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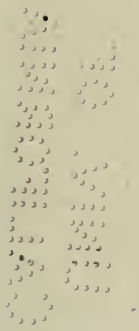

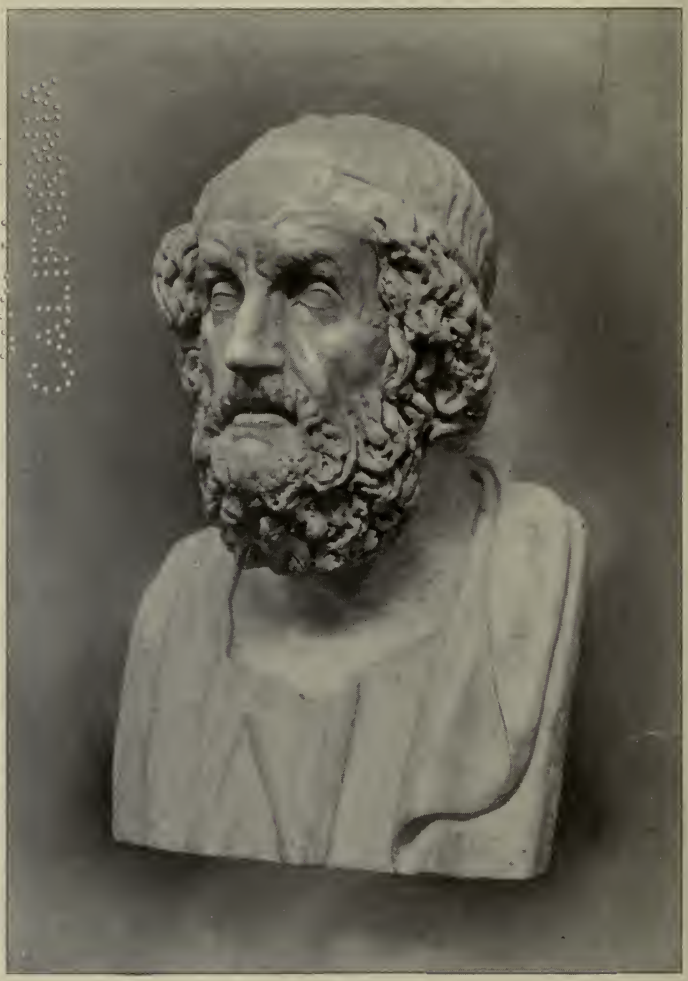

HOMER

From the bust in the National Museum, Naples

THE

# FIRST SIX BOOKS OF HOMER'S ILIAD

WITH

INTRODUCTION, COMMENTARY, AND VOCABULARY

*FOR THE USE OF SCHOOLS*

BY

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*REVISED EDITION*

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# PREFACE

The Text of this edition of the First Books of Homer's *Iliad* is substantially that of *Dindorf-Hentze*, as used in the College Series of Greek Authors, issued by the same publishers.

The Commentary has been adapted to the use of schools from that of *Homer's Iliad, Books I–III, IV–VI*, in the same series.

The Introduction has been adapted to the use of schools from the Editor's *Introduction to the Language and Verse of Homer*, also in the College Series of Greek Authors. Sections 22 and 57 are most immediately necessary for the beginner.

The Introduction, Commentary, and Vocabulary of the edition of 1889 have been carefully revised for this edition. For criticisms and suggestions, the editor is indebted in particular to Professor H. Z. McLain of Wabash College, Mr. R. A. Minckwitz of Kansas City, Professor Mustard of Haverford College, Professor G. F. Nicolassen of the Southwestern Presbyterian University, Mr. C. B. Goold of the Albany Academy, Dr. A. S. Cooley of Auburndale, Mass., and Principal A. E. Peterson of South Manchester, Conn.

Reference is made to Books of the *Iliad* by the capital letters of the Greek alphabet, Α, Β, Γ, κτλ. ; to Books of the *Odyssey*, by the small letters, α, β, γ, κτλ. References preceded by the symbol [§] are to the Introduction. *H.* stands for the Greek Grammar of Hadley-Allen; *G.* stands for Goodwin's Greek Grammar. Other abbreviations are intended to be self-interpreting. Translations are in *italics ;* paraphrases are inclosed in double inverted commas ; quotations are inclosed in single inverted commas.

Yale College, March 4, 1901.

# INDEX TO THE INTRODUCTION

# INTRODUCTION

## EPIC POETRY.

**1. a.** The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges before it has narrative poems. Those earliest songs of the Greeks are all lost, although traces of them remain in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Iliad*, and to whom its unity is due) in the composition of the *Iliad;* and again, after him, additions were made by other bards. The poem thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts short enough to be recited at a single sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work

with the plan of composing a poem of 15,693 verses (like the *Iliad*), or of 12,110 verses (like the *Odyssey*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the whole poem; but Books II–VI (and still more, Books VII–X) may have been composed after Book XI, in order to fill up the details of the story. So in the *Odyssey*, the First Book is the general introduction to the rest of the poem, although scholars are not agreed in believing that it is now in its original form; but Books II–IV (the *Telemachia*), which contain an account of the journey of Odysseus' son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The reciter of five or six hundred lines might prefix or affix a few verses which would make his recitation seem more complete in itself, or he might insert what would make this more suitable to the special occasion. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book, and critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Iliad*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric poems, — not to analyze them.[1]

[1] The famous 'Homeric Question,' as to the composition of the Homeric poems, — whether they were merely the remnants of the songs of many bards, or the creations of a single poetic genius, — was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, in 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one

poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now — holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application to literary purposes was much later. Just when poets began to write their lays, is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.* on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* ( § 2 *d*), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer *nowhere else recalls his statement,* — οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτόν. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a 'fortuitous concurrence of atoms'; they have abandoned the search for independent lays, and seek rather for the *sources* of the different parts of the poem, being disposed to favor the idea of a natural and organic development, — such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Νόστος of Odysseus (with some omissions, — 1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. According to Kirchhoff, 3561 verses formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition. 'Many brave men lived before Agamemnon,' and many poets preceded Homer, who used freely the poetic material which was the inheritance of his generation. No one has stated the case more clearly than Rudyard Kipling:

> W'en 'Omer smote 'is bloomin' lyre,
> 'E'd 'eard men sing by land and sea,
> And wot 'e thought 'e might require,
> 'E went and took, the same as me.

We may compare also Cicero's words (*Brutus* xviii. 71): *Nihil est simul et inventum et perfectum; nec dubitari debet quin fuerint ante Homerum poetae*

**b.** Scholars now do not ask where Homer was born,[1] but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' Ὀλύμπια δώματ' ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

**c.** No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C. Herodotus (ii. 53) believed the poems to have been composed four hundred years before his time, or about 850 B.C., and this date may serve as well as another.

**d.** Bards (ἀοιδοί, *cf.* ἀείδω) are mentioned in the Homeric poems as singing on themes connected with the Trojan War. The poems (ἀοιδαί, Attic ᾠδαί, English *Odes*) were recited by rhapsodists (ῥαψῳδοί),[2] who were at first themselves poets, but in later times

[1] The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. That we know nothing of Homer's life does not prove that he never existed. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὁμήρου·
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

'Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.'

The story of Homer's blindness rests on an expression in a so-called Homeric Hymn. See § 2 *f*.

[2] The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode, Ὁμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί, *singers of stitched songs*. Perhaps this means no more than *carefully contrived songs; cf.* μύθους ὕφαινον Γ 212 *wove* (*i.e. put together*) *words*. Hesiod (Frag. ccxxvii) speaks of himself and Homer as ῥάψαντες ἀοιδήν, *stitching a song*.

were merely reciters. We read of a guild of these Homeridae on the island of Chios. Nearly six hundred years B.C., Solon introduced regulations for the contests of rhapsodists at the Panathenaic festival at Athens. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced, who had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. This Ion is said to have had audiences of 20,000 people. He must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when epic recitations were an important part of the chief festival of the city, and regulations were adopted in order to insure the presentation of the poems in due form and order.

e. The Homeric poems were enjoyed and studied by the Greeks through all their national life. They were learned by the children (the distinguished Athenian general Nicias caused his son Niceratus to learn both *Iliad* and *Odyssey* by heart), they were repeated by the people, and they were carefully examined by scholars. The beginning of literary criticism and of linguistic study were based on Homer. For the judgment of the Romans, quotations follow from Cicero and Horace :

*Traditum est Homerum caecum fuisse; at eius picturam, non poesin videmus. Quae regio, quae ora, qui locus Graeciae, quae species formaque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut quae ipse non viderit, nos ut videremus efficerit?* — Cicero, *Tusc. Disp.* v. 39, 114.

*Troiani belli scriptorem, maxime Lolli,*
*dum tu declamas Romae, Praeneste relegi:*
*qui quid sit pulchrum, quid turpe, quid utile, quid non,*
*planius ac melius Chrysippo et Crantore dicit. . . .*
*fabula, qua Paridis propter narratur amorem*
*Graecia barbariae lento collisa duello,*
*stultorum regum et populorum continet aestus.*
*Antenor censet belli praecidere causam;*
*quid Paris? ut salvus regnet vivatque beatus*
*cogi posse negat. Nestor componere litis*
*inter Peliden festinat et inter Atriden:*
*hunc amor, ira quidem communiter urit utrumque.*

*quidquid delirant reges, plectuntur Achivi.*
*seditione, dolis, scelere atque libidine et ira*
*Iliacos intra muros peccatur et extra.* — Horace, *Epist.* i. 2. 1 ff.

*quanto rectius hic qui nil molitur inepte? . . .*
*semper ad eventum festinat et in medias res*
*non secus ac notas auditorem rapit et quae*
*desperat tractata nitescere posse, relinquit.*
*atque ita mentitur, sic veris falsa remiscet,*
*primo ne medium, medio ne discrepet imum.* — Horace, *Art of Poetry*, 140, 148 ff.

**2. a.** An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself, a device which not only was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven, but has been adopted by many modern novelists.

**b.** The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost;* but men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell to Queen Dido the story of his wanderings and sufferings, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his

poem with arma virumque cano, — the arma being for the *Iliad*, and the virum for the *Odyssey*. Vergil is self-conscious, too, in the use of cano; — he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, ἄειδε θεά, *Sing, goddess!*

In the epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (τὰ Κύπρια, *sc.* ἔπη, — assigned to Stasīnus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (Αἰθιοπίς, *sc.* ποίησις, — assigned to Arctīnus of Miletus) told of the events which followed the action of the *Iliad*. The *Iliupersis* (Ἰλίου Πέρσις, — assigned to Arctīnus) and the *Little Iliad* (Ἰλιὰς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The Νόστοι (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and *Odyssey*; probably all together were not much longer than the *Iliad* alone. According to Aristotle, they had less poetic unity and less dramatic dialogue than the Homeric poems.

e. The *Batrachomachia*, or *Batrachomyomachia* ('Battle of the Frogs and Mice'), a burlesque 'epyl,' which was once thought to be one of Homer's Minor Poems, was composed probably not far

from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It contains only 303 verses.

**f.** The *Homeric Hymns* (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. They are epic rather than lyric in form and manner. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer's blindness, for the poet of that 'hymn' says that he is a blind bard of Chios. The shorter 'hymns' are a kind of 'grace before meat,' being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

**3. a.** Homer's story of the siege of Troy certainly was not intended to be a history of an actual war. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

**b.** Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justify the Homeric epithets of Ilios (as *ἐὺ ναιόμενον πτολίεθρον* I 402, *πολύχρυσον, πολύχαλκον* Σ 289) and Mycenae (*ἐυκτίμενον πτολίεθρον* B 569, *πολυχρύσοιο Μυκήνης* γ 304) and make probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. The king of Mycenae may have been the central power of Peloponnesus at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered at Hissarlik, about three miles from the sea, must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. The agreement between the ruined city which has been found and the situation assumed in the *Iliad* is too exact to



MYCENAE

From a photograph

be the work of chance, but certainly most of the incidents and names of heroes were invented. The traditional date of the fall of Troy, 1184 B.C., is not historical, but will answer as well as another. At that time the Mycenaean civilization was at its height, but nearing its close.

## LIFE IN THE HOMERIC AGE.

**4. a.** The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaäns.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorians and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The king of Mycenae, Agamemnon, brother of Menelaus, is the chief monarch of Greece. The Greek colonies in the west and on the Black Sea, and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest; as head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, *institutions* (*θέμιστες*). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

**b.** Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Demeter ('Ceres') is named but six times. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual

men. The oracle of Delphi is hardly mentioned. Temples are uncommon, and doubtless are simple in structure.

**c.** The Homeric warriors roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

**d.** The brunt of battle was borne by the heavy-armed warriors. Of these the large shield was the main arm of defense. This was so heavy that it rendered the chariot necessary for speedy and easy transportation from one part of the field to another. The battles were decided for the most part by informal single combats. No art of war, in the modern sense, was known; the commander-in-chief had no plan of battle. The army had no 'military organization' into brigades, regiments, companies, or the like, though on the advice of Nestor (B 362) members of the same clan or tribe were to fight together. Ajax was not always with his Salaminians, nor Odysseus with his Ithacans. The light-armed troops for the most part stood in the rear of the spearmen, but occasionally an archer took his place in the front rank, perhaps partly protected by a friend's shield. Cavalry were unknown.

## THE STORY OF THE TROJAN WAR.

**5. a.** *Before the Action of the* Iliad. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor of 'sandy Pylus' and Odysseus of Ithaca

SPARTA

From a photograph

visited Thessaly and enlisted Achilles (son of Peleus and the sea goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies. The Achaean ships were drawn up on land, sterns foremost, and supported by props or shores. By the side of the ships were built barracks (κλισίαι) for the men.

**b.** The siege was not very close. The Greek camp was at a considerable distance from the city, and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the women were often brought to the Greek camp before Troy. When the action of the *Iliad* opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

**c.** Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favored the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favored the Trojans. The reasons for this division of sentiment are not made clear. The 'Judgment of Paris' with regard to the beauty of the goddesses, and the award of the prize to Aphrodite, seem to be unknown to the author of the *Iliad* (except, possibly, Ω 25 ff.).

**6. a.** The action of the *Iliad* begins early in the tenth year of the war. Chrysēïs, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some prophet be questioned of the cause of the god's anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarreled. At last Agamemnon sent Chrysēïs home to her father, but took from Achilles his prize of honor, Brisēïs. Achilles refused to fight any longer for the Achaeans, and begged his mother, the sea goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son's might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis, — in the evening of the twenty-first day.

**b.** At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem's action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena. A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces, — the 'Catalogue of the Ships,' — which is followed by a less elaborate enumeration of the Trojans and their allies.



SITE OF ILIOS — VIEW FROM THE WEST

From a photograph

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from the city of Troy, and a truce was struck: If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes; if Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Lycian archer, a Trojan ally, Pandarus, to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus, of Argos. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with Athena's aid. Diomed wounded Aeneas also — the incident to which Vergil makes Aeneas allude in *Aeneid* i. 96 f.

f. In the Sixth Book, the Trojans were hard pressed, and Priam's bravest son, Hector, returned to the city in order to bid the matrons supplicate Athena's mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night put a stop to a single combat between Hector and Telamonian Ajax,

of Salamis. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp, — a wall which was not needed while Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

**h.** The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus often interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

**i.** On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

**j.** The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

**k.** With the Eleventh Book begins the third of the four days of battle of the *Iliad*, — a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus, who also were disabled.

**l.** The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

**m.** At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

**n.** The previous action continues through the Fourteenth Book.

**o.** At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.

**p.** At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take his comrades in arms, the Myrmidons, and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

**q.** Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp, — hard pressed by the enemy.

**r.** In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector, — stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

**s.** In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge on account of the quarrel of the First Book.

**t.** The fourth of the battles of the *Iliad* begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

**u.** At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

**v.** On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or had fled within the walls of the city. But Hector did not yield to the entreaties of his father and

mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

**w.** The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

**x.** In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achaean camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.

**7. a.** *Concise Analysis of the* Iliad.

*α.* Introduction. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the twenty-first day.

*β.* The Four Battles before Troy.

I. B–H 380. First great battle, on the twenty-second day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381–K. Burial of the dead and building of the wall, on the twenty-third and twenty-fourth days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. Λ–Σ. Third great battle, on the twenty-sixth day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T–X. Fourth battle, on the twenty-seventh day. Achilles killed Hector.

*γ.* Conclusion. Ψ, Ω. Achilles abused the body of Hector on days 27–38 (twelve days; see *α*, above). Lament for Hector in Troy on days 39–47 (nine days). Burial of Hector and erection of a mound over his body, on the forty-eighth and forty-ninth days.

This scheme shows that the action of the *Iliad* covers but seven weeks. Three of these are occupied by the action of the First Book, and three by that of the last two Books; only four days are spent in fighting. The burial of Hector and the building of his tomb in the last Book correspond to the burial of the dead and the building of the wall about the Achaean camp, after the first day of battle.

b. *Contents of the* Iliad *in Greek Hexameters.**

1. Ἄλφα· λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷοιν μόθος ἐστὶν ἀκοίταιν.
4. Δέλτα· θεῶν ἀγορή, ὅρκων χύσις, Ἄρεος ἀρχή.
5. Εἶ· βάλλει Κυθέρειαν Ἄρηά τε Τυδέος υἱός.
6. Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἕκτορός ἐστ' ὀαριστύς.
7. Ἦτα δ'· Αἴας πολέμιζε μόνῳ μόνος Ἕκτορι δίῳ.
8. Θῆτα· θεῶν ἀγορή, Τρώων κράτος, Ἕκτορος εὖχος.
9. Ἐξεσίη δ' Ἀχιλῆος ἀπειθέος ἐστὶν Ἰῶτα.
10. Κάππα δέ· Ῥήσου τὴν κεφαλὴν ἕλε Τυδέος υἱός.
11. Λάμβδα δ'· ἀριστῆας Δαναῶν βάλον Ἕκτορος ἄνδρες.
12. Μῦ· Τρώων παλάμῃσι κατήριπε τεῖχος Ἀχαιῶν.
13. Νῦ δέ· Ποσειδάων Δαναοῖς κράτος ὤπασε λάθρῃ.
14. Ξεῖ· Κρονίδην λεχέεσσι καὶ ὕπνῳ ἤπαφεν Ἥρη.
15. Οὖ· Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ.
16. Πεῖ· Πάτροκλον ἔπεφνεν Ἀρήιον Ἕκτορος αἰχμή.
17. Ῥῶ· Δαναοὶ Τρῶές τε νέκυν πέρι χεῖρας ἔμισγον.
18. Σῖγμα· Θέτις Ἀχιλῆι παρ' Ἡφαίστου φέρεν ὅπλα.
19. Ταῦ δ'· ἀπέληγε χόλοιο καὶ ἔκθορε δῖος Ἀχιλλεύς.
20. Υ̓͂· μακάρων ἔρις ὦρτο, φέρει δ' ἐπὶ κάρτος Ἀχαιοῖς.
21. Φεῖ· μόγος Αἰακίδαο παρ' ἠίονας ποταμοῖο.
22. Χεῖ δ'· ἄρα τρὶς περὶ τεῖχος ἄγων κτάνεν Ἕκτορ' Ἀχιλλεύς
23. Ψεῖ· Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσσεν Ἀχιλλεύς.
24. Ὦ· Πρίαμος νέκυν υἷα λαβὼν γέρα δῶκεν Ἀχιλλεῖ.

* Ascribed to Stephanus Grammaticus in the *Palatine Anthology*, ix. 385.

c. *Arrangement of the Action according to Days.*

The action of the *Iliad*, which covers only seven weeks, or forty-nine days, may be divided as follows : —

Days.

1. Visit of Chryses to the Greek camp, A 12.
1–9. Pestilence, A 53.
10. Assembly of the Achaeans, A 54.
10–21. Visit of the gods to the Aethiopians, A 423.
21. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
22. The Achaeans prepare for battle. Single combat between Menelaus and Paris. The battle begins. Brave deeds of Diomed. Hector's meeting with Andromache. Single combat between Hector and Ajax. B 1–H 380.
23. Burial of the dead, H 381–432.
24. Building of a wall for the Achaean camp, H 433–482.
25. Second day of battle, Θ.
Embassy to Achilles, I.
Odysseus and Diomed enter the Trojan camp, K.
26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1–Σ 617.
27. Reconciliation of Achilles and Agamemnon. Fourth great day of battle. Death of Hector. T 1–Ψ 61.
28. Burial of Patroclus, Ψ 62–225.
29. Funeral games in honor of Patroclus, Ψ 226–897.
27–38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1–30.
Priam visits the tent of Achilles and ransoms Hector's body, Ω 31–676, on the evening of the thirty-eighth day.
39. Priam brings Hector's body to Troy, Ω 677–775.
39–47. Lament for Hector in Troy, Ω 784.
48. Burial of Hector, Ω 785–787.
49. Erection of a mound over Hector's ashes, Ω 788–804.

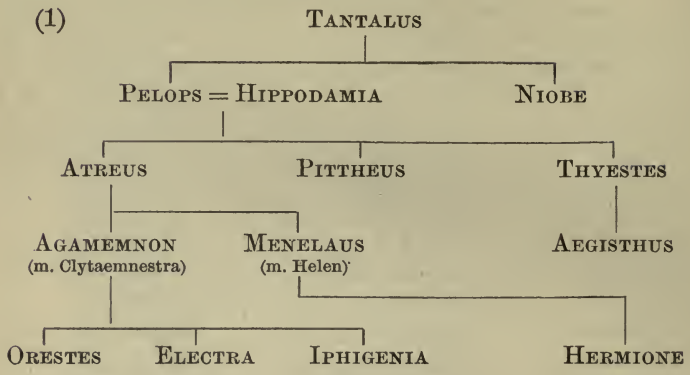
d. *The Greek Forces.* (See B 494 ff.)

| Order of mention. | Nations and Commanders. | | | No. of ships. |
|---|---|---|---|---|
| | | MAINLAND OF GREECE. | | |
| 1. | Boeotians | (Peneleüs) | B 494–510. | 50 |
| 2. | Orchomenians | (Ascalaphus) | B 511–516. | 30 |
| 3. | Phocians | (Schedius) | B 517–526. | 40 |
| 4. | Locrians | (Ajax, son of Oïleus) | B 527–535. | 40 |
| 5. | Euboeans | (Elephēnor) | B 536–545. | 40 |
| 6. | Athenians | (Menestheus) | B 546–556. | 50 |
| 7. | Salaminians | (Telamonian Ajax) | B 557, 558. | 12 |
| 8. | Argives | (Diomed) | B 559–568. | 80 |
| 9. | Myceneans | (Agamemnon) | B 569–580. | 100 |
| 10. | Spartans | (Menelaus) | B 581–590. | 60 |
| 11. | Pylians | (Nestor) | B 591–602. | 90 |
| 12. | Arcadians | (Agapēnor) | B 603–614. | 60 |
| 13. | Epēans | (Amphimachus) | B 615–624. | 40 |
| 14. | Dulichians | (Meges) | B 625–630. | 40 |
| 15. | Cephallenians | (Odysseus) | B 631–637. | 12 |
| 16. | Aetolians | (Thoas) | B 638–644. | 40 |
| | | INSULAR GREECE. | | |
| 17. | Cretans | (Idomeneus) | B 645–652. | 80 |
| 18. | Rhodians | (Tlepolemus) | B 653–670. | 9 |
| 19. | From Syme | (Nireus) | B 671–675. | 3 |
| 20. | From the Sporades | (Phidippus) | B 676–680. | 30 |
| | | THESSALIAN GREECE. | | |
| 21. | Myrmidons | (Achilles) | B 681–694. | 50 |
| 22. | From Phylace | (Protesilaus) | B 695–710. | 40 |
| 23. | Pheraeans | (Eumelus) | B 711–715. | 11 |
| 24. | Methonians | (Philoctetes) | B 716–728. | 7 |
| 25. | Oechalians | (Podalirius) | B 729–733. | 30 |
| 26. | From Ormenium | (Eurypylus) | B 734–737. | 40 |
| 27. | From Argissa | (Polypoetes) | B 738–747. | 40 |
| 28. | Enianians | (Guneus) | B 748–755. | 22 |
| 29. | Magnesians | (Prothoüs) | B 756–759. | 40 |
| | Total | | | 1186 |

e. *Trees of Noted Families.*

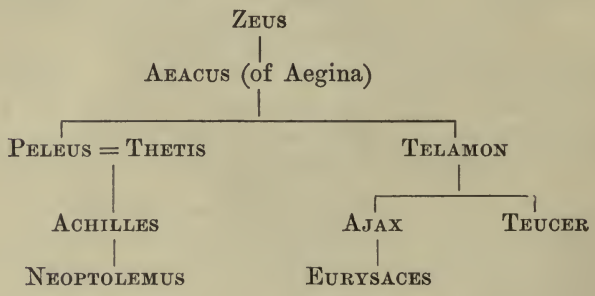
## THE PELOPIDS.

(1)



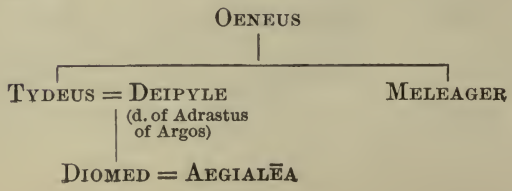

## THE AEACIDS.

(2)



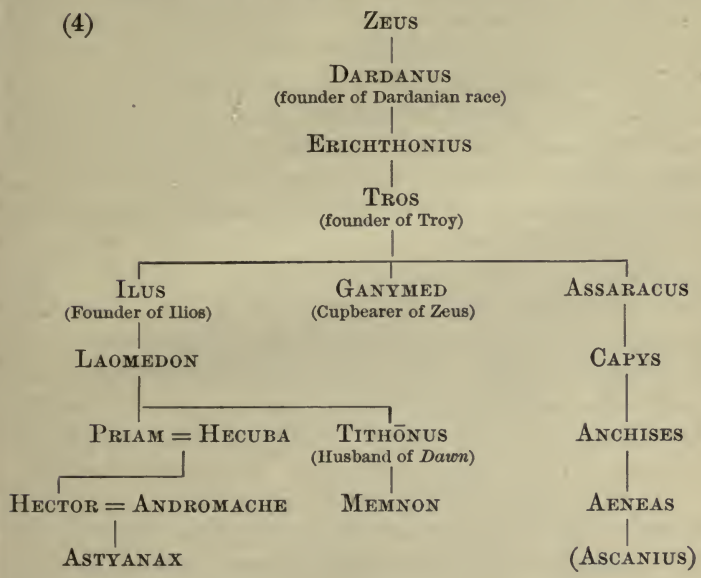

## THE OENEIDS.

(3)



## THE ROYAL FAMILY OF TROY, Y 215 ff.

(4)

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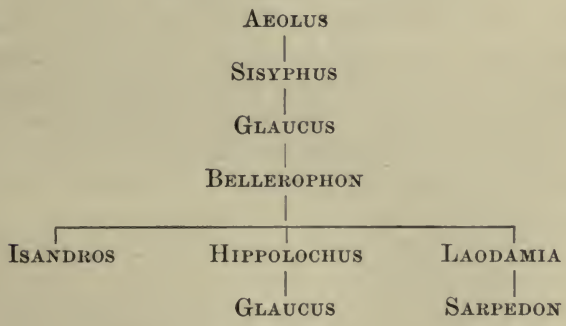
## LYCIANS, Z 153 ff.

(5)



**8.** *After the Action of the* Iliad. For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets, especially by those of the *Aethiopis*, the *Iliupersis*, and the *Little Iliad* (§ 2 *d*).

**a.** After the death of Hector, the Amazons came to the help of the Trojans. Their queen, Penthesilēa, was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithōnus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deïphobus. Philoctētes, the bearer of the bow of Heracles, was brought from Lemnos, where he had been left (§ 5 *a*, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Scyrus. Odysseus entered the city of Troy as a spy, in the guise of a beggar, and was recognized, and helped out of the city, by Helen. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned, and Troy was sacked.

**b.** Agamemnon reached home in safety, but was treacherously murdered by his wife and his cousin, her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Egypt, and wandered for eight years before his return to his home at Sparta.

**c.** Nestor, Diomed, and Idomeneus reached home safely. Ajax the son of Oïleus, was wrecked and drowned.

**d.** Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete; see *b*, above) to the

land of the Lotus-eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (κ). Then they went to Hades (λ) to consult the old seer Tiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offense against the Sun. He was borne to the island of Calypso (μ), where he remained for eight years. Then he returned to his home on Ithaca, enduring many sufferings on the way, but receiving kindly hospitality and aid from the Phaeacians (ζ–μ; see § 9 *f–m*). He found his faithful wife, Penelope, surrounded by a large company of young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

## THE STORY OF THE ODYSSEY.

**9.** The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus' only son. But just as the widow of the elder Hamlet carried the scepter of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

**a.** Early in the First Book, Odysseus' patron saint, the goddess Athena, took occasion of the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods

of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus' son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus' release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentes, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achaean chieftains, at Pylus, and Menelaus, who had recently returned to Sparta from an eight years' wandering. These might advise him with regard to his father's return. The poet devises this journey in order to bring Telemachus into connection with some of his father's friends, thus affording an opportunity to tell of some events which had happened since the action of the *Iliad*.

**b.** In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus, in order to consult Nestor. This boat, with Telemachus and a few companions, set out at evening.

**c.** As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

**d.** At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus' valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea god

Proteus in Egypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

**e.** With the Fifth Book begins the *Odyssey* proper, the Νόστος Ὀδυσσῆος. This Book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea goddess Leucothea.

**f.** In the Sixth Book, Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

**g.** The story of Odysseus' reception in the palace of Alcinoüs — in the evening of the thirty-second day — occupies the Seventh Book.

**h.** In the Eighth Book, Odysseus was introduced to the Phaeacian nobles, — on the thirty-third day of the action of the poem.

**i.** In the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,' — the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (*a*) at Ismarus with the Ciconians (39–61), (*b*) with the Lotus-eaters (62–104), and (*c*) in the cave of Polyphemus (105–555). This last adventure alone is designated by the Greek caption of the Book, Κυκλώπεια.

**j.** In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

**k.** The Eleventh Book is occupied by Odysseus' story of his journey to the land of Hades, in order to consult the soul of the Theban seer Tiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles. The consultation of Tiresias seems to have been devised as an occasion for the interviews with his mother and the chieftains of the Achaeans.

**l.** In the Twelfth Book, Odysseus tells of his adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' slaughter of one of the cattle of the Sun, — in return for which their ship was wrecked, and Odysseus alone was carried by the waves in safety to Calypso's island.

**m.** In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca, — in the night following the thirty-fourth day, resuming the action of the Seventh Book.

**n.** In the Fourteenth Book, at the suggestion of Pallas Athena, Odysseus sought the remote dwelling of his faithful swineherd Eumaeus, — in the morning of the thirty-fifth day.

**o.** In the Fifteenth Book, Odysseus remained with Eumaeus; and Telemachus, returning from Sparta, proceeded at once to the swineherd's hut, — on the thirty-seventh day.

**p.** In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

**q.** In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors, — on the thirty-eighth day.

**r.** In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus illtreated.

**s.** In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope, — in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclēa,

who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

**t.** In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

**u.** In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumaeus the swineherd and to Philoetius the neatherd), to whom the bow was borne by Eumaeus against the suitors' will, bent the bow, and proved his skill in archery.

**v.** In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumaeus, and Philoetius.

**w.** In the Twenty-third Book, Odysseus was recognized by Penelope, — at the close of the thirty-ninth day.

**x.** In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle, — even Laërtes arming for the fray, — but peace was made by Athena. Thus the story ends.

**10. a.** *Concise Analysis of the* Odyssey.

A. α–μ. *What happened before the return of Odysseus to Ithaca.*

I. α–δ. Adventures of Telemachus.

II. ε–θ. Adventures of Odysseus on leaving Calypso's island.

III. ι–μ. Previous adventures of Odysseus, on leaving Troy.

B. ν–ω. *What happened after the return of Odysseus to Ithaca.*

IV. ν–π. Odysseus at the hut of Eumaeus.

V. ρ–υ. Return of Odysseus to his palace.

VI. φ–ω. Odysseus slays the suitors and regains his kingdom.

This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact; but no one should suppose that the Greek poet had such a division in his mind.

**b.** The division of the *Iliad* and *Odyssey* each into twenty-four books was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered*, not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the *Iliad;* the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*. The 'books' vary in length, from 909 verses (Ε) to 331 (ζ).

c The Greek titles prefixed to the several books of the poems are of no definite authority. Some of them were the titles by which the lays were known before the division into 'books,' as the 'Bravery of Diomed,' the 'Catalogue of Ships,' the 'View from the Wall.' Others may have been prefixed by editors in the Middle Ages.

## HOMERIC STYLE.

**11. a.** Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — *οὔ πως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι.* The beginner can at least be simple; he should aim to attain the other qualities also.

**b.** Pope says in the preface to his translation: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers.

To preserve in the more active or more descriptive parts a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.'

c. Cowper says in the preface to his translation: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye,

with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

**d.** Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44–53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his scepter. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the scepter, which is here called only ancestral and undecaying, as a similar one in another place is only *χρυσείοις ἥλοισι πεπαρμένον*? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief

that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the scepter. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this scepter better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse;* he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's Commentaries. He passes quickly from indirect to direct discourse. Contrast ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν | . . . καὶ λίσσετο πάντας Ἀχαιοὺς | . . . ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι· | παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι, | ἁζόμενοι Διὸς υἱόν, ἑκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase which uses indirect discourse, ἐλθὼν ὁ ἱερεὺς εὔχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἑλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας κτλ. in Plato *Rep.* iii. 393 E. *Cf.* also A 398 ff., Γ 87 ff., and *Acts of the Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, *which ye have heard of me.*'

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὃς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί A 78 f. *who rules with might over all the Argives and him* (for *whom*) *the Achaeans obey,* ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν A 162. *Cf.* Xen. *An.* i. 1. 2. This change is most frequent at a caesural pause or at the close of a verse.

g. Thus the poet deserts the participial for a finite construction, as ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον Γ 80, where τέ . . . τέ mark the imperfect as correlative with the participle. *Cf.* E 594.

**h.** *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand, as ᾠχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἠετίωνος, | τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα. | . . . ἐκ δ' ἕλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον κτλ. A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the meter compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

**i.** The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next. The pause in the third foot also frequently indicates the construction of a word, by separating it from the preceding or connecting it with the following.

**j.** A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, and frequently serves to form a closer connection with a following amplifying clause, as μῆνιν ἄειδε θεά . . . | οὐλομένην ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν A 1 f., where the relative clause explains οὐλομένην: the *wrath* was *mortal, deadly,* because it brought ten thousand woes upon the Achaeans. So a few verses later, νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί A 10, the position of the adjective κακήν (following the pause in the third foot) is explained by its connection with the thought of the following clause; *cf.* νῦν αὖτέ μιν υἷες Ἀχαιῶν | ἐν παλάμῃς φορέουσι δικασπόλοι οἵ τε θέμιστας | πρὸς Διὸς εἰρύαται A 237 ff., where δικασπόλοι is explained by the following clause. αὐτόν thus often contrasts a man with his companions or possessions, as ἀπὸ μὲν φίλα εἵματα δύσω, | αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω B 261 ff.

**k.** The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom is allowed as at the end of the verse, § 59 *a* 3.

**l.** In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as σαώτερος ὥς κε νέηαι A 32. This is specially frequent when the subordinate clause precedes the principal sentence, as Ἕκτωρ δ' ὡς Σκαιάς τε πύλας . . . ἵκανεν, | ἀμφ' ἄρα μιν . . . θέον κτλ. Z 237.

**m.** Adnominal genitives and adjectives generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a pause in the third foot is generally to be regarded as in apposition with the noun, as κακήν A 10, φίλην A 20 (*cf. j*, above). A preposition likes to stand near its noun, and so often stands between the adjective and its noun, as χρυσέῳ ἀνὰ σκήπτρῳ A 15, θοὰς ἐπὶ νῆας A 12, ἡμετέρῳ ἐνὶ οἴκῳ A 30, νῆας ἔπι γλαφυράς Γ 119.

**n.** The infinitive generally follows the verb on which it depends.

**o.** When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θοῇ παρὰ νηὶ μελαίνῃ A 300. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.'

**12.** *Epithets.* **a.** Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θοαί) even when they are drawn up on land (A 300 and *passim*). The heaven is *starry* even in broad daylight (Z 108). Homer calls milk λευκόν (Δ 434), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of meter or rhythm (see § 22 *b* f.)

**b.** Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet *κορυθαίολος*.' No one but Athena is *γλαυκῶπις*, and the adjective becomes virtually a proper name. She bears this epithet ninety times, generally in the phrase *θεὰ γλαυκῶπις Ἀθήνη*. She is *Παλλὰς Ἀθήνη* forty-one times. The Achaeans are *ἐυκνήμιδες Ἀχαιοί* thirty-six times, *κάρη κομόωντες* twenty-nine times, in the genitive *Ἀχαιῶν χαλκοχιτώνων* twenty-four times, *υἷες Ἀχαιῶν* sixty-four times, *λαὸς Ἀχαιῶν* twenty-two times, *κοῦροι Ἀχαιῶν* nine times. Agamemnon is *ἄναξ ἀνδρῶν* forty-five times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is *ποδάρκης δῖος Ἀχιλλεύς* twenty-one times, *πόδας ὠκὺς Ἀχιλλεύς* thirty times, *ποδώκεος Αἰακίδαο* ten times, *ποδώκεα Πηλείωνα* ten times. Menelaus is 'good at the war cry' (*βοὴν ἀγαθός*) twenty-five times. Hector is *κορυθαίολος* thirty-seven times, *φαίδιμος Ἕκτωρ* thirty times. *Cf.* pius Aeneas, fidus Achates, and Longfellow's 'gentle Evangeline,' 'Basil the blacksmith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.' 'In our own national songs,' says Macaulay, 'Douglas is almost always *the doughty Douglas*, England is *merry England*, all the gold is *red*, and all the ladies are *gay*.' *Cf.* § 22 *a, b, e, f.*

**c.** The situation of the moment seems sometimes to contradict the epithet, as *τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης* E 596 *at sight of him Diomed good at the war cry shuddered.*

**d.** *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as *φωνήσας προσηύδα* A 201 *lifted up his voice and addressed her*, *ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν* A 361 *spoke a word and called upon him*, *ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο* A 88, *ἀπριάτην ἀνάποινον* A 99, *τῶν οὔ τι μετατρέπῃ οὐδ' ἀλεγίζεις* A 160, *πόλεμοί τε μάχαι τε* A 177, *πάντων μὲν κρατέειν ἐθέλει πάντεσσι δ' ἀνάσσειν, | πᾶσι δὲ σημαίνειν* A 288 f., *οὔτ' εἴρομαι οὔτε μεταλλῶ* A 553, *ὄψεαι εἴ κ' ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλῃ* Δ 353, *ἡγήτορες ἠδὲ μέδοντες* B 79. Sometimes the same stem is repeated for emphasis, in a different form, as *ὄψιμον ὀψιτέλεστον* B 325.

e. *Epexegesis.* A clause is often added epexegetically, to explain a preceding clause or word, as μῆνιν . . . οὐλομένην ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν A 1 f., τά τε δῶρ' Ἀφροδίτης, | ἥ τε κόμη τό τε εἶδος Γ 54 f. For explanatory asyndeton, see § 15 *b*.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντου Ἰκαρίοιο B 144 f., ὀρνίθων, | χηνῶν B 459 f., βοῦς | ταῦρος B 480 f. *Cf.* the explanatory use of the infinitive, as ἔριδι ξυνέηκε μάχεσθαι A 8 *brought together in a strife, to contend.*

g. Thus also the part of the mind or body which is employed or specially affected is mentioned, as οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ A 24, χωόμενος κῆρ A 44, κεχαροίατο θυμῷ A 256, ἐν ὀφθαλμοῖσιν ὁρᾶσθαι Γ 306.

h. *Stereotyped Expressions.* The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Such formulae were convenient for the bard, and did not distract the attention of the hearer from more important matters. Speeches are introduced and followed by set verses, as καί μιν (or σφεας) φωνήσας ἔπεα πτερόεντα προσηύδα A 201, and in fifty other places; ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν A 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of *Job*, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

**13.** a. *Parechesis, Onomatopoeia,* etc. The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in ἱκέσθαι, δέχεσθαι A 19 f., δώσει, ἀπώσει A 96 f., χέουσα, τεκοῦσα A 413 f.,

ἔρυσσαν, τάνυσσαν A 485 f., or between the two hemistichs of a verse, as ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

Most examples of parechesis (παρήχησις) and alliteration are probably accidental, as πολλέων ἐκ πολίων B 131, ἐς πόλεμον πωλήσεαι E 350, πατρί τε σῷ μέγα πῆμα πόληί τε παντί τε δήμῳ Γ 50.

b. Occasionally an onomatopoetic (ὀνοματοποιία), imitative expression is used, giving a kind of echo in the sound, as τριχθά τε καὶ τετραχθά Γ 363, of the breaking of the sword of Menelaus; ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο A 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. *Cf.* Vergil's quadrupedante putrem sonitu quatit ungula campum (*Aen.* viii. 596).

c. The poet plays occasionally on the names of his heroes, as Πρόθοος θοὸς ἡγεμόνευεν B 758 ("swift by nature as well as by name"), Τληπόλεμον . . . τλήμονα θυμὸν ἔχων E 668 ff., Ἕκτορ . . . φῆς που ἄτερ λαῶν πόλιν ἑξέμεν E 472 f., where ἑξέμεν seems to be selected with reference to the assumed etymology of Ἕκτωρ.

**14.** a. *Comparisons* or *Similes.* A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated, especially some change in the situation; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative, as is done in the parables of Scripture, and the similarity of details must not be pressed.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snowstorm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special

favorite, and appears in comparisons thirty times in the *Iliad*. These comparisons afford a wider view of life in the Homeric age than is presented by the events themselves.

c. Homer, like Milton, could not think of an army in motion without thinking of its resemblance to something else. Just before the Catalogue of the Ships, the movements of the Achaean armies are described by six detailed comparisons (B 455–483): the splendor of their armor is compared with the gleam of fire upon the mountains (455–458); their noisy tumult, with the clamor of cranes or swans on the Asian plain (459–466); in multitude, they are as the innumerable leaves and flowers of springtime (467 f.); they are impetuous and bold as the eager flies around the farm buildings (469–473); they are marshaled by their leaders as flocks of goats by their herds (474–479); their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon,—he is preëminent among the heroes as a bull in a herd of cattle (480–483).

d. The *Iliad* has 182 detailed comparisons, seventeen briefer (as παισὶν ἐοικότες ἠγοράασθε | νηπιάχοις οἷς οὔ τι μέλει πολεμήια ἔργα B 337 f.), and twenty-eight of the briefest sort. The *Odyssey* has thirty-nine detailed comparisons, six briefer, and thirteen very brief. The first book of the *Iliad* has only two comparisons, and those of the briefest, ὁ δ' ἤιε νυκτὶ ἐοικώς A 47, ἠύτ' ὀμίχλη A 359, in addition to ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην A 104. Books B–Z have forty detailed comparisons.

e. Comparisons are introduced by ὥς τε, ὡς εἰ, ὡς ὅτε, ὥς περ κτλ.

Prepositive ὡς is not used in comparisons (except in μ 433). In the briefest comparisons, postpositive ὡς is often used, generally lengthening the preceding syllable (§ 59 *j*).

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons, as Γ 4, 10, 23, 33.

**15. a.** *Asyndeton.* In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, *i.e.* asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀπριάτην ἀνάποινον A 99.

**b.** Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form: *ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον· | βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι* A 116 f., *ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει· | ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες* A 254 f., *ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, | πάντων μὲν κρατέειν ἐθέλει πάντεσσι δ' ἀνάσσειν* A 287 f. In B 299, *τλῆτε φίλοι καὶ μείνατ' ἐπὶ χρόνον* gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

**c.** An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with *γε μέν* in the second clause, as B 703, E 516.

**d.** The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with *αὐτίκα* or *αἶψα*, as *εἰ δ' ἄγε μὴν πείρησαι . . . αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί* A 302 f., *αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα* A 539; *cf.* B 442.

**16. a.** *Chiasmus.*[1] For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative with or contrasted with each other, as *παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην* A 443, where *παῖδα* and *ἑκατόμβην*, *σοί* and *Φοίβῳ* respectively are contrasted. *Cf.* *ὡς Ἀχιλῆα | τιμήσῃς ὀλέσῃς δὲ πολέας* A 558 f., *δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ* Γ 51, *ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, | Γῇ τε καὶ Ἠελίῳ* Γ 103 f., where the black lamb was for *Γῆ* and the white for *Ἠέλιος*, — *βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής* Γ 179, where the adjectives are brought together, Δ 450 f. *Cf.* Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* iv. 641,

[1] The name is given from the Greek letter X, there being a crossing of ideas, as:

*βασιλεύς* $\overset{\tau'}{\times}$ *ἀγαθός*
*κρατερός* $_{\tau'}$ *αἰχμητής* Γ 179.

It should be noticed that this chiastic arrangement is often the most simple and natural, as in the first example above, where *σοί* at once suggests the other person interested, *Φοῖβος*.

'Adam the goodliest man of men since born | His sons, the fairest of her daughters Eve,' *Par. Lost* iv. 323 f., and Shakspere's 'Malice domestic, foreign levy,' *Macbeth* iii. 2. 25.

b. *Epanalepsis.* Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. *Cf.* Milton's *Lycidas* 37 f. 'But O the heavy change, now thou art gone, | Now thou art gone and never must return,' 58 f. 'What could the muse herself that Orpheus bore, | The muse herself for her enchanting son?' The name is repeated at the beginning of three successive verses (Νιρεύς . . . Νιρεύς . . . Νιρεύς), B 671 ff. *Cf.* also B 838, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, | Ἠετίων ὅς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ Z 395 f. *Andromache, daughter of the great-souled Eetion, Eetion who dwelt at the foot of woody Placus.*

c. *Litŏtes* (λιτότης or μείωσις), a *simplicity* of language, or *understatement of the truth* (usually a strong affirmation by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet.* Homeric examples abound, as οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ A 24 *it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.;* ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος οὐδ' ἀπίθησεν | μύθῳ Ἀθηναίης A 220 f. *back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed;* Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν B 807.

d. α. *Periphrasis.* Certain periphrases occur frequently, as ἄξετε δὲ Πριάμοιο βίην Γ 105 *bring the might of Priam, i.e. the mighty Priam,* Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ B 851, ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ A 395, πολεμήια ἔργα B 338, *works of war, i.e. war,* μένος ἀνδρῶν B 387, *i.e. brave men.* *Cf.* odora canum vis Verg. *Aen.* iv. 132, horrentia centum terga suum *ib.* i. 634 f.; 'First, noble friend, let me embrace thine age,' Shakspere *Tempest* v. i; 'The majesty of buried Denmark,' *Hamlet init.;* Milton's 'Meanwhile . . . where the might of Gabriel fought,' *Par. Lost* vi. 355; 'The violence | Of Ramiel, scorcht and blasted, overthrew,' *ib.* vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' *ib.* ii. 965.

*β.* Some of these periphrases were used simply for metrical convenience. *E.g.* βίη Ἡρακληείη is equivalent to Ἡρακλέης, which is not suited to the Homeric verse.

*γ.* δούλιον ἦμαρ Z 463 is simply a poetic expression for *slavery,* ἐλεύθερον ἦμαρ Z 455 for *freedom.*

e. *Zeugma.* Sometimes two connected subjects or objects are construed with a verb which is appropriate to but one of them, as ἦ μὲν ἔπειτα | εἰς ἅλα ἅλτο . . . | Ζεὺς δὲ ἑὸν πρὸς δῶμα (*sc.* ἔβη) A 531 ff. *she then leaped into the sea, but Zeus* went *to his own house,* ἦχι ἑκάστῳ | ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο Γ 326 f. *where the high-stepping horses of each* were standing, *and the bright armor was lying. Cf.* Shakspere, *Sonnet* 55, 7, 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

f. *Hysteron Proteron.* Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ἅμα τράφεν ἠδὲ γένοντο A 251 *were bred and born with him. Cf.* Shakspere, *Twelfth Night* i. ii. 'For I was bred and born | Not three hours' travel from this very place' and Vergil's moriamur et in media arma ruamus *Aen.* ii. 353. In some phrases metrical convenience may have determined the order of expression.

g. *Apostrophe.* At times the poet addresses directly one of his characters, as οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο Δ 127 *nor did the gods forget thee, Menelaus,* ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή Π 787 *then, Patroclus, appeared for thee the end of life.* Fifteen times in the *Odyssey* the poet thus addresses the 'godlike swineherd' Eumaeus,—which may be there chiefly a metrical convenience. *Cf.* Milton's apostrophe to Eve, 'O much deceiv'd, much failing, hapless Eve, | Of thy presum'd return,' *Par. Lost* ix. 404 f.

**17.** *Later Change in Words.* The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an *assembly, gathering,* not of *market* and *contest.* Ἀΐδης is always the name of a person, not of a place. ἀοιδός, ἀοιδή are used for the Attic ποιητής, ὕμνος,—ἔπος and μῦθος are used for λόγος, κοσμέω for τάσσω. βλάπτω is to *injure by detaining, detain.*

δεινός means *terrible*, not *skilful*. δεῖπνον is the principal meal of the day, whenever it is taken. ἔγχος means *spear*, never *sword*. ἔμπης is used for the Attic ὅμως, *nevertheless*. ἥρως is used of all the warriors; it does not mean a *hero* in the English sense. θεράπων was nearly the Spartan θεράπων, — not a menial servant. ἡγέομαι is to *lead*, not to *think*. κρίνω is to *select*, *discriminate*, rather than to *judge*. λαός [λεώς] is often used of *soldiery*. λίσσομαι is used only once of entreaty addressed to gods. μέλλω never means *delay*. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), *perceive*, and φράζομαι is to *consider*. νόμος is not used for *law*. ὄνομαι is not to *blame* in a general way, but to *think insufficient*, *despise*. οὐτάζω is *wound with a weapon held in the hand*, not with a missile. πέμπω is *escort*, *attend*, as well as *send*; *cf.* πομπή, *convoy*. πόλεμος is often *battle* rather than *war*. πρήσσω is to *carry through* rather than to *do*, as in Attic. σχεδόν is *near*, of place, not *almost*. σῶμα is used only of a *dead body*, δέμας being used of the living form, and αὐτός and περὶ χροΐ taking some of the Attic uses of σῶμα. τάχα always means *quickly*, never *perhaps*, as in later Greek. τίθημι is often used like ποιέω, *make*. τλήμων is *bold*, or *enduring*, rather than *wretched*, as in later Greek. φιλέω is often to *entertain hospitably* (*i.e.* as a friend, φίλος). φόβος is not *fright* but *flight*; φοβέομαι is not *fear* but *flee*. ὡς does not mean *since*. κίνδυνος, ὀργή, ὁπλίτης, στρατόπεδον, and στρατηγός are not used.

With these changes the student may compare the changes in meaning of many words between Shakspere's time and our own, as in *honest*, *charity*, *convenient*, *prevent*, *homely*, *painful*.

## HOMERIC SYNTAX.

**18. a.** In syntax, as in forms, where the Homeric dialect differs from the Attic it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions.

**b.** It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period.

Intermediate in force between the simple future and the potential optative with ἄν were: —

α. The future with κέ, as ὁ δέ κεν κεχολώσεται A 139; *cf.* A 175, 523, B 229.

β. The subjunctive as a less vivid future, as οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι A 262 *I never yet saw such men nor shall I see them.* (H. 868; G. 1321.)

γ. The subjunctive with κέν or ἄν, as a potential mode, as εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι A 137 *but if they will not give it, I myself will then take, etc.* οὐκ ἄν τοι χραίσμῃ κίθαρις Γ 54 *the cithara would not in that case avail thee.*

δ. The potential optative without ἄν, as B 687, Δ 18.

c. The subjunctive is used more freely in Homer than in later Greek.

d. α. Homer prefers εἰ with the subjunctive to εἴ κεν (αἴ κεν) or εἰ ἄν with the subjunctive. εἰ ἄν is not used in general conditions.

β. εἴ κεν is rarely used with the optative (twenty-nine times in all); never in the expression of a wish. εἰ ἄν is used with the optative but once, εἴ περ ἂν αὐταὶ | μοῦσαι ἀείδοιεν B 597 f.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions.

δ. In a few passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as B 81, Γ 220, E 85, καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη E 311 f. "Aeneas would have perished if Aphrodite had not perceived."

e. α. The infinitive is often (in about two hundred cases, — nearly twice as frequently in the *Odyssey* as in the *Iliad*) used as an imperative, as A 20.

β. The 'explanatory' or 'epexegetical' use of the infinitive is frequent, as A 8, 107, 338, B 108. Often, as in these instances, this is a survival of the old datival origin of the mood.

f. κέν is used four times as frequently as ἄν.

g. The 'historical present' is not used.

h. The imperfect is much used, even associated with the aorist.

i. ἐστί is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence; *cf.* ἐπεί νύ τοι αἶσα μίννυθά περ, οὔ τι μάλα δήν A 416 *since thy appointed time of life is brief, etc.*, and μίννυθα δέ οἱ γένεθ' ὁρμή Δ 466 *but brief was his onset.*

**19.** a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablatival genitive in ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο A 284 *is a bulwark for the Achaeans from* (to keep off) *evil war*, καρπαλίμως ἀνέδυ πολιῆς ἁλὸς ἠύτ' ὀμίχλη A 359 *swiftly she rose as a mist out of the hoary sea.* The dative of place is often found without a preposition, as τόξ' ὤμοισιν ἔχων A 45 *having his bow upon his shoulder.*

b. The accusative without a preposition often expresses the 'limit of motion,' as A 254, 497. This construction is frequent with ἵκω, ἱκάνω, ἱκνέομαι, but rare with εἶμι, ἔρχομαι, βαίνω. *Cf.* Milton's 'Arrive the happy isle,' *Par. Lost* ii. 409; Tennyson's 'Arrive at last the happy goal,' *In Mem.* lxxxiii.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. Many cognate accusatives are on their way to become adverbs.

e. The prepositions still retain much of their adverbial nature, and have not become fixedly attached to the verbs which they modify (§ 55). It was once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tmesis.* The student may think of the freedom of the prepositions of some German compound verbs.

f. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

g. α. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive which is implied in a preceding dative.

*β.* It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὑπὸ δὲ Τρῶες κεχάδοντο | ἀνδρὸς ἀκοντίσσαντος Δ 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, *the Trojans drew back from the man as he hurled his javelin; cf.* ἐκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο | αὐτοῦ κινηθέντος A 46 f.

*γ.* Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν B 333 f.

**h.** The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινὼ δέ οἱ ὄσσε φάανθεν A 200 *terribly did her* (lit. *for her the*) *eyes gleam;* or is used instead of an ablatival genitive with a preposition, as Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει A 97 *will ward off ignominious destruction from* (lit. *for*) *the Danaï;* or instead of a genitive with verbs of ruling and leading, as πάντεσσι δ' ἀνάσσειν A 288 *to reign over* (lit. *be the king for*) *all;* or instead of an adverbial expression, as τοῖσι δ' ἀνέστη A 68 *for them rose* (not to be taken as a local dative, *among them*).

**i.** ὑπό is used with the dative in almost the same sense as with the genitive in Attic, as ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο B 860 *he was slain by the hands of the swift-footed Aeacides,* with perhaps more of the original local force of the preposition.

**j.** The use of ἤ after a comparative is rare; only nineteen instances are found in Homer.

**k.** Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θείῃ πεδίοιο Z 507 *runs over the plain,* λούεσθαι ποταμοῖο Z 508 *bathe in the river.* For the genitive of the place to which the action belongs, see H. 760; G. 1137.

**l.** A neuter noun in the plural is the subject of a plural verb more frequently than in Attic.

**20. a.** *Particles. α.* The beginner in reading Homer is perplexed by a large number of particles that are not easy to render by English words. Their force can often be given best by the

order of the words in the translation or by the tone of voice in reading. To translate ῥά *as was natural* (or even *you see* or *you know*) or γέ *at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

*β.* τέ is used far more freely than in Attic prose. A single τέ is often used to connect single notions, as κύνεσσιν | οἰωνοῖσί τε A 4 f.

*γ.* ὄφρα is the usual particle to introduce a final clause.

**b.** *Interrogative Particles.* *α.* The general interrogative particle in Homer is ἦ, but in a double question (where the Attic Greek uses πότερον . . . ἤ) ἤ or ἠέ stands in the first member, ἦ or ἤε in the second; *cf.* A 190 ff.

*β.* When ἦ introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as A 133, 203.

**21. a.** *Parataxis.* The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, *coördination* or *parataxis* (παράταξις) was the rule, — not *subordination* or *hypotaxis* (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetic demonstrative sentences.' Thus δέ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι A 137 *but if they shall not give it, (but) then I myself shall take, etc.*, εἷος ὁ ταῦθ' ὥρμαινε . . . ἦλθε δ' Ἀθήνη A 193 f. *while he was pondering this . . . (but) then Athena*

*came,* οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν Z 146 *as is the race of leaves, (but) even such is also the race of men.* So αὐτάρ and ἀλλά are used with stronger emphasis than δέ, as εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, | ἀλλ' ὅδε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει A 280 f. *but if thou art mighty and a goddess is thy mother, (but) yet, etc.,* where the apodosis is really contrasted with the protasis; *cf.* A 81, quoted in the next paragraph.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. Thus also τέ was freely used in subordinate clauses, as ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ A 218 *whoever obeys the gods, (and) himself the gods readily hear;* and τέ . . . τέ is found in both protasis and apodosis, marking their correlation, as εἴ περ γάρ τε χόλον . . . καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον A 81 f. *for even if he should restrain his wrath, (but) yet even hereafter, etc.*

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, Ἕκτορ ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ, | ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ Z 429 ff. *but thou, Hector, art my father, etc.,* which implies "Hector, since thou art my all."

d. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for, although, when, while,* or *since,* is more frequent in these poems than in later Greek, as ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστόν ἐμεῖο A 259, φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη | τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη Z 147 f. . . . *when the season of spring comes on,* ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο . . . ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ A 453 ff. *as thou didst hear my former prayer so now also fulfill this my desire.*

e. αὐτάρ also is used where a causal particle would be used in English, as ὀδύνῃσι πεπαρμένος, αὐτὰρ ὀιστὸς | ὤμῳ ἐνὶ στιβαρῷ ἠλήλατο E 399 f. *thrilled with pains since the arrow was fixed in his stout shoulder.*

**f.** In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μέν. And καὶ τότε and ἄρα (ῥά, ἄρ) are used as well as δέ to mark the apodosis.

**g.** A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as τριπλῇ τετραπλῇ τε A 128 *threefold or* (*and*) *fourfold*, in which prominence is given to the second member. *Cf.* ἕνα καὶ δύο B 346, χθιζά τε καὶ πρωιζά B 303, τριχθά τε καὶ τετραχθά Γ 363, *O terque quaterque beati* Verg. *Aen.* i. 94.

**h.** The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ δ' ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον Γ 318 *the people prayed to the gods with uplifted hands* (lit. *and lifted their hands*); for χεῖρας ἀνασχόντες, *cf.* μεγάλ' εὔχετο, χεῖρας ἀνασχών A 450; (Ζεὺς μερμήριζε ὡς Ἀχιλῆα) τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν B 4 *was pondering how he might honor Achilles by destroying* (lit. *and destroy*), *etc.; cf.* ἦλθε φέρων, ἔχων A 12 f.; ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ A 565 for ἐμῷ πειθομένη μύθῳ.

**i.** Conversely, the participle, as in later Greek, often contains the principal idea, as κατένευσεν | Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι B 113 *promised that I should sack Ilios, and return*, but in the very next verse is the English idiom, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει | δυσκλέα Ἄργος ἱκέσθαι B 114 f. *planned an evil deceit and bids me go, etc.*, for ἀπάτην βουλεύσας.

## THE HOMERIC DIALECT.

**22. a.** The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets retained many old words and forms which had disappeared from the spoken language (*cf. hath, lovéd, I ween, etc.*, in English verse), and unconsciously excluded all that was not adapted to dactylic verse; but they did no violence to their language; they did not wantonly change metrical quantities, nor did they introduce new grammatical terminations, nor violate syntactic usage.

**b.** The student must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms. Thus Homer uses the longer forms of the dative plural, as *κοιλησιν* [*κοίλαις*] A 26, *οἰωνοῖσι* [*οἰωνοῖς*, § 35 *d*] A 5; of the genitive singular of the second declension, as *Πριάμοιο* [*Πριάμου*, § 35 *a*] A 19; and of the infinitive endings, as *χολωσέμεν* [*χολώσειν*, § 44 *f*] A 78, *δόμεναι* [*δοῦναι*] A 98; and uncontracted forms generally, as *ἄλγεα* [*ἄλγη*, § 24] A 2, *ἐτελείετο* [*ἐτελεῖτο*] A 5, *Ἀτρεΐδης* A 7. Even where a shorter form is used, as *ἔσταν* [*ἔστησαν*] A 535, *ἑτάρων* [*ἑταίρων*] A 349, this is not to be regarded as *shortened* from the Attic form, but as nearer the original.

**c.** The Homeric dialect is essentially Ionic and seems to have been developed among the Ionians of Asia Minor, influenced possibly by the speech and certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek epic songs seems to have been Aeolic, but the Ionians brought epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in epic verse and Ionic dialect, and the Dorian Spartans sang about their camp fires the Ionian songs of Tyrtaeus.

**d.** Some forms seem to be borrowed from other dialects; but the student must remember that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning these.

**e.** The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use *ἔμμεναι* as dactyl, — ∪ ∪; *ἔμεναι* as anapaest, ∪ ∪ —; *ἔμμεν* as trochee, —∪; *ἔμεν* as pyrrhic, ∪ ∪; *εἶναι* as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. No difference in meaning exists between *Κρονίων*, *son of Cronus*, and *Κρονίδης*. Metrical convenience often or generally decides between the use of *Ἀχαιοί* or *Ἀργεῖοι*. If prominence is to be given to the name of the Greeks, at the beginning of the verse, *Ἀργεῖοι* *must* be used. On the other hand, the verse can

close with Ἀχαιοί, but not with Δαναοί or Ἀργεῖοι, — with Ἀργείοισιν, but not with Ἀχαιοῖσιν, with Ἀχαιῶν, but not with Δαναῶν or Ἀργείων. Vergil also uses Argi, Achivi, Danai, Dorici, and Pelasgi as synonymous.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἄναξ ἀνδρῶν Ἀγαμέμνων is used after the feminine caesura (§ 58 *f*) of the third foot, but εὐρὺ κρείων Ἀγαμέμνων, Ἀγαμέμνονος Ἀτρείδαο, or Ἀγαμέμνονα ποιμένα λαῶν after the masculine caesura of the same foot. Πηληιάδεω Ἀχιλῆος is used after the masculine caesura of the third foot (§ 58 *e*), πόδας ὠκὺς Ἀχιλλεύς after the masculine caesura of the fourth foot (§ 58 *g*), but ποδάρκης δῖος Ἀχιλλεύς, ποδώκεος Αἰακίδαο or ἀμύμονος Αἰακίδαο, ποδάρκεϊ Πηλείωνι, ποδώκεα Πηλείωνα, ἀμύμονα Πηλείωνα, or Ἀχιλλῆα πτολίπορθον, after the feminine caesura of the third foot, with δῖος Ἀχιλλεύς as a tag when the verse is filled up to the bucolic diaeresis (§ 58 *h*). *Cf.* the epithets of Apollo, ἑκάτοιο A 385 ∪ ∪ — ∪, ἑκηβόλου A 14 ∪ — ∪ ∪, ἑκάεργος A 479 ∪ ∪ — ∪, ἑκατηβόλου A 370 ∪ ∪ — ∪ ∪, ἑκατηβελέταο A 75 ∪ ∪ — ∪ ∪ — ∪. See § 12 *b*.

g. Some anomalies of form (as of verse) are as yet unexplained, but the assumption is justified that all which remain either (1) were supported by the usage of the people and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the meter, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.

## VOWELS AND VOWEL CHANGES.

**23.** a. η is regularly used for ᾱ, as ἀγορή, ὁμοίη, νηύς, except in θεά, *goddess*, λαός, *people*, some proper names (as Αἰνείας), and where a consonant has been lost, as βάς, ψυχάς. Occasionally, as B 370,

μάν is found instead of the less frequent μήν (the strong form of μέν). ἆλτο A 532 (from ἅλλομαι) is another instance of ᾱ, unless it is to be written ἄλτο. ᾱ remains when it is the product of contraction or 'compensative lengthening,' as ὁρᾷ, πάσας. (H. 30 D.)

**b.** The final ᾱ of the stem is retained in the genitive endings -ᾱο and -ᾱων of the first declension, as Ἀτρείδαο A 203.

**c.** ᾱο and ηο often change to εω, with transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. *Cf.* βασιλῆος with Attic βασιλέως, ἱερῆα and ἱερέα. But the frequent λᾱός never has the Attic form λεώς.

**d.** Compensative lengthening is sometimes found where it is not in Attic, as ξεῖνος (ξένϝος), εἵνεκα (Lesbian ἔννεκα), κούρη (κόρϝα), μοῦνος [μόνος], οὖρος (ὄρϝος), δουρός [δόρυ], ἶσος (ϝισϝος).

**e.** Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεί, αἰετός, ἐτελείετο (§ 47 *g*), νεικείεσκε, ὀλοιή, πνοιή.

**f.** But ι is lost before a vowel in ὠκέα (ὠκεῖα) Ἶρις B 786, in -οο for -οιο as genitive ending of the second declension (§ 35 *b*), and in ἐμέο for ἐμεῖο, *etc.*; *cf.* χρυσείοις A 246 with χρυσέῳ A 15. As in Attic, the penult is sometimes short in υἱός (as A 489, Δ 473). In these cases ι has turned into *y*. Likewise υ is sometimes dropped between two vowels, — becoming *w*. See § 59 *k* δ.

**24.** *Contraction.* Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, πάις (in nominative and vocative singular), ὄις (ὄϝις = *ovis, ewe*). Attic εὖ is regularly ἐύ before two consonants, and the adjective is always ἐύς or ἠύς. Patronymics from nouns in -ευς form -είδης, -εἴων, as Ἀτρεΐδης A 7, Πηλεΐωνα A 197. These uncontracted vowels were originally separated by a consonant. (H. 37 D; G. 846.)

**25.** *Synizesis.* **a.** Vowels which do not form a true diphthong may be blended in pronunciation into one long sound, for example, — Ἀτρεΐδεω — ◡ ◡ —, θεοειδέα Γ 27, δὴ οὕτως A 131, δὴ αὖτε A 340, πόλιος B 811, Ἰστίαιαν B 537, σχετλίη Γ 414, in which ι must have had very nearly the pronunciation of its cognate semivowel *y*. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

**b.** Synizesis often served the purpose of the later contraction. ἡμέων did not differ in metrical quantity from ἡμῶν.

**26.** *Crasis* is not frequent. Note τούνεκα (τοῦ ἕνεκα) A 291, ὠὐτός E 396, χἠμεῖς B 238 (καὶ ἡμεῖς), τἆλλα A 465 (τὰ ἄλλα). (H. 76; G. 42 ff.)

**27.** *Hiatus* (H. 75 D; G. 34) is allowed:

**a.** After the vowels ι and υ, as ἔγχεϊ ὀξυόεντι E 50.

**b.** When the two vowels between which it occurs are separated by a caesura (καθῆστο ἐπιγνάμψασα A 569) or by a diaeresis (§ 58 *h*): seldom after the first foot (αὐτὰρ ὁ ἔγνω A 333), more frequently after the fourth foot (ἔγχεα ὀξυόεντα E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, — more than two hundred times. This freedom of hiatus emphasizes the prominence of this caesura (§ 58 *d*).

**c.** When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 *a*), as τῷ σε κακῇ αἴσῃ A 418. See § 59 *k* ε.

**d.** When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 *k*), as τὴν δ' ἐγὼ οὐ λύσω A 29, μή νύ τοι οὐ χραίσμῃ A 28. The final and initial vowels may be said to be blended in the first example, while in the second the final letter may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

**e.** When the last vowel of the first word is already elided, as μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν A 2.

N.B. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

The poet did not avoid two or more concurrent vowels in the same word (§ 24).

**28.** *Elision.* (H. 79; G. 48.) **a.** ᾰ (in inflectional endings and in ἄρα and ῥά), ε, ῐ, ο may be elided. αι is sometimes elided in the verb endings. οι is elided seven times in μοί, three times in τοί, once in σοί A 170 (unless οὐδέ σοι οἴω or οὔ σοι ὀίω should be read there for οὐδέ σ' ὀίω).

**b.** τό, πρό, ἀντί, περί, τί, and the conjunction ὅτι do not suffer elision. ὅτ' is for ὅτε (either the temporal conjunction or the relative ὅ with τέ affixed; § 42 *q*), τ' for τέ or τοί.

c. ι is seldom elided in the dative singular, where it may originally have been long.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as τὰ κάκ' [κακά] A 107.

N.B. Elision is not left to the reader, as in Latin poetry.

**29.** *Apocope.* (H. 84 D; G. 53.) **a.** Before a consonant the short final vowel of ἄρα and of the prepositions ἀνά, κατά, παρά may be cut off (ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the ν of ἀνά and τ of κατά follow the usual rules for consonant changes: ἀμπεπαλών Γ 355, ἂμ πεδίον E 87, κάββαλεν E 343 (κατέβαλεν), κὰδ δέ (κατὰ δέ) frequently, κάκτανε Z 164 (κατάκτανε), καππεσέτην E 560, καρρέζουσα E 424, κάλλιπε Z 223 (κατέλιπε).

c. αὐέρυσαν A 459 is explained as derived by apocope, assimilation, and vocalization of ϝ, from ἀνά and ϝερύω. *Cf.* § 32 *h.*

d. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

## CONSONANTS AND CONSONANT CHANGES.

**30.** a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older, or justified etymologically, as ποσσί, ποσί (from ποδ-σι); νείκεσσε, νείκεσε (νεῖκος, νεικεσ-), ὅππως (ὁκϝως, *cf.* Latin *quis, etc.*), ὅττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflection or composition a short vowel is brought before them (see § 59 *h*), as ἐλλίσσετο Z 45, ἔλλαβε Γ 34.

c. But sometimes ρ is not doubled where it would be in Attic, as ὠκυρόῳ E 598, κατέρεξεν A 361.

d. Palatal and lingual mutes often remain unchanged before μ, as ἴδμεν [ἴσμεν], κεκορυθμένος.

e. Lingual mutes are commonly assimilated to a following σ, as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι [εἶναι] for ἐσμεναι, ἀργεννός, *white*, for ἀργεσ-νος, as ἀργεννάων Γ 198, ἔννυμι for ϝεσνυμι (§ 32 *a*), ἐρεβεννή Ε 659 *dark*, *cf.* Ἔρεβος.

f. σ is frequently retained before σ, as ἔσσομαι from the stem ἐσ-, ἐτέλεσσε (*cf.* τέλος from the stem τελεσ-), βέλεσσιν, from the stem βελεσ.

g. Between μ and λ or ρ, β is sometimes developed, as ἄμβροτος from stem μρο or μορ (*murder*, Latin mors, morior), while in βροτός, *mortal*, the μ of the stem is lost; μέμβλωκε Δ 11 from μλο or μολ (*cf.* ἔμολον); ἤμβροτες, aorist of ἁμαρτάνω. *Cf.* the δ of ἀνδρός and the *b* in English *chamber* (camera).

h. κάμβαλε Ε 343 is found occasionally in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 29 *b*).

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. *Cf.* διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The *rough breathing* (*h*) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε [ἡμᾶς], ἦμαρ [ἡμέρα], ἆλτο (from ἅλλομαι), ἠέλιος [ἥλιος], Ἀΐδης [Ἅιδης], ἠώς [ἕως].

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as βεβλήκειν Ε 661, ἠνώγειν Ζ 170; *cf.* ἤσκειν Γ 388 (ἤσκεεν), ἐφόρειν (impf. of φορέω) Δ 137. It is freely used before consonants to make a syllable long by position (§ 59 *f*).

l. The final σ of adverbs is omitted more often than in prose. Not merely ἐξ and ἐκ, οὕτως and οὕτω, but also πώς and πώ, πολλάκις and πολλάκι, ἀμφίς and ἀμφί (adverbial), are found as collateral forms.

**31.** *Metathesis* of α and ρ is frequent (H. 64; G. 64): καρδίῃ Β 452, κραδίη α 353; κάρτιστοι Α 266, κράτος Α 509, Κράπαθος Β 676, and Κάρπαθος. *Cf.* τραπείομεν Γ 441 from τέρπω, τερπικέραυνος from τρέπω.

For the shifting of quantity from -ᾱο and -ηο to -εω, see § 23 *c*.

**32.** *The Digamma.* (H. 72 D.) **a.** The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (consonantal *u*, *vau*, ϝ, pronounced as English *w*):—

ἄγνυμι, *break*, ἅλις, *enough*, ἁλῶναι, *am captured*, ἄναξ, *king*, ἀνδάνω, *please*, ἀραιός, *thin*, ἀρνός, *lamb*, ἄστυ, *city*, ἕ, οὗ, οἷ, *him*, *etc.*, with a possessive pronoun ὅς, ἥ, ὅν (ἑός κτλ.), ἔαρ, *spring*, ἕδνα, *wedding gifts*, ἔθνος, *tribe*, εἴκοσι, *twenty*, εἴκω, *yield*, εἴρω, *say* (future ἐρέω), ἑκάς, *far*, ἕκαστος, *each*, ἔκυρος, *father-in-law*, ἑκών, *willing*, ἔλδομαι, *desire*, ἐλίσσω, *wind*, ἔλπομαι, *hope*, ἔννυμι (ϝεσ-νυμι), *clothe*, ἐσθής, εἵματα, *clothes*, ἔπος, *word*, ἔργον, ἔρδω, *work*, ἐρύω, *draw*, ἕσπερος (vesper), *evening*, ἕξ, *six*, ἔτος, *year*, ἕτης, *companion*, ἡδύς, *sweet* (ἀνδάνω, *please*), ἦθος, *haunt*, ἦρα, *favor*, ἰάχω, *cry aloud*, ἵεμαι, *desire*, *strive*, ἰδεῖν, *see* (and οἶδα, εἶδος), ἴκελος, *like*, ἔοικα, *am like*, ἶς, *strength*, *sinew*, ἶφι, *mightily*, ἴσος, *equal* (*cf.* ἔϝισος), ἴτυς, *felly*, and ἰτέη (*withe*), *willow*, οἶκος, *house*, οἶνος, *wine*, ὥς, *as*.

**b.** Probably Ἴλιος, Ἶρις, and several other words also were pronounced with initial ϝ.

**c.** ἀνδάνω, ἕ, ἔκυρος, ἕξ, ἤθεα, and others seem to have begun originally with two consonants, σϝ.

**d.** In more than two thousand cases 'apparent hiatus' (§ 27 *f*) is caused by the omission of initial ϝ. Less frequently a ϝ must be supplied in order to make an apparently short syllable long by 'position' (§ 59 *j*).

**e.** The verse alone affords no sufficient test for the former existence of ϝ in any word; it only indicates the loss of some consonant. This is not conclusive evidence for ϝ, since σ and *y* were also lost. Which consonant originally was present has to be learned in each case from inscriptions of other Greek dialects, from a few notes of ancient grammarians, and from other cognate languages; *cf.* ἔργον with *work*, οἶνος with *wine*, οἶκος with vicus and *wich* (in *Norwich*), ἔπος and ὄψ with vox.

**f.** The sound of ϝ evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but ϝ can be restored in many passages by minor changes. For υἱὸν ἑκηβόλον

A 21 it is possible to read υἷα ϝεκηβόλον, for πάντεσσι δ' ἀνάσσειν A 288 it is easy to read πᾶσιν δὲ ϝανάσσειν, and χερσὶ ϝεκηβόλου for χερσὶν ἑκηβόλου A 14. Perhaps κτεῖναι μέν ῥ' ἀλέεινε Z 167 may have been κτεῖναι μέν ϝε κτλ.

g. That the sound of ϝ was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed. But it had disappeared from some words, and was often neglected in others.

h. ϝ sometimes leaves a trace of its existence in its cognate vowel υ: αὐέρυσαν A 459 for ἀϝϝέρυσαν (§ 29 *c*), ταλαύρινον E 289 for ταλά-ϝρινον. So doubtless ἀπούρας A 356 for ἀπο-ϝράς.

i. Some irregularities of quantity may be explained by this vocalization of ϝ. Thus ἀπόειπών T 35 may have been ἀποϝειπών, pronounced nearly as ἀπουειπών. αὐίαχοι finds its analogy in γένετο ἰαχή Δ 456 (γένετουιαχή).

j. A neighboring vowel sometimes seems lengthened to compensate for the loss of ϝ (§ 59 *c*).

k. An ε sometimes was prefixed to a digammated word and remained after the ϝ was lost, as ἐέλδωρ, ἐείκοσι, ἐέργει, ἑέ.

l. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σϝ, as ἀνδάνω κτλ.; *cf. c*, above), as ἑκών, ἕσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἥδος,—ἕννυμι, but ἐσθής.

m. For the augment and reduplication of digammated verbs, see § 43 *d*.

n. For δϝείδω, δϝήν, see § 59 *h*.

## DECLENSION.

**33.** *Special Case Endings.* (H. 217; G. 292 ff.) a. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural: ἀγέληφι, *in the herd*, ἶφι, *with might*, ναῦφιν, *from the ships*.

b. The (old locatival) suffix -θι is added to the stem to denote *place where*: ὅθι [οὗ], *where*, τηλόθι [τηλοῦ], *far away*.

c. The (old ablatival) suffix -θεν is added to the stem to denote *place whence*: ὅθεν, *whence*, Ἴδηθεν, *from Ida*, οὐρανόθεν, *from*

*heaven. Cf.* ἐντεῦθεν. It forms a genitive with the pronominal stems, as ἕθεν εἵνεκα Γ 128, πρὸ ἕθεν Ε 96, σέθεν Α 180.

d. The suffix -σε is added to the stem to denote *place whither:* κεῖσε, *thither,* πάντοσε, *in all directions,* ἑτέρωσε, *to the other side.*

e. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε, *homeward* (also οἴκαδε, especially of the return of the Achaeans to their homes), ὅνδε δόμονδε, *to his own house,* ἅλαδε, *seaward,* κλισίηνδε, *to the tent,* Οὐλυμπόνδε, *to Olympus,* χαμᾶζε, *to the ground,* θύραζε (θύρας-δε), *to the door, out.*

**34.** *First Declension.* (H. 134 ff.; G. 168 ff.) a. η is found for final α of the stem with the exceptions mentioned in § 23.

b. The nominative singular of some masculines ends in -τᾰ for -της: ἱππότα, *horseman,* μητίετα, *counselor. Cf.* the Latin *poetă, naută.* εὐρύοπα, *far sounding,* is used also as accusative, *e.g.* Α 498.

All of these words are adjectival (*titular*) except Θυέστα Β 107.

c. The genitive singular of masculines ends in -ᾱο or (by transfer of quantity, § 23 *c*) -εω. After a vowel this ending may be contracted to -ω, as Αἰνείω Ε 534, Βορέω Ψ 692, ἐυμμελίω Δ 47. The ending -εω is always pronounced as one syllable by synizesis (§ 25).

The Attic ending -ου (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in -αων or -εων: θεάων, βουλέων. -εων is regularly pronounced as one syllable.

e. The dative plural ends in -ησι(ν) or rarely in -ης.

**35.** *Second Declension.* (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending -ιο, which, affixed to the stem-vowel, makes -οιο.

b. The termination -οο (shortened from -οιο, *cf.* § 23 *f*) is indicated by the meter in certain places where all the Mss. give a corrupt form, as ὀψιτέλεστον ὅο κλέος οὔ ποτ' ὀλεῖται Β 325. *Cf.* Ἰφίτου Β 518, Ἀσχληπιοῦ Β 731. It is to be recognized also in Πετεῶο Β 552 for Πετεάοο, from Πετεῶς for Πετεάος.

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -οιιν: τοῖιν, ὤμοιιν.

d. The dative plural ends in -οισι(ν) or -οις. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

**36.** *Third Declension.* (H. 163 ff.; G. 205 ff.) a. The ending ι of the dative singular is sometimes long and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the first syllable of the foot: Διὶ μῆτιν ἀτάλαντος, *cf.* ὑπερμενέῖ φίλον Β 116.

b. The dative plural has the Aeolic ending -εσσι(ν) as well as the Attic -σι(ν): πόδεσσι, ποσσί (§ 30 *e*), ποσί, — ἄνδρεσσι, ἀνδράσι, — κύνεσσι, κυσί, — νήεσσι, νηυσί, — μιμνόντεσσι, μίμνουσι.

c. Nouns in -ις and -υς usually retain ι or υ throughout, but in its stead may insert ε, which is sometimes lengthened, as πόληες (πόλεις).

d. Nouns in -ευς generally lengthen ε to η (perhaps in compensation [§ 59 *c*] for the υ which between two vowels becomes ϝ and is lost), as βασιλεύς, βασιλῆος.

**37.** *Anomalous Forms.* a. As verbs appear in the present system with a variety of collateral forms derived from the same root (*cf.* ἵκω, ἱκάνω, ἱκνέομαι, — πεύθομαι, πυνθάνομαι, — μένω, μίμνω, μιμνάζω, — ἀχεύω, ἀκαχίζω, ἄχνυμαι), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: ἀλκή Γ 45, but ἀλκί Ε 299; ἐρίηρος ἑταῖρος Δ 266, but ἐρίηρες ἑταῖροι Γ 378; *cf.* πολιήτας Β 806 with πολῖται. ἔρος (Α 469) and γέλος are used for the Attic ἔρως and γέλως.

c. Of υἱός three stems are found: (1) υἱός, υἱόν, υἱέ. The other forms of this declension are very rare. (2) υἱέος, υἱέϊ, υἱέα, as if from υἱύς. (3) υἷος, υἷι, υἷα, as from a nominative υἷς.

In this word the first syllable is sometimes short (§ 23 *f*), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Μυκήνη Δ 52, Μυκήνας Β 569; Θήβης Δ 378, Θήβας Ε 804; Ἀθήνας Β 546, but Ἀθήνην η 80. Instead of the later plural Θεσπιαί, Πλαταιαί, Homer uses only the singular: Θέσπειαν Β 498, Πλάταιαν Β 504.

## ADJECTIVES.

**38.** **a.** Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: ἰφθίμους ψυχάς A 3, κλυτὸς Ἱπποδάμεια B 742, ἠέρα πουλύν E 776, Πύλοιο ἠμαθόεντος B 77.

**b.** The feminine of adjectives in -υς ends in -ειᾰ (gen. -ειης), -εᾰ (§ 23 *f*) or -εη: βαθεῖα, — ὠκέα, — βαθείης, βαθέης, — παχείῃ, — βαθέην.

**c.** πολύς (πουλύς) has in the masculine and neuter both stems πολυ- (πουλυ-) and πολλο- (for πολυο-, § 37 *a*), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

## PATRONYMICS.

**39.** (H. 559; G. 846 f.) **a.** Suffixes which originally expressed connection or possession are used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίωνες A 570 is a mere adjective of connection, like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

**b.** Patronymics are frequently used as proper names; *cf.* Ἀτρείδης A 7, Μενοιτιάδῃ A 307, before the names *Agamemnon, Patroclus* had been mentioned. *Cf.* the English names *Thompson, Wilson, Richardson, Dixon, Dix, Ricks, etc.*

A. **c.** The patronymic is formed from stems of the first declension by adding -δα-: Αὐγηιάδαο B 624, or more frequently by adding -ιαδα-, as Λαερτιάδης Γ 200.

**d.** This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the second declension: Μενοιτιάδης. So also by stems of the third declension, as Πηληιάδεω A 1 (as well as Πηλεΐδης Σ 316, Πηλεΐωνα A 197). See *j*, below.

**e.** The suffix -ιδα- is added to stems in ο, and the ο is lost as in *d* above, as Κρονίδης, — also to stems in ευ, which lose their υ between two vowels (*cf.* 23 *f*), as Ἀτρείδης A 7, — also to consonantal stems, as Ἀγαμεμνονίδης α 30. Ἀνθεμίδης Δ 488 is formed as from Ἄνθεμος rather than from Ἀνθεμίων (Ἀνθεμίωνος υἱόν Δ 473).

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρείδης, Ἀτρείων, as tetrasyllables not trisyllables. The verse ictus never falls on the ει, although Vergil wrote Atrides and Pelides.

g. Female patronymics are formed by the suffix -ιδ-, which loses δ before the nominative sign, as Χρυσηίδα (acc. of Χρυσηίς) A 182, Βρισηίδα A 184. Ἀχαιΐδες B 235 corresponds to κοῦροι Ἀχαιῶν A 473.

B. h. Patronymics are formed also by the suffix -ιον-, as Κρονίων A 528 (with genitive Κρονΐωνος or Κρονίονος), Ἀτρείων, Πηλείων. In these last forms from nouns in -ευς the ι is always short.

i. The corresponding female patronymic is found in Ἀδρηστίνη E 412.

j. Ταλαϊονίδαο B 566 is irregular; it seems to be formed by a cumulation of suffixes from Τάλαος. So Λαομεδοντιάδης (Λαομεδοντιάδη Γ 250) is formed from Λαομεδόντιος, which itself appears as a patronymic (in the form Λαμεδόντιος) in a Boeotian inscription.

k. Some adjectives in -ιος are used as patronymics, as Τελαμώνιος Αἴας B 528, Νηλήιος υἱός, *cf.* B 20, Καπανήιος υἱός Δ 367.

l. The patronymics in -δης are far more numerous than those in -ιων.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called Αἰακίδης B 860; Priam, Δαρδανίδης Γ 303; the two grandsons of Actor, Ἀκτορίωνε B 621. Thus in later poetry Heracles is called *Alcides* (Ἀλκείδης) from Amphitryo's father Ἀλκαῖος or Ἀλκεύς.

## COMPARISON OF ADJECTIVES.

**40.** a. Comparatives and superlatives end in -ῖων, -ιστος more frequently than in Attic. (H. 253; G. 357.)

b. ἀγαθός has comparatives ἀρείων (*cf.* ἄριστος), βέλτερον, κρείσσων, λώιον, φέρτερος.

c. In some comparatives in -τερος the poet has no thought of a greater or less degree, but of a contrast, as ἀγρότερος, *wild*, ἀρίστερος, *left*, as opposed to δεξίτερος, *right*. *Cf.* the use of the same ending in ἡμέτερος, *our* (as opposed to all others).

d. ἀγα-, as in ἀγάννιφος, ἀρι-, as in ἀρίζηλος, ἐρι-, as in ἐρίτιμος, ἐριβῶλαξ, δα-, as in δάφοινος, and ζα-, as in ζάθεος, are strengthening prefixes. *Cf.* πάμπρωτα.

## NUMERALS.

**41.** (H. 288; G. 372 f.) a. ἑνί has a collateral form ἰῷ Z 422; *cf.* the feminine form ἴᾳ Δ 437.

b. δύω, δύο is indeclinable. It has the collateral forms δοιώ, δοιοί, κτλ.

## PRONOUNS.

**42. a.** *Personal Pronouns.*

| | | |
|---|---|---|
| | Singular. | |
| N. ἐγώ, ἐγών. | σύ, τύνη (E 485). | |
| G. ἐμεῖο (*cf.* § 35 *a*), ἐμεῦ, μεῦ (encl.), ἐμέθεν (§ 33 *c*) [ἐμοῦ, μοῦ]. | σεῖο (*cf.* § 35 *a*), σέο (§ 23 *f*), σεῦ (encl.), σέθεν (§ 33 *c*) [σοῦ]. | εἷο (*cf.* § 35 *a*), ἕο (§ 23 *f*), εὗ (encl.), ἕθεν (§ 33 *c*) [οὗ]. |
| D. ἐμοί, μοί (encl.). | σοί (encl.), τοί (always encl.). | οἱ (encl.). |
| A. ἐμέ, μέ (encl.). | σέ (encl.). | ἕ (encl.), ἑέ, μίν (encl.) [αὐτόν]. |
| | Dual. | |
| N. A. νῶι, N. νώ. | σφῶι, σφώ. | σφωέ (encl.). |
| G. D. νῶιν. | σφῶιν. | σφωίν (encl.). |
| | Plural. | |
| N. ἡμεῖς, ἄμμες. | ὑμεῖς, ὔμμες. | |
| G. ἡμείων, ἡμέων [ἡμῶν]. | ὑμείων, ὑμέων [ὑμῶν]. | σφείων, σφέων, σφῶν. |
| D. ἡμῖν, ἄμμι. | ὑμῖν, ὔμμι(ν). | σφί (encl.), σφίσι(ν) (encl.). |
| A. ἡμέας, ἄμμε [ἡμᾶς]. | ὑμέας, ὔμμε [ὑμᾶς]. | σφέας (encl.), σφάς (encl.). |

b. *Possessive Pronouns.*

| | | |
|---|---|---|
| ἐμός, *my*. | τεός, σός, *thy*. | ἑός or ὅς, ἥ, ὅν, *own, his*. |
| νωίτερος, *of us two*. | σφωίτερος, *of you two*. | |
| ἡμέτερος, ἀμός, *our*. | ὑμέτερος, ὑμός, *your*. | σφέτερος, σφός, *their*. |

c. *Demonstrative and Relative Pronouns.*

ὁ, ἡ, τό, *this*; ὅς (in nom.), *he*; οὗτος, *this*; ἐκεῖνος, κεῖνος, *that, the* [man] *there, yon*; ὅδε, *this, the* [man] *here*. *Relative*, ὅς or ὅ, ἥ, ὅ or τό; Nom. pl. τοί or οἵ, *who, which*.

Adverbs, οὕτως, ὥς or ὡς, τῶς, ὧδε, *thus*.

τόσ(σ)ος, τοσόσδε, τοσσοῦτος, *so great.* *Relative*, ὅσ(σ)ος, ὁσσάτιος, *how large*, (as large) *as.*

τοῖος, τοιόσδε, τοιοῦτος, *such.* *Relative*, οἷος, *of what sort*, (such) *as.*

d. *Interrogative, Indefinite, and Indefinite Relative Pronouns.*

*Interr.* N. τίς, τί (τίπτε), Gen. τέο [τίνος], Acc. τίνα, *who, which, what?* ποῖος, *of what sort?* πότερος, *which of two?*

*Indef.* N. τίς, τί, Gen. τεύ, Acc. τινά, τί, *some one, something.*

*Indef. Rel.* N. ὅς τις or ὅτις, ὅτι or ὅττι, Acc. ὅντινα, ἥντινα, ὅττι, Nom. pl. οἵ τινες, Acc. οὕς τινας, ἅσσα [ἅ τινα].

e. The oblique cases of the third personal pronoun when enclitic are 'anaphoric,' like αὐτοῦ κτλ. in Attic; when accented they have their original reflexive use, like Attic ἑαυτοῦ, ἐμαυτοῦ, σεαυτοῦ, κτλ., which compounds are post-Homeric.

f. μίν, σφωέ, σφωίν, σφί, and σφάς are always enclitic.

g. α. The possessive ὅς, ἥ, ὅν is carefully to be distinguished from the relative ὅς, ἥ, ὅ. This distinction is generally easy, since the possessive once began with a consonant (ϝ, § 32 *a*).

β. The place of the possessive pronoun is often filled by a dative (of interest) of the personal pronoun.

h. αὐτός regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. *Cf.* § 11 *j fin.* The presumption is always strongly in favor of the original use, but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use, as a simple personal pronoun, is particularly common after prepositions.

i. For αὔτως in the sense of ὡσαύτως, see *k*, below. In this use it has a large variety of meanings, as (ἄφρονά τ') αὔτως Γ 220 *a mere (simpleton); without cause* A 520, *without a prize* A 133, *absolutely* B 138, *vainly* B 342, *without chariot* E 255. Most of these meanings are derived from *in the same way as before*, the connection determining the special sense of each passage.

j. The Attic article ὁ, ἡ, τό generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases,

appears occasionally in its Attic signification. Elsewhere it is found as a personal or a relative pronoun.

In their demonstrative use ὁ, ἡ, οἱ, αἱ are written also ὅ, ἥ, οἵ, αἵ. τοί, ταί, τῶς are used besides οἵ, αἵ, ὥς.

**k.** Thus the absence of the article does not mark a noun as indefinite; *cf.* μῆνιν ἄειδε θεά A 1 with arma virumque cano. Frequently αὔτως is equivalent to Attic ὡσαύτως (ὥς being the adverb of the article; see *c*, above, and § 56 *c*), while ὥς δ' αὔτως Γ 339 is equivalent to Attic οὕτω δ' ὡσαύτως.

**l.** The demonstrative article is often followed by a noun in apposition with it, as οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε Γ 111 *but these rejoiced, both Achaeans and Trojans,* αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων B 402 *but he, Agamemnon, king of men, sacrificed an ox. Cf.* § 13 *e, f.*

**m.** The forms of the article with initial τ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 21), as is particularly clear in ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται A 125 *but what we took as spoils from the cities, these have been divided.*

**n.** τῷ, the dative of the article (sometimes written τῶ), is often used as an inferential conjunction, *then, in that case.*

**o.** οὗτος is not frequent. It is never used after prepositions.

**p.** The form ὅς has also a demonstrative use, especially with οὐδέ, μηδέ, καί, and γάρ.

**q.** The neuter ὅ is frequently used as a conjunction, like quod. So also ὅτι and ὅ τε.

**r.** *No one* is οὔ τις or μή τις, — not οὐδείς or μηδείς. οὐδέν is rare.

## CONJUGATION.

**43.** *Augment and Reduplication.* (H. 354 ff.; G. 510 ff.) **a.** The augment was for a time considered unessential; whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as τεῦχε A 4, ὀλέκοντο A 10, ἀφίει A 25; *cf.* κάππεσον

[κατέπεσον] A 593, ἔμβαλε [ἐνέβαλε] Γ 139. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and has never been lost, even to the present day.

**b.** When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη, φῆ for ἔφη, φῦ for ἔφυ.

**c.** Sometimes initial ρ is not doubled after the augment, as ἔρεζε B 400; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε Γ 34.

**d.** Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἕηκε, — ἔοικα, ἔοργα.

**e.** The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἀμπεπαλών, ἔτετμε, τετύκοντο, πεπίθοιμεν, τεταγών, κεχαροίατο.

**f.** The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἤγαγον), as ἤραρε, ὤρορε, ἠρύκακε, and the peculiar form ἠνίπαπε B 245 from ἐνίπτω, in which the final consonant of the theme is reduplicated with α as a connective.

**g.** δείδοικα and δείδια have irregular reduplication; probably these are to be explained as for δεδϝοικα, δεδϝια. *Cf.* § 59 *h*.

**h.** ἔμμορα (from μείρομαι) and ἔσσυμαι (from σεύω) double the initial consonant and prefix ε as if they began with two consonants.

**44.** *Endings.* (H. 375 ff.; G. 551 ff., 777 ff.) **a.** The singular endings -μι, -σθα, -σι occur more frequently than in Attic; especially -μι and -σι in the subjunctive, as ἴδωμι [ἴδω], ἀγάγωμι, ἐθέλῃσι [ἐθέλῃ], βάλῃσι. These endings are rare in the subjunctive of the contracted μι-forms, as δῷσι [δῷ] A 129.

**b.** In the pluperfect, the older endings -εα κτλ. are preserved. The third person singular ends in -εε(ν) or -ειν (§ 30 *k*), as βεβήκειν A 221, ᾔδεε B 409.

**c.** The second and third persons singular of the first aorist optative active end in -ειας, -ειε(ν), as μείνειας, καλέσειεν. The second person in -αις occurs very rarely. The third person in -αι is more common, as γηθήσαι A 255. The third person plural ends in -ειαν, as τίσειαν A 42, ἀκούσειαν B 282.

**d.** The third person plural optative active of *μι*-verbs ends in *-ιεν*, as *εἶεν*, *δαμεῖεν*, *δοῖεν*.

**e.** The third person plural imperative ends in *-των*, *-σθων* (never *-τωσαν*, *-σθωσαν*).

**f.** *α.* Active infinitives (except in the first aorist) frequently end in *-μεναι*, which is sometimes shortened after a short vowel to *-μεν*, as *ἔμμεναι*, *ἔμμεν* [*εἶναι*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)*.

*β.* The shortening of *-μεναι* to *-μεν* occurs generally before a vowel, where it may be called elision.

*γ.* The ending *-ναι* is found only after a long vowel, as *δοῦναι*.

*δ.* The second aorist active infinitive sometimes ends in *-εειν*, as *φυγέειν* B 393, *πεσέειν* Z 82. (Perhaps these were once *φυγέμεν*, *πεσέμεν*.)

**g.** Aorist passive infinitives end in *-μεναι* or *-ναι*.

**h.** The second person singular of the middle generally remains uncontracted (§ 24), as *ὀδύρεαι*, *ἴδηαι* Γ 130, *βάλλεο* A 297. Contracted forms are used occasionally, as *μετατρέπῃ* A 160, *γνώσῃ* B 365, *κεκλήσῃ* Γ 138.

**i.** In the perfect middle, *-σαι* regularly loses its *σ*.

**j.** *-σο* retains its *σ* only in the imperative, as *ἔσσο*, *ἵστασο*.

**k.** The first person plural middle often ends in *-μεσθα*.

**l.** The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in *-αται*, *-ατο* for *-νται*, *-ντο*. Before these endings smooth labial and palatal mutes are aspirated, as *ἐπιτετράφαται* (perfect passive of *ἐπιτρέπω*).

**m.** The third person plural indicative of the aorist passive generally ends in *-εν* instead of *-ησαν*, as *ἤγερθεν* A 57, *φάανθεν* A 200, *τράφεν* A 251 *διέτμαγεν* A 531. *Cf.* the active *ἔ-λυ-σα-ν*, *ἔ-λυο-ν*.

**n.** Similarly, *ν* is used for the later *-σαν* in the imperfect and second aorist of *μι*-verbs, as *ξύνιεν* [*ξυνίησαν*] A 273, *ἔστᾰν*, *στᾶν* [*ἔστησαν*], *ἔβαν* [*ἔβησαν*] (§ 22 *b*).

**o.** For the optative ending of *μι*-verbs, in *-ιεν*, not *-ιησαν*, see *d*, above.

**45.** *Subjunctive Mode.* **a.** The variable vowel ('connecting vowel') of the subjunctive is generally short in the present of verbs in *-μι*, the first aorist, second aorist of *μι*-forms, second aorist

passive, second perfect of primitive formation, as βήσομεν, ἀγείρομεν, ἴομεν, θείομεν [θῶμεν], τραπείομεν, δαμείετε, εἴδομεν [εἰδῶμεν], πεποίθομεν. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

**b.** A few forms of the first aorist have a long vowel, following the analogy of the present, as δηλήσηται Γ 107.

**c.** There are no certain examples of the short mode-vowel in the present of verbs in -ω. (For βούλεται ἀντιάσας A 67, βούλητ' ἀντιάσας may be substituted, *etc.*)

N.B. The forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

**46.** *Optative Mode.* For the optative endings, see 44 *c*, *d*.

**47.** *Contract Verbs.* (H. 409 D; G. 784 ff.) **a.** Verbs in -αω exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

**b.** Uncontracted forms without assimilation occur rarely, as πεινάων Γ 25. (οὖτα Δ 525 and often, is a second aorist; see § 53.) Probably such forms were more frequent in the earliest form of the poems.

**c.** The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage.

**d.** One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage (§ 22 *g*).

**e.** Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables; § 59 *e*). εω is never contracted, but is often pronounced as one syllable by synizesis (§ 25).

**f.** Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination. One of these vowels is sometimes dropped, as ἀποαίρεο A 275.

**g.** The older form of these verbs, in -ειω, is sometimes preserved, as ἐτελείετο A 5, νεικείῃσι A 579. See § 23 *e*.

**h.** φορέω forms φορέειν Δ 144, φορῆναι B 107.

**i.** Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as ἐστρατόωντο Γ 187 (which might be written ἐστρατόοντο), with which may be compared φόως [φάος, φῶς] B 49.

## TENSES.

**48.** *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) **a.** Pure verbs which do not lengthen the stem-vowel in the formation of the tenses often have σσ in the future and first aorist, active and middle.

**b.** In the future the σ of the before-mentioned verbs often disappears, as δαμᾷ A 61, καλέουσα Γ 383, ὀλεῖται B 325.

**c.** Stems in δ often show σσ in the aorist.

**d.** Most of these forms with σσ may be explained as original or assimilated, as νείκεσσε, from the theme νεικεσ (*cf.* νεῖκος), κομίσσατο for κομιδσατο (*cf.* κομιδή), as ποσσί [ποσί] for ποδσι. Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

**e.** Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as ἕλσαι A 409, κύρσας Γ 23, ὦρσε A 10.

**f.** The so-called Doric future with tense-sign σε is found in ἐσσεῖται [ἔσται] B 393.

**g.** Some verbs have a future without tense-sign, as εἶμι, κακκείοντες, *to lie down*, ἔδομαι, πίομαι, ἐρύω. Most of these verbs are old presents which acquired a future signification. εἶμι is not often future in Homer; *cf.* B 87.

**h.** Some verbs form the first aorist active and middle without σ, as ἔχεεν Z 419 (from ἔχεα for ἔχευα), ἔσσευα E 208 (from σεύω), ἔκηα A 40 (from καίω).

i. The first aorist often has the variable vowel of the second aorist $^{o}/_{\epsilon}$, as ἷξον, δύσετο. So in the imperative, as βήσεο E 109, ὄρσεο Γ 250, ἄξετε Γ 105, οἴσετε Γ 103; infinitive, οἰσέμεναι Γ 120; participle, ἐπιβησόμενον E 46.

j. Verbs in -ζω often have themes in γ, and thus futures and first aorists in -ξω and -ξα, as ἐξαλαπάξαι A 129, πτολεμίξομεν B 328.

**49.** *Perfect.* (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in -κα is formed from only twenty vowel-stems. It is almost as rare as the first aorist in -κα (ἔδωκα, ἕηκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as κέκμηκας Z 262, but κεκμηῶτι Z 261; ἐμπεφυυῖα A 513, but πεφύκει Δ 109.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάασι, γεγαῶτας, δείδιθι, ἐίκτην, ἴδμεν, κεκμηώς, ἐπέπιθμεν, τέτλαθι.

d. ἐρρίγῃσι Γ 353 and ὀλώλῃ Δ 164 have the force of present subjunctives.

e. ἀκαχήμενος and ἐσσύμενος are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as ὄρωρεν B 797, ὤρορε B 146.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence ἐικυῖα (ϝεϝικυῖα), not εἰκυῖα, Γ 386.

## VOICES.

**50.** *Middle.* a. The active and middle forms ὁρᾶν (about forty times) and ὁρᾶσθαι (about twenty times), ἰδεῖν (more than two hundred times) and ἴδεσθαι (ninety times), are used often without appreciable difference of meaning; *cf.* A 56, 203, 262, 587, B 237, Γ 163. *Cf.* ἔφατο B 807, ἔφη A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο Γ 262, ἔβη A 311; ἐδύσετο Γ 328, ἔδυ Γ 36.

c. The future middle is sometimes used as passive, as τελέεσθαι B 36. *Cf.* 51 *e*.

**d.** The aorist middle is often used as passive. *Cf.* χολωσαμένη Γ 413 with χολωθείς Α 9, χάρη Γ 76 with κεχαροίατο Α 256, ἀγέροντο Β 94 with ἤγερθεν Α 57, ἀμφέχυτο Β 41, λίποιτο Γ 160, κταμένοιο Γ 375. *Cf.* ἐλελίχθησαν Ε 497 *they rallied*, θωρηχθῆναι Α 226 *arm himself.*

**51.** *Passive.* **a.** For the ending of the aorist passive infinitive, see § 44 *g.*

**b.** For the ending of the third person plural indicative, see § 44 *m.*

**c.** The second aorist subjunctive passive usually remains uncontracted, and follows the rule of μι-verbs (§ 52 *c*).

**d.** In the second aorist subjunctive, the passive suffix is often long (and the mode-vowel short in the dual and in the first or second person plural; § 45 *a*), as δαμήῃς Γ 436 (δάμνημι), τραπείομεν Γ 441 (τέρπω, § 31), but μιγέωσιν Β 475 (μίσγω).

**e.** Homer has only two futures from passive stems. *Cf.* 50 *c.*

**f.** Some verbs have both first and second aorists passive, as ἐμίχθη Ε 134, ἐμίγην Γ 445.

**g.** The 'verbal adjective' is not always passive.

N.B. The passive formation in Greek is comparatively late, and infrequent in Homer. The so-called second aorist passive is closely related to the intransitive aorist active, like ἔβη, ἔστη. *Cf.* ἐδάην, *learned* or *was taught.*

**52.** *Verbs in* -MI. (H. 476 ff.; G. 787 ff.) **a.** Some verbs in -μι have forms in the present and imperfect indicative which follow the analogy of contract verbs: τιθεῖ, διδοῖ, διδοῦσι, ἀφίει, προθέουσι Α 291.

**b.** For the ending -ν for -σαν, see § 44 *n.*

**c.** The second aorist subjunctive active generally remains uncontracted. The stem-vowel often appears in its long form with short mode-vowel in the dual and in the first and second persons plural (*cf.* §§ 45 *a*, 51 *d*), as δώῃσιν Α 324, δώωσιν [δῶσιν] Α 137, θείομεν Α 143 (better θήομεν, Attic θῶμεν), γνώωσι Α 302, ἐφείω [ἐφῶ] Α 567, ἀνήῃ [ἀνῇ] Β 34, ἐρείομεν Α 62 (better ἐρήομεν, as from an ἔρημι). The short form of the stem is seen in βάτην [ἐβήτην] Α 327.

**53.** *Second Aorists without Variable Vowel.* (H. 489; G. 798 f.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as ἆλτο A 532 (ἅλλομαι), δέχθαι A 23, δέκτο B 420 (δέχομαι), βλῆτο Δ 518 (βάλλω), κλῦθι A 37, κλῦτε B 56 (κλύω), οὖτα Z 64, ἔσσυτο B 809 (σεύω).

**54.** *Iterative Forms.* (H. 493; G. 778.) **a.** Iterative forms of the imperfect and aorist indicate the repetition of a state or action, as φιλέεσκε Γ 388. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is occasionally wanting, as in ἔσκε [ἦν] Γ 180.

**b.** Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκε, εἶπεσκε, ἴδεσκε.

## PREPOSITIONS.

**55. a.** Prepositions often retain their original adverbial force (as ἐν δέ, *but therein*, ὑπό, *below, beneath*, παρὰ δέ, *and beside him*), especially with reference to place. They may be placed after the verbs or nouns with which they are connected. See § 19 *e.* (H. 785; G. 1222 ff.) Frequently an editor must be in doubt whether to print the preposition as part of the verb or separately.

**b.** The preposition is often separated from the verb which it modifies, as πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί | ἔστασαν Δ 330 f., where πάρ modifies ἔστασαν.

**c.** *Anastrophe.* (H. 109; G. 116.) α. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά. ἄνα Z 331 stands for ἀνάστηθι. ἔνι is used for ἔνεισι or ἔνεστι, ἔπι for ἔπεστι, μέτα for μέτεστι, πάρα for πάρεστι E 603 f.

β. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied, as ἔπ' Γ 45 for ἔπεστι, — or by way of exception, in order to avoid ambiguity, as ἔφ' A 350, to show that the preposition is to be connected with the preceding word.

**d.** α. ἐν has the parallel forms εἰν, ἐνί. εἰν stands only in the part of the foot which receives the stress of voice, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀΐδαο δόμοισιν.

*β.* The poet uses both ἐς and εἰς, πρός, προτί, and ποτί, ὑπό and ὑπαί (B 824), παρά and παραί (B 711), ὑπέρ and ὑπείρ (B 426).

e. ἀμφί, ἀνά, and μετά are used also with the dative.

f. For the short forms of ἀνά, κατά, παρά, see § 29.

## ADVERBS.

**56.** (H. 257 ff.; G. 365 ff.). *a.* A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἔβη A 424 *went yesterday*, ἠερίη A 497 *early in the morning*, πανημέριοι A 472 *all day long*, πρηνής E 58 (pronus) *on his face*, καίοντο θαμειαί A 52 *burned thickly*, μεταμάζιον E 19 *between the breasts*.

*β.* πρόφρων, *willing*, is used only as a predicate, where the English idiom uses *willingly*.

b. Adverbs ending in -α are common: σάφα (not σαφῶς), τάχα (ταχέως only once), ὦκα (not ὠκέως). These seem to have been originally neuter cognate accusatives, and many are such still; *cf.* πόλλ' ἐπέτελλε, πολλὰ ἠρᾶτο, μέγα νήπιε, μεγάλ' εὔχετο. See on A 78.

c. Adverbs in -ως are not common; they are most frequent from ο-stems: οὕτως (οὗτος), ὥς (ὅ), αὕτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63, φίλως only Δ 347.

## HOMERIC VERSE.

The beginner should remember that, while both Homer and Vergil use the dactylic hexameter,

(1) Homer has far more dactyls than Vergil; his verse is much lighter and more tripping (§ 57 *d*).

(2) Homer slightly prefers a pause between the two short syllables of the third foot (§ 58 *c*), while Vergil strongly prefers a pause after the first syllable of that foot.

(3) Homer freely begins his verse heavily, with one or two spondees, while Vergil prefers a dactylic beginning.

(4) Homer has a spondee in the fifth foot (§ 57 *h*) more commonly than Vergil.

(5) In the Homeric text, elision is already made.

The beginner should remember also, that

(6) The 'rough breathing' has no power to make 'a short vowel long by position,' nor to prevent elision. So, of course, θ, φ, and χ are not 'double consonants.'

(7) An enclitic in reading should be connected with the word on which its accent is thrown.

If the beginner has not already made the general rhythm of the verse familiar to himself from Vergil and his followers, he may read to advantage Longfellow's *Evangeline*[1] and *Miles Standish*, and Clough's *Bothie*. He will do well to commit to memory a few (if not many) verses of the *Iliad*, and repeat them when he is walking at leisure, keeping time, uttering the first syllable of the foot as he sets his left foot down, and the other half of the metrical foot as he plants his right foot.

The exact division of the verse into metrical feet is the foundation of all good scanning, but it is useless in itself. The scholar must read the verse metrically and yet in harmony with the sense, — not allowing his voice to fall mechanically at the close of the verse, nor at the caesural pause, and still less making Vergil's pause after the first syllable of the third foot, whether Homer made the pause there or not.

**57.** *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1668 f.)

**a.** The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name *hexameter*. Emphasis or stress of voice (ictus) is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much time though not so much stress as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{2}{4}$ time in modern music. The English hexameter (*e.g.* in Longfellow's *Evangeline*) is generally read as of $\frac{3}{8}$ time, without much reference to the quantity of the syllables, and so, too, the *Aeneid* is often scanned.

[1] As

'Thís is the fórest priméval, ^ the múrmuring pínes and the hémlocks
Stánd like Drúids of éld ^ with voíces sád and prophétic,
Stánd like hárpers hóar ^ with beárds that rést on their bósoms.'

*Evang. init.*

**b.** The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse-ictus and word-accent may coincide (as in *α* 1, quoted in § 58 *c*), but the word-accent had no influence on the formation of the verse.

**c.** The dactyl[1] (♩ ♪ ♪ or — ⏑ ⏑), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee[2] or heavy dactyl (♩ ♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

**d.** Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil; there are 160 in the first book of the *Iliad* alone, and very nearly three thousand in the entire *Iliad*. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς,—αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο.* Many other verses have but one spondee (generally in the first foot) among the first five feet; as *ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν.* Seven verses, according to the usual text, have each six spondees: B 544, Λ 130, Ψ 221, *ο* 334, *φ* 15, *χ* 175, 192.

**e.** Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

**f.** The first foot allows more freedom than any other. A short vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 27 *b*).

**g.** The bucolic diaeresis (58 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

**h.** Verses which have a spondee in the fifth foot are called spondaic verses (*ἔπη σπονδειακά*). They are more common in Homer than in the Latin poets, — about four per cent of the verses of the *Iliad* being spondaic.

[1] This name is borrowed from *δάκτυλος*, *finger*, and the fanciful explanation was given that this foot, like the finger, has *one long and two short* elements.

[2] This name is derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

**i.** These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (*cf.* A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

**j.** In about half of the cases, a word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a disyllabic word.

**k.** The last foot in each verse is a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 59 *a*, *l*). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

**l.** Though the student need not concern himself about elision, as in Latin poetry, yet he must be watchful for synizesis (§ 25).

## CAESURAL PAUSES.

**58.** (H. 1081; G. 1642.) **a.** Each verse has one or more caesural pauses (*caesura* = *τομή*, *cutting*), — pauses within a foot.

**b.** The principal caesura of the verse is always a pause in the sense, which is often indicated by punctuation, but occasionally commas are found where no pause is necessary, and at times the poet indicates by the rhythm a pause where not even a comma could stand, as A 152, 154.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

**c.** A caesura is found almost always in the third foot; only 185 verses of the *Iliad* and seventy-one of the *Odyssey* have no pause there. It occurs either after the first syllable (as *μῆνιν ἄειδε θεά* ∧ *Πηληιάδεω Ἀχιλῆος* A 1 _ ∪ ∪ | _ ∪ ∪ | _ ^ _ | _ ∪ ∪ | _ ∪ ∪ | _ _ |) or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα* ∧ *πολύτροπον ὃς μάλα πολλά* *α* 1, _ ∪ ∪ | _ ∪ ∪ | _ ∪ ^ ∪ | _ ∪ ∪ | _ ∪ ∪ | _ _ |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

**d.** The pause after the first syllable of a foot is called a *masculine* caesura, because of the vigorous movement which it gives to the verse. *Cf.* also

Arma virumque cano ∧ Troiae qui primus ab oris, Verg. *Aen.* i. 1,

and

'Sat by some nameless grave ∧ and thought that perhaps in its bosom
He was already at rest ∧ and she longed to slumber beside him.'
Longfellow, *Evang.*

The pause between two unaccented syllables is called a *feminine* caesura. *Cf.* also

'This is the forest primeval. ∧ The murmuring pines and the hemlocks.'
Longfellow, *Evang.*

**e.** The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 *b*), and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατὴρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδὴς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐυκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότα Νέστωρ κτλ., — all of which must be preceded by the feminine caesura (see *d*) of the third foot; while Ἀγαμέμνονος Ἀτρείδαο, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἠδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ. must be preceded by the masculine caesura of the third foot. See § 22 *e*, *f*.

**f.** The pause after the first syllable of the third foot is called the *penthemimeral* caesura (πέντε, ἡμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{3}{4} + 3\frac{1}{4}$ feet.

**g.** Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hephthemimeral* caesura (ἑπτά, ἡμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

**h.** Sometimes the pause of the verse is at the close of the fourth foot; this is called the *bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

**i.** The importance of the bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as δῖος Ὀδυσσεύς, ἕρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἕκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεύς, ἰσόθεος φώς. See § 22 *f*. Hiatus is allowed here occasionally. See § 27 *b*.

**j.** A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —; hence οὔτε τέλεσσας A 108, not οὔτ' ἐτέλεσσας, and ἄλγε' ἔθηκεν A 2, not ἄλγεα θῆκεν. This rhythm is found in all verses which close with Παλλὰς Ἀθήνη, Φοῖβος Ἀπόλλων, δῖος Ὀδυσσεύς, Ἀχιλλεύς, Ἀχαιοί κτλ.

**k.** The principal pause of the verse is found seldom at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but this is accompanied by a more prominent caesura in the third or fourth foot; as ἔνθα ἴδον πλείστους Φρύγας ἄνερας Γ 185, where the last two words are so closely connected that no caesura is felt between them.

**l.** Even a slight pause is rare between the two short syllables of the fourth foot. In καὶ ἐπείθετο μύθῳ A 33, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

**m.** No sentence ends with the second foot.

**n.** The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse give perfect freedom from monotony without detracting from the grace and dignity of the measure.[1]

## QUANTITY.[2]

**59.** (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 22 *a*, *e*, *f*). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, *ἀμφί*, *μακρόν*) was avoided often by means of apocopè (§ 29), synizesis (§ 25), or elision (§ 28).

Most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j*, below); or

[1] Coleridge's lines with regard to the Homeric verse are worth remembering:

> 'Strongly it bears us along in swelling and limitless billows,
> Nothing before and nothing behind but the sky and the ocean.'

[2] The beginner will find it convenient to remember with regard to *α*, *ι*, *υ*, the vowels whose quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as *μάχησι*, *ἥρωα*, *τρέπουσι*, *τέθνηκα*, — in the final syllables of neuter nouns, as *δῶμα*, *ἦμαρ*, *μέλι*, *δάκρυ*, — in suffixes, except where *ν* has been lost before *σ*, as *φύσῐς*, *δολίης*, *Φοίνισσα*, — in particles, especially in prepositions, as *ἀνά*, *περί*, *ὑπό*, *ἄρα*, *ἔτι*, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as *ἐτίμᾱ* from *ἐτίμαε*, *ἷρόν*, from *ἱερόν*, and as the final vowel of the stem of nouns of the first declension.

(3) that the pause (musical *rest*) at a caesura or diaeresis fills out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 57 *k*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the ῑ of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all ; as ὑπεροπλίῃσι A 205, προθυμίῃσι B 588.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j*, below), seem to be explained best by the loss of a consonant, *e.g.* Ἄϊδος Γ 322 but Ἀΐδι A 3, from α-ϝιδ (§ 32), μέμᾰσαν B 863 but μεμᾰότες B 818 (μεμαϝοτες).

d. α. A syllable which contains a long vowel or a diphthong is long by *nature*. Final αι and οι are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as Ἀπόλλωνος A 14, Ἀπόλλων A 380 ; Ἄρες, Ἄρες E 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἶσος, κᾱλός, and φᾱρος became ἴσος, κᾰλός, and φάρος in Attic poetry. ϝειαρινός (*cf.* ὥρῃ εἰαρινῇ B 471), Attic ἐαρινός, is found in a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated as either long or short, *i.e.* its quantity was variable.

δ. For the length of final ι in the dative singular of the third declension, see § 36 *a*. πρίν in πρὶν αὖτ' Z 81 retains its original length, as a contracted comparative.

ε. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς A 54, Ἀχιλεύς A 199 ; Ὀδυσσεύς A 430, Ὀδυσεύς Δ 494 ; Τρίκκην B 729, Τρίκης Δ 202 ; ὅππως A 344, ὅπως A 136 ; μέσσον Γ 266, μέσον A 481 κτλ., many of which doubled consonants are known to be justified etymologically.

**e.** Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of ο or ω in the comparison of adjectives (σοφώτερος but κουφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἀ̆θάνατος, προσήγορος, ὑπηρέτης). We find ἄ̆νήρ but ἄ̆νέρες, Πρῐ̆αμος but Πρῑαμίδης, θῠγᾰ̆τηρ but θῡγατέρα.

**f.** α. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding.

**g.** α. Sometimes a vowel remains short before a mute followed by λ or ρ, as Ἀφροδίτη Γ 380, ἀμφῐβρότης Β 389, ἀμφῐδρυφής Β 700, πρῐ̆τραπέσθαι Ζ 336, νεῦσᾰ̆ Κρονίων Α 528, βάλᾰ̆ Πριαμίδαο Γ 356, γάρ ῥᾰ̆ Κλυταιμνήστρης Α 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and a liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: οἵ τε Ζάκυνθον Β 634, οἳ δᾰ̆ Ζέλειαν Β 824, προχέοντῐ̆ Σκαμάνδριον Β 465, ἔπειτᾰ̆ σκέπαρνον ε 237.

**h.** α. A single λ, μ, ν, ρ, σ at the beginning of certain words may 'make position' (*cf.* § 30 *b*): ἔπεα νιφάδεσσι Γ 222 (*cf.* ἀγάννιφον Α 420 and English *snow*), ἕῑ μέγα Β 239, Β 43, Β 196, Δίᾱ λίσαι Α 394, ἐνὶ μεγάρῳ Β 661.

*β*. So also δ 'makes position' in the stem δϝι- (δεῖσαι, *fear*) and always in δήν, *long*, as ἔδεισεν δ' ὁ γέρων Α 33, οὔ τι μάλᾱ δήν Α 416, ἔπι δέος Α 515.

**i.** *α*. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ once began with σρ or ϝρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to 'make position' in Homeric verse.

*β*. Of the instances of lengthening before μ, many are only physiologically explained, — the μ-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially before μέγας and its kin), — not before μάχεσθαι, μένειν, μοῦνος.

**j.** One of the consonants which 'made position' has often been lost, as γρηὶ δέ μιν ϝεϊκυῖα Γ 386, βέλος ἐχεπευκές Α 51, θεὸς ὥς Γ 230 (for θεὸς ϝώς), *cf.* κακὸν ὥς Β 190, ὄρνιθες ὥς Γ 2, πέλεκυς ὥς Γ 60, οἱ δ' ἄρ' ἴσαν ὡς εἴ τε Β 780. (ϝ has been lost more frequently than any other initial consonant. See § 32.)

**k.** *α*. A long final vowel or diphthong in the arsis of the foot is generally, but not always, shortened before a following vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί Α 17, τὴν δ' ἐγὼ οὐ λύσω Α 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 *d*).

*β*. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

*γ*. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those which end in ι.

*δ*. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate *y* (*j*) or *w* (ϝ) sound and disappear (*cf.* § 23 *f*). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the *y* or *w* was spoken.

*ε*. Final ῳ and η are shortened before an initial vowel more rarely than other diphthongs. ῳ is seldom shortened except before an ε or (less frequently) an α.

l. Before a pause (as before the close of the verse; see § 57 *k*), a short vowel may be used in place of a long vowel: *ἐκπέρσαι Πριάμοιο πόλιν* A 19 — — | — ∪ ∪ | — ∪ ∪ | ⏑̄ ∧. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even *ὦ υἱὲ Πετεῶο* Δ 338; in such cases the nominative form generally could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, ♪ ♩ = ♩ ♩. Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as *ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι* A 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as *ἐρίσαντε* | *Ἀτρείδης* A 6 f.

**m.** A few verses seem to begin with a short syllable, as *ὅς ἤδη τά τ' ἐόντα* A 70 (for *ὅς ϝείδη*, § 32).

## BIBLIOGRAPHICAL NOTE

The Homeric Mss. are better and more ancient than those of any other secular Greek author. In all, more than one hundred are known and described. In the last century about fifty portions of the *Iliad* were found written on papyrus in Egypt, — some of them written before the beginning of our era, — and others are found almost every year. The most valuable of all Mss. for the Homeric text, and far the most valuable for the old Greek Commentary (Σχόλια), is known as *Venetus A*, in the library of San Marco at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 325 leaves of parchment in large folio, 15 × 11 inches. It was written not later than the eleventh century of our era.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The text published by Henricus Stephanus, *Poetae Graeci principes heroici carminis*, Paris, 1566, long served as the vulgate.

The most important critical editions of the *Iliad* are those of Bekker (1858), La Roche (1873), Nauck (1877), Christ (1884), van Leeuwen and Da Costa (1895).

Convenient text editions are those of Dindorf-Hentze (Leipzig, 1884) and Cauer (Leipzig, 1890).

The most scholarly English edition of the *Iliad* is that of Leaf, in two volumes, London, Vol. I, ed. 2, 1900; Vol. II, 1888.

The most complete exegetical edition of the Homeric poems is that of Ameis-Hentze (K. F. Ameis and Carl Hentze), published by Teubner at Leipzig, with German notes, to which the present edition for schools is greatly indebted.

The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in antiquity, (*d*) the Homeric question, is *Homer: An Introduction to the Iliad and the Odyssey*, by Professor Jebb, Boston, 1887.

Monro's *Grammar of the Homeric Dialect*, 2d ed., Oxford, 1891, is the best work on the subject in any language.


THE TROAD
(after Kiepert)

M·N. ENG.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

*Alpha preces Chrysae, pestis mala, iurgia regum.*

'Alpha the prayer of Chryses sings:
The army's plague: the strife of kings.'

## λοιμός. μῆνις.

**Invocation of the Muse. Theme of the Iliad.**

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄιδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
5 οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

**The Injured Priest. The Avenging Apollo.**

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθεὶς
10 νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
15 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν·
"Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
ἁζόμενοι Διὸς υἱόν, ἑκηβόλον Ἀπόλλωνα."
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

**Prayer of the Old Priest and its Answer.**

ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
40 ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,

APOLLO BELVEDERE

From the statue in the Vatican Museum, Rome

αὐτοῦ κινηθέντος· ὁ δ' ἤιε νυκτὶ ἐοικώς.
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
50 οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

**Assembly of the Achaeans (53–305). Achilles calls an Assembly to consult with Regard to the Plague.**

ἐννῆμαρ μὲν ἄνα στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ' ἔπεὶ οὖν ἤγερθεν ὁμηγερέες τε γένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἀτρεΐδη, νῦν ἄμμε πάλιν πλαγχθέντας ὀίω
60 ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,
ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
65 εἴ τ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης,
αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."

**Calchas states the Cause of the Plague.**

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
70 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι·
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."
καὶ τότε δὴ θάρσησε καὶ ἡὔδα μάντις ἀμύμων·
"οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."

**Agamemnon is Ready to give up Chryseis, but demands Recompense.**

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·
"μάντι κακῶν, οὔ πώ ποτέ μοι τὸ κρήγυον εἶπας·
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ."

**Immediate Recompense is Impossible.**

τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην ἐυτείχεον ἐξαλαπάξαι."

**Agamemnon will take the Gift of Honor of one of the Achaean Princes.**

130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὖτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,—
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
140 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρῃον
βήσομεν. εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω
145 ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας."

**Achilles reproaches Agamemnon with Ingratitude, and threatens to return to Achaea.**

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων

δεῦρο μαχησόμενος, ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
155 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
160 πρὸς Τρώων. τῶν οὔ τι μετατρέπῃ οὐδ' ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
165 ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
170 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀίω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

**Agamemnon does not heed Achilles' displeasure, and will take his Prize, Briseis.**

τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγώ γε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
175 οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
180 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω

οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
ὡς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρῃον
185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῇς,
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

**Achilles is restrained from killing Agamemnon by the Goddess Athena, who promises Satisfaction.**

ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
190 ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
195 οὐρανόθεν· πρὸ γὰρ ἧκε θεά, λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα,
οἴῳ φαινομένη, τῶν δ' ἄλλων οὔ τις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
200 Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
205 ἧς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἧκε θεά, λευκώλενος Ἥρη,

ATHENA

From the statue in the National Museum, Naples

ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."
ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
220 ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης. ἡ δ' Οὐλυμπόνδε βεβήκειν
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

**Achilles swears that Agamemnon will repent his Action.**

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔ πω λῆγε χόλοιο·
225 "οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώιόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους
235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν

ἐν παλάμῃς φορέουσι δικασπόλοι, οἵ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

**Nestor strives to reconcile the Angry Princes: Agamemnon should not take Briseis; Achilles should pay Honor to the Commander-in-Chief.**

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός.
Ἀτρεΐδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει·
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι·
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν
ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
270 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
275 μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆι
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
280 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

**Neither of the Angry Men will yield.**

285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀίω.
290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"
τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
"ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε
[σήμαιν'. οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι ὀίω.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.
χερσὶ μὲν οὔ τοι ἐγώ γε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
300 τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."

**Chryseis is dispatched to her Father. The Camp is purified.**

ὣς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐίσας
ἤιε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν,
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
310 βῆσε θεῷ, ἀνὰ δὲ Χρυσηίδα καλλιπάρῃον
εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
315 ἔρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἶκεν ἑλισσομένη περὶ καπνῷ.

**Heralds of Agamemnon fetch Briseis from the Tent of Achilles.**

ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
320 ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,

τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
"ἔρχεσθον κλισίην Πηληιάδεω Ἀχιλῆος·
χειρὸς ἑλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."
ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
330 ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
"χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.
335 ἆσσον ἴτ'· οὔ τί μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καί σφωιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων
340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε
χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὄππως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί."
345 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρῃον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν,

**Achilles appeals to his Mother, the Goddess Thetis.**

ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς

350 θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
"μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
355 ἦ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
ὣς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς ἠύτ' ὀμίχλη,
360 καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."

### Achilles tells his Story.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
365 "οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρῃον.
370 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
375 Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
380 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῆσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἑλίκωπες Ἀχαιοὶ
390 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
395 ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέι Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
400 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
405 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων·
τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἕλσαι Ἀχαιοὺς

410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

**Thetis promises to secure Honor for Achilles from Zeus.**

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
415 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν.
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀιζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
420 εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀίω."
ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
430 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς

**Chryseis is conducted to her Home and delivered to her Father, who prays that the Plague may cease.**

ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ,
ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
435 καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.
440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
445 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν."
ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην
ἑξείης ἔστησαν ἐύδμητον περὶ βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
450 τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
455 ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
460 μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,
465 μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

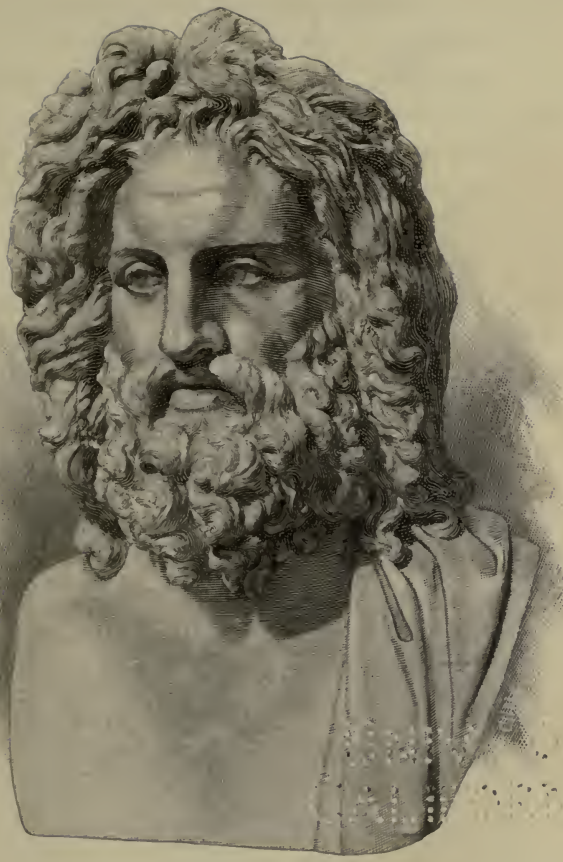
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
470 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

**Return of Odysseus to the Camp. Achilles 'sulks in his Tent.'**

475 ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
480 οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
485 νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀυτήν τε πτόλεμόν τε.

**Zeus promises Thetis to honor her Son by punishing the Achaeans**

ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες



ZEUS OF OTRICOLI

From the bust in the Vatican Museum, Rome

495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,
500 καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
"Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ,
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
510 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ."
ὣς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ' ἀκέων δὴν ἧστο. Θέτις δ' ὡς ἥψατο γούνων,
ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
"νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
515 ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."
τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
520 ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."
ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.

**Strife between Zeus and Hera on Olympus. Hera reproaches Zeus for his Promise to Thetis, but is sternly rebuked.**

τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἅλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
535 μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
540 "τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."
τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
545 "Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
550 μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,



JUNO

From the statue in the Vatican Palace, Rome

ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλῃσθα·
555 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"δαιμονίη, αἰεὶ μὲν ὀίεαι οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

**Hephaestus restores Good Humor at the Feast of the Gods.**

ὣς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
570 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
575 ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
580 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν."
ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν·
"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
590 ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
595 ὣς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
600 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
605 αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤι' Ὀλύμπιος ἀστεροπητής,
610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

Verbs of effort take ὡς, ὅπως w. fut. indic. in Attic, whereas Attic has a future. Homer may have only.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

*Somnia Beta refert, coetum populique ratesque.*

'Beta the dream and synod cites;
And catalogues the naval knights.'

## ὄνειρος. διάπειρα. Βοιώτεια ἢ κατάλογος νεῶν.

**Zeus sends a Deceitful Dream to Agamemnon.**

ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
5 ἤδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
15 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται."
ὣς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

20 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικὼς
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων.
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος·
"εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
25 ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ."
35 ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ῥ' οὐ τελέεσθαι ἔμελλον·
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ.
νήπιος, οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
45 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Council of the Achaean Princes.

Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος.
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
"κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκειν.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
'εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη

Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
80 εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."

**Assembly of the Achaeans. Agamemnon's Speech.**

ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
85 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
ἠύτε ἔθνεα εἰσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
90 αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠιόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὄσσα δεδήειν
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
95 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
λαῶν ἱζόντων, ὅμαδος δ' ἦν. ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀυτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέι, ποιμένι λαῶν·

Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἀργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
110 "ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
115 δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
120 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται.
εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστοι ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἴῶσ' (ἐθέλοντα)
Ἴλιον ἐκπέρσαι, ἐὺ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα

εἶαι' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."

**Unexpected Effect of Agamemnon's Speech.**

ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης,
145 πόντου Ἰκαρίοιο· τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῷ
150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵσταθ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δ' οὐρανὸν ἶκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ῥέον ἔρματα νηῶν.

**Interference of Athena. Odysseus checks the People.**

155 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
"ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
160 κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
165 μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
ὣς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,
170 ἑστεῶτ'· οὐδ' ὅ γε νηὸς ἐυσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
175 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
185 αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
190 "δαιμόνι', οὔ σε ἔοικε κακὸν ὡς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.

195 μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
200 "δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἄναλκις
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
205 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

**The Insolent Thersites criticises Agamemnon.**

ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὅς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ἤδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
215 ἀλλ' ὅτι οἱ εἴσαιτο γελοίιον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
220 ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι·
τὼ γὰρ νεικείεσκε. τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
225 "Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
230 Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥν τ' αὐτὸς ἀπονόσφι κατίσχεαι· οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
ἤ ῥά τί οἱ χήμεῖς προσαμύνομεν ἦε καὶ οὐκί·
ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
240 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας,
ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο."

**Thersites is chastised by Odysseus.**

ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
245 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις,
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,

ἢ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."
ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου. ὁ δ' ἄρ' ἕζετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδών, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ 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.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."

**Odysseus urges the Continuance of the War, reminding of the Portent at Aulis.**

ὣς φάσαν ἡ πληθύς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,

ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι·
ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὅν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
295 ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
300 ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τελήεσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
310 βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλομήτεω·
320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
'τίπτ' ἄνεῳ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
325 ὄψιμον ὀψιτέλεστον, ὅου κλέος οὔ ποτ' ὀλεῖται.
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.'
330 κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν."
ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
335 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.

**Nestor would have the Dissatisfied return. He advises a New Organization of the Army.**

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
"ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήια ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;

340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν·
αὔτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
345 ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ', (ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,)
πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
355 πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
360 ἀλλά, ἄναξ, αὐτός τ' ἐὺ μήδεο πείθεό τ' ἄλλῳ·
οὔ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὧς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,
365 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ' ἠ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

**Agamemnon orders Preparations for Battle.**

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
370 "ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
375 ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τεν τελαμὼν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
390 ἱδρώσει δέ τευ ἵππος ἐύξοον ἅρμα τιταίνων.
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."

**The Assembly is dismissed. Sacrifice and Feast.**

ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

προβλῆτι σκοπέλῳ· τὸν δ' οὔ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
400 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
πίονα πενταέτηρον, ὑπερμενέι Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
405 Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα,
Ἕκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."
ὣς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
420 ἀλλ' ὅ γε δέκτο μὲν ἱρά, πόνον δ' ἀλίαστον ὄφελλεν.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
425 καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.

αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
435 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."

### The Army advances to Battle.

ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐυπλεκέες, ἑκατόμβοιος δὲ ἕκαστος·
450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
455 ἠύτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην

οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἶκεν.
τῶν δ', ὡς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
ἠύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἵ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο διαρραῖσαι μεμαῶτες.
τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

## CATALOGUE OF THE SHIPS.

**Achaean Forces (484–785). Prooemium. Invocation of the Muses.**

ἔσπετε νῦν μοι, μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι
485 ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

**Greece South of Thermopylae, and Adjacent Islands (494–644). Boeotia (494–), Phocis (517–), Locris (527–), Euboea (536–), Athens (546–), Salamis (557).**

Βοιωτῶν μὲν Πηνέλεως καὶ Λήιτος ἦρχον
495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἵ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας
500 οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντα νέμοντο,
505 οἵ θ' Ὑποθήβας εἶχον, ἐυκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν

NAUPLIA

From a photograph

Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ
510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζεΐδαο,
παρθένος αἰδοίη, ὑπερώιον εἰσαναβᾶσα,
515 Ἄρηι κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
520 Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἵ τε Λίλαιαν ἔχον πηγῇς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
525 οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
Λοκρῶν δ' ἡγεμόνευεν Ὀιλῆος ταχὺς Αἴας,
μείων, οὔ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
530 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρόν τε
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινὰς
Τάρφην τε Θρόνιόν τε Βοαγρίου ἀμφὶ ῥέεθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.
οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,

οἵ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν.
545 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
κὰδ δ' ἐν Ἀθήνῃς εἶσεν, ἑῷ ἐν πίονι νηῷ·
550 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὔ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
555 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]

Peloponnesus (559–), Western Islands (625–), Aetolia (638–).

οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
560 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν' Ἠιόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἵ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν.
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.
565 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.

MYCENAE, RESTORATION

From *Histoire de l'Art dans l'Antiquité*, par Perrot et Chipiez

τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
οἳ δὲ Μυκήνας εἶχον, ἐυκτίμενον πτολίεθρον,
570 ἀφνειόν τε Κόρινθον ἐυκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο
575 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεῖαν,
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
580 οὕνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.
οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
οἵ τ' ἄρ' Ἀμύκλας εἶχον Ἕλος τ', ἔφαλον πτολίεθρον,
585 οἵ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο,
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πολεμόνδε· μάλιστα δὲ ἵετο θυμῷ
590 τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.
οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν·
καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐύκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον, ἔνθα τε μοῦσαι
595 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·

αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
605 οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίοιο πάις, κρείων Ἀγαπήνωρ,
610 ἑξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν ἔδωκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρεΐδης, ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλειν.
615 οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἦλιδα δῖαν ἔναιον,
ὅσσον ἐφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει,
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἷε ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
τῶν δ' Ἀμαρυγκείδης ἦρχε, κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένεος Αὐγηιάδαο ἄνακτος.
625 οἳ δ' ἐκ Δουλιχίοιο Ἐχινάων θ' ἱεράων
νήσων, αἳ ναίουσι πέρην ἁλός, Ἤλιδος ἄντα,
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηι,
Φυλείδης, ὃν τίκτε διίφιλος ἱππότα Φυλεύς,
ὅς ποτε Δουλιχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.



ITHACA — NORTHERN PART, FROM MT. AËTOS

From a photograph

630 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλειʼ ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον ἠδ' οἳ Σάμον ἀμφενέμοντο,
635 οἵ τ' ἤπειρον ἔχον ἠδ' ἀντιπέραια νέμοντο.
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.
Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην
640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

**The Islands in the Southern Part of the Aegean Sea.**

645 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἳ Κνωσόν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιετοώσας,
ἄλλοι θ' οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
650 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν
Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Τληπόλεμος δ' Ἡρακλεΐδης, ἠύς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
655 οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,

τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
660 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐυπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα, Λικύμνιον, ὄζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε λαὸν ἀγείρας
665 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὅ γ' ἐς Ῥόδον ἶξεν ἀλώμενος ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδὲ φίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
670 καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.
Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐίσας,
Νιρεύς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.
οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλεΐδαο ἄνακτος.
680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Northern Greece. Forces of Achilles and Protesilaus.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·
οἵ τ' Ἄλον οἵ τ' Ἀλόπην οἵ τε Τρηχῖνα νέμοντο,
οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἵ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην ὅς τίς σφιν ἐπὶ στίχας ἡγήσαιτο.

κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
690 τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους
υἱέας Εὐηνοῖο Σελημνιάδαο ἄνακτος·
τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
695 οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἀγχίαλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,
τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
700 τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν
ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
705 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
ὁπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἥρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα.
710 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐυκτιμένην Ἰαωλκόν,
τῶν ἦρχ' Ἀδμήτοιο φίλος πάις, ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
715 Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐὺ εἰδώς,

ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
720 ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν
ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
ἔνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀιλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀιλῆι πτολιπόρθῳ.
οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν.
730 οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
735 οἵ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
τῶν ἦρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἳ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς,
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
ἤματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσεν·
745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος,
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕποντο μενεπτόλεμοί τε Περαιβοί,

750 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
ὅς ῥ' ἐς Πηνειὸν προϊεῖ καλλίρροον ὕδωρ·
οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἠύτ' ἔλαιον·
755 ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

**Epilogue to the Catalogue of Achaean Forces.**

760 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἆρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἠδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἕποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
765 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐίσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
770 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
775 τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηίφιλον ποθέοντες

φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
780 οἱ δ' ἄρ' ἴσαν, ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε Διὶ ὃς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέι γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς.
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
785 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Forces of the Trojans (786–877). Introduction.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
790 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
795 τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἶρις·
"ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοι εἰσίν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
800 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,

αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
810 πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
815 ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

**The Trojans and their Allies (816–877).**

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ,
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.
Δαρδανίων αὖτ' ἦρχεν ἐὺς πάις Ἀγχίσαο,
820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐὺ εἰδότε πάσης.
οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες, τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
830 τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
835 οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,

τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,
αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
840 Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
τῶν οἳ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ' ὄζος Ἄρηος,
υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
845 ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.
αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος,
850 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἵ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
855 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής.
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράιζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῆσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
865 υἷε Ταλαιμένεος, τὼ Γυγαίῃ τέκε λίμνῃ,
οἳ καὶ Μῆονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἴεν ἠύτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.

*Gamma — sua pugnat pro coniuge uterque maritus.*

'Gamma the single fight doth sing
'Twixt Paris and the Spartan king.'

## ὅρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

**Both Armies advance.**

αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἠύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
5 κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
10 εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

**Paris stands forth as Champion for the Trojans, but withdraws at Sight of Menelaus.**

15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,

παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.
τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
25 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσασθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
30 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
35 ἂψ δ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.

### Hector rebukes Paris for Cowardice.

τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
40 αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.

ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' ἐνειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
50 πατρί τε σῷ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
55 ἤ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάινον ἕσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας."

**Paris offers to meet Menelaus in Single Combat, to decide the Issue of the War.**

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
60 αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήιον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
65 οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον
70 συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."

**Hector makes known the Proposition of Paris.**

ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
80 ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."
ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῳ τε γένοντο
85 ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
90 αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."

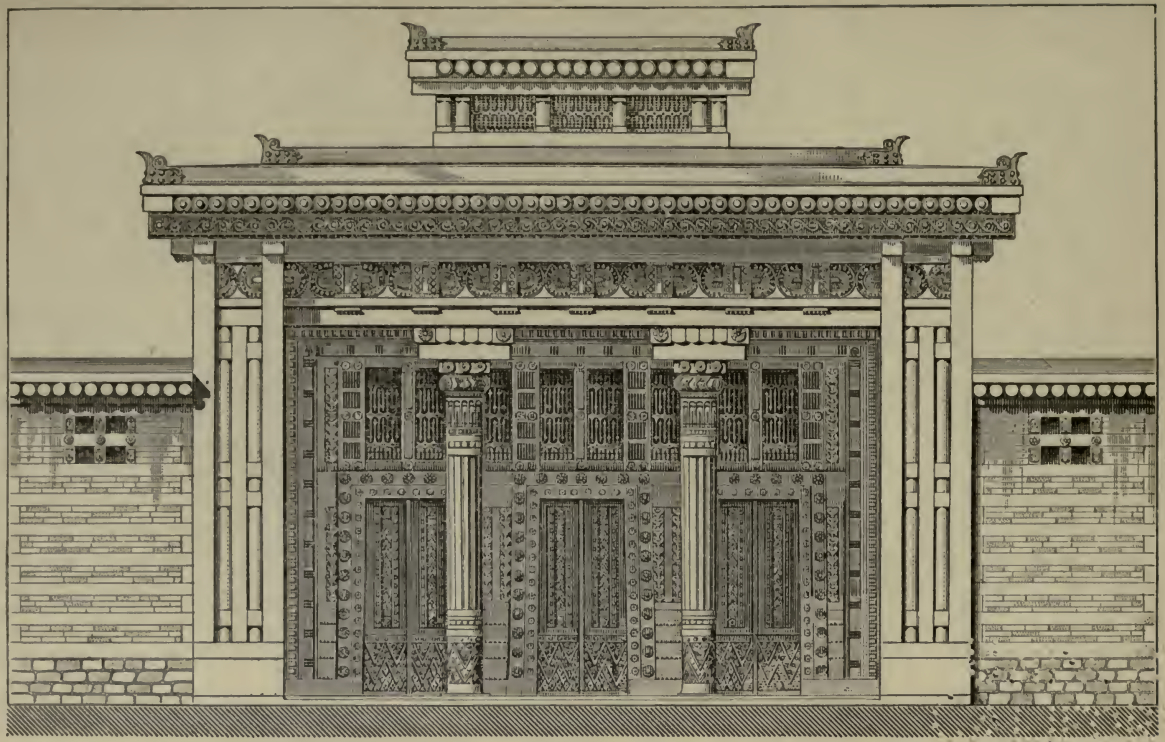
**Menelaus accepts the Challenge.**

95 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.

ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
105 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
110 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
ἐλπόμενοι παύσασθαι ὀιζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν,
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρνα κέλευεν
120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

**The View from the Walls. Helen names to Priam the Achaean Leaders (121–244). Helen goes to the Tower by the Scaean Gate.**

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
125 τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,



HOMERIC PALACE, RESTORATION

From *Histoire de l'Art dans l'Antiquité*, par Perrot et Chipiez

οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
"δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὥρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

**The Old Trojan Senators on the Tower.**

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
"οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς

τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
160 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."

**Priam calls Helen, who names Agamemnon.**

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·—
οὔ τί μοι αἰτίη ἐσσί· θεοί νύ μοι αἴτιοί εἰσιν,
165 οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·—
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
καλὸν δ' οὔτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
170 οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν."
τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
"αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
175 παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
180 δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."
ὧς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,



WALLS OF ILIOS

From a photograph

λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί."

**Priam asks about Odysseus.**

δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν,
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
195 τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε εἴσκω πηγεσιμάλλῳ,
ὅς τ' ὀίων μέγα πῶυ διέρχεται ἀργεννάων."
τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
200 "οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."

**Antenor tells his Recollections of Odysseus.**

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
205 ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,

ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,
215 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως.
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆί γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

**Helen names Ajax and Idomeneus.**

225 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
"τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"
τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
"οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.
230 Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
"νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
235 οὕς κεν ἐὺ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
240 ἦ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,

αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοι ἔστιν."
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

**Preparations for the Truce. Priam is summoned.**

245 κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
250 "ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."

**Priam descends to the Field of Action.**

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ

ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
270 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.

The Sacrifice and the Prayer.

Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
285 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω."
ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέι χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός·
295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν.
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·

"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
300 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.

**Priam returns to the City.**

τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·
305 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

**Preparations for the Single Combat.**

τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεὺς
315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
320 "Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ

325 ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἑκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
330 κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν,
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρειν.
ὣς δ' αὔτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

**The Combatants meet and strike.**

340 οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς.
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
345 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐίσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
350 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
"Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δαμῆναι,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων

APHRODITE OF MELOS

From the statue in the Louvre, Paris

ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."
355 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐίσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα
360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
365 "Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα."
ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
370 ἕλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

**Aphrodite saves Paris, carries him to his Home, and summons Helen.**

καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
375 ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐυκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
380 ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ ἐυώδεϊ κηώεντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δὲ κίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλις ἦσαν.
385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηῒ δέ μιν ἐικυῖα παλαιγενέι προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
390 "δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
κεῖνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν."

**Helen charges Aphrodite with Deception and Wrong.**

395 ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
400 ἦ πῇ με προτέρω πολίων ἐὺ ναιομενάων
ἄξεις ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων,
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι·
405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν, ἰοῦσα, θεῶν δ' ἀπόειπε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.
410 κεῖσε δ' ἐγὼν οὐκ εἶμι, νεμεσσητὸν δέ κεν εἴη,
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω

πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."
τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλα φίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."

**Helen follows Aphrodite to her Home.**

ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.
αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
"ἦλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηιφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηίφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγώ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς."
τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
"μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.

ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.

**Menelaus searches in Vain for Paris. Agamemnon claims the Victory and demands the Fulfillment of the Treaty.**

τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
'Ατρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
450 εἴ που ἐσαθρήσειεν 'Αλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι 'Αλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι.
νίκη μὲν δὴ φαίνετ' ἀρηιφίλου Μενελάου·
ὑμεῖς δ' 'Αργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥν τιν' ἔοικεν,
460 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
ὣς ἔφατ' 'Ατρεΐδης, ἐπὶ δ' ἤνεον ἄλλοι 'Αχαιοί.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Δ

*Δέλτα· θεῶν ἀγορή, ὅρκων χύσις, Ἄρεος ἀρχή.*

*Delta Deum fora, laesa fides, primordia pugna.*

'In Delta is the God's assize;
The truce is broke; wars freshly rise.'

## ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

**Breach of the Truce (1–219). Assembly of the Gods. Vexation of Hera and Athena.**

οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
5 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
"δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηὶς Ἀθήνη.
ἀλλ' ἦ τοι τὰ νόσφι καθήμεναι εἰσορόωσαι
10 τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν ὀιόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
15 ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,

αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο."
20 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
πλησίαι αἵ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
25 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
ἱδρῶ θ', ὃν ἵδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

**Zeus rebukes Hera's Implacable Hatred for Troy.**

30 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις
Ἴλιον ἐξαλαπάξαι, ἐυκτίμενον πτολίεθρον;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
35 ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
40 ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
αἶ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
45 ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο·

οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐίσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
50 τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὔ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
55 [εἰ περ γὰρ φθονέω τε καὶ οὐκ εἴῳ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.]
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
60 ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
65 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

**Athena is sent to the Plain of Troy to effect a Breach of the Truce.**

ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
70 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰξασα.
75 οἷον δ' ἀστέρα ἧκε Κρόνου πάις ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρέι λαῶν,

λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ ἐικυῖ' ἤιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
80 Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

**Athena persuades Pandarus to wound Menelaus.**

85 ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσετ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
90 ἑστεῶτ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆι.
τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱὸν
σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
100 ἀλλ' ἄγ' ὀίστευσον Μενελάου κυδαλίμοιο,
εὔχεο δ' Ἀπόλλωνι λυκηγενέι κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης."

**Pandarus shoots an Arrow at Menelaus.**

ὣς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
105 αὐτίκ' ἐσύλα τόξον ἐύξοον ἰξάλου αἰγὸς
ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκειν·
110 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν ἀρήιοι υἷες Ἀχαιῶν,
115 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν
ἀβλῆτα πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν ὀιστόν,
εὔχετο δ' Ἀπόλλωνι λυκηγενέι κλυτοτόξῳ
120 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
125 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀιστὸς
ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

**Menelaus is wounded.**

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
130 ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ

παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ·
αὐτὴ δ' αὖτ' ἴθυνεν, ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ.
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀιστός·
135 διὰ μὲν ἆρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρειν ἔρυμα χροός, ἔρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψε χρόα φωτός·
140 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.
ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήιον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν, βασιλῆι δὲ κεῖται ἄγαλμα,
145 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

**Agamemnon grieves for the Hurt of his Brother.**

ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
150 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
155 "φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον αἷμά τε ἀρνῶν
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.

160 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἐκ δὲ καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
165 καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν
τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
170 αἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα
175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
'αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
180 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κείνῃσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."

**The Wound is not Fatal. The Surgeon Machaon comes.**

τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
"θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
185 οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

"αἶ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε·
190 ἕλκος δ' ἰητὴρ ἐπιμάσσεται ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων."
ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηΰδα·
"Ταλθύβι', ὄττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
195 ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱόν,
ὅν τις ὀιστεύσας ἔβαλεν τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
ὣς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
200 παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν
ἑστεῶτ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
"ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
205 ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀιστεύσας ἔβαλεν τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
210 ἀλλ' ὅτε δή ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς,
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀιστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
215 λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀιστός,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

**The Battle begins again. Agamemnon reviews his Forces and orders an Advance (220–421).**

220 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων υἱὸς Πτολεμαίου Πειραΐδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
230 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
"Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός,
ἀλλ' οἵ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἦ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν."
240 οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
"Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἠύτε νεβροί,
αἵ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
245 ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
ὣς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὔπρυμνοι πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδητ', αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;"

**Agamemnon praises Idomeneus and the Cretans.**

250 ὣς ὅ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν.
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
255 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·
"Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων
ἠμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·
εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
ἕστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγῃ.
ἀλλ' ὄρσευ πολεμόνδ', οἷος πάρος εὔχεαι εἶναι."
265 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα·
"Ἀτρεΐδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὅρκι' ἔχευαν
270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο."

**Agamemnon wishes that All were Like the Ajaxes.**

ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.

275 ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἠύτε πίσσα
φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ῥίγησέν τε ἰδὼν ὑπό τε σπέος ἤλασε μῆλα·
280 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
δήιον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
285 "Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
σφῶι μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὔ τι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
290 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε."

**Nestor marshals his Troops skilfully.**

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἔνθ' ὅ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι
295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἵμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,
ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν
σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
"μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέῃφι πεποιθὼς

οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
305 μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."
310 ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων ἐὺ εἰδώς·
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη.
315 ἀλλά σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Ἀτρεΐδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὡς ἔμεν, ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
320 ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵ περ ἐμεῖο
325 ὁπλότεροι γεγάασι πεποίθασίν τε βίηφιν."

**Menestheus and Odysseus are unjustly rebuked by Agamemnon, who apologizes.**

ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
εὗρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἑστεῶτ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀυτῆς·
αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
330 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀυτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες

Τρώων ἱπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
335 Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος
καὶ σὺ κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶιν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι·
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
345 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὁρόῳτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλέι χαλκῷ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
350 "Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὁππότ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα,
ὄψεαι, ἢν ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
355 Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις."
τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῷ χωομένοιο· πάλιν δ' ὅ γε λάζετο μῦθον·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
360 οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις, ἅ τ' ἐγώ περ.
ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν."

**Diomed is compared with his Father, Tydeus.**

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
365 εὗρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα
ἑστεῶτ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἑστήκει Σθένελος Καπανήιος υἱός.
καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
370 "ὤ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέι γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηίοισι μάχεσθαι.
ὣς φάσαν, οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγώ γε
375 ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων,
οἵ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης.
καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
380 οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον, ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
385 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς
τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
390 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἆψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης ἐπιείκελος ἀθανάτοισιν
395 υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν', ἕνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
400 γείνατο εἶο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω."

**Diomed's Comrade repels the Criticism.**

ὣς φάτο, τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
"Ἀτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
410 τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιούς·
415 τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοὶ
Τρῶας δῃώσωσιν ἕλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῃωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."
ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.

**The Armies advance. Athena is with the Achaeans; Ares, with the Trojans.**

ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέι κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν,
σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' ὄιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκὸν
ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν,
ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν·
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
ἥ σφιν καὶ τότε νεῖκος ὁμοίιον ἔμβαλε μέσσῳ
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

**The Armies meet.**

οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν

χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
450 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
ἐς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ
κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν
ὣς τῶν μισγομένων γένετο ἰαχή τε πόνος τε.

### Antilochus kills Echepōlus.

πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν
ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἕλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
465 ἕλκε δ' ὑπὲκ βελέων λελιημένος, ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή·
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
470 ὣς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὣς
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

### Ajax and Odysseus slay Trojans.

ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠίθεον θαλερὸν Σιμοείσιον, ὅν ποτε μήτηρ

475 Ἴδηθεν κατιοῦσα παρ' ὄχθῃσιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι·
τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μιννυθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
480 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο πεφύκῃ
λείῃ, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
485 τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέι δίφρῳ·
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ
490 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέι δουρί·
τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἑταῖρον
βεβλήκει βουβῶνα νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
495 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
500 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων·
τόν ῥ' Ὀδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρὶ
κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
505 χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·

**Apollo rouses the Trojans. A General Slaughter begins.**

Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀύσας·
"ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
510 Ἀργείοις, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος πάις ἠυκόμοιο
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει."
ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
515 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρα πέδησεν·
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθειν·
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
525 Πείροος, οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.
τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
τῷ ὅ γε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρῄκες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν

535 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὡς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
540 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
χειρὸς ἑλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε

Εἶ· βάλλει Κυθέρειαν Ἄρηά τε Τυδέος υἱός.

*Ei Venerem et Martem Diomedis tela cruentant.*

'In Epsilon, Heaven's blood is shed
By sacred rage of Diomed.'

## Διομήδους ἀριστεία.

**Diomed begins his 'Bravery.' Athena and Ares leave the Field. The Achaeans turn the Trojans to Flight.**

ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
5 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
10 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης ἐὺ εἰδότε πάσης·
τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·
τὼ μὲν ἀφ' ἵππουιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
15 Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός,

ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.
20 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
25 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
30 χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
"Ἄρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὁππότεροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν."

### Six Achaean Leaders slay Each a Trojan.

35 ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠιόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου·
40 πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῆονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθειν·
45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.

τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
50 Ἀτρεΐδης Μενέλαος ἔλ' ἐγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γε κέκαστο·
55 ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
[ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
60 Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐίσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἵ τ' αὐτῷ, ἐπεὶ οὔ τι θεῶν ἐκ θέσφατα ᾔδη.
65 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
70 ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέι δουρί·
ἀντικρὺς δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
75 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δήμῳ,

τὸν μὲν ἄρ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱὸς
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
φασγάνῳ ἀίξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

**Further Introduction to the 'Bravery' of Diomed.**

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἦ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
χειμάρρῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
ὣς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

**Diomed is wounded, but is strengthened by Athena.**

τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἂμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀιστός,
ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
"ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν."

ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν·
"ὄρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου,
110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀιστόν."
ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
παὶ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
115 "κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηίῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
125 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἧκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' ἐὺ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
130 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέι χαλκῷ."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
135 καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,

ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσιν
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει
140 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.

**Diomed slays Eight Chiefs, among them Two Sons of Priam.**

ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
145 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἷε,
ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
155 ἔνθ' ὅ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο
160 εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοός, ξύλοχον κάτα βοσκομενάων,
ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
165 ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.

**Aeneas and Pandarus against Diomed and Sthenelus.**

τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
170 στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ηὔδα·
"Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ
καὶ κλέος; ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
175 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις."

**Pandarus recognizes Diomed and regrets that he has not come as a Spearman.**

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
180 "Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἐγώ γε δαΐφρονι πάντα ἐίσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
εἰ δ' ὅ γ' ἀνήρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
185 οὐχ ὅ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
ἕστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
190 καί μιν ἐγώ γ' ἐφάμην Ἀιδωνῆι προϊάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·

ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
ἑστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
[ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιιν
ἀτρεκὲς αἷμ' ἔσσευα βαλών, ἤγειρα δὲ μᾶλλον.]
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

**Aeneas takes Pandarus upon his Chariot.**

τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ηὔδα·
"μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι,

οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
τῷ καὶ νῶι πόλινδε σαώσετον, εἴ περ ἂν αὖτε
225 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."
τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
230 "Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
235 νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
αὐτώ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους.
ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί."

**Sthenelus calls Diomed's Attention to Aeneas and Pandarus.**

ὣς ἄρα φωνήσαντες ἐς ἅρματα ποικίλα βάντες
240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.
τοὺς δὲ ἴδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
245 ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐὺ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαο
εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
250 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσῃς."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
255 ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν·
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
260 αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιούς.
265 τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς
δῶχ' υἷος ποινὴν Γανυμήδεος, οὕνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε·
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
270 τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρι φόβοιο.
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

Pandarus wounds Diomed, but then is slain by him.

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
"καρτερόθυμε δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀιστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."

280 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
"βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀίω
285 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."
τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
"ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὀίω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν."
290 ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
295 αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

**Aeneas withdraws. He is sadly hurt by a Stone thrown by Diomed, but is saved by his Mother.**

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας, μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίσην,
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος·
305 τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·

ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅ γ' ἥρως
ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκώ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.

**Sthenelus captures the Horses of Aeneas.**

ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιούς,
δῶκε δὲ Δηιπύλῳ ἑτάρῳ φίλῳ, ὃν περὶ πάσης
τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅ γ' ἥρως
ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

**Diomed pursues and wounds Aphrodite.**

ἐμμεμαώς. ὁ δὲ Κύπριν ἐπῴχετο νηλέι χαλκῷ,
γιγνώσκων, ὅ τ' ἄναλκις ἔην θεός, οὐδὲ θεάων
τάων, αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
ἀλλ' ὅτε δή ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,

335 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέι δουρὶ
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὅν οἱ χάριτες κάμον αὐταί,
πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
340 ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάμβαλεν υἱόν·
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
345 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο·
τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
"εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος·
ἦ οὐχ ἅλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
350 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀίω
ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι."
ὣς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.

**Aphrodite returns to Olympus on the Car of Ares.**

τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου
ἀχθομένην ὀδύνῃσι, μελαίνετο δὲ χρόα καλόν.
355 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
ἥμενον, ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους·
"φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους·
360 ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν.
λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ,
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.

ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ,
365 πὰρ δέ οἱ Ἶρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον·
ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
370 ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,
μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"

Aphrodite complains of her Treatment by Diomed.

375 τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη·
"οὗτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
380 ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται."
τὴν δ' ἠμείβετ' ἔπειτα Διώνη δῖα θεάων·
"τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
385 τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
εἰ μὴ μητρυιὴ περικαλλὴς Ἠερίβοια
390 Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
ἤδη τειρόμενον, χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος

δεξιτερὸν κατὰ μαζὸν ὀιστῷ τριγλώχινι
βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
395 τλῆ δ' Ἀίδης ἐν τοῖσι πελώριος ὠκὺν ὀιστόν,
εὖτέ μιν ὠὐτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,
ἐν πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος, αὐτὰρ ὀιστὸς
400 ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσιν.
405 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεά, γλαυκῶπις Ἀθήνη·
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
ὅττι μάλ' οὐ δηναιός, ὃς ἀθανάτοισι μάχηται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηιοτῆτος.
410 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω, μή τίς οἱ ἀμείνων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
415 ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο."

**Aphrodite's Wound is healed. Athena's Jest.**

ἦ ῥα καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
420 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·
"Ζεὺ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;

ἦ μάλα δή τινα Κύπρις Ἀχαιιάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,
τῶν τινα καρρέζουσα Ἀχαιιάδων ἐυπέπλων
πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἁραιήν."
ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
"οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήια ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἄρηι θοῷ καὶ Ἀθήνῃ πάντα μελήσει."

**Aeneas is assailed by Diomed, but saved by Apollo.**

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων, ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὅ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
"φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
ὣς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον·

ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαισήιά τε πτερόεντα.

**Ares, roused by Apollo, takes Part in the Battle.**

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
455 "Ἄρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος."
460 ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῶας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρῃκῶν.
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·
"ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
465 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἦ εἰς ὅ κεν ἀμφὶ πύλῃς ἐυποιήτῃσι μάχωνται;
κεῖται ἀνήρ, ὅν τ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο·
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."

**Sarpedon taunts Hector with Lack of Spirit.**

470 ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·
"Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν·
475 τῶν νῦν οὔ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι, κύνες ὡς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἵ πέρ τ' ἐπίκουροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἥκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι·
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
κἀδ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής·
ἀλλὰ καὶ ὣς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔ τί μοι ἐνθάδε τοῖον,
οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν.
τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσιν·
μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' ἐὺ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

The Trojans rally. Aeneas returns.

ὣς φάτο Σαρπηδών, δάκε δὲ φρένας Ἕκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα

θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγειν
510 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δὲ χάρησαν,
515 ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔ τι·
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

The Achaeans await the Trojans.

τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
520 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
ἀτρέμας, ὄφρ' εὔδῃσι μένος Βορέαο καὶ ἄλλων
525 ζαχρειῶν ἀνέμων, οἵ τε νέφεα σκιόεντα
πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων·
"ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
530 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
αἰδομένων ἀνδρῶν πλέονες σόοι ἠὲ πέφανται,
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."
ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου, Δηικόωντα
535 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν

τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
540 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

**Aeneas slays two Achaeans, but yields before Menelaus and Antilochus.**

ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
υἷε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατὴρ μὲν ἔναιεν ἐυκτιμένῃ ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
545 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,
ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἰδότε πάσης.
550 τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς ἐύπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
τιμὴν Ἀτρεΐδῃς Ἀγαμέμνονι καὶ Μενελάῳ
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἷω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέι χαλκῷ·
τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
560 καππεσέτην ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.
τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
565 τὸν δ' ἴδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων,
575 αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑστεῶτ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
580 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην, ὁ δ' ὑπέστρεφε μώνυχας ἵππους,
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην,
585 αὐτὰρ ὅ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἑστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν,
τοὺς ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

**Before Hector and Ares Diomed bids the Achaeans yield.**

590 τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηιοτῆτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
595 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθεν.
τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,
600 ὣς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ·
"ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
605 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι."
ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.
610 τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων πολυλήιος, ἀλλά ἑ μοῖρα
ἧγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
615 τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
620 αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὅ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,

οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
625 οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

**Tlepolemus and Sarpedon fight.**

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλεΐδην ἠύν τε μέγαν τε
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
630 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
"Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
640 ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρώεσσιν ὀίομαι ἄλκαρ ἔσεσθαι
645 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."
τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ηὔδα·
"Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
650 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους ὧν εἵνεκα τηλόθεν ἦλθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν

ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄιδι κλυτοπώλῳ."

**Sarpedon is wounded; Tlepolemus is killed.**

655 ὣς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἤιξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή,
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·
660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
665 ἑλκόμενον· τὸ μὲν οὔ τις ἐπεφράσατ' οὐδὲ νόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
670 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·

**Odysseus slays Seven Lycians.**

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἢ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦεν
675 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅ γε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,

680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
"Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
685 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγώ γε
νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."

**Hector and Ares again drive the Achaeans.**

ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ,
690 ἀλλὰ παρήιξεν λελιημένος, ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέι φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
695 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος·
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.
αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἄρηι καὶ Ἕκτορι χαλκοκορυστῇ
700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἕκτωρ τε Πριάμοιο πάις καὶ χάλκεος Ἄρης;
705 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ὑλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,

λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
710 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

**Hera and Athena prepare to go to the Field.**

τοὺς δ' ὡς οὖν ἐνόησε θεά, λευκώλενος Ἥρη,
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
715 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."
ὣς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη.
720 ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθεν
725 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
730 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀυτῆς.
αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει
735 ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
740 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
745 ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
750 τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.

### Hera secures Zeus' Approval of their Plan.

εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
755 ἔνθ' ἵππους στήσασα θεά, λευκώλενος Ἥρη,
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
"Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα;
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἕκηλοι
760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;"
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
765 "ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."

**The Goddesses reach the Trojan Plain. Hera shouts to encourage the Achaeans.**

ὣς ἔφατ', οὐδ' ἀπίθησε θεά, λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
770 ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἥμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἵξον ποταμώ τε ῥέοντε,
ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
775 ἔνθ' ἵππους ἔστησε θεά, λευκώλενος Ἥρη,
λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευεν·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
τὼ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
780 ἀλλ' ὅτε δή ῥ' ἵκανον, ὅθι πλεῖστοι καὶ ἄριστοι
ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
ἔνθα στᾶσ' ἤυσε θεά, λευκώλενος Ἥρη,
785 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
"αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
790 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."

**Athena goes to Diomed.**

ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Τυδείδῃ δ' ἐπόρουσε θεά, γλαυκῶπις Ἀθήνη·

εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
795 ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
ἱππείου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·
800 "ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής·
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν,—ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον,
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
810 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλά σευ ἢ κάματος πολυαὶξ γυῖα δέδυκεν,
ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο."

Diomed explains to Athena his Retreat.

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
815 "γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους

Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."

**Athena bids Diomed drive against Ares, and wounds him.**

825 τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλ' ἄγ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους,
830 τύψον δὲ σχεδίην μηδ' ἄζεο θοῦρον Ἄρηα
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
835 ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
840 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους.
ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
845 δῦν' Ἄιδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
850 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων

ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεά, γλαυκῶπις Ἀθήνη,
ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀιχθῆναι.
855 δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
860 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.

**Ares departs to Olympus and complains to Zeus.**

οἴη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
865 καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
870 δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
"Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
875 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ἥ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
880 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·

ἦ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·
885 ἀλλά μ' ὑπήνειαν ταχέες πόδες· ἦ τέ κε δηρὸν
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν."

**Ares receives Slight Comfort from Zeus, but his Wound is healed.**

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·
"μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν·
τῷ σ' ὀίω κείνης τάδε πάσχειν ἐννεσίῃσιν.
895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ·
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀίδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων."
ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
900 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν.
[ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.]
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
905 τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσεν·
πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίων.
αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηὶς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἕκτορός ἐστ' ὀαριστύς.

*Colloquium Hectoreum narrat cum coniuge Zeta.*

'In Zeta, Hector prophesies;
Prays for his son; wills sacrifice.'

## Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

**After the Departure of the Divinities the Achaeans prevail.**

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλών, ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐυσσώρου Ἀκάμαντ' ἠύν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐυκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
25 ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
30 Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐυρρείταο παρ' ὄχθας
35 Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήιτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

**Menelaus takes Adrastus.**

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
45 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
"ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·

τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
50 εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."
ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
55 "ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖράς θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι,—μηδ' ὃς φύγοι,—ἀλλ' ἅμα πάντες
60 Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι."
ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών· ὁ δ' ἀπὸ ἕθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
65 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
70 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας."

**Helenus sends Hector to Troy, to order a Sacrifice to Athena for the Safety of the City.**

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
75 εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·

"Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

**Hector rallies the Trojans.**

ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
110 Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρόν ἀύσας·
"Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βήω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἠμετέρῃς ἀλόχοισιν
115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας."
ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

**Meeting of Glaucus and Diomed.**

Γλαῦκος δ' Ἱπολόχοιο πάις καὶ Τυδέος υἱὸς
120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
"τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
125 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου

135 θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείρᾶθ' ἵκηαι."

**The Family of Glaucus.**

τὸν δ' αὖθ' Ἱπολόχοιο προσηύδα φαίδιμος υἱός·
145 "Τυδεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐὺ εἰδῇς,
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν· αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
160 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·

'τεθναίης, ὦ Προῖτ', ἦ κάκτανε Βελλεροφόντην,
165 ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ.'
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
170 δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἶξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
175 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
180 πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
185 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
190 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠὺν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,

195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν·
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
200 ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλᾶτο
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
210 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."

**Glaucus and Diomed prove to be Old Friends. They exchange Arms.**

ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
215 "ἦ ῥά νύ μοι ξεῖνος πατρώιός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
220 Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
225 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
230 τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."
ὣς ἄρα φωνήσαντε καθ' ἵππων ἀίξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
235 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

**Hector bids Hecuba offer Sacrifice to Athena.**

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
240 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγειν
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
245 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν·
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
250 κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἕτῃσιν."
τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.

εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
285 φαίην κεν φίλον ἦτορ ὀιζύος ἐκλελαθέσθαι."

**Sacrifice to Athena by Trojan Matrons.**

ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο. ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
295 ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤιξε Θεανὼ καλλιπάρῃος
Κισσηίς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
305 "πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
310 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector goes to the House of Paris.

ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
315 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
325 τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀυτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
330 ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται."

Paris promises to go forth to fight.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον.
335 οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ

λώιον ἔσσεσθαι. νίκη δ' ἐπαμείβεται ἄνδρας.
340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὀίω."
ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν·
"δᾶερ ἐμεῖο, κυνὸς κακομηχάνου ὀκρυοέσσης,
345 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
350 ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀίω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
355 δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν."

**Hector refuses to sit down. He is needed on the Battle Field, and he wishes to see his Wife and his Child.**

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
360 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
365 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·

οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

**Hector goes to his Home, but Andromache is not there.**

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
370 αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐυπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
375 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
"εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
380 Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται;"
τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
"Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐυπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
385 Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει
μαινομένῃ ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη."

**Hector and Andromache meet near the Scaean Gate.**

390 ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,

ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
395 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·

**Andromache begs Hector to remain within the Walls.**

405 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
415 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριζε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
420 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄιδος εἴσω·

ἰός = εἰς

πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
425 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
430 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
[λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος·
435 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων ἐὺ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."]

Hector must fight among the Foremost.

440 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
445 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
450 ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος

οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
455 δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
460 'Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
465 πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.'

**Hector takes his Child in his Arms and prays for him.**

ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
475 εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσιν·
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'

480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."

**Hector comforts Andromache and sends her home.**

ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας
485 χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἅιδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
490 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
495 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐὺ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
500 αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

**Paris overtakes Hector by the Scaean Gate.**

οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὅ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῷ,
505 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,

δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀίσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκειν
καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
"ἠθεῖ', ᾗ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες."
τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ·
"δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιούς."


Mt.Olympus
Vale of Tempe
AENIANIANS
Dodōna
Aeolus R.
Mt. Ossa
MAGNETES
Penēus R.
Mt.Pelion
Iolcus
PHTHIA
HELLAS
Histiaea
EUBOEA
SCYRUS
ABANTES
CEPHALLENIA
Acheloüs R.
LOCRIANS
Mt.Parnassus
Opus
Orchomenus
Pytho
PHOCIANS
Anthēdon
Chalcis
ITHACA
Pleuron
Calydon
L.Copais
Aulis
Eretria
SAMOS
Thisbe
Thebes
Platēa
Buprasium
AEGIALUS
Sicyon
Athens
Carystus
Mt.Erymanthus
Mt.Cyllēne
Corinth
Geraestus
ZACYNTHUS
Aleisium
Ladon R.
Orchomenus
Mycēnae
SALAMIS
AEGINA
ARCADIA
Tiryns
C.Sunium
Mantinēa
Argos
Alpheus R.
Epidaurus
Hermione
Troezen
Tegea
Sparta
LACEDAEMON
Pylus
Pherae
Amyclae
Eurotas R.
Mt.Taÿgetus
Helus
HOMERIC GREECE
(AFTER KIEPERT)
C.Taenarum
C.Malēa
CYTHĒRA

# COMMENTARY

## TO THE FIRST BOOK OF THE ILIAD

**1–7.** Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad.* 'These first verses are like the tones of a funeral march rising to a sky shrouded in gloomy clouds.' 'A series of verses which like heralds announce the whole poem. A gloomy cloud gathers over the Greeks. The field is covered by the corpses of fallen heroes. Dogs and vultures tear the bodies of the slain. The most powerful of men and the mightiest mortal descendant of Zeus quarrel. Zeus has determined the destruction of the people. — All this in a single sentence which closes with 'Αχιλλεύς.' Hermann Grimm.

The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in this Book occupy twenty-one days. See § 6 *a.* For the situation at the opening of the war, see § 5.

**1.** **μῆνιν**: the *wrath, lasting anger,* the memorem iram of Verg. *Aen.* i. 4. *Cf.* 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as in Latin, whether the article should be used in translation. See § 42 *k.* — **θεά**: *i.e.* the Muse. The Muses bestow the gift of song (*θ* 64), and take it away (B 599 f.). — Homer does not assign special names and offices to different Muses. See on B 484. *Cf.* ἄνδρα μοι ἔννεπε μοῦσα *α* 1. — For the following caesural pause, see § 58 *a, c, f.* — **Πηληιάδεω** [Πηληιάδου or Πηλείδου]: for the genitive-ending, see § 34 *c.* This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. The last two vowels are pronounced as one. *Cf.* χρυσέῳ 15; see § 25. — **'Αχιλῆος** ['Αχιλλέως]: for the ending, see § 23 *c.* Homer often drops one of two doubled consonants. See § 59 *d, e.*

**2.** **οὐλομένην**: *destructive, deadly: cf.* Milton *Par. Lost* i. 2, 'forbidden fruit . . . whose *mortal* taste | Brought death into the world,' and Shakspere's '*mortal* sword,' *Macbeth* iv. 3. 3. This is put in a kind of apposition with *μῆνιν,* as if it were an afterthought. The idea is amplified in

the following relative clause; *cf.* 10, B 227; see § 12 *e.* — **μυρία**: *countless;* not a numeral (*μύρια*) in Homer. — For the 'elision' of *α*, see § 28 *a.* — For the 'hiatus,' allowed when the final vowel has been elided, see § 27 *e.* — **Ἀχαιοῖς**: often used for all the Greeks; see § 4 *a.* — **ἄλγεα** [*ἄλγη*]: *i.e.* the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — **ἔθηκεν**: *caused,* as Γ 321 (see § 17), nearly equivalent to *τεῦχε*, below, or to the Attic *ἐποίησεν.*

**3. πολλάς**: the second clause of the relative sentence is closely connected with the first, since *πολλάς* repeats the idea of *μυρία*, while the third clause is added in the form of a contrast, *αὐτοὺς δὲ κτλ.* — **ἰφθίμους** [*κρατεράς*]: the feminine form *ἰφθίμας* is used by Homer only of persons. See § 38 *a.* — *Mighty souls* is nearly equivalent to 'souls of mighty men.' — **Ἄϊδι προΐαψεν**: *sent off to Hades,* a vigorous expression for a violent death, as E 190, Z 487. *Cf.* multos Danaum demittimus Orco Verg. *Aen.* ii. 398. For the use of *πρό*, *cf.* *πρὸ ἧκε* 195. — **Ἄϊδι** [*Ἄιδῃ*]: a 'metaplastic' form of *Ἀίδης*, which in Homer is always the name of a person, the ruler of the nether world. See § 37.

**4. ἡρώων**: *brave warriors.* The word had not acquired the meaning of *heroes* in the English sense (§ 17). — **αὐτούς**: *themselves, i.e.* their bodies as contrasted with their souls. — **ἐλώρια** [Attic *ἁρπαγήν*]: *booty; cf.* canibus data praeda Latinis | alitibusque Verg. *Aen.* ix. 485 f. For the preceding hiatus, see § 27 *b.* — **τεῦχε κύνεσσιν**: since the bodies often had to lie unburied; *cf.* B 393. Dogs are the scavengers of the East. *Cf.* 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat' *1 Kings* xxi. 24; 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field"' *1 Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him (X 339). — **τεῦχε** [*ἔτευχε*]: for the omission of the augment, see § 43 *a.* — **κύνεσσιν** [*κυσίν*]: for the ending, see § 36 *b.*

**5. οἰωνοῖσι** [*οἰωνοῖς*]: the long form of the dative is more frequent in Homer than the dative in *-οις*. See § 35 *d.* — **δαῖτα** [Attic *ἑορτήν*]: here of the food of brutes; *cf.* B 383. — **Διὸς . . . βουλή**: instead of *Διὸς μεγάλου διὰ βουλάς.* This is joined parenthetically (§ 21) to the preceding relative clause. — The will of Zeus was accomplished in the consequences of the wrath of Achilles. *Cf.* 'Such was the will of heaven,' Milton *Par. Lost* ii. 1025. — **βουλή**: *will; cf.* *βούλομαι.* This corresponds to the *θέλημα* (*θελω*) of the New Testament (*γενηθήτω τὸ θέλημά σου*, in the Lord's Prayer).

**6.** ἐξ οὗ κτλ.: *since first, since once;* the starting point for *μῆνιν οὐλομένην*. This expression takes the place in Homer of the prose *ἐπεὶ ἅπαξ, ἐπεὶ τάχιστα, cf.* 235. *πρῶτον* and *πρῶτα* are used adverbially with little difference of meaning; *cf.* 276, 319. —τά: for the short vowel lengthened before the following consonants, see § 59 *f.* — διαστήτην [διεστήτην] ἐρίσαντε: *contending separated, i.e. contended and separated, parted in strife* (ἔρις).

**7.** Ἀτρεΐδης: of four syllables; see § 39 *f.* For the use of the patronymic, instead of Ἀγαμέμνων, see § 39 *b.* — For the genealogy of Agamemnon, son of Atreus, see § 7 *e.* He is described by Helen as 'a good king and a brave warrior' (Γ 179). — ἄναξ ἀνδρῶν: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon (as 442, 506), as commander-in-chief. He is *βασιλεύτατος, most royal,* in I 69. — For the 'apparent hiatus,' see §§ 27 *N.B.*, 32. — δῖος: *godlike, glorious* (εὐγενής), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diaeresis' after the fourth foot; see § 58 *i*; *cf.* Φοῖβος Ἀπόλλων 64, Παλλὰς Ἀθήνη Δ 78. δῖος Ἀχιλλεύς closes the verse in Homer more than fifty times.

**8.** τίς τ' ἄρ: *who then? Cf.* τίς ἄρα οὗτός ἐστιν *Luke* viii. 25. A question from the standpoint of the hearer, suggested by 6. *Cf.* 'Who first seduced them to that foul revolt? — Th' infernal serpent,' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — ἔριδι ξυνέηκε: *brought together in strife.* — ξυνέηκε [συνῆκε]: for the augment, see § 43 *d.* — μάχεσθαι: *to contend; sc.* ἐπέεσσιν. *Cf.* 304, B 377 f. For the explanatory infinitive, see §§ 12 *f*, 18 *e*; H. 951; G. 1533.

**9.** Λητοῦς: *cf.* 36. — For the inflection, see H. 197; G. 242 f. Λητώ seems to be a short form of Latona, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — ὁ [οὗτος]: for the demonstrative use of the article, see § 42 *j.* — βασιλῆι [βασιλεῖ]: *i.e.* Agamemnon, ἄναξ ἀνδρῶν. — For the 'dative of association,' see H. 772; G. 1177. For the form, *cf.* Ἀχιλῆος 1. — χολωθείς: see on 81.

**10.** νοῦσον [νόσον, § 23 *d*]: this is called λοιμός (*pestilence*) in 61. — ἀνὰ στρατόν: *up through the camp* (*cf.* κατὰ στρατόν 318), as the plague spread from tent to tent. *Cf.* 53. — ὦρσε: for the retention of σ after ρ, see § 48 *e.* — κακήν: the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order

of words, connecting *κακην* with what follows, see § 11 *j*. — **λαοί** [λεῳ]: *his men, soldiery; cf.* Γ 186 and Agamemnon's epithet *ποιμὴν λαῶν* B 243 *shepherd of the people.* — Attic *ἀπέθνῃσκον οἱ στρατιῶται.*

**11. τὸν** [τοῦτον τὸν] **Χρύσην**: *that Chryses,* well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name. — **ἠτίμασεν**: *slighted.* — **ἀρητῆρα**: receives prominence from its rhythm and position, almost equivalent to "though he was," *etc.* He is called *ἱερεύς* (the Attic word) below. — This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 *h*; *cf.* 21, 157, 291, 600. This gives an emphatic close to the sentence.

**12. θοάς**: *cf. νηυσὶ ὠκυπόροισιν* 421. A standing epithet of the ships even when they were on shore; see § 12 *a*. — **ἐπὶ νῆας** [ναῦς]: *i.e.* to the camp, where the ships were drawn up on land; *cf.* B 688. — For the position of the preposition between the adjective and noun, *cf.* 15, 26; see § 11 *m*.

**13. λυσόμενος**: *to release for himself, to ransom.* The active is used of him who receives the ransom (20, 29); the middle, of him who offers it. — **θύγατρα** [θυγατέρα]: for the form, see H. 188, D; G. 276. — Homer knows her only by her patronymic *Χρυσηΐς* (111, see § 39 *g*), *daughter of Chryses.* — **φέρων**: *bringing* with him, probably on a wagon or pack animal. *ἄγων* is used 139, 367, 431 of living creatures. — **ἀπερείσι' ἄποινα**: bullion (either of gold, silver, or copper), or vessels of precious metal, or clothing.

**14. στέμματ' Ἀπόλλωνος**: *cf.* Apollinis infula Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, bound about the head and falling down on both sides, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. *Cf.* laurumque manu vittasque ferentem | Chrysen, Ovid *Ars Am.* ii. 401. — **ἑκηβόλου**: he was the Archer Apollo. For similar epithets, see § 22 *f*. — For the loss of quantity in the final diphthong before an initial vowel, *cf.* 17; see § 59 *k*. — **Ἀπόλλωνος**: for the length of the first syllable, as 21, 36, *etc.*, see § 59 *d*.

**15. χρυσέῳ** [χρυσῷ]: not of solid gold, but adorned with golden studs or nails. See on 219, B 45; *cf.* 246. So the soul of the seer Tiresias had a *χρύσεον σκῆπτρον* in Hades. — *χρυσέῳ* is pronounced as of two syllables (*cf.* 1) and is thus metrically like the Attic form. — **ἀνὰ σκήπτρῳ**: *on a staff.* Construe with *στέμματ' ἔχων.* Equivalent to Attic *ἐπὶ σκήπτρου.* For the dative, *cf.* § 55 *e*; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried *σκῆπτρα* as symbols of authority; kings were *σκηπτοῦχοι, scepter bearers* (B 86). *Cf.* B 100 ff., 186. A *σκῆπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he

'had the floor'; *cf.* 245, Γ 218, στῆ δὲ μέσῃ ἀγορῇ · σκῆπτρον δε οἱ μβαλε χειρὶ | κῆρυξ β 37 f. Achilles swears by it (234). The judge in an Athenian court had a βακτηρία. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — **πάντας**: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

**16.** **δύω** [δύο]: for δύω with the dual, *cf.* Αἴαντε δύω Β 406, Γ 18, λέοντε δύω Ε 554. This form is more frequent in Homer than δύο. — The pause in the verse throws this with κοσμήτορε. — Menelaus, king of Sparta (Β 586), as husband of Helen, is associated with his brother Agamemnon; *cf.* Β 408. See § 5 *a*. — **κοσμήτορε**: κοσμέω (*cf.* κόσμος, *order*) is used of marshaling troops in the sense of the later τάσσω. *Cf.* Β 126, 476, 554, Γ 1; see § 17.

**17.** The usual introduction to a speech (§ 12 *h*) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 *e*. — **ἐυκνήμιδες**: a standing epithet of the Achaeans (§ 12 *b*). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.

**18.** **θεοί**: monosyllable by 'synizesis'; see § 25. — *Cf.* Horace's translation, di tibi dent capta classem deducere Troia *Sat.* ii. 3. 191.

**19.** **Πριάμοιο** [Πριάμου]: for the form, see § 35 *a*. — **πόλιν**: for the length of the last syllable, see § 59 *l*. — **οἴκαδε**: *homeward*, always of the return to Greece, not like οἰκόνδε, *into the house*. See § 33 *e*.

**20.** **παῖδα δέ**: made prominent because of the priest's love for his daughter; instead of the ἐμοὶ δέ which is expected in contrast with ὑμῖν μέν 18. — **λῦσαι**: corresponds to δοῖεν. *Cf.* 13. — **φίλην**: in apposition with παῖδα, after the pause in the verse (§ 11 *j*), — "my dear child." Its position shows that it is not an otiose epithet, meaning not much more than *my*. — "As I pray that you may be victorious and have a safe return, so may ye restore to me" *etc.* *Cf.* the prayer of Priam for Achilles, σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις | σὴν ἐς πατρίδα γαῖαν Ω 556 f. *mayst thou enjoy these gifts and in safety reach thy native land*, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like ἄειδε 1), not as a command; *cf.* the infinitive and imperative in parallel clauses (322 f., Γ 459). — **τά τ' ἄποινα**: the priest points to the gifts which he brought with him.

**21.** **ἁζόμενοι** [Attic σεβόμενοι] κτλ.: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — For the spondee in the fifth foot, see on 11.

**22.** ἐπευφήμησαν: for the usual ἐπήνησαν, because of the awe which was required by the priest. It is followed by the infinitive as being equivalent to ἐκέλευσαν ἐπευφημοῦντες, *they bade with pious reverence; cf.* B 290.

**23.** αἰδεῖσθαι: repeats the thought of ἀζόμενοι. — ἱερῆα [ἱερέα]: equivalent to ἀρητῆρα 11. — ἀγλαά: an important epithet, introducing a motive for the action. — δέχθαι [δέξασθαι]: second aorist infinitive from δέχομαι. See § 53.

**24.** ἀλλ' οὐκ κτλ.: a sharp contrast to ἄλλοι μέν, giving prominence to the negative, — *but not to the son of Atreus.* — Ἀτρεΐδῃ: receives further emphasis from its position immediately before the pause of the verse. Thus in the preceding verse ἱερῆα is contrasted with ἄποινα, as θύγατρα 13, and the λῦσαί τε 20 with δέχεσθαι. — θυμῷ: local, *in heart.* See § 12 *g.* — This verse in prose would be ἀλλ' Ἀτρείδης οὐχ ἥσθη.

**25.** κακῶς: *harshly.* *Cf.* the use of κακήν 10. — ἀφίει: for the form, as from a verb in -έω, see § 52 *a*; for the omission of the augment, see § 43 *a.* — Homer is fond of using the imperfect to describe an action as in progress; *cf.* τεῦχε 4. — κρατερόν: *strong, stern.* — ἐπὶ μῦθον ἔτελλεν: *laid upon him his command.* — ἐπί: construe with ἔτελλεν. See § 55 *a, b.* — μῦθον: had not yet received the idea of fiction which is contained in the English *myth.* It and ἔπος (216) are often used for the Attic λόγος, which is found but twice in Homer (§ 17).

**26.** μή κτλ.: *see to it that I do not, let me not, etc.* This warning use of μή with the first person singular is rare. *Cf.* B 195, E 487 f. — κοίλῃσιν [κοίλαις]: for the form, *cf.* οἰωνοῖσι 5; see § 34 *e.* — νηυσί [ναυσί]: for the form, see § 23 *a.*

**27.** αὖτις ἰόντα: *returning; cf.* πάλιν πλαγχθέντας 59, δόμεναι πάλιν 116.

**28.** μή νύ τοι κτλ.: *lest perhaps, etc.*, adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίσμῃ: the negative and the verb form but one idea, *be useless, of no avail; cf.* 566, Γ 289. — σκῆπτρον κτλ.: "thy priestly dignity."

**29.** πρίν: *sooner*, adverb with ἔπεισιν, with strengthening καί, *even; much rather.* (*Cf.* the change in use of *rather.*) — For the animated 'adversative asyndeton,' see § 15 *c.* — μίν [αὐτήν]: *her.* — ἔπεισιν: *shall come upon.*

**30.** ἡμετέρῳ: the familiar *our* of the household. — ἐν Ἄργεϊ: *i.e.* in Peloponnesus (which name is not found in Homer), Ἄργος Ἀχαικόν, not Πελασγικὸν Ἄργος (Thessaly, B 681), nor the city Ἄργος, where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τηλόθι πάτρης [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οἴκῳ, although it is not marked in printing. *Cf.* Ἀτρείδῃ 24.

**31.** ἱστὸν ἐποιχομένην: *going to and fro before the loom, plying the loom.* The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — λέχος: accusative of 'limit of motion,' only here with *ἀντιάω, approach, share* the couch. See § 19 *b*.

**32.** ἴθι ἐρέθιζε: for the 'explanatory asyndeton,' see § 15 *b*. — σαώτερος: *more safely; sc.* than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer. — ὡς: *in order that*, here follows the emphatic word (§ 11 *l*); so ὅτι, ὅ, ὄφρα, and ἵνα may have the second place in the clause. *Cf.* B 125. — For κέ with the subjunctive, see H. 882; G. 1367.

**33.** *Cf.* 568, Γ 418. — ἔδεισεν: "fear came upon him." For the 'inceptive aorist,' *cf.* βῆ 34, ἐχώσατο 64, θάρσησε 92, ταρβήσαντε 331, δακρύσας 349, ὀχθήσας 517; see H. 841; G. 1260. Observe the change to the imperfect. — For the quantity of the first syllable, *cf.* 406, 568, Γ 418; see § 59 *h*. — ὁ γέρων: ὁ γεραιός 35.

**34.** βῆ [ἔβη]: *set out; cf.* B 183. For the accent, see § 43 *b*. — ἀκέων: *sc.* in terror at the harsh words.

**35.** πολλά: *earnestly*, cognate accusative used as adverb with ἠρᾶτο. See § 56 *b* and on 78. — ἀπάνευθε κιών: *i.e.* as he left the Achaean camp.

**36.** τόν [ὅν]: relative pronoun; see § 42 *m*.

**37.** κλῦθι: for the forms of this verb, see H. 489 D 30. — μεῦ [μοῦ]: for this contraction, from μέο, see H. 37, D *g*. — ἀργυρότοξε: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκῶπι, and Athena addresses Apollo as ἑκάεργε. See § 12 *b*. The gods' instruments are of precious metal even where the metal is not best adapted to the work; *cf.* E 724, 731. In Homer, Apollo has a golden sword, Hera golden sandals, Iris golden wings, Hermes a golden wand. — Χρύσην, Κίλλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — ἀμφιβέβηκας: "dost guard." The figure is taken from a beast standing over (*bestriding*) its young in order to protect it; *cf.* E 299. For the figurative use, *cf.* 'Let us rather | Hold fast the mortal sword, and like good men | *Bestride* our down-fall'n birthdom,' Shakspere *Macbeth* iv. 3. 3; *cf.* another figure in the psalmist's 'As the mountains are round about Jerusalem so the Lord is round about his people,' *Psalm* cxxv. 2. *Cf.* Gradivumque patrem Geticis qui praesidet arvis Verg. *Aen.* iii. 35.

**38.** **Τενέδοιο**: *cf.* est in conspectu Tenedos, notissima fama insula, dives opum, Priami dum regna manebant Verg. *Aen.* ii. 21 f. — The genitive probably depends on the notion of the noun ἄναξ, which is contained in ἀνάσσεις. — **ἀνάσσεις**: in its original meaning, *art protecting lord.* βασιλεύω is not used of the gods in Homer.

**39.** **εἴ ποτε**: *if ever*, a form of adjuration. — **χαρίεντα**: 'proleptic,' *to thy pleasure;* literally, *as a pleasing one.* — **ἐπὶ ἔρεψα**: *roofed over, i.e. completed, built.* The early temples were of simple construction. In general the groves were sacred, rather than a building. The temples of Athena and Apollo

EARLY TEMPLE OF DELOS

in Troy and of Athena in Athens are the only temples named by Homer. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; *cf.* 503 f. The gods themselves recognized this obligation. — **νηόν** [*νεών*]: Homer follows the so-called Attic second declension in but a few words. *Cf.* λαοί 10.

**40.** **δή**: nearly equivalent to *ἤδη*. — **κατά**: construe with *ἔκηα*. — **πίονα**: as covered with fat; *cf.* 460. — For the details of a sacrifice, see 458 ff., B 421 ff.

**41.** **τόδε μοι κτλ.**: a formula, after which '*this desire*' is expressed by the optative, as here; by the imperative, as 456, 505; or by *ὡς* with the optative.

**42.** **τίσειαν**: the verb is placed first, as containing the sum of the speaker's desire. — **βέλεσσιν**: *βέλεσιν*. See § 30 *f*.

**44.** **βῆ . . . καρήνων**: as B 167, Δ 74. — **βῆ**: *set out*. The motion is continued in *ὁ δ' ἧιε* 47. — **Οὐλύμποιο**: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself), as is indicated by its epithets, *ἀγάννιφος* 420 *snow-capped*, *νιφόεις*, *μακρός* 402, *πολυδειράς* 499, *πολύπτυχος*. But the peaks tower above the clouds into heaven (*οὐρανός*). *Cf.* 195. And see *ἀπέβη γλαυκῶπις Ἀθήνη | Οὐλυμπόνδ' ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ | ἔμμεναι. οὔτ' ἀνέμοισι τινάσσεται . . . οὔτε χιὼν ἐπιπίλναται κτλ.* ζ 41 ff. *Athena departed to Olympus, where (men say) is the ever firm seat of the gods. It is not shaken by winds, nor does snow come nigh it.* — **καρήνων**: construe with *κατά*. For its use for the summits of mountains, *cf.* B 167, 869. *Cf. κάρα, head;* see H. 216, D 8; G. 291, 16. — **κῆρ**: accusative of specification, as *ἦτορ, θυμόν, φρένα*, all frequent with verbs of emotion (§ 12 *g*). — For this description of the plague, see Lessing as quoted in § 11 *d*.

**45.** **ὤμοισιν**: dative of place (see § 19 *a*), equivalent to Attic *ἐπὶ τῶν ὤμων*. — **ἀμφηρεφέα**: *i.e.* closed both above and below as it hung on the shoulder; see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver; *cf.* his words *σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί* Eur. *Alc.* 40 *it is my custom ever to bear this bow.* So he is often represented in works of art.

**46.** **ἔκλαγξαν**: seems to represent to the ear the sound of the arrows in the quiver; *cf. λίγξε βιός* Δ 125. *Cf.* tela sonant humeris Verg. *Aen.* iv. 149.

**47.** **αὐτοῦ κινηθέντος**: *αὐτοῦ* contrasts the god with his arrows (§§ 11 *j*, 42 *h*). For the genitive absolute, see § 19 *f*, *g*. — **νυκτί**: a time of dread. *Cf. ἔσθορε φαίδιμος Ἕκτωρ | νυκτὶ θοῇ ἀτάλαντος ὑπώπια* M 462 f. *Hector rushed in, like in countenance to swift night*, and 'He on his impious foes right onward drove, | Gloomy as night,' Milton *Par. Lost* vi. 831 f. For Homeric 'comparisons,' see § 14. — **ἐοικώς** [*εἰκώς*]: for the inflection, see H. 492; G. 537, 2.

**48.** **μετά**: *into the midst* of the camp.

**49.** **δεινή**: attributive with *κλαγγή*. *Cf.* horrendum stridens sagitta Verg. *Aen.* ix. 632. — **γένετο**: *arose, was heard.* — **βιοῖο**: *from the bow;* ablatival genitive; § 19 *a*.

**50.** **οὐρῆας καὶ κύνας**: *mules and dogs* in the baggage train of the army. — **ἐπῴχετο**: *attacked* with his deadly missiles. — **ἀργούς**: *swift.* — The Attic might be *πρῶτον μὲν τοῖς ἡμιόνοις ἐπεξῄει καὶ τοῖς ταχέσι κυσίν.*

**51.** **αὐτάρ**: stronger than δέ, correlative with *μέν* 50; § 21 *f.* — **αὐτοῖσι**: the Greeks *themselves*, contrasted with their domestic animals. The intensive pronoun is reinforced by the pause in the verse. — **βέλος**: for the quantity of the ultima, see 59 *j.* — **ἐφιείς**: iterative in meaning, like *βάλλε* following.

**52.** **βάλλε**: *shot*, with emphatic position at the close of a sentence and beginning of a verse; *cf.* 143 f., 241, 296, 501, 506, 523, 526. — **πυραί**: plural, since a new pyre was built each day. — **νεκύων**: so-called 'genitive of material.' — This is a poetic form of the statement that multitudes perished from the pestilence. — **θαμειαί**: predicate adjective, where an adverb might have been used; § 56 *a*.

**53.** **ἐννῆμαρ**: *ἐννέα* is a round number in Homer. *Cf.* 'Nine times the space that measures day and night | To mortal men,' Milton *Par. Lost* i. 50. — **ᾤχετο**: "flew." The arrows are personified; *cf.* *ἆλτο δ' ὀιστὸς | ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων* Δ 125 f. *leaped, eager to fly into the throng.*

**54.** **τῇ δεκάτῃ**: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with *ἡμέρῃ* or *ἠοῖ* implied in *ἐννῆμαρ*. *Cf.* the omission of *χειρί* 501, B 341, *βουλήν* B 379, *γῇ* B 162, *δοράν* Γ 17, *χλαῖναν* Γ 126, *πυλέων* Γ 263, and the use of neuter adjectives as substantives, as *ἐμόν* 526, *κερτομίοισι* 539, Δ 256. — **δέ**: may stand after the second word in the clause, since the first two words are so closely connected. — **ἀγορήνδε**: for the ending -δε, see § 33 *e*. The agora of the Achaeans was at the center of their camp, a little removed from the sea, by the ships of Odysseus. The *ἀγορή* in Homer was not yet degraded to be a market place (see § 17); it corresponded to the meeting place of the Athenian *ἐκκλησία*. — **καλέσσατο**: *summoned; cf.* B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. In Vergil's *Aeneid* (ii. 122), Odysseus (not Agamemnon) demands of Calchas what must be done to appease the gods. — This expresses picturesquely the prosaic *ἐκκλησίαν ἐποίησε*. — For the *σσ*, see 48 *a*.

**55.** **τῷ**: equivalent to Attic *αὐτῷ* (§ 42 *g, j*); literally, *for him.* — **ἐπὶ φρεσὶ θῆκε**: *put into* (literally, *upon*) *his heart.* The Homeric Greeks did not

think of the head as the seat of the intellect. — **λευκώλενος**: frequent epithet of Hera (§ 12 *b*), not often of women, as Γ 121; *cf.* *βοῶπις* 551. — **Ἥρη**: for Hera's motive, *cf.* § 5 *c*.

**56.** **Δαναῶν**: genitive after a 'verb of mental action.' See H. 742; G. 1102. — **ῥά**: *you see*, with reference to the scene depicted in 51 f. — **ὁρᾶτο**: for the middle voice, see § 50 *a*.

**57.** **ἤγερθεν κτλ.**: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the full expression, see § 12 *d*.

**58.** **τοῖσι** [*αὐτοῖς*]: 'dative of advantage.' *Cf.* 68, 247, 450, 571. — **δέ**: for its use in the 'apodosis,' see § 21 *a*. — **ἀνιστάμενος**: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — **πόδας ὠκὺς κτλ.**: see § 12 *b*.

**59.** **Ἀτρεΐδη**: the speaker addresses Agamemnon as chief in command. — **νῦν**: *i.e.* as things now are. — **πάλιν πλαγχθέντας**: *driven back*, *i.e.* unsuccessful. *Cf.* B 132.

**60.** **εἴ κεν φύγοιμεν**: the optative is used instead of the subjunctive, because escape is thought of only vaguely. — **θάνατόν γε**: contrasted with *ἀπονοστήσειν*. "If indeed we may expect to return, and are not to die here."

**61.** **εἰ δή**: *if now*, as seems likely. — **δαμᾷ**: future; see § 48 *b*.

**62.** **ἄγε**: has become a mere interjection, and is used with the plural, as B 331, but *ἄγετε* also is used, as B 72, 83. — **ἐρείομεν** [*ἐρῶμεν*, Attic *ἐρώμεθα*]: *let us ask*. — **ἱερῆα** [*ἱερέα*, § 23 *c*]: here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. *Cf.* B 411 ff., Γ 275 ff.

**63.** **ὀνειροπόλον**: a dream oracle is described by Vergil, *Aen.* vii. 86–91. — **καὶ γὰρ κτλ.**: *for a dream also*, as well as other signs. *Cf.* the dreams of the 'dreamer' Joseph, and the prophet Joel's 'Your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.' — **γάρ τε**: closely connected, like namque. — **ἐκ Διός**: Zeus sends to Agamemnon (B 6) a dream that calls itself *Διὸς ἄγγελος*. Athena also sends a dream to Penelope.

**64.** **ὅς κ' εἴποι**: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (*ἐρείομεν*). — **ὅ τι**: *at what, wherefore*. — **τόσσον ἐχώσατο**: *conceived such heavy anger*. For the inceptive aorist, *cf.* *ἔδεισεν* 33. — **τόσσον**: cognate accusative, used

as an adverb. *Cf.* 35. — **Απόλλων**: Achilles assumes that the pestilence was sent by the god of health and disease.

**65.** **εἴ τε . . . εἴ τε κτλ.**: indirect questions explaining the previous verse; *cf.* B 349. — **ὅ γε**: for the repetition of the subject, see on 97. — **εὐχωλῆς, ἑκατόμβης**: *because of an* unfulfilled *vow* or *a hecatomb* which has not been offered; *cf.* **ἱρῶν μηνίσας** E 178 *angry on account of the* omission of *sacrifices.* *Cf.* 'He is dying for [lack of] bread.' — For the genitive of cause, *cf.* 429, B 225, 689, 694, **τῆσδ' ἀπάτης κοτέων** Δ 168.

**66.** **αἴ κεν [ἐὰν] κτλ.**: *if perchance* (*in the hope that*) *he may please.* See H. 907. Connect in thought with 62. — **ἀρνῶν**: for the inflection, see H. 216, 2; G. 291, 4. — **κνίσης**: partitive genitive with **ἀντιάσας**. — **τελείων**: construe with both nouns. Only *unblemished* victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested' (Z 94). *Cf.* 'Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish or any evil-favouredness,' *Deut.* xvii. 1. But **τέλειος** may mean *full-grown*, in contrast to immature.

**67.** **βούλεται [βούληται]**: for the short mode-vowel in the subjunctive, see § 45. — **ἀντιάσας κτλ.**: *to partake of* the sacrifices *and ward off from us* (literally, *for us;* see § 19 *h*). — **ἀπό**: construe with **ἀμῦναι**.

**68.** For such stereotyped verses, *cf.* 73, 201. See § 12 *h.* — *Cf.* the prose equivalent in Xen. *Hell.* ii. 3. 35, **ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο· Θηραμένης δ' ἀναστὰς κτλ.** — **ἄρα**: here refers to the participle, like **εἶτα** in prose, as B 310. — **τοῖσι**: *for them;* see on 58.

**70.** **ὅς**: is long 'by position,' since **ᾔδη** once began with *vau; cf.* B 38. See § 59 *m.* — **ἐσσόμενα**: **ἐσόμενα.** § 30 *f.* — **πρό τ' ἐόντα**: *and which were before* (*i.e.*) *past,* — the mental eye being thought of as turned to the past (what was *before*), and not toward the future (as we say, what is *before* us). *Cf.* **ὀπίσσω** Γ 160 (*behind*) *hereafter.* — **ἐόντα**: forms of **εἰμί** in Homer regularly retain the **ε** of the stem. — This verse describes the seer's power in its full extent; *cf.* novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur Verg. *Georg.* iv. 392 f. See Γ 109.

**71.** **νήεσσι [ναυσί]**: 'dative of interest' with the verb. — For the inflection, see § 36 *b*; H. 206 D; G. 270. — **ἡγήσατο**: *he led the way, guided.* Here metaphorically of the seer who interpreted the portents relating to the voyage; *cf.* B 322 f. So on the Argonautic Expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian War; *cf.* Hdt. ix. 37.

But Xenophon and Clearchus in person inspected the sacrifices and observed the omens. — **Ἴλιον**: here like **Τροίη**, of the kingdom of Priam.

**72.** **ἥν**: possessive pronoun, where the Attic prose would use the article *τήν*. This must not be confounded with the relative pronoun. See § 32 *b*. — **διά**: *by the help of;* Attic *διὰ τῆς μαντικῆς*. For the thought, see on B 832. — **Ἀπόλλων**: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy.

**73.** **σφίν**: construe with *ἀγορήσατο*. — **ἐὺ φρονέων**: *cf. φίλα φρονέων* Δ 219, Attic *εὔνους*. — **ἀγορήσατο**: *addressed them.*

**74.** **κέλεαί με**: Calchas as *μάντις* felt himself called to speak by the words of Achilles (62), and he turns naturally to the one who had 'called the meeting.' — **διίφιλε**: *cf. ἀρηίφιλος* Γ 21. For the length of the antepenult, see § 36 *a*. — **μυθήσασθαι**: *declare, interpret.*

**75.** **ἑκατηβελέταο**: for the form, see §§ 22 *f*, 34 *c*; H. 148, D 1; G. 188, 3.

**76.** **ἐρέω κτλ.**: *I will speak, etc.* A solemn form of introduction. *Cf.* 'Behold now I have opened my mouth, my tongue hath spoken in my mouth,' *Job* xxxiii. 2. — **ὄμοσσον** [*ὄμοσον*]: see § 48 *a*.

**77.** **ἦ μέν** [*μήν*]: *surely and truly.* — **πρόφρων**: construe with *ἀρήξειν*. § 56 *a β*. — **ἔπεσιν καὶ χερσίν**: "with hand and voice," equivalent to the prose *λόγῳ καὶ ἔργῳ, by word and deed. Cf.* 395. — **ἀρήξειν**: observe the future infinitive after words of promising or hoping.

**78.** **ἄνδρα**: object of *χολωσέμεν* [*χολώσειν*, § 44 *f*], *shall enrage.* — **μέγα**: used adverbially with *κρατέει, cf.* 103, *πολλόν* 91, *πολύ* 112, *εὐρύ* 102. It strengthens all three degrees of comparison in Homer; *cf.* B 274, 239, 480. See § 56 *b*.

**79.** **καί οἱ** [*αὐτῷ*]: for *καὶ ᾧ*. The relative construction is abandoned, as often in later Greek. *Cf.* 162, 506. See § 11 *f*; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order.

**80.** **γάρ**: introduces a further explanation of his special need (*cf. πρόφρων* 77) of protection. — **ὅτε χώσεται** [*ὅταν χώσηται*]: *whenever his wrath is roused.* For the short mode-vowel, see § 45 *a*. For the hypothetical relative sentence without *ἄν* or *κέ*, *cf.* 230, 543, 554; see H. 914 a; G. 1437.

**81.** **εἴ περ κτλ.**: *for even if,* with the subjunctive. See § 18 *d*; H. 894 b; G. 1396. — **χόλον**: *a burst of anger,* while *κότος* is the lasting *grudge, resentment,* which plans for revenge, and the *μῆνις* of Achilles led him simply to withdraw from the fight (see on 1). *χόλον* is emphasized in contrast with *κότον* by *γέ* and by its 'chiastic' position (§ 16 *a*). The Attic *ὀργή* is not found in Homer. — **καταπέψῃ**: *digest, suppress. Cf.* Ἀχιλεὺς . . . *ἐπὶ νηυσὶ*

χόλον θυμαλγεα πεσσει Δ 512 f. *Cf.* 'Then he chew'd | The thrice-turn'd cud of wrath, and cook'd his spleen,' Tennyson *The Princess* i. 64.

**82.** **ἀλλά**: after **εἴ περ**, as Latin at after si, *yet*. The apodosis is really contrasted with the protasis (§ 21 *a*). — The reciprocal relation of the thoughts is marked by the **τέ, τέ** (§ 21 *b*); *cf.* 218, Γ 12, 33 f. — **ἔχει**: *holds fast, cherishes.* — **ὄφρα**: temporal, *until.* — **τελέσσῃ** [**τελέσῃ**]: *sc.* **κότον**, *accomplishes, satisfies,* his wrath, *i.e.* does what he plans in anger.

**83.** **ἐν στήθεσσιν** [**στήθεσιν**, *cf.* **βέλεσσιν** 42]: not capriciously, nor for the sake of the meter, separated from **ἔχει κότον**, but added with greater emphasis than it could have at the close of the verse; § 12 *e*. — **ἑοῖσι**: possessive pronoun. The Attic might be satisfied with the article; *cf.* 72. — **φράσαι**: aorist middle imperative, *make clear to thyself, consider.* — **εἰ**: *whether.* — **σαώσεις**: Attic **σώσεις**.

**84.** The first 'hemistich' (with **τήν** occasionally for **τόν**) is used in Homer more than one hundred times. — **τόν**: construe with **προσέφη**. — **ἀπαμειβόμενος κτλ.**: with epic fullness and dignity instead of the prosaic **ἀπεκρίνατο**. Achilles is forward in taking the lead here, but he had summoned the assembly.

**85.** **θαρσήσας**: *cf.* 92. — For the aorist, *cf.* **ἔδεισεν** 33. — **μάλα**: construe with the imperative, as 173. — **θεοπρόπιον**: equivalent to Attic **μαντεῖον**.

**86.** **οὐ μά**: *no, in truth.* **μά** is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations **ναὶ μά** is used, as 234. The negative is repeated in 88 for greater earnestness. — **διίφιλον**: only here as an epithet of a divinity. — **ᾧ τε εὐχόμενος**: Calchas prayed to Apollo as his patron, the god of prophecy, who revealed to him what he declared to the Greeks. — **Κάλχαν**: vocative. See H. 170 D.

**87.** **θεοπροπίας**: a collateral form to **θεοπρόπιον** 85; see § 37. — **ἀναφαίνεις**: *art wont to reveal.*

**88.** **ἐμεῦ ζῶντος**: *while I live;* in a threatening tone. — **ἐπὶ χθονὶ κτλ.**: a poetic expression for **ζῶντος**, *cf.* vivus videnque in Terence. For the fullness of expression, see § 12 *d*; *cf.* 57, 99, 160, 177, 288 f., 533, Γ 71, 'as sure as I live and breathe.'

**89.** **χεῖρας ἐποίσει**: *cf.* **χεῖρας ἐφείω** 567.

**90.** **οὐδ' ἤν**: *not even if,* generally, as here, after a negative. "This promise will hold even if." — **'Αγαμέμνονα**: Calchas had indicated him clearly in 78 f.

**91.** **πολλόν**: for its adverbial use, see on **μέγα** 78. — **ἄριστος**: *mightiest,* as commander-in-chief of the army. *Cf.* B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself

ἄριστος Ἀχαιῶν 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight Ἕκτορι δίῳ H 75. *Cf.* sum pius Aeneas fama super aethera notus Verg. *Aen.* i. 378 f. But the formula εὔχομαι εἶναι often contains no idea of boasting, and may mean only *claim to be, affirm oneself to be.*

**92.** καὶ τότε δή: *and so then* (temporal). — θάρσησε: *took courage. Cf.* ille haec, deposita tandem formidine, fatur Verg. *Aen.* ii. 76. — ἀμύμων: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

**93** = 65, with the change of οὔτε for εἴτε.

**94.** ἕνεκ' ἀρητῆρος: construe with ἐπιμέμφεται. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

**95.** οὐδ' ἀπέλυσε κτλ.: a more definite statement of ἠτίμησε, abandoning the relative construction; *cf.* 79. — In later Greek, participles would be expected, instead of the indicative; § 21 *h.* — καὶ οὐκ: is used, not οὐδέ, since the negative is construed closely with the verb. See on 28.

**96.** τούνεκ' ἄρα: *on this account then* (*as I said*). This repeats emphatically 94, and adds a prediction of the results of the god's anger.

**97.** ὅ γε: emphatic repetition of the subject; *cf.* 65, 496, πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα α 4, which Vergil copied in multum ille et terris iactatus et alto *Aen.* i. 3. — Δαναοῖσιν κτλ.: *cf.* 67. — ἀπώσει: metaphorically, of a heavy burden.

**98.** ἀπὸ δόμεναι [δοῦναι]: *cf.* δόμεναι πάλιν 116. The subject of the verb is easily supplied from Δαναοῖσιν.

**99.** ἀπριάτην ἀνάποινον: "without money and without price." For the 'asyndeton,' see § 15; *cf.* B 325. — ἱερήν: standing epithet, as 431, 443.

**100.** ἱλασσάμενοι: for the manner of propitiation, *cf.* στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί . . . καὶ μὲν τοὺς θυέεσσι καὶ εὐχωλῇς ἀγανῇσιν | λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι | λισσόμενοι I 497 ff. *the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savor of burnt sacrifices.* — πεπίθοιμεν: § 43 *e.*

**101** = 68.

**102.** εὐρὺ κρείων: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 *b*, 22 *f.* *Cf.* B 108. — For the adverbial use of εὐρύ, see on μέγα 78.

**103.** μένεος: *with rage;* genitive of material. — ἀμφιμέλαιναι: *darkened on all sides.* The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. *Cf.* Γ 442, θάρσευς πλῆσε φρένας ἀμφιμελαίνας P 573 *filled his dark heart with courage.*

**104.** οἱ [αὐτῳ, § 42 *e*]: dative with the verb, instead of a limiting genitive with ὄσσε. *Cf.* τῷ 55; see 19 *g*. — λαμπετόωντι [λαμπετῶντι]: in contrast with ἀμφιμέλαιναι.

**105.** For the lack of a conjunction, see § 15. — κάκ' ὀσσόμενος: *looking evil things, i.e.* with look that boded ill. — For the accent of κάκ' (for κακά), see § 28 *d*.

**106.** μάντι κακῶν: *prophet of ill, ill-boding seer.* Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for a proud word of the king (Soph. *El.* 566 ff.). — *Cf.* 'But I hate him; for he doth not prophesy good concerning me, but evil,' *1 Kings* xxii. 8. — τὸ κρήγυον: equivalent to ἐσθλόν 108, in contrast with κακῶν. For the 'generic' use of the article, *cf.* τὰ κακά 107, and see on τὰ χερείονα 576. — εἶπας [εἶπες]: has the 'variable vowel' of the first aorist.

**107.** αἰεί: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φίλα is predicate. — μαντεύεσθαι: explanatory infinitive; *cf.* μάχεσθαι 8. — "Always dost thou delight to prophesy calamity."

**108.** τέλεσσας: *brought to pass.* — "Nothing good in word or deed comes from thee."

**109.** καὶ νῦν: a special instance under αἰεί 107. — ἐν: *in the presence of, before.* — θεοπροπέων ἀγορεύεις: as B 322.

**110.** δή: ironical, like the later δῆθεν, δήπου, scilicet; construe with τοῦδ' ἕνεκα, *evidently on this account.* — ἑκηβόλος: for the epithet used as a proper name, *cf.* 37. — τεύχει: see on ἔθηκεν 2.

**111.** ἐγώ: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κούρης Χρυσηίδος: genitive of price; *cf.* δῶκ' υἷος ποινὴν (*as a price for his son*) Γανυμήδεος E 266. For the 'patronymic,' see on 13; it is used here exactly like the genitive Χρυσῆος.

**112.** ἐπεί: introduces the explanation of οὐκ ἔθελον, *was not inclined.* *Cf.* 156. — βούλομαι: contains the idea of 'choice,' 'preference' (*sc.* ἢ ἄποινα δέχεσθαι), which is here strengthened by the adverb πολύ (accusative of extent). *Cf.* 117. — αὐτήν: the maiden *herself*, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defense.

**113.** οἴκοι ἔχειν: *i.e.* to retain in my possession. — καί: *even.* Construe with Κλυταιμνήστρης. — γάρ ῥα: *for, you see.* — Κλυταιμνήστρης: according to the later story, Clytaemnestra was daughter of Tyndareüs and Leda,

and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that she proved unfaithful to Agamemnon, and slew him on his return to his home. According to the later story, she was herself in turn slain by her son Orestes. The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — **προβέβουλα**: with present signification. — For the form, see H. 510, D 4.

**114.** **οὔ ἑθεν**: for the hiatus, see § 27 *N.B.* The negative receives emphasis from its position. — **χερείων** [χείρων]: *cf.* χέρηι 80.

**115.** **οὐ δέμας**: *not in build.* This probably refers to her stature, since the Greeks always associated height and beauty; *cf.* Γ 167. — **οὐδὲ φυήν**: has reference to her fair proportions. — With these two qualities of her person are contrasted by 'asyndeton' two mental characteristics, *neither in mind nor in accomplishments.*

**116.** **καὶ ὥς**: *even thus,* "although Chryseis is so beautiful and accomplished." *Cf.* Γ 159. — **δόμεναι πάλιν**: *restore; cf.* ἀπὸ δοῦναι 98, 134. — **τό γ' ἄμεινον**: the 'copula' is here omitted in a condition, as Γ 402, E 184.

**117.** For the lack of a conjunction, see § 15. — **βούλομαι ἤ**: see on 112.

**118.** **αὐτίχ' ἑτοιμάσατε**: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτεανώτατε 122. — **γέρας κτλ.**: this is made more definite later; *cf.* 138, 182 ff.

**119.** **ἔω** [ὦ]: for the form, see on ἐόντα 70. — **οὐδὲ ἔοικεν**: *it is not even seemly,* to say nothing of its unfairness.

**120.** **ὅ**: like quod, equivalent to ὅτι, *that.* *Cf.* γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων E 433. — **ἔρχεται ἄλλη**: *i.e.* leaves me. The present ἔρχεται is used of the immediate future.

**122.** **κύδιστε**: a standing epithet of Agamemnon, like an official title; *cf.* B 434. The following epithet is contrasted bitterly with this.

**123.** **πῶς κτλ.**: the question implies the absurdity of the proposition. — **γάρ**: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation 'what!'

**124.** **ἴδμεν**: ἴσμεν. § 30 *d.* — **ξυνήια** [κοινὰ] **κτλ.**: *undistributed treasures lying in abundance,* from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's αὐτίκα 118. All had been distributed. — Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρα 185) had been selected for the chiefs; *cf.* 368 f., ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης

ι 41 f. *taking from the city the wives and many treasures we divided them, that no one might lack his fair share.* — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people (276, 369, 392). Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

**125.** **τά, τά**: strictly both are demonstratives (§§ 21 *a*, 42 *m*) (the second repeating the first), although the first may be translated as a relative. — **τὰ μέν**: the thought contrasted with this, is implied in 127 ff. — **πολίων** [*πόλεων*, § 36 *c*]: *i.e.* cities near Troy, of which Achilles had sacked twelve with his fleet and eleven with a land force; see I 328 f. Homer mentions the sack of Lesbos, of Lyrnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. *Cf.* Nestor's words, *ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον | πλαζόμενοι κατὰ ληίδ' ὅπῃ ἄρξειεν* Ἀχιλλεύς γ 105 f. . . . *wandering for booty wherever Achilles led.* See § 5 *b*. — The genitive depends upon the following preposition in composition. — **ἐξεπράθομεν**: equivalent to *ἐξείλομεν πέρσαντες*. — **δέδασται**: the tense marks that the matter is not to be reconsidered.

**126.** **λαούς**: receives emphasis from its position, while the contrast lies in *δέδασται* and *παλίλλογα ἐπαγείρειν, collect again what has been distributed.* — **παλίλλογα**: 'proleptic,' "so as to be together."

**127.** **θεῷ**: *in honor of the god, for the god's sake;* dative of interest. — **αὐτάρ**: as in 51.

**128.** **τριπλῇ τετραπλῇ τε**: for the copulative conjunction, see § 21 *g*.

**129.** **ἐυτείχεον**: Poseidon built the walls of Troy (Φ 446).

**131.** **μὴ δή**: with imperative, as E 218; with subjunctive, used as imperative in E 684. — **δὴ οὕτως**: for the 'synizesis,' see § 25. — **ἀγαθός**: no moral quality is implied. *Cf.* *ἀμύμων* 92.

**132.** **κλέπτε νόῳ**: *have secret thoughts in mind, be deceitful,* — an accusation most hateful to the outspoken Achilles. *Cf.* English *steal* and *stealth.* — **παρελεύσεαι**: for the uncontracted form, *cf.* *νέηαι* 32. — **μέ**: construe with both verbs.

**133.** **ἦ ἐθέλεις κτλ.**: *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to 126) *while* (literally, *but*) *I, etc.* Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — **ἦ**: is never used in Homer as a simple interrogation point. It always expresses emotion. *Cf.* 203, 365. — **ὄφρ' ἔχῃς κτλ.**: instead of the customary infinitive or an object clause with *ὅτι*. *Cf.* *θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω* Z 361. —

**αὐτάρ**: for the use of the 'adversative' conjunction, see § 21 *d*. — **αὔτως**: explained by *δευόμενον*. See § 11 *j*.

**134.** **ἧσθαι**: with a participle marks the continuance of a state, especially where a person is given up to sadness or misfortune; *cf.* B 255.

**136.** **ἄρσαντες κτλ.**: *suiting it to my mind, i.e.* choosing one which will be satisfactory. — **κατὰ θυμόν**: nearly equivalent to *θυμῷ*. — **ἀντάξιον**: *sc.* *Χρυσηίδος*. — The conclusion of the sentence is omitted ('aposiopesis'); *cf. St. Luke* xiii. 9 'And if it bear fruit, — [well].' It would be perhaps *εὖ ἔχει, καλῶς ἂν ἔχοι*. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 a.

**137.** **ἐγὼ δέ**: *δέ* in apodosis, as in 58. — **ἔλωμαι**: for the subjunctive used almost like a future, see § 18 *b*; *cf.* 184, 324, Γ 417.

**138.** **τεόν** [σοῦ, § 42 *b*]: *sc.* *γέρας*. — **Αἴαντος**: son of Telamon, from Salamis. — **ἰών**: *cf.* *ἰὼν κλισίηνδε* 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as *ἄγων* 311, *ἐλθών* 401, *ἑλών* 139, *ἰδοῦσα* 537, *λαβών* B 261, *παραστάς* B 189, *φέρουσα* Γ 425, *ἀμφιέποντες* B 525, *εὐχόμενος* B 597. These participles are commonly intransitive in this use. — **Ὀδυσῆος** [Ὀδυσσέως]: *Odysseus* or Ulysses, the hero. — For the single *σ*, *cf.* Ἀχιλῆος 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

**139.** **ἄξω ἑλών**: *shall seize and lead away.* The return to the principal thought (*ἔλωμαι*) betrays the king's passionate excitement. — **κεν κεχολώσεται**: *he will be angry, I think.* The tone is sarcastic. — **ὅν**: accusative of 'limit of motion,' *to whom.* See on 254. — **ἵκωμαι**: for the hypothetical relative sentence, see H. 916; G. 1434.

**140.** **ταῦτα**: *i.e.* what is to be the recompense. — **μεταφρασόμεσθα**: *μετά*, *afterwards*, is repeated more definitely in *καὶ αὖτις*. — "We will discuss that later." — For the ending, see § 44 *k*. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship's equipment.

**141.** **μέλαιναν**: for the color of the ships, see on B 637. — **ἐρύσσομεν** [*ἐρύσωμεν*]: 'hortatory subjunctive.'

**142.** **ἐς δέ**: adverb, as 309; see § 55 *a*; proleptic, "so as to be therein."

**143.** **θείομεν** [*θῶμεν*]: *cf.* *ἐρείομεν* 62. — **ἄν** [*ἀνά*]: *up, on board.* Adverb with *βήσομεν*. — For the loss of the final *α*, see § 29. — **αὐτήν**: *herself*, as the person principally concerned. — **Χρυσηίδα**: in apposition with *αὐτήν*.

**144.** **ἀρχός**: predicate, *as commander*. — **ἀνὴρ βουληφόρος**: in apposition with *εἷς τις*.

**145.** Ἰδομενεύς: leader of the Cretans (B 645).

**147.** ἡμῖν: dative of interest. — ἑκάεργον: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 *f.* — ἱλάσσεαι: agrees in person with the nearest subject.

**148.** ὑπόδρα ἰδών: Vergil's torva tuentem *Aen.* vi. 467.

**149.** ἐπιειμένε: *clothed with.* Of the two accusatives which the verb governs in the active, the 'accusative of the thing' is retained with the passive. See H. 724 a; G. 1239. *Cf.* Αἴαντες θοῦριν (*impetuous*) ἐπιειμένοι ἀλκήν (*valor*) H 164. — κερδαλεόφρον: *cunning minded*, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

**150.** τοί: dative of interest. — πρόφρων: *cf.* 77. — πείθηται: deliberative subjunctive in the third person. — For the alliteration of π, *cf.* 165; see § 13 *a.*

**151.** ὁδόν (cognate accusative; see H. 715 b; G. 1052): *journey*, of an embassy like that suggested for him in 146. — ἐλθέμεναι: ἐλθεῖν. § 44 *f.*

**152.** γάρ: the reasons for the preceding question (which is equivalent to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — ἐγώ: sudden transition from the indefinite τὶς of 150. — Observe the force of the caesural pause, throwing emphasis on Τρώων. *Cf.* ἐμάς 154. — ἤλυθον [ἦλθον]: for the υ of the penult, *cf.* the penult of ἐλήλυθα.

**153.** δεῦρο: construe with ἤλυθον. — μαχησόμενος: for the length of the last syllable, *cf.* 226; see § 59 *l.* — αἴτιοί εἰσιν: *are to blame for me, have done me wrong. Cf.* Γ 164.

**154.** ἐμάς: is made emphatic by the following pause, where of course no punctuation mark could stand. *Cf.* Τρώων 152. § 58 *b.* — βοῦς: feminine, of the herds. — ἤλασαν: *drove off.* — οὐδὲ μέν: *nor in truth; cf.* 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

**155.** Φθίῃ: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβώλακι.

**156.** πολλὰ μεταξύ: *much lies between*, explained by the following.

**157.** οὔρεα κτλ.: in apposition with πολλά, above. — ἠχήεσσα: only here as epithet of the sea. *Cf.* πολυφλοίσβοιο 34, B 209.

**158.** μέγα: see on 78. — χαίρῃς: subjunctive in a final sentence after the aorist, as B 206, Z 357 f.

**159.** τιμήν: *recompense, satisfaction,* especially the return of Helen and the treasures carried away by Paris. *Cf.* Γ 286, E 552. — κυνῶπα: the dog was to the oriental the personification of shamelessness; *cf.* 225. Helen in self-reproach applies to herself the epithet κυνῶπις Γ 180; *cf.* δᾶερ ἐμεῖο (addressing Hector), κυνὸς κακομηχάνου ὀκρυοέσσης Z 344. The highest impudence was indicated by κυνάμυια, *dog fly*. In the *Odyssey*, however, the dog is in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him home.

**160.** τῶν: neuter, referring to the various details included in the preceding thought (158 f.).

**161.** καὶ δή: *and now,* nearly equivalent to καὶ ἤδη, as in Attic. *Cf.* 40, B 135, καὶ δὴ ἔβη οἰκόνδε Δ 180. — μοί: dative of disadvantage with ἀφαιρήσεσθαι. *Cf.* ἡμῖν 67, Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς Z 234. — γέρας: see on 124. — αὐτός: *i.e. of thine own will, arbitrarily,* as 137. Construe with the subject of ἀφαιρήσεσθαι.

**162.** ᾧ ἔπι: *for which.* For the 'anastrophe' of the accent, see § 55 *c*. — δόσαν δέ: the relative construction is abandoned, as 79.

**163.** οὐ μὲν [μὴν] κτλ.: *yet never have I.* A present expression of past experience. This thought increases the unfairness of Agamemnon's present course. — σοί: *i.e.* like to thine, equivalent to τῷ σῷ γέραι, the person instead of the attribute being compared. See H. 773 b; G. 1178.

**164.** Τρώων πτολίεθρον: *a city of the Trojans,* as B 228. See on 125.

**165.** τὸ μέν: the principal thought follows (167). The English idiom prefers the subordinate construction, "although my hands . . . yet." § 21 *d*.

**167.** τὸ γέρας: the article is used almost as in Attic, *the usual gift of honor.* — ὀλίγον τε κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative'; *cf.* δόσις ὀλίγη τε φίλη τε ζ 208. See § 21 *d*. *Cf.* 'an ill-favored thing, but mine own,' Shakspere *As You Like It* v. 4. 60.

**168.** ἔρχομαι ἔχων: *go off* to my tent *with,* more picturesquely descriptive than ἔχω 163; *cf.* 391, B 71. — ἐπὶ νῆας: *cf.* 12. — ἐπεί κε κτλ.: *when I have fought myself weary.* This gives renewed prominence to the thought of insufficiently recompensed effort.

**169.** νῦν δὲ κτλ.: contrast with Achilles' previous activity in battle.

**170.** οὐδέ σοι: construe with ἀφύξειν. For the elision, see § 28 *a*. — ὀίω: as 296.

**173.** φεῦγε: odious expression for the return to his home which Achilles had announced (169). — μάλα: *by all means; cf.* 85.

**174.** ἐμεῖο [ἐμοῦ]: for the form, see § 42 *a*; H. 261 D; G. 393. — ἐμοί γε: with self-assertion. — ἄλλοι: *sc.* εἰσίν.

**175.** με τιμήσουσι: *will gain me honor*, referring to 159. — μητίετα: a standing epithet of Zeus; *cf.* Διὶ μῆτιν ἀτάλαντον B 169. — In this confidence of the king is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

**176.** ἐσσί [εἶ]: in this form are preserved both the original stem, ἐσ, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes; *cf.* 279, B 205. *Cf.* διογενές 337, B 173. Kings are called θεράποντες (*attendants*, as 321) Διός, as warriors are θεράποντες Ἄρηος (B 110).

**177.** φίλη: the predicate adjective agrees as usual with the preceding noun, and the rest of the verse is in a sort of apposition with ἔρις.

**178.** The 'asyndeton' here and below shows the speaker's excitement. — εἰ μάλα κτλ.: *cf.* 280, 290. — καρτερός: refers to 165. — θεός που [δήπου] κτλ.: "it is not thy merit."

**179.** σὺν νηυσὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fullness of the expression, as of 183, marks the complete separation of the two forces.

**180.** Μυρμιδόνεσσιν: *cf.* B 684. Dative of advantage. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to usurp Agamemnon's prerogatives; *cf.* 287 ff. *Cf.* illa se iactet in aula Verg. *Aen.* i. 140. — σέθεν κοτέοντος: "thy anger"; *cf.* 160; the participle is really supplementary. — σέθεν [σοῦ]: for this form of the genitive, *cf.* ἕθεν 114.

**182.** ὡς: *just as.* The corresponding thought of the apodosis is found in ἐγὼ κτλ. 184. The interposed clause, τὴν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. *Cf.* 165. — ἀφαιρεῖται: here followed by two accusatives, as 275. *Cf.* 161.

**183.** τήν: either ταύτην or αὐτήν could have been used in Attic. — σὺν νηί τ' ἐμῇ: *with a ship of mine.*

**184.** ἄγω: subjunctive as future. *Cf.* 262; see § 18 *b*. — Agamemnon now acts in accordance with his threat of 137.

**185.** τὸ σὸν γέρας: emphatic contrast, *that prize of thine.* In apposition with Βρισηίδα.

**186.** ὅσσον: *how much;* accusative of extent where the Attic might have used ὅσῳ, dative of 'degree of difference.' *Cf.* μέγα 78. — φέρτερος: *sc.* as commander of the entire army and powerful king; *cf.* 281, B 108. — ἄλλος: *i.e.* every other.

**187.** ἶσον: masculine with ἐμοὶ φάσθαι, *assert himself my equal.*—φάσθαι: follows στυγέῃ.—ὁμοιωθήμεναι ἄντην: *liken himself to me, to my face.*

**188.** ὣς φάτο: Attic οὕτως ἔφη.—Πηλεΐωνι: for the formation of the patronymic, see § 39 *h.*—ἄχος γένετο: *grief arose for, i.e. grief came upon him. Cf.* ἀχνύμενος 103.—ἐν δέ: *within*, adverb, defined more exactly by the local στήθεσσιν. *Cf.* ἐς δέ 142.—οἱ: dative of interest.

**189.** λασίοισι: a shaggy breast was thought to indicate manliness and courage. *Cf.* B 743, 851.

**190.** ἤ: for ἤ, ἦε (192) in a double indirect question, see § 20 *b.*

**191.** τοὺς μέν: *i.e.* the other princes, who were seated (*cf.* 58) between him and Agamemnon (*cf.* 247).—ἀναστήσειε: *should rouse from their seats*, and drive away, as he sprung at the king.—ὁ δέ: repeats the last subject; it is almost equivalent to αὐτὸς δέ. *Cf.* ἐγὼ δέ 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed.—ἐναρίζοι: the optative represents the 'deliberate subjunctive' of direct discourse; *cf.* Γ 317.

**193.** κατὰ φρένα κτλ.: *in mind and heart.*

**194.** ἕλκετο: *he was drawing;* the act was interrupted (*cf.* 220).—ἦλθε δέ: δέ in the apodosis, as in 58.

**195.** οὐρανόθεν: but Athena returns Οὐλυμπόνδε (221). See on 44.—πρὸ ἧκε: *sent forth, i.e.* sent hither; *cf.* 442. Athena often acts as subordinate to Hera; *cf.* B 156, E 713.—Hera is patron goddess of the Atridae.

**196.** ἄμφω: object of φιλέουσα, to which κηδομένη is added in a freer relation.—θυμῷ: as in 24.

**197.** στῆ δ' ὄπιθεν: *she stepped up behind.*—ξανθῆς: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500.—κόμης: genitive of the part touched. See on 323.

**198.** οἴῳ: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairyland Phaeacia were the gods wont to appear visibly.—τῶν δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

**199.** θάμβησεν: *sc.* at being thus seized.—μετὰ δ' ἐτράπετο: since Athena stood behind him. Literally, not as 160.

**200.** δεινώ: predicate. They were the eyes of γλαυκῶπις Ἀθήνη (206).—δέ: for the use of the adversative instead of a causal conjunction, *cf.* 228, 259; see § 21 *d.*—οἱ: dative of interest.—ὄσσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.

**201**. An often-repeated verse; see 12 *h*.—**μίν**: object of **προσηύδα**.—**φωνήσας**: *lifted up his voice; cf.* § 12 *d*; not equivalent to **εἰπών**, which in Homer is used only of what has just been related.—**πτερόεντα**: for the final vowel, here short though before two consonants, see § 59 *g*.

**202**. **τίπτ' αὖτε**: "What now! why art thou come?" **αὖτε** is here not equivalent to **αὖτις**, and does not imply that she had been there before, but is uttered in a tone of vexation.—**τίπτε εἰλήλουθας** [**ἐλήλυθας**]: for this greeting, *cf.* **τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας**; Z 254.—**αἰγιόχοιο . . . τέκος**: ten times repeated in Homer; *cf.* § 12 *b*.

**203**. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 *b*; for that after **ἴδῃ**, see § 27 *c*.—**ἢ ἵνα κτλ.**: Achilles answers the question himself by a conjecture; *cf.* B 229, Z 255. —**ἴδῃ**: for the voice, *cf.* **ὁρᾶτο** 56.

**204**. **ἐκ**: construe with **ἐρέω**. *Cf.* 212.—**καί**: *also*; construe with **τελέεσθαι** (future). "This will not be a mere prediction."

**205**. **ὑπεροπλίῃσι**: for the long antepenult, see § 59 *b*. For the plural (especially in the dative), *cf.* B 588, 792, **ἀναλκείῃσι** Z 74.—**τάχα κτλ.**: a covert hint at his murderous thoughts.—**ἄν**: construe with **ὀλέσσῃ** (§ 18 *b*).

**206**. **γλαυκῶπις**: *gleaming-eyed; cf.* **δεινὼ κτλ.** 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. *Cf.* **ταῦτα** (*sc.* **πολεμήια ἔργα**) **δ' Ἄρηι θοῷ καὶ Ἀθήνῃ πάντα μελήσει** E 430. Her epithet **Παλλάς** seems to belong to her as wielding the lance. She became **Ἀθηνᾶ Νίκη** and **Ἀθηνᾶ Πρόμαχος** at Athens.

**207**. **ἦλθον**: not equivalent to the perfect **εἰλήλουθα**, but presenting the same act from a different point of view.—**παύσουσα**: *to stop, to allay; cf.* 192.—**τὸ σὸν μένος**: *this thy rage, this rage of thine. Cf.* **φθίσει σε τὸ σὸν μένος** Z 407.—**αἴ κε κτλ.**: *cf.* 66.

**210**. **ἔριδος**: *i.e.* the contest of force to which he is inclined.—**ἕλκεο**: present imperative, *continue to draw; cf.* 194.

**211**. **ἀλλ' ἦ τοι**: after a negative idea this emphasizes the affirmative thought.—**ὡς ἔσεται** [**ἔσται**]: "as opportunity shall offer."

**212**. A set verse, often accompanied by a sharp threat.—**τετελεσμένον ἔσται**: *will be a thing accomplished, i.e. shall surely be done.*

**213**. **καί ποτε κτλ.**: affords the motive for 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive," *etc.*—**καὶ τρίς**: *even threefold*, proverbial; *cf.* **τρὶς τόσσον ἕλεν μένος** E 136.—**παρέσσεται**: the gifts offered to Achilles as atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins,

twelve race horses, seven slaves, *etc.*), in a passage closing *ταῦτα μὲν αὐτίκα πάντα παρέσσεται* I 135. These treasures were delivered in T 243 ff.

**214.** **ὕβριος** [*ὕβρεως*]: for the form, *cf.* *πολίων* 125.—**ἴσχεο**: *check thyself.*

**216.** **μέν**: *indeed.*—**σφωΐτερον**: *of you two,* Athena and Hera. The emphasis given by *γέ* marks the reverence felt for these goddesses.—**ἔπος**: *word, command.*—**εἰρύσσασθαι**: *protect, observe,* by obedience. *Cf.* 239.

**217.** **καὶ κτλ.**: "however much enraged."

**218.** **ὅς κε κτλ.**: *i.e.* if any one. "Whoever obeys the gods is himself heard by them." *Cf.* *ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει* (*sc.* *ὁ θεός*) *St. John* ix. 31, and *Psalm* cxlv. 19.—**μάλα**: *surely, readily.*—**τέ**: for its use in marking the reciprocity of the two clauses, see on 82.—**ἔκλυον**: gnomic aorist; H. 840; G. 1292.—**αὐτοῦ**: *himself.* The prominence given to the object of the verb, which is also the subject of the previous clause, makes prominent the identity of the two and contrasts the man with *θεοῖς*.

**219.** **ἦ καί**: *he spake and,* as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued.—**ἀργυρέῃ**: adorned with silver nails or studs; *cf.* 246.—**σχέθε**: *kept, held,* as Δ 113.

**220.** **οὐδ' ἀπίθησεν**: 'litotes,'—in form saying less than is really meant; see § 16 *c.* *Cf.* 24, 536 f., B 166.

**221.** **βεβήκειν**: *had set out, was gone.*

**222.** **μετά**: *into the midst of, among,* as 423, Γ 264.—**δαίμονας ἄλλους**: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. *Cf.* *οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο | χρυσέῳ ἐν δαπέδῳ* Δ 1 f. All were members of his family although they had separate mansions (607).—Homer does not clearly distinguish between *δαίμονες* and *θεοί*, but see on Γ 420.—The second half-verse is explanatory of the first, repeating the thought in a different form. *Cf.* Z 105 ff.

**223.** **ἐξαῦτις**: *anew,* after the interruption by Athena which no one had noticed.

**224.** **οὐ λῆγε χόλοιο**: the goddess had not forbidden the anger, but only a certain expression of it.

**225.** **οἰνοβαρές**: this was a grievous reproach in the eyes of the temperate Greeks.—**κυνὸς ὄμματα**: see on 159.—**ἐλάφοιο**: the deer was the personification of cowardice; *cf.* Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon.—Observe the 'chiasmus,' *i.e.* that *κυνός* and *ἐλάφοιο* are separated, while *ὄμματα* and *κραδίην* are brought together; § 16 *a.* *Cf.* 255.

**226.** ἐς πόλεμον: *for* (literally, *into*) *battle*. For the lengthened ultima before the caesura, as 491, *cf.* 153.—The last three feet of the verse are spondees; *cf.* B 190.

**227.** λόχονδε: *cf.* ἐς λόχον ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν N 277 *to ambush, where especially the valor of men is discerned.* This is contrasted with the open battle (πόλεμον) of 226. The knights of the Middle Ages were the first to count ambush dishonorable.—ἀριστήεσσιν [ἀριστεῦσιν]: mark the contrast with λαῷ.

**228.** τέτληκας: *hast had the courage.* *Cf.* 543.—κήρ: *cf.* Γ 454, "'Tis death to me to be at enmity,' Shakspere *Richard Third* ii. 1. 60.—The accent distinguishes κήρ, *death*, from κῆρ, *heart*.

**229.** ἦ: *in truth, yes.* The speaker pretends to recognize his opponent's motives. *Cf.* ἦ ἵνα κτλ. of 203.

**230.** δῶρα: γέρα.—ἀποαιρεῖσθαι: present infinitive in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333.—σέθεν: genitive after the adverb.—ἀντίον εἴπῃ: *oppose.*

**231.** δημοβόρος κτλ.: emphatic exclamation of vexation.—ἐπεὶ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon's course is possible. *Cf.* ἐπεί 112.—οὐτιδανοῖσιν: interpreted by Achilles (293 f.). He holds the Greeks in part responsible, since they did not oppose and restrain the king.

**232.** ἦ γὰρ κτλ.: *for else, surely.* With aorist optative as potential of the past, where in Attic we should expect a past tense of the indicative with ἄν. *Cf.* B 81; see § 18 *d* δ; H. 896; G. 1399.

**233.** ἐπὶ ὀμοῦμαι: *swear thereto, take an oath upon it.*

**234.** τόδε σκῆπτρον: *by this scepter here*, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ὣς εἰπὼν τὸ σκῆπτρον ἀνέσχεθέ πᾶσι θεοῖσιν H 412 *with these words he lifted the scepter to all the gods*, ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καί οἱ ὄμοσσεν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspere *Richard Second* i. 1. 118.—τὸ μέν: demonstrative.—"As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely."—This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et bracchia ferro; | . . . patribusque dedit gestare Latinis. *Cf.* Wagner's *Tannhäuser*, 'Not till this crosier buds and blooms, shall thy sin be forgiven.'

**235.** ἐπεὶ δὴ πρῶτα: see on 6.

**236.** γάρ ῥα: as 113.—ἔ: the living shoot, while μίν below is the σκῆπτρον made from it.—χαλκός: *i.e.* the tool of bronze; *cf.* the English poetic use of *steel* for *sword*.

**237.** φύλλα κτλ.: ἔλεψεν as a 'verb of depriving' is followed by an accusative of the thing taken away.—νῦν αὖτε: *now on the other hand, but now.* αὖτε in this use differs little from αὐτάρ. *Cf.* 51, 127, 333, Δ 321.

**238.** δικασπόλοι: appositive, *as ministers of justice.* For its position, see § 11 *j*.—θέμισταs: for the inflection, see H. 216, D 7; G. 291, 14.

**239.** πρὸς Διός: *before the eyes of Zeus, in the name of Zeus. Cf.* πρὸς ἄλλης ἱστὸν ὑφαίνοις Z 456.—εἰρύαται: *defend; cf.* 216.—For the ending, see § 44 *l*.—ὁ δέ: attracted to the gender of ὅρκος. *Cf.* B 5, 73; see H. 631.

**240.** ἦ: repeats the ναί of 234. *Cf.* 86.—Ἀχιλλῆος: instead of ἐμοῦ, with feeling. *Cf.* B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἕκτορι δίῳ H 75. Edmund says, 'Yet Edmund was beloved,' Shakspere *King Lear* v. 3. 239; Antonio says, 'Tell her the process of Antonio's end,' Shakspere *Merchant of Venice* iv. 1. 274.

**241.** σύμπαντας: for the prominence of its position, see on 52.

**242.** χραισμεῖν: *avail, help;* without oblique case, as 589.—ὑφ' Ἕκτορος θνήσκοντες: ὑπό is used, since the verb is passive in sense, and active only in form; *cf.* Γ 61, 128; see H. 820.—For the epithet of Hector, *cf.* homicidam Hectorem Hor. *Epod.* xvii. 12.

**243.** πίπτωσι: for the mood, *cf.* ἵκωμαι 139.—ἔνδοθι: "in thy breast."

**244.** χωόμενος: *full of rage* (*sc.* at thyself).—ὅ τε: ὅτι τε, *that; cf.* ὅ 120, 412.—οὐδέν: accusative of specification (strictly, cognate accusative) instead of the simple οὐ.—ἄριστον: this was strictly true; see 283, B 769. See on δῖος 7.

**245.** ποτὶ . . . γαίῃ [γῇ]: here a sign of anger.—ποτί: adverb with βάλε. It is followed by the dative because of the state of rest that follows the action. *Cf.* 441, 593, B 175, Γ 89; see H. 788; G. 1225, 2. —By this act, Achilles says plainly that he will not discuss the matter further.

**246.** πεπαρμένον: *studded,* as decoration.

**247.** ἐτέρωθεν: see on 191.—ἐμήνιε: *was raging, continued his rage. Cf.* 1. —τοῖσι: for the dative, *cf.* 58.—Νέστωρ: the oldest and wisest of the Achaeans before Troy. For his interposition here, *cf.* Nestor conponere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 11 ff.

**249.** **τοῦ**: relative, limiting **γλώσσης**.—**καί**: *also*, belongs to the whole sentence, referring to **ἡδυεπής**, which is explained by the comparison; *cf.* 406, B 827, 866, 872. Cicero translates: ex eius lingua melle dulcior fluebat oratio *de Sen.* 10; *cf.* tibi Homerici senis mella profluere Pliny *Ep.* iv. 3, **γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδή** Hes. *Theog.* 97, and *cf.* 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones' *Proverbs* xvi. 24.

**250.** **τῷ**: for the dative of interest with **ἐφθίατο**, *cf.* B 295.—**γενεαί**: *generations*, reckoned as of about thirty years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. In γ 245, ten years later, he is said to have reigned **τρὶς γένε' ἀνδρῶν**. *Cf.* ter aevo functus senex Hor. *Carm.* ii. 9; Tennyson's words of Sir Bedivere in the *Morte d'Arthur*, 'Not tho' I live three lives of mortal men.'

**251.** **οἵ**: construction according to sense, referring to **ἀνθρώπων** rather than to **γενεαί**.—**οἳ**: dative of accompaniment with **ἅμα**.—**τράφεν κτλ.**: for the 'hysteron proteron,' see § 16 *f.* The more important or obvious element is mentioned first.

**252.** **τριτάτοισιν**: *i.e.* in the third generation. **253** = 73.

**254.** **ὦ πόποι**: *can this be!*—**Ἀχαιΐδα γαῖαν**: *i.e.* the Achaeans. For the accusative of limit of motion, see § 19 *b*; H. 722; G. 1065. *Cf.* 31, 322.

**255.** The thought of the preceding verse is repeated in different form; hence the lack of connective; see § 15 *b*.—**γηθήσαι**: singular to agree with the nearest subject; contrasted, by the caesural pause, with **πένθος ἱκάνει**. The aorist is inceptive; *cf.* 33. For the form, see § 44 *c*.—For the 'chiastic' arrangement of verbs and their subjects, *cf.* 225.—**Πρίαμος . . . παῖδες**: as Γ 288, Δ 31, 35. Of course, if Priam should be glad, all the Greeks would be sorry. *Cf.* Sinon's argument, hoc Ithacus velit, et magno mercentur Atridae Verg. *Aen.* ii. 104.

**257.** **σφῶιν μαρναμένοιιν**: de vobis rixantibus, genitive after **πυθοίατο**. The participle is supplementary.—**τάδε**: direct object of the verb.

**258.** **περὶ μέν, περὶ δέ**: construe with **ἐστέ**, *superior to*; with the genitive, as 287.—**βουλήν**: *as to counsel, in council.*—**μάχεσθαι**: *in battle*, like **μάχην**.—For the thought, *cf.* Γ 179, **Τυδεΐδη, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι, | καὶ βουλῇ ἔπλεν ἄριστος** I 53 f. "First in war and first in peace." *Cf.* 490 f., B 202, 273.

**259.** **δέ**: *cf.* 200.—*Cf.* 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure, than ye,' Shakspere *Jul. Caes.* iv. 3. 131 f.

**260.** ἠέ περ ὑμῖν: *i.e.* ἠέ περ ὑμεῖς ἐστέ. The pronoun is attracted to the case of ἀρείοσιν, *cf.* οἷον κτλ. 263 for οἷος Πειρίθοος ἦν.—Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

**261.** καὶ οὔ ποτε: the contrast might have been marked by ἀλλά, but is only implied by the context.—οἵ γε: emphasized with reference to ἀρείοσιν.

**262.** γάρ: refers to ἀρείοσιν 260.—ἴδωμαι: for the subjunctive as future, *cf.* 184.

**263** f. Πειρίθοον . . . Πολύφημον: Lapithae, a Thessalian mountain folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; *cf.* B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigaleia, and for the frieze of the tomb of Mausolus (the 'Mausoleum') at Halicarnassus, as well as for vases and other works of art.

**266.** κάρτιστοι: predicate; "these were the mightiest ever born on earth"; *cf.* B 216, 673.—For the repetition of κάρτιστοι, *cf.* that of πείθεσθαι 273 f.; see § 16 *b*.—δή: *doubtless*, strengthens the superlative, as it often does.

**267.** μέν: without corresponding δέ, as 269 and frequently. In such cases, it is equivalent to μήν.—ἔσαν [ἦσαν]: without an augment.

**268.** φηρσίν: *cf.* B 743.

**269.** καί: *even*. Construe with τοῖσιν. The new thought is introduced by καί also in 271, 273, with increasing emphasis.—The thought returns to 261.—τοῖσιν: *i.e.* the Lapithae. The dative is governed by μετά in composition; *cf.* πολίων 125.

**270.** ἐξ ἀπίης γαίης: *from a distant land;* explains τηλόθεν.—καλέσαντο: *called to their aid.*—Nestor is fond of relating achievements of his youth, as at Δ 319 ff., H 124 ff., Λ 670 ff.

**271.** κατ' ἔμ' αὐτόν: *by myself alone, i.e.* as a single champion (πρόμαχος Γ 31). *Cf.* κατὰ σφέας B 366.—κείνοισι: *i.e.* the centaurs.

**272.** οἳ νῦν κτλ.: *who now live as mortals upon the earth.* The construction would have seemed more natural if βροτός had been in the main clause, as οὔ τις τῶν βροτῶν οἳ ἐπιχθόνιοί εἰσιν. *Cf.* Z 452.—ἐπιχθόνιοι,

equivalent to *ἐπὶ χθονὶ ὄντες*. See H. 588. — **μαχέοιτο**: present optative from *μαχέομαι*, a collateral form of *μάχομαι*, *cf.* *αἰδεῖσθαι* 23 with *αἰδομένω* 331.

**273.** **βουλέων** [*βουλῶν*]: for the form, see § 34 *d.*— Note the parallelism of the two halves of the verse; *cf.* 79.

**275.** **ἀγαθός περ ἐών**: as 131. — **ἀποαίρεο** [*ἀφαιροῦ*]: 'syncopated' from *ἀποαιρέεο*, § 47 *f.* It is followed by two accusatives, as 182.

**276.** **ἔα**: *sc.* *κούρην*. — **ὡς πρῶτα**: *as once; cf.* 6. — **δόσαν**: see on 124, 299.

**277.** **μήτε θέλε**: noli; *cf.* B 247. — **βασιλῆι**: used of Agamemnon, as 9.

**278.** **ἀντιβίην**: originally cognate accusative; *sc.* *ἔριδα*, *cf.* Γ 435. The adverb receives emphasis from its position. — **οὔ ποθ' ὁμοίης**: *i.e.* a greater. The Greek idiom leaves to the connection the determination of the exact meaning. *Cf.* post mihi non simili poena commissa luetis Verg. *Aen.* i. 136. — **ἔμμορε**: *has share of, has received.* This is followed by a 'genitive of the whole.'

**279.** **σκηπτοῦχος**: see on 15. — **ᾧ τε Ζεὺς** *κτλ.*: see on 176.

**280.** **εἰ**: not conditional in thought here, but refers to a matter of fact. *Cf.* *εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει* Δ 321. — **καρτερός**: as 178. — **θεὰ δὲ** *κτλ.*: second clause of the protasis, explaining the first; "being son of a goddess." — **θεά**: *i.e.* Thetis; *cf.* 351 ff.

**281.** **ἀλλά**: as in 82. — **πλεόνεσσιν**: see B 108, 576 ff.

**282.** **Ἀτρεΐδη, σὺ δέ**: the vocative in Greek poetry often precedes the clause with which it is connected; of course it has no syntactical construction in the sentence, and thus cannot be followed immediately by **δέ**. *Cf.* B 344, Z 86, *Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ* Z 429. — **παῦε**: *cf.* 192, 207. — **αὐτὰρ ἐγώ γε**: "And I also on my part beg thee."

**283.** **λίσσομαι**: *sc.* *σέ*. — **Ἀχιλλῆι**: dative of opposition. The name is used with special emphasis (*cf.* 240), instead of the pronoun (275, 281). — **μεθέμεν**: *cf.* *μεθήμων* B 241. — **ὃς μέγα** *κτλ.*: the motive for the request.

**284.** **ἕρκος πολέμοιο**: as Δ 299; *cf.* *ἕρκος ἀκόντων* Δ 137, *ἕρκος βελέων* E 316. For the ablatival genitive, see § 19 *a.* With another use of the genitive, Ajax is called *ἕρκος Ἀχαιῶν* Γ 229 *bulwark of the Achaeans.*

**286.** **πάντα**: is not to be urged in meaning. It refers especially to 284. "All this is true, but—." Agamemnon admits no fault on his part, but throws all the blame on Achilles; *cf.* *ἀλλά*, below.

**287.** **περὶ πάντων**: *cf.* 258.

**288.** This verse repeats the thought of the foregoing. The speaker's passion is shown by the use of synonymous expressions. § 12 *d.*

**289.** ἅ: *in which*, accusative of specification. — τινά: *some one*, especially Agamemnon himself. — πείσεσθαι: from πείθω.

**290.** αἰχμητήν: pregnant, for κρατερὸς αἰχμητής Γ 179. — ἔθεσαν: equivalent to ἐποίησαν. *Cf.* ἔθηκεν 2. — αἰὲν ἐόντες: *cf.* θεῶν αἰειγενετάων B 400.

**291.** προθέουσιν: *i.e.* commission him, allow him. The word seems chosen here with reference to ἔθεσαν.

**293.** ἦ γάρ: Achilles gives at once the reason for his course. — καλεοίμην: *should be called*, *i.e.* should be. *Cf.* B 260, Γ 138.

**294.** From Agamemnon's complaint, 287 ff., Achilles infers with exaggeration that he is expected to obey in everything (πᾶν ἔργον). — εἰ δή: "in case that I actually." — ὑπείξομαι: the form of the condition is changed, and the future indicative is used in the protasis instead of the optative.

**295.** δή: construe with the imperative, as 131. — ταῦτα: *i.e.* πᾶν ἔργον ὑπείκεσθαι. — μὴ γὰρ ἐμοί: in contrast with ἄλλοισιν.

**296.** οὐ: construe with ἔτι, as in prose they are united, οὐκέτι. — ὀίω: with the future infinitive, as 170. — This verse is parallel with 289.

**297.** This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — *Cf.* accipite ergo animis atque haec mea figite dicta Verg. *Aen.* iii. 250.

**298.** μέν: correlative with δέ 300. The contrast is changed from that between action and heart, to one between κούρης and τῶν ἄλλων. — κούρης: would have the article in prose.

**299.** ἀφέλεσθε: the aorist assumes that Agamemnon's threat has been executed, and the second person holds the Achaeans responsible because of their acquiescence (*cf.* 231). — δόντες: *ye who gave*. *Cf.* Achilles' words, γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφυβρίζων ἕλετο κρείων Ἀγαμέμνων I 367 f. The γέρας was a *gift* (*cf.* δόσαν 276), not a right, like the share in the booty.

**300.** θοῇ: for such standing epithets, see § 12 *a*. — παρὰ νηί: *i.e.* in my tent; *cf.* 329. — For the position of the adjective, see § 11 *m*.

**301.** τῶν: repeats τῶν ἄλλων. — οὐκ ἄν τι φέροις: the optative with ἄν and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — φέροις ἀνελών: *cf.* ἄξω ἑλών 139.

**302.** εἰ: retains its original force as an interjection. "Up then, come." — ἄγε: as in 62. — γνώωσι: *shall recognize it, perceive it*, referring to the following verse. *Cf.* 185, 333. — For the form, *cf.* δώωσιν 137.

**303.** The preceding *πείρησαι* represents a protasis to which this would be the apodosis; *cf.* 583. "If he tries, he and the rest will find out."

**304.** **μαχησαμένω**: *cf.* *μάχεσθαι* 8.

**305.** **ἀνστήτην**: *stood up, rose* from their seats. — **λῦσαν**: the dual and plural are seen to be used in this verse without special distinction. *Cf.* 321; see H. 634; G. 155. — The speeches of 285–303 were uttered informally, while sitting; *cf.* 246.

**307.** **Μενοιτιάδῃ**: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here; see § 39 *b*. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia, where Peleus received him kindly (Ψ 84 ff.), and brought him up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (*θεράπων*). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (Π 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-third Book is occupied with an account of the funeral games in his honor.

**308.** — **Ἀτρεΐδης κτλ.**: *sc.* as he had planned (*ἄρα*), 141 ff. — **προέρυσσεν**: *caused to be drawn down* from its position on shore; *cf.* 486, B 152 f.

**309.** **ἐς δέ**: as 142. All four adverbs (*ἐς, ἐς, ἀνά, ἐν*) refer to *νῆα*, supplied from 308. — **ἐς δέ**: *into it*, adverb with *βῆσε*. — **ἐείκοσιν**: ships for other purposes than war generally have twenty oarsmen in Homer.

**310.** **βῆσε**: *cf.* *βήσομεν* 144. — **ἀνά**: adverb with *εἷσεν* (aorist from *ἵζω*).

**311.** **ἄγων**: see on *ἰών* 138. — **ἀρχός**: *cf.* 144. — **Ὀδυσσεύς**: as *πολύμητις, πολυμήχανος*, he was often sent on embassies; *cf.* Γ 205. See § 5 *a*.

**312.** The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

**313.** **ἀπολυμαίνεσθαι**: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' *1 Sam.* vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

**315.** **τελήεσσας**: see on 66.

**316.** **παρὰ θῖνα**: as 34. The line of people was stretched out *along the strand*.

**317.** **περὶ καπνῷ**: *around, in the smoke*. See § 55 *a*.

**318.** Transition to another scene, which fills the blank during the journey of the embassy to Chrysa.—**κατὰ στρατόν**: (*down*) *through the camp; cf.* *ἀνὰ στρατόν* 10, 53, *κατὰ νῆας* B 47, *κατὰ βωμούς* B 305.—For the transition, at the 'bucolic diaeresis,' see § 58 *h*.

**319.** **ἔριδος**: as 210.—**πρῶτον**: *once;* see on 6.—**ἐπηπείλησε**: see 181 ff.

**320.** **προσέειπεν**: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

**321.** **θεράποντε**: *companions, squires.* Patroclus is *θεράπων* of Achilles, brave warriors are called *θεράποντες Ἄρηος* (B 110), and kings are *θεράποντες Διός*.

**322.** **ἔρχεσθον**: here followed by the accusative of 'limit of motion.' § 19 *b*.—Agamemnon does not go in person (*αὐτός* 185), since Achilles had declared (298) that he would make no resistance.

**323.** **χειρός**: genitive of the part touched, with **ἑλόντε**. *Cf.* *κόμης* 197, *γούνων* 407, 500, *ποδός* 591.—**ἀγέμεν** [*ἄγειν*]: infinitive for the imperative, parallel with **ἔρχεσθον**. *Cf.* *λῦσαι* 20.—This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 *b*); *cf.* 363.

**324** = 137, with *δώῃσιν* for *δώωσιν*.

**325.** **καί**: strengthens *ῥίγιον*.

**326.** **ἴει . . . ἔτελλεν**: as 25.—**μῦθον**: *i.e.* the preceding command.

**327.** **ἀέκοντε**: because of their dread and reverence for Achilles; *cf.* 331.—**βάτην** (§ 52 *c*): dual forms generally have no augment in Homer.—**παρὰ θῖνα**: *cf.* 347. The quarters of Achilles were at the extreme right of the camp; *cf.* *ἐπ' Αἴαντος κλισίας . . . ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐίσας | εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν* Λ 7 ff. *to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.*

**329.** **τόν**: refers back to 322, *viz.* Achilles.

**330.** **οὐδ' ἄρα**: *but naturally not.*—**γήθησεν**: "did joy enter his heart"; inceptive aorist; *cf.* 33, 92, 255.

**331.** **ταρβήσαντε**: *seized by fear* (the opposite of *θαρσήσας* 85), while the present *αἰδομένω* expresses the continued attitude of their minds.

**333.** **ὁ ἔγνω**: for the hiatus, *cf.* 532, B 105; see § 27 *b*.—**ἔγνω**: *sc.* their errand. *Cf.* 302.

**334.** **χαίρετε**: the customary greeting.—**Διὸς ἄγγελοι κτλ.**: they are inviolable servants of *διοτρεφέων βασιλήων* (on 176). Hermes is not yet the patron god of heralds in Homer.

**335.** ἐπαίτιοι: *to blame; sc.* ἐστέ. *Cf.* 153.—Ἀγαμέμνων: *sc.* ἐπαίτιός ἐστι.

**336.** ὅ: ὅς.—κούρης: κοῦρος and κούρη are used especially of young men and women of noble families. But κοῦροι Ἀχαιῶν (473) does not differ materially, except in metrical form, from υἷες Ἀχαιῶν (162).

**338.** ἄγειν: final infinitive; *cf.* μάχεσθαι 8, ἀγέμεν 443, B 477, Γ 117.—τὼ δ' αὐτώ: *these two themselves.* The very men who executed the unjust order are to be witnesses of its injustice and of Achilles' justification in withdrawing from active service.

**339.** πρός: *in the sight of, before.* *Cf.* 239, Xen. *An.* i. 6. 6. For the repetition of the preposition, *cf.* that of ἐκ 436 ff.—θεῶν, ἀνθρώπων: for a strong "all persons."

**340.** καί: after τέ, τέ, gives special prominence to this clause.—πρὸς τοῦ βασιλῆος ἀπηνέος: *before that king, the cruel king;* equivalent to πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνοῦς. For the order of words, *cf.* 11, τὸν λωβητῆρα ἐπεσβόλον B 275. Since the article is still a demonstrative in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adjective stands between the article and its noun.—δὴ αὖτε: for the 'synizesis,' *cf.* 131.—αὖτε: not *again*, marking a repetition, but indicating a situation opposed to the present; *cf.* 237.

**341.** χρειὼ γένηται: this happens in the Ninth Book; see § 6 *i.*—The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοῖς ἄλλοις is used instead of the general word Ἀχαιοῖς.

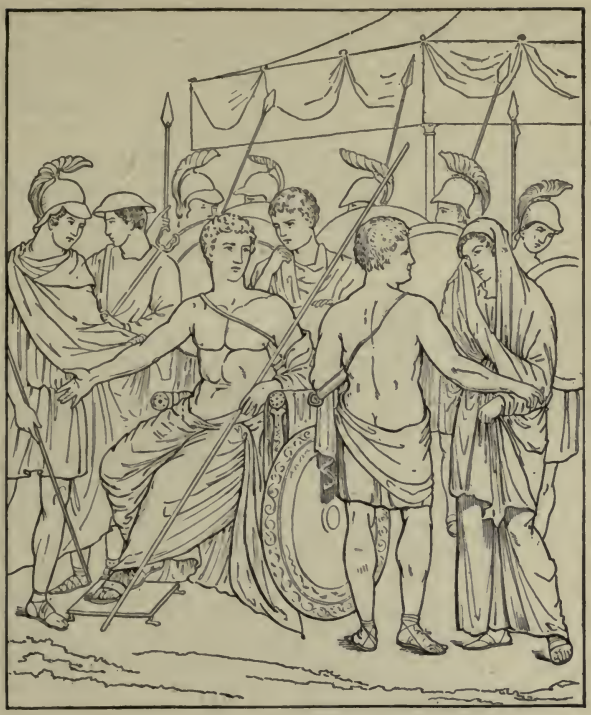
**342.** τοῖς ἄλλοις: dative of interest with ἀμῦναι, *cf.* 67.—γάρ: lengthened, as B 39, for an unknown reason.

**343.** οὐδέ τι: *and not at all.*—νοῆσαι κτλ.: proverbial expression for prudence; *cf.* Γ 109.—The infinitive follows οἶδε, *knows how.*

**344.** οἱ: ethical dative with σόοι μαχεοίατο.—μαχεοίατο [μάχοιντο]: *that they should fight.* The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the mind.

**347.** ἄγειν: as 338.—αὖτις: like πάλιν 59.

**348.** ἀέκουσα: this indicates that Briseis was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. So at I 340 he asks whether the sons of Atreus alone love their wives; he loves his heartily, though she is a captive. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles.—γυνή: explanatory appositive with ἡ.—The scene ends at the 'bucolic diaeresis' (§ 58 *h*); *cf.* 318, 430.—αὐτὰρ Ἀχιλλεὺς κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.



ACHILLES SENDS AWAY BRISEIS

**349.** **δακρύσας** : *fell to weeping*. *Burst into tears* is perhaps too strong a translation, but gives the inceptive force of the aorist. — **ἑτάρων** : construe with *νόσφι λιασθείς*. — **ἄφαρ** : construe with *λιασθείς*, *cf.* 594.

**350.** **θῖν' ἔφ' ἁλός** : *i.e.* *ἐπὶ θῖνα κτλ.* Construe with *ἕζετο*. — **ἔφ'** : is accented, in spite of the elision, in order to prevent the reader from construing it with *ἁλός* (55 *c β*). — **ἁλός**: *ἅλς* and *θάλασσα* are the general words for sea ; *πόντος* is the high, deep sea (often with reference to a particular tract; *cf.* B 145) ; *πέλαγος*, the open sea.

**351.** **πολλά** : as 35. — **ὀρεγνύς**: not *ἀνασχών* (*χεῖρας ἀνασχών* 450), since while invoking the sea divinity he stretched out his hands toward the deep. *Cf.* I 568, where Althaea beats upon the ground as she calls upon the nether gods; palmas ponto tendens utrasque . . . Di, quibus imperium est pelagi Verg. *Aen.* v. 233 ff.

**352.** ἔτεκές γε: the prominence given by γέ emphasizes the fact as responsible for the inference which is drawn from it. "Since you gave me birth, you ought to see that I am made happy. Zeus ought to grant me honor since he does not vouchsafe me long life." — μιννυθάδιον: equivalent to ὠκύμορος 417. — πέρ: in its original use, *very*.

**353.** τιμήν περ: *honor at least;* placed first with emphasis. 'Chiastic' with μιννυθάδιον (§ 16 *a*). — ὄφελλεν: the past tense of verbs of obligation is used to imply that the obligation was not complied with.

**354.** ὑψιβρεμέτης: *cf.* δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὕψοθεν (*thundered terribly from on high*) Y 56. — νῦν δέ: *but as it is*, marking a return to the reality from a merely hypothetical case; *cf.* 417, B 82.

**356.** ἑλὼν ἔχει: differs from εἷλε chiefly in giving prominence to the possession as still continued. *Cf.* (of the same act) εἷλετ' ἔχει δ' ἄλοχον I 336. — ἀπούρας: participle of ἀπηύρων 430; explanatory of ἑλών. For the strengthening by αὐτός, *cf.* 137, 161, 185, 324.

**357.** ὣς φάτο κτλ.: *cf.* sic fatur lacrimans Verg. *Aen.* vi. 1.

**358.** πατρὶ γέροντι: *i.e.* Nereus, who is not named by Homer but only designated as ἅλιος γέρων (538). His home is in the Aegean Sea. With him is Thetis, who has left her aged husband Peleus.

**359.** ἁλός: ablatival genitive, *from the sea.* See § 19 *a*. — ἠύτ' ὀμίχλη: *like a mist*, which rises easily and quietly from the water; the comparison is especially fitting for a sea goddess. *Cf.* 'As evening mist | Risen from a river o'er the marish glides,' Milton *Par. Lost* xii. 629 f. — For the Homeric comparison, *cf.* 47; see § 14.

**360.** πάροιθ' αὐτοῖο: *before him(self)*. The intensive pronoun contrasts Achilles himself with his voice, which his mother had just heard; *cf.* 47. See § 42 *h*. — δάκρυ χέοντος: the repetition of these words from 357 is characteristic of the fullness of epic style. — The Homeric heroes were never ashamed to express emotion. They wept copiously.

**361.** κατέρεξε: for the single ρ after the augment, see § 30 *c*. — For the epic fullness, *cf.* 57, 88.

**362.** σέ, φρένας: accusatives of the whole and part, — *thy heart.*

**363.** ἐξαύδα κτλ.: the second imperative repeats the thought of the first, hence the 'asyndeton'; *cf.* 323. — νόῳ: as in 132.

**364.** βαρύ: *cf.* εὐρύ 355, μέγα 78.

**365.** οἶσθα: *cf.* 355 f. — ἦ: is not a simple sign of a question in Homer (see on 133), and hence can be joined with τί. — ἰδυίῃ: intransitive. — Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the

sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem.—**ἀγορεύω**: 'subjunctive of deliberation.'—For the verbal repetition, *cf.* B 10–15, 23–34, 60–70.

**366.** Observe that this story is introduced without a conjunction.—**ᾠχόμεθα**: *sc.* on his marauding expeditions in the neighborhood of Troy. See on 125.—**Θήβην**: the connection of Chryseis with Theba is not made plain. Was she there on a visit? Or were Theba and Chrysa sacked on the same expedition?—**ἱερήν**: since the gods were worshipped there.—Note the simple order of words.

**367.** **ἤγομεν ἐνθάδε**: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Z 414 ff.—**ἤγομεν**: implies living creatures, especially prisoners. *Cf.* **φέρων** 13.

**368.** **εὖ**: *properly*, so that each received his due share.—**δάσσαντο**: *cf.* **δέδασται** 125, **δασμός** 166.

**369.** **ἐκ δ' ἕλον**: as **γέρας** (**ἐξαίρετον**, *cf.* B 227), besides his share of the spoils. See on 124.—The capture of Chrysa (37), or at least of Chryseis, on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage, which seems to have been shortly before Chryses' visit to the camp.

**371–379** = 12–16, 22–25.

**380.** **πάλιν**: *back; cf.* **πάλιν πλαγχθέντας** 59, **δόμεναι πάλιν** 116.

**381.** **φίλος ἦεν**: *sc.* **ὁ γέρων**. This was shown by the event.

**382.** **ἐπ' Ἀργείοισι**: **ἐπί** with a dative of the person in Homer often implies hostility, like **ἐπί** with the accusative in prose; *cf.* 51, Γ 15, 132.—**κακόν**: *cf.* 10.—**βέλος**: as 51.

**383.** **ἐπασσύτεροι**: *in quick succession; cf.* 52.

**384.** **ἄμμι** [**ἡμῖν**]: *for us.*

**385.** **θεοπροπίας**: as 87.—**ἑκάτοιο**: *of the Far Darter.* **ἕκατος** is a short, 'pet' form of **ἑκατηβόλος** (as **Ἑκάτη** was a name of the moon goddess). *Cf.* **Σμινθεῦ** 39. For similar epithets of Apollo, see § 22 *f.*

**386.** **αὐτίκα**: for the lack of a conjunction, see § 15 *d.*—**κελόμην**: *cf.* 62 ff., and see on 74.

**387.** **Ἀτρεΐωνα κτλ.**: equivalent to **Ἀτρεΐων ἐχολώθη** (*cf.* **χολωθείς** 9).

**388.** **ἠπείλησεν μῦθον**: the English idiom reverses the construction, *he uttered the threat.*—**ὅ**: **ὅς**, as 336.

**389.** **τὴν μέν**: contrasted with **τὴν δέ** 391.—**σὺν νηί**: *with a ship*, almost equivalent to *by ship.* This expression seems more instrumental than where the comrades also are mentioned; *cf.* 179, 183.

**390.** πέμπουσιν: *escort* (§ 17). The present is used, since the act is not completed. The 'historical present' is not Homeric.—ἄγουσι δέ: a subordinate member of the sentence, with 'chiastic' relation to πέμπουσιν (§ 16).—δῶρα: *i.e.* victims for sacrifice.—ἄνακτι: Apollo; *cf.* 36, 444.

**391.** τὴν δὲ κτλ.: contrasted with 389.—νέον: adverb with ἔβαν ἄγοντες.—ἔβαν [ἔβησαν] ἄγοντες: *cf.* ἔβαν φέρουσαι B 302, βῆ φεύγων B 665. οἴχομαι is more frequently used with a participle; *cf.* B 71, οἴχεσθαι προφέρουσα θύελλα Z 346. See on ἰών 138, 168.

**392.** δόσαν κτλ.: as 162; see on 124.

**393.** παιδὸς ἑῆος: *thy valiant son.* It seems part of the poet's *naïveté* that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

**394.** Δίᾱ: for the length of the ultima before λίσαι, see § 59 *h.*—εἴ ποτε: *cf.* 39, 503 ff.

**395.** ἔπει, ἔργῳ: emphatically placed in contrast, at the beginning and the close of the verse.—κραδίην Διός: for the 'periphrasis,' see § 16 *d.*—ἠὲ καί: *or also.*

**396.** πολλάκι: for the omission of final ς, see § 30 *l.*—σέο: genitive of source with ἄκουσα.—πατρός: *i.e.* of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan War; *cf.* Π 221 ff. (where mention is made of the chest of Achilles that Thetis packed for him as he set out for Troy). See on 358.

**397.** εὐχομένης: supplementary participle with σέο, *cf.* 257.—ὅτε κτλ.: explains εὐχομένης. See § 11 *j.*

**398.** ἀεικέα κτλ.: as 341; *cf.* 67.

**399.** ὁππότε: *when once upon a time.*—Thetis makes no use of this suggestion in her interview with Zeus. Aristotle observes this, and remarks that men do not care to be reminded of the favors which they have received.

**400.** The three divinities named are now on the side of the Achaeans.

**401.** ἐλθοῦσα: see on ἰών 138.—θεά: marks her power to accomplish.—ὑπελύσαο δεσμῶν: *didst loose from under the chains, didst free from the pressure of the chains.*—Transition to direct discourse from the infinitive construction of 398; *cf.* B 12, 126; see § 11 *e.*

**402.** ἑκατόγχειρον: *cf.* centimanus Gyas Hor. *Carm.* ii. 17. 14, belua centiceps *ib.* ii. 13. 34.—καλέσασα: *by calling,* coincident in time with ὑπελύσαο.

**403.** Βριάρεων: by transfer of quantity for Βριάρηον, § 23 *c*. The name (*Heavy*-handed; *cf.* βριαρός) marks his strength and character. He is called Αἰγαίων (*Stormy; cf.* αἰγίς, Αἰγαί, Αἴγινα) in the popular speech, as a sea divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans.—Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others); *cf.* B 813 f. See on B 782.

**404.** αὔτε: *on his part.*—οὗ πατρός: *i.e.* Poseidon, the mighty sea god. All of Poseidon's sons are represented as violent.—οὗ: *cf.* ἧν 72.

**405.** ὅς ῥα: *so he;* for the demonstrative use of the relative, see § 42 *p.* —κύδεϊ γαίων: *delighting in* the fullness of *his might.*—This seems to play upon the name Αἰγαίων.

**406.** καί: *also;* marks the effect corresponding to κύδεϊ γαίων. *Cf.* 249. —ὑπέδεισαν: for the length of the antepenult, *cf.* 33. ὑπό with verbs of fearing, fleeing, yielding marks the superiority on the side of the person who is the efficient cause.—τέ: indicates the close connection of the two clauses; *cf.* 82, 218, B 179.—ἔδησαν: possibly a play on ἔδεισαν.

**407.** τῶν: see on 160.—μίν: construe with μνήσασα. παρέζεο would govern the dative.—γούνων: for the genitive, *cf.* χειρός 323.—This was the attitude of a suppliant; *cf.* 500 ff.

**408.** αἴ κέν πως: *cf.* 66.—ἐπὶ ἀρῆξαι: *come to the aid of.* *Cf.* the force of ἐπί in 345.

**409.** κατὰ πρύμνας: the ships were drawn up with their sterns toward the land.—ἀμφ' ἅλα: *about the sea, i.e.* on the shore between the promontories Sigēum and Rhoetēum. Until now the battles had been fought on the plain, far from the ships and near the city. *Cf.* Achilles' words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ I 352 f. *As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall* (of the city).—Ἀχαιούς: in apposition with τούς.

**410.** ἐπαύρωνται: *may come to enjoy;* ironical. *Cf.* quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 14.

**411.** καί: *also, i.e.* as well as the other Greeks.

**412.** ἣν ἄτην: *his blind infatuation, his blindness.* This is made more definite by ὅ τε κτλ. (*i.e.* ὅτι τε), as 244. *Cf.* B 111.

**413.** κατά: construe with χέουσα.

**414.** τί νυ: *why now, to what end;* accusative of specification.—αἰνά: cognate accusative with τεκοῦσα, *dreadfully, to sorrow.* *Cf.* κακῇ αἴσῃ 418. Thetis calls herself δυσαριστοτόκεια Σ 54 *mother of an unhappy hero.*

**415.** **αἴθ' ὄφελες**: for this form of expression for an unattainable wish, see H. 871 a; G. 1512.—**ἀδάκρυτος κτλ.**: *i.e.* full of joy and happiness. This thought receives the emphasis.

**416.** **αἶσα**: *sc.* *ἐστί*. Here like *αἰών*, *term of life*.—**μίνυνθα**: adverb modifying the *ἐστί* to be supplied, which is sometimes modified by an adverb in Homer (§ 18 *i*). *Cf.* *ἀκὴν ἐγένοντο σιωπῇ* Γ 95, *οὐδ' ἄρ' ἔτι δὴν* | *ἦν* Z 139 f., Δ 466, "nor did he live long."—**οὔ τι μάλα δήν**: the preceding thought is repeated in negative form.—For the length of the ultima of *μάλα*, see § 59 *h* *β*.

**417.** **νῦν δέ**: as 354.—**τέ**: its position is free; *cf.* B 281.

**418.** **ἔπλεο**: *thou art*, literally *thou becamest* by decree of fate ordered at thy birth.—**τῷ**: *therefore*. She infers from the foregoing, not the fact but the justification of the expressions *αἰνὰ τεκοῦσα, κακῇ αἴσῃ*.—**κακῇ αἴσῃ**: *to an evil lot*.

**419.** **τοῦτο ἔπος**: *i.e.* 407 ff.—**τοί**: dative of interest; *cf.* *τοί* 425 f.—**ἐρέουσα**: future participle, expressing purpose.—Both 'hiatus' in this verse are merely apparent. §§ 27 *N.B.*, 32.

**420.** **Ὄλυμπον ἀγάννιφον**: see on 44.—**αἴ κε πίθηται**: *cf.* 207.

**421.** **σὺ μέν**: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from *ἐγὼ δέ*.—**νῦν**: *i.e.* until her visit to Zeus.—**παρήμενος**: as 488. Inactivity is implied; *cf.* B 688, 694.—Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

**422.** **μήνιε**: present imperative, *continue to rage*. See on 210. *Cf.* *μῆνιν* 1, 247.

**423.** **Ζεὺς γὰρ κτλ.**: gives the reason for the preceding direction, especially for *νῦν*, showing why his request cannot be granted at once.—**ἐς Ὠκεανόν**: *to* the abode of *Oceanus*, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities.—**μετά**: as 222.

**424.** **χθιζός**: predicate adjective instead of adverb, as 472, 497, B 2, Γ 7. See § 56 *a*.—**κατὰ [μετά] δαῖτα**: *cf.* *κατὰ πρῆξιν*, *on an errand*, *πλαζόμενοι κατὰ λῃΐδα*, *wandering for plunder*.—**ἅμα πάντες**: *cf.* 495.—**ἕποντο**: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

**425.** **δωδεκάτῃ**: *cf.* 54. This is reckoned from the day on which Thetis is speaking. Twelve is sometimes a round number, in Homer as well as in the Bible.—**ἐλεύσεται**: *εἶσι*.

**426.** χαλκοβατές: *with bronze threshold*, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. *Cf.* 'and the floor of the house he overlaid with gold, within and without,' *1 Kings* vi. 30, of Solomon's temple.

**427.** καί μιν, καί μιν: for the animated repetition, *cf.* καί μιν βάλον ὤμον . . . καί μιν ἐγώ γ' ἐφάμην Ἀιδωνῆι προϊάψειν Ε 188, 190 *and I hit him in the shoulder, and I said that I should send him to Hades.*—γουνάσομαι: *cf.* λαβὲ γούνων 407.

**428.** ἀπεβήσετο: only in this place in the verse, before the bucolic diaeresis (§ 58 *h*); elsewhere, ἀπέβη is used; see § 50 *b*.—αὐτοῦ: intensive when adverbial (not very frequent) in Homer, as well as when a pronoun.

**429.** γυναικός: genitive of cause, with χωόμενον. See on εὐχωλῆς 65.

**430.** βίῃ κτλ.: *by force, against his will.*—ἀέκοντος: *sc.* ἕθεν, genitive of separation.

**430–487.** The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfillment, and thus seems to fill up in part the twelve days' delay. See on Γ 121.

**430.** αὐτὰρ Ὀδυσσεὺς κτλ.: *cf.* 311 ff.—For the beginning of the narrative, *cf.* the transition at αὐτὰρ Ἀχιλλεύς 348.

**431.** ἵκανεν ἄγων: *cf.* ἔρχομ' ἔχων 168, ἧκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν Xen. *An.* ii. 4. 8. ἄγων, *with*, is used because the hecatomb was composed of live animals. See on 13.

**433.** ἱστία στειλαντο: *they took in their sails.* The middle takes the place of a possessive pronoun. *Cf.* 480, 524.

**435.** προέρεσσαν: when near their haven they furled their sails and rowed the boat to land.

**436.** ἐκ δέ: for the repetition, *cf.* 339 f.; see § 16 *b*.—εὐνάς: these were large stones which served as anchors. These were cast from the prow, while the πρυμνήσια (476) held the stern. When the boat was to remain long, it was drawn up on land.

**437.** βαῖνον: for the descriptive imperfect, *cf.* ἀφίει 25.—ἐπί: for the length of the ultima, see § 59 *j*.

**438.** βῆσαν: first aorist, transitive. *Cf.* 144, 191, 310, ἔστησαν 448.

**439.** The rhythm has been thought to imitate the maiden's measured steps; § 13 *b*.—ἐκ: adverb, as above, but more exactly defined by νηός.

**440.** ἐπὶ βωμόν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ἐναντίον Ἀσκληπιοῦ, *in*

*the presence of Asclepius.* The priest dwelt in the sacred inclosure (τέμενος, ἄλσος) of the god. Observe that no temple is mentioned.

**441.** ἐν χερσὶ τίθει: *placed in the arms.* For the dative, *cf.* γαίῃ 245. For χείρ as *arm*, *cf.* Z 81, 482.—τίθει: for the form, *cf.* ἀφίει 25.

**442.** πρὸ (*hither*) ἔπεμψεν: *cf.* πρὸ ἧκε 195.

**443.** ἀγέμεν: for the infinitive, *cf.* ἄγειν 338.—ἑκατόμβην ῥέξαι: *cf.* ἱερὰ ῥέξας 147.

**444.** ὑπὲρ Δαναῶν: *in behalf of the Danaï.* This figurative use of ὑπέρ, frequent in later Greek, hardly appears elsewhere in Homer.

**446.** Chryseis here disappears from the story.

RECONCILIATION OF CHRYSES

**448.** ἑξείης: *in order*, since ἑκατόμβην is collective.—ἔστησαν: first aorist, transitive; *cf.* βῆσαν 438.

**449.** χερνίψαντο: they could not pray to the gods with unwashed hands. *Cf.* Γ 270, χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον | ἄζομαι (*dread*) Z 266.—οὐλοχύτας: unground, bruised barleycorns (οὖλαι κριθαί), which, roasted and mixed with salt (*cf.* 'with all thine offerings thou shalt offer salt,' *Levit.* ii. 13), were thrown upon the fire (προβάλοντο 458) as an

initiatory sacrifice, whence they were proleptically called οὐλόχυται, *poured out barleycorns.* The use of these in sacrifices is a survival of usage from the time when the grinding of grain was unknown. Vergil (*Aen.* i. 179) is accurate in making the Trojan heroes *parch* their grain and then bruise it. — **ἀνέλοντο**: *took up; sc.* from the basket standing on the ground.

**450.** **τοῖσιν**: *for them,* as 68, 247. — **μεγάλα**: *loudly; cf.* πολλά 35. — **χεῖρας ἀνασχών**: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. *Cf.* 351, Γ 318. So also among the Hebrews. *Cf.* 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' *Exodus* xvii. 11. See Vocabulary *s.v.* χείρ.

**451** f. = 37 f. With the same formula with which the priest began his prayer for vengeance, he now prays that the punishment may be averted.

**453.** **ἠμέν, ἠδέ**: paratactic construction, where the English idiom uses "as . . . so"; see § 21 *d.* — **δή ποτε**: *once already,* correlative with ἔτι 455 *once more.*

**454.** Explanatory 'appositive asyndeton.' — **τίμησας κτλ.**: *sc.* by sending the pestilence which avenged the slight offered to the priest.

**455.** **καὶ νῦν**: contrasted with πάρος, above. — **τόδε κτλ.**: *i.e.* the following wish, as 41.

**456.** **ἤδη νῦν**: *now at once.* — **Δαναοῖσιν κτλ.**: *cf.* 97. **457** = 43.

**458.** In the sacrifice described in γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barleycorns are offered. — **αὐτὰρ ἐπεί**: this is repeated in this narrative, 464, 467, 469, 484.

**459.** **αὐέρυσαν**: *they drew up* (back) the head of the victim, in order to tighten the muscles of the neck. — **ἔσφαξαν**: *i.e.* opened the large artery of the neck, to let the blood.

**460.** **μηροὺς ἐξέταμον**: instead of the more definite ἐκ μηρία τάμνον, *cf.* 40. — **κνίσῃ**: dative of means. Two layers of fat were placed over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. *Cf.* 317.

**461.** **δίπτυχα**: *sc.* κνίσην, equivalent to δίπλακι δημῷ.

**462.** **καῖε**: *sc.* the μηρία with the fat and flesh. — **σχίζῃς**: *cf.* B 425.

**463.** **νέοι**: *i.e.* the companions of Odysseus, in contrast with ὁ γέρων, the old priest. *Cf.* B 789. — **παρ' αὐτόν**: *by* the priest *himself,* who is thus marked as the principal, directing person at the sacrifice. — **πεμπώβολα**:

these bronze *five-tined forks* seem to have been used to keep the sacrifices from rolling into the ashes.

**464.** **κατὰ κάη**: these pieces were intended for the gods and therefore were entirely (*κατά*) consumed by the fire; *cf.* ὁ δ' ἐν πυρὶ βάλλε θυηλάς I 220 *he threw the sacrificial pieces into the fire.* — **πάσαντο**: *sc.* in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

**465.** **μίστυλλον κτλ.**: *cf.* pars in frusta secant, verubusque trementia figunt Verg. *Aen.* i. 212.

**466.** **περιφραδέως**: *sc.* to keep it from burning. — **ἐρύσαντο**: *drew it off* from the spits, after it was roasted.

**467.** **παύσαντο**: the aorist indicative is often used in relative clauses (with *ἐπεί*) where the English uses the pluperfect. *Cf.* 484, B 513. See H. 837.

**468.** **ἐίσης**: *equal, i.e.* of which each had a fair share. The feast was common to all, but the leaders had the better portions.

**469.** A set verse to mark the end of a feast; see § 12 *h*. Vergil imitates this in postquam exempta fames et amor compressus edendi *Aen.* viii. 184. — **ἐξ**: construe with **ἕντο**. — **ἔρον** [*ἔρωτα*]: for the form, see § 37 *b*. — The previous pouring out of the wine (which might be expected) is not mentioned.

**470.** **κοῦροι μὲν κτλ.**: *sc.* for a solemn libation of the whole company, since only Chryseis poured a libation before (462). — **ποτοῖο**: genitive after the idea of 'fullness' in the verb. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?); *cf.* crateras magnos statuunt et vina coronant *Aen.* i. 724, magnum cratera corona | induit, implevitque mero *Aen.* iii. 525 f.

**471.** **νώμησαν** (*sc.* *ποτόν*): a frequentative of *νέμω*. The *οἰνοχόος* dipped (*ἀφύσσων* 598) the wine from the large bowl (*κρητήρ*) into a pitcher (*πρόχοος*). The *κοῦροι* proceeded from left to right (*ἐνδέξια* 597) through the company, distributing to the guests (*πᾶσιν*, *to all*), *i.e.* filling their cups for the libation and the banquet. — **ἐπαρξάμενοι**: thus *beginning* the religious ceremony, equivalent to *ἀρξάμενοι ἐπινέμοντες*. Construe with *δεπάεσσιν*.

**472.** **πανημέριοι**: *through the whole day* which remained, uninterruptedly till sunset. For the predicate adjective, *cf.* 424.

**473.** **καλόν**: cognate accusative with *ἀείδοντες*, instead of *καλῶς*. *Cf.* 35, 78. — **παιήονα** [*παιᾶνα*]: here a song of praise to Apollo as their preserver. — The verse explains *μολπῇ*, above.

**474.** μέλποντες κτλ.: *cf.* 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *ib.* iv. 684. — For the quantity of the ultima of μέλποντες, see §§ 32 *a*, 59 *j*. — φρένα: *cf.* κῆρ 44. — τέρπετ' ἀκούων: *delighted in hearing.* The god hears the song (as he had heard the prayer), although he is far away, among the Ethiopians.

**475.** ἐπὶ ἦλθεν: *came on.*

**476.** κοιμήσαντο: observe the force of the aorist, *laid themselves to rest.* — παρὰ πρυμνήσια: *along by the stern hawsers* (see on 436), *i.e.* on the sea-shore. Their boat was not drawn up on land; they remained but one night. Of course the tides on the coast of Asia Minor are insignificant.

**477.** ῥοδοδάκτυλος: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. *Cf.* Ἠὼς κροκόπεπλος Θ 1 *saffron robed*, '*in russet mantle clad.*'

**478.** καὶ τότε: τῆμος is expected after ἦμος, but the relative is not always followed by the corresponding demonstrative. For καί in the apodosis, see § 21 *b*. — ἀνάγοντο: (*were putting out*), *put out* upon the high sea; *cf.* κατάγοντο, *came to land.*

**479.** ἵκμενον οὖρον κτλ.: Aeolus was master of the winds, but each god could send a favorable breeze.

**480.** στήσαντο: for the middle, see on 433. — ἱστία: *what pertains to the* ἱστός, strictly an adjective which has become a substantive. The Homeric boat seems to have had but one sail. **481.** ἀμφί: adverb.

**482.** πορφύρεον: *foaming.* — μεγάλα: construe with ἴαχε. — νηός: in the transitional stage from limiting genitive with στείρῃ to the genitive absolute; see § 19 *g β*.

**484.** ῥά: refers to the preceding verse. — ἵκοντο: for the use of the tense, *cf.* παύσαντο 467. — κατὰ στρατόν: *opposite* (*off*) *the camp, i.e.* to the landing place. — The verse closes like 478.

**485.** νῆα μέν: correlative with αὐτοὶ δέ. — ἐπ' ἠπείροιο: *up on land.* No difference is discernible between ἐπί with the genitive here and ἐπί with the dative in 486. *Cf.* Γ 293 and Z 473.

**486.** ὑψοῦ κτλ.: explanatory of ἐπ' ἠπείροιο, — *i.e.* so as to rest high on the sands, where it was before; *cf.* 308. — ὑπὸ δέ: adverb, *beneath, i.e.* under the ship. — ἔρματα: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

**488.** αὐτὰρ ὁ μήνιε: *sc.* as his mother had directed, 421 f.; *cf.* 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his

apathy on seeing the rout of the Achaeans (Λ 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (Π 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the twenty-seventh day of the action of the *Iliad*. See, further, § 6.

**489.** υἱός: for the short penult, where ι has virtually been lost between two vowels, see § 23 *f*. — πόδας ὠκὺς κτλ.: *cf.* 58.

**490.** For the 'asyndeton,' *cf.* 117, 255, 288, 363. — πωλέσκετο: for the 'iterative' formation, see § 54. — κυδιάνειραν: elsewhere epithet of *μάχην*. — The poet does not say that assemblies were held and battles fought during these days, but perhaps he implies it.

**491.** πόλεμον: for the long final syllable, *cf.* *μαχησόμενος* 153. — κῆρ: object of *φθινύθεσκε*.

**492.** αὖθι: *right there, in the same place, i.e.* in his tent. — ποθέεσκε δέ: the participle *ποθέων* might have been used in the same sense. See § 21 *h*. — ἀυτήν: *battle cry*. Always a trisyllable, and thus never to be confounded with *αὐτήν, herself*.

**493.** ἐκ τοῖο: the hearer easily recalled the words of Thetis (which form the starting point of the *μῆνις*) (421 f.) and the definite statement of time (425) and referred ἐκ τοῖο to that interview between mother and son.

**494.** ἴσαν: the stem of *εἶμι* is here preserved, without augment.

**495.** ἦρχε: *led the way*, as the highest in rank. *Cf.* Γ 420.

**496.** ἥ γε: resumes the subject; *cf.* 97. — ἀνεδύσετο κῦμα: *i.e.* as she sprang up she left the wave. *Cf.* 359.

**497.** ἠερίη: *cf.* 557, Γ 7; with emphasis in this position in the verse. "While it was yet early morning." — οὐρανὸν Οὔλυμπόν τε: see on 44.

**498.** εὐρύοπα: *far sounding, far thundering*. For the form, perhaps a stereotyped nominative, see § 34 *b*.

**499.** ἀκροτάτῃ κορυφῇ: from which Zeus looks out upon the world again, after his long absence. *Cf.* summo sedet altus Olympo Verg. *Aen.* xi. 726. — πολυδειράδος: epithets appropriate to men are often applied to natural objects. *Cf.* *καρήνων* 44, 'crest,' 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

**500.** πάροιθε καθέζετο: *cf.* Γ 162. — γούνων: *cf.* 323.

**501.** σκαιῇ, δεξιτέρῃ: for the adjectives used as substantives, see on 54. — ὑπ' ἀνθερεῶνος: *under the chin*, as Γ 372.

**502.** Δία Κρονίωνα: closely connected; *cf.* B 375.

**503.** Ζεῦ πάτερ: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; *cf.* 534, 544, hominum sator atque deorum Verg. *Aen.* xi. 725, divum pater atque hominum rex *ib.* i. 65.—εἴ ποτε: *cf.* 394.

**505.** τίμησον: by its position is strongly contrasted with ἠτίμησεν 507; *cf.* 353, 356.—ὠκυμορώτατος: into this is condensed the thought of 415 ff.—ἄλλων: *of all;* literally, *in comparison with the rest;* ablatival genitive, as with the comparative (where it marks the starting point of the comparison).—This construction with ἄλλων is distinctly Homeric. *Cf.* B 674, Z 295, hi ceterorum Britannorum fugacissimi Tac. *Agric.* 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. *Hist.* i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton *Par. Lost* iv. 323 f.—*Cf.* this construction with μετὰ πᾶσιν ἀτιμοτάτη 516.

**506.** ἔπλετο: *cf.* ἔπλεο 418.—ἀτὰρ κτλ.: for the transition from the relative to the demonstrative construction, *cf.* 79. **507** = 356.

**508.** σύ περ: in contrast with Agamemnon. *Cf.* the force of πέρ in 353.—Ὀλύμπιε κτλ.: as Thetis renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

**509.** ἐπὶ τίθει: *put upon, grant to.* *Cf.* B 39.

**510.** ὀφέλλωσιν κτλ.: only here construed with a person.—Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. *Cf.* Ἕκτορι γάρ οἱ (Zeus) θυμὸς ἐβούλετο κῦδος ὀρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ | ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρὴν | πᾶσαν ἐπικρήνειε O 596 ff. *the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.*

**511.** τὴν δὲ κτλ.: the reason of this silence appears from 518 ff.

**513.** ὥς: demonstrative corresponding to the relative ὡς above.—ἐμπεφυυῖα: literally, *grown into, clinging closely to; cf.* the formula ἔν τ' ἄρα οἱ φῦ χειρί Z 253. Construe with ἔχετο, as τῷ προσφὺς ἐχόμην ὡς νυκτερίς μ 433 *clinging to this, I held on like a bat.* *Cf.* et genua amplexus genibusque volutans | haerebat Verg. *Aen.* iii. 607 f. For the form of ἐμπεφυυῖα, see § 49 *a*.—εἴρετο: *asked,* as she demanded a definite answer, 'yes' or 'no.'—δεύτερον αὖτις: *again, a second time.* *Cf.* πάλιν αὖτις B 276.

**514.** νημερτές: adverbial.—ὑπόσχεο καὶ κατάνευσον: set expression, only at the end of the verse; *cf.* B 112, ὑπέστην καὶ κατένευσα Δ 267.

*κατανεύω* is the contrary of *ἀνανεύω*, *nod up* (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left). *Cf.* quibus adnuis arcem Verg. *Aen.* i. 250.

**515.** **ἀπόειπε** : *speak out plainly; refuse* is implied in the context. — **ἔπι** : *i.e.* **ἔπεστι.** § 55 *c*. For the length of the ultima, see § 59 *h*. — "Thou hast nothing to fear." — **ὄφρ' ἐὺ εἰδῶ** : *cf.* 185.

**517.** **ὀχθήσας** : inceptive; see on 33; but not so violent as "falling into a passion" or "bursting into a rage." *Cf.* **δακρύσας** 349.

**518.** **λοίγια ἔργα** : *sc.* **ἔσται**, as 573. *There will be dreadful trouble.* — **ὅτε** : *when*, not **εἰ**, *if*, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

**519.** **Ἥρῃ** : emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

**520.** **καὶ αὔτως** : *even as it is*, without special occasion. See § 42 *i*. — **αἰέν** : exaggerated; *cf.* 541, 561.

**521.** **καί τέ μέ φησι** : *and says, too, that I.* **καί** marks the agreement of this specification with the preceding general remark; *cf.* Γ 235.

**522.** **νοήσῃ** : *sc.* that Thetis had been with Zeus. For the meaning, see § 17.

**523.** **Ἥρη** : emphatic, as 519; here so placed in contrast with **ἐμοί**. — **ἐμοὶ μελήσεται** : *shall be my care.* For the future with **κέ**, *cf.* 139; see § 18 *b*. — **ὄφρα** : *cf.* 82.

**524.** **εἰ δ' ἄγε** : as in 302. — **κατανεύσομαι** : *shall nod* with my head. Only here in the middle; see on 433.

**525.** **τοῦτο κτλ.** : this answers **νημερτὲς κτλ.** 514.

**526.** **τέκμωρ** : *surety, pledge.* — **ἐμόν** : neuter adjective as substantive (see on 54); literally, *anything from me, i.e.* a promise or purpose. This is explained by **ὅτι κτλ.** — **παλινάγρετον** : *revocable*, from **ἀγρέω** [**αἱρέω**], *take.*

**527.** **κατανεύσω** : aorist subjunctive. *Cf.* 514.

**528.** **ἦ** : *he spoke;* see on 219. — **ἐπὶ νεῦσε** : *nodded thereto*, annuit. — **ὀφρύσι** : *with his brows.* Zeus was represented in works of sculpture with heavy, projecting brows. — For the dative, *cf.* **κεφαλῇ** 524.

**529.** **ἀμβρόσιαι χαῖται** : *cf.* ambrosiaeque comae Verg. *Aen.* i. 403. — **ἐπερρώσαντο** : *rolled down at* the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

**530.** **κρᾱτός** : distinguished from **κράτος** 509 by the accent and the length of the first syllable. — *Cf.* adnuit et totum nutu tremefecit Olympum Verg. *Aen.* ix. 106, x. 115. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia the expression of

exalted peace and power which lies in 528–530.—Zeus' dread of Hera's reproaches is in marked contrast to this majestic demeanor.

**531.** διέτμαγεν [διετμάγησαν]: for the form, *cf.* ἤγερθεν 57, ἀνέσταν 533.

**532.** ἅλα ἆλτο: for the hiatus, see on 333.—ἆλτο: second aorist without variable vowel, from ἅλλομαι, § 53. For ᾱ, see § 23 *a*.

**533.** πρὸς δῶμα: *sc.* ἔβη, a general word of motion, implied in ἆλτο. *Cf.* Γ 327; see § 16 *e*.—The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis.—ἀνέσταν: ἀνέστησαν.

**534.** ἐξ ἑδέων: *from their seats.* Each god had his separate dwelling on Olympus (see 607 f.) and his special seat in the hall in which they gathered. ἕδος is strictly not 'seat' (ἕδρη), but place where the seat stands.—σφοῦ κτλ.: proleptic, with ἄνεσταν, *they rose* and went *to meet their father*. Motion is implied in the connection, as below.—This mark of respect is noted both negatively and affirmatively.

**535.** ἀντίοι: predicate nominative after ἔσταν, *cf.* B 185.

**536.** ἐπὶ θρόνου: makes ἔνθα more definite. *Cf.* ὑψοῦ ἐπὶ ψαμάθοις 486, in apposition with ἐπ' ἠπείροιο.—οὐδὲ κτλ.: *i.e.* nor did she fail to perceive.—μίν: 'proleptic' object; *cf.* B 409. See H. 878.—The poet has to inform his hearers whether the gods were acquainted with the βουλή of Zeus, and what their feelings were concerning it.

**537.** ἰδοῦσα: *on seeing him, when she saw him.* See on ἰών 138.

**538.** ἁλίοιο γέροντος: see on 358.

**539.** αὐτίκα: *straightway.* Without δέ, as 386.—κερτομίοισι: see on 54.

**540.** τίς δὴ αὖ θεῶν: *what one of the gods now, this time.* This is uttered in a vexed tone; *cf.* 202.

**541.** αἰεί: contrasted with οὐδέ τί πω, *cf.* 106 f.—ἐόντα: naturally would agree with τοί preceding, but is attracted to the usual case of the subject of the infinitive, the poet having the infinitive construction already in mind.

**542.** κρυπτάδια . . . δικαζέμεν: *consider and decide upon secret plans. Cf.* the words of Hera, κεῖνος (Zeus) δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ | Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές Θ 430 f. *let him, considering these his own affairs in his mind, decide between the Trojans and the Danaï, as is seemly.*

**544.** πατὴρ κτλ.: *cf.* 503.

**545.** μὴ δή: *cf.* 131.—μύθους: *i.e.* thoughts, plans, the content of speech.

**546.** χαλεποὶ κτλ.: *sc.* εἰδέναι. The personal construction is used as in 589, ῥηΐτεροι πολεμίζειν ἦσαν Ἀχαιοί Σ 258 *the Achaeans were easier to fight with.* H. 944.

**547.** ὅν: *sc.* μῦθον.—ἐπιεικές: *sc.* ᾖ.—ἀκουέμεν: with indefinite subject, τινά.—ἔπειτα: *then*, since the relative protasis is hypothetical.

**550.** Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis.—ταῦτα: refers to Hera's question, 540.—ἕκαστα: *i.e.* the details, exaggerated in the speaker's anger.

**552.** ποῖον: predicate. Equivalent to ποῖος ὁ μῦθός ἐστιν ὃν ἔειπες. See H. 618, 1012 a.—This is a mere exclamation, expecting no answer.

**553.** πάρος: *else, at other times;* with the present tense. "I have not been wont." *Cf.* Δ 264.—οὔτε κτλ.: emphatic repetition. The idea is negatived in every form; *cf.* 550.

**554.** ἅσσ' ἐθέλῃσθα: for the conditional relative sentence, *cf.* 218, 230, 543.—ἅσσα: ἅ τινα.—ἐθέλῃσθα [ἐθέλῃς]: for the ending, see § 44 *a*.

**555** ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

**555.** παρείπῃ: *should persuade, i.e.* lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aorist indicative might be used.

**556** = 538.—This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster child, ἣν ἐγὼ αὐτὴ | θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν Ω 59 f. *whom I myself bred and cherished and gave as wife, etc.* According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

**557.** ἠερίῃ: as 497; *cf.* 424.—σοί γε: emphasized in reference to σέ 555.

**558.** 'Asyndeton,' since the following is only a more distinct statement of the preceding (555 f.).—ἐτήτυμον: *cf.* 514, 526.—ὡς τιμήσεις: *that thou wilt honor.*

**559.** τιμήσεις, ὀλέσεις: coincident actions, in chiastic position. For the 'chiasmus,' see § 16 *a*; for the 'parataxis,' see § 21 *h*. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success.—Ἀχαιῶν: construe with νηυσίν (not πολέας), as is indicated by the order of words, and by the frequent repetition of the phrase ἐπὶ νῆας Ἀχαιῶν, 12, B 8, 17, 168.

**561.** αἰεὶ κτλ.: *always art thou thinking.* An echo of the ὀίω of 558, showing vexation; *cf.* αἰεί 107.—οὐδέ σε λήθω: "thou art always watching me."

**562.** ἀπὸ θυμοῦ: *far from my heart, affection.* For this use of ἀπό, *cf.* B 162, 292, φίλων ἄπο πήματα πάσχει α 49 *suffers woes away from his friends.*

**563.** τὸ . . . ἔσται: as 325. — καὶ ῥίγιον: *sc.* than what now causes her ill humor.

**564.** εἰ δ' οὕτω κτλ.: the reply to 555 f. — τοῦτο: *i.e.* that I gave this promise. — Sic volo, sic jubeo. — μέλλει: impersonal; *cf.* B 116.

**565.** ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom κάθησο πειθομένη. — ἀκέουσα: ἀκέων is generally indeclinable.

**566.** μή: threatening, as 28. — οὐ χραίσμωσιν: *not ward off.* *Cf.* 28.

**567.** ἆσσον ἰόντα: *him who comes near,* implying injury or attack. The accusative follows χραίσμωσιν on the analogy of χραισμέω τινί τι. — ὅτε . . . ἐφείω: this explains ἆσσον ἰόντα. — For the thought, *cf.* 588 ff. — χεῖρας ἐφείω: *cf.* χεῖρας ἐποίσει 89. **568.** *Cf.* 33.

**569.** ἐπιγνάμψασα: *cf.* B 14. For the hiatus before it, justified by the caesural pause, see § 27 *b.*

**570.** ἀνὰ δῶμα: *cf.* ἀνὰ στρατόν 10, 53. — Οὐρανίωνες: like ἐπουράνιοι, *inhabitants of heaven;* § 39 *a.* Contrast ἐπιχθόνιοι 266.

**571.** τοῖσιν: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

**572.** ἐπὶ φέρων: generally with a notion of hostility, as 89; but here with ἦρα, *loving service.*

**573.** τάδε: *here.* See H. 695 a. — ἀνεκτά: predicate; *cf.* ἀνάσχεο 586.

**574.** εἰ δή: *if* in truth *now,* as 61. — ἕνεκα θνητῶν: with contempt.

**575.** κολῳὸν ἐλαύνετον: *carry on a brawl.* *Cf.* B 212. — δαιτός: here first do we learn that the gods were feasting at this time; but doubtless they always feasted when they came together.

**576.** τὰ χερείονα κτλ.: in such contrasts, the demonstrative and adjective have the force of a relative clause; *cf.* 106. The article strengthens the contrast.

**577.** καὶ αὐτῇ περ: with Homeric courtesy, the speaker intimates that his counsel is not needed. **578.** αὖτε: *i.e.* as often before.

**579.** σύν: construe with παράξῃ. — ἡμῖν: dative of disadvantage.

**580.** εἴ περ: *if only.* — ἐθέλῃσιν: the verb for emphasis here precedes its subject; see § 11 *k*; or Ὀλύμπιος κτλ. can be taken as in apposition with the subject of ἐθέλῃσιν. — Ὀλύμπιος κτλ.: this indicates his exalted power, although in 609 this expression is used without special reference to the

circumstances of the case. — **ἀστεροπητής**: for Zeus as god of the lightning and storm, see on B 146.

**581**. The conclusion of the sentence is omitted (*ἀποσιώπησις*). "It will be the worse for us," or "he can, *for*," *etc.* *Cf.* 136.

**582**. **καθάπτεσθαι**: always metaphorical, as here. Infinitive for the imperative, as 20, 323.

**583**. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. *Cf.* 303. — **ἵλαος**: *cf.* *ἱλασσάμενοι* 100, 147.

**585**. **ἐν χειρὶ τίθει**: *placed in her hand;* generally used of presenting a cup of wine. *ἐν χερσὶ τίθημι* is used of gifts or prizes; *cf.* 441.

**587**. **μή**: as in 28. — **φίλην περ ἐοῦσαν**: *very dear as thou art.* *πέρ* strengthens, as 352 and frequently. — **ἐν ὀφθαλμοῖσιν**: *before my eyes*, as Γ 306. *Cf.* Γ 169; see § 12 *g*.

**589**. **χραισμεῖν**: as 242. — **ἀργαλέος κτλ.**: personal construction as 546, *ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι* δ 397 "it is hard for a god to be overcome by a mortal man."

**591**. **ποδός**: for the genitive, see on 323. — **ἀπὸ βηλοῦ κτλ.**: *from the mighty threshold* of Olympus.

**592**. **πᾶν δ' ἦμαρ**: equivalent to *πανημέριοι* 472; *cf.* 601. — **φερόμην, κάππεσον** [*κατέπεσον*]: the imperfect is used of the continuance of the motion, the aorist marks the conclusion of it; *cf.* B 94 ff. — **φερόμην**: is frequently used of ships driven by the wind, and marks the motion as involuntary. — **καταδύντι**: the aorist participle is here used (without reference to time as past, present, or future) of an act coincident with *κάππεσον* at the beginning of 593.

**593**. **ἐν Λήμνῳ**: for the dative of rest, *cf.* 245. — Hephaestus had his workshop on Olympus, but Lemnos was considered his island — a belief to which the mountain Mosychlus (then believed to be volcanic) seems to have given rise. — **θυμός**: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — *Cf.* 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle,' Milton *Par. Lost* i. 738 ff.

**594**. **Σίντιες ἄνδρες**: the earliest population of Lemnos. To judge from their name they were marauding (*σίνομαι*) Pelasgians who had emigrated

from Thrace. — **ἄφαρ**: construe with *πεσόντα*, *cf.* 349. — **κομίσαντο**: *took me up and cared for me*. *Cf.* B 183, Γ 378.

**596.** **μειδήσασα**: *smiling*, inceptive, repeats the preceding *μείδησεν*. — **παιδός**: *from her son;* ablatival genitive, depending on **ἐδέξατο**. *Cf.* *κύπελλον ἐδέξατο ἧς ἀλόχοιο* Ω 305 *received the cup from his wife*. — **χειρί**: dative of instrument with **ἐδέξατο**, *cf.* *λάζετο χερσίν* E 365 *took in his hands*.

**597.** **ἐνδέξια**: *from left to right*, through the company, according to established custom. To pass to the left would be an act of ill omen. For the procedure, see on 471.

**598.** **οἰνοχόει νέκταρ**: *cf.* (Ἥβη) *νέκταρ ἐῳνοχόει* Δ 3. The meaning of the first part of the compound was overlooked; *cf.* *ἵπποι βουκολέοντο* Y 221, *οἰκοδομεῖν τεῖχος*, equum aedificant Verg. *Aen.* ii. 15, 'tin box,' 'weekly journal.' — **κρητῆρος**: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — **ἀφύσσων**: see on 471.

**599.** **ἄσβεστος**: hence the proverbial 'Homeric laughter.'

**600.** **δώματα**: *palace, hall*. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cupbearer, and the graceful Hebe who usually performed the duties of that office.

**601.** **ἦμαρ**: accusative of duration of time, as 592. **602** = 468.

**603.** **οὐ μέν** [*μήν*]: as 154, 163. — **φόρμιγγος**: *cf.* *μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός* α 152 *song and dance, for these are the accompaniments of the feast*. — **ἔχε** [**εἶχε**]: *held, i.e.* played.

**604.** **ἀμειβόμεναι**: the Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. *Cf.* incipe, Damoeta, tu deinde sequere, Menalca, | alternis dicetis; amant alterna Camenae Verg. *Ecl.* iii. 59, 'Divinely warbled voice | *Answering* the stringed noise,' Milton *Christmas Hymn* 96 f.

**605.** **αὐτάρ**: correlative with *μέν* 601. *Cf.* 51.

**606.** **κακκείοντες**: for the form as future of *κατάκειμαι*, see § 48 *g*. — **ἕκαστος**: in partitive apposition with **οἱ**, giving prominence to the individual, after the collective expression. *Cf.* B 775 and Γ 1 (where the plural is used).

**610.** **κοιμᾶτο**: *was wont to lie*. — **ὅτε κτλ.**: *whenever, etc.* The conditional relative sentence expresses indefinite frequency of past action. This iterative optative is more frequent after the relative pronoun than with the conjunction.

**611.** **καθεῦδε**: *slept*. — **ἀναβάς**: of ascending a couch, only here and *ὁμὸν λέχος εἰσαναβαίνοι* Θ 291. No special height of couch is to be

inferred. — **παρὰ δέ**: adverb, *beside him*: § 55 *a*. — **χρυσόθρονος**: see on 37. The throne was covered with thin plates of gold.

'No Book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

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## SECOND BOOK OF THE ILIAD

Zeus prepares to fulfill his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the Book (780, 809 f.). — The events narrated in B occupy the first part of the twenty-second day of the action of the *Iliad*. See §§ 6 *b*, 7 *a*.

**1. ῥά**: *so*; refers to A 606–611. — **θεοὶ κτλ.**: appositive with **ἄλλοι**.

**2. παννύχιοι**: *cf.* A 472. — **οὐκ ἔχε** [**εἶχε**] **κτλ.**: *i.e.* he did not sleep; *cf.* **οὐδὲ Ποσειδάων γέλως ἔχε** *θ* 344 "but Poseidon did not laugh."

**3. φρένα ὡς**: hiatus allowed at the 'bucolic diaeresis'; see § 27 *b*. — **ὡς**: *how*; *sc.* in accordance with his promise to Thetis.

**4. τιμήσῃ κτλ.**: see on A 559. 'Deliberative subjunctive' after a secondary tense in the principal clause. The direct question would be **πῶς τιμήσω**. — For the 'chiasmus,' see § 16 *a*.

**5. ἥδε**: *this*. The subject is attracted to the gender of **βουλή**, the predicate; *cf.* 73, A 239.

**6. πέμψαι κτλ.**: in apposition with **ἥδε**. *Cf.* **τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερύσαι δόρυ** E 665 f. *but he did not think of this — to draw the spear out of*

*his thigh.*—**οὖλον ὄνειρον**: *a baneful dream;* a deceptive, illusory vision, instead of a kindly dream of warning. *Cf.* (Ζεὺς) ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῆ ἐπιπέμψας, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνοιεν Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, *cf.* Δ 64 ff., where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus and break a truce.—Homer elsewhere knows of no dream gods but only individual dreams; *cf.* A 63. Not all dreams were thought to be significant.

**7** = A 201.—For the two accusatives, one of the person (direct object) and the other of the thing (cognate accusative), *cf.* 59, 156, A 201.

**8. βάσκ' ἴθι**: *up and go*, a formula used by Zeus in addressing his messengers. *Cf.* vade age, nate, voca Zephyros Verg. *Aen.* iv. 223. For the asyndeton, *cf.* A 99, 363.—**οὖλε**: *sc.* for the Achaeans.

**10. μάλα**: construe with πάντα.—**ἀγορευέμεν**: as imperative; *cf.* A 20.

**11. κέλευε**: note the lack of connectives.—**κάρη κομόωντας**: a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles' hair which he cuts off at the funeral pile of Patroclus is called τηλεθόωσα Ψ 142 *luxuriant*, and Athena attracts his attention by laying hold of his locks (A 197). Paris is proud of his hair (Γ 55). Apollo is ἀκερσεκόμης Υ 39 (Milton's 'unshorn Apollo'). On archaic works of Greek art the men are always represented with long hair. See on 872. The Euboean Abantes are ὄπιθεν κομόωντες 542; *i.e.* their back hair only was long, their front hair was 'banged' (of course, no Chinese cue is to be thought of in their case). The Thracians are ἀκρόκομοι Δ 533, with their hair bound in a knot on top of the head; *cf.* apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν *1 Cor.* xi. 14.

**12. νῦν κτλ.**: transition to the direct construction. *Cf.* 126, A 401.—**πόλιν Τρώων**: not as A 164.

**13.** ἀμφὶς φράζονται: *sc.* about the destruction of Troy. For the σ of ἀμφίς, see § 30 *l.*—Ὀλύμπια κτλ.: *cf.* 484, A 18.

**14.** ἐπέγναμψεν: *cf.* A 569. This statement is intended only for Agamemnon, not for the Dream.

**16.** ἄρα: *so, i.e.* as had been directed. **17.** *Cf.* A 12.

**19.** ἀμβρόσιος: only here, of sleep.—κέχυτο: *had poured itself out,* like an enveloping cloud; *cf.* 41.

**20.** ὑπὲρ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form. *Cf.* (Iris) devolat, et supra caput astitit Verg. *Aen.* iv. 702.—Νηληΐῳ υἱι: *to the son of Neleus.* The adjective is equivalent to a genitive; *cf.* 54, 416, 465, 528, 604, Γ 180.—The Dream took this form in order not to terrify the king, and to persuade him most readily. Penelope is visited by a dream in the shape of her sister, and Nausicaa by one in the guise of a close friend.

**21.** τόν ῥα: *whom, you know.*—γερόντων: the nobles without regard to age formed a βουλή (see 53). *Cf.* the Spartan γερουσία, senatus, *aldermen.* So 'the elders of Moab' (*Numbers* xxii. 7) are identical with 'the princes of Moab' (*Numbers* xxii. 8, 21). *Cf.* δημογέροντες Γ 149. Achilles and Diomed were young in years.

**22.** For the order of words, *cf.* Γ 386.—μίν: construe with προσεφώνεε. *Cf.* 795, Γ 389.

**23.** εὕδεις κτλ.: the question implies a reproach, for which the reason is given by a commonplace remark (24). *Cf.* nate dea, potes hoc sub casu ducere somnos? Verg. *Aen.* iv. 560.

**26.** The change from the character of Nestor to that of a messenger from Zeus is suited to the nature of a dream.—Διὸς δέ: 'paratactic,' instead of a causal clause; *cf.* A 200. *Cf.* imperio Iovis huc venio, qui classibus ignem | depulit, et caelo tandem miseratus ab alto est Verg. *Aen.* v. 726 f.

**27.** σεῦ: depends on ἄνευθεν, while the object of the verbs is easily supplied. *Cf.* A 196.—The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

**28–32** = 11–15, with slight change.

**33.** ἐκ Διός: with the passive, in the sense of ὑπὸ Διός, indicating Zeus as the source of the woe. *Cf.* φίληθεν ἐκ Διός 668 f. *they were loved by Zeus.*—ἔχε: *hold it fast,* followed by a negative form of the same command; *cf.* A 363. Dreams are easily forgotten.

**34.** ἀνήῃ: *cf.* 2, and Moore's 'When slumber's chain hath bound me.'

**35.** *Cf.* A 428.

**36.** ἀνὰ θυμόν : *through his heart.* κατὰ θυμόν is more frequent, as A 136, 193 ; *cf.* ἀνὰ στρατόν A 10, and κατὰ στρατόν A 318. —ῥά : "as you know." — οὐ ἔμελλον : *were not about to be, were not fated to be.* The plural verb is often used in Homer with a neuter subject ; *cf.* 135, 465. § 19 *l.*

**37.** φῆ : *i.e. thought, imagined ; cf.* Γ 28. For the accent, *cf.* βῇ A 34. — ὅ γε : emphasized in contrast with Ζεύς 38. — ἤματι κείνῳ : emphatic, *on that very day.*

**38.** νήπιος : *blind fool, infatuated,* an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. *Cf.* 873. It is explained by the following clause ; *cf.* 112 ; see § 11 *j. Cf.* Vergil's demens! qui nimbos et non imitabile fulmen . . . simularet *Aen.* vi. 590 f. — ἔργα : attracted into the relative clause.

**39.** θήσειν ἔπι : *cf.* A 509. — γᾶρ : for the quantity, *cf.* A 342. — ἔτι : *i.e.* before the capture of Troy.

**40.** Τρωσί τε κτλ. : emphasizes the consequences of the βουλὴ Διός, disastrous alike to both armies. — διὰ ὑσμίνας : *through the conflicts,* "in the course of the battles."

**41.** ἀμφέχυτο : *surrounded him,* "rang in his ears," *i.e.* he remembered it well. *Cf.* 19. ἀμφί seems to be used with reference to both ears.

**42.** ἕζετο : the heroes seem to have put on their tunics while sitting on the couch. — ἔνδυνε κτλ. : the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts ; see § 11 *c.*

**43.** καλὸν κτλ. : where a noun is accompanied by three or more epithets, often two stand at the beginning of the next verse, as here. — φᾶρος : this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead (*cf.* Γ 17), serving in particular also as a light shield. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword, since he could not carry conveniently both lance and σκῆπτρον. The sword was little used in combat, but often worn. — For this description of Agamemnon's dress, see § 11 *d.*

**45.** ἀμφὶ βάλετο : the sword hung, not from a belt but from a strap which passed over one shoulder. The aorist of 45 is not widely different from the imperfect of 43. Convenience here determined the choice. — ἄρα : *then, further ; cf.* 546, 615. — ἀργυρόηλον : the hilt is *studded with silver nails,* as a decoration ; *cf.* A 219, 246.

**46.** ἄφθιτον αἰεί: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family; *cf.* 101 ff. It was a symbol of their unending rule.

**47.** κατὰ νῆας (*cf.* κατὰ λαόν 179, κατὰ στρατόν A 318, παρὰ νῆας A 347): *i.e.* to the ἀγορή, which was at the middle of the camp; *cf.* A 54.—Ἀχαιῶν χαλκοχιτώνων: used as genitive of ἐυκνήμιδες Ἀχαιοί 331.

**48.** προσεβήσετο κτλ.: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell. *Cf.* Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο | ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν Λ 1 f. *Dawn arose from her couch, from the side of the illustrious Tithonus, in order to bring light to immortals and to mortals.*

**49.** ἐρέουσα: *to herald. Cf.* ἀστὴρ . . . ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἠοῦς ν 93 f. *the star which comes as the herald of the morning light.*

**50.** ὁ: *i.e.* Agamemnon.

**53.** βουλὴν γερόντων: *council of the chiefs* ('elders'; see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae; *cf.* 404 ff.—μεγαθύμων: in plural elsewhere only as an epithet of peoples, as A 123.—ἷζε: *caused to hold a session, called* a council.

**54.** βασιλῆος: in apposition with Νέστορος, which is implied in Νεστορέῃ. See on 20.

**55.** πυκινὴν κτλ.: *prepared (formed) the prudent plan*, which he afterwards unfolds.

**56.** ἐνύπνιον: cognate accusative, adverbial. It is equivalent to ἐν ὕπνῳ. For the compound, *cf.* ἐφέστιοι 125, ἐναρίθμιος 202, ἐπιχθόνιοι A 272. See H. 588.

**57.** ἀμβροσίην: a standing epithet of night as a gift of the gods for the refreshment of man's nature, with reference to sleep. *Cf.* καὶ ὕπνου δῶρον ἕλοντο H 482 *took the gift of sleep.*—μάλιστα: strengthens ἄγχιστα, *cf.* 220.

**58.** εἶδος κτλ.: *cf.* A 115.—ἄγχιστα: *nearest, i.e. most exactly;* marks the degree of resemblance.—ἐῴκειν: for the final ν, see § 44 *b*.

**59.** *Cf.* 20.—μὲ, μῦθον: for the two accusatives, *cf.* 7.

**60–70** = 23–33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse.' See § 11 *e*.

**71.** ᾤχετ' ἀποπτάμενος: *flew away.* See on A 391.—ἀνῆκεν: as 34. *Cf.* nox Aeneam somnusque reliquit Verg. *Aen.* viii. 67.

**72.** ἀλλ' ἄγετε: *cf.* A 62.—αἴ κεν κτλ.: *cf.* A 66.

**73.** πειρήσομαι: *will put them to the test.* Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἣ θέμις ἐστίν: *i.e.* as the general has the right. For the attraction of the relative, *cf.* 5.

**74.** καί: introduces a more definite statement of πειρήσομαι. *Cf.* 114, 132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. υἷας Ἀχαιῶν is supplied from 72 as the subject of φεύγειν and the object of the following ἐρητύειν. — σὺν νηυσί: *cf.* A 170, 179.

**75.** ἄλλοθεν ἄλλος: aliunde alius, *from different sides, each from his own place.* — ἐρητύειν: *seek to restrain* from flight. *Cf.* 97.

**76** = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

**77.** ἠμαθόεντος: here as an adjective of two endings; *cf.* 503, 561, 570, 695, 742; see § 38 *a*. **78.** *Cf.* A 73.

**79.** Conventional form of address to the princes. The corresponding address to the warriors is ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος 110. — μέδοντες: *rulers; cf.* Ἴδηθεν μεδέων Γ 320 and the proper name Μέδουσα (*Medusa*), equivalent to Κρείουσα (*Creusa*), which is feminine of κρείων, *ruling prince.*

**81.** ψεῦδός κεν φαῖμεν: *sc.* εἶναι, *we might have said* (potential) *that it* (*i.e.* what the Dream promised) *was a delusion; cf.* 349. — καὶ νοσφιζοίμεθα: *and might turn away, i.e.* be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans held aloof from the fight. — μᾶλλον: *all the more; sc.* since they could put no real confidence in the Dream's message.

**82.** νῦν δέ: as in A 354. — ἄριστος κτλ.: as A 91; *cf.* 197.

**83** = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

**85.** ἐπανέστησαν: *thereupon* (*i.e.* likewise) *rose.* — πείθοντο: *i.e.* they made no objection, but prepared to go to the popular assembly. — ποιμένι λαῶν: *i.e.* Agamemnon, as 243. **86.** σκηπτοῦχοι: see on A 15.

**87.** ἠύτε: introduces a detailed comparison, as 455, Γ 3. See § 14. — ἔθνεα: *swarms.* The following hiatus is probably 'weak'; § 27 *d.* — εἰσι: retains its force as a present, especially in comparisons; *cf.* Γ 61. See § 48 *g.* — μελισσάων: *i.e.* wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees, *cf.* ac veluti in pratis ubi

apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus Verg. *Aen.* vi. 707 ff., 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm'd,' Milton *Par. Lost* i. 768 ff.

**88.** αἰεὶ νέον: *ever anew.* *Cf.* illae (bees) continuo saltus silvasque peragrant Verg. *Georg.* iv. 53.

**89.** βοτρυδόν: *in clusters*, like bunches of grapes. *Cf.* lentis uvam demittere ramis Verg. *Georg.* iv. 558. — ἐπ' ἄνθεσιν: *to the flowers.*

**90.** ἔνθα ἅλις: for the hiatus, see §§ 27 *N.B.*, 32 *a.*

**91.** ὥς: the point of comparison lies in the coming forth and approach in separate crowds (swarms). *βοτρυδόν* 89 and *ἰλαδόν* 93 have the same position in the verse.

**92.** προπάροιθε: *before, i.e. along.* — βαθείης: *deep bayed, extended.*

**93.** ὄσσα: *rumor*, whose source is unknown, and which is therefore ascribed to the gods (Διὸς ἄγγελος).— δεδήειν: *had blazed forth* as a fire.

**94.** ὀτρύνουσ' ἱέναι: they conjectured that Agamemnon would propose some important measure. — ἀγέροντο: *they came together.* The aorist after the descriptive imperfects marks the conclusion of the movement. *Cf.* 99, A 592, Γ 78.

**95.** ὑπό: adverb, *beneath.*

**96.** λαῶν ἰζόντων: genitive absolute. See § 19 *g β.*

**97.** ἐρήτυον: imperfect of 'attempted action.' "They were trying to bring them to order." *Cf.* 75.—εἴ ποτε κτλ.: a wish, on the part of the heralds. "If ever they would stop their clamor." — ἀυτῆς: ablatival genitive with *σχοίατο, might cease from; cf.* 275, A 210, Γ 84.

**99.** ἐρήτυθεν: for the aorist, see on 94; for the plural with the collective *λαός, cf.* 278. — καθ' ἕδρας: *along the rows of seats, on the seats*, as 211. For the use of *κατά, cf.* 47, Γ 326.

**100.** ἀνά: adverbial with ἔστη. *Cf.* ἀνέστη 76.

**101.** τὸ μέν: *this*, as A 234. — κάμε τεύχων: *wrought with toil.* The principal idea is in the participle, as A 168 and frequently.

**102** ff. δῶκε: for the repetition, *cf.* ἐκ A 436.

**104.** Ἑρμείας κτλ.: Hermes, the messenger of the gods, bore the *σκῆπτρον* from Zeus to Pelops, as a symbol of empire. The kingdom descended with the scepter. — πληξίππῳ: *cf.* ἱππότα, ἱππόδαμος. Pelops gained his kingdom by a chariot race.

**105.** ὁ αὖτε: for the hiatus, *cf.* A 333. — Πέλοψ: in apposition with ὁ. See § 42 *l.*

**106.** ἔλιπεν: *cf.* moriens dat habere nepoti Verg. *Aen.* ix. 362.

**107.** Θυέστα: Θυέστης. For the form, see § 34 *b*. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivaled horrors. — λεῖπε φορῆναι: for the infinitive, *cf.* ἀνάσσειν, below.

**108.** πολλῇσι, παντί: according to the poet's view of the situation at the time of the Trojan War (*cf.* A 78 f.) the Pelopidae had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis; see 569 ff. — ἀνάσσειν: *to rule over them.* For the infinitive, *cf.* μάχεσθαι A 8, ἄγειν A 338.

**109.** τῷ: local; *cf.* ὤμοισιν A 45. — ἐρεισάμενος: not an attributive participle with ὅ γε, but a predicate participle of manner. *Cf.* κοιρανέων 207.

**110.** *Cf.* 79. — θεράποντες Ἄρηος: see on A 176. *Cf.* ὄζος Ἄρηος 540. — For this feigned exhortation, *cf.* the speeches of Clearchus and his ἐγκέλευστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλέης who returns to Argos with his end unattained, especially since they had remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

**111.** μέγα ἐνέδησε: *fast entangled.* Agamemnon in testing the temper of his army complains of his infatuation only as a pretense; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

**112.** σχέτλιος: *terrible, cruel* god. See on 38. — ὑπέσχετο κτλ.: *cf.* A 514.

**113.** ἐκπέρσαντα: for the accusative, *cf.* A 541. The participle here contains the leading thought; they were to sack Troy before their return. *Cf.* 101. — ἀπονέεσθαι: always stands at the close of the verse, with lengthened initial syllable (§ 59 *e*).

**114.** νῦν κτλ.: "but now I see that he planned," *etc.* — ἀπάτην: the poet's hearer thought especially of the deceitful Dream, but this was not in Agamemnon's mind here. — καί: introduces a specification of the general statement, as 74. — κελεύει: the speaker infers this direction from their lack of success.

**115.** δυσκλέα: emphatic position. The hiatus may be explained as 'weak' (§ 27 *d*), ᾱ losing half its quantity. — πολὺν κτλ.: *sc.* in battle and in the plague.

**116.** **μέλλει** : *is about to be, doubtless is ; cf.* A 564.

**117.** **δή** : *ἤδη*, as 134 f., A 40. — **κατέλυσε κάρηνα** : *overthrew the heads, i.e. the citadels. Cf. καρήνων* A 44.

**118.** **ἔτι καί** : *hereafter also ; cf.* A 96. — **τοῦ κτλ.** : *cf.* rerum cui prima potestas Verg. *Aen.* x. 100.

**119.** **γάρ** : refers to δυσκλέα 115.— **τόδε γε** : "if anything is a disgrace, *this is.*" — **καὶ κτλ.** : *even for future generations to learn.*

**120.** **τοιόνδε τοσόνδε** : (*an army*) *so brave and so many as we here ; cf.* 799, qualis quantusque Verg. *Aen.* iii. 641.

**121.** **ἄπρηκτον** : predicate ; *cf.* 452. — **πόλεμον** : cognate accusative.

**122.** **παυροτέροισι** : *cf.* Τρῶες δ' αὖθ' ἑτέρωθεν ἀνὰ πτόλιν ὡπλίζοντο | παυρότεροι, μέμασαν δὲ καὶ ὣς ὑσμῖνι μάχεσθαι | χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν Θ 55 ff. *but the Trojans armed themselves throughout the city ; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives.* — **τέλος κτλ.** : *no end has yet appeared.* A fuller expression for ἄπρηκτον, instead of "without attaining our end," "without gaining decisive victory."

**123.** **εἴ περ γὰρ κτλ.** : *in case we should wish.* A concessive clause with potential optative and κέ, of what is conditionally conceivable. — The thought is completed in 127, "if we should take only one Trojan as cup-bearer for a squad of Achaeans." — **γάρ** : refers to παυροτέροισι.

**124.** **ὅρκια ταμόντες** : the victim's throat was cut (Γ 292), hence ὅρκια ταμεῖν was *to make a solemn treaty*, like foedus icere, ferire foedus. *Cf.* Γ 73, 94, 105, Δ 155. — **ἄμφω** : dual with reference to the two nations.

**125.** **Τρῶες μέν** : *sc.* κ' ἐθέλοιεν. — **λέξασθαι** : *collect themselves.* — **ἐφέστιοι κτλ.** : equivalent to οἳ ναίουσι κατὰ πτόλιν 130. — **ὅσσοι** : the relative pronoun follows the emphatic word, as A 32.

**126.** **διακοσμηθεῖμεν** : *should be divided and arranged ; cf.* disponere. For the transition to the finite construction, see on A 401. For κοσμέω of marshaling troops, *cf.* A 16.

**127.** **ἄνδρα** : *cf.* 198. — **ἕκαστοι** : *i.e.* each squad of ten ; in apposition with Ἀχαιοί. The plural is used because of the number in each company ; *cf.* Γ 1.

**129.** **τόσσον πλέας** : according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

**130.** **ἐπίκουροι** : predicate, *as allies.* Observe the contrast with Τρώων.

**131.** **πολλέων ἐκ πολίων** : construe with ἄνδρες. For the similarity of sound of the two words, see § 13 *a.* — **ἔνεισιν** : *are therein ; cf.* 803.

**132.** μέγα πλάζουσι : *drive me far away, i.e.* hinder my attaining my end. *Cf.* A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἰῶσι : *do not allow, i.e. prevent.* — ἐθέλοντα : concessive, *in spite of my desire.*

**134.** δὴ βεβάασι : *already have passed.* — Διὸς ἐνιαυτοί : see on Διός 146.

**135.** δοῦρα : *timbers.* For the form, see § 23 *d.* — σπάρτα : *ropes, cables,* of reeds or rushes. The ship's ropes in general were of oxhide; a ship's cable at the home of Odysseus was made of papyrus. — λέλυνται : plural verb with neuter subject, as 36, although δοῦρα σέσηπε has preceded.

**136.** αἱ δέ : *but those others,* explained by ἄλοχοι κτλ. — τέ : correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

**137.** εἴαται [ἧνται] ποτιδέγμεναι : see on A 134. — ποτιδέγμεναι : feminine to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

**138.** αὔτως : Attic ὡσαύτως, *i.e. simply, wholly* (with ἀκράαντον). See § 42 *e.*

**139.** εἴπω : for the subjunctive, *cf.* A 137. **140.** φεύγωμεν : *cf.* 74.

**141.** οὐ ἔτι : belongs to the idea of expectation implied in the future. "We can *no longer* hope," "to capture Troy is *no longer* a possibility."

**142.** τοῖσι : dative of interest. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

**143.** πᾶσι μετὰ πληθύν : in apposition with τοῖσι, in contrast with the γέροντες who had been present at the council. The dative with μετά would be regular. — πληθύν : "the rank and file"; *cf.* 278, 488.

**144.** κινήθη : *cf.* 95. — φή : *as,* an obsolescent particle, distinguished by its accent from φῇ [ἔφη]. — κύματα μακρά : *long-stretching billows; cf.* longi fluctus Verg. *Georg.* iii. 200.

**145.** πόντου Ἰκαρίοιο : in apposition with θαλάσσης, as the part with the whole; *cf.* σκοπέλῳ 396; see § 12 *f.* The πόντος is a particular tract of the θάλασσα (see on A 350). The *Icarian high sea* received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μέν : *cf.* 101, A 234. — Εὖρός τε Νότος τε : thought of as united, as is shown by ἐπαΐξας. "A southeast wind." A single wind never raises a storm in Homer. *Cf.* ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τώ τε Θρῄκηθεν ἄητον I 4 f. *as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.*

**146.** ὤρορε [ὤρσε] : gnomic aorist, frequent in comparisons. § 14 f. — ἐπαΐξας : *rushing upon it. Cf.* (venti) incubuere mari . . . una Eurusque Notusque ruunt Verg. *Aen.* i. 84. — Διός : he is νεφεληγερέτα

A 511. Zeus sends rain, thunder and lightning, wind and storm, snow, hail, meteors, and the rainbow. *Cf.* Διὸς ἐνιαυτοί 134.

**147.** Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called δυσαής, *fierce-blowing*, and κελαδεινός, *loud roaring*. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairyland Phaeacia and in Elysium.—βαθύ: literally, *deep, i.e. high*.—ἐλθών: see on ἰών A 138.

**148.** λάβρος ἐπαιγίζων: *violently dashing upon it*. λάβρος is predicate; see § 56 *a*.—ἐπί τε: *and thereupon, i.e.* as Zephyrus descends.—ἠμύει: *sc.* λήιον, an independent addition to the picture, without direct relation to the comparison; *cf.* 210; see § 14 *a*. The construction of the dependent sentence is abandoned.—*Cf.* 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them,' Milton *Par. Lost* iv. 980 ff.

**149.** πᾶσ' ἀγορὴ κινήθη: a return to 144.—Both comparisons are meant to depict the whole scene. The first (144–146) describes the sudden confusion with which the assembly dispersed; the second (147–149), the uninterrupted rush in one direction, toward the ships.—ἀλαλητῷ: dative of manner, in which sense a participle is often used.

**150.** νῆας ἔπ': *i.e.* ἐπὶ νῆας. § 55 *c* β.—ἐσσεύοντο, ἵστατο, κέλευον κτλ.: descriptive imperfects, much like the historical present (which is not Homeric).—ποδῶν δ' ὑπένερθε: *from under their feet*.

**151.** ἵσταθ' ἀειρομένη: literally, *was placing itself as it arose*.

**152.** ἑλκέμεν κτλ.: *cf.* ἐρύσσομεν κτλ. A 141.

**153.** οὐρούς: *the trenches*, the later ὁλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea; *cf.* A 308.—ἐξεκάθαιρον: some of the trenches had not been used for a long time and had become filled with sand.

**154.** ἱεμένων: subjective genitive with ἀυτή, not genitive absolute. § 19 *g*.—ὑπὸ δ' ᾕρεον: *they took out from under*. This is the opposite of A 486.

**155.** The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to carry out the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty. **156** f. *Cf.* A 195.

**158.** οὕτω δὴ κτλ.: *thus as it seems, etc.* An expression of vexation or surprise, in interrogative form. *Cf.* A 202.

**159.** Ἀργεῖοι: emphatic.—ἐπ' εὐρέα νῶτα κτλ.: *over the broad back of the sea*. The water at rest seems to be the top of an arch.

**160.** **κὰδ δὲ κτλ.** : virtually a conclusion to the condition implied in 158 f. "If they should thus flee, then they would," *etc.* — **εὐχωλήν** : *as a triumph, a boast;* predicate with **Ἑλένην**. For the construction, *cf.* Γ 50.

**161.** **Ἀργείην** : standing epithet of Helen; *cf.* ornatus Argivae Helenae Verg. *Aen.* i. 650. The word here has considerable emphasis, placed at the head of the verse like **Ἀργεῖοι**, above.

**162.** **Τροίῃ** (*sc.* **γῇ**) : *the Troad*, as 237, Γ 74. — **ἀπό** : *cf.* A 562.

**164.** **σοῖς ἀγανοῖς κτλ.** : *with thy winning words.* For the short form of the dative, see § 35 *d.* — For the 'asyndeton,' *cf.* 10. — **ἐρήτυε** : *cf.* 75.

**165.** **ἔα** : *sc.* **Ἀχαιούς**, from the preceding verses.

**166.** **οὐδ' ἀπίθησε** : *cf.* A 220.

**167.** *Cf.* A 44. — **ἀΐξασα** : *starting up*, "with a rush." **168** = 17.

**169.** **Ὀδυσῆα** : Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

**170.** **ἑστεῶτα** [**ἑστῶτα**] : Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — **νηός** : *i.e.* his own ship. — **μελαίνης** : *cf.* A 300. The ships of Odysseus are called *μιλτοπάρηοι* (*vermilion-cheeked*) in 637.

**171.** Odysseus with this feeling was the right man for Athena's work. — **μίν** : 'limit of motion' with **ἵκανεν**, *cf.* A 254. — **κραδίην** : accusative of the part, in apposition with *μίν*, *cf.* A 362. **172.** **προσέφη** : *sc.* *μίν*.

**173.** This verse is found seven times in the *Iliad*, fifteen times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the third foot (§ 58 *c*). — **διογενές** : Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, according to a later myth. But this epithet is applied in a general way to princes. See on A 176.

**174–181.** *Cf.* 158–165.

**175.** **ἐν νήεσσι πεσόντες** : marking the disorderly flight. This is a standing combination of expressions for motion and rest. See on A 245.

**179.** **μηδέ τ' ἐρώει** : *and draw not back, do not rest.*

**181.** **νῆας** : for the length of the last syllable, see § 59 *l.*

**182.** **ὄπα** : object of **ξυνέηκε**, while **θεᾶς** is a limiting genitive. This indicates that Odysseus did not *see* Athena.

**183.** **βῆ δὲ θέειν** : *he set out to run; cf.* A 34. — **ἀπὸ κτλ.** : *sc.* in his haste, since it hindered him in running.

**184.** **Εὐρυβάτης** : described (τ 244–248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. — The herald here, as usual, serves as the prince's personal attendant.

**185.** **ἀντίος** : for the construction, *cf.* A 535.

**186** f. *Cf.* 45 f. — **δέξατό οἱ** : literally, *took for him, received from him,* as a sign that he acted in the name of Agamemnon. — **πατρώιον** : see 103 ff.

**188.** **ὅν τινα μέν** : correlative with ὃν δ' αὖ 198. — **βασιλῆα κτλ.** : *prince or noble* who had not been present at the council of the 'Gerontes.' — **κιχείη** : iterative optative, with *ὅν τινα, cf.* 215.

**189.** **τὸν δὲ κτλ.** : apodosis to the hypothetical *ὅν τινα.* For δέ in apodosis, *cf.* 322 ; see § 21 *a.* — **ἀγανοῖς** : *cf.* 164, 180.

**190.** **δαιμόνιε** : the connection decides whether this is used in a respectful, a pitying, or a reproving tone ; *cf.* 200. — **κακὸν ὥς** : for the length of the ultima of *κακόν, cf. ὄρνιθᾶς ὥς* 764, Γ 2, 60, 230. See §§ 14 *e*, 59 *j*. When this ὡς follows the word to which it belongs, it is accented. For the comparative ὡς, *cf.* 209, 289, 326. — **κακόν** : *coward. κακός* and *ἀγαθός* have no moral quality in Homer. They are *useless* and *useful,* according to the circumstances of the case ; here, *κακόν* is *useless* in war.

**191.** **ἄλλους λαούς** : λαούς is virtually in apposition with ἄλλους. See § 12 *f. The others, namely the soldiers.*

**192.** For the 'sigmatism,' *cf.* A 179 f. — **σάφα** : Attic σαφῶς, which is not found in Homer. See § 56 *b, c.* — **νόος** : *mind, purpose.*

**193.** **πειρᾶται** : *cf.* 73. — **ἴψεται** : *cf.* A 454.

**194.** **ἐν βουλῇ** : construe with *οἷον ἔειπεν.* — **οὐ πάντες ἀκούσαμεν** : the speaker politely includes himself with the persons addressed, as in 342. The first person is used in a different tone in 203.

**195.** **μή τι** : *lest perchance. Cf.* A 28. — **χολωσάμενος** : *cf.* A 387, Γ 413. — **κακὸν νῖας** : for the two accusatives after *ῥέξῃ, cf.* Γ 351, 354.

**196.** **θυμὸς δὲ μέγας** : *terrible is the anger.* For the length of the δέ, see § 59 *h.*

**197.** **τιμὴ κτλ.** : "he is king *dei gratia;* the rest must obey." *Cf.* 205 ; see on A 176.

**198.** **δήμου ἄνδρα** : the common people are contrasted with the nobles of 188. The ultima of *δήμου* remains long ; see § 59 *k.*

**199.** **σκήπτρῳ** : Odysseus uses the staff in a similar way at 265 f.

**200.** **ἄκουε** : *give ear.* Present as a general injunction, "be obedient."

**201.** **σέο** : not enclitic, since there is a contrast in the comparison. — **φέρτεροι** : *cf.* A 281. — **σὺ δέ** : closely connected with the relative clause, since σύ repeats *σέο.* The English idiom prefers the subordinate construction, "while thou art." *ἐσσί* is to be supplied.

**202.** **ἐναρίθμιος** : *counted,* not a mere cipher. *Cf.* in numero nullo Cic. *de Or.* iii. 56. 213. — **βουλῇ** : as A 258 ; not in its technical meaning

of *council*. Here again appears the frequent contrast of strength of body and of mind; *cf.* A 258.

**203.** οὐ μέν πως κτλ.: a drastic form of expression, suited to the common soldier. "Agamemnon commands here, the rest of us must obey."

**204.** For the 'asyndeton,' *cf.* A 117. — οὐκ ἀγαθόν: as a predicate substantive (*not a good thing*). *Cf.* triste lupus stabulis Verg. *Ecl.* iii. 80. — εἷς κτλ.: 'asyndeton' of contrast. See § 15 *c*.

**205.** ἔδωκε: *granted; sc.* βασιλεύειν, implied in βασιλεύς (unless 206 is read).

**206.** σφίσι: *for them.* Ἀχαιοί from 203 is before the mind.

**208.** *Cf.* 86, 91.

**209.** ἠχῇ, ὡς: for the hiatus justified by the pause, *cf.* 211; see § 27 *b*; for the hiatus allowed after the first foot, see on A 333. — *Cf.* θάλασσα ἠχήεσσα A 157. — The second 'hemistich' as A 34.

**210.** αἰγιαλῷ βρέμεται: *roars on the shore.* — σμαραγεῖ κτλ.: 'chiastic' with the previous clause (§ 16 *a*); 'paratactically' (§ 21 *a*) expressing result. "So that the high sea resounds from the noise of the breakers."

**211.** ἕζοντο, ἐρήτυθεν: for the hiatus, *cf.* 216, 315. — καθ' ἕδρας: as 99.

**212.** Θερσίτης: from θέρσος, the Aeolic form of θάρσος, *daring, rashness.* Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — 'In Thersites we have realism. He was the incarnate spirit of criticism in the army before Troy.' — μοῦνος: made emphatic by its position before the caesura. For the form, see § 23 *d*. — ἀμετροεπής: predicate. *Cf.* 246; contrast Γ 215. — ἐκολῴα: equivalent to κολῳὸν ἤλαυνε, *cf.* A 575.

**213.** ὅς ῥα κτλ.: a more explicit statement of ἀμετροεπής. — ἄκοσμα ᾔδη: literally, *knew disorderly things, had a disorderly mind.*

**214.** ἐριζέμεναι: the result of ἄκοσμα κτλ.; *cf.* μάχεσθαι A 8.

**215.** ἀλλ' ὅτι κτλ.: contrasted with κατὰ κόσμον, while ἐριζέμεναι supplies the idea of *saying.* He was an insolent clown. — εἴσαιτο: equivalent to δόξειε. For the optative in a conditional relative sentence, *cf.* 188, 198, A 610. See H. 914 B; G. 1431.

**216.** αἴσχιστος: predicate. "He was the ugliest man who came," *etc.*; *cf.* 673, A 266. — ὑπὸ Ἴλιον: *up under Ilios, i.e. under the walls of Ilios; cf.* 249, 492, 673.

**217.** τὼ δέ οἱ ὤμω : "those two shoulders of his."

**218.** κυρτώ, συνοχωκότε : in contrast with a broad-shouldered, heroic form. — συνοχωκότε · αὐτάρ : the hiatus is justified by the bucolic diaeresis; §§ 27 *b*, 58 *h*. — ὕπερθεν : as contrasted with φολκὸς κτλ.

**219.** ψεδνὴ κτλ. : *i.e.* his misshapen, sugar-loaf head was not concealed by the thick locks of the κάρη κομόωντες Ἀχαιοί, but was covered only by sparse hair.

**220.** ἔχθιστος : *cf.* A 176. — Ἀχιλῆι Ὀδυσῆι : Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μάλιστα : potissimum. Construe with ἔχθιστος, *cf.* 57.

**221.** νεικείεσκε : *was wont to upbraid*, contrasted with τότ' αὖτε. — Ἀγαμέμνονι : *against Agamemnon;* dative of interest.

**222.** ὀξέα κεκληγώς : *with discordant cry.* — λέγ' ὀνείδεα : *rehearsed (enumerated) reproaches.* λέγειν in Homer is never strictly equivalent to εἰπεῖν. — Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ : *i.e.* Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

**223.** κοτέοντο : imperfect to express a continued state of feeling, while νεμέσσηθεν refers to the occasion of their anger. *Cf.* A 331.

**225–242.** *Speech of Thersites.* This assumes a knowledge of Agamemnon's real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

**225.** Ἀτρεΐδη : Thersites gives him no title of honor, but this was not necessary; see 284, A 17. — τέο [τίνος, τοῦ] : *for what.* For the genitive, see on A 65. — δὴ αὖτε : *cf.* A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — "What dost thou lack? Hast thou not enough?" These are 'rhetorical questions.'

**227.** ἐνὶ κλισίῃς : *in your quarters.* — ἐξαίρετοι : explained by the following relative clause. *Cf.* οὐλομένην A 2, κακήν A 10.

**228.** δίδομεν : *are wont to give*, with a conditional relative sentence; *cf.* A 554. For the thought, see on A 124. — Thersites reckons himself among the brave warriors. — πτολίεθρον : as A 164.

**229.** ἦ ἔτι κτλ. : *surely, etc.* Thersites answers ironically the question which he himself had put. *Cf.* A 203. — ἔτι καὶ χρυσοῦ : *gold also as well* as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found

treasures of gold ornaments not only at Hissarlik (which seems to be the site of the ancient Ilios) but also at Mycenae. — **κε οἴσει** : see § 18 *b*.

**230.** **ἄποινα** : *as ransom*, in apposition with **ὅν**.

**231.** **ὅν κτλ.** : *whom I shall take captive and lead, etc.*; boasting, as 238.

**232.** **γυναῖκα νέην** : *i.e.* such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause ; or *ποθέεις* may be in the speaker's mind, — a thought carried on from *ἐπιδεύεαι*.

**233.** **ἥν τε κατίσχεαι** : relative clause with the subjunctive in final sense ; *cf.* Γ 287. — **αὐτὸς ἀπονόσφι** : *for thyself alone.*

**234.** **ἀρχὸν ἐόντα κτλ.** : *that one who is a leader, etc., i.e. that thou who art their leader.* — **κακῶν ἐπιβασκέμεν** : *bring into misfortune.* Thersites here refers to the pestilence and the alienation of Achilles.

**235.** **πέπονες** : "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone, or (seldom) in a tone of contemptuous superiority, as here. — **κάκ' ἐλέγχεα** : in concrete personal sense, *coward caitiffs.* — **Ἀχαιΐδες κτλ.** : *cf.* o vere Phrygiae, neque enim Phryges Verg. *Aen.* ix. 617. For the 'patronymic,' see § 39 *g*.

**236.** **οἴκαδέ περ** : *homeward, at all events.* — **σὺν νηυσί** : as A 179. — **τόνδε** : *cf.* **ὅδ' ἀνήρ** A 287. — **ἐῶμεν**: *i.e.* leave behind.

**237.** **αὐτοῦ** : *right here*, explained as usual by the following words. It often stands, as here, at the beginning of a verse ; *cf.* 332. — **γέρα πεσσέμεν** : *i.e.* learn and suffer the consequences of his greed.

**238.** **ἢ καὶ ἡμεῖς κτλ.** : *whether we, too* (the rank and file of the Achaeans), *are of use to him or not.* As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, without whose help he can do nothing. — For the 'crasis' (**χἠμεῖς**), see § 26. — **ἦε καὶ οὐκί**: *cf.* 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

**239.** **ὅς** : exclamatory, *he who.* — **καὶ νῦν** : see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — **ἕο** : for the length of the last syllable before *μ*, see § 59 *h*.

**240** = A 356, 507. — Thersites, who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

**241.** **μάλ' οὐκ χόλος** : *sc.* **ἐστί**, *no anger at all.* — **μεθήμων** : predicate with Achilles as subject. *Cf.* *μεθέμεν χόλον* A 283. **242** = A 232.

**244.** Θερσίτης: strongly contrasted with Ὀδυσσεύς by its position. — τῷ: for the dative of rest with παρίστατο, *cf.* 175.

**245.** ὑπόδρα: as A 148. — χαλεπῷ μύθῳ: the opposite of ἀγανοῖς 164.

**246.** ἀκριτόμυθε: *thou endless babbler; cf.* 212, 796. For the opposite, *cf.* Γ 214. — λιγύς περ ἐών: *cf.* A 248. Sarcastic recognition of his ability. Plutarch calls attention to the fact that Odysseus does not refer to Thersites' physical ugliness.

**247.** ἴσχεο: as A 214. — μηδ' ἔθελε: *cf.* A 277.

**248.** οὐ: construe with φημί.

**249.** ὅσσοι: *i.e. of all who.* The relative clause represents a genitive.

**250.** τῷ οὐκ ἂν κτλ.: *therefore* (since thou art the basest of all) *shalt* (*shouldst*) *thou not.* See on A 301. The speaker returns to the admonition of 247. — βασιλῆας: for the plural, *cf.* Γ 49. — ἀνὰ στόμα: *i.e. on your lips.*

**251.** καί: as in 74. — σφίν: for the dative, *cf.* Ἀγαμέμνονι 221. — νόστον φυλάσσοις: *guard the return,* which now threatened (as it were) to escape them.

**252.** οὐδέ τί πω κτλ.: *but not at all clearly yet.* — ὅπως κτλ.: *how these matters here* (of which they are speaking) *shall end.* This verse is explained by the following. — ἔργα: *cf.* A 518.

**253.** νοστήσομεν: *we shall return.* A brief expression for "shall enter upon our return, with good or evil fortune." **254.** τῷ: as 250.

**255.** ἧσαι: ἧσθαι with a participle often has no thought of contrast of position (as *sitting* to *standing*), but denotes a continuance in the action of the participle; *cf.* A 134. The verb is the more noteworthy here since Thersites is not sitting (*cf.* 268).

**256.** ἥρωες: observe the contrast with σύ. — κερτομέων: *cf.* A 539.

**257.** *Cf.* A 204, 212. Formula to introduce a sharp threat.

**258.** ἔτι: *again.* — ὥς νύ περ ὧδε: *as I did just now.* — Construe πέρ with ὡς.

**259.** μηκέτι κτλ.: apodosis in the form of an imprecation. "May destruction come upon me and my house." — Ὀδυσῆι: more impressive than the personal pronoun ἐμοί. *Cf.* A 240.

**260.** κεκλημένος εἴην: *being* is included in *being called; cf.* A 293. Thus this prayer includes the ruin of Telemachus.

**261.** εἰ μὴ κτλ.: this sentence contains two clauses, connected by μέν, δέ, preceded by σε λαβών, which is common to both clauses and which gives to αὐτόν 263 its personal reference. — λαβών: see on ἰών A 138. — ἀπὸ δύσω: *strip off,* followed by two accusatives.

**262.** τά τε: combines the objects. *Whatsoever covers thy nakedness.* — This would be the most bitter disgrace.

**263.** αὐτόν: *thyself;* the man in contrast with his clothing; *cf.* A 47.

**264.** πεπληγὼς κτλ.: *flogging thee away from the place of assembly.* πεπληγώς like κεκληγώς 222, τετριγῶτας 314, does not imply past time. See H. 849. — ἀεικέσσι: a standing epithet of blows.

**265.** σκήπτρῳ . . . πλῆξεν: *i.e.* he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

**266.** ἔκπεσε: *escaped him,* against his will.

**268.** σκήπτρου ὕπο: repeats ὑπό of ἐξυπανέστη. — ἕζετο: evidently Thersites was not seated at 255; *cf.* 211 f.

**269.** ἀλγήσας: *seized by pain; cf.* ἔδεισεν A 33.

**270.** καὶ ἀχνύμενοί περ: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — ἡδὺ γελάσσαν: *burst into a hearty laugh,* which quieted their excitement; *cf.* A 599.

**271.** τίς: represents public opinion. — ἰδών: not of an action prior to that of the principal verb, but coincident with it. *Casting a glance.* — πλησίον: as substantive. — ἄλλον: as 191.

**272.** ὦ πόποι: the interjection which expressed sorrow in A 254 here expresses pleased surprise. Its meaning in each case is determined by the connection. — ἦ δή: *verily before now,* contrasted with νῦν δέ 274. — ἔοργεν: the perfect marks the character of Odysseus as shown in the past, while ἔρεξεν 274 refers to the single act; just as in English, "he has done, *etc.,* but he never did a better thing."

**273.** ἐξάρχων: *first suggesting, proposing.*

**274.** μέγ' ἄριστον: predicate to τόδε the object. "This is far the best thing that," *etc.*; *cf.* 216. The difference between this and ὄχ' ἄριστον (*cf.* A 69) is simply metrical; see § 22 *e.* — ἔρεξεν: for the single ρ after the augment, see § 43 *c.*

**275.** ὃς κτλ.: relative clause with causal force, *since he.* — τὸν λωβητῆρα ἐπεσβόλον: for the order of words, *cf.* A 340. — ἔσχε: *checked,* equivalent to ἔπαυσεν. Coincident with ἔρεξεν 274; *cf.* the explanation of τάδε ἔργα 252 by the following verse. — ἀγοράων: *speeches before the people; cf.* 788. For the genitive, *cf.* ἀυτῆς 97.

**276.** If a conjunction had been used here, it would have had the force of *so, therefore.* — οὔ θην: *hardly, I think.* θήν is ironical here, like Attic δήπου. — πάλιν αὖτις: literally, *back again, again, anew.* πάλιν marks a return to the same point; *cf.* A 116. *Cf.* δεύτερον αὖτις A 513.

**278.** ἡ πληθύς: *the crowd there;* with plural as collective. *Cf.* 99. — ἀνὰ ἕστη: shows that Odysseus resumed his seat after chastising Thersites. *Cf.* 76. — πτολίπορθος: a general title of honor. The same epithet is applied to Achilles. In the *Odyssey*, it is given only to Odysseus.

**279.** παρά: adverb, *by his side.*

**281.** ἅμα τε: the position of τέ is free; *cf.* A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καί follows. — οἱ πρῶτοι κτλ.: *i.e. the most remote as well as the nearest.* **283.** *Cf.* A 73.

**284.** Ἀτρεΐδη: Odysseus turns first to the king whose authority has been challenged. He now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

**285.** πᾶσιν βροτοῖσιν: literally, *for all mortals, in the eyes of all men.* — ἐλέγχιστον: *most disgraced.* For its formation from ἔλεγχος, *cf.* ἔχθιστος (from ἔχθος) A 176. — θέμεναι: *make.* *Cf.* 319, ἔθηκεν A 2.

**286.** οὐδέ τοι κτλ.: "since they do not." — ἥν περ ὑπέσταν: *which they surely promised* (see 339) or *the very promise that they made;* see on 318.

**287.** ἐνθάδε κτλ.: *as they were still coming,* "as they were on their way to Troy." — Ἄργεος: *i.e.* Peloponnesus; *cf.* A 30. For the epithet, *cf.* aptum dicet equis Argos ditesque Mycenas Hor. *Carm.* i. 7. 9.

**288** = 113. — ἐκπέρσαντα: σέ is subject, supplied from τοί, above. — ἀπονέεσθαι: in apposition with ὑπόσχεσιν.

**289.** ἦ: *in truth,* as 229, 242, 272.

**290.** ἀλλήλοισιν: *with each other, to each other.* — ὀδύρονται: *mournfully they long;* with pregnant force, followed by the infinitive. *Cf.* A 22.

**291.** ἦ μὴν καὶ κτλ.: concessive and excusing. "Our trouble has been enough to make a man return to his home." The other side of the picture is introduced in 297 by ἀλλὰ καὶ ἔμπης. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is homesick after a single month away from his family), but he emphasizes the motives for continuing the struggle. — ἀνιηθέντα: agrees with τινά implied as the subject of the infinitive. — νέεσθαι: for the infinitive, *cf.* μάχεσθαι A 8.

**292.** καὶ ἕνα: *even a single.* This introduces an inference a minori ad maius. — τίς τε: *many a one.* — ἀπό: *cf.* 162, A 562.

**293.** ὅν περ: refers to τίς τε.

**294.** εἰλέωσιν: for the mode, *cf.* A 554. — ὀρινομένη: *when it is excited.*

**295.** ἡμῖν μιμνόντεσσι [*μίμνουσι*]: *for us remaining here.* "We have been here nearly nine years." For the case, *cf.* A 250. — περιτροπέων: *cf.* 551, volventibus annis Verg. *Aen.* i. 234, volvendis mensibus *ib.* 269. — Nine years seem to have passed at 134.

**297.** *But even in spite of all that, it is a shame to return unsuccessful.*

**298.** δηρὸν κτλ.: equivalent to δηρὸν μείναντα κενεὸν νέεσθαι. — κενεόν: *empty, i.e. empty-handed,* without the booty gained from sacked Troy. *Cf.* the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say: καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν | σὺν κεινῇσιν (*empty*) νηυσί Δ 180.

**299** ff. *Cf.* Cicero's translation: Ferte viri, et duros animo tolerate labores, | auguris ut nostri Calchantis fata queamus | scire ratosne habeant an vanos pectoris orsus, *etc.*, *de Div.* ii. 30.

**299.** For the 'asyndeton,' *cf.* 276. — ἐπὶ χρόνον: *for a time.*

**300.** ἢ ἐτεόν: *whether in truth.* For ἤ, ἤε, *cf.* 238; see § 20 *b.*

**301.** τόδε: refers to 303 ff., and thus to 308 ff.

**302.** μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. *Cf.* 143. — ἔβαν φέρουσαι: see on A 391.

**303.** χθιζά τε καὶ πρωιζά: proverbial of an event still well remembered. For τε καί, see § 21 *g.* — Αὐλίδα: a Boeotian harbor on the Eurīpus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 5 *a.* This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

**304.** ἠγερέθοντο: descriptive imperfect. *Cf.* A 25.

**305.** ἡμεῖς δέ: independent sentence, explaining ὅτε κτλ. 303. — ἀμφὶ περί: *on both sides around, round about.* Such a spring is still shown at Aulis. — κατὰ βωμούς: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples. See on A 39.

**307.** πλατανίστῳ: the *plane tree* was highly valued by the orientals. It often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

**308.** ἔνθα: *then;* repeats the idea of χθιζά τε κτλ. 303. — δράκων: 'appositive asyndeton.' *Cf.* 145. — δαφοινός: *all blood red.*

**310.** βωμοῦ ὑπαΐξας: *darting from under the altar.* — ῥά: points back to εὖ γὰρ δὴ τόδε ἴδμεν.

**311.** νήπια τέκνα : *tender brood* (*fledglings*) ; *cf.* μήτηρ 313 of the *mother bird.* The terms of human relationship are used of birds and beasts.

**312.** ὑποπεπτηῶτες : *crouched under.*

**313.** ὀκτώ : part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence, since the interpretation of the omen rests only on the equal number of sparrows and years of war. *Cf.* Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen.* xli. — μήτηρ, ἣ τέκε : for the 'epexegesis,' see § 12 *e.*

**314.** ἐλεεινά : cognate accusative, adverbial with τετριγῶτας. — τετριγῶτας : for the tense, see on 264.

**315.** ἀμφεποτᾶτο ὀδυρομένη : for the hiatus, *cf.* 211. — τέκνα : object of the finite verb.

**316.** ἐλελιξάμενος : *coiling itself*, in order thus to strike the bird with greater force. — πτέρυγος : for the genitive, *cf.* γούνων A 407. — ἀμφιαχυῖαν : repeats concisely the verb and participle of 315.

**317.** κατὰ ἔφαγε : κατά is used as in κατήσθιε 314, κατακαίω.

**318.** ἀρίζηλον : neuter adjective as substantive. *Cf.* 204. The adjective is in the predicate after θῆκεν. *Made this* (serpent) *to be something very clear, i.e.* a sign from the gods. — ὅς περ : *the same* god *who.* — ἔφηνεν : equivalent to ἧκε φώωσδε 309.

**319.** λᾶαν γάρ μιν ἔθηκε : *made it a stone, turned it to stone.* *Cf.* fit lapis et servat serpentis imagine saxum Ovid *Met.* xii. 23.

**320.** οἷον ἐτύχθη : *what had happened;* exclamation giving the contents and reason of θαυμάζομεν.

**321.** δεινὰ πέλωρα : *dire portents, i.e.* the serpent with its deeds and its petrifaction. — εἰσῆλθε : here followed by an accusative.

**322.** *Cf.* A 109.

**323.** ἄνεῳ ἐγένεσθε : *became mute.*

**324.** ἡμῖν : emphatic. — τόδε : object, with τέρας μέγα as predicate.

**325.** ὄψιμον ὀψιτέλεστον : for the repetition, see § 12 *d* ; for the 'asyndeton,' see § 15. — ὄου κλέος : because of the fulfillment of the prophecy.

**327** = 313. — This verse is repeated, since the numeral adjectives are most important for the interpretation of the omen.

**328.** αὖθι : *i.e.* before Ilios, like αὐτοῦ 237.

**329.** τῷ δεκάτῳ : *on that tenth,* "then, in the tenth year" ; the article calls attention to this as the decisive year. *Cf.* ἔνθα μὲν εἰνάετες πολεμίζομεν υἷες Ἀχαιῶν, | τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν | οἴκαδε σὺν νήεσσι ξ 240 f. *there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.*

**331.** ἄγε: as interjection, with the plural; see on A 62.

**332.** ἄστυ: *i.e.* the πόλιν of 329. The poet's choice between the two words is often determined by the convenience of his verse; § 22 *e*, *f*.

**333.** ἀμφὶ δὲ κτλ.: *so that the ships resounded, etc.*; 'paratactic' clause to express result; parenthetical, as A 10, Γ 134, 410. ἐπαινήσαντες 335 refers not to Ἀχαιῶν 334 but to Ἀργεῖοι 333.

**334.** ἀυσάντων κτλ.: *from the shout, etc.* For the genitive, see § 19 *g* γ.

**335.** ἐπαινήσαντες: adds the reason for the shout. — Ὀδυσσῆος θείοιο: standing verse-close; see § 12 *b*. δῖος Ὀδυσσεύς (244) serves as the nominative.

**336.** καί: *also*, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos.

**337.** ἀγοράασθε: with lengthened initial vowel; see § 59 *e*. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 *d*.

**338.** πολεμήια ἔργα: 'periphrasis' for πόλεμος. § 16 *d*.

**339.** πῇ δὴ βήσεται: a rhetorical question. "What will become of compacts if no one thinks of keeping them?" — συνθεσίαι τε καὶ ὅρκια: *i.e.* compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says: non ego cum Danais Troianam exscindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an ὑπόσχεσις (286). — ἡμῖν: ethical dative. "Our agreements."

**340.** ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — ἐν πυρί: *cf.* E 215, where the archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.

**341.** σπονδαὶ ἄκρητοι: *libations* to the gods *with unmixed* wine (see on Γ 270), although no wine was drunk unmixed with water. — δεξιαί: *i.e.* pledges given by the right hand. See on δεκάτῃ A 54.

**342.** αὔτως: *without change, vainly; cf.* 138. It is explained by what follows. — μῆχος: *way of relief, sc.* from this contest of words to come to deeds and the conquest of Troy.

**344.** Ἀτρεΐδη, σὺ δέ: as A 282. — ἔτι: construe with ἄρχευε. "In the future as in the past." — ἔχων κτλ.: *holding firmly to thy determination, sc.* to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

**346.** ἐα φθινύθειν : *let them perish!* — ἕνα καὶ δύο : for the idiomatic use of καί, *cf.* 303, A 128, Γ 363. Nestor depreciates the number of the renegades and mentions no names. — Ἀχαιῶν : partitive genitive with τοί.

**347.** νόσφιν βουλεύωσι : "*plan apart* from us, separating their cause from ours, like Thersites." — ἄνυσις . . . αὐτῶν : parenthetical, connected with the preceding by the contrast between βουλεύωσι and ἄνυσις. — αὐτῶν : neuter, of the plans (βουλεύματα) implied in βουλεύωσι.

**348.** πρὶν ἱέναι : depends on βουλεύωσι. — Διός : by 'prolepsis' (*cf.* ἀδελφεόν 409) connected with γνώμεναι and supplied in thought for ὑπόσχεσις.

**349.** εἴ τε, εἴ τε : indirect questions, as A 65. — καὶ οὐκί : *cf.* 238.

**350.** φημί : *maintain, assert.* — οὖν : *at all events.* This particle is not frequent in Homer. It occurs about sixty times in the *Iliad* and *Odyssey.* — κατανεῦσαι : intransitive, *gave a promise.* See on A 514.

**351.** ἤματι τῷ ὅτε : closely connected, as a standing formula, as 743. — νηυσὶν ἐν ἔβαινον : *cf.* 510, 619, ἐς Τροίην ἀναβήμεναι α 210 *embark* and set sail *for Troy.*

**352.** Ἀργεῖοι : for the position, see § 11 *j.* — φέροντες : *cf.* 304.

**353.** ἀστράπτων : as if ὅτι κατένευσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent 'anacoluthon' is Γ 211. — ἐπιδέξια : *on our right, i.e.* on the propitious side. — φαίνων : interpretation of ἀστράπτων. For the 'chiastic' order of words, *cf.* A 443, 558 f.

**355.** πρὶν κτλ. : *i.e.* before the capture of Troy, — but with special reference to the booty. The women and children of a captured city were treated as slaves, the men were killed. — τινὰ : in a collective sense, referring to each individual, as is also Τρώων ἀλόχῳ.

**356.** τίσασθαι : 'chiastic' with κατακοιμηθῆναι, with which it is coincident. The Trojans shall be repaid, like for like. — Ἑλένης ὁρμήματα κτλ. : *the longings and sighs of Helen, i.e.* those which she felt and uttered. The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly. She is always attractive in Homer. Vergil (*Aen.* vi. 511 ff.) represents her in a much more unpleasant light.

**358.** ἀπτέσθω ἧς νηός : *cf.* 171. In a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imperative, *cf.* A 302. — ἐυσσέλμοιο κτλ. : as 170.

**359.** ὄφρα : *in order that.* This was the natural consequence to be expected. — θάνατον : *sc.* as punishment. — πότμον : *cf.* μεθ' Ἕκτορα πότμος ἑτοῖμος Σ 96 *after thou hast killed Hector, death is ready for thee.*

**360.** ἄναξ : Nestor turns to Agamemnon. — πείθεό τ' ἄλλῳ : this is the leading thought, as is shown by what follows, while εὖ μήδεο recapitulates 344 f. "As thou must plan wisely thyself, so also follow another's advice."

**361.** ἀπόβλητον : for the final syllable, long by position before a lost consonant, see § 59 *j*.

**362.** κρῖνε : *separate, i.e.* place in position separately, as 446. — κατὰ φῦλα : distributive, *by tribes*, the principal division of each Greek people; *cf.* 668. For this use of κατά, *cf.* A 487. — κατὰ φρήτρας : *by clans*, to which the separate families belonged. — *Cf.* 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households,' *Joshua* vii. 14. — This verse suggests such a catalogue as follows (484 ff.). — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

**363.** φρήτρη κτλ. : equivalent to ἀλλήλοις.

**365.** ὅς τε λαῶν : *sc.* ἔῃσι. The clause is relative, not interrogative.

**366.** κατὰ σφέας : *by themselves separately. Cf.* A 271.

**367.** ἢ καὶ θεσπεσίῃ: *whether* thou hast failed not simply because of the inefficiency of the army, but *also by decree of the gods.* This refers to 111 ff. — ἀλαπάξεις : future, since the success of this measure will not appear until in the future.

**368.** ἤ : *or only*, as the English idiom requires, to correspond to καί, above.

**370.** ἦ μάν : strong asseveration, *in very truth.* — αὖτε : *again*, "as often before." Agamemnon's praise is for Nestor's whole speech.

**371.** This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfillment of the wish is not expected. *Cf.* dux ille Graeciae nusquam optat ut Aiacis similes habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat quin brevi sit Troia peritura Cicero *de Sen.* 31.

**374.** χερσὶν ὕπο : for ὑπό with the dative, in its transition from local to instrumental sense, see § 19 *i*. — ἁλοῦσα : aorist, to mark the capture of the city as the decisive moment, while περθομένη refers to the duration of the work of destruction; *cf.* A 331.

**375.** Κρονίδης Ζεύς : closely connected; *cf.* A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed in 412 ff. — For the complaint, *cf.* 111.

**376.** ὅς : as 275. — μετά : *into the midst of; cf.* A 222, 423. — ἀπρήκτους : *cf.* 121. — βάλλει : *casts, is wont to entangle in.*

**377.** μαχησάμεθα : *cf.* ἔριδι ξυνέηκε μάχεσθαι A 8. — εἵνεκα κούρης : here marks the insignificant occasion of the quarrel.

**378.** ἦρχον : construe with the participle. — χαλεπαίνων : *i.e.* the quarrel.

**379.** ἔς γε μίαν κτλ. : *sc.* βουλήν, *cf.* δεξιαί 341. *Agree in counsel,* the opposite of ἀμφὶς φράζεσθαι, *cf.* 14.

**381.** δεῖπνον : the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — ξυνάγωμεν Ἄρηα : *i.e.* begin the sharp contest; see on 426. *Cf.* 440, A 8, Γ 70, committere proelium.

**382.** τίς : collective. — εὖ : the repetition is rhetorical; *cf.* ἐκ A 436 ff. — *Cf.* 'Arm, warriors, arm for fight! . . . let each | His adamantine coat gird *well,* and each | Fit *well* his helm, gripe fast his orbed shield,' Milton *Par. Lost* vi. 537 ff.

**384.** ἅρματος ἀμφίς : construe with ἰδών, *looking carefully about his chariot,* to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 *i.*

**385.** πανημέριοι : as A 472. — ὡς κρινώμεθα : *that we may measure our strength.* — στυγερῷ Ἄρηι : dative of interest, *i.e. in dread battle.*

**386.** μετέσσεται : *shall be between, sc.* the conflicts.

**387.** μένος ἀνδρῶν : for the periphrasis, *cf.* 851, Γ 105. See § 16 *d.*

**388.** τεῦ [τινός, τοῦ] : *many a one's.* The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

**389.** χεῖρα : *arm;* accusative of specification. — καμεῖται : *sc.* τὶς from τεῦ.

**391.** *Cf.* A 549. — ἐθέλοντα : *inclined, ready.* — νοήσω : *perceive.*

**392.** μιμνάζειν : object of ἐθέλοντα. A collateral form of μένω, μίμνω, § 37 *a.* — οὐ : *by no means;* emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — οἳ : personal pronoun instead of a demonstrative after the conditional relative sentence. *Cf.* A 218.

**393.** κύνας κτλ. : see on A 4. — "Nothing shall save him from death."

**394.** ὡς ὅτε : introduces a comparison, as Δ 462. § 14 *e.* *Sc.* ἰάχῃ. — *Cf.* 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night

long | Had roused the sea,' *etc.* Milton *Par. Lost* ii. 284 ff.; 'He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,' *ib.* x. 641 f.; 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,' *ib.* v. 872 f.

**395.** κινήσῃ: for the subjunctive, *cf.* A 80. *Sc.* κῦμα as object.

**396.** σκοπέλῳ: locative, in partitive apposition with ἀκτῇ. *Cf.* 145. — κύματα ἀνέμων: *i.e. waves roused by the winds. Cf.* ἕλκεϊ ὕδρου 723, φόβον Ἄρηος 767, νοῦσον Διός ι 411 *disease sent by Zeus.*

**397.** ὅτ' ἂν γένωνται: *sc.* ἄνεμοι. This explains παντοίων, but the whole sentence is a picturesque decoration of the comparison. See § 14 *a.* — ἔνθ' ἢ ἔνθα: *in this direction or in that; cf.* 90, 462, 476, 812.

**398.** ὀρέοντο: *they hastened away.* — κατὰ νῆας: *cf.* 47.

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**400.** ἔρεζε: for the imperfect, *cf.* ἀφίει A 25. — θεῶν κτλ.: *cf.* A 290. Each of the tribes offered sacrifices to its national god.

**402.** ἱέρευσεν: *sc.* as he prepared a feast for the 'Gerontes.' Kings generally sacrificed to Zeus, as their patron. See on A 176. — Ἀγαμέμνων: in apposition with ὁ. See § 42 *l.*

**403.** πενταέτηρον: *i.e.* full-grown. This age was approved for beef and pork. An ox was the most honored victim. — Κρονίωνι: dative of interest, *in his honor*, with ἱέρευσεν.

**404.** γέροντας: see on γερόντων 21. The following seem to be the members of the βουλή of 53.

**405.** πρώτιστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place; *cf.* A 145. Idomeneus is also a great friend of Menelaus; *cf.* Γ 232.

**406.** Τυδέος υἱόν: *i.e.* Diomed, king of Argos. See on 567.

**408.** αὐτόματος: Menelaus needed no invitation, holding a special relation. — βοὴν ἀγαθός: this epithet is applied often to Menelaus. § 12 *b*.

**409.** ἀδελφεόν: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause; *cf.* 348, 'I know thee who thou art,' *St. Luke* iv. 34. — ὡς ἐπονεῖτο: *how busy he was* in preparing for the feast and the battle.

**410.** περίστησαν: second aorist; *cf.* A 448. — οὐλοχύτας κτλ.: as A 449.

**412.** Ζεῦ κτλ.: equivalent to Jupiter Optimus Maximus. — The different attributes are given without conjunctions; see § 15 *a*. — The elated tone of the prayer results from the king's infatuation by the dream; *cf.* 37 ff. — κελαινεφές: since the god appears in the dark thundercloud. — αἰθέρι: *cf.* A 44, 195.

**413.** ἐπί: construe with δῦναι, *sc.* upon the battle. — ἐπὶ κνέφας ἐλθεῖν: *cf.* A 475. — The infinitives depend on δός implied in the invocation. The optative follows in 418. — For the wish, *cf.* Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,' *Joshua* x. 12 f.

**414.** πρηνές: proleptic predicate after κατὰ βαλέειν. *Cf.* ῥωγαλέον 417, ἀλίαστον 420.

**415.** αἰθαλόεν: the ceiling timbers were blackened by the smoke from the fires and torches, for which no adequate outlet was provided. — πρῆσαι: construe with the genitive. — θύρετρα: *i.e.* the double door which with its decorations formed a principal ornament of the palace.

**416.** Ἑκτόρεον: equivalent to Ἕκτορος. See on 20.

**417.** χαλκῷ: *bronze, i.e. sword; cf.* 578, A 236. — ἀμφ' αὐτόν: *about himself*, as the chief personage.

**418.** ὀδὰξ κτλ.: *bite the dust*, in the last convulsive agony of death; *cf.* humum semel ore momordit Verg. *Aen.* xi. 418. — ὀδάξ: equivalent to τοῖς ὀδοῦσιν. *Cf.* πύξ Γ 237 *with the fist*, λάξ Z 65 *with the foot*.

**419.** ἐπεκραίαινε : *cf.* A 455. Coincident in time with ἔφατο.

**420.** δέκτο : second aorist ; *cf.* δέχθαι A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — ὄφελλεν : *i.e.* he gave them greater labor of war instead of giving them peace ; *cf.* 39 f.

**421–424** = A 458–461. **425.** *Cf.* A 462.

**426.** Ἡφαίστοιο : *i.e.* blazing fire. The god is put for his element. *Cf.* Ἄρης for πόλεμος 381 ; Ἀμφιτρίτη for θάλασσα μ 97 ; Ἀφροδίτη for ἔρως χ 444 ; Vulcanum spargere tectis Verg. *Aen.* vii. 77.

**427–432** = A 464–469. **433.** τοῖς : *cf.* A 58.

**435.** μηκέτι κτλ. : *no longer now let us talk here for a long time.* Nestor wished to prevent the conversation that generally followed a feast. He agreed with Agamemnon (381 ff.) in calling for action.

**436.** ἀμβαλλώμεθα : *cf.* ἀνάβλησις 380. — δή : *now.* — θεός : *i.e.* Zeus. — ἐγγυαλίζει : *gives into our hands, sc.* in so far as the Dream directed the immediate preparation for battle.

**437.** ἄγε : here only in Homer with third person imperative, but this is equivalent to "bid the heralds," *etc.* — κήρυκες : *i.e.* Agamemnon's, as 50, 442. — Ἀχαιῶν : construe with λαόν, as 163.

**439.** ἡμεῖς : *i.e.* the princes who are named in 405 ff. — ἀθρόοι ὧδε : *assembled as we are.*

**440.** θᾶσσον : *the quicker.* — ἐγείρομεν κτλ. : *cf.* 381. *Cf.* 'awake our sleeping sword of war,' Shakspere *Henry the Fifth*, i. 2. 22.

**442–444.** *Cf.* 50–52. **442.** αὐτίκα : 'asyndetic'; see § 15 *d*.

**445.** οἱ δ' ἀμφ' Ἀτρεΐωνα : "the son of Atreus and the other princes." *Cf.* Γ 146. See H. 791, 3 ; G. 1202, 3.

**446.** κρίνοντες : following Nestor's advice (362). — μετὰ δέ : *but among them*, as 477. — Athena is unseen. So Apollo leads the Trojans forward, εἱμένος ὤμοιν νεφέλην O 308 *with a cloud wrapped about his shoulders.* See on A 198. — Ἀθήνη : *sc.* θῦνε, which is taken up by διέσσυτο 450.

**447.** αἰγίδα : as goddess of war (see on A 206), Athena wears the aegis of Zeus, apparently as a light shield. The aegis was a symbol of the thundercloud, just as the Gorgon's head upon it (E 741) represented the thunderstorm. This is worn by Athena regularly in works of art. — ἀγήραον κτλ. : explanatory of ἐρίτιμον. ἀγήραος is always associated by Homer with ἀθάνατος, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

**448.** τῆς : *from which.* Construe with ἠερέθονται. — The present is used of a divine and unchanging quality.

**449.** ἐνπλεκέες : evidently the art of drawing gold into thin threads was known in the Homeric period. — ἑκατόμβοιος : cattle formed the standard of value in those times. Coined money was unknown.

**451.** ἐν : construe with ὤρσεν.

**452.** καρδίῃ : *cf.* θυμῷ A 24. καρδίη is found in Homer only in this verse, elsewhere κραδίη, as 171 ; see § 31.

**455–483.** See § 14 *c*.

**455.** ἠύτε : as 87. — ἄσπετον : *sc.* in extent. This is essential for the comparison, since the extent of the fire is a condition of its brightness as seen at a distance.

**456.** ἔκαθεν : *from afar*, where the poet chooses his station with the men who are looking on.

**457.** τῶν : *of these ;* limits χαλκοῦ. — ἐρχομένων : *as they were going forth.* — θεσπεσίοιο : *sc.* because of the throng.

**458.** δι' αἰθέρος : *i.e.* reaches through the aether to the home of the gods. See on A 44.

**459.** τῶν : prepares the way for the leading clause. It is taken up by τῶν 464, as τούς 474 is taken up by τούς 476. — ἔθνεα : *cf.* 87.

**460.** χηνῶν : the specializing of ὀρνίθων forms a concrete picture, of which the definite local designation forms a part. § 12 *f*. Cranes were only birds of passage in Greece. *Cf.* Γ 4. — κύκνων : *cf.* ceu quondam nivei liquida inter nubila cycni Verg. *Aen.* vii. 699.

**461.** Ἀσίῳ : for the use of the adjective, *cf.* ἐν λειμῶνι Σκαμανδρίῳ 467, Asia prata Verg. *Georg.* i. 383, quales sub nubibus atris | Strymoniae dant signa grues Verg *Aen.* x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent ; just as 'Europe' at first was only the Boeotian plain.

**462.** ἔνθα κτλ. : *to this side or to that ; cf.* 397. — ἀγαλλόμενα κτλ. : literally, *delighting with their wings, i.e. with joyous play of their wings.*

**463.** κλαγγηδὸν προκαθιζόντων : *settling (forward) with loud cries*, referring to ὀρνίθων 459. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — σμαραγεῖ δέ : for the 'parataxis,' see on 210.

**464** = 91.

**465.** πεδίον : *i.e.* the plain between the camp and the city. — προχέοντο : *cf.* 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops,' *etc.*, Milton *Par. Regained* iii. 310 f. — ὑπό : adverb, explained by the following ablatival genitive ποδῶν.

**466.** αὐτῶν κτλ. : *of both themselves and their horses; cf.* 762. This limits ποδῶν.

**467** f. The third comparison is closely connected with the preceding. — ἔσταν : *halted, stopped,* as they came to the field of battle. For the aorist, *cf.* 94.

**468.** ὥρῃ : *in the season, i.e.* in spring.

**469.** ἠύτε κτλ. : protasis to τόσσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μυιάων : the fly has elsewhere also the character of an impudent, eager insect. — ἀδινάων ἔθνεα : *cf.* 87. — *Cf.* 'Or as a swarm of flies in vintage time, | About the wine press where sweet must is pour'd, | Beat off, returns as oft with humming sound,' Milton *Par. Regained* iv. 15.

**470.** ποιμνήιον : the Homeric Greeks did not use the milk of cows. — ἠλάσκουσιν : *always hover about.*

**471.** ὅτε κτλ. : explains ὥρῃ ἐν εἰαρινῇ. Clearly the Homeric Greeks did not expect to have milk through the entire year. — τέ : marks the close connection of the clauses. See § 21 *b.*

**472.** ἐπὶ Τρώεσσι : to battle *against the Trojans.* ἐπί is here used with the dative, implying hostility. *Cf.* A 382.

**473.** ἵσταντο : *were taking their positions.* — διαρραῖσαι : *sc.* Τρῶας.

**474.** πλατέα : standing epithet, *broad, wide feeding, i.e.* scattered as they feed; in contrast with 'huddling' sheep. — αἰπόλοι ἄνδρες : *cf.* βασιλῆι ἀνδρί Γ 170, βουληφόρον ἄνδρα Β 24, Φρύγας ἀνέρας Γ 185, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί *Acts* xxiii. 1.

**475.** διακρίνωσιν : subjunctive of a general supposition; *cf.* A 554. — νομῷ : dative of place. — μιγέωσιν : *sc.* αἰπόλια αἰγῶν as subject. — This comparison implies common pastures, not held in severalty.

**476.** διεκόσμεον : *cf.* διακοσμηθεῖμεν 126, διὰ τρίχα κοσμηθέντες 655.

**477.** ἰέναι : for the infinitive, *cf.* μάχεσθαι A 8. — μετά : adverb, as 446.

**478.** Διὶ κτλ. : Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. *Cf.* Γ 167 ff. Homeric comparisons of men with gods do not generally specify a particular feature. — *Cf.* 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal,' Shakspere *Hamlet* iii. 4. 55 ff.

**479.** For the 'chiasmus,' *cf.* A 443, 558 f. See § 16 *a.* — ζώνην : *waist.*

**480.** βοῦς: made more definite by its appositive ταῦρος. *Cf.* 460.—μέγα: *far; cf.* A 78.—ἔπλετο: gnomic aorist, frequent in comparisons; *cf.* A 418.

**481.** γάρ τε: always connected, like namque.

**482.** τοῖον: *such a one;* sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (see on A 176).

**483.** ἐκπρεπέα: in apposition with τοῖον.—ἔξοχον: elsewhere followed by the genitive.

## The Catalogue of the Ships.

**484.** Solemn invocation of the Muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. *Cf.* ἄειδε θεά A 1, ἄνδρα μοι ἔννεπε μοῦσα α 1, pandite nunc Helicona, deae, cantusque movete, | . . . et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura Verg. *Aen.* vii. 641, 645 f.—For the repetition of the invocation, *cf.* 'Descend from Heaven, Urania,' Milton *Par. Lost* vii. 1.—νῦν: *now,* closely connecting what follows with the advance of the Achaeans that has been described (455–483).—μοῦσαι: plural, as 594. Homer does not know the name of any Muse, and has their number as nine only in ω 60. The earlier number seems to have been three,—the same as of the Fates, Graces, Hours, *etc.* The Muses could not be assigned to different arts and sciences before the arts and sciences existed.—Ὀλύμπια: the earliest home of the Muses seems to have been on the slopes of Mt. Olympus; they were thence called Pierian (Verg. *Ecl.* viii. 63); Hesiod transferred them to Boeotia, and calls them *Heliconian.*—For the rhyme between the words before the caesura and the close of the verse, see § 13 *a.*—For this Catalogue of forces, *cf. Joshua* xv–xix, *Numbers* xxvi, Hesiod's *Theogony,* Vergil's *Aeneid* vii. 641–817, and Milton's list of fallen angels (*Par. Lost* i. 392–521).

**485.** πάρεστε: *sc.* πᾶσιν from πάντα.—This verse and the next following are parenthetical.—*Cf.* 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell,' *etc.* Milton *Par. Lost* i. 27.

**486.** ἡμεῖς: *we bards.*—κλέος: *report,* "what people say," in contrast with ἴδμεν.—ἀκούομεν: *we hear, i.e. we have heard,* as in English.

**487.** *Cf.* 760.

**488.** πληθύν: as 143.—ἂν μυθήσομαι: for the mode, *cf.* A 139.

**489.** οὐδ' εἰ: *not even if.*—*Cf.* non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, oraque

centum, | ferrea vox Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, si vox infragilis, pectus mihi firmius aere, | pluraque cum linguis pluribus ora forent Ovid *Trist.* i. 5. 53 f.

**490.** χάλκεον: epithet of strength and firmness. — ἦτορ: *i.e.* lungs.

**491** f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — Ὀλυμπιάδες: not a true patronymic here, but a mere adjective of connection; *cf.* Οὐρανίωνες A 570. The Muses are Ὀλύμπια δώματ' ἔχουσαι 484. See § 39 *a.* — Διὸς κτλ.: *cf.* 598, θεὰ [μοῦσα] θύγατερ Διός *a* 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

**492.** ὑπὸ Ἴλιον: see on 216.

**493.** This verse promises something different from 487. — ἀρχοὺς αὖ: in contrast with πληθύν 488. — προτάσας: *all together;* as the poet adds a statement of the number of the ships to the names of the leaders of each people.

**494** ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (*cf.* 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (*a*) The mainland of Greece south of Thermopylae; (*b*) middle and southern Greece with the islands immediately adjoining. Sixteen contingents. (494–644.) II. Insular Greece, from Crete to Calydnae. Four contingents. (645–680.) III. Thessalian Greece, from Mt. Oeta and Mt. Othrys on the south, to Olympus on the north. Nine contingents. (681–759.) See § 7 *d.*

The Achaean ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achaeans before Troy as 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and estimated the whole number of Achaeans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed

questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (603–614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Ἑλλάς and the Ἕλληνες in this Catalogue are restricted to a part of Thessaly (683 f.). The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi, Olympia, and Pisa do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

**494–558.** *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds northerly from Boeotia, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships.

The poet begins with Boeotia, probably because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name Βοιωτία or Βοιωτεία to the Catalogue of the ships.

**494–510.** *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan War. According to Thucydides (i. 12), the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere, which seems to indicate a Boeotian poet. The Thebans are not prominent in the action of the *Iliad*, and Thebes is not mentioned; see on 505.

**494** f. **μέν**: correlative with δέ 511. — The five leaders are all mentioned elsewhere.

**496.** **οἵ τε**: refers to Βοιωτῶν, resumed in τῶν 509. — **Ὑρίην**: not far from Tanagra and Aulis. — **Αὐλίδα**: where the Achaean forces gathered before setting sail for Troy; see on 339.

**498.** **Θέσπειαν** [Θεσπιάς]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. — For the singular, see § 37 *d*. — Thespiae and Platea were the

only Boeotian cities to refuse tribute of 'earth and water' to Xerxes. — εὐρύχορον: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances. — Frequently in this Catalogue are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. *Cf.* 497, 502, 532, 561, 582, 606, 647, 739, *etc.* — Μυκαλησσόν: on the road from Thebes to Chalcis.

**499.** ἀμφὶ ἐνέμοντο: *dwelt about, inhabited.* *Cf.* 521, 574, 585, 634, *etc.* — Ἄρμα: here Amphiaraus (the chief hero of the expedition against Seven-gated Thebes) and his *chariot* sank into the earth.

**502.** Κώπας: this town gave its name to the lake on which it lay. — Θίσβην: Shakspere's 'Thisbe' was named for the nymph of this place.

**503.** ποιήεντα: here feminine, an adjective of two endings. *Cf.* 77.

**504.** Γλίσαντα: at the foot of Mt. Hypatus, where the decisive battle between the Epigoni and the Thebans was said to have been fought.

**505.** Ὑποθήβας: *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.

**506.** ἄλσος: in apposition with Ὀγχηστόν, *cf.* 592, 696.

**507.** Ἄρνην: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

**509.** νέες κίον: *cf.* νηὸς ἰούσης A 482. — ἐν δὲ ἑκάστῃ βαῖνον: *in each were sailing, sc.* from Aulis. See on 494 ff.

**510.** βαῖνον: *cf.* 351, 611, 619. — ἑκατὸν κτλ.: probably an unusually large number.

**511.** Ὀρχομενόν: the rich capital of the famous empire of the Minyae; called Μινύειον in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshiped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copaïs, on the left bank of the Boeotian Cephisus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

**512.** ἦρχε: singular, although two personal subjects follow. *Cf.* 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

**513.** δόμῳ: local, *in the house.* — Ἄκτορος: *i.e.* Astyoche's father.

**514.** ὑπερώιον: this served as the sleeping chamber for the women.

**515.** Ἄρηι: she bore *to Ares*, the national god of the warlike Minyae. For the dative, *cf.* 658. For the long first syllable of Ἄρηι, *cf.* 767, Ἀπόλλωνος A 14. — The second half-verse is equivalent to a relative clause.

**516.** τοῖς: construe with the verb. τῶν might have been used with νέες, § 19 *h*.

**517–526.** *The Phocians.* These also may be supposed to have fitted out their fleet on the Euripus.

**518.** Ἰφίτου: for this traditional form, the meter indicates the truer form to be Ἰφίτοο, with ultima lengthened before the μ (§ 59 *h*). § 35 *b*.

**519.** Πυθῶνα: the epithet πετρήεσσαν is well deserved.

**520.** Κρῖσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; *cf.* Daulis quia in tumulo excelso sita est, nec scalis nec operibus capi poterat (*sc.* by the Romans) Livy xxxii. 18. — Πανοπῆα: burnt, like Daulis, by the Persians under Xerxes.

**522.** ἄρα: *further;* uniting the following to form a series with the preceding. — Κηφισόν: the Cephisus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copaïs.

**524.** ἅμα ἕποντο: *accompanied.*

**525.** οἱ μέν: *i.e.* the two leaders mentioned in 517. — ἀμφιέποντες: for the use of the participle, see on ἰών A 138.

**526.** Βοιωτῶν δ' ἔμπλην: *next the Boeotians.* — ἐπ' ἀριστερά: *to the left* of the Boeotians, in the line of the ships. *Cf.* ἐπιδέξια 353.

**527–535.** *The Locrians.*

**527.** Οἰλῆος: genitive of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. *Cf.* Τελαμώνιος Αἴας, where the adjective is equivalent to a genitive. — ταχύς: *cf.* celerem sequi Aiacem Hor. *Carm.* i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip.

**529.** ὀλίγος: *small,* like Attic μικρός, which is rare in Homer. — λινοθώρηξ: *with linen doublet, i.e.* in a closely woven, thick linen jacket. Linen armor later became more common (see Xen. *An.* iv. 7. 15 of the Chalybes, τὸν λινοῦν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς Xen. *Cyr.* vi. 4. 2). Such a cuirass of cocoanut fiber was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a saber.

**530.** Πανέλληνας: *the Pan-Hellenes* (*cf.* Παναχαιων 404), only here. This unites under one name the peoples of northern Greece, as Ἀχαιούς is used of the peoples of Peloponnesus and the adjacent islands. *Cf.*

καθ' Ἑλλάδα καὶ μέσον Ἄργος α 344 *through Hellas and the midst of Argos*, as including all Greece. *Cf.* 'from Dan even to Beersheba,' *Judges* xx. 1, 'from John O'Groat's to Land's End.' **531.** οἵ: refers to Λοκρῶν 527.

**535.** Λοκρῶν: for its position at the beginning of the verse, see on οὐλομένην A 2. — ἱερῆς: as A 366. The cult of Apollo and Artemis was especially prominent in Euboea. **536–545.** *The Euboeans.*

**536.** The second half-verse is in apposition with the first. — μένεα πνείοντες: *breathing courage, i.e.* inspired with courage and fury. — μένεα: plural because of the number of men; *cf.* Shakespere's 'Wherein hath Caesar thus deserved your loves,' *Julius Caesar* iii. 2. 241. *Cf.* 588. — Ἄβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea and gave to the island its earlier name.

**537.** Χαλκίδα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that the rocks have been blasted away in order to open a passage for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — Εἰρετρίαν: the later Eretria. The short quantity of ε before τρ is unusual in Homer. § 59 *g.* — Ἰστίαιαν: trisyllabic by 'synizesis.' § 25 *a.*

**540.** ὄζος Ἄρηος: *scion of Ares*, denoting bravery; only metaphorical in Homer. *Cf.* θεράποντες Ἄρηος 110.

**542.** ὄπιθεν κομόωντες: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

**544.** This verse is composed apparently of six spondees. § 57 *d.* — δηίων: construe with στήθεσσιν. ι is here pronounced as *y*.

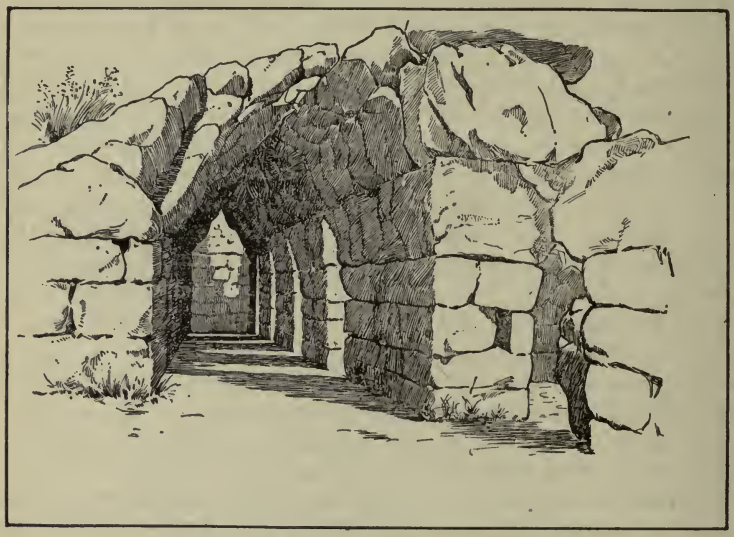
**546–558.** *The Athenians and Salaminians.* **546.** Ἀθήνας: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the *Odyssey.* — In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right. They were not prominent in the conflicts. — ἐυκτίμενον: *cf.* 'Where on the Aegean shore a city stands | *Built nobly*, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts | And eloquence,' Milton *Par. Regained* iv. 238 ff.

**548.** τέκε δὲ κτλ.: parenthetical clause. Erechtheus is called γηγενής by Herodotus and others. The Athenians boasted that they were *children of the soil* (αὐτόχθονες).

**549.** κάδ: construe with εἶσεν. *Cf.* ἀνὰ εἶσεν A 310 f. — πίονι: with reference to the votive offerings and other treasures stored there. — νηῷ: recent excavations show that before the Persian invasion the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian temple of Athena were built into the wall of the Acropolis.

**550.** μίν: *i.e.* Erechtheus, who was worshiped with Athena, since the two were considered the founders of the civilization of the country.

**551.** περιτελλομένων: see on 295. — This then was an annual festival.



CORRIDOR OF THE CITADEL OF TIRYNS

**552.** Πετεῶο: the family of Peteos claimed descent from Erechtheus.

**553 f.** τῷ δ' οὔ πω κτλ.: according to Herodotus, an ambassador of the Athenians in the time of the second Persian War referred to these verses with pride before Gelo, tyrant of Syracuse. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

**554.** κοσμῆσαι [*τάξαι*, § 17]: the infinitive is used here as an accusative of specification. — ἵππους: *i.e.* men on chariots, horses, and all that went with them.

**557.** **Αἴας**: *i.e.* the son of Telamon. — **Σαλαμῖνος**: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because he had killed his brother.

**558.** **ἄγων**: for the participle, *cf.* ἀμφιέποντες 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (*φυλαί*) of Attica was named Αἰαντίς, after him.

**559–624.** *Peloponnesus.* **559–568.** *Argos.*

**559.** **Αργος**: the city, not the country. — **τειχιόεσσαν**: *well walled;* literally, *rich in walls*, since Tiryns was famous for its walls, — the best known and perhaps the oldest extant example of the so-called Cyclopean architecture. These walls are thought to have been fifty or sixty feet in height, and in places are twenty or twenty-five feet thick. In the time of Antoninus Pius they were declared to be as great a wonder as the Egyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

**560.** **κατὰ ἐχούσας**: *which occupy.*

**561.** **Τροιζῆνα**: famous for the worship of Poseidon and as the early home of Theseus. — **ἀμπελόεντα**: for the form, *cf.* ποιήεντα 503. — **Ἐπίδαυρον**: famed for its temple of Asclepius. The theater (built under the direction of Polycletus, with seats and orchestra still well preserved) and other ruins there were excavated during 1881 and the following years.

**562.** **Αἴγιναν**: this island in very early times was conquered by Epidaurus. — In the eighth century B.C. it was ruled by Pheidon of Argos. — **κοῦροι Ἀχαιῶν**: differs only slightly from υἷες Ἀχαιῶν 281.

**563.** **Διομήδης**: Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.

**566.** **Μηκιστῆος**: brother of Adrastus, and thus great-uncle of Diomed. — **υἱός**: for the short penult, *cf.* 544, A 489. **569–580.** *Agamemnon's realm.*

**569.** **Μυκήνας**: the residence of Agamemnon, whose realm lay in northern Peloponnesus (the later Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, tombs, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycenae (the singular form also is used; see § 37 *d*) is called by Homer εὐρυάγυια and πολύχρυσος. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876–77. See § 3 *b*.

**570.** ἀφνειὸν Κόρινθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name *Corinth* into the mouth of his actors.

**572.** Ἄδρηστος: king of Argos, grandfather of Diomed. He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes' and the only one of the seven who returned home alive. — πρῶτα: *at first*, with reference to his return to Argos.

**574.** Πελλήνην: in Achaea, about six miles from the sea. — Αἴγιον: later the capital of the twelve Achaean cities. Near it was a sanctuary of Zeus Ὁμαγύριος, where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

**575.** ἀνά: *cf.* ἀνὰ δῶμα A 570. — εὐρεῖαν: a frequent epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

**576.** τῶν [τούτων]: *i.e.* the inhabitants of the cities mentioned just before. The genitive depends upon νηῶν, *the ships of these, their ships.* *Cf.* 509, 685, while in 587, 610, 713, 719, νεῶν is in apposition with τῶν.

**577.** πολὺ πλεῖστοι: since the kingdom of Agamemnon was most extensive. Thus he had the largest force of ships himself, and could beside these lend sixty ships to the Arcadians (610–614). His rule 'over many islands,' implying naval power, is mentioned in 108.

**578.** ἐν δέ: *but among them; cf.* 588, A 142. — χαλκόν: *cf.* 417.

**580.** οὕνεκα: *because*, referring to κυδιόων. — ἄριστος: *sc.* in kingly dignity and power, as is shown by the next verse. See on A 91.

**581–590.** *The realm of Menelaus.*

**581.** κητώεσσαν: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

**584.** Ἀμύκλας: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — Ἕλος: a city on the coast, from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

**585.** Λάαν: for the name, *cf.* '*Stone*ham,' 'Stonington.'

**586.** οἱ: *for him, his.*

**587.** νεῶν: in apposition with τῶν. See on 576. — ἀπάτερθε: *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

**588.** ἐν δέ: as 578. — προθυμίῃσι πεποιθώς: for the antepenult of προθυμίῃσι, see § 59 *b*. The plural is used because of the many occasions on which his zeal had prompted him to act. *Cf.* μένεα 536.

**590** = 356. **591–602.** *The forces of Nestor.*

**591. Πύλον**: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian War (425 B.C.) the Athenians established themselves here and held the position for fifteen years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* 715).

**592. πόρον**: *ford;* in apposition with **Θρύον**. *Cf.* **ἅλσος** 506.

**594. μοῦσαι**: for the plural, *cf.* 484.

**595. τὸν Θρήικα**: *that Thracian.* For the use of the article, *cf.* A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (**ἀοιδοί**) and visiting the courts of the princes.

**597. εὐχόμενος**: for the participle of manner, see on **ἰών** A 138. — **εἴ περ ἄν**: *even granted that, supposing that.* Here alone is **ἄν** found, instead of **κέν**, with **εἰ** and the optative; *cf.* A 60; see § 18 *d β*. The form in direct discourse would be *νικήσαιμι ἄν, εἴ περ ἂν αὐταὶ μοῦσαι ἀείδοιεν.*

**598. κοῦραι κτλ.**: *cf.* 491 f.

**599. πηρόν**: *maimed,* here probably *mute* (*cf.* 595), though a later tradition represented him as blind. — **αὐτὰρ κτλ.**: this states the result of their action, although elsewhere **αὐτάρ** is used to introduce something new.

**600. ἐκλέλαθον** (*sc.* **μίν**): reduplicated aorist (§ 43 *e*), used transitively; only here construed like a verb of depriving, with two accusatives.

**603–614.** *The Arcadians.* The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

**603. ἔχον**: *cf.* **Ὀλύμπια δώματ' ἔχοντες** A 18. — **ὑπὸ ὄρος**: *up under the mountain.*

**604. Αἰπύτιον**: *of Aepytus.* For the use of the adjective, *cf.* **Νηλήϊῳ** 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — **ἵνα** (*where*): *sc.* **εἰσίν**. For the omission of the copula in a relative clause, *cf.* A 547.

**605.** **Ὀρχομενόν**: to be distinguished from Minyan Orchomenus (511).

**608.** **Στύμφηλον**: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos) and for the labor of Heracles in killing the birds here.

**610** f. **ἐν νηὶ κτλ.**: *cf.* 509.

**614.** **θαλάσσια ἔργα**: *cf.* *πολεμήια ἔργα* 338. — Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. *Cf.* praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo Livy xxxv. 26.

**615–624.** *The Eleans.* **615.** **Βουπράσιον**: the 'whole and part' are often thus united; *cf.* 632, 'Peter and the Apostles,' *Acts* v. 29.

**616.** **ὅσσον ἐφ'**: *i.e.* *ἐφ' ὅσσον.* Construe with *ἐντὸς ἐέργει, incloses, bounds;* literally, *to as far, i.e. as far as.* *Cf.* Γ 12.

**620.** **ἡγησάσθην**: aorist, as 678, 864, 867, 870. *Cf.* *ἦρχε, was leader.*

**621.** **ὁ μέν**: *i.e.* Amphimachus. — **Εὐρύτου**: not to be confounded with Eurytus of 596. — **Ἀκτορίωνε**: here of the grandsons of Actor. See § 39 *m.*

**624.** **Αὐγηιάδαο**: Augeas was the king of Elis whose stables have become proverbial. See on 660.

**625–644.** *The Western Islands and Aetolia.* **625–630.** *Dulichium.*

**625.** **οἳ δέ**: *sc.* *ἦσαν.* — The poet places Dulichium and the other Echinades (which lie off the mouth of the Acheloüs) far to the south of their real position, off the coast of Elis. — **ἱεράων**: the position of the adjective indicates that it is construed with *Ἐχινάων,* with which *νήσων* is in apposition.

**626.** **πέρην ἁλός**: *i.e.* separated from Elis by the sea.

**629.** **ὅς**: *i.e.* Phyleus. — **πατρί**: *i.e.* King Augeas.

**631–637.** *The forces of Odysseus.*

**631.** **Κεφαλλῆνας**: the common name for the subjects of Odysseus.

**632.** **ῥά**: *namely, to wit.* The relative sentences are virtually in apposition with *Κεφαλλῆνας.* — **Ἰθάκην καὶ Νήριτον**: see on *Βουπράσιον* 615. — **εἰνοσίφυλλον**: literally, *leaf-shaking,* as if the mountain caused what it suffered.

**635.** **ἤπειρον**: refers to Leucadia and Acarnania, which were conquered by Laertes. — **ἀντιπέραια**: neuter adjective as substantive. *The opposite coast* in Elis, where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

**636.** **Διὶ κτλ.**: Odysseus is frequently called *πολύμητις* and *πολυμήχανος.*

**637.** δυώδεκα: a small number in comparison with the forty ships of Dulichium (630) or the eighty ships of Diomed (568). The same number of Odysseus' ships is mentioned in the *Odyssey*. See § 8 *d*. — μιλτοπάρηοι: *red-cheeked*. Their bows (*cheeks*) were painted with vermilion. On the other hand, *cf.* 170, and ι 482, where the ship of Odysseus is called κυανόπρῳρος, *dark-prowed*. — The forces of Odysseus are the fifteenth in the enumeration of the twenty-nine contingents. Corresponding to this position, these ships are said to be at the middle of the line.

**638–644.** *The Aetolians.*

**640.** Καλυδῶνα: on a shoulder of Mt. Aracynthus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

**641.** γάρ: introduces the explanation why Thoas was in command, and not Oeneus or one of his sons, Tydeus or Meleager. — ἦσαν: *were living*.

**642.** αὐτός: *i.e.* Oeneus. — ξανθός: *cf.* A 197. — Μελέαγρος: the most distinguished of the sons of Oeneus.

**643.** τῷ: *i.e.* Thoas. — ἐπί: construe with ἐτέταλτο. — πάντα: *everything*, explained by ἀνασσέμεν in apposition with it; *i.e.* the whole command. — Αἰτωλοῖσιν: dative of interest; *cf.* A 180, 231.

**645–652.** *The Cretans.* **645.** Κρητῶν: this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida.

**646.** Κνωσόν: the principal city of the island. Excavations on its site in the spring of 1900 brought to light the ruins of an extensive ancient palace (probably destroyed somewhat before Troy), and other remains of an early Greek civilization. — Γόρτυνα: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing an elaborate code of laws. — τειχιόεσσαν: *cf.* 559.

**647.** Μίλητον: this city gave colonists and name to the Ionian Miletus. — ἀργινόεντα: cretosum, *chalky*, as 656. The town lay on chalk cliffs.

**648.** Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.

**649.** ἄλλοι: made prominent before the relative clause. — ἑκατόμπολιν: a round number; *cf.* 449. *Cf.* centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

**650.** ἄρα: recurs to 645. **653–670.** *The Rhodians.*

**653.** ἠύς τε μέγας τε: two essential qualities of a hero; *cf.* μέγας 816.

**655.** διά: construe with κοσμηθέντες, *divided* in three parts. The Rhodians dwelt according to tribes (καταφυλαδόν 668) in their three cities.

Pindar tells in greater detail the story of the settlement of the island, and calls it *τρίπολις νᾶσος*.

**656.** **Λίνδον**: famed for its worship of Athena and Heracles. From this name came that of *Lincoln* (Lindi colonia).

**658.** This episode is intended for the glorification of the Rhodians.

**659.** **Ἐφύρης**: the seat of King Augeas (*cf.* 624).

**660.** **πέρσας**: *sc.* when he made his expedition against Augeas to avenge the wrong done in refusing the reward for cleansing the stables.

**661.** **τράφε**: intransitive, *grew up.* Construe with *ἐπεί, when he had grown up.* — **ἐνὶ μεγάρῳ**: *i.e.* in his father's house at Tiryns. — **ἐνί**: for the length of the final *ι* before the following *μ*, see § 59 *h*.

**662.** **αὐτίκα**: refers to the preceding *ἐπεὶ κτλ.* — **φίλον**: evidently only as a standing epithet here. — **μήτρωα**: brother of Alcmena, son of Alectryon. — **κατέκτα**: 'in a burst of anger,' says Pindar; by accident, according to another tradition.

**663.** **ὄζον Ἄρηος**: *cf.* 540.

**664.** **ὅ γε**: for its position in the second member of the sentence, *cf.* Γ 409.

**665.** **βῆ φεύγων**: *set out in flight; cf.* 71, A 391. The participle indicates the manner of his going, — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus, and of Patroclus (see on A 307).

**667.** **ἐς Ῥόδον ἷξεν**: this is an anachronism. Even the Dorian migration into Peloponnesus, according to the ancients, followed the fall of Troy by eighty years. — **ἄλγεα πάσχων**: *with sorrow.* Construe with *ἀλώμενος*.

**668.** **τριχθά**: *cf. τρίχα* 655. — **καταφυλαδόν**: equivalent to *κατὰ φῦλα* 362. See on 655.

**669.** **ἐκ Διός**: *cf.* 33.

**670.** **καί σφιν κτλ.**: an independent sentence illustrating *φίληθεν*. — **κατέχευε**: *poured down* upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

**671–675.** *The forces of Nireus.* The smallest contingent of all.

**671.** **Νιρεύς**: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), *cf.* 838, 850, 871. § 16 *b*. — **Σύμηθεν**: a small island, off the Carian coast, north of Rhodes. A Dorian colony, like the islands of 676 ff.

**672.** The names of Nireus' parents are significant.

**673.** κάλλιστος: predicate. *Cf.* 216. **674.** ἄλλων: *cf.* A 505.

**675.** ἀλαπαδνός: the opposite of κρατερός.

**676–680.** *The Sporades.* **676.** Κράπαθον: Κάρπαθον. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian Sea.

**677.** Κῶν: elsewhere Κόως in Homer. An island off Cnidus and Halicarnassus. — Εὐρυπύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus (679). — Καλύδνας: small islands near Cos.

**678.** Φείδιππος, Ἄντιφος: not mentioned elsewhere in the *Iliad.*

**680** = 516.

**681–694.** *The forces of Achilles.* **681.** νῦν αὖ: *but now;* a transition to the forces of northern (Thessalian) Greece. This verse forms a general prelude and announcement of what follows. — τούς: ἐρέω hovers before the mind; *cf.* 493. — τό: demonstrative, *that.* — Πελασγικὸν Ἄργος: *i.e.* Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.

**683.** Φθίην: home of Peleus and Achilles (*cf.* A 169), in the valley of the Spercheüs.

**685.** τῶν: *cf.* 576. — πεντήκοντα: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by fifty men, who (like the rest) on their arrival at Troy served as soldiers.

**686.** πολέμοιο δυσηχέος: *cf.* fremituque sequuntur | horrisono Verg. *Aen.* ix. 54 f.

**687.** οὐ γὰρ κτλ.: *for there was no one, etc.* — ἡγήσαιτο: potential optative without ἄν. § 18 *b.*

**688.** ἐν νήεσσι: *i.e.* in the camp. See on A 12.

**689.** κούρης: causal genitive; *cf.* A 65. — Βρισηΐδος: *cf.* A 184, 348.

**690.** ἐξείλετο: *i.e.* received as his γέρας ἐξαίρετον. See on A 124.

**691.** Λυρνησσόν: Briseïs tells of its capture and destruction (T 290 ff.). See on A 125.

**692.** κἀδ δ' ἔβαλεν: a change to the finite construction, after the participle διαπορθήσας. *Cf.* Γ 80; see § 11 *f.* — Μύνητα: king of Lyrnessus, and (according to the later story) husband of Briseïs.

**694.** τάχα: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the twenty-seventh day of the action of the *Iliad*, five days after the events narrated in this Second Book. See § 6 *r, s.*

**695–710.** *The forces of Protesilaus.* **695.** Πύρασον: named from the wheat (πυρός) which abounded in the region. — ἀνθεμόεντα: *cf.* 503.

**696.** **Δήμητρος τέμενος**: *consecrated field of Demeter;* in apposition with Πύρασον, *cf.* 506, 592. This afterwards gave to Pyrasus the name Δημήτριον. — **μητέρα μήλων**: Mt. Ida is called μήτηρ θηρῶν Θ 47.

**697.** **ἀγχίαλον**: this epithet would fit the other cities also.

**698.** **Πρωτεσίλαος**: Protesilaus was the first to fall in the war. The name is significant; *cf.* 702. High honors were paid to him at Elaeus in the Thracian Chersonese down to the time of the Persian wars. His ship was the center of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons and repulsed the Trojans.

**699.** **ἔχεν κάτα κτλ.**: *held down, covered.* *Cf.* Γ 243. Protesilaus was in the realm and power of the dark earth.

**700.** **ἀμφιδρυφής**: women tore their faces in grief. — **Φυλάκῃ**: local.

**701.** **ἡμιτελής**: he left home for the war before he could complete his house; he had hardly begun life for himself when he was killed. — **Δάρδανος ἀνήρ**: *a Dardanian warrior.* According to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρῶες.

**703.** **οὐδὲ μὲν οὐδὲ κτλ.**: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with οἳ, — neque vero ne hi quidem. — **πόθεόν γε μέν [μήν]**: literally, *they missed him indeed,* equivalent to καὶ ποθοῦντές περ ἀρχόν. The word before γε μέν is made prominent and always forms an 'adversative asyndeton' (see § 15 *c*). The English idiom introduces such a clause by *yet, but.* — **ἀρχόν**: *i.e.* their former leader.

**704.** **σφέας**: monosyllabic. § 25. — **Ποδάρκης**: leader of the Phthians.

**705.** **Φῡλακίδαο**: with ῡ, but Φῡλάκῃ 700; *cf.* Πρῑαμίδης 817 with Πρῐάμον Γ 146; see § 59 *e.* **707.** **πρότερος**: *cf.* προγενέστερος 555.

**708** f. Only another form of 703. — **οὐδέ τι**: *but in nothing.*

**711–715.** *The kingdom of Eumelus.* **711** f. **Φεράς, Βοίβην κτλ.**: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis.

**712.** **Ἰαωλκόν**: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic Expedition.

**714.** **ὑπ' Ἀδμήτῳ**: construe with τέκε, *cf.* 728, 742, 820. — For the repetition of the name, *cf.* 636, 655, 691.

**716–728.** *The forces of Philoctetes.*

**718.** **τῶν δέ**: antecedent of οἳ δέ 716. When the relative clause precedes, the apodosis often has δέ, as here. — **τόξων ἐὺ εἰδώς**: as 720

and frequently, the participle of οἶδα, *am skilled in*, is followed by the genitive.

**719.** ἐρέται: the warriors were the oarsmen.

**720.** ἐμβέβασαν: *had embarked; cf.* 351, 509. The preposition is repeated from ἐν ἑκάστῃ. — ἵφι μάχεσθαι: *so as to (so that they could) fight, etc.;* infinitive of result. *Cf.* A 8.

**722.** Λήμνῳ: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs. They sent slaves thither for sale, and received wine thence. — The repetition of the preposition gives to ἐν Λήμνῳ some independence from ἐν νήσῳ.

**723.** ὀλοόφρονος ὕδρου: construe with ἕλκεϊ, ablatival genitive; *from the cruel water snake.* See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

**724.** τάχα δὲ κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad; cf.* 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles which Philoctetes had in his possession. According to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war.

**725.** Ἀργεῖοι παρὰ νηυσί: parenthetical, in a kind of apposition with the subject of ἔμελλον. — Φιλοκτήταο: construe with μνήσεσθαι.

**726** = 703. **727.** Οἰλῆος: father of the lesser Ajax (527).

**728.** ῥά: points back to the preceding verse. *Cf.* 650, 742.

**729–733.** *Forces of the Asclepiads.*

**729.** Τρίκκην κτλ.: cities in western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — κλωμακόεσσαν: Ithome lay on the steep slopes of Mt. Pindus.

**731.** Ἀσκληπῖοῦ: better written as Ἀσκληπιόο. See on 518.

**734–737.** *Forces of Eurypylus.* **735.** λευκὰ κάρηνα: *gleaming heights;* literally, *white heads; cf.* 739. *Cf.* 117.

**738–747.** *The forces of Polypoetes.*

**738** f. Ἄργισσαν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

**739.** Ὀλοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκήν: *sc.* because of its chalk cliffs. *Cf.* 647.

**742.** κλυτός: as feminine. *Cf.* 77. **743.** ἤματι τῷ ὅτε: *cf.* 351.

**745.** οὐκ οἶος: construe with ἡγεμόνευε 740. — ἅμα τῷ γε κτλ.: no

conjunction connects this with οὐκ οἶος, since it is in a kind of apposition with it (§ 15 *b*), expressing more fully the thought of the first words of the verse (see on οὐλομένην A 2).

**746.** ὑπερθύμοιο : in a laudatory sense. — Καινείδαο : *cf.* A 264.

**748–755.** *Aenianians and Perrhaebians.* **750.** οἰκί' ἔθεντο : *built their homes.*

**751.** ἀμφί : *on the banks of.* — ἔργα : *tilled fields.*

**753.** ἀργυροδίνῃ : because of the white waves and eddies of the turbid Penēüs, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

**754.** ἀλλά τε : *cf.* A 82. — ἠύτ' ἔλαιον : refers to the water of the one stream flowing above the other.

**755.** ὅρκον δεινοῦ : explained by its appositive Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός : limits ὕδατος. — ἀπορρώξ : *branch* of the water of the Styx, as the Cocytus also was said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined probably because of its violent current.

**756–759.** *The Magnesians.*

**758.** Πρόθοος θοός : the poet puns upon the name. § 13 *c.*

**760–785.** *Conclusion of the Catalogue of the Achaean forces.*

**760.** *Cf.* 487.

**761.** τίς τ' ἄρα : *cf.* A 8. — ὄχ' ἄριστος : *cf.* A 69. — ἔννεπε : *cf.* 484.

**762.** αὐτῶν κτλ. : *cf.* 466. — ἅμα ἕποντο : *cf.* A 158.

**763.** μέγα : adverb; see on A 78. — Φηρητιάδαο : Admetus. *Cf.* 713 ff. Or this name may be given to Pheres' *grandson* Eumelus ; see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, ὄφρ' Ἀχιλεὺς μήνιεν 769, 764–767 being parenthetical.

**764.** Ἐύμηλος : *cf.* 714. — ποδώκεας : this and the following epithets are attracted to the construction of the relative clause. — ὄρνιθας : for the length of the last syllable, see on κακὸν ὥς 190.

**765.** σταφύλῃ ἐίσας : *like to a plumb line,* "straight as an arrow." — ἐπὶ νῶτον : *over the back* (*cf.* 308), *i.e.* of the same height.

**766.** ἐν Πηρείῃ : probably the region of Pherae, where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus and as a punishment was sent to serve a mortal. See Euripides' *Alcestis, init.* Apollo retained his interest in these mares.

**767.** φόβον κτλ.: *the flight of Ares* attends them. For the ablatival genitive, see on 396.

**768.** αὖ: marks the contrast with ἵπποι μέν 763; *cf.* αὖτε A 237.

**770.** ἵπποι: these were immortal steeds, sired by Zephyrus and given by Poseidon to Peleus. — φορέεσκον: *drew.* The Homeric heroes did not ride on horseback. Thus ἵπποι often stands for *horses and chariots. Cf.* 554.

**771.** ὁ μέν: contrasted with ἵπποι 775, as is shown by 769 f. — ἐν νήεσσι: *cf.* 688 f.

**774.** αἰγανέῃσιν: dative of means with ἱέντες.

**775.** παρ' ἅρμασιν: *i.e.* where they had been tied when released from the yoke; in contrast with ὑφ' ἅρμασι, where the horses are *under the* yoke before the *chariot.* — ἕκαστος: appositive, as A 606.

**776.** The Homeric horses were fed on λωτόν (*clover*), σέλινον (a kind of *parsley*), κύπειρον (a fragrant marsh plant), and on κρῖ λευκόν (*white barley*), πυρός (*wheat*), and ὄλυραι or ζειαί (*spelt*).

**777.** εὖ πεπυκασμένα: *i.e.* away from the dust. — κεῖτο: *stood.* — ἀνάκτων: *of the masters* (construe with ἅρματα), *i.e.* Achilles and his lieutenants (see on 685). The λαοί did not fight ἀφ' ἵππων.

**778.** οἱ δέ: *i.e.* the λαοί and ἄνακτες. — ποθέοντες: *cf.* 703.

**780.** Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — οἱ δέ: *i.e.* the Achaeans. — ὡς εἴ τε κτλ.: *as if the earth were devoured* (literally, *pastured off*) *by fire.* The optative is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons; *cf.* 455 ff.

**781.** "The earth trembled as from an earthquake." — Διὶ ὥς: *sc.* στεναχίζει, *groaned as* it groans *under Zeus, under the power of Zeus.* ὑπὸ ποσσί 784 corresponds to this. — Διί: for the length of the ultima, *cf.* ὄρνιθας 764, and Διΐ 636.

**782.** χωομένῳ: "in his wrath." An instance of the exhibition of this anger follows. — ὅτε τε: with hypothetical subjunctive. — ἀμφὶ Τυφωέι: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus, i.e.* the earth which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. —

*Cf.* 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held,' Milton *Par. Lost* i. 196 ff.

**783.** εἰν Ἀρίμοις: *in the land of the Arimi*, in Cilicia. This belongs to the so-called 'earthquake belt.' *Cf.* durumque cubile | Inarime Iovis imperiis imposta Typhoeo Verg. *Aen.* ix. 715 f.

**784.** *Cf.* scuta sonant pulsuque pedum conterrita tellus Verg. *Aen.* vii. 722.

**785.** πεδίοιο: *on the plain;* local genitive; *cf.* 801. Only the archaic form in -οιο is so used in Homer. The accusative is used with no essential difference of meaning; *cf.* A 483.

**786.** ποδήνεμος: Iris is ἀελλόπος *storm-footed* Θ 409. *Cf.* Tennyson's 'light-foot Iris.' — ὠκέα [ὠκεῖα]: for the inflection, see § 38 *b*.

**787.** πὰρ Διός: construe with ἦλθε.

**788.** ἀγορὰς ἀγόρευον: *were holding an assembly; cf.* πόλεμον πολεμίζειν Γ 435. — ἐπὶ Πριάμοιο θύρῃσιν: *at the gates of Priam, i.e.* before the palace, where by oriental custom the king sat in judgment. *Cf.* 'Judges and officers shalt thou make thee in all thy gates,' *Deut.* xvi. 18.

**789.** πάντες: *i.e. all* the nobles. It is limited by the circumstances of the case. — No special *βουλή* (*cf.* 53) of the Trojans is mentioned.

**790.** προσέφη: *sc. μίν* (referring to Priam), as 172. *Cf.* 795.

**791.** φθογγήν: at first only the similarity of voice receives prominence, in close connection of thought with *προσέφη*. But here, as in the other cases, a transformation of the whole person is to be assumed; hence ἐεισαμένη 795 without the addition of *φθογγήν*. The contents of the speech, however, cause Hector to recognize the goddess (807).

**792.** ποδωκείῃσι κτλ.: equivalent to *ποσὶ κραιπνοῖσι πεποιθώς*. For the plural, *cf.* *προθυμίῃσι* 588.

**793.** τύμβῳ κτλ.: *on the top of the mound.*

**794.** δέγμενος ὁππότε: exspectans dum, generally followed by the aorist optative. — ναῦφιν: ablatival genitive with *ἀφορμηθεῖεν*. — This service was to be expected rather at the beginning of the war. *Cf.* 362 ff.

**795.** τῷ μιν ἐεισαμένη: *cf.* 22. — μίν: *i.e.* Priam. Construe with *προσέφη*. — This verse repeats the sum of 790 f., because of the interposed clauses.

**796.** αἰεί τοι: *cf.* A 107, 177, 541. — φίλοι: predicate. *Cf.* A 107. — ἄκριτοι: *cf.* 246. — Iris blames Priam's untimely unconcern.

**797.** πόλεμος δὲ κτλ.: contrast (paratactic; § 21 *d*) with ἐπ' εἰρήνης, *in time of peace.* — ἀλίαστος: *cf.* 420.

**798.** δή: equivalent to ἤδη. — πολλά: cognate accusative with εἰσήλυθον. It does not differ greatly from πολλάκις. **799.** *Cf.* 120.

**800.** ἐοικότες: *sc.* in number. *Cf.* 468. — *Cf.* 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore,' *Genesis* xxii. 17. — ἤ: in a comparison where the poet leaves the choice open. **801.** προτὶ ἄστυ: construe with ἔρχονται.

**802.** Ἕκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δέ: for the order of words, *cf.* A 282. — ὧδέ γε: construe with ῥέξαι. It refers to what follows.

**803.** πολλοὶ κτλ.: explanatory preparation for 805. For the thought, *cf.* 130 f.

**805.** τοῖσιν: *to these;* antecedent of the following relative. No conjunction is used to connect this with what has preceded, since this is in a kind of apposition with ὧδέ γε ῥέξαι. For the dative, *cf.* Τρωσί 816. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished in 815) corresponding to that of the Greeks in 362 f.

**806.** τῶν δ' ἐξηγείσθω: *and let him lead these forth; sc.* from the city to the field of battle. — πολιήτας: *the men of his city.* This measure is intended especially for the great number of Trojan allies.

**807.** οὔ τι κτλ.: *by no means failed to recognize* (*i.e. he recognized clearly*) *the speech of the goddess;* he recognized the goddess herself. For the 'litotes,' see on A 220.

**808.** ἐπὶ τεύχεα: *to fetch their arms. Cf.* Attic μετὰ τεύχεα.

**809.** πᾶσαι πύλαι: *the whole gate,* — *i.e.* the gate was opened wide, — the Scaean or Dardanian gate, leading from the city to the plain. Homer does not mention any other gates of the city.

**811.** ἔστι δέ τις: a favorite epic beginning of a description; *cf.* urbs antiqua fuit Verg. *Aen.* i. 12. — πόλιος: disyllabic by 'synizesis.' The ultima is long before the caesural pause.

**812.** ἀπάνευθε: *aside; sc.* from the principal road. — περίδρομος: *i.e.* free lying, lying in an open place. — ἔνθα κτλ.: see on 397.

**814.** ἀθάνατοι κτλ.: for the language of the gods, see on A 403. — σῆμα: such a tomb as that of 604. — πολυσκάρθμοιο: *agile; sc.* in battle.

**815.** διέκριθεν: *cf.* 805, 475 f.

**816–877.** *The Trojans and their allies.* The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816–839), and II. eleven contingents of allies (ἐπίκουροι,

840–877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (*a*) Ilios, (*b*) Dardania, under command of Aeneas, (*c*) Zelea, under Pandarus, (*d*) Adrastea, (*e*) Percote, *etc.* II. Allies (from Europe), (*a*) Thracians, under Rhesus, (*b*) Ciconians, (*c*) Paeonians; (from Asia), (*a*) Pelasgians, (*b*) Paphlagonians, under Pylaemenes, (*c*) Halizonians, (*d*) Mysians, (*e*) Phrygians, (*f*) Maeonians, (*g*) Carians, (*h*) Lycians, under Sarpedon and Glaucus. See on 844 ff.

The Catalogue of the Trojans is far less exact, detailed, and symmetrical than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, according to Θ 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 10,000 were Trojans, if 123–130 are to be interpreted literally.

**816–839**. *The Trojans.* **816. Τρωσί**: in the narrower sense, the inhabitants of the city Ἴλιος. — **μέγας**: of stature. The Greeks were prone to believe that no man could be physically small while mentally great. *Cf.* 653. —**κορυθαίολος**: a mark of martial activity; *cf.* et cristam adverso curru quatit aura volantem Verg. *Aen.* xii. 370.

**817. πλεῖστοι κτλ.**: *i.e.* as the flower of the whole army.

**818. μεμᾱότες**: *striving forward* with the lance, eager for the fray.

**819. Δαρδανίων**: the name is preserved in the modern 'Dardanelles.'— **αὖτε**: correlative with *μέν* 816; *cf.* 768. —**Ἀγχίσαο**: Anchises is nowhere referred to by Homer as alive at the time of this war.

**820. Ἀφροδίτη**: for the short first syllable, see § 59 *g a*.

**821. ἐν κνημοῖσι**: *i.e.* where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains. —**θεὰ βροτῷ**: note the 'antithesis.' **822. ἅμα τῷ γε**: *cf.* 745.

**823. μάχης πάσης**: *every* kind of *battle,* — on foot or in the chariot, with lance or sword. For the genitive, *cf.* 718.

**824. δέ**: for the short vowel before following *ζ*, *cf.* *o* before *Σκαμάνδριον* in 465. — **Ζέλειαν**: on the frontier of Mysia. — **πόδα νείατον**: *i.e.* the northern slope. For the accusative, *cf.* 603.

**825. ἀφνειοί**: *sc.* because of the well-tilled farms. — **πίνοντες κτλ.**: this expression was often imitated. *Cf.* exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. *Ecl.* i. 62 f. — **μέλαν**: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

**826.** **Τρῶες**: in the broader sense, — the inhabitants of the country.

**827.** **καί**: *cf.* A 249. — **τόξον κτλ.**: *i.e.* Apollo gave him skill with the bow; *cf.* laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described in Δ 105–111.

**828.** **Ἀδρήστειαν**: received its name from Adrestus (830). Like the following cities, it lay in what was Mysia in later times. — **δῆμον**: as 547.

**829.** **Πιτύειαν**: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυοῦσα. — **Τηρείης**: a mountainous region near Cyzicus.

**830.** **λινοθώρηξ**: perhaps as an archer. *Cf.* 529.

**831.** **υἷε δύω**: *cf.* A 16. — **Περκωσίου**: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — **περὶ πάντων**: *cf.* A 258.

**832.** **ᾔδεε κτλ.**: Homer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — **οὐδέ**: for the lengthened ultima before the possessive pronoun, see § 32 *c*, *i*. — **οὐδὲ ἔασκεν**: 'resistance to pressure' is implied in the imperfect. He refused his consent.

**833.** **φθισήνορα**: a standing epithet of the battle.

**835.** **ἄρα**: as 522. — **Περκώτην**: Percote, Abydus, and Arisbe were towns on the south side of the Hellespont.

**836.** **Σηστόν**: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

**838.** **Ἄσιος**: for the repetition of the name, see on 671.

**840–877.** *The allies of the Trojans.*

**840.** **Πελασγῶν**: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa or Larissa (*rock-citadel*). More than a dozen towns of this name are enumerated, beside the citadel of Argos.

**844** ff. The following enumeration of allies has a radial arrangement, proceeding from Troy as the center and starting point. Each radius ends with a *τηλόθεν* (849, 857, 877) or *τῆλε* (863) for the most distant point from Troy. I. European line (844–850). II. Northeast of Troy, on the southern shore of the Euxine Sea (851–857). III. Southeast of Troy (858–863). IV. South of Troy (864–877).

**844.** **Θρήικας**: European Thracians, dwelling between the Hebrus and the Hellespont. — **ἦγε**: for the singular, see on 512.

**845.** **Ἑλλήσποντος**: the Hellespont in Homer includes also the neighboring waters. — **ἀγάρροος**: *with strong stream.* It is called a *ποταμός*. No current of the Mediterranean compares with that of the Hellespont.

**846.** **Κικόνων**: Odysseus destroyed their city, after leaving Troy. They are mentioned by Herodotus among the Thracian nations through whose country Xerxes passed.

**850.** **Ἀξιοῦ**: for the repetition, *cf.* 671. The Axius is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets *εὐρυρέεθρος*, *βαθυδίνης*. — **κάλλιστον**: predicate; "whose water is the most beautiful that," *etc.* *Cf.* 216. The water of the Axius is now muddy.

**851.** Here the poet returns to Asia. See on 844 ff. — **Πυλαιμένεος κτλ.**: equivalent to "the shaggy-breasted Pylaemenes." For the periphrasis, *cf.* 387, Γ 105; see § 16 *d.* — **λάσιον κῆρ**: see on A 189. Here the epithet is transferred to the heart itself.

**852.** **ἐξ Ἐνετῶν**: *out of the midst of the Enetians*, where he dwelt. Equivalent to **Ἐνετήιος**. In later times these **Ἐνετοί** were called *Veneti*; they were said to have wandered to the coast of the Adriatic Sea. — **ἀγροτεράων**: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast. § 40 *c.*

**856.** *Cf.* 517. **858.** **Μυσῶν**: south of the Propontis, east of the Aesepus, towards Bithynia.

**859.** **οὐκ**: placed emphatically before *οἰωνοῖσιν*, with reference to the preceding *οἰωνιστής*. *Cf.* gratissimus augur; | sed non augurio potuit depellere pestem Verg. *Aen.* ix. 327 f. — **οἰωνοῖσιν**: *by omens*, from the flight of birds.

**860.** **ὑπὸ χερσί**: *ὑπό* with the dative is frequently used by Homer where the Attic used *ὑπό* with the genitive. See § 19 *i.* — **Αἰακίδαο**: for the use of the patronymic, *cf.* 621. *Cf.* Aeacidae telo iacet Hector Verg. *Aen.* i. 99.

**861.** **ἐν ποταμῷ**: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff., but Ennomus is not named there. — **ὅθι περ**: *just where.*

**862.** **Φρύγας**: *sc.* on the river Sangarius. They were famed for their chariots and their vineyards (Γ 184 ff.). They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric; *cf.* alma Venus Phrygii genuit Simoentis ad undam

Verg. *Aen.* i. 618. — **Ἀσκάνιος**: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion piece to Hector's son Astyanax. — For the name we may compare *Ashkenez* in *Gen.* x. 3 for the inhabitants of Central Asia Minor.

**863.** **Ἀσκανίης**: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — **μέμασαν δέ**: instead of a participle or relative clause; see 21 *d.* — **ὑσμῖνι**: local dative. Synonymous with *μάχη, πόλεμος, δηιοτής.*

**864.** **Μῇοσιν**: later called Lydians. They inhabited an attractive land and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — **ἠγησάσθην**: *cf.* 620.

**865.** **Γυγαίη λίμνη**: *i.e.* the nymph of that lake; *cf. νύμφη νηΐς* Z 21. All of these nymphs belong to western Asia Minor, which was thought to be their favorite abode.

**866.** **καί**: *also,* marks the agreement with 864. *Cf.* 74.

**867.** **βαρβαροφώνων**: *rough-voiced,* refers to the harshness of their dialect. The word *βάρβαρος* for *non-Greek, foreigner,* is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

**868.** **Μίλητον**: this old Carian city became the largest Ionian city and the mother of eighty colonies, but lost much of its importance in the insurrection against the Persians, in 494 B.C.

**869.** **Μυκάλης**: at the foot of this mountain the Persians were defeated, in 479 B.C.

**870.** **ἄρα**: *so, as I said,* refers back to 867.

**871.** **Νάστης κτλ.**: repeated from the preceding verse, in the reverse order. *Cf.* 671.

**872.** **ὅς**: refers to the principal person, *Νάστης* 867. — **καί**: marks the agreement with *ἀγλαὰ τέκνα* 871; *cf.* 866. — **χρυσὸν ἔχων**: *with gold ornaments,* probably the gold spirals used in fastening his long hair. *χρυσόν* here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — **ἠύτε κούρη**: *like a vain girl.*

**873.** **νήπιος**: *cf.* 38. **874** = 860.

**876.** **Σαρπηδών**: second only to Hector; the bravest leader of the allies, regarded by the Trojans as *ἕρμα πόληος* Π 549 *prop of the city.* He was son of Zeus and Laodamia, Bellerophon's daughter (Z 198 f.). He led in the attack on the Achaean camp (M 101, 292 ff., 397 ff.). He

was slain by Patroclus (Π 480 ff.). At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia (Π 667 ff.). — **Γλαῦκος**: Glaucus tells of his race in Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed (Z 119 ff.). He was wounded by Teucer (M 387 ff.). The honors received by the two Lycian heroes at home are enumerated by Sarpedon at M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (827) comes; *cf.* E 105. From those Trojan Lycians the southern Lycians of Sarpedon are to be distinguished.

**877.** **Ξάνθου**: mentioned also in E 479, M 313; to be distinguished from the Trojan river *ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον* Υ 74.

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## THIRD BOOK OF THE ILIAD

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men, and also gives information with regard to events which preceded the action of the poem.

**1.** This verse refers to B 476, 815. — **ἕκαστοι**: *i.e.* the separate divisions of each army. *Cf.* B 127. The singular would have been used of individuals. *Cf.* A 606.

**2.** **Τρῶες**: *i.e.* the Trojans and their allies. — As B 826, not as B 816. — **κλαγγῇ κτλ.**: *with clamor and outcry;* one idea, expressed for emphasis by two synonymous nouns. *Cf.* A 492, B 339. — **ἴσαν**: *advanced.* — **ὄρνιθες ὥς**: *cf.* B 764, and see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed (Δ 429 ff.) the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

**3.** **ἠύτε**: *cf.* B 87. — **γεράνων**: *cf.* B 460. — **οὐρανόθι πρό**: the adverb *πρό*

makes οὐρανόθι more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. *Cf.* B 456. — *Cf.* quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. *Aen.* x. 264 ff.; 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley *Hellas;* 'Loud were their clamoring tongues, as when | The clanging sea-fowl leave the fen,' Scott *Marmion* v. 5.

**4.** ἐπεὶ οὖν: as A 57. — χειμῶνα: *cf.* γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην (*winter quarters*) ἐς τοὺς τόπους τούτους (*i.e.* of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans pontum fugat, et terris immittit apricis Verg. *Aen.* vi. 311 f. — φύγον: for the gnomic aorist in comparisons, *cf.* 10, 23, 33.

**5.** κλαγγῇ: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 *a.* — ταί γε: repeats the subject, αἵ τε 4. See on A 97. — ἐπὶ κτλ.: *toward the currents, etc., i.e.* toward the south. See on A 423.

**6.** ἀνδράσι: made prominent in contrast with the cranes. ἀνήρ often stands in attributive connection with nouns. See on B 474. — Πυγμαίοισι: these *pygmies*, Lilliputians (literally, *Fistlings*), on the southern shore of the Mediterranean, were attacked yearly by the cranes, according to the common story. — *Cf.* 'that small infantry | Warr'd on by cranes,' Milton *Par. Lost* i. 575. — φόνον κτλ.: *cf.* B 352.

**7.** ἠέριαι: *cf.* A 497. On the day after their arrival in the land. — κακήν: *destructive*, as A 10; *sc.* to the pygmies. — ἔριδα κτλ.: *offer* (literally, *bring forward*) *strife.*

**8.** οἱ δ' ἄρα: *i.e.* the Achaeans; correlative with Τρῶες μέν 2. — ἴσαν σιγῇ: *cf.* οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . . προσῄσαν Xen. *An.* i. 8. 11. — μένεα πνείοντες: *cf.* B 536. — *Cf.* 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton *Par. Lost* i. 559 ff.

**9.** ἐν θυμῷ: *in heart*, though they did not shout; emphatic. *Cf.* B 223.

**10.** εὖτε: generally a temporal particle; here a comparative conjunction, *as*, like ἠύτε 3. — "As the South wind veils the mountain tops with mist."

**11.** οὔ τι φίλην κτλ.: *sc.* since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτὸς ἀμείνω: perhaps because the sheep were usually shut up in their fold at night.

**12.** τόσσον, ὅσον: *only so far as;* accusative of extent, with ἐπί, *cf.* B 616. — τέ τέ: these mark the correlation of the clauses; *cf.* A 82. —

Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd's crook, or a bowshot, or a furrow's length, or the reach of the voice. *Cf. St. Luke* xxii. 41, 'And he was withdrawn from them about a stone's cast.'

**13.** ὣς ἄρα κτλ.: as B 784. **14** = B 785.

**15.** A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — σχεδὸν ἦσαν: *were near* each other. For the use of the adverb, see on A 416. — ἐπ' ἀλλήλοισιν: construed with ἰόντες. For ἐπί in hostile sense, *cf.* A 382.

**16.** Τρωσίν: *for the Trojans.* — θεοειδής: this epithet is given to Paris because of his personal beauty. *Cf.* 39, 44 ff., 55, 64.

**17.** παρδαλέην: adjective as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus had a panther's skin on his shoulders. See on B 43.

**18.** αὐτάρ: *on the other hand.* This gives prominence to δοῦρε, since the spears do not belong properly to the archer's equipment, which has just been described. — δοῦρε δύω: for δύω with the dual, *cf.* A 16. — κεκορυθμένα κτλ.: for the plural in agreement with the dual, *cf.* A 200. — *Cf.* bina manu lato crispans hastilia ferro Verg. *Aen.* i. 313, laeva duo forte gerebat | praefixa hastilia ferro *ib.* xii. 488 f.

**19** ff. For the single combat, *cf.* 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together,"' *1 Sam.* xvii. 4–10; cum trigeminis (*sc.* Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless men, | Alas! it were

great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' *Chevy Chase.*

**19.** **πάλλων**: parallel with ἔχων 17. — **προκαλίζετο**: by his mien rather than by words; *cf.* 21. προκαλιζόμενος would make a smoother construction here, but the finite verb is used in order to give the thought more prominence; *cf.* ἔβαλλον 80. Thus ἔχων and πάλλων seem to be related to both imperfects. — **πάντας ἀρίστους**: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to line 16, since this verse explains προμάχιζεν. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

**20.** **ἀντίβιον**: *cf.* ἀντιβίην A 278; used only of a hand-to-hand, man-against-man conflict.

**21.** **δέ**: correlative with μέν 16. — **ὡς**: for its position, *cf.* A 32. — **ἀρηΐφιλος**: this epithet is generally applied, as here, to Menelaus. The epithet and the name form a convenient close to the verse. See on A 7.

**22.** **προπάροιθεν ὁμίλου**: *sc.* as πρόμαχος. — **μακρὰ βιβάντα**: this gives the manner of ἐρχόμενον. It is here a sign of courage, for Paris was no coward. *Cf.* longe gradientem Verg. *Aen.* x. 572, 'Satan with vast and haughty strides advanced,' Milton *Par. Lost* vi. 109.

**23.** **ὥς τε λέων κτλ.**: a comparison instead of the apodosis, which (with ὀφθαλμοῖσιν ἰδών as a repetition of ὡς ἐνόησεν) follows at 27. The gnomic aorist ἐχάρη contains the point of comparison; but πεινάων also receives emphasis from its position and corresponds to φάτο γὰρ τίσασθαι 28, *i.e.* joy at the promised satisfaction of a passionate desire. — **ἐπὶ σώματι κύρσας**: *as he happened upon the carcass* of a beast just slain in the chase (*cf.* 26). σῶμα is used in Homer only of a dead body; see § 17. In Λ 475 ff. is another instance in a comparison of a lion coming up and eating a deer which a hunter had killed. — *Cf.* impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. *Aen.* x. 723 ff. The aorist is gnomic, like εὑρών, below, which explains κύρσας, and is in apposition with it.

**25.** **μάλα κατεσθίει**: *eagerly devours.* — **γάρ τε κτλ.**: explains πεινάων. — **εἴ περ ἄν**: *cf.* B 597. — **αὐτόν**: *himself*, in contrast with the goat or deer.

**26.** **κύνες κτλ.**: "hounds and hunters," who had killed the beast.

**27.** θεοειδέα: with 'synizesis' of the last two vowels, as 237, 450. § 25.

**28.** τίσασθαι: for the aorist infinitive after a verb of expecting, *cf.* 112, 366; see G. 1286.

**29.** Paris was on foot; see 22. — ἐξ ὀχέων: equivalent to ἐξ ἵππων 265.

**31.** κατεπλήγη: "was filled with dismay"; not from natural cowardice (Z 521 ff.), but his guilty conscience robbed him of courage at sight of Menelaus. 'Conscience does make cowards of us all.' — ἦτορ: *cf.* A 44.

**33.** ὡς δ' ὅτε: introduces a comparison, with the gnomic aorist. See § 14 *e*. — τέ, τέ: as 12. For the ε remaining short before δρ, see § 59 *g*. — παλίνορσος ἀπέστη: *stepped back again, sc.* in terror; in this lies the point of the comparison. For the predicate adjective used as an adverb, *cf.* ἠέριαι 7, ἀντίοι A 535. — *Cf.* improvisum aspris veluti qui sentibus anguem | pressit humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. *Aen.* ii. 379 ff., 'False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Of that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

**34.** ὑπό: *below*, referring to the weakness of his knees. Construe with ἔλλαβε.

**35.** παρειάς: in apposition with μίν, as a 'part' with the 'whole'; *cf.* 438, 442.

**36.** καθ' ὅμιλον: *into the throng.* — ἀγερώχων: also B 654.

**37.** Ἀλέξανδρος: in apposition with the subject of ἔδυ, expressed here for the sake of the contrast with Ἀτρέος υἱόν.

**39.** εἶδος ἄριστε: as 124; in contrast with Δύσπαρι, *cf.* 45. Thus the excellence that is granted is made a reproach.

**40.** αἴθ' ὄφελες κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμος: *unborn, unmarried.* — Elsewhere, also, Hector uses strong language to Paris and about him. *Cf.* 454, Z 284 f.

**41.** καὶ τό: *even this*, referring to the preceding verse. — κε βουλοίμην: potential, *I should prefer; cf.* A 112. — κεν ἦεν: as contrary to fact in present time. — πολύ: *cf.* A 91, 112.

**42.** ἤ: follows the comparative idea in βουλοίμην, as A 117, καί κεν πολὺ κτλ. being parenthetical.

**44.** φάντες (imperfect participle): *they who believed;* of an incorrect view, as B 37 and frequently. — καλόν: seldom is an adjective at the close of one verse in close connection with a noun at the beginning of the next.

§ 11 *j*. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος. Perhaps καλόν and εἶδος should change places, having been transposed to avoid an 'apparent hiatus.'

**45.** ἔπι (for ἔπεστι, as A 515): *attends thee.* — ἀλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — φρεσίν: local; *cf.* A 24.

**46.** "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοιόσδε: with deictic -δε, *cf.* 157, B 120.

**47.** ἀγείρας: subordinate to ἐπιπλώσας [Attic ἐπιπλεύσας].

**48.** ἀλλοδαποῖσι: masculine adjective as substantive; *cf.* Δαρδανίων B 819. *Cf.* on A 54, 539. — ἀνῆγες: *didst lead* (*bring*) *home* to Troy.

**49.** ἀπίης: *cf.* A 270. — νυόν: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητάων: *cf.* A 290. Important for the thought here. For the plural, *cf.* 106, B 250.

**50.** πῆμα: *as a bane.* This accusative and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. *Cf.* B 160; see H. 626; G. 915. — δήμῳ: *country*, as B 547. — For the (probably accidental) alliteration of π, see § 13 *a*.

**51.** δυσμενέσιν κτλ.: for the 'chiastic' order of words, *cf.* 103 f., 179, A 443. — κατηφείην: *humiliation, shame.* *Cf.* ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, αἶσχος δὲ τοῖς οἰκείοις παρέχοντα Dio Cass. xxxviii. 23. 1.

**52.** οὐκ ἂν δὴ κτλ.: a question in the sense of an energetic but sarcastic exhortation. *Couldst thou not then withstand, etc.? Stand to meet, etc.* The way for this question has been prepared by 50 f. "If thou hadst the courage to bring Helen to Troy, thus bringing war upon thy native land, then have the courage," *etc.*

**53.** γνοίης κε: *then wouldst thou learn.* The condition εἰ μείνειας is easily supplied; *cf.* A 232, B 242. — ἔχεις: *hast to wife*, as 123.

**54.** οὐκ ἄν τοι χραίσμῃ: "will not help thee (A 28)." This is more definite than the optative with ἄν, to be expected after γνοίης κε. See § 18 *b*. ὅτε μιγείης is stated as a mere conception of the mind. — κίθαρις: without the article, although the other nouns here have it. Achilles, also, had a cithara (I 189), but he sang not love songs but κλέα ἀνδρῶν, *glorious deeds of men.* — τά: *these, thy;* deictic, like the following ἥ and τό.

**55.** ἥ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition. — μιγείης ἐν: *cf.* 209; generally the simple dative is used with μίγνυμι.

**56.** δειδήμονες: *sc.* since Paris belonged to the royal family. — ἦ τέ κεν ἔσσο: the conditional idea (English *else*) is implied as in 53.

**57.** λάινον κτλ.: *put on a stone tunic.* A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). A recent American story has the sentence, 'You would return in a wooden overcoat,' and from an English story is quoted 'put on the green waistcoat' in the sense of 'lie under the graveyard sod.' Possibly, then, Hector referred to a sarcophagus; but the Homeric heroes are burned, not buried in stone coffins. — ἔσσο: from ἕννυμι (ἐσνυμι).

**59.** Ἕκτορ: construe with 64, where the principal thought begins. — ἐπεί: follows the vocative, as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

**60.** αἰεί τοι: this thought is resumed in 63 with an accented σοί, because of the contrast. — ἀτειρής: predicate of κραδίη.

**61.** εἶσιν: *goes, i.e.* is driven. It is always used as present in Homeric comparisons; *cf.* B 87. — διὰ δουρός: *through the trunk of a tree.* — ὑπ' ἀνέρος: driven *by a man.* For the passive sense in εἶσιν, see H. 820. — ὅς ῥά τε κτλ.: hypothetical, "when he hews out" of the felled tree, *etc.* — τέχνῃ: *with skill.* For the dative, *cf.* κλαγγῇ 2, σιγῇ 8.

**62.** ὀφέλλει κτλ.: the axe by its weight *increases the force of the man's blow.* ὀφέλλει has the same subject as εἶσιν, which shows the intervening clause to be parenthetical.

**63.** ἀτάρβητος: attributive adjective with νόος.

**64.** μή μοι: 'adversative asyndeton.' — πρόφερε: *cf.* B 251. — χρυσέης: equivalent to χρυσοφόρου, *adorned with gold. Cf.* B 872, Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χάλκεος, because of his bronze armor. — "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite."

**65.** 'Causal asyndeton,' *i.e.* if a particle were used here, it would be causal. — ἀπόβλητα: abiecta, *to be cast off,* as B 361. *Cf.* πᾶν κτίσμα (*creature*) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον *1 Tim.* iv. 4.

**66.** ὅσσα . . . δῶσιν: for the conditional relative sentence, *cf.* A 554. Explanatory of δῶρα, adding the essential mark of the gods' gifts, *i.e.* that they are of free choice. — αὐτοί: *i.e.* without act and thus without responsibility of the receiver. — ἑκὼν ἕλοιτο: this forms an independent contrast to the preceding relative clause.

**67.** νῦν αὖτε: transition from the preceding general considerations to the work before them.

**68.** ἄλλους: *the others.* — κάθισον: *bid to sit down.*

**69.** αὐτάρ: see on B 768. — ἐν μέσσῳ: *between the two armies; cf.* 77, 266, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στῆθι εἰς τὸ μέσον *St. Luke* vi. 8. For the neuter adjective as a substantive (not very frequent in Homer), *cf.* A 54, 539.

**70.** συμβάλετε: *cf.* ξυνέηκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: *i.e.* those which Paris carried away with Helen from the house of Menelaus; *cf.* 282. 'Helen and her treasures' are often united in thought. — μάχεσθαι: as A 8.

**71.** νικήσῃ: *shall gain the victory;* as future perfect, *shall be victorious.*

**72.** ἐύ: seems to strengthen πάντα. — ἀγέσθω: middle, *take as his own.*

**73.** οἱ δ' ἄλλοι: *but you, the rest.* Elsewhere, when at the beginning of the verse, *but they, the others;* as 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μέν, οἱ δέ might be expected; but instead of this, the second person (ναίοιτε) appears in the first member, and τοὶ δὲ νεέσθων in the second. *Cf.* 256 ff. — φιλότητα: 'zeugmatically' (*cf.* A 533, § 16 *e*) connected with ταμόντες, which is construed strictly only with ὅρκια. — ταμόντες: see on B 124.

**74.** ναίοιτε: *may ye continue to dwell.* Note the optative between two imperatives. This is a mere incident to the proposition. — ἐριβώλακα: epithet of Phthia, A 155, and of Larisa, B 841. — τοὶ δέ: *but those,* the Achaeans.

**75.** Ἄργος, Ἀχαιΐδα: *i.e.* Peloponnesus (as A 30) and Northern Greece, *i.e.* all Hellas. See on B 530.

**76.** ἀκούσας: gives the cause of ἐχάρη.

**78.** μέσσου δουρός (partitive genitive): *i.e.* holding the spear horizontally with both hands, crowding the Trojans back and showing that he did not intend to fight. — ἱδρύνθησαν: *were brought to a halt.* This gives the result of ἀνέεργε, see on B 94.

**79.** ἐπετοξάζοντο: *were aiming,* imperfect of attempted action.

**80.** ἔβαλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἐπετοξάζοντο, although the τὲ . . . τέ would make βάλλοντες natural here. See §§ 11 *g*, 21 *h*.

**82.** ἴσχεσθε, μὴ βάλλετε: note the 'asyndeton,' where the second imperative explains the first; and the double address, Ἀργεῖοι, κοῦροι Ἀχαιῶν.

**83.** στεῦται: *cf.* B 597. — ἔπος: for the long ultima, see § 59 *j*.

**84.** μάχης: for the genitive, *cf.* 112, ἀυτῆς B 97. — ἄνεώ τε κτλ.: *cf.* B 323. *Sc.* in order to hear Hector's speech.

**85.** ἐσσυμένως: made emphatic by its position. — μετ' ἀμφοτέροισιν: *between both armies.*

**86.** κέκλυτε μεῦ: *hear from me.* The genitive is ablatival.

**89.** κάλ': for the accent of the ultima (καλά) thrown back upon the preceding syllable, *cf.* 192, A 105. § 28 *d.* — ἀποθέσθαι: *i.e.* they were to be mere spectators. — ἐπὶ χθονί: for the dative of rest, *cf.* A 593.

**90–94** = 69–73, with necessary changes. — αὐτόν: intensive, *himself.* αὐτὸς βούλεται would be natural here, but the accusative is used, correlative with ἄλλους μέν, above.

**92** = 71. — Transition to direct discourse; see § 11 *e.* *Cf.* 89.

**95.** ἀκήν: equivalent to ἀκέων A 34. Originally a cognate accusative with ἐγένοντο, *cf.* § 56 *b.* — σιωπῇ: dative of manner, equivalent to σιωπῶντες. — *Cf.* dixerat Aeneas, illi obstupuere silentes Verg. *Aen.* xi. 120.

**98.** θυμόν: accusative of 'limit of motion.' — ἐμόν: made emphatic by its position before the caesural pause. — φρονέω κτλ.: "My mind is that we now (ἤδη) are to separate in peace." φρονέω is nearly equivalent to δοκεῖ μοι. For the aorist infinitive, *cf.* 28.

**99.** Ἀργείους καὶ Τρῶας: has more feeling than ὑμᾶς καὶ ἡμᾶς. See on A 240. — πέποσθε: the speaker returns to the address begun with κέκλυτε.

**100.** ἐμῆς ἔριδος: *my strife* with Paris. — ἀρχῆς: the *beginning; cf.* 87, B 377 f. A mild expression for the guilt of the first breach of the peace.

**101.** ὁπποτέρῳ: the antecedent is the subject of τεθναίη. — θάνατος καὶ μοῖρα: *cf.* φόνον καὶ κῆρα 6, θάνατον καὶ πότμον B 359.

**102.** τεθναίη: *let him lie dead.* — διακρινθεῖτε: repeats διακρινθήμεναι.

**103.** οἴσετε: aorist imperative, as ἄξετε 105, ὄρσεο 250; but οἴσομεν 104 is future. See § 48 *i.* — ἄρνε: *cf.* ἄρνας 117. — λευκόν, μέλαιναν: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Γαῖα μέλαινα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is 'chiastic' with the following verse. — For the divinities to whom this sacrifice is to be offered, see on 276.

**105.** Πριάμοιο βίην: for the periphrasis, see § 16 *d.* — ὅρκια τάμνῃ: *i.e. may conclude the treaty,* as 73, 94. The victims are slain by Agamemnon, not by Priam.

**106.** αὐτός: *in person;* the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πρίαμον. — ἐπεί: this introduces the first reason; the second follows with αἰεὶ δέ 108. — οἱ: *for him, his.* — παῖδες: especially Paris. For the plural, *cf.* 49.

**107.** μή τις κτλ.: *let no one, etc.* Expression of anxiety connected immediately with his opinion of the sons of Priam. — Διὸς ὅρκια: Zeus watches over solemn treaties and punishes whoever breaks them; *cf.* 280, Δ 160, 166, οἱ θεῶν ὅρκοι Xen. *An.* ii. 5. 7.

**108.** ἠερέθονται: *are flighty, unsteady, untrustworthy.* For the literal use of this verb, see B 448.

**109.** οἷς: neuter; *cf.* A 70. It has no corresponding τοῖς in the apodosis. — ὁ γέρων: *the old man* (generic article), in contrast with ὁπλοτέρων 108. — μετέῃσι: for the subjunctive, *cf.* A 554. — πρόσσω κτλ.: *cf.* A 343.

**110.** ὅπως: *how;* indirect question. — ὄχ' ἄριστα: *cf.* A 69. — μετ' ἀμφοτέροισι: "for both sides."

**111.** Ἀχαιοὶ κτλ.: in apposition with οἱ.

**112.** παύσασθαι: *to free themselves from, to be freed from,* with ablatival genitive. For the aorist infinitive after ἐλπόμενοι, *cf.* 28.

**113.** καί ῥα: *and so.* — ἐπὶ στίχας: *cf.* B 687. — ἐκ δ' ἔβαν [ἔβησαν]: *sc.* from their war chariots.

**114.** κατέθεντο: *sc.* Ἀχαιοί τε Τρῶές τε. *Cf.* ἀποθέσθαι 89.

**115.** πλησίον ἀλλήλων: refers to τὰ μέν. This thought is stated in different form by the rest of the verse: *little ground was round about* each suit of armor.

**116.** δύω: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας: the heralds were the only official members of the king's household; *cf.* A 320 ff., B 183 f. Thus the service of the heralds at 268 ff. is because of their relations to the king's person.

**120.** οἰσέμεναι: *cf.* 103. — ἄρα: *then, so;* the immediate result of the commission. — οὐκ ἀπίθησε: with a dative of the person.

**121–144.** *The view from the walls.* This episode has been criticised as interrupting the progress of the action, but it has been much admired also. *Cf.* the scene in Scott's *Ivanhoe* where Rebecca describes the leaders of the assailing party. — The Achaean army seems to have come nearer the city wall than we should expect from the use of his chariot by Priam at 259 ff.

**121.** Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία), which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένῳ: *cf.* A 55.

**122.** γαλόῳ: *husband's sister.* *Cf.* δαήρ 180, ἑκυρέ 172, εἰνατέρων Z 378.

**124.** Δαοδίκην: attracted to the case of the relative τήν. *Cf.* B 764. — εἶδος ἀρίστην: literally, *most excellent in appearance, most beautiful.* *Cf.* 39.

**125.** ἐν μεγάρῳ: *cf.* 142. — ἱστόν: *web.* Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says: ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε (*care for*), | ἱστόν τ' (*loom*) ἠλακάτην τε (*spindle*) Z 490 f.

**126.** δίπλακα: feminine adjective as substantive; see on A 54. *Sc.* χλαῖναν (*cf.* χλαῖναν διπλῆν), a *double cloak* (*cf.* 'doublet'), so large that it could be thrown twice (or double) about the body. — πορφυρέην: *of purple,* while the interwoven scenes were of some other color. This art may have been in part dependent on oriental patterns, but evidently had advanced to the representation of persons. — ἀέθλους: *i.e. battles,* fought on the plain of Troy, before the action of the *Iliad.* Other allusions to these conflicts are found; *cf.* 132 f., A 520 f., B 29 f. But most of the earlier fighting seems to have been done at a distance.

**128.** ἕθεν: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ὑπ' Ἄρηος κτλ.: *by the hands of Ares.* *Cf.* 61.

**130.** δεῦρ' ἴθι: *cf.* βάσκ' ἴθι B 8. — θέσκελα ἔργα: an indefinite expression, exciting Helen's curiosity. **131** = 127.

**132.** οἳ πρίν: *who before, i.e.* until now. The antecedent of the relative follows, οἱ δὴ νῦν 134. — ἐπὶ κτλ.: *cf.* 15. — πολύδακρυν: *i.e.* causing many tears. *Cf.* 165, lacrimabile bellum Verg. *Aen.* vii. 604.

**133.** For the rhyme between the two halves of the verse, *cf.* B 484.

**134.** δὴ νῦν: *already now.* — ἕαται σιγῇ: with the collateral notion of inactivity. *Cf.* B 255. — πόλεμος κτλ.: parenthetical; *cf.* B 333.

**135.** ἀσπίσι κεκλιμένοι: *sc.* as they stood; *cf.* 231, 326. — παρά: adverb, *by their side.* — πέπηγεν: *i.e.* with the σαυρωτήρ (*bronze point of the butt*) fixed in the ground. *Cf.* defigunt telluri hastas et scuta reclinant Verg. *Aen.* xii. 130, stant terra defixae hastae *ib.* vi. 652.

**138.** τῷ κε νικήσαντι: *him who gains the victory.* — κέ: construe with κεκλήσῃ. — φίλη: standing epithet. — κεκλήσῃ: *cf.* A 293, B 260.

**139.** εἰποῦσα: coincides in time with ἔμβαλε. — γλυκὺν ἵμερον: *cf.* 446.

**140.** προτέροιο: Helen was no longer wife of Menelaus; so she says of Agamemnon: δαὴρ (*husband's brother*) αὖτ' ἐμὸς ἔσκε 180. — ἄστεος: used of the *native city,* as πόλις 50. — τοκήων: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo. This is not inconsistent with 199, 418.

**141.** ἀργεννῇσι κτλ.: *cf.* 419. In accordance with oriental custom,

women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

**142.** θαλάμοιο: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids at Z 321 ff.

**143.** ἅμα τῇ γε κτλ.: in apposition with οὐκ οἴη, *cf.* B 822. — Princely ladies in Homer are generally attended by two maids.

**144.** Αἴθρη: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen, whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλυμένη: likewise a slave brought with Helen from Sparta; *cf.* 386 ff.

**145.** ὅθι: *thither where.* — Σκαιαὶ πύλαι: see on B 809.

**146.** οἱ δ' ἀμφὶ κτλ.: see on 148, B 445. — Θυμοίτην: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (*sc.* wooden horse) intra muros hortatur *Aen.* ii. 32 f.

**147** = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — ὄζον Ἄρηος: *cf.* B 540.

**148.** Οὐκαλέγων κτλ.: these two receive prominence from the use of the nominative. The change from the construction of 146 f. is not bold, since οἱ ἀμφὶ Πρίαμον is essentially equivalent to Πρίαμος καὶ οἱ ἀμφί μιν. — Ucalegon (οὐκ ἀλέγων) is mentioned only here in Homer. *Cf.* iam proximus (*sc.* to Deïphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f. — Ἀντήνωρ: he is especially prominent in the following scene, 203–224, 262.

**149.** δημογέροντες: in apposition; title of the nobles as leaders and counselors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐπὶ Σκαιῇσι πύλῃσιν: *i.e.* on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; *cf.* 153, 384, spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

**150.** γήραϊ: equivalent to διὰ τὸ γῆρας. — δή: *already.* — πεπαυμένοι: the perfect indicates the continuance of the state brought about by the action of the verb. — ἀγορηταί: *cf.* A 248.

**151.** τεττίγεσσιν: *cicadae.* The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.

**152.** δενδρέῳ: a 'trochee.' For the 'synizesis,' *cf.* A 1, 15, B 651; see § 25. — λειριόεσσαν: *i.e.* tender and delicate, like the color of the lily.

**153.** τοῖοι: *such;* predicate with ἧντο. "Such were they who sat," *etc.* See on A 266. — ἄρα: recapitulates the comparison; *cf.* 161.

**155.** ἧκα: for the short ultima, not lengthened before πρ, see § 59 *g a*.

**156.** οὐ νέμεσις κτλ.: "we cannot blame," *etc.* — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counselors of Troy. *Cf.* non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quaenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing *Laocoön* xxi.

**157.** τοιῇδε: *such a one as that*, as she stood before their eyes; with deictic -δε, *cf.* 46. This is explained by the following verse. — ἀμφί: *for the sake of*, as 70, 91.

**159.** This is a general remark, and assumes no knowledge of the proposition of Paris.

**160.** πῆμα: *cf.* 50. — λίποιτο: as passive; see § 50 *d*.

**161.** ἐκαλέσσατο: *called to him.* — φωνῇ: is used much like φωνήσας. It is contrasted with ἧκα 155. — The three following speeches are of nine verses each. *Cf.* the symmetry in the prayers (see on 301).

**162.** δεῦρο: *cf.* 130. — ἐμεῖο: construe with πάροιθε, *cf.* A 360.

**164.** οὔ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father' (Ω 770). — μοί: *in my eyes.* This is expressed in both clauses. — αἰτίη: *cf.* A 153. — θεοί νύ μοι: for the 'asyndeton,' *cf.* A 107. — νύ: *I think.* — *Cf.* the words of Venus: non tibi Tyndaridis facies invisa Lacaenae |

culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

**165.** οἱ: demonstrative. — πολύδακρυν: *cf.* 132.

**166.** ὡς κτλ.: a second final clause depending on 162. — καί: belongs to the whole clause, and indicates that another final sentence preceded.

**167.** ὅς τις: predicate. — ὅδε: observe the regular interchange of the pronouns ὅδε and οὗτος in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but ὅδε indicates simply what is before the eyes, while οὗτος has reference to the question. — ἠύς τε: *cf.* B 653.

**168.** ἦ τοι μέν: *it is true indeed*, correlative with δέ 169. — κεφαλῇ: *in stature; cf.* 193. — καί: *still.*

**169.** ἴδον ὀφθαλμοῖσιν: *cf.* Launcelot's 'running with thy heels,' Shakspere *Merchant of Venice* ii. 2. 10. *Cf.* 306, A 587.

**170.** γεραρόν: *cf.* 211. See B 478. — βασιλῆι ἀνδρί: *cf.* B 474.

**171.** γυναικῶν: the genitive is partitive with the superlative idea in δῖα.

**172–176.** Reply to 162–165. — αἰδοῖός τε δεινός τε: *revered and dreaded.* — φίλε ἑκυρέ: for the two lengthened ultimas, see §§ 32 *c*, 59 *h*.

**173.** ὡς: introduces a wish. *Cf.* αἴθ' ὄφελες κτλ. A 415. — ὄφελεν: see on A 353. — κακός: the standing epithet of death. It is contrasted with ἀδεῖν. "Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt; *cf.* 404, 412. Her penitence always wins indulgence and sympathy.

**174.** θάλαμον: *marriage chamber;* hence no special mention of her husband is needed. — γνωτούς: *brothers.* See 236 ff.

**175.** παῖδα: *i.e.* Hermione, who afterward married Neoptolemus, son of Achilles. — ὁμηλικίην: abstract expression for ὁμήλικας, *companions.*

**176.** τό: *therefore;* adverbial accusative with τέτηκα. — καί: *also*, marks κλαίουσα τέτηκα (*melt away in tears*) as the expected effect.

**177.** ἀνείρεαι: followed by two accusatives; *cf.* A 550.

**178.** οὗτος: "he of whom you ask." *Cf.* ὅδε 167. — Ἀτρεΐδης: *cf.* A 7.

**179.** The favorite verse of Alexander the Great, according to Plutarch, *de fortuna Alex.* 331 *c.* — For the thought, see A 258 and note. — ἀμφότερον: *both;* with the two parts added in apposition. — Observe the 'chiasmus.' § 16 *a.*

**180.** αὖτε: *on the other hand.* — κυνώπιδος: *cf.* A 159. The genitive is in apposition with ἐμοῦ implied in ἐμός. See on B 20. — εἴ ποτ' ἔην γε: *if ever he was,* "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

**182.** μάκαρ: *blessed.* — μοιρηγενές: *child of fortune, blest by* Μοῖρα *at his birth.* The opposite is found in A 418. — The ancients called this a 'rhopalic' verse, — each word being longer by one syllable than the preceding.

**183.** ἦ ῥά νυ κτλ.: *in truth then were subject to thee.* The tense has reference to the previous perception of the numerous throng.

**184.** καί: *also, i.e.* as well as to other countries. *Cf.* 205.

**185.** ἔνθα: *there.* — Φρύγας ἀνέρας: closely connected; *cf.* βασιλῆι ἀνδρί 170. Whenever ἄνδρες is added to an ethnic name, the words are not separated. For the 'diaeresis' after the third foot, see § 58 *k.* — αἰολοπώλους: *with swift steeds.* *Cf.* πόδας αἰόλος ἵππος T 404.

**186.** Otreus and Mygdon were Phrygian kings. According to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra's bridegroom), according to Verg. *Aen.* ii. 341 ff.

**188.** καί: construe with ἐγών. — ἐλέχθην: *I was numbered.*

**189.** Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians, to whose assistance Priam went. *Cf.* B 814. — ἀντιάνειραι: *cf.* bellatrix audetque viris concurrere virgo Verg. *Aen.* i. 493.

**190.** ἀλλ' οὐδ' οἱ: *but not even these; i.e.* the Phrygians of 185.

**191.** δεύτερον: neuter accusative as adverb with ἐρέεινε, *cf.* 225.

**192.** εἴπ': for εἰπέ, with the accent thrown back after elision; *cf.* 89. — τόνδε: anticipated from the relative clause; see on B 409.

**193.** μείων μὲν κτλ.: more exactly describing ὅδε. — κεφαλῇ: as 168.

**194.** ἰδέσθαι: *to look upon.*

**196.** κτίλος ὥς: *cf.* B 480. The syllable preceding ὥς is not lengthened, as is usual. See on B 190. — ἐπιπωλεῖται στίχας: *comes up to the ranks,* in order to review them. According to another figure, Agamemnon was ποιμὴν λαῶν B 85.

**197.** ἀρνειῷ κτλ.: a detailed explanation of κτίλος ὥς.

**199.** ἐκγεγαυῖα: for ἐκγεγοννῖα. See on ἰδυίῃ A 365.

**200.** οὗτος δ' αὖ: contrasted with οὗτός γε 178; *cf.* 229.

**201.** ἐν δήμῳ: *cf.* B 547. — κραναῆς: *cf.* (Ἰθάκη) τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος (*nurse of men*) ι 27, scopulos Ithacae, Laërtia regna Verg. *Aen.* iii. 272, Ithacam illam in asperrimis saxulis tanquam nidulum affixam Cic. *de Orat.* i. 44. — πέρ: as A 352.

**204.** ἦ μάλα: *yes, in truth.*

**205.** καί: as 184. — δεῦρό ποτ' ἦλυθε: *sc.* before the beginning of open

hostilities, in order to demand the restitution of Helen and the treasure. See § 5 *a*. Odysseus, as the most ready in speech and counsel, was sent with Menelaus, who had the greatest interest in the decision.

**207.** ἐξείνισσα: *received hospitably.* — φίλησα: *received at my home, entertained.* In this has been found the beginning of a law of nations by which embassies enjoy the rights of guests.

**208.** φυήν: as A 115. *Cf.* 210 f. — μήδεα: *cf.* 212 ff.

**209.** ἀλλ' ὅτε δή: the same beginning of the verse as 212, 216, 221. — ἐν ἀγρομένοισιν: *among the assembled; cf.* 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

**210.** στάντων: *sc.* to address the people; *cf.* A 58, 68, *etc.* The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute; see § 19 *f, g.* — ὑπείρεχεν [ὑπερ-]: "towered above" Odysseus; *cf.* 168. *Cf.* umeris extantem Verg. *Aen.* vi. 668. — ὤμους: accusative of specification; *cf.* 227.

**211.** ἄμφω δ' ἑζομένω: *i.e.* as listeners. 'Nominative of the whole,' — almost a nominative absolute, since only one of the two persons comprised is mentioned in what follows. The sentence begins as if Ὀδυσσεὺς μέν, Μενέλαος δέ were to follow. — γεραρώτερος: *cf.* 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

**212.** πᾶσιν ὕφαινον: *wove for all, set forth before all.*

**213.** ἐπιτροχάδην: in contrast with the cautious, slow beginning of Odysseus.

**214.** παῦρα μέν: correlative with οὐδ' ἀφαμαρτοεπής. ἀλλὰ μάλα λιγέως is shown to be parenthetical by ἐπεὶ οὐ πολύμυθος, which explains παῦρα. "Few words but to the point." "Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — *Cf.* et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur

nemo mortalium contendet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

**215.** εἰ καί: *even if, although* he was younger than Odysseus.

**216.** ἀναΐξειεν: for the optative expressing indefinite frequency of past action, *cf.* 233. See H. 914 B; G. 1431.

**217.** ὑπαὶ ἴδεσκε: *he always looked down*; with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation. *Cf.* non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

**218.** σκῆπτρον: see on A 234.

**219.** ἀστεμφές: *cf.* B 344. — Odysseus made no gesture.

**220.** φαίης κε: potential of the past, crederes, as 223; Attic ἔφης ἄν. *Cf.* 392. § 18 *d.* — Observe the 'asyndeton.' — ζάκοτον κτλ.: *a sullen, ill-natured kind of a fellow.* — ἄφρονα κτλ.: *a mere simpleton.*

**221.** δὴ ὄπα: the hiatus is merely apparent.

**222.** See Quintilian quoted on 214. — ἔπεα: for the length of the ultima, see § 59 *h.* — νιφάδεσσιν κτλ.: in contrast with 214.

**223.** οὐκ ἂν κτλ.: "no other mortal could have vied." — ἔπειτα: literally, *after that.* — Ὀδυσῆι: for the use of the name instead of a pronoun, *cf.* A 240. Observe the repetition of the name in the same position in the following verse; *cf.* 430, 432, 434.

**224.** τότε: refers to ὅτε 221, made more definite by εἶδος ἰδόντες. — ὧδε: *so much* as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: construe with εἶδος.

**226.** τίς τ' ἄρα: as A 8, B 761. **227.** ἔξοχος: *cf.* B 480.

**229.** οὗτος: see on 167. — ἕρκος Ἀχαιῶν: see on A 284. *Cf.* οὖρος Ἀχαιῶν Θ 80, of Nestor; ἕρμα πόληος Π 549 *prop of the city*, of Sarpedon, 'pillar of state,' Milton *Par. Lost* ii. 302.

**230.** Ἰδομενεύς: Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam's inquiry would become monotonous. — θεὸς ὥς: equivalent to θεοειδής 16, θεοείκελε A 131.

**231.** ἠγερέθονται: *cf.* B 304. The present serves to paint a picture.

**232.** πολλάκι: generally in Homer without the final ς, see § 30 *l.*

**233.** ἵκοιτο: for the optative, *cf.* 216, where the iterative aorist στάσκεν in the principal clause corresponds to the aorist with πολλάκι in 232.

**235.** κεν γνοίην: potential optative. *Sc.* if you should ask me. — ἐύ: *well, clearly.* — καί τε: *cf.* A 521. — οὔνομα: *sc.* the genitive of the pronoun from οὗς.

**238.** αὐτοκασιγνήτω: *cf.* B 706. — τώ μοι κτλ.: develops the thought of the first word of the verse; *cf.* A 2. — μοί: 'dative of likeness' with μία, "the same who bore me." — μήτηρ: *i.e.* Leda. According to the later story, Clytaemnestra also was Leda's daughter. See on A 113.

**239.** ἐσπέσθην: *cf.* A 158, B 524.

**241.** αὔτε: correlative with μέν. See on B 768, § 21 *f.*

**242.** αἴσχεα: *insults.* — δειδιότες: *sc.* that they must hear them. — ὀνείδεα: *reproaches.* For the use of two nearly synonymous words, *cf.* 2. — ἅ μοι ἔστιν: *which are mine, heaped upon me.*

**243.** κάτεχεν: *cf.* B 699. A euphemism for death. "They were dead and buried." — φυσίζοος: *life-giving.* The epithet seems out of place here, but is used only in this connection. — According to this story, both Dioscuri (Διὸς κοῦροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

**244.** Λακεδαίμονι: for the following hiatus, see §§ 27 *a*, 36 *a*. — αὖθι: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — ἐν πατρίδι: observe the repetition of the preposition in this appositive clause. *Cf.* B 722.

**245–313.** This continues the story interrupted at 121.

**245.** κήρυκες: see 116 f. — ἀνὰ ἄστυ: *up through Ilios; cf.* A 10. — θεῶν: *i.e.* those named in 103 f. — φέρον: *sc.* in order to take them to the plain. — ὅρκια πιστά (*cf.* 269, B 124): *faithful, trustworthy pledges of the oath.*

**246.** ἄρνε κτλ.: in apposition with ὅρκια. — οἶνον κτλ.: *cf.* 'wine that maketh glad the heart of man,' *Psalm* civ. 15. — καρπὸν ἀρούρης: elsewhere only of grain.

**247.** ἀσκῷ κτλ.: the usual means of carrying wine on journeys. Wine at home was stored in great jars.

**249.** γέροντα: *i.e.* Priam, whom they were sent to summon. — παριστάμενος: *sc.* after ascending the tower by the Scaean Gate (149).

**250.** ὄρσεο: observe the following 'asyndeton.' — ἄριστοι: *the princes,* as 274.

**252.** τάμητε: *sc.* thou and the Achaean princes. — See on 105.

**253–255** = 136–138, mutatis mutandis.

**254.** μαχήσονται: *will fight.* This marks simply the future fact.

**255.** ἔποιτο: the imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.

**256–258** = 73–75, with slight changes.

**257.** νέονται: future; *cf.* 137. The future is better suited than the imperative to the lips of the herald.

**259.** ῥίγησεν: *i.e.* Priam feared for his son's life; *cf.* 306 ff. — ἑταίροις: *his attendants.* The king was never unattended.

**260.** ἐπίθοντο: *i.e.* they hastened to the palace, harnessed the horses, and brought them to the gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.

**261.** ἄν [ἀνά]: construe with ἔβη. — κατὰ κτλ.: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.

**262.** πὰρ δέ οἱ: literally, *at his side for him* (πάρ being adverb), *i.e.* so as to stand *beside him.* — δίφρον: accusative of 'limit of motion'; *cf.* 407, A 254.

**263.** Σκαιῶν: only here as substantive, without πύλαι. See on A 54. — ἔχον: *held, guided.* **264.** μετά: *cf.* A 222.

**265.** ἐξ ἵππων: *i.e. from their chariot;* equivalent to ἐξ ὀχέων 29.

**266.** ἐς μέσσον: see on 69. — ἐστιχόωντο: *went,* as B 92.

**267.** ὤρνυτο: *arose,* hastened to greet the Trojan princes; *cf.* ὄρσεο 250. — αὐτίκ' ἔπειτα: follows the verb.

**268.** ἄν [ἀνά]: *sc.* ὤρνυτο. — κήρυκες: *sc.* of both armies; *cf.* 274.

**270.** μῖσγον: not like κερόωντο, but *mingled* the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἄκρητοι B 341. — βασιλεῦσιν: *for the princes* of Trojans and Achaeans. Observe that no priests are mentioned in this connection. King David also acted as priest for his men. — ἐπὶ χεῖρας: *cf.* A 449.

**271.** χείρεσσι: χειρί would be more exact.

**272.** πὰρ κουλεόν: *along by the sheath.* — αἰέν: as commander and high priest of the army, Agamemnon used this knife often at sacrifices. — ὤωρτο: from ἀείρω, *cf.* ἄορ, *sword (hanger),* ἀορτήρ, *sword strap.*

**273.** ἀρνῶν: as the principal idea, it is placed before κεφαλέων, which it limits. See 103 f.

**274.** νεῖμαν: *sc.* τρίχας. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the

treaty, swearing by the victims. He who held a lock of wool virtually laid his hand on the victim's head. This sacrifice was without fire, as was most frequent in the case of treaties and reconciliations.

**275.** *Cf.* A 450.

**276.** Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf.* esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. *Aen.* xii. 176 ff. — **Ἴδηθεν**: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, especially on mountain summits. — **κύδιστε κτλ.**: *cf.* B 412.

**277.** **ἠέλιος**: nominative as vocative. This construction is rare. — **πάντ' ἐφορᾷς κτλ.**: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

**278.** **ποταμοί**: the Trojan river gods (Scamander and Simoïs), as near at hand, are invoked as witnesses. A priest (*ἀρητήρ*) of the Scamander is mentioned in E 77 f. — **καὶ οἵ**: construe with *τίνυσθον*. The dual is used with reference to Hades and Persephone.

**279.** **ὅ τις**: observe the distributive singular, after the plural. — **ὀμόσσῃ**: for the aorist subjunctive, *cf.* A 554.

**280.** **μάρτυροι**: as A 338, B 302.

**282.** **αὐτὸς ἐχέτω**: *let him keep.* — **κτήματα**: *cf.* 70.

**283.** **νεώμεθα**: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

**284.** **ξανθός**: from the color of his hair. *Cf.* A 197.

**285.** **Τρῶας κτλ.**: *then shall the Trojans restore, etc.* **ἀποδοῦναι** is parallel to **ἐχέτω**, *cf.* B 413.

**286.** **τιμήν**: *cf.* A 159. — **ἥν τινα**: *sc.* **ἀποτινέμεν**.

**287.** **καί**: *also;* construe with **ἐσσομένοισιν**. — **πέληται**: *shall be.* This is strictly a final clause. — This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

**288.** **Πρίαμος κτλ.**: as A 255.

**289.** **οὐκ ἐθέλωσιν**: the negative and verb form but one idea, *are unwilling, refuse.* *Cf.* **οὐ χραίσμῃ** A 28. — **Ἀλεξάνδροιο**: probably genitive absolute, although it could be construed with **τιμήν**. See § 19 *g β*.

**290.** **αὐτάρ**: *on the other hand;* introduces the apodosis; *cf.* A 133, si tua re subita consilia torpent, at tu mea sequere Livy i. 41.

**291.** **τέλος πολέμοιο**: *i.e.* the victory. See on B 122. — **κιχείω**: *cf.* A 26.

**292.** **ἦ**: see on A 219. — **στομάχους**: object of *ἀπὸ τάμε.* — **χαλκῷ**: equivalent to *μάχαιραν* 271.

**294.** **θυμοῦ**: *life*, as A 593. — **δενομένους**: gives the reason for *ἀσπαίροντας.* — **μένος**: *force; cf. μένεα* 8.

**295.** **ἀφυσσόμενοι**: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

**296.** **ἔκχεον**: *sc.* out of their cups, upon the ground.

**297.** *Cf.* B 271.

**299.** **πρότεροι**: comparative, since only two parties are in question; *cf.* 351. — **ὑπὲρ ὅρκια**: "contrary to the compacts." *Cf.* Δ 67, 236, 271. — **πημήνειαν**: intransitive. "Commit an act of hostility." The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.

**300.** **ὧδέ σφι κτλ.**: *thus may for them, etc.* The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. *Cf.* B 393. — **ὡς ὅδε οἶνος**: symbolical actions were customary in curses and conjurations. *Cf.* (fetialis) 'si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.' . . . id ubi dixit, porcum saxo silice percussit Livy i. 24; (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit, *ib.* xxi. 45; 'As sinks that blood stream in the earth, | So may his heart's blood drench his hearth,' Scott *Lady of the Lake* iii. 1.

**301.** **αὐτῶν καὶ τεκέων**: the genitive depends on **ἐγκέφαλος**, although *σφί* (not *σφέων*) has preceded. This clause forms an extension of the original thought. — **ἄλλοισι δαμεῖεν**: "may they be made the slaves of others." — This prayer contains four verses, like the prayers of 320 ff., 351 ff., 365 ff. See on 161. **302.** *Cf.* B 419.

**303.** **τοῖσι**: construe with *μετὰ ἔειπεν, cf.* 96. — **Δαρδανίδης**: Priam was in the fifth generation from Dardanus (Y 215 ff.). **304** = 86.

**305.** **ἠνεμόεσσαν**: the epithet is well deserved according to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds, which drove the dust into the eyes of the workmen. He thought that such continual windstorms were known nowhere else on

earth. Virchow wrote: 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

**306.** ἄψ: construe with εἶμι. — οὔ πω: *in no way.* For πώ as πώς, see § 30 *l.* — τλήσομαι: *cf.* τέτληκας Α 228. — ἐν ὀφθαλμοῖσιν: *cf.* Α 587. — Priam fears his son's death, as in 259. — Vergil imitates in non pugnam aspicere hanc oculis, non foedera possum *Aen.* xii. 151.

**308.** Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

**309.** θανάτοιο τέλος: "fatal end," a periphrasis for θάνατος. — πεπρωμένον ἐστίν: equivalent to πέπρωται, *cf.* τετελεσμένος ἐστίν Α 388.

**310.** ἄρνας θέτο: *sc.* in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed in confirmation of an oath was not eaten, since a curse rested upon it, but was buried. Probably the Achaeans cast their victim into the sea, being unable to bury it in their own land. Herodotus (ii. 39) says that the Egyptians would not eat the flesh of a victim over which a curse had been spoken, but were ready to sell it to the Greeks. If no foreigners were at hand to buy it, they threw it into the Nile.

**311** f. = 261 f. — ἔβαινε: for the imperfect, *cf.* ἀφίει Α 25.

**313.** ἄψορροι: *cf.* παλίνορσος 33. — ἀπονέοντο: *cf.* Β 113.

**315.** διεμέτρεον: *they measured off* the ground for the combat, and the distance at which they were to hurl their spears; *cf.* 344. *Cf.* campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. *Aen.* xii. 116 f.

**316.** κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in 324. The κλῆροι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.

**317.** πρόσθεν: *before, first.* *Cf.* 346, Β 359, πρότερος 351. — ἀφείη: optative in indirect discourse, representing the subjunctive of deliberation in direct discourse. *Cf.* Α 191. — In the single combat of the Seventh Book, Hector resents Ajax's offer to allow him to hurl his spear first.

**318.** χεῖρας ἀνέσχον: equivalent to χεῖρας ἀνασχόντες, see § 21 *h.* For the attitude, *cf.* Α 450. See Vocabulary *s.v.* χείρ.

**319** = 297. **320** = 276.

**321.** τάδε ἔργα: *these troubles here, i.e.* this war. — ἔθηκεν: *caused,* as Α 2. — Both armies seem united in wishing the death of Paris.

**322.** δός: for δός with the infinitive in prayers, *cf.* 351. — ἀποφθίμενον δῦναι: equivalent to ἀπόφθισθαι καὶ δῦναι. For the fullness of expression, *cf.* Α 88.

**325.** ἂψ ὁρόων: *with averted face*, in order to escape the suspicion of favoring his brother. — ἐκ ὄρουσεν: the lot was not drawn, but *cast, thrown out.*

**326.** οἱ μέν: *i.e.* Trojans and Achäeans, who had stood during the sacrifice. Perhaps they had not been seated before (*cf.* 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — κατὰ στίχας: *according to ranks, in ranks.*

**327.** ἔκειτο: grammatically and in sense construed only with τεύχεα, although κεῖμαι often is the passive of τίθημι. For the 'zeugma,' *cf.* πρὸς δῶμα A 533.

**328.** ἀμφ' ὤμοισιν: standing expression in the case of the principal parts of the warrior's equipment, sword (as 334) and shield. — ἐδύσετο: Paris had entered the conflict as a light-armed warrior; *cf.* 17.

**330.** The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict, with the occasional exception of the cuirass.

**331.** καλάς: for the order of words, see § 11 *j*.

**333.** οἷο κασιγνήτοιο: *sc.* since he himself had appeared without a cuirass. — Λυκάονος: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him (Φ 34 ff.). — ἥρμοσε δ' αὐτῷ: *but he fitted it to himself;* he changed the length of the straps, buckling it to suit his own form. **334** = B 45.

**335.** χάλκεον: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in ἀργυρόηλον. — σάκος: the strap which aided the arm in supporting the heavy shield was thrown over the left shoulder. Thus the shield was taken up before the plumed helmet was donned.

**336.** κυνέην: originally a head covering *of dogskin*, then *helmet.*

**337.** ἵππουριν: *cf.* ἱπποδασείης 369, aere caput fulgens, cristaque hirsutus equina Verg. *Aen.* x. 869. — δεινόν: cognate accusative, adverb with ἔνευεν, *cf.* 342.

**339.** ὣς δ' αὔτως: *and thus in like manner.* § 42 *k*. — Μενέλαος: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did at 114. — ἀρήιος: a short form of ἀρηίφιλος. *Cf.* 21. — ἔντεα: equivalent to τεύχεα, chiefly of defensive armor.

**340.** ἑκάτερθεν ὁμίλου: *on either side of the throng*, both Trojans and Greeks. Each combatant was in the rear of his own force.

**341** = 266. **344.** διαμετρητῷ: *cf.* 315.

**345.** κοτέοντε: subordinate to σείοντε. **346.** πρόσθε: as 317.

**347.** *Cf.* 356. — πάντοσ' ἐίσην: a standing formula at the close of the verse. Probably it does not imply that the shield was actually circular, in which case it must have been small, — but rather that it was *symmetrical, well balanced.*

**348.** οὐδέ: *but not.* — ἔρρηξεν: *broke through* the shield. — χαλκός: *the bronze* point of the lance; *cf.* χαλκῷ, below. — οἱ: refers to χαλκός.

**349.** ὤρνυτο χαλκῷ: *arose with his lance*, "raised himself to hurl his lance." *Cf.* ἀνασχόμενος 362, altior exurgens Verg. *Aen.* xi. 697, corpore toto | alte sublatum consurgit Turnus in ensem. . . . at perfidus ensis | frangitur *ib.* xii. 728 ff.

**350.** ἐπευξάμενος: "uttering a prayer as he did so."

**351.** Ζεῦ ἄνα: the vocative form ἄνα is found in Homer only in this phrase; elsewhere, ἄναξ, as B 284, 434. — δὸς τίσασθαι ὃ κτλ.: equivalent to δός μοι τίσασθαι τοῦτον ὃς κτλ. The relative clause ὅ με κτλ. represents a noun as the object of τίσασθαι. — πρότερος: *cf.* 299.

**352.** δῖον: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. *Cf.* A 7. These 'ornamental epithets' are sometimes put into the mouth of a foe. — Ἀλέξανδρον: is the object of τίσασθαι. This makes the preceding relative clause more parenthetical than if this proper name had been attracted to the construction of the relative clause, as Λαοδίκην 124. — καὶ . . . δαμῆναι: a more definite expression of the thought of τίσασθαι.

**353.** τὶς: *many a one; cf.* B 271. — καί: as 287.

**354.** ὅ κεν κτλ.: explains ξεινοδόκον. — φιλότητα: *hospitality; cf.* 207.

**355.** ἀμπεπαλών: *i.e.* drawing back for the throw. *Cf.* adducto contortum hastile lacerto | immittit Verg. *Aen.* xi. 561 f.

**356.** *Cf.* 347.

**357.** διά: with long ι at the beginning of the verse. — φαεινῆς: the outer layer of the shield was a plate of bronze.

**359.** ἀντικρύς: construe closely with what follows.

**360.** Paris here seems to have had no breastplate.

**362.** ἀνασχόμενος: *sc.* in order to give a heavier blow; *cf.* 349. — ἀμφὶ αὐτῷ: construe with διατρυφέν, *about itself, i.e.* about the φάλος.

**363.** τριχθά τε καὶ κτλ.: imitative; see § 13 *b*. — τε καί: *cf.* A 128, B 346. — διατρυφέν: *cf.* Verg. *Aen.* xii. 730, quoted on 349.

**365.** **σεῖο ὀλοώτερος**: Zeus *ξείνιος*, the guardian of hospitality, had not avenged the privileges that Paris had abused. — Such reproaches of the divinity are uttered only in outbreaks of vexation. *Cf.* B 111.

**366.** **ἐφάμην κτλ.**: *cf.* B 37. — **κακότητος**: *for the wrong* which he did me; causal genitive.

**367.** **νῦν δέ**: see on A 354. — **ἄγη**: from *ἄγνυμι*. — **ἐκ**: with *ἠίχθη*.

**368.** **ἐτώσιον**: predicate nominative. — **οὐδὲ δάμασσα**: marks the result of both preceding clauses.

**369.** **κόρυθος**: for the genitive, *cf.* *ἑανοῦ* 385, *γούνων* A 500.

**370.** **ἕλκε κτλ.**: "he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans." Of course the helmet-strap (*ἱμάς*) under the chin of Paris choked the wearer.

**372.** This verse explains *ὑπὸ δειρήν*. — **ὑπ' ἀνθερεῶνος**: as A 501. — **ὀχεύς**: *as holder;* predicate with *ὅς*.

**375.** **ἥ**: in the rapid narration, the relative construction is used here, where a new sentence would be expected. Or this *ἥ* may be called demonstrative, with no conjunction to connect it with the preceding verse. — **ἶφι κταμένοιο**: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 *d*.

**376.** **τρυφάλεια**: the following hiatus is justified, as falling at the feminine caesura of the third foot; see § 27 *b*. — **ἅμ' ἕσπετο κτλ.**: *i.e.* it remained in his hand.

**378.** **ῥῖψ' ἐπιδινήσας**: *i.e.* he swung the helmet before he threw it. *Cf.* Tennyson's *Morte d'Arthur*, 'clutch'd the sword, | And strongly wheel'd and threw it.' — **κόμισαν**: *cf.* B 875; *sc.* as spoil of the victory.

**379.** **ὁ ἄψ**: for the hiatus, *cf.* A 333.

**380.** **ἔγχεϊ κτλ.**: emphatic at the beginning of the verse and the close of the sentence; *cf.* *βάλλε* A 52. Construe with *ἐπόρουσε*. — **ἐξήρπαξε**: the poet recognizes no chance rescue; *cf.* A 8.

**381.** **ῥεῖα κτλ.**: "easily, as only a god can." — **ἐκάλυψε δέ**: "and made him invisible."

**382.** **κὰδ εἷσε**: *cf.* *κάθισον* 68. — **ἐν θαλάμῳ**: *in his chamber; cf.* 391.

**383.** **καλέουσα**: future participle, expressing purpose.

**384.** **Τρωαί**: *i.e.* women who had come to view the combat, as 420; see on 149.

**386.** **μίν**: construe with *προσέειπεν*, *cf.* 389. For the quantity, before a lost consonant, see § 59 *j*. — **παλαιγενέι**: the adjective strengthens the noun. — **προσέειπεν**: always used of words that follow immediately, or separated from them only by a parenthetical clause.

**387.** εἰροκόμῳ: explained by the following clause.

**388.** ἤσκειν: contracted from ἤσκεεν. — μάλιστα κτλ.: the relative construction is abandoned; *cf.* A 79, 162. — This shows why Aphrodite took the form of this old woman. — φιλέεσκεν: *sc.* Ἑλένῃ.

**389.** τῇ μιν κτλ.: *cf.* B 22, 795. **390.** δεῦρ' ἴθι: *cf.* 130.

**391.** κεῖνος: used much like a demonstrative adverb, *there.* — ὅ γε: *is he.*

**392.** οὐδέ κε φαίης: *nor would you think.* Not as 220.

**393.** ἀνδρὶ μαχησάμενον: equivalent to ἐκ μάχης. — χορόνδε: at the close of the verse in contrast with μαχησάμενον.

**394.** ἔρχεσθαι: "ready to go to the dance," so beautiful and vigorous is he. — νέον κτλ.: *i.e.* he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

**395.** *Cf.* B 142. — θυμὸν ὄρινεν: *aroused her anger* by the suggestion.

**396** f. καί ῥα: *and so.* This ῥά is resumed by the ἄρα of the apodosis (398). — δειρὴν στήθεα κτλ.: these parts were unchanged by the transformation (386–389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals. — All but Helen saw in Aphrodite only the old woman.

**398.** θάμβησεν: *cf.* A 199. Wonder mingled with dread came over Helen, fearing some new device of Aphrodite, who had already led her far from her Spartan home. She does not believe that Paris has been carried home in safety. — ἔπος κτλ.: as A 361.

**399.** δαιμονίη: *cruel divinity. Cf.* B 190. — ταῦτα: cognate accusative with ἠπεροπεύειν, which takes μέ as direct object. "To trick me with these deceits." *Cf.* τοῦτο ὑμᾶς ἐξαπατῆσαι Xen. *An.* v. 7. 6.

**400.** ἦ: *surely;* with mocking irony. — προτέρω: *still farther* from Lacedaemon. — πολίων: construe with πῇ, — "into any one of these cities," — or in a loose local sense. See H. 757; G. 1092.

**401.** Φρυγίης: construe with πολίων.

**402.** καὶ κεῖθι: *there also.* Just as Paris in Ilios.

**403.** οὕνεκα δὴ νῦν: this introduces sarcastically the reason for the conjecture of 400 f. "Since now, as it seems, I cannot remain longer with your favorite Paris." **404.** στυγερήν: see on 173.

**405.** τούνεκα δὴ κτλ.: again a sarcastic tone. For the repetition of the causal particle, *cf.* A 110. This clause is closely connected with the causal relative sentence, as is shown by the repetition of the particles δὴ νῦν. Thus the thought returns to 399. — δολοφρονέουσα: *i.e.* in pretending that Paris summons her (390).

**406.** παρ' αὐτόν: *by himself;* contrasted with δεῦρο 405. "Leave me alone." The 'asyndeton' marks Helen's excitement. — θεῶν κτλ.: *abandon the path of the gods,* "give up thine immortality." The expression is suggested by the following verse, which was already before her mind.

**407.** Ὄλυμπον: the 'limit of motion.'

**408.** περὶ κεῖνον: *about him, at his side.* — ὀίζυε: *endure woe,* "bear all the troubles of human life." — ἑ φύλασσε: *watch him; sc.* that he does not escape thee or prove unfaithful to thee.

**409.** ποιήσεται: aorist subjunctive with εἰς ὅ κε, *cf.* B 332. — ὅ γε: *cf.* A 97. For its position in the second member of the sentence, as B 664, *cf.* πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα α 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457.

**410.** νεμεσσητὸν κτλ.: parenthetical. — νεμεσσητόν: *cf.* 156, B 223.

**411.** κείνου: indicates contempt or abhorrence. — δέ: the clause is causal in effect.

**412.** μωμήσονται: *sc.* if I give myself to this frivolous coward after the decision by the duel. The future is used (more definite than the potential optative) although the supposition at the basis of this expectation is negatived (οὐκ εἶμι 410). — ἔχω κτλ.: "and yet I have already," *etc.*

**413.** χολωσαμένη: *falling into a rage; cf.* ὀχθήσας A 517. The middle does not differ greatly from the passive. *Cf.* χολωθείς A 9; see § 50 *d.*

**414.** σχετλίη: disyllabic; § 25 *a.* — μεθείω: for the subjunctive, *cf.* A 28.

**415.** νῦν: *till now,* opposed to the future. — ἔκπαγλα: *cf.* αἰνῶς 158. — φίλησα: *came to love you,* "bestowed my love upon you."

**416.** ἀμφοτέρων: explained by Τρώων καὶ Δαναῶν. — μητίσομαι: aorist subjunctive, still dependent on μή. — ἔχθεα λυγρά: *grievous hates,* which would be destructive to Helen. — *Cf.* illa (*i.e.* Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. *Aen.* ii. 571 ff.

**417.** σὺ δὲ . . . ὄλεαι: an independent addition, as is shown by κέν, in order to explain the effect of ἔχθεα λυγρά. For the subjunctive with κέν, *cf.* A 137. — οἶτον: cognate accusative.

**418.** ἔδεισεν: *cf.* A 33. Helen yields only after the sternest threat.

**420.** Τρωάς: see on 384. — λάθεν: *sc.* βᾶσα, as she departed with her two maids (*cf.* 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — ἦρχε: as A 495. — δαίμων: nowhere else in Homer of a definite divinity.

**421.** δόμον: on the citadel, near the dwellings of Priam and Hector.

**422.** ἀμφίπολοι: *i.e.* the two who had accompanied her (143).

**423.** κίε: *sc.* following Aphrodite; *cf.* 420.

**424.** τῇ: *for her.* — ἑλοῦσα: prior in time to κατέθηκε φέρουσα. Observe the distinction between the aorist and present participles.

**425.** ἀντί' Ἀλεξάνδροιο: according to 391, Alexander was on the bed, but this is disregarded in the following narration; *cf.* ἄρχε λέχοσδε κιών 447. — θεά: this is added to give prominence to her condescension in performing a maid's duties. — φέρουσα: for the participle, see on ἰών A 138.

**426.** κούρη Διός: generally of Athena. *Cf.* κούρην Βρισῆος A 392.

**427.** πάλιν: *back, away* from Paris, here as a sign of displeasure. *Cf.* talia dicentem iamdudum aversa tuetur Verg. *Aen.* iv. 362.

**428.** ἤλυθες: an exclamation. She reproaches him for his return; *cf.* B 23.

**429.** δαμείς: with dative of the agent, as 301. — πρότερος: *cf.* 140.

**430.** ἦ μὲν δὴ κτλ.: *truly thou wast wont to boast;* with mocking disdain.

**431.** σῇ: added with emphasis, as B 164.

**432.** ἀλλ' ἴθι νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκάλεσσαι: *challenge, call forth to meet thee;* middle, as in 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as in 430. *Cf.* 223.

**433.** ἀλλὰ κτλ.: Helen now speaks in earnest. — ἐγώ γε: *cf.* A 173. "But *I* advise you."

**434.** παύεσθαι: *cease forever.* Present infinitives are used also to explain this injunction. — ξανθῷ: *cf.* 284.

**435.** ἀντίβιον: for the construction, *cf.* B 121, 452. — πόλεμον: for the cognate accusative, *cf.* B 788.

**436.** μή πως τάχα: *lest in some way, soon.* — ὑπ' αὐτοῦ δουρί: *by the spear of this very man.* For the dative with ὑπό, *cf.* B 860.

**437.** μύθοισιν: construe with προσέειπεν.

**438.** θυμόν: in partitive apposition with μέ, "my heart." *Cf.* 35, 442, A 362.

**439.** μὲν γάρ: always in this order; never γὰρ μέν. — σὺν Ἀθήνῃ: *by the aid of Athena.* This diminishes the personal credit of Menelaus for his success.

**440.** αὖτις: as A 140. — ἐγώ: *sc.* νικήσω. — παρὰ εἰσί: more frequent in this sense is παρίστασθαι. — ἡμῖν: *i.e.* with Paris and his countrymen.

**441.** εὐνηθέντε: in the English idiom this would be in the same construction as τραπείομεν. *Cf.* B 113; see § 21 *i.*

**442.** ὧδε: *so completely, sc.* as now (446). *Cf.* B 802. — ἔρος φρένας ἀμφεκάλυψεν: *cf.* A 103.

**443.** οὐδ' ὅτε: *not even then when.*

**444.** ἔπλεον ἐν νέεσσι: "was on the voyage."

**445.** Κρανάῃ: perhaps this name was invented for the situation; *cf.* 201; at least the ancients were completely at a loss concerning it. Strabo thought that this was the small island Helena which lies between Attica and Ceos; others thought it to be Cythera (the modern Cerigo), south of Sparta, from which Aphrodite received her epithet *Cytherean.* In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

**446.** ὡς: refers to ὧδε 442.

**447.** ἄρχε: *made the beginning, began;* with a supplementary participle, κιών, as B 378. — εἵπετο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.

**448.** τὼ μὲν ἄρα: *so these two.*

**449.** The story returns to the point where Aphrodite interposed (380). — ἀν' ὅμιλον: *sc.* Τρώων. — θηρὶ ἐοικώς: *like to a wild beast* in fury.

**450.** εἴ που ἐσαθρήσειεν: *if he but might catch sight of him somewhere.* For the optative, see H. 907; G. 1420. — θεοειδέα: for the 'synizesis,' *cf.* 27.

**451.** οὔ τις δύνατο δεῖξαι: the logical proof of this statement is given below. "They would have pointed him out, if they could."

**452.** τότε: *i.e.* when he sought him.

**453.** "They did not conceal him through love (*cf.* 321 ff.), nor would they have concealed him if any one had seen him."

**454.** κηρί: dative of likeness with ἶσον, which is a cognate accusative far on its way to become an adverb. For the comparison, *cf.* A 228. — μελαίνῃ: *cf.* morti atrae Hor. *Carm.* i. 28. 13, post equitem sedet atra cura *ib.* iii. 1. 40.

**455.** καί: *also;* a standing expression, referring to previous speakers.

**456.** *Cf.* 86.

**457.** δή: *as you see, surely.* — φαίνεται: *belongs evidently.*

**458.** Ἀργείην: as B 161. *Cf.* ornatus Argivae Helenae Verg. *Aen.* i. 650.

**459.** τιμὴν κτλ.: *cf.* 286.

**460** = 287.

**461.** ἐπὶ ᾖνεον: *cf.* ἐπευφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 6 *d.*

## FOURTH BOOK OF THE ILIAD

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. These have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew. Curiously enough, the promise which was made to Thetis on the preceding evening is not mentioned.

**1.** θεοί: in apposition with οἱ. — ἠγορόωντο: *sc.* during the events narrated in Γ. **2.** χρυσέῳ: see on A 426. **3.** ἐφνοχόει: see on A 598.

**5.** αὐτίκα: *sc.* after Γ 456–460. — ἐρεθιζέμεν: *sc.* by the proposal of 18 f.

**6** f. Zeus teasingly compares Aphrodite's constant care of Paris with the neglect of Menelaus by Hera and Athena.

**7.** μέν: correlative with αὖτε 10. **9.** νόσφι: *sc.* Μενελάου.

**11.** αὐτοῦ: ablatival; § 19 *a*.

**12.** καὶ νῦν: *cf.* A 109. — ὀιόμενον: *i.e. expecting.*

**14.** ὅπως κτλ.: *cf.* B 252. — Zeus knows what answer to expect.

**15** f. πόλεμον κτλ.: § 12 *d*. — ὄρσομεν: aorist subjunctive.

**18** ff. οἰκέοιτο: *cf.* Γ 74. Potential optative without ἄν. § 18 *b*. — ἄγοιτο: *cf.* Γ 72, 404. — ἐπέμυξαν: *sc.* at his words.

**21** f. πλησίαι: *sc.* to each other. — ἦ τοι: correlative with δέ 24.

**23** f. χόλος κτλ.: parenthetical; § 21 *d*. — χόλος: see on A 81. — Ἥρῃ: § 19 *h*. **25** = A 552. **26.** πόνον: explained by the following verses.

**27.** ὄν: § 59 *j*. — καμέτην κτλ.: parenthetical.

**28** f. λαόν: *soldiery.* — κακά: on πῆμα Γ 50. — ἔρδε: on βάλλε A 52.

**30** = A 517. **31.** σέ, κακὰ ῥέζουσιν: H. 725; G. 1073. — Πρίαμος κτλ.: *cf.* A 255. **32.** ὅ τε: as A 244. **33.** *Cf.* A 129, B 133.

**35.** ὠμόν: "alive." *Cf. Psalm* xxvii. 2, *Job* xxxi. 31, Xen. *An.* iv. 8. 14.

**37** f. 'Asyndeton'; § 15. — σοὶ καὶ ἐμοί: emphatic ἡμῖν. **39** = A 297.

**41** f. τήν: in apposition with πόλιν. See § 11 *j*. — τόν: *cf.* A 185.

**43** f. δῶκα: of an act just preceding. — αἵ: its antecedent is τάων 46.

**49.** λοιβῆς κτλ.: explains δαιτός. — τό: attracted to the number of γέρας. **50** = A 551.

**51.** τρεῖς: explained by 52. — μέν: correlative with ἀλλά 57.

**53.** διαπέρσαι: infinitive as imperative.

**54** ff. πρόσθ' ἵσταμαι: *cf.* A 37. — εἴ περ: with subjunctive; *cf.* A 81. — οὐκ: *cf.* Γ 289. — ἀνύω: probably future. — φέρτερος: *cf.* A 281, 545 ff.

**57.** ἐμόν: made emphatic by the following pause; § 11 *h.* — πόνον: *cf.* 26 ff. **58.** *Cf.* et mi genus ab Iove summo Verg. *Aen.* vi. 123. They had the same lineage.

**60** f. ἀμφότερον: *cf.* Γ 179. — *Cf.* Verg. *Aen.* i. 46 f. — κέκλημαι: *cf.* Γ 138. **62.** μέν: correlative with δέ 64. — ὑποείξομεν: aorist subjunctive.

**63** f. σοὶ μὲν κτλ.: 'chiasmus'; § 16 *a.* — Ἀθηναίῃ: see on πρὸ ἧκε A 195. **67.** πρότεροι κτλ.: *cf.* Γ 299.

**68** f. οὐδ' ἀπίθησε: see on B 807. — πατὴρ κτλ.: *cf.* A 503. — αὐτίκα: as A 539. **70.** μετὰ κτλ.: *cf.* A 222. This explains ἐς στρατόν.

**73.** ὣς εἰπών: "by these words," *saying this.*

**74** = B 167. Athena's third descent during the action of the *Iliad.*

**75.** οἷον: predicate with ἀστέρα. "Like the star which Zeus sends." — ἀστέρα: *i.e.* a meteorite. — ἧκε: gnomic aorist; § 14 *f.*

**76.** τέρας: predicate, *as a portent.* **77.** λαμπρόν: see on οὐλομένην A 2.

**78** f. τῷ: *i.e.* ἀστέρι, *cf.* 75. — ἐς μέσσον: *cf.* Γ 69. — θάμβος κτλ.: *cf.* Γ 342 f. **81** = B 271. **82.** *Cf.* 15 f. **83.** τίθησιν: *cf.* ἔθηκεν A 2.

**84.** ἀνθρώπων: limits ταμίης πολέμοιο.

**87.** Λαοδόκῳ: in apposition with ἀνδρί 86. — αἰχμητῇ: in apposition with Λαοδόκῳ.

**88.** εἴ που: *cf.* Γ 450. — Athena searches like any mortal for the man. — *Cf.* Pandare, qui quondam iussus confundere foedus | in medios telum torsisti primus Achivos Verg. *Aen.* v. 496 f.

**89** ff. *Cf.* B 169 f. For εὗρε without conjunction, *cf.* 327, E 169, 355. — ἀμφί: *sc.* ἔστασαν. — λαῶν: in apposition with ἀσπιστάων. — Pandarus alone saw the goddess in human form; see on Γ 396 f.

**93.** An independent introduction. Verse 94 repeats the thought clearly.

**95.** Τρώεσσι: for the dative, see on B 285. (Or, it may be the agent.)

**97** ff. τοῦ: construe with πάρα. § 55 *c β.* — αἱ κτλ.: equivalent to ἐὰν Μενέλαος βέλει δμηθῇ. A picturesque paraphrase for death. — σῷ βέλει κτλ.: is parenthetical; δμηθέντα precedes the action of ἐπιβάντα.

**100** f. Μενελάου: for the genitive, see H. 739; G. 1099. — Ἀπόλλωνι: patron god of Lycia, and god of the bow.

**102.** πρωτογόνων: *cf.* *Deut.* xv. 19.

**103.** οἴκαδε: explained by the second 'hemistich.' — ἄστυ: see on B 824.

**104** f. τῷ: § 19 *h.* — αὐτίκα: *cf.* 5. — ἐσύλα: *sc.* from its case.

**106.** ἀγρίου: on λαῶν 91. — ὅν: object of βεβλήκει. 107 is parenthetical.

**108.** ὕπτιος: predicate. **109.** τοῦ: construe with κεφαλῆς. — πεφύκειν: *had grown, were.*

**110** f. ἤραρε: *sc.* ἀλλήλουν. — πᾶν: *i.e.* τόξον, *cf.* τὸ μέν, below.

**112** f. ποτὶ γαίῃ: *cf.* A 245. — πρόσθεν κτλ.: *sc.* in order that the act of Pandarus might be unnoticed. — δέ: "while."

**115.** βλῆσθαι: as passive. See § 50 *d.*

**116.** *Cf.* dixit et aurata volucrem sagittam | deprompsit pharetra cornuque tetendit Verg. *Aen.* xi. 858 f.

**123** f. Mark the 'chiasmus'; § 16 *a.* — The archer often knelt or crouched to shoot. — When the bowstring is drawn back to the breast, the iron arrow point is brought near to the bow. *Cf.* et duxit longe, donec curvata coirent | inter se capita et manibus iam tangeret aequis, | laeva aciem ferri, dextra nervoque papillam. | extemplo teli stridorem Verg. *Aen.* xi. 860 ff. — Only one other instance of the use of iron for arms is found in Homer; that is an iron mace (H 141). — κυκλοτερές: predicate.

**125.** Double 'chiasmus.' βιός and νευρή, ἴαχεν and ἆλτο receive prominence from the order. — λίγξε: *cf.* A 49. The verse is thought to echo the sound of the bow. *Cf.* 504. — ἆλτο: see on A 53.

**127.** Apostrophe to Menelaus. § 16 *g.* — σέθεν: construe with λελάθοντο.

**129.** πρόσθε: *cf.* 54. — στᾶσα: *taking her stand.* — βέλος: *cf.* A 51.

**130** ff. τόσον: explained by 132 f., *i.e.* a little. — ὡς ὅτε: as Γ 33. With subjunctive, as 141, B 147. See H. 914 B b; G. 1438. — παιδός: *from her child.* — λέξεται: aorist subjunctive; *cf.* A 80; *sc.* παῖς. — ὅθι: *cf.* Γ 145.

**135** f. *Cf.* Γ 357 f.

**137.** ἕρκος ἀκόντων: see on A 284.

**139.** φωτός: αὐτοῦ. **140** f. *Cf.* Indum sanguineo veluti violaverit ostro | si quis ebur Verg. *Aen.* xii. 67. *Cf.* 'Here lay Duncan: His silver skin lac'd with his golden blood,' Shakspere, *Macbeth* ii. 3. 118; 'Sohrab loos'd | His belt, and near the shoulder bar'd his arm, | And shew'd a sign in faint vermilion points | Prick'd: as a cunning workman, in Pekin, | Pricks with vermilion some clear porcelain vase, | An emperor's gift — at early morn he paints | And all day long, and when night comes the lamp | Lights up his studious forehead and thin hands: — | So delicately prick'd the sign appear'd | On Sohrab's arm,' Matthew Arnold *Sohrab and Rustum.*

**142.** παρήϊον: Attic φάλαρα. — ἵππων: equivalent to ἵππειον.

**145.** ἀμφότερον: *cf.* Γ 179. — 'Chiasmus' here again.

**147.** ὑπένερθεν: contrasts σφυρά with κνῆμαι. The wound must have been in front, not on the side, since both thighs are stained.

**148.** ῥίγησεν: *cf.* Γ 259.

**151** f. νεῦρον: *the thong* which bound the arrow point to the shaft. — ἐκτός: *sc.* ὠτειλῆς. — ἄψορρον: *cf.* Γ 313, but here adverbial.

**153.** τοῖς: *i.e.* Menelaus and those about him. — βαρύ: see on μέγα A 78.

**154** ff. χειρός: on A 323. — κασίγνητε: for the length of the ultima, see § 59 *l.* — θάνατον: predicate; *cf.* κακά 28. "The truce was death to thee." — ἔταμνον: see on B 124. — οἷον: agrees with σέ, object of προστήσας.

**157** f. κατὰ δὲ πάτησαν: Attic καταπατήσαντες. — πιστά: a standing epithet of ὅρκια, even when broken. — ἅλιον: predicate. **159** = B 341.

**160** f. οὐκ: *cf.* οὐκ εἰῶ 55. — ἐκ: construe with τελεῖ. — δέ: see on A 58. — ὀψέ: "in the future." — σὺν μεγάλῳ: explained by the following. — ἀπέτισαν: gnomic. "The breach of faith will surely be punished." 'The mills of the gods grind slowly.'

**163** f. = Z 447 f. — τόδε: refers to the following sentence. — ὀλώλῃ: § 18 *b* β.

**165** = 47. **166.** σφί: for the dative after ἐπί, *cf.* Μενελάῳ 94.

**167.** ἐπισσείησιν: for the mode, *cf.* ἴδωμαι A 262. — αἰγίδα: on B 447.

**168** f. ἀπάτης: see on εὐχωλῆς A 65. — ἄχος σέθεν: *grief for thee.*

**170.** For the fullness of expression, see on A 88. **171.** *Cf.* B 115.

**173** f. *Cf.* B 160. — λίποιμεν Ἑλένην: this really gives the cause for ἐλέγχιστος ἱκοίμην 171.

**177** f. ἐπιθρώσκων: *sc.* in mockery. — χόλον κτλ.: *cf.* 24.

**179** f. ἅλιον: *cf.* 158. — καὶ δή: *cf.* A 161. — οἰκόνδε: see on 103.

**181** f. σὺν κεινῇσιν κτλ.: *i.e.* without Helen and the spoils of war, and with heavy loss. *Cf.* B 298. — ὥς: *cf.* ὧδε 176. — χάνοι: *i.e.* swallow me. *Cf.* mihi tellus prius ima dehiscat Verg. *Aen.* iv. 24.

**184** f. πώ [πώς]: *at all*, as Γ 306. — πάροιθεν: local.

**189.** Note the spondees.

**191.** παύσῃσι: *sc.* σέ. — ὀδυνάων: *cf.* B 97, 595.

**192.** ἦ: *he spoke.* See on A 219. — θεῖον: see on A 334.

**196.** ὀιστεύσας: nearly equivalent to ὀιστῷ. — τόξων: *cf.* B 718.

**197.** Λυκίων: *i.e.* the principal Trojan allies. — τῷ: *sc.* βαλόντι.

**199.** βῆ κτλ.: *cf.* B 47. — κατὰ λαόν: *cf.* 126, 209, κατὰ στρατόν A 318.

**201–203.** *Cf.* 90–92. **204.** *Cf.* Γ 250. **205–207** = 195–197.

**208.** *Cf.* B 142, Γ 395. **209.** ἀνὰ κτλ.: *cf.* A 484.

**210** f. ἵκανον κτλ.: *cf.* Γ 145. — "Where was the wounded Menelaus."

**212.** ὁ: *i.e.* Machaon. — δέ: *cf.* 161. — παρίσταto: *cf.* παρέστη.

**215** f. *Cf.* 186 f.

**217** ff. ἔμπεσε: *cf.* 134. — ἐπί: adverb with πάσσε. — εἰδώς: "skilfully." — οἱ: ethical. — φῦλα κτλ.: see on A 73.

**221** ff. ἐπί: construe with ἤλυθον, *cf.* A 475. — οἱ: *sc.* Ἀχαιοί. — κατά: construe with ἔδυν. — μνήσαντο: *i.e.* they were eager. — ἴδοις: *cf.* Γ 220.

**226** f. ἵππους μέν: correlative with αὐτὰρ ὁ 231. — τοὺς μέν: repeats the μέν from 226. — φυσιόωντας: *snorting* in their impatience.

**229.** πολλά: *cf.* A 35. — παρισχέμεν: *sc.* ἵππους καὶ ἅρματα. The chariot was used for transportation from one part of the field to another, — not for actual fighting.

**231** f. ἐπεπωλεῖτο κτλ.: *cf.* Γ 196. — μέν: correlative with αὖ 240. — σπεύδοντας: made emphatic by the verse-pause. — ἴδοι: for optative, *cf.* B 188.

**234.** πώ: as 184. — ἀλκῆς: ablatival genitive of separation.

**236.** *Cf.* 67. **237.** "Their bodies will lie unburied." *Cf.* A 4.

**238.** ἡμεῖς: contrasted with γῦπες 237, as ἀλόχους is with αὐτῶν.

**239.** ἄξομεν: *sc.* as captives. See on A 13.

**240.** *Cf.* 232. **242.** ἐλεγχέες: *cf.* B 235.

**243.** τίφθ': τί ποτε. — ἔστητε: as this stands, it is perfect. ἔστητε?

**244.** αἴ τε κτλ.: *cf.* Γ 4. — πολέος: *broad.* — πεδίοιο: see on B 785.

**247.** Sarcastic. — ἔνθα κτλ.: the clause is here equivalent to νηῶν.

**248.** εὔπρυμνοι: the sterns were more prominent in the camp than the prows. **251–421.** Five divisions of the Achaean army are enumerated.

**256–271.** I. Idomeneus.

**252.** οἱ δ' ἀμφί: *cf.* B 445. — θωρήσσοντο: *sc.* when he reached them.

**253.** Ἰδομενεύς: *sc.* was busy. — συΐ: for the comparison, see B 480.

**255** f. γήθησεν: *cf.* A 330. — μειλιχίοισιν: see on A 539.

**257.** Δαναῶν: for the genitive after περὶ τίω, *cf.* A 258.

**258** f. "Both in action and in council." — δαιτί: see § 28 *c*.

**260** f. κέρωνται: for the mode, see on A 80. — εἴ περ: *cf.* A 81.

**262** f. δέ: as 161. — πλεῖον: *full.* — πιέειν: for infinitive, *cf.* μάχεσθαι A 8.

**264.** οἷος: *i.e.* as brave as. — πάρος: with present. *Cf.* A 553. — εὔχεαι εἶναι: see on A 91.

**266** f. ἐρίηρος: *cf.* Γ 47. — τὸ πρῶτον: on A 6. — ὑπέστην κτλ.: *cf.* A 514.

**269.** σύν: construe with ἔχευαν. — γέ: emphasizes the whole clause.

**270.** Τρῶες: for position, *cf.* ἔρδε 28. **271.** *Cf.* 236.

**272–291.** II. The Ajaxes. **272.** κῆρ: on A 44. **273.** *Cf.* 251.

**274** f. νέφος: this suggests the following comparison. *Cf.* 'cloud of witnesses.' — ὡς ὅτε: *cf.* 130, Γ 33, B 209. — αἰπόλος: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 *a*.

**278.** φαίνετ' : *φαινεται*, § 28 *a*.

**280.** τοῖαι : refers to ὡς 275 ; predicate. "So dark and threatening."

**282.** πεφρικυῖαι : *cf.* 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton *Par. Lost* vi. 82 f.; 'horrent arms,' *ib.* ii. 513.

**284.** σφέας : monosyllable ; § 25 ; *cf.* B 704.

**286.** σφῶι : object of ὀτρυνέμεν. **287.** αὐτώ : *of yourselves.*

**288–291.** *Cf.* B 371–374.

**289.** πᾶσιν : masculine, not neuter ; *cf.* τῷ 104.

**292–325.** III. Nestor. **293.** ἔνθα : particle of transition.

**299.** ἕρκος : *cf.* A 284.

**301** f. ἱππεῦσιν μέν : has no correlative πεζοῖς δέ. — ἐχέμεν : *check.*

**303.** Transition to 'direct discourse,' without the usual introduction.

**304.** πρόσθ' ἄλλων : *i.e.* as πρόμαχος. The warriors while on their chariots could not safely *hurl* their spears, lest they could not recover them.

**305.** "Remain together." — ἀλαπαδνότεροι : *sc.* if you fail to obey.

**306.** ἀπὸ ὀχέων : nearly equivalent to οἷς ὀχέεσσιν. Contrasted with πρόσθ' ἄλλων.

**310.** πολέμων : genitive, as τόξων 196. **311.** *Cf.* 255, 283. **312** = B 7.

**314.** γούνατα : the seat of bodily vigor. These weaken in time of fear.

**315.** ὄφελεν : *cf.* A 415. **316.** ἔχειν : *sc.* γῆρας as object.

**319.** ὥς : modifies ἔμεν [εἶναι] ; equivalent to τοῖος. See on μίννθα A 416. — Ἐρευθαλίωνα : the story is told at full length in H 132 ff.

**320** f. πάντα : *sc.* ἀγαθά. — εἰ : see on A 280. — νῦν αὖτε : see on A 237. — ὀπάζει : virtually equivalent to τείρει, above. — Non omnia possumus omnes.

**322.** καὶ ὥς : "although old." **323.** τό : *cf.* 49.

**324.** οἵ περ : nearly equivalent to *since they.*

**326–363.** IV. Menestheus and Odysseus.

**327** f. *Cf.* 89 f. **329.** Ὀδυσσεύς : in apposition with ὁ.

**330** f. πάρ : construe with ἕστασαν. — σφίν : for the dative, see § 19 *h*.

**332.** νέον : as A 391. **334.** ὁππότε : *cf.* B 794.

**335.** Τρώων : for genitive, *cf.* Μενελάου 100. — ἄρξειαν : for plural, *cf.* B 278.

**336.** *Cf.* 241, 255. **337** = 284. **338.** υἱέ : for the ultima, *cf.* 155.

**339.** For the 'alliteration' of κ, see § 13 *a*. — κερδαλεόφρον : *cf.* A 149.

**340** f. ἀφέστατε : *sc.* μάχης. — μέν τ' ἐπέοικε : contrasted with νῦν 347. — ἐόντας : for the accusative, in spite of σφῶιν, see on A 541.

**343.** "You are always ready to listen to an invitation to a feast."

**345.** φίλα: predicate. See on A 107. — ὀπταλέα: *cf.* A 465 f.

**347.** νῦν δέ: opposed to 341 f. — εἰ κτλ.: object of ὁρόῳτε.

**349.** *Cf.* A 148.

**350–355.** Speech of Odysseus, in six lines like that of Agamemnon in 358–363. **350.** 'Rhetorical question.' *Cf.* A 552.

**351** f. πολέμοιο μεθιέμεν: *sc.* ἡμᾶς. *Cf.* 234. — ἐπί: *against, upon.* — ἐγείρομεν κτλ.: *cf.* B 440. — ἐγείρομεν: for the subjunctive, *cf.* A 164.

**353** ff. "I shall fight bravely." — Τηλεμάχοιο κτλ.: *cf.* B 260. — μιγέντα: 'inceptive' aorist. — ἀνεμώλια: predicate.

**357.** χωομένοιο: supplementary participle. For the genitive, *cf.* B 348.

**358** = B 173.

**362.** "We will make all this right hereafter." *Cf.* Z *ad fin.*

**363.** τὰ δέ: *sc.* harsh words. **364–418.** V. Diomed and Sthenelus.

**364** = 292. **365** f. *Cf.* 89 f., 327 f.

**366.** ἵπποισι κτλ.: form one thought.

**367.** πάρ: *sc.* as charioteer. **368.** *Cf.* 336. — τόν: *i.e.* Diomed.

**370.** *Cf.* B 23.

**372.** φίλον ἦεν: equivalent to ἥνδανεν. πτωσκαζέμεν is subject.

**374.** ἴδοντο: for the voice, see § 50 *a.* — πονεύμενον: *i.e.* in battle.

**375.** περί: construe with γενέσθαι.

**376.** ἄτερ πολέμου: explained by ξεῖνος.

**377.** ξεῖνος: *as a friend.* — ἀγείρων: *cf.* 28; *sc.* for the expedition against Thebes.

**378.** οἵ: *i.e.* Tydeus and Polynices. — ἐστρατόωντο: *cf.* Γ 187.

**379.** μάλα: for length of ultima, *cf.* A 394.

**380.** οἱ: *i.e.* Mycenaeans.

**381.** ἔτρεψε: *i.e.* dissuaded. — παραίσια κτλ.: *cf.* B 353.

**382.** οἱ: a return to οἵ of 378. — πρό: adverb. — ὁδοῦ: local genitive.

**383** f. For the story, *cf.* E 802 ff. — The invaders halted at the river and sent an embassy to the town. — ἀγγελίην: predicate, *as ambassador; cf.* Γ 206. — ἐπί: construe with στεῖλαν, *i.e.* to Thebes. — Τυδῆ: Τυδέα.

**387** f. ξεῖνος κτλ.: *stranger though he was.* — Καδμείοισιν: equivalent to Καδμείωνας 385. *Cf.* Δαρδάνιοι and Δαρδανίωνες.

**389.** ὅ γε: resumes ὁ 385. — προκαλίζετο: *cf.* Γ 19. — πάντα: neuter, "in all contests," *i.e.* 'events,' wrestling, etc. *Cf.* B 643. — ἐνίκα: *was victor.*

**391.** χολωσάμενοι: *sc.* because of his success.

**393.** κούρους: in apposition with λόχον. — The leaders have bloody names.

**396.** καὶ τοῖσιν: *i.e.* he overcame *these, too.* — ἐφῆκεν: *cf.* ἐφῆπται B 32.

**397.** ἕνα: *sc.* to bear the tidings.

**398.** ἄρα: resumes ἕνα δὲ κτλ. The omens directed that Maeon should be spared.

**399.** Αἰτώλιος: Tydeus was grandson of Oeneus (B 641). — τόν: *this.*

**400.** μάχῃ: local; *cf.* A 521. — ἀγορῇ κτλ.: "although better," *etc.*

**401.** *Cf.* A 511.

**402.** ἐνιπήν: accusative after αἰδεσθείς, see H. 712; G. 1049.

**404** f. ψεύδε': ψεύδεο. — σάφα: *i.e.* true. — Note the following 'asyndeton' and the repetition of ἡμεῖς. — μέγα: on A 78.

**406** f. The former (in which Tydeus and Capaneus, fathers of Diomed and Sthenelus, had part) expedition against Thebes failed; the second, of the Epigoni, destroyed the city. — παυρότερον: *sc.* than the fathers. — ἀγαγόντε: dual, for Diomed and Sthenelus. — ὑπὸ τεῖχος: *cf.* B 216.

**409.** κεῖνοι: *i.e.* the first assailants.

**410.** τῷ: *therefore.* — ὁμοίῃ: *sc.* ἡμῖν. "*We* deserve higher honor."

**412** ff. Seven verses in reply to seven. See on 350. **412.** *Cf.* A 565.

**415.** τούτῳ μέν: correlative with τούτῳ δέ 417; and κῦδος is contrasted with πένθος, in the same place in the verse, before the pause.

**417.** Ἀχαιῶν: genitive of cause or possibly genitive absolute; § 19 *g.*

**419.** *Cf.* Γ 29. **420.** δεινόν: *cf.* Γ 337. **421.** ὑπό: *cf.* Γ 34. — For the supposed spectator, *cf.* 539.

**422–456.** This scene might follow immediately on B 483 or B 785.

**423.** ἐπασσύτερον: the point of comparison; *cf.* ἐπασσύτεραι 427.

**425.** χέρσῳ: local. **427.** Δαναῶν: construe with φάλαγγες.

**428** f. κέλευε κτλ.: *cf.* B 805. — ἡγεμόνων: at the head of the verse, in contrast with οἱ δ' ἄλλοι. — οἱ δὲ κτλ.: *cf.* Γ 8. — φαίης: on Γ 220.

**430.** ἔχοντα κτλ.: contains the principal idea. **431.** δειδιότες: causal.

**433.** Τρῶες: the comparison is continued until the subject is forgotten and resumed in Τρώων ἀλαλητός 436. *Cf.* B 459.

**434.** λευκόν: for the epithet, see § 12 *a.* **435.** Two 'apparent hiatus.'

**436.** Τρώων: see on 433. — ἀνὰ στρατόν: *cf.* A 10.

**437.** ἴα: *cf.* μία Γ 238. — γῆρυς: *cf.* B 804.

**439.** τοὺς μέν: *i.e.* Trojans.

**442** f. Vergil imitates this passage in his description of Fama: parva metu primo, mox sese attollit in auras | ingrediturque solo et caput inter nubila condit *Aen.* iv. 176 f. *Cf.* 'Satan alarmed | Collecting all his might dilated stood: | . . . His stature reached the sky, and on his crest | Sat horror plumed,' Milton *Par. Lost* iv. 985 f.

**442.** *Cf.* 424.

**443.** οὐρανῷ: for the dative, see on Z 136. — ἐστήριξε: gnomic aorist, parallel to βαίνει. — καὶ ἐπὶ κτλ.: "while still it walks," *etc.*

**447.** σύν: *together.* Construe with ἔβαλον. — μένεα: *cf.* B 387, 536.

**449.** πολὺς κτλ.: *cf.* B 810. — *Cf.* 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott *Rokeby* v. 31; 'Sweat, writhings, anguish, labouring of the lungs | In that close mist, and cryings for the light, | Moans of the dying, and voices of the dead,' Tennyson *Passing of Arthur.*

**450** f. Note the 'chiasmus,' — εὐχωλή belonging to ὀλλύντων, and οἰμωγή to ὀλλυμένων. **452.** ὄρεσφι: genitive.

**453.** ξυμβάλλετον: *cf.* 'Met as torrents from the hight | In highland dales their streams unite,' Scott *Lady of the Lake* iii. 24.

**455.** δοῦπον: the point of comparison. — ποιμήν: *cf.* 275. *Cf.* rapidus montano flumine torrens . . . stupet inscius alto | accipiens sonitum saxi de vertice pastor Verg. *Aen.* ii. 305 ff., and also *ib.* xii. 523 f.; 'Then like the billow in his course, | That far to seaward finds his source, | And flings to shore his muster'd force, | Burst with loud roar their murmur hoarse,' Scott *Lady of the Lake* iii. 9.

**456.** τῶν: construe with ἰαχή. *Cf.* A 49. — γένετο: see § 32 *i.*

**457.** Τρώων: construe with ἄνδρα.

**459–461** = Z 9–11.

**459.** ῥά: marks the clause as a repetition of 457. *Cf.* E 79.

**460.** πῆξε: *sc.* δόρυ or ἔγχος as object. — ὀστέον εἴσω: *cf.* A 71.

**461** f. ὅσσε: in apposition with τόν, *cf.* 350. — πύργος: *sc.* ἤριπε. *Cf.* B 394. **463.** ποδῶν: *cf.* χειρός 154. **464** = B 541.

**465.** ἕλκε: mark the change to the imperfect. — ὄφρα κτλ.: = συλῆσαι.

**466.** μίνυνθα: *cf.* A 416.

**470.** τὸν μέν: *i.e.* Elephenor. — αὐτῷ: *i.e. his body.* *Cf.* A 4.

**472** f. ἀνὴρ ἄνδρα: equivalent to ἀλλήλους. *Cf.* legit virum vir Verg. *Aen.* xi. 632. — υἱόν: for the short penult, see § 23 *f.*

**477.** κάλεον: *sc.* τοκῆες. **478.** "He did not repay his parents' care."

**479.** ὑπό: construe with δουρί. *Cf.* Γ 436.

**481** f. ἀντικρύς: *cf.* Γ 359. — χαμαί: for χαμᾶζε. *Cf.* ὑψοῦ A 486.

**483** f. πεφύκῃ: for the subjunctive, *cf.* Γ 61 f. — ἀτάρ τε: *cf.* ἀλλά τε A 82.

**485.** ἀνήρ: see on B 474.

**486.** ἐξέταμε: 'gnomic,' hence subjunctive, κάμψῃ.

**488.** τοῖον: refers to αἴγειρος ὥς 482. *Cf.* Γ 153. — Ἀνθεμίδην: § 39 *e.*

**489.** τοῦ: *i.e.* Ajax. *Cf.* Μενελάου 100. **490.** καθ' ὅμιλον: *cf.* 199.

**491.** ὁ δέ: for the repetition of the subject, see on A 191.

**493.** αὐτῷ: *i.e.* his booty, the dead Simoïsius. — οἱ: dative of interest.

**494.** τοῦ: causal. *Cf.* 168 f. — ἀποκταμένοιο: passive. See § 50 *d*.

**496.** ἐγγύς: *sc.* to the body of his friend.

**498.** ἀνδρός: ablatival genitive; see § 19 *g β*. — ἅλιον: *cf.* 26, 179.

**500.** παρ' ἵππων: clearly Priam had a stock farm at Abydus.

**501.** ἑτάροιο: for the genitive, *cf.* τοῦ 494.

**502.** ἡ: refers to δουρί, but αἰχμή (which is added in apposition) is already in the poet's mind.

**504.** A frequently recurring formula. The verse is thought to echo the thud of the warrior's fall and the ring of his arms.

**505.** ὑπό: construe with χώρησαν. — τέ: for its position, *cf.* A 417.

**506.** μέγα: for the length of the ultima, *cf.* 456.

**508.** Περγάμου: *i.e.* from his temple. See E 446. — ἀύσας: *cf.* φωνήσας.

**509** f. χάρμης: ablatival. — λίθος: "of stone." — χρώς: subject.

**512.** οὐ μὰν οὐδέ: *cf.* B 703. **513.** χόλον πέσσει: *cf.* A 81.

**514.** πτόλιος: *i.e.* ἀκροπόλεως. **516.** μεθιέντας κτλ.: *cf.* 240.

**519.** κνήμην: one of the two accusatives in the active construction (ἔβαλε Διώρεα κνήμην) is retained in the passive construction.

**521.** ἀναιδής: *pitiless.* **523.** ἑτάροισι: *sc.* appealing to them for aid.

**526.** For the 'alliteration' of χ, *cf.* 339. — τόν: *i.e.* Diores.

**527.** τόν: *i.e.* Piroüs.

**530.** ἐρύσσατο: *drew his* sword; middle.

**531.** τῷ: demonstrative, *with this.* — ὅ γε: see on A 97.

**532.** ἀπέδυσε: *cf.* B 261. — περίστησαν: second aorist, intransitive.

**533.** ἀκρόκομοι: possibly like American Indians, with a scalp lock. See on B 11.

**537.** ὁ μέν: *i.e.* Piroüs (519 f.). — ὁ δέ: *i.e.* Diores (517, B 622).

**538.** περί: *cf.* B 417. **539.** ὀνόσαιτο: for the optative, *cf.* ἴδοις 223.

**541.** ἄγοι δέ: see on καί οἱ A 79. — No one would dare as an observer to enter such a field, unless under the special protection of the mighty goddess of war.

**542.** χειρός: *by the hand.* — ἐλοῦσα: hiatus justified by pause; § 27 *b*.

**543.** γάρ: refers to ὀνόσαιτο. **544.** πρηνέες: *cf.* 522, B 418.

The last verses of the Fourth Book form a fitting conclusion to the story of the battle up to this point, and a preparation for the more important contest which follows; but the last two verses 'may have been a rhapsodist's "tag," meant to wind up a recitation.'

## FIFTH BOOK OF THE ILIAD

The subject of the Fifth Book is at once announced: *The Bravery of Diomed*, who had already been somewhat prominent, before the battle (Δ 419 ff.).

**1–453.** *The Achaeans press forward victoriously.* **1–94.** *Diomed comes forward.*

**1.** ἔνθα: as Δ 293. — Ἀθήνη: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father (Δ 390).

**4.** 'Appositive asyndeton.' — *Cf.* Verg. *Aen.* x. 270 ff.

**5.** ἀστέρι: *i.e.* Sirius, the dog star, as appears from X 26 f. — *Cf.* 'Satan stood | Unterrified; and like a comet burn'd | That fires the length of Ophiuchus huge | In th' Arctic sky, and from his horrid hair | Shakes pestilence and war,' Milton *Par. Lost* ii. 707; 'And as the fiery Sirius alters hue | . . . Their morions, wash'd with morning, as they came,' Tennyson *Princess* v.

**6** f. Ὠκεανοῖο: for genitive, *cf.* B 415, Z 508; see § 19 *j*. — κρατός: corresponds to κόρυθος 4, and ὤμων to ἀσπίδος.

**9** f. ἦν δέ τις: *cf.* B 811. — ἱρεύς: there were no priests in the Greek camp. — Ἡφαίστοιο: the Trojans honored the same divinities as the Achaeans.

**11.** μάχης κτλ.: *cf.* B 823. **12.** οἱ: *i.e.* Diomed. — ἐναντίω: predicate.

**13.** πεζός: *cf.* Δ 419, where Diomed dismounts. **14** = Γ 15.

**15.** πρότερος: *cf.* ὕστερος 17. **17.** ὤρνυτο κτλ.: *cf.* Γ 349.

**18.** ἅλιον: as Δ 498.

**19.** μεταμάζιον: *cf.* Δ 480. For the compound, see on B 56. — ὥστε: *sc.* by the cast of his spear. — ἵππων: "chariot."

**21.** περιβῆναι: *cf.* 299, ἀμφιβέβηκας A 37. — ἀδελφειοῦ (better ἀδελφεόο, § 35 *b*) κτλ.: "his slain brother." **22.** οὐδὲ κτλ.: *cf.* B 703.

**23.** ἀλλά: = εἰ μή. **24.** ὡς: final. — οἱ: ethical.

**28.** τὸν μέν: *i.e.* Idaeus. **29.** ὀρίνθη: *sc.* to fear and flight.

**31.** Ἄρες, Ἄρες: § 59 *d β*. — For the epithets without conjunction, see § 15 *a*. **32.** οὐκ ἄν: *cf.* Γ 52. — μέν: correlative with νῶι δέ 34.

**33.** μάρνασθαι: "fight and see."

**34.** Διὸς κτλ.: this is only a pretext.

**35.** Ares is not long inactive; see 461. Athena departs (to Olympus?) at 133. **37.** ἔκλιναν: after Ares' withdrawal.

**38.** ἡγεμόνων: construe with ἕκαστος.

**40.** πρώτῳ: dative of interest; "in his back first, as he turned to flee." — στρεφθέντι: construe with πρώτῳ. Note the caesura. — μεταφρένῳ: local, with ἐν πῆξεν.

**41.** ἔλασσεν: *sc.* δόρυ as object. **42** = Δ 504.

**43.** ἄρα: *cf.* B 522. **44.** ὅς: *i.e.* Φαῖστος.

**46.** ἵππων: construe with ἐπιβησόμενον. Phaestus had been fighting on foot. Now he started to mount his chariot in order to flee.

**47.** σκότος εἷλεν: *cf.* 68, 82, 310, 659, 696, Δ 461.

**50.** Menelaus is able to fight, in spite of his wound (Δ 139 f.).

**51.** δίδαξε: *cf.* A 72, B 827. **52.** οὔρεσιν: local.

**53.** χραῖσμε: *cf.* A 28. **54.** ἑκηβολίαι: for plural, see on A 205.

**56.** Of course this implies that Menelaus drove him.

**57** f. = 41 f. **59.** The names indicate the craft of the family.

**60.** ὅς: *i.e.* Φέρεκλος. *Cf.* ὅς 44; see on B 872.

**62.** ὅς: *i.e.* Phereclus again. **63.** ἀρχεκάκους: see on οὐλομένην A 2.

**64.** Phereclus pays the penalty for his work. — ἐκ: construe with θεῶν. — θέσφατα: *sc.* that misfortune would befall Troy if Paris should bring home a Greek wife. **65.** ὅτε κτλ.: parenthetical.

**66.** βεβλήκει: as Δ 492. — ἡ: *cf.* Δ 502.

**67.** ἀκωκή: in apposition with ἥ.

**70.** μέν, δέ: contrasted. Nearly equivalent to ὃν νόθον περ ἐόντα κτλ.

**73** f. κεφαλῆς: partitive genitive, with ἰνίον. — ἀντικρύς: *cf.* Γ 359.

**75.** ψυχρὸν χαλκόν: "cold steel." *Cf.* iaculum ore momordit Ovid *Met.* v. 143. **77.** ὅς: *i.e.* Dolopion.

**78.** ἀρητήρ: *cf.* A 11. **79.** ἄρα: marks this as a repetition of 76.

**81.** χεῖρα: *arm; cf.* ὦμον 80. **82.** πεδίῳ: *to the plain.*

**85.** γνοίης: *cf.* ἴδοις Δ 223. **86.** Explanatory of ποτέροισι κτλ.

**88** ff. *Cf.* Δ 452 ff. — ἐκέδασσε: 'gnomic.'

**91.** ἐλθόντα: construe with τόν 89. — Διὸς ὄμβρος: see on B 146, 396.

**93.** ὥς: refers to ἐοικώς 87.

**95.** Λυκάονος κτλ.: *i.e.* Pandarus. See Δ 88 f. **97.** ἐπί: *cf.* Δ 94.

**98.** τυχών: *cf.* τυχήσας Δ 106. **101.** ἐπί: construe with τῷ.

**102.** ὄρνυσθε: *cf.* Δ 509. *Forward! On!*

**104.** ἀνσχήσεσθαι: *cf.* Δ 511. **106.** εὐχόμενος: *exulting.*

**108.** Καπανήιον: see on B 20; *cf.* Τρώιοι 222.

**109.** ὄρσο: *cf.* Δ 204. *Hasten!* — Sthenelus was waiting and watching for him, with his chariot. See Δ 229.

**111.** καθ' ἵππων: *cf.* καταβήσεο 109. Opposed to ἀναβαίνω Γ 261, as ἐξ ὀχέων Δ 419 to ἐσβαίνω 837, and ἀφ' ἵππων 19 to ἐπιβαίνω 255.

**115.** κλῦθι : *cf.* A 37.

**116.** εἴ ποτε : *cf.* A 453. — μοὶ κτλ. : *cf.* οἵ κτλ. Δ 219. — παρέστης : see Δ 390. **117.** νῦν : opposed to ποτέ, as ἐμέ to πατρί.

**118.** καὶ ἐς κτλ. : parenthetical. In time, this action would precede that of ἐλεῖν. — ἐλθεῖν : *sc.* ἄνδρα as subject.

**120.** *Cf.* A 88. **122.** πόδας κτλ. : in apposition with γυῖα.

**123** = Δ 92. **124.** ἐπί : *cf.* Γ 15. — μάχεσθαι : § 18 *e*.

**126.** Explains πατρώιον 125.

**127–132.** These verses prepare the way for 330 ff.

**127.** ἀχλύν : *cf.* Verg. *Aen.* ii. 604 ff.; 'but to nobler sights | Michael from Adam's eyes the film removed,' Milton *Par. Lost* xi. 411 f.; 'and the Lord opened the eyes of the young man, and he saw : and behold the mountain was full of horses and chariots of fire round about Elisha,' *2 Kings* vi. 17.

**129.** θεός : of course in human form.

**131.** Athena makes a limitation of her command, as a new thought occurs to her. **134.** ἐξαῦτις : see ἀναχωρήσας 107.

**135.** καὶ μεμαώς : the form of the sentence is changed, and this is left in the air. See on Δ 433, Z 510. **136.** τρίς : see on A 213.

**140.** δύεται : *sc.* ποιμήν. — τὰ δέ : *sc.* μῆλα. — φοβεῖται : *are driven.*

**141.** αἱ μέν : *sc.* ὅτες. — ἀγχιστῖναι : *cf.* ἐπασσύτεραι Δ 427. — The lion forgets his hunger in his anger.

**142.** αὐτὰρ ὁ : *cf.* A 333. **143.** μίγη : resumes ἐμίχθη 134.

**145** f. "Diomed hit one and struck the other."

**149.** ὀνειροπόλοιο : *cf.* A 63.

**150.** "Their father did not interpret their dreams for them as they came to Troy," or they would not have come. *Cf.* B 859. — ἐρχομένοισι : *cf.* 198. **154.** ἐπί : *over*, "as heir to."

**155** f. θυμόν, ἀμφοτέρω : two accusatives after a 'verb of depriving.' See H. 724; G. 1069.

**157.** Here, as in 150, the participle bears the important thought.

**160.** εἰν ἐνὶ κτλ. : *sc.* as spearman and as charioteer.

**161.** ἐξ : construe with ἄξῃ. The hiatus before ἄξῃ is 'apparent.'

**162.** βοσκομενάων : attracted from the case of βουσί to that of πόρτιος κτλ. **163.** τοὺς κτλ. : *both these.* — ἐξ : see on 111.

**167.** ἂν μάχην : *over the battle field.* **168** f. = Δ 88 f.

**170.** ἀντίον ηὔδα : is equivalent to προσηύδα, and hence is followed by two accusatives, ἔπος (cognate) and μίν (direct object). *Cf.* B 7.

**171.** ποῦ : *cf.* B 339. **172.** ᾧ : *in which.*

**174.** ἔφες: *cf.* Δ 94. — ἀνασχών: see on A 450; *cf.* Δ 101.

**175.** ὅδε: *here; cf.* κεῖνος Γ 391.

**176.** Τρῶας: for accusative, see on Δ 31.

**178.** ἱρῶν: causal. See on A 65. — ἔπι: *cf.* A 515.

**181.** πάντα: neuter. *Cf.* Δ 389. **184.** υἱός: in apposition with ἀνήρ.

**185.** ἄνευθε θεοῦ: *cf.* non sine numine Verg. *Aen.* ii. 777. — τάδε: cognate accusative with μαίνεται, *cf.* Γ 399. Nearly equivalent to οὕτω.

**187.** τούτου: ablatival genitive of separation. *Cf.* Δ 131.

**188.** ἤδη: see 97 ff. **191.** θεὸς κτλ.: an inference.

**193.** Λυκάονος: *i.e.* πατρός. *Cf.* A 240, Γ 223.

**195.** πέπτανται: *cf.* B 777. — ἑκάστῳ: in apposition with σφίν. *Cf.* A 606. **196.** For the fodder of horses, see on B 776.

**197.** πολλά: construe with ἐπέτελλε 198. *Cf.* Δ 229, A 35.

**198.** ἐρχομένῳ: "as I left home for Troy." **199.** *Cf.* Δ 366.

**200.** ἀρχεύειν κτλ.: *cf.* B 345. For the dative of interest, *cf.* Τρώεσσι 211. — Τρώεσσι: used here in a wide sense. *Cf.* B 826. — Pandarus, vexed at his ill success with the bow, wishes that he had come as a spearman.

**201.** ἦ τοι κτλ.: *sc.* if I had been persuaded.

**204.** λίπον: *sc.* ἵππους καὶ ἅρματα. **205.** ἄρα: "as I see now."

**207.** Ἀτρείδη: see Δ 94 ff.

**209.** τῷ ῥα: *so, you see.* — κακῇ αἴσῃ: *cf.* A 418.

**214.** *Cf.* B 259 f. "I hope I may die, if I don't."

**215.** ἐν πυρί: *cf.* B 340. **216.** ἀνεμώλια: *cf.* Δ 355.

**217.** *Cf.* Δ 265.

**218.** μὴ κτλ.: see on A 131. — πάρος, πρίν: *cf.* A 98, 288 f.

**219.** ἐπί: construe with ἀνδρί. — σύν: see on A 389.

**222.** οἷοι: explained by the second half-verse. — Τρώιοι: equivalent to Τρωός, *cf.* Νηληΐῳ B 20. — πεδίοιο: for the genitive, *cf.* μάχης 11. (Or, is it local?)

**223.** Explanatory of ἐπιστάμενοι. **225.** ἐπί: construe with ὀρέξῃ.

**226** f. "You may drive, or wield the spear; just as you please." — Aeneas came on foot (167), but his charioteer drove up later.

**231** f. μᾶλλον: *better.* — εἴ περ κτλ.: *if we must flee from.*

**234.** ἐκφερέμεν: *sc.* ἡμᾶς as object.

**236.** αὐτώ: repeats νῶι. — ἐλάσσῃ: *sc.* to the ships. *Cf.* A 154.

**239.** For the rhyme, φωνήσαντες, βάντες, see § 13 *a*.

**244.** ἐπὶ σοὶ μάχεσθαι: *cf.* 124.

**246.** Parenthetical. **247.** Αἰνείας: correlative with ὁ μέν 245.

**248.** μήτηρ δέ: the form of the sentence is changed. A genitive is expected, correlative with Ἀγχίσαο. **251** = Δ 411.

**255.** αὔτως: *i.e. on foot.* **256.** ἑᾷ: monosyllable; § 25.

**257.** πάλιν: *cf.* A 59. **259** = Δ 39.

**260** f. "If *I* slay the men, do you look out for the horses."

**261.** τούσδε: *i.e.* those of Diomed. **262.** ἐξ ἄντυγος κτλ.: *cf.* Γ 261.

**263.** Αἰνείαο: limits ἵππων. **265.** ἧς: ablatival, *of which breed.*

**266.** υἱος: see on κούρης A 111. — ποινήν: *recompense.* — οὕνεκα: Zeus gave these *because* they were the best. **268.** γενεῆς: *sc.* ἵππους.

**270** ff. τῶν: genitive of source. — γενέθλη: in apposition with the subject of ἐγένοντο. — τοὺς μὲν κτλ.: *four of these.* — τὼ δὲ κτλ.: *but the other two.*

**273.** Evidently the horses could not be captured without overcoming the masters. This victory would bring glory. — εἴ κε κτλ.: *cf.* A 60, B 123, 597.

**276.** τόν: *i.e.* Diomed. **278.** οὐ βέλος κτλ.: *cf.* 106.

**279.** αἴ κε κτλ.: *on the chance that, etc.* **280** = Γ 355. **283** = 101.

**284** f. κενεῶνα: for accusative, see on Δ 519. — ἀνσχήσεσθαι: *cf.* 104.

**287.** "You missed me, but I will not let you try again."

**288** f. πρίν, πρίν: *cf.* πάρος 218. — αἵματος: with 'verb of fullness.'

**291.** ῥῖνα: 'limit of motion.' — ἐπέρησεν: *sc.* βέλος, as subject.

**292.** τοῦ: *i.e.* Pandarus. Construe with γλῶσσαν.

**293.** Perhaps Pandarus bent his head down.

**294.** *Cf.* 57, 58. **297.** ἀπόρουσε: "leaped down from his chariot."

**298.** δείσας: *cf.* A 349.

**299.** ἀμφὶ βαῖνε: *cf.* 21, A 37. **301.** τοῦ: *i.e.* νεκροῦ.

**302.** σμερδαλέᾳ: *cf.* Δ 456, 506.

**303.** φέροιεν: potential optative. § 18 *b* δ.

**304.** οἷοι κτλ.: *cf.* qualia nunc hominum producit corpora tellus Verg. *Aen.* xii. 900. The men of the former generation were far mightier! *Cf.* A 272.

**306** f. κοτύλην κτλ.: parenthetical. — κοτύλην: *cf.* 'How do you suppose your lower limbs are held to your body? They are sucked up by two cupping vessels ("cotyloid" — cup-like — cavities),' Holmes *Autocrat of the Breakfast Table.* — πρός: *besides.* — τένοντε: Δ 521.

**309.** παχείῃ: *cf.* Γ 376.

**310.** γαίης: local. — ἀμφὶ κτλ.: see on 47. Here not of death but of a swoon. **311.** ἀπόλοιτο: see on A 232.

**312** = Γ 374. **313.** ὑπό: *cf.* B 714. — *Cf.* B 820 f.

**316** f. ἕρκος βελέων: on A 284. — βαλών: 'means.' — ἐκ: with ἕλοιτο.

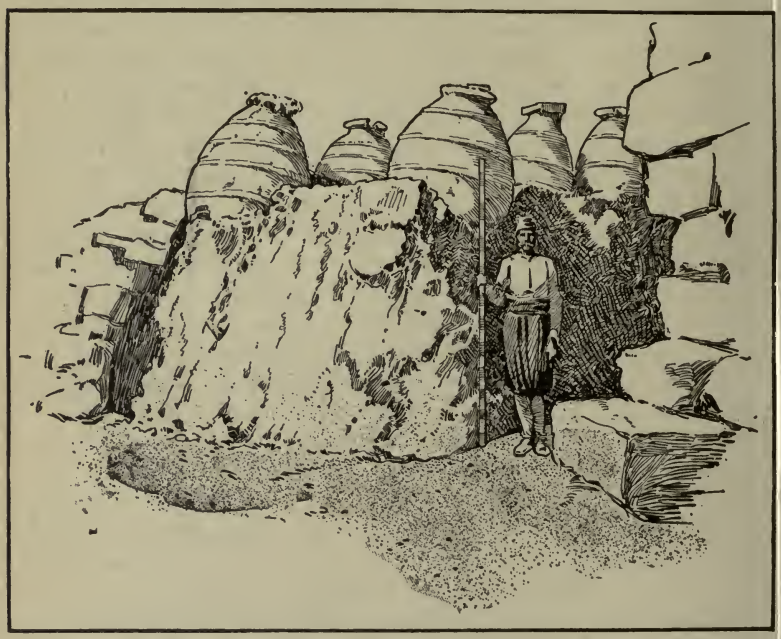
**318.** ὑπέξ: *cf.* Δ 465. **320.** Parenthetical. — τάων: *cf.* 332, Δ 46.

**321–324.** *Cf.* 261–264.

**328.** ὧν: *his own.* **329.** Τυδείδην: after μετά. — ἵππους: direct object.

**331** f. ὅ τε: *cf.* A 244. — οὐδέ: *and not.* — ἀνδρῶν: construe with πόλεμον.

**334.** ἐκίχανε: *sc.* Κύπριν. — καθ' ὅμιλον: *cf.* Δ 199.



GREAT JARS FOUND AT TROY

**340.** ῥέει: *sc.* in the veins. — *Cf.* 'From the gash | A stream of nectarous humour issuing flowed | Sanguine, such as celestial spirits may bleed,' Milton *Par. Lost* vi. 331 ff., of Satan.

**342.** καλέονται: *cf.* A 293.

**343.** μέγᾱ, ἀπό: *cf.* Δ 456; § 32 *h.*

**344** f. μετὰ χερσίν: *in his arms.* — τις Δαναῶν: *cf.* 316. **346** = 317.

**347.** *Cf.* 101. **348.** *Cf.* Γ 406, Δ 509.

**349.** ἦ οὐκ: as one syllable; § 25. — ἠπεροπεύεις: *cf.* Γ 39, 399.

**352.** τείρετο δέ: *for she was distressed.*

**353.** ἑλοῦσα: *sc.* χειρός. *Cf.* Δ 542. — Iris acts on her own account, as at Γ 121.

**354.** μελαίνετο: *sc.* Ἀφροδίτη, *μέλανι αἵματι. Cf.* Δ 140. — χρόα: *sc.* of her hand. **355.** ἀριστερά: *sc.* of the Greek line. *Cf.* 36.

**356.** ἵππω: see on Γ 327. **357.** κασιγνήτοιο: construe with ἵππους.

**358.** πολλά: *cf.* 197. For the long ultima, *cf.* Δία Α 394.

**359.** φῶϊ: *cf.* Δ 155. — κόμισαι: *cf.* Α 594. **361.** ὅ: cognate accusative. **365.** πὰρ κτλ.: *cf.* Γ 262. **366.** A formula.

**371.** θυγατέρᾱ: see on μέγα 343. **372** = Α 361.

**374.** κακὸν κτλ.: *an open offender.*

**377.** Answer to 374. **379.** γάρ: refers to Τυδέος υἱός 376.

**382.** *Cf.* Α 586. — Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she.

**384.** ἐξ ἀνδρῶν: construe with τλῆμεν. — ἐπί: construe with τιθέντες.

**387.** κεράμῳ: *i.e.* such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of 'Ali Baba and the Forty Thieves,' which served as cisterns and as places of storage for grain. *Cf.* the 'tub' of Diogenes. See the cut on the opposite page. — δέδετο: *lay bound.* — τρισκαίδεκα κτλ.: *i.e.* a full (lunar) year.

**388.** ἀπόλοιτο: *cf.* 311. **390.** ἐξέκλεψεν: *brought out by stealth.*

**391.** δέ: as in 352. § 21 *d.*

**392.** Nothing is known of this story, unless Hera came to the defense of Neleus at Pylus, against Heracles. — πάις Ἀμφιτρύωνος: *cf.* υἱὸς Διός 396. See on τοκῆων Γ 140.

**395.** ἐν τοῖσι: *i.e.* among the gods who suffered harm from mortals.

**397.** ὀδύνῃσιν: construe with ἔδωκεν. Perhaps when Heracles was sent for Cerberus, and Hades refused to let the dog go.

**399.** αὐτάρ: § 21 *e.*

**401** f. Parenthetical. — τῷ: *i.e.* ὤμῳ. — πάσσων: *cf.* Δ 218 f. — ἐτέτυκτο: *sc.* Ἀΐδης.

**403.** σχέτλιος: *sc.* Heracles. See on Β 38; *cf.* νήπιος 406.

**405** f. ἐπί: construe with σοί. *Cf.* Γ 15. — τό: *this;* introduces 407 ff.

**407.** *Cf.* Ζ 130 f. — οὐ δηναιός: = ὠκύμορος, *short-lived.*

**408** f. "His children do not rejoice in his return from the war," *i.e.* he does not return. *Cf.* 150. **410.** τῷ: *therefore.*

**411.** τὶς: *sc.* θεός. **413.** ἐξ ὕπνου: construe with ἐγείρῃ.

**415.** In apposition with Αἰγιάλεια 412.

**416.** ἀμφοτέρῃσιν: *sc.* χερσί. See on τῇ δεκάτῃ Α 54. — ἀπό: construe with ὀμόργνυ. — χειρός: ablatival.

**419** f. κερτομίοις κτλ. : *cf.* Δ 6 f. The joke is on the side of the goddesses now. They return the jest. — τοῖσι: *cf.* A 58.

**421** = 762. Athena does not ask for information. "Don't be vexed with me."

**422** f. The reference to Aphrodite's relation to Helen is obvious. — ἔκπαγλα κτλ. : *cf.* Γ 415. **424.** Ἀχαιιάδων : added to explain τῶν.

**425.** ἀραιήν : *cf.* ἀβληχρήν 337. **427.** χρυσέην : see on Γ 64.

**428.** πολεμήια : equivalent to πολέμου, and opposed to γάμοιο 429.

**430.** ταῦτα : *i.e.* the former. — Note that often Ares and Athena are presented as the two chief divinities of war. But Apollo, too, is a warrior.

**431** = 274.

**433.** γιγνώσκων : concessive. — ὅ : ὅτι, *cf.* A 120. — ὑπείρεχε : *cf.* Δ 249.

**435.** ἀπό : construe with δῦσαι.

**436.** τρίς : *cf.* 136. — ἔπειτα : refers to 432.

**438.** τὸ τέταρτον : see on B 329. — δαίμονι κτλ. : *sc.* in might.

**439.** ὁμοκλήσας : *cf.* ἀύσας Δ 508. **440.** φράζεο : *cf.* φράσαι A 83.

**441** f. ἶσα φρονέειν : *cf.* A 187. — ἔθελε : *cf.* A 277, B 247. — οὔ ποτε ὁμοῖον : *cf.* A 278. — χαμαὶ κτλ. : equivalent to ἐπιχθονίων.

**446** f. Περγάμῳ : *cf.* Δ 508. — Leto and her children are often united.

**449** f. εἴδωλον : such a 'wraith' is not mentioned elsewhere in Homer and has no importance in the story here. *Cf.* Verg. *Aen.* x. 636. — αὐτῷ: "the real Aeneas." **453.** In apposition with βοείας 452.

**455** = 31. **456.** οὐκ ἂν κτλ. : *cf.* 32. **457** = 362. **459.** *Cf.* 438.

**461** f. Τρῴας : adjective, often printed Τρῳάς. — Ares himself was a Thracian, according to N 301.

**465** f. ἐς τί : *how long?* — Ἀχαιοῖς : dative of agent with κτείνεσθαι. — ᾗ : as Δ 247. It unites with the following diphthong in pronunciation; § 25.

**468.** *Cf.* 248. **469.** σαώσομεν : 'hortatory.' **470.** *Cf.* Δ 73.

**471.** Sarpedon has not been mentioned before except in the Catalogue (B 876).

**472** f. πῇ κτλ. : *cf.* B 339. — ἐξέμεν : a play on Hector's name? § 13 *c*.

**475.** νῦν : "but." — Sarpedon had noticed Paris' absence.

**476** f. κύνες ὥς : see on B 190. — "We, who are only allies." — ἔνειμεν : *cf.* B 131. *Sc.* ἐν πόλει. **479.** *Cf.* B 877. — τηλοῦ : see on μίννυθα A 416.

**481.** κάδ : as if κατέλιπον had preceded. *Cf.* ἄν Γ 268. — τά τε κτλ. : nearly equivalent to χαρίεντα. — ἐπιδευής : *sc.* ᾗ. *Cf.* A 547. Equivalent to ἐπιδεύηται.

**482.** καὶ ὥς : *even thus; i.e.* though I should enjoy life at home; and though I have no wrongs to avenge on the Trojans, nor any fear of them.

**484.** φέροιεν κτλ. : *cf.* the familiar φέρειν καὶ ἄγειν.

**485** f. τύνη [σύ] κτλ. : contrasted with 475 ff. — ὤρεσσιν : dative of interest.

**487.** μὴ κτλ. : *cf.* A 566. — ἀλόντε : dual referring to Hector and his people. **488.** ἕλωρ : *cf.* A 4. **490.** τάδε : *i.e.* 487–489.

**492.** νωλεμέως κτλ. : *stand firm.* — ἀποθέσθαι : construe with χρή 490.

**494** = Γ 29. **495.** πάλλων κτλ. : *cf.* Γ 18 f. — στρατόν : *sc.* Τρώων.

**497.** οἱ : *i.e.* Trojans, contained in στρατόν 494. — ἐναντίοι : predicate; *cf.* A 335, B 185. — Ἀχαιῶν : genitive after the adjective of place. See H. 754 f.; G. 1146.

**500** f. ξανθή : very likely with reference to the color of the ripened grain; *cf.* flava Ceres Verg. *Georg.* i. 96, rubicunda Ceres *ib.* i. 297. — The winnowing and threshing were done in the open air.

**505.** ὑπὸ ἔστρεφον : *sc.* ἵππους. — ἡνιοχῆες : *sc.* Τρώων.

**506.** μένος χειρῶν : *cf.* Δ 447. — ἀμφί : construe with ἐκάλυψε.

**507.** μάχῃ κτλ. : *cf.* A 521.

**508.** ἐφετμάς : *cf.* 455 ff. **510.** ἴδε [εἶδε] : *sc.* Apollo.

**511** f. οἰχομένην : when? — αὐτός : *i.e.* Apollo. — πίονος : *cf.* B 549.

**514** f. μεθίστατο : *cf.* παρίστατο Δ 212. — ζωὸν κτλ. : 'safe and sound.'

**516.** μετάλλησαν : *sc.* how he was rescued. — μέν : see on B 703.

**517.** ἄλλος : in apposition with πόνος. — ἀργυρότοξος : see on A 37.

**518.** *Cf.* Δ 439 f. **519.** τούς : made definite by Δαναούς 520.

**520.** αὐτοί : *i.e.* without special exhortation. **522.** Κρονίων : on B 146.

**524.** *Cf.* 'As when from mountain-tops the dusky clouds | Ascending *while the north wind sleeps*,' Milton *Par. Lost* ii. 488 f.

**525.** σκιόεντα : *cf.* A 157.

**527.** ἔμπεδον : the point of comparison. *Cf.* ἀτρέμας 524.

**528.** *Cf.* Γ 449. — πολλά : *cf.* 197.

**532.** φευγόντων : *from those who flee.* Construe with ὄρνυται. — *Cf.* Γ 45, Δ 245. **533** f. πρόμον : *cf.* Γ 44. — Αἰνείω : see § 34 *c.*

**536.** μετὰ κτλ. : explains θοός. **538.** *Cf.* Δ 138.

**539.** ἔλασσεν : *sc.* Ἀγαμέμνων. **540** = 42. **541.** ἔνθα : *cf.* Δ 293.

**544.** βιότοιο : after a 'word of fullness.' — γένος : accusative of specification.

**546.** ἄνδρεσσιν : dative of interest with ἄνακτα, as often with ἀνάσσω.

**549.** μάχης κτλ. : *cf.* B 823. **551** f. *Cf.* A 158 f.

**554.** οἷω κτλ. : unusual order, for *these two like young lions.*

**557.** *Cf.* 136 ff.

**559.** ὑπό : construe with χείρεσσιν. *Cf.* Δ 479.

**560.** καππεσέτην: the point of comparison; *cf.* κατέκταθεν 558. — ἐλάτησιν κτλ.: a new comparison is added, — "stretched out like pine trees."

**562** = Δ 495. **563.** τοῦ: *i.e.* Aeneas. Construe with μένος.

**564.** τά: introductory to ἵνα κτλ. **566.** περί: *exceedingly.*

**567.** For the thought, *cf.* Δ 170 ff.

**568.** τώ: *i.e.* Menelaus and Aeneas. — χεῖρας κτλ.: *cf.* 506.

**573.** οἱ: *i.e.* Menelaus and Antilochus. — νεκρούς: *i.e.* sons of Diocles, 541 ff., who are called τὼ δειλώ 574. **575.** αὐτώ: *i.e.* οἱ 573.

**576.** Πυλαιμένεα: for the ultima treated as long, see § 59 *l.* — One of the most noted inconsistencies in the Homeric poems is the verse which makes Pylaemenes follow his son's corpse from the field (N 658), although he himself had been slain here.

**579.** ἑστεῶτα: *sc.* on or near his chariot. — ἔγχεϊ: instrumental.

**581.** The charioteer desired to turn his horses to flight, since Pylaemenes had fallen and he had no further duty in the battle.

**582.** ἀγκῶνα: in partitive apposition with Μύδωνα. — τυχών: *cf.* Δ 106.

**583.** ἐλέφαντι: *cf.* Δ 141 f. **587.** ἀμάθοιο: partitive genitive.

**590.** τούς: *i.e.* Menelaus and Antilochus. — αὐτούς: opposed to στρατός.

**591.** κεκληγώς: *cf.* B 222. **592.** Ἐνυώ: *cf.* 333.

**593.** ἀναιδέα: *cf.* Δ 521.

**594.** ἐνώμα: a participle is expected, to correspond to ἡ μὲν ἔχουσα 593; see § 11 *g.* **595.** φοίτα: *sc.* Ἄρης.

**596** f. ἀγαθός: for the epithet, see § 12 *c.* — πεδίοιο: *cf.* B 785.

**598.** ὠκυρόῳ: *cf.* 88. — ἰδών: gives the cause of στήῃ. — ἀνὰ ἔδραμε: contains the point of comparison; *cf.* B 147, Γ 33 ff.

**601.** οἷον: neuter, cognate accusative. — θαυμάζομεν: imperfect.

**603** f. πάρα: πάρεστι, § 55 *c.* — καὶ νῦν: *cf.* A 109, Δ 12. — κεῖνος: *there.* *Cf.* Γ 391, ὅδε 175.

**605.** "Retreat, but keep your face towards the foe."

**606.** μενεαινέμεν: as imperative.

**607.** αὐτῶν: *i.e.* Ἀχαιῶν. **608.** χάρμης: *cf.* μάχης 549.

**609.** εἰν ἑνὶ κτλ.: *cf.* 160. **610.** *Cf.* 561. **611** = Δ 496.

**612.** υἱόν: for the short penult, *cf.* Δ 473.

**613.** πολυκτήμων κτλ.: for lack of conjunction, *cf.* 194, A 99.

**614.** ἦγε: "drove." *Cf.* B 834. **616.** νειαίρῃ κτλ.: *cf.* 539.

**620.** λὰξ κτλ.: "setting his foot upon him."

**621.** *Cf.* Δ 530, 532. — ἄλλα: *besides.* See H. 705; G. 966, 2. *Cf.* 517.

**623.** ὅ γε: *cf.* A 97. — ἀμφίβασιν: *sc.* νεκροῦ. **625** f. = Δ 534 f.

**627** = 84. **628.** *Cf.* B 653. **629.** μοῖρα κτλ.: *cf.* 83. **630** = Γ 15.

**632.** *Cf.* 276. — **τόν**: *i.e.* Sarpedon. — **καί**: see on A 249. — **πρός**: construe with **ἔειπεν**.

**633** f. "Why should you come here to play the coward?"

**636.** **ἐπεί**: refers to **ψευδόμενοι**.

**637.** **Διός**: construe with **ἐξ**, *cf.* Γ 199. — **προτέρων**: *cf.* Δ 308.

**638.** Exclamation. "But what sort of a man was Heracles!"

**639.** **θυμολέοντα**: *Cœur de Lion.*

**640** ff. Laomedon promised these horses as a reward for the rescue of his daughter Hesione from a sea monster. Heracles slew the monster, and, when the promise of Laomedon was not fulfilled, sacked Troy. *Cf.* Y 145 ff.

**641.** **σὺν νηυσὶ κτλ.**: *cf.* A 179, 389. — **παυροτέροισι**: *sc.* than Laomedon.

**642.** **χήρωσε**: *cf.* tam multis viduasset civibus urbem Verg. *Aen.* viii. 571.

**643.** **σοί**: contrasted with Heracles. — **κακός**: *cowardly.* — **ἀποφθινύθουσι κτλ.**: *sc.* through thy cowardice.

**645.** **εἰ μάλα κτλ.**: *cf.* A 178. **646.** *Cf.* Γ 322. **647.** *Cf.* 217.

**649.** "Laomedon's fault and folly gave the victory to Heracles." — **ἀνέρος**: *the man;* explained by **ἀγανοῦ Λαομέδοντος**. — **ἀφραδίῃσιν**: for the use of the plural, *cf.* Z 74.

**650.** **ἔρξαντα**: concessive. **651.** **ἀπέδωκε**: *did he give as was due.*

**652** ff. Observe the repetition and prominence of **ἐγώ, ἐμέθεν, ἐμῷ, ἐμοί.** See on 810. — **ὑπὸ δουρί**: *cf.* Γ 436. — **δαμέντα**: *sc.* **σέ**.

**655.** **ἀνέσχετο**: *cf.* Γ 362. **659.** See on 47. **661.** **βεβλήκειν**: § 30 *k.*

**662.** **πατήρ**: *i.e.* Zeus; see Z 198 f. — **ἔτι**: hints at Sarpedon's death, of which the poet tells at Π 500. **663.** **μέν**: correlative with **δέ** 668.

**665.** **τὸ μέν**: explained by **ἐξερύσαι** 666. *Cf.* **τά** 564. See on B 6.

**667.** **σπευδόντων**: partitive genitive with **οὔ τις** 665. — **πόνον**: *toil of conflict.* — **ἀμφιέποντες**: *cf.* B 525. **671.** *Cf.* A 189, 193.

**672** f. **προτέρω**: *cf.* Γ 400. Construe with **διώκοι**. — **ὅ γε**: *cf.* 623. — **τῶν πλεόνων** (genitive with **ἀπὸ ἕλοιτο**): contrasted with the leader; *cf.* the later **οἱ πολλοί**.

**674.** **οὐδ' Ὀδυσσῆι**: *sc.* but to Patroclus; *cf.* Π 477 ff.

**676.** **τῷ ῥα**: "and so," with reference to the two preceding verses.

**677.** These Lycians have Greek names. **678** = Verg. *Aen.* ix. 766.

**680.** *Cf.* Γ 374. **681** = Δ 495. **682.** **οἱ προσιόντι**: *at his approach.*

**685.** Sarpedon is ready even to die, if it but be among friends.

**686.** **οὐκ ἄρα κτλ.**: *I was not fated, as it seems.* Sarpedon believes that his wound is mortal.

**687.** *Cf.* B 158. — **οἰκόνδε**: explained by the second 'hemistich'; *cf.* Δ 70. **688.** *Cf.* 480. **689.** *Cf.* A 511. **690.** **ὄφρα κτλ.**: *cf.* Δ 465.

**691.** **ὥσαιτο**: equivalent to **ἀπώσαιτο**, *cf.* 626.

**693.** **φηγῷ**: this must be the oak or chestnut which is mentioned frequently as a familiar landmark, not far from the Scaean Gate. *Cf.* Z 237.

**696.** See on 47. **698.** **ἐπιπνείουσα**: *cf.* **ἐτελείετο** A 5.

**699.** **ὑπὸ κτλ.**: *under the might of, etc.* As if *were driven* was to be the verb of the sentence.

**700** f. **ἐπί**: *towards,* as Γ 5. — **ἀντεφέροντο**: *sc.* **Τρώεσσι.** *Cf.* A 589.

**702.** **ἐπύθοντο**: *sc.* from Diomed, who had the gift to discern. See 604.

**703.** Adapted by Vergil, *Aen.* xi. 664. — **πρῶτον**: masculine.

**704.** **χάλκεος**: see on Γ 64. **705.** **ἐπί**: adverbial, "after him."

**711.** **τούς**: *i.e.* Hector and Ares.

**712** f. **Ἀργείους**: object accusative. — **αὐτίκα**: *cf.* Δ 69. **714** = B 157.

**715.** **ἅλιον**: predicate; *cf.* Δ 26, 498. — This promise is not mentioned elsewhere in Homer. **716** = B 113, 288. **718** = Δ 418.

**719** = B 166. **721.** **πρέσβα**: *cf.* Δ 59.

**722.** **Ἥβη**: she serves also in 905 and Δ 2. — Each act of preparation is enumerated. — The Homeric chariot was very light. Nowhere else is mention made of taking it to pieces when not in use.

**723.** **ἀμφίς**: *on both sides.* **724.** **ἄφθιτος**: *cf.* B 46.

**725.** **θαῦμα κτλ.**: *a wonder to behold.*

**726.** **εἰσί**: for the tense, see on B 448. **729.** **ἐξ**: construe with **τοῦ**.

**730** f. **δῆσε**: *sc.* **Ἥβη.** — **ἐν**: adverb with **ἔβαλε.** — **χρύσεια**: *i.e.* adorned with thin plates of gold. **732.** **ἔριδος κτλ.**: *cf.* A 177, 492.

**733.** **αὐτάρ**: correlative with **μέν** 720.

**734.** **πέπλον**: *i.e.* her own robe. **738.** *Cf.* Γ 334.

**740.** **ἀλκή, ἰωκή**: *defense, attack,* — two forms of **ἔρις**, *strife.*

**741.** The Gorgon's head probably covered the middle of the shield. — **πελώρου**: in apposition with **Γοργοῦς** implied in **Γοργείη.** *Cf.* B 54.

**744.** Hyperbole. "Large enough for," *etc.* Or, "adorned with representations of," *etc.* — **ἑκατόν**: a round number; *cf.* B 448 f.

**745** f. **φλόγεα**: § 59 *l.* — **ποσὶ κτλ.**: § 12 *g.* — **βριθὺ κτλ.**: § 15 *a.* Cf. 'ponderous shield . . . massy, large and round,' Milton *Par. Lost* i. 284 f.

**749.** **αὐτόμαται** ('automata'): *cf.* 'till at the gate | Of Heaven arrived, the gate *self-opened* wide,' Milton *Par. Lost* v. 253 f. — **μύκον**: the gates are clouds (*cf.* 751), but yet they *creak.* — The goddesses leave the celestial Olympus for the terrestial. *Cf.* Θ 18 ff. **750.** **μέγας κτλ.**: *cf.* A 497.

**751.** Explains **ἐπιτέτραπται.** **752.** **τῇ**: explained by **δι' αὐτάων.**

**753** f. *Cf.* A 498 f. **755.** *Cf.* 368. **756.** **Κρονίδην**: see on A 502.

**758.** Exclamation. — **ὀσσάτιον**: *cf.* B 120.

**759.** **μὰψ κτλ.**: *cf.* B 214. — **ἄχος**: *cf.* **πῆμα** Γ 50.

**761.** **τοῦτον**: contemptuously. **762.** *Cf.* 421. **764** = A 560.

**765.** **οἱ**: after **ἐπί**, *cf.* **Μενελάῳ** Δ 94. — Athena as goddess of war is a sort of rival of Ares.

**766.** **ὀδύνῃσι κτλ.**: *cf.* 397. **767.** *Cf.* 719. **768.** *Cf.* 366.

**769.** *Cf.* terras inter caelumque volabat Verg. *Aen.* iv. 256.

**771.** **σκοπιῇ**: *cf.* Δ 275. — **λεύσσων κτλ.**: *cf.* A 350.

**772.** **τόσσον ἔπι**: *so far.* *Cf.* Γ 12.

**774.** Explains *ποταμώ* 773. — **ἦχι**: *cf.* A 607. — **συμβάλλετον**: observe the position of the verb between its two subjects.

**775** f. *Cf.* 368. — **περὶ κτλ.**: *sc.* in order to hide them. — **ἠέρα**: *cf.* 356. — **πουλύν**: adjective of two endings; § 38 *a*.

**777.** **ἀμβροσίην**: only here as fodder; but *cf.* 369.

**778.** **τώ**: *i.e.* Hera and Athena. — The short steps of the goddesses are contrasted with the strides of the heroes (*cf.* Γ 22).

**779.** **ἀνδράσιν**: *cf.* Γ 6. **780.** *Cf.* Γ 145.

**781.** **βίην κτλ.**: *cf.* Γ 105.

**783.** **ἤ**: see on B 800. — **συσὶ κτλ.**: § 12 *f.*

**785** f. **Στέντορι**: Stentor is mentioned only here, but he has given an adjective to the English language. — **χαλκεοφώνῳ**: *cf.* B 490. — "As loud as fifty ordinary men."

**787.** **κακὰ ἐλέγχεα**: *cf.* B 235. — **εἶδος κτλ.**: *cf.* Γ 39.

**788.** **πωλέσκετο**: *cf.* A 490. — Achilles himself boasts (I 352) that while he took part in the conflict, Hector dared to come only to the gates of the city, and once barely escaped when he met Achilles: *ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ, | ἀλλ' ὅσον (only) ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν · | ἔνθα ποτ' οἶον ἔμμενε, μόγις δέ μευ ἔκφυγεν ὁρμήν.* Hector also in the Eighteenth Book (Σ 286 ff.) refers to the Trojans as acting on the defensive, — cooped up in the city during all the years of the war. The way is prepared here for the wall which the Greeks build around their camp in the Seventh Book, — a wall which was not needed while Achilles fought for the Greeks. The hero is already honored by the Achaeans, since they recognize their need of him.

**792.** *Cf.* 470.

**793.** **ἐπόρουσε**: *hastened to;* without idea of hostility, as in 432.

**795.** **ἀναψύχοντα**: explained by 798. — **τό**: *cf.* **ὅ** 361.

**796** f. *Cf.* B 388 f. — The salt sweat irritated his wound.

**798.** ἄν: construe with ἴσχων.

**800.** "The son of Tydeus is not like the father." *Cf.* Δ 370 ff. — ὀλίγον: adverb with ἐοικότα. — οἱ: accented, since it is reflexive. § 42 *e*.

**801** f. μικρὸς κτλ.: see on A 115, B 816. — καί: *even*. — ὅτε: the principal clause is omitted. — εἴασκον: *cf.* B 832.

**803** f. ἐκπαιφάσσειν: *cf.* B 450. — νόσφιν Ἀχαιῶν: equivalent to μοῦνος ἐών Δ 388. — ἄγγελος: *cf.* Δ 384 ff. — μετὰ κτλ.: *cf.* 687, A 423.

**805.** δαίνυσθαι: in emphatic contrast with μάχεσθαι 810. — "I bade him feast in quiet, but he challenged the Thebans to a contest; I bid thee fight, but thou art weary or faint-hearted."

**806.** αὐτάρ: adversative to ἄνωγον 805.

**807.** προκαλίζετο κτλ.: *cf.* Δ 389 f.

**809.** σοί: contrasted with Tydeus. — παρὰ ἵσταμαι: *cf.* 116.

**810.** κέλομαι: opposed to οὐκ εἴασκον 802. — Mark the repetition of the pronoun, σοί, σέ, σεῦ, σέ, σύ, *etc.* See on 652.

**811.** σεῦ: is placed before ἤ, as if it belonged to both clauses, but its place in the second clause is filled by σέ.

**812.** ἔπειτα: "to judge from your actions."

**817** f. δέος: *cf.* 812. — ὄκνος: reply to 811. — ἐφετμέων: *cf.* 129 ff.

**819–821.** *Cf.* 130–132. **821.** οὐτάμεν: *sc.* ἐκέλευες from 819.

**822** ff. *Cf.* 604 ff. **824.** μάχην ἀνά: *cf.* 167. **826** = 243.

**827.** Ἄρηα: with long ultima, — not as 824. *Cf.* φλόγεα 745. — τό γε: *in this.*

**828.** *Cf.* 808. **829.** πρώτῳ: *first of all.* **830.** σχεδίην: *sc.* πληγήν.

**832.** πρώην: *cf.* B 303. — στεῦτο: *cf.* B 597, Γ 83.

**834** f. τῶν: *i.e.* his promises to aid the Achaeans. — ἀφ' ἵππων: see on 111. **836.** ἀπόρουσεν: *cf.* 20. **838.** μέγα: adverbial.

**839.** δεινὴν κτλ.: 'chiasmus'; *cf.* Δ 123, 125, 145.

**841.** *Cf.* 829. — αὐτίκα: *cf.* A 539.

**842.** Nowhere does a god slay a mortal with his own hands.

**844.** μέν: a repetition of μέν 842, in opposition to αὐτάρ.

**845.** The 'cap of Hades,' which made the wearer invisible even to the gods, is not mentioned elsewhere in Homer. German mythology has a similar 'Tarnkappe.' The poet does not think it necessary to tell how Athena came to have this with her. The name seems to play distinctly upon the derivation of the word Ἅιδος (*unseen*).

**846.** ἴδε: εἶδε. **847.** αὐτόθι: explained by ὅθι κτλ. 848.

**849.** ἰθύς: construe with Διομήδεος. See H. 757; G. 1148.

**850** = 630.

**851.** πρόσθεν: see on Γ 317. Correlative with δεύτερος 855. — ὠρέξατο: *cf.* Δ 307. — ἵππων: *sc.* of Diomed. Ares is on foot.

**852.** ἀπὸ κτλ.: *cf.* Γ 294.

**854.** ἐτώσιον: *cf.* Γ 368. "So that it was hurled in vain."

**857.** μίτρην: ζωννύσκετο is a 'verb of clothing.' H. 724 a.

**858.** διά: construe with ἔδαψεν.

**860.** ἐπίαχον: gnomic. — δεκάχιλοι: *μύριοι.*

**861** f. ἔριδα Ἄρηος: equivalent to *πόλεμον.* *Cf.* B 381. — ὑπὸ εἷλεν: *cf.* Δ 421.

**866.** τοῖος: *i.e.* so gloomy; *cf.* A 47. **868.** *Cf.* 360, 367, B 17.

**870.** ἄμβροτον κτλ.: *cf.* 339. **872.** *Cf.* 757.

**873.** *Cf.* 383 f. — ῥίγιστα: adverbial. — τετληότες κτλ.: *τέτλαμεν.*

**874.** ἀλλήλων: equivalent to ἄλλος ἄλλου. — χάριν κτλ.: *cf.* 211. — ἄνδρεσσι: *βροτοῖσι.* **875.** μαχόμεσθα: *cf.* A 8.

**876.** μέμηλεν: *cf.* 430.

**878.** σοί τε: for the position of *τέ*, see on B 136. — δεδμήμεσθα: *cf.* Γ 183. Note the change of person in the verb. — ἕκαστος: see on A 606.

**880.** "Since she is your own daughter." — ἐγείναο: *cf.* Δ 400.

**881.** νῦν: introduces a special case under *αἰέν* 876.

**883** f. = 458 f. **885.** ἦ τέ κε: *cf.* Γ 56.

**886.** αὐτοῦ: explained by the second hemistich. See on B 237.

**887.** ζώς: concessive.

**889** f. Reply to 872–874. — ἀλλοπρόσαλλε: *cf.* 831.

**890.** *Cf.* A 176.

**891** = A 177. It is better suited to this place.

**892** ff. Reply to 875 ff. "You have inherited your mother's spirit." — Ἥρης: in apposition with *μητρός.* For its position, see on *βάλλε* A 52. — τὴν μέν: *cf.* τὸ *μέν* A 234. — σπουδῇ: *cf.* B 99.

**894** f. τῷ: *therefore, so.* — ἔχοντα: supplementary participle.

**896.** γένος: *cf.* γένος 544, Z 180.

**898.** Οὐρανιώνων: here alone in Homer of the Titans, children of Uranus. These were hurled by Zeus into Tartarus, a gloomy cavern beneath the earth; as far beneath the earth (says Hesiod) as heaven is high above the earth.

**899.** Παιήονα: *cf.* 401. **901** f. = 401 f.

**902.** ὡς ὅτε: *cf.* Γ 33.

**904.** καρπαλίμως: the point of the comparison; *cf.* ὦκα 903.

**905.** Ἥβη: Hebe prepares the bath, just as she had served the gods as cupbearer (Δ 2), and had aided Hera in preparing the chariot (722). —

The gods (like mortals) were wearied in battle, and even sweat (Δ 27), and thus were glad of the bath.—ἔσσεν: *sc.* *μίν*.

**906.** *Cf.* A 405. **908** = Δ 8.

**909.** Ἄρην: this is the reading of most manuscripts, but probably Ἄρη' or Ἄρη is better.

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## SIXTH BOOK OF THE ILIAD

The connection between this Book and the preceding is close. The first four verses of Z cannot be separated easily from the last three of E. In fact, though E is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the Διομήδους ἀριστεία, which certainly extended over the first half of Z. No one should forget that the division into 'Books' was not original. See § 10 *b*.

**1.** οἰώθη: ἐμονώθη. *Sc.* by the gods.

**2.** πολλά: adverbial.—πεδίοιο: *cf.* B 785.

**3.** ἀλλήλων: genitive after a verb of aiming; *cf.* Μενελάου Δ 100.—ἰθυνομένων: limits *μάχη* 2.

**4.** Σιμόεντος: construe with *μεσσηγύς*. Note the caesura.

**5.** πρῶτος: *sc.* after the gods' departure.—ἕρκος κτλ.: see on A 284.

**7** f. βαλών: *by hitting.*—ἠὲν κτλ.: *cf.* B 653. **9–11** = Δ 459–461.

**14.** ἀφνειὸς κτλ.: *cf.* E 544; attracted to the construction of the relative sentence. **15.** φιλέεσκεν: *cf.* Γ 207.—ὁδῷ κτλ.: explains *φιλέεσκεν*.

**16.** *Cf.* E 53.—τῶν γε: *i.e.* those to whom he had shown hospitality.—ἤρκεσε κτλ.: *cf.* B 873.

**17.** πρόσθεν: *before him*, for his defense.—ὑπαντιάσας: *sc.* Διομήδεϊ.—ἄμφω, θυμόν: two accusatives after a 'verb of depriving.'—ἀπηύρα: *sc.* Διομήδης.

**21.** μετά: *after*, as in Attic.—νύμφη: *cf.* B 865.—Such episodes served to relieve the monotony of long lists of warriors.

**23** f. Parenthetical.

**24** f. γενεῇ: *in age.* *Cf.* Δ 60.—σκότιον: masculine. *Cf.* furtim Verg. *Aen.* ix. 546.—ἐπ' ὄεσσι: *cf.* E 137.—μίγη: *sc.* Βουκολίων νύμφῃ. *Cf.* Γ 445. **26** f. ὑποκυσαμένη: *conceived and.*—καὶ μέν: *cf.* A 269.

**34.** παρ' ὄχθας: *cf.* Γ 187. **38.** ἵππω οἱ: "his horses."—πεδίοιο: *cf.* 2.

**39.** ὄζῳ . . . μυρικίνῳ: parenthetical.—βλαφθέντε: *i.e.* *entangled.*—ἀγκύλον: equivalent to *καμπύλον* E 231.

**40** f. ἐν πρώτῳ ῥυμῷ : *at the tip of the pole.* — αὐτὼ μέν : correlative with αὐτὸς δέ 42. — οἱ ἄλλοι : *those others.*

**45.** ἐλλίσσετο : *sc.* Μενέλαον. — γούνων : *cf.* A 407.

**47.** ἐν πατρός : *sc.* δώματι. *Cf.* 378 f.

**49** f. τῶν : *from these, of these.* — ἄποινα : *cf.* A 13. — ζωόν : predicate. "That I was alive." — πεπύθοιτο : with accusative, as E 702. — ἐπὶ νηυσὶν κτλ. : *i.e.* in the Greek camp.

**51.** *Cf.* Δ 208. — ἔπειθεν : *was persuading.*

**52.** τάχ' ἔμελλε : *was just about.*

**53** f. καταξέμεν : καταγαγεῖν. — ἀντίος : predicate; *cf.* E 497. — θέων : see on ἰών A 138. — ὁμοκλήσας : *cf.* 66, E 439, φωνήσας A 201.

**55** f. οὕτως : *i.e.* as in sparing the life of Adrestus. — σοί : emphatic. — ἄριστα : subject of πεποίηται. *Cf.* the prose εὖ ποιέω.

**57.** τῶν : demonstrative. — "Let every male perish, — even the child yet unborn."

**59.** κοῦρον : simply marks the sex. — φέροι : for the optative, *cf.* Γ 299. — ὅς : demonstrative ; *cf.* A 405, — the antecedent of ὅν τινα 58.

**60** f. Ἰλίου : genitive after ἐξ in composition. — ἀκήδεστοι : predicate ; see § 56 *a*. — ὡς εἰπών : *cf.* Δ 73.

**62.** παρειπών : for the length of the first syllable (παρϝειπών), see § 59 *j*. — ὁ δέ : *i.e.* Menelaus. — ἀπὸ ἕθεν : *cf.* Δ 456 ; see § 32 *i*.

**64.** Ἀτρεΐδης : *i.e.* Agamemnon.

**65.** λὰξ κτλ. : *cf.* E 620. **66.** ἀΰσας : *cf.* Δ 508. **67** = B 110.

**68** ff. "Make sure of the victory, and follow it up before you think of taking spoils." *Cf. 1 Maccabees* iv. 17, where Judas Maccabaeus says : *μὴ ἐπιθυμήσητε τῶν σκύλων, ὅτι πόλεμος ἐξ ἐναντίας ἡμῶν . . . ἀλλὰ στῆτε νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε σκῦλα καὶ μετὰ παρρησίας,* 'be not greedy for the spoils . . . but stand ye now against our enemies . . . ye shall take the spoils afterward with safety.'

**69.** κέν : in a final clause ; see H. 885 c ; G. 1367. — πλεῖστα : "more than any one else." **70.** καὶ τά : "the booty too."

**71.** νεκροὺς τεθνηῶτας : "corpses of the slain." — συλήσετε : a 'permissive' future. — Observe that Nestor uses the first person in κτείνωμεν, but the second person in συλήσετε.

**72** = E 470, 792. **73.** ὑπ' Ἀχαιῶν : *cf.* ὑπ' ἀνέρος Γ 61 ; see H. 820.

**74.** ἀναλκείῃσι : *cf.* ἀφραδίῃσιν E 649, προθυμίῃσι B 588, 792.

**75.** Αἰνείᾳ : Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.

**76.** οἰωνοπόλων κτλ. : *cf.* A 69, B 858.

**77.** πόνος : *i.e.* the battle, and care and responsibility for it.

**78.** Τρώων κτλ. : partitive.

**79.** μάχεσθαι κτλ. : *cf.* A 258. **80.** αὐτοῦ : *right here.*

**81.** χερσί : *arms ; cf.* A 441.

**82.** φεύγοντας : refers to λαόν 80. — *Cf.* B 175. — χάρμα : *cf.* Γ 51.

**84.** ἡμεῖς μέν : correlative with Ἕκτορ, ἀτὰρ σύ 86. — Δαναοῖσι : in the same position before the verse pause as πόλινδε 86. **85.** Parenthetical.

**86.** Ἕκτορ : for the position of the vocative, see on A 282.

**87** f. ἡ : *i.e.* Hecuba. Subject of θεῖναι 92, which is equivalent to θέτω. — γεραιάς : the feminine of γέροντας. — νηόν : 'limit of motion.' *Cf.* 297, A 254. **89.** ἱεροῖο κτλ. : equivalent to νηοῦ.

**90.** For the offering of a robe, *cf.* that which was borne to the Acropolis for Athena in the Panathenaic festival. — ὅ : ὅς, § 42 *c.*

**92** f. θεῖναι : see on ἡ 87. — ἐπὶ γούνασιν : *on the lap.* This is the only direct evidence in Homer for the existence of a statue of a god. This figure of Athena clearly was in a sitting posture. — ὑποσχέσθαι : *vow.*

**94.** ἠκέστας : equivalent to ἀκεντήτους. If the cattle had been used for menial service, they would be unfit to be offered in sacrifice to the gods. *Cf.* 'All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock. . . . And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,' *Deuteronomy* xv. 19, 21; 'a red heifer without spot, wherein is no blemish, and upon which never came yoke,' *Numbers* xix. 2; 'take two milch kine, on which there hath come no yoke,' *1 Sam.* vi. 7. — αἴ κε : *cf.* αἴ κέν πως A 66.

**96.** αἴ κεν κτλ. : explains αἴ κε, above. — Τυδέος υἱόν : the subject of the story is still Διομήδους ἀριστεία.

**97.** μήστωρα : *cf.* Δ 328. **98.** γενέσθαι : "has shown himself."

**99.** οὐδέ : *not even.* — ὧδε : *cf.* Γ 442.

**100.** ὅν περ κτλ. : "although he is the son of a goddess." — φασί : '*they say*'; *cf.* B 783, E 638. — θεᾶς κτλ. : *cf.* E 637.

**101.** ἰσοφαρίζειν : *cf.* A 589. **102.** οὔ τι ἀπίθησεν : *cf.* A 220.

**103–106** = E 494–497. **107.** φόνοιο : genitive of separation.

**108** f. τιν' ἀθανάτων : *sc.* as Ares had done; *cf.* E 604. — ἀστερόεντος : the Homeric heavens are 'starry' even in broad daylight. § 12 *a.* — ὥς : *i.e.* as if some god had come to their aid.

**112.** *Cf.* E 529, Δ 234, 418.

**114.** βουλευτῆσι : *cf.* Γ 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

**117.** ἀμφί : explained by σφυρὰ καὶ αὐχένα, "above and below." — Very likely Hector drew his shield about so as to hang on his back by the strap.

**118.** ἥ : attracted to the gender of ἄντυξ, which may be the predicate in unusual position, — "which ran as the outermost rim."

**119–236.** This episode occupies the gap in the story, while Hector is on his way to Troy. See on A 318, 430, Γ 121.

**119.** According to Herodotus (i. 147) the later kings of Lycia claimed descent from this Glaucus.

**120.** ἐς μέσον : *cf.* Γ 77. — ἀμφοτέρων : *sc.* Τρώων καὶ Ἀχαιῶν.

**121** = Γ 15.

**123.** τίς δέ : *cf.* A 540. — The conjecture that the Lycians had not been long on the plain of Troy is likely enough; just as the Amazons and the Aethiopians came to the help of the city after the action of the *Iliad*, and as the Thracians under Rhesus came during the very action of the *Iliad* (*cf.* K 434 f., Verg. *Aen.* i. 469 ff.). Glaucus knows Diomed (145), but that is natural after the latter's exploits on this day.

**124** f. ὄπωπα : *sc.* σέ. — τὸ πρίν : strongly contrasted with νῦν.

**126.** ὅ τε : *in that.* *Cf.* A 244.

**127.** "Unhappy are the parents whose sons meet my might," *i.e.* the sons are slain, and the parents will have to mourn their death. Observe the prominence of δυστήνων.

**128.** Evidently Diomed has lost his power of distinguishing gods from men; *cf.* E 127 f. — ἀθανάτων γε : made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glaucus (*cf.* 236), in connection with the fact that his face was not familiar; or it may be a commonplace remark, suggested by καταθνητῶν 123.

**129.** ἐπουρανίοισι : contrasted with ἐπιχθόνιοι, as epithet of men.

**130.** οὐδὲ κτλ. : *cf.* B 703, E 22. — υἱός : with short penult ; § 23 *f.*

**131.** δήν : δηναιός E 407. For an adverb with ἦν, *cf.* A 416. — ὅς : the relative clause is causal, as it is frequently. *Cf.* 165, 235.

**132** ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the *Bacchantes* of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the greater gods in Homer. — μαινομένοιο : *cf.* the name 'maenads,' μαινάδες, for the Bacchantes, who were the τιθῆναι.

**133** f. ἠγάθεον : *cf.* A 252. — θύσθλα : *thyrsi*, wands surmounted by a pine cone. — κατέχευαν : *dropped, let fall*, as E 734.

**135** f. φοβηθείς : *taking to flight.* — κόλπῳ : *to her bosom.* For the dative, *cf.* πεδίῳ E 82, ἑτάροισι Δ 523, οὐρανῷ Δ 443. — Thetis gave similar refuge to Hephaestus ; *cf.* Σ 398 ff.

**137** f. δειδιότα : for its position, see on οὐλομένην A 2. — τῷ: for the 'dative of association,' *cf.* θεοῖσιν 129, 131. — ῥεῖα κτλ. : *cf.* 'that new world of light and bliss, among | The *gods who dwell at ease*,' Milton *Par. Lost* ii. 867 f., — contrasted with hard-working men.

**139.** τυφλόν : predicate. — ἔθηκε: *cf.* A 2. — ἔτι δήν : see § 59 *h β*.

**141.** Diomed returns to the thoughts of 129. — "Therefore *I* would."

**142** f. *Cf.* 123. — οἳ κτλ. : *cf.* E 341. *Cf.* quicumque terrae munere vescimur Horace, *Odes* ii. 14. 10. — θᾶσσον : *cf.* B 440.

**145.** *Cf.* 123. — Glaucus recognizes Diomed.

**146** ff. *Cf.* 'As of the green leaves on a tree, some fall and some grow ; so is the generation of flesh and blood, one cometh to an end and another is born,' *Wisdom of the Son of Sirach* xiv. 18 ; 'As for man his days are as grass ; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more,' *Psalm* ciii. 15 ; 'Ye children of man ! whose life is a span, | Protracted with sorrow from day to day ; | Naked and featherless, feeble and querulous, | Sickly, calamitous, creatures of clay !' Aristophanes *Birds* 685 ff., as translated by Frere. — ἓν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνήρ· ("This is the best thing Homer ever said") οἵη περ κτλ. Simonides, Frag. 69. "This is the state of man : to-day he puts forth | The tender leaves of hopes ; to-morrow blossoms, | And bears his blushing honors thick upon him ; | The third day comes a frost, a killing frost,' Shakspere, *Henry the Eighth*, iii. 2. 352.

**146.** δέ : for δέ in the 'apodosis,' *cf.* A 137. — καί : *also.* — ἀνδρῶν : equivalent here to ἀνθρώπων, *cf.* A 544, E 874.

**147.** φύλλα : the whole, of which τὰ μεν and ἄλλα δέ are parts. — For the comparison, *cf.* B 468. — τέ, τέ : see § 21 *b*.

**148.** ἔαρος δέ : for the 'coördinate' construction, see § 21 *d*.

**149.** φύει : intransitive, *grows up.* **150.** καὶ ταῦτα : *this, too.*

**151.** πολλοὶ κτλ. : "the family is not inglorious."

**152.** ἔστι κτλ. : a favorite epic beginning ; *cf.* B 811, E 9.

**153** f. ἔνθα ἔσκεν : *there lived.* — Σίσυφος : this name seems to be formed by reduplication (*cf.* δί-δωμι) from σοφός, and κέρδιστος, *most cunning, crafty*, refers to this. — Homer alludes to this hero's suffering in Hades

(rolling a stone up a hill) only at λ 593 ff., and Plato in the *Apology* (41 *c*) makes Socrates name Sisyphus with Odysseus as one whom it would be a pleasure to meet in Hades. — ὅ . . . Αἰολίδης : parenthetical. — ὅ : ὅς, *cf.* 90. — Σίσυφος : for the repetition, see § 16 *b*.

**157.** Προῖτος : king of Tiryns, to whom Bellerophon had fled for some reason, according to the later story. According to one account, Bellerophon had committed murder in his own home, which was a frequent cause of exile in the heroic age. — κακὰ κτλ. : *i.e.* sent him to Lycia, as is explained below, on the charge stated in 164 f.

**158.** ἐπεὶ κτλ. : gives not the reason for the banishment, but the explanation why it was possible. — The thought of the first half-verse is repeated more definitely in 168.

**159.** Ἀργείων : construe with δήμου 158. — ἐδάμασσεν : *sc.* Ἀργείους.

**160.** τῷ : refers of course to Βελλεροφόντην 155. The intervening verses have been half-parenthetical. — δέ : the English idiom would have a causal conjunction. — δῖα : a merely formal, standing epithet. See on Γ 352.

**161.** μιγήμεναι : makes ἐπεμήνατο more definite. *Cf.* A 8.

**162.** ἀγαθά : cognate accusative with φρονέοντα. Nowhere else in Homer, perhaps, does ἀγαθός seem to have so much moral quality.

**163.** ψευσαμένη κτλ. : *contrived a falsehood and; cf.* 26.

**164** f. τεθναίης κτλ. : *die or* —, "May you lie dead if you do not." — ὃς κτλ. : with causal force, as 131. — μοί : for the elision of οι, see § 28 *a*.

**166** f. οἷον ἄκουσεν : "at what he heard." See H. 1001. — κτεῖναι : *sc.* Βελλεροφόντην. (Perhaps an original ϝ (ϝέ, ἕ, § 32 *a*) has been replaced by ῥ'.) — σεβάσσατο κτλ. : Proetus shrank from killing one who had been his guest, but he had no compunctions about asking his father-in-law to do the deed. So the father-in-law, too, after feasting Bellerophon, would not kill him, but sent him into conflicts in which he expected him to be slain. See 178 ff.

**169.** γράψας κτλ. : this verse has been the subject of much contention. Nowhere else does Homer refer to the art of writing. This art was known in Greece in Homer's time, but this expression is somewhat ambiguous; γράφω is a general word, and may mean *scratch* or *paint*. πίνακι πτυκτῷ, *folded tablet*, rather than γράψας, indicates the form of an epistle; clearly, if it had not been folded, it would have been intelligible to others. Scholars have thought that this letter might have been in 'picture-writing' resembling that of the ancient Mexicans, but the Cretan and Mycenaean script was older than the Homeric age, and we do not need to assume here the very rudest elements of the art.

**170.** πενθερῷ : *wife's father;* while ἑκυρός (Γ 172) is *husband's father*.

**172.** *Cf.* E 773, B 877.

**174.** Explains προφρονέως τῖεν 173. — ἐννῆμαρ : a round number; *cf.* A 53. — The king made a great feast each day.

**176.** καὶ τότε : § 21 *b*. — The Homeric host never asked his guest's errand until he had shown him hospitality.

**178** f. κακόν : *destructive; cf.* λυγρά 168. — μέν : correlative with αὖ 184. — ἐκέλευσεν : see on 167.

**180.** θεῖον : equivalent to θεῶν, and contrasted with ἀνθρώπων. See on B 20. — γένος : *cf.* E 544, 896.

**181.** This verse is translated prima leo, postrema draco, media ipsa Chimaera by Lucretius (v. 905), preserving the exact order of words, and making the last clause more distinct even than it is in the Greek. — Here alone in Homer is found a mention of a mixed monster.

**182.** δεινόν : adverbial, cognate accusative; *cf.* 470. — ἀποπνείουσα : construe with ἡ 180, the intervening verse being half-parenthetical. — The second half-verse is in apposition with δεινόν.

**183.** μέν : repetition of μέν 179. — θεῶν κτλ. : *cf.* Δ 398.

**185.** "This was the hardest battle he ever fought." — καρτίστην : predicate; *cf.* B 216. — ἀνδρῶν : limits μάχην.

**186.** This, too, by the Lycian king's command. — No mention is made here of the winged horse Pegasus, which aided Bellerophon on this expedition, according to the common story. — ἀντιανείρας : *cf.* Γ 189.

**187.** τῷ: *i.e.* Bellerophon. — ὕφαινεν : *cf.* Γ 212. *Sc.* ἄναξ Λυκίης. — *Cf.* Δ 392.

**188.** For the 'asyndeton,' *cf.* 152, 174. **189.** εἶσε κτλ. : *cf.* Δ 392.

**191.** γίγνωσκε : "came to know," *sc.* from his achievements. *Sc.* ἄναξ, 190 being parenthetical. — θεοῦ : indefinite. Some god must be the father; no ordinary mortal (still less a wicked man) could do such deeds. In Pindar this hero is the son of Poseidon.

**192.** δίδου : *offered.* — θυγατέρᾱ : for the long ultima, *cf.* 62, E 71.

**194** f. μέν : the metrical quantity shows οἱ to be the personal pronoun; see §§ 59 *j*, 32 *a*. — καλόν : construe with τέμενος. See § 11 *j*.

**196.** ἡ : *i.e.* the θυγάτηρ of 192.

**200.** καὶ κεῖνος : *even he, i.e.* even Bellerophon, who had received such signal proofs of the gods' care. — ἀπήχθετο κτλ. : *cf.* 140.

**201** f. *Cf.* 'Lest . . . as once Bellerophon . . . on th' Aleian field I fall, | Erroneous there to wander and forlorn,' Milton *Par. Lost* vii. 17 ff.; qui miser in campis maerens errabat Aleis, | ipse suum cor

edens hominum vestigia vitans Cic. *Tusc.* iii. 26, 63. *Cf.* Nebuchadnezzar in *Daniel* iv, and 'I will not eat my heart alone,' of Tennyson's *In Memoriam.*

**203** f. *I.e.* Isander fell in battle with the Solymi.

**205.** τὴν δέ : *i.e.* Laodamia. — χολωσαμένη : *sc.* because of her connection with Zeus.— Ἄρτεμις ἔκτα : *i.e.* Laodamia died suddenly and quietly. *Cf.* 428. Artemis sends sudden death to women.

**207.** πολλὰ ἐπέτελλεν : *cf.* Δ 229.

**208.** A famous and noble verse, which is found also at Λ 784 as the parting injunction of Peleus to his son Achilles. It was the favorite of Cicero (*ad Quint. frat.* iii. 5). — ἀριστεύειν : ἄριστον εἶναι.

**209.** μέγα : see on A 78.

**210.** *I.e.* as well the early generations, Sisyphus and Glaucus, at Corinth, as the later generations in Lycia, who were descended from Bellerophon. Herodotus says that the Lycian kings of his time claimed descent from Glaucus.

**211.** τοί : "since you ask the question"; with reference to 123. Glaucus ends as he began. — γενεῆς : ablatival genitive, of source. *Cf.* E 265. **212.** γήθησεν : *cf.* A 330.

**213.** μέν : correlative with αὐτάρ 214. — Diomed abandoned at once all thoughts of a contest. Guest-friends must not fight with each other.

**214.** μειλιχίοισι : see on A 54.

**217.** ἐνὶ μεγάροισιν : *sc.* in Calydon; *cf.* B 640 f. — ἐνί : ι is here treated as long. *Cf.* B 661. — ἐρύξας : coincident in time with ξείνισσε.

**219.** For the 'asyndeton,' *cf.* 174. — φοίνικι : *cf.* Δ 141.

**220** f. δέπας κτλ. : *cf.* A 584. — καί μιν κτλ. : parenthetical. For the desertion of the relative construction, *cf.* A 79, 162. — "I have it still."— μίν : *i.e.* δέπας. — ἰών : *sc.* ἐς Τροίην. *Cf.* E 198.

**222** f. "I was but a child when my father went to Thebes, and I have no recollection of him." These two verses are not needed here, but were suggested, very likely, by the mention of the cup which Diomed received directly from his grandfather, — not through his father. — Τυδέα : probably not an accusative of specification, although the accusative is unusual with μέμνημαι. — ἐν Θήβῃσιν : *i.e.* in the country about Thebes. The first expedition was repulsed and did not enter the city.

**224.** τῷ : *i.e.* on the ground of this friendship of their ancestors. — ξεῖνος : *host.* "My house shall be your home." **225.** τῶν : *i.e.* Λυκίων.

**226.** ἀλλήλων; equivalent to ἄλλος ἄλλου. — δι' ὁμίλου: contrasted with single combat.

**228.** κτείνειν: explanatory. *Cf.* μιγήμεναι 161. — ὅν κε κτλ.: corresponds to ὅν κε δύνηαι 229. **229.** ἐναιρέμεν: *cf.* κτείνειν 228.

**230.** οἵδε: *i.e.* the bystanders. It would be prosaic to ask what these had been doing since 122, — whether they had continued the battle or had stopped fighting and listened!

**233.** For the pledge by the hand, *cf.* B 341.

**234.** Γλαύκῳ: dative of disadvantage; *cf.* A 161.

**235.** ὃς κτλ.: here, also, the relative has a causal tone. *Cf.* 131.

**236.** χαλκείων: genitive of price; *cf.* A 111. — The τεύχεα may mean only the shield. — These are round numbers. Gold was worth more than eleven times as much as bronze.

**237.** ὡς: for the position, after Ἕκτωρ (the emphatic word in making the transition in the story), see on ὡς A 32. — φηγόν: *cf.* E 693. Doubtless Hector reached the tree before he came to the Gate, but the latter is named first as more prominent and important, by a sort of 'hysteron proteron'; § 16 *f.*

**238 f.** The women had come to the tower at the Scaean Gate, in order to watch the conflict. *Cf.* 386 ff., Γ 145 ff., 420. *Cf.* 'About the new arrived in multitudes | Th' ethereal people ran, to hear and know | How all befell,' Milton *Par. Lost* x. 26. — εἰρόμεναι κτλ.: *i.e.* inquiring of the fate of their friends on the field of battle. **240.** πόσιιᾶς: § 59 *l.*

**241.** ἐφῆπτο: *cf.* B 15.

**242.** ἀλλ' ὅτε: correlative with ἔνθα 251.

**243.** ἐν αὐτῷ: *in itself*, in contrast with the corridors.

**244.** πεντήκοντα: Priam, like other oriental princes, had several wives and many sons. All (with two or three exceptions) lived together in patriarchal fashion. Hector and Paris had homes of their own. Priam is the only polygamist of the epic.

**245.** ἀλλήλων: for the genitive, *cf.* Ἀχαιῶν 106. — δεδμημένοι: from δέμω.

**251.** ἔνθα: refers to 242. — ἐναντίη: predicate; *cf.* ἀντίος 54.

**252.** *Cf.* Γ 124.

**254.** *Cf.* A 202. — λιπών: is the emphatic word of the verse.

**255.** Hecuba answers her own question; *cf.* A 203, B 229.

**256.** Only roughly can it be said that ἐνθάδε is to be construed with ἐλθόντα. The order of words is significant: *Thee, hither, thy soul urged*, and this is explained by 257.

**257.** ἐξ ἄκρης πόλιος: construe with χεῖρας ἀνασχεῖν. *Cf.* 88. — χεῖρας κτλ.: equivalent to εὔχεσθαι. *Cf.* A 450, E 174. **258.** μέν': μένε.

**260.** πρῶτον: the position of this word shows that this verse is added

as a sort of afterthought, and *ὀνήσεαι* is not (like *σπείσῃς*) under the influence of *ὡς*. — **αὐτός**: *thyself, too,* — in contrast with *Διὶ πατρί* 259.

**261.** **δέ**: the English idiom would use *for.* — **κεκμηῶτι**: observe that its position in the verse is the same as of *κέκμηκας* 262. — **ἀέξει**: *αὔξει.*

**262.** **ὡς**: *as,* referring to *κεκμηῶτι.*

**264.** **ἄειρε**: *i.e.* offer. — **μελίφρονα**: *cf.* *ἐύφρονα* Γ 246. — Hector replies first to 260–262.

**265.** Hector, on the contrary, fears that the wine will weaken him.

**266** ff. Reply to 259. — **ἀνίπτοισιν**: *cf.* *χερνίψαντο* A 449; 'When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,' *Exodus* xxx. 20. — Hector's haste is manifest in the whole interview.

**267.** **ἔστι**: *ἔξεστι.* "I may not."

**269.** **σὺ μέν**: correlative with *ἐγὼ δέ* 280.

**270.** **ἀολλίσσασα**: *cf.* *ξυνάγουσα* 87. **271–278** = 90–97.

**279.** A repetition of 269, for the sake of closer connection with 280. *Cf.* 183 (with *μέν*) as resuming 179, and E 134 and 143.

**281.** **αἴ κε**: *cf.* 94. — **εἰπόντος κτλ.**: *give ear to my call.*

**282.** **γαῖα χάνοι**: *cf.* Δ 182. — **πῆμα**: *cf.* *πῆμα* Γ 50.

**283.** **τοῖο**: *cf.* Δ 28.

**284.** **ἴδοιμι κατελθόντα**: picturesque, for *κατέλθοι,* as *φαίην ἐκλελαθέσθαι* for *ἐκλελάθοιτο.* *Cf.* Δ 97 ff. — **Ἄιδος**: *sc.* *δόμον.*

**285.** A strong expression for a brother to use, but *cf.* Γ 39 ff., 454.

**288.** **κηώεντα**: *cf.* Γ 382. Probably because of cedar chests.

**290.** **Σιδονίων**: the Phoenicians were famed for all sorts of merchandise.

**291.** On his way home from Greece Paris was driven out of his course by storms. — **ἐπιπλώς**: *cf.* Γ 47.

**292.** **τὴν ὁδὸν κτλ.**: *on that very voyage on which, etc.* — **ἀνήγαγεν**: *cf.* Γ 48.

**293.** **δῶρον**: *as a gift.* **294.** **ποικίλμασιν**: *cf.* Γ 126, E 735.

**295** f. **ἔκειτο κτλ.**: *i.e.* it was most cherished and least used. — **ἄλλων**: see on *ἄλλων* A 505. — **μετεσσεύοντο**: from *μετα-σσεύομαι, cf.* *σεύω.*

**297.** **ἐν πόλει κτλ.**: *cf.* 257.

**300.** **ἔθηκαν**: the priestess, then, was chosen or elected by the people, and her official duties did not interfere with her family relations.

**301.** **ὀλολυγῇ**: these pious shrieks were intended as 'responses' in the liturgical service; just as *χεῖρας ἀνέσχον* corresponded to the modern posture of devotion, kneeling.

**302.** Perhaps Theano alone entered the *ἄδυτον* (E 512).

**303.** *Cf.* 92, 273.

**305.** ῥυσίπτολι: *cf.* Ἀθηνᾶ Πολιάς [πολιάοχος] and πολιοῦχος Ἀθάνα, at Athens and at Sparta. This epithet was Athena's as goddess of war, not as special patroness of Troy. — θεάων: *cf.* E 381; partitive genitive after the superlative idea in δῖα.

**307.** πρηνέα: predicate; *cf.* πρηνές B 414.

**308–310.** *Cf.* 93–95, 274–276. *Cf.* armipotens, praeses belli, Tritonia virgo | frange manu telum Phrygii praedonis et ipsum | pronum sterne solo Verg. *Aen.* xi. 483 ff.

**311.** ἀνένευε: see on A 514. — This is known by the result. — *Cf.* interea ad templum non aequae Palladis ibant, | crinibus Iliades passis, peplumque ferebant, | suppliciter tristes et tunsae pectora palmis; | diva solo fixos oculos aversa tenebat, Verg. *Aen.* i. 479 ff.

**312.** A transition; *cf.* E 84. "While these were offering prayers."

**314** ff. Added, as verses are frequently, as a sort of afterthought. — αὐτός: in those primitive times the prince's occupations differed little from those of the peasant.

**316.** οἱ: *these.*

**317.** τέ: for its position, *cf.* B 136, E 878. — Πριάμοιο: genitive with ἐγγύθι. See H. 757; G. 1149. Or, it may be, with δωμάτων to be supplied. **318.** ἔνθα: local, *there.* This resumes 313.

**319.** ἔχ': εἶχε. — ἔγχος ἑνδεκάπηχυ: a long spear! But really no longer than the Macedonian pikes (σάρισσαι), which were from fourteen to eighteen feet long. The lance of the Prussian Uhlan is about ten feet in length. — δουρός: construe with πάροιθε, *at the head of the spear.* — This description of Paris does much to bring the whole scene before the mind's eye of the hearer or reader.

**320.** περί: adverbial.

**321.** περικαλλέα κτλ.: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.

**322.** Explanatory of περικαλλέα κτλ. 321.

**323.** Ἑλένη: apparently in the same room as Alexander, — the μέγαρον.

**324.** ἔργα: *i.e.* weaving, spinning, and perhaps embroidery.

**325** = Γ 38.

**326** ff. Hector assumes anger at the Trojans as the cause of his brother's absence from the field of battle. Of course he knew nothing of Aphrodite's interference (Γ 374 ff.) and supposed that Paris had withdrawn in vexation at the manifest disapproval of his countrymen. *Cf.*

Γ 319 ff. — **δαιμόνιε**: *cf.* B 190, 200. — **μέν**: *μήν*. — **καλά**: predicate, adverbial.

**327** ff. "While the people are fighting and dying for your sake, you sit idle at home." — **λαοί**: contrasted with *σὺ δέ* 329; but the form of expression is changed. — **περί**: local.

**328.** **σέο** *κτλ.*: parenthetical. — **ἀυτὴ** *κτλ.*: *cf.* A 492.

**329.** **ἀμφιδέδηε**: *cf.* B 93. — "You should be ashamed of withdrawing. You would be angry at any one else who should act thus." — **μαχέσαιο**: *cf.* E 875, A 8. **330.** *Cf.* Δ 240.

**331.** **ἄνα**: *ἀνάστηθι*. See § 55 *c*. — **πυρός**: *cf.* B 415.

**332** f. = Γ 58 f. **334.** *Cf.* A 76.

**335.** **Τρώων χόλῳ**: *because of anger at the Trojans;* a reply to 326. — **νεμέσσι** [*νεμέσει*]: *cf.* E 757.

**336.** **ἤμην**: *cf.* B 255. — **ἔθελον** *κτλ.*: the real reason, according to Paris, for his absence from the field of battle, — instead of a clause with *ὅσον* corresponding to *τόσσον*. **337.** **παρειποῦσα**: *cf.* *παρειπών* 62.

**339.** **νίκη** *κτλ.*: Paris had consoled himself thus before. *Cf.* Γ 439 f.

**340.** **δύω** (distinguished from the numeral by the quantity of the penult): subjunctive, *cf.* *ἴδωμαι* A 262; § 18 *b*. The poet might have said *ὄφρα δύω*, "while I put on," or "that I may put on"; but no one should say that a final or temporal particle is omitted here.

**341.** **σέ**: 'limit of motion.'

**342** = E 689. — Hector is too angry to make any reply to his brother.

**344.** *Cf.* Γ 172 ff. See on B 356, Γ 173.

**345.** **ὄφελε**: *cf.* A 415, Δ 315. — **ἤματι** *κτλ.*: *cf.* B 351. — **πρῶτον**: *cf.* A 6. "As soon as I was born."

**346.** **οἴχεσθαι** *κτλ.*: see on A 391.

**348.** **ἀπόερσε**: "would have swept me away." A part of the unfulfilled wish. *ἄν* would be expected in prose. Both tense and mode are under the influence of the main verb. *Cf.* 351. — **πάρος** *κτλ.*: *before all this, etc.*, "and then all this would not have happened." — **τάδε ἔργα**: a general expression for all the battles and sorrows of which Helen had been the cause.

**351.** **ὅς**: see on *ὅς* A 70. — **ᾔδη**: *i.e.* appreciated, had a sense for. — **αἴσχεα** *κτλ.*: *cf.* 524, Γ 242. **352.** **ἔμπεδοι**: *cf.* Γ 108.

**353.** **τῷ**: *therefore.* — **ἐπαυρήσεσθαι**: *cf.* A 410.

**354.** **δίφρῳ**: *cf.* Γ 424.

**355.** **πόνος**: *cf.* 77. — **φρένας**: in apposition with *σέ*. — "Rests upon thee."

**356.** ἄτης: *cf.* Γ 100. **357.** ἐπί: construe with θῆκε. *Cf.* A 509.

**358.** πελώμεθα: for the mode, *cf.* A 158. — *Cf.* Γ 287.

**359** = 263. **360.** φιλέουσά περ: *though thou art hospitable.* *Cf.* Γ 207.

**361.** θυμὸς κτλ.: *cf.* A 173. — ὄφρ' ἐπαμύνω: ἐπαμῦναι. *Cf.* Δ 465.

**362.** μέγα: modifies ποθὴν ἔχουσιν, which is equivalent to ποθέουσιν and is followed by the genitive ἐμεῖο [ἐμοῦ].

**364.** καταμάρψῃ: equivalent to κιχήσεσθαι 341. *Cf.* E 65.

**366.** οἰκῆας: *cf.* E 413. It is explained by the rest of the verse.

**367.** ἤ, ἦ: see § 20 *b.* — ὑπότροπος: predicate; *cf.* ἐναντίη 251.

**369–502.** One of the most charming episodes of the *Iliad.*

**369** = 116. **370** = 497.

**373.** πύργῳ: *i.e.* that at the Scaean Gate. See Γ 149. — Andromache had set out for the Tower, apparently, after Hector reached the city and while he was at the home of Priam or of Paris. So she had missed meeting her husband. But she learned at the Tower that Hector was in the city and hastened home to meet him.

**374.** ἔνδον: *within, at home, in the main hall.* — τέτμεν: equivalent to εὗρεν.

**378.** γαλόων: *sc.* δώματα. *Cf.* ἐν πατρός 47. The English has the same idiom.

**379.** ἐς Ἀθηναίης: *sc.* νηόν. *Cf.* ad Minervae. — ἔνθα κτλ.: *cf.* 286 ff.

**382.** ἐπεί: *cf.* Γ 59. **383** f. = 378 f.

**387.** "The Achaeans have the mastery."

**389.** μαινομένῃ κτλ.: in apposition with ἐπειγομένη 388. — τιθήνη: *cf.* ἀμφίπολος 399.

**390** f. ἦ: see on A 219. — τὴν αὐτήν: construe with κατέσσυτο. Equivalent to Attic ταύτην τὴν αὐτήν, the Homeric article being demonstrative. *Cf.* τὸν Χρύσην A 11.

**393.** Σκαιάς: for its position, see on οὐλομένην A 2.

**396.** Ἠετίων: for the repetition and the change of case, see § 16 *b.*

**397.** Θήβῃ: *cf.* A 366. Local. — Κιλίκεσσι: these Cilicians dwelt far from the historical nation of that name, which lived at the northeast corner of the Mediterranean Sea. — ἄνδρεσσιν: dative of interest.

**398.** ἔχετο: *cf.* εἶχε Γ 123. — Ἕκτορι: dative of agent.

**399.** ἥ: demonstrative. — αὐτῇ: *herself,* as contrasted with the maid. See on A 47.

**400.** αὔτως: *cf.* Γ 220; see § 42 *i.*

**401.** ἀλίγκιον κτλ.: *cf.* sidere pulchrior Horace *Car.* iii. 9. 21. "Like a fair angel." *Cf.* 'In shining draperies, headed like a star, | Her maiden babe, a double April old,' Tennyson *The Princess.*

**402** f. The father named his son from the chief river of the land (*cf.* Simoïsius, Δ 474, named from the Simoïs, and Idaeus, Γ 248, named from Mt. Ida), but the people gave to the son the name which was appropriate to the father. So the son of Odysseus is called Telemachus (B 260, *τῆλε, μάχομαι*), not because the boy fought far away from home, but because the father was fighting at Troy while the boy was a child; Achilles' son is called Neoptolemus on the father's account. Other examples are found in Homer and in the Old Testament. — **οἱ ἄλλοι** : *cf.* B 665. — **Ἀστυάνακτα** : *ἄναξ* seems to be strictly *protecting lord* (*cf.* A 38), and the idea of 'protector,' is often more prominent in this word than that of 'ruler.' Hector was never king or ruler of Troy. Thus *Ἀστυάνακτα* at the beginning of the verse is explained by *ἐρύετο, defended.* "He was the only defender."

**406** = 253.

**407.** **δαιμόνιε** : *cf.* 326, and note the difference in the speaker's tone. — **τὸ σὸν μένος** : *cf.* A 207.

**408.** **ἄμμορον** : equivalent to *δύσμορον*. Contrast with Γ 182.

**409.** **σεῦ**: genitive of separation, with *χήρη ἔσομαι*. *Cf.* *σεῦ* 411.

**411.** **χθόνα δύμεναι** : *cf.* 19.

**413.** **ἀλλ' ἄχεα** : *but only griefs.*

**414.** **ἀμόν**: *ἡμέτερον*. *Cf.* *ἡμετέρῳ* A 30. **415** f. Parenthetical.

**417.** **οὐδὲ κτλ.** : *but he did not, etc.* *Cf.* 167. — **τό γε** : *i.e.* *ἐξεναρίξαι.*

**419.** **ἐπί** : *over him;* adverbial with *ἔχεεν*. — **περί** : adverbial.

**420.** **ὀρεστιάδες** : *cf.* the 'Naiad,' *νύμφη νηΐς* of 22. The 'Dryads' and 'Hamadryads' are not mentioned in Homer.

**421.** **οἵ** : relative, referring to *οἱ μέν* 422 as its antecedent. *Cf.* Γ 132.

**422.** **ἰῷ**: *ἑνί*, § 41 *a*; equivalent to *τῷ αὐτῷ*. *Cf.* *μία* Γ 238. — **Ἄιδος εἴσω** : *cf.* 284.

**424.** **ἐπ' εἰλιπόδεσσι κτλ.** : *cf.* 25, E 137, and E 313. — **ἀργεννῆς** : *cf.* Γ 141, 198.

**425** f. **βασίλενεν** : *was queen.* — **τήν** : demonstrative, *her.* — **δεῦρο** : *i.e.* to Troy. — **ἄλλοισι** : the captive queen may have been counted as part of the *κτήματα*, but a good Greek construction would allow this to be taken as "with her treasures, too." *Cf.* E 621, B 191.

**427.** **λαβών** : *sc.* from her father. *Cf.* A 13.

**428.** **πατρός** : *i.e.* Andromache's grandfather's. — **Ἄρτεμις** : *cf.* 205. This is contrasted with *ὅ γε*. "He released her, but Artemis slew her."

**429** f. These verses sum up the thought of 413 ff. "Thou art my all." — This prepares the way for the request that Hector should remain within the walls. — **ἀτάρ** : *cf.* 86.

**431.** νῦν: contrasted with what is implied in 407. — ἐλέαιρε: *cf.* 407. — αὐτοῦ: explained by ἐπὶ πύργῳ. See on B 237.

**432.** 'Chiasmus'; § 16 *a.* — ὀρφανικόν: predicate. — γυναῖκα: more pathetic here than ἐμέ. See on A 240.

**433** ff. This advice is not out of place in the mouth of the general's wife, who doubtless had taken more interest than most in the plans for the defense of the city. — Homer makes no other reference to a part of the Trojan wall as particularly vulnerable or accessible. But Pindar says that Aeacus, father of Peleus and grandfather of Achilles, aided the gods Apollo and Poseidon in building the wall, and that an omen indicated that the mortal's work should be overthrown, while the gods' work stood firm, — Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκεται *Ol.* viii. 42 *Pergamos is taken where thy hands have wrought.*

**433.** ἐρινεόν: a noted landmark. *Cf.* Λ 167, X 145.

**435.** ἐλθόντες: see on ἰών A 138.

**436.** ἀμφ' Αἴαντε: *cf.* B 445, Γ 146.

**438** f. θεοπροπίων κτλ.: for the genitive, see on B 718. See on 433 ff. — αὐτῶν: *their own*, as opposed to oracles and omens. — *Cf.* sive dolo, seu iam Troiae sic fata ferebant Verg. *Aen.* ii. 34.

**441.** τάδε πάντα: *all this*, — especially 432.

**442.** Τρῶας: for the accusative, see H. 712; G. 1049.

**443.** A reply to the request to direct from the Tower the operations of the army. — ἀλυσκάζω: *cf.* E 253.

**444.** οὐδὲ ἄνωγεν: *i.e.* forbids. *Cf.* οὐδὲ ἔασκε B 832. — ἔμμεναι ἐσθλός: equivalent to ἀριστεύειν 208.

**446.** ἀρνύμενος: *cf.* A 159. — αὐτοῦ: intensive, agreeing with ἐμοῦ implied in ἐμόν. *Cf.* 490, E 741, B 54. — The dative might have been used instead of the πατρός and ἐμόν.

**447–449** = Δ 163–165, where the verses are less impressive. Appian (*Pun.* 132) says that Scipio quoted them with reference to Rome. — Ille dies veniet quo Pergama sacra peribunt.

**450** ff. A reply to 429–432.

**450.** Τρώων: objective-genitive. "I do not grieve so much for the Trojans." Contrasted with σεῦ 454. — Observe that Τρώων, Ἑκάβης, κασιγνήτων all come just before the verse-pause.

**452.** In prose the arrangement might be οὔτε τῶν πολλῶν τε καὶ ἐσθλῶν κασιγνήτων οἳ κτλ. **453** ὑπ' ἀνδράσι: *cf.* B 374, Γ 436.

**455.** ἄγηται (as future): *sc.* σέ, into captivity. — ἐλεύθερον κτλ.: *cf.* 463; see § 16 *d γ*. The word ἐλευθερία is not found in Homer.

**456.** πρὸς ἄλλης: *at the bidding of another woman; i.e.* as slave. *Cf.* A 239.

**457.** ὕδωρ: 'fetching water' is an important duty of women in oriental countries. — Μεσσηΐδος (*sc.* κρήνης): ablatival genitive, *from Messeis.* — A spring by this name is mentioned near Sparta, and one called Hyperea in Thessaly (B 734). Perhaps the poet thus indicates the possibilities that Andromache may be given as a prize to Menelaus or Achilles. The later tradition made her the prize of Achilles' son Neoptolemus. At any rate this verse makes ἐν Ἄργει more definite.

**458.** πολλὰ κτλ.: *much against thy will.* Explained by the following 'hemistich.'

**459.** εἴπῃσιν: nearly equivalent to the future indicative, as is shown by the repetition of this thought in ὥς ἐρέει 462. *Cf.* 340.

**460.** Ἕκτορος: note the position. **461.** ἀμφεμάχοντο: *sc.* Ἀχαιοί.

**462.** ὥς ἐρέει: for this repetition of εἴπῃσιν (both standing before the verse-pause), *cf.* Δ 182 with Δ 176.

**463.** χήτεϊ: causal. — τοιοῦδε: *sc.* as I. — ἀμύνειν: for the infinitive, see H. 952; G. 1526. — δούλιον κτλ.: *cf.* 455. δουλοσύνη is not a Homeric word.

**464.** με τεθνηῶτα: "my body." "May I be dead and buried."

**465.** πρίν: construe with πυθέσθαι. Natural in English as in Greek, "before I hear," instead of "before the time when I should hear." — σῆς βοῆς: nearly equivalent to σοῦ βοώσης.

**466.** παιδός: genitive after a 'verb of aiming'; *cf.* Μενελάου Δ 100.

**468.** πατρὸς κτλ.: parenthetical, giving the cause of ἐκλίνθη ἰάχων. It is explained by the following verse, which is further explained by 470.

**470.** δεινόν: cognate accusative with νεύοντα. *Cf.* 182, Γ 337.

**472.** αὐτίκα κτλ.: 'asyndeton.' *Cf.* A 539. **473.** *Cf.* Γ 293.

**474.** κύσε: kissing is mentioned in but two other passages of the *Iliad*, and those both refer to the acts of suppliants.

**475.** ἐπευξάμενος: *cf.* φωνήσας A 201.

**476.** For this prayer, *cf.* that of Ajax for his boy, ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, | τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός Soph. *Ajax* 550 f.; and Burns' *Lament of Mary Queen of Scots*, 'My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne'er wad blink on mine.'

**477.** καὶ ἐγώ: for the καί, correlative with καί 476, see H. 1042. The English idiom omits it. — ἀριπρεπέα κτλ.: *cf.* B 483.

**478.** τέ: for its position, *cf.* 317. — ἀνάσσειν: in the same construction as γενέσθαι 476. *Cf.* A 38. Observe the reference to the name *Astyanax.*

**479.** τὶς: *many a one; cf.* B 271. — πολλόν: see on A 78.

**480.** ἀνιόντα: for the accusative after a 'verb of saying,' see H. 725 a; G. 1073. The clause πατρὸς κτλ. is the other object of the verb. — "May many a one say of him as he returns from the war."

**481.** χαρείη κτλ.: is closely connected in thought with the first half of the verse. The mother is to rejoice in the bloody spoils with which her son returns, as a proof of his bravery. As Hector thinks of his son, he forgets his ill-bodings.

**482.** ἀλόχοιο: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, — intrusting him to her care. — χερσὶν κτλ.: *cf.* A 441.

**483.** κηώδεϊ: *cf.* 288. — κόλπῳ: *to her bosom.* For the dative, *cf.* 136.

**484.** δακρυόεν: "through her tears." **485** = A 361, E 372.

**487** ff. "I shall not be killed unless this is fated; and if death is appointed for me now, I cannot escape it." — ὑπὲρ αἶσαν: *cf.* B 155. — Ἄιδι κτλ.: *cf.* A 3. — πεφυγμένον ἔμμεναι: πεφευγέναι. *Cf.* Γ 309, E 873. — ἀνδρῶν: construe with οὔ τινα. **489.** τὰ πρῶτα: *cf.* A 6.

**490.** αὐτῆς: in agreement with the σοῦ implied in σά. *Cf.* αὐτοῦ 446.

**491.** ἱστὸν κτλ.: in apposition with ἔργα 490. Contrasted with πόλεμος. Andromache is to do her duty at home; the men will do theirs in battle.

**493.** τοὶ Ἰλίῳ κτλ.: added after the caesura, making πᾶσιν definite.

**494.** εἵλετο: *cf.* 472.

**495.** ἵππουριν: the ultima is treated as long before a pause; § 59 *l.*

**496.** θαλερὸν κτλ.: *cf.* Γ 142. **497** = 370.

**499.** ἀμφιπόλους: it is better to say that this is in apposition with πολλάς, than that πολλάς agrees with this. § 11 *j.* — ἐνῶρσεν: *cf.* ἐνῶρτο A 599. **500.** γόον: *lamented.* **501.** ὑπότροπον: predicate; *cf.* ἀντίος 54.

**502.** μένος κτλ.: *cf.* μένος χειρῶν E 506. "The mighty arms." § 16 *d.*

**503–529.** This scene forms a sharp contrast with the preceding. Paris goes out to battle without Hector's premonitions of disaster, and with no fears for the safety of his family. So also the scene in the house of Paris (321 ff.) is a foil to that in Hector's (498 ff.).

**503.** οὐδέ: *nor.*

**505.** ἀνὰ ἄστυ: clearly not of ascent, since his home was near Hector's, and the latter rushed κατ' ἀγυιάς 391. — πεποιθώς: *cf.* B 792, E 299.

**506** ff. *Cf.* (Turnus) fulgebatque alta decurrens aureus arce | exultatque animis . . . qualis ubi abruptis fugit praesepia vinclis | tandem liber equus campoque potitus aperto | aut

ille in pastus armentaque tendit equarum | aut adsuetus aquae perfundi flumine noto | emicat arrectisque fremit cervicibus alte | luxurians luduntque iubae per colla, per armos Verg. *Aen.* xi. 490 ff.; 'Contention, like a horse | Full of high feeding, madly hath broke loose,' Shakspere *2 Henry Fourth* i. 1. 9 f.; 'But like a proud steed reined, went haughty on, | Champing his iron curb,' Milton *Par. Lost* iv. 858 f. — Paris is a well-fed, comfortable creature, without cares, and with a very good opinion of himself.

**507.** θείῃ: *θέῃ, cf.* ἐτελείετο A 5. — πεδίοιο: *cf.* 2, 38.

**508.** ποταμοῖο: for the genitive, *cf.* E 6.

**509.** κυδιόων: *cf.* κύδεϊ γαίων A 405, καγχαλάων 514.

**510.** ὤμοις: *cf.* A 45. — ὁ δέ: the construction is changed, and this is left without a verb. For the 'anacoluthon,' *cf.* B 353, E 135 f.; 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,' *Proverbs* xxx. 17.

**514.** Paris clearly is in good humor.

**515.** ἔτετμεν: *cf.* 374. — εὖτ' ἄρα κτλ.: *was just about; cf.* 52.

**518** f. Ironical. Paris plumes himself on overtaking Hector, as he had said that he would do in 341. — ἐναίσιμον: ἐν αἴσῃ, "at the right time." *Cf.* ἐνύπνιον B 56. — ὡς ἐκέλευες: *sc.* 361 ff.

**521.** ἐναίσιμος: "in his right mind," with reference to the same word in 519, though in a different sense.

**522** f. ἔργον μάχης: *action in battle.* — μεθιεῖς: *sc.* ἀλκῆς. *Cf.* 330. — τὸ κτλ.: *cf.* 407.

**524.** ἐν θυμῷ: *cf.* Γ 9. — αἴσχεα: *cf.* 351. — ἀκούω: subjunctive; *cf.* A 80.

**525.** πρὸς Τρώων: *from the Trojans. Cf.* πρὸς ἄλλης 456.

**526.** ἴομεν: ἴωμεν. — τὰ δέ: *i.e.* any offense in my words. — ἀρεσσόμεθα: *cf.* Δ 362. — αἴ κέ ποθι: *cf.* A 128. — "If the gods will grant that we may drive out the Achaeans, and in gratitude offer (*set up*) a bowl in celebration of freedom."

**527.** θεοῖς κτλ.: *cf.* B 400.

**528.** ἐλεύθερον: explained by the following verse.

**529.** ἐλάσαντας: agrees with ἡμᾶς implied as the subject of στήσασθαι. For the accusative, *cf.* ἔοντα A 541.

The Sixth Book of the *Iliad*, after the first hundred verses, has presented a succession of peaceful scenes. The progress of the story seems to be interrupted for a few moments by the episode of Diomed and Glaucus (119–236), but this episode serves to occupy the time during which the poet's hearer thought of Hector as traversing the plain, on his

way to the city. The three scenes of Hector's visit to Troy — his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache — form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The hearer's interest in his subsequent fate is greatly heightened. The intense pathos of the last Books of the *Iliad* centers in the death of Hector and the grief of the Trojans. This Book prepares the way for our sympathy with Hecuba as she implores her son to enter the gates and not withstand Achilles (X 79–89); and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles (X 437–515); and with the dirges of Andromache, Hecuba, and Helen when the body of Hector is brought back to the city (Ω 718–776). If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax, — but night comes on and interrupts the duel, in which Ajax has the advantage. See § 6 *g*.

# VOCABULARY

TO THE

# FIRST SIX BOOKS OF THE ILIAD

Elements of compound words are indicated, so far as may be, by *hyphens*
Forms between marks of parenthesis are for etymological comparison.
Attic forms are occasionally added in brackets.
The gender of feminine nouns in -ος is indicated by *f.* or *fem.*
The gender of masculine nouns in -ος is not marked.
The gender of neuter nouns in -ος is indicated by the genitive ending.

## A

**ἄ-απτος**: *unapproachable, invincible.*

**ἀάσχετος** (ἔχω): *irresistible, unmanageable.*

**ἄατος** (satis): *insatiate.*

**Ἄβαντες**, pl.: early inhabitants of Euboea. B 536.

**Ἀβαρβαρέη**: a fountain nymph. Z 22.

**Ἄβας**, *-αντος*: a Trojan, slain by Diomed. E 148.

**Ἄβληρος**: a Trojan, slain by Nestor's son Antilochus. Z 32.

**ἀ-βλής**, *-ῆτος* (*βάλλω*): *un-shot, new* (of an arrow). Δ 117.

**ἄ-βλητος** (*βάλλω*): *un-hit, not wounded by a missile.* Δ 540.

**ἀ-βληχρός** 3: *delicate, weak, tender.*

**Ἀβῡδόθεν**: *from Abydus.* Δ 500.

**Ἄβῡδος**: *Abȳdus*, in the Troad, on the south side of the Hellespont, opposite Sestus. B 836.

**ἀγα-** (*ἄγαν, cf.* ingens), strengthening prefix: *very, exceedingly.* § 40 *d.*

**ἄγαγε**: aor. of ἄγω, *lead.*

**ἀγαθός** 3: *good, noble, useful,* esp. *useful in war, brave.* Rarely used of moral quality. *βοὴν ἀγαθός*: *good at the war cry, brave in war.*

**ἀγα-κλειτός** 3 and **ἀγακλυτός** (κλέος): *renowned, famed, highly praised.*

**ἀγάλλομαι** (ἀγλαός): *delight, exult.*

**ἄγαλμα**, *-ατος*: *delight, treasure.*

**ἄγαμαι**, aor. ἠγάσσατο, ἀγασσάμεθα: *admire, wonder at.*

**Ἀγαμέμνων**, *-ονος*: *Agamemnon*, son of Atreus, grandson of Pelops (B 104 ff.), king at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole of the *Iliad.* The first part of the

Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnestra and her paramour (Agamemnon's cousin) Aegisthus (α 35 ff., δ 512–537, λ 409 ff.).

**ἄ-γαμος**: *unmarried.* Γ 40.

**ἀγά-νιφος** (nive, *snow*): *very snowy, snow clad.* Epithet of Olympus. A 420.

**ἀγανός** 3: *kindly, winning.* B 164.

**Ἀγαπήνωρ, -ορος**: Arcadian leader. B 609.

**ἀγαπητός** (ἀγαπάω): *beloved.* Z 401.

**ἀγά-ρροος** (ῥέω): *with strong stream.*

**Ἀγασθένης, -εος** (*of mighty strength*): son of Augēas. B 624.

**ἀγασσάμεθα**: aor. of ἄγαμαι, *wonder.*

**ἀγαυός**: *admirable, excellent, noble.*

**ἀγγελίη**: *message, news.* B 787.

**ἀγγελίης** and **ἄγγελος**: *messenger.*

**ἀγγέλλω**: *announce, bear a message.*

**ἄγγος, -εος**: *vessel, bowl, pan.* B 471.

**ἄγε, ἄγετε**: strictly imv. of ἄγω, *bring,* but generally used as interjection, *up, come!* ἄγε even with pl., as B 331. *Cf.* ἄγρει.

**ἀγείρω**, aor. mid. ἀγέροντο and ἀγρομένοισιν, plpf. ἀγηγέρατο, aor. pass. ἀγέρθη and ἤγερθεν [ἠγέρθησαν] (grex): *collect, bring together, assemble.*

**ἀγε-λείη**: *giver of booty.* Epithet of Athena as war goddess. Z 269.

**ἀγέλη-φι**: locat., *in the herd.* § 33 *a.*

**ἀγέμεν** inf., **ἄγεν** impf.: of ἄγω, *lead.*

**ἄγεν** [ἐάγησαν]: aor. pass. of ἄγνυμι.

**ἀ-γέραστος**: *without gift of honor* (γέρας). A 119.

**ἀγέρθη, ἀγέροντο**: aor. of ἀγείρω.

**ἀγέρωχος**: *proud, mighty, impetuous.*

**ἄγη**: aor. pass. of ἄγνυμι, *break.*

**ἀγηγέρατο**: plpf. pl. of ἀγείρω.

**Ἀγήνωρ, -ορος**: brave Trojan leader, son of Antenor. Δ 467, Λ 59.

**ἀγ-ήνωρ, -ορος** (ἀνήρ): *manly, proud.*

**ἀ-γήραος** (γῆρας): *ever young, imperishable.* B 447.

**ἀγητός** (ἄγαμαι): *admirable, splendid.*

**Ἀγκαῖος**: an Argonaut. B 609.

**ἀγκάς**, adv.: *in his arms.* E 371.

**ἀγκλίνας**: aor. partic. of ἀνακλίνω, *lean upon.* Δ 113.

**ἀγκυλο-μήτης** (μῆτις): *crooked minded, crafty.* Epithet of Cronus.

**ἀγκύλος** (*angle*): *curved.* Z 39.

**ἀγκυλό-τοξος**: *with curved bow.*

**ἀγκών, -ῶνος** (*angle, ankle*): *elbow.* E 582.

**Ἀγλαΐη**: mother of Nireus. B 672.

**ἀγλαΐη**, locat. as dat. ἀγλαΐηφι: *splendor, beauty.* *Cf.* ἀγάλλομαι.

**ἀγλαός**: *clear, splendid, glorious.*

**ἀ-γνοιέω**, aor. ἠγνοίησεν (γιγνώσκω): *fail to notice.* A 537.

**ἄγνῡμι**, aor. subjv. ἄξῃ, aor. partic. ἄξαντε, aor. pass. ἄγη and ἄγεν [ἐάγησαν] (ϝαγ-, § 32): *break, break in pieces.*

**ἄ-γονος** (γένος): *unborn.* Γ 40.

**ἀγοράομαι**, impf. ἠγορόωντο, aor. ἀγορήσατο (ἀγορή): *hold an assembly, deliberate, address an assembly.*

**ἀγορεύω**: *speak, say, tell; hold an assembly.* φόβονδ' ἀγόρευε: *advise to flee* (*flight*).

**ἀγορή** (ἀγείρω): *assembly, speech to an assembly, place of assembly.*

**ἀγορῆ-θεν**, adv.: *from the assembly.*

**ἀγορήν-δε**, adv.: *to the assembly.* A 54.

**ἀγορητής** [ῥήτωρ]: *speaker, orator.*

**ἀγός** (ἄγω): *leader.* Δ 265.

**ἄγρει**, interjection: *up, come!* (Strictly imv. of ἀγρέω [αἱρέω], *take hold.*) *Cf.* ἄγε. E 765.

**ἄγριος** (ἀγρός): *wild* (of animals), *savage.* Δ 23, 106.

**ἀγρομένῃσιν**: aor. partic. of ἀγείρω.

**ἀγρός** (ager, *acre*): *field, country* (opp. to *city*). ἀγρῷ: *in the field.*

**ἀγρότερος** 3: *wild* (of animals). § 40 *c.*

**ἀγυιά** (ἄγω): *street, way.* Z 391.

**ἄγχι**, adv.: *near,* with genitive.

**Ἀγχίαλος**: a Greek, slain by Hector. E 609.

**ἀγχί-αλος** (ἅλς): *near the sea.* Epithet of coast cities. B 640.

**ἀγχι-μαχητής**: *hand-to-hand fighter,* who fights with sword and spear, in contrast with javelin throwers.

**ἀγχί-μολον**, adv.: *near.* Δ 529.

**Ἀγχίσης**: *Anchises,* king of the Dardanians, father of Aeneas by Aphrodite. B 819, E 247, Y 239.

**ἄγχιστα** (ἄγχι), adv.: *most nearly.*

**ἀγχιστῖνος**: *near, in thick succession.*

**ἀγχοῦ**, adv.: *near.* B 172, Γ 129.

**ἄγχω** (ango, Germ. *eng*): *choke.* Γ 371.

**ἄγω**, impf. ἦγεν or ἄγεν, fut. ἄξω, aor. ἤγαγε or ἄγαγε, aor. imv. ἄξετε: *lead, bring, fetch, lead away* (the connection indicating from what and to what the motion tends).

**ἀ-δαήμων**, -ονος (διδάσκω): *unskilled in, inexperienced,* with genitive.

**ἀ-δάκρῡτος**: *without tears, tearless.*

**ἀδεῖν**: aor. inf. of ἀνδάνω, *please.*

**ἀδελφεός** or **ἀδελφειός**: *brother.* (ἀδελφός is not Homeric. κασίγνητος is more than twice as freq. as ἀδελφεός.)

**ἄδην**, adv.: *in plenty, to satiety.*

**ἀδινός** 3: *thick, crowded, huddled.*

**Ἄδμητος**: *Admetus,* Thessalian king, husband of Alcestis, father of Eumelus. B 713 f.

**Ἀδρήστεια**: Mysian town. B 828.

**Ἀδρηστίνη**: *daughter of Adrastus,* Aegialea. E 412. Both wife and maternal aunt of Diomed. § 39 *i.*

**Ἄδρηστος**: *Adrastus.* (1) Argive king who gave his daughters in marriage to Tydeus and Polynīces. B 572. (2) Leader of Trojan allies. B 830. (3) A Trojan. Z 37.

**ἄ-δυτον** (δύω): (place *not-to-be-entered*), *sanctuary.* E 448, 512.

**ἀεθλεύω**: *contend* in games. Δ 389.

**ἄεθλος** [ἆθλος]: *struggle, conflict.*

**ἀείδω**, impf. ἄειδον [ᾄδω]: *sing.*

**ἀ-εικής, -ές**, *unseemly, shameful, pitiful.*

**ἀείρω**, aor. partic. ἀειραμένη, plpf. ἄωρτο [αἴρω]: *raise, take up;* plpf. pass. *was hanging.*

**ἀεκαζόμενος** 3 (ἀ-ϝεκ-): *against his will.* Z 458.

**ἀ-έκων**, -ουσα [ἄκων, § 24] 3: *unwilling, against* (his) *will.* A 327, E 164.

**ἄελλα** (ἄημι): *violent wind, storm.*

**ἀελλής, -ές**: with κονίσαλος, *cloud of dust.* Γ 13.

**ἀέξω** (*cf.* augeo, *wax*): *increase.*

**ἀερσί-πος** (ἀείρω, πούς), pl. ἀερσίποδες: *high-stepping* (of horses).

**Ἀζεῖδης**: Actor. B 513.

**ἀ-ζηχές**, neut. adv.: *incessantly, unceasingly.* Δ 435.

**ἄζομαι**: *dry, season.* Δ 487.

**ἄζομαι**: *reverence, feel pious fear.*

**ἄημι**, pres. partic. ἀέντες: *blow* (of the wind). E 526.

**ἀήρ**, dat. ἠέρι (aura), f.: *air* (as opp. to the clear αἰθήρ), *mist.* E 864.

**ἀήσυλος**: *wicked, dreadful,* equiv. to αἴσυλος. E 876.

**ἀ-θάνατος** 3: *undying, immortal, imperishable.* ἀθάνατοι: *immortals.*

**ἀ-θερίζω**: *disregard, slight.* A 261.

**ἀ-θέσ-φατος**: *unspeakable, ineffably great.* Γ 4.

**Ἀθῆναι**, pl. (§ 37 *d*): *Athens.* B 546.

**Ἀθηναῖος**: *Athenian.* Δ 328.

**Ἀθήνη** and **Ἀθηναίη**: the goddess *Athena,* Minerva. She appears often in Homer as war goddess, as she is represented in later works of art; hence she is called Παλλάς, *spear-brandishing,* γλαυκῶπις, *gleaming-eyed,* ἀγελείη, *giver of booty,* λαοσσόος, *rouser of the people.* (Ἀθηναίη is to Ἀθήνη as ἀναγκαίη to ἀνάγκη, and γαῖα to γῆ.)

**ἀθρόοι**, pl.: *assembled, all together, united.* B 439.

**αἰ** [εἰ]: *if.* αἴ κε: ἐάν. αἴ γάρ often introduces a wish.

**αἶα**: *earth,* equiv. to γαῖα, γῆ.

**Αἰακίδης**: *son of Aeacus.* Of Achilles, *grandson of Aeacus.* B 860.

**Αἴας, -αντος**: *Ajax.* (1) Son of Telamon, king of Salamis, the mightiest of all the Achaeans, next to Achilles. A 138, B 557, 768 f., Γ 226 ff. Telamonian Ajax is always meant when no distinguishing epithet is used. (2) Son of Oïleus, swift-footed leader of the Locrians. B 527 ff. He was shipwrecked and drowned on the voyage home from Troy. — Throughout the battles of the *Iliad,* the two Αἴαντε stand near one to the other, and are often mentioned together.

**Αἰγαίων, -ωνος**: *Aegaeon,* a hundred-armed giant of the sea, son of Poseidon; called Βριάρεως by the gods. A 404.

**αἰγανέη** (αἴξ): *javelin,* used chiefly for hunting or in games. B 774.

**Αἰγεῖδης**: *son of Aegeus,* Theseus. A 265.

**αἴγειος** (αἴξ), adj.: *of goatskin.*

**αἴγειρος**, f.: *black poplar.* Δ 482.

**Αἰγιάλεια**: daughter of Adrastus (E 412), wife of Diomed.

**Αἰγιαλός**: (1) the north coast of Peloponnesus, on the Corinthian Gulf, from Corinth to the Elean frontier; the later Achaea. B 575. (2) A town in Paphlagonia. B 855.

**αἰγιαλός**: *coast, shore.* B 210.

**Αἰγίλιψ, -ιπος**, f.: a district (?) under the rule of Odysseus. B 633.

**Αἴγινα**: *Aegīna*, island in the Saronic Gulf. B 562.

**Αἴγιον**: city in Achaea. B 574.

**αἰγί-οχος** (ἔχω): *aegis-bearing*, freq. epithet of Zeus, esp. in the gen. Διὸς αἰγιόχοιο. A 202, 222.

**αἰγίς, -ίδος**: *aegis;* the shield of Zeus, wrought by Hephaestus; prob. an emblem of the thunderstorm. Described E 738 ff.; *cf.* B 447 f. Athena also holds it (or *one*) in B 447, E 738 ff. See Fig.

AEGIS

**αἴγλη**: *gleam, brightness.* B 458.

**αἰγλή-εις**: *gleaming, bright-shining.*

**αἰδέομαι** and **αἴδομαι**, aor. pass. partic. αἰδεσθείς (αἰδώς): *feel honorable shame or self-respect, reverence, am abashed before.*

**ἀ-ίδηλος** (ἀ-ϝιδ-): (*making unseen*), *destructive, destroying.* E 897.

**Ἀ-ίδης**, gen. Ἀΐδεω and Ἄϊδος, dat. Ἄϊδι, Ἀϊδωνῆι (ϝιδ-): *Hades*, god of the *unseen* lower world. His realm is the home of the dead, and in the *Iliad* it is beneath the earth (*cf.* Θ 16, I 568 ff., Y 61, X 482), while in the *Odyssey* Odysseus sails to it, across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Freq. are the elliptical expressions εἰς Ἀΐδαο (*sc.* δόμους), Ἄϊδος εἴσω, *to the* realms *of Hades.*

**αἰδοῖος** (αἰδώς) 3: *revered, honored, modest.* B 514, Z 250.

**αἴδομαι**: see αἰδέομαι.

**ἄ-ιδρις, -εως** (οἶδα): *witless.* Γ 219.

**Ἀϊδωνεύς**: parallel form of Ἀΐδης.

**αἰδώς**, acc. αἰδῶ or αἰδόα: *shame, sense of honor;* often in a good sense for which a word is lacking in English. Also *shame, disgrace. Nakedness*, genitalia. B 262.

**αἰεί, αἰέν** [ἀεί] (aevum, *ever*): *always.*

**αἰει-γενέτης**: *ever-existing, immortal, eternal. Cf.* αἰὲν ἐόντες A 290.

**αἰὲν ἐόντες**: *ever-living*, equiv. to the preceding.

**ἀΐζηλος**: *unseen*, in some editions for ἀρίζηλος. B 318.

**αἰζηός**, adj. as subst.: *vigorous youth.*

**αἰθαλό-εις, -εσσα**: *smoky, sooty.* Epithet of the μέλαθρον. The Homeric house had no chimneys. B 415.

**αἴθε**: introduces a wish, as A 415.

**αἰθήρ, -έρος**, f.: the pure upper *aether* above the clouds, in contrast with the lower ἀήρ. αἰθέρι ναίων: *dwelling in the aether, i.e. in the sky.*

**Αἰθῖκες**, pl.: a people in Thessaly, on the slopes of Mt. Pindus. B 744.

**Αἰθίοπες**, pl., acc. Αἰθιοπῆας: *Aethiopians*, living in two nations, at the extreme east and west, on the borders of Oceanus. They

are pious men, loved and visited by the gods. *a* 23, A 423.

**αἰθόμενος** (aestus): *burning, blazing.*

**αἴθουσα** (aedes): *portico, corridor.* The pl. is used of the two, one (*αἴθουσα αὐλῆς*) an outer corridor, through which a passage led from without into the court; the other (*αἴθουσα δώματος*), through which a passage led from the court into the house.

**αἴθοψ**, acc. *αἴθοπα*: *bright, gleaming,* esp. of bronze and wine. A 462.

**Αἴθρη**: *Aethra,* daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave. Γ 144.

**αἴθων, -ωνος**: *bright* (of iron, Δ 485), *brown, tawny, bay.*

**αἴ κε**: equiv. to *εἰ ἄν, ἐάν, if,* with the subjunctive. A 128, 207.

**αἷμα, -ατος**: *blood, race, descent.*

**αἱματό-εις**: *bloody, bleeding.* B 267.

**Αἱμονίδης**: Maeon. Δ 394.

**Αἴμων, -ονος**: a Pylian leader. Δ 296.

**αἵμων, -ονος**: *skilled,* with gen. E 49.

**Αἰνείας**, gen. *Αἰνείαο, Αἰνείω* (§ 34 *c*): *Aenēas,* the hero of the *Aeneid,* son of Anchises and Aphrodite, the bravest of the Trojans, next to his third cousin Hector. E 468. He was severely wounded by Diomed, but was rescued by his mother, and healed by Apollo in his temple; he led one of the battalions against the Achaean wall; he met Achilles, and would have been slain by him but for the intervention of Poseidon. He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race. Y 215 ff., 307 f.

**αἰνέω** (*αἶνος*): *praise, commend.*

**Αἰνόθεν**: *from Aenus.* Δ 520.

**αἰνός** 3: *dread, dreadful, terrible, horrible.* *αἰνά*: cognate acc., adv. with *τεκοῦσα.* A 414.

**αἰνότατος**: *most dread,* esp. with *Κρονίδη.* A 552, Δ 25.

**αἴνυμαι**: *take.* Δ 531.

**αἰνῶς**: *dreadfully, terribly, mightily.*

**αἴξ, αἰγός**: *goat.* Γ 24, Δ 105.

**ἀΐξας**: aor. partic. of *ἀΐσσω, rush.*

**Αἰολίδης**: *son of Aeolus,* Sisyphus. Z 154.

**αἰολο-θώρηξ**: *with bright, shining cuirass.* Δ 489.

**αἰολο-μίτρης**: *with bright, shining belt of mail* (*μίτρη*). E 707.

**αἰολό-πωλος**: *with* (*quick-moving*) *fast horses.* Γ 185.

**αἰόλος**: (*quick-moving*), *bright.* E 295.

**αἰπεινός** (*αἰπύς*) 3: *lofty, high-lying.*

**αἰπόλιον**: *herd of goats, herd.* B 474.

**αἰπόλος** (*αἴξ, πελ-*): (*goat-tender*), *goatherd, herdsman.* Δ 275.

**Αἰπύ**: town under Nestor's rule. B 592.

**αἰπύς, αἰπεῖα**: *lofty, towering, steep, sheer.* *αἰπὺν ὄλεθρον*: *utter destruction.* B 538, Z 57.

**Αἰπύτιος**, adj.: *of Aepytus,* an old Arcadian hero. B 604.

**αἱρέω**, fut. *αἱρήσομεν*, aor. *εἷλε* or *ἕλε*: *take, grasp, seize, gain, capture, overcome;* mid. *choose.*

**αἶσα** (*αἴνυμαι?*): *share, lot, allotted portion, term of life.* κατὰ αἶσαν: *as is* (my) *due*, equiv. to αἴσιμα.

**Αἴσηπος**: *Aesēpus.* (1) A river in Trojan Lycia, emptying into the Propontis near Cyzicus. B 825. (2) Son of Bucolion, slain by Euryalus. Z 21.

**αἴσιμος** (αἶσα): *fitting, suitable, due.*

**ἄἴσσω** [ἄσσω], aor. ἠΐξα, ἀΐξας, aor. pass. as mid. ἠΐχθη: *rush, hasten.* καθ' ἵππων ἀΐξαντε: *leaping down from the chariot.* χαῖται ἀΐσσονται: *the (hair) mane floats.* Z 510.

**Αἰσῡήτης**: an old Trojan. B 793.

**αἴσυλος**: *dreadful, horrible.* E 403.

**αἴσχιστος**: *ugliest.* B 216.

**αἶσχος, -εος**: *shame, disgrace, reproach, insult.* Γ 242, Z 351.

**αἰσχρός**: *disgraceful, reproachful.*

**αἰσχύνω**: *disgrace, bring shame upon.*

**αἰτέω**: *ask, beg, request.* Z 176.

**αἴτιος** 3: *accountable, guilty, to blame.*

**Αἰτώλιος** and **Αἰτωλός**: *an Aetolian.* Αἰτωλοί: *Aetolians.* B 638, Δ 527.

**αἰχμάζω**, fut. αἰχμάσσουσι: *wield the lance* (αἰχμή), *brandish.* Δ 324.

**αἰχμή**: *lance point, point, lance, spear.*

**αἰχμητής** (also αἰχμητά E 197): *spearman, warrior,* equiv. to ἀγχιμαχητής, with an implication of bravery. *Cf.* ἐγχέσπαλος.

**αἶψα**: *straightway, quickly.* A 303.

**αἰών, -ῶνος** (ἀεί): *duration of life, life.*

**Ἀκάμας, -αντος** (κάμνω): *Acamas.* (1) Thracian, slain by Ajax. B 844, E 462, Z 8. (2) Son of Antenor, leader of Dardanians. B 823.

**ἀ-κάματος** (κάμνω): *unwearied, unwearying.* Epithet of fire. E 4.

**ἀκαχίζω**, perf. partic. ἀκαχήμενος and ἀκηχεμένη: mid. *grieve, am troubled.* *Cf.* ἀχέω. Z 486.

**ἀκέομαι**, aor. ἠκέσατο (ἄκος, *panacea*): *heal, cure.* E 448.

**ἀκέων**: *silent, quiet.* Generally indeclinable, but also fem. ἀκέουσα. *Cf.* ἀκήν. A 34, 565.

**ἀ-κήδεστος** (κήδομαι): *uncared for, unburied* (of a corpse). Z 60.

**ἀκήν**, adv. acc.: *quietly, still, hushed.* *Cf.* ἀκέων. Γ 95, Δ 429.

**ἀ-κήριος**: *heartless, cowardly.* E 812.

**ἀκηχεμένη**: perf. partic. of ἀκαχίζω.

**ἄ-κοιτις** (κοίτη, κεῖμαι) fem.: (*bed mate*), *wife, spouse.* *Cf.* ἄλοχος, παράκοιτις. Γ 447, Z 350.

**ἀκοντίζω**, aor. ἀκόντισε and ἀκοντίσαντος: *hurl the javelin* (ἄκων), *hurl.* Δ 498.

**ἄ-κοσμος**: *unordered, disorderly, unfitting.* B 213.

**ἀκοστάω** (ἀκοστή, *barley*): *am well fed* (of a horse). Z 506.

**ἀκουάζω**: *hear.* πρώτω δαιτὸς ἀκουάζεσθον: "you two are the first invited to a feast." Δ 343.

**ἀκούω**, aor. ἤκουσα or ἄκουσα (*hear*): *hear, give ear, obey, learn,* "answer."

**ἀ-κρᾱάντος** (κραιαίνω): *unfulfilled, unaccomplished.* B 138.

**ἄκρη** (strictly fem. of ἄκρος) (acus, *edge*): *summit, cape, promontory.*

**ἄ-κρητος** (κεράννυμι): *unmixed, pure.* σπονδαὶ ἄκρητοι: *libations where no water was mixed with the wine.*

**ἀκριτό-μῦθος**: *endless prattler*, of Thersites. B 246.

**ἄ-κριτος** (*κρίνω*): (*unseparated*), *confused, immoderate, unreasonable, unnumbered, endless.* B 796, Γ 412.

**ἀκριτό-φυλλος**: *with countless leaves, leafy.* B 868.

**ἀκρό-κομος** (*κόμη*): *with hair upon the crown of the head, i.e.* with hair bound in a knot on top of the head (or with a scalp-lock). Δ 533.

**ἀκρο-πόλος**: *high-towering, lofty.*

**ἄκρος** (acer) 3, superl. **ἀκρότατος**: *uttermost, highest.* Only of place. **ἄκρη πόλις**: equiv. to **ἀκρόπολις**. **ἄκρην χεῖρα**: *the end of the arm, the hand.* **ἐπ' ἄκρῳ ῥυμῷ**: *on the tip of the pole.* **ἀκροτάτη κόρυς**: *very top of the helmet.* A 499, Z 470.

**ἀκτή**: *headland, promontory, shore.*

**Ἀκτορίων**: *descendant of Actor*, of his grandsons. B 621.

**Ἄκτωρ, -ορος**: son of Azeus. B 513.

**ἀκωκή** (**ἀκ-**): *point, tip.* E 16, 67.

**ἄκων, -οντος**: *javelin.* Δ 137.

**ἅλα-δε** (**ἅλς**): *to the sea.* A 308.

**ἀλαλητός** (**ἀλαλά** = *hurrah*): *a loud shout, war cry.*

**Ἀλαλκομενηΐς** (**ἀλάλκω**, *ward off*): epithet of Athena, as the *Defender, Protector.* Δ 8, E 908.

**ἀλάομαι**: *wander.* Z 201.

**ἀλαπαδνός** 3, comp. **ἀλαπαδνότερος**: *weak, powerless, unwarlike.*

**ἀλαπάζω**, fut. **ἀλαπάξεις**: *sack, destroy.* E 166.

**Ἀλάστωρ, -ορος**: (1) a Pylian. Δ 295. (2) A Lycian. E 677.

**ἀλγέω**, aor. partic. **ἀλγήσας**: *suffer pain, ache.* B 269.

**ἄλγος, -εος**: *grief, pain, trouble, woe.*

**ἀλεγεινός** 3: *painful, grievous.*

**ἀλεγίζω** (*cf.* **ἀλέγω**, negligo): *regard, heed.*

**ἀλεείνω**: *avoid, shun.* Z 167.

**Ἀλείσιον**: place in Elis. B 617.

**ἀλείτης**: *sinner, evil doer.* Γ 28.

**Ἀλέξανδρος** (**ἀλέξω**, **ἀνήρ**, *warder-off of men*): *Alexander*, perhaps the Greek translation of *Paris* (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan War. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Z 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'

**ἀλέξω**, fut. partic. **ἀλεξήσοντα** (**ἀλκή**, *Alexander*): *ward off*, hence (with dat. of interest) *defend.* Z 109.

**ἀλέομαι** or **ἀλεύομαι**, aor. **ἀλείατο** (§ 48 *h*), aor. subjv. **ἀλεώμεθα**: *escape, avoid.* **ἀλευάμενον**: *in flight.* E 28, 444.

**ἀληθής, -ές**: *true.* **ἀληθέα**: *truly, the truth.* Z 382.

**Ἀλήιον πεδίον**: the *Alēan plain* in Asia Minor, where Bellerophon wandered. Z 201.

**ἀλήμεναι**: *gather*, aor. pass. inf. of **εἴλω**, *crowd together.* E 823.

**ἄλθομαι**: *am healed.* E 417.

**Ἁλίαρτος**: *Haliartus*, in Boeotia, on Lake Copaïs. B 503.

**ἀ-λίαστος**: (*unbending*), *mighty, violent.* B 797.

**ἀλίγκιος**: *resembling, like.* Z 401.

**Ἀλιζῶνες**, pl.: a people who dwelt in Bithynia on the Euxine. B 856.

**Ἄλιος**: a Lycian, slain by Odysseus. E 678.

**ἄλιος**: *fruitless, ineffectual, in vain.*

**ἅλιος** (ἅλς): *of the sea, dwelling in the sea.* A 538.

**ἅλις** (ϝάλις), adv.: *in throngs, enough.*

**ἁλίσκομαι**, aor. partic. ἁλοῦσα and ἁλόντε (ϝαλ-): *am captured, taken.* E 487, B 374, Δ 291.

**Ἄλκανδρος**: a Lycian, slain by Odysseus. E 678.

**ἄλκαρ**: *defense, protection.* E 644.

**ἀλκή**, dat. ἀλκί: *defense, help, strength for defense, courage, bravery.*

**Ἄλκηστις**: *Alcestis*, daughter of Pelias, who died for her husband Admētus. B 715. Her devotion to her husband became proverbial, and her death is the theme of a play of Euripides.

**ἄλκιμος** (ἀλκή): *brave, courageous, mighty, strong in defense.*

**ἀλλά**: *but, yet, on the other hand.* Sometimes correlative with μέν. Sometimes in apod., as A 82, 281.

**ἄλλῃ**, adv., strictly dat. of ἄλλος: *elsewhere, i.e. away* (from me).

**ἄ-λληκτον** (λήγω), adv.: *unceasingly.*

**ἀλλήλων, ἀλλήλοισι, ἀλλήλους** (ἄλλος ἄλλου): *each other.*

**ἀλλο-δαπός**: *foreign.* ἀλλοδαποί: *men of other lands.* Γ 48.

**ἄλλο-θεν**: *from another side.* ἄλλοθεν ἄλλος: *one on one side, another on another.* B 75.

**ἀλλοῖος** (ἄλλος): *of other quality.* ἀλλοῖός τις: *a different sort of man.*

**ἅλλομαι**, aor. ἆλτο (salio): *leap.*

**ἀλλο-πρόσ-αλλος**: (*changing from one side to another*), *changeable, fickle.* E 831.

**ἄλλος** (alius) 3: *other, another.* τὰ μέν . . . ἄλλα δέ: *some . . . others.* οἱ ἄλλοι: *those others.* Freq. a noun is added in appos. *Cf.* ἄλλῃ, ἄλλως, ἄλλοτε, ἄλλοθεν, ἀλλοδαπός, ἀλλοπρόσαλλος, ἀλλοῖος, ἀλλότριος.

**ἄλλοτε**: *at another time, once upon a time.* ἄλλοτε, ἄλλοτε: *at one time, at another time.* A 590, E 595.

**ἀλλότριος** 3: *belonging to another* (ἄλλος, alienus). ἀλλότριος φώς: (*foreigner*), *alien, enemy.* E 214.

**ἄλλως**: *otherwise, i.e. better.* E 218.

**ἁλόντε, ἁλοῦσα**: aor. partic. of ἁλίσκομαι, *am captured.* B 374.

**Ἀλόπη** and **Ἄλος**: towns under Achilles' rule. B 682.

**ἄ-λοχος** (λέχος): (*bed mate*), *wife. Cf.* ἄκοιτις. B 136, Γ 301, Z 114.

**ἅλς**, ἁλός (salum, *salt*), fem.: *the sea;* esp. *the sea near the shore*, as distinguished from both the high seas and the land. A 358.

**ἄλσος, -εος**: *grove*, esp. a grove consecrated to a divinity; hence a *sacred field*, even without trees, — equiv. to τέμενος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or inclosure, with an altar. B 506.

**ἆλτο**: aor. of ἅλλομαι. §§ 53, 23 *a*.

**Ἀλύβη**: *Alybe*, a country near Troy from which silver came. B 857.

**ἀλυσκάζω**: *flee, skulk*. Z 443.

**ἀλύω** (ἀλάομαι): *am frantic, am beside myself, rave*. E 352.

**Ἀλφειός**: (1) *Alphēüs*, river in Arcadia and Elis (flowing past Olympia). B 592. (2) The god of the Alpheüs. E 545.

**Ἀλωεύς** (*Thresher*, ἀλωή): father of Otus and Ephialtes. E 386.

**ἀλωή**: *threshing floor, field* (planted with vines or trees?). E 90.

**ἀλώμενος**: partic. of ἀλάομαι, *wander*.

**ἄμ**: *up, along*, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἄμ πεδίον. E 87. § 29 *b*.

**ἅμα** (ὁμοῦ, simul), adv.: *at the same time, together, with*. It is sometimes found with τὲ . . . καί, and ἕπεσθαι, and accompanies a 'dative of association.'

**Ἀμαζόνες**, pl.: *Amazons*. These warlike women fought against the Phrygians. Γ 189. They were slain by Bellerophon. Z 186.

**ἄμαθος** (*sand*): *sand*. E 587.

**ἀμαιμάκετος** 3: *raging, impetuous*.

**ἁμαρτάνω**, aor. ἥμαρτε and ἤμβροτες: *miss, fail to hit*. Δ 491.

**ἁμ-αρτῇ** (ἅμα, ἀρ-): *at the same time, at once, together*. E 656.

**Ἀμαρυγκείδης**: *son of Amarynceus*, Diōres. B 622.

**ἀμ-βάλλω** [ἀναβάλλω]: (*throw up, hold back*), *put off, postpone*.

**ἀμ-βα-τός** (ἀνά, βαίνω): *to be ascended, scaled*. Z 434.

**ἀ-μβροσίη**: *ambrosia*, food of the gods and even of their horses.

**ἀ-μβρόσιος** 3 (βροτός): *ambrosial, divine*; used like ἄμβροτος, νεκτάρεος, and θεῖος of everything attractive and refreshing that comes from the gods.

**ἄ-μβροτος**: *immortal, divine*.

**ἀ-μέγαρ-τος** (μεγαίρω): (*unenviable*), *dreadful*. B 420.

**ἀμείβω**, aor. ἀμείψατο: *change, exchange*; mid. *answer, reply*.

**ἀμείνων, -ον**: *better, preferable, braver, mightier*, comp. of ἀγαθός.

**ἀμέλγω** (mulgeo, *milk*): *milk*. ἀμελγόμεναι: *a-milking, being milked*. Δ 434.

**ἀ-μενηνός**: *powerless, weak, faint*.

**ἀ-μετρο-επής, -ές** (ἔπος): *of unmeasured speech, endless talker*. B 212.

**ἄμμε**, Aeolic for ἡμᾶς: *us*. § 42 *a*.

**ἄμμι**, Aeolic for ἡμῖν: *us*. § 42 *a*.

**ἄ-μμορος** (μόρος, μοῖρα): (*without portion*), *ill fated, unhappy*. Z 408.

**ἁμός**, for ἡμέτερος: *our*. § 42 *b*. Z 414.

**ἄ-μοτον**, adv.: *ceaselessly, eagerly, violently*. Δ 440, E 518.

**ἀμ-πείρω**, aor. ἀμπείραντες: *put upon spits, spit*. B 426.

**ἀμπελό-εις, -εσσα** (ἄμπελος): *rich in vines, vine-clad*. B 561, Γ 184.

**ἀμ-πεπαλών**, aor. partic. of ἀναπάλλω: *brandish, swing, draw back* for a throw. Γ 355.

**ἀμ-πνύνθη**: aor. pass. of ἀναπνέω, *revive*, "come to." E 697.

**Ἀμυδών, -ῶνος**: town in Paeonia, on the Axius. B 849.

**Ἀμύκλαι**, pl.: an old Achaean city in the valley of the Eurōtas, about a league south of Sparta. Seat of Tyndareüs and his sons. B 584.

**ἀ-μύμων, -ονος**: *blameless, honorable.*

**ἀμύνω**, aor. **ἄμῡνεν**: *ward off, keep off, protect, defend,* with dat. of interest or ablatival genitive. A 67.

**ἀμύσσω**, fut. **ἀμύξω**: (*tear*), *gnaw.*

**ἀμφ-έχυτο**: aor. as pass. of **ἀμφι-χέω**, *pour about.* B 41.

**ἀμφ-ηρεφής, -ές** (**ἐρέφω**): *covered* (*closed*) *both above and below.* A 45.

**ἀμφί** (**ἄμφω**), adv. and prep.: (*on both sides*), (*above and below*), *about, around, on the banks of* (a river), *for the sake of.* Often equiv. to **περί**, but **περί** freq. is used of what surrounds in a circle. **ἀμφ' ὀβελοῖσιν ἔπειραν**: *they pierced with spits* so that the spit appeared at either side. **ἤριπε δ' ἀμφ' αὐτῷ**: *but he fell over him.* **οἱ ἀμφὶ Πρίαμον**: *Priam and his attendants.* **ἀμφ' Ἑλένῃ μάχεσθαι**: *fight for Helen. Cf.* **ἀμφίς**.

**ἀμφ-ιαχυῖαν**, perf. partic. as pres.: *shrieking about.* B 316.

**ἀμφι-βαίνω**, perf. **ἀμφιβέβηκα**: *go about;* perf. *has come upon, stand over* (lit. *upon both sides of*), *bestride, protect.* A 37, 451.

**ἀμφί-βασις** (**βαίνω**): *defense.* E 623.

**ἀμφί-βροτος** 3: *man-protecting,* only of the shield (**ἀσπίς**). *Cf.* **ἄμφω**.

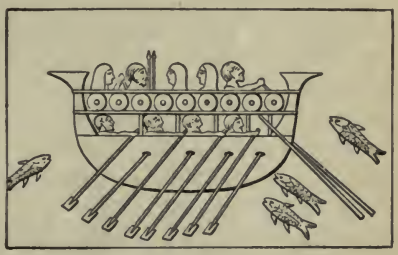
**Ἀμφιγένεια**: town under Nestor's rule. B 593.

**ἀμφι-γυή-εις** (**γυῖον**) (ambi-dexter): *strong-armed.* Epithet of Hephaestus; sometimes as a substantive. A 607.

**ἀμφι-δαίω**, perf. **ἀμφιδέδηε**: *burn about, blaze round about.* Z 329.

**ἀμφι-δρυφής, -ές** (**δρύπτω**): (*torn on both sides*), *with both cheeks torn* (in grief). B 700.

**ἀμφι-έλισσα**, fem. adj.: *curved at both ends* (or *on both sides*), *shapely.* Epithet of ships, esp. of those drawn up on shore; only at the close of the verse. B 165, 181.



**ἀμφι-έπω**: *am busy about.* **ἀμφιέποντες**: *busily.* B 525, E 667.

**ἀμφι-καλύπτω**, aor. **ἀμφεκάλυψε**: *conceal round about, cover, envelop.*

**ἀμφι-κύπελλον δέπας**: *two-handled cup* A 584, Z 220.

**ἀμφι-μάχομαι**: *fight about,* with acc.

**Ἀμφίμαχος**: (1) leader of the Eleans. B 620. (2) A Carian leader. B 870 ff.

**ἀμφι-μέλᾱς, -αινα**: *black round about, darkened on all sides* (of a mind dark with passion). A 103.

**ἀμφι-νέμομαι**: *dwell round about, inhabit.* B 521, 574.

**Ἄμφῑος**: (1) Trojan leader. B 830.

(2) Son of Selagus, slain by Ajax. E 612.

**ἀμφι-πένομαι**: *am busy about.*

**ἀμφί-πολος** (πέλω), fem.: *maid, female attendant*, corresponding to the male θεράπων. Γ 143, 422.

**ἀμφι-ποτάομαι** (πέτομαι): *fly round about.* B 315.

**ἀμφίς**: *on both sides, separately, in two ways.* ἀμφὶς φράζονται: *are divided in mind, are at variance.* ἄξονι ἀμφίς: *on the axle. Cf.* ἀμφί. B 13, 30.

**Ἀμφιτρύων, -ωνος**: *Amphitryo*, husband of Alcmena, putative father of Heracles. E 392.

**ἀμφί-φαλος**: *with double horn. Cf.* φάλος. Epithet of a helmet. E 743. *Cf.* κόρυς.

**ἀμφι-χέω**, aor. mid. as pass. ἀμφέχυτο: *pour about.* B 41.

**ἀμφότερος** (ἄμφω) 3: *both.* In sing. only neut., always at the beginning of the verse, sometimes introducing a following τὲ . . . καί. Γ 179. ἀμφοτέρῃσιν (*sc.* χερσίν): *with both hands.* E 416.

**ἀμφοτέρωθεν**: (*from both sides*), *on both sides.* E 726.

**ἄμφω** (ambo, *both*): *both*, only nom. and acc. dual, but freq. const. with the plural. A 196, 209.

**ἄν**: by 'apocope' (§ 29) for ἀνά, *up.*

**ἄν**: modal adv., indicating a condition. 'There is no adequate translation for ἄν taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with ἄν is used nearly like the fut. ind. or the potential opt.; the potential opt. is sometimes found without ἄν where the Attic rule would require it; and its equivalent κέ is used even with the fut. ind. § 18 *b.*

In use, ἄν is essentially equiv. to κέ, which is more frequent.

'In simple sentences and in the apodosis of complex sentences, ἄν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἄν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἄν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

τότε κέν μιν πεπίθοιμεν: *then we may persuade him.* κείνοισι δ' ἂν οὔτις μαχέοιτο: *but with those no one would contend.* αἴ κέ ποθι Ζεὺς δῷσι: *if Zeus ever grants.* τάχ' ἄν ποτε θυμὸν ὀλέσσῃ: *he may at some near time lose his life.* εὖτ' ἂν πολλοὶ πίπτωσι: *when many shall fall.*

**ἀνά, ἄν** (§ 29), **ἄμ** (before labials, § 29 *b*) (*on*), adv. and prep.: *up, thereon, upon, along.* ἀνὰ ἔδραμε: *started back.* ἀνὰ στρατόν: (*up*) *through the camp.* ἀν' ὅμιλον: *through the throng.* ἄν τε μάχην: *along through the conflict.* φρονέων ἀνὰ θυμόν: *considering in mind.* ἀνὰ στόμα: *on* (your) *lips.* ἀνὰ στρατόν and κατὰ στρατόν, ἀνὰ ἄστυ and κατὰ ἄστυ are used with slight difference of meaning; in such

expressions, metrical convenience seems to have determined the choice between ἀνά and κατά.

**ἄνα**: for ἀνάστηθι, *rise*. Z 331. § 55 *c*.

**ἄνα**: vocative of ἄναξ, *king*. Γ 351.

**ἀνα-βαίνω**, aor. ἀνέβη and ἀναβάς: *go up, ascend, mount, embark*.

**ἀνά-βλησις, -ιος**: *delay, postponement*. *Cf.* ἀμβάλλω. B 380.

**ἀναγκαίη** and **ἀνάγκη**: *necessity, compulsion*. τίς τοι ἀνάγκη: *what compels thee?* ἀναγκαίῃ: *of necessity*.

**ἀνα-γνάμπτω**, aor. pass. ἀνεγνάμφθη: *bend back, turn*. Γ 348.

**ἀν-άγω**, aor. ἀνήγαγεν: *lead up, bring back;* mid. *put to sea* (opp. to κατάγεσθαι). A 478, Z 292.

**ἀνα-δέχομαι**, aor. ἀνεδέξατο: *take up, receive*. E 619.

**ἀνα-δύω**, aor. ἀνεδύσετο and ἀνέδῡ: *dive up, appear from below, rise*.

**ἀνα-θηλέω**, fut. ἀναθηλήσω: *bloom again, put forth new leaves*. A 236.

**ἀν-αιδείη** (αἰδώς): *shamelessness, insolence*. A 149.

**ἀν-αιδής, -ές**: *shameless, pitiless*.

**ἀν-αίμων, -ονος** (αἷμα): *bloodless* (of the gods). E 342.

**ἀν-αιρέω**, aor. partic. ἀνελών, aor. mid. ἀνέλοντο: *take up*. A 449.

**ἀν-αΐσσω**, aor. opt. ἀναΐξειεν, aor. partic. ἀναΐξας: *start up, spring up, rise*. A 584, Γ 216, Δ 114.

**ἀνα-κλίνω**, aor. inf. ἀνα-κλῖναι, aor. partic. ἀγκλίνας: *lean upon, lean back, bend up*. ἀνακλῖναι νέφος: *roll back (i.e. open) the cloud*. E 751.

**ἀν-ακοντίζω** (ἄκων): *dart up, shoot up, spurt up* (of blood). E 113.

**ἀν-αλκείη** (ἀλκη): *weakness, cowardice*. ἀναλκείῃσι δαμέντες: *overcome by their cowardice*. Z 74.

**ἄν-αλκις, -ιδος**: *powerless, weak, cowardly*. B 201, E 331, 349.

**ἀνα-νεύω**: (*nod up*), *refuse, deny* (a request); opp. to κατανεύω, *indicate and confirm assent by a nod*.

**ἄναξ**, gen. ἄνακτος, voc. ἄνα (ϝάναξ): (*protecting lord*), *king, lord, master*. Epithet of gods and princes. ἄναξ ἀνδρῶν: *king of men*. Epithet esp. of Agamemnon. A 7.

**ἀνα-πάλλω**, aor. partic. ἀμπεπαλών: *brandish*. Γ 355, E 280.

**ἀνα-πίμπλημι**, aor. subjv. ἀναπλήσῃς: *fill up, fulfill, complete*. Δ 170.

**ἀνα-πνέω**, aor. pass. ἀμπνύνθη: *take breath, revive*. E 697.

**ἀν-άποινος** (ἄποινα): *unransomed, freely, without price*. A 99.

**ἄν-αρχος** (*anarchy*): *without leader, uncommanded*. B 703, 726.

**ἀνάσσω** (ϝάναξ): *rule over, reign, am defender, master, lord of*. Freq. with dat. of interest. Μυρμιδόνεσσιν ἄνασσε: (*reign for the Myrmidons*), *reign over the Myrmidons*.

**ἀνα-στάς**: *standing up;* aor. partic. of ἀνίστημι, *set up*. A 387.

**ἀνα-στήσειεν**: 1st aor. opt. of ἀνίστημι, *cause to stand up, rouse from their seats*. A 191.

**ἀνα-σχεῖν, ἀνάσχεο, ἀνασχέσθαι, ἀνασχόμενος, ἀνασχών**: aor. of ἀνέχω, *hold up;* mid. *endure*. ἀνασχόμενος: *drawing back*, "hauling off."

**ἀνα-τέλλω**, aor. ἀνέτειλε: *send up, cause to grow*. E 777.

**ἀνα-τρέπω**, aor. ἀνετράπετο: *turn over;* aor. *fell back.* Z 64.

**ἀνα-φαίνω**: (*show up*), *reveal.* A 87.

**ἀνα-χάζομαι**: *draw back, withdraw, yield.* E 443, 600.

**ἀνα-χωρέω**, aor. ἀναχωρήσας: *draw back, yield, retreat.* E 107.

**ἀνα-ψύχω**: *cool, refresh.* E 795.

**ἀνδάνω**, impf. ἥνδανε or ἄνδανε, aor. inf. ἁδεῖν (ϝανδάνω, ἡδύς, suadeo, suavis, *sweet*, ϝαδ-): *please, am acceptable.* A 24.

**Ἀνδραίμων, -ονος**: *Andraemon*, father of Thoas. B 638.

**ἀνδρεϊ-φόντης** (φόνος): *man-slaying*, of Ἐνυάλιος. B 651.

**ἀνδρο-κτασίη** (κτανεῖν): *slaughter of men.* E 909.

**Ἀνδρομάχη**: *Andromache*, wife of Hector, daughter of Eetion (king of Theba). Z 394 ff. Her father and brothers were slain by Achilles. Z 414 ff.

**ἀνδρο-φόνος**: *man-slaying.* Epithet esp. of Hector and Ares. Δ 441.

**ἀν-έβη**: aor. of ἀναβαίνω, *go up, rise.*

**ἀν-εγνάμφθη**: aor. of ἀναγνάμπτω, *bend back.* Γ 348.

**ἀν-εδέξατο**: aor. of ἀναδέχομαι, *receive.* E 619.

**ἀν-έδυ** and **ἀνεδύσετο**: aor. of ἀναδύω, *dive up to, appear from.*

**ἀν-εέργω**: *check, hold back.* Γ 77.

**ἀν-ήκεν**: aor. of ἀνίημι, *urge on.*

**ἄν-ειμι**, pres. partic. ἀνιόντα (εἶμι): *come back, return.* Z 480.

**ἀν-είρομαι** (ἔρομαι): *ask, inquire.*

**ἀν-εκ-τός** (ἀνέχω): *endurable.* A 573.

**ἀν-έλοντο, ἀνελών**: aor. of ἀναιρέω, *take up.* A 449, 301, B 410.

**ἄνεμος, -οιο** (animus): *wind.* Homer knows but four winds: Εὖρος, *East wind*, Βορέης, *North wind*, Ζέφυρος, *West wind*, Νότος, *South wind.*

**ἀνεμώλιος** (ἄνεμος): (*windy*), *empty, useless, idle, in vain, to no purpose.* Δ 355, E 216.

**Ἀνεμώρεια**: town in Phocis. B 521.

**ἀν-ένευε**: impf. of ἀνανεύω (*nod up, i.e. shake the head*), *refuse.* Z 311.

**ἀν-έντες**: aor. partic. of ἀνίημι, *urge on.*

**ἀν-έξομαι**: fut. of ἀνέχομαι, *suffer, allow.* E 895.

**ἄνερες, ἄνερι, ἄνερας**: from ἀνήρ, *man.*

**ἀν-έρχομαι**: *return.* Δ 392, Z 187.

**ἀν-έσταν** [ἀνέστησαν], **ἀνέστη**: *stood up, rose*, aor. of ἀνίστημι, *set up.*

**ἀν-έσχετο, ἀνέσχον**: aor. of ἀνέχω, *hold up, raise.* Γ 318, E 655.

**ἀν-έτειλε**: aor. of ἀνατέλλω, *send up.*

**ἀν-ετράπετο**: aor. of ἀνατρέπω, *turn over;* aor. *fell back.* Z 64.

**ἄνευθε(ν)**, adv.: *far, away from, without.* ἄνευθε θεοῦ: *without divine help.*

**ἀν-εχάζετο**, impf. of ἀναχάζομαι, *draw back.* E 443, 600.

**ἀν-έχω**, fut. ἀνέξομαι and ἀνσχήσεσθαι, aor. ἀνέσχον: *hold up, lift, raise;* mid. *hold up under, am patient, endure, suffer, allow; draw up.*

**ἀν-εχώρησεν**: aor. of ἀναχωρέω, *draw back.* Γ 35.

**ἄνεῳ**: *speechless, dumb, mute.* (Prob. an old adj. in nom. pl.) B 323.

**ἀν-ήγαγεν** aor., **ἀνῆγες** impf.: of *ἀνάγω, bring back.* Z 292.

**ἀν-ήῃ** [*ἀνῇ*, § 52 *c*] aor. subjv., **ἀνῆκε** aor. ind.: of *ἀνίημι, let go, urge on.*

**ἀν-ήκεστος** (*ἄκος*): *incurable, unendurable.* E 394.

**ἀν-ηκόντιζε**: impf. of *ἀνακοντίζω, dart up, shoot up, spurt up.* E 113.

**ἀνήρ**, gen. *ἀνδρός* or *ἄνερος*, dat. *ἄνερι*, nom. pl. *ἄνερες*, dat. pl. *ἀνδράσι* or *ἄνδρεσσι*: *man*, vir, in contrast with boy, woman, or divinity. *ἀνέρες ἔστε*: *be* (brave) *men!* In military use, equiv. to *μαχητής, warrior.* In *πατὴρ ἀνδρῶν τε θεῶν τε, father of both men and gods* (of Zeus), *ἄνδρες* is used of the human race (like *ἄνθρωποι*). *ἀνήρ* is sometimes added to ethnic names, as *Σάντιες ἄνδρες, Δάρδανος ἀνήρ*, or to the name of a class; see on B 474.

**ἀν-ήσει**: fut. of *ἀν-ίημι, urge on.*

**Ἀνθεμίδης**: *son of Anthemio*, Simoïsius. Δ 488.

**Ἀνθεμίων, -ωνος**: a Trojan. Δ 473.

**ἀνθεμό-εις, -εντος** (*ἄνθος*): *flowery, abounding in flowers.* B 467.

**ἀνθερεών, -ῶνος**: *chin.* A 501, Γ 372.

**Ἀνθηδών, -όνος**: town on the Eurīpus, about seven miles from Chalcis. B 508.

**ἄνθος**, pl. *ἄνθεα*: *flower.* B 468.

**ἄνθρωπος**: *man, human being*, homo.

**ἀνῖάω**, aor. partic. *ἀνιηθέντα* (onus): *grieve, vex, wear out.* B 291.

**ἀν-ίημι**, 2d pers. ind. *ἀνιεῖς*, fem. partic. *ἀνιεῖσα*, fut. *ἀνήσει*, aor. *ἀνῆκε* or *ἀνέηκεν*, aor. subjv. *ἀνήῃ*, aor. partic. *ἀνέντες*: (*send up*), *let go, free, urge on.*

**ἀν-ιόντα**: partic. of *ἄνειμι, come back, return.* Z 480.

**ἄ-νιπτος** (*νίπτω*): *unwashed.* Z 266.

**ἀν-ίστημι**, pres. mid. partic. *ἀνιστάμενος*, fut. inf. *ἀνστήσεσθαι*, 1st aor. opt. *ἀναστήσειεν*, 2d aor. ind. *ἀνέστη, ἀνστήτην, ἀνέσταν* [*ἀνέστησαν*], aor. partic. *ἀναστάς, ἀνστάντες*: *set up, raise, cause to rise*, in pres. and 1st aor. act.; *stand up, rise*, in 2d aor. and mid. Often with dat. of interest, *τοῖσι δ' ἀνέστη, he rose for them, sc.* to address them.

**ἀν-ορούω**, aor. *ἀνόρουσε*: *start up, rise.* A 248.

**ἀν-ούτατος** (*οὐτάμεναι*): *unwounded* by a weapon held in the hand, opp. to *ἄβλητος, unhit* by a missile. Δ 540.

**ἀν-στάντες** aor. partic., **ἀνστήσεσθαι** fut., **ἀνστήτην** aor. ind.: of *ἀνίστημι, raise up, rise.* B 398.

**ἀν-σχήσεσθαι**: fut. of *ἀνέχομαι, endure, allow.* E 104, 285.

**ἄντα**: *opposite, over against. Cf. ἄντην.* B 626.

**ἀντ-άξιος**: *of like worth, of equal value, equivalent.* A 136.

**ἀντάω**, aor. *ἤντησα*: *meet.* Z 399.

**Ἄντεια**: wife of Proetus. Z 160. (Stheneboea in the tragic poets.)

**ἀντ-ετόρησεν**: aor. of *ἀντιτορέω, pierce.* E 337.

**ἄντην**: equiv. to *ἄντα, opposite, to* (*my*) *face, openly.* A 187.

**Αντηνορίδης**: *son of Antenor.* Γ 123.

**Ἀντήνωρ, -ορος** (*cf.* ἀντιάνειρα): *Antenor*, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the *Iliad*. He received Menelaus and Odysseus at his house, when they came to Troy as ambassadors. Γ 205 ff. He accompanied Priam to the field, to strike a truce. Γ 262.

**ἀντία**, adv.: *opposite.* *Cf.* ἀντίος.

**ἀντι-άνειρα** (ἀνήρ): *matched with men* in battle, *like to men*, of the Amazons. Γ 189, Z 186.

**ἀντιάω**, subjv. ἀντιόωσιν, fem. partic. ἀντιόωσαν (§ 47 *c*), aor. partic. ἀντιάσας (ἄντα): *meet, approach, partake of, share, receive.* *Cf.* ἄντομαι. A 31.

**ἀντι-βίην**, adv.: *with opposing might;* originally cognate acc.; *sc.* ἔριδα.

**ἀντί-βιος** (βίη): *opposing, hostile.* ἀντίβιον μαχέσασθαι: *fight against* in hand-to-hand conflict. Γ 20.

**ἀντι-βολέω**, aor. inf. ἀντιβολῆσαι (βάλλω): *go to meet, take part in.*

**ἀντί-θεος** 3: *god-like*, with no esp. reference to moral qualities.

**ἀντικρύς**, adv.: (*opposite, against*), *straight forward, straight through.*

**Ἀντίλοχος**: *Antilochus*, eldest son of Nestor, a distinguished warrior, and friend of Achilles. See ἀγαθός. P 652 ff., Ψ 556.

**ἀντίος** 3: *meeting, to meet*, in friendly or hostile sense. ἀντίον is used adverbially. ἀντίον εἶπον: *opposed.* ἀντίον εἶμι: *go against*, with genitive.

**ἀντι-πέραια** (πέρας), neut. pl. as subst.: *the opposite fields, the opposite coast.* B 635.

**ἀντι-τορέω**, aor. ἀντετόρησεν: *pierce.*

**ἀντι-φέρω**: *bear against;* mid. *bear myself against, oppose.* A 589.

**Ἄντιφος**: (1) Greek ally from the Sporades. B 678. (2) Leader of the Maeonians. B 864. (3) Son of Priam. Δ 489.

**ἄντομαι** (ἄντα): *meet.* *Cf.* ἀντιάω.

**Ἀντρών, -ῶνος**: town under the rule of Protesilaüs. B 697.

**ἄντυξ, -υγος**, fem.: *rim*, of shield or chariot. E 262, Z 118.

**ἄνυσις, -ιος**: *accomplishment, fulfillment.* ἄνυσις δ' οὐκ ἔσσεται: "they will not attain what they desire and plan." B 347.

**ἀνύω**: *accomplish, gain* anything.

**ἄνωγα** (perf. as pres.), impf. ἄνωγον, plpf. as impf. ἠνώγει or ἀνώγειν (§ 30 *k*): *command, order, bid.* A 313.

**ἄξαντε**: aor. partic. of ἄγνυμι, *break.*

**ἄξει** fut., **ἄξετε** aor. imv.: of ἄγω, *lead, bring.* Γ 105.

**Ἀξιός**: *Axius*, river in Macedonia, emptying into the Thermaean Gulf. B 849.

**ἄξιος** (ἄγω): (*of equal weight*), *of equal value, suitable* (of a ransom).

**ἆξον**: aor. imv. of ἄγνυμι, *break.*

**Ἄξῡλος**: *Axȳlus*, Trojan from Arisbe, slain by Diomed. Z 12.

**ἄξων** (axis): *axle* of chariot. E 838.

**ἀοιδή** [ᾠδή] (ἀείδω): *song, gift of song.*

**ἀοίδιμος**: *sung of, subject of song.* Z 358.

**ἀολλής, -ές** (εἕλω): *all together, with closed ranks.* E 498.

**ἀολλίζω**, aor. **ἀόλλισαν**: *collect, bring together.* Z 270, 287.

**Ἀπαισός** (Παισός, E 612): town of Mysia. B 828.

**ἀ-πάλαμνος** (παλάμη): (*without device*), *helpless.* E 597.

**ἀπ-αλοιάω**, aor. **ἀπηλοίησεν**: *crush.* Δ 522.

**ἁπαλός** 3: *tender, delicate, soft.*

**ἀπ-αμείβομαι**: *reply, answer.* Freq. in the formula τὸν δ' ἀπαμειβόμενος προσέφη, where the acc. is const. with προσέφη. A 84.

**ἀπ-άνευ-θε**, adv.: *away, apart, aside,* sometimes with ablatival gen., *away from.* A 48, 549, B 391.

**ἅπᾱς, ἅπᾱσα, ἅπαν** (strengthened πᾶς): *all, all together.* A 535.

**ἀπ-άτερ-θε(ν)** (ἄτερ), adv.: *separately, apart,* with gen. E 445.

**ἀπάτη**: *deceit, trick.* Δ 168.

**ἀπατηλός**: *deceptive, deceitful.* A 526.

**ἀπ-έβη** and **ἀπεβήσετο**: aor. of ἀποβαίνω, *depart.* B 35, Z 116.

**ἀπ-εδέξατο**: aor. of ἀποδέχομαι, *accept.* A 95.

**ἀπ-έδῡσε**: aor. of ἀποδύω, *strip off.*

**ἀπ-έδωκε**: aor. of ἀποδίδωμι, *give back, pay, render.* Δ 478.

**ἀπειλέω**, fut. **ἀπειλήσω**, aor. **ἠπείλησεν** and **ἀπείλησαν** (ἀπειλή): *threaten.* ἠπείλησεν μῦθον: (*he threatened a word*), *he uttered a threat.* A 181, 388.

**ἄπ-ειμι**, partic. **ἀπεόντος** (εἰμί): *am away.* Z 362.

**ἀ-πείρων, -ονος**: *boundless, limitless.*

**ἀπ-έκτανε**: aor. of ἀποκτείνω, *slay.*

**ἀ-πέλεθρος** (πέλεθρον): *immeasurable, infinite.* E 245.

**ἀπ-ενάσσατο**: aor. of ἀπονάομαι, *emigrate.* B 629.

**ἀπ-εόντος**: partic. of ἄπειμι, *am away.*

**ἀ-περείσιος** (πέρα) 3: *boundless, countless.* A 13, Z 49, 427.

**ἀπ-ερύκω**: *keep off, ward off, avert.*

**ἀπ-εσσύμενον** perf. partic., **ἀπέσσυτο** plpf.: of ἀποσσεύομαι, *hasten away.*

**ἀπ-έστη**: *stepped back,* aor. of ἀφίστημι, *set back.* Γ 33.

**ἀπ-έτῑσαν**: aor. of ἀποτίνω, *pay.*

**ἀπ-εχθαίρω**, aor. subjv. **ἀπεχθήρω** (ἔχθος): *hate violently.* Γ 415.

**ἀπ-εχθάνομαι**, aor. **ἀπήχθετο**: *am hated.* Γ 454, Z 140, 200.

**ἀπ-έχω**, aor. subjv. **ἀπόσχῃ**: *hold off, keep far away.* Z 96, 277.

**ἀπ-ηλοίησεν**: aor. of ἀπαλοιάω, *crush.*

**ἀ-πήμων** (πῆμα): *unharmed.* A 415.

**ἀπ-ηνής, -έος**: (*unkind*), *harsh, cruel.*

**ἀπ-ηύρα, ἀπηύρων**: *took away.* See ἀπούρας. A 430, Z 17.

**ἀπ-ήχθετο**: aor. of ἀπεχθάνομαι.

**ἀ-πιθέω**, aor. **ἀπίθησε** (πείθω): *disobey.* A 220.

**ἄπιος** (ἀπό) 3: *distant, remote.* τηλόθεν ἐξ ἀπίης γαίης: *from far away — a remote land.* A 270.

**ἄ-πιστος**: *faithless, untrustworthy.*

**ἀπό** (ab, *off*), adv. and prep.: *away, off, from, back.* The adv. is freq. attended by an ablatival gen. ἀφ' ἵππων ἆλτο: *leaped from his*

*chariot.* ἀπὸ χθονὸς ὤρνυτο: *on the ground he set out.* μένων ἀπὸ ἧς ἀλόχοιο: *remaining away from his wife.* ἀπὸ πατρίδος αἴης: *absent from his fatherland.* ἀπὸ θυμοῦ: *far from (my) heart.*

**ἀπο-αιρέομαι** and **ἀφαιρέομαι**, fut. ἀφαιρήσεσθαι, aor. ἀφέλοντο: *take away, deprive for my own interest.*

**ἀπο-βαίνω**, aor. ἀπεβήσετο or ἀπέβη: *go off, dismount.* E 133, A 428.

**ἀπό-βλητος** (βάλλω): *to be cast off, to be rejected, despicable.* Γ 65.

**ἀπο-γυιόω**, aor. subjv. ἀπογυιώσῃς (γυῖα): (*lame utterly*), *weaken.* Z 265.

**ἀπο-δέχομαι**, aor. ἀπεδέξατο: *accept.*

**ἀπο-δίδωμι**, aor. ἀπέδωκε, aor. inf. ἀποδοῦναι: *give back, render, pay.*

**ἀπο-δύω**, aor. ἀπέδυσε: *strip off.*

**ἀπο-είκω**: *withdraw from, abandon,* with gen. Γ 406.

**ἀπό-ειπε**: imv. of ἀπόφημι, *deny, refuse.* Γ 406.

**ἀπό-ερσε** (aor.): *carried off, swept away.* *Cf.* ἀπούρας. Z 348.

**ἀπο-θέσθαι**: aor. inf. of ἀποτίθημι, *put off.* Γ 89, E 492.

**ἀπο-θρώσκω**: *leap off.* B 702.

**ἄποινα**, neut. pl. (ποινή): (*recompense*), *ransom.* A 20, Z 46.

**ἀπ-οίσετον**: fut. of ἀποφέρω, *bear away.* E 257.

**ἀπο-κρίνω**, aor. pass. partic. ἀποκρινθέντε: *separate.* ἀποκρινθέντε: *apart* from their friends. E 12.

**ἀπο-κτείνω**, aor. ind. ἀπέκτανε, aor. inf. ἀποκτάμεν: *slay, kill.* E 675.

**ἀπο-λάμπω**: *shine, gleam.* Z 295.

**ἀπ-ολέσθαι** aor. inf., **ἀπόλεσσαν** aor. ind.: of ἀπόλλυμι, *destroy.* Γ 40.

**ἀπο-λήγω**: *cease, die away, die.*

**ἀπ-όλλῡμι**, aor. act. ἀπώλεσε and ἀπόλεσσαν [ἀπώλεσαν], aor. mid. ἀπώλετο and ἀπόλοντο: *destroy;* mid. *perish, die, fall* (in battle).

**Ἀπόλλων, -ωνος**: *Apollo,* son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, *gleaming*), of song (A 603), of herds (B 766), of the bow (ἑκηβόλος, ἀργυρότοξος), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena. He favors the Trojans against the Greeks. A 36 ff., 451 ff., E 344 ff., 508 ff.

**ἀπο-λῡμαίνομαι**: *purify myself.*

**ἀπο-λύω**, aor. ἀπέλῡσε: *release, set free.* A 95, Z 427.

**ἀπο-μηνίω**, aor. partic. ἀπομηνίσας: *give vent to wrath far away.* B 772.

**ἀπ-ομόργνῡμι**, aor. ἀπομόρξατο: *wipe away.* B 269.

**ἀπο-ναίω**, aor. ἀπενάσσατο: *emigrate, remove.* B 629.

**ἀπο-νέομαι**: *return.* B 113, Γ 313.

**ἀπο-νοστέω**, fut. ἀπονοστήσειν (νόστος): *return, go home.* A 60.

**ἀπο-νόσφι(ν)**, adv.: *apart, away from.* B 233.

**ἀπο-παύω**, fut. mid. ἀποπαύσεσθαι: *stop from;* mid. *keep myself away from, cease from, stop.* E 288.

**ἀπο-πέτομαι**, aor. mid. partic. ἀποπτάμενος: *fly away.* B 71.

**ἀπο-πνείω** (πνέω): *breathe forth.*

**ἀπο-πτύω**: *spit forth, belch forth.*

**ἀπ-όρνυμαι**: *set out from.* E 105.

**ἀπ-ορούω**, aor. **ἀπόρουσε**: *leap off, hasten away.* E 20, 836.

**ἀπο-ρρήγνῡμι**, aor. partic. **ἀπορρήξας**: *break off, break.* Z 507.

**ἀπο-ρρῶξ** (*ῥήγνυμι*): (*what is broken off*), *branch* (of a river). B 755.

**ἀπο-σσεύομαι**, plpf. **ἀπέσσυτο** as aor., perf. partic. as pres. **ἀπεσσύμενον**: *rush away, hasten away.* Δ 527, Z 390.

**ἀπο-στείχω**, aor. **ἀπόστιχε**: *go away, depart.* A 522.

**ἀπο-σφάλλω**, aor. opt. **ἀποσφήλειε**: *drive far away from.* **ἀποσφήλειε πόνοιο**: "make vain their labor."

**ἀπό-σχῃ**: aor. of **ἀπέχω**, *hold off, keep far away from.* Z 96, 277.

**ἀπο-τίθημι**, aor. inf. **ἀποθέσθαι**: *put off, doff.* Γ 89, E 492.

**ἀπο-τίνω**, fut. **ἀποτῖσομεν**, aor. **ἀπέτῖσαν**: *pay, recompense.* A 128.

**ἀπούρας**, aor. partic.: *taking away.* (Prob. for **ἀπο-ϝρας**. Of this, **ἀπηύρα** (or **ἀπεύρα**) would be the ind., while **ἀπηύρων** seems to be formed from an **ἀπευράω**.) A 356. *Cf.* **ἀποέρσε**.

**ἀπο-φέρω**, fut. ind. **ἀποίσετον**: *bear away.* E 257.

**ἀπο-φθινύθω**: *waste away, perish.*

**ἀπο-φθίνω**, aor. partic. **ἀποφθίμενον**: *perish, die.* Γ 322.

**ἄ-πρηκτος** (**πρήσσω**): (*unaccomplished*), *ineffectual, fruitless.*

**ἀ-πριάτην** (**πρίαμαι**), adv.: *unbought, without money, without ransom.* A 99.

**ἀ-πτόλεμος** (**πόλεμος**): *unwarlike.* B 201.

**ἅπτομαι**, aor. **ἥψατο**: *lay hold of, touch.* A 512, E 799.

**ἀπ-ωθέω**, fut. **ἀπώσει**: *push off, keep off, remove.* A 97.

**ἀπ-ώλεσε, ἀπώλετο**: aor. of **ἀπόλλυμι**, *destroy.* E 648, Z 223.

**ἄρα, ῥά** (enclit.), **ἄρ, ῥ'**: *so, then, as you know, you know, it seems.* Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.

**ἀραβέω**, aor. **ἀράβησε** (**ἄραβος**, Eng. *rap*): *ring*, of the armor of falling warriors. Δ 504, E 42, 58.

**Ἀραιθυρέη**: thought to be the later Phlius near Corinth. B 571.

**ἀραιός** 3: (*thin*), *delicate, slender*, of Aphrodite's hand. E 425.

**ἀράομαι**, impf. **ἠρᾶτο**, aor. **ἠρήσατο** (**ἀρά**, *prayer*): *pray.* Z 304.

**ἀραρίσκω**, aor. partic. **ἄρσαντες**, aor. ind. **ἤραρε**, perf. partic. **ἀρηρώς** and **ἀραρυῖα** (§ 49 *g*), plpf. **ἀρήρειν** (§ 30 *k*) (**ἀρ**, ars, *arm*): *join, fit, suit;* perf. and plpf. are intrans., *am fitted, suited.* **ζωστὴρ ἀρηρώς**: *a well-fitting girdle.* **ὅ οἱ παλάμηφιν ἀρήρειν**: *which was suited to his hands.*

**ἀργαλέος**: *grievous, terrible, difficult.*

**Ἀργεῖος** (Ἄργος) 3: *Argive.* Ἥρη Ἀργείη (Δ 8) since Hera was the patron goddess of Argos, Ἀργείη Ἑλένη since Helen's true home was in Peloponnesus. As subst., Ἀργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί, of all the Greeks. Metrical convenience often determined the choice between these three words. § 22 *e*. Homer had no one word for Greeks as distinct from barbarians, as he had none for barbarians as distinct from Greeks.

**Ἀργεϊφόντης**: *Argeiphontes.* A freq. epithet of Hermes, of uncertain derivation. It is best rendered as a proper name. B 103.

**ἀργεννός** (ἀργός) 3: *lustrous, with white sheen, white.* Γ 141, Z 424.

**ἀργής, -ῆτος**: *white, glistening.*

**ἀργινό-εις, -εντος**: *chalky.* B 647.

**Ἄργισσα**: Thessalian town. B 738.

**Ἄργος, -εος**: *Argos.* (1) Capital of Argolis, seat of Diomed. B 559. (2) Peloponnesus (Ἄργος Ἀχαικόν I 141). A 30. (3) Thessaly (Πελασγικὸν Ἄργος). B 681. In Z 456, Ἄργος seems to be used for all *Greece*, just as Ἀργεῖοι is used for *Greeks.*

**Ἄργοσ-δε**: *to Argos.* B 348.

**ἀργός**: (1) *swift*, (2) *white.*

**ἀργύρεος** (ἄργυρος) 3: *of silver, silver.* Γ 331, E 727.

**ἀργυρο-δίνης**: *with silver eddies, silver-eddying.* B 753.

**ἀργυρό-ηλος**: *silver-studded, studded with silver nails*, of a sword hilt.

**ἀργυρό-πεζα**: (*silver feet*), *silver footed, i.e.* with beautiful white feet. Standing epithet of Thetis. *Cf.* 'Thetis' tinsel-slipper'd feet,' Milton *Comus* 877. A 538.

**ἄργυρος** (argentum): *silver.* E 726.

**ἀργυρό-τοξος**: *silver-bowed, bearer of the silver bow.* Epithet of Apollo.

**ἀρείων, ἄρειον**: comp. of ἀγαθός, *good, strong, mighty. Cf.* ἄριστος.

**ἀρέσκω**, fut. ἀρεσσόμεθα (ἀραρίσκω): *atone for, satisfy, make right.* Δ 362.

**Ἀρετάων, -ονος**: Trojan slain by Teucer. Z 31.

**ἀρήγω**, fut. ἀρήξειν, aor. ἀρῆξαι: *aid, defend. Cf.* ἀρωγός. A 521.

**ἀρηγών, -όνος**, f.: *helper, defender.*

**ἀρήιος**: (*pertaining to Ares*), *of war, warlike, martial, brave.* Δ 98.

**ἀρηί-φιλος**: *dear to Ares.* Γ 21.

**Ἀρήνη**: town under Nestor's rule. B 591.

**ἀρήρειν** plpf. (§ 30 *k*), **ἀρηρότος** perf. partic.: of ἀραρίσκω, *fit, suit.* Γ 338.

**Ἄρης**, gen. Ἄρεος, dat. Ἄρεϊ or Ἄρηϊ, acc. Ἄρηα, voc. Ἄρες or Ἄρες: *Ares*, Mars, son of Zeus and Hera. God of war, but not one of the most powerful divinities. Ἔρις (*Strife*) is his sister; Δεῖμος (*Terror*) and Φόβος (*Flight*) are his attendants. Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the *Iliad.* His name

is freq. used for *battle, war, fury of war.*

**ἀρητήρ, -ῆρος** (ἀράομαι) : (*one who prays*), *priest.* A 94.

**ἀρί-ζηλος** : *very clear, distinct.* § 40 *d.* B 318.

**ἀριθμέω**, aor. pass. inf. ἀριθμηθήμεναι (ἀριθμός) : *count, enumerate, number.* B 124.

**Ἄριμοι** : a people in Cilicia, where Typhoeus lay bound beneath the earth. B 783.

**ἀρι-πρεπής, -έος**: *distinguished, pre-eminent.* § 40 *d.* Z 477.

**Ἀρίσβη**: town in the Troad, not far from Abȳdus. B 836.

**Ἀρίσβη-θεν** : *from Arisbe.* B 838.

**ἀριστερός** : *left (hand).* ἐπ' ἀριστερά: *to the left, on the left.* E 355.

**ἀριστεύς, -ῆος** (ἄριστος) : *chief, prince.*

**ἀριστεύω**, iterative impf. ἀριστεύεσκε : *am chief, am first, am brave in battle.* Z 208, 460.

**ἄριστος** 3 : superl. of ἀγαθός, *good, strong, mighty, brave. Cf.* ἀρείων.

**Ἀρκαδίη** : *Arcadia*, in the middle of Peloponnesus. B 603.

**Ἀρκάς, -άδος** : *Arcadian.* B 611.

**Ἀρκεσί-λᾱος** (*Defender of the people*) : Boeotian leader. B 495. Slain by Hector. O 329.

**ἀρκέω**, aor. ἤρκεσε (arceo) : *protect, ward off.* Z 16.

**ἄρκιος** : *appointed, fated, sure.* B 393.

**Ἄρμα, -ατος** : Boeotian town near Mycalessus. B 499.

**ἅρμα, -ατος** : *chariot*, esp. *chariot of war.* It was low and light, entered from behind, with a curved rim (ἄντυξ) in front and on the sides, with standing room for two persons, the driver and the fighter; it was drawn generally by two horses, sometimes by three, and was used not so much for fighting as a ready means of transportation from one part of

ἅρμα

the field to another. The pl. is freq. used like the sing. *Cf.* δίφρος, ὄχος, ὄχεα.

**ἁρματο-πηγός** (πήγνυμι) : *chariot-maker.* Δ 485.

**ἁρμόζω**, aor. ἥρμοσε (ἀραρίσκω) : *fit, suit to.* ἥρμοσε αὐτῷ: *he fitted it to himself.* Γ 333.

**Ἁρμονίδης, -εω** : *son of Harmon* (*Joiner*), Tecton (*Carpenter*), a skillful Trojan artisan who built the ships that carried Paris to Greece. E 60 ff.

**ἄρνα** (acc. sing.), dual ἄρνε, gen. pl. ἀρνῶν (ϝαρν-, § 32 *a*): *lamb.* Γ 103, 273, Δ 435.

**ἀρνειός** (ἄρνα) : *ram.* Γ 197.

**Ἄρνη** : Boeotian town. B 507.

**ἄρνυμαι**, aor. opt. ἄροιο: *strive to win, gain.* Δ 95, E 553, Z 446.

**ἄρουρα** (ἀρόω, aro, arvum, Eng. *ear*): *plowed field, cornfield, land, earth.*

**ἁρπάζω**, aor. partic. ἁρπάξας (rapio): *seize, carry off.* Γ 444.

**ἴ-ρρηκτος** (ῥήγνυμι): (*unbroken*), *unwearied, untiring.* B 490.

**ἄρσαντες**: aor. partic. of ἀραρίσκω, *fit, suit.* A 136.

**ἀρτεμής, -ές**: *sound, unharmed.*

**Ἄρτεμις, -ιδος**: *Artemis,* Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother, she is on the side of the Trojans. Like him she bears a bow, and she is his counterpart in several respects, sending quiet death to women, as he does to men. E 51, 447, Z 428.

**ἄρτιος**: *well fitting, harmonious.* ἄρτια ᾔδη: "was of one mind."

**ἀρτύνω**, impf. ἠρτύνετο (ἀραρίσκω): *prepare, form.* B 55.

**ἀρχέ-κακος**: *beginning calamity, which began the trouble.* E 63.

**Ἀρχέ-λοχος** (*Leader of cohort*): a Trojan, son of Antenor. B 823. Slain by Ajax. Ξ 463 ff.

**ἀρχεύω**: *lead, command. Cf.* ἄρχω and ἡγεμονεύω. E 200.

**ἀρχή**: *beginning.* Γ 100.

**ἀρχός**: *leader, chief.* A 144, B 234.

**ἄρχω**, aor. subjv. ἄρξωσι, aor. opt. ἄρξειαν: *lead the way, command, rule, begin.* Freq. with gen.; sometimes with dat. of interest.

**ἀρωγή** (ἀρήγω): *help, protection.*

**ἀρωγός**: *helper* (ἐπὶ ψευδέσσι, *to liars*). Δ 235.

**ἆσαι**: aor. inf. of ἄω, *sate.* E 289.

**ἄ-σβεστος** (σβέννυμι) 3: (*unquenchable*), *ceaseless.* A 599.

**ἀσθμαίνω** (ἄημι, ἆσθμα): *breathe hard, gasp.* E 585.

**Ἀσίνη**: town in Argolis. B 560.

**Ἄσιος**: prominent leader of Trojan allies. B 837.

**Ἄσιος**, adj.: *Asian.* B 461.

**Ἀσκάλαφος**: leader of Orchomenians, son of Ares. B 512.

**Ἀσκανίη**: district in Bithynia. B 863.

**Ἀσκάνιος**: leader of Trojan allies from Ascania. B 862.

**ἀσκέω**, impf. ἤσκειν, aor. partic. ἀσκήσας: *prepare.* Δ 110.

**Ἀσκληπιάδης**: *son of Asclepius,* Machaon, a skilled surgeon. Δ 204.

**Ἀσκληπιός**: *Asclepius,* Aesculapius. B 731. Homer does not know him as a divinity, but as a hero skilled in surgery and the use of herbs.

**ἀσκός**: *leathern bottle* for wine.

**ἀσπαίρω**: *gasp, twitch.* Γ 293.

**ἀσπερχές**, adv.: *violently, eagerly.*

**ἄ-σπετος**: *unspeakable, indescribably great, vast.* B 455, Γ 373.

**ἀσπιδιώτης**: *shield bearing,* equiv. to ἀσπιστής. B 554.

**ἀσπίς, -ίδος**, fem.: *shield;* the general word for both the large oval shield (ἀμφιβρότη B 389) and a smaller round shield (εὔκυκλος E 797). It was made of several

layers of oxhide, with generally an outer layer of bronze. It was supported by a strap which passed over the shoulder, and was guided by the left hand. *Cf.* σάκος.

ἀσπίς

ἀσπιστής: *shield-bearing man, warrior. Cf.* αἰχμητής. Δ 90, 201.

Ἀσπληδών, -όνος: Orchomenian town. B 511.

ἄσσα: Epic for ἅ τινα, from ὅς τις.

ἄσσον, adv.: *nearer*, comp. of ἄγχι. ἄσσον εἶμι: *approach*. A 567.

ἄ-σταχυς, -υος: *ear of grain*. B 148.

ἀ-στεμφές (*staff*), adv.: *still*. Γ 219.

ἀ-στεμφής, -ές: *unshaken, firm*. B 344.

Ἀστέριον: Thessalian town. B 735.

ἀστερό-εις, -εντος (ἀστήρ): *starry*.

ἀστεροπητής (ἀστράπτω): *hurler of the lightning, god of the lightning*. Epithet of Zeus. A 580, 609.

ἀστήρ, -έρος (*star*): *star*. ἀστὴρ ὀπωρινός: *Sirius, the dog star*. Z 295.

ἀστράπτω: *lighten, send lightning*.

ἄστυ, -εος (ϝάστυ): *city, walled town* (as made up of dwellings); while πόλις is the city as the 'county seat,' the central point of the territory. B 801, Γ 116.

Ἀστύαλος: a Trojan. Z 29.

Ἀστυ-άναξ, -ακτος (*Defender of the city*): *Astyanax*, name given by the Trojans to Hector's son, because of Hector's protection of the city. Z 403, X 506.

Ἀστύνοος: a Trojan. E 144.

Ἀστυόχεια (ἔχω): mother of Tlepolemus by Heracles. B 658.

Ἀστυόχη: mother of Ascalaphus by Ares. B 513.

ἀσχαλάω, pres. inf. ἀσχαλάαν (§ 47 *c*): *am impatient, vexed*. B 293, 297.

Ἀσωπός: Boeotian river. Δ 383.

ἀ-τάλαντος: *like, equal*. B 169, E 576.

ἀταλά-φρων, -ονος (φρήν): *merry hearted*. Z 400.

ἀτάρ (αὐτάρ): *but, yet, while*. It always stands at the beginning of its clause (often correlative with μέν), and often marks a distinct contrast with the preceding situation. Freq., however, the contrast is slight, when ἀτάρ means *and* or *and then*, rather than *but*. It is somewhat more emphatic than δέ, since it has a more prominent position. A 166, 506.

ἀ-τάρβητος (ταρβέω): *fearless, undaunted*. Γ 63.

ἀ-ταρτηρός: *harsh, angry*. A 223.

ἀτασθαλίη (ἄτη), always pl.: *blind infatuation, wickedness*. Δ 409.

ἀ-τειρής, -ές (τείρω): *unwearied, unyielding, firm*. Γ 60, E 292.

ἀ-τέλεστος (τέλος): *unaccomplished, unfulfilled, fruitless*. Δ 26, 168.

ἀ-τελεύτητος (τελευτάω): *unaccomplished*. A 527, Δ 175.

ἄτερ, adv. with gen.: *without, apart from*. A 498, Δ 376, E 473.

ἄ-τερπος (τέρπω): *cheerless*. Ms. reading in Z 285.

ἄτη (ἀϝάτη, ἀάω): *blind infatuation, blindness, ruin.* Z 356.

ἀ-τῑμάζω, aor. ἠτίμασεν, and ἀ-τῑμάω, aor. ἠτίμησεν (τῑμή): *hold in low esteem, slight.* A 11, 356.

ἄ-τῑμος, superl. ἀτῑμοτάτη: *unhonored, slighted.* A 516.

ἀτιτάλλω: *cherish, rear, feed* (of horses). E 271.

ἄτος (contracted from ἄατος): *insatiate,* with gen. E 388.

Ἀτρεΐδης and Ἀτρεΐων, -ωνος: *son of Atreus.* § 39 *f.* Epithet of Agamemnon and Menelaus (Ἀτρεΐδαι). When without special qualification, it generally refers to Agamemnon.

ἀτρεκές, adv.: *truly, really.* E 208.

ἀτρεκέως, adv.: *truly, exactly.* B 10.

ἀ-τρέμας (τρέμω), adv.: *still, motionless.* B 200, E 524.

Ἀτρεύς, -έος: *Atreus,* son of Pelops, father of Agamemnon and Menelaus. B 105 f.

ἄ-τρομος (τρέμω): (*without trembling*), *fearless.* E 126.

ἀτρύγετος: *restless.* Epithet of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as *barren.*)

ἀτρῡτώνη: *unwearied, invincible.* Epithet of Athena. B 157, E 115.

ἀτύζομαι, aor. partic. ἀτυχθείς: *am confused, am frightened.* Z 468.

Ἀτυμνιάδης: *son of Atymnius,* Mydon. E 581.

αὖ, conj.: *again, anew, on the other hand, but now* (forming a transition). *Cf.* ἀτάρ, αὐτάρ, αὖτε.

Αὐγειαί, pl.: (1) Lacedaemonian town. B 583. (2) Locrian town. B 532.

αὐγή: *gleam, brightness.* B 456.

Αὐγηιάδης: *son of Augēas,* Agasthenes. B 624.

αὐδάω, 3d pers. impf. ηὔδα, iterative aor. αὐδήσασκε (αὐδή): *speak.* τόσον αὐδήσασκε: *shouted so loud* (of Stentor). E 786.

αὐδή: *voice, speech.* A 249.

αὐερύω, aor. αὐέρυσαν (ἀνά, ϝερύω, ἀν ϝερυω, ἀϝϝερυω): *draw up.* § 29 *c.*

αὖθι, adv.: *right there, there, here.*

αὐλή: *courtyard, court* (situated before the house; the πρόθυρον and αἴθουσα lead from it into the house); *farmyard.* E 138, Z 247.

Αὐλίς, -ίδος: *Aulis,* a Boeotian harbor on the Eurīpus (opposite Chalcis in Euboea), where the Achaean forces gathered in order to set sail together for Troy. B 303 ff., 496.

αὐλ-ῶπις, -ιδος (αὐλός, ὤψ): *with high reed.* Epithet of a helmet, with high reedlike standard for the crest. (Or, *with holes in the visor for the eyes.*) E 182. See κόρυς.

αὐτάρ (αὖτε ἄρ): *on the other hand, but, yet.* Equiv. to ἀτάρ.

αὖ-τε, conj.: *again, anew, but;* in general equiv. to αὖ. A 202.

ἀῡτή (αὔω): *shout, battle cry.*

αὐτ-ῆμαρ: *the same day, that very day.*

αὐτίκα (αὐτός), adv.: *at once, straightway.* A 199, 386, 539.

αὖτις (αὖ), adv.: *again, a second time, afterwards, back again.* A 27.

**αὐτόθι** (αὐτός) [αὐτοῦ], adv.: *right there. Cf.* αὖθι. Γ 428.

**αὐτο-κασίγνητος**: *own brother.*

**αὐτό-ματος** (*automaton*): *of (his) own accord.* B 408.

**αὐτός, αὐτή, αὐτό,** intensive pron.: *self,* generally of the 3d pers., *himself, herself;* rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in English. αὐτός contrasts the man with his associates, his adversaries, his horses, his clothing, his weapons, his soul (A 4), *etc.* It allows of a large variety of translations; *e.g. in person, alone (by himself), of free will.* τὴν αὐτὴν ὁδόν is equiv. to Attic ταύτην τὴν αὐτὴν ὁδόν. οὗτός is equiv. to οὗτος ὁ αὐτός. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., *e.g.* ἐμὸν αὐτοῦ κλέος (since ἐμόν is equiv. to ἐμοῦ), τὰ σ' αὐτῆς ἔργα (since σά is equiv. to σοῦ).

**αὐτοῦ** (strictly local gen. of αὐτός), adv.: *in the same place, right there, right here. Cf.* αὖθι, αὐτόθι. A 428.

**Αὐτο-φόνος**: a Theban. Δ 395.

**αὔτως** (αὐτός), adv.: *in the same way.* The connection alone decides the exact meaning. A large variety of translations is required; *e.g. as I am, without occasion, wholly, vainly, mere.* § 42 *i, k.* A 133.

**αὐχήν, -ένος**: *neck.* E 147, 161.

**αὔω**, aor. ἤυσε and ἄυσεν: *shout.*

**ἀφ-αιρέομαι**: see ἀπο-αιρέομαι, *take away.*

**ἀφ-αμαρτάνω**, aor. partic. ἀφαμαρτούσῃ: *lose, am bereft.* Z 411.

**ἀφ-αμαρτο-επής, -ές** (ἔπος): *erring in speech, uttering idle words.* Γ 215.

**ἄ-φαντος** (φαίνω): *unseen, out of sight, destroyed.* Z 60.

**ἄφαρ**, adv.: *straightway.* A 349.

**ἁφάω**, pres. partic. ἁφόωντα (§ 47 *c*) (ἅπτομαι, ἁφή): *handle.* Z 322.

**ἀφ-είη**, aor. opt. of ἀφίημι (*send off*): *hurl.* Γ 317.

**ἀφ-ἕλοντο**: aor. of ἀποαιρέομαι, *take away.* B 600.

**ἄφενος, -εος**: *plenty, wealth.* A 171.

**ἀφ-έστατε**: *stand aloof,* perf. of ἀφίστημι, *set at a distance.* Δ 340.

**ἀφ-ήσω**: fut. of ἀφίημι, *send away.*

**ἄ-φθιτος** (φθίνω): *imperishable, indestructible.* B 46.

**ἀφ-ίημι**, impf. ἀφίει, fut. ἀφήσω, aor. opt. ἀφείη: *dismiss, send off, hurl.* A 25.

**ἀφ-ικάνω**: *come;* as perf. *am come.*

**ἀφ-ίστημι**, aor. ἀπέστη, perf. ἀφέστατε: *set at a distance,* aor. and perf. intrans. *stand at a distance, stand aloof.* Δ 340.

**ἀφνειός** (ἄφενος): *rich, wealthy, abounding* (with gen. of fullness).

**ἀφ-ορμάομαι**, aor. opt. pass. ἀφορμηθεῖεν: *set out.* B 794.

**ἁφόωντα**: partic. of ἁφάω, *handle.*

**ἀ-φραδέως**: *thoughtlessly, inconsiderately.* Γ 436.

**ἀ-φραδίη**: *thoughtlessness, folly, ignorance.* B 368, E 649.

**ἀ-φραίνω** (*φρήν*): *am a fool.* *ἀφραίνοντα, playing the fool.* B 258.

**Ἀφροδίτη**: *Aphrodite,* Venus, daughter of Zeus and Dione (E 348, 370 f.), wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.

**ἀφρός** (*ὄμβρος,* imber): *foam.* E 599.

**ἄ-φρων, -ονος** (*φρήν*): *simpleton.*

**ἄ-φυλλος** (*φύλλον*): *leafless.* B 425.

**ἀφύσσω,** fut. **ἀφύξειν**: *draw* (water or wine), *collect, heap up* (wealth).

**Ἀχαιιάδες, -άδων,** pl. adj. as subst.: *Achaean women.* § 39 *g.* E 422.

**Ἀχαιίς, -ίδος** (*sc.* *γῆ*): *Achaean, Achaea.* **Ἀχαιίδες** (§ 39 *g*): *Achaean women* (contemptuously used of the men). B 235.

**Ἀχαιός**: *Achaean;* pl. Achivi, *the Achaeans.* The most powerful race of the Greeks at the time of the Trojan War. Phthiōtis (in Thessaly) was one of their principal seats. Homer uses this name more freq. than any other for all the Greeks (§ 22 *e*). Their epithets are *ἐυκνήμῖδες, well greaved, κάρη κομόωντες, long haired, χαλκοχίτωνες, bronze clad.*

**ἀχεύω** or **ἀχέω** (*ἄχος*): *grieve, sorrow, am troubled* (*θυμόν, in heart*).

**ἄχθομαι** (*ἄχθος*): *am burdened, distressed.* E 354, 361.

**Ἀχιλλεύς** or **Ἀχιλεύς, -ῆος**: *Achilles,* son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the *Iliad.* During the siege he had captured twelve Trojan cities on the coast and eleven in the interior. I 328 ff. Among his prizes was the youthful Brisēis, whom Agamemnon unjustly takes from him. This act of the king leads to the *μῆνις* of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in Π). In the Nineteenth Book of the *Iliad,* Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book and ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

**ἀχλύς, -ύος**: *mist, darkness.* E 696.

**ἄχνη**: *foam* (of the sea), *chaff* (of grain). Δ 426, E 499.

**ἄχνυμαι** (*ἄχος*): *grieve, am troubled.* *Cf.* *ἀκαχίζω, ἀχεύω.* A 103.

**ἄχος, -εος**: *grief, sadness.* A 188.

**ἀ-χρεῖον,** neut. adv.: *aimless.* *ἀχρεῖον ἰδών*: *looking silly, casting a foolish look.* B 269.

**ἄχρις,** adv.: *completely, wholly.*

**ἀχυρμιή** (*ἄχυρον*): *place where the chaff falls as it is winnowed;* loosely, *heap of chaff.* E 502.

**ἄψ,** adv.: *back, back again, backward.*

**ἀψίς, -ῖδος** (ἅπτω): *mesh.* E 487.

**ἄψ-ορρος** (ὄρνυμι), adj.: *returning, back.* ἄψορρον, adv.: *back.*

**ἆω**, aor. ἆσαι (satis): *sate.* E 289.

**ἄωρτο**: *hung*, plpf. of ἀείρω, *lift.*

## B

**βάζω**: *speak, say, utter.* Δ 355.

**βαθύς, βαθεῖα, βαθύ**, fem. gen. βαθέης or βαθείης: *deep, deep bayed, extended, high* (of standing grain).

**βαθύ-σχοινος**: *reedy, bearing tall reeds.* Epithet of the Asōpus. Δ 383.

**βαίνω**, fut. βήσομαι, 1st aor. trans. βῆσε, subjv. βήσομεν [βήσωμεν], aor. mid. βήσετο, 2d aor. intrans. ἔβην, perf. 3d pers. pl. βεβάασι, plpf. (ἐ)βεβήκει(ν): *go, come, walk;* 1st aor. act. *cause to go;* 2d aor. act., inceptive, *set out.* βεβάασι ἐνιαυτοί: *years have passed.* ἔβαν φέρουσαι: (*set out carrying*), *carried away; cf.* οἴχεσθαι προφέρουσα. (*Cf.* βάσκω, βίβημι, βηλός, βωμός.)

**βάλλω**, aor. (ἔ)βαλον, aor. mid. as pass. βλῆτο, perf. βέβληται, plpf. βεβλήκειν (§ 30 *k*): *throw, hurl, shoot, hit* with a missile. βαλέτην ἐν χερσίν: *laid in the arms.* βάλε κύκλα: *placed the wheels.* φιλότητα βάλωμεν: *shall we make friendship.* ἐνὶ φρεσὶ βάλλεο: *receive in thy mind, take to heart. Cf.* βέλος.

**βάν**: for ἔβαν [ἔβησαν, § 44 *n*], *set out;* aor. of βαίνω, *go.* Δ 209.

**βαρβαρό-φωνος** (φωνή): *rough-voiced*, with reference to the harshness of the Carian dialect. The word βάρβαρος for *non-Greek, foreigner*, is not found in Homer, just as the poet has no one word for *all Greece.* B 867.

**βαρύνω** (βαρύς): *weigh down, oppress.* E 664.

**βαρύς, βαρεῖα, βαρύ** (gravis): *heavy, mighty, violent, grievous.* βαρὺ στενάχων: *groaning heavily.* A 364.

**βάς**: aor. partic. of βαίνω, *go.*

**βασιλεύς, -ῆος**: *king, prince.* This title is applied more freely than ἄναξ. Γ 179.

**βασιλεύω**, fut. βασιλεύσομεν: *am king* (*queen*), *reign.* Z 425.

**βασιληΐς, -ίδος**, fem.: *pertaining to the king, royal.* Z 193.

**βάσκω** (βαίνω): *go, come. Cf.* φάσκω, γηράσκω.

**βάτην** [ἐβήτην]: aor. dual of βαίνω, *go.* A 327, E 778.

**Βατίεια** (βάτος): *Thornhill*, a hill near Troy, before the Scaean Gate. B 813.

**βεβάᾱσι** perf., **βεβήκειν** (§§ 30 *k*, 44 *b*) plpf.: of βαίνω, *go.* B 134, A 221.

**βέβληαι, βέβληται**: perf. pass. of βάλλω, *hit.* E 103, 284.

**βεβρώθω** (βιβρώσκω): *eat, devour.* Δ 35.

**βείω** [βῶ, § 52 *c*]: aor. subjv. of βαίνω, *go.*

**Βελλεροφόντης**: *Bellerophon*, son of Glaucus, grandson of Sisyphus. His story is rehearsed at length. Z 153–201.

**βέλος, -εος** (*βάλλω*): *missile, arrow.*

**βένθος, -εος** (*βαθύς*): *depth.* A 358.

**βῆ** [*ἔβη*], **βήσετο** [*ἐβήσατο*], **βήσομεν** [*βήσωμεν*], **βήω** or **βείω** [*βῶ*, § 52 *c*]: aor. of *βαίνω, go.* The 1st aor. is transitive.

**βηλός** (*βαίνω*): *threshold.* A 591.

**Βῆσσα**: Locrian town. B 532.

**βῆσσα**: *glen, ravine.* B 532, Γ 34.

**Βίας, -αντος**: a lieutenant of Nestor. Δ 296.

**βίβημι** (*βαίνω*): *go.* *μακρὰ βιβάντα*: *with long strides.* Γ 22.

**βίη**: *might, strength,* for attack; pl. *deeds of violence, violence.* Freq. in periphrasis (*cf.* *μένος, σθένος, κῆρ*). § 16 *d.* Πριάμοιο *βίη*: *the might of Priam, the mighty Priam.* *βίη Ἡρακληείη*: *the mighty Heracles.*

**βίη-φιν,** old locat.: *in might.* Δ 325.

**βιός**: *bow.* Δ 125.

**βίοτος** (*βίος*): *life, means of life, wealth.* E 544, Z 14.

**βλάπτω,** aor. pass. partic. *βλαφθέντε*: *weaken, hinder, hold back.* Z 39.

**βλήμενος, βλῆσθαι, βλῆτο**: aor. mid. as pass. of *βάλλω, hit.* § 50 *d.*

**βλώσκω,** aor. partic. *μολοῦσα*: *go.* § 30 *g.*

**Βοάγριος**: a stream in eastern Locris, emptying into the sea opposite the northwest corner of Euboea. B 533.

**βοάω,** pres. partic. *βοόωντες* (§ 47 *c*) (*βοή*): *shout, cry aloud.* B 97.

**βοείη** (*βοῦς*): *oxhide* (*sc.* *δορά*, see on A 54), *shield of oxhide* (*sc.* *ἀσπίς*). E 452.

**βόειος** (*βοῦς*): *of cattle.* *νεῦρα βόεια*: *ox sinews, bowstring.* Δ 122.

**βοή**: *shout, outcry.* *βοὴν ἀγαθός*: *good at the war cry, valiant in war* (esp. of Menelaus and Diomed). This was an important quality in battle when trumpets were not used.

**Βοίβη**: *Boebe* in Thessaly, not far from Pherae, on the lake to which it gives its name. B 712.

**Βοιβηίς, -ιδος**: *of Boebe.* **Βοιβηὶς** *λίμνη*: *Boebean lake.* B 711.

**Βοιωτοί**: *the Boeotians.* B 494, 510, E 710.

**βοόωντες**: partic. of *βοάω, shout.*

**Βορέης,** gen. **Βορέαο**: *Boreas, North wind.* (See *ἄνεμος.*) E 524.

**βόσκω** (*βοῦς, botany*): *pasture, feed.* E 162.

**βοτρῦδόν** (*βότρυς*), adv.: *in clusters* like grapes, of swarms of bees. B 89.

**βουβών, -ῶνος**: *groin.* Δ 492.

**βουκολέω** (*βουκόλος*): *tend cattle.*

**Βουκολίων, -ωνος** (*bucolic*): eldest son of Laomedon. Z 22.

**βουλευτής**: *councilor, member of the* *βουλή.* Z 114.

**βουλεύω,** fut. *βουλεύσομεν,* aor. *βουλεύσατο* (*βουλή*): *advise, counsel:* mid. *deliberate, plan.* B 347.

**βουλή**: *advice, counsel, plan, will, purpose; council,* composed of *γέροντες, elders.* A 5, B 53.

**βουλη-φόρος**: *counsel-giver, councilor.* Epithet of princes. E 180.

**βούλομαι** (*βουλή,* volo): *wish, will, prefer.* Because of its comparative

idea, it is sometimes followed by ἤ, like βούλομαι μᾶλλον. A 117.

**βου-πλήξ, -ῆγος** (πλήσσω): *ox-goad, whip.* Z 135.

**Βουπράσιον**: ancient town in northern Elis. B 615.

**βοῦς**, gen. βοός, nom. pl. βόες, dat. pl. βόεσσι or βουσί, acc. pl. βόας or βοῦς (bos, *cow*): *ox, cow;* pl. *cattle.*

**βο-ῶπις, -ιδος** (βοῦς, ὤψ): (*ox-eyed*), *calm eyed, soft eyed, i.e.* with deep, majestically quiet eyes. Epithet esp. of Hera, βοῶπις πότνια Ἥρη. *Cf.* λευκώλενος.

**βράχω**: *roar, grate loudly.* E 859.

**βρέμω**, mid. βρέμομαι: *roar.* μεγάλα βρέμει: *roars loudly, beats with a roar.* B 210, Δ 425.

**βρεχμός**: *forehead.* E 586.

**Βριάρεως**: a hundred-armed giant, called *Briareüs* by the gods, but Αἰγαίων by men. A 403.

**βρίζω** (βρίθω): *am sluggish, inactive.* Δ 223.

**βρῖθοσύνη**: *weight, burden, load.*

**βρῖθύς, -εῖα, -ύ**: *heavy.* E 746.

**Βρῖσεύς, -ῆος**: *Brises,* father of Briseïs. A 392.

**Βρῖσηίς, -ίδος**: *daughter of Brises,* a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the *Iliad.* Only her 'patronymic' is used by Homer (§ 39 *g*), and perhaps this means only *maiden from Brisa* (or Bresa) on Lesbos. In the sack of Lyrnessus by Achilles her husband and her three brothers had been slain. A 184, 336, B 689, T 245 f., 282 ff.

**βροτό-εις, -εντος** (βρότος): *bloody, gory.* Z 480.

**βροτο-λοιγός** (βροτός): *man-destroying.* Epithet of Ares. E 518, 846.

**βροτός** (μορτός, μρο-τος, mors): *mortal,* both as adj. and subst. § 30 *g.*

**Βρῦσειαί**, pl.: a Lacedaemonian town. B 583.

**βωμός** (βαίνω): (*base*), *altar.* A 440.

**Βῶρος**: a Trojan ally. E 44.

**βωτι-άνειρα**: *men- (hero-) nourishing.* Epithet of Phthia. A 155.

## Γ

**γαῖα**: *earth, land, ground.* Opposed sometimes to the heavens, sometimes to water. Equivalent to γῆ, αἶα. A 254, B 95.

**γαίω** (gaudeo): *rejoice, exult. Cf.* γηθέω. A 405.

**γάλα**, gen. γάλακτος (lac): *milk.*

**γαλόως**, dat. γαλόῳ (glos): *husband's sister.* (The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law.*) Γ 122, Z 378.

**γαμβρός** (γάμος): *connection by marriage, daughter's husband, sister's husband.* E 474, Z 177.

**γάμος**: *marriage.* E 429.

**Γανυ-μήδης, -εος** (*Glad-hearted*) (μῆδος): *Ganymed,* son of Tros

(founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cupbearer of Zeus. E 266, Y 232.

**γάρ** (γέ, ἄρα), causal particle: *for*. It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by *for*, but 'marks a statement as certain and incontestable.'

**γαστήρ, -έρος**, f. (*gastric*): *belly, stomach, womb*.

**γέ**: an enclitic particle, which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice or by arrangement of words. In several cases γ' was wrongly inserted by the copyists, after some other consonant had been lost.

**γεγάασι**, *are*, 3d pl., **γεγαῶτας** partic.: perf. of *γίγνομαι, am born*. B 866.

**γείνομαι**, aor. **ἐγείναο** (γίγνομαι): *am born*; aor. *begot, bore*. A 280.

**γελάω**, aor. **ἐγέλασσε**, aor. partic. **γελάσασα** (γέλος): *laugh*; aor. *fell to laughing, burst into a laugh*.

**γελοίιος**: *laughable, what would raise a laugh*. B 215.

**γέλως** (or γέλος, § 37 *b*): *laughter*.

**γενεή** (γένος) and **γενέθλη**: *race, generation, breed, stock* (of horses). **γενεῇ**: *in age*. **γενέθλη ἀργύρου**: *fatherland of silver*. B 857.

**γενέσθαι, γένετο**: aor. of *γίγνομαι, become, am born*. Γ 323.

**γενναῖος** (γένος): *suited to* (my) *birth, in* (my) *nature*. E 253.

**γένος, -εος** (genus): *race, family, birth, descent*. **γένει ὕστερος**: *later by birth, in age, younger*. Γ 215.

**γεραιός** (γῆρας) 3: *old, full of years*; subst. *old man, aged man*. **γεραιαί**: *matrons*, fem. of γέροντες. Z 296.

**γέρανος** (grus, *crane*): *crane*. B 460.

**γεραρός** (γῆρας): *stately*. Γ 170.

**γεραρώτερος**: *more stately*. Γ 211.

**γέρας**, pl. **γέρα**: *prize of honor*. Booty taken on marauding expeditions was the common property of the army only after the several prizes of honor had been distributed to the chiefs. These prizes were sometimes selected by the leaders themselves, but are often spoken of as gifts of the people. Doubtless they were distributed by the general, with the approval of the army.

**Γερήνιος**: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district. B 336.

**γερούσιος**: *of the elders* (γέροντες). Epithet of special wine broached at the 'aldermanic' dinners.

**γέρων, -οντος**, voc. **γέρον** (γῆρας): *old, aged man, greybeard*. It is strictly an adj., with δαίμων implied, in A 538. **οἱ γέροντες**: *elders of the people*, the *nobles*, who without

regard to age formed a βουλή or council; *cf.* the Spartan γερουσία, senatus, *aldermen.*

**γέφῡραι**, pl.: *embankments, dikes.* Figur. πολέμοιο γέφυραι, *dikes of war, i.e.* the lanes between the two opposing lines of combatants. (Often called *bridges* of war, but Homer does not use γέφυρα as *bridge.*) (Or, according to others, the open spaces between the different divisions of the same army.) Δ 371, E 88.

**Γῆ**: contracted from γαῖα (γεα), *Earth.* Γ 104.

**γηθέω**, aor. γήθησεν (gaudeo, γαίω): *rejoice, am glad.*

**γηθόσυνος** 3: *glad.* Δ 272.

**γῆρας, -αος**: *old age. Cf.* γέρων.

**γηράσκω** (γῆρας): *grow old.* B 663.

**γῆρυς**, fem.: *voice, cry.* Δ 437.

**γίγνομαι**, aor. (ἐ)γένοντο, perf. γεγάᾱσι (γένος): *come into existence, am born, become, arise.* πρὸ ὁδοῦ ἐγένοντο: *came forward* (πρό) *on their march.* Δ 382.

**γιγνώσκω**, fut. γνώσεαι, aor. ἔγνω or γνῶ (nosco, *know*): *recognize, perceive, learn, know.* E 182.

**γλάγος, -εος** (γάλα): *milk.* B 471.

**Γλαῦκος**: *Glaucus.* (1) Son of Sisyphus, father of Bellerophon. (2) Grandson of Bellerophon, brave leader of the Lycians. B 876, Z 150 ff. See on B 876.

**γλαυκ-ῶπις, -ιδος** (γλαυκός, ὤψ): *bright-eyed, gleaming-eyed.* Epithet of Athena, as the fierce-eyed goddess of war; *cf.* A 200. — "Bright eyes." (Homer does not mention the γλαύξ, *owl.*)

**Γλαφύραι**: Thessalian town. B 712.

**γλαφυρός** 3: *hollow.* B 516, Γ 119.

**Γλίσας, -αντος**: Boeotian town, near Thebes. B 504.

**γλουτός** (*clot*): *buttock.* E 66.

**γλυκύς, -εῖα, -ύ**, comp. γλυκίων: *sweet.*

**γλυφίς, -ίδος**: *notch* in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. Δ 122.

**γλῶσσα**: *tongue; language.* A 249.

**γνοίην**: aor. opt. of γιγνώσκω, *know.*

**γνύξ** (γόνυ): *on the knee.* γνὺξ ἔριπε: *fell upon his knee. Cf.* λάξ, πύξ.

**γνῶ** aor. ind., γνῷ and γνώσι [γνῶσι] aor. subjv., γνώμεναι aor. inf. [γνῶναι], γνώσεαι fut. ind.: of γιγνώσκω, *know, learn, recognize.* A 411, B 349.

**γνωτός** (γίγνομαι) 3: *brother.* Γ 174.

**γοάω**, pres. partic. fem. γοόωσα (§ 47 *c*), aor. γόον (γόος): *groan, lament with groans.* E 413, Z 500.

**Γονόεσσα**: Achaean town near Pellene. B 573.

**γόνος** (γίγνομαι): *offspring, son.*

**γόνυ**, nom. or acc. pl. γούνατα and γοῦνα, gen. pl. γούνων, dat. pl. γούνασι (γονϝ-, genu, *knee*): *knee.* The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence γούνατ' ἔλυσεν, *loosed his knees, took away his strength, i.e.* disabled him. In entreaties, the suppliant

clasped the knees of him from whom he sought the favor. λαβὼν ἐλλίσσετο γούνων: *clasped his knees and besought him.* A 500.

**γόον**: aor. of γοάω, *lament.* Z 500.

**γόος**: *groan, lamentation.* Z 499.

**Γόργειος** 3: *of the Gorgon, Gorgon's.*

**Γόρτῡς, -ῡνος**: *Gortys* or *Gortyna,* an important town in Crete. B 646.

**γοῦνα** or **γούνατα**, acc. pl., **γούνασι** dat. pl.: of γόνυ, *knee.* Z 511.

**γουνάζομαι**, fut. γουνάσομαι (γόνυ): *supplicate, entreat.* See γόνυ.

**Γουνεύς, -ῆος**: leader of the Enians before Troy. B 748.

**Γραῖα**: *Graea,* a Boeotian town near Orōpus from which the later name Γραικοί (*Greeks*) is thought to be derived. B 498.

**γράφω**, aor. partic. γράψας (*carve*): *scratch, cut.* γράψας ἐν πίνακι: *cutting on a tablet.* Possibly this was not *writing* with an alphabet, but a pictorial representation of what had been done or was to be done. Z 169.

**γρηῦς**, dat. γρηΐ: *old woman.* Γ 386.

**γύαλον**: *curved, curved plate* of the armor. E 99.

**Γῡγαίη** (λίμνη): the *Gygaean lake* in Lydia near Sardis, and the nymph of that lake. B 865.

**γυῖον**: (*joint*), *limb, member* (of knees, feet, arms, hands). τρόμος ἔλλαβε γυῖα: *trembling seized his limbs.* γυῖα δ' ἔθηκεν ἐλαφρά: *made his limbs light.* Γ 34.

**γυναι-μανής, -έος** (μαίνω): *woman-mad,* of Paris. Γ 39.

**γυνή**, dat. γυναικί, acc. γυναῖκα, voc. γύναι (*queen*): *woman, wife.* A 348.

**Γυρτώνη**: town of the Lapithae, in Pelasgiotis. B 738.

**γύψ, γῡπός**: *vulture.* Δ 237.

## Δ

**δαήμεναι** (aor. inf.), aor. subjv. δαῶμεν: *learn:* used as pass. of διδάσκω, *teach.* B 299, Z 150.

**δᾱήρ, -έρος**: *husband's brother.* Γ 180.

**δαιδάλεος** 3: *cunningly wrought, richly ornamented.* Z 418.

**δαίδαλον** (*cf. Daedalus*): *cunning work.*

**δαΐζω**, aor. inf. δαΐξαι: *rend, cleave.*

**δαιμόνιος** (δαίμων) 3: (*one under the influence of a divinity*), *strange goddess, sir!* δαιμόνιε: *my poor* wife (or husband), *Madam!* The connection must determine the exact force.

**δαίμων, -ονος**: *divinity;* much like θεός, but esp. of the gods in relation with men. (Never *demon.*)

**δαίνυμαι**: *feast.* *Cf.* δατέομαι.

**δαίς**, gen. δαιτός (δαίνυμαι): *feast.*

**δαιτρόν**: *measured portion.* Δ 262.

**δαΐ-φρων, -ονος**: *fiery-hearted, valiant.*

**δαίω**, plpf. δεδήειν (§ 44 *b*): *kindle;* plpf. *had blazed forth, was blazing.*

**δάκνω**, aor. δάκε: *bite,* figur. *sting.*

**δάκρυ** (lacruma, *tear*): *tear.*

**δακρυό-εις, -εσσα**: *tearful, shedding tears, bringing tears.* Z 455.

**δάκρυον**: equiv. to δάκρυ, *tear.*

**δακρύω**, aor. **δακρύσας**: *weep, shed tears;* aor. *fell to weeping.* A 349.

**δάμαρ, -αρτος**: *wife, spouse.* Γ 122.

**δάμνημι**, impf. **ἐδάμνα**, fut. **δαμῶ** and **δαμόωσιν**, aor. **(ἐ)δάμασσα**, aor. pass. **ἐδάμη**, aor. subjv. pass. **δαμήῃς**, perf. pass. **δεδμήμεσθα**, plpf. pass. **δεδμήατο**, aor. partic. **δμηθέντα** (domare, *tame*): *bring into subjection, subdue, overcome, conquer, master.*

**Δαναοί**: *the Danaäns;* strictly descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy like **Ἀχαιοί** and **Ἀργεῖοι** (§ 22 *e*). They are called **ταχύπωλοι** (*with swift steeds*).

**δάπεδον**: *floor, pavement.* Δ 2.

**δάπτω**, aor. **ἔδαψεν**: *devour, tear.*

**Δαρδανίδης**: *son of Dardanus.* Epithet esp. of his descendant Priam.

**Δαρδάνιος** 3 and **Δάρδανος**: *Dardanian*: pl. *the Dardanians*, inhabitants of the country around Troy, led by Aeneas. B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to **Τροίη**, *the Troad*) and the great-grandfather of Ilus (who gave his name to **Ἴλιος** and was father of Laomedon and grandfather of Priam). Y 215 ff.

**Δάρης, -ητος**: *Dares*, priest of Hephaestus, in Troy. E 9 ff.

**δασμός** (**δαίω, δατέομαι**): *distribution, division*, of the spoils. A 166.

**δατέομαι**, aor. **δάσσαντο**, perf. pass. **δέδασται**: *divide among themselves, distribute. Cf.* **δαίνυμαι, δαιτρόν.**

**Δαυλίς, -ίδος**: *Daulis*, Phocian town, on a height east of Delphi. B 520.

**δα-φοινός**: *all blood-red.* § 40 *d.*

**δαῶμεν**: *learn*, aor. subjv. pass. of **διδάσκω**, *teach.* B 299.

**δέ**, conj.: *but, and.* Freq. **δέ** is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction or a survival of the older and simpler 'paratactic' or 'coördinate' construction. Freq. a clause with **δέ** is used where a subordinate clause (of cause, concession, time, *etc.*) might have been used; hence **δέ** may often be translated *for, though, while.*

**-δέ**: inseparable enclitic particle; *e.g.* **ἀγορήνδε**, *to the agora;* **οἰκόνδε**, *to the house, homeward.* § 33 *e.*

**δέγμενος**: *waiting:* aor. of **δέχομαι**, *receive, expect.* B 794.

**δέδασται**: perf. of **δατέομαι**, *divide.*

**δεδεγμένος**: *waiting, on the watch*, perf. partic. of **δέχομαι.** Δ 107.

**δέδεξο**: *receive* (in hostile sense), perf. imv. of **δέχομαι.** E 228.

**δέδετο**: plpf. pass. of **δέω**, *bind.*

**δεδήειν**: *was blazing;* plpf. of **δαίω**, *kindle.* § 44 *b.* B 93.

**δεδμήατο** (§ 44 *l*) plpf., **δεδμήμεσθα** perf.: *were (are) subject;* pass. of **δάμνημι**, *subdue.* Γ 183, E 878.

**δεδμημένοι**: perf. pass. of **δέμω**, *build.*

**δέδοται**: perf. pass. of **δίδωμι**, *give.*

**δειδέχατο**: *were pledging;* plpf. mid.

of δείκνυμαι, (*extend the hand*), *greet, honor.* Δ 4.

**δειδήμων, -ονος** (δείδω): *fearful, cowardly.* Γ 56.

**δειδίσσομαι** (δείδω): *frighten; am frightened.* Δ 184.

**δείδω**, aor. (ἔ)δεισεν, perf. δείδοικα, perf. imv. δείδιθι, perf. partic. δειδιότες, plpf. ἐδείδιμεν (δϝείδω, δέος): *fear, am afraid.* Since the stem originally began with two consonants, a short vowel is often 'long by position' before it.

**δείκνυμαι**, plpf. as aor. δειδέχατο: *pledge, greet.* Δ 4.

**δείκνῡμι**, aor. δεῖξεν: *point out, show.* E 870.

**δειλός** (δέος) 3: *cowardly, worthless, miserable.* A 293.

**δεῖμα, -ατος** (δέος): *fright, terror.*

**Δειμός**: *Terror*, attendant of Ares. See Ἄρης. Δ 440.

**δεινός** (δέος) 3: *terrible, fearful, dread.* δεινὸν ἔνευεν: *nodded terribly.* Γ 337.

**δεῖπνον**: *dinner;* the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon. *Cf.* ἄριστον, *breakfast;* δόρπον, *supper.* B 381.

**δειρή**: *neck.* Γ 371.

**δεῖσε**: aor. of δείδω, *fear.* E 623.

**δέκα** (decem, *ten*): indecl. *ten.* As a round number. B 489, Δ 347.

**δεκάς, -άδος**, f.: *decade, squad of ten.*

**δέκατος** 3: *tenth.* δεκάτῃ: *on the tenth* day; *sc.* ἡμέρῃ. See on A 54.

**δεκά-χῑλοι**: *ten thousand.* E 860.

**δέκτο**: aor. of δέχομαι, *accept.*

**δέμας**: *build, stature, form.* A 115.

**δέμω**, perf. pass. δεδμημένοι: *build.*

**δένδρεον**: *tree.* (δενδρέῳ is disyllabic.)

**δέξαι, δέξασθαι**: aor. of δέχομαι, *receive.* A 112, E 227, Z 46.

**δεξιή**: (*sc.* χεῖρ), *right hand, pledge.*

**δεξιός** 3 and **δεξιτερός** (dexter) 3: *right, on the right.* δεξιτερή: *right hand.*

**δέος, -εος** (δϝέος): *fear, dread.* A 515.

**δέπας**, dat. pl. δεπάεσσιν: *goblet, beaker, cup. Cf.* κύπελλον. A 471.

**δέρκομαι**: *look, see, have sight.* A 88.

**δέρμα, -ατος**: *hide, leather* (of a shield). Z 117.

**δέρω**, aor. ἔδειραν: *flay.* A 459.

**δεσμός** (δέω): *bond, halter* (of a horse). Z 507.

**δεύομαι**, opt. δευοίατο [δεύοιεν, δέοιεν, § 44 *l*]: *lack, am in want.*

**δεῦρο, δεύρω** (Γ 240), adv.: *hither.* Sometimes as an interjection, *come hither!* A 153, B 138.

**δεύτερον**, adv.: *second, next.* A 513.

**δεύτερος**: *second, next.* Γ 349.

**δεύω**: *moisten, wet.* B 471.

**δέχομαι**, aor. (ἐ)δέξατο, aor. inf. δέχθαι, perf. imv. δέδεξο, fut. perf. as fut. δεδέξομαι: *receive, take, accept, welcome; await, receive* (in hostile sense). A 23.

**δέω**, aor. (ἔ)δησαν, plpf. δέδετο: *bind, fetter. Cf.* δεσμός. A 406.

**δή**, temporal and determinative particle: *now, already, at length; clearly, just.* No English particles correspond to many of its uses. Freq. with imv. and opt., and

with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases δὴ τότε, δὴ γάρ. It forms one syllable (by 'synizesis,' § 25) with the first syllable of αὖτε, αὖ, and of οὕτως, and several other words, — in these cases being originally perhaps a 'weak form' δέ which was related to δή, as μέν is to μήν.

**δηθά** (δήν), adv.: *long, for a long time.* B 435, E 587.

**δηθύνω**: *delay, tarry.* Z 519.

**Δηικόων, -ωντος**: a Trojan killed by Agamemnon. E 534.

**δῆιος** (δαίω): *blazing, devouring, destroying, hostile;* pl. *enemies.*

**δηιοτής, -ῆτος** (δῆιος): *strife, conflict.* Γ 20, E 348.

**δηιόω**, impf. δῄουν, aor. subjv. δηώσωσιν, aor. pass. partic. δηωθέντων: *slay, cut down, destroy.*

**Δηΐπυλος**: comrade of Sthenelus. E 325.

**δηλέομαι**, aor. (ἐ)δηλήσαντο: *harm, wrong, lay waste.* Γ 107.

**Δημήτηρ**, gen. Δήμητρος: *Demeter,* Ceres. She is not one of the more important gods. B 696, E 500.

**δημο-βόρος** (δήμιος, βιβρώσκω): *devouring the goods of the people.* A 231.

**δημο-γέρων, -οντος**: *elder of the people,* in Troy. Γ 149, Λ 372.

**Δημοκόων, -ωντος**: son of Priam, slain by Odysseus. Δ 499.

**δῆμος**: *country, land: people.* δήμου ἄνδρα: *man of the people, common man,* contrasted with the nobles. B 198, Γ 50, Z 158.

**δήν** (δϝην), adv.: *long, for a long time, long-lived. Cf.* δηθά. A 512.

**δηναιός** (δήν): *long-lived.* E 407.

**δῆνος, -εος**, pl.: *thoughts.* Δ 361.

**δῃόω**: see δηιόω, *slay, destroy.*

**δηρόν**, adv.: *long. Cf.* δηθά, δήν.

**δῆσαν**: aor. of δέω, *bind.* E 386.

**δηωθέντων** aor. pass. partic., **δηώσωσιν** aor. subjv.: of δηιόω, *slay.*

**Δία**: acc. of Ζεύς. A 394.

**δῖα**, fem. of δῖος: *magnificent, divine.*

**διά** (δύο, dis, *twain*), adv. and prep. with gen. and acc.: *between, through, in different directions.* (1) Adv. διὰ κτῆσιν δατέοντο: *divided (parted) among them the property;* διὰ τρίχα κοσμηθέντες: *divided in three tribes.* (2) With gen. διὰ ἀσπίδος: *through the shield.* (3) With acc. διὰ ὑσμίνας: *through (by means of) the conflicts:* διὰ νύκτα: *during the night:* διὰ μαντοσύνην: *(on account of), by means of his gift of prophecy.*

In composition with verbs, διά indicates motion *through* something, completion, separation, reciprocal relation.

**δια-θρύπτω**, aor. pass. partic. διατρυφέν: *break in pieces.* Γ 363.

**δια-κλάζω**, aor. partic. διακλάσσας: *break in pieces.* E 216.

**δια-κοσμέω**, aor. opt. pass. διακοσμηθεῖμεν (κόσμος): *divide and arrange. Cf.* dispono. B 126.

**δια-κρίνω**, fut. διακρινέει, aor. pass. διέκριθεν [διεκρίθησαν], aor. inf.

pass. διακρινθήμεναι: *separate, part, arrange in divisions.* B 475.

**διάκτορος**: *messenger, guide.* Epithet of Hermes, generally connected with ἀργειφόντης. B 103.

**δι-αμάω**, aor. διάμησε: (*mow through*), *cut through.* Γ 359.

**δια-μετρέω** (μέτρον): *measure off* ground for a combat. Γ 315.

**δια-μετρητός**: *measured off.* Γ 344.

**δι-αμ-περές**, adv.: *through and through, completely through, right through.*

**δι-άν-διχα**, adv.: *in two ways.* A 189.

**δια-πέρθω**, aor. inf. διαπέρσαι, aor. διεπράθομεν: *sack, lay waste.*

**δια-πορθέω**, aor. partic. διαπορθήσας: *sack, destroy.* B 691.

**δια-πρήσσω** (περάω): *accomplish, traverse* (*go, pass through*); intrans. *advance.* With gen. πεδίοιο: *on the plain.* B 785.

**δια-πρό**, adv.: *forward and through, right through.* Δ 138, E 66.

**δια-ρραίω**, aor. inf. διαρραῖσαι: *tear in pieces, rend.* B 473.

**δια-σκίδνημι**: *send in different directions, scatter.* E 526.

**δια-σσεύω**, plpf. διέσσυτο as aor.: *rush through.* B 450, E 661.

**δια-στήτην**: (*stood apart*), *separated;* aor. of διίστημι, *separate.* A 6.

**δια-τμήγω**, aor. pass. διέτμαγεν [διετμάγησαν]: (*cut through*), *separate.*

**δια-τρίβω**: (*wear away*), *hinder, attempt to check.* Δ 42.

**δια-τρυφέν**: aor. pass partic. of διαθρύπτω, *break in pieces.* Γ 363.

**διδάσκω**, aor. δίδαξε, aor. pass. ἐδάην, aor. subjv. pass. δαῶμεν (disco, doceo): *teach, instruct.* E 51.

**διδυμάων, -ονος** (δίδυμος, *two*): *twin.*

**δίδωμι**, 3d pl. pres. διδοῦσιν (§ 52 *a*), impf. δίδου, fut. δώσω, aor. (ἔ)δωκε(ν) and δόσαν, 3d sing. aor. subjv. δώῃσι or δῷσι, 3d pl. aor. subjv. δῶσιν or δώωσιν, aor. imv. δός, aor. inf. δόμεναι, δόμεν, or δοῦναι, perf. pass. δέδοται (do): *give, grant.*

**δίε**: impf. of δίω, *fear.* E 566.

**δι-είρομαι**: *ask, inquire.* A 550.

**δι-εκόσμεον**: impf. of διακοσμέω, *arrange in order.* B 476.

**δι-έκριθεν** [διεκρίθησαν]: aor. pass. of διακρίνω, *separate* into tribes.

**δι-έξ-ειμι**, inf. διεξίμεναι: *go forth through* (the gates). Z 393.

**δι-επράθομεν**: aor. of διαπέρθω, *sack.*

**δι-έπω**: *perform, accomplish; stride through.* A 166, B 207.

**δι-έρχομαι**: *pass through.* Z 392.

**δι-έσσυτο**: plpf. as aor. of διασσεύω, *rush through.* B 450.

**δι-έτμαγεν** [διετμάγησαν]: aor. pass. of διατμήγω, *separate.* A 531.

**δι-έχω**, aor. διέσχε: *hold through, reach through, pass through.* E 100.

**δίζημαι**: *seek, look for.* Δ 88.

**δί-ζυξ, -υγος** (ζεύγνυμι): *two-yoked,* horses *yoked two and two.* E 195.

**δι-ίστημι**, aor. intrans. διαστήτην: *separate, stand apart.* A 6.

**διί-φιλος**: *dear to Zeus,* esp. of Achilles and Hector. A 74, Z 318.

**δικάζω** (δίκη): *judge, decide, rule.* (*Cf.* the Hebrew *Judges, i.e.* rulers.)

**δικασ-πόλος** (πελ-): *minister of justice, judge.* A 238.

**δῖνεύω** (δίνη): *stroll, wander.* Δ 541.

**δῖνή-εις, -εντος**: *eddying.* B 877.

**δῖνωτός** (δινόω) 3: *skilfully turned, well wrought,* or *adorned with spiral ornaments.* Γ 391.

**δῖο-γενής, -έος** (γένος): *sprung from Zeus, descended from Zeus,* of kings and princes, who were under the special care of the king of the gods. See on A 176.

**Διοκλῆς, -ῆος**: son of Orsilochus of Pherae in Messenia. E 542 ff.

**Διομήδης, -εος**: *Diomed,* son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. The Fifth Book of the *Iliad* is mainly devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He returned in safety to Argos at the close of the war. He is called *βοὴν ἀγαθός* and *κρατερός*.

**Δῖον**: Euboean town, south of Oreüs. B 538.

**δῖος, δῖα, δῖον**: *glorious, divine, godlike, noble,* without reference to moral quality. Freq. epithet of Achilles and of Odysseus, having convenient metrical adaptation to the names of those heroes, allowing the bucolic diaeresis (at the close of the fourth foot). § 58 *i.*

**διο-τρεφής, -έος** (τρέφω): *Zeus-nourished, Zeus-cherished,* of kings, who enjoyed the special favor of Zeus. *Cf.* διογενής. A 176.

**δί-πλαξ, -ακος**: *doubled, sc.* χλαῖνα, *a cloak* so large that it was *worn double;* opp. to ἁπλοΐς. Γ 126.

**δι-πλόος**: *two-fold, double.* Δ 133.

**δί-πτυξ, -υχος**: *double.* A 461.

**δίσκος** (*disk*): *discus, quoit.* The game was more like 'putting the shot' than the modern 'pitching quoits,'—the effort being to hurl the discus as far as possible.

**δίφρος**: (1) *footboard of chariot, chariot box, chariot;* low, open behind, with a rounded rim (ἄντυξ) around the front and sides. See ἅρμα. Γ 310. (2) *Stool, low seat* without a back. Γ 424.

**δίω**: *fear.* *Cf.* δείδω.

**διώκω**: *pursue.* E 672.

**Διώνη**: *Dione,* mother of Aphrodite. E 370.

**Διώνῡσος**: *Dionȳsus, Bacchus.* Son of Zeus and Semele, reared by nymphs in Thrace. The Thracian king Lycurgus attacked the nymphs, and Dionysus fled into the sea, to Thetis. Z 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus. (*Cf.* Ares, Demeter, Asclepius.)

**Διώρης, -εος**: Epēan commander. B 622.

**δμηθέντα**: aor. pass. partic. of δάμνημι, *overcome, subdue.* Δ 99.

**δμωή** (δάμνημι): *female slave, maid.*

**δνοπαλίζω**: (*shake*), *slay.* Δ 472.

**δοῖεν**: aor. opt. of δίδωμι, *give, grant.*

**δοιοί, δοιαί, δοιά**, dual **δοιώ**: *two.*

**δοκέω**: *seem, appear.* Z 90.

**δολιχός** 3: *long.* Δ 533.

**δολιχό-σκιος**: *long-shadowy, casting long shadows, long.* Epithet of the lance. Γ 346, E 15, Z 126.

**δολο-μήτης** (μῆτις): only voc. **δολομῆτα**, *crafty.* A 540.

**Δολοπίων, -ονος**: priest (ἀρητήρ) of the Scamander. E 77.

**δόλος** (dolus): *trick, deceit.* Γ 202.

**δολο-φρονέουσα**, partic. (φρήν): *devising a trick, with crafty mind.*

**δόμεν, δόμεναι** [δοῦναι, § 44 *f*]: aor. inf. of δίδωμι, *give.* A 116, Δ 379.

**δόμος** (δέμω, domus): *dwelling, house.*

**δόντες**: aor. partic. of δίδωμι, *give.*

**δόρυ**, gen. **δουρός**, dat. **δουρί**, dual **δοῦρε**, pl. **δούρατα** or **δοῦρα**: *timber, beam, spear.* See **ἔγχος**. It is called *bright*, φαεινόν, because of its bronze point. A 303.

**δός** imv., **δόσαν** [ἔδοσαν or ἔδωκαν] ind., **δότε** imv.: aor. of δίδωμι, *give.* A 162, Z 476.

**δούλη**: *female slave;* equiv. to δμωή.

**δούλιον ἦμαρ**: *day of slavery, i.e. slavery* itself. § 16 *d.*

**Δουλίχιον**: *Dulichium*, island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. B 625.

**Δουλιχιόν-δε**: *to Dulichium.* B 629.

**δουλιχό-δειρος** (δολιχός, δειρή): *long-necked*, of swans. B 460.

**δουπέω**, aor. **δούπησεν**: *cause a dull noise.* **δούπησεν πεσών**: *fell with a thud.* Δ 504.

**δοῦπος**: *heavy noise.* *Cf.* ἐρίγδουπος.

**δοῦρα, δούρατα, δοῦρε, δουρός**: forms of δόρυ, *spear, timber.* § 23 *d.*

**δουρι-κλειτός** and **δουρι-κλυτός**: *renowned with the spear.* B 645.

**δράκων, -οντος** (δέρκομαι): *serpent, snake.* (Not 'dragon,' though this word is derived from it.)

**Δρῆσος**: a Trojan, slain by Euryalus. Z 20.

**Δρύας, -αντος**: *Dryas.* (1) One of the Lapithae. A 263. (2) Father of the Thracian king Lycurgus. Z 130.

**δύμεναι, δῦναι**: aor. inf. of δύω, *enter, set* (of the sun). B 413, Z 411.

**δύναμαι**, subjv. **δύνηαι** [δύνῃ, § 44 *h*], fut. **δυνήσομαι**, aor. **δυνήσατο** (δύναμις, *dynamite*): *can, am able.*

**δύνω**: *put on.* *Cf.* δύω.

**δύο** and **δύω** (*two*): indecl. *two.*

**δυοκαίδεκα** [δώδεκα]: indecl. *twelve.*

**δυσ-**: inseparable particle indicating misfortune and pain.

**δυσ-ᾱής, -έος** (ἄημι): *harsh-blowing.*

**δῦσαι** (with ἀπό, *put off*), **δύσετο**, aor. of δύω: *sank.* E 435.

**δυσ-ηχής, -έος** (ἦχος): *harsh-sounding, ill-sounding*, horrisonus.

**δυσ-κλεής**, acc. **δυσκλέα** (κλέος): *inglorious.* B 115.

**δυσ-μενής, -έος** (μένος): *evil-minded, hostile;* pl. *enemies.* Z 453.

**Δύσ-παρις**: *unhappy Paris, hated*

*Paris.* A 'determinative compound'; H. 590; G. 886.

**δύστηνος**: *unhappy.* Z 127.

**δυσ-χείμερος** (χεῖμα, hiems): *wintry, stormy.* Epithet of Dodōna. B 750.

**δυσ-ώνυμος** (ὄνομα): (*ill-named*), *cursed.* Z 255.

**δύω**, fut. δύσω, aor. inf. δῦσαι, aor. mid. (ἐ)δύσετο, aor. ἔδῡ, perf. δέδῡκεν: *enter, go into, put on;* fut. and 1st aor. act. trans. ἀπὸ δῦσαι, *put off.* πρὶν ἠέλιον δῦναι: *before the sun set.* γαῖαν ἐδύτην: (their souls) *entered the earth.* Z 19.

**δύω**: collateral form of δύο, *two.*

**δυώ-δεκα** [δώδεκα]: *twelve.* B 637.

**δυω-δέκατος**: *twelfth.* A 493.

**δῶ**: indecl. short form of δῶμα, *house, home.* *Cf.* δέμω, δόμος.

**δώδεκα**: *twelve; cf.* δυοκαίδεκα.

**δωδέκατος** 3: *twelfth.* A 425.

**Δωδώνη**: *Dodona,* in Epirus, at the foot of Mt. Tomaros; seat of the oldest oracle of the Greeks, where ascetic priests interpreted the rustling of the sacred oak. B 750, Π 233 ff.

**δώῃ(σιν)** subjv., **δῶκα** ind.: aor. of δίδωμι, *give.* Z 527.

**δῶμα, -ατος** (δῶ, δόμος, δέμω): *home, house, palace; room,* esp. the large *hall of the men.*

**Δώριον**: town under Nestor's rule. B 594.

**δῶρον** (δίδωμι): *gift.*

**δῷσι** [δῷ, § 44 *a*], **δώωσιν** [δῶσιν, § 52 *c*]: aor. subjv. of δίδωμι, *give.* A 129.

## E

**ἕ** (ϝέ), enclitic 3d pers. pron., acc.: *him, her;* seldom (A 236?) neuter. It is equiv. to Attic αὐτόν, αὐτήν, which is intensive in Homer.

**ἔα** [ἦν] (erat): *was;* 3d sing. impf. of εἰμί, *am.* Δ 321.

**ἔᾱ**: contracted for ἔαε (1) imv.; (2) impf. of ἐάω, *allow.* A 276, B 165.

**ἐᾱνός**: *pliant, supple, soft, enveloping.*

**ἑανός**: *robe* (an aristocratic garment); generally equiv. to πέπλος, the principal female garment; but in Γ 419 it seems to be used of Helen's veil. Prob. made of linen, as is indicated by the epithets.

**ἔαρ**, gen. ἔαρος (ϝέαρ, ver): *spring. Cf.* εἰαρινός, *vernal.*

**ἔασιν** [εἰσίν]: 3d pl. pres. of εἰμί, *am.*

**ἕαται** [ἧνται]: 3d pl. pres. of ἧμαι, *sit.*

**ἐάω**, 3d pl. pres. ind. εἰῶσι, impf. εἴᾱ or ἔᾱ, iterative impf. εἴασκον or ἔασκον (§ 54), fut. ἐάσομεν, aor. ἔᾱσε: *allow, permit, leave alone, give free hand.* οὐκ ἔασκε: *forbade.*

**ἔβαν** [ἔβησαν], **ἐβήτην**: *set out;* aor. of βαίνω, *go.* A 391.

**ἐγ-γεγάᾱσιν** [ἐγγεγόνασιν]: *live in;* perf. of ἐγγίγνομαι, *arise in.* Z 493.

**ἐγγυαλίζω**, aor. inf. ἐγγυαλίξαι (γυῖον): *give into (our) hands, grant.* A 353.

**ἔγγυ-θεν**, adv.: (*from near at hand*), *near.* E 72, 275.

**ἔγγυ-θι, ἐγγύς**, adv.: *near,* with genitive. Z 317.

**ἐγείρω**, aor. ἤγειρα and ἔγειρα, mid. aor. ἔγρετο: *rouse, wake.* B 440.

**ἐγ-κέφαλος** (κεφαλή): *brain.* Γ 300.

**ἐγ-κλίνω**, perf. ἐγκέκλιται: *lean on, rest upon.* Z 78.

**ἔγνω**: *learned, recognized;* aor. of γιγνώσκω, *know.* A 199.

**ἔγρετο**: aor. of ἐγείρω, *wake.* B 41.

**ἐγχείη** (ἔγχος): *lance, spear.* B 530.

**ἐγχεσί-μωρος**: *spear-wielding.* B 692.

**ἐγχέσ-παλος** (πάλλω): *spear-brandishing. Cf.* αἰχμητής. B 131.

**ἔγχος, -εος**: *lance, spear;* generally of ash wood, with a bronze point, which was held in place by a ferule (πόρκης). It had also a spike of metal at the butt (σαυρωτήρ), by which the spear was fixed in the ground (Z 213). *Cf.* ἐγχείη, δόρυ, αἰχμή.

**ἐγ-χρίμπτω**, aor. pass. partic. as mid. ἐγχριμφθεῖσα: *draw near.* E 662.

**ἐγώ(ν)**, gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν, dat. (ἐ)μοί, acc. (ἐ)μέ, 1st pers. pron.: *I.* § 42 *a.*

**ἐδάην**: *learned, came to know;* aor. pass. of διδάσκω, *teach.* § 51 *N.B.* Γ 208.

**ἐδάμασσα** aor. act., **ἐδάμη** aor. pass., **ἐδάμνα** impf.: of δάμνημι, *overcome, subdue.* E 191, 391.

**ἔδειραν**: aor. of δέρω, *flay.* A 459.

**ἔδεισεν**: aor. of δείδω, *fear.* The first syllable is long, since the verb-stem originally began with two consonants (δρι-). § 59 *h.*

**ἐδητύς, -ύος** (ἔδω): *eating, food.*

**ἔδμεναι**: inf. of ἔδω, *eat.* Δ 345.

**ἐδνοπάλιζεν**: impf. of δνοπαλίζω, *slay.*

**ἕδος, -εος** (sedes, *seat*): *place for a seat, seat, home.* A 534.

**ἔδραμον**: aor. of τρέχω, *run.* E 599.

**ἕδρη**: *seat, row of seats.* B 99.

**ἔδῡ, ἔδυν** [ἔδυσαν, § 44 *n*], **ἐδύτην**: aor. of δύω, *enter, put on.* Z 19.

**ἔδῡνεν**: impf. of δύνω, *put on.*

**ἔδω**, fut. ἔδομαι (edo, *eat*): *eat. Cf.* ἐσθίω.

**ἔδωκεν**: aor. of δίδωμι, *give.*

**ἐείκοσιν**: see εἴκοσι, *twenty.*

**ἔειπες, ἔειπε**: see εἶπον, *said.*

**ἐεισάμενος**, aor. partic. of εἴδω: *taking the form,* with dat. of likeness.

**ἐέλδωρ** (ἔλδομαι): *wish, desire.*

**ἐέργαθεν**: impf. of ἐργάθω, *separate.*

**ἐέργει**: pres. of ἔργω, *separate.* ἐντὸς ἐέργει: *incloses.* B 617.

**ἐερμέναι**: perf. of εἴρω, *join.* E 89.

**ἕζομαι**, aor. εἷσε (ἕδος): *sit;* aor. *seated.*

**ἔηκεν**: aor. of ἵημι, *send.* § 43 *d.*

**ἔην** or **ἔεν** [ἦν]: impf. of εἰμί, *am.*

**ἑῆος**: gen. of ἑός, *valiant.* A 393.

**ἑῆς**: gen. fem. of ἑός, *his.* E 371.

**ἔῃσι** [ᾖ]: 3d sing. subjv. of εἰμί, *am.*

**ἔθεεν**: impf. of θέω, *run.* A 483.

**ἐθέλω**, subjv. ἐθέλωμι, ἐθέλῃσθα (§ 44 *a*), impf. ἤθελον or ἔθελον: *wish, am willing.* μηδ' ἔθελε (noli): *do not desire, do not try.* οὐκ ἐθέλων (equiv. to ἀέκων): *against his will.* B 247.

**ἕθεν** [οὗ], gen. of 3d pers. pron.: *of him, of her.* §§ 33 *c*, 42 *a.*

**ἔθεντο, ἔθεσαν, ἔθηκαν**: aor. of τίθημι, *set, place.* B 750.

**ἔθνος, -εος**: *nation, tribe, host, flock* (of birds), *swarm* (of bees).

**ἔθω**, perf. as pres. εἴωθε: *am accustomed, am wont.* E 766.

**εἰ, αἰ**, conditional particle: *if whether* (in indir. questions). It often introduces a wish.

In εἰ δ' ἄγε, εἰ seems to be an interjection, *come!*

εἴ που or εἴ πώς with subjv. or opt. freq. can be rendered by *on the chance that, in the hope that.*

**εἰαμενή**: *low land.* Δ 483.

**εἰαρινός** (ἔαρ, vernus) 3: *of the springtime, spring, vernal.* B 89, 471.

**εἴᾱς**, iterative **εἴασκον**: impf. of ἐάω, *permit.* E 819.

**εἵαται** (§ 44 *l*): 3d pl. of ἧμαι, *sit.*

**εἵατο** [ἧντο]: impf. of ἧμαι. Γ 149.

**εἰ δ' ἄγε**: *but up, come!* Z 376.

**εἶδαρ, -ατος** (ἔδω): *food.* E 369.

**εἴδῃς** subjv., **εἰδήσειν** [εἴσεσθαι] fut. inf.: of οἶδα, *know.*

[**εἴδω**], **εἴδομαι**, aor. **εἴσατο**, aor. partic. **(ἐ)εισάμενος**: *appear, appear like, take the form of.* B 22.

**εἴδομεν** [εἰδῶμεν, § 45]: subjv. of οἶδα, *know.* A 363.

**εἶδον** or **ἴδον** (aor. ind.), aor. subjv. **ἴδητε**, iterative aor. **ἴδεσκε**, aor. ind. mid. **εἴδοντο**, aor. subjv. **ἴδωμαι** (ϝιδ-, video): *saw, see. Cf.* ὁράω.

**εἶδος, -εος** (ϝιδ-): *appearance.* B 58.

**εἴδωλον** (ϝιδ-, *idol*): *shape, phantom.*

**εἰδώς, ἰδυῖα**: partic. of οἶδα, *know.*

**εἶεν** [εἴησαν], **εἴην**: opt. of εἰμί, *am.*

**εἶθαρ**, adv.: *straightway. Cf.* ἰθύς.

**εἴθε**: *would that, O that!* introduces a wish.

**εἴκελος** (εἰκών): *like, resembling.*

**εἴκοσι** (ϝείκοσι, viginti), indecl.: *twenty.* B 510.

**εἴκτην** (§ 49 *c*) plpf. as impf., **εἰκυῖα** (§ 49 *g*) fem. partic.: of ἔοικα, *am like, resemble.*

**εἴκω** (ϝεικ-, Germ. *weichen, weaken*): *yield, draw back.* Δ 509.

**Εἰλέσιον**: Boeotian town. B 499.

**εἰλέω**: *restrain, keep back.* See εἴλω.

**εἰλήλουθα** [ἐλήλυθα]: perf. of ἔρχομαι, *come.* A 202, Z 254.

**εἰλί-πος, -οδος**, dat. pl. **εἰλιπόδεσσι**: (*leg-twisting*), *crooked-gaited, trailing-footed.* Epithet of cattle, in contrast with ἀερσίποδες ἵπποι.

**εἷλον**: aor. of αἱρέω, *take, seize.*

**εἰλύω**, perf. partic. **εἰλῡμένος** (ϝειλ-, volvo): *wrap.* E 186.

**εἴλω**, aor. inf. **ἕλσαι**, aor. pass. inf. **ἀλήμεναι** (ϝείλω): *crowd together.*

**εἷμα, -ατος** (ϝεσ-, ἕννυμι, vestis): *garment, robe.* E 905.

**εἰμέν** [ἐσμέν]: 1st pl. of εἰμί, *am.*

**εἰμένοι**: perf. partic. of ἕννυμι, *clothe.*

**εἰ μή**: *if not, unless.* B 156.

**εἰμί**, 2d sing. **ἐσσί**, 3d sing. **ἐστί(ν)**, 1st pl. **εἰμέν**, 2d pl. **ἐστέ**, 3d pl. **εἰσί(ν)** or **ἔασι(ν)**, 1st sing. subjv. **ἔω**, 3d sing. subjv. **ἔῃσι**, opt. **εἴην**, 3d pl. opt. **εἶεν**, 3d sing. imv. **ἔστω**, 2d pl. imv. **ἔστε**, 3d pl. imv. **ἔστων**, inf. **εἶναι** or **ἔμ(μ)εν(αι)**, partic. **ἐών, ἐοῦσα, ἐόν**, 1st sing. impf. **ἦα** or **ἔα**, 2d sing. impf. **ἦσθα**, 3d sing. impf. **ἦν, ἦεν, ἔεν**, or **ἔην**, 3d dual impf. **ἤστην**, 3d pl. impf. **ἦσαν** or **ἔσαν**, iterative impf. **ἔσκε(ν)**, fut. **ἔσ(σ)ομαι**, 3d sing. fut. **ἔσ(σ)εται, ἐσσεῖται**, or **ἔσται** (sum, esse, *am, is*): *am, exist, live.* οὐ δὴν ἦν: *he did not live long.* καὶ ἐσσομένοισι: *even for men about to be, for future generations.* — The ε of

the root is preserved in most forms.

**εἶμι**, 3d sing. **εἶσι**, subjv. **ἴομεν**, imv. **ἴθι**, inf. **ἴμεν** or **ἰέναι**, partic. **ἰών**, **ἰοῦσα**, **ἰόν**, 3d sing. impf. **ἤιε** or **ἴε(ν)** [**ᾔει**], dual impf. **ἴτην**, 3d pl. impf. **ἴσαν**, aor. **εἴσατο** (eo): *go, depart, come.* (The connection decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

**εἰν**: for **ἐν**, *in.* § 55 *d.* B 783.

**εἰνατέρες**, pl.: *husband's brothers' wives.*

**εἴνατος** (**ἐννέα**): *ninth.* B 295.

**εἵνεκα**: see **ἕνεκα**, *on account of.*

**εἰνοσί-φυλλος** (**ἔνοσις**, **ὠθέω**, **φύλλον**): *leaf-shaking, leafy.* B 632.

**εἷο** [**οὗ**], gen. of 3d pers. pron.: *himself.* § 42 *a.* Δ 400.

**εἷος**, **εἵως** [**ἕως**]: *while, until.* (**ἧος** is prob. the better form.) Γ 291.

**εἴ περ**: *if really, if indeed.* A 81.

**εἵπετο**: impf. of **ἕπομαι**, *follow.*

**εἶπον** or **ἔειπον** and **εἶπας** (aor. ind.), 3d sing. subjv. **εἴπῃ(σιν)**, partic. **εἰπών**, **εἰποῦσα**, iterative aor. **εἴπεσκεν** (**ϝέπος**): *said, told, spoke.* **ὣς εἰπών**: *thus speaking, with these words.* *Cf.* **φημί**, **εἴρω**.

**εἴ ποτε**: *if ever.* **εἴ ποτε σχοίατο**: *if ever they would stop.* B 97.

**εἴ που**, **εἴ πως**: *if perchance, in the hope that.* Γ 450, Δ 88.

**Εἰρέτρια**: *Eretria*, in Euboea. B 537.

**εἰρήνη**: *peace.* **ἐπ' εἰρήνης**: *in time of peace.* B 797.

**εἴριον**: *wool.* Γ 388.

**εἰρο-κόμος**: *wool-carder.* Γ 387.

**εἴρομαι**, subjv. **ἐρείομεν** [**ἐρώμεθα**], impf. **ἐρέοντο**: *ask, inquire about.* *Cf.* **εἴρω**. A 62.

**εἰρο-πόκος**: *woolly-fleeced, woolly.*

**εἰρύαται** pres. mid., **εἰρύσσασθαι** aor. mid.: of **ἐρύομαι**, *guard.* A 239.

**εἰρύαται**: perf. pass. of **ἐρύω**, *draw up.*

[**εἴρω**], fut. **ἐρέω**, perf. pass. **εἴρηται** (**ϝερ-**, verbum, *word*): *say, tell, announce.* *Cf.* **φημί**, **εἶπον**.

**εἴρω**, perf. pass. partic. **ἐερμέναι** (sero): *join, unite well.* E 89.

**εἰς**, **ἐς**, adv. and prep. with acc.: *into, to, until.* It sometimes is followed by a gen., which has been explained by an ellipsis, *e.g.* **ἐς Ἀθηναίης**: *to Athena's* temple; **ἐς γαλόων**: *to the* homes *of her husband's sisters.* Z 378 f. It rarely follows its noun.

**εἷς**, **μία**, **ἕν**, gen. **ἑνός**, **μιᾶς**, **ἑνός**: *one.* *Cf.* **ἴος**.

**εἷσα**: *seated*, aor. of **ἕζομαι**, *sit.* A 311.

**εἴσαιτο**, aor. of **εἴδω**: *seemed.* B 215.

**εἰσ-ανα-βαίνω**, aor. **εἰσανέβησαν**: *go up into.* Z 74.

**εἴσατο**, aor. of **εἴδω**: *took the form of.*

**εἴσατο**: aor. of **ἵεμαι**, *press forward eagerly.* Δ 138.

**εἰσ-έρχομαι**, fut. **ἐσελεύσομαι**, aor. **εἰσήλυθον** or **εἰσῆλθον**, aor. imv. **εἴσελθε**: *come in, enter.* Z 354.

**εἴσεται**: fut. of **οἶδα**, *know.* A 548.

**ἴση** (**ϝῖσος**): *equal, well-balanced, shapely* (of ships); *fair* (of a feast where each has a portion

suited to his rank). παντόσ' ἐίση: *equal on every side*, prob. *symmetrical, well-balanced*, of a shield (ἀσπίς). A 468.

**εἰσ-ῆλθον** or **εἰσήλυθον**: aor. of εἰσέρχομαι, *come in*. B 321, 798.

**ἐίσκω** (ϝεϝισκω, ϝικ-): *think* (him) *like*. Γ 197, E 181.

**εἰς ὅ κε(ν)**: *until*. (For εἰς τοῦτο ἐν ᾧ κε.) Γ 409.

**εἰσ-οράω**, pres. partic. εἰσορόων, fut. ἐσόψομαι: *look at, look on*.

**εἴσω** (εἰς), adv.: *within, into*. Freq. with a preceding acc. ('limit of motion'), as Ἴλιον εἴσω: *to Troy;* ὀστέον εἴσω: *in to the bone;* Ἄϊδος εἴσω (*sc.* δόμον): *into the* home *of Hades*.

**εἴ τε, εἴ τε**: *whether, or*.

**εἶχον**: impf. of ἔχω, *have, hold*.

**εἰῶ, εἰῶσι**: pres. ind. of ἐάω, *allow*.

**εἴωθε**: perf. of ἔθω, *am wont*.

**εἴως** [ἕως]: for εἷος, *until*. Γ 291.

**ἐκ, ἐξ** (before vowels), adv. and prep. with gen.: *out, forth, from*. ἐκ τοῖο: *from that time*. ἐξ οὗ: *since*. ἐφίληθεν ἐκ Διός: *received the love of Zeus, were loved by Zeus*. ἐξ ἄντυγος: (bound) *from the rim, i.e. to the rim*. In composition ἐκ denotes *separation* or *completion* (*utterly*).

**Ἑκάβη**: *Hecuba*, wife of King Priam of Troy. Z 251 ff.

**ἑκά-εργος** (ϝεκάς, ϝέργον): *far-worker* (or *defender*). Epithet of Apollo. A 479, E 439. *Cf.* ἑκηβόλος, ἑκατηβελέτης, ἑκατηβόλος, ἕκατος.

**ἕκα-θεν** (ἑκάς): *from afar, afar*.

**ἐκαλέσσατο**: aor. of καλέω, *call*.

**ἔκαμον**: aor. of κάμνω, *become weary*.

**ἑκάς** (ϝεκα-), adv.: *far;* with genitive.

**ἕκαστος** 3 (ϝεκ-): *each*. It is freq. added in apposition with the subject of the principal verb, — in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind. *Cf.* Γ 1.

**ἑκάτερθεν**, adv. with gen.: *on either side*. Γ 340.

**ἑκατη-βελέτης, -αο** (A 75) and **ἑκατη-βόλος** (ϝεκάς, βάλλω): *far-darter, far-shooter*. Epithet of Apollo as (the sun god) the god of the bow. *Cf.* ἑκάεργος, ἑκηβόλος.

**ἑκατόγ-χειρος** (χείρ): *hundred-armed*. Epithet of Briareos. A 402.

**ἑκατόμ-βη** (βοῦς): *hecatomb;* strictly *a sacrifice of a hundred cattle*, but the poet is not exact as to number or class of the victims, hence *sacrifice*. (A 'hecatomb' of twelve heifers is mentioned in Z 93, and one of rams in Δ 102.)

**ἑκατόμ-βοιος** (βοῦς): *worth a hundred cattle*. B 449, Z 236.

**ἑκατόμ-πολις**: *having a hundred cities, hundred-citied*, of Crete. B 649.

**ἑκατόν** (centum): indecl. *one hundred*.

**ἕκατος** (ϝεκάς): short form of ἑκατηβελέτης, *far-darter*. A 385.

**ἐκ-βαίνω**: *go forth, come forth*.

**ἐκ-βάλλω**, aor. ἔκβαλε: *cast out, throw out*. E 39.

**ἐκ-γίγνομαι**, aor. ἐξεγένοντο, perf. inf. ἐκγεγάμεν, perf. partic. fem.

ἐκγεγαυῖα [ἐκγεγονυῖα, § 49 *g*]: *am born from*, perf. *am sprung from.*

ἔκ-γονος: *descendant, offspring.*

ἔκ-δηλος (δῆλον): *conspicuous.* E 2.

ἐκ-δίδωμι, aor. imv. ἔκδοτε: *give up.* Γ 459.

ἐκ-δύω: *put off, doff.* Γ 114.

ἐκέδασσε: aor. of (σ)κεδάννυμι, *shatter.* E 88.

ἐκέκαστο: plpf. of καίνυμαι, *excel.*

ἐκέκλετο: aor. of κέλομαι, *call, order.*

ἐκέκλιτο: plpf. of κλίνω, *lean, rest.*

ἔκηα (§ 48 *h*): aor. of καίω, *burn.*

ἑκη-βολίη (ϝεκάς, βάλλω): *distant shooting, i.e.* skill in archery.

ἑκη-βόλος: *far-shooter.* See ἑκάεργος.

ἥκηλος (ϝεκ-): *quiet, peaceful, undisturbed, at ease.* E 805.

ἐκ-καθαίρω: *clean out.* B 153.

ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: *look (out) down from.* Δ 508.

ἐκ-και-δεκά-δωρος: *sixteen handbreadths in length.* Δ 109.

ἐκ-κατ-ιδών: aor. of ἐκκαθοράω.

ἐκ-κλέπτω, aor. ἐξέκλεψεν: *steal away.*

ἐκ-κυλίνδω, aor. pass. ἐξεκυλίσθη (*cylinder*): *roll out.* Z 42.

ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, mid. ἐκλελαθέσθαι: mid. *forget;* trans. aor. *caused to forget.* B 600.

ἔκλυον: impf. of κλύω, *hear, give ear.*

ἐκ-μυζάω, aor. partic. ἐκμυζήσας: *squeeze* or *suck out* (poisoned blood or extraneous matter). Δ 218.

ἐκ-νοστέω, aor. partic. ἐκνοστήσαντε (νόστος): *return from.* E 157.

ἐκολῴα: impf. of κολῳάω, *brawl.*

ἐκόμισσε: aor. of κομίζω, *carry off.*

ἔκπαγλος: *terrible.* Superl. ἐκπαγλότατος. Adv. ἐκπάγλως or ἔκπαγλα: *terribly, mightily, furiously.* A 146.

ἐκ-παιφάσσω: (*shine forth*), *am prominent.* E 803.

ἐκ-πέρθω, fut. ἐκπέρσουσι, aor. subjv. ἐκπέρσωσι, aor. ἐξεπράθομεν: *sack utterly, destroy.* τὰ πολίων ἐξεπράθομεν: *what we sacked out of the cities, i.e. took from the cities.* A 125.

ἐκ-πίπτω, aor. ἔκπεσε: *fall from.*

ἐκ-πρεπής, -έος (πρέπω): *distinguished.* B 483.

ἐκραίαινεν: impf. of κραιαίνω, *fulfill.*

ἐκ-σαόω, aor. ἐξεσάωσεν: *save, rescue.*

ἐκ-σεύω, aor. pass. ἐξεσύθη: *send forth;* pass. *rush forth.* E 293.

ἐκ-σπάω, aor. ἐξέσπασε: *draw forth.*

ἔκτα, ἔκτανε: aor. of κτείνω, *kill.*

ἐκ-τάμνω, aor. ἐξέταμον: *cut out, cut, hew out.* A 460.

ἐκ-τελέω (τέλος): *accomplish, perform.* B 286.

Ἑκτόρεος: *of Hector, Hector's.*

Ἑκτορίδης: *son of Hector.* Z 401.

ἕκτος (ϝέξ): *sixth.* B 407.

ἐκτός (ἐκ), adv.: *outside.* Δ 151.

Ἕκτωρ, -ορος (*cf.* the English verb *to hector*): *Hector*, the mightiest and dearest-beloved of Priam's fifty sons. Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp (M 445 ff.); he is grievously

wounded by Ajax (Ξ 402 ff.), but Apollo restores his strength, and he returns to the conflict (O 246 ff.), and advances to the very ships of the Achaeans (Π 414 ff.); he slays Patroclus, the friend of Achilles (Π 818 ff.); he is himself slain by Achilles (X 330). The Twenty-fourth Book of the *Iliad* tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is ὣς οἵ γ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο. He is called κορυθαίολος, *with waving plume*, βοὴν ἀγαθός, *good at the war cry, valiant*, μεγάθυμος, *great-hearted*, φαίδιμος, *glorious*, ἀνδροφόνος, *man-slaying*.

**ἑκυρός** (ϝεκ-, socer): *husband's father*. Γ 172.

**ἐκ-φαίνω**, aor. pass. ἐξεφαάνθη: *show forth*; pass. *appear*. Δ 468.

**ἐκ-φέρω**: *carry forth, bear out of*.

**ἐκ-φεύγω**, aor. ἔκφυγε: *escape*.

**ἐκ-χέω**: *pour out*. Γ 296.

**ἑκών, -όντος** (ϝεκ): *willing, of* (his) *own will, at pleasure*. Γ 66.

**ἐλάαν** [ἐλᾶν]: pres. inf. of ἐλάω, *drive*. E 366.

**ἔλαβε**: aor. of λαμβάνω, *take, seize*.

**ἐλάζετο**: impf. of λάζομαι, *take*.

**ἔλαιον** (oleum, *oil*): *olive oil*. B 754.

**ἐλάσασκε**: iterative aor. of ἐλαύνω.

**ἐλάτη**: *pine tree*. E 560.

**ἐλατήρ, -ῆρος** (ἐλάω): *driver*. Δ 145.

**Ἔλατος**: Trojan ally, slain by Agamemnon. Z 33.

**ἐλαύνω** or **ἐλάω**, pres. inf. ἐλάαν [ἐλᾶν, § 47 *c*], aor. ἔλασ(σ)ε(ν) or ἤλασε, iterative aor. ἐλάσασκεν, plpf. ἠλήλατο or ἐλήλατο: *drive, strike*. κολῳὸν ἐλαύνω: *carry on a brawl*. A 575.

**ἔλαφος**: *deer*. Γ 24.

**ἐλαφρός** 3: *light*. E 122.

**ἔλδομαι** (*will*): *desire, long for*. E 481.

**ἐλεαίρω** (ἔλεος): *pity*. B 27.

**ἐλεγχής, -έος**: *shameful*. Δ 242.

**ἐλέγχιστος**: *disgraced*. B 285.

**ἔλεγχος, -εος**: *shame*, pl. (*shameful things*), *caitiffs*. B 235.

**ἐλεεινός** (ἔλεος): *pitiable*. B 314.

**ἐλεέω**, aor. ἐλέησε (ἔλεος): *pity, take pity*. Z 484.

**ἑλελίζω**, aor. ἐλέλιξεν, aor. pass. ἐλελίχθησαν or ἐλέλιχθεν: (*turn*), act. *shake*; mid. *coil*; pass. *turn about, rally*. A 530, B 316, Z 109.

**ἕλε(ν)** [εἷλε]: aor. of αἱρέω, *take, slay*.

**Ἑλένη**: *Helen*, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off by Paris, son of Priam, to Troy, and thus the occasion of the Trojan War. After the capture of Ilios she returned to Sparta with Menelaus. Γ 121 ff., Z 323 ff., δ 121 ff.

**Ἕλενος**: *Helenus*. (1) Son of Priam; a seer. Z 76. (2) A Greek. E 707.

**ἐλεόθρεπτος** (ἕλος, τρέφω): *marsh-nourished, grown on moist meadows*. B 776.

**ἕλεσθε, ἑλέτην**: aor. of αἱρέω, *take*.

**ἐλεύθερος** (liber): *free*. ἐλεύθερον ἦμαρ (§ 16 *d*): *day of freedom*,

*freedom.* κρητὴρ ἐλεύθερος: *bowl of freedom, i.e.* in celebration of freedom. Z 455, 528.

ἐλεύσομαι: fut. of ἔρχομαι, *come.*

ἐλέφᾱς, -αντος: *ivory.* Δ 141. The elephant himself is not mentioned by Homer.

Ἐλεφήνωρ, -ορος: leader of Abantes. B 540, Δ 463.

ἔλεψεν: aor. of λέπω, *strip off.* A 236.

Ἐλεών, -ῶνος: Boeotian town. B 500.

ἐλήλατο: plpf. of ἐλαύνω, *drive.*

ἐλθέ imv., ἐλθεῖν or ἐλθέμεν(αι) inf., ἔλθῃσι subjv., ἔλθοι opt., ἐλθών partic.: aor. of ἔρχομαι, *come.* Δ 70, 247.

Ἐλικάων, -ονος: *Helicāon,* son of Antenor, and son-in-law of Priam. Γ 123.

Ἑλίκη: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.

ἑλικῶπις, -ιδος, and ἑλίκ-ωψ, -ωπος (ϝέλιξ, ὤψ): *quick-eyed, bright-eyed.* A 98, 389, Γ 190.

ἔλιπον: aor. of λείπω, *leave.* E 480.

ἑλίσσω (ϝέλιξ): *curl.* A 317.

ἑλκεσί-πεπλος: *with trailing robe.* Epithet of Trojan matrons.

ἑλκηθμός (ἕλκω): *dragging, seizure.*

ἕλκος, -εος (ulcus): *wound, sore.*

ἕλκω: *draw, drag.* A 194.

ἔλλαβε [ἔλαβε, § 30 *b*]: aor. of λαμβάνω, *take.* E 83.

Ἑλλάς, -άδος: *Hellas,* the country under the rule of Peleus, in Thessaly. B 683. Thence the name was extended to all Greece.

Ἕλληνες: *Hellenes,* the inhabitants of Hellas, which did not yet include all Greece. B 684.

Ἑλλήσ-ποντος: (*sea of Helle*), *the Hellespont.* B 845. The Homeric use includes the neighboring waters.

ἐλλίσσετο: impf. of λίσσομαι. § 30 *b*.

ἕλοι, ἕλον [εἷλον], ἑλόντες, ἕλοντο [εἵλοντο]: aor. of αἱρέω, *take, seize, slay.* B 29, 399.

Ἕλος, -εος: *Helos.* (1) Lacedaemonian town. B 584. *Cf. Helot.* (2) Town near Elis. B 594.

ἕλος, -εος (ϝελ-): *marsh, meadow.*

ἔλπομαι (ϝελπ-, voluptas, *will*): *hope.* Γ 112.

ἕλσαι: aor. inf. of εἴλω, *crowd together.* A 409.

ἕλωρ and ἑλώριον (ϝελ-, ἑλεῖν): *booty, prey.* A 4, E 488.

ἐμ-βαίνω, perf. partic. ἐμβεβαῶτα, plpf. ἐμβέβασαν: *come into, embark;* perf. *stand in.* E 199.

ἐμ-βάλλω, aor. ἔμβαλε: *throw in, put into.* Γ 139, Δ 444.

ἐμ-βασιλεύω: *rule among.* B 572.

ἐμέ acc., ἐμέθεν, ἐμεῖο gen.: of ἐγώ, *I.*

ἔμεινας: aor. of μένω, *await.* Z 126.

ἐμέμικτο: plpf. of μίσγω, *mix.*

ἔμεναι [εἶναι]: inf. of εἰμί, *am.*

ἐμεῦ [ἐμοῦ]: gen. of ἐγώ, *I.* § 42 *a*.

ἐμίγην, ἔμιχθεν [ἐμίχθησαν], and ἐμίχθη: aor. pass. of μίσγω, *unite, mix.* Γ 209, 445, E 134.

ἐμμαπέως, adv.: *quickly, at once.*

ἐμμεμαώς, -υῖα: *eager, impetuously.*

ἔμμεναι [εἶναι]: inf. of εἰμί, *am.* § 30 *e*.

**ἔμμορα**: perf. of *μείρομαι, receive as my portion.* § 43 *h.* A 278.

**ἐμνώοντο** [*ἐμιμνήσκοντο*]: impf. of *μνάομαι, am mindful.* B 686.

**ἐμός** 3: *my.* Strengthened by the gen. of *αὐτός* in *ἐμὸν αὐτοῦ κλέος,* since *ἐμόν* is equiv. to *ἐμοῦ.*

**ἐμ-πάσσω**, impf. **ἐνέπασσε**: (*sprinkle in*), *weave in.* Γ 126.

**ἔμ-πεδον**, adv.: *immovable.* E 527.

**ἔμ-πεδος**: *firm, unshaken.* Z 352.

**ἔμ-πεσε**: aor. of **ἐμπίπτω**, *fall in.*

**ἐμ-πεφυυῖα**: *closely clinging to,* perf. of **ἐμφύω**, *grow into.* A 513.

**ἔμ-πης**: *in spite of all, nevertheless,* like **ὅμως**, which is found but once in Homer. A 562.

**ἔμπλην**, local adv.: *next.* B 526.

**ἐμ-φύω**, perf. partic. **ἐμπεφυυῖα**: *grow into;* perf. *cling closely to.* A 513.

**ἐν**, **εἰν**, or **ἐνί**, adv. and prep.: *in, therein, among.* **οὔρεσιν ἐν κορυφῇς**: *on the mountain summits.* **ἐν ὀφθαλμοῖσιν ὁρᾶσθαι**: *see before (my) eyes.* **πατρὶ ἐν χερσὶ τίθει**: *put in her father's arms.* **ἐν** with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion; as **κάππεσον ἐν Λήμνῳ**: *I fell down on Lemnos.* **ἐν** sometimes seems to be construed with a gen., and an ellipsis has been assumed, as **ἐν ἀφνειοῦ πατρός** (*sc.* **δώματι**): *in the house of my wealthy father.* *Cf.* **εἰς**.

**ἕνα**: acc. masc. of **εἷς**, *one.* B 292.

**ἐναίρω**, aor. **ἐνήρατο** (**ἔναρα**): *slay.* *Cf.* **ἐναρίζω**.

**ἐν-αίσιμον**, adv.: *at fitting time.*

**ἐν-αίσιμος** (**αἶσα**): *favorable, reasonable;* the contrary of **παραίσια**.

**ἐν-αλίγκιος**: *like, resembling.* E 5.

**ἐν-αντίον**, adv.: *against, to meet.*

**ἐν-αντίος** 3: *opposite, to meet.* Z 106.

**ἔναρα**, pl.: *spoils, armor* taken from a slain foe. Z 480.

**ἐναρίζω** (**ἔναρα**): *strip of (his) armor, slay,* since this precedes the spoiling. E 151. *Cf.* **ἐναίρω**.

**ἐν-αρίθμιος** (**ἀριθμός**): *counted, of account.* B 202.

**ἔνατος** (**ἐννέα**): *ninth.* B 313.

**ἕνδεκα**, indecl.: *eleven.* B 713.

**ἑνδεκά-πηχυς**, **-υ**: *eleven cubits long.*

**ἐν-δέξια**, adv.: *from left to right.*

**ἐν-δέω**, aor. **ἐνέδησε**: *bind in, entangle.*

**ἔνδο-θεν**, **ἔνδο-θι**, **ἔνδον** (**ἐν δόμῳ**), adv.: *within, at home.* A 243, Z 247, 374.

**ἐν-δύνω** and **ἐν-δύω**, aor. partic. **ἐνδῦσα**: (*slip into*), *put on.* E 736.

**ἐνείκεσας**: aor. of **νεικέω**, *upbraid, rebuke.* Γ 59.

**ἐνείκω** [**ἐνέγκω**]: aor. subjv. of **φέρω**.

**ἔν-ειμι**, 1st pl. **ἔνειμεν**, opt. **ἐνείη**, impf. **ἐνῆεν** and **ἔνεσαν** (**εἰμί**), *am within.* E 477.

**ἕνεκα**, **ἕνεκεν**, or **εἵνεκα** (**ἑκών**), prep. with gen.: *on account of, for the sake of, because of.* A 94, Γ 57.

**ἐνενήκοντα**, indecl.: *ninety.* B 602.

**ἐν-έπασσεν**: impf. of **ἐμπάσσω**.

**ἐνέρτερος**: *lower, beneath.* E 898.

**ἔν-εσαν**: impf. of **ἔνειμι**, *am within.*

**Ἐνετοί**, pl.: Veneti, in Paphlagonia. B 852.

**ἐν-ῆεν**: impf. of **ἔνειμι**, *am within.*

**ἐνήρατο**: aor. of **ἐναίρω**, *slay.* E 43.

**ἔνθα**: *there, here, where, then.* **ἔνθα**

καὶ ἔνθα: *in this direction and in that.* B 462, E 223.

ἐνθά-δε: *thither, there.* A 367.

ἔνθεν: *thence, from that source.*

ἔν-θεο [ἐνέθου]: aor. of ἐντίθημι.

ἐνί: see ἐν, *in.* The accent is drawn back upon the first syllable when the prep. follows its noun. § 55 *c*.

ἑνί: dat. of εἷς, *one.*

ἐνιαυτός: *year, anniversary. Cf.* ἔτος. B 134.

Ἐνιῆνες: a Thessalian tribe. B 749.

ἐνῑπή (ἐνίπτω): *rebuke, blame.*

ἐνίπτω, aor. ἠνίπαπε (§ 43 *f*): *rebuke, reproach.* B 245, Γ 427.

ἔνισπε: aor. of ἐννέπω, *tell, say.*

Ἐνίσπη: Arcadian town. B 606.

ἐννέα (novem, *nine*), indecl.: *nine.*

ἐννεά-βοιος (βοῦς): *worth nine cattle.*

ἐννεά-χῑλοι: *nine thousand.*

ἐννέπω, aor. ἔνισπε (ἐνοπή, inseco): *tell, say.*

ἐννεσίη (ἐνίημι): *suggestion, advice.*

ἐνν-ῆμαρ, adv.: *for nine days.*

Ἔννομος: a Mysian seer. B 858.

ἔννῡμι, aor. ἕσσε, perf. partic. pass. εἱμένοι, plpf. ἕσσο (ϝέννυμι, ϝεσ-, vestis): *clothe, put on.* τὰ εἱμένοι: *clad in which.* λάινον ἕσσο χιτῶνα: *put on a stone tunic, i.e.* be stoned. Γ 57.

ἐνόησε: aor. of νοέω, *perceive.* Γ 21.

ἐνοπή (ἐννέπω): *outcry, cry.* Γ 2.

ἐν-όρνῡμι, aor. act. ἐνῶρσεν, aor. mid. ἐνῶρτο: *arouse among;* mid. *arise among.* A 599, Z 499.

ἐν-στρέφομαι: *turn within.* E 306.

ἔντεα, dat. ἔντεσι, pl.: *weapons, armor.* Γ 339.

ἐν-τείνω, perf. mid. ἐντέταται: *stretch within, string.* E 728.

ἐν-τίθημι, aor. ἔνθεο: *place in, set in.*

ἔντο: aor. mid. of ἵημι, *send, cast.*

ἐντός, ἔντοσθε(ν) (ἐν), adv.: *within;* with genitive. A 432. *Cf.* ἐκτός.

ἐν-τροπαλίζομαι: *turn around often.*

ἐντύω: *make ready.* (*Cf.* ἔντεα?)

Ἐνῡάλιος (Ἐννώ): *Enyalius,* strictly an epithet of Ares, god of war; but used as his name, esp. in the verse-close Ἐνναλίῳ ἀνδρεϊφόντῃ, where ῳ and ἀ are pronounced together, by 'synizesis' (§ 25). B 651.

ἐν-ύπνιον, adv.: *in (my) sleep.* B 56.

Ἐνῡώ: *Enyo,* Bellōna, goddess of war, companion of Ares. E 333, 592.

ἐνώμᾱ: impf. of νωμάω, *move.* Γ 218.

ἐν-ωπῇ (ὤψ), adv.: *openly.* E 374.

ἐν-ῶρσεν, ἐνῶρτο: aor. of ἐνόρνυμι, *arouse in;* mid. *arise in.* A 599.

ἐξ: see ἐκ, *out of.*

ἕξ (ϝέξ, sex, *six*), indecl.: *six.*

ἐξ-αγγέλλω, aor. ἐξήγγειλεν: *bring news out, tell a secret.* E 390.

ἐξ-άγω, aor. ἐξήγαγε: *lead forth.*

Ἐξάδιος: *Exadius,* a Lapith. A 264.

ἐξ-αίνῡμι: *take away;* with two accusatives. E 155.

ἐξ-αίρετος (αἱρέω): *selected.* B 227.

ἐξ-αιρέω, aor. ἐξείλετο or ἐξέλετο: *take out of, take from.* B 690.

ἐξ-ακέομαι, aor. opt. ἐξακέσαιο (ἄκος): *cure, appease.* Δ 36.

**ἐξ-αλαπάζω**, aor. ἐξαλάπαξε: *sack, utterly destroy.* E 642.

**ἐξ-άλλομαι**: *leap forth.* E 142.

**ἐξ-απίνης** [ἐξαίφνης], adv.: *suddenly.*

**ἐξ-ᾱπο-δίομαι**: *drive away out of.* E 763.

**ἐξ-απ-όλλῡμι**, aor. opt. ἐξαπολοίατο: mid. *perish utterly from.* Z 60.

**ἐξ-αρπάζω**, aor. ἐξήρπαξε: *snatch away.* Γ 380.

**ἐξ-άρχω**: *begin, propose first.* B 273.

**ἐξ-αυδάω** (αὐδή): *speak out.* A 363.

**ἐξ-αῦτις**: *again, anew.* A 223, Γ 433.

**ἐξείης** [ἑξῆς]: *in order, one after the other.* A 448, Z 241.

**ἐξ-είλετο**: aor. of ἐξαιρέω, *take out of.*

**ἔξ-ειμι**, inf. ἐξέμμεναι (εἰμί): *am sprung from, am the son of.* Z 100.

**ἐξείνισσα**: aor. of ξεινίζω, *receive as guest.* Γ 207.

**ἐξ-είρομαι**: *question, ask.* E 756.

[ἐξ-είρω], fut. ἐξερέω: *speak out, speak plainly.* A 212.

**ἐξ-εκάθαιρον**: impf. of ἐκκαθαίρω, *clean out.* B 153.

**ἐξ-έκλεψεν**: aor. of ἐκκλέπτω, *steal away.* E 390.

**ἐξ-εκυλίσθη**: aor. pass. of ἐκκυλίνδω, *roll out, throw out.* Z 42.

**ἐξ-ελάω**, aor. ἐξέλασε: *drive out of, drive away.* E 25, 324.

**ἐξ-ἕλετο**: aor. of ἐξαιρέω, *take away.*

**ἐξ-ἕλκω**: *draw out.* Δ 214.

**ἐξέμεν** [ἔξειν]: fut. inf. of ἔχω, *hold, keep, protect, defend.* E 473.

**ἐξ-έμμεναι**: inf. of ἔξειμι, *am the son of.*

**ἐξ-εναρίζω**, aor. ἐξενάριξε(ν) (ἔναρα): *despoil, strip of armor, slay.* Z 20.

**ἐξ-επράθομεν**: aor. of ἐκπέρθω, *sack.*

**ἐξ-ερέω**: fut. of ἐξείρω, *speak out.*

**ἐξ-ερύω**, aor. ἐξέρυσε: *draw out.*

**ἔξεσε**: aor. of ξέω, *hew, cut.* E 81.

**ἐξ-έσπασε**: aor. of ἐκσπάω, *draw forth.*

**ἐξ-εσύθη**: *rushed forth;* aor. pass. as mid. of ἐκσεύω. E 293.

**ἐξ-έταμον**: aor. of ἐκτάμνω, *cut out, hew.* A 460, B 423.

**ἐξ-εφαάνθη**: *appeared;* aor. pass. of ἐκφαίνω, *show forth.* Δ 468.

**ἐξ-ήγαγε**: aor. of ἐξάγω, *lead forth.*

**ἐξ-ήγγειλε**: aor. of ἐξαγγέλλω, *tell the secret.* E 390.

**ἐξ-ηγέομαι**: *lead forth.* B 806.

**ἑξ-ήκοντα** (ἕξ), indecl.: *sixty.*

**ἐξ-ήρπαξε**: aor. of ἐξαρπάζω, *snatch away.* Γ 380.

**ἐξ-ῆρχεν**: impf. of ἐξάρχω, *begin.* E 270.

**ἐξ-οίχομαι**: *am gone.* Z 379.

**ἐξ-ονομαίνω**, aor. subjv. ἐξονομήνῃς: *call by name, name.* Γ 166.

**ἐξ-όπιθε**: *behind, in the rear.* Δ 298.

**ἔξ-οχος** (ἐξέχω): *prominent, preëminent, chief.* ἔξοχα, adv.: *chiefly.*

**ἐξ-υπ-αν-ίστημι**, aor. ἐξυπανέστη: *rose* (ἀνέστη), *out* of the back (ἐξ), *under* (ὑπό) the blow. B 267.

**ἕο** [οὗ]: gen. of 3d pers. pron., *himself, herself, him, her.* § 42 *a.* B 239.

**ἔοικα**, fem. partic. ἐικυῖα (§ 49 *g*), plpf. ἐῴκειν, plpf. dual ἐίκτην (ϝέϝοικα, ϝικ-), perf. as pres.: *am like, resemble;* impers. *it is fitting, suitable.* A 47, 104, 119.

**ἐόντες**: partic. of εἰμί, *am.* A 290.

**ἔοργα**: perf. of ἔρδω, *do, work.* Γ 57.

**ἑός** (οὗ, suus, *his*) 3, possessive pron.: *own, his own, her own, his, her.* § 42 *b*.

**ἐπ-αγείρω**: *collect.* A 126.

**ἐπ-αιγίζω**: *dash upon.* B 148.

**ἐπ-αινέω**, aor. partic. ἐπαινήσαντες (αἶνος): *praise, commend.* B 335.

**ἐπ-αΐσσω**, aor. inf. ἐπαΐξαι: *rush upon, hasten to.* B 146, Γ 369.

**ἐπ-αίτιος**: *blameworthy, to blame.*

**ἐπ-ακούω**, aor. ἐπάκουσαν: *hear.*

**ἐπ-αμείβομαι**, aor. subjv. ἐπαμείψομεν: act. *exchange;* mid. *change.* νίκη ἐπαμείβεται ἄνδρας: *victory comes now to one, now to another.*

**ἐπ-αμύνω**, aor. imv. ἐπάμυνον: *bring aid to, protect, defend.* E 685.

**ἐπ-αν-ίστημι**, 2d aor. ἐπανέστησαν: aor. *rose thereupon.* B 85.

**ἐπ-απειλέω**, aor. ἐπηπείλησε: *threaten.*

**ἐπ-αρκέω**, aor. ἐπήρκεσε: (*avail*), *ward off;* with acc. and dat. of interest. B 873.

**ἐπ-άρχω**, aor. partic. ἐπαρξάμενοι: *begin.* νώμησαν ἐπαρξάμενοι, equiv. to ἤρξαντο ἐπινέμοντες: *began distributing.* A 471.

**ἐπ-ασσύτερος** (ἐπί, ἀνά, σεύω) 3: *in close succession, one soon after the other.*

**ἐπ-αυρίσκω**, fut. inf. ἐπαυρήσεσθαι, aor. subjv. ἐπαύρωνται: *enjoy, reap the fruits of.* Freq. ironical.

**ἐπ-έγναμψεν**: aor. of ἐπιγνάμπτω, *bend, bring over.* B 14, 31, 68.

**ἐπ-έδραμε**: aor. of ἐπιτρέχω, *run upon.*

**ἐπέεσσι(ν)** [ἔπεσιν, § 36 *b*]: dat. pl. of ἔπος, *word.*

**ἐπ-έθηκε**: aor. of ἐπιτίθημι, *place upon.*

**ἐπεί**, temporal and causal conj.: *when, since, for.* It generally stands at the head of its clause, but sometimes follows one or more words, as Z 474.

**ἐπείγω**: *hurry, urge;* mid. *hasten, in haste, eagerly.* B 354.

**ἐπεὶ δή**: *since once, since, when.*

**ἐπεὶ ἦ**: *since in truth;* always causal.

**ἔπ-ειμι**, opt. ἐπείη, impf. ἐπῆεν (εἶμι): *am upon, am over.*

**ἔπ-ειμι**, 3d sing. ἔπεισιν, partic. ἐπιόντα (εἶμι): *come on;* pres. ind. *shall come on.* E 238.

**Ἐπειοί**: *Epēans,* early inhabitants of northern Elis. B 619.

**ἔπειραν**: aor. of πείρω, *pierce, spit.*

**ἐπειρᾶτο** impf., **ἐπειρήσαντο** aor.: of πειράομαι, *try, attempt.*

**ἔπ-εισιν**: 3d sing. of ἔπειμι, *come on.*

**ἔπ-ειτα**, adv.: *then, after that, next, hereafter.* Freq. in apodosis, giving it independence and prominence.

**ἐπ-ελθών**: aor. partic. of ἐπέρχομαι, *come on.* Δ 334.

**ἐπ-εμήνατο**: aor. of ἐπιμαίνομαι, *rave for, desire madly.* Z 160.

**ἐπ-έμυξαν**: aor. of ἐπιμύζω, *mutter over.* Δ 20.

**ἐπ-εν-ήνοθε**, 3d sing. of an old perf., as (pres. or) impf.: *grew on it.*

**ἐπ-έοικε**, impers.: *it is fitting.*

**ἐπ-επείθετο**: impf. of ἐπιπείθομαι, *obey, yield obedience.*

**ἐπέπιθμεν** [ἐπεποίθειμεν, § 49 *c*]: *trusted;* plpf. of πείθω, *persuade.*

**ἐπέπληγον**: aor. of πλήσσω, *strike.* § 43 *e*.

ἐπ-ερείδω, aor. ἐπέρεισε: (*rest upon*), *push.*

ἐπέρησεν: aor. of περάω, *pass through.*

ἐπ-ερρώσαντο: aor. of ἐπιρρώομαι, *roll down at* (the nod). A 529.

ἐπ-έρχομαι, aor. partic. ἐπελθών: *come on, advance, attack.*

ἐπεσ-βόλος (ἔπος, βάλλω): (*word-bandying*), *babbling, blatant.*

ἔπεσε: aor. of πίπτω, *fall.*

ἐπ-έσσυμαι: *rush upon, am eager;* perf. of ἐπισσεύω, *urge upon.*

ἐπ-εστενάχοντο: impf. of ἐπιστενάχω, *groan at.* Δ 154.

ἐπ-εστέψαντο: aor. of ἐπιστέφω, *crown.* A 470.

ἐπ-έτειλας: aor. of ἐπιτέλλω, *enjoin.*

ἐπ-ευφημέω, aor. ἐπευφήμησαν: (*speak well at*), *approve. Cf.* ἐπαινέω. ἐπευφήμησαν is equiv. to ἐκέλευσαν ἐπευφημοῦντες, *bade with pious reverence.* A 22.

ἐπ-εύχομαι, aor. partic. ἐπευξάμενος: *pray, boast over, exult.*

ἔπεφνον, inf. πεφνέμεν (φόνος, φεν-), aor.: *slew.* πέφανται is perf. passive.

ἐπ-εφράσατο: aor. of ἐπιφράζομαι, *notice, think of.*

ἐπ-ῆεν: impf. of ἔπειμι, *am upon.*

ἐπήν: ἐπεὶ ἄν, *when,* with subjunctive.

ἐπ-ῄνεον: impf. of ἐπαινέω, *commend, approve.*

ἔπηξε: aor. of πήγνυμι, *build.*

ἐπ-ηπείλησε: aor. of ἐπαπειλέω, *threaten.* A 319.

ἐπ-ήρκεσε: aor. of ἐπαρκέω, *ward off.*

ἐπί, adv. and prep.: *upon, on, to, over, at, against, after;* with dat., acc., and genitive.

(1) Adv. ἐπὶ κνέφας ἦλθε: *darkness came on;* ἐπὶ οἶνον ἔλειβε: *poured a libation of wine over* (the offering); ἐπὶ μῦθον ἔτελλεν: *laid upon him* his *command.*

(2) With dat. χεῖρ' ἐπὶ καρπῷ: *arm at the wrist;* ἐπ' αὐτῷ γέλασσαν: *laughed* (*over*) *at him;* ἐπὶ χθονί: *upon the earth, upon the ground;* ἐπὶ πύργῳ: *on the tower;* ἐπὶ πύλῃσιν: *by* (*at*) *the gate;* ὁδῷ ἔπι: *on the road, by the wayside;* Ξάνθῳ ἔπι: *on* the banks of *the Xanthus;* ἐπὶ νηυσίν: *at* (*near*) *the ships;* ποιμὴν ἐπ' ὀίεσσιν: *shepherd* keeping watch *over his sheep;* θεῖναι ἐπὶ γούνασιν: *place upon the knees;* ἐπ' ἀλλήλοισιν ἰόντες: *going upon* (*against*) *each other;* ἧκε δ' ἐπ' Ἀργείοισι: *sent against the Argives;* ἦλθε δ' ἐπὶ Κρήτεσσι: *came to the Cretans.*

(3) With acc. ἐπὶ χθόνα: *to the ground;* ἐξεκυλίσθη ἐπὶ στόμα: *was thrown* (*rolled*) *out upon his face;* ὕδωρ ἐπὶ χεῖρας ἔχευαν: *poured water over the hands;* ἐπὶ βωμὸν ἄγων: *leading to the altar;* ἐπὶ πύργον ἰοῦσαν: *coming to the tower;* κατάγειν ἐπὶ νῆας: *lead back* (*down*) *to the camp* (*ships*); ἐπὶ στίχας ἡγέομαι: *lead into ranks, so as to form ranks;* βῆ ἐπ' Ἀτρεΐδην: *went to the son of Atreus;* ἐπὶ νῶτα θαλάσσης: *over the back of the sea;* μείνατ' ἐπὶ χρόνον: *wait for a while.*

(4) With gen. ἐπ' ὤμων: *on the shoulders;* ἐπὶ χθονός: *on the ground;*

καθέζετ' ἐπὶ θρόνου: *sat upon a throne;* νῆα ἐπ' ἠπείροιο ἔρυσσαν: *drew the ship upon the shore;* ἐπ' εἰρήνης: *in time of peace;* ἐπὶ προτέρων ἀνθρώπων: *in the time of former generations.*

ἐπί draws its accent back upon the first syllable when it follows its noun, unless either some word intervenes or the final vowel of the preposition is elided. § 55 *c.*

ἔπι: equiv. to ἔπεστι, "is thine."

ἐπ-ιάχω: *shout* (ἐπί, *in the fight*).

ἐπι-βαίνω, aor. imv. ἐπιβήσεο, aor. opt. ἐπιβαίην, aor. partic. ἐπιβάς: *go upon, mount.*

ἐπι-βάλλω: mid. *lay hands upon, strive for.*

ἐπι-βάσκω (βαίνω): *bring to* (*upon*). κακῶν ἐπιβασκέμεν: *bring into* (*evils*) *misfortune.* B 234.

ἐπι-βήσεο imv., ἐπιβησόμενον partic.: aor. of ἐπιβαίνω, *mount.* E 46.

ἐπι-βρίθω, aor. subjv. ἐπιβρίσῃ: *press heavily, fall heavily,* of rain.

ἐπι-γίγνομαι: *come on, come.* Z 148.

ἐπι-γνάμπτω, aor. ἐπέγναμψεν: *bend, curb, win over* to one's side.

ἐπι-γράφω, aor. ἐπέγραψε: *scratch.*

Ἐπίδαυρος: *Epidaurus,* town in Argolis on the Saronic Gulf. B 561.

ἐπι-δέξια, adv. acc.: *on the right, toward the right. Cf.* ἐνδέξια.

ἐπι-δεής, -ές: *in want, lacking.*

ἐπι-δεύομαι: *am in want, am inferior;* with genitive.

ἐπι-δῖνέω, aor. ἐπιδῖνήσας: *swing, whirl.* Γ 378.

ἐπί-δρομος (δραμεῖν): *approachable, to be scaled.* Z 434.

ἐπι-είκελος: *like.*

ἐπι-εικής, -ές: *fitting, suitable.*

ἐπι-εικτός (εἴκω): *yielding.*

ἐπι-έλπομαι: *hope* (*for*).

ἐπι-έννῡμι, perf. partic. pass. ἐπιειμένος: *clothe;* pass. *clad in;* with accusative.

ἐπί-ηρα: see ἦρα.

ἐπι-θαρσύνω: *cheer, encourage.*

ἐπι-θεῖναι aor. inf., ἐπιθήσει fut.: of ἐπιτίθημι, *lay upon, put to* (*i.e. close*).

ἐπίθοντο: *obeyed;* aor. of πείθω, *persuade.*

ἐπι-θρώσκω: *leap upon, leap forward.* E 772.

ἐπί-κειμαι, fut. ἐπικείσομαι: *lie upon, rest upon.*

ἐπι-κεύθω, fut. ἐπικεύσω: *cover up, conceal, hide;* with negative.

ἐπι-κίδναμαι, mid.: *spread over.*

ἐπι-κουρέω, fut. ἐπικουρήσω: *help, serve as ally.*

ἐπί-κουρος: *helper, ally.* Esp. in pl. of the allies of the Trojans.

ἐπι-κραιαίνω, aor. imv. ἐπικρήηνον: *fulfill, accomplish, grant.*

ἐπι-λεύσσω: *see before me, see.* Γ 12.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: *rave for, desire madly.*

ἐπι-μαίομαι, fut. ἐπιμάσσεται: (*feel*), *examine* or *probe* a wound, *strike* (ἵππους μάστιγι).

ἐπι-μειδάω, aor. partic. ἐπιμειδήσας (*smile*): *smile* (*at*).

ἐπι-μέμφομαι: *blame;* with gen. of cause.

ἐπι-μένω, aor. imv. ἐπίμεινον: *wait, await.*

ἐπι-μίσγω: *mingle.* ἂψ ἐπιμισγομένων (*sc.* Τρώων): *joined battle again* with the Achaeans.

ἐπι-μύζω, aor. ἐπέμυξαν: *mutter at.*

ἐπ-ιόντα: partic. of ἔπειμι, *come on.*

ἐπί-ορκον: *false oath.* Γ 279.

ἐπι-πείθομαι: *am obedient, render obedience.*

ἐπι-πέτομαι, aor. inf. ἐπιπτέσθαι: *fly forward* (*upon*), of an arrow.

ἐπι-πλέω and ἐπιπλώω, aor. partic. ἐπιπλώσας and ἐπιπλώς: *sail over.*

ἐπι-πνείω (πνέω): *breathe* (*blow*) *upon.*

ἐπι-προ-ίημι, aor. inf. ἐπιπροέμεν: *send forth against.* Δ 94.

ἐπι-πωλέομαι: *come up to* the ranks, in order to review them.

ἐπι-ρρέω: *flow over.* B 754.

ἐπί-ρροθος: *helper,* only as feminine.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: *roll down at* (the nod).

ἐπί-σπῃ: aor. of ἐφέπω, *meet.*

ἐπι-σσείω: *shake at, brandish at.*

ἐπι-σσεύω, plpf. as aor. ἐπέσσυτο, perf. ἐπέσσυται: mid. *hasten on, rush upon.*

ἐπί-σσωτρον: *tire* of a wheel.

ἐπίσταμαι: *am skilled, understand.*

ἐπι-στενάχομαι: *groan meanwhile.* Δ 154.

ἐπι-στέφω, aor. ἐπεστέψαντο: *crown, fill to the brim.* A 470.

ἐπι-στρέφω, aor. partic. ἐπιστρέψας: *turn about.* Γ 370.

Ἐπίστροφος: (1) Phocian leader. B 517. (2) Slain by Achilles at the sack of Lyrnessus. B 692. (3) Leader of Trojan allies. B 856.

ἐπι-σφύρια (σφυρόν), pl.: *protections for the ankle, ankle-guards.*

ἐπι-τάρροθος: *helper, defense.* E 808.

ἐπι-τέλλω, aor. inf. ἐπιτεῖλαι: *enjoin upon, command.*

ἐπι-τέτραπται, pl. ἐπιτετράφαται: perf. pass. of ἐπιτρέπω, *intrust.*

ἐπιτηδές, adv.: *sufficiently, as are needed.* A 142.

ἐπι-τίθημι, fut. ἐπιθήσει, aor. ἐπέθηκε, aor. inf. ἐπιθεῖναι: *place upon, set upon, put to* (*i.e. close*).

ἐπι-τοξάζομαι: *bend the bow at, shoot at;* with dat. Γ 79.

ἐπι-τρέπω, perf. pass. ἐπιτέτραπται, perf. pass. pl. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσίν]: *commit, intrust to.*

ἐπι-τρέχω, aor. ἐπέδραμε(ν): *run up, run upon.*

ἐπι-τροχά-δην (τρέχω): *trippingly, fluently.* Γ 213.

ἐπι-φέρω, fut. ἐποίσει: *bear upon.* χεῖρας ἐποίσει: *shall lay hands on.*

ἐπι-φλέγω: *blaze upon, burn, consume.*

ἐπι-φράζομαι, aor. ἐπεφράσατο, aor. opt. ἐπιφρασσαίατο: *consider, think.*

ἐπι-χθόνιος (χθών): *upon the earth, earthly.* Epithet of men, — contrasted with ἐπουράνιοι. A 272.

ἔπλεο, ἔπλετο: *thou art, is;* aor. of πέλω, *move, become.*

ἔπληντο: aor. of πελάζω, *approach, meet.* Δ 449.

ἐπ-οίσει: *lay upon;* fut. of ἐπιφέρω, *bear upon.*

ἐπ-οίχομαι, impf. ἐπῴχετο: *go to,*

*attack, follow.* ἔργον ἐποίχεσθαι: *go to work.* ἱστὸν ἐποιχομένην: *going to and fro before the loom, plying the loom.* ἐποιχομένη: *busily, going to work.*

**ἕπομαι**, impf. εἵποντο or ἕποντο, fut. ἕψεται, aor. ἕσπετο (sequor): *follow, accompany, attend. Cf.* ἕπω.

**ἐπ-ορέγω**, aor. ἐπορεξάμενος: *reach out after* (in attack), *lunge at.*

**ἐπ-όρνῡμι**, aor. imv. ἔπορσον: *arouse upon, send against.*

**ἐπ-ορούω**, aor. ἐπόρουσε: *hasten to, rush upon* (generally in hostile sense). Γ 379.

**ἔπος, -εος**, dat. pl. ἔπε(σ)σιν or ἐπέεσσι(ν) (ϝέπος, ὄψ, vox): *word, speech. Cf.* μῦθος.

**ἐπ-οτρύνω**, aor. subjv. ἐποτρύνητον: *rouse, urge on, impel.*

**ἐπ-ουράνιος** (οὐρανός): *of heaven, heavenly.* Epithet of the gods.

**ἑπτά** (septem, *seven*), indecl.: *seven.*

**ἑπτά-πυλος** (πύλη): *seven-gated.* Epithet of Boeotian Thebes. Δ 406.

**ἐπύθοντο**: aor. of πυνθάνομαι, *learn.*

**ἕπω**: *am busy with.*

**ἐπ-ῴχετο**: impf. of ἐποίχομαι, *attack.*

**ἔραμαι** (ἔρως): *love, am enamored.*

**ἐρατεινός** 3 and **ἐρατός** (ἔραμαι): *lovely, charming.*

**ἐργάθω**, impf. ἐέργαθεν (ϝεργ-): *separate. Cf.* ἔργω.

**ἔργον** (ϝέργον, *work*): *work, labor, deed, matter, thing;* esp. of war, *conflict.* ἔργα ἀνδρῶν: *labors of men, tilled fields,* hence ἔργα alone *farm, fields.*

**ἔργω** or **ἐέργω** (ϝεργ-): *separate, keep off.* ἐντὸς ἐέργει: *incloses, shuts in.*

**ἔρδω**, aor. subjv. ἔρξῃς, aor. imv. ἔρξον, perf. ἔοργε (ϝεργ-): *do, work,* freq. with two accs. ἔρδομεν ἑκατόμβας: *we were offering (hecatombs) sacrifices. Cf.* ῥέζω.

**ἐρεβεννός** (ἔρεβος) 3: *dark, gloomy.*

**ἐρεείνω** (εἴρομαι): *ask, question, inquire.* Z 145.

**ἐρεθίζω** and **ἐρέθω**: *excite, vex, tease.*

**ἐρείδω**, aor. ἐρείσατο, plpf. ἠρήρειστο: *thrust, press;* aor. mid. *lean, rest;* plpf. *was thrust.* Γ 358.

**ἐρείομεν**: aor. subjv. of εἴρομαι, *ask.*

**ἐρείπω**, aor. ἤριπε or ἔριπε: *tear down;* aor. *fall.* Δ 462.

**ἐρεμνός** (ἔρεβος, ἐρεβεννός) 3: *gloomy.*

**ἔρεξε(ν)**: *wrought;* aor. of ῥέζω, *do.*

**ἐρέοντο**: impf. of εἴρομαι, *question.*

**ἐρέπτομαι**: *champ, munch,* of horses.

**ἐρέτης** (ἐρέσσω): *oarsman, sailor.*

**ἐρετμόν** (remus, *oar*): *oar.*

**Ἐρευθαλίων, -ωνος**: an Arcadian champion, slain by Nestor. Δ 319.

**ἐρέφω**, aor. ἔρεψα: *roof.* ἐπὶ ἔρεψα: *roofed over, built.* A 39.

**Ἐρεχθεύς, -ῆος**: *Erechtheus,* an old hero of Athens, of whose cult Athena herself is made the founder, in B 547. Under his rule (according to Hdt. viii. 44) the people were first called Athenians. δῆμος Ἐρεχθῆος: *land of Erechtheus, i.e.* Attica.

**ἐρέω**: fut. of εἴρω, *say, tell.*

**ἐρῆμος** (*hermit*) 3: *left alone, deserted.*

**ἐρητύω**, aor. opt. ἐρητύσειε, iterative aor. ἐρητύσασκε, aor. pass. ἐρήτῡ-

*θεν* [*ἠρητύθησαν*]: *restrain, check, control, keep in order.*

**ἐρι-**: strengthening prefix; *cf.* **ἀρι-**.

**ἐρι-βῶλαξ, -ακος**: *large-clodded, rich-soiled.* A 155.

**ἐρί-γδουπος**: *loud-sounding, heavy-thundering.* Epithet of Zeus.

**ἐριδαίνω** and **ἐρίζω**, aor. opt. **ἐρίσσειε**, aor. partic. **ἐρίσαντε** (**ἔρις**): *contend, strive, vie, am a match for. Cf.* **ἐρεθίζω**.

**ἐρίηρος**, pl. **ἐρίηρες**: *faithful, trusty.* § 37 *b.* Epithet of **ἑταῖρος**.

**ἐρι-θηλής, -ές** (*θάλλω*): *luxuriant, fresh-green.*

**ἐρι-κῦδής, -ές** (*κῦδος*): *glorious.*

**ἐρῖνεός**: *wild fig tree.*

**ἔριπε**: *fall;* aor. of **ἐρείπω**, *tear down.*

**Ἔρις, -ιδος**: *Eris,* goddess of strife, a companion of Ares. Δ 440.

**ἔρις, -ιδος**: *strife, contention, conflict.*

**ἐρίσαντε** partic., **ἐρίσσειε** opt.: aor. of **ἐρίζω**, *contend, vie.*

**ἔρισμα, -ατος** (**ἔρις**): *matter of strife, cause of contention.*

**ἐρί-τῖμος**: *highly honored, august.* § 40 *d.*

**ἕρκος, -εος**: *hedge, wall, defense.* **ἕρκος ἀκόντων**: *defense against darts.* **ἕρκος πολέμοιο**: *bulwark of protection against the war.* **ἕρκος Ἀχαιῶν**: *bulwark of the Achaeans.* **ἕρκος ὀδόντων**: *wall of teeth, i.e. wall formed by teeth. Cf.* 'sputtering thro' the hedge of splinter'd teeth,' Tennyson *Last Tournament.*

**ἕρμα, -ατος**: *prop, shore, support.* These were used in order to keep the ships upright when drawn up on shore.

**ἕρμ' ὀδυνάων**: *chain of pains, string (series) of sufferings.*

**Ἑρμείας** or **Ἑρμέας**: *Hermes,* Mercurius, son of Zeus, and messenger of the gods, in matters of peace. B 104, E 390. *Cf.* Iris.

**Ἑρμιόνη**: town in Argolis. B 560.

**ἔρξαντα, ἔρξῃς, ἔρξον**: aor. of **ἔρδω**, *do, work.*

**ἔρος** [**ἔρως**] (*erotic*): *love, desire.*

**ἔρρεεν**: impf. of **ῥέω**, *flow.*

**ἔρρηξεν**: aor. of **ῥήγνυμι**, *break, rend.*

**ἐρρίγῃσι**: perf. subjv. of **ῥιγέω**, *shudder, dread.* Used as present.

**Ἐρυθῖνοι**, pl.: Paphlagonian town, with two red cliffs (**ἐρυθρός**, *ruddy*). B 855.

**Ἐρύθραι**, pl.: Boeotian town. B 499.

**ἐρύκω**, aor. **ἔρυξαν, ἠρύκακε** or **ἐρύκακε**: *check, detain, hold, keep.*

**ἔρυμα, -ατος**: *protection, defense.*

**ἐρύομαι, εἰρύομαι, ἔρυμαι,** or **εἴρυμαι,** impf. **ἔρῦτο,** aor. **εἰρύσατο** and **ἐρύσσατο,** aor. inf. **εἰρύσσασθαι** (*ϝερυ-*): *protect, preserve, save, defend, observe, ward off.* See **ἐρύω**.

**ἐρυσί-πτολις**: see **ῥυσίπτολις**.

**ἐρύω,** aor. **εἴρυσσεν** or **ἔρυσεν,** perf. **εἰρύαται** (*ϝερ-*): *draw, drag;* mid. *keep off, save, draw.* See **ἐρύομαι**.

**ἔρχομαι,** fut. **ἐλεύσομαι** or **εἶμι,** aor. **ἦλθον** or **ἤλυθον,** aor. subjv. **ἔλθῃσι,** aor. imv. **ἐλθέ,** aor. inf. **ἐλθέμεν**(*αι*) or **ἐλθεῖν,** perf. **εἰλήλουθα**: *come, go.* The direction of the motion is made distinct by the connection.

ἐρωέω, fut. ἐρωήσει (Germ. *Ruhe?*): *flow, draw back.* μηδέ τ' ἐρώει: *draw not back, do not rest.*

ἐρωή: *force, throng.*

ἐς: see εἰς, *into.*

ἐσ-άγω: *lead in.*

ἐσ-αθρέω, aor. opt. ἐσαθρήσειεν: *catch sight of.*

ἔσαν [ἦσαν] impf., ἔσεαι [ἔσῃ], ἔσεσθαι, and ἔσεται [ἔσται] fut.: of εἰμί, *am.*

ἐσ-ελεύσομαι: fut. of εἰσέρχομαι, *come in, enter.*

ἐσθίω, aor. φάγε: *eat.*

ἐσθλός 3: *noble, excellent, good.*

ἔσκε: impf. of εἰμί, *am.* *Cf.* βάσκω.

ἐσκίδναντο: impf. of σκίδναμαι, *scatter, disperse.*

ἐσ-όψομαι: fut. of εἰσοράω, *behold.*

ἐσπάσατο: aor. of σπάω, *draw.*

ἐσπέσθην, ἐσπόμεθα: aor. of ἕπομαι, *follow, accompany.*

ἔσπετε, aor. imv.: *tell.* *Cf.* ἐννέπω.

ἔσσε(ν), ἔσσο: aor. of ἕννυμι, *clothe.* Construed with two accusatives.

ἐσσεῖται [ἔσται], ἔσσομαι fut., ἔσσι [εἶ], 2d sing. pres.: of εἰμί, *am.* G. 777, 6; H. 426.

ἔσσευα aor., ἐσσεύοντο impf., ἐσσύμενον perf. partic., ἔσσυτο plpf. as aor.: of σεύω, *drive;* mid. *hasten,*

ἐσσυμένως, adv.: *quickly, eagerly,* adv. from the adjectival ἐσσύμενος.

ἑστάμεν perf. inf. *stand,* 2d aor. ἔσταν [ἔστησαν], *stood up, rose,* perf. partic. ἑσταότες, *standing,* plpf. ἔσταν, *were standing:* of ἵστημι, *set.*

ἑστέ pl., ἑστόν dual, ἔστω and ἔστων imv.: of εἰμί, *am,*

ἑστεῶτα: *standing,* perf. partic. of ἵστημι, *set.*

ἕστηκε perf. *stands;* 1st aor. ἔστησε, ἔστησαν, *stationed;* ἕστητε [ἑστήκατε] (Δ 246) perf. *stand:* of ἵστημι, *set.*

ἑστιχόωντο (§ 47 *c*): impf. of στιχάομαι, *go in line, go.* B 92, Γ 266.

ἐσύλᾱ: impf. of συλάω, *strip off.*

ἔσφαξαν: aor. of σφάζω, *cut the throat.* A 459, B 422.

ἐσχατόωσα: *at the extremity* (ἔσχατος) of the land, *on the frontier.*

ἔσχε (*took*), *held,* ἔσχοντο, *held themselves* (*refrained*) *from:* aor. of ἔχω, *hold.* B 275, Γ 84.

ἑταῖρος: *comrade, companion.*

ἑτάρη, fem.: *companion.* Δ 441.

ἕταρος: *comrade, companion.*

ἔτεκε(ν): aor. of τίκτω, *bear, bring forth.* B 728.

ἐτελείετο [ἐτελεῖτο, § 47 *g*] impf., ἐτέλεσσεν aor.: of τελείω, *bring to pass, accomplish.*

Ἐτεοκλήειος, adj.: *of Eteocles.* βίῃ Ἐτεοκληείῃ: *the mighty Eteocles.* See βίη, § 16 *d.* Δ 386.

ἐτεόν, adv.: *in truth.* B 300, E 104.

ἕτερος 3: *other, the other* of two, *one or other.* χωλὸς ἕτερον πόδα: *lame in one foot.* *Cf.* ἄλλος. B 217.

ἑτέρω-θεν, adv.: *on the other side.*

ἑτέρω-θι, adv.: *elsewhere.* E 351.

ἑτέρω-σε, adv.: *to the other side.* § 33 *d.*

(ἔ)τετμε(ν), aor.: *found, fell in with.*

ἐτέτυκτο: *was;* plpf. of τεύχω, *make.*

Ἐτεωνός: Boeotian town. B 497.

ἕτης (ϝέτης): *connection, friend.*

ἐτήτυμον (ἔτυμος), adv. acc.: *truly,*

ἔτι, adv.: *still, yet, again.* οὐκ ἔτι: *no longer.* A 96, 296.

ἐτίναξε: *plucked;* aor. of τινάσσω, *shake.* Γ 385.

ἐτίομεν impf., ἔτισεν aor.: of τίω, *honor.* A 412, E 467.

ἐτίσατο: aor. of τίνω, *punish.* B 743.

ἔτλη, aor.: *took courage, took heart, dared.* See τλήσομαι. A 534.

ἑτοιμάζω, aor. imv. ἑτοιμάσατε (ἑτοῖμος): *make ready.* A 118.

ἔτος, -εος (ϝέτος, vetus): *year.*

ἔτραπεν: aor. of τρέπω, *turn.* E 187.

ἐτραφέτην: *grew up;* intrans. aor. of τρέφω, *nourish, bring up.*

ἔτρεψε: aor. of τρέπω, *turn.* Δ 381.

ἔτυχες: aor. of τυγχάνω, *hit.* E 287.

ἐτύχθη: aor. pass. of τεύχω, *bring to pass.* B 155, 320, Δ 470.

ἐτώσιος (ϝετ-): *in vain.* Γ 368.

εὖ or εὖ, adv.: *well, happily, carefully.* εὖ ἔρξαντα: (*one who did well*), *a welldoer, benefactor.* ἐὺ πάντα: *all together.*

Εὐαιμονίδης: *son of Euaemon,* Eurypylus. E 76.

Εὐαίμων, -ονος: *Euaemon.* B 736.

Εὔβοια: *Euboea.* B 536.

εὐ-δμητος (δέμω): *well-built.* A 448.

εὕδω [καθεύδω]: *sleep.* B 24.

εὐ-ειδής, -έος: *beautiful, comely.* Γ 48.

εὐ-εργής, -έος (ἔργον): *well-wrought, well-made.* E 585.

εὐ-ζωνος (ζώνη): *well-girdled, well-girt.*

Εὐηνός: a Lyrnessian. B 693.

εὔκηλος: *in quiet, undisturbed. Cf.* ἔκηλος. A 554.

εὐ-κνήμῖς, -ῖδος: *well-greaved.* Epithet of Ἀχαιοί nom. or acc. pl. See κνημίς. A 17, B 331, Γ 156.

εὐ-κτίμενος 3 and εὔκτιτος (κτίζω): *well-built.* B 501, 592.

εὔ-κυκλος: *well-rimmed,* of shields.

Εὔμηλος: *Eumelus,* son of Admetus and Alcestis. B 714.

εὐ-μμελίης, gen. εὐμμελίω (§ 34 *c*): *with good ashen spear.* Δ 165, Z 449.

εὐνάω, aor. pass. partic. εὐνηθέντε and εὐνηθεῖσα (εὐνή): pass. *lying on the couch.* B 821, Γ 441.

εὐνή: *bed, couch.* ἐμίγην φιλότητι καὶ εὐνῇ: "enjoyed (her) love and couch." Γ 445, Z 25.

εὐναί, pl.: *anchor stones.* A 436.

εὔξαντο: aor. of εὔχομαι, *pray.*

εὐ-ξοος (ξέω): *well-polished.* B 390.

εὐ-πατέρεια (πατήρ): *daughter of a noble father,* = Διός ἐκγεγαυῖα.

εὐ-πεπλος: *well-robed.* Z 372.

εὐ-πηκτος (πήγνυμι): *well-built.*

εὐ-πλεκής, -έος: *well-plaited.* B 449.

εὐ-πλόκαμος (πλέκω): *fair-tressed, with beautiful tresses.* Z 380.

εὐ-ποίητος (ποιέω): *well-made.*

εὔ-πρυμνος (πρύμνη): *with beautiful sterns,* of the Greek ships. Δ 248.

εὐ-πωλος: *with good* (or *many*) *horses.*

εὐρέα: from εὐρύς.

εὑρίσκω, aor. εὗρον and εὑρέμεναι [εὑρεῖν]: *find.* A 329, B 343.

Εὖρος: Eurus, *East wind.* B 145.

εὐ-ρρεής and ἐυρρείτης, gen. (contracted from ἐυρρεέος) ἐυρρεῖος [εὐρρεοῦς] (ῥέω): *strong-flowing.*

εὐρυ-άγυια: *with broad streets, broad-streeted.* Nine times of Troy.

**Εὐρύαλος**: an Argive. B 565, Z 20.

**Εὐρυβάτης**: *Eurybates.* (1) Herald of Agamemnon, only in A 320. (2) Herald of Odysseus. B 184.

**Εὐρυδάμᾱς, -αντος**: an old Trojan seer. E 149.

**εὐρὺ κρείων**: *wide ruling,* late rex. Epithet of Agamemnon.

**Εὐρυμέδων**: squire of Agamemnon. Δ 228.

**εὐρύ-οπα** (nom. and acc.) (ὄψ): *far-sounding, far-thundering.* Epithet of Zeus. A 498, E 265.

**Εὐρύπυλος**: *Eurypylus.* (1) Son of Euaemon. B 736. (2) Ancient king of Cos. B 677.

**εὐρυ-ρέων**: *broad-flowing.* B 849.

**εὐρύς, εὐρεῖα, εὐρύ,** acc. masc. **εὐρύν, εὐρέα,** neut. pl. acc. **εὐρέα**: *broad, wide, spacious.* Comp. **εὐρύτερος**: *broader.*

**Εὔρυτος**: (1) a famous bowman. B 596. (2) Son of Actor. B 621.

**εὐρύ-χορος**: (*with broad squares for the choral dance*), *spacious.* Epithet of districts and of cities. B 498.

**ἑύς, ἐύ,** and **ἠύς,** gen. **ἑῆος**: *noble, valiant, good. Cf.* **ἐύ.** A 393.

**ἐύ-σσελμος**: *well-decked.* B 613.

**Ἐύσσωρος**: a Thracian. Z 8.

**εὖτε,** conj.: *when; as,* in Γ 10. See **ἠύτε.** A 242, B 34, 228.

**ἐυ-τείχεος**: *well-walled.* A 129.

**Εὔτρησις**: Boeotian town. B 502.

**ἐύ-τυκτος** (**τεύχω**): *well-made.*

**Εὔφημος**: leader of the Cicones. B 846.

**εὐ-φραίνω,** fut. inf. **εὐφρανέειν** (**φρήν**): *cheer, delight.* E 688.

**ἐὺ φρονέων**: *well disposed, with kindly heart.* A 73, 253, B 78.

**ἐύ-φρων, -ονος**: *kindly, heart-cheering.*

**εὐ-φυής, -ές** (**φύω**): *shapely, well-formed.* Δ 147.

**εὐχετάομαι,** inf. **εὐχετάασθαι** (**εὔχομαι**): *pray.* Z 268.

**εὔχομαι,** aor. **εὔξαντο**: *profess, boast, exult, vow, pray.* **εὐχόμενος**: *in prayer.*

**εὖχος, -εος**: *glory.* E 654.

**εὐχωλή**: *exultation, boast, triumph, shout of triumph, vow.* A 65, B 160.

**ἐυ-ώδης, -ες** (odor): *fragrant, perfumed.* Γ 382.

**ἔφ-αλος** (**ἅλς**): *on the sea.* Epithet of coast towns. *Cf.* **ἀγχίαλος.**

**ἐφάμην, ἔφαν** [**ἔφασαν**], **ἔφατο, ἔφη**: impf. of **φημί,** *say, speak.* Γ 161.

**ἐφάνη**: *appeared;* aor. pass. of **φαίνω,** *show.* B 308, Z 175.

**ἐφ-άπτω,** perf. pass. **ἐφῆπται**: *fasten upon;* pass. *impend, hang over.*

**ἐφ-έζομαι**: *sit upon.* Γ 152.

**ἐφ-είω** [**ἐφῶ,** § 52 *c*] subjv., **ἔφες** imv.: of **ἐφίημι,** *lay upon, shoot at.* A 567.

**ἐφ-έπω,** aor. subjv. **ἐπίσπῃ**: *meet.* **πότμον ἐπισπεῖν**: *meet* (his) *fate* (*death*), *fulfill his destiny.* B 359.

**ἐφ-έστασαν,** *stood opposite,* **ἐφεστήκει,** *stood upon:* plpf. of **ἐφίστημι,** *set upon.* E 624, Z 373.

**ἐφ-έστιος** (**ἑστία**), adj.: (*on his own hearth*), *at home, native.* B 125.

**ἐφ-ετμή** (**ἐφ-ίημι**): *behest, command, injunction.* A 495.

**ἐφ-ευρίσκω,** aor. opt. **ἐφεύροι**: *find, catch sight of.* B 198.

**ἐφ-ῆκε(ν)**: aor. of *ἐφίημι, send upon, shoot at.* A 445, Δ 396.

**ἔφηνεν**: aor. of *φαίνω, show.* B 318.

**ἐφ-ῆπται**: *impend, hang over;* perf. of *ἐφάπτω, fasten upon.* B 15.

**ἐφ-ήσεις**: fut. of *ἐφίημι, urge on,*

**ἔφησθα** [*ἔφης*]: impf. of *φημί, say.*

**ἐφθίατο** [*ἐφθιμέναι ἦσαν*, § 44 *l*], plpf. of *φθίνω*: *wasted away, passed away.* A 251.

**Ἐφιάλτης**: a giant. E 385.

**ἐφ-ίημι**, fut. *ἐφήσεις*, aor. *ἐφῆκα*, aor. subjv. *ἐφείω* [*ἐφῶ*, § 52 *c*], aor. imv. *ἔφες*: *send upon.* A 567, E 174.

**ἐφίλατο** and **ἐφίλησε**: aor. of *φιλέω, love.* E 61, Γ 415.

**ἐφ-ίστημι**, plpf. *ἐφεστήκει* and *ἐφέστασαν*: *place upon;* plpf. *stood upon.* E 624, Z 373.

**ἐφόβηθεν** [*ἐφοβήθησαν*]: aor. pass. of *φοβέω, put to flight.* E 498.

**ἐφοίτᾱ**: impf. of *φοιτάω, go to and fro.* E 528.

**ἐφ-οπλίζω**: *make ready, prepare.*

**ἐφ-οράω**: *look upon, behold.*

**ἐφόρειν**: impf. of *φορέω, wear.*

**ἐφ-ορμάω**, aor. *ἐφώρμησαν*, aor. pass. partic. *ἐφορμηθέντες*: *urge upon;* pass. *rush upon, attack.* Z 410.

**Ἐφύρη**: *Ephyra.* (1) Old name of Corinth. Z 152, 210. (2) Home of King Augēas, in Elis. B 659.

**ἔχαδε**: aor. of *χανδάνω, contain.*

**ἐχάρη**: aor. pass. of *χαίρω, rejoice.*

**ἔχεεν**: aor. of *χέω, pour, heap.*

**Ἐχέμμων, -ονος**: son of Priam. E 160.

**ἐχε-πευκής, -ές**: *biting, sharp.* A 51.

**Ἐχέπωλος**: a Trojan. Δ 458.

**ἔχευαν** and **ἐχεύατο** (§ 48 *h*): aor. of *χέω, pour, throw around.* *σὺν ἔχευαν*: *confused, broke.* Γ 270, E 314.

**ἔχθιστος** (*ἔχθος*), superl.: *most hateful.*

**ἐχθο-δοπέω**, aor. inf. *ἐχθοδοπῆσαι*: *act in hostility.* A 518.

**ἔχθος, -εος**: *hatred, hate.* Γ 416.

**Ἐχῖναι**, pl.: the later *Echinades*, a group of small islands in the Ionian Sea, near the mouth of the Acheloüs. B 625.

**ἔχω**, iterative impf. *ἔχεσκε(ν)*, fut. inf. *ἐξέμεν*, aor. *ἔσχε*, aor. opt. *σχοίατο*, aor. *σχέθον*: *have, hold, inhabit, guide, drive, keep, protect, check.* *τὴν Ἀντηνορίδης εἶχε*: *whom the son of Antenor had to wife.* *νωλεμέως ἐχέμεν*: *stand firm.* *ἔσχοντο μάχης*: *they ceased fighting.*

**ἕψεται**: fut. of *ἕπομαι, follow.*

**ἐῴκειν**: plpf. of perf. *ἔοικα, am like.*

**ἐῶμεν**: pres. subjv. of *ἐάω, allow.*

**ἐών** [*ὤν*]: partic. of *εἰμί, am.*

**ἐῳνοχόει**: impf. of *οἰνοχοέω, pour out wine, pour out.* (Better, *ἐοινοχόει.*)

[**ἕως**: see *εἷος, while, until.* A 193.]

## Z

**ζα-** (*διά*?), inseparable particle: *very, exceedingly.* § 40 *d.*

**ζά-θεος** 3: *very sacred, holy.* § 40 *d.*

**ζά-κοτος** (*κότος*): *sullen.* Γ 220.

**Ζάκυνθος**, fem.: *Zacynthus* (*Zante*), island in the Ionian Sea, under the rule of Odysseus. (A short

open final syllable retains its quantity before Z in this word as before Ζέλεια. B 634, 824. § 59 *g γ*.)

**ζα-χρεής, -ές** (χραύω): *fierce-blowing, furious.* E 525.

**ζεί-δωρος** (ζειαί): *grain-giving, fruitful.* B 548.

**Ζέλεια**: town in northern Lycia, home of Pandarus. B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. *Cf.* Ζάκυνθος. § 59 *g γ*.)

**ζεύγνῡμι** (ζυγόν, iugum, *yoke*): *yoke.*

**Ζεύς**, gen. Διός or Ζηνός: *Zeus*, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πατὴρ ἀνδρῶν τε θεῶν τε). He is enthroned on high (ὑψίζυγος αἰθέρι ναίων) and controls the elements, sending lightning (τερπικέραυνος, ἀστεροπητής, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

**Ζέφυρος** (ζόφος): *Zephyrus, West wind*, one of the four chief winds mentioned by Homer. It is not a 'zephyr,' but a cold, blustering wind, blowing from Thrace. B 147.

**ζυγόν** (iugum, *yoke*): *yoke.*

**ζωγρέω** (ζωός, ἀγρέω): *take alive.*

**ζωγρέω** (ζωή, ἐγείρω): *revive, give life.* E 698.

**ζῶμα** (ζώννυμι): *loin cloth.* Δ 187.

**ζώνη** (*zone*): woman's *girdle; waist.* B 479.

**ζώννῡμι**, iterative impf. ζωννύσκετο. *gird.* E 857.

**ζωός** or **ζώς** (ζώω): *alive, living.*

**ζωστήρ, -ῆρος** (ζώνη): man's *girdle, belt;* prob. made of leather.

**ζώω**, partic. ζῶντος and ζώοντες: *live.*

## Η

**ἤ** or **ἠέ**: particle, (1) disjunctive, *either, or;* (2) interrogative, *whether;* or (3) comparative, *than.* In a double question ἤ (ἠέ) . . . ἦ (ἦε = ἠ ϝε [ve]) is used for Attic πότερον . . . ἤ.

**ἥ**: fem. of demonstrative, relative, or possessive pronoun.

**ἦ**: *truly, surely, indeed.* This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

**ἦ**: (*he*) *spake, quoth* (which, like ἦ, is now familiar only in one form); impf. of ἠμί, *say.*

**ᾗ**, adv.: *where, whither.* Z 41.

**ἦα** (eram) [ἦν]: impf. of εἰμί, *am.*

**ἠβαιόν**, adv.: *little.* οὐδ' ἠβαιόν: *not even in the least.* B 380.

**ἡβάω**, aor. partic. ἡβήσαντε (ἥβη): *am a youth;* aor. *came to manhood.*

**Ἥβη**: *Hebe*, daughter of Zeus and Hera, cupbearer of the gods. Δ 2, E 722, 905.

**ἤγαγε(ν)**: aor. of ἄγω, *lead.* Z 291.

**ἠγάθεος** 3: *very sacred.* A 252.

**ἠγάσσατο**: aor. of ἄγαμαι, *admire.*

**ἦγε**: impf. of ἄγω, *lead.* B 631.

**ἤγειρα**: aor. of ἐγείρω, *rouse.*

**ἠγείροντο**: impf. of ἀγείρω, *assemble.*

**ἡγεμονεύω** (ἡγεμών): *am leader.*

**ἡγεμών, -όνος**: *leader, chief.* B 487.

**ἡγέομαι**, aor. ἡγήσατο (ἄγω): *lead, guide.* A 71, B 731.

**ἠγερέθομαι** (ἀγείρω): *assemble, collect (themselves).* B 304, Γ 231.

**ἤγερθεν** [ἠγέρθησαν, § 44 *m*]: aor. pass. of ἀγείρω, *assemble.* A 57.

**ἡγήτωρ, -ορος** (ἡγέομαι): *leader.*

**ἠγνοίησεν**: aor. of ἀγνοιέω, *fail to know, fail to perceive.* A 537.

**ἠγορόωντο** (§ 47 *c*): impf. of ἀγοράομαι, *am in assembly.* Δ 1.

**ἠδέ**: *and.* Sometimes correl. with ἠμέν. A 41, 96, 251, 316, 334.

**ᾔδεε** or **ᾔδη**, impf. of οἶδα: *know.*

**ἤδη**, temporal adv.: *now, already, before now.* νῦν ἤδη: *now at once.*

**ἡδος, -εος** (ἡδόνη, ἡδύς): *pleasure.*

**ἡδυ-επής, -ές**: *sweet-voiced.* A 248.

**ἥδυμος**: *sweet.* (B 2?)

**ἡδύς, -εῖα, -ύ** (ἀνδάνω, suavis, *sweet*): *sweet, pleasing, pleasant.* ἡδὺ γέλασσαν: *burst into a merry laugh.* B 270.

**ἠέ, ἤε**: see ἤ.

**Ἠέλιος** [Ἥλιος]: *Helius,* sun god. Γ 277.

**ἠέλιος** [ἥλιος]: *the sun.* A 475, Γ 104.

**ἦεν** [ἦν]: impf. of εἰμί, *am.* A 381.

**ἠερέθομαι** (ἀείρω): *hang, wave, flutter.*

**ἠέρι**: dat. of ἀήρ, *air, mist.* Γ 381.

**Ἠερίβοια**: *Eriboea.* E 389.

**ἠέριος** 3, adj.: *early in the morning.* Always pred., as adv. § 56 *a.*

**ἠερο-ειδής, -ές**: *misty.* ὅσσον δ' ἠεροειδὲς ἴδεν: *as far as he sees into the misty distance.* E 770.

**Ἠετίων, -ωνος**: *Eetion,* king of Hypoplacian Theba near Troy, father of Hector's wife Andromache; slain by Achilles on the capture of Theba. A 366, Z 396. 415 ff.

**ἠθεῖος**: *honored, dear.* Applied by a younger to an elder brother.

**ἦθος**, pl. ἤθεα (suesco): *home, haunt* (of horses). Z 511.

**ἤιε** [ᾔει]: impf. of εἶμι, *go.* A 47.

**ἡίθεος**: *youth, young man* not yet married. Δ 474.

**ἤϊξεν, ἠίχθη**: aor. of ἀΐσσω, *dart, rush.*

**ἠιό-εις, -εντος**: *high-banked.* E 36.

**Ἠϊόνες**, pl.: town in Argolis. B 561.

**ἠιών, -όνος**, f.: *beach, seashore.* B 92.

**ἧκα** (*soft*), adv.: *softly, gently.* Γ 155.

**ἧκα**: aor. of ἵημι, *send, cast.* E 125.

**ἠκέσατο**: aor. of ἀκέομαι, *heal, cure.*

**ἤκεστος** (κεντέω) 3: *ungoaded,* of cattle not broken for service. Z 94.

**ἥκω**: *am come.* E 478.

**ἠλακάτη**: *spindle.* Z 491.

**ἤλασεν**: aor. of ἐλαύνω, *drive.*

**ἠλάσκω** (ἀλάομαι): *hover.* B 470.

**ἠλέκτωρ, -ορος**: *the beaming sun.*

**ἠλεύατο**: aor. of ἀλέομαι, *avoid.* § 48 *h.*

**ἠλήλατο**: plpf. pass. of ἐλαύνω, *drive.*

**ἦλθον**: aor. of ἔρχομαι, *come.*

**Ἦλις, -ιδος**: *Elis,* the western country of Peloponnesus. B 615, 626. Northern Elis belonged to the Epēans, southern Elis to Nestor.

**ἧλος**: *nail, stud,* used as an ornament for staff, hilt of sword, or goblet. A 246.

**ἤλυθον** [ἦλθον]: aor. of ἔρχομαι, *come.*

**Ἠλώνη**: Thessalian town. B 739.

**ἠμαθό-εις** (ἄμαθος): *sandy.* B 77.

**ἧμαι**, 2d sing. ἧσαι, 3d pl. εἵαται or ἕαται [ἧνται], imv. ἧσο, inf. ἧσθαι, partic. ἥμενος, impf. ἥμην, 3d pl. impf. εἵατο: *sit.* This verb with a partic. often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

**ἦμαρ, -ατος** (ἡμέρα): *day.* δούλιον ἦμαρ: *day of slavery, slavery* (§ 16 *d*). νύκτας τε καὶ ἦμαρ: *by (through) night and day.* A 592, Z 448.

**ἤμβροτες** [ἥμαρτες, § 30 *g*]: aor. of ἁμαρτάνω, *miss.* E 287.

**ἠμείβετο**: impf. of ἀμείβομαι, *answer.*

**ἡμεῖς**, gen. ἡμέων or ἡμείων, dat. ἡμῖν or ἄμμι, acc. ἄμμε: *we, us;* pl. of ἐγώ. § 42 *a.*

**ἠμέν**, particle, generally correlative with ἠδέ: *both . . . and. Cf.* μέν . . . δέ.

**ἡμέτερος** (ἡμεῖς) 3: *our.* § 42 *b.*

**ἠμί**, impf. ἦ: *say, speak.* ἦ καί is used after a speech that is reported, where the same subject is continued for the following verb.

**ἡμί-ονος** (ὄνος): (*half-ass*), *mule.*

**ἥμισυς, -εια, -υ**: *half.* ἥμισυ τιμῆς: *half of the honor.* Z 193.

**ἡμι-τελής, -ές** (τέλος): *half-finished, uncompleted.* B 701.

**ἧμος**: *when.* A 475, 477.

**ἠμύω**, aor. opt. ἠμύσειε: *droop its head, bow.* B 373, Δ 290.

**ἤν**: εἰ ἄν, *if,* with subjv. (Perhaps αἰ or εἰ should be read.)

**ἤνδανε**: impf. of ἀνδάνω, *please.* (ἄνδανε is a better reading.) A 24.

**ἠνεμό-εις, -εσσα, -εν** (ἄνεμος): *windy, wind-swept.* Epithet of high-situated towns, esp. of Ilios. This is accepted by Tennyson, in 'windy Troy.'

**ᾔνεον**: impf. of αἰνέω, *praise, commend.* Γ 461.

**ἡνία**, pl.: *reins,* of the chariot horses; freq. adorned with thin plates of ivory or metal. Γ 261, 311.

**ἡνι-οχεύς, -ῆος,** and **ἡνί-οχος** (ἡνία, ἔχω): *charioteer.* E 505, 580.

**ἠνίπαπε**: aor. of ἐνίπτω, *rebuke.* § 43 *f.*

**ἦνις, -ιος**, acc. pl. ἤνῖς: *sleek, shining* (of cattle). Z 94, 275, 309.

**ἠνορέη**, locat. as dat. ἠνορέηφι (§ 33 *a*) (ἀνήρ, ἀνδρεία): *manliness, bravery.* Δ 303, Z 156.

**ἤντετο**: impf. of ἄντομαι, *meet.*

**ἤντησε**: aor. of ἀντάω, *meet.* Z 399.

**ἠνώγει**: impf. of ἄνωγα, *bid.* Z 170.

**ἧος**: see εἷος, *while, until.*

**ἠπείλησεν**: aor. of ἀπειλέω, *threaten.*

**ἤπειρος**, f.: *mainland, land.* A 485.

**ἠπεροπευτής**: *deceiver.* Γ 39.

**ἠπεροπεύω**: *deceive, trick.* Γ 399.

**ἠπιό-δωρος**: *kindly-giving, kindly, generous.* Z 251.

**ἤπιος**: *kindly, soothing.* Δ 218.

**ἦρα** (ϝῆρα), acc.: *pleasure;* always obj. of φέρειν. μητρὶ ἐπὶ ἦρα φέρων: *doing service of love to his mother.* Equivalent to χάριν. A 572.

**Ἡρακλεΐδης**: *son of Heracles.* B 653, 679.

**Ἡρακλήειος** 3: *of Heracles.* βίη

Ἡρακληείη: *the might of Heracles, the mighty Heracles.* § 16 *d.*

ἥραρε: aor. of ἀραρίσκω, *fit, join.*

ἥρατο: aor. of ἄρνυμαι, *gain.*

ἠρᾶτο: impf. of ἀράομαι, *pray.*

ἵρειν: impf. of αἱρέω, *seize.* Δ 23.

Ἥρη: *Hera,* Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans and strongly favors the Greeks. She is called *large-eyed* (βοῶπις), *revered* (πότνια), *white-armed* (λευκώλενος). She is Ἀργείη, since her earliest great temple was near Argos. Δ 52.

ἠρήρειστο: plpf. pass., used much like an aorist of ἐρείδω, *thrust.*

ἠρήσατο: aor. of ἀράομαι, *pray.*

ἠρι-γένεια: *early-born, child of the morning.* Epithet of Ἠώς, *Dawn.*

ἤριπε: *fell;* aor. of ἐρείπω, *tear down.*

ἤρκεσε: aor. of ἀρκέω, *avail, ward off.*

ἥρμοσε: aor. of ἁρμόζω, *fit.* Γ 333.

ἠρύκακε: aor. of ἐρύκω, *check.* § 43 *f.*

ἥρως, -ωος, dat. pl. ἡρώεσσιν: *warrior, hero.* Not yet in the specific modern sense of *hero.* § 17.

ἧαι 2d sing., ἧσθαι inf., ἥσθην dual, ἧσο imv.: of ἧμαι, *sit.* B 255.

ἤσκειν: impf. of ἀσκέω, *prepare.*

ἤστην: dual impf. of εἰμί, *am.* E 10.

ἤτεε: impf. of αἰτέω, *ask.* Z 176.

ἠτίμασεν: aor. of ἀτιμάζω, *slight.*

ἠτίμησε(ν): aor. of ἀτιμάω, *slight.*

ἦ τοι, asseverative particle: *believe me, in truth, indeed.* A 68, 101.

ἦτορ, -ορος: *heart,* as part of the human body, and the seat of life, joy, grief, *etc., mind; lungs.* B 490.

ηὔδα: impf. of αὐδάω, *speak.* A 92.

ἠύ-κομος: *fair-haired.* A 36.

ἠύς, ἠύ: see ἐύς, *noble, valiant.* Γ 167.

ἤυσε: aor. of αὔω, *shout.* E 784.

ἠύτε: *as, than.* μελάντερον ἠύτε πίσσα φαίνεται: *appears blacker than pitch.* Δ 277.

Ἥφαιστος: *Hephaestus,* Vulcanus, son of Zeus and Hera, god of fire and of metal work (done by the aid of fire), — the Tubal Cain of the Greeks. His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire (B 426). A 571 ff., B 101 f., 426.

ἠχή (*echo*): *roar, great din.* B 209.

ἠχή-εις, -εσσα: *resounding, roaring.*

ἦ-χι [ᾗ], locat. adv.: *where.* A 607.

ἥψατο: aor. of ἅπτομαι, *touch, lay hold of, clasp.* A 512, E 799.

Ἠώς, gen. Ἠόος: *Eōs, Dawn,* Aurora, goddess of the morning. She is called *early born* (ἠριγένεια), *rosy fingered* (ῥοδοδάκτυλος), and *saffron-robed* (κροκόπεπλος). A 477, B 48.

ἠώς, gen. ἠόος or ἠοῦς, acc. ἠόα or ἠῶ, fem.: *morning, dawn.* A 493.

## Θ

θάλαμος: *women's apartment, chamber* (esp. of married people), *storeroom* (Δ 143, Z 288).

θάλασσα: *sea.* A 157, B 294.

θαλάσσιος: *of the sea.* B 614.

**θαλερός** (*θάλλω*) 3: *blooming, vigorous, swelling.* B 266, Z 496.

**Θάλπιος**: Epēan leader. B 620.

**θαλπωρή**: *comfort, joy.* Z 412.

**Θαλῦσιάδης**: *son of Thalysius.* Δ 458.

**θαμβέω**, aor. *θάμβησεν* (*τάφος*): aor. *wonder came over* (*him*). A 199.

**θάμβος, -εος**: *wonder, amazement.*

**θαμειαί** or **θαμεῖαι**, fem. pl. (*θαμά*), adj.: *thick, close.* A 52.

**Θάμυρις**: *Thamyris*, a mythical Thracian bard. B 595.

**θάνατος** (*θνήσκω*): *death.* A 60, Γ 101.

**θάνε** aor., **θανέεσθαι** fut. inf.: of *θνήσκω, die.* B 642, Δ 12.

**θαπ-**: see *τεθηπότες, dazed.* Δ 243.

**θαρσαλέος** (*θάρσος*) 3: *bold, courageous.* E 602.

**θαρσέω**, aor. *θάρσησε* (*dare*): *am bold, dare;* aor. *took courage.* A 85.

**θάρσος, -εος**: *courage, daring.* E 2.

**θαρσύνω**, iterative impf. *θαρσύνεσκε*: *cheer, encourage.* Δ 233.

**θᾶσσον**, adv., comp. of *ταχύ*: *the quicker, the sooner, at once.* B 440.

**θαῦμα, -ατος**: *a wonder, marvel.*

**θαυμάζω**: *wonder, admire.* B 320.

**Θαυμακίη**: a Magnesian town under the rule of Philoctētes. B 716.

**θεᾶ**: *goddess.* A 1.

**Θεᾱνώ**: *Theāno*, wife of Antenor, and priestess of Athena in Ilios. E 70, Z 298 ff., Λ 223 f.

**θέεν, θέον**: impf. of *θέω, run.* Z 118.

**θεῖναι** inf., **θείομεν** [*θῶμεν*, § 45 *a*] subjv.: aor. of *τίθημι, place.* A 143.

**θείνομαι**: *am struck.* A 588.

**θεῖος** or **θεῖος** (*θεός*): *of the gods, divine, sacred, god-like.* B 22.

**θείω**: see *θέω, run.* Z 507.

**θέλω**: *wish, desire.* See *ἐθέλω.*

**θέμεναι** [*θεῖναι*]: aor. inf. of *τίθημι, place, make.* B 285.

**θέμις, -ιστος**, pl. *θέμιστες* (*τίθημι*): (*what is laid down*), *natural law, what is fitting, right sanctioned by custom* (often used in Homer like *δίκη, κατὰ μοῖραν*); pl. *laws, decrees.* *ἢ θέμις ἐστί*: *as is right, as is lawful.*

**-θεν**: inseparable suffix, forming an ablatival gen. § 33 *c.*

**θέναρ, -αρος**: *hollow of the hand.* E 339.

**θεο-ειδής, -ές** (*εἶδος*) and **θεο-είκελος**: *god-like.* Of beauty of person, without reference to moral qualities. *Cf.* *ἰσόθεος.* Γ 16, 30, 37.

**θεο-προπέων** (precor), partic.: *prophesying, declaring the divine will.*

**θεο-προπίη** and **θεοπρόπιον**: *oracle, prophecy, will of the gods.* A 85.

**θεός**: *god, divinity. Cf.* *δαίμων.*

**θεράπων, -οντος**: *attendant, squire, comrade. A servant*, but free and doing voluntary service. Δ 227.

**Θερσίτης** (*θάρσος*): *Thersītes*, the ugliest and most insolent of the Greeks. B 212–271.

**θέρω**: *warm*, with gen. Z 331.

**θές** imv., **θέσαν** [*ἔθεσαν*] ind.: aor. of *τίθημι, place, make.* A 433.

**θέσκελος**: *wondrous, strange.*

**Θέσπεια** [*Θεσπιαί*, § 37 *d*]: *Thespiae*, in Boeotia, at the foot of Mt. Helicon. B 498.

**θεσπέσιος** 3: *divine, marvelous, beautiful.* *θεσπεσίῃ*: *by decree of the gods.* A 591, B 367, 457.

**Θεσσαλός**: a son of Heracles. B 679.

**Θεστορίδης**: *son of Thestor*, Calchas. A 69.

**θέσ-φατον**: *oracle.* E 64.

**Θέτις, -ιδος**: *Thetis*, a sea goddess, wife of Peleus, and mother of Achilles. A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called *silver-footed* (ἀργυρό-πεζα) and θυγάτηρ ἁλίοιο γέροντος.

**θέτο**: aor. of *τίθημι, place.* Γ 310.

**θέω** or **θείω**: *run.* Δ 244, Z 507.

**Θῆβαι** or **Θήβη**: *Thebes*, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan War; *cf.* Ὑποθῆβαι B 505. It was *seven-gated* (ἑπτάπυλος). Δ 406.

**Θήβη**: *Theba*, a Cilician town in the Troad (at the foot of Mt. Placus, an eastern spur of Mt. Ida), under the rule of Andromache's father Eëtion; it was sacked by Achilles. A 366, B 691, Z 397, 416.

**θήγω**, aor. imv. θηξάσθω (*dagger*): *sharpen, whet.* B 382.

**θῆῃς** [θῇς]: aor. subjv. of *τίθημι.*

**θῆκε(ν)**: aor. of *τίθημι, place, make.*

**θῆλυς**, θήλεια: *female.* θῆλυς also is used as feminine. E 269.

**θήν**, enclitic particle: *doubtless.* οὔ θην: "I don't think." B 276.

**θήρ**, gen. θηρός: *wild beast.* Γ 449.

**θήρη** (θήρ): *hunting, chase.* E 49.

**θηρητήρ, -ῆρος**: *hunter.* E 51.

**Θησεύς, -ῆος**: *Theseus*, mythical king of Athens and national hero of Attica, most noted ally of the Lapithae. A 265.

**-θι**: inseparable local suffix. § 33 *b.*

**θίς**, dat. θῖνί: *beach, strand.* A 34.

**Θίσβη**: *Thisbe*, between Mt. Helicon and the Corinthian Gulf, not far from the coast. B 502.

**θλάω**, aor. θλάσσε: *crush.* E 307.

**θνήσκω**, fut. θανέεσθαι, aor. θάνε, perf. opt. τεθναίη, perf. partic. τεθνῶτα (θάνατος): *die;* perf. *am dead.*

**θνητός** 3: *mortal.* A 339, 574.

**Θόας, -αντος**: *Thoas*, Aetolian leader. B 638, N 216 ff., O 281 ff.

**θοός** (θέω) 3: *swift, rapid, quick.*

**θορών**: aor. partic. of θρώσκω, *leap.*

**θοῦρος**, fem. θοῦρις, -ιδος: *impetuous, raging.* Epithet of Ἄρης and of ἀλκή. Δ 234, E 30.

**Θόων, -ωνος**: a Trojan. E 152.

**θοῶς** (θοός), adv.: *quickly, swiftly.*

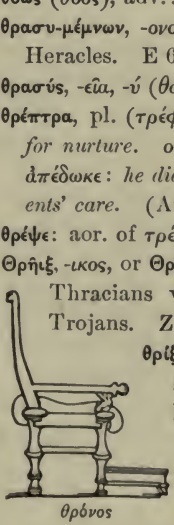
**θρασυ-μέμνων, -ονος**: *brave-hearted*, of Heracles. E 639.

**θρασύς, -εῖα, -ύ** (θάρσος): *bold.*

**θρέπτρα**, pl. (τρέφω): *gifts in return for nurture.* οὐδὲ τοκεῦσι θρέπτρα ἀπέδωκε: *he did not return his parents' care.* (Attic τροφεῖα.)

**θρέψε**: aor. of τρέφω, *nourish, rear.*

**Θρῆιξ, -ικος**, or **Θρῇξ**: *Thracian.* The Thracians were allies of the Trojans. Z 7.


θρόνος

**θρίξ**, gen. τριχός, fem.: *hair, wool* (of lambs). Γ 273.

**Θρόνιον**: Locrian town. B 533.

**θρόνος** (*throne*): *seat, chair*, esp. a high armchair, with back and footstool, *throne.* A 536.

**θρόος**: *shout, cry.* Δ 437.

**Θρύον**: a Pylian town, on the banks of the Alphēüs, near the frontier of Elis. B 592.

**θρώσκω**, aor. **ἔθορε**: *leap, rush.*

**θυγάτηρ**, acc. *θύγατρα* or *θυγατέρα* (*daughter*) : *daughter.* A 538, Γ 124.

**θυέεσσιν** (§ 36 *b*): dat. pl. of *θύος*.

**θύελλα**: *blast.* Z 346.

**Θυέστης** or **Θυέστα**: *Thyestes*, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). B 106 f. § 34 *b*.

**θῡμ-αλγής, -ές**: *heart-grieving.* Δ 513.

**Θυμοίτης**: an aged Trojan. Γ 146.

**θῡμο-λέων, -οντος**: *lion-hearted.* E 639.

**θῡμός** (fumus): *heart, soul, spirit*, as the seat of life, and of the desires, passions, reason, and will, *courage.* *θυμῷ*: *in heart, within.* *ὀρίνω θυμόν*: *touch the heart; move to fear, anger, or pity.* *Cf.* *καρδίη* and *κῆρ*.

**θῡμο-φθόρος** (*φθείρω*): *life-destroying.*

**θύνω**, impf. *θῦνε* (*θύω*): *rush madly, surge, dash, hasten.*

**θύος, -εος**: *burnt offering;* prob. not always animal sacrifices, but some kind of incense. Z 270.

**θύραζε**, adv.: (*out of the door*), *out.*

**θύρετρα**, pl.: *door*, of Priam's palace.

**θύρη** (fores, *door*): *door.* *ἐπὶ Πριάμοιο θύρῃσιν*: "before Priam's palace." B 788.

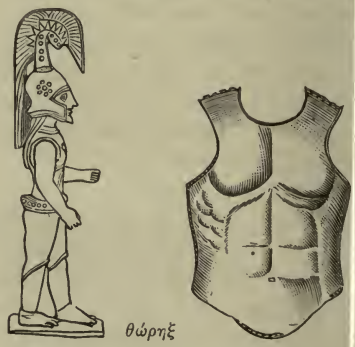
**θῡσανό-εις, -εσσα**: *tasseled, fringed.*

**θύσανος**: *tuft, tassel, fringe.* B 448.

**θύσθλα**, pl. (*θύω*): *thyrsi*, wands used in the worship of Dionȳsus, with a pine cone at one end and wound about with ivy. Z 134.

**θύω**: *rage.* *Cf.* *θύνω*. A 342.

**θώρηξ, -ηκος**: *armor, breastplate, cuirass.* Armor for the protection of the upper part of the body. This is not described by the poet, and the Homeric warriors seldom seem to wear the cuirass of later



*θώρηξ*

times. Perhaps plates of metal were attached to a garment of linen or leather, but the chief arm of defense was the shield.

**θωρήσσω**, aor. subjv. *θωρήξομεν*, aor. pass. *θωρήχθησαν*: *arm, equip* with cuirass. B 72.

## I

**ἴα** [*μία*]: fem. of *ἷος* [*εἷς*], *one.*

**Ἰάλμενος**: Boeotian leader. B 512.

**ἰάομαι**, aor. *ἰήσατο*: *heal, cure.*

**ἰαχή** (*ϝαχ-*): *shriek, loud cry.*

**ἰάχω** (*ϝαχ-*): *shout, shriek, yell.*

**Ἰαωλκός** [Ἰωλκός]: *Iolcus*, on the Pagasaean Gulf. B 712.

Ἰδαῖος: *Idaeus.* (1) The most honored of Priam's heralds and his personal attendant. Γ 248. (2) A Trojan warrior. E 11 ff.

ἰδέ, conj.: *and.* *Cf.* ἠδέ. Γ 194.

ἰδέειν inf., ἴδε(ν) ind., ἴδηαι [ἴδῃ] subjv. mid., (ϝιδ-) aor.: see εἶδον, *saw.*

Ἴδη: *Ida,* a lofty mountain chain in the Troad, stretching from northwest to southeast, with many projecting shoulders. Its highest peak is more than 5000 feet above the sea. B 821.

Ἴδηθεν: *from Mt. Ida.* Γ 276.

ἴδμεν [ἴσμεν, § 30 *d*]: 1st pl. of οἶδα.

ἰδνόω, pass. dep. ἰδνώθη: *bend over.*

ἴδοιμι: opt. of εἶδον, *saw.* Z 284.

Ἰδομενεύς, -ῆος: *Idomeneus,* leader of the Cretans (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders; *cf.* μεσαιπόλιος N 361 *grizzled.* He reached home in safety after the war (γ 191).

ἴδον: epic for εἶδον, *saw.* A 262.

ἱδρόω, fut. ἱδρώσει, aor. ἵδρωσα: *sweat.*

ἱδρύω, aor. pass. ἱδρύνθησαν (ἕδος): *seat, cause to sit down.* Γ 78.

ἱδρώς, -ῶτος, acc. ἱδρῶ [ἱδρῶτα] (sudor, *sweat*): *sweat.*

ἰδυῖα: fem. partic. of οἶδα. § 49 *g.*

ἴδωμαι: subjv. mid. of εἶδον, *saw.*

ἴει impf., ἱεῖσιν 3d pl.: of ἵημι, *send.*

ἵεμαι, aor. εἵσατο (ϝιέμαι): *desire, press on, strive.*

ἴε(ν) impf., ἴεναι inf.: of εἶμι, *go.*

ἱέντες: partic. of ἵημι, *hurl.* B 774.

ἱέρεια: *priestess.* Z 300.

ἱερεύς or ἱρεύς, -ῆος: *priest.* He was attached to a definite divinity and sanctuary; hence no priests are mentioned in the Achaean army.

ἱερεύω, fut. inf. ἱερευσέμεν, aor. ἱέρευσεν: *sacrifice, offer* in *sacrifice; slaughter,* since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods. B 402, Z 94, 174.

ἱερόν and pl. ἱρά: *offering, sacrifice, victim* for sacrifice. A 147, B 420.

ἱερός 3: *holy, sacred.* B 305, Z 89.

ἵζω, imv. mid. ἵζευ, impf. mid. ἵζοντο (ἕδος): *seat, sit, rest.* Γ 326.

Ἰηλῡσός: *Ialȳsus,* one of the chief cities of Rhodes. B 656.

ἵημι, 3d pl. ἱεῖσι, partic. ἱέντες, impf. ἵει, pass. ἵενται, impf. mid. ἵετο, aor. ἧκα or ἔηκα (§ 43 *d*), aor. opt. εἴη, aor. mid. ἕντο: *send, hurl, cast, shoot, throw, drop, put.*

ἰήσασθαι: inf. of ἰάομαι, *heal.* E 899.

ἰητήρ, -ῆρος (ἰατρός, ἰάομαι): *healer, surgeon.* B 732, Δ 190.

Ἰθάκη: *Ithaca,* a small rocky and mountainous island of the Ionian Sea; the home of Odysseus. B 632, Γ 201.

Ἰθακήσιος: *Ithacan.* B 184.

ἴθι: *go, be off;* imv. of εἶμι, *come, go.* Also as interjection; *cf.* ἄγε.

ἴθμα, -ατος (εἶμι): *walk, gait, step.* E 778.

ἰθύνω, impf. ἴθῡνεν (ἰθύς): *send straight at, direct, guide.* Δ 132.

ἰθύς [εὐθύς], adv., with gen.: *straight, straight at.* E 506.

ἰθύς, -ύος, f.: *enterprise, undertaking.* Z 79.

ἰθύω, aor. ἴθῡσε (ἰθύς): *press forward, charge. Cf.* ἰθύνω. B 729.

Ἰθώμη: *Ithōme,* in western Thessaly, on the slopes of Mt. Pindus. B 729.

ἱκάνω: *come, reach,* freq. with acc. of 'limit of motion.' *Cf.* ἱκνέομαι, ἵκω.

Ἰκάριος: *Icarian.* The Icarian Sea was part of the Aegean Sea, near the southwest part of Asia Minor. B 145.

ἴκελος (ϝικ-) 3: *like, resembling.*

Ἰκετάων, -ονος: son of Laomedon and so brother of Priam. Γ 147.

ἵκμενος (ἵκω): *favoring, favorable,* secundus; const. with οὖρος.

ἱκνέομαι and ἵκω, fut. ἵξομαι, aor. ἵκετο and ἷξε(ν), aor. subjv. ἵκωμαι and ἵκηαι: *come, arrive at, reach;* freq. with acc. of 'limit of motion.' *Cf.* ἱκάνω.

ἰλαδόν (ἴλη), adv.: *in troops, in battalions.* B 93.

ἱλάομαι: *propitiate, worship.* B 550.

ἵλαος: *propitious, kind, gentle.*

ἱλάσκομαι, aor. subjv. ἱλάσσεαι [ἱλάσῃ] and ἱλασόμεσθα [ἱλασώμεθα]: *propitiate, appease.* A 147, 444.

Ἴλιος (ϝιλ-), fem., not neuter as in Latin: *Ilios,* capital of the Troad, named from its founder Ilus, son of Tros and grandfather of Priam (Y 231 ff.). It is called *windswept* (ἠνεμόεσσα) and *prosperous* (ἐὺ ναιόμενον πτολίεθρον). Ἴλιος is used for the Troad in A 71.

ἱμάς, -άντος: leather *strap.* Γ 375.

ἱμάσσω, aor. ἵμασε, aor. subjv. ἱμάσσῃ: *lash, beat.* B 782, E 589.

Ἰμβρασίδης: *son of Imbrasus,* Peiroüs, a Thracian leader. Δ 520.

ἴμεν [ἰέναι]: inf. of εἶμι, *go.* § 44 *f.*

ἱμερό-εις, -εσσα: *lovely, charming.*

ἵμερος: *longing, desire.* Γ 446.

ἱμερτός: *lovely, beautiful.* B 751.

ἵνα, adv.: *where.* Conj.: *in order that, that,* with subjv. or optative.

ἶνα: acc. of ἴς, *strength, might.* E 245.

ἰνίον: *nape of the neck, neck sinew.*

ἴξαλος: *bounding, leaping.* Δ 105.

ἷξε(ν), ἷξον: aor. of ἵκω, *come.*

ἵξεσθαι: fut. of ἱκνέομαι, *come.*

ἴομεν subjv., ἰόντες partic.: of εἶμι, *go.*

ἰό-μωρος (ϝιο-): *shrieker, boaster.*

ἰός: *arrow. Cf.* ὀιστός. A 48.

ἴος, ἴα, dat. ἰῷ: *one. Cf.* εἷς.

ἰότης, -ητος: *will.* ἀλλήλων ἰότητι: "each because of the other." E 874.

ἰο-χέαιρα (ἰός, χέω): (*she who showers arrows*), *the archer* goddess. Epithet of Artemis. E 53, Z 428.

ἵππειος: *of the horses.* E 799.

ἱππεύς, -ῆος: *horseman, knight.* (The Homeric heroes, however, did not *ride,* but *drove* in chariots.) *Cf.* ἱππότα, ἱππηλάτα. See ἅρμα.

**ἱππ-ηλάτα** (ἐλαύνω): Aeolic for ἱππηλάτης (*horse-driver*), *knight*. § 34 *b*.

**ἱππιο-χαίτης** (χαίτη): *of horse-hair*. Z 469.

**ἱππό-βοτος** (βόσκω): *horse-feeding*. Epithet of Argos, as suited to the rearing of horses. B 287, Γ 75.

**Ἱπποδάμεια**: *Hippodamīa*, wife of the Lapith Pirithoüs. B 742.

**ἱππό-δαμος** (δαμάω): (*horse-tamer* gives a false tone), *master of horses, knight*. B 230.

**ἱππο-δάσεια** (δασύς): *with thick crest of horse-hair*. Γ 369, Δ 459, Z 9.

**Ἱππόθοος**: Pelasgian leader. B 840 ff.

**ἱππο-κορυστής**: *horse-equipped, equipped with chariots*. B 1.

**Ἱππόλοχος**: son of Bellerophon and father of Glaucus. Z 119, 197.

**ἵππος** (equus): *horse;* freq. fem. even when no attention is called to the sex. Horses drew by the yoke, without traces. Dual and pl., *horses, horses and chariot, chariot* (*cf.* the New England use of 'team' for 'wagon'), even *men on chariots* (B 554). The Homeric heroes did not ride on horseback. καθ' ἵππων ἀΐξαντε: *leaping hastily from their chariots*.

**ἱππο-σύνη**: *horsemanship, skill in the use of the chariot in battle*.

**ἱππότα** [ἱππότης]: *horseman, knight*, but not mounted. *Cf.* ἱππεύς, ἱππηλάτα. § 34 *b*.

**ἵππ-ουρις** (οὐρά, *tail*): *with horse-hair crest, crested*. Γ 337, Z 495.

**ἵπτομαι**, fut. ἴψεται, aor. ἴψαο: *press hard, afflict, punish*. A 454, B 193.

**ἱρά**: see ἱερόν, *sacrifice*. B 420.

**ἱρεύς**: see ἱερεύς, *priest*. E 10.

**Ἶρις**: *Iris*, the messenger of the gods in all matters pertaining to war. B 786, Γ 121.

**ἱρός** 3: see ἱερός, *sacred*. Δ 46.

**ἶς**, acc. ἶνα (ϝίς, vis), f.: *strength, might*.

**ἴσαν** [ἦσαν]: impf. of εἶμι, *go*. A 494.

**Ἴσανδρος**: son of Bellerophon. Z 197.

**ἴσᾱσιν**: 3d pl. of οἶδα, *know*. Z 151.

**ἰσό-θεος**: *equal to the gods, god-like*. *Cf.* θεοείκελος, θεοειδής. Γ 310.

**ἶσος** [ἴσος] (ϝισ-) 3: *equal*. ἴσον and ἴσα, cognate acc., adv.: *equally*.

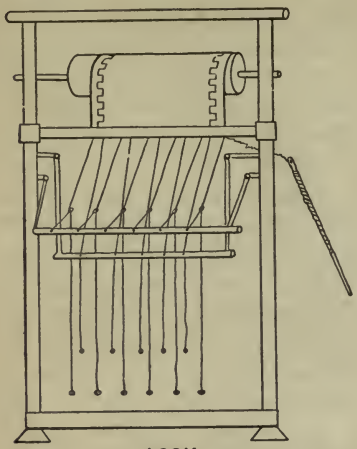
**ἰσο-φαρίζω** (φέρω): *equal, vie with*. Z 101.

**ἴστε**: 2d pl. of οἶδα, *know*. B 485.

**ἵστημι**, aor. (ἔ)στησα, 2d aor. (ἔ)στη and στάν [ἔστησαν], 2d aor. subjv. στήῃ [στῇ], aor. partic. στάς, iterative aor. στάσκεν, perf. ἕστηκας, pl. perf. ἑστήκᾱσιν or ἑστᾶσι, perf. inf. ἑστάμεν, perf. partic. ἑστᾱότα or ἑστεῶτα, plpf. ἑστήκει and ἕστασαν (sto, *stand*): pres. and 1st aor. act. transitive, *cause to stand, station, set, stop;* other tenses and mid. intransitive, *take (my) position, stand, stop*. ἱστὸν στήσαντο: *hoisted the mast*. κρητῆρα στήσασθαι: (*set up*), *offer a bowl*. ἀντίοι ἔσταν: *they stood (rose) to meet him*. ἀνὰ ἔστη: *stood up, rose*. στῆ ὄπιθεν: *came up behind*.

**Ἱστίαια**: on the northwest coast of Euboea. B 537. (Trisyllabic by 'synizesis'; § 25.)

**ἱστίον**, pl. as sing. **ἱστία** (**ἱστός**): *sail.* A 433.



LOOM

**ἱστο-δόκη** (**δέχομαι**): *mast-receiver*, a rest for the mast when the latter was lowered. A 434.

**ἱστός** (**ἵστημι**): (1) *mast* (held in place by forestays, — **πρότονοι**). (2) *Loom.* **ἱστὸν ἐποίχεσθαι**: *go to and fro before the loom, ply the loom.* (The women stood to weave.) (3) *Web.* — The Homeric loom was upright, not horizontal, and consisted of two perpendicular posts, united at the top by a crossbar. From this crossbar the threads of the warp were attached by weights (see cut). For convenience in handling these threads they were attached, alternately by means of loops, to two rods (**κανόνες**), — the even threads to one rod, the odd threads to the other. The thread for the woof was wrapped around a spool, which may have been held at the end of a slender stick. The weaver first grasped one of the rods and drew it toward her breast, thus separating the odd from the even threads of the warp. Through the opening thus made, she drew the spool

AT THE LOOM

with the thread of the woof, with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other rod, drawing

toward her the other set of threads, and so sent the spool back. (Perrin on ε 62, Clapp on Ψ 761.)

**ἰσχανάω** (ἴσχω): *hold, check.* E 89.

**ἰσχίον**: *hip joint.* E 305.

**ἴσχω** (ἔχω): *hold, check.* **ἴσχεο**: *check thyself, restrain thyself, halt! hold!*

**ἴτε** imv., **ἴτην** impf.: of **εἶμι**, *go.*

**ἴτυς, -υος** (ϝιτ-, *withe*), fem.: *felloe* of a wheel.

**Ἴτων, -ωνος**: in Phthiotis. B 696.

**ἰφθῖμος** 3: *strong, mighty.* A 3, E 415.

**ἰ-φι** (ϝῖφι, ἴς), adv.: *with might, strongly.* § 33 *a.* A 38, 151.

**Ἰφικλος**: father of Protesilaüs. B 705.

**ἴφιος** (ϝιφ-): *strong, goodly* (of sheep). E 556.

**Ἰφιτος**: Phocian Argonaut. B 518.

**ἰχώρ**, acc. **ἰχῶ**: *ichor*, which served the gods as blood. E 340, 416.

**ἴψαο**: aor. of **ἴπτομαι**, *afflict.* A 454.

**ἰωή** (ἄημι): *breath, blast.* Δ 276.

**ἰωκή** (διώκω?): *attack, rout, confusion of battle.*

**ἰών**: partic. of **εἶμι**, *go.* A 138, 179.

## K

**κάβ-βαλε**: aor. of **καταβάλλω.** § 29 *b.*

**καγχαλάω**: *laugh aloud*, in exultation or in mockery. Γ 43, Z 514.

**κάδ**: for **κατά**, *down*, by 'apocope' and 'assimilation' before δ. § 29 *b.*

**Καδμεῖος** and **Καδμείων, -ωνος**: *Cadmēan, of Cadmus;* pl. *Thebans.*

**Κάειρα**, fem.: *Carian woman.* Δ 142.

**κάη** [ἐκάη]: aor. pass. of **καίω**, *burn.*

**καθ-άπτομαι**: *address, approach.*

**καθ-έζομαι**, aor. **καθ-εῖσεν**: *sit down, sit;* aor. act. *seated.* *Cf.* **καθίζω.**

**καθ-εύδω**: *sleep.* A 611.

**κάθ-ημαι**, imv. **κάθησο**: *sit, am seated.*

**καθ-ίζω**, aor. imv. **κάθισον**: *cause to sit down, seat;* intrans. *sit.* Γ 68.

**καθ-ύπερθε**, adv.: *down from above, above.* B 754, Γ 337.

**καί**, copulative conj.: *and, also, too, even.* **καὶ εἰ**: *even if.* **καί** is freq. joined with other particles, and is freq. correlative with **τέ**, *both . . . and.* It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has *or*, as **ἕνα καὶ δύο**: *one or two;* **τριχθά τε καὶ τετραχθά**: *in three or four pieces.* It is used freq. in the apodosis of conditional and temporal sentences.

**Καινεΐδης**: *son of Caeneus.* B 746.

**Καινεύς, -ῆος**: *Caeneus*, king of the Lapithae. A 264.

**καίνυμαι**, perf. partic. **κεκασμένε**, plpf. as impf. (ἐ)**κέκαστο**: *excel.* Δ 339.

**καίριον** (**καιρός**): (*right spot*), *fatal, deadly, vital spot.* Δ 185.

**καίω**, aor. **ἔκηα** (§ 48 *h*); aor. pass. **κάη** (*caustic*): *burn, consume* by fire. *Cf.* **καῦμα.**

**κακ-κείοντες**: fut. partic. of **κατάκειμαι**, *lie down.* § 48 *g.* A 606.

**κακο-μήχανος** (**μηχανή**): *contriving-evil, pernicious.* Z 344.

**κακόν** and pl. **κακά**: *ill, harm, calamity.*

**κακός** 3: *bad, evil, worthless, miserable, cowardly, destructive.* Opp. to **ἀγαθός.**

**κακότης, -ητος**: *worthlessness, cowardice, wickedness.* B 368.

**κά-κτανε** [*κατάκτανε*, § 29 *b*]: aor. imv. of *κατακτείνω, kill, slay.* Z 164.

**κακῶς**, adv.: *ill, miserably, harshly.*

**καλέω**, iterative impf. *καλέεσκε*, fut. partic. *καλέουσα*, aor. subjv. *καλέσσω*, aor. partic. *καλέσασα*, aor. mid. (*ἐ*)*καλέσσατο* and *καλέσαντο*, perf. *κέκλημαι*, fut. perf. *κεκλήσῃ*: *call, summon, name.* *κεκλήσῃ ἄκοιτις*: *thou shalt be (called) wife.*

**Καλήσιος**: Thracian from Arisbe. Z 18.

**Καλλίαρος**: town in eastern Locris. B 531.

**καλλι-γύναικα**, acc.: *abounding in beautiful women.* Γ 75. The inflection is attracted to that of the noun, *γυνή*.

**καλλί-θριξ, -τριχος**: *fair-maned*, of horses. E 323.

**καλλι-πάρηος** (*παρειά*): *fair-cheeked.*

**κάλ-λιπε** [*κατέλιπε*, § 29 *b*]: aor. of *καταλείπω, leave behind.* Z 223.

**καλλί-ρροος** (*ῥέω*): *fair-flowing.*

**κάλλιστος**: superl. of *καλός, beautiful.*

**κάλλος, -εος**: *beauty.* Z 156.

**κᾱλόν** and pl. **κᾱλά**, cognate acc., adv.: *well.* A 473, Z 326.

**κᾱλός** 3: *beautiful, fair, noble.*

**Καλύδναι**: islands near Cos. B 677.

**Καλυδών, -ῶνος**: *Calydon*, ancient Aetolian town, famed for the Calydonian boar hunt. B 640, I 531.

**καλύπτω**, aor. (*ἐ*)*κάλυψε*(*ν*): *cover, wrap.* *οἱ πέπλοιο πτύγμ' ἐκάλυψεν*: *held a fold of her robe as a covering (protection) for him.* Δ 503.

**Κάλχᾱς, -αντος**: *Calchas*, renowned seer of the Achaeans, who guided their ships to Ilios. A 69–100, B 300, 322–330. He was warrior as well as seer.

**κάματος** (*κάμνω*): *weariness.*

**κάμ-βαλε** [*κατέβαλε*, § 30 *h*]: aor. of *καταβάλλω, throw down, let fall.*

**κάμε**: aor. of *κάμνω, am weary, work.*

**Κάμειρος**: one of the three chief cities of Rhodes. B 656.

**κάμνω**, fut. *καμεῖται*, aor. (*ἔ*)*καμον*, perf. *κέκμηκας*, perf. partic. *κεκμηῶτι* (§ 49 *a*): *labor, am weary* (freq. with acc. of the wearied part, and often with partic.), *make with toil.* *καμόντες*: *who became weary;* euphemism for *θανόντες, the dead.*

**κάμπτω**, aor. subjv. *κάμψῃ*: *bend.*

**καμπύλος** (*hump*): *bent, curved*, of a chariot. E 231. *Cf.* *ἀγκύλον.*

**κάπ**: for *κατά, down, along*, by 'apocope' and 'assimilation.' § 29 *b*.

**Καπανεύς, -ῆος**: *Capaneus*, the most insolent of the 'Seven against Thebes.' B 564, Δ 404 ff. Father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.

**Καπανηιάδης** and **Καπανήιος υἱός**: *son of Capaneus*, Sthenelus. Δ 367, E 108 f.

**καπνίζω**, aor. *κάπνισσαν* (*καπνός*): *kindle fires.* B 399.

**καπνός**: *smoke.* A 317.

**κάπ-πεσον** [κατέπεσον, § 29 *b*]: aor. of καταπίπτω, *fall down*. A 593.

**κάπρος**: *boar, wild boar*. E 783.

**Κᾶρ**, gen. Κᾱρός: *Carian*. B 867.

**καρδίη** or **κραδίη** (§ 31) (cor): *heart*, as seat of will, affections, and passions. B 452, Γ 60.

**κάρη**, gen. κρᾱτός, dat. κρᾱτί: *head*.

**κάρη κομόωντες**: *long-haired*. Freq. epithet of Achaeans. See on B 11.

**κάρηνα**, pl.: *heads, summits, citadels*.

**καρπαλίμως**, adv.: *quickly, in haste*.

**καρπός** (*harvest*): *fruit, crop, grain*.

**καρπός**: *wrist*. E 458.

**καρ-ρέζουσα**: partic. of καταρέζω, *caress*. E 424.

**καρτερό-θῡμος**: *stout-hearted*. E 277.

**καρτερός** (κάρτος, κράτος, *hard*): *strong, mighty*. See κρατερός. § 31. A 178.

**κάρτιστος**: *most mighty, stoutest, hardest*. A 266, Z 185.

**Κάρυστος**: *Carystus*, town on the south coast of Euboea. B 539.

**κασι-γνήτη**: *own sister*. Δ 155.

**κασί-γνητος**: (κάσις): *own brother*.

**Κάσος**: one of the Sporades, near Cos. B 676.

**Κάστωρ**, **-ορος**: *Castor*, son of Leda and brother of Helen. Γ 237.

**κατά**, adv. and prep.: *down*, with acc. and genitive.

(1) As adv. κατὰ δάκρυ χέουσα: (*pouring down*) *shedding a tear*; κατὰ δ' ὅρκια πάτησαν: *trampled* (*down*) *upon the oaths*; κὰδ δ' ἔθορε: *leaped down*; κατὰ μηρί' ἔκηα: *burned* (*down*, Eng. *up*) *the thigh pieces*; κὰδ δὲ λίποιτε: *ye would leave behind*.

(2) With acc. κεδασθέντες κατὰ νῆας: *dispersed* (*down*) *along the ships*; ἰὸν κατὰ πόντον: *coming over the sea*; δαινυμένους κατὰ δῶμα: *feasting through the house*; ἴθι κατὰ λαόν: *go through the army*: κατὰ στρατόν: *down through the camp, in the camp, opposite the camp*; κατὰ μοῖραν: *in due measure, fitly*; κατὰ φρένα: *in mind*; νύξε κατὰ ὦμον: *wounded him on the shoulder*.

(3) With gen. κατ' ὀφθαλμῶν: *down over his eyes*; κατὰ χθονός: *upon the ground below*; καθ' ἵππων: *down from his chariot*; κατὰ καρήνων: *down from the summits*.

**κατα-βαίνω**, aor. κατεβήσετο, imv. καταβήσεο (§ 48 *i*), aor. inf. καταβῆναι: *come down, descend*.

**κατα-βάλλω**, aor. κάμβαλε (§ 30 *h*): *cast down, let fall*. E 343.

**κατ-άγω**, aor. inf. καταξέμεν (§§ 44 *f*, 48 *i*): *lead* (*down*) *back* to the ships.

**κατα-δύω**, aor. κατεδύσετο or κατέδῡ, aor. partic. καταδύντα: *go down, set* (of the sun), *enter, put on* armor.

**κατα-θνητός**: *mortal*. Z 123.

**κατα-καίω**, aor. κατέκηε (§ 48 *h*): *burn* (*down*), *consume by fire*. Z 418.

**κατά-κειμαι**, fut. partic. κακκείοντες: *lie down*. A 606.

**κατα-κοιμάω**, aor. inf. κατακοιμηθῆναι (κεῖμαι): pass. *lie down to rest*.

**κατα-κοσμέω**: *arrange* (*lay down*) *properly*. Δ 118.

**κατα-κτείνω**, fut. *κατακτανέουσιν*, aor. *κατέκτανε* and *κατέκτα*, aor. inf. *κατακτάμεναι*, aor. imv. *κάκτανε* [*κατάκτανε*, § 29 *b*], aor. pass. *κατέκταθεν* [*κατεκτάθησαν*]: *slay, kill*.

**κατα-λείπω**, aor. *κάλλιπε* [*κατέλιπε*, § 29 *b*]: *leave behind*. Z 223.

**κατα-λύω**, aor. *κατέλῡσε*: *overthrow, destroy*. B 117.

**κατα-μάρπτω**, aor. subjv. *καταμάρψῃ*: *overtake*. Z 364.

**κατ-αμύσσω**, aor. *καταμύξατο*: *scratch, tear*. E 425.

**κατα-νεύω**, fut. *κατανεύσομαι*, aor. imv. *κατάνευσον*: *nod assent*, esp. in confirmation of a promise. Opp. to *ἀνανεύω*. See on A 514.

**κατα-πέσσω**, aor. subjv. *καταπέψῃ*: *digest, suppress*. A 81.

**κατα-πέφνῃ**: subjv. of *κατέπεφνον*, *slay, kill*. Γ 281.

**κατα-πήγνῡμι**, aor. *κατέπηξεν*: *fix, stick*. Z 213.

**κατα-πίπτω**, aor. *κάππεσον* [*κατέπεσον*, § 29 *b*]: *fall down*. A 593.

**κατα-πλήσσω**, aor. pass. *κατεπλήγη*: (*strike down*), *fill with dismay;* with acc. of specification. Γ 31.

**κατα-πτώσσω**: *crouch down, cower*.

**κατα-ρέζω** or **καρρέζω**, aor. *κατέρεξεν*: *caress, stroke*. A 361, E 424. § 29 *b*.

**κατα-ρρέω**: *flow down*. Δ 149.

**κατα-σχομένη**: *wrapping herself, wrapped;* aor. partic. of *κατέχω*, *hold down, envelop*. *Cf.* *καλυψαμένη*.

**κατα-τίθημι**, aor. *κατέθηκε* and *κατέθεντο*: *lay down, set down*. Γ 293.

**κατα-φῡλαδόν** (*φῦλον*): *by tribes*.

**κατα-χέω**, aor. *κατέχευαν* (§ 48 *h*): *pour down, shower, let fall*. Z 134.

**κατ-εβήσετο** (§§ 48 *i*, 50 *b*): *went back;* aor. of *καταβαίνω*, *go down*. Z 288.

**κατ-έδῡ** and **κατεδύσετο** (§§ 48 *i*, 50 *b*): aor. of *καταδύω*, *go down, enter*.

**κατ-έδω**: *eat up, consume, gnaw*.

**κατ-έθεντο** and **κατέθηκε(ν)**: aor. of *κατατίθημι*, *lay down*. Γ 114.

**κάτ-ειμι**, partic. *κατιοῦσα*: *come down*.

**κατ-έκηε**: aor. of *κατακαίω*, *burn*. § 48 *h*.

**κατ-έκτα** and **κατέκτανε** act., **κατέκταθεν** [*κατεκτάθησαν*] pass.: aor. of *κατακτείνω*, *slay*. B 662, E 558.

**κατ-ελθέμεν** [*κατελθεῖν*]: aor. inf. of *κατέρχομαι*, *come down*. Z 109.

**κατ-ένευσεν**: aor. of *κατανεύω*, *nod*.

**κατ-έπεφνον**, subjv. *καταπέφνῃ*: aor. *slew*. Γ 281, Z 186.

**κατ-έπηξεν**: aor. of *καταπήγνυμι*, *fix down, fix*. Z 213.

**κατ-επλήγη**: aor. pass. of *καταπλήσσω*, *fill with dismay*. Γ 31.

**κατ-ερείπω**, aor. *κατήριπε*: *tear down;* aor. intrans. *fell*. E 92.

**κατ-έρεξεν**: aor. of *καταρέζω*, *caress*.

**κατ-ερύκω**: *keep back, detain*. Z 518.

**κατ-έρχομαι**, aor. inf. *κατήλυθον*, *κατελθέμεν* [*κατελθεῖν*]: *come down*.

**κατ-εσθίω**: *devour, eat up*. Γ 25.

**κατ-ευνάζω**, aor. pass. *κατεύνασθεν* [*κατευνάσθησαν*]: pass. *lie down*.

**κατ-έχευαν**: aor. of *καταχέω*, *pour down*. § 48 *h*. Z 134.

**κατ-έχω**, aor. partic. *κατασχομένη*: *hold down, possess;* mid. partic. *wrapping herself, wrapped.* Γ 419.

**κατ-ήλυθον**: aor. of *κατέρχομαι.*

**κατ-ηπιάω**, impf. *κατηπιώοντο* (*ἤπιος*): *soothe, still, quiet.* E 417.

**κατ-ήριπε**: *fell;* aor. of *κατερείπω.*

**κατ-ήσθιε**: aor. of *κατεσθίω, devour.*

**κατηφείη**: *shame, humiliation.*

**κατ-ιοῦσα**: fem. partic. of *κάτειμι.*

**κατ-ίσχω**: mid. *keep for (thy)self.*

**καῦμα, -ατος** (*καίω, caustic*): *burning heat.* *καύματος ἔξ*: *out of (in consequence of) the heat.* E 865.

**καύστειρα** (*καίω*), fem. adj.: *burning, scorching.* Δ 342.

**Καΰστριος**: *Caïstrius*, a river in Asia Minor which empties into the sea near Ephesus. B 461.

**καὐτός**: by crasis (rare in Homer) for *καὶ αὐτός (thy)self, too.* § 26.

[**καφ-** or **καπ-**], perf. partic. *κεκαφηότα*: *breathe out, gasp.* E 698.

**κέ(ν)**: enclitic particle, modal adv.; essentially equiv. to *ἄν*, indicating a condition. *κέν* is about four times as freq. as *ἄν*, and is preferred esp. in affirmative sentences. See *ἄν*.

**Κεάδης**: *son of Ceas*, Troezenus, a Thracian. B 847.

**(σ)κεδάννῡμι**, aor. *ἐκέδασσε*, aor. pass. partic. *κεδασθέντες*: *scatter, shatter.* B 398, E 88.

**κεῖ-θι**, adv.: *there. Cf.* *ἐκεῖ.* Γ 402.

**κεῖμαι**, impf. (*ἔ*)*κειτο*: *lie.* Γ 195.

**κειμήλιον** (*κεῖμαι*): *treasure* stored up. Z 47.

**κεῖνος** [*ἐκεῖνος*] 3: *that one, that, he.*

**κεινός** [*κενός*] 3: *empty.* Δ 181.

**κεῖ-σε** (*ἐκεῖ*), adv.: *thither.* Γ 410.

**κεκάδοντο**: aor. of *χάζομαι, draw back.* § 43 *e.* Δ 497.

**κεκασμένε**: *excellent;* perf. partic. of *καίνυμαι, excel.* Δ 339.

**κεκαφηότα**, perf. partic.: *breathing out, gasping.* E 698.

**κέκλετο**: aor. of *κέλομαι, call, bid.*

**κεκληγώς**: perf. partic. as pres. of *κλάζω, shriek, yell, shout.* E 591.

**κέκλημαι** perf., **κεκλήσῃ** fut. perf.: pass. of *καλέω, call.* Γ 138, Δ 61.

**κέκλυτε**: aor. of *κλύω, hear.* § 43 *e.*

**κέκμηκας** ind., **κεκμηῶτι** (§ 49 *a*) partic.: perf. of *κάμνω, am weary.*

**κεκορυθμένος**: *helmeted, pointed;* perf. partic. of *κορύσσω, equip with helmet.* E 562.

**κελαι-νεφής, -ές** (*κελαινός, νέφος*): *in dark clouds, cloud-wrapped* (of Zeus), *dark.* B 412, Δ 140.

**κελαινός** 3: *dark, black.* A 303.

**κέλευθος**, pl. *κέλευθα*: *way, path.*

**κελεύω**, fut. *κελεύσω*, aor. *ἐκέλευσα*: *bid, command, direct, order;* with dat. or accusative. B 28.

**κέλομαι**, aor. (*ἐ*)*κέκλετο* (§ 43 *e*): *bid, order, urge;* freq. with dative.

**κενεός**: *empty(-handed).* See *κεινός.*

**κενεών, -ῶνος**: *flank.* E 284.

**κεντρ-ηνεκής, -ές**: *goaded on, spurred on.* E 752.

**κέντωρ, -ορος** (*κέντρον, center*): (*goader*), *driver* of horses. *Cf.* *πλήξιππος, ἱππηλάτα, ἱππόδαμος.* Δ 391.

**κεραΐζω**: *lay waste, slay.* E 557.

**κέραμος** (*ceramic*): *earthenware, jar.*

[κεράννῡμι], pres. subjv. mid. κέρωνται: *mix.* Δ 260.

κεραο-ξόος (ξέω): (*horn-polishing*), *bow-maker.* Δ 110.

κεραός: *horned.* Γ 24.

κέρας, -αος, pl. κέρα (cornu): *horn.*

κερδαλεό-φρων (κέρδος, φρήν): *cunning-minded, crafty.* A 149.

κέρδιον: *better, more advantageous.*

κέρδιστος: *craftiest, shrewdest.*

κερτομέω: *mock, revile.* B 256.

κερτόμιος: *mocking, cutting;* as pl. subst., *reviling words.* See on A 54.

κευθάνω and κεύθω (*hide*): *conceal.*

κεφαλή: *head, stature.* σὺν κεφαλῇσι: "with their lives." Δ 162.

Κεφαλλῆνες, pl.: *Cephallenians,* the subjects of Odysseus. B 631, Δ 329 ff.

κεχαροίατο: aor. opt. of χαίρω, *rejoice.* §§ 43 *e*, 44 *l*. A 256.

κεχολώσεται: *will be angry;* fut. perf. pass. of χολόω, *anger.* A 139.

κέχυτο: plpf. of χέω, *pour.* B 19.

κῆδος, -εος: *grief, sorrow, woe.* B 15.

κήδω (*hate*): *distress, cause grief to;* mid. *grieve, care for,* with gen. A 196, B 27.

κῆλον: *arrow.* A 53, 383.

κήρ, gen. κηρός, f.: *fate, death.* A 228.

κῆρ, gen. κῆρος (καρδίη, cor, *heart*), n.: *heart,* as seat of emotions. For the periphrasis Πυλαιμένεος λάσιον κῆρ, "the shaggy-hearted Pylaemenes," see § 16 *d*.

Κήρινθος: on the coast of Euboea. B 538.

κῆρυξ, -ῡκος: *herald,* the only official attendant of the king. A 391.

κηρύσσω: *proclaim, call by proclamation.* B 51, 443.

κητώεσσα: *abounding in ravines.* Epithet of Lacedaemon. B 581.

Κηφῖσίς, -ίδος: *Cephisian.* Κηφισὶς λίμνη: the later Lake Copaïs, in Boeotia. E 709.

Κηφῖσός: Phocian river which empties into Lake Copaïs. B 522.

κηώδης, -ες: *fragrant.* Z 483.

κηώ-εις, -εσσα, -εν: *sweet-smelling.*

κίθαρις, -ιος: *cithara, lyre. Cf.* φόρμιγξ. (λύρα is not Homeric.)

κιθαριστύς, -ύος, fem.: *playing on the lyre, skill with the lyre.* B 600.

κικλήσκω (καλέω): *call, summon, name.* B 813.

Κίκονες, pl.: a people on the south coast of Thrace. B 446, ι 39 ff.

Κίλικες, pl.: *Cilicians,* but not the historical nation of that name. In Homer's time they lived in Greater Phrygia near Troy, in two nations. One king, Eëtion, Andromache's father, reigned at Theba. Z 396 ff. Another, Mynes, at Lyrnessus. B 690 ff.

Κίλλα: *Cilla,* small town near Troy. A 38.

κῑνέω, aor. subjv. κῑνήσῃ, aor. pass. κῑνήθη (κίω): *move, drive;* pass. *move (him)self, go.* B 144, Γ 71.

κίνυμαι: intrans. *move.* Δ 281.

κίον: impf. of κίω, *go.* Z 422.

Κισσηίς, -ίδος (§ 39 *g*): *daughter of Cisses* (a Thracian), Theāno, wife of the Trojan Antēnor. Z 299.

κιχάνω, fut. κιχήσεσθαι, aor. κιχήσατο, aor. subjv. κιχείω [κιχῶ], aor

partic. κιχήμενον: *find, come to, overtake.* A 26, E 187, Z 341.

κίω, partic. κιών, impf. κίε(ν): *go.*

κλαγγή: *clang, twang, clamor.*

κλαγγη-δόν, adv.: *with loud cries.* B 463.

κλάζω, aor. ἔκλαγξαν, perf. partic. as pres. κεκληγώς (clangor): *shriek, shout, yell, ring.* E 591.

κλαίω (*loud*): *weep, wail.* B 263.

κλειτός (κλέος) 3: *famed, renowned, illustrious.* Z 227.

κλέος, -εος (clepo): *fame, glory, report.*

κλέπτης (*lift*): *thief.* Γ 11.

κλέπτω, aor. ἔκλεψεν: *steal, gain by stealth, am stealthy, am deceitful.*

Κλεωναί, pl.: *Cleonae,* in Argolis, not far from Corinth. B 570.

κληίς, -ῖδος (clavis): *key, collar bone.* Z 89.

κλῆρος: *lot.* Γ 325.

κλίνω, aor. ἔκλῖναν, perf. partic. κεκλιμένος, aor. pass. ἐκλίνθη (clino, *lean*): *lean, turn aside, put to flight;* pass. *bend aside* (or *back*), *rest.* κεκλιμένος λίμνῃ: *living next* (*on*) *the lake.* ἀσπίσι κεκλιμένοι: *leaning on their shields.* E 709.

κλισίη (κλίνω): *hut, barrack, tent.*

κλισίη-θεν: *from the tent.* A 391.

κλισίην-δε: *to the tent.* A 185.

κλονέω: *drive in tumult.* E 8.

Κλονίος: a Boeotian leader. B 495, O 340.

κλόνος: *tumult, confusion.* E 167.

κλῦθι: aor. imv. of κλύω, *hear.* A 37.

Κλυμένη: attendant of Helen. Γ 144.

Κλυταιμνήστρη: wife of Agamemnon. A 113. According to the later story, she was daughter of Tyndareüs and Leda, and sister of Helen. During Agamemnon's absence she proved unfaithful to him, and (with his cousin, her paramour, Aegisthus) slew him on his return to Greece. (Κλυταιμήστρη, without ν, seems to have been the original form of the name.)

Κλυτίος: *Clytius,* brother of Priam. Γ 147.

κλυτό-πωλος: *with famed horses.* Epithet of Hades. E 654.

κλυτός (inclutus, κλύω, κλέος): *famed, glorious, magnificent.*

κλυτο-τέχνης: *of glorious art.* A 571.

κλυτό-τοξος: *of renowned bow.*

κλύω, aor. ἔκλυε, imv. κλῦθι, κλῦτε, and κέκλυτε (κλέος): *hear, give ear* to my request. A 37, B 56.

κλωμακόεσσα: *rocky.* B 729.

κνέφας, -αος: *darkness* of evening.

κνήμη: *shin bone.* Γ 330.

κνημίς, -ῖδος: *greave, shin guard,* a bent thin plate of metal (or a

κνημίς

wrapping of leather) which protected the lower part of the leg from the bump of the shield as well as from missiles. It was fastened at the ankle by hooks or buckles (ἐπισφύρια). The greave

seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἐυκνήμιδες Ἀχαιοί. See θώρηξ.

**κνημός** (κνήμη): *foothill.* B 821.

**κνίση**: *savor* of burnt offerings, *fat.*

**Κνωσός**: *Cnosus*, chief city of Crete. B 646, Σ 591.

**κοῖλος** or **κόιλος** (cavus) 3: *hollow.*

**κοιμάω**, aor. κοιμήσαντο (κεῖμαι): *lay to rest;* mid. *lie;* aor. *lay down to rest.* A 476.

**κοιρανέω**: *command, rule.* B 207.

**Κοίρανος**: a Lycian. E 677.

**κοίρανος**: *lord, ruler.* B 487.

**κολεόν**: for κουλεόν, *sheath.* A 194.

**κολλητός** (*glue*): *well joined, well built.*

**κόλπος** (*gulf*): *bosom, gulf.* Z 400.

**κολῳάω**: *scold, brawl.* B 212.

**κολώνη** (collis): *hill, height.* B 811.

**κολῳός**: *brawling, quarrel.* A 575.

**κομάω** (κόμη, *comet*): *have long hair.* κάρη κομόωντες: *long-haired.* ὄπιθεν κομόωντες: *with long back hair* (the front hair being cut short). See on B 11.

**κόμη** (coma): *hair.* Γ 55.

**κομίζω**, aor. (ἐ)κόμισσε, aor. imv. κόμισαι: *attend to, care for, take up.* A 594, Γ 378.

**κοναβέω** and **κοναβίζω**, aor. κονάβησαν: *resound, ring.* B 334.

**κονίη** (cinis): *dust.* B 150.

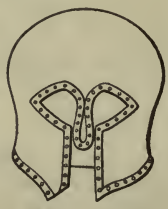
**κονίσαλος**: *cloud of dust, eddy of dust.*

**Κόρινθος**: *Corinth.* B 570. The old name of Corinth was Ephyra.

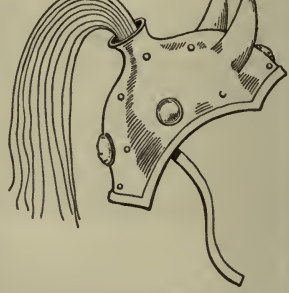
**κόρση** (κάρη): *temple* of the head.

**κορυθ-αίολος**: *crest-waving, gleaming-crested.* Epithet of Hector. Γ 83.

**κόρυς**, -υθος, fem.: *helmet.* It has a plume of horse hair, and is thus called ἵππουρις. *Cf.* ἱππιοχαίτης, ἱπποδάσεια. Prob. it did not furnish the protection for the nose and cheeks which the later Greek (so-called Corinthian) helmet gave. See θώρηξ.



LATER HELMET



EARLY HELMET

**κορύσσω**, perf. partic. κεκορυθμένος: *equip with helmet, equip, rouse* to conflict; mid. *equip myself, rouse myself.* κεκορυθμένος χαλκῷ: *equipped with bronze, bronze-helmeted, bronze-pointed.* Δ 495.

**κορυστής**: *helmeted, armed.* Δ 457.

**κορυφή** (κόρυς): *summit, crest.* A 499.

**κορυφόομαι**: *am crested, tower.* Δ 426.

**Κορώνεια**: *Coronēa*, a Boeotian town, southwest of Lake Copaïs. B 503.

**κορώνη** (corona): *hook*, at the end of the bow, for the bowstring. Δ 111.

**κορωνίς**, -ίδος (curvus): *curved*, of

the ships with curving bow and stern. (See ἀμφιελισσα.) B 771.

**Κόρωνος**: a Lapith. B 746.

**κοσμέω**, aor. κόσμησε(ν), aor. pass. κόσμηθεν [ἐκοσμήθησαν] (κόσμος): *arrange in order, draw up (in line), marshal.* Attic τάσσω. § 17.

**κοσμήτωρ, -ορος** (κοσμέω): *marshal, commander.* A 16, Γ 236.

**κόσμος**: *order, orderly arrangement, decoration.* κατὰ κόσμον: *fitly.*

**κοτέω**, aor. subjv. κοτέσσεται [κοτέσηται, § 30 *a*]: *am angry, feel sullen anger.* A 181.

**κοτή-εις, -εσσα**: *angry.* E 191.

**κότος**: *anger, grudge, hate.* On A 81.

**κοτύλη**: (*cup*), *hip joint.* E 306.

**κουλεόν** or **κολεόν**: *sheath.* A 220.

**κούρη** [κόρη]: *maiden, girl, daughter.*

**κουρίδιος** 3: *wedded.* A 114.

**κοῦρος** [κόρος]: *male child, youth, young man.* With κοῦροι Ἀχαιῶν: *youths of the Achaeans; cf.* υἷες Ἀχαιῶν. A 470.

**κουρότερος**: *younger, stronger.*

**Κόως**: see Κῶς, *Cos.*

**κραδίη**: see καρδίη, *heart.* A 395.

**κραιαίνω** [κραίνω], aor. imv. κρήηνον: *accomplish, perform, fulfill.* A 41.

**κραιπνά**, acc. adv.: *swiftly.* E 223.

**κραιπνός** 3: *swift.* Z 505.

**Κρανάη**: an island to which Paris took Helen from Sparta. Γ 445.

**κραναός** 3: *rugged, rocky.* Γ 201.

**Κράπαθος**: *Carpathus,* an island between Crete and Rhodes. B 676.

**κραταιός** (κράτος) 3: *mighty.* E 83.

**κρατερός** or **καρτερός** (§ 31) 3: *strong, mighty, stern, grievous.* Comp. κρείσσων, superl. κάρτιστος. Δ 90.

**κρατερ-ῶνυξ, -υχος** (ὄνυξ, *onyx*): *strong-hoofed.* E 329.

**κρατέω** (*hard*): *hold sway, rule.* E 175.

**κράτος, -εος**: *strength, might, victory.*

**κρᾱτός**: gen. of κάρη, *head.* E 7.

**κρέας, -ατος**, pl. κρέα (cruor, *raw*): *meat, flesh.* Δ 345.

**κρείσσων, -ον** (κρατερός): *stronger, more mighty, superior.* A 80.

**κρείων, -οντος**: *ruler, prince, king.*

**κρήγυος**: *good, favorable.* A 106.

**κρήηνον**: aor. imv. of κραιαίνω.

**Κρήθων, -ωνος**: a Messenian. E 542.

**κρήνη**: *spring, fountain. Cf.* κρουνός.

**Κρῆτες**, pl.: *Cretans.* B 645.

**Κρήτη**: *Crete.* B 649.

**Κρήτηθεν**: *from Crete.* Γ 233.

**κρητήρ, -ῆρος** (κεράννυμι): *mixing bowl, bowl,* in which the wine was mixed with water, before it was served. A 470, Z 528.

**κρῖ** [κριθή], indecl.: *barley.* E 196.

**κρίνω**, aor. ἔκρῑνεν (κριτής, cerno): *separate, set apart, select, arrange, interpret;* mid. *measure strength.* Z 188.

**Κρῖσα**: ancient town in Phocis, near Delphi. B 520.

**κροαίνω**: *clatter.* Z 507.

**Κροκύλεια**, pl.: on Ithaca. B 633.

**Κρονίδης** and **Κρονίων, -ωνος**: *son of Cronus,* Zeus. A 528, 552.

**Κρόνος**: *Cronus,* Saturnus; father of Zeus, Poseidon, Hades, and Hera. Z 139.

**κρόταφος**: *temple* of the head.

**κρουνός** (κρήνη): *spring, water source.*

**κρυό-εις, -εσσα, -εν**: *chilling*. E 740.

**κρυπτάδιος** (κρύπτω) 3: *secret*. κρυπτάδια: *secret plans*. A 542.

**Κρῶμνα**: Paphlagonian town. B 855.

**κτάμεναι** inf., **κτάνε** ind., **κτάμενος** pass. partic.: aor. of κτείνω, *slay*.

**κτέαρ**, dat. pl. κτεάτεσσιν: pl. *property, possessions*. E 154.

**Κτέατος**: an Epēan. B 621, Λ 709.

**κτείνω**, aor. subjv. κτείνῃς, aor. (ἔ)κτανε(ν) and ἔκτα, aor. mid. as pass. κτάμενος: *slay, kill*. Rarely used of killing beasts. E 28.

**κτῆμα, -ατος** (κτάομαι): *possession, treasure*. *Cf.* κτέαρ, κτῆσις.

**κτῆσις, -ιος**: *property*. E 158.

**κτίλος**: *ram*. Γ 196.

**κυάνεος**: *dark blue, dark*. A 528.

**κυδαίνω** (κῦδος): *glorify, make magnificent, strengthen*. E 448.

**κυδάλιμος**: *renowned, glorious*.

**κυδι-άνειρα** (ἀνήρ): *man-ennobling*.

**κυδιάω**: *glory, boast*. Z 509.

**κύδιστος** (κῦδος) 3: *most glorious*.

**κυδοιμός**: *tumult*. E 593.

**κῦδος, -εος**: *glory, splendor*. A 279.

**κυκάω**: *stir, mix*. E 903.

**κύκλα**, pl. (κύκλος, *wheel, cycle*): *wheels*. E 722.

**κυκλό-σε**: *round about*. Δ 212.

**κυκλο-τερής, -ές**: *circular*. κυκλοτερὲς τόξον ἔτεινεν: *he stretched the bow* until it became *round*. Δ 124.

**κύκνος** (cygnus): *swan*. B 460.

**κυκώντι**: partic. of κυκάω, *stir, mix*.

**Κυλλήνη**: *Cyllene*, a lofty mountain in northern Arcadia. B 603.

**κῦμα, -ατος**: *wave, billow*. A 483.

**κύμβαχος**, adj.: *head foremost*.

**κυνέη** (κύων): *dogskin* (cap), *cap, helmet*. *Cf.* βοείη, παρδαλέη.

**κύνεσσιν**: dat. pl. of κύων, *dog*.

**κυνέω**, aor. κύσε: *kiss*. Z 474.

**Κῦνος**: the harbor of Opus. B 531.

**κυν-ῶπα** (voc. A 159) and **κυνῶπις, -ιδος**, fem. (ὤψ): *dog-faced, shameless*. Γ 180.

**Κυπαρισσήεις, -εντος**: town under Nestor's rule. B 593.

**Κυπάρισσος**: Phocian town. B 519.

**κύπελλον**: *beaker, cup, goblet*. *Cf.* δέπας. A 596.

**Κύπρις, -ιδος**: *Cypris, of Cyprus*. By-name of Aphrodite. E 422.

**κύπτω**, aor. partic. κύψαντι: *stoop*.

**κύρμα, -ατος**: *prey, booty, spoil*. *Cf.* the use of κύρσας in Γ 23, and ἕλωρ.

**κυρτός**: *rounded, bending*. B 218.

**κύρω**, aor. partic. κύρσας: *chance upon, fall in with, find*. Γ 23.

**κύσε**: aor. of κυνέω, *kiss*. Z 474.

**κύστις, -ιος**: *bladder*. E 67.

**Κύτωρος**: a Paphlagonian town. B 853.

**Κύφος**: city in northern Thessaly. B 748.

**κύων**, gen. κυνός, dat. pl. κύνεσσιν (canis, *hound*): *dog, hound*. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.

**Κῶπαι**, pl.: town on the north of Lake Copaïs in Boeotia. B 502.

**κώπη**: *hilt* of a sword. A 219.

**Κῶς** or **Κόως**: *Cos*, an island in the Icarian Sea, near Caria. B 677.

## Λ

**Λάας**: an old city in Laconia. B 585.

**λᾶας**, dat. pl. λάεσσι: *stone.* Γ 80.

**λάβε** [ἔλαβε], **λαβέτην**: aor. of λαμβάνω, *take, seize.* A 387.

**λάβρος** (λαμβάνω): *violent, impetuous.*

**λαγχάνω**, aor. λάχομεν (λάχος): *receive by lot, receive as my portion.*

**Λαερτιάδης**: *son of Laërtes,* Odysseus. Γ 200.

**λάζομαι** (λαμβάνω): *seize, take, clasp.* πάλιν λάζετο: *took back.* Δ 357.

**λάθρῃ** (λανθάνω): *secretly.* B 515.

**λάθωμαι**, aor. subjv. of λανθάνω: *forget.* Z 265.

**λαῖλαψ**, -απος, fem.: *tempest.* Δ 278.

**λάινος** (λᾶας): *of stone.* Γ 57.

**λαισήιον**: *target, light shield.* It is called πτερόεν, *winged,* as lighter than the ἀσπίς. Prob. it had no outer layer of metal, but was of rough untanned leather. Often it may have been only a skin thrown over the left arm. E 453. See the cut of the aegis (αἰγίς).

**Λακεδαίμων**, -ονος: *Lacedaemon.* It is called κοίλη, *hollow,* as forming a basin between Mt. Taygetus on the west and Mt. Parnon on the east by north. B 581.

**λαμβάνω**, aor. ἔ(λ)λαβε and λάβε: *accept, take, seize. Cf.* λάζομαι.

**λαμπετάω**, partic. λαμπετόωντι (λάμπω): *shine, gleam.* A 104.

**Λάμπος**: brother of Priam. Γ 147.

**λαμπρός** (λάμπω) 3: *bright, shining.* λαμπρόν: *brightly;* neut. adverb.

**λάμπω** (*lamp*): *shine, gleam, flash.*

**λανθάνω**, aor. λάθεν, redupl. aor. λελάθοντο, perf. λέλασται (lateo, λήθη): *escape notice;* mid. *forget.* E 834. *Cf.* λήθω.

**λάξ** (*leg*), adv.: *with the foot. Cf.* πύξ.

**Λαοδάμεια**: daughter of Bellerophon; slain by Artemis. Z 197 ff.

**Λαοδίκη**: *Laodice,* daughter of Priam. Γ 124, Z 252.

**Λάοδοκος**: son of Antenor. Δ 87.

**Λαομεδοντιάδης** (§ 39 *j*): *son of Laomedon,* Priam. Γ 250.

**Λαομέδων**, -οντος: *Laomedon,* king of Troy, father of Priam. E 269.

**λᾶός** [λεώς, § 23 *c*]: *people, folk,* esp. *fighting men, soldiery.* The pl. is used like the singular.

**λαπάρη**: *flank* (below the ribs).

**Λάρισα**: Pelasgian town in Aeolis near Cyme. B 841.

**λάσιος** 3: *shaggy.* B 851.

**λάχνη**: *wool, woolly hair,* of the hair of Thersites. B 219.

**λαχνή-εις**, -εντος: *hairy, shaggy.*

**λάχομεν**: aor. of λαγχάνω, *receive as my portion.* Δ 49.

**λέγομαι**, aor. λέξεται (λέχος): *lay myself to rest, lie.* Δ 131.

**λέγω**, aor. inf. λέξασθαι, aor. pass. ἐλέχθην (lego): *collect, count, recount, rehearse.*

**λειαίνω**, aor. partic. λειήνας (λεῖος): *smooth, polish.* Δ 111.

**λείβω** (libo): *pour a libation* (λοιβή).

**λειμών**, -ῶνος: *meadow, mead.*

**λεῖος** (lēvis) 3: *smooth.* Δ 484.

**λείουσι**: dat. pl. of λέων, *lion.*

**λείπω**, aor. (ἔ)λιπον, perf. λέλοιπεν,

plpf. ἐλέλειπτο (linquo, *leave*): *leave, depart from, leave behind;* mid. *remain behind, am left.*

**λειριό-εις, -εσσα** (λείριον, *lily*): *lily-like, lily* (*i.e.* delicate as the color of the lily). Γ 152.

**λελάθοντο** aor., **λέλασται** perf.: *forget;* mid. of λανθάνω, *escape notice.*

**λελίημαι**: *am eager.* **λελιημένος**: *eagerly, impetuously.* Δ 465.

**λέλοιπεν**: perf. of λείπω, *leave.*

**Λεοντεύς, -ῆος**: one of the Lapithae; a Thessalian leader. B 745.

**λέπαδνα**, pl.: *broad straps* which passed under the necks of the horses and held fast the yoke.

**λέπω**, aor. ἔλεψε: (*peel*), *strip.*

**Λεῦκος**: companion of Odysseus. Δ 491.

**λευκός** (lux, *look*) 3: *white, bright, gleaming.* Γ 103, E 503.

**λευκ-ώλενος** (ὠλένη, ulna, *ell*): *white-armed.* Epithet of Hera. (In the Homeric dress the woman's arms were bare.) *Cf.* βοῶπις.

**λεύσσω** (λευκός): *see, look, behold.*

**λεχε-ποίην**, acc.: *grass-bedded, grassy, in the midst of meadows.* B 697.

**λέχος**, dat. pl. λεχέεσσιν (lectus, *lie*): *couch, bed.* A 31.

**λέχοσ-δε**: *to the bed.* Γ 447.

**λέων, -οντος**, dat. pl. λείουσιν: *lion.*

**λήγω**, aor. λῆξαν: *cease, cease from, give up.* Freq. with ablatival genitive.

**λήθη** (Lethe): *forgetfulness.* B 33.

**Λῆθος**: a Pelasgian. B 843.

**λήθω** (λήθη): equiv. to λανθάνω, *escape notice;* mid. *forget.* A 495.

**λήϊον**: *standing grain.* B 147.

**Λήϊτος**: Boeotian leader. B 494.

**Λῆμνος**: island in northern part of the Aegaean Sea. A 593, B 722.

**λῆξαν**: aor. of λήγω, *cease.* Z 107.

**Λητώ, Λητοῦς**: *Leto,* Latona, mother of Apollo and Artemis. A 9, E 447.

**λιάζομαι**, aor. partic. λιασθείς: *turn aside, withdraw one's self.* A 349.

**λιγέως** (λιγύς), adv.: *clearly.* Γ 214.

**λίγξε**, aor.: *sung,* of a bow. Δ 125.

**λιγυρός** 3: *shrill, piping.* E 526.

**λιγύς, -εῖα, -ύ**: *clear-voiced.* A 248.

**λιγύ-φθογγος**: *clear-voiced.* B 50.

**λίην**, adv.: *exceedingly, excessively.* καὶ λίην: *assuredly and verily.*

**λίθος**: *stone.* *Cf.* λᾶας. Z 244.

**λικμάω**: *winnow.* E 500.

**Δικύμνιος**: uncle of Heracles, slain by Tlepolemus. B 663.

**Λίλαια**: town in Phocis, at the source of the Cephīsus. B 523.

**λιλαίομαι** (*list*): *desire, am eager for.*

**λιμήν, -ένος**: *harbor.* A 432.

**λίμνη**: *lake.* B 865.

**Λίνδος**: town on Rhodes. B 656.

**λινο-θώρηξ, -ηκος**: *with linen doublet.*

**λίνον** (*linen*): (*flax, thread*), *net.*

**λιπαρός** 3: (*oily*), *shiny, bright, beautiful.* B 44.

**λίπε(ν), λιπέσθαι**: aor. of λείπω.

**λίσσομαι**, impf. (ἐλ)λίσσετο (§ 30 *b*), aor. imv. λίσαι (*litany*): *entreat, beseech.* A 15, 394.

**λοιβή** (λείβω): *libation, drink offering.* *Cf.* σπονδή. Δ 49.

**λοίγιος**: *dreadful, hurtful.* A 518.

**λοιγός**: *destruction, ruin, death.*

**λοιμός**: *pestilence, plague.* A 61.

**Λοκροί**, pl.: *Locrians.* B 527.

**λούω**, aor. **λοῦσεν** or **λόεσεν**, perf. mid. **λελουμένος** (luo): *wash, bathe;* mid. *bathe (one's self).* E 6, 905.

**λόφος**: *crest* of helmet; generally made of horse-hair. See *θώρηξ*.

**λόχον-δε**: *to an ambuscade.* A 227.

**λόχος** (**λέχος**): *place of ambush, ambush.* Z 189.

**λυγρός** (lugeo): *miserable, dreary, death-bringing.* Γ 416, E 153.

**λυγρῶς**: *grievously.* E 763.

**λύθη**: aor. pass. of **λύω**, *loose.*

**λύθρον**: *gore, defilement. Cf.* **λῦμα**.

**Λύκαστος**: Cretan town. B 647.

**Λυκάων**: Lycāon. (1) Son of Priam. Γ 333. (2) A Lycian, father of Pandarus. B 826.

**λυκη-γενής, -έος**: epithet of Apollo, prob. '*child of the light*' (lux). Δ 101.

**Λυκίη**: *Lycia.* (1) On the south coast of Asia Minor, between Caria and Pamphylia. B 877. (2) A district near Troy. E 173.

**Λυκίη-θεν**: *from Lycia.* E 105.

**Λυκίην-δε**: *to Lycia.* Z 168.

**Λύκιοι**, pl.: *Lycians,* commanded by Sarpedon. B 876.

**Λυκόοργος**: *Lycurgus,* king of the Thracian Edonians. Z 130 ff.

**λύκος** (lupus): *wolf.* Δ 471.

**Λύκτος**: Cretan town. B 647.

**λῦμα, -ατος** (**λύθρον**): *filth, defilement.*

**Λυρνησσός**: town in the Troad, not far from Theba. B 690.

**λύω**, fut. **λύσω**, aor. (**ἔ**)**λυσα**, perf. **λέλυνται**, aor. pass. **λύθη** (*loose*): *loose, free, dismiss;* mid. *loose for myself, ransom.* A 13, 20.

**λωβάομαι**, aor. opt. **λωβήσαιο**: *insult, am insolent.* A 232.

**λώβη**: *shame, disgrace.* Γ 42.

**λωβητήρ, -ῆρος**: *insolent fellow.*

**λωΐων, -ον**: *more desirable, more profitable, better:* comp. of **ἀγαθός**.

**λωτός**: *clover,* food for horses, — not to be confounded with the food of the *lotus eaters.* B 776.

## M

**μά** (*μάν, μήν*): particle of asseveration, with the acc., which prob. depends on a verb of swearing implied. In affirmative asseverations **ναὶ μά** is used. **οὐ μὰ γὰρ Ἀπόλλωνα**: *no, by Apollo!* **ναὶ μὰ τόδε σκῆπτρον**: *yes! by this scepter.* A 86, 234.

**Μάγνητες**, pl.: Thessalians dwelling near Mt. Pelion. B 756.

**μαζός**: *nipple, breast.* Δ 123.

**μάθον**: aor. of *μανθάνω, learn.* Z 444.

**Μαίανδρος**: *Meander,* river near Miletus. B 869.

**μαιμάω**, aor. **μαίμησε**: *am eager, am impetuous, rage.* E 670.

**μαίνομαι** (*μένος, mania, maenad*): *rave, rage, am frantic.* Z 132.

**Μαίων**: a Theban, son of Haemon. Δ 394 ff.

**μάκαρ, -αρος** (macte): *blessed, happy.*

**μακρός** 3: *long, high, tall.* **μακρά** and **μακρόν**: adv. **μακρὰ βιβάς**: *with long strides.* **μακρὸν ἄυσεν**: *shouted afar, i.e. shouted aloud.*

**μάλα**, adv. (*μέλει*, melior): *exceedingly, very, readily, thoroughly, by all means, altogether.* *ἀλλὰ μάλα*: *but surely.*

**μαλακός** (mulceo) 3: *soft, gentle.* A 582.

**μάλιστα** superl.: *especially, most of all.*

**μᾶλλον**, comp.: *more, rather.*

**μάν** [*μήν*]: *in truth, indeed.* B 370.

**μανθάνω**, aor. *μάθον*: *learn.* Z 444.

**μαντεύομαι** (*μάντις*): *am a seer, prophesy, predict.* B 300.

**Μαντινέη**: Arcadian town. B 607.

**μάντις**: *seer, soothsayer, augur,* who foretold the future chiefly from the flight of birds.

**μαντοσύνη**: *gift of prophecy.* A 72.

**μαργαίνω**: *rage, am furious.* E 882.

**μαρμαίρω**: *gleam, shine, sparkle.* Γ 397.

**μάρναμαι**: *fight, contend.* Z 256.

**μάρτυρος** (*martyr*): *witness.* A 338, Γ 280.

**Μάσης**, *-ητος*: town in Argolis. B 562.

**μαστίζω**, aor. *μάστιξεν*: *lash, whip.*

**μάστιξ**, *-ῑγος*, fem.: *lash, whip.* E 226.

**ματάω**, aor. subjv. *ματήσετον*: *hold back, delay.* E 233.

**μάχαιρα** (*μάχη*?): *dagger, large knife,* used in sacrifice. Γ 271.

**Μαχάων**: son of Asclepius (Aesculapius); a surgeon from Thessaly. B 732, Δ 193 ff., Λ 506 ff.

**μαχέομαι**: see *μάχομαι.*

**μάχη**: *battle, conflict; field of battle.* E 355. *μάχῃ*: *in battle.*

**μαχητής**: *warrior, soldier, fighter.*

**μάχομαι** or **μαχέομαι**, fut. *μαχήσομαι*, aor. *μαχησάμεθα* and *μαχέσασθαι*: *fight, contend.* Γ 433, Z 329.

**μάψ**, adv.: *thoughtlessly, vainly, to no purpose.* B 120, E 759.

**μαψιδίως**: *foolishly, thoughtlessly.*

**μέ**: acc. of *ἐγώ*, *I.* § 42 *a.*

**μέγα**, adv. qualifying all degrees of comparison: *greatly, mightily, very, far.* A 158.

**μεγά-θῡμος**: *great-souled, high-minded.* Epithet of men and peoples.

**μεγαίρω** (*μέγας*?): *grudge.* Δ 54.

**μεγάλα**, adv.: *greatly.* *μεγάλ' εὔχετο*: *loudly prayed.* A 450, 482.

**μεγαλ-ήτωρ**, *-ορος*: *great-hearted, courageous.* Z 283, 395.

**μέγαρον**: *large room, main hall* (in the center) *of the house;* pl. *dwelling, house, palace.* Z 377. See the plate opposite page 43 of Text.

**μέγας**, *μεγάλη*, *μέγα* (magnus, *much*): *great, large, tall, mighty.* Comp. *μείζων*, superl. *μέγιστος.* A short vowel is sometimes lengthened before this stem. § 59 *h.*

**μέγεθος**, *-εος*: *size, height.* B 627.

**Μέγης**, *-ητος*: son of Phyleus, leader of the Dulichians. B 627, E 69.

**Μεδεών**, *-ῶνος*: town in Boeotia. B 501.

**μεδέων**, *-οντος* (*μέδων*): *ruler, ruling,* only of Zeus. Γ 276.

**μέδομαι** (meditor): *care for, give heed to* (with gen.), *contrive.* *Cf.* *μήδομαι.*

**Μέδων**, *-οντος*: son of Oïleus, half-brother of Ajax, slain by Aeneas. B 727, N 693 ff., O 332 ff.

**μέδων**: *counselor, leader, captain.*

**μεθ-άλλομαι**, aor. partic. *μετάλμενος*: *spring after, leap upon.* E 336.

**μεθ-είω** [*μεθῶ*, § 52 *c*] subjv., **μεθέμεν** [*μεθεῖναι*] inf.: aor. of *μεθίημι*, *let go, give up, surrender.*

**μεθ-έπω**: *drive after;* with two accusatives.

**μεθήμων, -ονος**: *slack, yielding.*

**μεθ-ίημι**, aor. subjv. *μεθείω*, aor. inf. *μεθέμεν*: *let go, give up, surrender;* intrans. *draw back, give way.*

**μεθ-ίστημι**, impf. *μεθίστατο*: mid. *take one's place among.* E 514.

**μεθ-ομῑλέω**: *associate with.* A 269.

**μειδάω**, aor. *μείδησε* (*smile*): *smile.*

**μείζων**: comp. of *μέγας*, *great, large, tall, mighty.* A 167.

**μείλινος** (*μέλινος, μελίη*) 3: *ashen, of ash.* E 655.

**μειλίχιος** (*μέλι*) 3: *kind, friendly.*

**μεῖνα**: aor. of *μένω*, *remain, await.*

**μείρομαι**, perf. *ἔμμορε* (§ 43 *h*) (*μέρος*): *receive as a portion.*

**μείων, -ονος** (minor): *less, shorter,* comp. of *μικρός*, *little, short.* B 528.

**μέλαθρον**: *ceiling, roof, house. Cf.* tectum. B 414.

**μελαίνω** (*μέλας*): *blacken, stain a dark color;* in E 354, *stain dark red.*

**Μελάνθιος**: a Trojan. Z 36.

**μέλᾱς, μέλαινα, μέλαν**: *black, dark.* Comp. *μελάντερος*. Δ 277.

**Μελέαγρος**: *Meleager*, son of Oeneus, leader of the Caledonian hunt. B 642, I 543 ff.

**μέλι, -ιτος** (mel): *honey.* A 249.

**Μελίβοια**: a Thessalian town in Magnesia. B 717.

**μελίη**: *ash, ashen spear* (*sc.* *ἐγχείη*).

**μελι-ηδής, -ές**: *honey-sweet.* Δ 346.

**μέλισσα** (*μέλι*): *bee.* B 87.

**μελί-φρων, -ονος**: *heart-rejoicing,* of wine (Z 264) (*cf.* *εὐφρων* Γ 246); *refreshing,* of sleep (B 34).

**μέλλω**: *am destined, am about.*

**μέλπω** (*μέλος*): *sing* (the praises of).

**μέλω**, fut. *μελήσει* and *μελήσεται*, perf. *μέμηλε*: *am a care, am an object of concern.* (1) The object of concern is put in the nom. and the person who feels the concern in the dat. (2) The verb is impers. and takes the object of concern in the gen. B 25.

**μέμαα**, perf.: *am eager, rush on impetuously.* *μεμαότες*: *eager.*

**μεμακυῖα**, perf. partic. of *μηκάομαι*: *bleating.* Δ 435.

**μέμνημαι** (memini): *remember;* perf. of *μιμνήσκω*, *remind.* E 263.

**μέμονα**, perf. (*μένος*): *strive, am eager.*

**μέν**, a weaker form of *μήν*: (1) *indeed, in truth.* (2) Correlative with *δέ*, helping to mark the contrast between two clauses. *Cf.* *μέντοι.*

**μενεαίνω** (*μένος*): *am eagerly desirous,* "thirst." Γ 379.

**Μενέλᾱος**: *Menelāüs*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. B 408, 586 ff., Γ 21 ff., 206 ff., Δ 94 ff., Z 44 ff., Π 311 ff., P 45 ff. He is called *ἀρηΐφιλος*, *βοὴν ἀγαθός*, *ξανθός* (*tawny-haired*). He wandered for eight years after the capture of Troy before returning with Helen to his home.

γ 276 ff., δ 351 ff. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus' son Telemachus to Menelaus at Sparta.

**μενε-πτόλεμος**: *standing firm in battle, brave.* B 740, Z 29.

**Μενεσθεύς, -ῆος**: son of Peteos, and leader of the Athenians. B 552.

**Μενέσθης**: a Greek. E 609.

**Μενοιτιάδης**: *son of Menoetius,* Patroclus. A 307.

**μένος, -εος**: *might, courage, prowess, spirit, fury.* A 207, 282.

**μένω**, aor. (ἔ)μεινα (maneo): *remain, await.* A 535.

**μερμηρίζω**, aor. μερμήριξε: *am undecided, am in perplexity, ponder.* A 189, E 671.

**μέροπες**, pl.: *mortal, mortals.* A 250.

**Μέροψ, -οπος**: a seer of Percōte. B 831.

**Μέσθλης**: leader of Maeonians. B 864.

**μέσος**: see μέσσος, *middle.* A 481.

**Μέσση**: town in Laconia. B 582.

**μεσσηγύς** [μεταξύ], adv.: *between.*

**Μεσσηίς, -ίδος** (*sc.* κρήνη): a spring in Thessaly. Z 457.

**μέσ(σ)ος** (medius) 3: *middle, in the midst.* τὸ μέσον: *the middle, midst.*

**μετά** (*midst,* Germ. *mit*), adv. and prep.: *among, after.*

(1) With dat. *in the midst of.*

(2) With acc. *into the midst of, among* (as with dat., B 143), *after.*

It sometimes implies change. μετὰ δ' ἐτράπετο: *he turned around.*

**μετα-δρομάδην** (δρόμος), adv.: *pursuing, running after.* E 80.

**μεταλλάω**, aor. μετάλλησαν (*metal*): *ask about, inquire after.* E 516.

**μετ-άλμενος**: aor. partic. of μεθάλλομαι, *spring after, leap upon.*

**μετα-μάζιος** (μαζός): *between the* (*nipples*) *breasts.* E 19.

**μεταμώνιος**: *in vain, void.* Δ 363.

**μεταξύ**, adv.: *between.* Only A 156.

**μετα-πρέπω**: *am conspicuous, am eminent among.* B 579.

**μετα-σσεύομαι**: *rush after, hasten after.* Z 296.

**μετα-τρέπομαι**, mid.: *turn myself toward, give heed to.* A 160.

**μεταυδάω**, impf. μετηύδα: *speak among.* B 109.

**μετά-φημι**, aor. μετέειπον: *speak among.* B 336.

**μετα-φράζομαι**, fut. μεταφράσομαι: *consider afterwards.* A 140.

**μετά-φρενον**: *upper part of the back, back.* B 265.

**μετ-έειπον** [μετεῖπον, § 43 *d*]: aor. of μετά-φημι, *speak among.*

**μέτ-ειμι**, subjv. μετέῃσι [μετῇ], fut. μετ-έσσομαι (εἰμί): *am among, am between, am one of.* οὐ παυσωλὴ μετέσσεται: *no respite will intervene.*

**μέτ-ειμι** (εἶμι): *go after, shall go after.* Z 341.

**μετ-έρχομαι**, fut. μετελεύσομαι, aor. partic. μετελθών: *come after, come among, come to, attend to, go after.*

**μετ-έσσομαι**: fut. of μέτειμι, *am among, am between.* Δ 322.

**μετ-έφη**: impf. of μετά-φημι, *speak among.* A 58, B 411.

**μετ-οίχομαι**: *go after*, with accusative.

**μετ-όπισθε(ν)**, adv.: *behind, afterwards.* Z 68.

**μέτ-ωπον** (ὤψ): *forehead.* Δ 460, Z 10.

**μεῦ** [μοῦ]: gen. of ἐγώ, *I.* § 42 *a.*

**μή**: negative.

(1) Adv. *not*, used in commands, μή μ' ἐρέθιζε: *do not anger me;* in wishes, μὴ ἐπ' ἠέλιον δῦναι: *may not the sun go down;* in clauses of purpose, ὄφρα μὴ ἀγέραστος ἔω: *that I may not be without a prize;* in conditional clauses, εἰ δέ κε μὴ δώωσιν: *if they shall not give;* in conditional relative clauses, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι: *whomsoever the fates of death did not carry off.*

(2) Conj. *that not, lest.* μή σε παρείπῃ Θέτις: *lest Thetis persuade you.*

**μηδέ**, adv.: *but not, and not, not even, nor.* μηδέ . . . μηδέ: (*and not . . . and not*), *neither . . . nor.*

**μήδομαι**, aor. μήσατο (μέδομαι, μήστωρ): *contrive, plan.* Z 157.

**μῆδος, -εος**: *plan, device.* B 340.

**Μηθώνη**: Thessalian town in Magnesia. B 716.

**μηκάομαι**, perf. partic. (as pres.) μεμακυῖαι: *bleat.* Δ 435.

**μη-κ-έτι**, adv.: *no more, no longer.*

**Μηκιστεύς, -ῆος**: father of Euryalus. B 566.

**Μηκιστηιάδης**: *son of Mecisteus*, Euryalus. Z 28.

**μῆλα**, pl.: *small cattle, flocks* of sheep and goats. Δ 279.

**μήν**, asseverative particle: *indeed, in truth. Cf.* μέν, μάν, μά.

**μήν**, gen. μηνός (mensis): *month.*

**μῆνις, -ιος**: *wrath, enduring anger.*

**μηνίω**, aor. partic. μηνίσας: *cherish wrath, continue angry.* E 178.

**Μηονίη**: old name of Lydia. Γ 401.

**Μηονίς, -ίδος**: *Maeonian woman.* Δ 142.

**μῆρα** (μηρός), pl.: *thigh pieces.*

**μηρίον**, pl. μηρία or μῆρα: *thigh piece.* Part of the victim (cut from the μηρός), which was offered as a burnt sacrifice to the gods.

**Μηριόνης**: a Cretan, friend of Idomeneus. B 651, Δ 254, E 59, 65.

**μηρός**: *thigh. Cf.* μῆρα. A 460.

**μήστωρ, -ωρος** (μήδομαι): *counselor.* μήστωρε φόβοιο: (*advisers of flight*), *inspirers of flight, inciters to flight.* μήστωρες ἀυτῆς: *eager for the fray.*

**μήτε**: *and not.* μήτε . . . μήτε: *neither . . . nor.*

**μήτηρ**, gen. μητρός (mater): *mother.*

**μητίετα**: *counselor.* § 34 *b.* Epithet of Zeus; used in the nom. and vocative.

**μητίομαι**, aor. subjv. μητίσομαι: *contrive, plan.* Γ 416.

**μῆτις, -ιος**: *wisdom, counsel.*

**μητρυιή**: *stepmother.* E 389.

**μήτρως, -ωος**: *mother's brother, uncle.*

**μῆχος, -εος**: *means of relief, help. Cf.* μηχανή.

**Μῄων, -ονος**: *Maeonian, inhabitant of Maeonia.* B 864, E 43.

**μία**: fem. of εἷς, *one.* Γ 238.

**μιαίνω**, aor. subjv. *μιήνῃ*, aor. pass. *μιάνθην* [*ἐμιάνθησαν*]: *spot, stain.*

**μιαι-φόνος**: *blood-stained, blood-thirsty.* E 844.

[**μίγνῡμι**: see *μίσγω.*]

**Μίδεια**: a Boeotian town. B 507.

**μικρός**: *little, short.* *τυτθός* and *ὀλίγος* are more frequent.

**Μίλητος**: *Miletus.* (1) a Cretan town (B 647), mother of (2) a town in Caria. B 868.

**μιλτο-πάρῃος**: *red-cheeked,* of ships with bows painted red, while the hull in general was painted black or dark. B 637.

**μιμνάζω** (*μένω*): *remain.* B 392.

**μιμνήσκω**, fut. *μνήσομαι*, aor. partic. *μνήσασα*, aor. *μνήσαντο*, perf. as pres. *μέμνημαι* (memini): *remind;* mid. *recall to mind, mention;* perf. *remember.* Δ 222.

**μίμνω** [*μένω*]: *remain, await.*

**μίν**, 3d pers. pron. acc. sing.: *him, her, it* (A 237, Z 221), equiv. to Attic *αὐτόν, αὐτήν, αὐτό.* § 42 *a.*

**Μινύειος**: *Minyan.* B 511.

**μίννυθα**, adv.: *for a little while, for a short time.* A 416, Δ 466.

**μιννυθάδιος**: *short lived, enduring for a short time.* A 352.

**μινυρίζω**: *lament, complain, whine.*

**μισγ-άγκεια**: *basin* where valleys meet. Δ 453.

**μίσγω** [*μίγνυμι*], plpf. *ἐμέμικτο*, aor. pass. *ἐμίχθην* or *ἐμίγην* (misceo, *mix*): *mix;* mid. *mingle, join with, associate with.* *ἐν κονίῃσι μιγείης*: *should be thrown in the dust.* Γ 55.

**μιστύλλω**: *cut into small pieces.*

**μίτρη**: *girdle, broad band* of metal, or of leather with metal plates, worn on the lower part of the body, over the *χιτών.*

**μιχθείς**: aor. partic. of *μίσγω, mix.*

**μνάομαι**, impf. *ἐμνώοντο*: *am mindful.*

**μνῆσαι** and **μνήσαντο** aor., **μνήσομαι** fut.: of *μιμνήσκω, remind, mention, remember.* B 724.

**μνηστός** 3: *wooed, wedded, lawful.* Epithet of wives. Z 246.

**μογέω**, aor. *μόγησα*: *toil, suffer, endure hardship.* B 690.

**μόγος**: *exertion, toil.* Δ 27.

**μοῖρα** (*μέρος, ἔμμορε*): *fate, lot, portion.* *κατὰ μοῖραν*: *according to due allotment, fittingly.* A 286.

**μοιρη-γενής, -ές**: *child of destiny, blest by* Μοῖρα *at birth.* Γ 182.

**μολοῦσα**: aor. partic. of *βλώσκω, go.*

**μολπή** (*μέλπω, Melpomene*): *song.*

**μορμύρω**: *splash.* E 599.

**μόρος** (*μέρος, μοῖρα*): *fate, lot.*

**μόρσιμος** (*μοῖρα*): *destined, fated.*

**μοῦνος** [*μόνος*] 3: *alone.* B 212.

**Μοῦσα**: *Muse.* B 484, 761.

**μοχθίζω** (*μόχθος*): *suffer.* B 723.

**Μύγδων, -ονος**: Phrygian king. Γ 186.

**Μύδων, -ωνος**: a Paphlagonian, charioteer of Pylaemenes. E 580.

**μῡθέομαι**, aor. subjv. *μῡθήσομαι*: *relate, tell, interpret, utter.* A 74.

**μῦθος** (*myth*): *word, utterance, saying, proposition, plan, thought, injunction.* *Cf.* *ἔπος.*

**μυῖα** (musca): *fly.*

**Μυκάλη**: Carian promontory. B 869.

**Μυκαλησσός**: Boeotian town. B 498.

**μῡκάομαι**, aor. *μύκον*: *bellow, grate.*

**Μυκήνη**: *Mycene*, town in Argolis; the home of Agamemnon. B 569, Δ 52, 376.

**Μύνης, -ητος**: son of Euēnus. B 692.

**μυρίκινος**: *of tamarisk, tamarisk.* Z 39.

**Μυρίνη**: *Myrina*,—perhaps an Amazon. B 814. *Cf.* Γ 189.

**μῦρίοι** (*myriad*), pl.: *very many, countless.* A 2, B 272.

**Μυρμιδόνες**, pl.: *Myrmidons*, a Thessalian people, under command of Achilles. A 180, 328, B 684.

**μύρομαι**: *weep, grieve, lament.*

**Μύρσινος**: a town in Elis. B 616.

**Μῦσοί**, pl.: *Mysians.* B 858.

**μυχός**: *inmost part, recess, nook.*

**μῶλος**: *toil, moil, struggle.*

**μωμάομαι**, fut. **μωμήσομαι** (**μῶμος**): *blame, censure.* Γ 412.

**μῶνυξ, -υχος** (**μία, ὄνυξ**): *solid-hoofed, strong-hoofed.* (Possibly *eager-hoofed, swift.*)

## N

**ναί**, affirmative particle: *yes.* Used in oaths. **ναὶ μὰ τόδε σκῆπτρον**: *yes! by this scepter! Cf.* **μά, νὴ Δία.**

**ναιετάω** or **ναίω**, iterative impf. **ναιετάασκον** or **ναίεσκον**: *dwell, inhabit, am situated, lie.* **δόμοι ἐὺ ναιετάοντες**: *houses good to dwell in, comfortable.* **ἐὺ ναιόμενον πτολίεθρον**: *a well-situated town.* Δ 45.

**Νάστης**: leader of the Carians. B 867 ff.

**Ναυβολίδης**: *son of Naubolus*, Iphitus. B 518.

**ναύτης** (**ναῦς**): *sailor.* Δ 76.

**ναῦ-φιν** (§ 33 *a*): *from the ships;* locat. (used as gen. pl.) of **νηῦς**. B 794.

**νεαρός** (**νέος**): *young, tender.* B 289.

**νεβρός**: *fawn.* Δ 243.

**νέες** nom., **νέεσσι** dat.: pl. of **νηῦς**, *ship.* B 509, Γ 46.

**νέηαι** [**νέῃ**, § 44 *h*]: subjv. 2d sing. of **νέομαι**, *go, return.* A 32.

**νείαιρα** (**νέος**?), fem. adj.: *lower.*

**νείατος** (**νέος**?): *extreme, lowest.*

**νεικε(ι)ω**, iterative impf. **νεικείεσκε** (§ 47 *g*), aor. **ἐνείκεσας** and **νείκεσσεν**: *revile, rebuke, chide, contend, upbraid.*

**νεῖκος, -εος**: *strife, quarrel, conflict.*

**νεῖμαν**: aor. of **νέμω**, *distribute.*

**νεκάς, -άδος**: *heap of corpses.* E 886.

**νεκρός**: *corpse, dead body.* Δ 467.

**νέκταρ, -αρος**: *nectar*, the drink of the gods. Δ 3.

**νεκτάρεος**: *divine, heavenly*, of grace and beauty. *Cf.* **ἀμβρόσιος**. Γ 385.

**νέκῡς, -υος** (**νεκρός**): *corpse;* pl. *the dead* in the lower world. A 52.

**νεμεσίζομαι**: *take ill, am vexed.*

**νεμεσ(σ)άω**, aor. **νεμέσησε** and **νεμέσσηθεν** [**ἐνεμεσσήθησαν**]: *am angry, am vexed, am indignant.* B 223.

**νέμεσ(σ)ις, -ιος**: *righteous wrath, blame.* **οὐ νέμεσις**: *it is no cause for blame.* Γ 156.

**νεμεσσητός**: *fit to excite wrath, blameworthy.* Γ 410.

**νέμεσσις**: see **νέμεσις**.

**νέμω**, aor. **νεῖμαν** (nemus): *distribute;* mid. *possess, inhabit, dwell;* of cattle, *pasture, graze;* pass. (B 780) *devoured.* Γ 274.

**νέομαι**, subjv. **νέηαι** (§ 44 *h*): *go,*

*return, shall go.* Equiv. to ἔρχομαι. *Cf.* νόστος.

**νέος** (novus, *new*) 3: *young, fresh, new.* Comp. νεώτερος. νέον, adv.: *just now, newly, afresh.* A 463.

**νεοσσός**: *young* of birds, *nestling.*

**νεο-τευχής, -ές**: *just built, new.*

**Νεστόρεος** 3: *of Nestor, Nestor's.*

**Νεστορίδης**: *son of Nestor,* Antilochus. Z 33.

**Νέστωρ, -ορος**: *Nestor,* king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshaling the army for battle. A 247, B 21, 57, 77, 336, 405, 433, 555, 601, Δ 293, Z 66, Λ 597 ff. He is fond of telling of his exploits, as Δ 318 ff., H 123 ff., Λ 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus' son, to Nestor at his home in Pylus.

**νευρή**: (*sinew*), *bowstring.* Δ 123.

**νεῦρον** (*nerve, neuralgia*): *thong;* pl. *bowstring.* Δ 122.

**νεύω**, aor. νεῦσε (nuo): *nod.*

**νεφέλη** (νέφος, nebula): *cloud.*

**νεφελ-ηγερέτα** (ἀγείρω): *cloud-gatherer.* Epithet of Zeus. A 511. § 34 *b.*

**νέφος, -εος** (nubes): *cloud.*

**νεώτερος**: comp. of νέος, *young.*

**νῆα** acc. sing., **νῆας** acc. pl., **νῆες** nom. pl.: of νηῦς, *ship.* A 308.

**νηγάτεος**: *new made, new.* (Or, perhaps, *gleaming, bright.*) B 43.

**νήδυμος**: *sweet, refreshing,* of sleep. (Prob. false reading for ἥδυμος.)

**νήιος** (νηῦς), adj.: *of a ship.* νήιον δόρυ: *ship timber.* Γ 62.

**νηίς, -ίδος**: *naiad, water nymph.*

**νηλεής, -ές**, dat. νηλέι (ἔλεος): *pitiless, cruel.* Γ 292, Δ 348.

**Νηλήιος** 3: *of Neleus,* who was son of Poseidon and father of Nestor. B 20.

**νημερτής, -ές**: *unfailing, true.* νημερτές: *truly.* A 514.

**νηνεμίη** (ἄνεμος): *calm weather.* νηνεμίης, temporal gen.: *when no air is stirring.* E 523.

**νηός** [νεώς, § 23 *c*]: *temple.* See ἄλσος.

**νηός** [νεώς]: gen. of νηύς, *ship.*

**νηπίαχος**: *young, helpless, silly.*

**νήπιος** (infans, *speechless*): *young, helpless, childish, foolish.* B 38.

**Νήριτον**: a woody range of mountains in Ithaca. B 632.

**νῆσος**, fem.: *island.* B 108.

**νηῦς** [ναῦς], gen. νηός [νεώς], nom. pl. νῆες or νέες, locat. used as ablatival gen. ναῦφιν (§ 33 *a*) (navis), f.: *ship.*

**νῑκάω**, fut. inf. νῑκησέμεν, aor. ἐνίκησεν: *conquer, gain the victory, am victorious, prevail, surpass.*

**νίκη**: *victory.* Γ 457.

**Νῑρεύς, -ῆος**: son of Charopus, famous for his beauty. B 671 ff.

**Νῖσα**: a Boeotian town. B 508.

**Νίσῡρος**: an island of the Sporades. B 676.

**νῑφάς, -άδος** (nive, *snow*): *snowflake.* *Cf.* ἀγάννιφος. Γ 222.

**νοέω**, aor. ἐνόησε (νοῦς): *perceive, observe, look, devise, plan, am wise.*

**Νοήμων, -ονος**: a Lycian. E 678.

**νόθος** 3: *illegitimate, bastard.* E 70.

**Νομίων, -ονος**: father of Amphimachus. B 871.

**νομός** (*νέμω*): *pasture, pasturage.*

**νόος** [*νοῦς*]: *mind, heart, purpose, plan.*

**νοστέω**, fut. *νοστήσω*, aor. *νοστήσας*: *return, go home. Cf. νέομαι.*

**νόστος**: *return.* B 251.

**νόσφι**, adv.: *apart, separate, far from;* with gen. A 541, B 347.

**νοσφίζομαι** (*νόσφι*): *turn away from, reject.* B 81.

**Νότος**: *South wind.* B 145.

**νοῦσος** [*νόσος*]: *sickness, plague.*

**νύ** (*νῦν*): a weakened *now. Cf.* the Eng. inferential 'now' in 'now it came to pass.' *Cf.* E 311.

**νύμφη**: *nymph, young woman. νύμφα φίλη*: *dear lady.* Γ 130.

**νῦν**: *now, at the present time, just now. νῦν δή*: *now at length.*

**νύξ**, gen. *νυκτός* (nox), f.: *night.*

**νυός** (nurus), f.: *sister-in-law, brother's wife.*

**Νῦσήιον**: a mythical mountain set by the poet in Thrace. Z 133.

**νύσσω**, aor. *νύξε*: *prick, pierce, wound.*

**νῶι** nom., **νῶϊν** gen. and dat., **νῶϊ** and **νώ** acc. (nos), dual 1st pers. pron.: *we two, us two.* § 42 *a.*

**νωλεμέως**: *unceasingly, uninterruptedly, steadfastly.* Δ 428.

**νωμάω**, aor. *νώμησεν* (*νέμω*): *distribute, move* this way and that, *wield, brandish.* A 471.

**νῶρ-οψ, -οπος**: *flashing, bright.*

**νῶτον**: *back. εὐρέα νῶτα θαλάσσης*: *the broad back of the sea,* because of the arched appearance which the quiet sea presents. B 308.

## Ξ

**Ξάνθος**: *Xanthus.* (1) A Trojan, son of Phaenops. E 152. (2) A river in Lycia. B 877, E 479. (3) A river on the plain of Troy which 'the gods call *Xanthus,* but men call it Scamander.' Z 4, Y 73 ff.

**ξανθός** 3: *yellow, tawny haired, blond.*

**ξεινήιον**: *guest gift,* a present given by guest or host as a token of friendship. Z 218.

**ξεινίζω**, aor. (*ἐ*)*ξείνισσε*: *receive hospitably, entertain.* Z 174.

**ξεινο-δόκος** (*δέκομαι*): *host, entertainer.* Γ 354.

**ξεῖνος** [*ξένος*]: *guest friend, friend, stranger,* used (1) of the one entertained (Δ 377), and (2) of his host (Z 224), and (3) of their descendants (Z 215). Also, *stranger.* (The initial *ξ* is thought to be a remnant of the stem which appears in hostis and *guest.*)

**ξεστός** (*ξέω*) 3: *polished;* epithet of hewn stone. Z 244.

**ξέω**, aor. *ἔξεσε*: (*polish*), *hew.*

**ξίφος, -εος**: *sword, long sword.*

**ξύλ-οχος** (*ξύλον*): *thicket.* E 162.

**ξυμ-βάλλω**: *bring together, dash together.* Δ 453. *Cf. συμβάλλω.*

**ξύν**, prep. with dat.: *with.* See *σύν.*

**ξυν-άγω**: *bring together, collect. ἵνα ξυνάγωμεν Ἄρηα*: *that we may join battle.* B 381.

**ξυν-δέω**, aor. *ξυνδῆσαι*: *bind, fetter.*

**ξύν-ειμι** (*εἶμι*): *go together.* Δ 446.

**ξυνήιος**: *common. ξυνήια*: *common store.* Attic *κοινός.* A 124.

**ξυν-ίημι**, impf. pl. ξύνιεν [ξυνίεσαν, § 44 *n*], aor. ξυνέηκε (§ 43 *d*) and ξύνες: *bring together, hearken, give ear, listen.* A 8, 273, B 26.

**ξυστόν**: *polished shaft, spear shaft.*

## O

**ὁ, ἡ, τό** (nom. pl. τοί, ταί, and οἱ, αἱ): (1) dem. *this, that;* freq. used for the personal pron. *he, she, it.* ὁ μὲν . . . ὁ δέ: *one . . . the other.* (2) Def. art. *the.* τό, adv. acc.: *therefore.* Γ 176.

**ὅ, ἥ, τό**, nom. pl. τοί, rel.: *who, which, what.* See ὅς. § 42 *c.*

**ὄαρ**, dat. pl. ὤρεσσιν: *wife.* E 486.

**ὀαρίζω**: *converse familiarly, hold converse, chat.* Z 516.

**ὀβελός** (*obelisk*): *spit* for roasting meat. A 465, B 428.

**ὀβριμο-εργός**: *mighty worker, author of terrible deeds.* E 403.

**ὀβριμο-πάτρη**: *daughter of a mighty father.* E 747.

**ὄβριμος**: *weighty, mighty, strong.*

**ὀγδώκοντα** [ὀγδοήκοντα] (ὀκτώ): *eighty.*

**ὅ γε, ἥ γε, τό γε**, intens. of ὁ, ἡ, τό: *this, that; he, she.* A 97.

**ὄγκος** (uncus): *barb.* Δ 151.

**Ὀγχηστός**: Boeotian town on Lake Copaïs; ancient seat of the worship of Poseidon. B 506.

**ὀδάξ** (δάκνω, *tooth?*), adv.: *with the teeth.* ὀδὰξ λαζοίατο γαῖαν: *may they 'bite the dust.'* *Cf.* λάξ, πύξ.

**ὅδε, ἥδε, τόδε**, dem.: *this, this one here.*

**Ὀδίος**: leader of the Halizonians, slain by Agamemnon. B 856, E 39.

**ὁδός**, fem.: *way, journey.* A 151.

**ὀδούς, -όντος** (dens): *tooth.* E 74.

**ὀδύνη** (*anodyne*): *pain, pang.*

**ὀδυνή-φατος** (φεν-): *'pain-killer,' pain-stilling.* E 401, 900.

**ὀδύρομαι**: *bewail, lament, long mournfully.* B 315.

**Ὀδυσ(σ)εύς, -ῆος** or **-έος**: *Odysseus,* Ulysses, an Ithacan, hero of the *Odyssey,* father of Telemachus. B 169, 259 ff., 631 ff., Γ 191 ff. He is called πολύμητις, *crafty,* and πολυμήχανος, *abounding in devices.* He was one of the wisest of the Achaean leaders, and was freq. sent on embassies; *cf.* A 138, 311, Γ 205, Λ 767 ff. He was a special favorite of Athena, and by his device of the 'wooden horse' Troy was taken (§ 8 *a*).

**ὀδύσσομαι**, aor. ὀδύσαντο (odium): *am angry, am vexed.* Z 138.

**ὄεσσι**: dat. pl. of ὄις, *sheep.* Z 25.

**ὄζος**: *shoot, branch, scion.* A 234.

ὀθόναι

**ὅ-θεν**, adv.: *whence.* B 307.

**ὅ-θι** [οὗ], adv.: *where.* Γ 145.

**ὄθομαι**: *care for, concern myself about, reck.* ὃς οὐκ ὄθετ' αἴσυλα ῥέζων: *who is reckless in doing violence.* A 181.

**ὀθόναι**, pl.: *linen covering, veil,* but much more of a

garment than the woman's veil of modern times.

**ὁ-θριξ**, acc. pl. ὅτριχας: *with like hair.* B 765.

**οἱ**, enclit., dat. 3d pers. pron.: *him, her.* § 42 *a*.

**οἴγνῡμι**, impf. ὠίγνυντο, aor. ὤιξε, οἴξᾱσα: *open.*

**οἶδα** (εἴδω) perf. as pres., 2d sing. οἶσθα, pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, εἴδομεν (§ 45 *a*), partic. εἰδώς, ἰδυίῃσι (§ 49 *g*), plpf. ᾔδη, ᾔδεε, fut. εἴσεται, εἰδήσειν (*ϝιδ-, wit*): *know.* The partic. is sometimes followed by the gen., as B 718, 823. εἰδώς: *skilfully.*

**οἰέτης**, -ες (ἔτος): *of the same age.*

**οἰζῡρός** 3: *wretched, miserable, pitiable.* A 417.

**οἰζύς**, -ύος: *suffering, misery, woe.*

**οἰζύω**: *endure woe, mourn.* Γ 408.

**οἴκαδε** (οἶκος), adv.: *homeward.* § 33 *e*.

**οἰκεύς**, -ῆος [οἰκέτης]: *member of one's household.* οἰκῆες: *household, family.*

**οἰκέω**, aor. ᾤκηθεν or οἴκηθεν [ᾠκήθησαν]: *dwell, inhabit, colonize.*

**οἰκίον**: pl. *home, dwelling.* Z 15.

**οἴκοι**, adv.: *at home.* A 113.

**οἰκόν-δε**: *homeward, home.* § 33 *e*.

**οἶκος** (*ϝοῖκος*, vicus, *-wich* in Norwich): *house, home, dwelling.*

**Ὀϊλεύς**, -ῆος: a Locrian, father of the lesser Ajax. B 527, 727.

**οἰμωγή** (οἶμοι): *a groan.* Δ 450.

**οἰμώζω**, aor. ᾤμωξεν: *groan.* Γ 364.

**Οἰνείδης**: *son of Oeneus,* Tydeus. E 813.

**Οἰνεύς**, -ῆος: king of Calydon in Aetolia, father of Tydeus, and grandfather of Diomed. Z 216.

**οἰνο-βαρής**, -ές: *heavy with wine, sot.*

**Οἰνόμαος**: an Aetolian. E 706.

**Οἰνοπίδης**: *son of Oenops,* Helenus. E 707.

**οἶνος** (*ϝοῖνος*, vinum, *wine*): *wine.*

**οἰνο-χοέω** or **οἰνοχοεύω**, impf. ἐῳνοχόει or οἰνοχόει (χέω): *pour out wine, pour.* A 598.

**οἰνο-χόος** (χέω): *cupbearer.* B 128.

**οἰνοψ**, -οπος: *wine-colored, dark red, dark.* A 350, E 771.

**οἴξᾱσα**: aor. partic. of οἴγνυμι, *open.*

**οἴομαι**, οἴω, or οἴω: *think, hold as an opinion, intend.* A 78, 561.

**οἶος** 3: *alone, by one's self, only.*

**οἷος** 3, rel.: *of what sort, what kind of, what, such as, as;* with τοῖος to be supplied, *such as* with inf. οἷον, neut. acc. as adv.: *how, because.* οἷον ἄκουσεν: (*what he heard*), *because of what he heard.*

**οἰώω**, aor. pass. οἰώθη (οἶος): *leave alone, leave, desert.* Z 1.

**ὄις**, gen. ὄιος (ὄρις, ovis, *ewe*): *sheep.*

**οἴσει** fut., οἰσέμεναι aor. inf. (§ 48 *i*): of φέρω, *bear, bring.* Γ 120.

**οἶσθα**: 2d sing. of οἶδα, *know.*

**ὀιστεύω**, aor. imv. ὀίστευσον: *shoot with an arrow.* Δ 100.

**ὀιστός**: *arrow.* See τριγλώχιν.

**οἶτος**: *fate, death, misery.*

**Οἴτυλος**: a town in Laconia. B 585.

**Οἰχαλιεύς**, -ῆος: *an Oechalian.* B 596.

**Οἰχαλίη**: town in Thessaly. B 730.

**Οἰχαλίηθεν**: *from Oechalia.* B 596.

**οἰχνέω**, iterative impf. οἴχνεσκον: *come,*

**οἴχομαι**, impf. ᾤχετο: *go, go away.* ᾤχετο ἀποπτάμενος: *flew away.*

**οἴω** or **ὀίω** (**οἴομαι**): *think, intend.*

**οἰωνιστής** and **οἰωνο-πόλος**: *soothsayer, seer, augur,* who observes birds of omen (**οἰωνοί**). A 69.

**οἰωνός**: *bird of prey,* observed for omens, *omen.* B 393, 859.

**ὀκνέω**: *hesitate, shrink.* E 255.

**ὄκνος**: *hesitancy.* E 817.

**ὀκριό-εις, -εντος** (**ἄκρος**): *jagged.*

**ὀκρυό-εις, -εσσα**: (*chilling*), *horrible.* (See **κρυόεις**.) Z 344.

**ὀκτά-κνημος**: *eight-spoked.* E 723.

**ὀκτώ** (octo, *eight*): *eight.* B 313.

**ὀλβιο-δαίμων, -ονος**: (*of happy divinity*), *god-favored.* Γ 182.

**ὄλεθρος** (**ὄλλυμι**): *ruin, destruction, death.* Z 143.

**ὀλεῖται, ὀλέσεις** fut., **ὀλέσ(σ)η, ὀλέσθαι** aor.: of **ὄλλυμι**, *ruin, destroy;* mid. *perish.* B 4, 325.

**ὀλέκω**: *destroy, kill;* mid. *perish, am slain.* E 712.

**ὀλίγος** 3: *little, small.* **ὀλίγον**: adv. *little. Cf.* **μικρός, τυτθός**.

**Ὀλιζών, -ῶνος**: Thessalian town in Magnesia. B 717.

**ὄλλῡμι**, fut. **ὀλεῖται, ὀλέσεις**, aor. **ὤλεσα, ὀλέσ(σ)ης, ὄλοντο, οὐλόμενος**, perf. **ὀλώλῃ**: *ruin, destroy, kill, lose;* mid. and perf. *am destroyed, perish, die.* Δ 451.

**ὀλο(ι)ός** 3: *destructive, deadly, cruel.* Comp. **ὀλοώτερος**. A 342.

**ὀλολῡγή** (ululo): *shrill outcry.*

**Ὀλοοσσών, -όνος**: town in Perrhaebia. B 739.

**ὀλοό-φρων, -ονος** (**φρήν**): *cruel.*

**ὀλοφυδνός**: *complaining, doleful.*

**ὀλοφύρομαι**: *complain, lament.*

**Ὀλυμπιάς, -άδος**, fem.: *Olympian.*

**Ὀλύμπιος**: *Olympian;* in sing., byname of Zeus *the Olympian,* but used in the pl. of all the gods, as A 399.

**Ὄλυμπος** or **Οὔλυμπος**: *Olympus,* a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods. Its peaks tower into heaven. See on A 44.

**ὄλῡραι**, pl.: *grain, spelt.* E 196.

**ὀλώλῃ**: *perish, am destroyed;* perf. subjv. of **ὄλλῡμι**. Z 448.

**ὄμαδος**: *din, confused noise, hubbub.*

**ὁμαρτῇ**: see **ἁμαρτῇ**.

**ὄμβρος** (imber): *rain, storm.* Γ 4.

**ὁμ-ηγερής, -ές** (**ἀγείρω**): *assembled, together.* A 57, B 789.

**ὁμ-ηλικίη**: *of the same age, those of the same age, companions.*

**ὁμῑλέω**, aor. **ὡμίλησα**: *am with, associate with.* A 261.

**ὅμῑλος** (*homily*): *throng, crowd.*

**ὁμίχλη**: *mist.* A 359, Γ 10.

**ὄμμα, -ατος**: *eye. Cf.* **ὄσσε**. A 225.

**ὄμνῡμι**, fut. **ὀμοῦμαι**, aor. imv. **ὄμοσσον**: *swear.* A 76, 233.

**ὁμοῖος** or **ὁμοίιος** (**ὁμός**) 3: *like, alike, common.* **γῆρας ὁμοίιον**: *old age which comes to all alike* (?). Δ 315.

**ὁμοιόω**, aor. **ὁμοιωθήμεναι** [**ὁμοιωθῆναι**]: *make like;* dep. *liken myself.*

**ὁμοκλέω**, aor. partic. **ὁμοκλήσας**, iterative aor. **ὁμοκλήσασκε**: *shout, chide, threaten.* B 199, Z 54.

**ὁμοκλή** (**καλέω**): *shout.* Z 137.

**ὁμόργνῡμι**: *wipe.* E 416.

**ὁμός** 3 : *alike, common.* *Cf.* ὁμοῖος.

**ὁμόσσῃ, ὄμοσσον** : aor. of ὄμνυμι.

**ὁμοῦ**, adv. : *together, at the same time, along with.* A 61, Δ 122, E 867.

**ὀμοῦμαι** : fut. of ὄμνυμι, *swear.*

**ὀμφαλό-εις, -εσσα** : *with bosses, bossy.*

**ὀμφαλός** : *navel, boss.* Δ 525.

**ὀμφή** : *voice.* B 41.

**ὁμῶς** [ὁμοίως], adv. : *like, equally.*

**ὄναρ**, indecl. : *dream.* *Cf.* ὄνειρος.

**ὀνείδειος** : *chiding, abusive.* A 519.

**ὀνειδίζω**, aor. imv. ὀνείδισον : *reproach, heap abuse upon.* A 211.

**ὄνειδος, -εος** : *reproach, abuse.* A 291.

**ὀνειρο-πόλος** : *dream interpreter.*

**ὄνειρος** : *dream, vision.* *Cf.* ὄναρ.

**ὀνίνημι**, fut. ὀνήσειν, ὀνήσεαι, aor. ὄνησα or ὤνησας : *help, profit, please.* A 503, Z 260.

**ὀνομάζω** (ὄνομα) : *address* by name.

**ὄνομαι**, aor. ὀνόσαιτο : *find fault with* as too little. Δ 539.

**ὀνομαίνω**, aor. subjv. ὀνομήνω (ὄνομα) : *name, mention by name.* B 488.

**ὀξυ-βελής, -ές** : *sharp-pointed.* Δ 126.

**ὀξυό-εις** : *sharp-pointed.* E 50, 568.

**ὀξύς, -εῖα, -ύ** : *sharp, keen, swift, piercing.* ὀξέα (cognate acc.) κεκληγώς : *with sharp cries.* ὀξύ, adv. : *keenly, quickly.* A 190.

**ὅου** : gen. of ὅς, *who.* (Doubtless ὅο was the original for ὅου. § 35 *b.*)

**ὄπα** acc., ὀπί dat. : of ὄψ, *voice.*

**ὀπάζω**, aor. ὤπασαν (ἕπομαι) : (*give as a companion*), *grant, follow, press hard upon.* Z 157.

**ὀπηδέω** (ἕπομαι) : *accompany, go with.* τόξα μοι ὀπηδεῖ : *the bow goes with me, i.e. I carry the bow.*

**ὄπιθεν** : see ὄπισθεν.

**ὀπιπεύω** : *spy out, look about.*

**ὄπι(σ)θε(ν)**, adv. : *behind, afterward, hereafter.* A 197, Z 526.

**ὀπίσ(σ)ω**, adv. : *backward, behind, hereafter, for the future.* On A 70.

**ὀπλότερος** 3 : *younger.* B 707.

**Ὀπόεις, -εντος** : *Opus,* the Locrian capital. B 531.

**ὀπός** (sucus) : *sap of the fig tree, fig sap.* In E 902, it is used for rennet.

**ὀπ(π)ότε**, adv. : *when, whenever.*

**ὀππότερος** : *which of the two.*

**ὅπ(π)ως**, adv. : *how, in order that, as.*

**ὀπταλέος** (ἑπτός, coctus) 3 : *roasted.*

**ὀπτάω**, aor. ὤπτησαν : *roast.*

**ὄπωπα** : perf. of ὁράω, *see.* Z 124.

**ὀπωρῖνός** 3 : *autumnal, of early autumn.* E 5.

**ὅπως** : see ὅππως.

**ὁράω** or **ὁρόω**, fut. ὄψεσθαι, aor. εἶδεν or ἴδεν, perf. ὄπωπα (*wary*) : *see, look, behold.* ὑπόδρα ἰδών : *eyeing askance, with fierce look.* A 148.

**ὀρέγνῦμι**, aor. subjv. ὀρέξῃ (erigo) : *reach, stretch out, lunge* with a spear, *give ;* mid. *stretch one's self, reach out.* οἱ παιδὸς ὀρέξατο : *reached after his son, held out his hands toward his son.* Z 466.

**ὀρεκτός** : *outstretched.* B 543.

**ὀρέομαι** (ὄρνυμι) : *hasten away.*

**Ὀρέσβιος** : a Boeotian from Hyle. E 707.

**ὀρεσ-κῷος** (κεῖμαι) : *dwelling on the mountains, mountain.* A 268.

**Ὀρέστης** : a Greek. E 705.

**ὀρεστιάς, -άδος** (ὄρος) : *of the mountains.* νύμφαι ὀρεστιάδες : *mountain*

*nymphs.* Z 420. *Cf.* oreades Verg. *Aen.* i. 500.

**ὄρεσ-φι** : locat. used as gen. pl. of **ὄρος**, *mountain.* § 33 *a.* Δ 452.

**Ὄρθη** : a town in Perrhaebia. B 739.

**ὀρθόω**, aor. partic. **ὀρθωθείς** : *lift up, set upright.* **ἕζετο ὀρθωθείς** : *sat upright.* B 42.

**ὀρίνω**, aor. **ὄρῖνε, ὀρίνθη** (**ὄρνυμι**): *arouse, excite, move with pity,* "touch."

**ὅρκιον** : (*what belongs to* **ὅρκος**), *oath, pledge of an oath, victim* slain in confirmation of an oath. *Cf.* **τάμνω**.

**ὅρκος** : *oath, that by which one swears.*

**ὁρμαίνω** : *revolve, ponder.* A 193.

**ὁρμάω**, aor. **ὥρμησε** and **ὁρμηθήτην** : *urge on, rush, hasten.* Δ 335.

**Ὁρμένιον** : Thessalian town in Magnesia. B 734.

**ὁρμή** : *onset, endeavor, effort.* **ἐς ὁρμὴν ἔγχεος** : *within range of (my) spear.* E 118.

**ὅρμημα, -ατος** : *longing.* B 356.

**ὅρμος** : *anchorage, roadstead.*

**Ὀρνειαί**, pl. : town in Argolis. B 571.

**ὄρνις, -ῖθος** : *bird.* B 459.

**ὀρνῦμι**, aor. **ὦρσε, ὦρτο**, and **ὤρορε** (§ 43 *f*), imv. **ὄρσεο, ὄρσευ, ὄρσο** (§ 53), perf. **ὄρωρεν** (§ 49 *f*), plpf. **ὀρώρειν** (**ὀρίνω, ὀρούω**): *arouse, excite, drive on;* mid. and perf. *arise, raise myself, rouse, rouse (my)self, rush, hasten.*

**ὄρος, -εος**, locat. as gen. pl. **ὄρεσφι(ν)** (§ 33 *a*): *mountain.* Z 347.

**ὀρούω**, aor. **ὄρουσεν** : *go hastily, rush.*

**ὁρόω** : Epic for **ὁράω**, *see.* § 47 *c.*

**ὄρσεο, ὄρσευ**, or **ὄρσο** (§ 53) : *arise,* aor. imv. of **ὄρνυμι**, *arouse.* Γ 250.

**Ὀρσίλοχος** : (1) father of Diocles. E 546. (2) Son of Diocles. E 542.

**ὀρυμαγδός** : *din, confused noise.* B 810.

**ὀρφανικός** : *orphaned, an orphan.*

**ὄρχαμος** (**ἄρχω**) : *leader, commander.*

**Ὀρχομενός** : (1) Minyan *Orchomenus,* an ancient and rich city in Boeotia. B 511, λ 284. (2) An Arcadian town. B 605.

**ὄρωρε** perf., **ὀρώρειν** plpf. (§ 49 *f*) : *arise;* from **ὄρνυμι**, *arouse.* Γ 87.

**ὅς, ἥ, ὅ**, gen. **ὅου** (§ 35 *b*) or **ὅο** : (1) rel. *who, which, what.* **ὅ**, adv. acc. as conj. : *in that, that; cf.* quod. (2) Dem. **ὅς** and **ὅ** : *he, it,* esp. with **οὐδέ, μηδέ, καί,** and **γάρ**. **μηδὲ ὃς φύγοι** : *may not even he escape.* Z 59.

**ὅς, ἥ, ὅν**, gen. **οἷο** (**σϝος**, suus), possessive pron. : *own, his own, her own, his, her.* § 42 *b.*

**ὅς περ, ἥ περ, ὅ περ**, intens. rel. : *just who, exactly who;* or concessive, *who nevertheless.* **ᾗ περ** : *just whither.* Z 41.

**ὄσσα** (**ἔπος**?) : *rumor.* B 93.

**ὀσσάτιος** (**ὄσσος**) : *how great.* E 758.

**ὄσσε**, dual (oculus) : *eyes.* A 104.

**ὄσσομαι** : *look.* **κάκ' ὀσσόμενος** : *with a look that boded ill.* A 105.

**ὅσ(σ)ος** 3 : *how large, how much, how far.* With **τόσσος** expressed or implied, *as large as, as much as, as far as, as loud as;* pl. *how many, as many as.* **ὅσ(σ)ον**, adv. : *how greatly.* § 42 *c.* A 186, Γ 12.

**ὀστέον** (os) : *bone, skull* (Z 10).

**ὅς τις** or **ὅ τις, ἥ τις, ὅτ(τ)ι,** neut. pl. **ἅσσα,** acc. pl. **οὕς τινας,** indef. rel.: *who, whoever;* in indirect questions, *who.* **ὅ τι**: *wherefore, why.* § 42 *d.*

**ὅταν** [**ὅτε ἄν**]: *whenever.* A 519.

**ὅτε**: *when.* A 80.

**ὅτι** or **ὅττι** (*σϝοδ-τι*), conj.: *that, because.* Adv. with superl., **ὅττι τάχιστα**: *as quickly as possible.* E 349.

**ὅτις**: **ὅς τις.** § 42 *d.* Γ 279.

**ὀτραλέως**: *nimbly, with speed.* Γ 260.

**Ὀτρεύς, -ῆος**: Phrygian king. Γ 186.

**ὀτρηρός** 3: *nimble, prompt, ready.*

**ὄτριχας**: acc. pl. of **ὄθριξ,** *with like hair.*

**ὀτρύνω,** aor. **ὤτρυνε**: *impel, arouse, excite, urge on.* Δ 268.

**ὅττι**: see **ὅτι.**

**οὐ, οὐκ, οὐκί** or **οὐχ,** neg. adv.: *not.* In questions, it implies the answer 'yes.'

**οὖδας,** dat. **οὔδει**: *floor, ground.*

**οὐδέ**: *but not, and not, not even, neither, nor.*

**οὐδέν,** neut. acc. of **οὐδείς,** for **οὔ τι**: *not at all.* A 244, 412.

**οὐδέ ποτε**: *never at any time.* E 789.

**οὐδός** (**ὀδϝος**): *threshold.* Z 375.

**Οὐκ-αλέγων, -οντος** (*Heed-less*): *Ucalegon,* a Trojan elder. Γ 148.

**οὐκ-έτι**: *no longer, no more.* B 379.

**οὐκί** (**οὐ**): *not,* used at the end of a sentence in **καὶ οὐκί.** B 238.

**οὐλαμός** (**εἴλω**): *throng, press.* Δ 251.

**οὐλόμενος** 3: *destructive, deadly, mortal;* aor. partic. of **ὄλλυμι,** *destroy.*

**οὖλος**: *destructive, baneful, deadly.*

**οὐλό-χυται** (**χέω**): (*poured out barley-corns*), *barleycorns.* A 449.

**Οὐλυμπόν-δε**: *to Olympus.* § 33 *e.*

**Οὔλυμπος**: *Olympus.* See **Ὄλυμπος.**

**οὖν,** inferential particle: *now, then, at all events.* A 57, B 321.

**οὕνεκα** [**ἕνεκα**]: *because.* A 111.

**οὔνομα, -ατος** [**ὄνομα,** nomen]: *name.*

**Οὐρανίων, -ωνος**: *of heaven, inhabitant of heaven.* A 570, E 373. In E 898 it seems to be *son of Uranus.* § 39 *a.*

**οὐρανό-θεν**: *from heaven.* A 195.

**οὐρανό-θι**: *in the heavens.* **οὐρανόθι πρό**: *athwart the sky.* Γ 3.

**οὐρανός**: *heaven, the heavens, sky.*

**οὐρεύς, -ῆος** (**οὖρος**): *mule.* *Cf.* **ἡμίονος.** A 50.

**οὖρος, -εος** [**ὄρος**]: *mountain.* Γ 34.

**οὖρος**: *wind.* **ἴκμενος οὖρος**: *favoring breeze.* A 479.

**οὐρός** (**ὀρύσσω**): *trench.* B 153.

**οὐτάζω,** aor. **οὔτασε,** or **οὐτάω,** aor. **οὔτησε**: *wound* with something held in the hand. *Cf.* **βάλλω,** *htt.*

**οὔτε**: *and not, nor.* **οὔτε . . . οὔτε,** *neither . . . nor.*

**οὐτιδανός**: *worthless, a nobody.* A 293.

**οὔ τις, οὔ τι**: *no one, none.* **οὔ τι**: *not at all.* A 88.

**οὔ τοι**: *by no means.* Γ 65, E 428.

**οὗτος, αὕτη, τοῦτο,** dem.: *this.* **οὗτος** is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, **ὁ, ἡ, τό.** § 42 *c, j, o.*

**οὕτω(ς),** adv.: *thus, so.* § 56 *c.* A 131.

**ὄφελ(λ)ον** or **ὤφελ(λ)ον** (aor. of ὀφείλω, *owe*): *should have, ought to have.* With **αἴθε** and **ὡς** it is used to express a wish which cannot be realized: **αἴθ' ὄφελες ἄγαμος ἀπολέσθαι**: *would that thou hadst died unmarried.* A 415.

**ὀφέλλω**: *increase, magnify, exalt.*

**Ὀφέλτιος**: a Trojan. Z 20.

**ὀφθαλμός**: *eye. Cf.* ὄμμα, ὄσσε.

**ὄφρα**, conj.: (1) of time, *while, as long as, until;* (2) of purpose, *that, in order that.* A 147, Δ 346. ὄφρα is the most common particle in Homer to express purpose. It is most freq. with aor. subjunctive.

**ὀφρύς, -ύος** (*brow*): *eyebrow, brow.*

**ὄχα**, adv.: *by far*, used only with forms of ἄριστος.

**ὄχεσ-φι(ν)**: locat. pl. as dat. sing. of ὄχος, *chariot.* § 33 *a.* Δ 297.

**ὀχεύς, -ῆος** (ἔχω): *holder, fastening.*

**Ὀχήσιος**: an Aetolian. E 843.

**ὀχθέω**, aor. **ὤχθησαν** (ἔχθος): *am out of temper, am vexed, am displeased.*

**ὄχθη**: *bank* of a river. Γ 187, Z 34.

**ὄχος, -εος**, dat. pl. as sing. **ὀχέεσσι** or **ὄχεσφι(ν)** (veho, *wagon*): *chariot.* See ἅρμα. Ξ 722, 745.

**ὄψ**, gen. **ὀπός** (ῥόψ, vox), f.: *voice.*

**ὀψέ**: *late.* Δ 161.

**ὄψεαι, ὄψεσθαι**: fut. of ὁράω, *see.*

**ὀψί-γονος**: *late-born.* **ὀψιγόνων ἀνθρώπων**: *of coming generations.*

**ὄψιμος** (ὀψέ): *late.* B 325.

**ὄψις, -ιος** (ὄψομαι): *sight, aspect.* Z 468.

**ὀψι-τέλεστος**: *late in fulfillment.* B 325.

## Π

**πάγη** [ἐπάγη]: aor. pass. of πήγνυμι, *fix, make fast.* Δ 185, E 616.

**παγ-χρύσεος**: *all gold, of solid gold.*

**πάγχυ** [πάνυ], adv.: *altogether, utterly, wholly.* E 24.

**πάθοι**: aor. opt. of πάσχω, *suffer.*

**Παιήων, -ονος**: physician of the gods. E 401, 900.

**παιήων, -ονος** [παιάν]: *song* of praise, *paean.* A 473.

**Παίονες**, pl.: *Paeonians*, Trojan allies from Macedonia. B 848.

**παῖς** or **πάϊς** (§ 24), gen. παιδός (puer): *child, son, daughter.* Γ 314.

**Παισός** (Ἀπαισός B 828): town in Asia Minor. E 612.

**παιφάσσω**: *flash forth here and there.*

**πάλαι**, adv.: *long ago, long before.*

**παλαι-γενής, -ές**: *old.* Γ 386.

**παλαιός** 3: *of old, ancient.* Z 215.

**παλάμη**, gen. and dat. παλάμη-φι (§ 33 *a*) (*palm*): *hand.* Γ 338.

**παλάσσω**, perf. partic. πεπαλαγμένον (πάλλω): *spatter, besmear.*

**παλίλ-λογος** (λέγω): *collected again.*

**παλιμ-πλάζομαι**, aor. partic. παλιμπλαγχθέντας: *am driven back.*

**πάλιν**, adv.: *back, backwards.* **πάλιν λάζετο μῦθον**: '*took back*' *what he said.* A 116, 380.

**παλιν-άγρετος** (ἀγρέω = αἱρέω): (*to be taken back*), *revocable.* A 526.

**παλίν-ορσος**: *turning back, backwards.* Γ 33. *Cf.* ἄψορρος.

**Παλλάς, -άδος** (πάλλω): *Pallas,*

(*Maiden* or *Spear-wielding*). Epithet of Athena. See Ἀθήνη.

**πάλλω**, aor. πῆλε: *brandish, shake, cast* (of lots), *toss*. *Cf.* παλάσσω.

**πάμ-παν**, adv.: *entirely, altogether*.

**παμ-ποίκιλος**: *all-variegated, of many colors;* prob. *with bright border*.

**πάμ-πρωτα**, adv.: *first of all, before all others*. § 40 *d*. Δ 97.

**παμφαίνω**: *shine bright, am shining*. (A reduplicated form.)

**παμφανόων**, -ωσα, gen. -ωντος: *all-shining, bright*. B 458.

**πάν-αγρος** (ἀγρέω): *catching everything, all-embracing*. E 487.

**παν-αίολος**: *all-flashing*. Δ 215.

**Παν-αχαιοί**, pl.: the *Pan-Achaeans, Achaeans* as a whole. B 404.

**Πάνδαρος**: *Pandarus*, son of Lycāon, leader of the northern Lycians. He broke the truce of Γ by shooting Menelaus, and was killed by Diomed. B 827, Δ 88, E 168, 246.

**Παν-έλληνες**, pl.: the *Pan-Hellenes*, the people of northern Greece as a whole. B 530.

**παν-ημέριος** 3: *all day long*. § 56 *a*.

**Πάνθοος**: *Panthous*, a Trojan elder, father of Euphorbus, Polydamas, and Hyperēnor. Γ 146.

**παν-νύχιος** 3: *all night long*. § 56 *a*.

**Πανοπεύς**, -ῆος: *Panopeus*, Phocian town on the Cephīsus. B 520.

**παν-συδίῃ** (σεύω): *with all zeal, in all haste*. B 12, 29, 66.

**πάντῃ**, adv.: *everywhere, on all sides*.

**παντοῖος** (πᾶς) 3: *of all sorts*. παντοίων ἀνέμων: *winds from all quarters*.

**πάντοσε**: *in every direction, on all sides*. § 33 *d*. Γ 347, 356.

**παππάζω**: *call papa*. E 408. (Nausicaa addresses her father, πάππα φίλε, ζ 57.)

**παπταίνω**, aor. partic. παπτήνας: *look about cautiously, look about after, scan*. Δ 497.

**πάρ, παρά**, or **παραί** (§ 55 *d*), adv. and prep.: *by the side of, beside, near by*.

(1) With dat. *by the side of*. παρὰ Κρονίωνι καθέζετο: *sat down by the side of the son of Cronus*. πὰρ Ζηνὶ καθήμενοι: *seated in the home of Zeus*. πὰρ δέ οἱ ἄλλοι ναῖον Βοιωτοὶ: *the other Boeotians dwelt near (beside) him*. κτάμενον πὰρ ὄχεσφιν: *slain beside the chariot*.

(2) With acc. *to the side of, along by*. ἔβαινε παραὶ Διομήδεα: *went to the side of Diomed*. λαὸν στῆσον παρ' ἐρινεόν: *station the people by the wild fig tree*. βῆ παρὰ θῖνα θαλάσσης: *set out along the seashore*. βάλε στῆθος παρὰ μαζόν: *hit the breast beside the nipple*. ἔρδον ἑκατόμβας παρὰ θῖνα: *were sacrificing hecatombs along the shore* (where an idea of motion may be implied, *stretched along the shore*).

(3) With gen. *from the side of, from*. ἄγγελος ἦλθε Ἶρις πὰρ Διός: *Iris came as a messenger from Zeus*. Οἰχαλίηθεν ἰόντα παρ'

Εὐρύτου: *on his way from Oechalia from the home of Eurytus.* παρὰ μηροῦ: (drawing his sword) *from his* thigh.

**πάρα**: by 'anastrophe' for παρά, (1) when it follows its case, and (2) when it stands for πάρεστι or πάρεισι. τῷ αἰεὶ πάρα εἷς γε θεῶν: *one of the gods ever stands by his side.* § 55 *c.*

**παρα-βλήδην** (βάλλω): *with a side hit.* Δ 6.

**παρα-βλώσκω**, perf. παρμέμβλωκε (μολ-, § 30 *g*): perf. *stands by the side of, helps.*

**παρα-δέχομαι**, aor. παρεδέξατο: *receive from.* Z 178.

**παραί**: παρά. § 56 *d.*

**παρ-αίσιος**: *boding ill, ominous.* Δ 381.

**παρ-αΐσσω**, aor. παρήιξεν: *go past with a bound.* E 690.

**παρα-κοίτης** (κεῖμαι): *spouse, husband.* See ἄλοχος, ἄκοιτις. Z 430.

**παρά-κοιτις, -ιος**: *spouse, wife.* Δ 60.

**παρα-λέγομαι**, aor. παρελέξατο: *lie beside, lie with.* B 515, Z 198.

**παρα-πείθω**, aor. παρέπεισεν: *persuade.* Z 61.

**παρα-στάς**: *taking his stand near;* aor. partic. of παρίσταμαι. Z 75.

**παρά-σχῃ**: aor. subjv. of παρέχω, *furnish, give.* Γ 354.

**παρα-τρέω**, aor. παρέτρεσσαν: *spring to one side, shy.* E 295.

**παρά-φημι**, aor. παρεῖπον: *counsel, urge, persuade.* A 555.

**παρδαλέη** (*pard; sc.* δορά): *panther's skin,* used as a light shield. *Cf.* the lion's skin of Heracles. Γ 17.

**παρ-έζομαι**: *sit* (*down*) *near* or *beside.* A 407, 557.

**παρειαί**, pl.: *cheeks.* Γ 35.

**πάρ-ειμι**, 3d pl. παρέασι, fut. παρέσσεται [πάρεσται] (εἰμί): *am at hand, stand ready, am at* (*your*) *service.*

**παρ-εῖπον**: aor. of παράφημι, *counsel, urge, persuade.* A 555.

**παρ-έρχομαι**, fut. παρελεύσεαι: *elude, evade, circumvent, outwit.* A 132.

**παρ-έχω**, aor. subjv. παράσχῃ: *furnish, give.* Γ 354.

**παρήιον** (παρειά): *cheek piece.* Δ 142.

**πάρ-ημαι**: *sit beside.* A 421.

**Παρθένιος**: river in Paphlagonia. B 854.

**παρθένος**, f.: *virgin, maiden, young woman.* B 514.

**Πάρις, -ιος**: *Paris,* more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus, and so brought on the Trojan War. Γ 325, 437, Z 280, 503. (Except Γ 325, the gen. and dat. are formed from Ἀλέξανδρος.)

**παρ-ίσταμαι**, aor. παραστάς: *take my stand beside, stand near, stand by, assist.* B 189, Z 75.

**παρ-ίσχω**, inf. παρισχέμεν (ἔχω): *hold near, hold in readiness.*

**παρ-μέμβλωκε**: *stand by the side of, help;* perf. of παραβλώσκω.

**πάρ-οιθε(ν)**: *in front, before.* A 360.

**παρ-οίχομαι**, impf. παρῴχετο: *pass by.* Δ 272, 326.

**πάρος**, adv. (*fore*): *before, formerly, at other times.* τὸ πάρος: *formerly.* With inf. (*cf.* πρίν), *before.* πάρος

τάδε ἔργα γενέσθαι: *before these things occurred, before this happened.* A 453, 553, 610.

**Παρρασίη**: *Parrhasia*, a district in southwestern Arcadia. B 608.

**πᾶς, πᾶσα, πᾶν**, gen. παντός, πάσης: *every, all, the whole. Cf.* ἅπας, πρόπας, σύμπας. πάντα, adv.: *wholly; cf.* πάμπαν, πάγχυ.

**πάσσαλος**: *peg, pin* on which to hang objects. E 209.

**πασ-συδίῃ**: see πανσυδίῃ, *in all haste.*

**πάσσω**: *sprinkle.* Δ 219.

**πάσχω** (παθ-σχω), aor. opt. πάθοι, perf. πέποσθε or πέπασθε [πεπόνθατε]: *suffer.* μή τι πάθοι: *lest he suffer something, i.e. lest some harm befall him.*

**πατέομαι**, aor. πάσαντο (*feed*): *eat.*

**πατέω**, aor. πάτησα: *trample.* κατὰ πάτησαν: *trampled on.* Δ 157.

**πατήρ**, gen. πατρός (pater): *father.*

**πάτος**: *beaten path.* Z 202.

**πάτρη**: *fatherland.* A 30.

**πατρίς, -ίδος**: *fatherland*, with or without γαῖα. B 140, Γ 244.

**Πάτροκλος**, voc. Πατρόκλεις: *Patroclus*, son of Menoetius, friend of Achilles, slain by Hector. A 307, 337, 345, Λ 602 ff., Π 2 ff., 787 ff. See on A 307.

**πατρώιος** (πατήρ) 3: *of one's father, ancestral, hereditary.* ξεῖνος πατρώιος: *friend by descent, family friend.*

**παῦρος**: *little, small, few.* Comp. παυρότερος. *Cf.* ὀλίγος, τυτθός.

**παυσωλή**: *cessation, respite.* B 386.

**παύω**, fut. partic. παύσουσα, aor. παῦσαν, perf. πέπανται (*few*): *stop, put an end to;* mid. *cease, come to an end.* Γ 134, 434.

**Παφλαγόνες**, pl.: *Paphlagonians*, a people dwelling in Asia Minor on the Pontus. B 851, E 577.

**παχύς, -εῖα, -ύ** (pinguis): *thick.*

**πεδάω**, aor. πέδησε (πούς): *fetter.* Δ 517.

**πέδιλον**: *sandal.* B 44.

**πεδίον**: *plain.* Γ 14.

**πεδίον-δε**: *to the plain.* § 33 *e.*

**πεζός**: *on foot* (§ 56 *a*). πεζοί: *infantry.* B 810.

πέδιλον

**πείθω**, fut. πείσεις, aor. πιθόμην, aor. opt. πεπίθοιμεν (§ 43 *e*), perf. πεποίθασιν, plpf. ἐπέπιθμεν (fides, foedus): *persuade;* mid. *am persuaded, obey;* perf. *trust, have confidence.* Δ 325.

**πεινάω** (penuria): *am hungry.* Γ 25.

**Πειραΐδης**: *son of Peiraeus*, Ptolemaeus. Δ 228.

**πεῖραρ, -ατος**: *issue, end.* Z 143.

**πειράω**, fut. πειρήσομαι, aor. ἐπειρήσαντο, πειρηθῆναι (ex-perior): *try, endeavor, essay, make trial of, put to the test.*

**Πειρίθοος**: *Pirithoüs*, king of the Lapithae, friend of Theseus. A 263, B 741.

**Πείροος**: leader of the Thracians. B 844, Δ 520.

**πείρω**, aor. ἔπειραν, perf. partic. πεπαρμένον: *pierce.* A 246, 465.

**Πελάγων, -οντος**: (1) a leader of the Pylians. Δ 295. (2) A

Lycian, companion of Sarpēdon. E 695.

**πελάζω**, aor. πέλασ(σ)εν, ἔπληντο, πελάσθη: *bring near, bring to, involve in*; pass. *approach, come near.*

**Πελασγικός** or **Πελασγός**: *Pelasgian.* τὸ Πελασγικὸν Ἄργος: *Thessaly.* B 681.

**πελειάς, -άδος**: *dove.* E 778.

**πέλεκυς, -εος**: *axe.* Γ 60.

**πελεμίζω**, aor. πελεμίχθη: *shake*; pass. *tremble, shudder.* Δ 535.

**Πελίης**: *Pelias*, king of Iolcus, who drove out his brother Neleus and his half-brother Aeson, and sent his nephew Jason in quest of the golden fleece. B 715.

**Πελλήνη**: an Achaean town. B 574.

**Πέλοψ, -οπος**: *Pelops* (son of Tantalus), who went from Lydia to Elis, won the hand of Hippodamīa in a chariot race, established his rule, and gave its name to Peloponnesus. B 104 f.

**πέλω** and **πέλομαι**, aor. as pres. ἔπλεο, ἔπλετο: (*move*), *am.* B 480.

**πελώριος**: (*gigantic*), *large, mighty.*

**πέλωρον**: *monster, portent.* E 741.

**πέμπω**, fut. πέμψω, aor. ἔπεμψεν: *escort, attend, send.* Z 168, 207.

**πεμπ-ώβολον** (πέντε): *five-tined fork* used in sacrifices. A 463.

**πενθερός**: *father-in-law, wife's father.*

**πένθος, -εος** (πάσχω): *sorrow, grief.*

**πένομαι** (πόνος): *work, am busy.*

**πενται-έτηρος** (ἔτος): *five years old.*

**πεντήκοντα**: *fifty.* B 509, Z 244.

**πεπαλαγμένον**: *bespattered*; perf. partic. of παλάσσω, *spatter.* Z 268.

**πεπαρμένος**: *studded, pierced*; perf. partic. of πείρω, *pierce.* A 246.

**πέπασθε**: perf. of πάσχω, *suffer.*

**πέπηγε**: perf. of πήγνυμι, *fix, make fast.* Γ 135.

**πεπίθοιμεν**: redupl. 2d aor. opt. of πείθω, *persuade.* § 43 *e.* A 100.

**πεπληγώς, -υῖα**: perf. as pres. partic. of πλήσσω, *smite, strike.*

**πέπλος**: *covering, robe.* The principal female garment, but not made to fit the person. It was a large quadrangular piece of cloth, doubled for the upper part of the body, laid around the person, and fastened by brooches (περόναι) on the shoulders, and down the side. This left the arms bare, but reached to the feet. It was gathered at the waist by a girdle (ζώνη). A πέπλος was used also for the protection of an unused chariot from dust. E 194.

πέπλος

**πεπνῡμένος**: *prudent, discreet*; perf. partic. of πνέω, *breathe.* Γ 148.

**πεποίθασιν**: perf. of πείθω, *persuade.*

**πέποσθε** [πεπόνθατε]: perf. of πάσχω, *suffer.* Γ 99.

**πεποτήαται**: *flit, hover, are in flight*; perf. of ποτάομαι, *fly.* *Cf.* πέτομαι.

**πεπρωμένον**: *fated;* perf. partic. from the same root as πόρον, *gave, furnished.* Γ 309.

**πέπτανται**: *are spread;* perf. of πετάννυμι, *unfold, spread out.* E 195.

**πεπύθοιτο**: redupl. aor. opt. of πυνθάνομαι, *learn.* § 43 *e.* Z 50.

**πεπυκασμένα**: perf. partic. of πυκάζω, *cover.* B 777.

**πέπων, -ονος**: *my good fellow;* used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.

**πέρ** (περί), intensive particle, enclitic: *exceedingly, very, exactly, however much* (with concessive partic.). σύ πέρ μιν τῖσον: *do thou at least honor him.* A 131, 211, 241.

**Περαιβοί**, pl.: a Pelasgian tribe. B 749.

**περάω**, pres. inf. περάαν, fut. περήσειν, aor. ἐπέρησεν (*fare*): *traverse, cross, go through, pierce.* E 646.

**Πέργαμος**, f.: *Pergamus,* the acropolis of Ilios. Δ 508, E 446, 460, Z 512.

**Περγασίδης**: *son of Pergasus,* Deïcoön. E 535.

**πέρην**, adv.: *opposite, over against, on the other side of;* with genitive.

**πέρθω**, aor. πέρσεν (perdo): *sack, destroy. Cf.* πορθέω. Z 415.

**περί**, adv. and prep.: *about, round about, concerning, exceedingly.*

(1) With gen. *about, concerning, for.* περὶ σεῖο μαχήσονται: *will fight for thee.* Used adverbially with gen. to denote superiority. περὶ πάντων ἔμμεναι: *to be superior to all.*

(2) With acc. *round about, around.* περὶ Δωδώνην οἰκί' ἔθεντο: *built their homes about Dodōna.* περὶ κεῖνον ὀΐζυε: *endure woe about him.* περὶ βωμόν: *about the altar.*

(3) With dat. *about.* αἷμα περὶ δουρὶ ἐρωήσει: *blood will gush forth about the spear.* χιτῶνα περὶ στήθεσσιν: *chiton about the breast.*

**πέρι**: by 'anastrophe' for περί, when it follows its case. § 55 *c.* E 739.

**περι-βαίνω**, aor. inf. περιβῆναι: *go about, defend.* E 21.

**περί-δρομος**: (*surrounding, that which can be run around*), *free-lying, rotating, revolving.* B 812, E 726.

**περι-έχω**, aor. imv. περίσχεο: (*hold about*), *defend, protect.* A 393.

**περι-ίστημι**, aor. περίστησαν: *set about;* aor. *took* (*my*) *stand about.*

**περι-καλλής, -ές** (κάλλος): *exceedingly beautiful, charming.* Γ 262.

**περι-κλυτός**: *famous, illustrious.*

**περι-κτείνω**: *slay round about.*

**περί-σχεο**: aor. imv. of περι-έχω, *defend.* A 393.

**περι-τέλλομαι**: *roll around.* B 551.

**περι-τρέφομαι**: *curdle about.*

**περι-τροπέω** (τρέπω): *roll, roll around.*

**Περίφᾱς, -αντος**: an Aetolian, son of Ochesius. E 842 ff.

**περι-φραδέως**: *very carefully.*

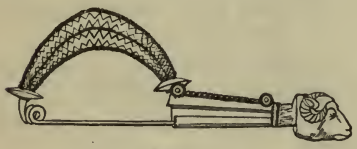
**περί-φρων, -ονος** (φρήν): *intelligent, prudent.* E 412.

**περι-ώσιον**, adv.: *too much, over-much.* Δ 359.

**Περκώσιος**: *of Percote.* B 831, Z 30.

**Περκώτη**: town in Asia Minor, on the Hellespont. B 835.

**περόνη** (*πείρω*): *pin, brooch,* fibula. One or more of these held the *πέπλος* in place, over the shoulders.



*περόνη*

**πέρσας**: aor. partic. of *πέρθω, sack.*

**πέσε(ν)** [**ἔπεσεν**], **πεσέειν**, **πεσών**: aor. of *πίπτω, fall.* Δ 482.

**πέσσω**, inf. **πεσσέμεν** (coquo): (*digest*), *enjoy, nurse.* B 237.

**πέταλον** (*πετάννυμι, petal*): *leaf.*

**πετάννῡμι**, aor. *πέτασσαν*, perf. *πέπτανται*: *spread, spread out, unfold.* A 480, E 195.

**πετηνός** (*πέτομαι*): *flying, winged.*

**Πετεών**, **-ῶνος**: Boeotian village. B 500.

**Πετεώς**, **-ῶο** (§ 35 *b*): *Peteos,* father of Menestheus. B 552, Δ 327.

**πέτομαι**, aor. **ἔπτατο**: *fly.* E 99.

**πέτρη** (petra): *rock.* B 617.

**πετρή-εις**, **-εσσα**: *rocky.* B 496.

**πέφανται**, sing.: *appears;* perf. of *φαίνω, show.* B 122.

**πέφανται** pl. perf., **πεφνέμεν** redupl. aor. inf.: from root *φεν, kill, slay.* See **ἔπεφνον**. E 531.

**πεφρῑκυῖαι**: *bristling;* perf. partic. of *φρίσσω.* Δ 282.

**πεφύᾱσι**: *have grown;* perf. of *φύω, make to grow, put forth.* Δ 484.

**πεφυγμένον**: perf. partic. of *φεύγω, flee, escape.* Z 488.

**πῇ**: *whither?* Z 377.

**πῇ**, enclitic: *in any way, in any direction, perhaps.* *πῇ πολίων*: *into one of the cities.* Γ 400.

**πηγεσί-μαλλος**: *thick-fleeced.* Γ 197.

**πηγή**: *spring, source.* B 523.

**πήγνῡμι**, aor. **ἔπηξε** and *πάγη*, perf. *πέπηγεν*: *fix, make fast, build;* pass. and perf. *am fixed, made fast.*

**Πήδαιος**: son of Antenor. E 69.

**Πήδασος**: son of Bucolion. Z 21 ff.

**Πήδασος**: town of the Leleges, destroyed by Achilles. Z 35, Y 92. Perhaps it was the later Assos.

**πῆλε**: aor. of *πάλλω, toss.* Z 474.

**Πηλεΐδης**, **Πηλεΐων**, **-ωνος**, or **Πηληιάδης**: *son of Peleus,* Achilles. A 1, 146, 188, 197, 277, 322, B 674, 770.

**Πηλεύς**, **-ῆος**: *Peleus,* son of Aeacus, husband of Thetis, father of Achilles. A 489.

**Πήλιον**: *Mt. Pelion,* in Thessaly, south of Mt. Ossa. B 744. Celebrated in mythology as the home of the centaurs, esp. of Chiron, who trained Jason and Achilles.

**πῆμα**, **-ατος**: *suffering, disaster, bane.*

**πημαίνω**, aor. opt. *πημήνειαν*: *injure, wrong, commit a hostile act.* Γ 299.

**Πηνειός**: *Penēus,* chief river of Thessaly. B 752 ff. It flows into the sea through the beautiful vale of Tempe, between Mt. Olympus and Mt. Ossa.

**Πηνέλεως**, **-ω**: Boeotian leader. B 494.

**πῆξε**, **πήξας**: aor. of *πήγνυμι, fix, make fast, build.* Γ 217, Z 10.

**πηός**: *connection* by marriage.

**Πηρείη**: prob. the region of Pherae. B 766.

πηρός (πῆμα): *maimed, mute,* perhaps *blind.* B 599.

πῆχυς, -εος (*elbow*): *arm.* E 314.

Πῑδύτης: a Trojan from Percōte, slain by Odysseus. Z 30.

πιέειν or πιέμεν [πιεῖν] inf., πίῃσθα subjv.: aor. of πίνω, *drink.*

πιθέω, aor. partic. πιθήσας (πείθω): *obey.* Δ 398, Z 183.

πιθόμην: *was persuadèd, obeyed;* aor. of πείθω, *persuade.* E 201.

πικρός 3: *sharp, biting.* Δ 118.

πίμπλημι, impf. πίμπλαντο (plenus): *fill. Cf.* πλήθω. A 104.

πίναξ, -ακος: *tablet.* Z 169.

πίνω, aor. πίῃσθα [πίῃς]: *drink. Cf.* πόσις, ποτόν. Z 260.

πίπτω, aor. (ἔ)πεσε: *fall, rush into.* E 82.

πίσσα: *pitch.* Δ 277.

πιστόομαι, aor. πιστώσαντο (πιστός): *pledge.* Z 233.

πιστός (πείθω): *faithful, trusty.*

πίσυνος (πείθω): *relying on, trusting.* E 205.

Πιτθεύς, -ῆος: *Pittheus,* son of Pelops, and king of Troezen. Γ 144.

Πιτύεια: Mysian town on the Hellespont. B 829.

πίων, -ονος: *fat, fertile, rich.*

πλαγχθέντας: aor. pass. partic. of πλάζω, *drive.* A 59.

πλάζω, aor. pass. partic. πλαγχθέντας (*flacker*): *drive.* A 59.

Πλάκος: a mountain in Mysia, at the foot of which lay Theba. Z 396, 425.

Πλάταια: *Platēa,* a Boeotian town (field of the battle of 479 B.C.), on the Asōpus. B 504.

πλατάνιστος: *plane tree.* B 307.

πλατύς, -εῖα, -ύ: *broad, wide feeding* (of goats). B 474.

πλεῖος (plenus) 3: *full.* Δ 262.

πλεῖστος 3: *most, very many.* Superl. of πολύς, *much.* πλεῖστον, adv.: *the most.* B 580.

πλείων, πλεῖον, or πλέων, πλέον, dat. pl. πλεόνεσσι [πλείοσιν, § 36 *b*], nom. πλέες, acc. πλέας: *more.* Comp. of πολύς, *much.* τὸ πλεῖον πολέμου: *the greater part of the war.* τῶν πλεόνων Λυκίων: (*the majority*) *the great mass of the Lycians.*

πλευρά, pl.: *ribs, side.* Δ 468.

Πλευρών, -ῶνος: Aetolian town. B 639.

πλέω, impf. ἔπλεον: *sail.* Γ 444.

πληγή (πλήσσω, *plague*): *blow, stroke.* B 264.

πληθύς, -ύος (πολύς, plebs): *crowd, multitude, the rank and file,* οἱ πολλοί. B 278.

πλήθω: *am full. Cf.* πίμπλημι.

πλήμνη (πλήθω): *nave* of a wheel.

πλήξ-ιππος (πλήσσω): (*driver of horses*), *knight, horseman.* B 104.

πλησίος (πελάζω) 3: *near by;* as subst. *neighbor.* πλησίον, adv.: *near.*

πλήσσω, aor. πλῆξε(ν) and ἐπέπληγον (§ 43 *e*), perf. partic. πεπληγώς (πληγή): *strike, beat, flog, smite.*

πλοῦτος (πλῆθος): *riches, wealth.* A 171.

πνείω [§ 47 *g*] or πνέω, perf. partic. πεπνῡμένος: *breathe;* perf. mid. *am discreet, prudent.* Γ 148.

πνεύμων, -ονος (pulmo, πνέω, *pneumonia*): *lung.* Δ 528.

πνέω: see πνείω.

πνοιή (πνέω): *gust, blast of wind.*

Ποδαλείριος: son of Asclepius (Aesculapius), brother of Machaon. B 732.

Ποδάρκης, -εος: son of Iphiclus, brother of Protesilaus. B 704.

ποδ-άρκης, -ες: *swift-footed*, epithet of Achilles. A 121, Z 423.

ποδ-ήνεμος: *wind-footed, swift.*

ποδ-ώκεια (ὠκύς): *swiftness of foot, fleetness.* B 792.

ποδ-ώκης, -ες: *swift-footed, fleet.*

ποθέω, iterative impf. ποθέεσκε: *yearn for, miss, i.e.* not hearing (E 234).

ποθή: *yearning.* οἳ ἐμεῖο ποθὴν ἔχουσιν: *who miss me.* Z 362.

ποθί, enclitic: *at some time, ever.*

ποιέω, aor. ποίησεν, perf. πεποίηται: *make, build, fashion, do.* A 608.

ποιή-εις, -εντος (ποίη): *grassy.*

ποιητός 3 (ποιέω): *made, well made.*

ποίκιλμα, -ατος: *variegated work*, as decoration on the border of a garment. Z 294.

ποικίλος 3: *many colored, variegated, artistically wrought.* Γ 327.

ποιμαίνω: *am a shepherd.* Z 25.

ποιμήν, -ένος: *shepherd.* ποιμένα λαῶν: *shepherd of the people*, an epithet of commanders. B 85.

ποιμνήιος: *belonging to the flock.* σταθμὸν ποιμνήιον: *sheepcote.* B 470.

ποινή (poena): *atonement, recompense.*

ποῖος 3: *what sort of, what.* A 552.

ποιπνύω (πνέω): *puff, bustle.* A 600.

πολέες [πολλοί] nom., πολέας [πολλούς] acc.: *many;* pl. of πολύς, *much.* § 38 *c.*

πολεμήιος: *of war.* B 338.

πολεμίζω: *wage war, fight.* B 452.

πολεμιστής: *fighter, warrior.* E 289.

πολεμόν-δε: *to battle, to the war.*

π(τ)όλεμος: *war, battle.* Often in Homer synonymous with μάχη.

πολέων [πολλῶν]: *many;* gen. pl. of πολύς, *much.* E 691.

πόληες: nom. pl. of πόλις, *city.*

πολιήτης [πολίτης]: *citizen, man of (his) city.* B 806.

πόλιν-δε: *to the city.* Z 86.

πολιός 3: *gray.* A 350.

πόλις, -ιος, dat. πόλει or πόληι, nom. pl. πόληες, gen. πολίων, acc. πόλιας: *city.* ἄκρη πόλις: *citadel, acropolis.* Z 364.

Πολίτης: son of Priam. B 791.

πολλάκι: *often, frequently.* A 396.

πολλόν [πολύ, § 38 *c*], adv.: *much, far.*

πολυ-αἴξ, -ῖκος (ἀΐσσω): *with many onslaughts, stormy.* A 165.

πολύ-αρνι, dat. (ἄρνες): *rich in sheep, rich in flocks.* B 106.

πολυ-βενθής, -ές (βαθύς): *very deep.*

πολύ-βουλος (βουλή): *(rich in advice), very prudent.* E 260.

πολυ-δαίδαλος (*Daedalus*): *artistically worked, cunningly wrought.*

πολύ-δακρυς, -υ (δάκρυ): *tearful, causing many tears.* Γ 132.

πολυ-δειράς, -άδος (δειρή): *with many (necks) ridges, many ridged.*

Πολυδεύκης, -εος: *Polydeuces*, Pollux, son of Zeus and Leda,

brother of Castor and Helen, and a famous boxer. Γ 237, λ 300.

**πολυ-δίψιος** (δίψα): *thirsty, dry, arid.* Δ 171. Epithet of Argos, which is 'thirsty' except for irrigation.

**πολύ-δωρος**: *rich in gifts, richly dowered.* Z 394.

**πολύ-ζυγος** (ζυγόν): *with many 'yoke timbers,' strong, firmly built.* B 293.

**πολυ-ηχής, -ές** (ἠχή): *loud-sounding, resounding.* Δ 422.

**Πολύϊδος** (πολυ-ϝιδϝος): a Trojan, son of Eurydamas. E 148.

**πολύ-κεστος** (κεντέω): *richly embroidered* (or *marked*). Γ 371. *Cf.* the cestus of Aphrodite.

**πολυ-κληίς, -ῖδος**: *with many rowlocks.*

**πολύ-κλητος** (καλέω): *summoned from many places.* Δ 438.

**πολύ-κμητος** (κάμνω): *wrought with much toil.* Z 48.

**πολύ-κνημος**: *with many foothills.*

**πολυ-κοιρανίη** (κοίρανος): *rule of many.* B 204.

**πολυ-κτήμων, -ονος** (κτῆμα): *rich in herds.* E 613.

**πολυ-λήιος** (λήιον): *rich in fields of grain.* E 613.

**πολύ-μηλος** (μῆλον): *rich in flocks* of sheep. B 605, 705.

**πολύ-μητις**: *prudent, wise.* A 311.

**πολυ-μήχανος** (μηχανή): *of many devices, ingenious, crafty, resourceful.* Epithet of Odysseus. B 173.

**πολύ-μῦθος**: *of many words.* Γ 214.

**Πολυνείκης, -εος**: *Polynīces*, son of Oedipus. The expedition of the 'Seven against Thebes' was to recover the kingdom for Polynices from his brother Eteocles. Δ 377.

**Πολύξεινος**: son of Agasthenes, leader of the Epeans. B 623.

**πολυ-πάμων, -ονος** (πέπαμαι): *rich, having many goods.* Δ 433.

**Πολυποίτης**: son of Peirithoüs and Hippodamia, one of the Lapithae. B 740, Z 29.

**πολύς** or **πουλύς, πολλή, πολύ**, gen. πολέος, pl. nom. πολέες [πολλοί], gen. πολέων, acc. πολέας (πίμπλημι, plus): *much, large, long;* pl. *many.* πολύ, πολλόν, πολλά, adv.: *much, often, by far, far.* πολλὰ ἠρᾶτο: *prayed earnestly.* πολὺ μεῖζον: *far greater.* πολὺ φέρτατος: *by far the best.* § 38 *c.* Comp. πλείων, superl. πλεῖστος.

**πολύ-σκαρθμος**: *agile.* B 814.

**πολυ-σπερής, -ές** (σπείρω): *widespread, far-scattered.* B 804.

**πολυ-στάφυλος** (σταφυλή): *rich in* (*clusters of grapes*) *vines.* B 507.

**πολύ-στονος** (στένω): *causing many groans.* A 445.

**πολυ-τρήρων, -ωνος**: *rich in doves.*

**Πολύφημος**: *Polyphemus*, one of the Lapithae. A 264.

**πολύ-φλοισβος**: *loud-roaring*, epithet of the sea. A 34.

**Πολυφόντης**: son of Autophonus, slain by Tydeus. Δ 395.

**πολύ-χαλκος**: *rich in bronze.* E 504.

**πομπή** (πέμπω): *escort, safe guidance.*

**πονέομαι** (πόνος): *toil, am busy, am in the conflict.* *Cf.* πένομαι.

**πόνος**: *toil, labor, toil of battle,* (in B 291) *trouble.* Z 77.

**ποντο-πόρος** (πείρω): *sea-going, sea-traversing.* A 439.

**πόντος**: *sea, high sea.* B 210.

**πόποι**: *is it possible! can I believe it!* exclamation either of sorrow, *alas!* or of joyful surprise, *ah!* according to the tone and connection. *Cf.* Attic παπαῖ, βαβαί.

**πορθέω**: *destroy. Cf.* πέρθω. Δ 308.

**πόρκης**: *ferule, ring* which held the spear point to the shaft.

**πόρον** aor., **πεπρωμένον** perf., from root πορ-: *gave, furnished;* perf. pass. *is fated.* Γ 309, Z 218.

**πόρος** (*ferry*): *ford, passage.*

**πορσύνω**, fut. partic. πορσυνέουσα: *prepare, share.* Γ 411.

**πόρτις**, -ιος: *heifer.* E 162.

**πορφύρεος** 3: *foaming, dark, purple.*

**Ποσειδάων**, -ωνος: *Poseidon,* Neptunus, brother of Zeus, and god of the sea. A 400.

**Ποσιδήιος**: *of Poseidon.* B 506.

**πόσις**, -ιος (πίνω, potio): *drink.*

**πόσις**, -ιος, dat. πόσεϊ, acc. pl. πόσιας: *husband. Cf.* πότνια. Γ 163.

**ποσσί** [ποσί, § 30 *a, f*]: dat. of πούς.

**ποταμός**: *river.* Γ 278.

**ποτάομαι**, perf. πεποτήαται (πέτομαι): *fly;* perf. *flit, hover.* B 462.

**ποτέ, ποτ'** or **ποθ'**: *at one time, once, at some time.* εἴ ποτε: *if ever.* οὔ ποτε or μή ποτε: *never.* οὔ πώ ποτε: *never yet, never before.* A 39, 40.

**πότερος**: *which of the two.* E 85.

**ποτί**: preposition. See πρός. A 245.

**ποτι-δέγμενος**: aor. partic. (§ 53) of προσδέχομαι, *wait for.* B 137.

**πότμος**: *fate, death.* B 359.

**πότνια** (pot-ens): *mistress, honored.* Title of respect, esp. of Hera.

**ποτόν** (πίνω, πόσις): *drink, draught.*

**ποῦ**: *where?* E 171, Z 330.

**πού**: *anywhere, in any way, perhaps.*

**πουλο-βότειρα** (βόσκω): *feeding many, fruitful.* Γ 89, Z 213.

**πουλύς** [πολύς]: *much.* E 776.

**πούς**, gen. ποδός, dat. pl. ποσ(σ)ί and πόδεσσι (pes): *foot.* Γ 13, 407.

**Πράκτιος**: a stream in the Troad which empties into the Hellespont. B 835.

**πραπίδες**, f. pl.: (*diaphragm*), *mind.*

**πρέσβυς**, πρέσβα (priscus, *presbyter*): *old, reverend.* Superl. πρεσβύτατος. Δ 59, E 721.

**πρήθω**, aor. πρῆσεν: *blow, burn.*

**πρηνής**, -ές (pronus): *prone, on one's face, headlong.* B 414, 418.

**πρήσσω**, aor. inf. πρῆξαι [πράσσω] (περάω): *do, accomplish, achieve.*

**Πριαμίδης**: *son of Priam,* Hector. B 817, E 684.

**Πρίαμος**: *Priam,* son of Laomedon. King of Troy. A 19, 255, B 37, 160, 304, 332, 414, 788 ff., Γ 105, 117, 146 ff., 261, 288, 303 ff., 314, Δ 165, Z 242 ff., Y 237, X 27 ff., Ω 160 ff.

**πρίν** (πρό, prius), (1) adv.: *before, sooner, formerly;* (2) conj.: *before.* Sometimes doubled, πρίν (adv.) . . . πρίν (conj.) with inf., as A 98. οὐ πρὶν ἀπώσει πρὶν δόμεναι: *he will not (sooner) thrust off before you give.*

**πρό** (pro, *forth*), adv. and prep.;

*before, forward.* With gen. *before, in front of.* πολὺ πρὸ φίλων μάχεσθαι: *fight far in advance of (his) friends.* λαὸν ἐρυκάκετε πρὸ πυλάων: *check the people before the gate.*

Adv. *before, forth.* πρό μ' ἔπεμψε: *sent me forth.* τὰ πρὸ ἐόντα: *the past, what was before.*

**προ-βαίνω**, perf. προβέβηκας: *go before, surpass.* Z 125.

**προ-βάλλω**, aor. προβάλοντο: *strew before me, scatter.* A 458.

**προ-βέβουλα**: perf. of προβούλομαι, *prefer.* A 113.

**προ-βλής, -ῆτος** (προβάλλω): *projecting.* B 396.

**προ-γενέστερος**: *older;* comp. of προγενής. B 555.

**προ-δοκή** (προδέχομαι): *watch, catch,* place where the hunter lay in wait for game. Δ 107.

**προ-έηκε**: aor. of προΐημι, *send forth, let go, let fly* a missile. § 43 *d.*

**προ-ερέσσω**, aor. προέρεσσαν (ἐρετμός, remus, *oar*): *row forward.* A 435.

**προ-ερύω**, aor. προέρυσσεν: *draw forth, draw down, launch* (of ships). A 308.

**πρό-ες**: aor. imv. of προΐημι, *send forth, let go.* A 127.

**προ-θέουσι** [προτιθέασι]: 3d pl. pres. ind. of προτίθημι, *grant, allow.* A 291.

**Προ-θοήνωρ, -ορος**: Boeotian leader. B 495.

**Πρόθοος**: leader of the Magnetes. B 756 ff.

**προ-θῡμίη** (θῡμός): *zeal.* B 588.

**προ-ϊάπτω**, fut. προϊάψει, aor. προΐαψεν (projecit): *send forth, send off.*

**προ-ΐημι**, 3d sing. προϊεῖ, impf. προΐει, aor. προέηκε (§ 43 *d*), aor. imv. πρόες: *send forth, discharge, dispatch, let go, let fly* a missile. A 127.

**προ-ίστημι**, aor. partic. προστήσας: *set forth, place before* the rest.

**Προῖτος**: son of Abas, king of Tiryns. Z 157 ff.

**προ-καθ-ίζω**: *settle (forward).* B 463.

**προ-καλέω** and **προ-καλίζομαι**, aor. imv. προ-κάλεσσαι: *call forth, challenge.* Γ 19, 432.

**προ-μαχίζω** (πρόμαχος): *am champion, fight in the front rank.* Γ 16.

**πρό-μαχος** (μάχη): *foremost fighter.*

**πρόμος**: *champion, foremost fighter.*

**προπάροιθε(ν)**, adv. with gen.: *before, in front of.* B 92, Γ 22.

**πρό-πᾶς, -πᾶσα, -παν**: *all.* *Cf.* ἅπας.

**προ-πρηνές**, adv.: *forwards.* Γ 218.

**προ-ρέω**: *flow on.* E 598.

**πρός, πρωτί, or ποτί**, adv. and prep.: *to, toward, on, in addition, besides, moreover.*

(1) With acc. *to, toward.* πρὸς Τρῶας τετραμμένοι: *turned toward the Trojans.* εἶμι πρὸς Ὄλυμπον: *I will go to Olympus.* βεβλήκει πρὸς στῆθος: *had hit on the breast.* πρὸς κόλπον ἐκλίνθη: *leaned against the bosom.* πρὸς Διομήδεα ἄμειβεν: *exchanged with Diomed.* τοιαῦτα πρὸς ἀλλήλους ἀγόρευον: *said such things to one another.*

(2) With gen. *from.* τιμὴν ἀρνύμενοι πρὸς Τρώων: *winning*

*satisfaction from the Trojans.* πρὸς ἄλλης ὑφαίνοις: *weave (before the eyes) at the bidding of another.* εἰρύαται θέμιστας πρὸς Διός: *defend the laws (before the eyes of, at the bidding of) in the name of Zeus.* μάρτυροι ἔστων πρός τε θεῶν πρός τε ἀνθρώπων: *be witnesses in the sight of (before) both gods and men.*

(3) With dat. *on, at.* ποτὶ γαίῃ ἀγκλίνας: *resting (it) upon the ground.* ποτὶ γούνασι: *by his knees.*

**προσ-αμύνω**: *help, am of use.* οὐ προσαμύνει: *makes no defense.*

**προσ-αρηρώς**: *close-fitting;* perf. partic. of προσαραρίσκω, *fit.* E 725.

**προσ-αυδάω**, impf. προσηύδα: *address, say to.* A 201, 539.

**προσ-βαίνω**, aor. προσβάς, προσεβήσετο: *go to, step upon.* B 48.

**πρόσ-ειμι** (εἶμι): *come on.* E 515.

**προσ-εῖπον** or **προσέειπον**: aor. of πρόσ-φημι, *address, say to.* B 59.

**πρόσθε(ν)**, adv. with gen.: *before, in front of.* B 359, E 56.

**πρόσσω** (προτί): *forwards.* A 343.

**πρόσ-φημι**, impf. προσέφη, aor. προσεῖπον or προσέειπον: *address, say to.*

**προσ-φωνέω**: *speak to, address.*

**πρότερος** (πρό, prior) 3, comp.: *before, (born before), older, the first of two, former.* οἱ πρότεροι: *the men of former days.* Γ 299.

**προτέρω**, adv.: *farther, forward.*

**προτι-βάλλομαι** [προσ-]: *punish.*

**προ-τίθημι**, 3d pl. προθέουσιν: *grant, allow.* A 291.

**πρό-τονος**: *forestay* of a ship, leading from the mast to the prow. Two of them held the mast in place.

**προ-τρέπομαι**, aor. inf. προτραπέσθαι: *turn toward, give myself up to.*

**προ-φέρω**: *carry off, bring forward, offer, cast in (his) teeth.* Γ 64.

**προ-φεύγω**, aor. partic. προφυγόντα: *escape.* Z 502.

**πρό-φρων**, -ονος (φρήν): *with ready heart, zealously, freely.* Adv. προφρονέως: *readily, graciously, zealously.* § 56 *a.* A 77, 150.

**προ-χέω**: *pour forth.* B 465.

**πρυλέες**, pl.: *foot soldiers.* E 744.

**πρύμνη**: *stern* of a ship. E 292.

**πρυμνήσιος** 3: *of the stern.* πρυμνήσια: *stern hawsers.* A 476.

**πρυμνός** 3: *last, lowest part.* γλῶσσαν πρυμνήν: *root of the tongue.* πρυμνὸν θέναρος: *wrist.* E 339.

**Πρύτανις**, -ιος: a Lycian. E 678.

**πρῴην**: *a little while ago, 'just now.'*

**πρωΐζά**: *day before yesterday.* B 303.

**Πρωτεσίλαος**: son of Iphiclus, a Thessalian leader, the first to fall in the Trojan War. B 698 ff.

**πρώτιστος** (πρῶτος) 3: *first of all, the very first.* For the double superlative, *cf.* English *chiefest.* πρώτιστα, adv.

**πρωτό-γονος** (γεν-): *first-born.* Δ 102.

**πρωτο-παγής**, -ές (πήγνυμι): *just built, new.* E 194.

**πρῶτος** 3 (πρό), superl.: *first, foremost.* πρῶτον, πρῶτα, adv. with or without the article: *first, at first, once.* ἐν πρώτῳ ῥυμῷ: *at the tip end of the pole.* Z 40.

**πταμένη**: aor. partic. of πέτομαι, *fly.*

πτελέη: *elm.* Z 419.

Πτελεός: (1) town in Thessaly. B 697. (2) Colony of the former, in Elis. B 594.

πτερό-εις, -εσσα (πτερόν): *winged.*

πτέρυξ, -υγος, f.: *wing. Cf.* πέτομαι.

Πτολεμαῖος: son of Peiraeus, father of Eurymedon. Δ 228.

πτολεμίζω [πολεμίζω, § 30 *i*], fut. πτολεμίξομεν [πολεμιοῦμεν, § 48 *j*]: *wage war, fight.* B 328.

πτόλεμος [πόλεμος]: *war, battle.*

πτολίεθρον (πόλις, § 30 *i*): *city, town.*

πτολί-πορθος (πέρθω): *sacker of cities.*

πτόλις, -ιος [πόλις, § 30 *i*]: *city.*

πτύγμα, -ατος (πτύσσω): *fold.*

πτυκτός (πτύσσω): *folded.* Z 169.

πτωσκάζω: *skulk.* Δ 372.

πτώσσω: *cower, skulk.* Δ 371.

Πυγμαῖοι, pl. (πύξ, πυγμή, *the distance from elbow to knuckles*): *Pygmies* (*fistlings*), the Lilliputians of epic times. Γ 6.

πυθέσθαι inf., πύθηαι [πύθῃ, § 44 *h*] subjv.: *learn;* aor. of πυνθάνομαι, *inquire.* B 119.

πύθω, fut. πύσει: *rot, cause to rot.*

Πυθώ, acc. -ῶνα, f.: *Pytho,* the later Delphi (Δελφοί), seat of the Pythian oracle (which is not mentioned in the *Iliad*). B 519.

πύκα: *carefully.* E 70.

πυκάζω, perf. partic. πεπυκασμένα: *cover.* B 777.

πυκ(ι)νός 3: *thick, dense, strong, prudent, cunning.* Δ 392.

Πυλαιμένης, -εος: *Pylaemenes,* king of the Paphlagonians, an ally of the Trojans. B 851, E 576.

Πύλαιος: son of Lethus, a Pelasgian leader. B 842.

πύλη: (*wing* of a double gate), pl. *gate.* Always pl. in Homer. Γ 145.

Πυλήνη: Aetolian town. B 639.

Πύλιος: *from Pylus, Pylian.* A 248, Δ 293, E 545.

Πυλοιγενής, -ές: *Pylus born, native of Pylus.* Epithet of Nestor. B 54.

Πύλος: *Pylus,* city on the west coast of Peloponnesus, home of Nestor. A 252, 269, B 77, 591, γ 4 ff. Before its bay lay the island Sphacteria, and in its bay was fought the battle of Navarino (Oct. 20, 1827).

πύλος: *gate* (of Hades). E 397.

πύματος: *last, outermost, hindmost.*

πυνθάνομαι, aor. ἐπύθοντο, redupl. aor. πεπύθοιτο: (*ascertain*), *learn.*

πύξ: *with the fist, in boxing.* See on B 418.

πῦρ, gen. πυρός (*fire*): *fire.* E 7.

Πυραίχμης: a Trojan ally, leader of the Paeonians. B 848.

Πύρασος: a Thessalian town. B 695.

πύργος: *tower, column, troop.* Γ 154.

πυρή: funeral *pyre.* Δ 99.

πώ, enclitic: *ever, yet, in any way. Cf.* πώς. A 108, 262.

πωλέομαι, iterative impf. πωλέσκετο (πέλομαι): *go often, resort.* A 490.

πῶμα: *cover.* Δ 116.

πῶς: *how?* It often introduces a 'rhetorical question.' A 123.

πώ(ς), enclitic: *in any way, perchance. Cf.* πῇ, ποθί, πού. A 66. § 30 *l.*

πῶυ, -εος: *flock* of sheep. Γ 198.

## Ρ

**ῥά**: enclitic form of ἄρα. Most freq. used after monosyllables.

**ῥέα** or **ῥεῖα**: *easily, at ease.* B 475.

**ῥέεθρον** (ῥέω): *stream.* B 461.

**ῥέζω**, fut. ῥέξειν, aor. ἔρεξε (ϝέργον, *cf. work* and *wrought*): *work, do, offer* (sacrifice). κακά σε ῥέζουσιν: *work ill to you.*

**ῥεῖα**: *easily.* Z 138.

**ῥέω**, impf. ἔρρεεν or ῥέεν: *flow.*

**ῥηγμίν, -ῖνος** (ῥήγνυμι), f.: *beach.* A 437.

**ῥήγνῡμι**, fut. ῥήξειν, aor. ἔρρηξεν, ῥῆξε (ϝραγ-, frango, *wreck*): *break, break through. Cf.* ἄρρηκτος. Γ 348, Z 6.

**ῥηιδίως**: *easily. Cf.* ῥέα. Δ 390.

**Ῥήνη**: mother of Medon (an illegitimate son of Oïleus). B 728.

**ῥῑγέω**, fut. ῥῑγήσειν, aor. ῥῖγησε, perf. subjv. ἐρρίγῃσι (frigus): *shudder, fear.*

**ῥίγιον**, comp.: *more terrible.* Superl. ῥίγιστα: *most terribly.* A 325.

**ῥίμφα**: *swiftly.* Z 511.

**ῥῑνός**, f.: *hide, skin, shield* of oxhide.

**Ῥίπη**: Arcadian town. B 606.

**ῥίπτω**, aor. ῥῖψε: *hurl.* Γ 378.

**ῥίς**, gen. ῥῑνός, f.: *nose.* E 291.

**Ῥόδιος**: *Rhodian.* B 654.

**ῥοδο-δάκτυλος**: *rosy-fingered*, epithet of *Dawn* (Ἠώς). A 477, Z 175.

**Ῥόδος**, f.: *Rhodes*, an island off the southwest coast of Asia Minor. B 654 ff.

**ῥοή** (ῥέω): *stream.* Γ 5, Z 4.

**ῥῡμός** (ἐρύω): *pole* of a chariot.

**ῥυσί-πτολις** (ἐρύομαι): *defender of the city.* Z 305.

**Ῥύτιον**: Cretan town. B 648.

**ῥωγαλέος** (ῥήγνυμι) 3: *torn.* B 417.

## Σ

**Σαγγάριος**: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia. Γ 187.

**σακέσ-παλος** (πάλλω): *brandisher of the shield, shield-wielding.* E 126.

**σάκος, -εος**: *shield.* It was very heavy, and to manage it required great dexterity and strength. (H 238.) See ἀσπίς. E 619.

SHIELD

**Σαλαμίς, -ῖνος** (*Salem, of peace*), fem.: *Salamis.* An island near the harbor of Athens. B 557.

**Σάμος**: island near Ithaca. B 634.

**σάος** [σῶς] (sanus): *safe, sound.* Comp. σαώτερος. A 32, 117.

**σαόω**, fut. σαώσεις, aor. σάωσε: *save, rescue, bring off safe. Cf.* σῴζω.

**Σαρπηδών, -όνος**: *Sarpedon*, leader of the southern Lycians, bravest of the Trojan allies, slain by Patroclus. B 876, E 471, 493, 629 ff., 655 ff., 683, Z 199. See on B 876.

**Σατνιόεις, -εντος**: a mountain stream in Mysia. Z 34.

**σάφα**: *clearly, exactly,* hence *truly.*

**σαώτερος**, comp.: *more safely.* A 32.

**σέ** acc., **σέθεν, σεῖο, σέο,** or **σεῦ** gen.: of 2d pers. pron. *σύ, thou.* § 42 *a.*

**σεβάζομαι**, aor. *σεβάσσατο*: *fear reverently.* Z 167, 417.

**σέβομαι**: *am ashamed, abashed.* Δ 242.

**σείω**: *brandish.* E 563.

**Σέλαγος**: father of Amphius. E 612.

**Σελεπιάδης**: *son of Selepius,* Euenus. B 693.

**σέλινον**: *parsley, celery.* B 776.

**Σελλήεις, -εντος**: (1) river in Elis. B 659. (2) River in the Troad. B 839.

**σέο, σεῦ**: gen. of *σύ.* § 42 *a.*

**σεύω**, aor. *ἔσσευα, σεῦε* or *σεύατο,* perf. *ἔσσυμαι, ἐσσύμενον* (§ 43 *h*), plpf. as aor. *ἔσσυτο*: *drive, pursue, start;* pass. *hasten, hurry, rush.* *αἷμα ἔσσευα*: *drew blood.*

**σῆμα, -ατος**: *sign, token, character, monument, mound, portent.* B 814.

**σημαίνω** (*σῆμα*): *give orders.* A 289.

**σημάντωρ, -ορος**: *commander.* Δ 431.

**σήπω**, perf. *σέσηπε*: *rot;* perf. *is rotten.* B 135.

**Σήσαμος**: Paphlagonian town. B 853.

**Σηστός**: town on the Thracian Chersonese, opposite Abydus. B 836.

**Σθένελος**: *Sthenelus,* son of Capaneus, one of the 'Epigoni'; lieutenant, *θεράπων,* and charioteer of Diomed. B 564, Δ 367, E 111, 241, 835, I 48, Π 586, Ψ 511. The name is a short form of *Σθενέλαος,* and thus corresponds to *Δημοσθένης.*

**σθένος, -εος**: *strength.* B 451.

**σῖγαλό-εις, -εντος**: *shining.* E 226.

**σῖγή**: *silence.* *σῖγῇ*: *silently.* Γ 8.

**σιδήρεος** 3: *of iron, iron.* E 723.

**σίδηρος**: *iron,* of an arrow point. Iron was little used in the Homeric times; see *χαλκός.* Δ 123.

**Σῖδονίη-θεν**: *from Sidon.* Z 291.

**Σῖδόνιος** 3: *Sidonian.* Z 290.

**Σικυών, -ῶνος**: *Sicyon,* not far from Corinth, to the west. B 572.

**Σιμόεις, -εντος**: stream rising on Mt. Ida and uniting on the plain of Troy with the Scamander. Δ 475, E 774, Z 4.

**Σιμοείσιος**: a Trojan, slain by Ajax. Δ 474 ff.

**Σίντιες**, pl.: *Sintians,* the earliest inhabitants of Lemnos. A 594.

**Σίσυφος**: son of Aeolus, father of Glaucus. (Z 153 ff.) (Compelled in Hades to roll uphill a stone, which continually rolled back. λ 593.)

**σῖτος**: wheat *bread.* E 341.

**σιωπάω**: *am silent.* *Cf.* *σιγή.*

**σιωπῇ**: *in silence, silently.* Γ 95.

**Σκαιαί**, pl.: with or without *πύλαι,* the *Scaean Gate* of Troy on the side toward the Greek camp. Γ 145, 263, Z 237, 307, 393.

**σκαιῇ** (scaevus): *with the left hand.*

**Σκαμάνδριος**, adj.: *of the Scamander.* B 465 ff.

**Σκαμάνδριος**: *Scamandrius.* (1) Hector's son, whom the people called

Astyanax. Z 402. (2) A Trojan, son of Strophius. E 49 ff.

**Σκάμανδρος** : *Scamander.* (1) A Trojan river, uniting with the Simoïs (E 36, 774), which is called *Xanthus* by the gods. (2) The god of the river. E 77.

**Σκάρφη** : small Locrian town near Thermopylae. B 532.

**σκεδάννυμι** : see **κεδάννυμι** and **σκίδναμαι.**

**σκηπτοῦχος** (**σκῆπτρον**, **ἔχω**) : *scepter-bearing.* Epithet of kings. See on A 15.

**σκῆπτρον** (**σκήπτομαι**, *rest on*) : *scepter, staff.* From representations on ancient monuments, this appears to have been longer than a *cane.* Princes, judges, priests, and heralds carried **σκῆπτρα** as symbols of authority. See on A 15.

**σκίδναμαι**, impf. **ἐσκίδναντο** (**σκεδάννυμι**) : *scatter, disperse.* A 487.

**σκιό-εις, -εντος** (**σκιά**) : *full of shadows, shadowy* (or *shadow-casting*). *Cf.* dum montibus umbrae | lustrabunt convexa Verg. Aen. i. 607.

**σκόπελος** (**σκέπτομαι**?) : *cliff.* B 396.

**σκοπιή** (**σκεπ-**) : *cliff, height* from which an extended view can be obtained. Δ 275, E 771.

**σκοπός** (**σκέπτομαι**) : *spy, watcher.*

**σκότιος** (**σκότος**), adj. : *in secret,* so that a child's father is unknown, *by a secret amour.* Z 24.

**σκότος** (*shadow*) : *darkness.* Z 11.

**σκύζομαι** : *am angry.* Δ 23.

**Σκῶλος** : Boeotian village. B 497.

**σμαραγέω** : *resound, crash, thunder.*

**σμερδαλέος** : *frightful, terrible.* **σμερδαλέον, σμερδαλέα,** adv. : *terribly.*

**σμερδνός** (*smart*) 3 : *horrible.* E 742.

**Σμινθεύς, -ῆος** : *Smintheus,* short form for **Σμινθοφθόρος**, *Mice destroyer.* Epithet of Apollo as the averter of the plague of field mice. A 39. (This office does not seem exalted, but the field mice at times became a pest. Strabo says that on Tenedos in his time stood a temple of Apollo Smintheus, and the sculptor Scopas made for Chrysa a statue of Apollo with a mouse under his foot.)

**σμῶδιξ, -ιγγος**, f. : *weal.* B 267.

**σοί** : dat. of 2d pers. pron. § 42 *a.*

**Σόλυμοι**, pl. : warlike people, ancient inhabitants of Lycia. Z 184, 204.

**σόος** or **σάος** [**σῶς**] : *safe.* A 117.

**σός** (**σύ**, tuus) : *thine, thy.* § 42 *b.*

**σπάρτα**, pl. : *ropes, cables* of reeds or rushes. B 145.

**Σπάρτη** : *Sparta,* capital of Lacedaemon, home of Menelaus. B 582, Δ 52.

**σπάω**, aor. **σπάσεν, ἐσπάσατο** : *draw, draw out.* E 859.

**σπένδω**, aor. subjv. **σπείσῃς** (spondeo) : *pour a libation* (**σπονδή**).

**σπέος**, gen. **σπείους** or **σπέεος** (spelunca) : *cave.* Δ 279.

**σπέσθαι** : aor. inf. of **ἕπομαι**, *follow.*

**σπεύδω** (studium?) : *am in eager haste.*

**σπινθήρ, -ῆρος** : *spark.* Δ 77.

**σπλάγχνα**, pl. (*spleen*) : *vitals, i.e.* lung, heart, and liver. A 464.

**σπονδή** (σπένδω) : *libation, drink offering.* B 341, Δ 159.

**σπουδῇ** (σπεύδω) : *with difficulty.*

**σταθμός** : *stable, stall, farm building.*

**στάσκεν** iterative aor., **στάς, στάντων,** aor. partic. : *used to stand, took stand;* from **ἵστημι,** *place, cause to stand.*

**στατός** (ἵστημι) : *stalled, i.e. fed in a stall.* Z 506.

**σταφύλη** : *plumb line.* B 765.

**στεῖλαν** : aor. of **στέλλω,** *send, place.*

**στεῖρα** : *cutwater, stem.* A 482.

**στείχω** : *go, come.* B 287.

**στέλλω,** aor. **στεῖλαν** : *arrange, put in readiness, send.* **ἱστία στείλαντο** : *took in (furled) their sails.* A 433.

**στέμμα, -ατος** (στέφω) : *chaplet, fillet.*

**στεναχίζω** : *groan.* B 95.

**στενάχω** : *groan. Cf.* **στόνος.**

**Στέντωρ, -ορος** : a Greek before Troy with a voice as loud as fifty. E 785.

**στέρνον** : *breast.* Δ 106.

**στεῦμαι,** impf. **στεῦτο** : *assert* by word or manner, *boast.* **στεῦταί τι ἔπος ἐρέειν Ἕκτωρ** : *Hector acts as if he was going to say something.* B 597, Γ 83, E 832.

**στεφανόω,** perf. **ἐστεφάνωται** (στέφανος) : *crown;* perf. pass. *has been laid on as a crown, crowns.*

**στῆ** [ἔστη] : *took (his) stand, came up;* aor. of **ἵστημι,** *place, cause to stand.*

**στήῃ** [στῇ, § 52 *c*] : aor. subjv. of **ἵστημι.**

**στῆθος, -εος,** locat. as gen. **στήθεσφιν** (§ 33 *a*) : *breast.* A 83, E 41.

**στηρίζω,** aor. **ἐστήριξε** : *lean against.*

**στήσᾱσα, στήσαντο** : aor. of **ἵστημι,** *place, cause to stand.* E 755.

**στιβαρός** : *stout, strong.* Γ 335.

**στίλβω** : *shine.* Γ 392.

**στιχάομαι,** impf. **ἐστιχόωντο** (στείχω, στίχες) : *go in line, go, march.* B 92.

**στίχες,** f. pl. : *rows, ranks.* **ἐπὶ στίχας** : *into ranks, so as to form ranks.* Γ 196.

**στόμα, -ατος** : *mouth, face.* Z 43.

**στόμαχος** (*stomach*) : *throat.* Γ 292.

**στοναχή** (στενάχω) : *groan.* B 39.

**στόνος** : *groaning, groan.* Δ 445.

**Στρατίη** : Arcadian town. B 606.

**στρατόομαι,** impf. **ἐστρατόωντο** : *am encamped, am on an expedition.*

**στρατός** (στόρνυμι) : *camp, army.*

**στρεπτός** (στρέφω) 3 : (*twisted*), *well spun.* E 113.

**στρέφω,** fut. **στρέψεσθε,** aor. partic. **στρεφθέντι** : *turn;* mid. and pass. *turn myself, turn around.* E 40.

**στρουθός** (*thrush*) : *sparrow.* B 311.

**Στρόφιος** : father of Scamandrius. E 49.

**στυγερός** (στυγέω) : *hateful.* B 385.

**στυγέω** (*Styx*) : *hate, dislike, loathe.* A 186.

**Στύμφηλος** : town in Arcadia. B 608.

**Στύξ,** gen. **Στυγός** (στυγέω) f. : *Styx,* a stream of the lower world. B 755, Ξ 271.

**Στύρα,** pl. : town in Euboea. B 539.

**στυφελίζω,** aor. **ἐστυφέλιξε** (tundo) : *strike, thrust.* E 437.

**σύ** or **τύνη,** gen. **σεῖο, σέο, σεῦ, σέθεν,** dat. **σοί, τοί,** acc. **σέ** (tu, *thou*), 2d pers. pron. : *thou.* § 42 *a.*

**συγ-καλέω**, aor. partic. *συγκαλέσας*: *call together, assemble.* B 55.

**σῡλεύω** or **σῡλάω**, impf. *σύλα*, fut. *σῡλήσετε*, aor. opt. *σῡλήσειε* (*asylum*): *take off, spoil, strip.* Z 71.

**συμβάλλω**, aor. imv. *συμβάλετε*: *bring together, pour together, unite.* Γ 70, Δ 453.

**Σύμη-θεν**: *from Syme*, a small island to the north of Rhodes. B 671.

**συμ-μίσγομαι** [*συμμίγνυμι*]: *mix, mingle*, of waters. B 753.

**σύμ-πᾱς**, *σύμ-πᾱσα*, *σύμ-παν*, pl.: *all together.* A 90, B 567.

**συμ-πήγνῡμι**, aor. *συνέπηξε*: *thicken, curdle.* E 902.

**συμ-φράδμων**, *-ονος* (*φράζομαι*): *counselor.* B 372. Equiv. to *σύμβουλος*.

**συμ-φράζομαι**, aor. *συμφράσσατο*: *form plans with.* A 537.

**σύν**, adv. and prep. with dat.: *with, together with, together.* *σύν ῥ' ἔβαλον ῥινούς*: *dashed shields together.* *ἐλθὼν σὺν πλεόνεσσιν*: *coming with more.* *ἐνίκησεν σὺν Ἀθήνῃ*: *conquered with Athena's help.* *σὺν νηὶ ἐμῇ πέμψω*: *will send with my ship.* *ἦλθε σὺν ἀγγελίῃ*: *came with tidings.* *Cf. ξύν.*

**συν-άγω**: *bring together, assemble.*

**σύν-ειμι**, impf. dual *συνίτην* (*εἶμι*): *go* (or *come*) *together.* Z 120.

**συν-έπηξε**: aor. of *συμπήγνυμι*, *thicken, curdle.* E 902.

**συν-έχω**, impf. *σύνεχον*, perf. partic. *συνοχωκότε*: *join, come together.* *τὼ ὤμω συνοχωκότε*: *the shoulders drawn together.* B 218, Δ 133.

**συν-θεσίη** [*συνθήκη*]: *compact, injunction.*

**συν-ορίνομαι**: *set* (*myself*) *in motion.*

**συν-τίθεμαι**, aor. imv. *σύνθεο*: *give heed, attend.* A 76.

**σῦς**, gen. *συός* (*ὗς*, sus, *sow*): *hog, boar.* E 783.

**σφάζω**, aor. *ἔσφαξαν* [*σφάττω*]: *cut the throat, slaughter* by opening the large artery of the neck.

**σφείων** gen., **σφίσι(ν)** or **σφί(ν)** dat., **σφέας** acc.: pl. 3d pers. pron., *them.* § 42 *a.* Δ 535.

**σφέτερος** (*σφεῖς*): *their.* § 42 *b.* Δ 409.

**σφός** (*σφεῖς*): *their.* § 42 *b.* Δ 162.

**σφυρόν**: *ankle.*

**σφωέ** nom., acc., **σφωΐν** gen., dat.: enclitic, dual 3d pers. pron., *they two.* § 42 *a.* A 8, 338.

**σφῶι**, **σφώ** nom., acc., **σφῶιν** gen., dat.: dual 2d pers. pron., *ye two.* § 42 *a.*

**σφωίτερος**: *of you two.* § 42 *b.* A 216.

**σχεδίην**: *at close quarters.* E 830.

**Σχεδίος**: son of Iphitus, a Phocian leader. B 517.

**σχεδόν**, adv.: *near, at close quarters.*

**σχέθον**, **σχέθε**: aor. of *ἔχω*, *have, hold, check.* A 219, Δ 113.

**σχέτλιος** (*ἔχω*) 3: *terrible, cruel.*

**σχίζη** (*σχίζω*, *schism*): *cleft wood.*

**σχοίατο**: *refrain* (*cease*) *from;* aor. opt. mid. of *ἔχω*, *hold, check.*

**Σχοῖνος**: Boeotian town. B 497.

**σῶμα**, *-ατος*: *dead body, carcass.* This is not used as in Attic for the living body, which is *δέμας* or *χρώς*. § 17.

## T

**ταί**: for αἱ, *the, these, they.* See ὁ.

**Ταλαιμένης, -εος**: a Maeonian. B 865.

**Ταλαϊονίδης** (§ 39 *j*): *son of Talaüs,* Mecisteus. B 566.

**ταλασί-φρων, -ονος** (φρήν): *steadfast.* Δ 421.

**ταλα-ύρῑνος** (ῥινός): *shield-bearing. Cf.* σακέσπαλος.

**Ταλθύβιος**: *Talthybius,* principal herald of Agamemnon. A 320, Γ 118, Δ 192. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds.

**τἆλλα**: by 'crasis' for τὰ ἄλλα, *the rest.* § 26. A 465, B 428.

**ταμεσί-χρως, -οος** (τάμνω): *flesh-cutting, flesh-cleaving.* Δ 511.

**ταμίη**: *housewife.* Z 381, 390.

**ταμίης** (τάμνω): *steward, master.*

**τάμνω**, aor. τάμε [τέμνω]: *cut.* Victims were slain in confirmation of a solemn oath, hence ὅρκια ταμόντες: *concluding a solemn treaty. Cf.* foedus icere, ferire foedus, '*strike a treaty.*' Γ 105.

**τανύ-πεπλος**: *with trailing robes.*

**τανύω**, aor. τάνυσσαν: *stretch, place along.* A 486.

**ταράσσω**, aor. subjv. ταράξῃ, plpf. τετρήχει: *disturb* (with σύν); plpf. *was in commotion.* A 579.

**ταρβέω**, aor. τάρβησεν (torvus): *am frightened, fear.* B 268.

**Τάρνη**: Lydian town, at the foot of Mt. Tmolus. E 44.

**Τάρφη**: Locrian town, near Thermopylae. B 533.

**τάρφος, -εος**: *thicket.* E 555.

**ταῦρος** (taurus): *bull.* B 481.

**τάχα**: *soon, quickly, presently.* A 205.

**τάχιστα**, adv. superl. of ταχύ: *most quickly, very quickly.* ὅττι τάχιστα: *as quickly as possible,* quam celerrime. Γ 102, Δ 193.

**ταχύ-πωλος**: *with swift horses.* Δ 232.

**ταχύς, -εῖα, -ύ**: *swift, fleet.* B 527.

**τέ** (-que), enclitic conj.: *and.* τέ . . . τέ, τέ . . . καί are correlated, *both . . . and.* τέ is appended to conjunctions, relative pronouns, and adverbs of time and cause in order to connect the clause closely with its antecedent. *Cf.* ὅς τε: *just who.* τέ . . . τέ are sometimes combined with other conjunctions, as μέν τε . . . δέ τε, μέν τε . . . ἀλλά τε, to show close correlation. Sometimes the exact force of τέ is uncertain.

**Τεγέη**: Arcadian town, — one of the most important in Peloponnesus before the Dorian invasion. B 607.

**τέγεος** (tego): *covered, roofed.* Z 248.

**τεθηπότες** (ταφών): perf. partic. from the root θαπ, *astonied, dazed, stupefied with fright.* Δ 243.

**τεθναίη** opt., **τεθνηῶτα** partic.: perf. of θνήσκω, *die.* Γ 102.

**τείνω**, aor. (ἔ)τεινε, plpf. τέτατο, τετάσθην (tendo?): *draw tight, stretch, stretch out.* Γ 372, Δ 536.

**τείρω**: *oppress, press hard, weigh heavily upon, distress.* Z 85.

**τειχεσι-πλήτης**: *stormer of walls.* Epithet of Ares (Mars). E 31.

**τειχιό-εις, -εσσα**: *well walled.* B 559.

**τείχος, -εος**: *wall* of a city. Z 388.

**τέκε**: aor. of *τίκτω, bring forth, bear, beget.* A 36, B 313.

**τεκμαίρομαι**, aor. **τεκμήραντο**: *ordain.*

**τέκμωρ**: *surety, pledge.* A 526.

**τέκνον**: *child, offspring, young.*

**τέκος, -εος** (*τίκτω*): *child, young.*

**τεκταίνομαι**, aor. **τεκτήνατο**: *build.*

**Τέκτων, -ονος**: (*Carpenter*), *Tecton*, a Trojan shipbuilder. E 59.

**τέκτων, -ονος** (*τέχνη*, texo): *artisan, carpenter.* Δ 110.

**τελαμών, -ῶνος**: *broad strap* supporting the shield or sword. B 388.

**Τελαμώνιος**: *of Telamon.* **Αἴας Τελαμώνιος**: *Ajax, son of Telamon.*

**τέλειος**: (*complete*), *unblemished, full grown.*

**τελείω** [§ 47 *g*] or **τελέω**, fut. **τελέεσθαι**, aor. **τέλεσσας, ἐτέλεσσεν**, perf. partic. **τετελεσμένος** (**τέλος**): *complete, fulfill, accomplish.* A 388.

**τελή-εις, -εσσα**: *perfect, unblemished.*

**τέλλω**, plpf. **ἐτέταλτο**: with **ἐπί**, *enjoin upon, command, intrust.*

**τέλος, -εος**: *end, accomplishment.*

**τέμενος** (**τέμνω**, templum): (*ground set apart*), *consecrated ground, consecrated field, royal domain. Cf.* **ἄλσος**.

**Τένεδος**: *Tenedos*, an island in the Aegean Sea near the coast of the Troad. A 38, 452.

**Τενθρηδών, -όνος**: father of Prothoos, a Magnesian. B 756.

**τένων, -οντος**: *tendon, sinew.* Δ 521.

**τέο** [**τίνος**]: gen. of **τίς**, *who?* § 42 *c*.

**τεός** [**σός**] (tuus) 3: *thine, thy.* § 42 *b*.

**τέρας, -ατος**: *sign, portent.* Δ 76.

**τέρην, -εινα**: *soft, delicate.* Γ 142.

**τερπι-κέραυνος** (**τρέπω**): *wielder of the thunderbolt.* Epithet of Zeus.

**τέρπομαι**, aor. pass. subjv. **τραπείομεν** (§ 45 *a*): *take delight, enjoy myself.* Γ 441.

**τεσσαράκοντα**: *forty.* B 524.

**τέσσαρες**, acc. **τέσσαρας**: *four.* B 618.

**τεταγών**: redupl. aor. partic. from the root **ταγ** (tangere), *seize.* § 43 *e*.

**τέταρτος** (**τέσσαρες**) 3: *fourth.* **τὸ τέταρτον**, adv.: *the fourth time.*

**τετάσθην, τέταντο**: plpf. of **τείνω**, *stretch.* Δ 536.

**τέτηκα**: perf. of **τήκω**, *melt away.*

**τέτληκα**, imv. **τέτλαθι**, partic. **τετληότες**: *bear, endure, suffer; have the heart.* See **τλήσομαι**. A 228, 586.

**τέτμεν**, aor.: *found, came upon.*

**τετραμμένοι**: perf. pass. partic. of **τρέπω**, *turn.* E 605.

**τετρα-πλῆ**: *fourfold.* A 128.

**τετρα-φάληρος**: *with four knobs* (or *protuberances*), which seem to have been used to strengthen the helmet, and perhaps to catch the blow of a sword. E 743.

**τετραχθά**: *into four pieces.* Γ 363.

**τετρήχει**: *was in commotion;* plpf. of **ταράσσω**, *disturb.* B 95.

**τετρῖγῶτας**: with **ἐλεεινά**, *uttering piteous cries;* perf. partic. of **τρίζω**, *make a shrill noise.* B 314.

**τέττα**: *old fellow*, informal address to an elder. Δ 412.

**τέττιξ, -ῖγος**: *cicāda, locust.* Γ 151.

**τέτυκται** perf., **τετυγμένον** perf. partic., **τετύκοντο** redupl. aor.: of **τεύχω**, *build, make ready.* **τέτυκται**: *is prepared, appointed.* **τέτυκτο**: *was.* A 467, Γ 101, Z 7.

**τεῦ** [**τινὸς**]: enclitic gen. of **τὶς**, *any one, many a one.* § 42 *c.* B 388.

**Τευθρανίδης**: *son of Teuthranus,* Axȳlus. Z 13. *Cf.* **Τεύθρας.**

**Τεύθρᾱς, -αντος**: a Greek. E 705.

**Τεῦκρος**: *Teucer,* son of Telamon, half-brother of Ajax, best bowman in the Greek army. Z 31.

**Τευταμίδης**: *son of Teutamus,* Lethus. B 843.

**τεῦχος, -εος**, pl.: *arms, armor.* Z 28.

**τεύχω**, fut. inf. as pass. **τεύξεσθαι**, aor. (**ἔ**)**τευξε**, **τετύκοντο**, **ἐτύχθη**, perf. **τέτυκται**: *make, build, make ready, appoint, cause;* pass. *is built, is appointed, occurs, is.* A 4, B 101.

**τέχνη**: *art, skill. Cf.* **τέκτων.**

**τῇ**, adv.: *there, thither.* E 858.

**τήκω**, perf. **τέτηκα** (*thaw*): *melt away, waste away.* Γ 176.

**τῆλε** (*telephone*): *far, far away. Cf.* **τηλόθεν, τηλόθι, τηλοῦ.**

**τηλεθόω-σα**: *flourishing;* fem. partic. of **τηλεθάω.** § 47 *c.* Z 148.

**τηλε-κλειτός**: *far-famed.* Z 111.

**Τηλέμαχος**: *Telemachus,* only child of Odysseus and Penelope. B 260, Δ 354. He was an infant when his father embarked for Troy.

**τηλό-θεν**: *from far away.* A 270.

**τηλό-θι**, with gen.: *far from.* A 30.

**τηλό-σε**: *to a distance, far away.*

**τηλοῦ**: *far away.* E 479.

**τηλύγετος** 3: *last-born, dearly beloved.* (Of doubtful meaning.)

**Τηρείη**: a high mountain in Mysia. B 829.

**τιέσκετο**: iterative impf. of **τίω**, *prize, honor.* § 54. Δ 46.

**τίθημι**, fut. **θήσειν**, aor. (**ἔ**)**θηκε**, (**ἔ**)**θεσαν**, aor. subjv. **θήῃς** [**θῇς**, § 52 *c*], aor. opt. **θείην**, aor. imv. **θές**, aor. inf. **θεῖναι, θέμεναι** (*do*): *place, put, cause, make, put in order* (with **εὖ**). A 433, B 285, Z 273.

**τιθήνη**: *nurse, attendant.* Z 132.

**τίκτω**, aor. **τέκον**, **ἔτεκες**: *bring forth, bear, beget, am father of. Cf.* **τέκος, τέκνον, τοκεύς.** B 628.

**τῑμάω**, fut. **τῑμήσουσι**, aor. **τίμησας**: *honor, gain honor for.* A 505.

**τῑμή**: *recompense, retribution, satisfaction, honor. Cf.* **ποινή.** A 159.

**τινάσσω**, aor. **ἐτίναξε**: *pluck, twitch.*

**τίνυμαι**: *punish.* Γ 279.

**τίνω**, fut. **τίσεσθαι**, aor. **τίσειαν**, **ἐτίσατο** (**τιμή**): *pay the penalty, atone for;* mid. *exact satisfaction, punish.* A 42, Γ 366.

**τίπτε, τίπτ'** or **τίφθ'** (**τί ποτε**): *why? why pray?* A 202, Δ 243.

**Τῖρυνς, -θος**, f.: town in Argolis, famous for its Cyclopēan walls. B 559.

**τίς, τί**, gen. **τέο** (quis), interrog. pron.: *who? what?* **εἰς τί**: *how long?* **τί** (acc.): *why? wherefore?* § 42 *c.*

**τὶς, τὶ**, gen. **τεῦ**, enclitic indef. pron.: *any one, some one, many a one.* **τὶ**: *any, in any way, at all.* § 42 *c.*

**τιταίνω** (**τείνω**): *draw, stretch.* B 390.

**Τίτανος**: mountain of Thessaly. B 735.

**Τιταρήσιος**: river in Thessaly which flows into the Peneüs. B 751.

**τιτύσκομαι**: *make ready, aim.* Γ 80.

**τλήσομαι** fut., (ἔ)**τλη** aor., **τλαίης** aor. opt., **τέτληκας** perf., **τέτλαθι** imv., **τετληότες** partic. (from root **ταλ-**, *cf.* tuli): *bear, endure, suffer, dare, have the heart.* B 299.

THE BOWMAN HERACLES
From the East Pediment of the Temple at Aegina

**τίω**, iterative impf. **τιέσκετο**, aor. ἔτῖσας (**τιμή**): *prize, honor.* Δ 46.

**τλήμων, -ονος**: *enduring.* E 670.

**Τληπόλεμος**: *Tlepolemus*, son of Heracles (Hercules), leader of the Rhodians. B 653, E 656.

**Τμῶλος**: a mountain in Lydia, near Sardis. B 866.

**τό**: *therefore.* Adv. acc. of ὁ, ἡ, τό.

**τοί** [σοί] (tibi), dat. of 2d pers. pron. σύ: *thou.* § 42 *a.*

**τοί**, asseverative particle: *indeed, of*

*a truth, you may know, I assure you.* (Originally the preceding, as an ethical dative.) Enclitic.

**τοί**, for **οἱ**: *the, these;* or for **οἵ**: *who.*

**τοιγάρ**: *therefore, and so.* A 76.

**τοῖος** 3: *such.* Γ 46.

**τοιόσδε, -ήδε, -όνδε**: *such, such as this, such as that.* With inf. *such as to.* **-δε** is 'deictic.' § 42 *c.* B 129.

**τοιοῦτος, τοιαύτη, τοιοῦτο**: *such.*

**τοκῆες**, pl. (**τίκτω**): *parents.* Γ 140.

**τομή** (**τέμνω**): (*cutting*), *stump.* A 235.

**τόξον**: *bow*, often pl., referring to the three parts of one bow, — the two ends being made of horn, and the connecting piece (**πῆχυς**) being of wood. Its manufacture from goat horns is described in Δ 105 ff., where the bow of Pandarus seems to be about six feet in length (somewhat longer than the old English bow). Horn is the material also of Odysseus' bow (υ 395), but it has so little elasticity that the wooden part of the bow would seem the most important. The bowman generally shot from a kneeling posture.

τόξον

**τοσόσδε, τοσήδε, τοσόνδε**: equiv. to **τόσος**. **-δε** is 'deictic,' *so great as that.*

**τόσ(σ)ος** 3: *so great, so much, so far, so long;* pl. often *so many.* **τόσ(σ)ον**: adverb.

**τοσσοῦτος, τοσσαύτη, τοσσοῦτο**: equiv. to **τόσος**. § 42 *c.* B 328.

**τότε**: *then.* A 92.

**τούνεκα** (**τοῦ ἕνεκα**, § 26): *therefore, on that account.* A 291.

**τόφρα**: *so long.* A 509.

**τραπείομεν** [**ταρπῶμεν**]: aor. pass. subjv. of **τέρπομαι**, *enjoy myself.* §§ 31, 51 *d.* Γ 441.

**τράφεν** [**ἐτράφησαν**, § 44 *m*]: aor. pass. of **τρέφω**, *nurture, bring up.*

**τράφον**: *grew up;* aor. of **τρέφω**.

**τρεῖς, τρία** (tres, *three*): *three.* B 671.

**τρέπω**, aor. **ἔτρεψε**, (**ἔ**)**τραπε**, perf. partic. **τετραμμένοι**: *turn, turn from* (*my*) *purpose;* mid. *turn myself, turn.* E 605.

**τρέφω**, aor. **θρέψε** and **ἐτραφέτην**, aor. pass. **τράφη, τράφεν** [**ἐτράφησαν**]: *nourish, nurture, rear.* The 2d aor. is intrans., *grew up.* A 251.

**τρέχω**, aor. **ἔδραμε**: *run.* E 599.

**τρέω** (*terror*): *flee in fright.* E 256.

**τρήρων, -ωνος** (**τρέω**): *timid.* E 778.

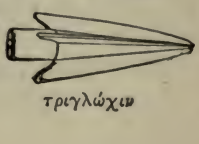
**τρητός**: of uncertain meaning; perhaps *inlaid*, with reference to decorations; perhaps *pierced*, with reference to the holes in the framework of the bedstead for the straps which supported the mattress. Γ 448.

**Τρηχίς, -ῖνος**: *Trachis*, a Thessalian town near Thermopylae. B 682.

**Τρῆχος**: an Aetolian. E 706.

**τρηχύς, -εῖα**: *rough, uneven, jagged.*

**τρι-γλώχῖν, -ῖνος**: (*three-edged*), *three-barbed.* E 393.



τριγλώχιν

**τρίζω**, perf. partic. **τετρῑγῶτας**: *make a shrill noise.* **τετρῑγῶτας ἐλεεινά**: *uttering piteous cries.* B 314.

**τριήκοντα**: *thirty.* B 516.

**Τρίκ(κ)η**: *Tricca*, Thessalian town. B 729, Δ 202.

**τρι-πλῆ** (triplex): *threefold.* A 128.

**τρίς**: *three times, thrice.* A 213.

**τρισ-καί-δεκα**: *thirteen.* E 387.

**τρίτατος** (**τρίτος**) 3: *third.* **τρίτατοι**: *those of the third generation.* A 252.

**Τρῑτογένεια**: *Trito-born.* Epithet of Athena (Minerva). Δ 515. It is perhaps best treated as a proper name.

**τρίτον**, with **τό**: *third, for the third time.* Γ 225, Z 186.

**τρίχα** (**τρίς**): *in three parts. Cf.* **τριχθά**.

**τρίχες**: nom. pl. of **θρίξ**, *hair.* Γ 273.

**τριχθά** (**τρίχα**, § 30 *i*): *in three parts, into three pieces.* Γ 363.

**Τροιζήν**, **-ῆνος**: *Troezen*, town in Argolis, near the coast. B 561.

**Τροίζηνος**: son of Ceas, father of Euphemus. B 847.

**Τροίη**: (1) *sc.* **γῆ**, the *Troad*, in the northwest corner of Asia Minor, with Ilios as its capital. B 162, 237, Γ 74, 257, Δ 175, Z 315. (2) *Sc.* **πόλις**, *Ilios, Troy* itself. A 129, B 141.

**τρόμος** (**τρέμω**): *trembling.* Γ 34.

**τροχός** (**τρέχω**): *wheel.* Z 42.

**τρυ-φάλεια** (**φάλος**): *helmet.* Γ 376.

**Τρῳαί** or **Τρῳάδες**, pl.: *Trojan women.*

**Τρῶες**, **-ων**, pl.: *Trojans.* A 256.

**Τρώιος**: *of Tros.* E 222. **Τρώιοι ἵπποι**: horses which Zeus gave to Tros in exchange for Ganymed.

**Τρῳός** 3: *Trojan.* (Or, **Τρῷος**.)

**Τρώς**, gen. **Τρωός**: *Tros*, king of Troy, son of Erichthonius, father of Ilus, Assaracus, and Ganymed. E 265. See § 7 *e*.

**τυγχάνω**, aor. partic. **τυχήσας**, 2d aor. (**ἔ**)**τυχε** (**τύχη**): *hit, hit upon.* **μὶν οὖτα τυχών**: *hit and wounded him.* **τύχε ἀμάθοιο βαθείης**: *struck in deep sand.* Δ 106, E 587.

**Τῡδεΐδης**: *son of Tydeus*, Diomed. E 1, 281.

**Τῡδεύς**: *Tydeus*, son of Oeneus of Calydon, brother of Meleager (B 642), father of Diomed. Having slain some kinsman, he fled to Argos, where he married a daughter of King Adrastus. He was one of the 'Seven against Thebes.' B 406, Δ 365 ff., E 126, 800 ff., Z 222.

**τυκτός** (**τεύχω**) 3: *well made.* **τυκτὸν κακόν**: *a thorough evil.* E 831.

**τύμβος** (*tomb*): *burial mound.*

**τύνη** [**σύ**], 2d pers. pron.: *thou.*

**τυπή** (**τύπτω**): *blow.* E 887.

**τύπτω**, aor. **τύψε**: *smite, strike.*

**τυτθός**: *little, young.* **τυτθόν**: *a little.* **οὐδὲ τυτθόν**: *not even a little.*

**τυφλός** (*deaf, dumb*): *blind.* Z 139.

**Τυφωεύς**, **-έος**: *Typhoeus*, a giant buried by Zeus beneath a mountain. His efforts to rise cause earthquakes. B 782 ff.

**τύχε**, **τυχήσας**: aor. of **τυγχάνω**, *hit.* Δ 106, E 587.

**τῷ** or **τῶ**, adv.: *then, therefore.*

**τῶς**, adv.: *thus.* **τῶς** is related to **ὥς** as **τοί** to the article **οἱ**. Γ 415.

## Υ

**Ὑάμπολις**: town in Phocis. B 521.

**ὕβρις, -ιος**: *insulting conduct, insolence.* A 203.

**ὑγρός** (*hygrometer*) 3: *watery, liquid.* A 312, E 903.

**ὕδρος** (*otter*): *water snake.* B 723.

**ὕδωρ**, gen. **ὕδατος** (*wet*): *water.*

**υἱός**, gen. **υἱος**, dat. **υἱ, υἱέϊ**, acc. **υἱόν**, voc. **υἱέ**, dual **υἷε**, nom. pl. **υἷες, υἱέες, υἱεῖς**, dat. **υἱάσι**, acc. **υἱέας, υἷας**: *son.* See § 37 *c.* A 21, 162, B 20.

**υἱωνός** (**υἱός**): *son's son.* E 631.

**Ὕλη** and **Ὕλη**: *Hyle*, town on a height near Lake Copaïs. B 500, E 708.

**ὕλη** (silva): *wood, forest.* Γ 151.

**ὑλή-εις, -εσσα**: *woody.* Z 396.

**ὑμεῖς** or **ὔμμες**, gen. **ὑμείων**, dat. **ὑμῖν, ὔμμι(ν)**, pl. 2d pers. pron.: *you, ye.* § 42 *a.* A 274, Δ 348.

**ὑμέτερος** or **ὑμός** (**ὑμεῖς**) 3: *your.*

**ὑπαί**: for **ὑπό**, *under.* § 55 *d.*

**ὑπ-αΐσσω**, aor. partic. **ὑπαΐξας**: *dart from under.* B 310.

**ὑπ-αντιάω**, aor. partic. **ὑπαντιάσας**: *face, meet.* Z 17.

**ὕπατος** (summus) 3: *most high.* E 756.

**ὑπ-έδεισαν**: aor. of **ὑποδείδω**, *fear* a superior power. A 406.

**ὑπ-είκω**, fut. **ὑπείξομαι**, aor. subjv. **ὑποείξομεν**: *concede, yield, give way.* A 294, Δ 62.

**ὑπειρ-έχω**: for **ὑπερέχω**, *hold over, tower above.* B 426, Γ 210.

**ὑπείρ-οχος**: *preëminent.* Z 208.

**Ὑπείρων, -ονος**: a Trojan, slain by Diomed. E 144.

**ὑπ-έκ**: *out from under, away from.*

**ὑπ-εκ-φέρω**, impf. **ὑπεξέφερον**: *bear out of, carry away from.* E 318.

**ὑπ-εκ-φεύγω**, aor. **ὑπέκφυγε**: *escape.* E 22, Z 57.

**ὑπ-ένερθε(ν)**, adv.: *beneath, from under.* With gen. B 150.

**ὑπέρ** (super, *over*), prep. with acc. and gen.: *over, above, beyond, contrary to.*

(1) With acc. **ὑπὲρ ὦμον ἤλυθε ἀκωκὴ ἔγχεος**: *the spear point came above* (over) *the shoulder;* **ὑπὲρ αἶσαν**: *beyond what is fitting;* **ὑπὲρ ὅρκια**: *contrary to the compacts.*

(2) With gen. **στῆ ὑπὲρ κεφαλῆς**: *took his stand above* (*his*) *head;* **στέρνον ὑπὲρ μαζοῖο**: *breast above the nipple;* **ἑκατόμβην ῥέξαι ὑπὲρ Δαναῶν**: *sacrifice a hecatomb in behalf of the Greeks;* **ὑπὲρ σέθεν αἴσχε' ἀκούω**: *I hear reproaches on thy account* (*about thee*).

**ὕπερ**: for **ὑπέρ**, when it follows its case. § 55 *c.* E 339.

**ὑπερ-άλλομαι**, aor. partic. **ὑπεράλμενος**: *leap over.* E 138.

**ὑπερ-βασίη** (**ὑπερβαίνω**): *transgression.* Γ 107.

**Ὑπέρεια**: *Hyperēa*, spring at Pherae in Thessaly. B 734, Z 457.

**ὑπερ-έχω** or **ὑπειρέχω**, aor. subjv. **ὑπέρσχῃ**: *hold over, tower above.* **οἱ χεῖρας ὑπείρεχε**: *held his hands over him, i.e. defended him.* E 433.

**ὑπερ-ηνορέων, -οντος** (**ὑπέρ, ἀνήρ**): *haughty.* Δ 176.

**Ὑπερησίη**: an Achaean town on the Corinthian Gulf. B 573.

**ὕπερθε(ν)**: *above, on top.* B 218.

**ὑπέρ-θῡμος**: *high-spirited.* B 746.

**ὑπερ-κύδαντες**: *glorying overmuch, exulting;* pl. of ὑπερκύδας (κῦδος).

**ὑπερ-μενής, -ές** (μένος): *all powerful.* Epithet of Zeus. B 116.

**ὑπέρ-μορα**: *beyond what is fated.*

**ὑπεροπλίη**: *arrogance;* pl. *arrogant acts.* A 205.

**ὑπέρ-σχῃ**: aor. subjv. of ὑπερέχω, *hold over.* Δ 249.

**ὑπερφίαλος**: *insolent, man of violence.*

**ὑπερώιον** (ὑπέρ): *upper chamber.*

**ὑπ-έστην, ὑπέσταν** [ὑπέστησαν]: aor. of ὑφίστημι, *promise.* B 286.

**ὑπ-έχω**, aor. partic. ὑποσχών: *hold under, put* mares to the stallion.

**ὑπ-ήνεικαν**: aor. of ὑποφέρω, *bear away* from danger. E 885.

**ὑπ-ισχνέομαι**, aor. imv. ὑπόσχεο, aor. inf. ὑποσχέσθαι: *promise.* A 514.

**ὕπνος** (somnus): *sleep.* B 19.

**ὑπό** and **ὑπαί** (§ 55 *d*) (sub), adv. and prep.: *under, beneath.* ὑπὸ ᾖρεον ἔρματα νηῶν: *took props from under the ships.* ὑπὸ δ' ἔρματα τάνυσσαν: (*stretched*) *placed props beneath.* ὑπαὶ ἴδεσκε: *always looked down.* ὑπὸ τρόμος εἷλεν Ἀχαιούς: *trembling seized the Greeks beneath* (*i.e. in their knees*). ὑπὸ χθὼν κονάβιζε: *the earth rumbled beneath.* ὑπὸ Τρῶες κεκάδοντο: *the Trojans withdrew before* (*him*).

(1) With acc. ὑπὸ σπέος ἤλασε μῆλα: *drove his flock under* (the shelter of) *a cave;* ὑπὸ ζυγὸν ἤγαγε: *led under the yoke;* ὑπὸ Ἴλιον ἦλθε: *came under the walls of* (*i.e. to*) *Ilios;* ὑπὸ τεῖχος ἀγαγόντα: *leading under the wall;* ὑπ' ὀστέον ἤλυθ' ἀκωκή: *the point penetrated to the bone;* ὑπὸ Κυλλήνης ὄρος: *at the foot of Mt. Cyllēne;* ὑπαὶ πόδα Ἴδης: *at the foot of Mt. Ida.*

(2) With dat. ὑπὸ πλατανίστῳ: *under a plane tree;* ὑπ' οὐρανῷ: *beneath the heavens;* ὑπὸ Τμώλῳ: *at the foot of Mt. Tmolus;* εἶσαν ὑπὸ φηγῷ: *placed under an oak;* ὑπὸ χερσί, ὑπὸ δουρί: *under* (*i.e. by*) *hands, spear;* ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες: *the ranks were driven before the son of Tydeus;* θεῶν ὑπὸ πόμπῃ: *conducted by the gods;* Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε Ἄλκηστις: *Eumelus, whom Alcestis bore to Admetus.*

(3) With gen. *under, by.* ὑπὸ τελαμῶνος: *under the strap;* θνήσκοντες ὑφ' Ἕκτορος: *slain at the hands of Hector;* νῆες κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν: *the ships resounded as the Greeks shouted* (*as a result of their shouting*); θεινόμεναι ὑπὸ Λυκούργου: *smitten by Lycurgus;* πέλεκυς εἶσιν διὰ δουρὸς ὑπ' ἀνέρος: *the axe* (*goes*) *is driven through a beam by a man.*

**ὕπο**: for ὑπό in some instances when it follows its case. § 55 *c.*

**ὑπο-βλήδην**: *interrupting.* A 292.

**ὑπο-δείδω**, aor. ὑπέδεισαν, plpf. ὑπεδείδισαν: *fear, shrink before.*

**ὑπο-δέχομαι**, aor. ὑπεδέξατο: *receive,*

**ὑπό-δρα** (δέρκομαι): *askance, darkly.* A 148, B 245, Δ 349.

**ὑπο-εἴξομεν**: aor. subjv. of ὑπείκω, *yield, give way.* Δ 62.

**Ὑποθῆβαι**: *Lower Thebes,* situated on the plain. B 505.

**ὑπο-κύομαι**, aor. partic. ὑποκῡσαμένη: *become pregnant, conceive.*

**ὑπο-λευκαίνομαι**: *grow white.* E 502.

**ὑπο-λύω**, aor. ὑπέλῡσε, ὑπελύσαο: *loose beneath, loose from under, loose by stealth.*

**ὑπο-μένω**, aor. ὑπέμειναν: *stand my ground.* E 498.

**ὑπο-πεπτηῶτες**: perf. partic. of ὑποπτήσσω, *crouch under.* § 49 *a.*

**ὑποπλάκιος** 3: *lying at the foot of Mt. Placus.* Z 397.

**ὑπο-στεναχίζω**: *groan beneath, rumble beneath.* B 781.

**ὑπο-στρέφω**, aor. opt. ὑποστρέψειας: *turn around, turn back.* E 581.

**ὑπό-σχεο**, ὑποσχέσθαι: aor. of ὑπισχνέομαι, *promise.* A 514, Z 93.

**ὑπό-σχεσις**, -ιος (ὑπισχνέομαι): *a promise.* B 286, 349.

**ὑπο-σχών**: aor. partic. of ὑπέχω, *hold under.* E 269.

**ὑπό-τροπος**: *coming back, back.*

**ὑπο-φέρω**, aor. ὑπήνεικαν: *bear away from under* impending danger.

**ὑπο-χωρέω**, aor. ὑπεχώρησαν: *retire, withdraw.* Z 107.

**ὑπ-όψιος** (ὄψομαι): *despised, an object of contempt.* Γ 42.

**ὕπτιος** (supinus): *on one's back, backwards, supine.* Δ 108.

**Ὑρίη**: Boeotian town near Tanagra. B 496.

**Ὑρμίνη**: town in the northern part of Elis. B 616.

**Ὑρτακίδης**: *son of Hyrtacus,* Asius. B 837 f.

**ὑσμίνη**, local dat. ὑσμῖνι: *battle, conflict.* B 40, 863.

**ὑσμίνην-δε**: *to battle.* B 477.

**ὕστατος** 3: superl. of ὕστερος, *last, hindmost.* ὕστατα, adv.: *for the last time.* A 232, E 703.

**ὕστερος**: *later.* ὕστερον: adv.

**ὑφαίνω** (*web, woof*): *weave.* πᾶσιν ὕφαινον: "set forth before all."

**ὑφ-ηνίοχος**: *charioteer.* Z 19.

**ὑφ-ίημι**, aor. partic. ὑφέντες: *let down, lower.* A 434.

**ὑφ-ίστημι**, aor. ὑπέστην, ὑπέσταν [ὑπέστησαν]: *promise.* B 286.

**ὑψ-ερεφής**, -ές: *high-roofed.* E 213.

**ὑψηλός** (ὕπατος) 3: *high.* B 395.

**Ὑψήνωρ**, -ορος: a Trojan, son of Dolopion. E 76.

**ὑψ-ηχής**, -ές (ἠχέω): *loudly neighing.*

**ὑψι-βρεμέτης** (βρέμω): *high-thunderer.* Epithet of Zeus. A 354.

**ὑψί-ζυγος** (ζυγόν): *high-throned.* Epithet of Zeus. Δ 166.

**ὑψί-πυλος** (πύλη): *high-gated.*

**ὑψ-όροφος** (ἐρέφω): *high-roofed.*

**ὑψοῦ**, adv.: *high.* A 486, Z 509.

## Φ

**φάανθεν** [ἐφάνθησαν, § 44 *m*]: aor. of φαείνω, *flash, gleam.* A 200.

**φάγε**: aor. of ἐσθίω, *eat.* B 317.

**φαεινός** (φάος) 3: *flashing, shining.*

**φαείνω**, aor. pass. φάανθεν [ἐφάνθησαν]: *gleam. Cf.* φαίνω.

**φαίδιμος**: *illustrious, glorious.* Z 27.

**φαίην, φαῖμεν**: opt. of *φημί, say.*

**Φαῖνοψ, -οπος**: *Phaenops.* E 152.

**φαίνω**, aor. **ἔφηνε**, aor. pass. (**ἐ**)**φάνη**, perf. sing. **πέφανται**: *show, cause to appear;* pass. *appear.* A 477.

**Φαῖστος**: son of Borus, an ally of the Trojans. E 43.

**Φαιστός**: Cretan town. B 648.

**φάλαγξ, -αγγος** (*phalanx*), fem.: *rank, column.* B 558, Γ 77.

**φάλος**: *horn* of metal on the helmet which strengthened the helmet and caught the blow of a sword. Z 9. *Cf.* **τετραφάληρος**.

**φάν** [**ἔφασαν**]: impf. of *φημί, say (think).* Z 108.

**φάνη, φανέντα**: *appeared;* aor. pass. of *φαίνω, show.* Γ 31.

**φάος, -εος** [**φῶς**]: *light, light of safety.*

**φαρέτρη**: *quiver.* A 45.

**Φᾶρις, -ιος**: Laconian town. B 582.

**φάρμακον** (*pharmacy*): *drug, herb.*

**φᾶρος, -εος**: a linen *cloak,* worn only by princes. See **χλαῖνα**.

**φάσαν, φάτο** [**ἔφη**] impf., **φάσθαι** inf.: of *φημί, say, assert.* B 278.

**φάσγανον** (**σφάζω**): *sword.* A 190.

**φάτνη**: *manger.* Z 506.

**φέβομαι**: *flee.* *Cf.* **φόβος**.

**Φείδιππος**: grandson of Heracles. B 678.

**φείδομαι**: *spare* (with gen.). E 202.

(**φεν**), aor. **ἔπεφνε, πεφνέμεν**, perf. pl. **πέφανται**: *kill, slay.* *Cf.* **φόνος**.

**Φενεός**: Arcadian town. B 605.

**Φεραί**: Thessalian town. B 711.

**Φέρεκλος**: son of Tecton. E 59.

**φέριστος**: *best.* **φέριστε**: *good sir.*

**φέρτατος**, superl.: *best, bravest.*

**φέρτερος**, comp.: *better, more powerful.* A 169, 186.

**φέρω**, fut. **οἴσει**, aor. subjv. **ἐνείκω**, aor. inf. **οἰσέμεναι** (§ 48 *i*) (fero, *bear*): *carry, bear, bring, carry off, draw.*

**φεύγω**, fut. **φεύξονται**, aor. **φύγον**, perf. partic. **πεφυγμένον** (fugio): *flee, escape.* B 175.

**φῆ** [**ἔφη**, § 43 *b*]: impf. of *φημί, say.*

**φή**: *as, like as.* B 144.

**Φηγεύς, -ῆος**: son of Dares, slain by Diomed. E 11 ff.

**φήγινος**: *of oak.* E 838.

**φηγός** (fagus): *oak tree, oak.*

**φημί**, opt. **φαίην**, partic. **φάντες**, 2d sing. impf. **ἔφησθα** [**ἔφης**], 3d sing. **φῆ** [**ἔφη**], 3d pl. **φάν** [**ἔφασαν**] (fateor): *say, assert, believe* (often of an incorrect view). See **εἶπον** and **εἴρω**. B 129, 248.

**φήρ**, gen. **φηρός** (fera): the Thessalian form of **θήρ**, *wild animal.* It is used by Homer only of centaurs. The centaurs are not described by Homer, but their dual nature (half horse and half man) seems not yet developed in the story.

**Φηρή**: at or near the site of the modern Kalamata, at the head of the Messenian Gulf. E 543.

**Φηρητιάδης**: *son* (or *grandson*) *of Pheres.* B 763.

**φθάνω**, aor. partic. **φθάμενος**: *get the start of, anticipate.* **μ' ἔβαλε φθάμενος**: *hit me first.* E 119.

**Φθίη**: *Phthia.* (1) Thessalian town on the Sperchēüs, home of Peleus.

B 683. (2) Country about the town. A 155, 169.

**Φθίηνδε**: *to Phthia.* A 169. § 33 *e.*

**φθινύθω**, iterative impf. **φθινύθεσκε**: *consume, pine, waste away, perish.*

**φθίνω**, fut. **φθίσει**, plpf. **ἐφθίατο**: *waste away, pine, perish, die;* fut. *destroy, kill.* Z 407.

**Φθιρῶν** or **Φθειρῶν**: a mountain in Caria. B 868.

**φθῖσ-ήνωρ, -ορος** (**ἀνήρ**): *man-destroying.* B 833.

**φθογγή** (*diphthong*): *voice.* B 791.

**φθόγγος**: *voice.* E 234.

**φθονέω**: *grudge, deny.* Δ 55.

**-φι(ν)**: inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case. § 33 *a.*

**φιλέω**, iterative impf. **φιλέεσκεν**, aor. **φίλησα, ἐφίλατο**, imv. **φῖλαι, φίληθεν** [**ἐφιλήθησαν**]: *love, entertain* as a friend, *receive hospitably.*

**φιλο-κτεανώτατος** (**κτέανον**), superl.: *most greedy of gain.* A 122.

**Φιλοκτήτης**: *Philoctetes,* a famous bowman, who had the bow and arrows of Heracles. B 718.

**φιλο-μμειδής, -ές** (*smile*): *laughter-loving.* Epithet of Aphrodite. Δ 10.

**φίλος** 3: *dear, beloved, pleasing;* as subst. *a friend.* Superl. **φίλτατος**. **φίλος** is often used in Homer in a familiar tone, where the less emotional Eng. idiom would not use *dear,* but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind. A 86, B 56.

**φιλότης, -ητος**: *love, friendship, hospitality.* B 232, Γ 73.

**φίλως**: *gladly.* § 56 *c.* Δ 347.

**φλόγεος** (**φλόξ**, fulgeo): *flashing.*

**φλοιός**: *bark* of a tree. A 237.

**φλοῖσβος**: *din of battle.* E 322.

**φοβέομαι**, aor. **φόβηθεν** [**ἐφοβήθησαν**], **φοβηθείς** (**φόβος**): *flee in fright.* § 17. Z 135.

**φόβον-δε**: *to flight.* E 252.

**Φόβος**: *Flight,* brother of Terror (**Δειμός**). Δ 440. See **Ἄρης**.

**φόβος**: *flight.* Not simply *fright.*

**Φοῖβος**: *Phoebus* (*shining?*). Epithet of Apollo. A 43.

**φοῖνιξ, -ῑκος**: *purple.* Δ 141, Z 219.

**φοιτάω**, impf. **φοίτων** [**ἐφοίτων**]: *go to and fro, wander up and down.* B 779.

**φολκός** (falx): *bandy legged.* B 217.

**φόνος**: *slaughter. Cf.* **φεν-**.

**φοξός**: *peaked.* B 219.

**φορβή**: *fodder.* E 202.

**φορέω**, iterative impf. **φορέεσκον**, inf. **φορέειν** and **φορῆναι** (§ 47 *h*) (**φέρω**): *bear, carry, wear, draw, carry off.* B 107.

**Φόρκῡς, -ῡνος**: a leader of the Phrygians. B 862.

**φόρμιγξ, -ιγγος**, f.: *lyre.* A 603.

**φόως** or better **φόος** (φάος, φῶς): *light, i.e. help, safety.*

**φόωσ-δε**: *to the light.* B 309.

**φράζομαι**, aor. imv. φράσαι (φρήν): *make clear to (my)self, consider, plan, think.* A 83, 554.

**φρήν**, gen. φρενός, fem.: *the diaphragm* as seat of intelligence and feeling, *mind, heart;* often in pl. A 103, B 33, Γ 45, 442.

**φρήτρη**, dat. φρήτρη-φιν (§ 33 *a*) (frater): *brotherhood, clan.* B 363.

**φρίσσω**, perf. partic. as pres. πεφρῖκυῖαι: *bristle.* Δ 282.

**φρονέω** (φρήν): *think, consider, plan.* φίλα φρονέων, ἐὺ φρονέων: *well-disposed, friendly.* A 73, Δ 219.

**Φρύγες**, pl.: *Phrygians.* B 862, Γ 185.

**Φρυγίη**: *Phrygia,* district of Asia Minor. Γ 184.

**φῦ** [ἔφυ]: *grew;* 2d aor. of φύω, *put forth.* ἔν οἱ φῦ χειρί: (*grew to*) *clung to his hand.* Z 253.

**φύγε, φύγοι**: *escape;* aor. of φεύγω, *flee.* Δ 350, Z 59.

**φυή** (φύω): *form, nature.* B 58.

**Φυλάκη**: Thessalian town. B 695 ff.

**Φῡλακίδης**: *son of Phylacus,* Iphiclus. B 705.

**Φύλακος**: *Phylacus,* a Trojan. Z 35.

**φυλάσσω** (φύλαξ): *guard, watch.*

**Φῡλεΐδης**: *son of Phyleus,* Meges. B 628.

**Φυλεύς**: *Phyleus,* son of Augēas, father of Meges. B 628.

**φύλλον** (φύω, folium): *leaf.* A 234.

**φῦλον** (φύω): *tribe, race.* B 363.

**φύλοπις, -ιδος**: *din of battle, battle field.* Δ 82, Z 1.

**φῡσιάω**, partic. φυσιόωντας: *snort.*

**φῡσίζοος** (φύω, ζωή): *life-giving.*

**φῡταλιή** (φυτόν): *fruit land, vineyard* or *orchard land.* Z 195.

**φυτεύω**, aor. ἐφύτευσαν (φυτόν): *set out, plant.* Z 419.

**φύω**, fut. φύσει, 2d aor. φῦ, perf. πεφύασι, plpf. πεφύκει (fui, *be*): *put forth, cause to grow;* 2d aor. and perf. *grow,* and also φύει in Z 149.

**Φωκεῖς**, gen. Φωκήων, pl.: *Phocians, people of Phocis.* B 517.

**φωνέω**, aor. φώνησεν (φωνή): *speak, let one's voice sound.* μὲν φωνήσας προσηύδα: *he lifted up his voice and addressed him.* A 201, 333.

**φωνή** (φημί, *-phone*): *voice.* Γ 161.

**φώς**, gen. φωτός: *man.* Γ 53.

## X

**χ'**: for κέ. Γ 53, E 351.

**χάζομαι**, aor. κεκάδοντο (§ 43 *e*), aor. partic. χασσάμενος: *withdraw, give way.* Δ 497, 535.

**χαίνω**, aor. opt. χάνοι: *yawn.* Δ 182.

**χαίρω**, aor. ἐχάρη, χάρησαν, aor. opt. χαρείη, κεχαροίατο (*yearn*): *rejoice, am delighted.* χαίρετε: *hail,* the customary form of greeting.

**χαίτη**, pl.: *hair, mane.* Z 509.

**χαλεπαίνω**: *am angry.* B 378.

**χαλεπός** 3: *hard, harsh, cruel.* A 546.

**χαλκεο-θώρηξ, -ηκος**: *clad in bronze.*

**χάλκεος** or **χάλκειος** 3: *of bronze, bronze, bronze pointed* (of a spear).

**χαλκεό-φωνος**: *with brazen voice, loud-voiced*, of Stentor. E 785.

**χαλκεύς**: with ἀνήρ, *smith, worker in bronze.* Δ 187.

**χαλκ-ήρης, -ες**: *bronzed, fitted with bronze, bronze-tipped.* Γ 316.

**Χαλκίς, -ίδος**: *Chalcis.* (1) Principal town of Euboea. B 537. (2) Aetolian town. B 640.

**χαλκο-βατής, -ές**: *with bronze* (covered) *threshold.* A 426.

**χαλκο-κορυστής** (κορύσσω): *helmeted with bronze, in bronze armor.*

**χαλκός**: *bronze, copper; bronze tool, sword* (*cf.* the Eng. use of *steel*), *armor.* Bronze was the most important metal of the Homeric age for armor, weapons, tools, and utensils. Iron was but little used.

**χαλκο-χίτων, -ονος**: (*with bronze tunic*), *bronze-clad.* A 371.

**Χαλκωδοντιάδης**: *son of Chalcodon,* Elephēnor, leader of the Abantes. B 541, Δ 464.

**χαμάδις** (χθών, humi): *to the ground.* Γ 300.

**χαμᾶζε**: *to the ground.* § 33 *e.* Γ 29.

**χαμαί**: *on the earth, on the ground.*

**χανδάνω**, aor. ἔχαδε (prehendo): *check, contain.* Δ 24.

**χάνοι**: aor. opt. of χαίνω, *yawn.*

**χαράδρη**: *ravine.* Δ 454.

**χάρη, χαρείη**: aor. of χαίρω, *rejoice.*

**χαρί-εις, -εντος**: *graceful, beautiful, pleasing;* superl. χαριέστατος.

**χαρίζομαι**, aor. opt. χαρίσαιτο, perf. partic. κεχαρισμένε (χαίρω): *do a favor, gratify, give gladly.* χαριζομένη, *in order to please;* pass. *am dear.* ἐμῷ κεχαρισμένε θυμῷ: *delight of my heart.* E 243.

**χάρις, -ιτος**, acc. χάριν: *grace, favor.*

**Χάριτες**, pl.: *the Graces,* goddesses of grace and beauty. E 338.

**χάρμα, -ατος** (χαίρω): *joy, delight.*

**χάρμη** (χαίρω): (*joy of battle*), *battle.*

**Χάροπος**: father of Nireus. B 672.

**χασσάμενος**: aor. partic. of χάζομαι, *withdraw, give way.* Δ 535.

**χατίζω**: *lack, desire.*

**χείμαρρος** (ῥέω): *swollen with rains and melted snow.*

**χειμέριος** 3: *of winter, wintry.* B 294.

**χειμών, -ῶνος** (hiems): *winter.* Γ 4.

**χείρ**, gen. χειρός, dat. pl. χείρεσσι or χερσί: *hand, arm.* χεῖρας ἀνασχών: *with uplifted hands.* This was the usual attitude of prayer. A 450.

χεῖρας ἀνασχών

**Χείρων, -ωνος**: *Chiron,* 'the most just of the centaurs,' famous for his knowledge of medicine and divination, teacher of Asclepius (Aesculapius) and Achilles. Δ 219, Λ 832.

**χερειότερος**, comp.: *worse, inferior.*

**χερείων, -ονος**, comp.: *worse, inferior.* τὰ χερείονα νικᾷ: *worse plans prevail.*

**χέρης**, dat. χέρηι, acc. χέρηα, comp.:

*worse, inferior, an inferior, a subject, a man of low degree.*

**χερμάδιον**: *stone* for throwing.

**χερ-νίπτομαι**, aor. χερνίψαντο (χείρ): *wash (my) hands.* A 449.

**χερσί**: dat. pl. of χείρ, *hand.*

**χέρσος**, fem.: *the land, shore.*

**χέω**, aor. ἔχεεν or ἔχευε, χύντο, perf. κέχυνται, plpf. κέχυτο (fundo, *gush*): *pour, heap* (of a funeral mound), *throw into a heap.* σὺν ὅρκια ἔχευαν: *broke (threw into a disorderly heap) the oaths.* ἀμφὶ υἱὸν ἐχεύατο πήχεα: *threw (her) arms about (her) son.* δάκρυ χέων: *weeping.* Γ 270.

Χίμαιρα

**χήμεῖς**: for καὶ ἡμεῖς, *we also.* § 26.

**χήν**, gen. χηνός (anser): *goose.* B 460.

**χήρη**: *bereft, widowed, widow.* Z 408.

**χηρόω**, aor. χήρωσε (χήρη): *empty, make deserted.* E 642.

**χηρωστής**: *distant relative,* "next of kin." E 158.

**χῆτος, -εος**: *lack, want.* Z 463.

**χθιζός** (heri), adj.: *yesterday,* hesternus. § 56 *a.* χθιζά: adv.

**χθών**, gen. χθονός (χαμαί, humus): *earth, ground.*

**Χίμαιρα**: *the Chimaera,* a monster slain by Bellerophon; described in Z 179 ff.

**χίμαιρα**: *a she-goat.* Z 181.

**χιτών, -ῶνος** (Phoenician *Kitonet* = *linen; cotton*): *tunic* of linen; the principal male garment, often the only garment worn at home. The χιτών worn under the warrior's armor was short; that worn in peace was long 'and ungirt.'

**χλαῖνα** (laena): *cloak, woolen mantle.* This was often dyed purple.

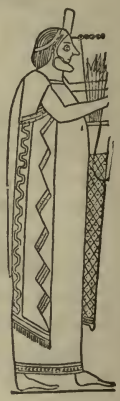
**χολάς, -άδος**, fem. pl.: *entrails, guts.* Δ 526.

**χόλος**: (*gall*), sudden *anger.* A 387.

**χολόω**, fut. inf. χολωσέμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμένον, fut. κεχολώσεται, aor. pass. χολώθη (χόλος): *anger, vex.* Pass. and mid. *am angry.* A 78.

**χολωτός**: *angry.* Δ 241.

**χορόν-δε**: *to the dance.* Γ 393.



χλαῖνα

**χορός** (*chorus*): (*yard, place of dance*), *dance.* Γ 394.

**χραισμέω**, aor. χραῖσμε: *avail, help, ward off* a foe from another.

**χραύω**, aor. subjv. χραύσῃ: *wound slightly, graze.* E 138.

**χρειώ, -οῦς** (χρή): *need.* A 341.

**χρή**: *necessity.* Generally used like χρή ἐστι: *it is necessary, one ought.*

**Χρομίος**: (1) son of Priam slain by Teucer. E 160. (2) Son of Neleus and Chloris. Δ 295, λ 286. (3) A Lycian, slain by Odysseus. E 677.

**Χρόμις, -ιος**: a leader of the Mysians. B 858.

**χρόνος** (*chronometer*) : *time*. B 299.

**χροός** gen., **χρόα** acc. : of χρώς, *skin, body*. Δ 130.

**χρῡσ-άμπυξ, -υκος** : *with golden frontlet* (*headband*). *I.e.* the straps were adorned with gold. E 358.

**χρῡσ-ἄορος** (ἄορ) : *with golden sword*.

**χρύσε(ι)ος** 3 : *golden*. A 246, Δ 111.

**Χρύση** : *Chrysa*, town on the coast of the Troad with a temple to Apollo. A 37, 100, 390, 431, 451.

**Χρῡσηίς, -ίδος** : *daughter of Chryses*, captured by Achilles and given to Agamemnon. A 111, 143, 182, 310, 369, 439. She is never called by her own name, and the 'patronymic' may have meant originally only 'maiden from Chrysa.' *Cf.* Βρισηίς. The demand for her return to her father caused the quarrel of the princes.

**χρῡσ-ήνιος** : *flashing with gold*. Perhaps, *with golden reins* (ἡνία). Epithet of Artemis. Z 205.

**Χρύσης** : *Chryses*, priest of Apollo at Chrysa. A 11, 370, 442, 450.

**χρῡσό-θρονος** : *golden-throned*. A 611.

**χρῡσός** : *gold*. B 875, Z 48.

**χρώς**, gen. χροός : *skin, body*. Δ 510.

**χύντο** : aor. of χέω, *pour*. Δ 526.

**χυτός** (χέω) 3 : *heaped up*. Z 464.

**χωλός** : *lame*. B 217.

**χώομαι**, aor. ἐχώσατο : *am angry, am full of rage*. A 64.

**χωρέω**, aor. χώρησαν : *give way*.

**χώρη** : *place*. Z 516.

**χῶρος** : *place, space*. Γ 315.

## Ψ

**ψάμαθος** (ἄμαθος), fem. : *sand*. A 486.

**ψεδνός** 3 : *sparse*. B 219.

**ψευδής, -ές** (ψεύδομαι) : *false, liar*. Δ 235.

**ψεύδομαι**, aor. partic. ψευσαμένη : *lie*. ψευδόμενοί φασι : *say falsely*.

**ψεῦδος, -εος** : *lie, deceit*. B 81.

**ψῡχή** : *breath, soul, life*. τὸν δ' ἔλιπε ψυχή : *the breath of life left him, i.e. he fainted*. E 296.

**ψυχρός** : *cold*. E 75.

## Ω

**ὦ**, interjection : *O*, used before the vocative.

**ὤ**, interjection followed by μοί or πόποι, expressing surprise or displeasure : *oh! alas!* A 254, 414.

**ὧδε** : *thus, in this way, as follows*. ὧδε . . . ὡς : *so . . . as, as . . . as*, or ὡς . . . ὧδε : *as . . . so*. Γ 224.

**ὠθέω**, aor. ὦσε(ν), ὦσατο : *thrust, drive off*. A 220.

**ὠίγνυντο** : impf. of οἴγνυμι, *open*. B 809.

**ὦκα** (ὠκύς), adv. : *quickly, swiftly*.

**Ὠκαλέη** : Boeotian village. B 501.

**Ὠκεανός** : *Oceanus*, a broad stream which flowed about the earth. (2) God of this stream. A 423, Γ 5, E 6.

**ᾤκηθεν** [ᾠκήθησαν] : aor. of οἰκέω, *inhabit, colonize*. B 668.

**ὠκύ-μορος** : (*of early death*), *short-lived*. Superl. ὠκυμορώτατος. A 417.

**ὠκύ-πορος** : *swift, swiftly sailing* (of ships). A 421.

**ὠκύ-πους, -ποδος**: *swift-footed, fleet.*
**ὠκύ-ροος** (ῥέω): *swiftly flowing.*
**ὠκύς, ὠκέα** or **ὠκεῖα, ὠκύ**: *swift, fleet.*
**Ὠλενίη πέτρη**: said to be the peak of Mt. Scollis in Achaea near the frontier of Elis. B 617.
**Ὤλενος**: Aetolian town. B 639.
**ὤλεσα**: aor. of ὄλλυμι, *destroy, lose.*
**ὡμίλησα**: aor. of ὁμιλέω, *am with, associate with.* A 261.
**ὠμο-θετέω**, aor. ὠμοθέτησαν (ὠμός, τίθημι): *place pieces of raw meat* (upon).
**ὦμος**, gen. and dat. dual **ὤμοιϊν** (umerus): *shoulder.* A 45.
**ὠμός**: *raw, uncooked.* Δ 35.
**ὠμο-φάγος** (φαγεῖν): *raw-flesh-eating.*
**ᾤμωξεν**: aor. of οἰμώζω, *groan.* Γ 364.
**ὤνησας**: aor. of ὀνίνημι, *help, please.*
**ὤπασαν**: aor. of ὀπάζω, *grant.* Z 157.
**ὤπτησαν**: aor. of ὀπτάω, *roast.* A 466.
**Ὧραι**, pl.: *the Hours, Seasons,* door-keepers of Olympus. E 749.
**ὠρέξατο**: aor. of ὀρέγνυμι, *reach, stretch out.* E 851.
**ὥρεσσιν**: dat. pl. of ὄαρ, *wife.*
**ὥρη** (*year, hour*): *season* (of spring).
**ὥρμαινε**: impf. of ὁρμαίνω, *revolve, ponder.* A 193.
**ὡρμᾶτο** impf., **ὥρμησε** aor.: of ὁρμάω, *rush, hasten.* Γ 142.
**ὤρνυτο** impf., **ὦρσε, ὦρτο, ὤρορε** (§ 43 *f*) aor.: of ὄρνυμι, *rouse, excite;* mid. *arise, hasten.* A 10, Γ 13.
**ὥς** or **ὡς**, adv.: *thus, so, in this way.* **ὥς . . . ὡς**: *thus . . . as,* or **ὡς . . . ὥς**: *as . . . thus.* **ὡς αὔτως**: *thus in the same manner.*
**ὡς**, adv.: *as.*

(1) It introduces relative and comparative sentences in the sense of *as, like as,* often corresponding to a **ὥς, τῶς,** or **οὕτω.**

(2) As a conj. **ὡς** introduces (*a*) temporal sentences, *as, when;* (*b*) dependent declarative sentences, *how, that;* (*c*) purpose clauses, *in order that;* and (*d*) wishes, *O that, would that!*

When **ὡς** follows its noun in the sense of *like, as,* it is accented **ὥς**, *e.g.* **θεὸς ὥς**: *as a god.* When it thus follows the noun which it modifies, it generally makes the preceding syllable long by position. § 32 *a.*

**ὦσαν, ὥσατο**: aor. of ὠθέω, *thrust, drive off.* Δ 535, Z 62.
**ὡς εἰ**: *as if.* B 780.
**ὥς περ**: *just as.*
**ὥς τε**: *as, just as.* (Never, *so that.*)
**ὠτειλή**: *wound.* Δ 140.
**Ὤτος**: son of Poseidon (Neptunus), brother of Ephialtes. E 385.
**ὤτρυνε**: aor. of ὀτρύνω, *impel, arouse, urge on.* Δ 73.
**ὠυτός**: for **ὁ αὐτός**: *that very one.* § 26. E 396.
**ὤφελ(λ)ον** or **ὤφειλον**: *ought;* aor. of ὀφείλω, *owe.* It is used with **αἴθε** and **ὡς** to express a wish which cannot be realized. Z 350.
**ᾤχετο**: impf. of οἴχομαι, *go away.*
**ὤχθησαν**: aor. of ὀχθέω, *am out of temper, vexed.* A 570.
**ὠχρος**: *pallor, paleness.* Γ 35.
**ὤψ**, gen. ὠπός (ὄπωπα): *face, countenance.* **εἰς ὦπα**: (when one looks) *in the face, in countenance.*

# WORDS EASILY CONFOUNDED

ἀγείρω : *collect.* ἐγείρω : *rouse.*
ἄγεν (ἄγνυμι) : *were broken.* ἦγεν (ἄγω) : *he led.*
ἄγομεν : *we lead.* ἀγέμεν [ἄγειν] : *to lead.*
ἄγων : *leading.* ἀγών (*agony*) : *assembly, contest.*
ἀέκων : *unwilling.* ἀκέων : *in silence.* ἀχέων : *grieving.*
ἅζομαι : *dry.* ἅζομαι : *reverence.*
ἄκων : *javelin, dart.* ἄκων : *unwilling.*
ἅλιος : *in vain.* ἅλιος (ἅλς) : *of the sea.*
ἄνα (voc.) : *O King.* ἄνα (adv.) : *up.* ἀνά (prep.) : *up.*
ἄρα (conj.) : *so, then.* ἀρά : *prayer.*
αὐτή (αὐτός) : *herself.* ἀυτή (αὔω) : *cry, shout.*

βήσομεν (aor. subjv.) : *let us cause to go.* βησόμεθα : *we will go.*
βίος : *life.* βιός : *bow.* βίη : *might.*
βροτός : *mortal.* βρότος : *gore.*

γαῖα [γῆ] : *earth.* γαίων : *rejoicing.*
γέρας : *prize of honor.* γῆρας : *old age.*
γόον (aor.) : *they lamented.* γόον (acc.) : *lamentation.*

δεδμημένοι (δέμω) : *built.* δεδμήμεσθα (δάμνημι) : *we are subject.*
δείκνυμαι : *greet, pledge.* δείκνυμι : *point out.*
δεύομαι : *need.* δεύω : *moisten.*
δῆμος : *country.* δημός : *fat.*
Δία, acc. of Ζεύς. δῖα (δῖος) : *godlike.* διά (prep.) : *through.* δίε : *feared.*
δύω : *enter.* δύω or δύο : *two.*

ἔᾱ (imv. of ἐάω) : *allow.* ἔα (eram) : *I was.*
ἑᾱνός : *pliant.* ἑανός : *robe.*
ἑῆος (gen. of ἑός) : *valiant.* ἑός (suus) : *his.* ἑῆς : *of hers.*
εἴδομεν [εἰδῶμεν] : *let us know.* εἴδομεν : *we saw.*
εἴη : opt. of εἰμί, *am.* εἵη : aor. opt. of ἵημι, *send.*
εἰμέν [ἐσμέν] : *we are.* ἔμεν [εἶναι] : *to be.*
εἶμι : *I go.* εἰμί : *I am.*
εἰρύαται, perf. pass. of ἐρύω, *draw up.* εἰρύαται, pres. mid. of ἐρύομαι, *guard.*

| | |
|---|---|
| εἵσατο (εἴδω) : *seemed.* | εἵσατο (ἵεμαι) : *hastened.* |
| ἕκατος (of Apollo) : *far-darter.* | ἑκατόν (centum) : *hundred.* |
| ἕκτος (ἕξ) : *sixth.* | ἐκτός (ἐκ) : *outside of.* |
| ἔλαφος : *deer.* | ἐλέφας : *ivory.* |
| ἔνειμεν (εἰμί) : *we are within.* | ἔνειμαν (νέμω) : *distributed.* |
| ἔπεϊ (ἔπος) : *by word.* | ἐπεί : *since, when.* |
| ἔπειμι (εἰμί) : *am upon.* | ἔπειμι (εἶμι) : *come upon.* |
| ἐρύομαι : *protect.* | ἐρύω : *draw.* |
| ἔχε (imv.) : *hold.* | ἔχε [εἶχε] : *he held.* |
| ζωγρέω (ἀγρέω) : *take alive.* | ζωγρέω (ἀγείρω) : *revive.* |
| ἦ : *quoth, said.* | ἦ : *truly.* ἦ : in questions. |
| ἤγειρα (ἐγείρω) : *roused.* | ἠγείροντο (ἀγείρω) : *they assembled.* |
| ᾔδη (οἶδα) : *he knew.* | ἤδη : *already.* |
| ἧκα (ἵημι) : *I hurled.* | ἧκα : *softly.* ἥκω : *I come.* |
| ἤρατο (ἄρνυμαι) : *gained.* | ἠρᾶτο (ἀρά) : *prayed.* |
| θέειον : *brimstone.* | θεῖον : *divine.* |
| θέον (θέω) : *they ran.* | θεόν (acc.) : *god.* θοόν (acc.) : *swift.* |
| ἴδε [εἶδε] : *he saw.* | ἰδέ (conj.) : *and.* |
| ἵεμαι : *desire, hasten.* | ἵημι : *send.* |
| ἴμεν [ἰέναι] : *to go.* | ἴομεν : *let us go.* |
| ἶνα, acc. of ἴς : *strength.* | ἵνα (conj.) : *in order that.* |
| ἰός : *arrow.* | ἰῷ [ἑνί, dat.] : *one.* |
| ἴσαν (εἶμι) : *they went.* | ἴσασιν (οἶδα) : *they know.* |
| καρπός : *harvest.* | καρπός : *wrist.* |
| κεῖνος [ἐκεῖνος] : *that, yon.* | κεινός : *empty.* |
| κῆρ (καρδία) : *heart.* | κήρ : *fate, death.* |
| κόμη : *hair.* | Attic κώμη : *village.* |
| κράτος : *strength.* | κρᾱτός (καρή) : *of the head.* |
| λᾶας : *stone.* | λαός : *people.* |
| λίμην : *harbor.* | λειμών : *meadow.* λίμνη : *lake.* |
| λύω : *loose, release.* | λούω : *wash, bathe.* |
| μῆτις : *wisdom, device.* | μή τις : *no one.* |
| νηΐς : *naiad, nymph.* | νῆις (ϝιδ-) : *witless.* |
| νηός (νηύς) : *of the ship.* | νηός [νεώς] : *temple.* νέος : *new.* |
| νομός : *pasturage,* | Attic νόμος : *law.* |

ὅ [ὅς] : *who.* ὅ : *which.* ὁ : *he.*
οἷος : *alone.* οἷος : *of what sort.* οἰῶν (οἶς) : *of sheep.*
ὄρωρε (perf. of ὄρνυμι) : *he is aroused.* ὤρορε (aor.) : *he aroused.*
ὅς (rel.) : *who.* ὅς (ϝός, possessive) : *his.*
ὄσσα : *rumor.* ὅσσα (ὅσος) : *how great.* ὄσσε : *two eyes.*
οὖδας : *ground.* οὐδός : *threshold.*
οὖρος (ὄρος) : *mountain.* οὖρος : *wind.* οὐρός : *trench.* οὐρεύς : *mule.*
ὄψ (vox) : *voice.* ὤψ (πρόσ-ωπον) : *face.*

πείρω : *pierce.* πειράομαι : *attempt, essay.*
πείσεσθαι (fut. of πάσχω) : *suffer.* πείσεσθαι (fut. of πείθω) : *obey.*
πέφανται (φαίνω) : *he appears.* πέφανται (φεν-) : *they are slain.*
πλεῖον (πλεῖος, plenus) : *full.* πλεῖον [πλέον] : *more.*
πολέες [πολλοί] : *many.* πόληες [πόλεις] : *cities.*
πολέων [πολλῶν] : *of many.* πολίων [πόλεων] : *of cities.*
πόλιος (gen. of πόλις) : *of a city.* πολιός : *gray.*
πόσις (potens) : *husband.* πόσις (potio) : *drinking.* ποσί (πούς) : *with feet.*
πῡρός : *wheat.* πυρός (gen. of πῦρ) : *of the fire.*

ῥῖνός : *hide.* ῥῖνός (ῥίς) : *of the nose.*

σπένδω : *pour a libation.* σπεύδω : *hasten.*
στῇ, aor. subjv., and στῆ [ἔστη], aor. ind. of ἵστημι.

τίω : *honor.* τίνω : *punish.*
τοί [σοί] : *for thee.* τοί [οἱ] : *these.*

υἱός (nom.) : *son.* υἱος (gen.) : *of a son.*

φῆ [ἔφη] : *he said.* φή (conj.) : *as.*
φῶς [φάος] : *light.* φώς : *man.*

ὦμος (umerus) : *shoulder.* ὠμός : *raw, cruel.*
ὡς : *as.* ὧς or ὥς : *thus.*

# SELECTED GROUPS OF WORDS FROM A–Z.

**ἀγάλλομαι**, *delight.* ἄγαλμα, *source of delight.* ἀγλαός, αἰγλήεις, *splendid.* ἀγλαίη, αἴγλη, *splendor.*

**ἀγείρω**, *collect;* ἀγορή, *assembly.* ἀγοράομαι, ἀγορεύω, *hold* or *address an assembly.* ἀγορητής, *orator.* ἠγερέθομαι, *assemble.* ὁμηγερής, *collected.*

**ἄγω** (ἀν-, ἐξ-, ἐσ-, κατα, ξυν-, συν-), *lead.* ἀγός, ἡγέμων, ἡγήτωρ, *leader;* ἡγέομαι, ἡγεμονεύω, *am leader.* ἀγυιά, *street.* εὐρυάγυια, *broad-streeted.* ἀγέλη, *herd.* ἀγελείη, *giver of booty.* ἄξιος, ἀντάξιος, *equivalent.*

**αἰδέομαι**, *am abashed, reverent.* αἰδώς, *reverence.* αἰδοῖος, *revered, reverend.* ἀναιδής, *shameless, pitiless.* ἀναιδείη, *shamelessness.*

**ἅλς**, *sea.* ἅλιος, *of the sea.* ἀγχίαλος, *near the sea.* ἔφαλος, *on the sea.*

**ἀργός**, *white.* ἀργεννός, ἀργής, ἀργινόεις, *gleaming.* ἀργυρός, *silver.* ἀργύρεος, *of silver.* ἀργυροδίνης, *of silver eddies.* ἀργυρόηλος, *silver studded.* ἀργυρόπεζα, *silver footed.* ἀργυρότοξος, *with silver bow.*

**ἀρκέω**, *protect.* ἀλέξω, *ward off* (*cf.* Ἀλέξανδρος). ἐπαρκέω, ἀρήγω, *bring aid to.* ἀρηγών, ἀρωγός, *helper, defender.* ἀρωγή, ἀλκή, ἄλκαρ, *defense.* ἕρκος, *bulwark.* ἄλκιμος, *brave.* ἀναλκείη, *cowardice.* ἄναλκις, *cowardly.*

**ἄρχω**, *begin, rule.* ἀρχός, *ruler.* ἀρχή, *rule.* ἀρχεύω, *am ruler.* ἐπάρχω, *begin.* ἄναρχος, *without commander.* ἀρχέκακος, *beginning of ills.*

**αὔω**, *shout.* αὐδάω (ἐξ-, μετ-), *speak.* αὐδή, *voice.* ἀυτή, *outcry.*

**βαίνω** (ἀμφι-, ἀνα-, ἀπο-, ἐκ-, ἐμ-, ἐπι-, κατα-, περι-, προ-, προσ-), βάσκω (ἐπι-), βίβημι, *go.* ἀμφίβασις, *surrounding.* ὑπερβασίη, *transgression.* βηλός, *threshold.* βωμός, *altar.*

**βάλλω** (ἐκ-, ἐμ-, ἐπι-, κατα-, ξυμ-, συμ-), *hurl, throw.* ἀνάβλησις, *postponement.* ἀντιβολέω, *go to meet.* ἀπόβλητος, *cast off.* παραβλήδην, *with a side hit.* προβλής, *projecting.* βέλος, *missile.* ἑκατηβελέτης, ἑκηβόλος, *far darting.* ἑκηβολίη, *long shooting.* ἐπεσβόλος, *one who bandies words.*

**βούλομαι**, *wish.* βουλεύω, *advise.* βουλή, *council, counsel.* βουλευτής, βουληφόρος, *counselor.*

**γῆρας**, *old age.* γηράσκω, *grow old.* ἀγήραος, *ever young.* γέρων, γεραιός, *old, old man.* γρῆυς, *old woman.* γερούσιος, *of the elders.* γεραρός, *stately.*

**γίγνομαι** (ἐκ-, ἐπι-), *become.* γένος, γενεή, γενέθλη, *race.* γείνομαι, *bring forth, beget.* γόνος, ἔκγονος, *offspring.* ἄγονος, *unborn.* γενναῖος, *in the blood.* προγενέστερος, *older.*

**δατέομαι**, *divide.* δαίνυμαι, *feast.* δαΐζω, *cleave.* δαίς, *feast.* δαιτρόν, *portion.* δασμός, *division.*

**δείδω** (ὑπο-), δίω, *fear.* δειδίσσομαι, *frighten.* δειδήμων, *fearful.* δείλός, *cowardly.* δεινός, *dreaded.* δέος, δεῖμα, *fear.*

**δέμω**, *build.* δόμος, δῶ, δῶμα, *house.* εὔδμητος, *well built.*

**ἑκών**, *willing.* ἕκηλος, *undisturbed.* ἀεκαζόμενος, ἀέκων, *unwilling.*

**ἔχω** (ἀν-, ἀπ-, δι-, κατα-, παρ-, ὑπ-, ὑπειρ-), ἴσχω (παρ-), *hold.* ὑπισχνέομαι, *hold out, promise.* ὑπόσχεσις, *promise.* ἀνεκτός, *endurable.* ἀάσχετος, *irresistible.* ἔξοχος, ὑπείροχος, *eminent.* ἐχεπευκής, *bringing bitterness.* αἰγίοχος, *aegis bearer.* σκηπτοῦχος, *scepter bearer.*

**ἵστημι** (ἀν-, ἀφ-, δια-, ἐξ-, ἐπαν-, ἐφ-, μεθ-, παρ-, περι-, προ-, ὑφ-), *set, place.* ἱστός, *mast, loom;* ἱστίον, *sail;* ἱστοδόκη, *mast receiver.* σταθμός, *stable;* στατός, *stabled.*

**κεῖμαι** (ἐπι-, κατα-), κοιμάω (κατα-), *lie.* κακκείοντες, *lying down.* κειμήλιον, *keepsake, treasure.* ἄκοιτις, παράκοιτις, *spouse.*

**μέμαα, μέμονα, μαιμάω**, *am eager.* μνάομαι, *am mindful.* μενεαίνω, *desire eagerly.* μαίνομαι (ἐπι-), *rave.* μιμνήσκω, *remind.* μένος, *spirit.* μνηστός, *wooed, wedded.* μάντις, *seer.* μαντεύομαι, *predict.* μαντοσύνη, *prophecy.* μανθάνω (?), *learn.*

**μέρος, μοῖρα**, *portion, fate.* μόρος, *fate.* μόρσιμος, *fated.* μοιρηγενής, *child of destiny.* ἄμμορος, *ill-fated.* ὑπέρμορα, *contrary to fate.* μείρομαι, *receive as portion.*

**πᾶς, ἅπας, πρόπας, σύμπας**, *all.* πανημέριος, *all day long.* παννύχιος, *all night long.* πανσυδίῃ, *with all haste.* παντοῖος, *of every sort.* πάμπαν, πάγχυ, *altogether.* πάντῃ, *in every way.* πάντοσε, *on all sides.*

**πέτομαι** (ἀπο-, ἐπι-), *fly.* ποτάομαι (ἀμφι-), *flit.* πετεηνός, πτερόεις, *winged.* πτέρυξ, *wing.*

**πούς**, *foot.* πεδάω, *fetter.* πέδιλον, *sandal.* πεδίον, *plain.* πεζός, *on foot.* ποδάρκης, ποδώκης, *swift of foot.* ποδήνεμος, *swift as the wind.* ποδώκεια, *swiftness of foot.*

**τίκτω**, *bear.* τέκνον, τέκος, *child, offspring.* τοκεύς, *parent.*

**τέλος**, *end.* ἐκτελέω, *complete.* ἀτέλεστος, *incomplete.* ἀτελεύτητος, *unaccomplished.* ἡμιτελής, *half finished.*

**φρήν**, *diaphragm, mind.* ἀφραδέως, *foolishly.* ἀφραδίη, *folly.* ἀφραίνω, *am foolish.* ἄφρων, *a fool.* εὔφρων, *cheerful.* μελίφρων, *kindly hearted.* περίφρων, *prudent.* πρόφρων, *zealous.* φρονέω, φράζομαι (ἐπι-, μετα-), *consider, plan.* περιφραδέως, *considerately.* εὐφραίνω, *cheer.* εὐφρονέων, *well disposed.*