat*.

ἀβριμο-εργός, -όν (Ἰέργον), *working mighty deeds, of violent deeds*.

ἄβριμος, -ον (ἄ prothetic and βριμός, βρι-θός, βρι-θω), *heavy, mighty*.

ὄγδοος, -η, -ον (cf. ὀκτώ and Lat. *octāvus*), *eighth*.

ὄγμος, ὁ, *furrow, ᾶ 546; swath, ᾶ 552*.

ὄδαξ, adv. (ἄ prothetic and ὄδα-ρω), *with the teeth*.

ὄδε, ἦδε, τόδε, *this; this man, etc.; the following*; for meaning and use see also § 120. Note on X 102.

* Ὀδῖος, *O'dius*, herald of the Greeks, I 170.

ὄδοι-της, ὁ (ὄδος and εἶμι), *traveler; w. ἀνθρώπος, wayfaring man, Π 263*.

ὄδος, ἡ, *way, road, journey, expedition*.

ὄδοις, gen. plur. ὀδόντων, ὁ (cf. Lat. *dēns*), *tooth*.

ὀδύρομαι, *lament, wail, grieve, mourn for* (w. gen., also w. direct object in accus.). With infin. (B 290), *in tears they yearn*.

* Ὀδυσσεύς, -ῆος, *Odysseus*, king of Ithaca, son of Laërtes; the shrewd

and mighty warrior who is the hero of the *Odyssey*.

[ὀδύρομαι], aor. ὀδύρατο, *be angry*.

ὄσος, ὁ, *branch, twig; figuratively, scion of Ares*.

ὄσ', see ὄρε.

ὄθεν, adv. (ὄς), *whence*.

ὄθι, adv. (ὄς), *where*.

ὄθομαι, *care for, regard* (w. gen.), always accompanied by negative.

ὄθοναι, cat. ὀθόνην, *al, fine linens for dress*; see Introduction, 19. May indicate the κρήδεμνον, Γ 141.

ὄι, ὄι, enclitic pronoun of third pers. dat. sing., §§ 110; 61, 6.

ὄιγνυμι, aor. ὄιξε, *pass. imperf. ὄιγνυτο, open*.

ὄϊα (Ἰῶ, cf. εἶδον), ὄϊα (§ 136, 3). ὄϊε(ν), ἴδμεν, ἴστε, ἴσασ(ν) (§ 133, foot-note), subj. εἶδῶ, εἶδῆς, εἶδομεν (§ 143), εἶδере, opt. εἶδειη, partic. εἶδώς, -ότος, fem. ἴδωιγ. -ησι, -ās, pluperf. (§ 136, 10) ἦϊδης, ἦϊδει or ἦϊδε(ν), ἴσῶ, fut. εἴσεται, infin. εἶδέσθαι, *know*. The perf. (ὄϊα, etc.) has pres. meaning; pluperf., past meaning. εἶδώς, *knowing, skilled, experienced*, w. gen. § 174 (4).

ὄϊάνα, *make to swell, mid. swell*.

ὄϊυρός, -ή, -όν (δυστός), *wretched, miserable*.

ὄϊύς, -ύος, ἡ (ὄι, *woe! alas!*), *woe, misery*.

ὄϊύω (δυστός), *wail, suffer distress, keep fretting over* (Γ 408).

ὄϊον, τό, *rudder*, T 43. The Homeric ship was steered by two sweeps (large oars).

ὄϊκαδε (Φοῖκος), adv., *homeward, home*.

ὄϊκ-εύς, accus. plur. -ῆας, ὁ (Φοῖκος), *inmate of the house, plur. household or domestics*. See note on Z 366.

ὄϊκίον, τό (Φοῖκος), *house, home; nest of wasps*.

ὄϊκος (loc. of Φοῖκος), adv., *at home*.

ὄϊκόν-δε, *homeward*.

- οἶκος, -οιο, δ (F., § 61, 28), *house, home*.
- οἰκτεῖρω (οἰκτος, δ, *pity*), imperf. φκτεῖρω, *pity, have pity on*.
- οἰκτρούς, superl. οἰκτιωτός (οἰκτος), *piti-able*.
- οἶμα, τό (οἶ-σω), *impetus, fury*.
- οἰμάω (οἶμα), aor. οἰμησε(ν), *rush on, swoop*.
- οἰμωγή, ἡ (οἰμώζω), *lamentation*.
- οἰμώζω (οἶμοι, *woe is me!*), aor. οἶμωξεν, partic. οἰμώξας, *lament, wail*.
- Οἰνεύς, -ῆος (F-), *Oeneus, king of Calydon and father of Tydeus and Meleager*.
- οἶνο-βαρές † (F-), voc., *wine-bibber*, A 225.
- οἶνό-πεδον, τό (Φοῖνος and πέδον, *the ground*), *vineyard*.
- οἶνος, δ (F-, § 61, 29), *wine*.
- οἶνο-χόω (F-, οἶνοχόος), imperf. οἶνοχόει, *pour wine, pour*. See note on A 598.
- οἶνοχόω, same as οἶνοχόω.
- οἶνο-χόος, -οιο, δ (Φοῖνος, χέω), *wine-pourer, cup-bearer*.
- οἶνο-ψ, accus. οἶνοψα (Φοῖνος), *wine-colored, wine-dark*.
- οἶο or οἶ, gen. sing. of οἶς, *his own, her own*.
- οἶομαι, see οἶω.
- οἶον, neut. of οἶος, *how!*—in exclamations; also introducing causal clause, *seeing how, since*.
- οἶο-πόλος, -ον (πέλ-ομαι), *lonely, solitary*.
- οἶος, οἶη, οἶον, *only, alone*. [Not to be confused w. οἶος (below), or οἶος, gen. of οἶς.]
- οἶος, οἶη, οἶον (οἶς), rel. pronoun, *of what sort, such as*.—Sometimes exclamatory, *what!*—Often in causal sense, *because . . . such*.—Introducing object clauses after verbs of knowing, hearing, wondering, *of what sort, what sort of, what*.—τοῖος . . . οἶος, *such . . . as*. For neut. οἶον as adv. see above.
- [Not to be confused w. οἶος and οἶος.]
- οἶος, οἶος, οἶον, plur. gen. οἶων and οἶων, dat. οἶοισιν, δ, ἡ (οἶος, Lat. *ovis*), *sheep*.
- οἶσα, οἶσάμεν(αι), οἶσασθαι, οἶσατε, οἶσομεν, see φέρω.
- οἶστος, δ, *arrow*.
- οἶ τινες, nom. plur. of οἶς τις.
- οἶ-τος, δ (perhaps from ἵ-μεναι, εἶμι), *bad fortune, fate, doom*.
- οἶχ-νέω (οἶχομαι), iterat. imperf. οἶχνεσκε, *go*.
- οἶχομαι, imperf. οἶχετο, οἶχόμεθα, *be or have gone, go away, go, come*.
- οἶω and οἶω, mid. depon. οἶομαι, pass. aor. οἶσθεις in mid. sense, *think, suppose, suspect, expect*.
- οἶωνο-πόλος, δ (πέλ-ομαι), one busied with birds as a means of interpretation, deriving omens from their flight and cries, a *soothsayer, augur*.
- οἶωνός, δ, *bird*.
- οἶκρίσας, -εσσα, -εν (οἶκρος), *sharp-cornered, jagged*.
- οἶκτέ (Lat. *octō*), 'eight.'
- οἶβιό-δαμων †, voc., *blessed by the gods*, Γ 182.
- οἶβιος, -η, -ον (οἶβος), *blessed of fortune*.
- οἶβος, δ, *fortune, wealth*.
- οἶλέθριος, -ον (οἶλεθρος), w. ἡμαρ, *day of destruction*.
- οἶλ-εθρος, δ (οἶλ-ῆμι), *destruction*.
- οἶλέω (οἶλῆμι), *destroy, slay*: pass. *perish*.
- οἶλετήρα †, τόν, *destroyer*, Σ 114.
- οἶλιγο-δρανέον (οἶλω, δο), partic., *able to do little, feeble*.
- οἶλιγος, -η, -ον, *small, little, short*.
- οἶλιγότες †, comparat. adj., *smaller*, Σ 519.
- οἶλλῆμι (οἶλ-ῆμι), aor. οἶλεσα, 3 plur. οἶλεσαν. subj. οἶλέσθης, οἶλέσ(σθ)η, οἶλέσασιν, opt. οἶλέσσαι, infin. οἶλέσσαι, partic. οἶλέσσας, 2 perf. subj.

δᾶλν, *destroy, slay, lose*; 2 perf. *be destroyed* (a state).—Mid. partic. δαλνμένους, fut. δλείται, infin. δλείεσθαι, 2 aor. ἔλετο, ἔλοντο, subj. δληται, infin. δλέσθαι, *perish, die, be lost*.

δα-οίος, -ή, -όν (δαλῶμι), *destructive, ruinous*.

δαολυγῆ †, τῆ, *outcry*, Z 301.

δα-οός, -ή, -όν (δαλῶμι), *destructive, ruinous; mournful* (Ω 487).—Comparat. δλοότερος.—Superl. δλοότατος.

δαλόφρων, -ον (φρήν), *of destructive thoughts, fierce*.

δαλόφρομαι, *lament, lament for, pity* (w. gen.):

Ὀλυμπιάδες †, *Olym'prian*, epithet of Muses, B 491.

Ὀλύμπιος, -η, -ον (Ὀλυμπος), *Olym'prian*; the sing. as substant. stands for *Zeus* (e. g. A 583); the plur. similarly for the *Olympian gods* (A 399).

Ὀλυμπος, ὄ, *Olym'pus*, a mountain situated between Thessaly and Macedonia, about 9,794 feet high, regarded as the abode of the supreme gods. See note on A 420. Also spelled Ὀβλυμπος.

δαδος, ὄ (δαός, *common*, δμα), *throng, tumult, din*.

δαβρος, ὄ (Lat. *imber*), *rain-storm, downpour*.

δαμνται, see δμνῶμι.

δαμνηρός, -ές (δαμνῶ, ἀγείρω), nom. plur. -ές, *gathered together*.

δαμνηλική, ἡ (δαμνηλίξ), *equality of age, companionship, companions*.

δαμνηλίξ, -ήλικος (δαμνῶ, ἡλίξ, *of the same age*), *equal in years; companion*.

δαμνῶ (δαμνός), imperf. δμνῶμι, ἀμνῶμι, aor. ἀμνῶσα, *associate, mingle; meet together, fight*.

δαμνός, ὄ (δαμνῶ and ἔλη, cf. εἶλω), *throng, tumult of battle, press*.

δαμνηλή, ἡ, *mist*.

δαμνα, plur. δμνατα, τό (ὄν of δμναι, cf. Lat. *oc-ulus*), *eye*.

δαμνῶμι, δμνῶ, fut. δμνῶμαι, δμνῶται, aor. subj. δμνῶσθ, imperat. ἔμνῶσθ, *swear*.

δαμνός, adj. (δαμνα), gen. δμνῶος, *common to all, befalling all alike; or better, leveling*. Possibly an old corruption for δλοίος (Nauck).

δαμνός, -η, -ον (δαμνα, Lat. *sim-ilis*, Eng. 'same'), *the same, equal, like; peer*.

δαμνῶ (δαμνός), *deem like; pass. aor. infin. δμνῶθήμηναι, to liken oneself*, A 187.

δαμν-κλέω and δμν-κλέω (δαμν-κλή), imperat. δμν-κλέ, imperf. δμν-κλέω, aor. opt. δμν-κλήσειεν, partic. δμν-κλήσας. iterat. δμν-κλήσασκε, *shout out, shout loud, exhort, command*. Note on E 489.

δαμν-κλή, ἡ (δαμνῶ, καλέω), *word of command*, Π 147.

δαμν-ργνῶμι, mid. aor. partic. δμν-ργνῶμένην, *wipe away, wipe*, Σ 124.

δαμν-σθ, δμν-σθ, see δμνῶμι.

δαμνός (δαμνός, *common*, δμα, cf. δμνῶος), adv., *together, at the same time; with, along with*, O 635.

δαμνῶμαι, see δμνῶμι.

δαμν-φρονα †, adj. accus. sing. masc., *like-minded, harmonious*. X 263.

δαμν-φαλός, -εσσα, -εν (δαμν-φαλός, Lat. *umbilicus*, Eng. 'navel'), furnished with a boss, *bossed*, epithet of shield. See Introduction, 25.

δαμν-φή, ἡ, *divine voice*.

δαμνός (cf. δμνῶ), *together, at the same time, alike, equally* (A 196, 209); *equally with* (w. dat., I 312).

δαμν-α, τό, only nom. and accus., *dream*.

δαμν-δε δόμον-δε, *to his (own) home*.

δαμν-ειαρ, plur. δμν-ειατα, τό (δαμν-ει-αρ, δμν-ειαρ), *help, support, comfort*; plur. *food*.

δαμν-ειδος, -ον (δαμν-ειδος), *reproachful words*.

δαμν-ειδω (δαμν-ειδος), aor. δμν-ειδωσας, im-

- perat. *ὀνειδισαον*, *upbraid, scold, cast reproach on* (I 34).
- ὀνειδος**, plur. *-σει, -εα, τὸ*, *reproach*; concretely, *shame, disgrace*, Π 498.
- ὄνειρο-πόλος**, δ (*πέλομαι*), one busied w. dreams, *dream interpreter*.
- ὄνειρος**, δ, *dream*.
- ὀνήνιμι**, fut. indic. *ὀνήσεται, ὀνήσεται*, aor. *ὀνήσα, ὀνήσας, ὀνήσαν*, act. *please, help*; mid. *be helped, have good, have joy*.
- ὀνομάζω** (*ὄνομα*), imperf. *ὀνομάζεν, -ον*, name, *call*; *call by name*, especially in the formula *ἐκ τ' ὀνόμαζεν*. The name, however, is apt to be wanting.
- ὀνομαίω**, fut. *ὀνόσεται*, *find fault with, scorn*.
- ὀνομάζω** (*ὄνομα*), aor. *ὀνόμησεν*, subj. *ὀνομήτω*, name, *call by name, enumerate*.
- ὀνομά-κλυτος** †, of famous name, X 51.
- ὀνοστά** †, verbal adj., *to be scorned*, I 164.
- ὄν τινα**, accus. of *ὄς τις*.
- ὄξύς**, *-εσσα, -εν* (*ὄξυς*), furnished with a point, *sharp-pointed*.
- ὄξύς**, *-εῖα, -ύ* (*ἀκροή*), *sharp, keen, piercing, shrill*.—Neut. as adv. *ὄξυ* and *ὄξεία*.
- ὄσ**, gen. of *ὄς*. §§ 123 and 74.
- ὄπα**, see *ὄψ*.
- ὄπάξω** (cf. *ἔπω*), aor. *ὄπασε* and *ὄπασεν*, imperat. *ὄπασσον*, *make to follow; bestow, give; press hard, pursue* (E 334).
- ὄπη**, adv., *where, whither, in what way*.
- ὄπηδω** (cf. *ὀπάω*), imperf. *ὀπῆδει*, *follow, accompany*.
- ὄπι**, see *ὄψ*.
- ὄπιζομαι** (*ὄπις*), vengeance, *ὄπι-ωπα*, imperf. *ὄπιζετο*, *have regard for*.
- ὄπισθε(ν)** and **ὄπιθε(ν)**, adv., *behind, hereafter*.
- ὄπισ(σ)ω**, adv., *back, backward*; *be-*
- hind, in the rear; hereafter, after-ward*. See note on A 343, and cf. *πρό(σ)ω*.
- ὄπλον**, τὸ, in Iliad plur. only, *tools* (Σ 409, 412), *arms* (Σ 614, T 21).
- ὄπλοτέρος**, comparat. adj., *younger*; superl. *ὄπλοτάτος, youngest*.
- ὄπλοῦς**, accus. *-εντα* [later *ὄπλοῦς*], *O'rus*, a city of the Locri, where Patroclus's father was king.
- ὄπος**, see *ὄψ*.
- ὄποτε**, see *ὄπ(π)ότε*.
- ὄππόθι**, rel. adv., *where*.
- ὄπ(π)ότε**, *when, whenever; until*, I 191.
- ὄππότερος**, *-η, -ον*, *which of two*.
- ὄπ(π)ως**, *how, in whatever way, as*. Sometimes used w. subj. or opt. in object clause implying purpose: *how (= that)*. [In order that.] Cf. §§ 199, 200.
- ὄπτᾶς**, aor. *ὄπτῆσε, -ων*, *roast*.
- ὄπνίω**, imperf. *ὄπνιε*, *take to wife*.
- ὄππᾶ**, see *ὄπᾶς*.
- ὄπᾶρη**, *ή*, season of ripening, late *summer-time*, X 27.
- ὄπᾶς**, see *ὄπ(π)ως*.
- ὄπᾶω**, *-ῶ* (root *For*), infin. *ὄπᾶν*, imperf. 3 sing. *ὄπᾶ*, mid. *ὄπᾶμαι, ὄπᾶσθαι*, imperf. *ὄπᾶτο*, fut. *ὄπᾶει, ὄπᾶσθαι*, partic. *ὄπᾶμεναι*, 2 aor. *εἶδον* (*Fiδ*) and *ἴδον*, subj. *ἴδωμι*, opt. *ἴδοιμι*, infin. *ἴδέειν*, partic. *ἴδῶν, -ούσα, -όντες*, iterat. *ἴδωσκε*, mid. *εἶδοντο* and *ἴδοντο*, subj. *ἴδωμαι, ἴθῃαι* and *ἴθῃ, ἴθῃαι*, opt. *ἴδοιτο, ἴδοίαιτο*, infin. *ἴδέσθαι*, 2 perf. *ὄπᾶσα*, see, *perceive, look; look on*. The mid. forms are used in act. sense.
- ὄπᾶννῦμι** (and *ὄπᾶγω*, mid. infin. *ὄπᾶγεσθαι*), partic. *ὄπᾶννός*, fut. infin. *ὄπᾶειν*, aor. subj. *ὄπᾶρς, -η*, infin. *ὄπᾶσαι*, mid. aor. *ὄπᾶετο*, perf. *ὄπᾶρῆχαι* (§ 142, 4, c), *reach, stretch out; grant, bestow; mid. stretch oneself; reach out for* (w. gen.).
- ὄπᾶμαι** (= *ὄπᾶννῦμαι*), imperf. *ὄπᾶοντο*, *they hastened*.

ὄρεσ-κῆος, -ον (*ōros* and *keî-mai*), making one's lair in the mountains, *mountain-dwelling*.

ὄρεσ-τερος (*ōros*), adj., of the mountains, *mountain*.

Ὀρέστης, *Ores'tes*, son of Agamemnon and Clytaemnestra.

ὄρεστιάδες †, αἱ, of the mountains, Z 420.

ὄρεσφι(ν), from *ōros*, *mountain*. Cf. § 155, 1.

ὀρθό-κραυρος (*kéraa*), adj., gen. plur. fem. *ὀρθοκραυράων*, with upright horns, Z 3.

ὀρθός, -ή, -όν, upright, Z 246.

ὀρθός (*ōrthós*), raise up: pass. aor. partic. *ὀρθώθεις*, erect, upright.

ὀρίνω (*ōr-nūmi*), dual -ετον, aor. *ὄριεν*, pass. *ὀρίσθῃ*, opt. *ὀρίσθῃσιν*, arouse, stir up; *ὀρίνομένη* (*θάλασσα*), troubled sea. Cf. also notes on I 243, II 280, Z 223.

ὄρκια, τὰ (*ōrkos*), oaths, pledges, victims sacrificed in making a truce. See note on B 124.

ὄρκος, ὁ (*ōrkos*), oath.

ὀρμαίνω (*ōrmaō*), imperf. *ὀρμαινε*, turn hither and you in one's mind, ponder, consider.

ὀρμάω (*ōrmaē*), aor. *ὄρμησε*, opt. *ὀρμήσειε*, arouse (Z 338), intrans. *start, rush*; mid. imperf. *ὀρμῶτο*, -ῶντο, pass. aor. *ὀρμήθη*, partic. *ὀρμηθεὶς*, start, rush, hasten, rush on. Cf. note on X 194.

Ὀρμενίδης, -ᾶο, son of Or'menus, Amyntor.

ὀρμή, ἡ, onset.

ὀρμήματα, τὰ (*ōrmaō*), efforts, B 356.

(1) **ὄρμος**, ὁ, necklace (Z 401).

(2) **ὄρμος**, ὁ, anchorage (A 435).

ὄρνις, -ίδος, ὁ, ἡ, bird.

ὀρ-νύμι (Lat. *or-ior*), imperat. *ὀρνήθι*, infn. *ὀρνήμεν*, aor. *ὄρσει*(ν), subj. *ὄρση*, partic. *ὄρσας*, 2 aor. *ὄρσασθε* (B 146), arouse, excite, urge on, impel; start (X 190), raise (*ἀντήν*, O 714).—Mid. imperf. *ὄρνωτο*, 2 aor. *ὄρσασθε*

and (non-thematic) *ὄρτω*, mixed aor. imperat. *ὄρσσο* (§ 153), w. aor. 2 perf. *ὄρσασεν*, subj. *ὄρσασθῃ*, pluperf. *ὄρσασσει* and *ὄρσασσει*, intrans., *bestir oneself, rise, arise, move*.

ὀρθόθυς (*ōr-nūmi*), excite, spur on.

ὄρος and **ὄϊρος**, gen. *ὄρεος* and *ὄϊρεος*, τὸ, *mountain*. On *ὄρεσφι*(ν), see § 155, 1.

ὄρ-ούω (*ōr-nūmi*), aor. *ὄρουσεν*, -ων, partic. *ὄρουσᾶς*, rush, rush on, dart, leap, spring.

ὄρσας, *ὄρσσο* (§ 153), *ὄρση*, see *ὀρ-νύμι*.

ὄρσικτός, -ή, -όν (*ōr-sik-tós*), dug.

ὄρσημαγδός, ὁ, *din*, battle-tumult.

ὄρφανικός, -ή, -όν (cf. Lat. *orbus*), orphaned: *ἡμαρ ὄρφανικόν* = Attic *ὄρφανία*, orphanhood.

ὄρχαμος, ὁ (*ōr-chós*), leader, commander.

ὄρχομαι, imperf. *ὄρχεῖντο*, dance.

ὄρχηστῆρες †, αἱ, dancers, Z 494.

Ὀρχομενός, *Orchomenus*, a very ancient city of Boeotia, I 381.

ὄρρα, *ὄρραρον*, *ὄρραρον*, see *ὀρ-νύμι*.

ὄρραρχαται (from *ὄρ-νύμι*), § 142, 4, e.

(1) **ὅς**, **ἣ**, **ὅ**, rel. pronoun, *who, which*; as demonstrative, *ὅς* = *he*; see § 123, 1-7.

(2) **ὅς**, **ἣ**, **ὅν** (*F*, Lat. *sius*), § 113, *his own, her own*. See § 61, 6. Also **ὅς**, **ἣ**, **ὅν**.

ὄσος and **ὄσος**, -η, -ον, *how great, how large, how much*; w. correl. **τόσ(σ)ος**, as; plur. **τόσ(σ)οι**, -αι, -α as *many as, all that*.—Neut. **ὄσ(σ)ον** as adv., as far as, as much as, only; *how much*; w. correl. **τόσ(σ)ον**, as.

ὅς περ, ἣ περ, ὅ περ, even he *who, that* . . . *who or which*.

ὄσσα, ἣ (*F*er, cf. Lat. *vōx*), rumor.

ὄσσακι, as often as, X 194.

ὄσση, τῶ (cf. Lat. *oculū*), eyes. Used by Homer in nom. and accus. only.

ὄσσομαι (*ὄσση*), see, look, forebode.

ὄσσοις, -η, -ον, see *ὄσος*.

ὅς τε, ἡ τε, ὅ τε, the rel. pron. w. enclitic τε, see § 123, 3.

ὀστέον, τό (Lat. *os*), *bone*.

ὅς τις, ἡ τις, ὅ τι, written also *δοτις*, *ἡτις*, *ὀ τι*, masc. also *δοτις* and neut. *δοτι*, rel. pron., *whoever, whosoever, whichever, whatever*; in indirect questions, *who, which, what*.—ὅ τι as adv. *wherefore, why*.—For the various epic forms see § 124.

ὅ τε (= *δοτι τε*), see § 123, 7.

ὅτε, *ὄτ'*, *ὅτ'* (before rough breathing), conj., *when, whenever, as often as*.—Sometimes accompanied by *ἄν* or *κα(ν)* in constructions like the Attic; but see § 197.—ὅτε τε introduces a general or indef. clause.

ὅτι δέ, *and then again, and at another time*, Π 690.

ὅτε μὲν . . . ἄλλοτε δέ, *sometimes . . . at other times*, Σ 599, 602.

ὅ τι, neut. nom. or accus. sing. of *ὅς τις*.

ὅτι or *δοτι*, conj., *that, because, since*. See § 40, 2.—ὅτι τάχιστα, *as quickly as possible*.—ὅτι μὴ, *except* (Π 227).

ὄσινα, neut. plur. nom. of *ὅς τις*, § 124.

ὄσις, same as *ὅς τις*, § 124.

ὄσραλιος (*ὄσρηός*), *quickly*.

ὄσραϊός, -ῆος †, *O'treus*, a Phrygian king, Γ 186.

ὄσρηός, -ῆ, -όν, *quick, nimble, busy*.

ὄσρῶναι, imperf. *ὄσρῶνε(ν)*, aor. *ὄσρῶνε(ν)*, subj. *ὄσρῶνομεν*, imperat. *ὄσρῶνον*, partic. *ὄσρῶντος*, *urge on, arouse, spur on*.

(1) *δοτι*, neut. of *ὅς τις*, § 124.

(2) *δο(τ)*, see *δοτι*.

ὄσ, proclitic, before vowels with smooth breathing *ὄσκ*, before rough breathing *ὄσχ*: written also *ὄσκι*: *not*. Used in questions that expect an affirmative answer = Lat. *nōne*.

(1) *ὄσ*, gen. sing. of *ὄς*, *his own, her own*.

(2) *ὄσ*, gen. sing. of rel. pron. *ὄς*, *ὄ*.

ὄσατα, *ὄσατος*, see *ὄσ*.

ὄσδαι, -εος, τό (*ὄσδός*), *ground, earth* (Τ 61), *floor* (Ω 527).

ὄσδέ, *nor, not even, and not, for not*. See note on A 124.—ὄσ δέ (as two words), *but not*.—ὄσδέ γάρ *ὄσδέ*, *for by no means*.—ὄσδέ τι, *nor at all, and not at all*.

ὄσδεις (*ὄσδέ, εἰς*), dat. *ὄσδενί*, *nobody*; neut. accus. *ὄσδέν*, *not at all*, A 244, etc.

ὄσδέ πῃ, *and or for in no way, not at all*.

ὄσδέ πῶ, *and not yet*.

ὄσδός, ὄ, *threshold*.

ὄσθαρ, τό (Lat. *ūber*), '*udder*.'—ὄσθαρ ἀρούρης, *fruitful land*.

ὄσκι, see *ὄσ*.

ὄσκαλέγων †, *Ucal'egon*, a Trojan elder, Γ 148.

ὄσκιτι, *no longer*.—ὄσκέτι πάμπαν, *not at all longer*.

ὄσκι, see *ὄσ*.

ὄσλόμνος, -η, -ον = ὄσλόμνος, aor. partic. of *ὄσλῶμι*, *miserable, accursed*; or *destructive*. See § 35.

(1) *ὄσλος*, -η, -ον, *woolly, fleecy* (Π 224, Ω 646).

(2) *ὄσλος*, -η, -ον (*ὄσλ-λῶμι*), *destructive, baneful* (B 6, 8).

ὄσλόχυται, αἱ (*ὄσλαί*, *whole barley-corns, χέω*), *barley for strewing*. See note on A 449.

ὄσλυμπόνδε, *to Olym'pus*.

ὄσλυμπος, see ὄσλυμπος.

ὄσν, always with another particle, *certainly, to be sure, then, now* (inferential), *therefore*.

ὄσνεκα (see § 45), *wherefore, because* (A 11, 111, etc.).

ὄσνομα, same as *ὄσνομα*, τό, *name*.

ὄσ ποτε, *never*.

ὄσ πῶ, *not yet*.

ὄσ πως, *not in any way, not at all*.

ὄσρανώνας (*ὄσρανώς*), *the dwellers in heaven, the heavenly gods*.

οὐρανό-θεν, *from heaven.*

οὐρανό-θι †, loc. of οὐρανός, *in heaven*, Γ 3.

οὐρανός, ὁ, *heaven.* Cf. note on A 420.

οὐρεος, etc., see ὄρος.

οὐρέης, accus. plur. -ῆας, ὁ, *mule.* Cf. § 87.

(1) οὔρος, ὁ, *fair wind.*

(2) οὔρος, ὁ (*For-*; cf. ὄραω), 'warder,' *guard*, O 659.

(3) οὔρος, τό, see ὄρος.

οὐρούς †, *trenches* through which the keeled ships were hauled ashore and launched again, B 153.

οὔς, gen. οὐατος, plur. οὐατα, τό, *ear; handle* (Σ 378). See note on Σ 272.

οὐτάξω, aor. οὐτασσειν, pass. perf. οὐτασσαι. And

οὐτάω, iterat. aor. οὐτήσασκε, non-thematic 2 aor. οὐτα, iterat. οὐτασκει, mid. 2 aor. partic. in pass. sense οὐτάμενοι, *wound* by a thrust, *hit*. See note on O 745.

οὔτε . . . οὔτε, *neither . . . nor.*

οὐτήσασκει, see οὐτάω.

οὔτιδανός, -ή, -όν (οὔ-τις), *worthless.* As substant., A 231.

οὐ τις, *nobody, no one; neut. οὐ τι, nothing; as adv. not at all.*

οὐ τοι, *surely not.*

οὔτος, αὐτί, τοῦτο, *this, that; this man; he, etc.; such; see §§ 120, 121.*

οὕτω(ς), *so, thus.*

οὐχ, see οὐ.

ὄφελειν, ὄφελος, see (1) ὀφέλλω.

ὄφελειν (A 353), see (1) ὀφέλλω.

ὄφελειν (B 420), see (2) ὀφέλλω.

(1) ὀφέλλω, Attic ὀφείλω, imperf. ὀφείλων, -ε, and ὀφείλειν. 2 aor. ὀφελον, ὀφελος and ὀφελος, etc., *owe, past ought.* See § 203 and notes on A 353, 415. Not to be confused with the following verb:

(2) ὀφέλλω, imperf. ὀφείλειν, *increase, magnify* (A 510, B 420, Γ 62).

ὄφελον, see (1) ὀφέλλω.

ὄφελος, τό, *use, advantage.*

ὄφθαλμός, ὁ (ὄφ-ωπα, ὄφωμαι), *eye.*

ὄφρα, conj., *while, so long as; until; in order that.*

ὄφρυόεσσα †, adj. fem. sing. of ὄφρυόεις, *beelling*, i. e. situated on the brow of a steep place, X 411.

ὄφρῶς, -ῶς, ἡ, 'brow,' *eyebrow.*

ὄχα, adv. always with a form of ἄριστος, *by far.*

ὄχα, ὀχέεσσι, ὀχεσφιν, see ὄχος.

ὄχεύς, accus. -ῆα, ὁ (έχω), *holder, strap or band of helmet; bolt of door.*

ὄχειν, see ὄχος.

ὄχθέω, aor. ὄχθησαν, partic. ὄχθησῆας, *be vexed; be grieved, troubled, or distressed.*

ὄχθη, ἡ, *bank of river.*

ὄχος, τό, always in plur., gen. ὄχειν. dat. ὀχέεσσι and ὀχεσφιν, accus. ὄχα (cf. Lat. *vehō*), *chariot.* See Γ 29 and Introduction, 27.

ὄψ, ὀπός, ἡ (Lat. *vōx*), *voice.*

ὄψέ, adv., *late.*

ὄψεται, ὄψεσθαι, ὄψόμεναι, see ὄραω.

ὄψι-γονος, -ον (ὄψέ, γει-γονα), *late-born. ὄψι-γόνων ἀνθρώπων, succeeding generations, posterity.*

ὄψιμον †, adj., *late.* B 325.

ὄψις, ἡ (ὄψ-ωμαι), *sight, appearance.*

ὄψι-τέλειστον †, adj., *late of fulfilment,* B 325.

ὄψον, τό (έψω, δοῖν), *anything eaten along with bread, especially meat.* Note on I 489.

Π—π

πα-χρόσοι †, *all golden,* B 448.

πάγχι, *quite, completely.*

παθίειν, πάθησα, πάθησι, πάθει, πάθειν, παθούσα, see πάσχω.

- παυδοφόνοιο** †, adj., a man *that has killed my sons*, Ω 506.
- παῖων**, -ονος, ὁ, *paean*, song of thanks or praise.
- Παίονες**, *Pa'iones*, allies of the Trojans, dwelling in Macedonia and Thrace.
- παῖς** or **παῖς**, **παῖδος**, ὁ, ἡ, *child, boy, girl, youth, son, daughter*.
- παυφάσσοῦσα** †, pres. partic. fem., *glittering*, Β 450.
- πάλαι**, *formerly, a long time ago; now for a long time, a long time since*.
- παλαιγενής**, -ές (γε-γένη-μαι, γένος), *born long ago, aged*.
- παλάμη**, gen. and dat. **παλάμῃν**, plur. dat. **παλάμῃς** (§ 72), ἡ (Lat. *palma*), *palm, hand*.
- παλάσσω**, *pass*, perf. partic. **πεπαλαγμένον**, *spatter*.
- παλιόλογα** †, adj., *collected again*, A 126.
- πάλιν**, *back; away* (Σ 138).—**πάλιν ἔρει**, *will gainsay* (I 56).
- παλιόγρετον** †, adj., *revocable*, A 526.
- παλιόροσος** †, adj., *recoiling*, Γ 33.
- παλιώξις**, ἡ (πάλιν, ἰσκή = δίωξις), *pursuit back*, which happens when those formerly pursued become the pursuers, counter-rout, O 801.
- παλλακίς**, -ίδος, ἡ, *concubine*.
- Παλλάς**, -ίδος, ἡ (the ancients compared πάλῳ), *Pal'la*, epithet of Athene.
- πάλλω**, aor. **πῆλε**, infin. **πῆλαι**, mid. aor. **πάλτο**, *brandish, sway, shake, toss* (Z 474); mid. *swing oneself; bound up* (X 452); *palpitate* (X 461); *stumble* (O 845).
- παλῶν**, *strew, sprinkle*.
- πάμ-παν**, adv., *wholly, altogether, completely*; with neg., *not at all*.
- παμ-ποικίλος**, -ον, *all variegated, all gay-colored*.
- πάμ-πρωτος**, -ον, *first of all*.
- παμφαίνω** (φαίνω reduplicated), *shine, gleam*.
- παμφαίνων**, -δούσα, neut. plur. -δόντα (root φω reduplicated), *gleaming, shimmering, splendid*.
- παν-ά-ποτος**, -ον, *all hapless*.
- παν-αφ-ήλικα** †, adj. accus. sing. masc. of **παρᾶφῆλις**, *quite bereft of companions*, X 490.
- Παν-αχαιοί**, *Pan-Achaeans*, all the Achaeans together. Cf. I 301.
- παν-α-έριον** †, adj., *quite untimely, doomed to an early death*, Ω 540.
- παν-ημέριος**, -η, -ον, *all the day long, all the rest of the day*.
- Πανθοῦδης**, son of *Pan'thoüs*; (1) Euphorbus, Π 808; (2) Polydamas, Σ 250.
- Πάνθοος**, *Pan'thoüs*, a Trojan elder.
- παν-νύχιος**, -η, -ον (νύξ), *all night long*.
- Πανόπη** †, *Pan'ope*, a Nereid, Σ 45.
- παν-συδίη** (σύνω), *with all haste*.
- πάντη** (πᾶς), *everywhere, on all sides*.
- πάντο-θεν** (πᾶς), *on all sides*.
- παντοῖος**, -η, -ον (πᾶς), *of all sorts, of every sort, kind, or degree*.
- πάντοσι** (πᾶς), *on all sides*.
- παπταίνω**, aor. **πάπτηνε(ν)**, partic. **παπτήνῃσα**, *peer about, look around with somewhat of apprehension*.
- παρά**, **παρ'**, **πάρ** (§ 46), and **παρά** (Γ 359), adv. and prep. w. gen., dat., or accus. **W. gen. from, from near. W. dat. near, beside. W. accus. to the side of, near, by, along**. Also accented **πάρα**, **πάρ'**, §§ 164, 166, 167. For **πάρα** = **πάρεστι** or **πάρεσι**, see § 167. **πάρ** (I 43) = **πάρεστι**. Meaning as adv. *near, near by*.
- παρᾶ-βαλλόμενος** comp. †, pres. partic., *risking*, I 322.
- παρᾶ-βλάπτει** †, adj., w. **ὄφθαλμῶ**, *looking sidewise with the two eyes, downcast in gaze*, I 503.
- παρᾶ-δραμέτην**, *ran past*. See **παρᾶ-τρέχω**.
- παράθεσι**, see **παρᾶ(θ)ημι**.
- παρά**, loc. form of **παρά**.

παρά-καμαι, imperf. *παρέκειτο*, *lie near, stand near*.

παρά-κόιτης, ὁ (*κοῖτος* = *κοίτη*, *bed*; cf. *κεῖ-μαι*), *husband*.

παρά-κοιτις, ἡ, fem. of the preceding noun, *wife*.

παρα-μύθομαι, aor. opt. *παραμύθησάμην*, infin. *παραμύθησασθαι*, *advise, urge*.

παρα-ρητός, -ῆ, -όν (*παρα-ῤῥη-τός*, cf. *εἶρηκα*, i. e. *ἔ-ῤῥη-κα*), *to be persuaded by words, approachable*.

παραστάς, see *παρίσταμαι*.

πάρσχω, see *παρέχω*.

παρα-τίθημι, 2 aor. imperat. *παράθες*, *set something by somebody (dat.), give, bestow*.

παρα-τρέχω, 2 aor. *παραδραμέτην*, *run past*.

παρα-τροπέω (ι) comp. †, 3 plur. pres. indic., *bring around, win over*. I 500.

παρά-φήμι, speak to, *advise*.

παρα-φθάνω, 2 aor. partic. *παραφθάς*, *outrstrip, head off* (X 197).

παρδαλή, ἡ, *panther's skin*.

παρ-ἴσσομαι, imperf. *παρέζετε*, *sit beside*.

παριαί, αἱ, *cheeks*.

πάρ-εμι (*εἶμι*), *πάρεστε*, opt. *παρείη*, infin. *παρεῖναι*, *παρέμμεναι*, partic. *παρόντε*, *παρόντων*, fut. *παρέσσεται*, *be present, attend, be at hand*; *ακιστ* (Σ 472). Note on A 213.

παρ-εἶπον, 2 aor., subj. *παρείπῃ*, partic. *παρεπούσα*, *talk over, win over with words*.

παρ-εἴξατο (cf. root *λεχ*), aor., *lay beside*.

παρ-ελεύσει, see *παρέρχομαι*.

παρ-ἔ, prep. w. gen. and accus.; w. accus. *out by the side of, along the side of*. I 7.

παρ-έρχομαι, fut. *παρ-ελεύσει*, *go past, outrstrip, overreach* (A 132).

παρίστηκεν, *παρίστης*, -ῆ, see *παρίσταμαι*.

παρ-ἔρπονσαν comp. †, aor., *shied*, E 295.

παρ-έχω, imperf. *πάρεχον*, 2 aor. subj. *παράσχω*, *hold beside, supply, offer, proffer*.

παρήιον, τό (cf. *παρειαί*), *cheek, jaw*.

πάρ-ημαι, partic. *παρήμενος*, *sit beside; stay idle beside*.

παρ-ηορίαί, αἱ (*παρῆρος*), *side-traces*.

παρ-ήρος, ὁ (*ἄειρω*), *trace-horse*. II 471, 474.

παρθενικαί, αἱ (*παρθένος*), substant. adj., *maidens*, Σ 567.

παρθένος, ἡ, *maiden*.

παρ-ιᾶτων comp. †, pres. partic., *sleeping beside*, I 336.

Πάρις, -ιος, *Par'is*, son of Priam. Cf. *Ἀλέξανδρος*.

παρ-ίσταμαι, partic. *παριστάμενος*, imperf. *παρίστατο*, 2 aor. act. *παρέστης*, -ῆ, partic. *παρ-ιστάς*, perf. *παρέστηκεν*, *stand by, come up; stand near, be near at hand*. II 853.

παρ-ίσχω, *hold forth, offer*.

παρ-κατ-ἔλεκτο (cf. root *λεχ*), 2 aor., *lay down beside, slept with*.

πάρουθε (*πάρου*), adv., *in front; w. gen. before, i. e. in the presence of a person; at the end of* (Z 319).

πάρου, adv., *before, formerly*; w. infin. *before*. Often w. *τό*.

πᾶς, *πᾶσα*, *πᾶν*, *παντός*, *πάσης*, dat. plur. masc. and neut. *πάντεσσι* and *πᾶσι*, gen. plur. fem. *πάσων* and *πᾶσων*, *all, the whole, every*.—Neut. plur. *πάντα* as adv., *in all respects, wholly, quite*.

πάσσω, *sprinkle; weave patterns in cloth*.

πάσχω, 2 aor. *πάθον*, subj. *πάθησθε*, *πάθησι*, opt. *πάθοι*, infin. *παθέω*, partic. fem. *παθούσα*, perf. 2 plur. *πέποσθε* (Γ 99), *suffer*. Note on X 220.

πάταγος, ὁ, *clashing, crashing*.

πατίομαι (cf. Lat. *pūscor*, *pūbulum*), aor. *πάσῃην*, *ἐπάσωντα*, infin. *πάσα-*

σθαι, pluperf. *πεπόσμεν*, eat, partake of.

πατήρ, *πατρός*, *πατρί*, *πατέρα*, *πάτερ*, δ (cf. Lat. *pater*), 'father.' See § 85.

πάτρις, ἡ (*πατήρ*), *fatherland*.

πατρίς, -ιδος, ἡ (*πατήρ*), adj. in formula *πατρίδος αἴης*, *πατρίδα γαῖαν*, etc., *fatherland*, *native land*. Also as substant., *fatherland*.

Πάτροκλος, *Patroclus*, son of Menoetius and friend of Achilles. Declined from two stems, § 102.

πατροφόνος †, adj., *parricide*, I 461. (*πατήρ* and root *φεν*, *slay*.)

πατρώιος, -η, -ον (*πατήρ*), *ancestral*, of [his, etc.] *ancestors*.

παῦρος, -ον, *few*.—Comparat. *παυρότερος*.

παυσαλή †, ἡ, *pause*, B 386.

παύω, fut. partic. *παύουσα*, aor. *παῦσε(ν)*, opt. *παύσει(ν)*, *make stop*, *hold back*, *check*, *cease* (trans.); *mid. imperat.* *παύεο*, aor. *παύσατο*, opt. *παύσαιτο*, infin. *παύσασθαι*, partic. *παύσμενοι*, perf. *πέπαυμαι*, pluperf. *ἐπέπαυτο*, intrans. *stop*, *cease*, *refrain*, *rest*.

παχύς, -εῖα, -ύ, *thick*, *stout*. The gen. masc. is *παχέος*, dat. fem. *παχείη*.

πέδω (*πέδη*, *fetter*; *πούς*, *foot*); cf. Lat. *ped-ēs*, aor. *ἐπέδησε(ν)*, *fetter*, *constrain*.

πέδιλα, τὰ (*πέδη*), *sandals*.

πέδιον, τό (*πέδ-ον*, *ground*; *πούς*), *plain*.

πέδιον-δε, *toward the plain*.

πέζος (*πεδ-ιος* [i. e. *-yos*], cf. *πούς* and Lat. *pedis*), *afoot*; fighting men *afoot*, *infantry* (*πεζοί*, B 810); *on land*, I 329.

πέλω, fut. *πέσεις*, infin. *πέσειμεν* and *πέσειν*, 2 aor. subj. *πέπιθωμεν*, opt. *πέπιθωμεν*, infin. *πεπιθείν*, fut. *πέπιθσω*, *persuade*.—*Mid.* *πέπιθονται*, fut. *πέσειται*, infin. *πέσεισθαι*, 2 aor. *πιθόμην*, (*ἐπιθόντο* subj. *πιθῆται*, etc., imperat. *πιθεσθε*, *πιθέσθων*, 'obey, yield to (dat.).—*Act.* 2 perfl. subj. *πεποιθῆς*, partic. *πεποιθώς*, 2 pluperf.

ἐπέπιθωμεν, *trust*, *rely on*, *confide in* (dat.).

πενών, -οντα, -οντε (*πείνη*, *hunger*; cf. *πένωμα*, *πέν-ης*, *poor man*, and Lat. *pēnūria*), pres. partic., *being hungry*.

πέρας, τό, *end*, *decision*, Σ 501.

πειράω, fut. *πειρήσω*, *try*, *make trial of* (gen.); *mid.* *πειράται*, fut. *πειρήσομαι*, aor. *ἐπειρήσατο*, subj. *πειρήσομαι* (T 70), -εται (Σ 601), imperat. *πειρήσαι*, *pass.* aor. subj. *πειρηθόμεν*, as depon., *try*, *make trial of* (w. gen., but accus. in Σ 601).

πειρητίζω (*πειράω*), *try*.

Πειρίθοος, *Peirithoüs*, king of the Lapithae in Thessaly.

πέρω, aor. *έπειραν* and *πέιραν*, *pierce*; perf. partic. *πεπαρμένον*, *studded*. Compare *περ-όνη* and *πέρ-πη*, *brooch*.

πέσειαι, *πέσεισθαι*, see *πέλω*.

πέλαγος, aor. *πέλασαν*, *make approach*, *lower into* (A 434); *pass.* aor. *πελάσθη*, *approach*, *come nigh*.

Πελασγικός, adj., *Pelasgic*; the Pelasgians were reputed to be the original inhabitants of Greece.

πέλας, ἡ, *wild pigeon*, *dove*.

πέλεκυς, δ, dat. plur. *πελέκεσσι*, *axe* or *hatchet*, O 711.

πελεμίζω, infin. *πελεμιζέμεν*, aor. infin. *πελεμιζαι*, *shake*, *make tremble*.

πέλομαι, *be in motion*; see *πέλω*.

Πέλοψ, *Pe'lops*, son of Tantalus, and father of Atreus and Thyestes.

πέλω, -ει, usually in *mid.* *πέλεται*, imperf. *πέλωτο*, iterat. *πελέσκετο*, 2 aor. *έπλεο* or *έπλευ*, *έπλετο*, *be in motion*; *be*; *rise* (T 3). Cf. note on T 287.

πέλωρ, τό, *monster*, Σ 410.

πελώριος, adj. (*πέλωρ*), *monstrous*, *mighty*.

πέλωρον, τό (*πέλωρ*), plur. *πέλωρα*, *monster*, *portent*.

πέμψω, fut. *πέμψω*, aor. *έπεμψε(ν)* and *πέμψε(ν)*, subj. *πέμψης*, infin. *πέμψαι*,

- send, send off or away, escort.* Cf. notes on Π 454, 671.
- πεντάβολα**, τὰ (πέμπε = πέμπε and βελός), *five-tined spits, or five-tined forks.* Cf. A 463.
- πένθος**, -ος, τό (cf. πάθος), *grief, sorrow.*
- πένομαι** (cf. πένης, *poor man.* and Lat. *pēnūria*), *be busied about, prepare.*
- πενταέτηρος**, -ον (Fétos), *five years old.*
- πέμπε**, *five.*
- πεντήκοντα**, *fifty.*
- πεντηκοντόγυος** †, adj., *of fifty acres,* I 579.
- πεπалаγμένον**, see *παλάσσω.*
- πεπαρμένον**, see *πείρω.*
- πέπαυμαι**, *πεπαυμένοι*, see *παύω.*
- πεπήγε**, *πέπηγεν*, see *πήγνυμι.*
- πεπιθάν**, *πεπιθήσω*, etc., see *πείθω.*
- πεπληγμένον**, *πεπληγόντο*, *πεπληγώς*, see *πλήσσω.*
- πέπλος**, ὁ, *peribolos, gown of the Homeric woman*; Introduction, 17.
- πεπνύμενος**, see *πνέω.*
- πεποιθής**, *πεποιθώς*, see *πείθω.*
- πέποιθε** = *πεποιθάτε* (cf. *πέσχω*), Γ 99.
- πεποτήσεται** (§ 187), see *ποτίζωμαι.*
- πεπρωμένον**, *πέπρωται*, see *πύρω.*
- πεπηγάτες**, see *πήσσω.*
- πέπυστο**, see *πυθάνομαι.*
- πέπων** (πεπ- of *πέσσω*), properly *ripened*; always used figuratively by Homer; voc. *πέπων, dear* (Π 492), *dear friend* (I 252); *πέπωνες, weaklings* (B 235).
- περ**, enclitic particle, *very, at least, at any rate, even*; it strengthens the preceding word. It is common w. concessive partic. See note on A 131.
- περάω** (root *περ* of *πείρω, περόνη*, etc.), aor. *ἐπέρησεν, pierce, press through.*
- Πέργαμος**, -ου, ἡ. *Per'gamus, the citadel of Troy.*
- πέρθω**, aor. *πέρσε(ν)*, partic. *πέρσας*, 2 aor. *ἐπαρθον*, mid. 2 aor. in pass. sense *πέρθω* (Π 708), *destroy, ravage, plunder.*
- περί** (never elided, § 40, 2), adv. and prep. w. gen., dat., or accus. **W. gen.** *over, above, more than, about, concerning, in behalf of.* **W. dat.** *around, about, in loc. relation.* **W. accus.** *around, about.* Also accented *πέρι*, §§ 164, 166, 167. Meaning as adv. *around, superior, exceedingly, above all others.*
- περιάγνυται** comp. †, pres. indic., *bursts around, rings around*, Π 78.
- περίδρομον** comp. †, *ran around*, X 369.
- περίδρομος**, -ον (*περιδρομῆν*), that may be run around, *open to approach.*
- περί . . . ἔννυμι**, aor. in tmesis *περί . . . ἔσεν* (Π 680), imperat. *περί . . . ἔσσον* (Π 670), *clothe . . . about in.*
- περί . . . ἔσχεθον** (*ἔχω*), 2 aor. in tmesis, *compassed . . . about*, O 653.
- περιέχομαι**, 2 aor. imperat. *περίσχεο*, *hold oneself about, protect.*
- περίσταμαι**, imperf. *περίστατο*, 2 aor. act. *περίστησα*, *stand around.*
- περικαλλής**, -ές (*κάλλος*), *very beautiful.*
- περί . . . καλύπτω**, aor. in tmesis *περί . . . ἐκάλυψεν* (Π 735), *covered about.*
- περικεμαι**, -ται, partic. *περικείμενον*, *be laid around, lie around, embrace; be laid up in abundance, be gained.*
- περικλυτός**, -όν (*κλύω*), *highly renowned, illustrious, famous.*
- περικτίονες**, men dwelling around, *neighbors*, Σ 212.
- Πέρμοις**, accus. -ον †, *Per'imus, a Trojan killed by Patroclus*, Π 695.
- περιναίται** †, *of, neighbors*, Ω 488.
- περιπέλομαι**, 2 aor. partic. *περιπελούμ-*

ων, move around, surround, be-leaguer.

περί πρό, adv., around and ahead (or before), Π 699.

περι-(σ)σείομαι, imperf. περισεύοντο, shake around, wave around.

περι-στένεται comp. †, pres. indic., is stuffed full, Π 163.

περί-στησαν, see περι-ίσταμαι.

περίσχο, see περιέχομαι.

περι-τροπέων (cf. Σ 224), pres. partic., turning around, rolling on.

Περιφάνης, *Periphantes*, son of Co-reus, slain by Hector, O 638 (†).

περι-φράδως (φράζομαι), very considerably, very carefully.

πέρισμα, pres. partic. περνάς, pass. περνάμενα, sell.

περόνη, ἡ, brooch. Introduction, 12.

Περσεφόνη, later Περσεφόνη, *Persephone*, daughter of Zeus and Demeter and wife of Hades.

πέσιον, πεσέσθαι, πέσιον, πέσιον, πέσον, πεσόν, see πίπτω.

πέσσω, infin. πεσάμεν, cook, ripen; metaphorically in Iliad, enjoy (in ironical sense), B 237; brood over, nurse (Ω 617, 639).

πέτα-λον, τό (πετάνυμι), leaf.

πετάνυμι, aor. πέτασσω, spread.

πετεηνός (πέτ-ομαι), winged; πετεηνά, neut. substant., birds.

πέτομαι, 2 aor. ἔπτατο, partic. πταμένη, fly, speed on.

πέτρι, ἡ, rock, stone, cliff.

πετρή-αι, -εσσα, -εν (πέτρι), full of rocks, rocky.

πέτρος, δ, rock, stone.

πέυθομαι, πέυσσαι, see πυθάνομαι.

πέφανται, see φαίνω.

πέφεται, πέφνε(ν), πέφνόντα, see root φεν.

πεφυγμένον, πεφυζότες, see φεύγω.

πῆ, whither? where?

πῆ, enclitic, anywhere, in any way.

πηγεσι-μάλλω †, adj., thick-fleeced, Γ 197.

πηγή, ἡ, spring, source, used by Homer in plur. only.

πήγνυμι (cf. Lat. pangō), fut. πήξει, aor. πήξε, infin. πήξαι, partic. πήξας, make fast, fix, plant; 2 perf. πέπηγεν, pluperf. πεπήγει, pass. pres. πήγνυται, aor. ἐπέγη, be fixed; be stiff or rigid (X 453).

πηγός, -ή, -όν (πήγνυμι), compact, in good condition, well-fed.

(1) Πήδασος, ἡ, *Ped'asus*, town in Messenia, belonging to Agamemnon, I 152, 294.

(2) Πήδασος, δ, *Ped'asus*, horse of Achilles, Π 152, 467.

πήλαι, πήλα, see πάλω.

Πηλεΐδης, -άω and -εω, the son of *Pe'leus*, Achilles.

Πηλεΐων, -ίων, the son of *Pe'leus*, Achilles.

Πηλεΐός, -ῆος and -είος, *Pe'leus*, king of the Myrmidons. He was the son of Aeacus, husband of Thetis, and father of Achilles.

Πηληϊάδης, -άω and -εω, the son of *Pe'leus*, Achilles.

Πηληϊός, -η, -ον, of *Pe'leus*, *Pe'leus's*.

πήληξ, accus. πήληκα, ἡ, helmet.

Πηλιάς, accus. -άδα, ἡ (Πήλιον), *Pe'lian*, from Mount Pelion.

Πήλιον, *Pe'liion*, mountain in Thessaly.

πήμα, -ατος, τό (πέ-σχω), suffering, evil, calamity, distress.

πημαίνω (πήμα), aor. opt. πημήναιω, injure; commit wrong, begin hostilities.

πήξει, πήξαι, etc., see πήγνυμι.

πητός, δ, connection by marriage (Γ 163), relation.

πήχυς, accus. dual -εε, δ, elbow, forearm, arm.

πίδακος †, τῆς, spring of water, Π 825.

πίδα, see πίον.—πίδαιον, πήσθα, see πίω.—πίδαθε, see πείδω.

πίθω, by-form of **πέιθω**, aor. partic. **πίθασάς**, *yield to, rely on*.
πίθηται, **πίθόμεν**, see **πέιθω**.
πίθος, *δ, jar*.
πικρός, -ή, -όν, *sharp, pointed*.
πυμπλάνεται †, *is filled*, I 679.
πύμπλημι (cf. Lat. *im-plēō*), aor. **πλήσω**, opt. **πλήσειαν**, partic. **πλήσασα**, mid. aor. partic. **πλησόμενος**, 2 aor. **πλήτο**, pass. imperf. **τίμπληατο**, *fill*; mid. *fill for oneself*; pass. w. 2 aor. mid. *be filled*.
πίνω, iterat. imperf. **πίνεσκεν**, 2 aor. **έπιον** and **πίον**, subj. **πίνεσθα**, infin. **πίνεμεν** (Π 825), partic. **πίνοντες**, *drink*.
πίστотας, see **τίω**.
πίπτω (**πέτ-ομαι**), fut. infin. **πεσέεσθαι**, 2 aor. **έπεσε** and **πέσε**, **έπεσον** and **πέσον**, subj. **πέσῃσι**, opt. **πέσοιεν**, infin. **πεσέειν**, partic. **πεσών**, *fall*; fall upon, with hostile design. Note on B 175.
πιστός, -ή, -όν (cf. **πιθόμεν**), *to be relied on, trusty, faithful*. Superl. **πιστότατος**.
πίσυνος, -η, -ον (**πεποισός**), *relying on*.
πίσυρες, *four*, § 108, 4.
Πιτθεύς, -ήος †, *Pittheus*, father of Aethre, Γ 144.
πίπνημι (by-form of **πετάνυμι**), *spread out*; pass. imperf. **πίπναντο**, *were spread out, waved, floated*.
πίπυς, *ή, pine*.
πι-φά-σκω and **πιφάσκομαι** (**φάος**, **φάω**), *bring to light, announce, declare*.
πίων, **πίονος**, fem. **πίαιρα**, superl. **πίότατος**, *fat, rich, fertile*.
πλάξω (cf. **πληγή**), *drive from one's course or from one's purpose, mislead, hinder*; pass. aor. partic. **πλαγχθέντας**, *driven*.
Πλάκος, *ή, Placus*, mountain in Mysia, a spur of Mt. Ida.
πλατάνιστος, *ή, plane tree*.
πλατύς, -εία, -ύ, *broad*; *widely grazing* (B 474).

πλέας, see **πλείων**.

πλείος, -η, -ον (cf. **τίμ-πλη-μι**, **πλή-ρης**, Lat. *plē-nius*), *full*.

πλείστος, -η, -ον, superl. of **πολύς**. *most, very many, greatest, in greatest numbers*.—Neut. **πλείστον** as adv., *most*.

πλείων or **πλέον**, -ον, comparat. of **πολύς**, *more, greater*; accus. plur. **πλέας**, B 129.

πλεκτός, -ή, -όν, *plaited, twisted*.
πλέω, *σαλί*.

πληγή, *ή* (cf. **πλήσσω**), *blow*.

πληθύς, -ύος, -υί, -όν, *ή* (**πλήθω**), *crowd, throng, multitude, host*.

πλήθω (cf. **τίμ-πλη-μι**, **πλείος**, Lat. *plē-nus*), *be full*.—**πλήθουσα** (*full*) **σελήνην** (Σ 484).

Πληιάδες (Attic **Πλειάδες**), *Pleiades*, a group of stars.

πληξάμενος, **πληξείν**, see **πλήσσω**.

πλήξ-ιππος, -ον (**πλήσσω**), *horse-lashing*.

πλήσαν, **πλήσαναν**, etc., see **τίμπλημι**.

πλησίος, -η, -ον, *near, neighboring*: as substant., *neighbor*.—Neut. **πλησίον** as adv., *near* (Γ 115), w. gen.

πλήσσω, aor. **πλήξειν**, 2 aor. infin. **πεπληγέμεν**, 2 perf. partic. **πεπληγώς**, *strike, smile, beat, scourge, whip* (Π 728); mid. aor. partic. **πληξόμενος**, 2 aor. **πεπληγόντο**, *strike or smile one's own thighs* (Π 125), breast (Σ 31. 51). Cf. note on O 745.

πλήτο, see **τίμπλημι**.

πλούτος, *ό* (**τίμ-πλη-μι**), *wealth, riches*.

πλύω, *ό* (**πλύω**), a place where clothes are washed, *washing-pit*. It was lined with stone and received its water from a neighboring fountain or river.

πλύω, iterat. imperf. **πλύνεσκον**, *wash clothes*.

πνέω (and **πνέω**), *blow, breathe*; pass. perf. partic. **πεννόμενος**, *animated, wise, prudent*. Cf. § 150.

πνοή, ἡ (πνέω), *breath, blast of wind.*

Ποδάργη, *Podarge*, a storm-wind, the mother of the horses of Achilles.

ποδάρκης, -ες, *swift-footed.*

ποδηρέτης, -ής (πούς and ἐνεκ of ἐνεῖ-
και, cf. φέρω), *reaching to the feet*,
epithet of shield. Introduction, 25.

ποδήρης, -ον (ἄνεμος), *wind-footed*,
wind-swift.

ποδωκείησι †, ταῖς, *swiftness of foot*,
B 792.

ποδώτης, -ες (ὠκός), *fleet-footed.*

ποθ', before rough breathing, for
ποτ' = ποτε (ποτέ).

ποθὲν, ποθεν, enclitic adv., *from some
place or other.*

ποθέω (ποθή), iterat. imperf. ποθέσκε,
desire, long for.

ποθή, ἡ, *desire, yearning.*

ποθί, ποθι, enclitic adv., *anywhere* ;
at any time, ever.

ποιέω, imperf. ποίει, aor. (ἐ)ποίησε(ν),
(ἐ)ποίησαν, opt. ποιήσαιμεν, partic.
ποιήσωντες, *make, construct, build* ;
mid. imperf. ποίειμην, fut. ποιήσομαι,
aor. ποιήσατο, subj. ποιήσεται, *make
for oneself, take to oneself as son*
(I 495) or wife (Γ 409), *make . . .
one's own.*

ποιήμα, -εσσα, -εν (ποίη, grass), *grassy.*

ποιητός, -ή, -όν (ποιέω), *made, built.*

ποιήλλε †, imperf., *wrought with
skill*, Σ 590. (Cf. ποιήλος.)

ποιήλλμα, dat. plur. ποιήλλμασιν, τό
(ποιήλλω), *work of skill* ; *gay-colored
patterns*, Z 294.

ποιήλος, -η, -ον (cf. Lat. pictus), *skil-
fully wrought, skilfully decorated*,
inwrought ; *gay-colored, party-col-
ored.*

ποιμήν, -ένος, ὁ, *shepherd*. See notes
on B 248, Γ 179.

ποιμήνιον †, adj., *of a flock, of sheep*.
B 470.

ποινή, ἡ (cf. ἔ-ποινα and Lat. poena),
expiation, pay, recompense. Cf.
note on I 632.

ποιος, -η, -ον, *what sort of.*

ποιπνέω (by reduplication from
πνέω), imperf. (ἐ)ποιπνουν, *rant
from work, be busy, bustle, bestir
oneself.*

πολλάς, accus. plur. of πολλός. [Not to
be confused w. πόλεις, from πόλις.]

πολλές, nom. plur. of πολλός.

πολλέσσι and πολλέσι(ν), dat. plur. of
πολλός. [Not to be confused w.
non-Homeric πόλεις; dat. plur. of
πόλις.]

πολεμῆος, -η, -ον (πόλεμος), *belonging
to war, of war* (ἔργα).

πολεμίζω, infin. πολεμιζόμε(α) and
πολεμίζω, fut. πολεμιζόμεν and
πτολεμιζόμεν, *wage war, fight* ; w.
dat. of pers. *against whom war is
waged* ; *to wage war against* (Σ
258).

πολεμιστής, ὁ (πολεμίζω), *warrior*,
fighter.

πολεμόν-δε, *to war.*

πόλεμος and πτόλεμος, -οιο and -ου, ὁ,
battle, fight, conflict ; *war.*

πολλέσι(ν), dat. plur. of πολλός. [Not to
be confused w. non-Homeric πόλεις,
dat. plur. of πόλις.]

πολλών, gen. plur. of πολλός. [Not to
be confused w. non-Homeric πό-
λεων, gen. plur. of πόλις.]

πόληος, gen. of πόλις, *city*, § 103.

πολιήτας †, τοὺς, from nom. πολιήτης,
men of the city, *townsmen*, B 806.

πολιός, -ή, -όν, *gray, hoary, white-
foaming* (sea). [Not to be con-
fused w. πόλιος, gen. of πόλις, *city*
(§ 103).]

πόλις, ἡ, *city*. For declension see
§ 103.

πολίτης, ὁ (πόλις), *man of the city*,
townsman.

Πολίτης, *Poli'tes*, a son of Priam.

πολιών, gen. plur. of πόλις, *city*,
§ 103.

πολλά, neut. plur. of πολλός, *much*,
earnestly (ἠρᾶτο) ; *often* ; *very.*

πολλά-κι(ς), adv. (cf. πολλός), *often.*

- πολλῶν** and **πολλίων**, gen. plur. fem. of **πολλός**, -ή, -όν. See § 105.
- πολλόν** and **πολύ**, neut. as adv., *much, far, a long distance*; w. comparat. by *far*.
- πολλός**, -ή, -όν, see **πολύς** and § 105.
- πολύ**, see **πολύς** or **πολλόν**.
- πολύ-αινος**, -ον (**αἶνος**, *story, praise*), *much-praised, illustrious*.
- πολυ-ἄγχι**, -δικος (**δίσιω**), *much rushing, stormy*.
- πολύ-αυγί** †, dat. adj., *rich in lumbs or sheep*, B 106.
- πολυ-βυθής**, gen. -έος (**βύθος**), *very deep*.
- πολυ-βούται**, οἱ (**βούς**), *rich in cattle*.
- πολυ-δαίδαλος**, -ον, *made with much art, artfully wrought*.
- πολύ-δακρυς** (**δάκρυ**), *abounding in tears, tearful*.
- πολυ-δάκρυτος** (**δακρῶν**), *much wept, much lamented*.
- πολυ-δαράς**, -άδος (**δαίρη**), with many necks, *many-ridged*.
- Πολυδεύκης**, accus. -η. *Polydeuces* (Lat. *Pollux*), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on Γ 243.
- πολύ-δωρος**, -ον (**δώρον**), *much giving, richly dowered*, Z 394.
- Πολύδωρος**, *Polydorus*, youngest son of Priam by Iaothoë—slain by Achilles.
- πολυ-ἕγγυ** †, adj., *many-benched*. B 293.
- πολυ-θαράς**, -ές (**θάρος**), *very bold, very daring*.
- πολύ-κεστός** †, adj., *much-stitched, richly-decorated*, Γ 371.
- πολυ-κληίς**, dat. plur. -κληῖσι, with many thole-pins, therefore *many-oared*.
- πολυ-κοιρανίη** †, ἡ, *the rule of many*. B 204.
- πολύ-μητις** (**μητις**), *of many counsels, crafty*.
- πολυ-μήχανος**, -ον (**μηχανή**, *contrivance, resource*), of many resources, *shrewd*.
- πολύ-μυθος**, -ον, *of many words*.
- πολυ-πυθής**, -ές (**πύθος**), *very mournful*.
- πολύ-πτυχος**, -ον (**πτύξ**), having many folds; with many ridges and valleys, *many-valled*.
- πολύ-ρρηγης** (for -**ρρηγης**), *rich in sheep*.
- πολύς**, neut. **πολύ**, and **πολλός**, **πολλή**, **πολλόν**, and **πολύς**, neut. **πολύ**, declined, §§ 105, 106; *much, many, large, great, long, broad*.—**πολλά**, neut. plur. as adv., *much, earnestly, often, very*.—**πολύ** and **πολλόν**, neut. sing. as adv., *much, far, a long distance*; by *far*.—Comparat. **πλείων** or **πλείων**, superl. **πλείστος**.
- πολυ-σκάθμοιο** †, adj., *much-bounding, agile*. B 814.
- πολυ-σπαρής**, -ές (**σπείρω**, *sow or scatter*), *widely-scattered*.
- πολύ-στονος**, -ον (**στόνος**, *sighing, lamenting*; **στένω**), *mournful, grievous*.
- πολύ-τλῆς** (**τλήνω**), *much-enduring*.
- πολυ-φάρμακος**, -ον (**φάρμακον**), *of many drugs, skilled in drugs*.
- Πολύφημος**, *Polyphemus*, a Lapith, A 264 (†).
- πολύ-φλοισβος**, -ον (cf. **ἀφλοισμός** †, *froth*, O 607), *much-billowing, much-foaming, loud-roaring*.
- πολύ-φορβος**, accus. sing. fem. -ην (**φορβή**, *pasture, fodder*), *much-nourishing*.
- πολύ-φρων**, accus. sing. -ονα (**φρήν**), *possessed of much sense, very wise*.
- πολύ-χαλκος**, -ον, *rich in bronze*.
- πολύ-χρῦσος**, -ον, *rich in gold*.
- πομπός**, ὁ (**πέμπω**), *escort*.
- πονέομαι** (**πόνος**), imperf. (ἐ)πονέετο, aor. **πονήσατο**, *labor, toil; be busied with; accomplish*.

πόνος, *δ* (cf. *πέ-ομαι*), labor, work, toil; toil of battle.

ποντο-πόρος, -ον (*πείρω*), sea-traversing.

πόντος, *δ*, the deep or wide sea.

(*δ*) **πόποι**, exclamation indicating amazement: 'tis past belief (A 254)! impossible! incredible!

πόρκης, *δ*, ring, ferrule, Z 320.

πόρον, 2 aor. with no present, 3 sing. *πόρε(ν)*, subj. *πόρωσ(ν)*, imperat. *πόρε*, furnish, give, grant, bestow; pass. perf. *πέπωται*, it is decreed by fate, partic. *πεπωμένον*, destined, doomed.

πόρπυς †, *τάς*, brouches, Z 401. Cf. Introduction, 12, 17.

πορσύνω, fut. partic. *πορσυνέουσα*, furnish, prepare; share (Γ 411).

πορφύρεος, -η, -ον, dark-gleaming, dark, purple of various hues.

πόσι (cf. *πόθεν*, whence?), interrog. adv., whither?

Ποσειδάων, -ωνος (Attic *Ποσειδών*), *Poseidon*, son of Cronus and Rhea, brother of Zeus and Hades, with whom he shared the dominion of the world, having for his portion the sea.

(1) **πόσις**, -ιος, *δ* (cf. *πότνια*, *δεσπότης*, Lat. *potis*, *potiri*), lord, husband.

(2) **πόσις**, -ιος, *ή* (*πέ-πω-κα*, cf. Lat. *pōtus*), drink.

ποσσημαρ †, interrog. adv., how many days? Ω 657.

ποταμός, -οῖο and -οῦ, *δ*, river.

ποτάμαι (iterat. of *πέτ-ομαι*), *ποτῶνται*, perf. *πεποτήσεται* (§ 187), fly.

ποτέ, *ποτε*, enclitic adv., once on a time, one day, some day; ever (after *εἰ*, *οὐ*, and *μή*).

ποτί, see *πρός*.

ποτί . . . *βάλλω*, see *προσβάλλω*.

ποτι-θέρκομαι, look at.

ποτι-δέχομαι, 2 aor. partic. *ποτιδέμενοι*, await, wait for.

ποτι-νίσσεται comp. †, pres. indic., enter, I 381.

πότμος, *δ* (*πέτ-ομαι*, *πίπτω*), what befalls, fate, doom.

πότνια [cf. (1) *πόσις*], mistress; revered.

ποτόν, τό [cf. (2) *πόσις*], drink, always w. reference to wine.

που (cf. *ποθέν*), enclitic adv., somewhere, anywhere; somehow, perhaps, doubtless, I suppose.

πλου-βόταρα, dat. -η (*βόσκω*), adj. fem., much-nourishing, fruitful.

Πουλυδάμης, -ωντος, Polydamas, a Trojan, son of Panthoüs.

πουλύς, neut. *πουλύ* (= *πολύς*, *πολύ*), see § 106, 2.

πούς (for *πό[δ]ς*), *ποδός* (for dat. plur. see § 83), *δ*, foot; plur. also fleetness (I 124, 266, 269), foot-race (X 160), coming, mission (I 523).

πραπίδες, -ων, *αι*, diaphragm; mind, heart.

πρήθω, aor. *πρήσε(ν)*, infin. *πρήσαι*, blow, puff out; burn.

πρηκ-τήρ, accus. -τήρα, *δ* (*πρήσσω*), doer, performer.

πρηής, -ές (cf. Lat. *prōnus*), flat on the face, forward, headlong. [The reverse of *σπυτιος*. Π 289.]

πρήξις, *ή* (*πρήσσω*), accomplishment; good result, good, Ω 524.

πρήσσω (*περάω*), fut. *πρήξεις*, aor. *πρήξας*, infin. *πρήξαι*, traverse; accomplish.

Πριάμ-ἴδης, -ἰο, son of Pri'am. The first syllable is lengthened in accordance with § 34.

Πριάμος, -οῖο and -ου, Pri'am, son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus		
Dardanus		
Erichthonius		
Tros		

Prius	Ascaracus	Ganymedes
Laomedon	Carys	
Priam	Anchises	
Hector, Paris, etc.	Aeneas	

πρῖν (comparat. of **πρό**, cf. Lat. *prius*; for the quantity see § 30), as adv. *before, formerly; sooner, ere then*. As **οοη**, *before, until*, usually w. infin. after both affirmative and negative clauses; but w. subj. after negative clause. Σ 135, 190, like the Attic usage.—**τὸ πρῖν**, *formerly*—**πρῖν . . . πρῖν**, see notes on A 97, B 414.

πρῖν γ' ὅτε, *before, until*.

πρῖν ἢ, *sooner than, before*, w. infin.

πρό (cf. Lat. *prō*), adv., *before, before-time, forth, forward*. As **πρῆρ**, w. gen., *before, in front of*.

προβαίνω, perf. subj. **προβεβήκη**, *go forward; be superior, surpass*.

προβάλλω, *throw forward; mid.* 2 aor. **προβάλοντο**, *throw before oneself, scatter before oneself*.

προβέβουλα †, 2 perf., *I prefer*, A 113.

προβλής, dat. **-ῆτι** (**προβάλλω**), *projected, projecting*.

προβλάσκω, 2 aor. imperat. **πρόμολε**, partic. fem. **προμολούσα**, *come or go forward*.

προγενέστερος, comparat. of **προγενής** (**ε-γενέστη**), *born before, older*.

προγένοντο comp. †, 2 aor. of **προγίγνομαι**, *came along, came forward*, Σ 525.

πρόδομος, δ, *fore-house, entrance hall or vestibule* between the court (**αὐλή**) and the great hall (**μέγαρον**). See the plan under **μέγαρον**.

πρόηκα, see **πρόημι**.

προΐδον, partic. **προΐδόν**, **-όντες**, *foresee, see ahead, see before one*.

προέρισσα, aor. **προέρισσαν**, *row forward*.

προέρω, aor. **προέρωσεν**, subj. **προέρύσσω**, *drag forth, drag down*.

πρόες, see **πρόημι**.

προέχω, partic. **προέχοντι** (X 97), *projecting*.

προθλιμνος, **-ον**, *forth from the foundations, uprooted* (I 541).

προθέω, **-ουσιν** (A 201 †), iterat. imperf. **προθέεσκε**, *run forward, rush to the front*.

πρόθυρον, **τό** (**θύρη**), *fore-door, gateway, front gate*, i. e. the entrance to the courtyard (**αὐλή**) from outside. The plur. is used w. reference to the two parts. See the plan under **μέγαρον**. [Sometimes the word stands for the *doorway* of the *megaron*.]

προΐπτω (cf. Lat. *iaciō*), fut. **προΐψει**, aor. **προΐψεν**, *hurl forth, send off*.

προΐδόντες, **προΐδόν**, see **προΐδον**.

προΐημι, imperf. **προΐει**, aor. **προΐηκα**, **-ε**, 2 aor. imperat. **πρόες**, *send forward, send forth, send on; hurl forward, hurl* (**εγχοσ**); *let go forth, yield; bestow* (**κύδος**).—1 aor. in tmesis **πρό . . . ἤκε**.

προκαθΐζόντων †, gen. plur. partic., *settling to the fore*, B 463.

προκαλόμαι, imperat. **προκάλεσαι**, *call forth to oneself, challenge*.

προκαλιζομαι (**καλέω**), imperf. **προκαλίζετο**, *call forth, challenge*.

πρόκειμαι, partic. **προκειμενα**, *lie ready before*.

προμαχέω (**πρόμαχος**), *fight in the fore ranks*.

πρόμαχος, δ (**μάχομαι**), *fore-fighter, warrior to the front, champion*.

προμηγήναι comp. †, 2 aor. pass. infin., *to lie with . . . first*, I 452.

πρόμολε, **προμολούσα**, see **προβλάσκω**.

πρόμος, δ (superl. of **πρό**), *foremost, fore-fighter, champion*.

προνοέω, aor. **προνόησαν**, *foresee*.

προπάροιδε(ν), adv., *before, in front of*; often w. gen.

πρόπᾶς, **-πᾶσα**, **-παν**, *all forward, the whole, all*.

προπρηγής, **-ές**, *inclined forward*.

προπροκυλινδομαι, *roll over and over before*.

προρέω, *flow forth*.

- πρός, προτί, and ποτί, adv. and prep.** w. gen., dat., or accus. **W. gen.** from the side of, from (A 160, Z 325), at the bidding of (A 239, Z 456), before (A 339), on the side of (X 198). **W. dat. on, upon.** **W. accus.** to, toward; against (X 112, Π 768).—Accented **πρότι**, § 164. **A= adv.** besides, in addition (E 307, Π 96, X 59).
- προσ-αίμῳ, come to aid, help.**
- προσ-αυδάω, imperf.** προσηύδαε or προσηύδα, 3 dual προσαυδήτην, speak to, address.
- προσ-βαίνω, mixed aor. mid.** προσέβησθε, 2 aor. act. partic. προσβάς, go to; step upon (Π 863).
- προσ-βάλλω, 2 aor. in tmesis ποτί . . . βάλε** (A 245), threw his scepter to the ground (dat.).
- προσ-εἶπον, 2 aor., προσείπε, opt.** προτι-εἶποι, say to, speak to, address.
- προσ-έκαστο comp. †, imperf.** of πρόσκειμαι, were fixed on, § 379.
- προσ-ερέγεται comp. †, pres. indic., break foaming against**, O 621.
- προσέφη, -ης, see πρόσφημι.**
- προσεφώνε(ν), -εον, see προσφωνέω.**
- προσηύδαε, see προσαυδάω.**
- πρόσ-θε(ν), adv., before, in front; of time, formerly, first** (Γ 317, 346). **W. gen.** before, in front of.
- πρόσ(σ)ω, adv., forward; of time before, to the past** (A 343), opposed to **όπίσ(σ)ω**. (Others understand **πρόσσω** to refer to the future, and **όπίσσω** to the past.)
- πρόσ-φημι, imperf.** προσέφησ, -η, speak to, address a person or persons in small numbers, never an assembly.
- προσ-φωνέω, imperf.** προσεφώνε(ν), -ον, speak to, address individuals only.
- πρόσω, see πρόσ(σ)ω.**
- πρόσ-ωπον, τό (ἄπα), face.**
- προ-τάμνω, 2 aor. partic.** προταυών, cut or carve first.
- πρότερος, -η, -ον** (comparat. of **πρό**), former; earlier, before, sooner, first (Γ 351).
- πρότερω (πρότερος), adv., farther, forward:**
- προ-τεύχω, do before, pass. perf. infin.** προτετεύχθαι, w. τὰ μὲν . . . ἐάσομεν (= προγεγονότα καταλίπωμεν), let us forsake the things that are done before, let bygones be bygones, "let old bygones be" (Tennyson). Cf. Π 60.
- προτί, see πρόσ.**
- προτι-εἶποι, see προσείπον.**
- προτι-όσομαι, gaze upon**, X 356.
- πρό-τονοι, οἱ (προ-τείνω), forestays,** ropes extending from the mast-head to the bow of the Homeric ship (A 434).
- προ-τρέπομαι, 2 aor. infin.** προτραπέσθαι, turn oneself, give way-to (Z 336).
- προ-τροπάδην †, adv., headlong**, Π 304.
- προύχοντι, i. e. προ-έχοντι, projecting** (X 97).
- προ-φέρω, subj. προφέρησω, bear forth; carry off** (Z 346); **bring** (I 323); **cast reproaches on** (E 251), **cast in one's teeth** (Γ 64). **Mid. offer oneself ready for, offer, begin** (Γ 7).
- προ-φεύγω, 2 aor. partic.** προφυγόντα, escape from.
- πρό-φρων, dat. -φρονι (φρήν), with forward heart, with heartiness, heartily; θυμῷ πρόφρονι, in earnest** (X 184).
- προφυγόντα, see προφεύγω.**
- προ-χέομαι, imperf.** προχέοντο, stream forth.
- πρό-χυν (γόνυ), forward (or fallen) on the knees.**
- πρυμνή [πρηύς], ἡ (fem. of πρυμνός), stern** of a ship. (In Cauer's text the accent of the adj. is retained to indicate that the substant. force of the word is not yet complete. The later substant. is accented **πρύμνη, πρύμνα**.)

πρυμνή-θεν †, *from or by the stern.*
O 716.

πρυμνήσια, τὰ (πρυμνή), *ropes for making the stern of a ship fast to the shore, stern-cables.*

πρυμνός, -ή, -όν, *the extreme of, undermost, end of, stern of* (O 704, Π 286); *at the root* (E 292).—πρυμνόν, neut. substant., *the root, the base* (E 339).

πρῆψν (πρό), *adv., lately.*

πρῶν (πρό), *adv., early.*

πρῶξ' (α) †, *adv., day before yesterday*, B 303. See note.

πρόοντες, οἱ, *forelands, jutting parts of mountains, peaks.* Note on Π 299.

Πρωτεσίλοος, *Protesila'us*, son of Iphiclus and leader of the Thesalians, O 705.

πρότιστος, -η, -ον (superl. of πρότος), *first of all.*—πρότιστα, neut. plur. as *adv., first of all.*

πρότος, -η, -ον (superl. of πρό), *first, foremost; front* (X 66); *front of* (T 50).—(τὸ) πρότον, (τὰ) πρότα, *as adv., first, at first; once for all* (Z 489, etc.).

Πρωτό †, *Pro'to*, a Nereid, Z 43.

πταμένη, see πέτομαι.

πτελίη, ἡ, *elm.*

πτέρνη †, τῆς, *heel*, X 397.

πτερόεις, -εσσα, -εν (πτερόν, *feather, wing; πέτομαι*), *feathered arrows* (Π 773); *winged words.*

πτέρυξ, -υγος, ἡ (cf. πτερόεις), *wing.*

πτήσσω, perf. partic. πεπηῶτες, *cover.*

πολεμίζομαι, see πολεμίζω.

πολεμιστή †, τῷ, *warrior*, X 132. (Cf. πολεμιστής.)

πόλεμος, see πόλεμος.

πολιέθρον, τό (πόλις), *city.*

πολιέπορος, ὁ, ἡ (πέρωμα), *city-deströying, city-sacking.*

πόλις (= πόλις), πόλιος, πόλιον, ἡ, *city.* §§ 103, 104.

πτύγμ' (α) †, τό, *fold of garment*, E 315.

πτῖξ, plur. πτύχες, ἡ (cf. πτύγμα, E 315), *layer of ox-hide shield.* Introduction, 24.

πτῶξ, accus. πτώκα (cf. πτήσω), *covering* (X 310).

Πυγμαίοισι †, τοῖς, *Pygmies*, Γ 6. See note.

πυθίσθαι, πύθηναι, πυθίστατο, see πυθάνομαι.

πυθῆν, dat. -μένη, ὁ (Lat. *fundus*, Eng. 'bottom'), *support, feet of a tripod*, Z 375.

Πυθία, dat. -οῖ, *Pytho*, region in Phocis, under Mt. Parnassus; later Delphi. See note on I 405.

πύκα, *adv., closely, strongly; thickly*, i. e. often (I 588); *wisely* (I 554).

πυκάξω (πύκα), aor. partic. πυκάσας, *cover closely.*

πυκνός, -ή, -όν, and πυκνός, -ή, -όν (πύκα), *close, dense, thick, closely set together, well-built; wise, shrewd* (Βουλήν, B 55; μήδεα, Γ 202; ἰφετμήν, Z 216).—πυκνός, *closely, strongly* (I 475).—πυκνά, *thickly, frequently* (Z 318).

Πυλάριος, *Pylar'ies*, a Trojan slain by Patroclus, Π 696 (†).

πύλα-κρός, ὁ (πύλη and root *Fop*; cf. οὔρος, ὄρ-άω, Lat. *ver-eor*, Eng. 'ward,' and also θυραγωγός, X 69), *guardian of the gate.*

πύλαι, αἱ, *gate, gates*; the plur. is often used with reference to the two folding leaves of a single gate.

Πύλιοι, οἱ, *Pyl'ians*, inhabitants of Pylos.

Πυλογενής, gen. -έος (cf. § 155, 4), *Py'los-born.*

Πύλος, -ου, ἡ, *Py'los*, city of Nestor in Messenia, opposite Sphacteria.

πύματος, -η, -ον, *last, uttermost* (Z 608).—πύματον, *adv., for the last time.*

πυθάνομαι and πύθομαι, fut. πύσεαι, 2 aor. ἐπύθοντο, subj. πύθηναι, opt. πύθιστατο, infin. πύθίσθαι, pluperf. πύευστο, *learn, hear, learn of, hear*

of (Z 465). W. accus. or gen. See also § 174 (1).

πῶξ (cf. Lat. *pūgnus*), adv., with the fist, in boxing.

πῦρ, πυρός, τό, 'fire.'—Plur. πυρά, τά, 2d declension, watch-fires.

πυράγγη, ἡ (ἀγγέω. take, catch; cf. παλιπ-ἀγγετον, A 526), fire-tongs.

Πυραρχίας, *Pyraech'ies*, leader of the Paeonians (Π 287), slain by Patroclus.

πυργιδόν, adv. (πύργος), like a tower, O 618.

πύργος, ὁ, tower.

πυρετόν †, τόν, fever, X 31.

πυρή, ἡ (πῦρ), funeral pyre.

πυροί †, οί, signal-fires, Σ 211.

πω, enclitic adv., ever, yet. Always after a negative.

πωλόμαι, iterat. imperf. πωλόσκειτο, fut. πωλόσμαι, go often, frequent.

πάμα, τό, cover, lid.

πῶ ποτε, alter od, never yet, never up to this time.

πῶς, interrog. adv., how? in what way?

πως, enclitic, in any way, in some way; after ei or ai, perhaps, by chance.—οὐ πως, in no way, not at all.

πῶν, plur. πῶα, τό, flock of sheep.

P—ρ

ρα, ρ' = ῥα. Cf. § 49, 1.

ραιστήρα †, τόν, hammer, Σ 477.

ράπτω, aor. infin. ράψαι, stitch; contrive, plot.

ράχιν †, τήν, chine, I 208.

ραψοδία, ἡ, rhapsody, Introduction, 6.

ραψοδός, ὁ, rhapsodist, Introduction, 6.

ρέα and ρεα, adv., easily.

ρέε(ν), see ρέω.

ρέεθρα, τά (ρέω), streams.

ρέω (for *Fréγ-ω* = *Férg-ω* [i. e. *ryō*]; cf. *Férgon*), aor. ῥεξα, ἔρ(ρ)εξε(ν), subj. βέξη, infin. βέξαι, partic. βέξας, pass. aor. partic. gen. βεχθέντος, do, do good or ill to a person (accus.); perform a sacrifice, offer.

ρέθρα, -έαν, τά, limbs, body.

ρέα, adv., easily.

ρέξαι, βέξας, βέξη, βεχθέντος, see ρέω.

ρέπω, incline downward, sink.

ρέω, imperf. ῥρεε(ν) and ρέε(ν), flow.

ρήγμιν, -ίως, ὁ (ρήγνυμι), breakers, surf.

ρήγνυμι (Lat. *frangō*), aor. ῥρηξε(ν), ῥήξε(ν), infin. ῥήξαι, partic. ῥήξας, break, break through; break in pieces; ῥήγνυτο (Σ 67), broke itself, broke.

ρήγος, τό, rug.

ρηιδίος, -η, -ον (Attic ῥάδιος, cf. ρεῖα), easy. Comparat. ῥηίτερος.—Adv. ῥηιδίως, easily.

ρήξαι, βέξας, ῥήξε(ν), see ῥήγνυμι.

ρήξ-ήνωρ, -ωπος (ρήγνυμι, ἀνήρ), breaking the ranks of men, stormer of battle-lines.

ρήσσοντες †, pres. partic., stamping, Σ 571.

ρητήρ' (α) †, τόν, speaker, I 443.

ρίγω (ρίγος, cold; cf. Lat. *frīgus*), fut. infin. ῥιγῆσειν, aor. ῥιγησε(ν), 2 perf. subj. ῥριγῆσαι, shiver, shudder; fear.

ρίγιον (cf. ῥιγίω), neut. comparat., more shivery or frosty; more fearful, A 325.

ρίζα, -ης, ἡ, root.

ρίμφα (ρίπτω), adv., swiftly, fleetly.

ρίνός, ἡ, skin.

ρίπτω, aor. ῥρῖψε and ῥίψε, throw, hurl.

ρίς, ῥινός, ῥίνα, ἡ, nose; ῥινῶν, ῥίνας, nostrils.

ρίψε, see ῥίπτω.

ροαί, -άων, αἰ (ρέω), streams.

ροδανόν †, adj., waving, swaying, Σ 576.

ροδο-δάκτυλος, -ον (ρόδον, *rose*, δάκτυλος, *finger*), *rosy-fingered*.

ρόη, only plur., see **ροά**.

ρόος, δ (ρώ), *stream*.

ρώμαι (perhaps from stem *σερυ*; cf. Lat. *servō*), imperf. *ρώετο*, 3 plur. imperf. (or 2 aor.) *ρώατο* (§ 142, 4, b), *preserve, defend*.

[To this present some scholars refer also imperf. *έρωτο* (Z 403), aor. *έρωσατο* (E 344), 2 aor. *έρωσο* (X 507), *έρωτο* (as if for *έρρωτο*, Ω 499), perf. *έρωσται* (as if for *σεσώσται*, A 239, X 303), and other doubtful forms.]

ρώσάδ †, adj., *drawn together, intertwined*, I 503.

ρώτηρ, dat. plur. *ρώτηρσι*, δ, *reins*, Π 475.

ρώγαλιός, -η, -ον (cf. *ρήγ-νύμ*), *ragged, in shreds*, B 417.

ρώομαι (Lat. *ruō*), imperf. *ρώοντο*, aor. *έρωσαντο*, *rush; move briskly; dance* (Ω 616).

Σ—σ

Σαγγάριος, *Sangarius*, a river flowing through Phrygia and Bithynia into the Pontus.

σάκος, -εος, τό, *shield*. Cf. Introduction, 23–26.

σάλπιγξ †, ή, *trumpet*, Σ 219.

σανίδες, -ας, αἰ (two-leaved) *doors*, I 583, Σ 275.

σάος (Lat. *sānus*), *safe*.—Comparat. *σάωτερος* †, A 32.

σαώω (σός), subj. *σαῶς* (I 681), *σαῶ* (I 424), *σαῶσι* (I 393), fut. *σαώσεις*, aor. *έσάωσας*, subj. *σαώσης*, -σομεν, mixed aor. infin. *σαωσέμεν* (T 401), *save, keep safe, preserve*.

σαπήη, see **σήπ**.

Σαρπηδών, -όνος, *Sarpedon*, leader of the Lycians, slain by Patroclus.

σάφα (*σαφής*, *clear*), adv., *clearly*.

σαῶς, *σαωσέμεν*, etc., see **σαώω**.

σάωτερος †, comparat. of **σάος**, *more safely*, A 32.

σβέννυμι, aor. *έσβεσε(ν)*, infin. *σβέσσαι*, *extinguish, quench, put out*; 2 aor. *έσβη* (intrans.), *was extinguished*.

σβάζομαι (*σέβας*), aor. *σβάσατο*, *be or stand in awe of*.

σέβας, τό, *awe*, Σ 178.

σέθεν, σέθο, gen. of **σέ**, § 110.

σείω, *shake, brandish*.

σείλας, τό (cf. *σελ-ήρη*), *radiance, fire*.

σελήνη, ή, *moon*.

Σελλοί †, the *Sel'i*, priests of Pelagic Zeus at Dodona, Π 234.

σέο, gen. of **σέ**, § 110.

σέσηπτε, see **σήπ**.

σεθ, gen. of **σέ**, § 110.

σεύω, aor. partic. *σεύας*, *drive, urge on*; mid. imperf. *έσσεύοντο*, aor. *σεύατο*, subj. *σεύονται*, partic. *σεύμενος*, 2 aor. or pluperf. *έσσυτο*, perf. partic. *έσσυμένον*, -ην, *hasten, hurry; be in haste*; but *σείωνται* (Γ 26) is trans., *try to chase away*.

σηκός, δ (Lat. *saepēs*), *pen, fold*, for sheep; note on Σ 589.

σήμα, plur. -ατα, τό, *sign; portent* (B 308), *tomb, mound* (B 814).

σημαίνω (*σήμα*), give a sign, *dictate, give orders*.

σήπ, perf. *σέσηπτε*, pass. 2 aor. subj. *σαπήη*, rot, perf. *be rotten*.

σθεναρή †, adj. fem., *strong*, I 505.

Σθένελος, *Sthenelus*, son of Capaneus and comrade of Diomedes.

σθένος, -εος, τό, *strength, might; troops*, Σ 274.

σίαλος, -οιο, δ, w. gen. *σούς* (I 208), *fat hog*. Cf. note on the double expression *βοῦς ταῦρος*, B 480, 481.

σίγαλλεις, neut. plur. *σίγαλλεντα*, *gleaming*.

σίγη, τή, dat. only in Homer, *in silence*.

σιδήρειος, -η, -ον, and *σιδήρεος*, -η, -ον (*σιδηρός*), *made of iron* (therefore hard or unfeeling).

σίδηρος, δ, *iron*. See note on Σ 34.

Σιδονίη-θεν †, from *Sido'nia*, Z 291.
Cf. note on Z 292.

Σιδόνιος, -η, -ον (*Σιδών*, *Sí'don*), *Sido'nian* or *Phoenician*.

Σίντιαι, *Sin'tians*, people dwelling on the island of Lemnos.

Σιπέλος †, τῶ, *Sip'ylos*, a mountain of Lydia, Ω 615.

σίτος, -οιο and -ου, δ, *grain, bread, food*.

σιωπάω (*σιωπή*), *be quiet*.

σιωπή, τῆ, dat. only in Homer, *in silence, silently*.

σκάζω, *limp, halt*.

Σκαίαι πύλαι, the *Scaean gate*, the great gate of Troy looking toward the Greek camp.—Without πύλαι, Γ 263. See note on B 800.

σκαίος, -ή, -όν (Lat. *scaevus*), *left*.
Fem. as substant., *left hand*.

σκαίρω, *bound, skip, trip*.

Σκαμάνδριον (*πεδίον*), *Σκαμανδρίω* (*λειμῶνι*), *Scaman'drian*, of the river Scamander.

Σκαμάνδριος, *Scaman'drius*, name given by Hector to his son, Z 402 (†).

Σκάμανδρος, *Scaman'drus* or *Scaman'der*, a river of Troy, called by the gods Xanthus.

σκηπτ-ούχος, -ον (*σκήπτρον*, *ἔχω*), *scepter-bearing*.

σκήπτρον, τό (cf. Lat. *scēpiō*), 'shaft', *staff, scepter*, B 186.

σκιδ-νάμαι (cf. *σκηδ-άννυμι*, Lat. *scindō*), imperf. *ἐσκιδνωτο*, *scatter, disperse*.

σκιάς, -εσσα, -εν (*σκή*, *shadow*), *shady*, § 159.

σκόλοπες, dat. -εσσι, οί, *stakes, palisade*.

σκόπελος, δ (Lat. *scopulus*), a jutting *rock, cliff*.

σκοπή, ἡ (*σκοπός*), *outlook place, height; watch hill* (X 145).

σκοπός, δ (*σκέπ-τομαι*, *look*), *spy, watchman*.

σकुδμαινέμεν simple verb †, infin., *be angry*, Ω 592.

σκούβομαι, *be angry*.

σκούβους †, τοῖς, *whelps*, Z 319.

Σκύρος, *Scyros*, a city in Phrygia (†) or the island between Lesbos and Euboea. See note on I 668.

σκύτο-τόμων †, τῶν, *leather-workers*, Η 221. See note on Π 106.

σμεραγέω, *resound*.

σμερδαλέος, -η, -ον (cf. Germ. *schmerzen*, Eng. 'smart'), *painful, dreadful, terrible*.—Neut. as adv. *σμερδαλέον*, -έα, *terribly*.

σμερδόνν, adv. (cf. *σμερδαλέον*), *terribly*.

Σμινθεύ †, voc., *Smin'theus*, epithet of Apollo 'of the mouse,' A 39.

σμίχω (cf. perhaps Germ. *schmauchen*, Eng. 'smoke'), *make smolder, burn*.

σμήδι, ἡ, *swelling, weal or wale*.

σόςος, -η, -ον (cf. *σόςος*), *safe*.

σός, σή, σόν, *thy, your, yours*, § 113.

σάρτα †, τό, *ropes*, B 135.

σάω, *draw*; mid. aor. partic. *σασσάμενος*, *draw one's own*.

στέισαν, **στέισῶς**, **στέισης**, see **στέινω**.

Σπειά †, *Spei'oa*, a Nereid, Z 40.

στέινω, iterat. imperf. *στέινεσκε*, aor. *στέισαν*, subj. *στέισης*, partic. *στέισῶς*, *pour a little wine on the ground before drinking, for the gods' portion; make libation*.

στέος, τό, *cave, grotto*; the dat. *σῆι* (§ 402) is probably for original *στέει*.

στέιδω, *hasten, be in a hurry*. Notes on Z 373, 472.

σπῆ, see **στέος**.

σπλάγχνα, τό (cf. *σπλήν*, *spleen*), *inward parts, heart, lungs, liver, and so on*.

σπόγγος, δ, 'sponge.'

σπονδή, ἡ (*σπένδω*), *libation, drink-offering*.

- σπουδή**, ἡ (σπεύδω), *haste, zeal*; dat. *with effort* on the part of the marshals, *hardly*, B 99.
- στάξω**, aor. **στάξε**, *drop, pour drops of*.
- σταθμός**, ὁ (cf. ἐ-στάθην of ἰσσημι), *fold of sheep*; *stable*, Σ 589.
- στάξε**, see **στάξω**.
- στάς**, **στάσκε(ν)**, see **ἰσσημι**.
- στατός** (ἰσσημι), *placed in the stall, stalled* (ἵππος).
- σταφυλή**, ἡ, *bunch of grapes*.
- στελιαντο**, see **στέλλω**.
- στεῖρα**, dat. -ῃ, ἡ, *cutwater, stem of boat*, A 482.
- στίχῳ** (cf. **στίχες**), 2 aor. **ἔστικον**, *proceed in line, go*.
- στέλλω**, *equip, send*; mid. aor. **στέλαωτο**, *furled* (A 433).
- στέμμα**, plur. -ατα, τό (στέφω), *wreath, fillet*.
- στεναχίζω** (στανάχω), mid. imperf. **στεναχίζετο**, *sigh, groan*.
- στενάχω** (στένω), mid. imperf. **στανάχοντο**, *sigh, groan*.
- στένω**, properly *straighten, pack full*; figuratively, *be distressed, groan* (Σ 33).
- στερεός** (σπερέος, *solid, firm*), *firmly, obstinately*.
- στέρονον**, τό, *breast, chest*.
- στεροπ-ηγερέτα** †, ὁ, *gatherer of lightning or waker of lightning*, Π 298.
- στυβαί**, imperf. **στυέτο**, *press up or forward* (Monro, note on ρ 525), *behave as if, make sign, boast*.
- στέφανη**, ἡ (στέφω), *circle, diadem* (Σ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.
- στέφανός** (στέφανος, *circle, crown*; στέφω), *set around, set in a circle*; pass. perf. **ἑστέφοντο**, Σ 485, 'with which heaven is set around' or is crowned.
- στέφω** (cf. Lat. *stīpō*), properly *crowd full*; *set around, crown*.
- στή**, **στήθι**, etc., see **ἰσσημι**.
- στήθος**, -οι, τό, *breast, chest*.—**στήθεσφι**, gen. sing., X 284; dat., B 388.
- στήλη**, ἡ (στή-ναι), *pillar, gravestone*, Π 457. See note on Π 456.
- στηρίζω** (σπερ-εῖς), *make firm, set fast*; pass. pluperf. **ἑστήρικτο**, *was set upon* (Π 111).
- στήσαι**, **στήσαντο**, **στήσε(ν)**, **στήσομαι**, -όμεθα, **στήσον**, **στήσωσι**, **στήτην**, see **ἰσσημι**.
- στίβ-αρός**, -ή, -όν (στίβω, *tread*), *trodden or pressed together, firm, stout, strong*.
- στίβω**, *shine, glisten*.
- στίξ**, **στίχος**, ἡ (cf. **στίχῳ**), *row, line, rank*, usually of warriors.—**κατὰ στίχας** (Γ 326), *each in his own line, in rows*.—**ἐπὶ στίχας** (Γ 113, Σ 602), *in rows, in lines*.
- στιχάω** (στίχ-εσ), -άει (O 635), mid. imperf. **ἑστιχάοντο**, *walk*; *proceed in ranks, march*.
- στίχας**, see **στίξ**.
- στόμα**, -ατος, τό, *mouth*.
- στόμαχος**, ὁ (στόμα), *throat*.
- στοναχή**, ἡ (στανάχω), *groan*.
- στοναχῆσαι** simple verb †, aor. infin. of **στοναχέω**, *to lament*, Σ 124.
- στορνέννυμι** (Lat. *sternō*, Eng. 'strew'), aor. **στόρεσαν**, infin. **στορέσαι**, partic. **στορέσας**, *spread, spread out*.
- στρατάομαι** (στρατός), imperf. **ἑστράτουντο** (MSS. **ἑστράτωντο**), *be encamped*.
- στρατός**, ὁ (στορνέννυμι), *camp, army in camp*.
- στρεπτός**, -ή, -όν (στρέφω), *to be bent, yielding*.
- στρεφ-δίνθηεν** †, aor. pass. 3 plur., *were set whirling, grew dizzy*, Π 792.
- στρέφω**, aor. partic. **στρέψατες**, iterat. **στρέψασκον**, *turn about, turn*; mid. **στρέφεται**, fut. **στρέψεσθαι**, pass. aor. partic. **στρεφθείς**, -είσα, *turn oneself, turn around or away*.

στρουθός, -οῖο, ἡ, *sparrow*.

στροφάλιγξ, dat. -ιγγι, ἡ (στρέφω), *whirl*.

στρεφάω (στρέφω), *turn*; mid. *turn oneself about, tarry* (I 463).

στυγερός, -ή, -όν (στυγέω), *loathsome, hateful; terrible* (X 483).—Adv. *στυγερῶς, hatefully, to your hurt* (Π 723).

στυγέω, *loathe, hate, fear*.

στυφέλλω, aor. ἐστυφέλιξε(ν), infin. *στυφέλλει, strike, smite, thrust, or drive away*.

σύ, *thou, you*; declined, § 110.

συγκαλέω, aor. partic. *συγκαλέσας, call together*.

συγχέω, imperat. *σύγχει, pour together, disturb, trouble*; mid. 2 aor. *σύγχυτο, were entangled, of reins* (Π 471).

σὺλῶω, aor. subj. *σὺλήσω* (X 258), *σὺλήσωσι, despoil, strip, rob*.

σὺλλέγω, aor. partic. *σὺλλέξας, mid. aor. σὺλλέξατο, gather together, collect*.

συμβάλλω, 2 aor. imperat. *συμβάλετε, throw together, bring together*.

σὺμ-παντες, -ων (πᾶς), *all together*.

συμφράδμονες †, *ol, counselors, advisers*, B 372.

συμφράζομαι, fut. *συμφράσσομαι, aor. συμφράσσατο, consider counsels with, share counsels with*.

σύν and the older ξύν (which has been preserved in some places by metrical necessity), prep. w. dat., *with, together with, with the aid of*.

συν- in comp., see also ξύν-

σύν, see σῦς.

σύν-αγον, see ξύν-άγω.

συν-αίρεται comp. †, aor. subj., *has hitched together*, O 680.

συν-αίρειν, 2 aor. *σύνειλεν, take together, crush together*, Π 740.

σύν-εμ (εἰμι), imperf. dual *συνίτην, come together, encounter*.

σύνειλεν, see συναίρειν.

συν-έχω, perf. partic. *συνοχωκότε* (§ 127), *bent together, cramped*, B 218.

συν-ημοσύνῃς †, τὰς, *contracts*, X 261.

σύνθεο, see συντίθημι.

συν-θεσῖαι, -άων, αἰ (συν-τίθημι), *contracts* (B 339), *commands* (E 319).

συνίτην, see σύνεμι.

συνοχωκότε (§ 127), see συνέχω.

συν-τίθημαι, 2 aor. imperat. *σύνθεο, take heed*.

σὺριγί, -ιγγος, ἡ, *shepherd's pipe*.

σῦς, σὺός, ὁ, ἡ (Lat. *sūs*, Eng. 'swine,' 'sow'), *wild boar* (I 539, 548, Π 823); *domestic hog* (I 208, 467).

σφάζω, aor. *σφάξε, ἔσφαξαν, stick or stab in the throat, slay*.

σφέας, σφέας, accus. plur. of εἶο, § 110.

σφέτερος, -η, -ον, *their own, their*, § 113.

σφέων, σφέων, gen. plur. of εἶο, § 110.

σφήκες, dat. -εσσι, *ol, wasps*.

σφι(ν), σφίσι(ν) and σφισι(ν), dat. plur. of εἶο, § 110.

σφός, σφά, σφόν, *their own, their*, § 113.

σφυρόν, τό, *ankle*.

σφέ, nom. and accus. dual of σί, § 110.

σφέε, the two, the twain, accus. dual of εἶο, § 110. Cf. A 8.

σφέι, nom. and accus. dual of σί, § 110.

σφέων, gen. and dat. dual of σί, § 110.

σφέων, dat. dual of εἶο, § 110. Cf. A 338.

σφέιτερον †, *of you two*, A 216. Cf. § 113.

σχεδόν, *from close at hand, close by, near*.

σχεδόν (σχεῖν, cf. ἔχω), *within grasp, near, near at hand*.

σχέθε, σχέθον, σχέσθε, see ἔχω.

σχί-τλιος, -η, -ον (σχίω), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχίσεσθαι, see έχω and note on I 235.

σχίση, ἡ (σχίζω, cleave), cleft wood, fire-wood.

σχολίωτο, see έχω.

σάμα, -ατος, τό, dead body.

σῶς (cf. σάος), safe (X 332).

Τ—Τ

τ' = τε or τοι.

τά, nom. plur. fem. of δ, ἡ, τό.

τάλαντον, τό (τλήνω), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122.

τάλαρος, δ (τλήνω), basket.

ταλαρῖνος, adj. (for derivation see § 63. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. E 289.

Ταλθύβιος, Talthyb'ius, herald of Agamemnon.

τάλλα, the other parts, the rest; cf. § 44.

τάμε, ταμίαν, etc., see τάνω.

ταμῆ, ἡ (τάμνω), stewardess, house-keeper.

ταμίης, δ (τάμνω), steward.

τάμνω (Attic τέμνω), 2 aor. τάμε, subj. τάμωμεν, τάμητε, infin. ταμίειν, partic. ταμόντα, -όντες, mid. imperf. τάμνοντο, 2 aor. infin. ταμίεσθαι, cut off, carve, wound; make oaths with sacrifice. Cf. B 124.

ταν-ηλεγής, gen. -έως (τένω, ἄλγος), of distress drawn out, very distressing.

τανυ-ήκης, -ες (ἀκ-οική), with stretched-out point, long and sharp, sharp-pointed, tapering (Π 768).

τανύ-πεπλος, -ον, dressed in out-stretched or broad robe; Introduction, 20. Possibly it is merely a synonym of ἐλακσίπεπλος (Helbig), long- or trailing-robed.

τανύ-φλοιον †, adj., with stretched bark, i. e. with smooth bark, Π 767.

τανύω (cf. τένω), aor. τάνυσεν, τάνυσαν, pass. aor. τάνυθεν, τανυσθείς, stretch, stretch out; extend (I 213). Note on Π 475.

τάπηρ, gen. plur. -ήτων, δ, coverlet.

ταράσσω, subj. aor. (συν-)παράξω, confuse, disturb; pluperf. τετρήχαι, was in confusion.

ταρβίω, aor. τάρβησεν, partic. τάρβήσας, -σαστε, be terrified, fear. Cf. A 331.

τάρπησαν, ταρπέμεθα, see τέρω.

ταρφέα, adv. (ταρφής, τάρφος), thickly, often, again and again, X 142.

τάρφος, dat. plur. τάρφωσι, τό (τρέφω), thicket.

ταρχύω, fut. ταρχίσουσι, bury. See note on Π 456.

ταῦρος, δ (Lat. taurus), 'steer,' bull.

τάφος, δ (θάπτω), burial.

τάφρος, ἡ (θάπτω), ditch, trench, moat.

ταφών, 2 aor. partic. of which the perf. is τέθηπα, be amazed, dazed.

τάχα, adv. (ταχύς), speedily, directly, soon.—Comparat. θάσσον (note on Π 129).—Superl. τάχιστα.—See also δῆτι.

ταχύ-πῶλος, -ον (πῶλος, young horse, Eng. 'foal'), with swift steeds.

ταχύς, -εία, -ύ, quick, swift.—Adv. τάχα, which see; comparat. θάσσον (note on Π 129); superl. τάχιστα.—See also δῆτι.

τε (Lat. -que); enclitic, and; but often not to be translated. See note on A 63.—For its force after a relative word see § 123, 3.—τε . . . τε, both . . . and; but sometimes not to be translated, as A 81, 82 (see note).—τε . . . ἢδέ, τε . . . ἰδέ, τε . . . καί, both . . . and.

τέγροι †, adj., roofed. Z 248.

τεθαλίαν, see θάλλω.

τεθναίην, τέθνηκε, etc., see θνήσκω.

τεῖνω (cf. *ταῖνω*, Lat. *tendō*), aor. *τεῖ-
νεν*, *τεῖνω*, partic. *τεῖνᾶς*, *pass.* plu-
perf. *τέτατο*, *stretch*, *draw tight*;
tie reins tight to a chariot rim (ἐξ
ἄστρους); *pass.* *be stretched tight*
(Γ 372), *be suspended* (X 307).

τέρεα †, *τά*, *constellations*, Σ 485.

τεῖρω (Lat. *terō*), *rub open or hard*,
fret, *distress*, *harass*.

τείχος, -*εος*, *τό*, *wall*, especially of a
city.

τίκε(ν), see *τίκτω*.

τεκμήρομαι (*τέκμων*), aor. *τεκμήρατο*,
set as a goal or limit, *decree*,
ordain.

τέκμων, *τό*, *goal*, *end*; *sign*.

τέκνον, *τό* (ἐ-*τεκ-ον* of *τίκτω*), *child*;
young of a bird, *nestling*; *foal of*
a horse.

τέκον, *τεκοῦσα*, etc., see *τίκτω*.

τέκος, -*εος*, *τό* (ἐ-*τεκ-ον* of *τίκτω*),
child; *young*.

τέκτων, -*ωνος*, *ὁ* (cf. *τέχνη*, *τίκτω*, *τεύ-
χω*), *worker in wood or stone*, etc.,
builder, *carpenter*.

τελαμών, -*ωνος*, *ὁ* (*τλήμων*, Lat. *tollo*),
a belt for carrying or supporting;
strap of shield (Introduction, 24);
baldric of dagger.

Τελαμωνιάδης, -*ᾶο* (*Τελαμών*), *son of*
Tel'amon, Ajax.

Τελαμόνιος, *son of Tel'amon*, *Tela-
mónian*.

τέλω, *turn*, *become*, *be*.

τέλειος, -*ων* (*τέλος*), *perfect*, *unblem-
ished*.

τελείω = *τελέω*, *fulfil*.

τελοσφόρος, -*ων* (*τέλος*, *φέρω*), *perfect-
ing*, *complete*, *full*.

τελευτάω (*τελευτή*), *perfect*, *fulfil*.

τελευτή, *ἡ* (*τελέω*), *end*; *object* (*μύθοιο*).

τέλειω (*τέλος*), fut. *τελέουσι*, aor. *τέλεσ-
σας*, subj. *τελέσσω*, *τελέσσει*, opt. *τελέσσαιμι*,
τελέσειε, infin. *τελέσ(σ)αι*,
pass. *τελεῖται*, fut. infin. *τελέσθαι*,
perf. *τετέλεσται*, partic. *τετελεσμέ-
νος*, *perfect*, *fulfil*, *bring to pass*,

complete, *finish*; *satisfy* (A 82);
pay (I 156, 298). The perf. pass.
partic. may mean *able to be ful-
filled*.

τέλειος, -*εσσα*, -*εν* (*τέλος*), *perfect*,
unblemished.

τέλλω, w. *ἐπί* in tmesis, see *ἐπι-
τέλλω*.

τέλος, *τό*, *end*, *fulfilment*, *completion*;
dat. plur. *τελέεσσω*, *companies*, Σ
298.

τέλοσ-δε, *to the end*.

τέλοσιν, *τό* (*τέλος*), *limit*.

τέμ-νοσι, *τό* (*τέμ-νω* = *τάμ-νω*, cf. Lat.
templum), *a piece of land cut off*, *a*
god's or king's domain, *precinct*.

Τένεδος, *Ten'edos*, *island near the*
Troad.

τένοντι, *τά* (*τεῖνω*), *tendons*, X 396.

τέο, gen. sing. of *τίς*, § 122, 1.

τέός, -*ῆ*, -*όν* (Lat. *tuus*), *your* (sing.).
See § 113.

τέρας, *τό*, *portent*, *omen*.

τέρην, -*ευνα*, -*εν*, *tender*.

τέρμα, plur. -*ατα*, *τό* (Lat. *terminus*),
goal, around which horses turn in
a race. Cf. Lat. *meta*.

τερμ-όεις, -*εσσα*, -*εν* (*τέρμα*), furnished
with a boundary, *well-bordered*,
rimmed, of a shield. See Intro-
duction, 25.

τερπι-κράωνος (for derivation see §
59), *hurler of the thunderbolt*, epi-
thet of Zeus.

τέρπω, mid. 2 aor. subj. *ταρπόμεθα*,
reduplicated 2 aor. *τετάρπετο*, par-
tic. *τεταρπόμενοι*, *pass.* 2 aor. *ταρπη-
σαν*, subj. *τραπείομεν*, *delight*; mid.
and *pass.* *delight oneself*, *take de-
light in*, *satisfy oneself*.

τέσσαρες, -*α*, *four*.

τεταγόν, 2 aor. partic. (cf. Lat. *tangō*),
seize. No present.

τετάρπετο, *τεταρπόμενοι*, see *τέρπω*.

τέταρτος, -*η*, -*ον* (*τέσσαρες*), *fourth*.
Neut. as adv. *for the fourth time*.

τέτατο, see *τεῖνω*.

τετελεσμένον, perf. partic. of τελέω.
able to be accomplished, § 427.

τετεύχαστο, see τεύχω.

τέτῃκα, see τήκω.

τετιηότες, perf. partic., be grieved,
distressed. No present.

τετιμένος, see τίω.

τετιμήσθαι, see τιμάω.

τέτλαθι, τετλαθή, τέτληκας, see τλη-
ναι.

τέτμεν and ἔτεμμεν (2 aor.), came upon,
found. No present.

τετραίνω (τείρω), aor. τέτρηνε, bore
through.

τετραπλή †, adv., fourfold, A 128.

τετρά-φαλος, -ον, four-horned (hel-
met); Introduction, 33.

τετρα-χθά, adv., in four parts.

τέτρηνε, see τετραίνω.

τετρήχαι, see ταράσσω.

τετριγότες, see τρίζω.

τεττίγισσιν †, τοῖς, cicadas, Γ 151.

τετυγμένον, τέτυκται, τέτυκτο, τετύ-
κοντο, see τεύχω.

τεῦ, gen. sing. of the interrog. pro-
noun τίς, § 122, 1.

τεν, gen. sing. of the indef. pronoun
τις, enclitic, § 122, 2.

τεύχεα, -έων, τά, arms.

τεύχω (cf. τέκτων), aor. ἔτευξε and
τεῦξε, make ready, work w. past
tense wrought, build, prepare,
cause; mid. 2 aor. τετύκοντο, pre-
pared for themselves; pass. perf.
τέτυκται, are done (X 450), is pre-
pared (Γ 101), is (X 30); partic.
τετυγμένον, built (Z 243), well-
wrought (Π 225), τετυγμένα, wrought
(X 511); pluperf. (ἐ)τέτυκτο, was
built (E 446), was (O 643, Σ 549);
τετεύχαστο, were wrought (Σ 574);
aor. ἐτύχθη, was made or caused
(Π 296), was done (B 320), had
taken place (B 155). Also see κάμνω
for the expression κάμει τεύχων.

τέφρη, ἡ (cf. Lat. *lepeō*), hot ashes.

τέχνη, ἡ (cf. τέκ-των, τεύχω), skill.

τεφ, dat. sing. of the indef. pronoun
τις, enclitic, § 122, 2. (Written τέφ
after οὔτε, Π 227.)

τίως, *meanwhile*.

τῆ (dat. of ἦ), here, there; by which
way, where (Z 393).

τήβια †, τά, oysters, Π 747.

τήκω, perf. τέτῃκα, melt or pine away.

τήλε, afar, far; w. gen. far from.

τηλε-δατός, -ή, -όν, remote, distant.

τηλεθάων, -δοντας (θάλλω), flourishing,
in the bloom of youth.

τηλε-κλατός, -όν, and τηλε-κλυτός, -όν,
far-famed.

Τηλέμαχος, Telem'achus, son of Odys-
seus.

τηλίκος, -η, -ον, of such age, so old.

τηλόθεν (τῆλε), from afar.

τηλόθι (τῆλε), afar, far.

τηλόσσι (τῆλε), to a distance, far off.

τηλύγτος, -η, -ον, of uncertain origin
and meaning; of tender youth;
beloved.

τί, neut. of interrog. pronoun, what?
As adv. why?

τι, neut. of indef. pronoun, any, some.
As adv. somewhat; after negatives,
at all.

τι', see τίω.

τίθημι, -ησιν, 3 plur. τιθείσιν, imperat.
τίθει, imperf. (ἐ)τίθει. fut. θήσεις,
infin. θήσειν and θησέμεναι, aor.
έθηκα, έθηκε(ν) and θήκε(ν), 3 plur.
έθηκαν, 2 aor. έθεσαν and θέσαν, subj.
θείω, θήψ, θέλομεν, opt. θέησ, im-
perat. θέε, infin. θέμεναι, partic.
θέντες, mid. imperf. τίθεντο, 2 aor.
θέτο, έθετο, imperat. θέσσω, θέσθε,
partic. θέμενος, set, place, put, lay;
cause, make, prepare.—Mid. set or
prepare one's own, etc.

τιθήνη, ἡ, nurse.

τίκτω (cf. τέκ-των), 2 aor. τέκον, έτεκες,
έτεκε(ν) and τέκε(ν), infin. τεκέω,
partic. τεκοῦσα, mid. 2 aor. τέκετο,
τεκόμηναι, infin. τεκίσθαι, bear,
give birth to.

τᾶλω, *tear out, pluck.*

τιμάω (τιμή), fut. *τιμήσουσι(ν)*, aor. *τίμησας*, subj. *τιμήσῃς, -ῃ, -ομεν*, imperat. *τίμησον*, mid. fut. infin. *τιμήσεσθαι*, pass. perf. infin. *τετιμήσθαι*, value, *honor.*

τιμή, ἡ (τίω), valuation, *fine, recompense; honor, respect.*

τιμῆς (= τιμήεις), accus. *τιμήητα* (= τιμήητα), valued, *honored* (I 805). *precious, costly* (Σ 475).

τίνα, accus. sing. masc. of *τίς*, *whom?* π 692.

τινά, τινα, accus. sing. masc. or fem. of the indef. pronoun *τις*, enclitic.

τινάς, τινας, accus. plur. masc. of the indef. pronoun *τις*, enclitic, O 735.

τινάσσω, aor. *ἐτίναξες*, *brandish, shake.*

τίνωμαι (τίνω), 2 plur. *τινώσθε*, *punish.*

τίνω (cf. τιμή), aor. opt. *τίσειαι*, *pay, pay for* (A 42); mid. fut. infin. *τίσεσθαι*, aor. opt. *τίσαιμην*, infin. *τίσασθαι*, *take pay for* (B 356), *punish a person for something* (gen.).

τίπτει (τί ποτε, § 48), interrog., *why pray?*

τίς, τί (for special case forms see § 122, 1), interrog. pronoun, *who? what?* Neut. *τί* as adv., *why?*

τις, τι (for special case forms see § 122, 2), enclitic indef. pronoun, *somebody, something, anybody, anything; a; many a man, every man.*—Neut. *τι* as adv., *somewhat, at all.*

τίσαιμην, τίσασθαι, τίσειαι, τίσεσθαι, see *τίνω*.

τίσις, ἡ (τίω), *payment, punishment.*

τίσον (A 508), see *τίω*.

τιταίνω (τείνω), *stretch; draw* (B 390); *lift, hold out* (τάλαντα, X 209); *mid. gallop at full speed* (X 23).

τιτίσκομαι (τυγχάνω), *seek to hit, aim.*

τίω, imperf. *τίον, τίει(ν)* or *τίει(ε)*, fut. *τίσω, aor. ἔτισας*, subj. *τίσωσιν*, imperat. *τίσον*, pass. perf. partic. *τετιμένος*, *value, honor.*

τλήναι, pres. wanting (cf. πολύ-τλάς, etc., Lat. *tolerō, tulī*), fut. *τλήσομαι*, 2 aor. *ἔτλην*, opt. *τλήη, imperat. τλήτε*, perf. *τέτληκας*, opt. *τέτληη*, imperat. *τέτλαθι*, *bear, endure, dare.*

τό (adv. accus.), *therefore* (Γ 176, Z 523).

τό in other uses, see *δ, η, τό*.

(1) *τοι*, dat. of *τό*, § 110.

(2) *τοι*, enclitic particle, apparently the same as the dat. of *σύ*, *you see, surely, certainly.*

τοιγάρ, *therefore.*

τοίος, -η, -ον, *such.*—Neut. *τοίον* as adv., *so much.*

τοιοῦδε, -ήδε, -όνδε (τοίος: *-δε* adds to the demonstrative force), *such, so brave* (B 120).

τοιοῦτος, τοιαύτη, τοιοῦτο (τοίος) *such.*

τοίχος, -ου, δ, *wall of a house.*

τοκέυς, gen. plur. *τοκήων* and *τοκέων, δ* (τίκτω), *parent.*

τομήν †, *τήν, stump of tree*, A 235.

τόξον, τό, *bow*, often in plur. (note on A 45); *arrows* (O 709).

τόσον, see *τόσ(σ)ος*.

τόσος, -η, -ον, see *τόσ(σ)ος*.

τοσόσδε, -ήδε, -όνδε, in meaning like *τόσ(σ)ος*. (Cf. *τοσ(σ)όσδε*.)

τοσοῦτος, accus. *-ούτον* (I 485), neut. plur. *τοσσαῦτα* (B 328), in meaning like *τόσ(σ)ος*.

τοσσάκι, *so often.*

τοσσαῦτα, see *τοσοῦτος*.

τοσσόνδε (X 41), adv., *so much, so, = τόσ(σ)ον*.

τόσ(σ)ος, -η, -ον, *so great, so much, so many.*—Neut. *τόσ(σ)ον* as adv., *so much; so far, almost* (Σ 378, X 322, see notes).

τοσ(σ)όσδε, -ήδε, -όνδε, in meaning like *τόσ(σ)ος*, but *-δε* adds to the demonstrative force.

τότε, *then, at that time.*

τοῦνεκα (§ 45), *on this account, therefore.*

τόφρα, for so long, meanwhile.
 τράπεζα, -ης, ἡ (τετρα-πέδ-ια [i. e. -γα], cf. τρίπος), table.
 τραπέζεις, accus. plur. -ῆας (τράπεζα), of the table, feeding at the table (κύνας).
 τραπέλομεν, see τέρπω.
 τράπετο, τράποντο, see τέρπω.
 τραφίμεν, τράφεν, τράφη, see τρέφω.
 τρεῖς, τρία, 'three.'
 τρέπω (Lat. torquēd), aor. ἔτρεψε and τρέψεν, opt. τρέψειε, partic. τρέψας, mid. 2 aor. (ἐ)τράπετο, τράποντο, turn; mid. turn oneself.
 τρέφω, aor. partic. θρέψασα. 2 aor. infn. (intrans.) τραφίμεν, pass. 2 aor. τράφη, τράφεν, thicken; nourish, feed, raise, rear; pass. be raised, bred.
 τρέχω, iterat. aor. θρέξασκον, 2 aor. ἔδραμον, run.
 τρέψεις, τρέψειε, τρέψεν, see τέρπω.
 τρέω, aor. τρέσε, ἔτρεσων, flee.
 τρήρων, accus. -ωνα (τρέω), timid.
 τρητός, -ή, -όν (cf. τρηαῖνος), perforated with holes, descriptive of bedsteads. See note on Γ 448.
 τρηχός, -εῖα, -έ, rough, jagged.
 τριῶ, 2 perf. partic. τερτρίγωτας, twitter, chirp.
 τρί-πλακα †, adj., accus. sing. of τρί-πλαξ, threefold, Σ 480.
 τρι-πλή †, adv., threefold, Α 128.
 τρί-πολος, -ον, thrice plowed.
 τρί-πος, τρίποδος, δ, tripod.
 τρίς (τρεῖς), thrice.
 τρίτατος, -η, -ον (τρίτος), third.
 Τριτογένεια, Tritogeneis, epithet of Athene (X 183). Perhaps the original meaning was 'Water-born.'
 τρίτος, -η, -ον (τρεῖς), third.—τὸ τρίτον, adv., in the third place.
 τρίχας, see θρίξ.
 τριχθά (τρῖς), in three parts.
 Τροίη, Troy, (1) the district known as the Tro'ad or (2) the city Il'ios.

Τροίη-θεν, from Troy.
 Τροίην-δε, to Troy.
 τρομέω (τρόμος), tremble.
 τρόμος, δ (τρέμω, tremble, Lat. tremō), trembling, quivering.
 τρώπειον simple verb †, imperf., kept turning, turned, Σ 224.
 τρωφόντα †, also as variant in γ 290, adj., swollen, O 621.
 τροχός, δ (τρέχω), wheel. See Σ 600, where alone in Homer the word means potter's wheel.
 τρυγῶ, opt. -δοειν, harvest.
 τρώζητε †, pres. subj., coo, chatter, I 811.
 τρυφάλεια, -ης, ἡ, four-horned helmet. See Introduction, 33. Doubtless the word came to signify simply helmet, when the horns and the derivation were both forgotten.
 Τρωάδες, accus. -ας, αἱ, Tro'jan women.
 Τρωαί, see Τρωός.
 Τρώες, Τρώων, Τρώεσσι(ν) and Τρωσίδ(ν), Τρώας, αἱ, Tro'jans.
 Τρωάδες, -ων, αἱ, Tro'jan; as substant., Tro'jan women.
 Τρωός, -ή, -όν, Tro'jan. Fem. plur. Τρωαί as substant., Tro'jan women.
 τρωπῶω (τρέπω), mid. imperat. τρωπῶσθε, infn. τρωπῶσθαι, turn (oneself, in mid.) to flight (O 666) or back (Π 95).
 τρωχῶω (τρέχω), -ᾶσι, run.
 τυγχάνω, 2 aor. ἔτυχες, subj. τόχωμι. hit. [Chance, be (or meet) by chance; obtain.]
 Τυδεΐδης, -ᾶο and -εω, the son of Ty'deus, Diomedes.
 Τυδεύς, -έος, Ty'deus, son of Oeneus, who was king of the Aetolians, in Calydon.
 τύμβος, δ (= late Lat. tumba, Eng. 'tomb'; cf. Lat. tumulus), mound of earth, barrow. See note on Π 456, 457.
 τῆν, thou, you, § 110.

τύπτω, aor. partic. *τίψας*, pass. 2 aor. partic. *τυπέis*, *smite*. See note on O 745.

τυτθός, -όν, *little*.—Neut. *τυτθόν* as adv., *a little; by a little, narrowly* (O 628); *for a little time* (X 494).

Τυφώεις, -έος, *Typhó'eus*, a giant overcome by Zeus and lashed by his lightnings; buried *εἰν Ἄρμιος* (B 782, 783).

Τυχίος †, *Tychí'ius*, famous worker in leather who made the shield of Ajax, H 220. [Quoted in note on Π 106.]

τύχωμι, see *τυγχάνω*.

τύψας, see *τύπτω*.

τῷ (see § 117), *then, therefore*.

τῷ in other uses, see *δ*, *ἦ*, *τό*.

τῷ, dat. sing. of the indef. pronoun *τις*, enclitic.

τάς = *ἄς*, 80.

Υ—υ

*Υάδας †, *τάς*, *Hy'ades*, a group of stars whose rising is associated with the beginning of the rainy season, *Σ* 486.

Υβρις, -ιος, ἡ (*ὕβρις*), *arrogance, haughtiness, insolence*.

ὕγρός, -ή, -όν, *wet*, A 312.

ὕδωρ, *ὕδατος*, τό (Lat. *unda*), *water*.

υἱάς (accus. plur.), υἱάσι (dat. plur.), υἱάας (accus. plur.), υἱάας (nom. plur.), υἱάι (dat. sing.), υἱάς (nom. plur.), υἱά (dat. sing.), υἱός (gen. sing.), see *υἴος* and § 107.

υἴος, *δ*, son. Full declension under § 107.

ὕλακτις, *howl, bark*.

ὕλη, ἡ (cf. Lat. *silva*), *forest, wood*.

*Υλη, *Hy'le*, small town in Boeotia, H 221. [Quoted in note on Π 106.]

ὕλη-ας, -εσσα, -εν (*ὕλη*), *wooded*.

ὕμεις, *you*, § 110.

ὕμναιος †, *δ*, *marriage-song*, *Σ* 493.

ὕμμες, *you*, § 110.

ὕός, *δ*, son. See § 107, 1.

ὕπ-άγω, imperf. *ὑπάγε*, *lead under, harness to* (*ζυγόν*).

ὕπαλ, loc. of *ὕπός*, *down*, Γ 217.

ὑπαυδα (*ὕπαλ*), adv., *away from beneath; before* (X 141); *beneath and away, at either side of* (*Σ* 421).

ὕπ-αἴσω, aor. partic. *ὕπαΐξας*, *dart or glide out from beneath* (w. gen.).

ὕπ-άλυξις, ἡ (*ἀλύσκω*), *escape*.

ὕπ-αν-ίστη comp. †, *rose up beneath*, B 267.

ὕπιδσι, see *ὕπειμι*.

ὕπιδδασαν, see *ὕποδεῖω*.

ὕπιδετο, see *ὕποδέχομαι*.

ὕπ-εθορήσσοντο comp. †, imperf., *were secretly arming themselves*, *Σ* 513.

ὕπ-είκω, imperf. *ὕπείκω*, mid. fut. *ὕπελθομαι*, *give way, yield, withdraw, retire*.

ὕπ-εμι (*εἰμι*), 3 plur. *ὕπεῖσι*, *be under*.

ὕπερεχα(ν), -ον, see *ὕπερέχω*.

ὕπ-έκ, w. gen., *out from beneath, forth from; away from* (X 146).

ὕπ-εκ-προ-θήω, -ει, *run forth from under, outstrip in racing*.

ὕπ-εκούφθη comp. †, aor. pass., *is hidden beneath*, O 626.

ὕπ-εκ-φέρω, imperf. *ὕπεξέφερον*, *bear away from*.

ὕπ-εκ-φεύγω, 2 aor. *ὕπεξέφυγε(ν)* and *ὕπέφυγε*, *escape, escape from*.

ὕπελυσσο, see *ὕπολύω*.

ὕπέμεινον, see *ὕπομένω*.

ὕπ-εμνήμικε comp. †, *bows down his head, is cast down*, X 491.

ὕπ-ἐνερθε, *beneath* (w. gen.); *below* (i. e. in the world below, Γ 278).

ὕπεξέφερον, see *ὕπεκφέρω*.

ὕπεξέφυγε(ν), see *ὕπεκφεύγω*.

ὕπέρ (Lat. *super*), prep. w. gen. and accus. **W. gen.** *above, over, in behalf of, by* (w. verbs of beseeching), *about* (= *περὶ*, Lat. *dē*, Z 524). **W. accus.** *above, over, beyond, con-*

trary lo.—Sometimes accented
 ἔπερ, § 166.

ὑπερ-βαίνω, 2 aor. subj. ὑπερβῆη, *transgress*.

ὑπερ-βασίη, ἡ (βαίνω), *transgression*.

ὑπερ-βίος, -ον (βίη), of exceeding
 might, *furious, unbridled, insolent*.

Ἵπερείη, *Hyperei'a*, a spring in Thes-
 saly. Cf. Z 457.

ὑπερ-ἔχω, imperf. ὑπερέχε(ν), ὑπερέ-
 χον, 2 aor. ὑπερέχε, *hold* (σπλάγ-
 χνα) *over* (Ἥφαίστῳ), *hold* (χείρας)
before (gen. or dat. of pers.), *so*
protect; rise above, tower above.

ὑπερ-θε(ν), adv., *from above, above*.

ὑπερ-θρόσκω, 2 aor. ὑπέθορον, *spring*
or leap over.

ὑπερ-θύμος, -ον, of exceeding spirit,
high-spirited.

Ἵπερίων, -ονος, δ (cf. ὑπέρ), originally
 an epithet of the sun, 'dwelling
 on high'; but also explained as a
 patronymic, the *High-born* one;
 as substant., the *Sun-god*.

ὑπερ-μανής, -ές (μένος), of exceeding
 might, *above all in might, very*
powerful.

ὑπέρ-μορτ (= ὑπέρ μόνον), adv., *beyond*
(the decree of) fate, B 155.

ὑπερ-οκλήσθαι †, ταῖς, *acts of violence*,
 A 205.

ὑπερ-πέτομαι, 2 aor. ὑπέπτατο, *fly* or
speed over the head (X 275).

ὑπερράγη, see ὑπο(ρ)ρήγνυμι.

ὑπέρ-τερος, -ον, *superior, preëminent*,
distinguished.

ὑπερ-φιάλος, -ον, *very powerful, arro-*
gant, insolent.—Adv. ὑπερφιάλως,
exceedingly, overmuch.

ὑπερήνη †, τήν, *palate, roof of the*
mouth, X 495.

ὑπίσταν, see ὑπίσταμαι.

ὑπο-επτενάχιζε comp. †, imperf. of
 ὑποστεναχίζω, *groaned beneath*, B
 781.

ὑπίστη, see ὑπίσταμαι.

ὑπίσχετο, see ὑπίσχομαι.

ὑπέτρεσαν, see ὑποτρέω.

ὑπεχώρα, see ὑποχωρέω.

ὑπ-ηϊός, -η, -ον (ἠώς), *under the dawn*,
at daybreak.

ὑπ-ίσχομαι, 2 aor. ὑπίσχετο, subj.
 ὑπόσχωμαι, ὑπόσχωμαι, imperat.
 ὑπόσχεο, infin. ὑποσχέσθαι, *promise*,
 you.

ὑπνος, δ (Lat. *somnus*, for *σop-nus*),
sleep. Also personified, the god
 of sleep (Π 454, etc.).

ὑπό, ὑπ', ὑφ' (before rough breath-
 ing), loc. ὑπάλ (Lat. *sub*), adv. and
 prep. w. gen., dat., or accus. **W.**
gen. *from under; under, beneath;*
at the hand of, by (w. pass. verb);
under stress of, by reason of. **W.**
dat. *under, beneath*, w. verbs of
 rest and sometimes after verbs of
 motion; *under, by*, of the cause or
 instrument. **W. accus.** *beneath*,
under, to a high place, w. verbs
 that express or imply motion:
during (Π 202, X 102). Also ac-
 cented ὑπο, §§ 164, 166.

Meaning as adv. *beneath, under-*
neath; down (Γ 217): *by stealth*
 (Z 319). See also note on Z 570.

ὑπο-βλήσθαι †, adv., *interrupting*, A
 292.

ὑπο-δεῖω, aor. ὑπέδδισαν, partic.
 ὑποδδισάς, *fear*.

ὑπο-δεξιή †, ἡ, *means of entertain-*
ment, I 73.

ὑπο-δέχομαι, fut. ὑποδέξομαι, aor. ὑπε-
 δέξατο, 2 aor. ὑπέδεκτο, *receive* into
 one's hospitality or keeping.

ὑπό-δρα (adv.), w. ἰδών, *looking from*
beneath, with a sullen or grim
look.

ὑπόεικον, see ὑπέικω.

ὑπό . . . ἦραον, see ὑφαίρω.

ὑπο-λύω, aor. in tmesis (Ω 498) ὑπό
 . . . ἄλυον, *make relax* (γούνατα)
 in death; mid. aor. ὑπελύσω, *set*
free for oneself from under.

ὑπο-μένω, aor. ὑπέμεινεν, *wait for the*
attack of.

- ὑπο-πλακίη** †, *adj.*, *under Placus*, a spur of Mt. Ida, Z 397.
ὑπ-όρνυμι, *arouse*, *aor.* in tmesis *ὑπ' ἔμερον ὄρσε* (Ω 507).
ὑπο-(ρ)ρήγγυμι, *break underneath*; *pass.* 2 *aor.* *ὑπεράργη*, *breaks forth beneath*. Note on Π 300.
ὑποσταίη, **ὑποστήτω**, see *ὄψισταμαι*.
ὑπο-στρέφω, *aor.* *opt.* *ὑποστρέψαιας*, *turn back, return* (intrans. Γ 407).
ὑπόσχωο, **ὑπόσχωμαι**, etc., see *ὑπίσχωμαι*.
ὑπόσχεσις, ἡ (*ὑπ-ίσχωμαι*), a *promise*.
ὑπο-τρέω, *aor.* *ὑπέτρεσαν*, *flee away*.
ὑπο-τρομέω, *tremble beneath*—in the legs.
ὑπό-τροπος, -ον (*τρέπω*), *returning*.
ὑπο-φευγέμεν *comp.* †, *pres. infin.*, *to flee away from, to escape*, X 200.
ὑπο-φῆται †, *oi.*, *interpreters of the divine will*, Π 235.
ὑπο-χωρέω, *imperf.* *ὑπεχώρει*, *withdraw, retire*.
ὑπ-όφιον †, *adj.*, *despised*, Γ 42.
ὑπιος, -η, -ον (*ὑπό*), *backward* (cf. Lat. *supinus*). [The reverse of *πρηής*.]
ὑπ-αρόφιοι †, *adj.*, *under your roof*, I 640.
ὑμίλη, ἡ, *battle, conflict*.
ὑμίλην-δε, *to the conflict, to battle*.
ὑστατίος, -η, -ον (*ὑστατος*), *rearmost, last*.
ὑστατος, -η, -ον (*superl.* of *ὑστερος*), *rearmost, last*.—*Neut.* *ὑστατον*, *ὑστατα*, as *adv.*, *for the last time*.
ὑστερος, -η, -ον, *later, younger in birth; next in succession*.—*Neut.* *ὑστερον* as *adv.*, *later, hereafter*.
ὑφαίνο, *weave*; *figuratively, devise, contrive plans*, etc.
ὑφ-αίρεω, *imperf.* *ὑπὸ . . . ἤρεον* (B 154), *take away from beneath*.
ὑφ-έντες *comp.* †, 2 *aor. partic.*, *lowering it*, A 434.
ὑφ-ίσταμαι, 2 *aor. act.* *ὑπέστη*, *ὑπέσταν*, *opt.* *ὑποσταίη*, *imperat.* *ὑποστήτω*, *place oneself under; submit oneself* (I 160); *promise*.
ὑψ-ηλός, -ή, -όν (cf. *ὑψι*, *on high*, *ὑψ-οῦ*), *high, lofty*.
ὑψ-ηρέφιος †, *adj.* in *gen. case*, *high-roofed*, I 582.
ὑψι-βρεμέτης (*βρέμω*), *thunderer on high*, epithet of Zeus.
ὑψι-ζυγος, -ον (*ζυγόν*), *throned on high*.
ὑψι-πέτης (*πέτομαι*), *high-soaring*.
ὑψι-πυλος, -ον (*πύλη*), *with high gates, high-gated*.
ὑψ-όροφος, -ον (*ὄροφή*, *roof*; cf. *ἔρέφω*), *high-roofed*.
ὑψόσε (cf. *ὑψοῦ*), *on high*.
ὑψοῦ (cf. *ὑψόσε*, etc.), *high up, on high*.

Φ—φ

φάανθεν, see *φαιίνω*.
φαιίνος, -ή, -όν (*φάος*), *bright, shining*.—*Comparat.* *φαιινότερος*.
φαιίνω (*φάος*), *pass.* *aor.* *φάανθεν*, *shine*.
φαιδμιος, -ον (*φάος*), *shining, splendid; glorious, illustrious*.
φάλην, etc., see *φημί*.
φαινομένηφ(ν), *partic.* of *φάινω*, § 155, 1.
φάινω (*φάος*), *aor.* *ἔφηνε(ν)*, *pass. perf.* *πέφανται*, 2 *aor.* (*ἔφάνη*), *ἔφανε*, *subj.* *φανῆ* and *φανῆη*, *imperat.* *φάνηθι*, *infin.* *φανήμεναι*, *partic.* *φανέντα*, *bring to light, show, reveal; declare* (§ 295); *mid.* and *pass.* *be seen, appear, show oneself*.
φάλαγγε, plur. *φάλαγγες*, ἡ (*phalanx*), *line of soldiers*.
φάλαρ(α) †, *τά*, *metal bosses or disks on the helmet*, Π 106. See also *Introduction*, 33.
φάλος, ὁ, *horn of helmet*. *Introduction*, 33.
φάμεν, **φάμενος**, **φάντες**, etc., see *φημί*.
φανέντα, **φάνη**, **φανῆ**, **φανῆη**, **φάνηθι**, *ἀνήμεναι*, see *φάινω*.
φάος, *τό*, *light; safety, victory, deliverance, delivery*.

φάσσο-δε, *to the light.*

φαρέτρα, ἡ (φέρω, cf. Lat. *pharetra*),
quiver for carrying arrows.

φάρμακον, τό, *herb.*

φάρος, dat. φάρει, τό, *elegant robe of
linen, sometimes used as a shroud
for the dead. See Introduction, 19.*

φάς, φάσαν, see φημί.

φάσγανον, τό (σφάξω), *sword.*

φάσθαι, φῆσ(ν), see φημί.

φάτις, ἡ (φημί), *report, saying.*

φάτνη, ἡ, *manger.*

φάτο, see φημί.

φάβομαι, *flee.*

φαιδωλή †, ἡ, *a sparing, X 244.*

φεν and φα, roots that appear in
reduplicated 2 aor. *ἔφευγε(ν)* and
πέφνε(ν), *ἐπέφνε(ν)*, partic. *πεφνόντα*,
pass. perf. πέφαται, slay.

φέρματος = φέρτατος.

Φέρουσα †, *Pherusa*, a Nereid, Σ 43.

φέρτατος, -η, -ον, superl. of φέρτερος.
best, most excellent, mightiest.

φέρτερος, -η, -ον, *better, superior in
rank, mightier.*

φέρτρη †, τῆ, *litter, i. e. bier, Σ 236.*

φέρω (Lat. *ferō*, Eng. 'bear'), subj.
φέρῃσι, imperat. *φέρε* (§ 131), infin.
φέρειν and *φέρειν*, imperf. *φέρει*,
φέρων, fut. *οἰσει, -ομεν*, infin. *οἰσόμεν*,
aor. *ἔνεικεν, ἔνεικαν*, subj. *ἐνεικῶς*,
opt. *ἐνεικαι*, infin. *ἐνεικαι*, mixed
aor. imperat. *οἰσere*, infin. *οἰσόμεναι*,
*bear, carry, bear off, bring; wage
(war).* Mid. *φέρονται*, fut. infin.
οἰσεσθαι, aor. *ἤνεικαντο*, *bear off for
oneself, etc.; cf. act. Pass. be borne;
rush, dash.*

φεύγω (Lat. *fugidō*), fut. *φεύξομαι*, infin.
φεύξεσθαι, 2 aor. *φύγε, -ον*, subj.
φύγησιν and *φύγη*, opt. *φύγομεν*,
infin. *φυγείν* and *φυγεῖν*, perf. partic.
πεφυγότες, πεφυγμένοι, *flee, es-
cape; be driven in flight; flee
from. — πεφυγότες, panic-stricken
(cf. φύξ).*

φή, φήν, see φημί.

φή, same as *és*, *like*. See note on
B 144.

φηγάς, ἡ (Lat. *fāgus*, Eng. 'beech'),
oak is the meaning of the Greek
word (rendered *quercus* by Lat.
writers). Probably a tree with
edible (cf. *φωγ-εῖν*) nuts was origi-
nally indicated. Cf. note on Z 237.

φημί (cf. *φαίω*, Lat. *fāri*), 3 sing.
φησίν(ν), 1 plur. *φαιμέν*, 3 plur. *φασίν(ν)*
[the preceding forms are not en-
clitic in our text; the ancient
grammarians were not unanimous,
in fact, in describing the word as
enclitic]. opt. *φαιην, -ης, φαιμεν*,
partic. *φάς, φάτες*, imperf. *ἔφη*
and *οἶν*, *ἔφησα* and *ἔφης*, *ἔφη* and
φῆ, *ἔφασαν*, *φάσαν*, and *ἔφω*, mid.
infin. *φάσθαι*, partic. *φάμενος*, im-
perf. *ἐφάμην*, *ἔφατο* and *ἔφατο*, *ἔφα-
το*, iterat. *ἔφασκες*, *make known,
declare, say, speak; think*. The
two ideas of *saying* and *thinking*
can not always be distinguished.

φήρ, dat. plur. *φηροῖν*, δ (θήρ, cf. Lat.
fera, *ferōx*), *wild beast, Centaur*.
See note on A 268.

Φηραί, *Pherae*, a town ruled by
Agamemnon and situated between
Pylus and Lacedaemon.

φθένω, 2 aor. subj. *φθῆν*, *anticipate;*
w. partic. *sooner, first*. Cf. Π 861.

φθέγγομαι (cf. *φθογγή*), aor. *φθέγγετο*,
raise the voice, call, cry out.

φθῆν, see φθένω.

Φθίη, *Phthia*, kingdom of Peleus in
southern Thessaly and home of
Achilles. See note on A 79.

φθίην-δε, *to Phthia*.

φθινόω (cf. *φθίω*), iterat. imperf.
φθινόθεσκε, intrans. *perish; trans.
waste away, fret away*.

φθίνω, fut. *φθίσει*, infin. *φθίσειν*,
destroy, slay; mid. 2 aor. ἔφθιτο,
infin. *φθισθαι*, perf. 3 plur. *ἔφθισθ*
= *ἐφθίωτο*, *perish, be slain*.

φθίω-ήνωρ, accus. -ήνωρα (*φθίω* and
ἄνωρ), *man-destroying*.

φθισθαι, see φθίνω.

φθίω (cf. φθίω), imperf. *ἔφθειν*, *waste one's heart away*.

φθογγή, ἡ (cf. φθέγγομαι), *sound of the voice*. [Cf. Eng. 'di-phthong'].

φίλος (φίλος), pres. act. infn. *φιλήμεναι* and *φιλέειν*, imperf. *φιλεον*, iterat. *φιλέσκει(ν)*, aor. (*ἔφίλησα*, subj. *φιλήσῃ*), *love*; *treat kindly, entertain* (Γ 207).

φιλο-κτεανώτατε †, adj., *most greedy of gain, most covetous*, A 122.

φιλο-μειδής, -ές (cf. μειδῶ), *loving smiles, fondly smiling, sweetly smiling*.

φιλο-πτόλιμος, -ον, *battle-loving, war-loving*.

φίλος, -η, -ον, *dear, pleasing* (see note on A 541); but *own* also, § 114.—As substant., *friend*.—Comparat. **φίλιτερος** (note on X 301), superl. **φίλιτατος**.

φιλότις, -ητος, ἡ (φίλος), *love* (I 630), *friendship* (Γ 453), *hospitality* (Γ 354).

φιλο-φροσύνη †, ἡ, *kindliness*, I 256.

φίλιτατος, **φίλιτερος**, see φίλος.

-φι(ν), suffix, § 155, 1.

φλεγέθω (φλέγω, Lat. *flagrō, fulgeō*), *burn, blaze*.

φλοῖον †, τόν, *bark of a tree*, A 237.

φλοῖστος, δ, *billowing, roaring of waves, tumult of battle*. [Cf. *παλόφλοιστος* and *ἀφλοισμός* †, O 607.]

φλόξ, **φλογός**, ἡ (φλεγέθω), *flame, blaze*.

φοβέω, aor. *ἐφόβησας*, *put to flight*; *mid.* fut. *φοβήσομαι*, trans., *will flee from* (X 250); other *mid.* and *pass.* forms *φοβεῖται*, imperf. *φοβόροντο*, aor. (*ἔφόβηθεν*, partic. *φοβηθείς*), *flee*. See note on Z 278.

φόβον-δε, *to flight*.

φόβος, -οιο and -ον, δ (*φέβομαι*), *flight*. Cf. Z 278. But the word is interpreted *fear* in Π 291 and a few other places by some authorities, in spite of the contention of Aristarchus to the contrary.

Φοῖβος, *Phoe'bus*, epithet of Apollo.

φουά †, adj., *red*, Π 159.

Φοῖνιξ, *Phoe'nia*, son of Amyntor, and tutor and companion of Achilles. See note on I 168.

φουάω, imperf. *ἔφουτρε* and *φούτρε*, *go, go about, go hither and thither*.

φορκός †, adj., *bow-legged*, B 217.

φονεύς, -ῆος, δ (root φει), *slayer, murderer*.

φονή, ἡ (root φει), *slaying*, O 633.

φόνος, δ (root φει), *slaying, slaughter*; *blood of slaughter* (Ω 610); also see note on Π 162.

φοξός †, adj., *peaked*, B 219.

Φορβῆς, *Phor'bas*, father of Diomedes and king of the Lesbians.

φορέω (cf. φέρω), pres. act. infn. *φορήναι* (B 107) and *φορέειν*, iterat. imperf. *φορέσκει*, aor. *φόρησεν*, *bear, carry*; *wear*.

φορήεις †, οί, *carriers, vintagers*, Σ 566.

φορήναι, **φόρησεν**, see φορέω.

φόρμιγγε, -γγος, ἡ, a stringed instrument, *phorminx, lyre*. It is not plain from Homer how it differed from the *κίθαρ*.

φορμιζω (φόρμιγγε), *play on the lyre*.

φράζω, 2 aor. *ἐπέφραδε*, *show, point out*; *mid.* *φράζεαι*, etc., imperat. *φράζεο* and *φράζεο*, fut. *φρασσόμεθα*, aor. *ἐφράσσατο*, imperat. *φράσαι*, *show to oneself, discern, see* (O 671), more commonly *consider, think over with oneself*.

φρήν, **φρενός**, ἡ, common in plur.; *diaphragm or midriff*; *heart, mind, sense*; *breast* (Π 242, etc.). See note on A 55.

φρήτρη, ἡ (cf. Lat. *frāter*, Eng. 'brother'), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (*φύλον*).—**φρήτρηφι**, § 155, 1.

φρονέω (φρήν), *have one's senses, live* (X 59), *think, have in mind, consider*; *be minded, have a happy (ἀγαθό) heart*; *have an evil (κακό)*

intent or cherish evil thoughts; μέγα φρονέοντες, in high spirits.

Φρυγίης (Φρυγίη), *Phrygians.*

Φρυγίη, *Phrygia*, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φῦ, see φύω.

φύγα-δε (cf. φύγ-ε, 2 aor. of φεύγω), *to flight: w. μῦθοντο (Π 697), be-thought themselves of flight.*

φύγε, φυγίειν, φυγεῖν, φύγησιν, φύγον, see φεύγω.

φύξα, ἡ (φύγ-ε), *trepidation, panic, I 2.*

φύῃ, ἡ (φύω), *growth, stature.* Cf. A 115, Γ 203-211.

φύκος †, τό, *seaweed, I 7.*

φυκ-τά (φεύγω), neut. plur. adj. used as substant., *possibility of escape, Π 128.*

φυλακή, ἡ (φύλαξ), *guard, watch—the act as well as the men.*

φυλακοῦς †, τοῦς, *guard, Ω 566.*

φυλακ-τήρ, plur. -ῆρες, ὁ (φυλάσσω), *a guard.*

φύλαξ, -ακος, ὁ, *a guard.*

φυλάσσω (cf. φύλαξ), aor. φύλαξεν, *guard, watch, keep, cherish, observe, attend to.*

φύλλον, τό (Lat. folium), *leaf.*

φύλον, τό, *race, kind; tribe.* in meaning like the later φυλή.

φύλοπις, -όπιδος, ἡ, *tumult of battle, battle, conflict.*

φύσαι, αἰ, *bellows.*

φύσῳ (φύσαι), imperf. ἐφύσων, *blow.*

φύσει, see φύω.

φύσιᾶν (φύσαι), *rant.*

φυσί-ζοος, -ον (φύω and perhaps ζεῖα), *a kind of grain, grain-producing.* The traditional meaning is *life-giving* (cf. ζωή, life).

φυτεύω (φυτόν), aor. ἐφύτευσα, *plant.*
φυτόν, τό (φύω), *plant, stalk, tree.*

φύω (cf. Lat. fui. Eng. 'be'), fut. φέσει, *produce; 2 aor. φῦ, grew: ἐσ . . . φῦ (Z 253), grew to, clung to, grasped.*

φωνέω (φωνή), aor. (ἐ)φώνησεν, partic. φωνήσας, *lift up the voice, speak.*

φωνή, ἡ, *voice.* [Cf. tele-phone, etc.]

φωνήσῃς, φώνησεν, see φωνέω.

φῶς, φωτός, ὁ, *man.*

X—X

χ', before rough breathing, see κε.

χάζομαι, imperf. (ἐ)χάζετο, *give way, yield, withdraw.*

χάινω, 2 aor. opt. χάνοι, *gape, yawn.*

χαίρω, imperf. χᾶιρε, iterat. χᾶιρεσκον, mid. 2 aor. opt. κεχαροίετο, pass. 2 aor. (ἐ)χάρη, ἐχάρησαν, opt. χαρείη, *rejoice, be glad.* The pres. imperat. is used to express welcome (or farewell): *hail! welcome!* Cf. A 334, I 197, 225.

χαίτη, ἡ, *hair, locks; mane of horse.*

χάλαρα, dat. -η, ἡ, *hail, pellets of ice.*

χαλεπαίνω (χαλεπός), aor. infin. χαλεπήναι, *be angry, be wrath.*

χαλεπός, -ή, -όν, *heavy, severe, grievous, harsh; hard, difficult.*

χαλίνους †, τοῦς, *bits, of a bridle, T 393.*

χάλκειος, -η, -ον (χαλκός), *bronze, made of bronze.* [Not *brazen*, which means 'made of brass.']—For χαλκείη as epithet of shield see Introduction, 25.

χάλκεος, -ον (χαλκός), *bronze.* See χάλκειος.—χάλκεον (used as fem.) occurs in Σ 222.

χάλκευον †, imperf., *wrought as a coppersmith, Σ 400.*

χαλκ-ήρης, -ες (ἀρ-αρ-ίσκω, cf. note on B 55), *bronze-fitted, bronze, fastened or strengthened with bronze, epithet of spears, helmets, etc.* See Introduction, 33.

χαλκο-βαρής, -βάρεια, -βαρές (βαρής), *heavy with bronze, bronze.*

of (Z 465). W. accus. or gen. See also § 174 (1).

πύξ (cf. Lat. *pugnus*), adv., with the fist, in boxing.

πῦρ, πυρός, τό, 'fire.'—Plur. πυρά, τὰ, 2d declension, watch-fires.

πυράγη, ἡ (ἀγρέω, take, catch; cf. πάλιν-ἀγρετον, A 526), fire-tangs.

Πυραϊχμης, *Pyraech' mes*, leader of the Paeonians (Π 287), slain by Patroclus.

πυργιδόν, adv. (πύργος), like a tower, O 618.

πύργος, ὁ, tower.

πυρετόν †, τόν, fever, X 31.

πυρή, ἡ (πῦρ), funeral pyre.

πυροί †, αἱ, signal-fires, Σ 211.

πω, enclitic adv., ever, yet. Always after a negative.

πωλίωμα, iterat. imperf. πωλίσκετο, fut. πωλήσει, go often, frequent.

πῶμα, τό, cover, lid.

πῶ ποτε, after οὐ, never yet, never up to this time.

πῶς, interrog. adv., how? in what way?

πως, enclitic, in any way, in some way; after εἰ or αἰ, perhaps, by chance.—οὐ πως, in no way, not at all.

πῶν, plur. πῶσα, τό, flock of sheep.

P—ρ

πα, ρ' = πα. (Cf. § 49, 1.

πασιήρα †, τόν, hammer, Σ 477.

πάπτω, aor. infin. πάσαι, stitch; conservative, plot.

πάχυν †, τήν, chine, I 208.

παψωδία, ἡ, rhapsody, Introduction, 6.

παψωδός, ὁ, rhapsodist, Introduction, 6.

πέα and πεα, adv., easily.

πέε(ν), see πέω.

πέερα, τὰ (πέω), streams.

πέω (for *Φέργ-ω* = *Φέργ-ω* [i. e. -yo]; cf. *Φέργον*), aor. έρεξα, έρ(ρ)εξε(ν), subj. πέτρ, infin. πέσαι, partic. πέξας, pass. aor. partic. gen. βεχθέντος, do, do good or ill to a person (accus.); perform a sacrifice, offer.

πέθεα, -έων, τὰ, limbs, body.

πέα, adv., easily.

πέσαι, πέξας, πέτρ, βεχθέντος, see πέζω.

πέτω, incline downward, sink.

πέω, imperf. έρρεε(ν) and πέε(ν), flow.

ρηγμίν, -ίως, ὁ (ρήγνυμι), breakers, surf.

ρήγνυμι (Lat. *frangō*), aor. έρρηξε(ν), ρήξε(ν), infin. ρήξαι, partic. ρήξας, break, break through; break in pieces; ρήγνυτο (Σ 67), broke itself, broke.

ρήγος, τό, rug.

ρηθιος, -η, -ων (Attic ρεθιον, cf. ρεΐα), easy. Comparat. ρητερος.—Adv. ρηθίως, easily.

ρήξαι, ρήξας, ρήξε(ν), see ρήγνυμι.

ρήξ-ήνωρ, -ωρος (ρήγνυμι, άτήρ), breaking the ranks of men, stormer of battle-lines.

ρήσσοιτες †, pres. partic., stamping, Σ 571.

ρητήρ' (α) †, τόν, speaker, I 443.

ρίγιω (ρίγος, cold; cf. Lat. *frīgus*), fut. infin. ριγήσει, aor. ρίγησε(ν), 2 perf. subj. έρρίγησι, shiver, shudder; fear.

ρίγιον (cf. ριγίω), neut. comparat., more shivery or frosty; more fearful, A 325.

ρίζα, -ης, ἡ, root.

ρίμφα (ρίπτω), adv., swiftly, fleetly.

ρίνός, ἡ, skin.

ρίπτω, aor. έρριψε and ριψε, throw, hurl.

ρίτε, ρίνος, ρίνα, ἡ, nose; ρινών, ρίνας, nostrils.

ρίψε, see ρίπτω.

ροαί, -άων, αἱ (πέω), streams.

ροδανόν †, adj., waving, swaying, Σ 576.

ροδο-δάκτυλος, -ον (ρόδον, rose, δάκτυλος, finger), *rosy-fingered*.

ροή, only plur., see **ροά**.

ρόος, ὁ (ρέω), *stream*.

ρύομαι (perhaps from stem *σερυ*; cf. Lat. *servō*), imperf. **ρύετο**, ὃ plur. imperf. (or 2 aor.) **ρύατο** (§ 142, 4, b), *preserve, defend*.

[To this present some scholars refer also imperf. **ῥύετο** (Z 403), aor. **ῥύσατο** (E 344), 2 aor. **ῥύσο** (X 507), **ῥύτο** (as if for **ῥρύτο**, Ω 499), perf. **ῥύραται** (as if for **σεσύραται**, A 239, X 303), and other doubtful forms.]

ῥύσαι †, adj., *drawn together, wrinkled*, I 503.

ῥύτηρ, dat. plur. **ῥύτηρσι**, ὁ, *reins*, Π 475.

ῥωγάλιος, -η, -ον (cf. **ρήγ-νύμι**), *ragged, in shreds*, B 417.

ῥόομαι (Lat. *ruō*), imperf. **ῥόοντο**, aor. **ῥρόσσαντο**, *rush; move briskly; dance* (Ω 616).

Σ—σ

Σαγγάριος, *Sanga'rius*, a river flowing through Phrygia and Bithynia into the Pontus.

σάκος, -εος, τό, *shield*. Cf. Introduction, 23–26.

σάλπιγξ †, ἡ, *trumpet*, Σ 219.

σανίδες, -ας, αἰ (*two-leaved*) *doors*, I 583, Σ 275.

σάος (Lat. *sānus*), *safe*.—Comparat. **σάωτερος** †, A 32.

σαώω (σάος), subj. **σαῶς** (I 681), **σαῶ** (I 424), **σαῶσι** (I 393), fut. **σαώσεις**, aor. **ἔσάσας**, subj. **σαώσῃς**, -ομεν, mixed aor. infin. **σαωσέμεν** (T 401), *save, keep safe, preserve*.

σαπήρ, see **σήπυ**.

Σαρπηδών, -ῶνος, *Sarpe'don*, leader of the Lycians, slain by Patroclus.

σάφα (σαφής, *clear*), adv., *clearly*.

σαῶς, **σαωσέμεν**, etc., see **σαώω**.

σαώτερος †, comparat. of **σάος**, *more safety*, A 32.

σβέννυμι, aor. **ἔσβεσε(ν)**, infin. **σβέσαι**, *extinguish, quench, put out*; 2 aor. **ἔσβη** (intrans.), *was extinguished*.

σβάζομαι (σέβας), aor. **σέβασσατο**, *be or stand in awe of*.

σέβας, τό, *awe*, Σ 178.

σέθεν, **σείω**, gen. of **σέ**, § 110.

σείω, *shake, brandish*.

σείας, τό (cf. **σελ-ήρη**), *radiance, fire*.

σελήνη, ἡ, *moon*.

Σελλοί †, the *Sel'li*, priests of Pelagic Zeus at Dodona, Π 234.

σέο, gen. of **σέ**, § 110.

σέσηπε, see **σήπυ**.

σεῦ, gen. of **σέ**, § 110.

σεύω, aor. partic. **σεύās**, *drive, urge on*; mid. imperf. **ἔσσειοντο**, aor. **σεύατο**, subj. **σεύονται**, partic. **σευάμενος**, 2 aor. or pluperf. **ἔσσαντο**, perf. partic. **ἔσσημένον**, -ην, *hasten, hurry; be in haste*; but **σεύωνται** (T 26) is trans., *try to chase away*.

σηκός, ὁ (Lat. *saepēs*), *pen, fold*, for sheep; note on Σ 589.

σημα, plur. -ατα, τό, *sign; portent* (B 308), *tomb, mound* (B 814).

σημαίνω (σημα), *give a sign, dictate, give orders*.

σήπυ, perf. **σέσηπε**, pass. 2 aor. subj. **σαπήρ**, rot, perf. *be rotten*.

σθεναρή †, adj. fem., *strong*, I 505.

Σθέnelος, *Sthen'elus*, son of Capaneus and comrade of Diomedes.

σθένος, -εος, τό, *strength, might; troops*, Σ 274.

σίαλος, -οιο, ὁ, w. gen. **σινός** (I 208), *fat hog*. Cf. note on the double expression **βοῦς ταῦρος**, B 480, 481.

σίγαλας, neut. plur. **σίγαλαετα**, *gleaming*.

σίγη, τῆ, dat. only in Homer, *in silence*.

σιδήρεος, -η, -ον, and **σιδήρεος**, -η, -ον (**σιδήρος**), *made of iron* (therefore hard or unfeeling).

σίδηρος, ὁ, *iron*. See note on Σ 34.

Σιδονίη-θεν †, from *Sido'nia*, Z 291.
Cf. note on Z 292.

Σιδόνιος, -η, -ον (Σιδόν, *Sí'don*), *Sido'nian* or Phoenician.

Σίντιες, Sin'tians, people dwelling on the island of Lemnos.

Σιπύλις †, τῆ, *Sip'ylius*, a mountain of Lydia, Ω 615.

σίτος, -οιο and **-ου, δ**, *grain, bread, food*.

σιωπάω (σιωπή), *be quiet*.

σιωπῆ, τῆ, dat. only in Homer, *in silence, silently*.

σκάζω, *limp, halt*.

Σκαίαι πύλαι, the *Scæ'an gate*, the great gate of Troy looking toward the Greek camp.—Without πύλαι, Γ 263. See note on B 809.

σκαίῆς, -ή, -όν (Lat. *scævus*), *left*. Fem. as substant., *left hand*.

σκαίφω, *bound, skip, trip*.

Σκαμάνδριον (πεδίου), **Σκαμανδρίω** (Λειμῶνι), *Scaman'drian*, of the river Scamander.

Σκαμάνδριος, Scaman'drius, name given by Hector to his son, Z 402 (†).

Σκάμανδρος, Scaman'drus or *Scaman'der*, a river of Troy, called by the gods Xanthus.

σκηπτ-όχος, -ον (σκήπτρον, ἔχω), *scepter-bearing*.

σκήπτρον, τό (cf. Lat. *scīpiō*), 'shaft', *staff, scepter*, B 186.

σκιθ-ναμαι (cf. σκεδ-άννυμι, Lat. *scindō*), imperf. ἐσκήδινατο, *scatter, disperse*.

σκιάς, -εσσα, -εν (σκή, *shadow*), *shady*, § 159.

σκόλοpes, dat. -εσσι, οι, *stakes, palisade*.

σκόπελος, δ (Lat. *scopulus*), a jutting *rock, cliff*.

σκοπή, ἡ (σκοπός), *outlook place, height; watch hill* (X 145).

σκοπός, δ (σκέπ-τομαι, *look*), *spy, watchman*.

σकुδμαινίμεν simple verb †, infin., *be angry*, Ω 592.

σκόβομαι, be angry.

σκούρους †, τοὺς, *whelps*, Z 319.

Σκύρος, Scy'ros, a city in Phrygia (†) or the island between Lesbos and Euboea. See note on I 668.

σκούτο-τόμων †, τῶν, *leather-workers*, H 221. See note on Π 106.

σμεραγίω, *resound*.

σμερδαλιός, -η, -ον (cf. Germ. *schmerzen*, Eng. 'smart'), *painful, dreadful, terrible*.—Neut. as adv. **σμερδαλίον, -τα**, *terribly*.

σμερδόνον, adv. (cf. *σμερδαλίον*), *terribly*.

Σμινθεύ †, voc., *Smin'theus*, epithet of Apollo 'of the mouse,' A 39.

σμήχω (cf. perhaps Germ. *schmuchen*, Eng. 'smoke'), *make smolder, burn*.

σμάδιξ, ἡ, *swelling, weal or wale*.

σός, -η, -ον (cf. *σός*), *safe*.

σός, σή, σόν, thy, your, yours, § 113.

σπάρα †, τά, *ropes*, B 135.

σπάω, draw; mid. aor. partic. σπασσάμενος, draw one's own.

σπείσαν, σπείσαῖς, σπείσῃς, see *σπένδω*.

Σπειά †, Spei'ō, a Nereid, Z 40.

σπένδω, iterat. imperf. *σπένδεσκε*, aor.

σπείσαν, subj. *σπείσῃς*, partic. *σπείσαῖς*, *pour a little wine on the ground before drinking, for the gods' portion; make libation*.

σπέος, τό, *cave, grotto*; the dat. *σπήι* (Z 402) is probably for original *σπέει*.

σπεύδω, hasten, be in a hurry. Notes on Z 373, 472.

σπήι, see *σπέος*.

σπλάγχνα, τά (cf. σπλήν, *spleen*), *inward parts, heart, lungs, liver, and so on*.

σπόγγος, δ, 'sponge.'

σπονδή, ἡ (σπένδω), *libation, drink-offering*.

σπουδή, ἡ (σπεύδω), *haste, zeal*; dat. *with effort* on the part of the marshals, *hardly*, B 99.

στάξω, aor. στάξει, *drop, pour drops of*.

σταβός, ὁ (cf. ἐ-στάθην of ἴσθημι), *fold of sheep; stable*, Σ 589.

στάξι, see **στάξω**.

στάς, **στάσκε(ν)**, see ἴσθημι.

στατός (ἴσθημι), *placed in the stall, stalled* (ἵππος).

σταφυλή, ἡ, *bunch of grapes*.

στελαινο, see **στέλλω**.

στεῖρα, dat. -ῆ, ἡ, *cutwater, stem of boat*, A 482.

στείχω (cf. στίχες), 2 aor. ἔστιχον, *proceed in line, go*.

στῆλω, *equip, send*; mid. aor. στῆλωτο, *furled* (A 433).

στῆμμα, plur. -ατα, τό (στέφω), *wreath, fillet*.

στεναχῶ (στενάχω), mid. imperf. στεναχίζετο, *sigh, groan*.

στενάχω (στένω), mid. imperf. στενάχοιτο, *sigh, groan*.

στένω, properly *straighten, puck full*; figuratively, *be distressed, groan* (Σ 33).

στερεός (στερεός, *solid, firm*), *firmly, obstinately*.

στέρον, τό, *breast, chest*.

στεροπ-ηγερῆτα †, ὁ, *gatherer of lightning or waker of lightning*, Π 298.

στέυται, imperf. στέυτο, *press up or forward* (Monro, note on ρ 525), *behave as if, make sign, boast*.

στεφάνη, ἡ (στέφω), *circle, diadem* (Σ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στεφάνω (στέφανος, *circle, crown*; στέφω), *set around, set in a circle*; pass. perf. ἐστεφάνωται, Σ 485, 'with which heaven is set around' or is crowned.

στέφω (cf. Lat. *stīpō*), properly *crowd full; set around, crown*.

στή, **στήθι**, etc., see ἴσθημι.

στήθος, -ος, τό, *breast, chest*.—**στήθεσφι**, gen. sing., X 284; dat., B 388.

στήλη, ἡ (στή-ναι), *pillar, gravestone*, Π 457. See note on Π 456.

στηρῶ (στερ-εῶς), *make firm, set fast*; pass. pluperf. ἐστήρικτο, *was set upon* (Π 111).

στήσαι, **στήσαντο**, **στήσε(ν)**, **στήσομαι**, -όμεθα, **στήσον**, **στήσωσι**, **στήτην**, see ἴσθημι.

στιβ-αρός, -ή, -όν (στειβω, *tread*), *trodden or pressed together, firm, stout, strong*.

στίλω, *shine, glisten*.

στίξ, **στίχος**, ἡ (cf. στείχω). *row, line, rank*, usually of warriors.—**κατὰ στίχας** (Γ 326), *each in his own line, in rows*.—**ἐπὶ στίχας** (Γ 113, Σ 602), *in rows, in lines*.

στίχῶ (στίχ-ες), -δαι (O 635), mid. imperf. ἐστιχάοντο, *walk; proceed in ranks, march*.

στίχας, see **στίξ**.

στόμα, -ατος, τό, *mouth*.

στόμαχος, ὁ (στόμα), *throat*.

στοναχή, ἡ (στενάχω), *groan*.

στοναχῆσαι simple verb †, aor. infin. of **στοναχέω**, *to lament*, Σ 124.

στορέννυμι (Lat. *sternō*, Eng. 'strew'), aor. στόρεσαν, infin. **στορέσαι**, partic. **στορέσας**, *spread, spread out*.

στράτομα (στρατός), imperf. ἐστράτουντο (MSS. ἐστρατόντο), *be encamped*.

στρατός, ὁ (στορέννυμι), *camp, army in camp*.

στρεπτός, -ή, -όν (στρέφω), *to be bent, yielding*.

στρεφ-δίνθηον †, aor. pass. 3 plur., *were set whirling, grew dizzy*, Π 792.

στρέφω, aor. partic. **στρέψατες**, iterat. **στρέψασκον**, *turn about, turn*; mid. **στρέφεται**, fut. **στρέψεται**, pass. aor. partic. **στρεφθείς**, -εῖσα, *turn oneself, turn around or away*.

στρουθός, -οῦ, ἡ, *sparrow*.
 στροφάλιγξ, dat. -ιγγι, ἡ (στρέφω),
whirl.
 στρουφάω (στρέφω), *turn*; *mid.* *turn*
oneself about, tarry (I 463).
 στρυγρός, -ῆ, -όν (στρυγίω), *loathsome,*
hateful; terrible (X 483).—Adv.
 στρυγρώς, *hatefully, to your hurt*
 (Π 723).
 στρυγίω, *loathe, hate, fear*.
 στυφέλιξω, aor. ἐστυφέλιξε(ν), infin.
 στυφέλιξαι, *strike, smite, thrust, or*
drive away.
 σύ, *thou, you*; declined, § 110.
 συγκαλέω, aor. partic. συγκαλέσας,
call together.
 συγχέω, imperat. σύγχει, *pour to-*
gether, disturb, trouble; *mid.* 2 aor.
 σύγχυτο, *were entangled, of reins*
 (Π 471).
 συλάω, aor. subj. συλήσω (X 258),
 συλήσωσι, *despoil, strip, rob*.
 συλλέγω, aor. partic. συλλέξας, *mid.*
 aor. συλλέξατο, *gather together, col-*
lect.
 συμβάλλω, 2 aor. imperat. συμβάλετε,
throw together, bring together.
 σύμπαντες, -ων (πᾶς), *all together*.
 συμφράδομοις †, *ol, counselors, ad-*
visers, B 372.
 συμφράζομαι, fut. συμφράσσομαι, aor.
 συμφράσσατο, *consider counsels*
with, share counsels with.
 σύν and the older ξύν (which has
 been preserved in some places by
 metrical necessity), prep. w. dat.,
with, together with, with the aid of.
 συν- in comp., see also ξυν-.
 σύν, see σύς.
 σύν-αγον, see ξυν-άγω.
 συν-αίρειται comp. †, aor. subj., *has*
hitched together, O 680.
 συν-αιρέω, 2 aor. σύναιλεν, *take to-*
gether, crush together, Π 740.
 σύν-αμι (εἶμι), imperf. dual συνίτην,
come together, encounter.
 σύναιλεν, see συναίρειται.

συν-έχω, perf. partic. συνοχωκότε (§
 127), *bent together, cramped*, B
 218.
 συν-ημοσύνη †, τὰς, *contracts*, X
 261.
 σύνθεο, see συντίθημι.
 συν-θεοίαι, -δων, αἰ (συν-τίθημι), *com-*
pacts (B 339), *commands* (E 319).
 συνίτην, see σύνειμι.
 συνοχωκότε (§ 127), see συνέχω.
 συν-τίθημαι, 2 aor. imperat. σύνθεο,
take heed.
 σὺργις, -ιγγος, ἡ, *shepherd's pipe*.
 σύς, σὺς, ὁ, ἡ (Lat. *sūs*, Eng. 'swine,'
 'sow'), *wild boar* (I 539, 548, Π
 823); *domestic hog* (I 208, 467).
 σφάζω, aor. σφάξε, ἔσφαξεν, *stick or*
stab in the throat, slay.
 σφάξας, σφάξας, accus. plur. of εἶο,
 § 110.
 σφάτερος, -η, -ων, *their own, their*,
 § 113.
 σφάτων, σφάτων, gen. plur. of εἶο, § 110.
 σφήκες, dat. -εσσι, *ol, wasps*.
 σφι(ν), σφίσι(ν) and σφισι(ν), dat.
 plur. of εἶο, § 110.
 σφός, σφή, σφόν, *their own, their*,
 § 113.
 σφυρόν, τό, *ankle*.
 σφός, nom. and accus. dual of σύ,
 § 110.
 σφωε, *the two, the twain*, accus. dual
 of εἶο, § 110. Cf. A 8.
 σφῶι, nom. and accus. dual of σύ,
 § 110.
 σφῶιν, gen. and dat. dual of σύ,
 § 110.
 σφῶν, dat. dual of εἶο, § 110. Cf.
 A 338.
 σφωίτερον †, *of you two*, A 216. Cf.
 § 113.
 σχεδόν, *from close at hand, close*
by, near.
 σχεδόν (σχεῖν, cf. ἔχω), *within grasp,*
near, near at hand.
 σχέθε, σχέθον, σχέθε, see ἔχω.

σχέ-τλιος, -η, -ον (σχεῖν), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχήσασθαι, see ἔχω and note on I 235.

σχίση, ἡ (σχίζω, cleave), cleft wood, fire-wood.

σχοίατο, see ἔχω.

σῆμα, -ατος, τό, dead body.

σῆς (cf. σῆος), safe (X 332).

Τ—Τ

τ' = τε or τοι.

τάς, nom. plur. fem. of δ, ἡ, τό.

τάλ-αντον, τό (τλη-ναι), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122.

τάλαρος, ὁ (τλη-ναι), basket.

ταλαίριος, adj. (for derivation see § 63. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. E 289.

Ταθύβιος, Talthybius, herald of Agamemnon.

τάλλα, the other parts, the rest; cf. § 44.

τάμε, ταμέαν, etc., see ταύνω.

ταμίη, ἡ (τάμνω), stewardess, house-keeper.

ταμίης, ὁ (τάμνω), steward.

τάμνω (Attic τέμνω), 2 aor. τάμε, subj. τάμμεν, τάμητε, infin. ταμέειν, partic. ταμόντα, -όντες, mid. imperf. τάμοντο, 2 aor. infin. ταμέσθαι, cut, cut off, carve, wound; make oaths with sacrifice. Cf. B 124.

ταν-ηλεγής, gen. -έος (τείνω, ἔλγος), of distress drawn out, very distressing.

τανυ-ήκης, -ες (ἀκ-ωκή), with stretched-out point, long and sharp, sharp-pointed, tapering (Π 768).

τανύ-πεπλος, -ον, dressed in out-stretched or broad robe; Introduction, 20. Possibly it is merely a synonym of ἐλασιπέπλος (Helbig), long- or trailing-robed.

τανύ-φλοιον †, adj., with stretched bark, i. e. with smooth bark, Π 767.

τάνω (cf. τείνω), aor. τάνυσεν, τάνυσαν, pass. aor. τάνυθεν, τάνυσθεις, stretch, stretch out; extend (I 213). Note on Π 475.

τάπης, gen. plur. -ήτων, ὁ, coverlet.

ταράσσω, subj. aor. (συν-)ταράξω, confuse, disturb; pluperf. τετρήχαι, was in confusion.

ταρβέω, aor. τάρβησεν, partic. ταρβήσας, -σαντε, be terrified, fear. Cf. A 331.

τάρπησαν, ταρπόμεθα, see τέρπω.

ταρφέα, adv. (ταρφής, τάρφος), thickly, often, again and again, X 142.

τάρφος, dat. plur. τάρφεσιν, τό (τρέφω), thicket.

ταρχέω, fut. ταρχέσονται, bury. See note on Π 456.

ταύρος, ὁ (Lat. taurus), 'steer,' bull.

τάφος, ὁ (θάπτω), burial.

τάφρος, ἡ (θάπτω), ditch, trench, moat.

ταφόν, 2 aor. partic. of which the perf. is τέθηπα, be amazed, dazed.

τάχα, adv. (ταχύς), speedily, directly, soon.—Comparat. θάσσον (note on Π 129).—Superl. τάχιστα.—See also ἔττι.

ταχύ-πῶλος, -ον (πῶλος, young horse, Eng. 'foal'), with swift steeds.

ταχύς, -εία, -ός, quick, swift.—Adv. τάχα, which see; comparat. θάσσον (note on Π 129); superl. τάχιστα.—See also ἔττι.

τε (Lat. -que), enclitic, and; but often not to be translated. See note on A 63.—For its force after a relative word see § 123. 3.—τε . . . τε, both . . . and; but sometimes not to be translated, as A 81, 82 (see note).—τε . . . ἤδέ, τε . . . ἰδέ, τε . . . καί, both . . . and.

τέγος †, adj., roofed. Z 248.

τεθαλίαν, see θάλλω.

τεθαλίην, τέθηκας, etc., see θηρίσκω.

τεῖνω (cf. *ταῖνω*, Lat. *tendō*), aor. *τεῖ-
νεν*, *τεῖνω*, partic. *τεῖνᾶς*, *pass.* plu-
perf. *τέτατο*, *stretch, draw tight*;
tie reins tight to a chariot rim (ἐξ
ἄρτου); *pass.* *be stretched tight*
(Γ 372), *be suspended* (X 307).

τείρα †, *τά*, *constellations*, X 485.

τείρω (Lat. *terō*), *rub open or hard,
fret, distress, harass*.

τείχος, -*εος*, *τό*, *wall*, especially of a
city.

τέκε(ν), see *τίκτω*.

τεκμαίρομαι (*τέκμαρ*), aor. *τεκμήρατο*,
*set as a goal or limit, decree,
ordain*.

τέκμαρ, *τό*, *goal, end*; *sign*.

τέκνον, *τό* (ἐ-*τεκ-ον* of *τίκτω*), *child*;
young of a bird, nestling; *foal of
a horse*.

τέκον, *τεκοῦσα*, etc., see *τίκτω*.

τέκος, -*εος*, *τό* (ἐ-*τεκ-ον* of *τίκτω*),
child; *young*.

τέκτων, -*ονος*, *ὁ* (cf. *τέχνη*, *τίκτω*, *τεύ-
χω*), *worker in wood or stone, etc.,
builder, carpenter*.

τελαμῶν, -*ῶνος*, *ὁ* (*τληῖναι*, Lat. *tollō*),
a bell for carrying or supporting;
strap of shield (Introduction, 24);
baldric of dagger.

Τελαμωνιάδης, -*ᾶο* (*Τελαμῶν*), *son of
Tel'amon*, Ajax.

Τελαμόνιος, *son of Tel'amon*, *Tela-
monian*.

τελίω, *turn, become, be*.

τέλειος, -*ον* (*τέλος*), *perfect, unblem-
ished*.

τελείω = *τελέω*, *fulfil*.

τελεσφόρος, -*ον* (*τέλος*, *φέρω*), *perfect-
ing, complete, full*.

τελευτάω (*τελευτή*), *perfect, fulfil*.

τελευτή, ἡ (*τελέω*), *end*; *object* (*μῦθοιο*).

τέλειω (*τέλος*), fut. *τελέουσι*, aor. *τέλε-
σας*, subj. *τελέσω*, *τελέσωσι*, opt.
τελέσαιμι, *τελέσειε*, infin. *τελέσθαι*,
pass. *τελείται*, fut. infin. *τελέσθαι*,
perf. *τετέλεσται*, partic. *τετελεσμέ-
νος*, *perfect, fulfil, bring to pass,*

complete, finish; *satisfy* (A 82);
pay (I 156, 298). The perf. *pass.*
partic. may mean *able to be ful-
filled*.

τέλειος, -*εσσα*, -*εν* (*τέλος*), *perfect,
unblemished*.

τέλλω, w. *ἐπί* in tmesis, see *ἐπι-
τέλλω*.

τέλος, *τό*, *end, fulfilment, completion*;
dat. plur. *τελέεσσω*, *companies*, X
298.

τέλος-δε, *to the end*.

τέλιον, *τό* (*τέλος*), *limit*.

τέμ-ενος, *τό* (*τέμ-νω* = *τάμ-νω*, cf. Lat.
templum), *a piece of land cut off, a
god's or king's domain, precinct*.

Τένεδος, *Tenedos*, island near the
Troad.

τένοντε, *τό* (*τεῖνω*), *tendons*, X 396.

τέο, gen. sing. of *τίς*, § 122, 1.

τέός, -*ῆ*, -*όν* (Lat. *tuus*), *your* (sing.).
See § 113.

τέρας, *τό*, *portent, omen*.

τέρην, -*εια*, -*εν*, *tender*.

τέρμα, plur. -*ατα*, *τό* (Lat. *terminus*),
*goal, around which horses turn in
a race*. Cf. Lat. *mēta*.

τερμῶ-εις, -*εσσα*, -*εν* (*τέρμα*), furnished
with a boundary, *well-bordered,
rimmed*, of a shield. See Intro-
duction, 25.

τερπι-κράνιος (for derivation see §
59), *hurler of the thunderbolt, epi-
thet of Zeus*.

τέρπω, mid. 2 aor. subj. *ταρπόμεθα*,
reduplicated 2 aor. *τετάρπετο*, partic.
τεταρπόμενοι, *pass.* 2 aor. *τάρπη-
σαν*, subj. *τραπέτομεν*, *delight*; mid.
and *pass.* *delight oneself, take de-
light in, satisfy oneself*.

τέσσαρες, -*α*, *four*.

τεταγών, 2 aor. partic. (cf. Lat. *tangō*),
seize. No present.

τετάρπετο, *τεταρπόμενοι*, see *τέρπω*.

τέταρτος, -*η*, -*ον* (*τέσσαρες*), *fourth*.
Nent. as adv. *for the fourth time*.

τέτατο, see *τεῖνω*.

τετελεσμένον, perf. partic. of τελέω, able to be accomplished, Σ 427.

τετεύχαστο, see τεύχω.

τίτηκα, see τήκω.

τετηγότες, perf. partic., be grieved, distressed. No present.

τετιμένος, see τίω.

τετιμήσθαι, see τιμάω.

τέτλαθι, τετλαίη, τέτληκας, see τλή-ναι.

τέτμεν and έτετμεν (2 aor.), came upon, found. No present.

τετραίνω (τείρω), aor. τέτρηνε, bore through.

τετραπλή †, adv., fourfold, A 128.

τετρά-φαλος, -ον, four-horned (helmet); Introduction, 33.

τετρα-χά, adv., in four parts.

τέτρηνε, see τετραίνω.

τετρήχαι, see ταρασσω.

τετριγώτας, see τρίξω.

τεττίγισσιν †, τοῖς, cicadas, Γ 151.

τετυγμένον, τέτυκται, τέτυκτο, τετύκοντο, see τεύχω.

τεῦ, gen. sing. of the interrog. pronoun τίς, § 122, 1.

τεν, gen. sing. of the indef. pronoun τις, enclitic, § 122, 2.

τεύχεα, -έων, τά, arms.

τεύχω (cf. τέκτων), aor. έτευξε and τεύξε, make ready, work w. past tense wrought, build, prepare, cause; mid. 2 aor. τετύκοντο, prepared for themselves; pass. perf. τέτυκται, are done (X 450), is prepared (Γ 101), is (X 30); partic. τετυγμένον, built (Z 243), well-wrought (Π 225), τετυγμένα, wrought (X 511); pluperf. (2)τέτυκτο, was built (E 446), was (O 643, Σ 549); τετεύχαστο, were wrought (Σ 574); aor. έτύχθη, was made or caused (Π 296), was done (B 320), had taken place (B 155). Also see κάμνω for the expression κάμω τεύχων.

τέφρη, ή (cf. Lat. tepeū), hot ashes.

τέχνη, ή (cf. τέκτων, τεύχω), skill.

τεφ, dat. sing. of the indef. pronoun τις, enclitic, § 122, 2. (Written τέφ after ούτε, Π 227.)

τέως, meanwhile.

τή (dat. of ή), here, there; by which way, where (Z 393).

τήθεα †, τά, oysters, Π 747.

τήκω, perf. τέτηκα, mell or pine away.

τήλε, afar, far; w. gen. far from.

τηλε-δαρός, -ή, -όν, remote, distant.

τηλεθάων, -δοντας (θάλλω), flourishing, in the bloom of youth.

τηλε-κλατός, -όν, and τηλε-κλυτός, -όν, far-famed.

Τηλέμαχος, Telem'achus, son of Odysseus.

τηλίκος, -η, -ον, of such age, so old.

τηλόθεν (τήλε), from afar.

τηλόθι (τήλε), afar, far.

τηλόσε (τήλε), to a distance, far off.

τηλύγετος, -η, -ον, of uncertain origin and meaning; of tender youth; beloved.

τί, neut. of interrog. pronoun, what? As adv. why?

τι, neut. of indef. pronoun, any, some. As adv. somewhat; after negatives, at all.

τί', see τίω.

τίθημι, -ησι, 3 plur. τιθείσι, imperat. τίθει, imperf. (2)τίθει. fut. θήσεις, infin. θήσειν and θησέμεναι, aor. έθηκα, έθηκε(ν) and θήκε(ν), 3 plur. έθηκαν, 2 aor. έθεσαν and θέσαν, subj. θέω, θής, θέομεν, opt. θέης, imperat. θές, infin. θέμεναι, partic. θέντες, mid. imperf. τίθεντο, 2 aor. θέτο, έθεντο, imperat. θέσθε, θέσθε, partic. θέμενος, set, place, put, lay; cause, make, prepare.—Mid. set or prepare one's own, etc.

τίθηνη, ή, nurse.

τίκτω (cf. τέκτων), 2 aor. τέκον, έτεκες, έτεκε(ν) and τέκε(ν), infin. τεκείω, partic. τεκούσα, mid. 2 aor. τέκετο, τακόμεθα, infin. τεκίσθαι, beget, bear, give birth to.

τῶλω, *tear out, pluck.*

τιμᾶω (τιμή), fut. τιμήσουσι(ν), aor. τιμήσας, subj. τιμήσῃς, -ῃ, -ομεν, imperat. τιμήσον, mid. fut. infin. τιμήσεσθαι, pass. perf. infin. τετιμήσθαι, value, honor.

τιμῆ, ἡ (τίω), valuation, *fine, recompense; honor, respect.*

τιμῆς (= τιμήεις), accus. τιμῆντα (= τιμήεντα), valued, *honored* (I 605). *precious, costly* (Σ 475).

τίνα, accus. sing. masc. of τίς, *whom?* Π 692.

τινά, τινα, accus. sing. masc. or fem. of the indef. pronoun τις, enclitic.

τινάς, τινας, accus. plur. masc. of the indef. pronoun τις, enclitic, O 735.

τινάσσω, aor. ἐτίναξε, *brandish, shake.*

τινῆμαι (τίνω), 2 plur. τινοσθε, *punish.*

τίνω (cf. τιμή), aor. opt. τίσεια, *pay, pay for* (A 42); mid. fut. infin. τίσεσθαι, aor. opt. τίσαιμην, infin. τίσεσθαι, *take pay for* (B 356), *punish a person for something* (gen.).

τίπτει (τί ποτε, § 48), interrog., *why pray?*

τίς, τί (for special case forms see § 122, 1), interrog. pronoun, *who? what?* Neut. τί as adv., *why?*

τις, τι (for special case forms see § 122, 2), enclitic indef. pronoun, *somebody, something, anybody, anything; a; many a man, every man.*—Neut. τι as adv., *somewhat, at all.*

τίσαιμην, τίσεσθαι, τίσειαν, τίσεσθαι, see τίνω.

τίσις, ἡ (τίω), *payment, punishment.*

τίσων (A 506), see τίω.

τιταίω (τείλω), *stretch; draw* (B 390); *lift, hold out* (τάλαντα, X 209); *mid. gallop at full speed* (X 23).

τιτύσκομαι (τυγχάνω), *seek to hit, aim.*

τίω, imperf. τίω. τίει(ν) or τίει(ε), fut. τίω. aor. ἐτίσας, subj. τίσειω. imperat. τίσον, pass. perf. partic. τετιμένος, *value, honor.*

τλήναι, pres. wanting (cf. πολύ-τλάς, etc., Lat. *tolerō, tulī*), fut. τλήσομαι, 2 aor. ἔτλην, opt. τλαίη, imperat. τλήτε, perf. τέτληκας, opt. τετλαίη, imperat. τέτλαθι, *bear, endure, dare.*

τό (adv. accus.), *therefore* (Γ 176, Z 523).

τό in other uses, see δ, ἦ, τό.

(1) τοι, dat. of σέ, § 110.

(2) τοι, enclitic particle, apparently the same as the dat. of σέ, *you see, surely, certainly.*

τοιγάρ, *therefore.*

τοίος, -η, -ον, *such.*—Neut. τοίον as adv., *so much.*

τοίοςδε, -ήδε, -όνδε (τοίος: -δε adds to the demonstrative force), *such, so brave* (B 120).

τοιούτος, τοιαύτη, τοιούτο (τοίος) *such.*

τοιχος, -ου, δ, *wall of a house.*

τοκέυς, gen. plur. τοκῆων and τοκέων, δ (τίκτω), *parent.*

τομήν †, τήν, *stump of tree*, A 235.

τόξον, τό, *bow*, often in plur. (note on A 45); *arrows* (O 709).

τόσον, see τόσ(σ)ος.

τόσος, -η, -ον, see τόσ(σ)ος.

τοσόσδε, -ήδε, -όνδε, in meaning like τόσ(σ)ος. (‘I. τοσ(σ)όσδε.

τοσοῦτος, accus. -ούτον (I 485), neut. plur. τοσσαῦτα (B 328), in meaning like τόσ(σ)ος.

τοσσάκι, *so often.*

τοσσαῦτα, see τοσοῦτος.

τοσσόνδε (X 41), adv., *so much, so, = τόσ(σ)ον.*

τόσ(σ)ος, -η, -ον, *so great, so much, so many.*—Neut. τόσ(σ)ον as adv., *so much; so far, almost* (Σ 378, X 322, see notes).

τοσ(σ)όσδε, -ήδε, -όνδε, in meaning like τόσ(σ)ος, but -δε adds to the demonstrative force.

τότε, *then, at that time.*

τούνεκα (§ 45), *on this account, therefore.*

τόφρα, *for so long, meanwhile.*
 τράπεζα, -ης, ἡ (τετρα-πέδ-ια [i. e. -α], cf. τρίπος), *table.*
 τραπέζεις, accus. plur. -ῆας (τράπεζα), *of the table, feeding at the table (κύνας).*
 τραπέομεν, see τέρπω.
 τράπετο, τράποντο, see τέρπω.
 τραφίμεν, τράφην, τράφη, see τρέφω.
 τρεῖς, τρία, 'three.'
 τρέπω (Lat. *torquō*), aor. ἔτρεψε and τρέψεν, opt. τρέψειε, partic. τρέψας, mid. 2 aor. (ἐ)τράπετο, τράποντο, *turn; mid. turn oneself.*
 τρέφω, aor. partic. θρέψασα, 2 aor. infin. (intrans.) τραφίμεν, pass. 2 aor. τράφη, τράφην, *thicken; nourish, feed, raise, rear; pass. be raised, bred.*
 τρέχω, iterat. aor. θρέξασκον, 2 aor. ἔδραμον, *run.*
 τρέψας, τρέψειε, τρέψεν, see τρέπω.
 τρέω, aor. τρέσε, ἔτρεσαν, *flee.*
 τρήρων, accus. -ωνα (τρέω), *timid.*
 τρητός, -ή, -όν (cf. *τρηπαίνω*), *perforated with holes, descriptive of bedsteads.* See note on Γ 448.
 τρηχύς, -εῖα, -ύ, *rough, jagged.*
 τριζώ, 2 perf. partic. τετρίγῳτας, *twitler, chirp.*
 τρί-πλακα †, adj., accus. sing. of τρί-πλαξ, *threefold*, Σ 480.
 τρι-πλή †, adv., *threefold*, A 128.
 τρί-πολος, -ον, *thrice plowed.*
 τρί-πος, τρίποδος, δ, *tripod.*
 τρίς (τρεῖς), *thrice.*
 τρίτατος, -η, -ον (τρίτος), *third.*
 Τριτογένεια, *Tritogenei'a*, epithet of Athene (X 183). Perhaps the original meaning was 'Water-born.'
 τρίτος, -η, -ον (τρεῖς), *third.*—τὸ τρίτον, adv., *in the third place.*
 τρίχας, see θρίξ.
 τριχθά (τρίς), *in three parts.*
 Τροίη, *Troy*, (1) the district known as the *Tro'ad* or (2) the city *Il'ios.*

Τροίη-θεν, *from Troy.*
 Τροίην-δε, *to Troy.*
 τρομέω (τρόμος), *tremble.*
 τρόμος, δ (τρέμω, *tremble*, Lat. *tremō*), *trembling, quivering.*
 τρέπτεον simple verb †, imperf., *kept turning, turned*, Σ 224.
 τροφόντα †, also as variant in γ 290, adj., *swollen*, O 621.
 τροχός, δ (τρέχω), *wheel.* See Σ 600, where alone in Homer the word means *potter's wheel.*
 τρυγίω, opt. -δοίεν, *harvest.*
 τρέξῃτε †, pres. subj., *coo, chatter*, I 311.
 τρυφάλεια, -ης, ἡ, *four-horned helmet.* See Introduction, 33. Doubtless the word came to signify simply *helmet*, when the horns and the derivation were both forgotten.
 Τρυάδες, accus. -ας, αἱ, *Tro'jan women.*
 Τρυαί, see Τρώς.
 Τρώες, Τρώων, Τρώεσσι(ν) and Τρωαί(ν), *Tro'as, αἱ, Tro'jans.*
 Τρωαίδες, -ων, αἱ, *Tro'jan; as substant., Tro'jan women.*
 Τρωός, -ή, -όν, *Tro'jan.* Fem. plur. Τρωαί as substant., *Tro'jan women.*
 τρωπῶω (τρέπω), mid. imperat. τρωπῶσθε, infin. τρωπῶσθαι, *turn (oneself, in mid.) to flight* (O 666) or *back* (Π 95).
 τραχῶω (τρέχω), -ῶσι, *run.*
 τυγχάνω, 2 aor. ἔτυχες, subj. τύχωμε, *hit.* [*Chance, be (or meet) by chance; obtain.*]
 Τυδεΐδης, -ᾶο and -εω, the *son of Ty'deus*, Diomedes.
 Τυδεΐς, -έος, *Ty'deus*, son of Oeneus, who was king of the Aetolians, in Calydon.
 τύμβος, δ (= late Lat. *tumba*, Eng. 'tomb'; cf. Lat. *tumulus*), *mound of earth, barrow.* See note on Π 456, 457.
 τίνη, *thou, you*, § 110.

τόπῳ, aor. partic. τίψας, pass. 2 aor. partic. τυπεῖς, *smile*. See note on O 745.

τυτθός, -όν, *little*.—Neut. τυτθόν as adv., *a little*; *by a little, narrowly* (O 628); *for a little time* (X 494).

Τυφώεις, -έος, *Typhoeus*, a giant overcome by Zeus and lashed by his lightnings; buried εἰν Ἀρίμοις (B 782, 783).

Τυχίος †, *Tych'ius*, famous worker in leather who made the shield of Ajax, H 220. [Quoted in note on Π 106.]

τύχωμι, see τυγχάνω.

τύψῃς, see τύπτω.

τῷ (see § 117), *then, therefore*.

τῷ in other uses, see δ, ἤ, τό.

τῷ, dat. sing. of the indef. pronoun τῆς, enclitic.

τῶς = ὡς, *so*.

Υ—υ

*Υάδας †, τὰς, *Hy'ades*, a group of stars whose rising is associated with the beginning of the rainy season, Σ 486.

ὕβρις, -ιος, ἡ (ὕπερ), *arrogance, haughtiness, insolence*.

ὑγρός, -ή, -όν, *wet*, A 312.

ὔδωρ, ὕδατος, τό (Lat. *unda*), *water*.

υἱας (accus. plur.), υἱάσι (dat. plur.). υἱάς (accus. plur.), υἱάς (nom. plur.), υἱί (dat. sing.), υἱός (nom. plur.), υἱί (dat. sing.), υἱός (gen. sing.), see υἱός and § 107.

υἱός, δ, *son*. Full declension under § 107.

ὕλακτις, *howl, bark*.

ὕλη, ἡ (cf. Lat. *silva*), *forest, wood*.

*ὕλη, *Hy'le*, small town in Boeotia, H 221. [Quoted in note on Π 106.]

ὕλη-αις, -εσσα, -εν (ὕλη), *wooded*.

ὕμετε, *you*, § 110.

ὕμνιαος †, δ, *marriage-song*, Σ 493.

ὕμμε, *you*, § 110.

ὕος, δ, *son*. See § 107, 1.

ὑπ-άγω, imperf. ὑπάγε, *lead under, harness to* (ζυγόν).

ὑπαι, loc. of ὑπό, *down*, Γ 217.

ὑπαυθα (ὑπαι), adv., *away from beneath; before* (X 141); *beneath and away, at either side of* (Σ 421).

ὑπ-αἴσω, aor. partic. ὑπαῖξας, *dart or glide out from beneath* (w. gen.).

ὑπ-άλυξίς, ἡ (ἀλύκω), *escape*.

ὑπ-αν-ίστη comp. †, *rose up beneath*, B 267.

ὑπέδω, see ὑπειμι.

ὑπέδωσαν, see ὑποδίδω.

ὑπέδεκτο, see ὑποδέχομαι.

ὑπ-επαρήσσοντο comp. †, imperf., *were secretly arming themselves*, Σ 513.

ὑπ-είκω, imperf. ὑπέεικον, mid. fut. ὑπέειμαι, *give way, yield, withdraw, retire*.

ὑπ-εἰμι (εἶμι), 3 plur. ὑπέασι, *be under*.

ὑπερέχων, -ον, see ὑπερέχω.

ὑπ-έκ, w. gen., *out from beneath, forth from; away from* (X 146).

ὑπ-εκ-προ-θέω, -ει, *run forth from under, outstrip* in racing.

ὑπ-εκρέθη comp. †, aor. pass., *is hidden beneath*, O 626.

ὑπ-εκ-φέρω, imperf. ὑπεξίφερον, *bear away from*.

ὑπ-εκ-φεύγω, 2 aor. ὑπεξίφυγε(ν) and ὑπέφυγε, *escape, escape from*.

ὑπελάσσω, see ὑπολύω.

ὑπέμειναν, see ὑπομένω.

ὑπ-εμνήμικε comp. †, *bows down his head, is cast down*, X 491.

ὑπ-ένωθε, *beneath* (w. gen.); *below* (i. e. in the world below, Γ 278).

ὑπεξίφερον, see ὑπεκφέρω.

ὑπεξίφυγε(ν), see ὑπεκφεύγω.

ὑπέρ (Lat. *super*), prep. w. gen. and accus. **W. gen.** *above, over, in behalf of, by* (w. verbs of beseeching), *about* (= περί, Lat. *dē*, Z 524). **W. accus.** *above, over, beyond, con-*

trary to.—Sometimes accented
ὑπερ, § 166.
ὑπερβαίνω, 2 aor. subj. *ὑπερβήη*, *transgress*.
ὑπερβασία, ἡ (*βαίνω*), *transgression*.
ὑπέρβιος, -ον (*βίη*), of exceeding
 might, *furious, unbridled, insolent*.
 ***ὑπερείη**, *Hyperei'a*, a spring in Thes-
 saly. Cf. Z 457.
ὑπερέχω, imperf. *ὑπερέχε(ν)*, *ὑπερέ-
 χων*, 2 aor. *ὑπερέχε*, *hold (σπλάγ-
 χνα) over (Ἡφαίστειο), hold (χείρας)
 before (gen. or dat. of pers.), so
 protect; rise above, tower above*.
ὑπερθε(ν), adv., *from above, above*.
ὑπερθρόσκω, 2 aor. *ὑπέρθρον*, *spring
 or leap over*.
ὑπέρθυμος, -ον, of exceeding spirit,
high-spirited.
 ***ὑπερίων**, -ονος, δ (cf. *ὑπέρ*), originally
 an epithet of the sun, 'dwelling
 on high'; but also explained as a
 patronymic, the *High-born* one;
 as substant., the *Sun-god*.
ὑπερμνής, -ές (*μένος*), of exceeding
 might, *above all in might, very
 powerful*.
ὑπέρμορσ (= *ὑπὲρ μόρον*), adv., *beyond
 (the decree of) fate*, B 155.
ὑπερσπλίησι †, ταῖς, *acts of violence*,
 A 205.
ὑπερπίτομαι, 2 aor. *ὑπερπίτατο*, *fly or
 spread over the head* (X 275).
ὑπερράγη, see *ὑπο(ρ)ρήγνυμι*.
ὑπέρτερος, -ον, *superior, preëminent,
 distinguished*.
ὑπερφιάλος, -ον, *very powerful, arro-
 gant, insolent*.—Adv. *ὑπερφιάλωσ*,
exceedingly, overmuch.
ὑπερώην †, τήν, *palate, roof of the
 mouth*, X 495.
ὑπίσταν, see *ὑπίσταμαι*.
ὑπιστενάχιζε comp. †, imperf. of
ὑποστενάχιζω, *groaned beneath*, B
 781.
ὑπίστη, see *ὑπίσταμαι*.

ὑπίσχετο, see *ὑπίσχομαι*.
ὑπίπτεσαν, see *ὑποπτεῖω*.
ὑπέωρει, see *ὑποχωρέω*.
ὑπ-ηοίος, -η, -ον (*ἠώς*), *under the dawn,
 at daybreak*.
ὑπ-ίσχομαι, 2 aor. *ὑπέσχετο*, subj.
ὑπόσχωμαι, *ὑπόσχωται*, imperat.
ὑπόσχεο, infin. *ὑποσχέσθαι*, *promise*.
vow.
ὑπνος, δ (Lat. *somnus*, for *σop-nus*),
sleep. Also personified, the god
 of sleep (Π 454, etc.).
ὑπό, ὑπ', ὑφ' (before rough breath-
 ing), loc. *ὑπᾶς* (Lat. *sub*), adv. and
 prep. w. gen., dat., or accus. **W.**
gen. *from under; under, beneath;*
at the hand of, by (w. pass. verb);
under stress of, by reason of. **W.**
dat. *under, beneath, w. verbs of
 rest and sometimes after verbs of
 motion; under, by, of the cause or
 instrument.* **W. accus.** *beneath,
 under, to a high place, w. verbs
 that express or imply motion;*
during (Π 202, X 102). Also ac-
 cented **ὑπο**, §§ 164, 166.
 Meaning as adv. *beneath, under-
 neath; down* (Γ 217); *by stealth*
 (Σ 319). See also note on Σ 570.
ὑποβλήθη †, adv., *interrupting*, A
 292.
ὑποβέβω, aor. *ὑπέβεισαν*, partic.
ὑποβέβωσ, *fear*.
ὑποβέβη †, ἡ, *means of entertain-
 ment*, I 73.
ὑποδέχομαι, fut. *ὑποδέξομαι*, aor. *ὑπε-
 δέξατο*, 2 aor. *ὑπέδεκτο*, *receive into
 one's hospitality or keeping*.
ὑπόδρα (adv.), w. *ἰδών*, looking from
 beneath, *with a sullen or grim
 look*.
ὑπόεικον, see *ὑπείκω*.
ὑπό . . . ἤρεον, see *ὑφαιρέω*.
ὑπολεύω, aor. in *ἱμεῖς* (Ω 498) *ὑπό
 . . . ἔλυσεν*, *make relax (γούνατα)*
in death; mid. aor. ὑπελύσασ, *set
 free for oneself from under*.
ὑπομένω, aor. *ὑπέμεινεν*, *wait for the
 attack of*.

ὑπο-πλακίη †, adj., *under Plataeus*, a spur of Mt. Ida, Z 397.

ὑπ-όρνυμι, *arouse*, aor. in tmesis ὑπ' ἔμερον ὄρεε (Ω 507).

ὑπο-(ρ)ρήγνυμι, *break underneath*; pass. 2 aor. ὑπερράγη, *breaks forth beneath*. Note on Π 300.

ὑποσταίη, ὑποστήτω, see ὑφίσταμαι.

ὑπο-στρέφω, aor. opt. ὑποστρέψαι, *turn back, return* (intrans. Γ 407).

ὑπόσχοο, ὑπόσχωμαι, etc., see ὑπίσχομαι.

ὑπόσχεσις, ἡ (ὑπ-ίσχομαι), *a promise*.

ὑπο-τρέω, aor. ὑπέτρεσαν, *flee away*.

ὑπο-τρομέω, *tremble beneath*—in the legs.

ὑπό-τροπος, -ον (τρέπω), *returning*.

ὑπο-φειγέμεν comp. †, pres. infin., *to flee away from, to escape*, X 200.

ὑπο-φίηται †, ol, *interpreters of the divine will*, Π 235.

ὑπο-χωρέω, imperf. ὑπεχώρει, *withdraw, retire*.

ὑπ-όψιον †, adj., *despised*, Γ 42.

ὑπίστος, -η, -ον (ὑπό), *backward* (cf. Lat. *supinus*). [The reverse of *πρηής*.]

ὑπ-ωρόφιοι †, adj., *under your roof*, I 640.

ὑμίλη, ἡ, *battle, conflict*.

ὑμίλην-δε, *to the conflict, to battle*.

ὑστάτος, -η, -ον (ὑστατος), *rearmost, last*.

ὑστατος, -η, -ον (superl. of ὑστερος), *rearmost, last*.—Neut. ὑστατον, ὑστατα, as adv., *for the last time*.

ὑστερος, -η, -ον, *later, younger in birth; next in succession*.—Neut. ὑστερον as adv., *later, hereafter*.

ὑφαίνω, *weave*; figuratively, *devise, contrive plans, etc.*

ὑφ-αιρέω, imperf. ὑπὸ . . . ἦρον (B 154), *take away from beneath*.

ὑφ-ίντες comp. †, 2 aor. partic., *lowering it*, A 434.

ὑφ-ίσταμαι, 2 aor. act. ὑπέστη, ὑπέσταν,

opt. ὑποσταίη, imperat. ὑποστήτω, *place oneself under; submit oneself* (I 160); *promise*.

ὑψ-ηλός, -ή, -όν (cf. ὕψι, *on high, ὑψ-οῦ*), *high, lofty*.

ὑψ-ηρέφιος †, adj. in gen. case, *high-roofed*, I 582.

ὑψι-βραμέτης (βρίμω), *thunderer on high*, epithet of Zeus.

ὑψι-ζυγος, -ον (ζυγόν), *throned on high*.

ὑψι-πέτης (πέτομαι), *high-soaring*.

ὑψι-πυλος, -ον (πόλη), *with high gates, high-gated*.

ὑψ-όροφος, -ον (ὄροφή, *roof*; cf. ἐρίφω), *high-roofed*.

ὑψόσε (cf. ὕψοῦ), *on high*.

ὑψοῦ (cf. ὑψόσε, etc.), *high up, on high*.



φάανθεν, see φαίνω.

φαινός, -ή, -όν (φάος), *bright, shining*.—Comparat. φαινότερος.

φαίνω (φάος), pass. aor. φάανθεν, *shine*.

φαιδμιοι, -ον (φάος), *shining, splendid; glorious, illustrious*.

φαιην, etc., see φημί.

φαινομένηφι(ν), partic. of φαίνω, § 155, 1.

φαίνω (φάος), aor. ἔφηνε(ν), pass. perf. πέφανται, 2 aor. (ἐ)φάνη, ἔφανεν, subj. φανῆ and φανῆη, imperat. φάνθη, infin. φανήμεναι, partic. φανέντα, *bring to light, show, reveal; declare* (Σ 295): *mid. and pass. be seen, appear, show oneself*.

φάλαγξ, plur. φάλαγγες, ἡ (phalanx), *line of soldiers*.

φάλαρ(α) †, τά, *metal bosses or disks on the helmet*, Π 106. See also Introduction, 33.

φάλος, ὁ, *horn of helmet*. Introduction, 33.

φαιμέν, φάμενος, φάντες, etc., see φημί.

φανέντα, φάνη, φανῆ, φανῆη, φάνθη, φανήμεναι, see φαίνω.

φάος, τό, *light; safety, victory, deliverance, delivery*.

φάσσει, *to the light.*

φαρέτρα, ἡ (φέρω, cf. Lat. *pharetra*),
quiver for carrying arrows.

φάρμακον, τό, *herb.*

φᾶρος, dat. φάρα, τό, *elegant robe of
linen, sometimes used as a shroud
for the dead. See Introduction, 19.*

φᾶς, φάσαν, see φημί.

φάσγανον, τό (σπάζω), *sword.*

φάσθαι, φᾶσθ(ν), see φημί.

φάτις, ἡ (φημί), *report, saying.*

φάτνη, ἡ, *manger.*

φάτο, see φημί.

φίβομαι, *flee.*

φειδωλή †, ἡ, a *spring*, X 244.

φεν and φα, roots that appear in
reduplicated 2 aor. ἐφεφεν(ν) and
πέφην(ν), ἐπέφηνεν, partic. πεφόνοντα,
pass. perf. πέφαται, *slay.*

φῆριστος = φέρτατος.

Φέρουσα †, *Pherusa*, a Nereid, Σ 43.

φῆρτατος, -η, -ον, superl. of φέρτερος.
best, most excellent, mightiest.

φῆρτερος, -η, -ον, *better, superior in
rank, mightier.*

φῆρτρα †, τῆ, *litter*, i. e. *bier*, Σ 236.

φέρω (Lat. *ferō*. Eng. 'bear'), subj.
φέρωσι, imperat. φέρτε (§ 131), infin.
φέρμεν and φέρειν, imperf. φέρε,
φέρω, fut. ὀσσει, -ομεν, infin. ὀσόμεν,
aor. ἐνεικεν, ἐνεικαν, subj. ἐνείκω,
opt. ἐνείκω, infin. ἐνείκωι, mixed
aor. imperat. ὀσσετε, infin. ὀσίμεναι,
*bear, carry, bear off, bring; wage
(war).* Mid. φέρονται, fut. infin.
ὀσσεσθαι, aor. ἠνείκατο, *bear off for
oneself, etc.; cf. act. Pass. be borne;
rush, dash.*

φύγω (Lat. *fugidō*), fut. φεύξομαι, infin.
φεύξεσθαι, 2 aor. φύγε, -ον, subj.
φύγησιν and φύγη, opt. φύγομεν,
infin. φυγείω and φυγείν, perf. partic.
πεφυζότες, πεφυγμένον, *flee, es-
cape; be driven in flight; flee
from.* — πεφυζότες, *panic-stricken*
(cf. φύξα).

φή, φῆν, see φημί.

φή, same as ὤς, *like.* See note on
B 144.

φηγός, ἡ (Lat. *fāgus*, Eng. 'beech'),
oak is the meaning of the Greek
word (rendered *quercus* by Lat.
writers). Probably a tree with
edible (cf. φαγ-εῖν) nuts was origi-
nally indicated. Cf. note on Z 237.

φημί (cf. φάω, Lat. *fāri*), 3 sing.
φησί(ν), 1 plur. φαμέν, 3 plur. φᾶσι(ν)
[the preceding forms are not en-
clitic in our text; the ancient
grammarians were not unanimous,
in fact, in describing the word as
enclitic]. opt. φάην, -ης, φαίμεν,
partic. φᾶς, φᾶντες, imperf. ἐφην
and οῦν, ἐφῆσα and ἐφης, ἐφη and
φή, ἐφασαν, φάσαν, and ἐφω, mid.
infin. φάσθαι, partic. φάμενος, im-
perf. ἐφάμην, ἐφατο and φᾶτο, ἐφω-
το, iterat. ἐφασκες, *make known,
declare, say, speak; think.* The
two ideas of *saying* and *thinking*
can not always be distinguished.

φῆρ, dat. plur. φῆρσίη, δ (θηρ, cf. Lat.
fera, ferōx), *wild beast, Centaur.*
See note on A 268.

Φηραί, *Pherae*, a town ruled by
Agamemnon and situated between
Pylos and Lacedaemon.

φθάω, 2 aor. subj. φθήη, *anticipate;*
w. partic. *sooner, first.* Cf. Π 861.

φθέγγομαι (cf. φθογγή), aor. φθέγγατο,
raise the voice, call, cry out.

φθῆη, see φθάνω.

Φθίη, *Phthi'a*, kingdom of Peleus in
southern Thessaly and home of
Achilles. See note on A 79.

Φθίην-δε, *to Phthi'a.*

φθινύω (cf. φθίω), iterat. imperf.
φθινύσκες, intrans. *perish;* trans.
waste away, fret away.

φθίω, fut. φθίσει, infin. φθίσειω.
destroy, slay; mid. 2 aor. ἐφθίτο,
infin. φθίσθαι, perf. 3 plur. ἐφθίωσ
= ἐφθίωτο, *perish, be slain.*

φθίω-ἄνωρ, accus. -ἄνορα (φθίω and
ἄνηρ), *man-destroying.*

φθίσθαι, see φθίω.

φθίω (cf. φθίω), imperf. ἐφθίεν, *waste one's heart away*.

φθογγή, ἡ (cf. φθέγγομαι), *sound of the voice*. [Cf. Eng. 'di-phthong'].

φιλέω (φίλος), pres. act. infin. φιλήμεναι and φιλέω, imperf. φίλειον, iterat. φιλέσκε(ν), aor. (ἐ)φίλησα, subj. φίλησθ, *love; treat kindly, entertain* (Γ 207).

φιλοκτεανάτατε †, adj., *most greedy of gain, most covetous*, A 122.

φιλομυαδής, -ές (cf. μειδάω), *loving smiles, fondly smiling, sweetly smiling*.

φιλοπόλεμος, -ον, *battle-loving, war-loving*.

φίλος, -η, -ον, *dear, pleasing* (see note on A 541); but *own* also. § 114.—As substant., *friend*.—Comparat. φίλτερος (note on X 301), superl. φίλτατος.

φιλότης, -ητος, ἡ (φίλος), *love* (I 630), *friendship* (Γ 453), *hospitality* (Γ 354).

φιλοφροσύνη †, ἡ, *kindliness*, I 256.

φίλατος, φίλτερος, see φίλος.

-φι(ν), suffix, § 155, 1.

φλεγέω (φλέγω, Lat. *flagrō*, *fulgeō*), *burn, blaze*.

φλοῖόν †, τόν, *bark of a tree*, A 237.

φλοίσβος, δ, *billowing, roaring of waves, tumult of battle*. [Cf. πολύφλοισβος and ἀφλοισμός †, O 607.]

φλόξ, φλογός, ἡ (φλεγέω), *flame, blaze*.

φοβέω, aor. ἐφόβησας, *roul, put to flight; mid. fut. φοβήσομαι, trans. will flee from* (X 250); other *mid. and pass.* forms φοβεῖται, imperf. φοβέοντο, aor. (ἐ)φόβηθεν, partic. φοβηθείς, *flee*. See note on Z 278.

φόβον-δε, *to flight*.

φόβος, -οιο and -ον, δ (φέβ-ομαι), *fright*. Cf. Z 278. But the word is interpreted *fear* in Π 291 and a few other places by some authorities, in spite of the contention of Aristarchus to the contrary.

Φοῖβος, *Phoe'bus*, epithet of Apollo.

φονά †, adj., *red*, Π 159.

Φοῖνιξ, *Phoe'nix*, son of Amyntor, and tutor and companion of Achilles. See note on I 168.

φοιτάω, imperf. ἐφοίταε and φοιτά, *go, go about, go hither and thither*.

φορκός †, adj., *bow-legged*, B 217.

φονεύς, -ῆος, δ (root φεν), *slayer, murderer*.

φονή, ἡ (root φεν), *slaying*, O 633.

φόνος, δ (root φεν), *slaying, slaughter; blood of slaughter* (Ω 610); also see note on Π 162.

φοξός †, adj., *peaked*, B 219.

Φορβᾶς, *Phor'bas*, father of Diomedes and king of the Lesbians.

φορέω (cf. φέρω), pres. act. infin. φορῆναι (B 107) and φορέω, iterat. imperf. φορέσκε, aor. φόρησεν, *bear, carry; wear*.

φορηεῖς †, οί, *carriers, vintagers*, Z 566.

φορῆναι, φόρησεν, see φορέω.

φόρμυξ, -γγος, ἡ, a stringed instrument, *phorminx, lyre*. It is not plain from Homer how it differed from the κίθαρς.

φορμίζω (φόρμυξ), *play on the lyre*.

φράζω, 2 aor. ἐπέφραδε, *show, point out; mid. φράζεαι, etc., imperat. φράζεο and φράζε, fut. φρασσόμεθα, aor. ἐφράσσατο, imperat. φράσαι, show to oneself, discern, see* (O 671), more commonly *consider, think over with oneself*.

φρήν, φρενός, ἡ, common in plur.; *diaphragm or midriff; heart, mind, sense; breast* (Π 242, etc.). See note on A 55.

φρήτρι, ἡ (cf. Lat. *frāter*, Eng. 'brother'), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (φῦλον).—φρήτριφιν, § 155, 1.

φρονέω (φρήν), *have one's senses, live* (X 59), *think, have in mind, consider; be minded, have a happy (ἀγαθὴ) heart; have an evil (κακὰ)*

intent or cherish evil thoughts;
μέγα φρονέοντες, in high spirits.

Φρύγες (Φρυγία), Phrygians.

Φρυγία, Phrygia, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φύ, see φύω.

φύγα-θε (cf. φύγ-ε, 2 aor. of φεύγω), to flight; w. μνάοντο (Π 697), *be-thought themselves of flight.*

φύγε, φυγέαν, φυγείν, φύγησιν, φύγον, see φεύγω.

φύλα, ή (φύγ-ε), *trepidation, panic,* I 2.

φύη ή (φύω), *growth, stature.* Cf. A 115, Γ 203-211.

φύκος †, τό, *seaweed,* I 7.

φυκ-τά (φεύγω), neut. plur. adj. used as substant., *possibility of escape,* Π 128.

φυλακή, ή (φύλαξ), *guard, watch—the act as well as the men.*

φυλακούς †, τοὺς, *guards,* Ω 566.

φυλακ-τήρ, plur. -ήρες, δ (φυλάσσω), a *guard.*

φύλαξ, -ακος, δ, a *guard.*

φυλάσσω (cf. φύλαξ), aor. φύλαξεν, *guard, watch, keep, cherish, ob-serve, attend to.*

φύλλον, τό (Lat. folium), *leaf.*

φύλλον, τό, *race, kind; tribe,* in meaning like the later φυλή.

φύλοπις, -όπιδος, ή, *tumult of battle, battle, conflict.*

φύσαι, αί, *bellows.*

φύσάω (φύσαι), imperf. ἐφύσων, *blow.*

φύσαι, see φύω.

φύσιάω (φύσαι), *rant.*

φυσί-ζοος, -ον (φύω and perhaps ζεία), a kind of grain), *grain-producing.* The traditional meaning is *life-giving* (cf. ζωή, life).

φυτεύω (φυτόν), aor. ἐφύτευαν, *plant.*
φυτόν, τό (φύω), *plant, stalk, tree.*

φύω (cf. Lat. fui, Eng. 'be'), fut. φύσει, *produce;* 2 aor. φύ, grew: ἐν . . . φῦ (Ζ 253), *grew to, clung to, grasped.*

φωνέω (φωνή), aor. (ἐ)φώνησεν, partic. φωνήσας, *lift up the voice, speak.*

φωνή, ή, *voice.* [Cf. tele-phone, etc.]

φωνήσῶς, φώνησεν, see φωνέω.

φῶς, φωτός, δ, *man.*

X—χ

χ', before rough breathing, see κε.

χάζομαι, imperf. (ἐ)χάζετο, *give way, yield, withdraw.*

χαίνω, 2 aor. opt. χάνωι, *gape, yawn.*

χαίρω, imperf. χαιρε, iterat. χαιρεσκον, mid. 2 aor. opt. κεχαροίατο, pass. 2 aor. (ἐ)χάρη, ἐχάρησαν, opt. χαρείη, *rejoice, be glad.* The pres. imperat. is used to express welcome (or farewell): *hail! welcome!* Cf. A 334, I 197, 225.

χαίτη, ή, *hair, locks; mane* of horse.

χάλαζα, dat. -η, ή, *hail, pellets* of ice.

χαλεπαίνω (χαλεπός), aor. infin. χαλεπήναι, *be angry, be wroth.*

χαλεπός, -ή, -όν, *heavy, severe, grievous, harsh; hard, difficult.*

χαλινοὺς †, τοὺς, *bits,* of a bridle, T 393.

χάλκεος, -η, -ον (χαλκός), *bronze, made of bronze.* [Not brazen, which means 'made of brass.']—For χαλκήη as epithet of shield see Introduction, 25.

χάλκεος, -ον (χαλκός), *bronze.* See χάλκειος.—χάλκεον (used as fem.) occurs in Σ 222.

χάλκεον †, imperf., *wrought* as a coppersmith, Σ 400.

χαλκ-ήρης, -ες (ἀρ-αρ-ίσκω, cf. note on Β 55), *bronze-fitted, bronze, fastened or strengthened* with bronze, epithet of spears, helmets, etc. See Introduction, 33.

χαλκο-βαρής, -βάρεια, -βαρίς (βαρίς), *heavy with bronze, bronze.*

- χαλκοβατής**, -ής, with threshold of bronze.
- χαλκογλάχιος** †, gen. of χαλκογλάχιν, with bronze point, X 225.
- χαλκοκορυστής**, dat. -ῆ (κορύσσω), equipped or armed with bronze.
- χαλκοπάρης**, -ον (παρῆα), bronze-cheeked, epithet of helmet. Introduction, 34.
- χαλκός**, δ, bronze, the alloy of copper and tin; the word is used by metonymy for various weapons, and for armor, etc.
- χαλκοτύπος** †, adj., inflicted with weapons of bronze, T 25.
- χαλκοχιτών**, gen. plur. χιτώνων, bronze-chitoned, bronze-mailed, with bronze breastplate. Introduction, 31.
- χαμάδι** (χαμαί), to the ground, on the ground.
- χαμάζε** (χαμαί), to the ground, on the ground.
- χαμαί** (loc.; cf. Lat. *humī*), on the ground, to the ground.
- χαμαί-εἶναι** †, adj. from χαμαιεύνης, sleeping on the ground, Π 285.
- χάνοι**, see χάλνω.
- χαρείη**, χάρη, see χάρω.
- χαρίαι**, -εσσα, -εν (χάρις), pleasing, beautiful.—Superl. χαρίστατος.
- χαρίζομαι** (χάρις), perf. partic. κεχαρισμένη, -α, gratify; in perf. be pleasing or welcome; voc. partic. dear.
- χάρις**, accus. -ιν, ἡ (χαίρω), the quality of being pleasing (beauty, charm), favor (I 613); gratitude (I 316). Also cf. note on O 744.
- Χάρις** † (personification of χάρις), Cha'ris, wife of Hephaestus, Σ 382.
- Χάριτες** (χάρις), the Char'ites or Graces, goddesses of beauty.
- χάρμα**, τό (χαίρω), joy.
- χάρμη**, ἡ (χαίρω), joy of battle. ["And drunk delight of battle with my peers,] far on the ringing plains of windy Troy.—Tennyson, *Ulysses*.]
- χατέω**, long for, need.
- χατέω**, long for, need, lack.
- χατή**, ἡ (χαίνω), hole, X 93, 95.
- χέλος**, plur. -εα, τό, lip, X 495.
- χαμέριος**, -η, -ον (cf. χεμών), wintry, of winter.
- χεμών**, -ῶνος, δ, winter.
- χεῖρ**, χεῖρός, ἡ, hand, arm (A 441, etc.). The dat. plur. is χεῖρσσι(ν), or χερσίν(ν).
- χέρων**, -ον (χέρης), comparat., worse.
- Χείρων**, C'h'i'ron, the noted Centaur.
- χερείτερος** (χέρης), comparat., worse.
- χερείων**, -ον (χέρης), comparat., worse.
- χέρης**, dat. χέρηι, adj., subject, inferior, of meaner rank, A 80.
- χερμάδιον**, τό, stone. (If from χεῖρ, 'large as the hand can hold.')
- χερνώσαντο** †, aor., they washed their hands, A 449.
- χερσίν(ν)**, see χεῖρ.
- χέω**, aor. ἔχεον, ἔχεαν, also ἔχευ(ν), ἔχευαν, pour; heap up a funeral mound; strew (I 7); let fall or drop, shed tears.—Mid. imperf. ἐχέοντο, streamed forth (Π 267), aor. (ἐ)χέατο, threw her arms around (E 314), strewed dust down over his head (Σ 24), 2 aor. partic. χυμένη, throwing herself (T 284; see note).—Pass. pluperf. κέχυτο, was poured or shed (B 19), spread (Π 123).
- χηλός**, -ῶο and -οῦ, ἡ (χαίνω), chest.
- χήμεῖς** (= καὶ ἡμεῖς), § 44.
- χῆν**, gen. plur. χηνῶν, δ, ἡ (cf. Lat. *anser*, Eng. 'goose', 'gander'), goose.
- χήρη** (cf. χῆτος and χατέω), widowed; a widow.
- χῆτος**, τό (χατέω), want, lack.
- χθίσος**, -ή, -όν (cf. χθές, Lat. *heri*, Eng. 'yester'-day), yesterday.—Adv. χθίσά, note on B 303.
- χθών**, χθονός, ἡ, earth, ground. [Cf. 'chthonian.']
- χιτών**, -ῶνος, δ, chiton, tunic. Introduction, 13.

χλόν, -όνος, ἡ, *snow*.

χλαίνα, -ης, ἡ, *chlaena, cloak, mantle*.
Introduction, 12.

χλοῦνν ἄ, adj. accus. masc., *making its lair in the grass*, I 539.

χόανουσιν ἄ, τοῖς, *melting-pots, crucibles*, Σ 470.

χόλος, -οιο, ὁ (cf. Lat. *fel*), 'gall' (Π 203; but see note), *wrath*.

χολῶ (χόλος), fut. infin. *χολωσέμεν*, aor. *ἐχόλωσεν*, mid. aor. partic. *χολωσάμενος*, perf. infin. *κεχολῶσθαι*, partic. *κεχολωμένος*, fut. perf. *κεχολώσεται*, pass. aor. subj. *χολωθήη*, partic. *χολωθῆς*, in aor. *anger*; mid. and pass. *be angry*.

χορόν-δε, *to a dance*, Γ 393.

χορός, -οῖο, ὁ, *dancing-place; dance*, Σ 590.

χόρτος, ὁ (Lat. *hortus*), *enclosure*.

χραίσμῳ (χρήσιμος), aor. *χραίσμησεν*, infin. *χραίσμησαι*, 2 aor. subj. *χραίσμησῃ*, -οσι, infin. *χραίσμειν*, *be of avail, help; ward off*.

χρεῖά = *χρεῖά*.

χρεῖά, ἡ, *need*.

χρή, a noun, = *χρεῖά* (ἔστί, *is*, or ἔκει, *comes*, is understood), *there is need; it becomes, it becoms or befits*.

χρῖω, aor. *χρῖσεν*, -σαν, imperat. *χρῖσον*, *anoint*.

χρόα, χροῖ, χροός, see *χρός*.

χρόνος, ὁ, *time*.

χρῶσειος, -η, -ον, and χρῶσειος, -η, -ον (χρῶσός), *golden*. [For χρῶσειος cf. § 30.]

Χρῶση, *Chry'se*, town of the Troad where Apollo Smintheus was worshiped.

Χρῶσης, -ίδος, *Chryse's*, daughter of Chryses. A scholium on A 392 says that her name, which is not mentioned by Homer, was Ἀστυνόμη. [The original meaning of the word may have been 'woman of Chryse'; cf. Βρίση[s].]

Χρῶσης ('man of Chryse'), *Chry'ses*, priest of Apollo at Chryse.

Χρῶσημις, *Chrysoth'emis*, a daughter of Agamemnon and Clytaemnestra.

χρῶσθρονος, -ον, *golden-throned*.

χρῶσός, -οῖο and -οῦ, ὁ, *gold*.

χρός, χροός, χροῖ, χροά, ὁ, *skin, flesh, body*.

χρῶμη, see *χέω*.

χτυτή (χέω) γαῖα, *heaped up earth*, of a funeral mound or barrow.

χωλεῖων (χωλός), partic., *limping*.

χωλός, -ή, -όν, *lame*.

χῶμαι, partic. *χῶμένος*, aor. (ἐ)χῶσσο, subj. *χῶσεται*, partic. *χῶσάμενη*, *be angry, incensed, wroth*.

χωρέω (χῶρος), aor. *ἐχώρησεν*, partic. *χωρήσωντες*, *give way, fall back, retire*.

χώρη, ἡ, *space, land, place*.

χώρος, ὁ (cf. χώρη), *space, place*.

χωσαμένη, χῶσατο, χῶσεται, see *χῶμαι*.

Ψ—ψ

ψάμαθος, ἡ, *sand*.

ψάω, imperf. *ψάων*, *touch, graze*.

ψεδνή ἄ, fem. adj., *sparse*, Β 219.

ψεῦδος, τό, *lie, deceit, falsehood*.

ψιάδας ἄ, τὰς, *drops*, as of dew, Π 459.

ψιλός, -ή, -όν, *bare*; *cleared*, i. e. free of trees and bushes (I 580).

ψύχη, ἡ, *breath of life, spirit, life*.

ψυχρός, -ή, -όν, *cold*.

Ω—ω

ὦ, *O*, preceding a voc., not always to be rendered in Eng.

ὦ, interjection of surprise or pain.—

ὦ μοι, *ah me!* cf. A 149.—ὦ μοι

ἔγών, *woe, woe is me!* cf. Π 433.—

ὦ πρόποι, *'tis past belief!* cf. A 254.

See πρόποι.

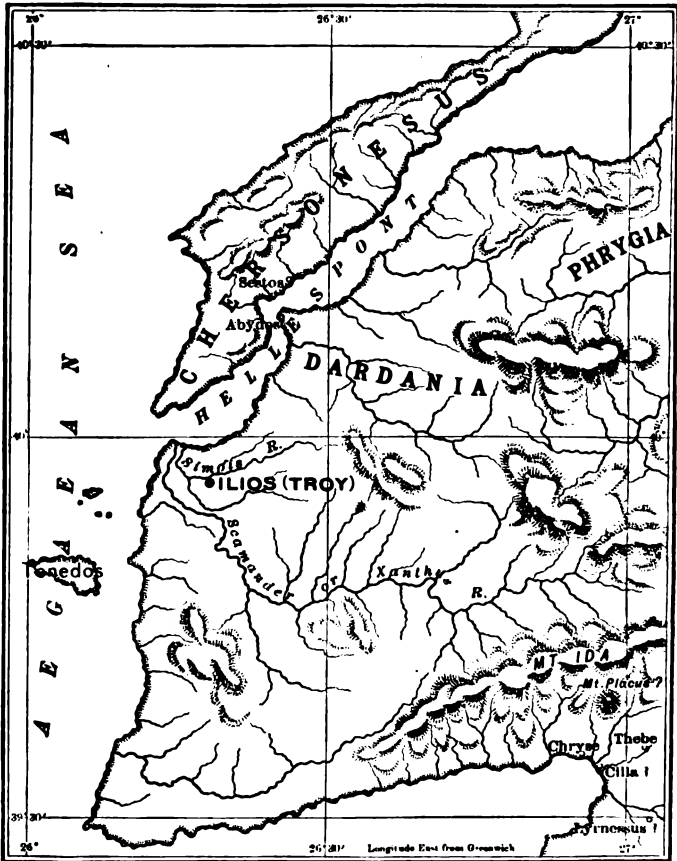
Ὀρίων, -ίωνος (later Ὀρίων, which the Homeric mss. have), *Ori'on*, the constellation. Cf. Σ 486.

ὦδε (adv. of ὅδε), *so, thus*, never 'here' or 'hither' in Homer; *as you are*,

at once (Σ 392).—**ἴδε** . . . **ὤς**, as surely as (Σ 464, 466).
ἰδύσαστο, see [ἰδύσσομαι].
ἰθίω, aor. **ἴσει(ν)**, opt. **ἴσαιμεν**, push, thrust; urge on, drive. See **ἰπυθίω**.
ἰγνυνο, **ἴξτε**, see **ἰγνύμι**.
ἰκα (adv. of **ἰκός**), *swiftly, quickly*.
Ἰκεανός, -οῖα, *Oceanus*, both the god and the river which, in the Homeric belief, encircled the earth.
ἰκιστος, see **ἰκός**.
ἰκτερε, see **οικτερω**.
ἰκάλως, -ον, *swift-sailing* through the sea (if the latter element is **ἔλς**).
ἰκύμορος, -ον, having a swift death, *early dying, short-lived*.—Superl. **ἰκυμορότατος**.
ἰκύπορος, -ον, *swift-faring*.
ἰκύπος, plur. **ἰκύποδες**, *swift-footed*.
ἰκός, -έα (§ 29), -ύ (cf. **ἰκ-ωκ-ή**), *swift, quick*. (The fem. plur. is **ἰκείαι**, etc.)—Superl. **ἰκιστος**.—Adv. **ἰκα**, which see.
ἰλεσα, **ἴλετο**, see **ἰλλῶμι**.
ἰμ-ηστός, -ή, -όν (better **ἰμ-εστός**, from **ἰμός** and **ἔδω**), *eating raw flesh, ravenous*.
ἰμίλειν, **ἰμίλησα**, see **ἰμιλέω**.
ἰμο-θετός (**ἰμός** and **θετός** of **τίθημι**), aor. **ἰμοθέτησαν**, *put raw pieces of flesh on the thighs of the victim, in a sacrifice*. Cf. A 461.
ἰμος, δ (Lat. *umerus*), *shoulder*.
ἰμός, -ή, -όν (Lat. *amārus*), *raw*.
ἰμο-φάγος, -ον (**ἰ-φαγ-ει**), *eating raw flesh*.
ἰμωξεν, see **ἰμώξω**.
ἰνησαν, **ἰνησας**, see **ἰνισημι**.
ἰπα, see **ἰψ**.
ἰπασε, see **ἰπάζω**.
ἰπίζετο, see **ἰπίζομαι**.
ἰπιτησαν, -ε, see **ἰπτάω**.
ἰπιυε, see **ἰπιυέω**.
Ἰριθίνα †, *Orithyia* [four syllables], a Nereid, Σ 48.

ἴρετο, 2 aor. of **ἴρῶμι**.
ἴρη, ἡ (cf. Lat. *hōra*, Eng. 'year,' 'hour'), *spring, season*.
ἴριστος (= δ **ἄριστος**), § 44.
ἴρμαινε, see **ἴρμαινω**.
ἴρματο, **ἴρμηθη**, **ἴρμησε**, see **ἴρμαω**.
ἴρυντο, **ἴρορε** (2 aor.), **ἴρσε(ν)**, **ἴρτο**, see **ἴρῶμι**.
ἴρχεθηντο, see **ἴρχεσθαι**.
ἴρῳρα (2 pluperf.), see **ἴρῶμι**.
(1) **ἴς** (see § 116), *thus, so, in this way*.—**ὤς** . . . **ὤς**, as . . . **σο**.—**ὤς** δ' **αὐτως**, and in the same way.—**καὶ ὤς**, even so, even under these circumstances.—**οὐδ' ὤς**, not even so.
(2) **ἴς**, *like*, following its noun (§ 123, 5), a special use of the proclitic **ὤς**. (See the next word.)
ὤς (for derivation see § 123, 5), (1) rel. adv. *as*, often w. a correlative adv. like **ὡς**, 'so' (as A 512 f.); *how*; in comparisons, *as* introducing a verb, or *like* introducing a noun; in the latter instance it may be accented (cf. § 123, 5); in exclamations, *how* (Π 745); in wishes, either w. the opt. (Σ 107) or w. **ἕμελον**, etc. (Γ 173). (2) Conj. temporal, *as, when* (A 600); explicative, *that* after verbs of saying, knowing, etc. (A 110); final, *in order that, so that* (A 32, B 363); causal, *since*.
ὤς εἰ, **ὤς εἴ τε**, *as if, like as, like*.
ὤς ἔτε, *as when*.
ὤς περ, *how . . . even, even as*.
ὤς τε, *as* (B 459), *like* (B 289, Σ 318).
ἴσαιμεν, **ἴσει(ν)**, see **ἴθίω**.
ἴταλή, ἡ (**οὐτάω**), *wound*.
ἴτρυνε(ν), see **ἴτρυνω**.
ἴφελος, **ἴφελλον**, -ε, see (1) **ἰφέλλω**.
ἴχηρο, **ἴχόμεθα**, see **ἰχνομαι**.
ἴχθησαν, see **ἰχθείω**.
ἴχρος †, δ, *pallor*, Γ 35.
ἴψ, only accus. **ἴπα** found in Homer (cf. **ἴπ-απα**, **ἴψουαι**), properly *eye*, then *face* as used by Homer. Cf. I 373.

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