GREEK SERIES FOR COLLEGES AND SCHOOLS

EDITED
UNDER THE SUPERVISION OF

HERBERT WEIR SMYTH, Ph.D.
ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY
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Others to be announced later.
Mycenae.

General view from the northwest side.

From Perrot and Chipiez "Art in Greece." By permission of A. C. Armstrong & Co.
PREFACE.

The text of this edition is based in great part on the Homeri Iliadis Carmina by J. van Leeuwen and M. B. Mendes da Costa (Lugduni Batavorum, 1895) and to some extent on the Homeri Iliadis Carmina by Wilhelm von Christ (Lipsiae, 1884). But the editor has exercised his own independent judgment; he has followed neither edition consistently, and he alone is responsible for the character of the text. He is convinced that the changes made in the text by van Leeuwen and Mendes da Costa have great pedagogical value; they simplify the language and make Homer much easier and more delightful reading for the beginner, to whom many things in the traditional text present unnecessary difficulties. It cannot be denied that the digamma was pronounced when the Iliad was composed (D 9). The careful teacher must call the attention of his pupils to digrammed words in order to explain many points of meter and even of syntax. For instance, the meter demands the digamma in I 376 f.:—

εξαπάφοιτο τέτεσσαρ. δάλυς δε ροι. ἀλλὰ δέκηλος || μερέτω,

while it is the syntax that makes it necessary in Ω 153–155:—

tοῦν γάρ μοι πομπὸν ὀπάσασθεν Ἀργείφοντην,
 ὅς γ' ἀξιότικος, ὅνος κεν ἀγων Ἀχιλή πελάσσῃ.
 αὐτῶν ἐπεί γ' ἀγάργησιν ἐσω κλωτῆν Ἀχιλήος, etc.;

where the digamma (γ') supplies the needed object, demanded not only by common sense, but also by the report of the speech a few lines later (Ω 182–184):—

tοῦν γάρ μοι πομπὸν ὀπάσασθεν Ἀργείφοντην,
 ὅς σ' ἀξιότικος, ὅνος κεν ἀγων Ἀχιλή πελάσσῃ.
 αὐτῶν ἐπεί σ' ἀγάργησιν ἐσω κλωτῆν Ἀχιλήος, etc.
Therefore, the insertion of the initial digamma, which in this special case (φ') reinstates φε (elsewhere φου also), seems to the editor to be a pedagogical necessity. Its insertion can do the pupil no harm, while its presence, besides being helpful, will make much oral explanation on the part of the teacher and many remarks in the commentary unnecessary. It will also fix the digammated words indelibly on the mind of the pupil, who will readily recognize the digammed forms in editions in which the digamma is not printed. Of pedagogical value, too, is the restoration of the augment, both syllabic and temporal, and the use of the sign for aphaeresis, where the syllabic augment cannot be restored. The same is true of the restoration of the uncontracted forms and the consequent elimination of assimilated or protracted forms, since no oral explanations, no notes in the commentary, no references to grammars are necessary, when the pupil sees in the text a simple δράωντες instead of the traditional δρόωντες, which not only needs explanation, but unnecessarily wastes the time and energy of both pupil and teacher, and besides that, such forms are contrary to the general laws of Greek, and occur only in the Epic or in works borrowing Epic forms. Of pedagogical value, too, is the restoration of κε, κεν, of infinitives in -έμεν, -μεναι, -μεν', of genitives in -σω, -σι', -σο, -σ', of datives in -ων', -γο', of the syllabic augment and reduplication in digammed forms (ἐφαξαν, ἐφάνδανε, ἐφέλησε; ἐφέσικτο, ἐφέσικτε, ἐφεσίλπτει, κτλ.).

In writing the commentary on the several Books, the editor has conscientiously consulted, and that, too, at the cost of great labor, all editions of the Iliad, whether German, French, or English. It is, therefore, needless to mention editions by name, though some have been more helpful than others; scholars can easily trace a given note to the source from which it was drawn. But the commentary contains much original and independent matter, made possible, in some measure, by the travels and familiarity of the editor with the Troas and Asia Minor, where customs die hard, and, in point of fact, outlive empires, religions, and languages.

The chapter on the Homeric Dialect is based on the Enchiridium Dictionis Epicae by J. van Leeuwen (Lugduni Batavorum, 1892), but for much matter, especially in the first part of the chapter, the editor alone is responsible.
The vocabulary was made directly from the poem for this edition. In the definition of words, the commentaries of the various editions of the Iliad and the translation by Lang, Leaf, and Myers have been helpful. In all other respects the vocabulary is entirely independent. All the forms occurring in the selections printed in this edition are noted in the vocabulary. At least one reference is given for each form. When the form occurs a number of times, its first occurrence alone is noted.

The editor believes that the etymology of words is of great help to the beginner; he has therefore inserted etymologies wherever possible. But he holds no brief on etymology; he has simply done the best he could amid the confusion resulting from conflicting views, and he has been aided greatly by the scholarship of Herbert Weir Smyth, the editor of the series in which this edition appears. He has also received much help on etymological questions from his young friend Dr. C. O. Harris, who has studied the etymologies from the letter A to the letter J. But where so much is uncertain, it is clearly impossible to please everybody.

Thanks are due to Dr. R. Arrowsmith for many valuable suggestions of various kinds, all of which, it is believed, have improved the book. Thanks are also tendered to Professor G. P. Bristol for suggestions made in regard to the notes on Book A. The editor is very greatly indebted to two teachers in secondary schools, Frederick L. Smith of the Penn Charter School, Philadelphia, and William Jones of the Cutler School, New York, both of whom kindly consented to read the entire body of notes and the chapter on the Homeric Dialect. Both of them made many suggestions which proved to be particularly valuable, because they represented the point of view of the practical teacher of Homer.

But the editor's thanks are due in chiefest measure to Herbert Weir Smyth for his constant careful scrutiny and watchfulness, extending from the first to the last page. He is in no wise responsible for the character of the text, but his supervision has not been of the perfunctory sort; it has been a serious task, performed with conscientiousness and courtesy; his accurate scholarship, sane judgment, and watchful eye have saved the editor from many errors of judgment and inadverrence. And yet, it cannot be hoped that the edition is
faultless, for the editor is himself aware of inconsistencies and defects, which he hopes may be remedied in a second edition. Suggestions and criticisms looking to the improvement of the book will be received with gratitude.

J. R. S. STERRETT.

CORNELL UNIVERSITY, ITHACA, NEW YORK.
Θεὸς "Όμηρος ἔστιν, ὡς Ἑλλάδα τῶν μεγάλαν χον
tᾶσαν ἰκόσμησεν καλλιαιτι σοφία.

ΟΜΗΡΟΥ ΙΑΙΑΔΟΣ Α.

ΛΟΙΜΟΣ.

Μήνων ἀειδε, θεά, Πηλητάδα, Ἀχιλλῆς
οὐλομένην, ἢ μυρί’ Ἀχαίοις ἄλγε’ ἔθηκεν,
πολλὰς δ’ ἰφθίμους ψυχὰς Ἀιδί προτάψεν
ηρώων, αὐτός δὲ σελώρια τευχείς κύνεσσων
5 οἰωνούσι τε δαίτα, Δίως δ’ ἐτελείετο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διεστίτην ἑρίσαντε
Ἀτρεΐδης τε βάναξ ἀνδρῶν καὶ δίος Ἀχιλλεύς.

τίς τ’ ἄρ σφως θεῶν ἑριδί ξυνέηκε μάχεσθαι;
Δητοὺς καὶ Δίως νιός. ὦ γὰρ βασιλῆς χολωθεῖς
10 νοῦσον ἀνὰ στρατοῦ δρόσε κακῆς, ὀλέκοντο δὲ λαοῖ,
οὕνεκα τῶν Χρύσην ἡτίμασεν ἀρητήρα
Ἀτρεΐδης. ὦ γὰρ ἠλθεῖ θοᾶς ἐπὶ νῆας Ἀχαιῶν
λυσόμενος τε θύγατρα φέρων τ’ ἀπερείσι’ ἄπωνα,  
στέμμα τ’ ἐχὼν ἐν χερσὶ’ ἁμηβόλου Ἀπόλλωνος
15 χρυσεέω ἀν σκηπτρῷ, καὶ ἐλίσσετο πάντας Ἀχαιόν,  
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·  
"Ἀτρείδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιόν,  
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες  
ἐκπέρσαι Πριάμου πόλιν, καὶ φοίκαδ’ ἱκέσθαι·

Excavations at Troy.

20 παῖδα δ’ ἐμὸι λυσαι τε φίλην, τά τ’ ἄπωνα δέχεσθαι,  
ἀξόμενοι Διὸς υἱὰ ρεκηβόλου Ἀπόλλωνα·"  
ἐνθ’ ἄλλοι μὲν πάντες ἐπινυψήμησαν Ἀχαιοὶ  
αἰδεόνται θ’ ἱερὰ καὶ ἄγλα ἀδίχα λεια ἄπωνα·  
ἀλλ’ οὐκ Ἀτρείδη Ἀγαμέμνονι ἔφυλεν θυμῷ,  
25 ἀλλ’ κακῶς μ’ ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἐτελλεν·  
“μή σε, γέρον, κοίλησον ἐγὼ παρὰ νησὶ κυχῆς  
ἡ νῦν δηθύνοντ’ ἡ υστερον αὕτις ἱόντα,  
μή νῦ τοι οὐ χραίσμη σκηπτρόν καὶ στέμμα θεοῦ·
τὴν δ’ ἐγὼ οὐ λύσω. πρὸν μὲν καὶ γῆρας ἐπείσων
30 ἡμετέρῳ ἐνὶ φοίκῳ ἐν "Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποιχομένην καὶ ἔμοι λέχος ἀντιάουσαν.
ἀλλ’ ἰθι, μη μ’, ἐρέθιζε, σαώτερος ὃς κε νήσαι."

Agamemnon dismisses Chryses. The kings disapprove of the harshness of Agamemnon. The older kings (Menelaus and Odysseus) submit reverently, but sadly; the younger kings (Achilles and Ajax) angrily criticise the action of Agamemnon.

ὡς ἐφατ’, ἐδεισεν δ’ ὁ γέρων καὶ ἐπείσετο μῦθῳ.
35 βῆ δ’ ἀκέων παρὰ θίνα πολυφλοιόβοιο θαλάσσης,
πολλὰ δ’ ἐπειτ’ ἀπάνευθε κιὼν ἡράθ’ ὁ γεραιὸς
Ἀπόλλωνι βάνακτι, τὸν ἡμίκομος τέκε Λητών,
"κλῦθι με’, ἀργυρότοξ’, ὅσ Χρύσην ἀμφιβεβηκας
Κύλλην τε ζαθένην, Τενέδοιο τε εὐφι μανάσσεις,
Σμυνθῆν. εἴ ποτὲ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεθα,
40 ἣ εἰ δὴ ποτὲ τοι κατὰ πόνα μηρὶ ἐκπα
ταῦρῳ ἣδ’ αἰγῶν, τόδε μοι κρῆνὸν ἐφέλδωρ.
τίσειαν Δαναοῖ ἐμὰ δάκρυνα σοῦ βέλεσσαν."

ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλείψε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ’ Οὐλύμπου καρήνων χώμενος κῆρ,
45 τόδ’ ὁμοσιν εὐχῶν ἀμφηρεφέα τε φαρέτρην.
ἐκλαγχάν δ’ ἄρ’ οἰστοὶ ἐπ’ ὁμῶν χωμενοῦ,
αὐτοῦ κινηθέντος. δ’ δ’ ἤμε νυκτὶ βεβοικώς.
ἐζετ’ ἐπείτ’ ἀπάνευθε νεῶν, μετὰ δ’ ἰδν ἐηκεν·
δρευὴ δὲ κλαγγὴ 'γένετ’ ἀργυρέου βιόιο.
50 οὐρῆς μὲν πρῶτον ἐπάχετο καὶ κύνας ἄργους,
αὐτάρ ἐπείτ’ αὐτοίσι βέλος ἐχεπευκῆς ἐφιεῖς
'βάλλ’ · αἰεὶ δὲ πυραί νεκύων 'καίοντο θαμεῖα.

ΜΗΝΙΣ.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὕχετο κῆλα θεοῦ,
τῇ δεκάτῃ δ’ ἀγορίνυδε ’καλέσσατο λαὸν ’Αχιλλεύς·
55 τῷ γὰρ ἐπὶ φρέσ’ ἐθηκε θεά, λευκώλενος Ἡρη·
’κηδεῖ το γὰρ Δαναῶν, ὃτι μα θυησκοντας ὅρατο.
οὶ δ’ ἐπεὶ οὖν ἦγερθεν ὀμηγερέες τ’ ἐγένεντο,
τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὁκὺς ’Αχιλλεύς·
“Ἀτρέιδη, νῦν ἀμμε πάλιν πλαγχθέντας ὑώ
60 ἂς ἀπονοστήσεω, αἰ κεν θάνατον γε φύγωμεν,
εἰ δὴ ὁμοῦ πόλεμος δαμαί καὶ λουμὸς ’Αχαιοῦς.
ἀλλ’ ἄγε δὴ τινα μάντων ἐρήμου καὶ ἱερῆς
若您 ὁ καὶ ὅνειροπόλου, — καὶ γὰρ τ’ ὄναρ ἐκ Δίως ἐστίν —
ὁς γείτη πο το τόσσον ἐχώσατο Φοῖβος Ἀπόλλων.
65 εἰτ’ ἀρ’ ὁ γ’ εὐχαληὴ ἐπιμεμφεται εἰθ’ ἐκατόμβης,
αἰ κεν πως φαρνῶν κινήσης αἰγῶν τε τελείων
βούλητ’ ἀντιάσας ὡμῖν ἀπὸ λοιγόν ἀμίναι.”

ἡ τοι ὁ γ’ ὃς γείσων κατ’ ἀρ’ ἐξετο, τοῖσι δ’ ἀνέστη
Κάλχας Θεσσορίδης, οἰωνοτόλων ὅχ’ ἀριστοσ,
70 ὃς ’εἴδει τά τ’ ἐφυτα τά τ’ ἐσούμενα πρό τ’ ἐόντα,
καὶ νήσοσ’ ἦγησατ’ ’Αχαιῶν Φίλιον εἰσὼ
ἠν διὰ μαντισοῦνην, τὴν ροε Φοῖβος Ἀπόλλων.
ὁ σφιν ἐν φρονεὼν ἀγορήσατο καὶ μετέφειπεν·
“ὁ ἂν Ἀχιλεύ, κέλεα με, διώφιλε, μυθήσασθαι
75 μῆνιν Ἀπόλλωνος, οἰκατηβελέτα φάνακτος·
HOMER'S ILIAD, BOOK I.

τουγάρ ἐγὼ ρεφέω, σὺ δὲ σύνθεο, καὶ μοι ὁμοόσιον ἦ μὲν μοι πρόφρων ἐπέπεσον καὶ χερσίν ἄρχεσιν. ἦ γὰρ οἴομαι ἄνθρω πολυσέμως, ὦς μέγα πάντων Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοὶ.

80 κρέασιν γὰρ βασιλεύσ, ὅτε χώστας ἄνδρι χέρης· εἰ περ γάρ τε χόλον γε καὶ αὐτήμαρ καταπέφη, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄρφια τελέσσα, ἐν στήθεσσιν ἐμβύσα. σὺ δὲ φράσαι εἰ με σαώσεις."

τον δὲ ἀπαμειβόμενος προσέφη πόδας ὁκὺς Ἀχιλλεύς.

85 "θαρσήςας μάλα ρειτῇ θεοπρόπιον ὁ τε ροῦσθα· οὐ μᾶ γὰρ Ἀπόλλωνα διέφηλον, ὃ τε σὺ, Κάλχαν, εὐχόμενος Δαναοῖς θεοπρίας ἀναφαίνες, οὐ τις ἐμεῖ ξώντος καὶ ἔπι χθονὶ δερκομένου σοι καθής παρὰ νηνοὶ βαρείας χειρᾶς ἐποίεισε

90 συμπάντων Δαναῶν, οὐδ' αἰ κ' Ἀγαμήμονον ρεῖτης, ὃς νῶν πολλῶν ἁριστος Ἀχαιῶν εὐχηται εἶναι."

καὶ τότε δὴ θάρσησε καὶ ἄτα δεὺχασάντες ἀμύμων. "οὔτ' ἂρ' ἄρ' εὐχωλῆς ἐπιμέμφεται οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἄρητηρος, ὅν ἡτύμησ' Ἀγαμήμων

95 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἀπονα, τούνεκ' ἂρ' ἄλγε' ἐδωκε βεκτριβὸς ὅδ' ἐτί δώσει. οὐδ' ὥς πρὶν Δαναοῖς ἀρεικα λογον ἀπώσει, πρώ γ' ἀπὸ πατρὶ φιλῶ δόμεναι βελικώπηδα κούρην ἀπριάτην ἀνάποποι, ἄγενθ' ἵερην ἐκατόμβην

100 ἐσ Χρύσην· τότε κέν μιν ἰλασσάμενοι πεπίθομεν." ἦ τοι ὃς ἔοικαν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη ἡρως Ἀτρείδης, εὑρὶ κρεῖν Αγαμήμων ἀχύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλημαι 'πίμπλανται, ὅσσε δέ οὐ πυκτὶ λαμππεῖσαι έχεβίκτην.

105 Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέβεσιν. "μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυνον εἴπας.
αιεί τοι τὰ κάκ᾽ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἔσθλὸν δ᾽ οὔτε τι πω 'φείτας φέτος οὔτε ἐτέλεστας.
καὶ νῦν ἐν Δαναοῖς θεοπροπέων ἀγορεύεις,

110 ως δὴ τοῦδ᾽ ἐνεκά σφι μεκηβόλος ἀλγεά τεύχει,
οὖνκ ἐγὼ κούρης Χρυσηδός ἄγλα ἄπωνα
οὐκ ἔθελον δεξιάσθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
φοίκοι ἐχεῖς. καὶ γὰρ ἐν Κλυταμνήστρης προβέβουλα,
κουρίδης ἀλόχου, ἐπεὶ οὐ φεβέν ἐστι χερείων,

115 οὐ δέμας οὐδὲ φυήν, οὔτε ἄρ φρένας οὔτε τι ρέγα.
ἀλλὰ καὶ ὦς ή τέκνων δόμεναι πάλιν, εἰ τό γ᾽ ἄμενον.
βούλομ᾽ ἐγὼ λαὸν σάων ἐμενεί ἢ ἀπολέσθαι.
αὐτὰρ ἐμοί γέρας αὐτίχ᾽ ἐτουμάσατ᾽, ὀφρα μὴ ὀλος
'Ἀργεῖων ἀγέραστος ἦν, ἐπεὶ οὐδὲ ρέβοικεν.

120 λεύστετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." ἔτι
τὸν δ᾽ ἡμεῖς ἔπειτα ποδάρης διὸς Ἀχιλλεύς.
"Ἀτρεΐδη κύδιστε, φιλοκτενώτατε πάντων,
pῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὔδε τί που φίδιμεν ξυνήμα κείμενα πολλά,

125 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ᾽ οὐ τι βέβοικε παλίλλογα ταύτ᾽ ἐπαγέρεων.
ἀλλὰ σὺ μὲν νῦν τὴνδε θεῷ πρόες, αὐτὰρ Ἀχαιοί
tριπλὴ τετραπλῆ τ᾽ ἀποτίσομεν, αἰ κέ ποθι Ζεὺς
dώσι πόλιν Τρῳῶν ἐνετείχεον ἐξαλαπάζαι." ἔτι

130 τὸν δ᾽ ἀπαμειβόμενος προσέφη κρεῖων Ἀγαμέμνων.
"μη δ᾽ οὖτως, ἀγαθός περ ἔων, θεοφείκελ᾽ Ἀχιλλεύ,
κλέπτε νόω, ἐπεὶ οὐ παρελεύσται οὔδε με πεῖσεις.
ἡ ἔθελεις, ὧφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ᾽ αὐτῶς
δησθαι δευόμενον, κέλει δε με τήνδ᾽ ἀποδοῦναι;

135 ἀλλ' εἰ μὲν δῶσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἀρσαντες κατὰ θυμὸν, ὡς ἀντάξιον ἔσται,
eἰ δὲ κε μη δῶσων, ἐγὼ δὲ κεν αὐτῶς ἐλωμαί
HOMER'S ILIAD, BOOK I

7 ἡ τεῦν ἡ Αἰαντὸς ἴὼν γέρας, ἡ Ὀδυσσῆος
[ἄξω ἐλών· δὲ δὲ κεν κεχολώσεται, ὅν κεν ἵκωμαι.]

140 ἀλλ' ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτὶς,
νῦν δ' ἀγε νηὰ μέλαιναν ἐρύσσομεν εἰς ἀλὰ δίαν,
ἐς δ' ἐρέτας ἐπιτυδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
θήμεν, ἄν δ' αὐτὴν Χρυσηίδα καλλιπάρρων
βήσομεν. εἰς δὲ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

A View of Walls in Troy.

145 ἡ Αἰας ἡ Ἰδομενεὺς ἡ δῆὸς Ὀδυσσεὺς
ἥε σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἄνδρῶν,
ὁρ' ἡμῖν ἐκάφεργον ἱλάσσεαί ἱερὰ βέξας."

τὸν δ' ἄρ' ὑπόδρα εἰδὼν προσέφη πόδας ὡκὺς Ἀχιλλεὺς·
"ἀ μοι, ἀναίδευτην ἐπιφειμένε, κερδαλεόφρον,
150 πῶς τίς τοι πρόφρων βέπεσων πεῖθηται Ἀχαϊῶν
ἡ ὅδὸν ἐλθέμεναι ἡ ἄνδράσι βῆς μάχεσθαι;
οὐ γὰρ ἕγω Τρώων ἔνεκ' ἡλιθον αἰχμητάων
δεύρο μαχεσσόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ ἔσων·
οὐ γὰρ πώ ποτ' ἐμᾶς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδὲ ποτ’ ἐν Φθή ἐριβύλακι βωτιανείρη
καρπὸν ἐδηλήσαντ’, ἐπεὶ ἦ μάλα πολλὰ μεταξῦ,
οὐρεά τε σκίώτητα θάλασσά τε μηχήσεσσα·
ἀλλὰ σοί, ὅ μεγ’ ἀναιδές, ἂμ’ ἐσπόμεθ’, ὃφρα σὺ χαῖρης,
τιμὴν άρνυμένου Μενελάῳ σοὶ τε, κυνὼπα,

160 πρὸς Τρῶν. τῶν οὐ τι μετατρέπε’ οὐδ’ ἀλεγίζεις·
καὶ ὄ οἱ μὲν γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ἢ ἐπὶ πόλλ’ ἐμόγησα, ὅσον δὲ μοι νῦς Ἀχαίων.
οὔ μὲν σοὶ ποτε ἔσον ἔχω γέρας, ὅπποτ’ Ἀχαιοὶ
Τρῶν ἐκπέρσεσ’ ἐν ναιόμενον πτολείθρον·

165 ἀλλὰ τὸ μὲν πλείον πολυάκοις πολέμου
χεῖρες ἐμαί διέποντο’, ἀτὰρ εἰ ποτε δασμὸς ἱκηταί,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὅλυνον τε φίλον τε
ἐρχομ’ ἔχων ἐπὶ νῆας, ἐπεὶ κέ κάμω πολεμιῶν.

170 τὸ ποίκαδ’ ἤμεν σὺν νησιὶ κορωνίσων, οὐδὲ σ’ ὅω
ἐνθάδ’ ἄτμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξεω.”

175 οἱ κέ με τιμήσωσιν, μάλιστα δὲ μητίετα Ζεύς.
ἐχθιστος δέ μοι ἔσσι διοτρεφέων βασιλήων·
ἀιεὶ γὰρ τοῦ ἔρις τε φίλη πόλεμοι τε μάχαι τε.

180 Μυρμιδόνεσσι φάνασσε. σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω
οὔ’ θρομαί κοτέντος· ἀπειλήσος δὲ τοι ὃδε.

185 αὐτὸς ἰὼν κλισίηνδε, τεὸν γέρας, ὃφρ’ εὐ ρείδης,
ὅσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
folios ἐμοὶ φάσθαι καὶ ὀμοωθήμεναι ἄντην.”

ὡς ἀφάτο . Πηλεῖων δ’ ἄχος ἑγένετ’, ἐν δὲ μοι ἰτὸν
στήθεσσιν λασίουσι διάνδιχα μερμηρίζεν,

190 ἦ δ’ γε φάσγαγον δέ τις μερυσάμηνος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, δ’ Ἄτρείδην ἐναρίζοι,

ἠ ἤ λον παύσειεν ἐρητύσειε τε θυμόν.

 ohio δ’ ταύθ’ ἀρμαίνε κατὰ φρένα καὶ κατὰ θυμόν,
εἰλκετ’ δ’ ἐκ κολεοῦ μέγα ἐξιός, ἦλθε δ’ Ἄθηνη

195 οὐρανόθεν . πρὸ δὲ γ’ ἦκε θεά, λευκόλενος Ἡρη,
ἀμφός ὀμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ʹστή δ’ ὅπιθε, κασθής δε κόμης ἐλε Πηλεῖων,

οὐ φαινομένη, τῶν δ’ ἄλλων οὐ τις ὀρᾶτο.

Achilles, about to draw his Sword to slay Agamemnon, is restrained by Athene.

The painting is much defaced.

ʹθάμβησεν δ’ Ἀχιλεὺς, μετὰ δ’ ἐτράπτει’, αὐτίκα δ’ ἔγνω

200 Παλλάδ’ Ἄθηναίην . δεινῶ δὲ μοὶ ὃσσ’ ἐφάνεθεν.

καὶ μν ὕφιεσα ἐπετα πτερόντα προσηύδα .

“τίπτ’ αὐτ’, αἰγιόχοι Διὸς τέκος, εἰλῆλουθας ;

ἡ ᾿ινα ὑβρυ ὶδη ᾿Αγαμέμνονος Ἀτρέιδαο ;
Ἀλλ’ ἐκ τοῦ μετέχει, τὸ δὲ καὶ τελέσθαι οἷων.

205 ὑπεροπλήρης τάχα κέν ποτε θυμὸν ὀλέσσῃ.”

τὸν δ’ αὐτὲ προσέβευε πεία, γλαυκώπης Ἀθηνᾶ.

“ζηθοῦν ἐγὼ παύσουσα τεῦ μένος, οἷς κε πίθαιλι,

οὐρανόθεν. πρὸ δὲ μ’ ἔκει θεά, λευκόλενος Ἡρῆ,

ἀμφὼ ὁμώς θυμῷ πιλέουσά τε κηδομένῃ τε.

210 Ἀλλ’ ἄγε λῆγ’ ἔριδος, μηδὲ ξίφος ἔλκεο χειρί.

ἀλλ’ ἦ τοι πέπεσω μὲν ὅνειδισω, ὡς ἔστειλε περ.

όδε γὰρ ἐκερεώ, τὸ δὲ καὶ τετελεσμένον ἔσται.

καὶ ποτὲ τοι τρῖς τόσον παρέσσεται ἀγλαὰ δῶρα

ὑβρίσος εἰνεκα τῆςδ’; σὺ δ’ ἵσχεο, πείθεο δ’ ἵμων.”

215 τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς.

“χρή μὲν σφωτερόν γε, θεά, ἐπεσον εἰρύσσασθαι,

καὶ μάλα περ θυμῷ κεχολωμένον. ὡς γὰρ ἀμενοῦν

ὡς κε θεοῖς ἐπιτείθηται, μάλα τ’ ἐκλυν αὐτοῦ.”

ἡ, καὶ ἐπ’ ἀργυρίη κάτη ἑνεθε χεῖρα βαρείαν,

220 ἄψ δ’ ἐσ κουλέον ὀσε μέγα ξίφος, οὐδ’ ἀπέθησεν

μύθῳ Ἀθηνάιης. ἦ δ’ Οὐλυμπόν’ ἐβεβήκει

δῶματ’ ἐσ αἰγινόχου Δίως μετὰ δαίμονας ἀλλοὺς.

Πηλείδης δ’ ἐξαιτεῖ ἀπαρτηρουῖσι πέπεσον

Ἀτρείδην προσέβευε, καὶ οὐ πο ἔληγε χόλοιο.

225 “γουσοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφῳο,

οὔτε ποτ’ ἐσ τόλμουν ἀμα λαφὶ θωρηχθήναι

οὔτε λόχοιδ’ ἴμεναι σὺν ἀριστήσεσιν Ἀχαϊῶν

τετλθασθα θυμῷ. τὸ δὲ τοι κήρ βείδεται εἶναι.

ἡ πολύ λῶιὼν ἐστὶ κατὰ στρατὸν εὐρύν Ἀχαϊῶν

230 δῶρ’ ἀποαιρεῖσθαι, οὗ τὸ σέθεν ἄντία πεῖτη.

δημοβόρος βασιλεύς, ἔπει ὀντιδανοῖσι δανάσσεσι.

ἡ γάρ κ’, Ἀτρείδη, νῦν ἀστατὰ λωβῆσαι.

ἀλλ’ ἐκ τοῦ μετέχει, καὶ ἐπὶ μέγαν ὅρκον ὄμολμαι.

ναι μὰ τόδε σκῆπτρον; τὸ μὲν οὐ ποτε φύλλα καὶ ὦξους
κραυσματίν, εύτε κε πολλοί υφ' "Εκτόρος ἄνδροφόνοιο
θυησκοντες πιττωσι· σοῦ δ' ἐνοδοὶ θυμῶν ἀμύξεις
χωρομενος, δ' τ' ἀριστον 'Ἀχαιῶν οὐδέν ἐτισάς."

ως 'φάτο Πηλείδης, ποτὶ δὲ σκῆπτρον 'βάλε γαῖη
χρυσεῖος' ἢλοισι πεπαρμένοιν, ἐξετο δ' αὐτὸς.

'Ἀτρέδης δ' ἐτέρωθεν ἐμήμε. τοῖσι δὲ Νέστωρ
εἴδυμεν ἀνόρουσε, λυγὺς Πυλίων ἄγορητής.

τῷ δ' ὃδη δύο μὲν γενεαὶ μερότον ἄνθρωπων
ἐφθάθα', οί δ' αὐτός 'ἄμετρόφον ἴδῃ ἐγένοντο
ἐν Πύλῳ ἦγαθη, μετὰ δὲ τριτάτου' ἐφάνασον.

"ὡ πόποι, ἡ μέγα πένθος 'Ἀχαΐδα γαῖαν ἵκανεν·

κεν γηθήσαι Πρίαμος Πριάμοιο τε παῖδες,
όλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμάθ, 
εἰ σφῶν τάδε πάντα πυθοίατο μαρναμένουν,
οὐ περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὶ μάχεσθαι.
ἀλλὰ πίθεσθι· ἀμφω δὲ νεωτέρω ἐστον ἐμείο.
260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἥπερ ἅμων ἀνδράσιν ἀμίλησα, καὶ οὐ ποτε μ' οὐ γ' ἄθερίζον.
οὐ γάρ πω τοίους 'είδον ἀνέρας, οὐδὲ ρίδωμαι,
οἶνον Πειρίθουν τε Δρύαντα τε, ποιμένα λαῶν,
Καυνέα τ' 'Εξάδιον τε καὶ ἀντίθεον Πολύφημον
265 [Θησέα τ' Αἰγείδην, ἐπιφείκελον ἄθανάτουσιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων 'τράφον ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστου' ἐμάχοντο,
φησίν ὄρεσκῳς, καὶ ἐκπάγλως ἀπόλεσαν.
καὶ μὲν τοίσιν ἐγὼ μεθομίλεον ἐκ Πῦλον ἐλθὼν,
270 τηλόθεν εὖ ἀπίης γαῖης· 'καλέσαντο γάρ αυτοῖ·
καὶ μαχόμην κατ' ἐμ' αὐτὸν ἐγὼ· κείνους δὲ κ' οὐ τις
τῶν οἶν βροτοὶ εἰσὶν ἐπιχθόνας μαχείοτο.
καὶ μὲν μεν βουλέων ξύνειν, 'πείθοντό τε μῦθῳ.
ἀλλὰ πίθεσθε καὶ ὡμας, ἐπεὶ πείθεσθαι ἄμενον.
275 μύτη σοὶ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην,
ἀλλ' ἐα', ὡς θείς πρῶτα ἄδεσαν γέρας ὑπεῖς Ἀχαιῶν·
μύτη σοῦ, Πηλείδη, θέλε' ἐριζέμεναι βασιλῆι
ἀντιβήν, ἐπεὶ οὐ ποθ' ὀμοίης ἐμμορε τιμῆς
σκηπτόοχος βασιλεύς, ὑ τε Ζεὺς κῦδος ἐδώκεν.
280 εἰ δὲ σοὶ καρτερός ἔσσιν, θεὰ δὲ σε 'γείνατο μῆτηρ,
ἀλλ' οὖν φέρτερος ἐστιν, ἐπεὶ πλεόνεσσι μαθάσασθε.
'Ατρέδη, σοὶ δὲ παῦε τεον μένος· αὐτὰρ ἐγὼ γε
λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, δὲ μέγα πᾶσιν
ἐρκος Ἀχαιῶν ἔλεγε τοιοῦτον κακοτο." 285
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
" ναί δὴ ταύτα γε πάντα, γέρουν, κατὰ μοῦραν ἔφειπε.
ἀλλ’ ὃδ’ ἄνηρ ἔθελει περὶ πάντων ἐμεναι ἄλλων, πάντων μὲν κρατεῖν ἔθελει, πᾶσιν δὲ μανάσσειν, πᾶσι δὲ σημαίνειν, ἃ τιν’ οὐ πείσεσθαι οἶω.

290 εἰ δὲ μν ἀιχμητὴν θεοῦ αἰενέοντες, τοιεκάτα γοι προβέσων ὀνείδεα μυθήσασθαι;”

τὸν δ’ ἄρ’ ὑποβάλησιν ἠμείβετο δίοις Ἀχιλλείοις.

Embarkation of Chryseis.

“ἡ γὰρ κε δρειλὸς τε καὶ οὔτι δανὸς καλεοῖμην,
εἰ δὴ πᾶν φέργον σ’ ὑποφείξοιμαι, ὅτι κε κεῖπης·

295 ἄλλοιςιν δὴ ταύτ’ ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γε.

[σήμαν’. οὐ γὰρ ἐγὼ γ’ ἔτι σοὶ πείσεσθαι οἶω.]

ἄλλο δὲ τοις φερέω, σοὶ δ’ ἐνί φρεσὶ βάλλεο σῆσιν.

χερσὶ μὲν οὐ τοι ἐγὼ γε μαχέομαι εἰνεκα κοῦρης

οὐτε σοὶ οὐτε τοι’ ἄλλω, ἐπεὶ μ’ ἀφέλεσθε δε δόντες.

300 τῶν δ’ ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηλι μελαινῇ,

τῶν οὐ κέν τι φέροις ἀνελῶν ἀφέκοντος ἐμεῖο.

ἐι δ’ ἀγε μὴν πείρησαι, ἣν γνώσοι καὶ οἶδε·
αἰσά τοι αἴμα κελαίνων ἔρωθεςει περὶ δουρί.”

δὲ τὸ γ’ ἀντίβιοι μαχεσσαμένων δεπέσσων

ἁλοσαυν δ’ ἀγορὴν παρὰ νησοῖν Ἀχαιῶν.
Πηλέδης μὲν ἔπι κλισίας καὶ νήσας ἐφίσας

ἡμε σὺν τε Μενοιτίαδη καὶ μοῖσ’ ἔταρσουσ,

Ἀτρέδης δ’ ἀρα νῆα θοῦν ἀλαδε προφέρωσσεν,

ἐς δ’ ἐρέτας ἐκρίνεν ἐφείκοσιν, ἐς δ’ ἑκατῷβην

βῆσει θεῷ, ἀνὰ δὲ Χρυσηῖδα καλλιπάρῃν

ῄσεν ἄγων: ἐν δ’ ἀρχὸς ἐβη τολύμπης Ὀδυσσεύς.

οἱ μὲν ἐπειτ’ ἀναβάντες ἐπέπλεον ἔγρα κέλευθα,

λαοὺς δ’ Ἀτρέδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ’ ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ’ ἐβαλλοῦν,

μέρδου δ’ Ἀπόλλωνι τελησόσας ἑκατόμβας

ταῦρων ἦδ’ αἰγῶν παρὰ θεῖν ἀλὸς ἀτρυγέτου:

κνῦση δ’ οὐρανῶν ἵκεν κελυσσομένη περὶ καπνῷ.

ΔΙΤΑΙ.

ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν: οὐδ’ Ἀγαμέμνων

Ἀλῆγ’ ἔριδος, τὴν πρώτον ἐπηπείλησ’ Ἀχιλῆι,

ἀλλ’ ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέφειπεν,

τοῖς τοι ἐσαν κήρυκε καὶ ὄρη ὑπὸ θεράποντε.

“ἐργοσθοὺν κλισίην Πηλημάδα’ Ἀχιλῆος.

χειρὸς ἐλόντ’ ἀγέμεν Βρισηῖδα καλλιπάρην.

ἐι δὲ κε μὴ δάγκσω, ἐγὼ δὲ κεν αὐτὸς ἐλώμαι,

ἐλθὼν σὺν πλεόνεσσι: τὸ ροὶ καὶ ρίγιον ἔσται.”

ὡς θεῖοποι προτεί, κρατερὸν δ’ ἐπὶ μῦθον ἑτελλεν.

τὸ δ’ ἀφεκοῦτ’ ἐβαίνεσαν παρὰ θεῖν ἁλὸς ἀτρυγέτου,

Μυρμιδῶνων δ’ ἐπὶ τε κλισίας καὶ νῆὰς ἱκέςθην.

τὸν δ’ ἑλὺρον παρά τε κλισίῃ καὶ νῆ ἑλείνη

ἡμενοῦ: οὐδ’ ἄρα τὸ γε φίδων γνήθησεν Ἀχιλλεὺς.
 tua μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 ὀστῆν, οὔδὲ τί μιν προσεφώνεον οὔδ' ἐρέοντο·
 αὐτὰρ δ' ἔγνω μήσων ἐνὶ φρέσι' φώνησέν τε·
 "χαίρετε, κήρυκες, Διὸς ἀγγελοί ἣδε καὶ ἀνδρῶν.
 335 ἄσσον ἵτ'· οὖ τί μοι ὑμμές ἐπαίτιοι, ἀλλ' Ἕμμεμνων,
 δ' σφῶι προεὶ Βρισηθίδοι εἶνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλες, ἔξαγε κούρην
 καὶ σφῶι δός ἄγεν. τώ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἰ ποτε δ' αὐτὲ
 χρημα ἐμεῖο γένηται ἀρεικέα λογίον ἀμίναι
 τοῖσ' ἀλλοιο'. ἣ γὰρ δ' ὑ' ὁλοιχεὶ φρέσι θύει,
 οὔδὲ τν ὁφεὶ νοῆσαι ἄμα πρόσσω καὶ ὁπίσσω,
 ὀππως δ' οἱ παρὰ νησὶ σαίοι μαχόνται Ἀχαιοί·" 345
 ὁς ὕματο, Πάτροκλος δὲ φίλω ἐπεπείθεθ' ἐταίρῳ,
 ἐκ δ' ἄγανε κλησίς Βρισηθίδα καλλιπάρρον,
 'δύκε δ' ἄγεν. τώ δ' αὐτίς ἵτην παρὰ νήσος Ἀχαιών,
 ἢ δ' ἀφέκουσι' ἀμα τοῖτι γυνὴ 'κίεν.
 350
 αὐτάρ Ἀχιλλεὺς
 δακρύσεσ ἐτάρων ἀφαρ ἔξετο νόσφι λιασθεῖς
 350 θ'ν' ἔφι ἄλας πολιῆς, ὀράων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φιλή ἡρήσατο χεῖρας ὀρεγνύς·
 "μήτερ, ἐπεί μ' ἑτεκέσ γε μινυθάδιον περ ἐοντα,
 τιμῆν πέρ μοι ὀφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὔδὲ με τυτθὸν ἑτισεν.
 355 ἢ γάρ μ' Ἀτρείδης, εἰρήν κρείων Ἕμμεμνων,
 ἠτύμησεν· ἐλών γὰρ ἔχει γέρας, αὐτός ἀποφράσ·" 360
 ὁς ὕματο δάκρυ χέων, τοῦ δ' ἐκλυε πόντια μήτηρ,
 ἡμένη ἐν βένθεσσων ἄλος παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδυν πολιῆς ἄλος ἤμ' ὁμίχλη,
 360 καὶ ρα πάροιθ' αὐτοῖο καθεζετο δάκρυ χέντ φος,
χειρί τε μυν κατέρεξε, φέτος τ' ἐφατ' ἐκ τ' ὄνομαζεν·
"τέκνων, τὶ κλαίεις; τὶ δὲ σε φρένας ἰκετο πένθος;
ἐξαύδα, μή κεύθε νόω, ἵνα ἑιδομεν ἀμφώ."

Delivery of Briseis to the Heralds.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς·
365 "φοισθα· τὴν τοι ταύτα ἑιδύην πάντ' ἀγορεύω;
φίλωμεθ' ἐς Θῆβην, ἱερὴν πόλιν Ἡετώνος,
τὴν δὲ διεπράθομεν τε καὶ ἥγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφῖσει νῖς Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρείδη Χρυσηίδα καλλιπάρην.
370 Χρύσης δ' αὖθι ἱερεὺς οἰκατηβόλου Ἀπόλλωνος
ἥλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχρίτων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι ἄπωα,
στέμμα τ' ἔχον ἐν χερσὶν εἰκηβόλου Ἀπόλλωνος
χρυσέῳ ἀν σκήπτρῳ, καὶ ἐλιστεῖ τάντας Ἀχαιών,
375 Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ε'νθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαϊοι
ἀδεσθαί θ' ἱερὰ καὶ ἄγλαδ δέχθαι ἄπωνα·
ἀλλ' οὐκ Ἀτρείδη Ἀγαμέμνονι πάνδανε θυμῷ,
ἀλλὰ κακῶς φ' ἀφίει, κρατερὸν δ' ἐπὶ μύθον ἔτελλεν.

χωρίων δ' ὁ γέρων πάλιν ἤχετο· τοῖο δ' Ἀπόλλων
ἐυχαμένοι ἦκουσεν, ἐπεὶ μάλα ροι φίλος ἦεν,
ἡκε δ' ἐπὶ Ἀργείους κακὸν βέλος· οἱ δὲ νῦν λαοὶ
θυμήσων ἐπασσύτεροι, τὰ δ' ἐπόχετο κῆλα θεῶν
πάντη ἀνὰ στρατὸν εὗρον Ἀχαιῶν· ἄμμι δὲ μάντις

εὐ ρεῖοις ἁγόρευε θεοπροφίας ὕκατοι.

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἠλάσκεσθαι·
Ἀτρείωνα δ' ἔπευε χόλοι λάβειν, αἰσχρὰ δ' ἀναστὰς
ἡπείλησεν μύθον, δὴ τετελεσμένος ἔστων.

tὴν μὲν γὰρ σὺν νηθ' θοῦρ ἑλίκωτες Ἀχαιῶι

ἐς Χρύσην πέμπτοισιν, ἁγοῦσι δὲ δῶρα ἐνακτή·
tὴν δὲ νέον κλισὶθεν ἐβαν κήρυκες ἁγοῦτες
cούρην Βρισῆος, τὴν μοι ὑδάν υἷς Ἀχαιῶν.

ἀλλὰ σύ, εἰ δύνασαι γε, περισσαὶ παιδῶν ἔχος·
ἐλθοὺς' Οὐλυμπόνδε Δία λίσαι, εἰ ποτε δὴ τι

ἡ ρέετ' ὀνήματα κραδίνην Διὸς ἥ τι βέργῳ.

πολλάκι γὰρ σεο πατρὸς ἔνι μεγάροισιν ἄκουσα
eὐχομένης, δὴ ἐφης θα κελανεφεῖ Κρονίων
οἰη ἐν ἀθανάτοισιν ἄρεικα λοιγὸν ἀμῦναι,
οπότε μὲν ἔξωδήσαι Οὐλυμπιος ἦθελον ἄλλοι,

"Ἡρη τ' ἥδε Ποσειδάων καὶ Παλλᾶς Ἀθηνή.

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ἂχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν "Οὐλυπον,
ὅν Βριάρεων καλέουσι θεοί, ἀνδρεῖς δὲ τε πάντες
Αἰγαῖῶν· ὃ γὰρ αὐτε βίῃ τοῖ πατρὸς ἀμείνων.

ὁς ρα παρὰ Κρονίων καθέζετο κύδει γαίῶν.

τὸν καὶ ὑπεδήσεσαν μάκαρες θεοὶ, οὔτε φ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβῇ γούνων,
αἴ κέν πως ἐθέλησον ἐπὶ Τρώεσσιν ἀρῆξαι,
tους δὲ κατὰ πρύμνας τε καὶ ἀμφ’ ἀλὰ φέλσαι Ἀχαίοις
410 κτενομένους, ὡς πάντες ἐπαύρωνται βασιλῆοι,
γνώῃ δ’ Ἀτρείδης εὐρὺ κρεῶν Ἀγαμέμνονος
μὴν ἄπνην, δ’ ἀριστον Ἀχαίων οὐδὲν ἔτησεν.”
τὸν δ’ ἤμείμεθε’ ἐπειτὰ Θέτις κατὰ δάκρυν χέουσα:
“ἢ μοι, τέκνων ἔμοι, τί νῦ σ’ ἔτρεφον αἰνὰ τεκοῦσα;
415 αἰθ’ ὄφελες παρὰ νησὶν ἀδάκρυτος καὶ ἀπήμων
ἡσθαί, ἐπεῖ νῦ τοι αἰστα μίνυνθα περ, οὐ τι μάλα δεήν.
νῦν δ’ ἄμα τ’ ὄκυμορος καὶ διζυρὸς περὶ πάντων
ἐπλεο. τῷ σε κακῆς ἄισθη τέκνων ἐν μεγάροισιν.
τούτῳ δὲ τοι μερέουσα δέσος Δὶ τερπικεράυνῳ
420 εἰμ’ αὐτῆ πρὸς Ὀλυμπὸν ἀγάνινηον, αἰ κε πιθήται.
ἀλλὰ σὺ μὲν νῦν νησὶ παρῆμενος ὄκυμοροισίν
μὴν Ἀχαϊοῖς, πολέμου δ’ ἀποσαύει πάμπαν.
Zeús γὰρ ἐσ’ Ὀκεανὸν μετ’ ἀμύμονας Ἀιθιοπῆας
χβίζοις ἔβη κατὰ δαίτα, θεοὶ δ’ ἄμα πάντες ἔποντο.
425 δεδεκάτῃ δὲ τοι αὕτης ἐλεύσεται Ὀλυμπόνδε, καὶ
tότ’ ἐπειτὰ τοι εἰμὶ Δίδς ποτὶ χαλκοβατῆς δῶ,
καὶ μιν γοννάσομαι, καὶ μιν πείσεσθαι δῶ.”
ἂς ἀρὰ φωνήσασ’ ἀπεβήσετο, τὸν δ’ ἔλιπ’ ἀδῆ
χωμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,
430 τὴν ρα βίς ἀρέκουτος ἀπέφραον.

αὐτὰρ Ὁδυσσεῦς
ἔς Χρύσῃν ἱκανεν ἄγων ἱερὴν ἐκατόμβην.
οἳ δ’ οτε δὴ λιμένος πολυβενθέος ἐγγύς ἰκοντο,
ἰστία μὲν ’στείλαντο, ἥθεαν δ’ ἐν νηicap, ἱεραὶ,
ἰστὸν δ’ ἱστοδόκη ’πέλασαι προτόνοισιν ὑφείτες
435 καρπαλίμως, τὴν δ’ εἰς ὄρμον προφέρουσαν ἑρετμοῖς.
ἐκ δ’ εἶνας ἐβαλον, κατὰ δὲ πρυμνήσι’ ἐδησαν·
ἐκ δὲ καὶ αὐτοὶ ἔβαϊνον ἐπὶ γρηγμῶν θαλάσσης,
ἐκ δὲ ἐκατόμβην ἰβῆσαν ἐκῆβάλω Ἀπώλλωνι·
ἐκ δὲ Χρυσῆς νηὸς ἰβῆ ποντοπόρου.

440 τὴν μὲν ἐπεῖτε ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χέροι ἐτίθηε, καὶ μιν προσέβετεν·
"ὁ Χρύση, πρό μυ ἐπεμψε βάναξ ἀνδρῶν Ἀγαμέμνων
παῖδα τε σοὶ ἀγέμεν, Φοῖβῳ θ’ ἰερὴν ἐκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὁφρ’ ἱλασόμεσθα μάνακτα,

445 ὃς νῦν Ἀργείωνος πολύστονα κηδεὶς ἐφήκεν.”

ὡς ρειπὼν τ’ ἐν χέροι ἐτίθει, ὃ δ’ ἐδέξατο χαίρων
παῖδα φίλην. τοι δ’ ὁκα θείω ἰερὴν ἐκατόμβην
ἐξείης ἐστηθαν ἐδομητὸν περὶ βωμόν,
’χερνύφαυτο δ’ ἐπειτα καὶ οὐλοχύτας ἀνέλοντο.

450 τοῖς δὲ Χρύσῃς μεγάλ’ ἑσχετο χεῖρας ἀνασχῶν·
"κλαθε με’, ἀργυρότοξ’, ὃς Χρύσῃν ἀμφιβεβήκας
Κίλλαν τε ζαθένην, Τενεδούοι τε φεύβανασσείς·
ἡμεν δὴ ποτ’ ἐμείπο πάρος ’κλύεσ εὐξαμενοιο,
’τύμησας μὲν ἐμε, μέγα δ’ ὑπαλο λαον Ἀχαιῶν·

455 ἦδ’ ἐτι καὶ νῦν μοι τόδ’ ἐπικρήθηνον ἐμε λδωρ
’ ἦδη νῦν Δαναοίσιν ἀβεικέα λοιγὸν ἀμμυνο.”

ὡς ἐφαρ’ εὐχόμενος, τοῦ δ’ ἐκλυε Φοῖβος Ἀπώλλων.
αὐτὰρ ἐπεὶ β’ ἑξαντο καὶ οὐλοχύτας προβάλοντο,
ἀφέρουσαν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν,

460 μηροῦς τ’ ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δύστυχα πονṑσαντες, ἐπ’ αὐτῶν δ’ ὁμοθετησαν.
’καίε δ’ ἐπὶ σχίσῃ ὁ γέρων, ἐπὶ δ’ αἰθόπα φοῖνον
’λειβέ νεοὶ δὲ παρ’ αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μήρ’ ἐκάκη καὶ σταλάγχυ’ ἐπάσαντο,

465 μίστιλλον τ’ ἀρα τάλλα καὶ ἀμφ’ ὀβελοῖσον ἐπειραν,
ἀπητησάν τε περιφραδέως, ’φερύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαίτα,
"δαίνων", οὐδὲ τι θυμὸς ἐδεύετο δαιῶς ἐφίσης. αὐτὰρ ἐπεὶ πόσιος καὶ ἑθητός εἷς ἔρων εὕντο,
470 κοῦροι μὲν κρητήρας ἐπεστάψαντο ποτόιο,
'νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσον,
οἱ δὲ πανημέροι μολυθ' θεῶν ἴλασκόντο,
καλὸν ἀείδοντες παιήνα, κοῦροι Ἀχαιῶν,

Chryses propitiates Apollo, whose Temple and Statue are seen in the Background. Chryses and a young attendant stand before the altar ready to sacrifice the bull (representing the hecatomb), which is held by two men. On the left stands Chryses, her maid, and a female attendant carrying on her head a platter containing offerings, and in her right hand a jug of wine for the libation. Gods are spectators.

μέλπουτες ἕκαστος... δ' δὲ φρένα ὑπετε τ' ἀκούων.
475 ἦμος δ' ἡλίος κατέδυ καὶ ἐπὶ κνήφας ἤλθεν,
δὴ τὸ ἐκομήσαντο παρὰ προμήνσια νησ.
ἳμος δ' ἡρυγένει ἐφάνη ροδοδάκτυλος Ἡώς,
καὶ τὸ ἐπειτ' ἀνάγοντα μετὰ στρατὸν ἐρυν Ἀχαιῶν.
τοίσιν δ' ἱκμενον οὐρον ἰεὶ ἑκάστος ὄρθων Ἁπόλλων.
480 οἱ δ' ἰστὸν ἱστήσαντ' ἀνὰ θ' ἱστία λευκ' ἐπέτασσαν.
ἐν δὲ ἀνεμος πρῆσεν μέσον ιστίων, ἀμφὶ δὲ κῦμα
στείρη πορφύρεον μέγ᾽ ἐφίσαχε νῆος ἱούσης
ἡ δ᾽ ἔθεεν κατὰ κῦμα διαπρήσσονσα κέλευθον.
αὐτὰρ ἐπεί ἦ ἱκοντο κατὰ στρατὸν εὐρὺν Ἀχαῖων,
υὴ μὲν οἱ γε μέλαναν ἐπὶ ἥπειροι ἐφέρνουσαν
ὕψωθ᾽ ἐπὶ ψαμάθουσ’, ὑπὸ δ᾽ ἔρματα μάκρ᾽ ἐτάνυσαν,
αὐτοὶ δ᾽ ἐσκίδναντο κατὰ κλοίασ᾽ τε νέας τε.
αὐτὰρ δ᾽ ἑμιε νήπιοι παρήμενοι ὕκυπόροισιν,
διογενῆς Πηλῆος νίος, πόδας ἄκυς Ἀχιλλεύς.

A Sacrifice (to Athene).

490 οὔτε ποτ᾽ εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ᾽ ἐς πόλεμον, ἀλλ᾽ ἐφθινύθεσκε φίλον κῆρ
ἀθί μένων, ποθέεσκε δ᾽ ἀυτὴν τε πτόλεμον τε.

ἀλλ᾽ οὔτε δὴ ἡ ἡ ἐκ τοῦ δυσδεκάτῃ γένετ' ἦσ᾽,
καὶ τότε δὴ πρὸς Ὀλυμποῦ ἱσαν θεοὶ αἰὲν εἶντες
495 πάντες ἀμα, Ζεὺς δ᾽ ἠρχε. Ὑέτες δ᾽ οὗ ἄλθετ᾽ ἐφετήρης
παιδός ἔφοι, ἀλλ᾽ ἡ γ᾽ ἀνεδύσετο κῦμα θαλάσσης,
ἡρῆ δ᾽ ἀνέβη μέγαν οὐρανὸν Οὐλμμπόν τε.
ἡδρεν δ᾽ εὐρύφοτα Κρονίδην ἀτερ ἣμενον ἀλλων
ομήρου ιλιάδος α.

ἀκροτάτη κορυφή πολυδειράδος Οὐλύμπιοι,
καὶ ρα πάροιδ' αυτοῖο καθέζετο, καὶ λάβε γούνων
σκαῖη. δεξίτερῆ δὲ φ᾽ ὑπ᾽ ἀνθερεῶν ἔλουσα
λισσομενή προσέρειπε Δία Κρονίωνα μάνακτα.
“Ζεῦ πάτερ, εἰ ποτε δὴ σε μετ' ἀθανάτουσιν ὄνησα
ἡ φές' ἡ δήρων, τόδε μοι κρήνουν ἐφέλδωρ.

τίμησον μοι νιὸν, δς ὁκυμορώτατος ἄλλων
ἐπλετ᾽. ἀτάρ μην νῦν γε φάναξ ἄνδρῶν Ἀγαμέμνων
ἡτίμησεν. ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.
ἀλλὰ σὺ πέρ αὐτὸν, Ὀλύμπιε μητίετα Ζεῦ,
tόφρα δ᾽ ἐπὶ Τρώασσι τίθει κράτος, ὄφρα κ᾽ Ἀχαῖοι
νιὸν ἐμοῦ τίσωσιν, ὄφελλωσίν τε ἐπὶ τιμῆ.”

ὡς ἀφάτο. τὴν δὲ οὐ τι προσέφη νεφεληγερέτα Ζεῦς,
ἀλλ᾽ ἀκέων δήν ἦστο. Θεῖς δ᾽ ὡς ἦσατο γούνων,
ὡς ἔχετ᾽ ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτὸς·
“νημερτέες μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

η ἀπόφειτ᾽, ἐπεὶ οὐ τοι ἐπὶ δρέος, ὄφρ᾽ ἐὰν χείδω,
ὄσον ἐγὼ μετὰ πᾶσιν ἀτμοτάτη θεὸς εἰμὶ.”

τὴν δὲ μέγ᾽ ὁχθήσας προσέφη νεφεληγερέτα Ζεῦς·
“ἡ δὴ λούγα μέργ᾽, οτὲ μ᾽ ἐχθροδόπησαι ἐφήσεις
"Ηρη, ὅτι ἂν μ᾽ ἐρέθησιν ὀνειδεύσῃς ἐπεσθεῖν.

η δὲ καὶ αὐτῶς μ᾽ αἰεὶ ἐν ἀθανάτουσι θεοῖς
νεικεῖ, καὶ τέ με φησὶ μάχη Τρώασσιν ἀρῆγεν.
ἀλλὰ σὺ μὲν νῖν αὐτίς ἀπόστιχε, μὴ τι νοήσῃ
"Ηρῃ ἡμοί δὲ γε ταῦτα μελῆσεται, ὄφρα τελέσω.
ei δ᾽ ἄγε τοι κεφαλῆ κατανεύσομαι, ὄφρα πεποίθης.

τοῦτο γὰρ ἦς ἐμέθεν γε μετ᾽ ἀθανάτουσι μέγιστον
τέκμωρ. οὐ γὰρ ἐμὸν παλινάγρετον οὐδ᾽ ἀπατηλὸν
οὐδ᾽ ἀτελεύτητον, ὁτὶ κεν κεφαλῆ κατανεύσω.”

ἡ, καὶ κυνάερεσίν ἐτ᾽ ὀφρύσι ὑεύεσθε Κρονίων.
ἀμβρόσιαι δ᾽ ἄρα χαίται ἐπερρόσαντος φάνακτος.
κρατὸς ἀπ’ ἀθανάτου, μέγαν δ’ εἴεληξεν Ὁλυμποῦ.
τὼ γ’ ὡς Βουλεύσαντε διέμαγεν. ἦ μὲν ἑπεῖτα
εἰς ἅλα ἀλτο βαθειαν ἀπ’ αἰγλήκειν Ὁλυμποῦ,
Ζεὺς δὲ ἔφυν πρὸς δῶμα. θεοὶ δ’ ἁμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἑναντίον· οὐδέ τις ἐτηθ.

μεναι ἑπερχόμενον, ἀλλ’ ἀντίοι ἑσταν ἁπάντες.
ὡς δ’ μὲν ἔνθα καθέζετ ἐπὶ θρόνον· οὐδὲ μω "Ἡρη
ἡγούησε μιδοῦν", ὅτι μοι συμφράζοντο βουλᾶς
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίου γέροντος.
ἀντίκα κερτομιοίστι Νίξις Κρονίωνα προσηθέα.

"τίς δ’ αὖ τοι, δολομήτα, θεῶν συμφράζοσσατο βουλᾶς;
αιε τοι φίλον ἑστίν, ἐμεὶ ἀπονοσφιν ἑόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδὲ τί πώ μοι
πρόφρων τέληκας βεπεῖν βέπος ὄττι νοῆσης."

θν δ’ ἡμείβετ’ ἑπείτα πατήρ ἄνδρων τε θεῶν τε.

"Ἡρη, μὴ δ’ πάντας ἐμοὺς ἐπιφέλπεο μῦθοις
βεβηήσειν· χαλεποὶ τοι ἐσοντ’ ἀλόχρ ς περ ἑούση.
ἀλλ’ διὰ μὲν σ’ ἐπιφεικές ἀκουέμεν’, οὗ τις ἑπείτα
οὐτε θεῶν πρότερος τὸν βεῖσεται οὔτ’ ἄνθρωπον·
διὰ δὲ κ’ ἐγόν ἀπάνευθε θεῶν ἑθέλωμι νοῆσαι,

μὴ τι σύ ταῦτα τεύκαστα διεύρεο μῆδ’ μετάλλα."

θν δ’ ἡμείβετ’ ἑπείτα βοώπισ πότνια "Ἡρη·
"αἰνότατε Κρονίδη, ποῦν τὸν μῦθον ἐφείπες;
καὶ λίπν σε πάρος γ’ οὔτ’ εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ’ εὐκηλὸς τὰ φράζει, ἀσο’ ἔθελησθα.

νῦν δ’ αἰὼνς δέδοικα κατὰ φρένα, μή σε παρείπη
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίου γέροντος·
ἡρή γὰρ σοι γε παρέξετο καὶ λάβε γοῦν.
τὴ σ’ οὖν κατανεύσαι ἑτήτυμον, ὡς Ἀχιλῆ
τιμήσεις, ὅλεσεις δὲ πολὺς ἐπὶ νηυσών Ἀχαιῶν."

θν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"δαμανύη, αἰεὶ μὲν ὀδεῖ, οὐδὲ σε λήθω, πρῆξαι δ' ἐμπῆς οὐ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἐσεῖ· τὸ δέ τοι καὶ ῥίγιον ἔσται. εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.

565 ἀλλ' ἀκέονσα κάθησο, ἐμῷ δ' ἐπιπείθει μῦθῳ, μῆ νῦ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἴσ' ἐν Ὀλύμπῳ ἄσον ιόνθ', ὅτε κάν τοι ἄπττος χεῖρας ἔφημ.

ὡς ἐφατ', ἐδείησεν δὲ βοῶπις πότνα Ἡρη, καὶ ὀ' ἀκέονσα καθήστο, ἐπιγνάμψασα φίλον κήρ.

570 ἀχθησαν δ' ἀνὰ δῶμα Δίος θεοὶ Οὐρανίωνες· τοῖς δ' Ἡφαιστος κλυτοτέχνης ήρξ' ἀγορεύειν, μητρὶ φίλῃ ἔπι γῆρα φέρων, λευκωλένη Ἡρη.

"ἡ δὴ λοίγια φέργα τάδ' ἔσσεται, οὐδ' ἐτ' ἀνεκτά, εἰ δὴ σφαῖ ἐνεκα θητῶν ἐρυδινωτόν δοδε,

575 ἐν δὲ θεοῦσι κολοφῶν ἐλαύνετοι· οὐδὲ τι δαιτὸς ἐσθής ἔσσεται ἣδος, ἐπεὶ τὰ χερείωνα νικ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτὴ περ νοεοῦσῃ, πατρὶ φίλῳ ἔπι γῆρα φέρεων Δι', ὅφρα μὴ αὕτε νεικείησι πατήρ, σὺν δ' ἡμὼ δαῖτα παράξη.

580 εἴ περ γὰρ κ' ἔθελησων Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδῶν στυφελίξαι· δ' γὰρ πολὺ φέρτατος ἐστίν. ἀλλὰ σὺ τὸν γε ἐφεσσὶ καθάπτεσθαι μαλακοῖσιν· αὐτίκ' ἐπειδ' ἱεάος Ὀλύμπιος ἔσσεται ἡμῶν."

ὡς ἄρ' ἐφη, καὶ ἀνατέθας δέπας ἀμφικύπτελλον

585 μητρὶ φίλῃ ἐν χείρ' ἐτίθει, καὶ μιν προσέβεστεν· "τέπλαθι, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ, μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμῷ ἰδώμαι θειομένην· τότε δ' οὐ τι δυνήσομαι ἁχύμενός περ χραίσμειν· ἀργαλεός γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

590 ἡδὴ γὰρ με καὶ ἀλλοτ' ἀλεξέμεναι μεμαώτα "μῦρε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοι."
πᾶν δ' ἡμαρ 'φερόμην, ἀμα δ' ἠελίῳ καταδύντι κάππεσον ἐν Δήμω, ὄλιγος δ' ἔτι θυμὸς ἐνήνεν· ἐνθά με Σίντες ἄνδρες ἀφαρ 'κομίσαντο πεσόντα." 595 ὡς 'φάτ', ἐμείδησεν δὲ θεά, λευκόλευος Ἡρη, μειδήσασα δὲ παιόδες ἐδέξατο χειρὶ κύπελλον. αὐτάρ δ' τοῖσ' ἀλλοισι θεοῖσ' ἐνδέξια πάσιν 'φοινοχόει, γλυκὸ νέκταρ ἀπὸ κρητήρος ἀφύσσων. ἀσβεστὸς δ' ἄρ' ἐνώρτῳ γέλοιος μακάρεσσι θεοῖσιν, 600 ὡς 'φίδον Ἡφαιστὸν διὰ δώματα ποιῆσαντα. ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡλίου καταδύντα 'δαίμον' οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσης, οὐ μὲν φόρμιγγοις περικαλλέοις, ἢν ἔχ' 'Απόλλων, Μουσάων θ', αἰ ἄειδον ἀμειβόμεναι ὅπτε καλὴ. 605 αὐτάρ ἐπεῖ κατέδυ λαμπρὸν φάος ἡλίοιο, οἰ μὲν κακκείνοιτες ἔβαν φοικόνδε φέκαστος, ἡκὶ φεκάστῳ δώμα περικλετὸς ἀμφιγνήεις Ἡφαιστος ποίησε μείνυσιν πραπίδεσσιν. Ζεὺς δ' ἐπὶ ἐδ' ἑλός ἡ 'Ολύμπιος ἀστεροπητής, 610 ἐνθά πάρος 'κομαθ', οτι μὲν γλυκὺς ὕπνοι ἵκανοι· ἐνθά καθηδ' ἀναβάς, παρά δε χρυσόθρονος Ἡρη.
ΟΜΗΡΟΣ ΙΛΙΑΔΟΣ Β.

ΟΝΕΙΡΟΣ.

άλλοι μέν ρα θεοΐ τε καὶ ἀνέρες ἵπποκορυσται ἡδον παννύχωι, Δία δ’ οὐκ ἔχε γήδυμος ὑπνοσ, ἀλλ’ δ’ γ’ ἐμεμήριζε κατὰ φρένα, ὡς ‘Αχιλήμα τμήσει’, ὀλέσαι δὲ πολὺς ἐπὶ νησίν ‘Αχαϊῶν. 5 ἦδε δὲ τοῖς κατὰ θυμῶν ἀρίστη φαίνετο βουλή, πέμψα ἔπ’ Ἀτρειδῆς Ἀγαμέμνονι οὐλὸν Ὁνειρον· καὶ μιν φωνήσας ἐσπευσα πτερόεντα προσηύδα· "βάσκ’ ἵθι, οὐλὸς Ὁνειρε, θοᾶς ἐπὶ νῆας ‘Αχαϊῶν· ἐλθὼν εἰς κλισιν Ἀγαμέμνονος Ἀτρείδαο πάντα μάλ’ ἀτρεκέως ἀγορευέμεν’ ὡς ἐπιτέλλω.

θωρήξαί με κέλευ κάρη κομάντας ‘Αχαϊών πανσυδῆ· νῦν γάρ κεν ἐλοί πολὺς εὐφραγιναν Τρώων· οὐ γὰρ ἐτ’ ἀμφίς ‘Ολυμπία δώματ’ ἔχοντες ἀθάνατοι φράζονται· ἐπέγναμεν γὰρ ἀπαντᾶς 15 Ἡρη λυσσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται.“ ὦς ’φάτ’, ἔβη δ’ ἀρ’ Ὁνειρος, ἐπεὶ τὸν μύθου ἀκουσεν· καρπαλίμως δ’ ἵκανε θοᾶς ἐπὶ νῆας ‘Αχαϊῶν. ’βῆ δ’ ἀρ’ ἐπ’ Ἀτρειδὴν Ἀγαμέμνονα· τὸν δ’ ἐκίχανεν εὐδοτ’ ἐν κλισίη, περὶ δ’ ἀμβρόσιος ’κέκυθ’ ὑπνοσ. 20 ’οὔτε δ’ ἀρ’ ὑπὲρ κεφαλῆς Νηλῆος νῦν βεβοικός Νέστορι, τὸν ὑπὲρ μάλιστα γερόντων ’τί Ἀγαμέμνων.
HOMER'S ILIAD, BOOK II.

τῶν μὲν θείων διὸς Ὀνείρος. "Εὖδεις, Ἀτρέως νιὲ δαίφρονος ἰπποδάμουοι
οὐχ θυμίων εὐδεῖν βουληφόρον ἄνδρα,
25 ὁ λαὸς τῷ ἐπιτετράφαται καὶ τόσσα μέμηλεν.

Assembly of the Gods: In the center Zeus and Ganymedes; behind Zeus are Athene, Hermes, and Hebe; behind Ganymedes are Hestia, Aphrodite, and Ares.

νῦν δ' ἐμέθεν ἔναν δῶρα. Διὸς δὲ τοι ἀγγελός εἶμι,
δὴ σὲ ἀνευθέν ἐὼν μέγα κηδεῖαι ἡδ' ἐλεαιρεῖ.
θωρηζαὶ σ' ἐκείλευσε κάρη κομάοντας Ἀχαιῶν
πανσυνίη. νῦν γὰρ κεῖν ἔλοιπον πόλιν εὐρυάγμιαν
30 Τρώων οὖ γὰρ ἐτ' ἀμφῖς Ὀλυμπία δώματ' ἔχοντες
ἀθάνατοι φράζονται. ἐπέγνασεν γὰρ ἀπαντας
"Ηρη λισσομένη, Τρώεσσι δὲ κηδε' ἐφήπται
ἐκ Διὸς. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη
αἱρεῖσθω, ὅτε κεῖν σε μελέφρων ὑπονὸν ἀνήθη."
35 ὁς ἀρά φωνήσας ἀπεβησέτο, τὸν δ' ἐλπὶ αὐθι
τὰ φρονεῖντ' ἀνὰ θυμῶν α' ὦν τελέεσθαι ἐμελλον.
φῇ γὰρ ὦ γ' αἰρῆσειν Πριάμου πόλιν ήματι κεῖνῳ,
νήπιοι, οὐδὲ τὰ ἑείδε' ἀ' ὑπὸ Ζεὺς μήδετο βέργα
θήσειν γὰρ ἐτ' ἐμελλεν ἐπ' ἀλγεὰ τε στοναχάς τε
40 Τρώσι τε καὶ Δαναοῦσι διὰ κρατερὰς ύσμίνας.
ἥρητο δ' ἐξ ὑπώνου, θείῃ δὲ μὲν ἀμφέχυτ' ὁμφῇ.
ἐξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνέδυε χιτώνα,
καλῶν νηγάτευο, περὶ δὲ μέγα 'βάλλετο φάρος·
ποσιὶ δ' ὑπὸ λιπαροῖς ἔδησατο καλὰ πέδυλα,
45 ἀμφὶ δ' ἄρ' ὠμοισιν 'βάλετο ξύφος ἀγυρρόηλον·
εἰλετῷ δὲ σκῆπτρων πατρώλων, ἀφθινὸν αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας 'Αχαίων χαλκοχιτῶν.
'Ηῶς μὲν ρὰ θεὰ προσβήσετο μακρὸν Ὀλυμπῶν,
Ζηνὶ φάος μερέουσα καὶ ἄλλοιον ἀθανάτουσιν·
50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοις' ἐκέλευσεν
κηρύσσεων ἀγορήν τε κάρη κομάοντας 'Αχαίων.
οἷς μὲν ἐκήρυσσον, τοῖς δ' ἤγειροντο μάλ' ὅκα.
Βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γερόντων
Νεστορῆς παρὰ νηὶ Πυλογενέως βασιλῆς.
55 τοὺς δ' χεῖ συγκάλεσας πυκνῶν ἢρτυνετο βουλήν·
"κλῖτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνείρος
ἀμβροσίαν διὰ νύκτα, μάλιστα δὲ Νέστορι δῶρ
φείδος τε μέγεθος τε φυὴν τ' ἀγχιστ' ἐφεροίκει.
'στη δ' ἄρ' ύπερ κεφαλῆς, καὶ με πρὸς μῦθον ἐφείπεν·
60 'εὔδεις, 'Ατρέως υἱὲ δαίφρονος ἵπποδάμοιο·
οὐ χρή παννύχιον εὐδεῖς βουληφόρον ἄνδρα,
δ' λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεον γίνεις ὅκα· Δίως δὲ τοὶ ἀγγελός εἶμι,
ὅς σὲ' ἀνευθεῖν ἑών μέγα κήδεται ἦδ' ἐλεύρει.
65 θωρῆξαι σ' ἐκέλευσε κάρη κομάοντας 'Αχαίων
πανυδή· νῦν γάρ κεν ἔλοις πόλως εὐρυάγναις
Τρώων· οὐ γὰρ ἐτ' ἀμφὶς Ὀλύμπια δῶματ' ἔχοντες
ἀθάνατοι φράονται· ἐπέγναμψεν γὰρ ἀπάντας
'Ἡρη λυσσομένη, Τρώασσι δὲ κηδὲ' ἐφήπται
70 ἐκ Διός. ἀλλὰ σὺ σήτιν ἔχε φρεσίν· ὅς δ' ὦ ρειπὼν
φίλετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὑπὸν ἀνήκεν.
ἀλλ' ἄγετ', αἰ κέν πως θωρήξομεν νῖας 'Αχαίων.
πρῶτα δ' ἐγὼν ἐπεσεῖν πειρήσομαι, ἡ θέμις ἐστίν,
καὶ φεύγειν σὺν νησιὶ πολυκλήισι κελεύσω.

75 ὅμειρ' δὲ ἄλλοθεν ἄλλος ἐρητέειν ἰδεόσσων." "

ἢ τοι ὁ γ' ὅς ἡμεῖς κατ' ἄρ' ἔζετο, τοῖς δ' ἀνέστη
Νέστωρ, ὃς ὥν Πήλειον ἔκακα ἦν ἱμαθόντος.

ὅσιν ἐν φρονέων ἀγορῆσατο καὶ μετέβευεν.

"ἀ ν ϕίλοι, Ἀργεῖων ἡγήτορες ἢδὲ μέδουντες,

80 εἴ μὲν τις τῶν ὄνειρον Ἀχαίων ἄλλος ἐνίστην,

ψευδός κεῖνοι φαίμεν καὶ νοσφίζομεθα μᾶλλον.


alnum ἂγετ', αἰ κέν πως θωρήξομεν νίτι Ἀχαίων."

ὡς ἀρα φωνήσας βουλῆς εἴ ἢρχε νέεσθαι,

85 αἳ δ' ἐπανέστησαν ἐπεθυμότο τε ποιμένι λαῶν,

σκηπτόιχοι βασιλῆς. ἐπεσεύνοντο δὲ λαοὶ.

ΔΙΑΠΕΙΡΑ.


νὲεμε ρεθν' Ἰασὶ μελισσάων ἀδινάων,

πέτρης ἐκ γλαυφηῆς αἰεὶ νέων ἐρχομενάων.

βοτρυόν δὲ πέτονται ἐπ' ἀνθέσι, φειαρνοίσσων.

80 αἰ μὲν τ' ἐνθα φάλλα πεποτήσται, αἰ δὲ τε ἐνθα.

ὡς τῶν ρέθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ημόνοις προτάροθε βαθείας ἐστιχάντο

μιλαὸν ἐἰς ἁγορῆν· μετά δὲ σφίτι βόσσα' ἐδεδήμῃ

ὀτρύνουσ' ἱμεναι, Δίως ἄγγελοι· οἴ δ' ἀγέροντο.

95 ἃ τετρήχει δ' ἁγορῆ, ὑπὸ δ' ἐσπεναχίζετο γαῖα

λαῶν ἱζόντων, ομάδος δ' ἦν. ἐννέα δὲ σφας

κήρυκες βοάοντες ἔρητουν, εἰ ποτ' ἀντή

σχοιτ', ἀκούσει αἰ διοτρεφέων βασιλῆων.

σπουδὴ δ' ἔζετο λαὸς, ἐρήτυθεν δὲ καθ' ἐδρας.

100 παυσάμενοι κλαγγής. ἀνὰ δὲ κρεῖων Ἀγαμέμνων

ἔστη σκηντρον ἔχων. τὸ μὲν Ἡφαιστος 'κάμε τεύχων'.
"Ἡφαιστος μὲν ἐδώκε Δίῳ Κρονίωνι βάνακτι, αὐτὰρ ἄρα Ζεὺς 'δώκε διακτόρω ἀργεῖφοντῃ. Ἑρμείας δὲ βάναξ 'δώκεν Πέλοπι πληξίττω, αὐτὰρ ὁ αὔτε Πέλοπ 'δώκ 'Ατρέι, πομένι λαῶν. 'Ατρέυς δὲ θυήσκων ἐλιπεν πολύμαρη Θεότητι, αὐτὰρ ὁ αὔτε Θεότητι Ἀγαμέμνονι 'λείπε φορήναι, πολλήσων νήσουι καὶ Ἀργεῖ παντὶ πανάσσεων. τῷ ὦ γ' ἑρευσάμενος ῥέτε 'Ἀργεῖοι μετηύδα.

"ὅ φίλοι ἥρωες Δαναοί, θεράποντες Ἀργος, Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείᾳ, σχέτιοις, ὅς πρὶν μέν μοι ὑπέσχετο καὶ κατένευςεν Φίλιον ἐκπέρσαντ' ἐντείχεοι ἀπονέεσθαι, νῦν δὲ κακὴν ἀπάτην ἑουλεύσατο, καὶ με κελεύει

dυσκλέες Ἀργος ἱκέσθαι, ἔπει πολὺν ὠλεσα λαῶν. οὕτω που Δίῳ μέλλει ἕπεμμεν φίλον εἶναι, ὅς δὴ πολλάων πολύων κατέλυσε κάρηνα ἥδι ἔρι καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον. αἰσχρόν γὰρ τόδε γ' ἔστι καὶ ἐσομένουσι πυθέσθαι,

μὰς οὕτω τοιώδε τοσόνδε τε λαὸν Ἀχαιῶν ἀπρηκτὸν πόλεμον πολεμιζέμεν' ἥδε μάχεσθαι ἀνδράσι παυρότεροις, τέλος δ' οὐ πώ τι πέφανται. εἰ περ γὰρ τ' ἐθέλομεν Ἀχαιοὶ τε Τρώες τε, ὥρκια πιστὰ ταμώντες, ἀριθμηθήμεναι ἄμφω,

Τρώες μὲν λέξασθαι ἔφεστιοι ὅσσοι ἔσαυν, ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν' Ἀχαιοί, Τρώων δ' ἀνδρα ἑκαστοὶ ἐλοίμεθα ρουνχοεύειν, πολλαὶ κεν δεκάδες δευοίατο ρουνχόος. τόσον ἐγὼ φημὶ πλέας ἐμμεναι νίας Ἀχαιῶν

Τρώων, οὐ ναίουσι κατὰ πτόλων. ἀλλ' ἐπίκουροι πολλέων ἑκ πολλῶν ἐγχέσπαλοι ἀνδρεῖς ἔσαυν, οὐ με μέγα πλάξουσι καὶ οὐκ ἐάουσ' ἐθέλοντα.
Fíliou ἐκπέρσαι, ἐν ναιόμενον πτολείθρον. ἐννέα δὴ βεβάασι Δίος μεγάλοι' ἐνιαυτοῖ. 135 καὶ δὴ δοῦρα σέστησε νεών καὶ σπάρτα λέλυνται. αἱ δὲ ποθ' ἠμέτεραι τ' ἀλοχοῖ καὶ νῆπια τέκνα ἦτ' ἐν μεγάροις ποτιδέγγεμαι. ἀμμι δὲ φέργον αὐτῶς ἀκράαντον, οὐ εἴνεκα δεὐρ' ἰκόμεσθα. ἀλλ' ἄγεθ', ὡς κεν ἐγὼ φεῦπω, πειθώμεθα πάντες. 140 φεῦγωμεν σὺν νησίι φίλην ἐς πατρίδα γαίαν. οὐ γὰρ ἔτι Τροήν ἀἱρήσομεν εὐρυάγνιαι." ὡς ἡμὸν, τοῖς δὲ θυμὸν ἐνὶ στίθεσον ὅρινεν πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλὴς ἐπάκουσαν. 'κνήθη τ' ἀγορῇ φῇ κύματα μακρὰ θαλάσσης, 145 πόντον Φικαρίοι· τὰ μὲν τ' Εὔρος τε Νότος τε ἄρορ' ἐπατές πατρὸς Δίος ἐκ νεφελάων. ὡς δ' ὅτε κνήθη Ζέφυρος βαθὺ λήμιν ἐλθὼν, λάβρος ἐπαιγύζων, ἐπὶ τ' ἤμυει ἀσταχύεσσιν, ὡς τῶν πᾶσ' ἀγορὴ 'κνήθη, τοῖ δ' ἀλαλητῷ 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινὴ ἰστατ' ἀειρομένη. τοῖ δ' ἀλλήλουσ' ἐκέλευν ἀπεσταθεὶ νησίν ἢ' ἐλκέμεν' εἰς ἅλα διαν, οὐροῦς τ' ἐξεκάθαρον· αὐτὴ δ' οὐρανὸν ἱκε 155 ῥοίκαδε μιμένων· ὑπὸ δ' ἰὴρευ ἐρματα νησίν. ἐνθὰ κεν Ἄργειοις ὑπέρμορα νόστος ἐτύχθη, εἰ μὴ Ἀθηναίην Ἡρὴ πρὸς μύθον ἐρευπεν· ὡς πόσοι, αἰγιόχοι Δίος τέκος, ἀτρυτώνη, οὐτὸ δὴ φοίκονδε, φίλην ἐς πατρίδα γαίαν, Ἄργειοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης; 160 καὶ δὲ κεν εὔχωλην Πριάμῳ καὶ Τροίς λίποεν Ἄργειν Ἐλέυθην, ἂς εἴνεκα πολλοὶ Ἀχαιῶν ἐν Τροῖ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰής. ἀλλ' θὰ νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχυτῶν,
σοῦ ἀγανοίσι δέπεσσων ἐρήτυνε φώτα ἑκαστον,

185 μηδ’ ἐαν νήσας ἀλαδ’ ἐλκέμεν’ ἀμφιβελίσσας.”

ὡς έφατ’, οὐδ’ ἀπίθησε θεά, γλαυκώπις Ἀθηνή,

βῆ δὲ κατ’ Οὐλύμπιοι καρξήνων αἶξαρα,

καρπαλίμως δ’ ἵκανε θοᾶς ἐπὶ νήσας Ἀχαιῶν.

ηὔρην ἔπειτ’ Ὀδυσσῆα, Διὸ μῆτων ἀτάλαντον,

170 ἐστατ’ οὖν ὃ γε νὴσ’ εὐστέλμοιο μελαἴσις

ηπτε’, ἐπεὶ μίν ἄχος κραδιῆ καὶ θυμὸν ἤκανεν.

ἀγχὶ δὲ ρ’ ἵσταμεν ἐποσεῆ γλαυκώπις Ἀθηνή.

“διογενὲς Δαερτάδη, πολυμήχαν’ Ὀδυσσεῦ,

οὕτω δὴ ροικόνδε, φίλην ἐσ πατρίδα γαῖαν,

175 φεῦξεσθ’ ἐν νῆσησι πολυκλήσει πεσόντες ;

καθ’ δὲ κεν εὐχαλῆν Πριάμῳ καὶ Τρωϊ λύπουτε

Ἀργεῖν’ Ἐλείνην, ἰς εἰνεκα πολλοι Ἀχαιῶν

ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰνήσ.

ἀλλ’ ἱθι νῦν κατὰ λαδν Ἀχαιῶν, μηδὲ τ’ ἐρώτει,

180 σοῦ’ ἀγανοίσι δέπεσσων ἐρήτυνε φώτα ἑκαστον,

μηδ’ ἐαε νήσας ἀλαδ’ ἐλκέμεν’ ἀμφιβελίσσας.”

ὡς ’φάθ’, δ’ δὲ ξυνέκε θεάς ῥόπα φωνησάσης,

βῆ δ’ θέειν, ἀπὸ δ’ χλαίων βάλε: τὴν δ’ ἐκόμισσεν

κηρὺξ Ἐυρυβάτης Ἰθακήσιος, ὃς τοι ὀπῆδει.

185 αὐτὸς δ’ Ἀτρείδα’ Ἀγαμέμνονος ἀντίοι ἐλθὼν

δέξατο ροι σκῆπτρον πατρίδων, ἄφθιτον αἰεί·

σὺν τῷ Ἐβε κατὰ νήσας Ἀχαιῶν χαλκοχιτάνων.

ὅν τινα μὲν βασιλῆα καὶ ἐξοχον ἀνδρα κίχειν,

τὸν δ’ ἀγανοίσι δέπεσσων ἐρητύσασκε παραστάς.

190 “δαμώνι’, οὐ σε φέροικε κακῶν ως δεδρίσσεσθαι,

ἀλλ’ αὐτὸσ τε κάθησο καὶ ἀλλοὺς ἄδρε λαούς.

οὐ γάρ πω σάφα ροισθ’ οἶδοσ νόος Ἀτρείδωνος·

νῦν μὲν πειρᾶται, τάχα δ’ ὕβεται νίας Ἀχαιῶν.

ἐν βουλῆ δ’ οὐ πάντες ἀκούσαμεν, οἶδον ἔρειπεν.
HOMER'S ILIAD, BOOK II.

195 μὴ τι χολωσάμενος ἰγνὲτα κακὸν ἔδει 'Αχαιῶν.
θυμὸς δὲ μέγας ἔστι διωσφέος βασιλῆς,
τιμὴ δ' ἐκ Διὸς ἔστι, φιλεῖ δὲ ἕφε μητία Ζεὺς;"

ὀν δ' αὖ δήμωι ἄνδρα Λιδοὶ βοιώτα τ' ἐφεύρων,
τὸν σκῆπτρον ἐλάσασθ' ἀμοικβήσασκε τε μύθῳ.

200 "δαμόνι', ἀτρέμας ἦσο καὶ ἄλλως μῦθον ἄκουε,
οἷς σεὼ φέρτεροι εἰσί, σὺ δ' ἀπτόλεμος καὶ ἀνάλκις,
οὕτε ποτ' ἐν πολέμῳ ἐναρίθμησας οὔτ' ἐνι βουλή.
οὐ μὲν πως πάντες βασιλεύσομεν ἐνθαδ' 'Αχαιών.
οὐκ ἀγαθῶν πολυκορανίη· εἰς κοίρανος ἐστω,

205 εἰς βασιλείας, ὡς ἐδωκε Κρόνον πάις ἀγκυλόμης
[σκῆπτρον τ' ὡδ' θεύματα, ἤνα σφίσι βασιλεύῃ]."

ὡς δ' ὑμεῖς κοιρανεὼν δίεπε στρατόν: οἷς δ' ἀγορήνδε
αὖτις ἐπεσεπέντευτο νεὼν ἄπο καὶ κλίσιαν

210 γηχὺ, ὡς ὁτε κύμα πολυφλοίσβου θαλάσσης
ἀγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δὲ τε πύντος.

ἀλλ' ἰν' εἴοντ', ἡρήτωθεν δὲ καθ' ἐδρας.

215 Ἡεροίτης δ' εἵπ μοῦνος ἀμετροφεῦσ' έκολοφα,
οὗτος φρεσὶ φῆςιν ἀκοσμὰ τε πολλά τ' ἐφείδει,
μᾶσθ, ἀτὰρ οὐ κατὰ κόσμον, ἐριδεμεναι βασιλεύσων,

220 ἄλλ' ὁ τί γοι φεσαῦτο γελούν Ἄργησοις
ἐμμεναι: αἰσχιστος δὲ ἀνήρ ὑπὸ Φίλων ἦλθεν.

φολκὸς ἦν, χολὸς δ' ἐτερον πόδα· τῷ δὲ ωμῷ

κυρτῶ, ἐπὶ στήθος συνοιχότε· αὐτὰρ ὑπερθεν

φοινὶς ἐν κεφαλῇ, ψευδὴ δ' ἐπανήνοθε λάχνη.

225 εἴχιστοσ δ' Ἀχιλῆι μάλιστ' ἦν ἢδ' Ὄδυσση·
τω γὰρ ἐνεικείσκε· τότ' αὐτ' Ἀγαμέμνων διώ

δὲ κεκληγὼς 'λέγ' ὑνείδεα· τῷ δ' ἂρ' Ἀχαιών

ἐκπάγλως 'κοτέοντ', ἐνεμέσσοκεν τ' ἐνικεῖ.

αὐτὰρ δ' μακρὰ βοῶν Ἀγαμέμνονα 'νείκες μῦθῳ.
πλείαὶ τοῦ χαλκοῦ κλισότα, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλίσιμον ἐξαίρετοὶ, ὡς τοῦ Ἀχαιοῦ
πρωτόστου δίδωμεν, ὡς κεὶ πτολεέθρον ἐλώμεν.
ἡ ἔτι καὶ χρυσοῦ ἐπιδεύει, ὡς κεὶ τις οὐση

230 Τρώων ἰπποδάμων ἐκ Φιλίου υἱὸς ἄποινα,
οὖν κεῖν ἐγὼ δῆσας ἀγάν ἡ ἄλλος Ἀχαιῶν.
ἡ γυναῖκα νέην, ἵνα μισήσῃ εἰν φιλοτητῇ,
ἡν τὸ αὐτὸς ἀποσύσφι κατίσχηται. οὖ τι βέβουκεν
ἀρχῶν ἕων τα κακῶν ἐπιβασκέμεν ὡς Ἀχαιῶν.

235 ὁ πέποινες, κακὲ ἐλέγχε, Ἀχαιάδε, ὠυκέτ Ἀχαιοί,
βούκαδε περ σὺν νησὶ νεώμεθα, ὁπον ὀν ἔσωμεν
αὐτόθι ἐνὶ Τροῖῃ γέρα πεσόμεν, ὃφρα βίδηται,
ἡ ρά τι βοι χῆμεῖς προσαμύωμεν ἥ καὶ υἱκέ.
ὅς καὶ νῦν Ἀχιλῆς, τέο μέγε ἀμείνονα φῶτα,

240 ἦτύμησεν· ἐλῶν γὰρ ἔχει γέρας, αὐτῶς ἀποφράζας.
ἀλλὰ μάλι οὐκ Ἀχιλη χόλος φρεσίν, ἀλλὰ μεθήμων.
ἡ γάρ κ', Ἀτρέδη, νῦν ὑστατα λωβήσαιον.'

ὅς ἵ φότο νεκεῖων Ἀγαμέμνονα, ποιμένα λαῶν,
Θεσσής. τῶ δ' ὅκα παρίστατο διὸς Ὄδυσσεύς,

245 καὶ μιν ὑπόδρα μιδὼν χαλεπῶ ἦνταπε μύθῳ.
' Θεσσήτ' ἀκριτόμυθε, λυγὺς περ ἐὼν ἀγορητής,
ίσχεο, μηδ' ἔθελ' οἶος ἐρίζεμεναι βασιλεύσων.
οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον
ἐμμεναι, ὅσοι αἱ Ἀτρέδησ' ὕπὸ Φιλίων ἠλθον.

250 τῷ οὖ κεῖν βασιλῆς ἀνὰ στόμ' ἔχων ἀγορέαν,
καὶ σφιν ὑνείδεια τε προφέροις, νόστον τε φυλάσσοις.
[οὐδὲ τὶ πω σάφα βίδμεν ὅπως ἐσται τάδε βέργα,
ἡ ἔν ἥ κακῶς νοστήσομεν οἷς Ἀχαιῶν.

255 τῷ νῦν Ἀτρέδη Ἀγαμέμνον, ποιμένι λαῶν,
ἡσαι ὑνεδίζων, ὃτι γει μάλα πολλὰ διδοῦσιν
ήρωσ Θανάσο. σὺ δὲ κερτομέων ἀγορέαεισ.]
HOMER'S ILIAD, BOOK II.

35

έκ τοι τερέω, τό δέ καὶ τετελεσμένον ἐσται·
ei k' ἔτι σ' ἀφραίνοντα κιχήσομαι ὡς νῦ περ ὄδε,
µηκέτ' ἐπειτ' Ὀδυσσή κάρη ὁµοίσων ἐπείη,

260 µηδ' ἔτι Τηλεμάχου πατήρ κεκληµένος εἶχεν,
ei µη ἔγω σε λαβῶν ἀπὸ µὲν φίλα φείµατα δύσω,
χλαίναν τ' ἥδε χιτῶνα, τά τ' αἰδών ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆς ἀφήσω
πεπληγὼς ἀγορῆθέν αféικέσσι πληγήσω."'

265 ὡς ἀρ' ἐβή, σκῆπτρῳ δὲ µετάφρενον ἥδε καὶ ὁµω
'πλήσεν· δ' ε' ἰδνόθη, θαλερόν δὲ ροὶ ἐκπεσε δάκρυν,
σµώδιξ δ' ἀιµατόεσσα µεταφρένου ἐξυπανεστή
σκηπτροῦ ὑπὸ χρυσέουν. δ' ἄρ' ἐκετο 'τάρβησεν τε,
ἀλγήσας δ', ἀχρείων ἰδών, ἀποµόρφατο δάκρυν.

270 οὗ δὲ καὶ ἀχνύµενοι περ ἐπ' αὐτῷ γῆνο 'γέλασαν·
ὅδε δὲ τις φείπεσκε γιδῶν ἐς πλησίον ἄλλον·
"ὁ πόποι, ἥ δ' µυρί' Ὀδυσσεὺς ἐσθλὰ βέβοργεν
βουλᾶς τ' ἕξαρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε µέγ' ἀριστον ἐν Ἀργεῖοισιν ἢρεζεν,

275 ὅς τὸν λωβητῆρα ἑπεσβόλον ἑσχ' ἄγορών.
οὐθήν µιν πάλιν αὐτὶς ἀνήσει θυµὸς ἀγήνωρ
νεικείων βασιλῆς ὅνειδεῖοισιν ἐφεσσων."

ὡς ἔφασαν ἡ πληθύς, ἀνὰ δὲ πτολιπορθος Ὀδυσσεὺς
ἐστη σκηπτροῦ ἐχὼν. παρὰ δὲ γλαυκώπης Ἀθήνη

280 ρειδομενὴ κήρυκι σιωπὰν λαὸν ἀνώγει,
ὡς ἄµα φοι πρῶτοι τε καὶ ὅστοι νείς Ἀχαιῶν
µύθον ἀκούσειαν καὶ ἐπιφρασσαῖατο βουλῆν.
δ' σφιν ἐν φρονεὼς ἀγορήσατο καὶ µετέβεινεν·
"Ἀτρείδη, νῦν δὴ σε, φάναξ, ἐθέλουσιν Ἀχαιοὶ

285 πᾶσιν ἐλέγχιστον θέμεναι µερόπεσοι βροτοῖς,
οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἰπποβότων,
Φίλινον ἐκπέρσαντ’ ἐνείχεον ἀπονέεσθαι. ὡς τε γὰρ ἦ παιδεσ νεαροὶ χήραι τε γυναῖκες

καὶ γάρ τις θ’ ἔνα μῆνα μένων ἀπὸ μῆς ἀλόχου ἁσχαλάει σὺν νηὶ πολυζύγῳ, ὅν περ ἀελλαὶ
χεμέριαι ἑλλασων ὄριομενη τε θάλασσα.

ἡμῖν δ’ εἰνατὸς ἐστι περιτροπάων ἐνιαντὸς
ἐνθάδε μυμνάτησσι. τῷ οὖ νεμεσίζομ’ Ἀχαῖοι
ἀσχαλάεων παρὰ νυσὶ κορωνίσων ἀλλὰ καὶ ἐμπῆς
αισχρὸν τοι δηθρὸν τε μένεων κενεόν τε νέεσθαι.

τλῆτε, βίλοι, καὶ μεῖνατ’ ἐπὶ χρόνον, ὁφρα δαύμεν,

ἡ ἑτέον Κάλκας μαντεύεται ἱε καὶ οὐκὶ.

ἐβ γὰρ δὴ τάδε ἔδιμεν ἔνι φρεσίν, ἔστε δὲ πάντες
μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτου φέρουσαι.

χθιζα τε καὶ πρωίς, ὃτ’ ἐς Αὐλίδα νῆς Ἀχαϊῶν
ηγερέθοντο, κακὰ Πριάμῳ καὶ Τρωί φέρουσαι.

ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ιερὸς κατὰ βωμοὺς

’ἐρδομεν ἀθανάτουι τελησσας ἐκατόμβας,
καλὴ ὑπὸ πλατανίστω, ὃθεν ῥεῖν ἀγλαδν ὑδωρ,
ἐνθ’ ἐφάνη μέγα σῆμα. δράκων ἐπὶ νώτα δαφωνός,

σμερδαλέος, τὸν ρ’ αὐτὸς Ολύμπιος ἦκε φάσσεδε,

βωμοῦ ὑπάξας πρὸς ρα πλατάνιστον θρούσεν.

ἐνθα δ’ ἔστω στρουθοῦ νεοσσοί, νῆπια τέκνα,

ὁφ’ ἐπ’ ἀκροτάτῳ, πετάλουσ’ ὕποπεπτητωτες,

δικτώ, ἀτὰρ μήτηρ ἐνάτη ἤν, ἢ ’τέκε τέκνα.

ἐνθ’ ὁ γε τοὺς ἔλεεων κατησθίε τετρυγώτας.

μήτηρ δ’ ἀμφεποτάτῳ ὅμουμενη φίλα τέκνα.

τὴν δὲ ρελεξάμενος πτέρυγος ’λάβεν ἀφεξαχυτὶν.

αὐτὰρ ἐπεὶ κατὰ τέκν’ ἐφαγε στρουθοῖ καὶ αὐτὴν,

τὸν μὲν ἀφίδηλον ’θηκεν θεός, ὅς περ ἐφηνεν.
λᾶσιν γάρ μοι ἠθηκε Κρόνος πάσι ἀγκυλόμητις·
320 ήμεῖς δ’ ἐσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ’ ἐκατόμβας,
Κάλχας δ’ αὐτίκ’ ἔπειτα θεοπροπέων ἀγόρευεν·
“τίτι τ’ ἄνει ἐγένεσθε, κάρη κομάουτες Ἀχαίοι;
ημῖν μὲν τὸδ’ ἔφηνε τέρας μέγα μητίετα Ζεὺς,
325 ὁμοῦν ὁμιτέλεστοι, ὅπλας οὗ ποτ’ ὀλεῖται.
ὡς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτὴν,
ὁκτὼ, ἀτὰρ μῆτηρ ἐνάτῃ ἦν, ἡ ἵππει τέκνα,
ὡς ἡμεῖς τόσα βέτεα πτολεμίζομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγιαν.”

The Prodigy at Aulis.

330 κεῖσος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ’ ἄγε μίμησε τάντας, ἐυκνήμιδες Ἀχαίοι,
αὐτόθε, εἰς ὁ κε βάστυ μέγα Πριάμοιο ἐέλωμεν.”
ὡς ἐφατ’ Ἀργείοι δὲ ἔριφαχον, — ἀμφὶ δὲ νῆες
σμερδαλέων κονάβησαν ἀνυπάντων ὑπ’ Ἀχαιῶν,—
335 μύθον ἐπανέστοανες Ὀδυσσῆ’θοι διὸ.
τοῦτο δὲ καὶ μετέρειπε Γερήνιος ἄττοτα Νέστωρ·
"ο πότοι, ἢ δὴ παισὶ μετικότεσ αγοράσεθε νηπιάκωσ', οὐδ' οὐ τι μέλει πολεμήμα γέργα.
πῇ δὴ συνθείναι τε καὶ ἀρκία βῆσταί ἤμων;
340 ἐν πυρὶ δὴ βουλαί τε γενοῖτο μηδέα τ' ἀνδρῶν
στονδαί τ' ἀκρητοι καὶ δεξιαί, ἦς' ἐπέπιθεν. αὐτῶς γὰρ μετέεσσ' ἐριδαίνομεν, οὐδὲ τι μήχος
ἐφρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἵστε. 'Ατρείδη, σὺ δ' ἐθ' ὃς πρὶν ἔχων ἀστεμφέα βουλὴν
345 ἀρχευ' Ἀργείου κατὰ κρατερὰς υσμίνας,
tοὺς δ' ἐκεῖ φθανόθεν, ἔνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφων βουλεύοντο, ἀνυσίς δ' ὄνκ ἐσσεθαί αὐτῶν,
πρὶν Ἀργοσ' ἔμεναι, πρὶν καὶ Δίως αἰγύπτου
γνώμεναι εἴτε ψεῦδος ὑπόσχεσιν, εἴτε καὶ οὐκί.
350 φημὴ γὰρ οὖν κατανεύσαι ὑπερμενέα Κρονίωνα
ἡματί τῷ, ὅτε νησίων ἐν ὠκυπόροισιν ἔβαλαν
Ἀργείου Ἀργείοις φόνον καὶ κῆρα φέρουστε,
ἀστράπτων ἐπὶ δεξί', ἐναίσιμα σήματα φαῖνον.
tῷ μή τις πρὶν ἐπειγέσθω ὑποκύνδε νέεσθαί,
355 πρὶν τινα πάρ Τρώων ἀλόχω κατακομηθήναι,
tίσασθαι δ' Ἐλεύθης ὀρμήματα τε στοναχάς τε.
eἰ δ' εἰς ἐκπάγος ἑθελεί ὑποκύνδε νέεσθαί,
ἀπτέσθω φῆς νησί, ἐνυσσέλμου μελαίνης.
ἀφρα πρόσθ' ἀλλων θάνατον καὶ πότμον ἐπίστη.
360 ἀλλά, ἐκαζει, αὐτῶς τ' εὖ μήδεο πείθεο τ' ἄλλῳ.
οὔ τοι ἀπόβλητον φέτος ἐσσεται, ὅτι κε βείτω.
κρῖν' ἀνδρας κατὰ φύλα, κατὰ φρητρας, Ἀγάμεμνον,
ὡς φρητρῆς φρητρήφην ἄρρηγη, φύλα δὲ φύλοις.
eἰ δ' κεν ὃς ἐρέξῃ καὶ τοι πείθωνται Ἀχαιοί,
365 γνώσε' ἐπειθ' ὃς τ' ἢγεμόνων κακός, ὃς τε νυ λαοῦ,
ἢ δ' ὃς κ' ἐσθλος ἔγει. κατὰ σφᾶς γὰρ μαχέωνται.
γνώσεαι εἰ καὶ θεσπεσία πόλων οὐκ ἀλαπάζεισ,
"ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμων."  

τὸν δ’ ἀπαμειβόμενος προσέφη κρέιων Ἀγαμέμνων·  

370 ἢ μὰν αὐτ’ ἄγορῇ νικάς, γέρων, ὑπ’ Ἀχαίων.  

αἱ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,  

τοιοῦτοι δέκα μοι συμφράδμονες εἰεν Ἀχαίων·  

τῷ κε τάχ’ ἡμύσειε πόλις Πριάμου μάνακτος,  

χερσίν ὕφ’ ἡμετέρῃσι βαλοῦσα τε περθομένη τε.  

375 ἀλλὰ μοι αἰγύπτως Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν,  

ὁς με μετ’ ἀπρήκτους ἐρίδας καὶ νείκεα βάλλει.  

καὶ γὰρ ἐγὼν Ἀχιλεὺς τ’ ἐμαχεσσάμεθ’ εἰνεκα κούρης  

ἀντιβίωσι βέσπεσιν, ἐγὼ δ’ ἦρχον χαλεπαίνων·  

εἰ δὲ ποτ’ ἔσ γε μίαν βουλεύσομεν, οὐκέτ’ ἔπειτα  

380 Τρωσίων ἀνάβλησις κακοῦ ἐσσεται, οὐδ’ ἦβαιον.  

νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον, ὡν εἰσαγόμεν Ἄρη.  

εὶ μὲν τις δόρυ θησάσθω, εἰ δ’ ἀσπίδα θέσθω,  

εἰ δὲ τις ἵπποισι δεῖπνον δότω ὑκτόδεσσων,  

εἰ δὲ τις ἀρματος ἄμφι βιδὼν πολέμου μεδέσθω,  

385 ὡς κε πανημέριοι στυγερῷ κρυνόμεθ’ Ἄρη.  

οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ’ ἦβαιον,  

εἰ μὴ νῦξ ἔλθοῦσα διακρίνει μένος ἄνδρῶν.  

φιδρώσει μὲν τεν τελαμῶν ἄμφι στῆθεσιν ἀσπίδοις ἄμφιβρότης, περὶ δ’ ἐγχεῖ χεῖρα καμεῖται·  

390 φιδρώσει δὲ τε ἵπποι εὔξουν ἅρμα τιταῖνων.  

δὲν δ’ εἶγων ἀπάνευθε μάχης ἔθελοντα νοῆσον  

μιμνάζειν παρὰ νυστὶ κορωνίσων, οὗ ὑπ’ ἐπειτα  

ἀρκιών ἐσσεται φυγέμεν κύνας ἢδ’ οἰωνοὺς.”  

ὡς ἔφατ’, Ἄργειοι δὲ ἐβίβαξον, ὡς ὅτε κύμα  

395 ἀκτῇ ἐφ’ ὑψηλῇ, ὅτε κινήσῃ Νότος ἑλθὼν,  

προβλητὶ σκοπέλῳ· τὸν δ’ οὗ ποτε κύματα λείπει  

παντοῖων ἀνέμων, δ’ τε κ’ ἐνθ’ ἦνθα γένωται.  

ἀντιάντει δ’ ὀροῦτο κεδασθέντες κατά νήσος,
κάπνισσαν τε κατὰ κλισίας, καὶ δείπνουν ἔλαυτο.

ἀλλος δ᾽ ἄλλῳ ἔρεξε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρησος.
αὐτὰρ δὲ βοῦν ἵερευσε φάναξ ἀνδρῶν Ἄγαμέμνων,
πίονα πεντεφέτηρον, ὑπερμενεῖ Κρονίων,
κύκλησκεν δὲ γέροντας ἀριστής Παναχαίων,

Νέστορα μὲν πρώτιστα καὶ Ἰδομενηὰ φάνακτα,
αὐτὰρ ἐπεὶτ Ἀξιάντε δῦώ καὶ Τυδέος νίὼν,
ἐκτὸν δ᾽ αὐτ᾽ Ὅδυσση, Δι ὑμῖν ἀτάλαυτον.

Some of the Heroes at Troy.

αὐτόματος δὲ Ὁλθε βοῦν ἀγαθὸς Μενέλαος·
βείδεε γὰρ κατὰ θυμὸν ἄδελφεδν ὡς ἐπονεῖτο.

βοῦν δὲ περίστησαν τε καὶ οὐλοχύτας ἀνέλουτο.
τοῦσιν δ᾽ εὐχόμενος μετέφη κρεῶν Ἄγαμέμνων·
"Ζεῦ κύδιστε μέγιστε, κελανέφης, αἰθέρι ναών,
μὴ πρὶν ἐπὶ ἥλιου δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν μὲ κατὰ πρηνῆς βαλέμεν Πριάμου μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δητοῦ θύρετρα,
'Eκτόρεον δὲ χιτώνα περὶ στήθεσοι δαξίαι
χαλκῶς ῥωγαλέων· πολέες δ᾽ ἀμφ᾽ αὐτῶν ἑταῖροι
πρηνέες ἐν κοινήσων ὁδὰς λαξοῖατο γαίαν."

ὡς ἐφατ', οὖδ᾽ ἄρα πῶς Ὁυὶ ἐπεκράιανε Κρονίων,

ἀλλ᾽ ὡς ἔθεκτο μὲν ἵρα, πόνου δ᾽ ἀλιαστὸν ὄφελεν.
αὐτάρ ἐπεὶ β’ ἡγεμόντω καὶ οὐλοχύτας προβάλομεν,
ἀφερέσαν μὲν πρῶτα καὶ ἐσφαζαν καὶ ἐδειραν,
μηροῦς τ’ ἐξέταμεν κατὰ τε κνίσῃ ἐκάλυψαν,
διπτυχα πονήσαντες, ἐπ’ αὐτῶν δ’ ἀμοθένησαν.

καὶ τὰ μὲν ἄρ’ σχίζοις ἀφύλλιοις κατέκαιον,
σπλάγχνα δ’ ἀρ’ ἀμπείραντες ὑπείρεσον Ἡφαιστείο.
αὐτάρ ἐπεὶ κατὰ μὴρ’ ἐκάθ’ καὶ σπλάγχν’ ἐπάσαντο,
μίστυλλόν τ’ ἀρ’ τάλλα καὶ ἀμφ’ ὀβελοῖσιν ἐπειραν,
ἀπησάν τε περιφραδέως, ἕρυσάν τε πάντα.

αὐτάρ ἐπεὶ παύσαντο πόνον ἑτύκοντο τε δαίτα,
δαίνυντ’, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσης.

Roasting Sacrificial Meat on an Altar.

αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρων ἔωτο,
τοῖς ἄρα μύθων ἤρχε τερήνιος ἱππότα Νέστωρ.
Αστρείδη κύδιστε, φανάει ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δφήθ’ αὖθι λεγώμεθα, μηδέ τι δηρῶν
ἀμβαλλόμεθα ἐργον, ὁ δ’ θεὸς ἐγγυαλίζει.
ἀλλ’ ἀγείρε, κήρυκες μὲν Ἀχαίων χαλκοχιτῶν
λαῶν κηρύσσοντες ἀγειροῦντων κατὰ νῆας,
"ήμεις δ' ἀθρόοι ὥδε κατὰ στρατὸν εὔρυν Ἠχαίων
440 ὕμεν, ὥφρα κε θάσσουν ἐγείρομεν ὦξιν Ἀρηα." γὰς ἑφατ', οὖν ἀπίθησε σάναξ ἀνδρῶν Ἠχαμέμνων· ἀπείκα κηρύκεσσι λυγυφθόγγοιο, ἐκέλευσεν κηρύσσειν πολεμόνδε κάρη κομάωντας Ἠχαίων· οἱ μὲν ἐκήρυυσσον, τοῖ δ' ἢγεύροντο μάλ' ἄκα.
445 οἱ δ' ἅμφ' Ἀτρεώνα διοτρεφέες βασιλῆς ἤθικον κρίνοντες, μετὰ δὲ γλαυκῷς Ἀθήνη, αἰγίδ' ἔχουσο' ἔρτιμον, ἄγηραον ἄθανατην τε· τῆς ἐκατονθύσανοι παγχρύσεοι ἑρέθοντοι, πάντες ἐνεπλεκέες, ἐκατόμβεοι δὲ ἕκαστος·
450 σὺν τῇ παιφάσσουσα διέσσοντο λαῶν Ἠχαίων ὄτριόνυσοι ἱμεναί· ἐν δὲ σθένος ὄροις ἐκάστῳς καρδίῃ, ἀληθετον πολεμιζζέμεν' ἤδη μάχεσθαι. τούτι δ' ἅφαρ πόλεμος γλυκίων 'γένετ' ἥ νεέτθαι ἐν νυνί γλαφυρή' φίλην ἐς πατρίδα γαῖαν.
455 ἦπτε πῦρ ἄφιδηλον ἐπιφλέγει αἴσπετον ὅλην οὐρεός ἐν κορυφῇ, ἐκαθαυ δὲ τε φαίνεται αὐγή, ὅς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου αὐγῆ παμφανάοουσα δι' αἰθέρος οὐρανὸν ἐκεν. τῶν δ', ὡς τ' ὄρυθων πετευνῶν φέθανα πολλά,
460 χηνῶν ἢ γεράνων ἢ κύκων δουλιχοδέορων, Ἠασίων ἐν λειμώνι, Καύστριον ἅμφι ῥέθρα, ἐνθα καὶ ἐνθα ποτώνται ἀγαλλόμενα πτερύγεσσων, κλαγηγηδόν προκαθιζότων, σμαραγεὶ δὲ τε λειμῶν, ὅς τῶν φέθεα πολλὰ νεῶν ἀπὸ καὶ κλυσιᾶν
465 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν σμερδαλέων 'κονάβιζε ποδῶν αὐτῶν τε καὶ ἰππῶν. ἔσται δ' ἐν λειμώνι Σκαμάνδριῳ ἀνθεμὸντι μυρίοι, δοσα τε φύλλα καὶ ἀνθέα γίγνεται ὄρη. ἦπτε μνιάων ἀδυνάων φέθανα πολλά,
470 αἳ τε κατὰ σταθμὸν ποιμνήμον ἡλάσκουσιν
ἀργη ρειαρινη, ὅτε τε γλάγος ἀγγεα δεῦει,
tόσοι ἐπὶ Τρώεσσι κάρη κομάοντες 'Αχαιοὶ
ev πεδίῳ ίσταντο διαρραῖαι μεμαώτες.

tοὺς δ’, ὡς τ’ αἰτόλων πλατέ’ αἰγὼν αἰτόλοι ἄνδρες
475 βεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μυγέωσιν,
ὡς τοὺς ἠγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα
ὑσμίνην’ ἴμεναι, μετὰ δὲ κρεῖων Ἀγαμέμνων,
ὁμματα καὶ κεφαλὴν βίκελος Διὸ τερπικεραύνω,
'Αρεί δὲ ζώνην, στέρνον δὲ Ποσειδάων.

480 ἢ̄τε βοῦς ἀγέληφι μεγ’ ἐξοχος ἐπλητο πάντων
ταῦρος. δ’ γὰρ τε βόεσσι μεταπρέτει ἄγρομενησιν.
τοῖον ἀρ’ Ἀτρείδην ’θηκε Ζεῦς ἡματι κεύω,
ἐκπρεπέ’ ἐν πολλοῖς καὶ ἐξοχον ἠρώεσσιν.

Mycenaean Warriors on the March.

780 οἴ δ’ ἀρ’ ἴσαν, ὡς εἶ τε πυρὶ χθών πᾶσα νέμοιτο.
gamma δ’ ύπεστενάχιζε Δι’ ὡς τερπικεράυνω
χωμένῳ ὅτε τ’ ἀμφὶ Τυφώει γαῖαν ἰμάσωθ
εἰν 'Αρμοιος’, ὃθι φαοὶ Τυφωέος ἐμμεναι εὐνάς.
ὡς ἀρα τῶν ὑπὸ ποσσί μέγ’ ἐστεναχίζετο γαῖα
785 ἐρχομένων· μάλα δὲ ὥκα διέπρησσον πεδίοιο.
    Τρωών δὲ ἄγγελος ἤλθε ποδήνειμος ὥκεα Φίρις
    πάρ Διὸς αἰγιόχου σὺν ἄγγελῃ ἀλεγενῆ·
    οἱ δὲ ἄγορᾶς ἄγόρευον ἐπὶ Πριάμου θύρησιν
    πάντες ὁμηγερίες, ἦμεν νέοι ἢδε γέροντες.
790 ἁγχὶ δὲ φί σταμένη προσέφη πόδας ὥκεα Φίρις·
    ἑφίσατο δὲ φθογγὴν υἱ Πριάμου Πολίτην,
    δὲ Τρώων σκοποὺς ἵε, ποδακεῖσθι πεποιθῶς·
    τύμβῳ ἐπὶ ἀκροτάτῳ Αἰσθήταο γέροντοσ,
    δέγμενος ὄππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιόι.
795 τῷ μὲν φευσαμένη προσέφη πόδας ὥκεα Φίρις·
    "ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν,
    ἃς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
    ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλθουν ἀνδρῶν,
    ἀλλ' οὖ πω τοιόνδε τοσόνδε τε λαὸν ὄπωτα·
800 λίῃ γὰρ φύλλουσι φεβουκότες ἡ ψαμάθουσι
    ἔρχονται πεδίοιο μαχεσύμμενοι προτὶ βάστυ.
    "Εκτὸς, σοι δὲ μάλιστ' ἐπιτέλλομαι ὅτε γε ῥέξαι.
    πολλοὶ γὰρ κατὰ βάστυ μέγα Πριάμοι ἔπικουροι,
    ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
805 τοῖς ρεκαστοσ ἀνὴρ σημανετῶ, οἷοι περ ἄρχει,
    τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιτάς."
    ὃς ἐφαθ', "Εκτὸς δ' οὐ τι θεᾶς βέτος ἡγοίησεν,
    αἰγία δ' ἔλυσι ἄγορην· ἐπὶ τεύχεα δ' ἐσσεῦντο.
    πᾶσαι δ' ὠίγυντο πῦλαι, ἐκ δ' ἐσσυντο λαὸς,
810 πεζοῖ θ' ἰππήσε τε· πολὺς δ' ὀρμαγδός ὀρώρει.
    ἔστι δὲ τις πόλιος προπάροιθ' αἰτεία κολώνη,
    ἐν πεδίῳ ἀπάνευθε, περίδρομος ἐνθα καὶ ἐνθα,
    τὴν δ' τοι ἀνδρες Βατίειαν κικλήσκουσιν,
    ἀθάνατοι δέ τε σήμα πολυσκάρθμου Μυρίνης·
815 ἐνθα τότε Τρώες τε διέκριθεν ἦδ' ἐπίκουροι.
ΟΜΗΡΟΣ ΙΔΙΑΔΟΣ Γ.

ΟΡΚΙΑ.

αὐτὰρ ἐπεὶ 'κόσμηθεν ἂμι ἡγεμόνεσσι βέκαστοι, Τρῆσε μὲν κλαγγῆ τ' ἐνοπῇ τ' ἵσαν ὀρνίθες ὡς, ἥττε περ κλαγγῆ γεράνων πέλει οὐρανόθι πρώ, αἱ τ' ἐπεὶ σὺν χειμὰν ἑφυγὼν καὶ ἀθέσφατον ὀμβρῶν, 5 κλαγγῆ ταί γε πέτονται ἐπ' Ὀμεναίοι ῥοάν, ἀνδράσι Πυγμαίου φῶν καὶ κῆρα φέρονται. ἥριαι δ' ἄρα ταί γε κακὴν ἐρίδα προφέρονται· οἴ δ' ἄρ' ἤσαν σιγῆ μένεα πνείοντες 'Αχαιοὶ, ἐν θυμῷ μεμαώτες ἀλεξέμεν' ἀλλήλοις.

Battle between Pygmies and Cranes.

10 ὃς τ' ὄρεος κορυφῆσι Νότος κατέχενεν ὀμίχλην, ποιμέσιν οὐ τι φίλην, κλέπτῃ δὲ τε νυκτὸς ἀμείνω· τόσσον τις τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶν ἦσσω· ὃς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὀρνυτ' ἀβελλῆς ἐρχομένων· μάλα δ' ὅκα διέπρησεν πεδίοιο.
15 οἱ δ’ ὀτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλους ἴοντες,
Τρώσων μὲν προμάχιζεν Ἀλέξανδρος θεοφειδῆς,
παρδαλέῃ ὁμοίωσιν ἔχων καὶ καμπύλα τόξα
καὶ ξέφος, αὐτὰρ δ’ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλύζετο πάντας ἀρίστους
20 ἀντίβιον μαχεσσαθαι ἐν αἰνῇ δηιστήτη.
τὸν δ’ ὡς οὖν ἐνόησεν ἀρηφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
ὡς τε λέων ἔχαρη μεγάλῳ ἐπὶ σῶματι κύρσας,
εὐρὺν ἧ ἐλαφον κεραυν ἡ ἄγριον αἴγα,
25 πευάων· μάλα γὰρ βε κατεσθείει, αἱ κε περ αὐτὸν
σεύνωται ταχεῖς τε κίνες θαλεροὶ τ’ αἰζηοί·
ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοφειδέα
ὅθελομοίσι μιδών· ὃφατο γὰρ τίσεσθαι ἀλείτην.
αὐτίκα δ’ ἐξ ὁχέων σὺν τεύχεσιν ἀλτὸ χαμάξε.
30 τὸν δ’ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοφειδῆς
ἐν προμάχοις φανέντα, κατεπλήγη φίλου Ἑτορ,
ἀψ δ’ ἐτάρων ἐς φεθνός ἐχάζετο κηρ’ ἀλεεῖνων.
ὡς δ’ ὀτε τὸς τε δράκοντα μιδὼν παλύνορος ἀπέστη
οὐρεος ἐν βήσηισθο’, ὑπὸ τε τρόμος ἐλλαβε γνόα,
35 ἀψ δ’ ἀνεχάρησεν, αῖχρος τέ μιν εἴλε παρείας,
ὡς αὐτίς καθ’ ὁμιλυν ἐδι Τρώων ἀγερώχων
δείσας Ἀτρέως υἱῶν Ἀλέξανδρος θεοφειδῆς.
τὸν δ’ ὧ Ἐκτωρ νείκεσθε μιδὼν αἰσχροίσθετι ἐπέσαιν·
“Δύσπαρι, φείδος ἄριστε, γυναιμάνες, ἥπεροπεντά,
40 αἰθ’ οφελεῖ ἄγονος τ’ ἐμεναι ἄγαμός τ’ ἀπολέοσθαι·
καὶ κε το βουλούμην, καὶ κεν πολὺ κέρδιον ἦν,
ἡ οὐτοι λόβην τ’ ἐμεναι καὶ ὑπόψιον ἄλλων.
ἡ που καγχαλάουσι κάρῃ κομάουτες Ἀχαιοί,
φάντευς ἀριστη ἁρμόν έμμεναι, οὐνεκα καλὸν
45 φείδος ἐπ’, ἀλλ’ οὐκ ἔστι βή φρεσίν οὐδὲ τις ἀλκή.
ἡ τοῖος περ ἐὼν ἐν ποιτείρωι νέεσσων
πόντων ἐπιπλώσας, ἔταρους ἐρήματος ἀγείρας,
μυχθεὶς ἀλλοδαποῦσι γυναικὶ ἐνειδεῖ ἀνήγας
ἐξ ἁπίσης γαίης, νῦν ἀνδρῶν αἰχμητάων,

50 πατρὶ τε σῷ μέγα πῆμα πόλη τε παντὶ τε δῆμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοι αὐτῷ;
οὐ κεν δὴ μείνειας ἀρηκύβιλον Μενέλαον;
γνώης χ', οἴον φῶτος ἔχεις θαλερὴν παράκοιτιν.
οὐ κεν τοῦ χραισμῆ κίθαρις τα τε δῶρ' Ἀφροδίτης,

55 ἡ τε κόμη τὸ τε φεῖδος, ὃν' ἐν κοῦνησοι μυγῆς.
ἀλλὰ μάλα Τρῶς δεδείμονες. ἥ τε κεν ἡδὴ
λάων ἐσσο χιτώνα κακῶν ἐνεχ', ὡσσα φέρογγας."

τὸν δ' αὐτῷ προσέφειπεν Ἀλέξανδρος θεοφειδῆς:
"Ἐκτορ, ἐπεὶ με κατ' αἰτασ ἐνείκεσας οὐδ' ὕπερ αἰτασ,

60 αἰεὶ σοι κραδὴ πέλεκυς ὡς ἐστὶν ἀτειρής,
ὅς τ' ἔλυν διὰ δουρός ὑπ' ἀνέρος, ὃς βά τε τέχνη
νήμων ἐκτάμησιν, ὥφελλε δ' ἀνδρὸς ἐρώτημ.
ὡς σοὶ ἐνι στήθεσιν ἀτάρβητος νόσος ἐστίν·

μή μοι δῶρ' ἑρατά πρόφερε χρυσής Ἀφροδίτης·

65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὡς σον κεν αὐτοὶ δῶσων, ἔφκων δ' οὐ κεν τος ἐλορτο.

τὸν δ' ἐν ἔθελες πολεμιζέμεν' ἁδε μάχεσθαι,

60 ἀλλους μὲν κάθισον Τρῶς καὶ πάντοις Ἀχαιοῦς,
αὐταρ ἐμ' ἐν μέσω καὶ ἀρηκύβιλον Μενέλαον

70 συμβάλας' ἀμφ' Ἑλενῇ καὶ κτῆμασι πάσι μάχεσθαι.

ὀππότερος δὲ κε νυκήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἔλων ἐν πάντα γυναικὰ τε φοίκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμώτες

75 ναύοτε Τρούτην ἐριβώλακα, τοῦ δὲ νεκρωθὲν

"Ἀργος ἐσ ἱππόβουτον καὶ Ἀχαιίδα καλλιγυναικ.

ὡς ἐφαθ', "Εκτωρ δ' αὐτ' ἔχαρη μέγα μύθου ἀκούσας,
καὶ β ἐς μέσσου ἵων Τρώων ἀνέφεργε φάλαγγας,
μέσσου δουρός ἐλὼν· τοῖ δ ἱδρύνθησαν ἄπαντες.
τῷ δ ἐπετοξάζουντο κάρη κομάνοντες Ἀχαίοι,
80 ἱοίσιν τε τιτυσκόμενοι λάεσσι τ ἔβαλλον.
αὐτάρ ὁ μακρὸν ἄυστε βάναις ἀνδρῶν Ἀγαμέμνων·
"Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γὰρ τι fépos fereéw korunbáíōlos Ἐκτώρ."

Embarkation of Helen and her Treasures. Helen is led forthly by two men to Paris, who is
seated on the wharf by the ship. The vases, which are being carried into the ship by three
men, represent the treasures of Helen.

ὡς ἐφαθ', οἳ δ' ἐσχοντο μάχης ἀνεψί τ' ἐγένοντο
85 ἐσσυμένως. Ἐκτώρ δὲ μετ' ἀμφοτέροισιν ἐφειπεν·
"κέκλυτε μοι, Τρῶες καὶ ἐνυνήμιδες Ἀχαῖοι,
μῦθον Ἀλεξάνδροιο, τοῦ εἶνεκα νεῖκος ὅρωρεν.
ἀλλοὺς μὲν κέλεται Τρῶας καὶ πάντας Ἀχαίοις
tεύχεα κάλ' ἀποθέσθαι ἐπὶ χθοῖνι πολυβοτείρῃ,
90 αὐτῶν δ' ἐν μέσσῳ καὶ ἄρηφιλον Μενέλαον
οἶνοι ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὀππότερος δὲ κε νικήσῃ κρείσσῳν τε γένηται,
κτήμαθ' ἐλὼν εὐ πάντα γυναικα τε φοίκαδ' ἀγέσθω.
οἰ δὲ ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."

95 ὡς ἐφαθ', οἰ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπή.
tοῦτο δὲ καὶ μετέφειτο βοὴν ἀγαθὸς Μενέλαος.
"κέκλυτε νῦν καὶ ἐμείο τύλιστα γὰρ ἄλγος ἵκανεν
θυμὸν ἐμὸν. φρονέω δὲ διακρινθῆμεν ἢδη
 Ἀργείου καὶ Τρώα, ἔπει κακᾶ πολλὰ πέπασθε
100 εἶνεκ' ἐμῆς ἐριδὸς καὶ Ἀλεξάνδροι' ἐνεκ' ἀρχῆς.
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
tεθναί' ἄλλοι δὲ διακρινθῆτε τάχιστα.
οἴστετε γὰρν', ἔτερον λευκὸν ἔτέρην δὲ μέλαναν,
Γῆ τε καὶ Ἡλίῳ. Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

105 ἄξετε δὲ Πριάμου βίνην, ὦφρ' ὅρκια τάμην
αὐτὸς, ἔπει ροὶ παῖδες υπερφιάλοι καὶ ἁπιστοί,
μὴ τίς ὑπερβασὶν Δίως ὅρκια δηλήσηται.
αἰεὶ δ' ὀπλοτέρων ἄνδρῶν φρένες ἥρεθονται.
οἷς δ' ὁ γέρων μετέχεσιν, ἀμα πρόσσω καὶ ὀπίσσω

110 λεύσσει, ὅπως ὧχ' ἀριστα μετ' ἀμφοτέρους γένηται."
ὡς ἐφαθ', οἰ δ' ἐχάρησαν Ἀχαιοὶ τε Τρώες τε,
φιλόμενοι παύσασθαι οὐξυροῦ πολέμου.
καὶ π' ἄποικοι μὲν ἔμμεναν ἐπὶ στίχας, έκ δ' ἐβαν αὐτοὶ
τεύχεα τ' ἐξεδύνοντο. τὰ μὲν κατέθεντ' ἐπὶ γαῖῃ

115 πλησίον ἄλληλων, ὀλίγη δ' ἦν ἀμφίς ἄρουρα.

"Εκτωρ δὲ προτί ῥάστην δύο κῆρυκας ἐπεμπεῖν,
καρπαλίμως ράρανας τε φέρειν Πρίαμον τε καλέσσαι.
αὐτὰρ ο̇ Ταλθύβιον προτέι κρείων Ἀγαμέμμων
νήσας ἐπι γλαφυρὰς ἤμενα, ἱδὲ γὰρν' ἐκελεύει

120 οἰςέμεναι. δ̄ δ' ἀρ' οὖν ἀπίθησον Ἀγαμέμμων δίω.
ΤΕΙΧΟΣΟΠΙΑ.

Σίρις δ' αὖ Ελένη λευκωλένη ἄγγελος ἤλθεν, 
feeidoménη γαλόω, Ἀντηνορίδας δάμαρτι, 
τήν Ἀντηνορίδης εἴξε κρεῖνω Φελικάων, 
Λαοδίκην, Πριάμου θυγατρῶν feidos ἀρίστην.

125 τήν δ' ἡγ' ἐν μεγάρῳ. ἢ δὲ μέγαν ἵστον ὑφαίνειν, 
δίπλακα πορφυρήν, πολέας δ' ἐνεπάσσεσεν ἄεθλους 
Τρῶων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων, 
οὐς ἔθεθεν ἐνεκ' ἐπασχον ὑπ' Ἀρηος παλαμάων.

άγχι δὲ φ' ἱσταμένη προσέφη πόδας ὅκεα Σίρις·

130 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἑργα γίδηαι 
Τρῶων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων. 
οὶ πρὶν ἐπ' ἀλλήλους' ἐφερον πολύδακρυν ἄρηα 
ἐν πεδίῳ, ὅλοον λιλαιόμενοι πολέμιοι, 
οἱ δὲ νῦν ἔσται σιγῆ — πόλεμος δὲ πέπαυται —

135 αὐτπίσιο ἐκελιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 
αὐτὰρ Ἀλέξανδρος καὶ ἀρητήφιλος Μενέλαος 
μακριῆ' ἐγχείρης μαχέσσονται περὶ σείο.
κῷ δὲ γε νικήσαντι φίλη κεκλήσει ἀκούσαν."

ὡς μεποῦσα θεὰ γλυκὸν ἵμερον ἐμβαλε θυμῷ
140 ἀνδρός τε προτέρου καὶ χαστεος ἦδε τοκῆων.
αὐτήκα δ' ἀργενήσι καλυφαμένη ἀθόνῃσιν
ἀρμάτη ἐκ θαλάμου τέρεν κατὰ δάκρυ χέουσα,
οὐκ ὦι, ἀμα τῇ γε καὶ ἀμφιπολοι δῦ᾽ ἔσπευτο,
[Δίθρη, Πιθήκος θυγάτηρ, Κλυμένη τε βοώπις.]
145 αὖμα δ᾽ ἔπειδ᾽ ἰκανον ὂθι Σκαιαὶ πῦλαι ἤσαν.

οἱ δ᾽ ἀμφὶ Πρίαμον καὶ Πάνθοον ἦδε Θυμοῖττν
Λάμπον τε Κλυτίον θ᾽ ἰκετάονα τ', ὦιον Ἀρησος,
Οὐκαλέγων τε καὶ Ἀντῆνωρ, πεπνυμένω ἀμφῶ,
ἡτο δημογέροτες ἐπὶ Σκαῖσι τύλησαν,
150 γῆραι δὴ πολέμου πεπαιμένοι, ἀλλ᾽ ἀγορηταῖ
ἐσθλοὶ, τεττύγεσσι βερούκοτες, οἱ τε καὶ θ᾽ ὤθην
δὲνδρε' ἐφεξόμενοι ρόπα λειρίσεσαν ἵεσιν·
τοῖοι ἁρα Τρῶων ἥγητορες ἤμτ᾽ ἐπὶ πῦργω.
οἱ δ᾽ ὡς οὐν ἐξίδονοθ᾽ Ἔλενην ἐπὶ πῦργον ἰπύσαν,
155 

μῆκα πρὸς ἀλλήλους ἔπεα πτερόεντ᾽ ἀγόρευον·
"οὐ νέμεσις Τρῶας καὶ ἐκκυμήδας Ἀχαιῶν
τοιῆδ᾽ ἀμφὶ γυναικὶ πολὺν χρόνου ἄλγεια πάσχεω
αἰῶνες ἄθανάτησι θεῖο" εἰς ὃπα βέοικεν.
ἐλλὰ καὶ ὡς, τοῖη περ ἐσοῦ', ἐν νησὶ νεόσθω,
160 

μὴν ἠμῖν τεκέσσετι τ᾽ ὀπίσω ἄμα λύποτο."
καλὸν δ’ οὖτω ἐγὼν ὦ τοι ἥδιον ὄφθαλμοῖς,
170 οὖδ’ οὖτω γεραρὸν· βασιλῆι γὰρ ἀνδρὶ ἰέρουκεν.’

τὸν δ’ 'Ελένη μύθους ἤμείβετο, δίᾳ γυναικῶν.
“ αἰδοῖός τε μοὶ ἔσσι, φίλε ἐκυρεῖ, δρεμῶς τε.
ὡς μ’ ὀφελέως θάνατος μαδεῖν κακός, ὀππότε δεύρο
νιὲι σῷ ἐπόμην, θάλαμον γνωτοὺς τε λυποῦσα
175 παιδά τε τηλυγέτην καὶ ὅμηλικήν ἐρατευήν.

ἀλλὰ τὰ γ’ οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.

τοῦτο δὲ τοι μερέω, ὦ μ’ ἀνείρεαι ἥδε μεταλλαξ.

οὐτὸς γ’ 'Ατρείδης εὐρὺ κρεῖνον 'Αγαμέμνων,
ἀμφότεροι, βασιλεὺς τ’ ἀγάθος κρατερός τ’ αἰχμητήσ.’

180 δαήρ αὐτ’ ἐμὸς ἴσκε κυνώπιδος, εἰ ποτ’ ἔπν γε.’

ὡς ’φάτο, τὸν δ’ ὦ γέρων ἡγάσσατο ’φώνησεν τε.

“ ὅ μάκαρ ’Ατρείδη, μοιρηγενές, ὀλβιόδαμοιν,
ἡ ῥά νῦ τοι πολλοὶ ἀδεμήλατο κοῦροι ’Αχαιῶν.

ἣν καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν.

185 ἐνθ’ ἐφίδον πλείστους Φρύγας ἄνερας, αἰολοπόλους,
λαοὺς ’Οτρῆς καὶ Μυγδόνως ἀντιθέου,
οἱ μὰ τὸν ἐστρατόντο παρ’ ὀχθὰς Σαγγαρίοιο.

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοὺς ἐλέχθην
ηματὶ τῷ δότε τ’ ἤλθου Ἀμαξόνες ἀντιάνειραι.

190 ἀλλ’ οὖδ’ οἰ τόσοι ἦσαν, ὅσοι φελικώπες ’Αχαιοῖ.’

Battle between Greeks and Amazons. Achilles drags Penthesilea from her horse.

δεύτερον αὐτ’ 'Οδυσσὴ ήδιὼν ἐρέειν’ ὁ γεραιός.
“ ἔσπ’ ἄγε μοι καὶ τόνδε, φίλον τέκοσ, ὅσ τις ὦδ’ ἐστιν,
μείων μὲν κεφαλῆ 'Αγαμέμνονος 'Ατρείδαο, εὐρύτερος δὲ ὁμοισιν ἰδὲ στέρνοισι μιδέσθαι.

195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτεῖρη, αὐτὸς δὲ κτίλος ὡς ἐπιτωλλεῖται στίχας ἀνήρν ἀρνείῳ μὲν ἐγὼ γε βερίσκῳ πηγεσμάλλῳ, ὅσ τ' ὀίων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἡμείσθε' ἐπειθ' Ἑλήνη, Διὸς ἐκγεγαυᾶ.

200 "οὖτος δ' αὖ Δαερτιάδης, πολύμητις 'Οδυσσεύς, ὅς τράφεν ἐν δὴμῳ Ἰθάκης κραναῖς περ έοὐσῆς, χείδως παντοίους τε δόλους καὶ μήδεα πυκνά." τὴν δ' αὖτ' Ἀντήνωρ πεπυμμένος αὐτίων ἡώδα:

"ὡ γύναι, ἦ μάλα τούτο βέπος νημερτέες ἔφειτες, 205 ἕδη γὰρ καὶ δεύρω ποτ' ἤλυθε δίος 'Οδυσσεύς, σεῖ' ἐνεκ' ἀγγελῆς, σὺν ἀρημφίλῳ Μενέλαιῳ τοὺς δ' ἐγὼ ἐξεύσοσα καὶ εν μεγάροις' ἐφάλησα, ἀμφοτέρων δὲ φυὴν ἐδάνη καὶ, μήδεα πυκνά. ἀλλ' ὅτε δὴ Τράοσσων ἐν ἀγρομένοις ἐμικθέν,

210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, ἀμφω δ' ἔξωμένω, γεραρώτερος ἦν 'Οδυσσεύς. ἀλλ' ὅτε δὴ μύθοις καὶ μήδεα πᾶσιν ὕφαίνων, ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν, παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,

215 οὖδ' ἀφαμαρτοφεπής, εἰ καὶ γένε' ύστερος ἦν. ἀλλ' ὅτε δὴ πολυμήτις ἀναξέειν 'Οδυσσεύς, 'στάσκεν, ὑπαὶ δ' ἐφίδεσκε κατὰ χθονὸς ὄμματα πήξας, σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνέα ἐνώμα, ἀλλ' ἀστεμφές ἔχεσκεν, ἀρίδρει φωτὶ βεροικός.

220 φαῖς κε ζάκοτον τέ τιν' ἐμμεναι ἀφρονά τ' αὐτῶς. ἀλλ' ὅτε δὴ ἔστα τε μεγάλην ἐκ στήθεος εἰή καὶ ἐφέπε πυθάδεσσι βεβοικότα χειμερήσων, οὐ κεν ἐπειτ' 'Οδυσῆῃ γ' ἐρίσσει βροτὸς ἄλλος.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

[οὐ τὸτε γʹ ὅδʹ Ὁδυσῆος ἀγασσάμεθ' εἶδος ιδόντες."
225 τὸ τρίτον αὐτ' Ἀιαντα μιᾶδων ἔρεεν' ὁ γεραῖος·
"τίς τ' ἀρ' ὅδ' ἄλλος Ἀχαιός ἀνήρ ἡς τε μέγας τε,
ἐξοχος Ἀργεῖων κεφαλῆν τε καὶ εὐρέας ὄμοις;
"τὸν δ' Ἑλένη ταυτύπεφλος ἀμείβετο, δία γυναικῶν·
"οὗτος δ' Ἀξια ἔστι πελάριος, ἐρκος Ἀχαιῶν.

230 Ἰδομενεύς δ' ἔτερωθεν ἐνὶ Κρήτεσσι θέος ὃς
ἔστηκ', ἀμφὶ δὲ μιὰν Κρητῶν ἁγοὶ ἤγερθονταί.
πολλάκι μιν ἔσεισθεν ἀργηφίλος Μενέλαος
μοίκῳ ἐν ἡμετέρᾳ, ὡστε Κρήτηθεν ἰκοιοῦ.

235 οὕς κεν ἐν γνοίην καὶ τ' οὐνομα μυθησάμην·
δοιῳ δ' οὐ δύναμαι εἰδέμεν κοσμήτορε λαῶν,
Κάστορά θ' ἐπούδαμον καὶ πυξ ἀγαθῶν Πολυδεύκεα,
ἀυτοκασιγνητῷ, τῷ μοι μία ἐνεῖσε μήτηρ.

240 ἦ οὐχ ἔσπέσθην Λακεδαίμονος ἐξ ἔρατενὶ;

ΑΛΕΞΑΝΔΡΟΤ ΚΑΙ ΜΕΝΕΛΑΟΤ ΜΟΝΟΜΑΧΙΑ.

245 κήρυκες δ' ἀνά μοιστι θεῶν 'φέρων ὀρκια πιστά,
δάρυς δὲ καὶ τοῦν ἕφρωνα, καρπῶν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· 'φέρε ἐδὲ κρητήρα φαινών
κηρυξ Ἰδαῖος ὡδ' χρύσεια κύπελλα·
ἀπερσεῖν δὲ γέρωντα παριστάμενος ἐβεσέσσυν.

250 " ὀρσηοι, Δαομεδοντιάδη, καλέουσι σ' ἄριστοι
Τρώων θ' ἐποδάμων καὶ Ἀχαιῶν χαλκοχιτάων.
 Homer's Iliad, Book III.

εσ πεδίον καταβημεν', ἵν' ὀρκια πιστὰ τάμητε.
aυτὰρ Ἄλεξανδρος καὶ ἀρηφίλος Μενέλαος
μακρηγ' ἐγχείησι μαχέσουσι' ἀμφὶ γυναικὶ.

255 τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἐποίητο·
oὶ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμώντες
ναίομεν Τροίην ἐριβώλακα, τοῖ δὲ νέονται
"Ἀργος ἐσ ἱππόβοστον καὶ Ἰχαίδα καλλιγύναικα."

ὡς 'φάτο, ῥίγησεν δ' ὅ γέρων, ἐκέλευσε δ' ἑταῖρος

280 ἰπποὺς ζευγνύμεναί· τοι δ' ὀτραλέως ὑπόθοντο.
ἀν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἦνια τείνειν ὁπίσω·
pαρ δὲ φοι Ἀντήνωρ περικαλλέα βήσετο δύρφον.
τὼ δὲ διὰ Σκαῖων πεδίουν ἔχουν ὁκέας ἰπποὺς.

ἀλλ' ὅτε δὴ ῥ' ἕκοντο μετὰ Τρῶας καὶ Ἰχαίος,

285 ἐξ ἰππών ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσον Τρώων καὶ Ἰχαίων ἐστιχάντατο.

ἄρνυτο δ' αὐτίκ' ἐπείτα βάναξ ἀνδρῶν Ἀγαμέμνων,
ἀν δ' Ὄδυσσεύς πολύμητις· ἀτὰρ κήρυκες ἄγανοι
ὀρκία πιστὰ θεῶν σύναγον, κρητήρι δὲ φῶνον

270 μυσγον, ἀτὰρ βασιλεύσαν ὅδωρ ἐπὶ χείρας ἔχεναν.
"Ἄτρείδης δὲ φερυσσάμενος χείρεσσι μάχαιραν,

ἡ' φοι πάρ' ἕφεσις μέγα κουλεόν αἰεὶ ἀντρότον,
μαρνῶν ἐκ κεφαλῆς τάμνε τρίχας· αὐτὰρ ἐπείτα
κήρυκες Τρώων καὶ Ἰχαίων νείμαν ἀρίστους.

275 τοῦτον δ' Ἄτρείδης μεγάλ' νῦχετο, χείρας ἀνασχών·
"Ζεῦ πάτερ, Ἡθηθεὶς μεδεών, κύδιστε μέγιστε,

'Ἡλίος θ', ὅς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,
καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τύνναθον, ὃ τύς κ' ἐπίορκον ὀμόσση,

280 ὑμὲῖς μάρτυροι ἔστε, φιλάσσετε δ' ὀρκία πιστά.
eἰ μὲν κεῖν Μενέλαον Ἀλεξανδρὸς καταπέφης,
αὐτὸς ἐπειθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα,
ἡμέις δ' ἐν νήσοι κεῖμαι ποιμῆν ἱπποπόροισιν ἐπὶ δὲ κ' Ἀλέξανδρον κτεῖνῆς ξανθὸς Μενέλαος.

285 Τρώας ἐπείθ' Ἐλένην καὶ κτήματα πάντα ἀποδοῦναι, τῷ δὲ Ἄργετίου ἀποτυνέμειν, ἣν τε φέροικεν, ἣ τε καὶ ἑσσομένους μετ' ἀνθρώποις πέληταί. 

ἐἶ δὲ κ' ἐμοὶ τῷ δὲ Πρίαμος Πριάμοι τε παῖδες τυνόμεν' οὐκ ἐθέλωσιν Ἀλέξανδροι πεσόντος,

290 αὐτὰρ ἐγὼ καὶ ἐπείτα μαχέσομαι εἰνέκα ποιήσις ἄθι μέσων, ἢς κε τέλος πολέμου κινήτω." 

ἢ, καὶ ἀπὸ στομάχους φαρμῶν τάμε νηλεῖ χαλκῷ. καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπάροντας, θυμοῦ δευμόμενος. ἀπὸ γὰρ μέσον εἴλετο χαλκὸς.

295 ροῖων δ' ἐκ κρητήρως ἄφυσσόμενοι δεπάσσων ἐκχεον, ἢδ' ἡχοῦντο θεοῖς ἀιειγενέτησιν. ὅδε δὲ τις ἠφίπτοσκεν Ἀχαϊῶν τε Τρώων τε. 

"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι, ὑποτέροι πρότεροι ὑπὲρ ὀρκὶα πημῆνειαν,

300 ὅδε σφ' ἐγκέφαλος χαμάδις ρέοι ὡς ὅδε ροῖως, αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοις δαμεῖεν. 

ὡς ἔφαυ, οὐδ' ἀρα πώ σφιν ἐπεκραίανε Κρονίων. 

τοῦτι δὲ Δαρδανίδης Πρίαμος μετὰ μυθὸν ἔρειπεν· "κέκλυτε μοι, Τρώες καὶ ἐυκυψίδες Ἀχαῖοι·

305 ἡ τοι ἐγών εἴμι πρὸτὶ Φίλιον ἠμελέσσαν ἄψ, ἔπει ὀου πώ τελήσομ' ἐν ὀφθαλμῷ ὁ δράσθαι μαρνάμενον φίλον νῦν ἄρημιλὼς Μενελάω. 

Ζεῦς μὲν ποῦ τὸ γε φοῦντε καὶ ἀθάνατοι θεοὶ ἄλλοι, ὑποτέρῳ πανάτωι τέλος πεπρωμένον ἐστίν."

310 ἡ δ' ἐν, καὶ ἐς δίφρον εἰρπαὶ ἐθέο μυσόθεος φῶς, ἂν δ' ἀρ' ἔβαιν' αὐτός, κατὰ δ' ἤνια τείνειν ὅπισσι φάρ δὲ τοι Ἀντήνωρ περικαλλέα ἐβήσετο δίφρον. 

τῷ μὲν ἄρ' ἀφορροι πρὸτὶ Φίλιον ἀπονέαντο.
Εκτωρ δὲ Πριάμου πάσι καὶ δῖος 'Οδυσσεύς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλῆρος ἐν κυνή χαλκῆρεῖ 'πάλλου ἔλοντες,
ὀππότερος δὴ πρόσθεν ἀφεὶς χάλκεον ἔγχος.
λαοὶ δὲ ἡρήσαντο, θεοῦν δὲ χεῖρας ἀνέσχον·
ὡς δὲ τις ἥριστεσκεν 'Αχαίων τε Τρώων τε·
ζεὺ πάτερ, Ἰδηθέν μεδέῳ, κύδιστε μέγιστε,
ὀππότερος τάδε βέργα μετ’ ἀμφοτέροις ἔθηκεν,

Warriors arming for Battle.

τὸν δὸς ἀποφθίμενον δύναι δόμον "Αἰδος εἰσω,
ἡμῶν δ’ αὐθεντιτητα καὶ ὅρκια πιστὰ γενέσθαι."
ὡς ἄρ’ ἐφαν, 'πάλλεν δὲ μέγας κορυθαιώλος Ἐκτωρ
ἀψ όραν. Πάριος δὲ θοῶς ἐκ κλῆρος ὀροῦσεν.
οἱ μὲν ἐπειθ’ ἱζοντο κατὰ στίχας, ἥχι γεκάστῳ
ἱπποι ἀεροτόποις καὶ ποικίλα τεῦχε' ἐκεῖτο·
αὐτὰρ δ’ ἀμφ’ ἀμοισὶ ἐθύσετο τεῦχεα καλὰ
dῖος 'Αλέξαυνδρος, 'Ελένης πόσις ἢνκόμοιο.
κυνηγίδας μὲν πρῶτα περὶ κυνήγησιν ἔθηκεν,
καλάς, ἀργυρέουσιν ἐπισφυρίουσ’ ἀραρνίας·
[δεύτερον αὐθέρηκα περὶ στήθεσσιν ἔδυνεν
φοίο κασιγνὴτοι Λυκάνων, ἦρμοσε δ’ αὐτῷ].
ἀμφὶ δ’ ἃρ’ ἀμοισισὶν 'βάλετο ξίφος ἀργυρόηλων,
χάλκεοις, αὐτὰρ ἐπειτὰ σάκος μέγα τε στιβαρόν τε.
κρατὶ δ’ ἐπ’ ἱφθίμῳ κυνέην ἐύτυκτον ἐθηκεν,
ἵππουρῳ δ’ ἔβεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἰλετο δ’ ἀλκιμον ἔγχος, δ’ οἱ παλάμηφων ἀρίηρει.
ὡς δ’ αὐτώς Μενέλαος ἀρήος ἐνε’ ἔδυνεν.

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σείοντ’ ἐγχείας, ἀλλήλους κοτέοντε.

πρόσθε δ’ Ἀλέξανδρος προτεί δολιχόσκιον ἔγχος,
καὶ 'βάλεν 'Ατρείδαο κατ’ ἀσπίδα πάντοις’ ἐβίστην·
οὖδ’ ἐβρηξεν χαλκός, ἄνεγνάμβηθε δὲ οἱ αἰχμῆς
ἀσπίδι ἐν κρατηρη. δ’ δὲ δεύτερος ἄρνυτο χαλκῷ

'Ατρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρὶ:
"Ζεῦ βάνα, δὸς τίσασθαι ὑμὼ πρότερος κάκ’ ἔρεξεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆσ’ ὑπὸ χερσὶ δαμὴν,
ὁφρα τις ἐρρίγησι καὶ ὅψηγόνλ ἀνθρώπων
ξενοδόκον κακὰ ῥέξαι, τ’ κεν φιλότητα παράσχῃ."

ἡ ρα, καὶ ἀμπεπάλων προτεί δολιχόσκιον ἔγχος,
καὶ 'βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοις’ ἐβίστην.
διὰ μὲν ἀσπίδοις ἡλθε φαεωῆς ὅβριμων ἔγχος,
[kαὶ διὰ θώρηκος πολυθαιδάλου ἢρήειστο·]
ἀντικρύζ δὲ παραὶ λαπάρην διάμησε χιτῶνα

ἔγχος. δ’ δ’ ἐκλινθῇ καὶ ἀλεύατο κῆρα μέλαιναν.
'Ατρείδης δὲ μερυσάμενος ξίφος ἀργυρόηλων

58 ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.
'πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῆ
tριχθά τε καὶ τετραχθά διατρυφήν ἐκπεσε χειρός.
'Ατρέδης δ' φιμώζε γιδῶν εἰς οὐρανὸν εὗρίν.
365 "Ζεῦ πάτερ, οὗ τις σεῖο θεᾶν ὀλοκτερος ἄλλος·
ἡ τ' ἐφάμην τίςεσθαι Ἀλέξανδρον κακότητος·
νῦν δὲ μοι ἐν χείρεσι 'γάγη ξίφος, ἐκ δὲ μοι ἔγχος
ήχθη παλάμηφι μετάσιον, οὐδ' εἴδαμασσα."
ἡ, καὶ ἐπαύξας κόρυθος 'λάβεν ἱπποδασείης,
370 εἶλκε δ' ἐπιστρέψας μετ' ἐνυκημίδας Ἀχαιός.

Duel between Menelaus and Paris. On the left Aphrodite stays the hand of Menelaus. The cowardice of Paris is emphasized by the fact that he flees without having hurled his spear.

ἡγχὲ δὲ μων πολύκεστος ἴμας ἀπαλῆν ὑπὸ δειρῆν,
ὅτι μι ὑπ᾽ ἀνθερεὼν όχεύς τέτατο τρυφαλείης.
καὶ νῦ κέ ἐξεφέρυσε καὶ ἄσπετον ἤρετο κῦδος,
eἰ μὴ ἄρ' ὑξὺ νόσησε Δίως θυγάτηρ Ἀφροδίτη,
375 ἡ γὰρ ῥηξὲν ἴμαντα βοὸς μφι κταμένου·
κεινὴ δὲ τρυφάλεια ἄμ' ἐσπετο χειρί παχείη.
τὴν μὲν ἐπειθ' ἤρως μετ' ἐνυκημίδας Ἀχαιός
ὁ ψ' ἐπιδινήσας, 'κόμισαν δ' ἐρύτηρο ἐταίροι·
αὐτὰρ δ' ἅψ ἐπόρουσε κατακτάμεναι μενεάων
380 ἔγχει χαλκείῳ. τὸν δ' ἐξῄρπας Ἀφροδίτη
ῥεῖαι μάλ' ὡς γε θεός, ἐκάλυψε δ' ἄρ' ἥρι πολλῆ,
καὶ δ' εἰσ' ἐν ταλάμῳ ἐνώδεϊ κηώεντι.
αὐτῇ δ' αὐθ' 'Ελένην καλέουσ' ἔι.
τὴν δ' ἐκίχανεν
πῦργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρώων ράλις ἦσαν.
385 χειρὶ δὲ νεκταρέου μεανὸν τ' ἐτύναξε λαβῷσα,
γρη δὲ μν βεκυκνα παλαιγενεῖ προσέρειπεν,
εἰροκόμῳ, ἡ δὲ Λακεδαίμονι ναιεταούσῃ
ησκεεν εἰρία καλᾶ, μάλιστα δὲ μν 'φιλέευσκεν.
τῇ μὲν ρευσαμένη προσεψάλεε δὲ 'Αφροδίτη.
390 "δεῦρ' ἵδ', 'Ἀλέξανδρός σε καλεῖ μοῦκόνδε νεεσθαι.
κεῖνος ὃ γ' ἐν ταλάμῳ καὶ δινώτοισι λέχεσσω,
κάλλει τε στίλβων καὶ ρείμασι· οὖνδε κε φαῖς
ἀνδρὶ μαχεσάμενον τὸν γ' ἐλθέμεν', ἀλλὰ χορόνδε
ἐρχεσθ', ἥτις χοροῦ νέον λήγοντα καθίζεων."
395 ὡς 'φάτο, τῇ δ' ἀρα θυμόν εἰς στήθεσσον ὅρων
καὶ ρ' ἔσω ὅνυν ἐνόησε θᾶς περικαλλέα δειρὴν
στήθεα θ' ἰμερόετα καὶ ὅμμαι μαρμαίροντα,
'θάμβησεν τ' ἄρ' ἐπείτα, ἐφεώς τ' ἔφατ' ἐκ τ' ὄνομαζεν.
"δαμονίη, τί με ταῦτα λιλαίεαι ἦπεροπεύεων;
400 ἥ πτῇ με προτέρω πολίων εишь ναιομενάνων
ἀξεῖς ἡ Φρυγίας ἡ Μηνώνης ἐρατευνῆς,
ἐι τίς τοι καὶ κεῖθι φίλος μερότων ἄνθρώπων,
οἵνεκα δῆ νῦν δίον 'Ἀλέξανδρον Μελέλαος
νυκῆσας ἐθέλει στυγερῆν ἐμὲ φοίκαδ' ἄγεσθαι.
405 τοῦνεκα δῆ νῦν δεῦρο δολοφρονέουσα παρέστης.
ἦσο παρ' αὐτὸν ἱοῦσα, θεῶν δ' ἀπόφεικε κελεύθου,
μηδ' ἐτι σοῦσι πόδεσσων ὑποστρέψειας 'Ολυμποῦ,
ἀλλ' αἰεὶ περὶ κεῖνον οἴζεν καὶ ἐφ' φύλασσε,
εἰς δ' κέ ο' ἀλοχον ποιήσεται ἦδ' ὑ γε δούλην.
410 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δὲ κεν εἰη —
κεῖνον ποροσυνέουσα λέχως. Τρώαι δὲ μ' ὀπίσσω
πάσαι μωμήσονται, ἔχω δ' ἄχε' ἀκριτα θυμώ." 

τὴν δὲ χολωσαμένη προσεφώνεε δι' 'Αφροδίτη· 
"μή μ' ἔρεθε, σχετλή, μή χωσαμένη σε μεθήω, 
415 τὸς δὲ σ' ἀπεχθήρω ὡς νῦν ἐκπαγλ' ἐφίλησα, 
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά, 
Τρώων καὶ Δαναῶν, σὺ δὲ κεν κακῶν οἴτων ὄληαι." 

ὡς ἐφαι', ἐδεικίζε θ' 'Ελένη, Δίως ἐκγεγανία, 
'βή δὲ κατασχομένη φεανῷ ἀργητί φαιεύω, 
420 συγή, πάσας δὲ Τρῶις ἐλαθ'· ἥρχε δὲ δαίμων. 

αὐ δ' ὅτ' 'Αλεξάνδρου δόμον περικαλλῇ ἱκοντο, 
ἀμφότεροι μὲν ἐπειτα θωῖς ἐπὶ βέρυ' ἐτράποντο, 
ἡ δ' εἰς υψόροφον θάλαμον 'κεί διὰ γνωακῶν. 
τῇ δ' ἄρα δίφρον ἐλούσα φιλομμεδὴς 'Αφροδίτη 
425 ἀντὶ 'Αλεξάνδρου θεὰ κατέθηκε φέρουσα· 
ἐνθά καθίς 'Ελένη, κούρη Δίως αἰγιόχοιο, 
ὅσσε πάλω κλίνασα, πόσων δ' ἤνιππατε μῦθῳ. 
"ἥλυθες ἐκ πολέμου· ὡς ὀφελεῖς αὐτὸθ' ὀλέσθαι, 
ἀνδρὶ δαμείς κρατερῷ, ὅς ἐμὸς πρὸτερος πόσις ἦν. 
430 ἦ μὲν δὴ πρὶν γ' ἥχε' ἀρηηφίλου Μενελάου 
σῆ τε βίη καὶ χερσὶ καὶ ἐγχεὶ φέρτερος εἰναί· 
ἀλλ' ιδί νῦν προκάλεσσαι ἀρηηφίλου Μενελαον 
ἐξαυτὸς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε 
παύεσθαι κέλομαι, μηδὲ ζαυήθι Μενελάω 
435 ἀντίβιον πόλεμον πολεμιζεμένι' ἢδὲ μάχεσθαι 
ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήθη." 

τὴν δὲ Πάρησ μύθουσιν ἀμειβόμενος προσέβειεν· 
"μή με, γυναί, χαλεποῖσιν ὀνείδεσι θυμῶν ἐνππτε. 
νῦν μὲν γὰρ Μενελαος ἐνίκησεν σὺν 'Αθήνη, 
440 κεῖνον δ' αὕτως ἐγώ· παρὰ γὰρ θεοὶ εἰσί καὶ ἡμῖν. 
ἀλλ' ἄγε δὴ φιλότητι τραπήσομεν εὐνηθέντε· 
οὐ γὰρ πῶς ποτὲ μ' ὀδὲ γ' ἔροι φρένας ἀμφεκάλυψεν,
οὐδ’ ὅτε σε πρῶτον Δακεδαίμονος ἕξ ἐρατεύσης ἐπλεον ἄρπάξας ἐν ποντοπόροις νέεσσων, 445 νήσῳ δ’ ἐν Κρανάῃ ἐμίγγην φιλότητι καὶ εὖν, ὡς σεο νῦν ἔραμαι καὶ με γλυκὸς ἤμερος αἰρέη.” 450 ἦ ῥα, καὶ ἤρχε λέχοσθε κιὼν: ἀμα δ’ εἶπε· ἀκοίτης.

The First Meeting of Paris and Helen.

τῶ μὲν ἄρ’ ἐν τρητοῖσι κατηύμασθεν λεχεσσῶν, Ἀτρείδης δ’ ἀν’ ὁμιλοῦν ἐφοίται θηρὶ βεμοκὸς, 450 εἰ ποθ’ ἐσαθήσεις Ἀλέξανδρων θεοφεδέα. ἄλλ’ οὗ τις ὰνυμάτο Τρώων κλειτῶν ἐπικούρων δεῖξαι Ἀλέξανδρον τὸν ἂρηφίλῳ Μενελάῳ. οὐ μὲν γὰρ φιλότητι ἐκ κέν’ κύθον, εἰ δ’ ἐφίδοντο· 455 βίου γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνη. τοῖσι δὲ καὶ μετέχειτε βάναξ ἀνδρῶν Ἀγαμέμνων: “κέκλυτε μοι, Τρῶες καὶ Δάρδανοι ἥδ’ ἐπίκουροι. νίκη μὲν δὴ φαίνετ’ ἀρηφίλου Μενελάου· ὑμεῖς δ’ Ἀργεῖν Ἐλένην καὶ κτήμαθ’ ἄμ’ αὐτὴ ἐκδοτε, καὶ τιμὴν ἀποτινεύειν’, ἦν τε βέφοικεν, 460 ἦ τε καὶ ἐσομομενοῦσι μετ’ ἀνθρῶποισι πέληται.” ὥς ἐφαι’ Ἀτρείδης, ἐπὶ δ’ ἤμεν ἄλλοι Ἀχαιοὶ.
ΟΜΗΡΟΣ ΙΔΙΑΔΟΣ Ζ.

ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΛΙΑ.

Τρώων δ' φώθη καί Ἀχαιῶν φύλοποι αἰνή·
polla δ' ἄρ' ἐνθα καί ἐνθ' ἰθυσε μάχη πεδίου
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγός Σιμώντος ἤδε Ξάνθουρο ῥοάων.

5 Αἰας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων γρήγε φάλαγγα, φάος δ' ἐτάροισιν ἔθηκεν,
ἀνδρα βαλὼν ὃς ἀριστος ἐνὶ Θρηκέσσ' ἐτέτυκτο,
ὑπὸν Ἑυσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.

6 τὸν ἐβαλε πρῶτος κόρυθος φάλου ἰπποδασείης,
ἐν δὲ μετὰπφ ἐπηξε, 'πέρησε δ' ἄρ' ὀστέον εὐσω
ἀἰχμὴ χαλκεί· τὸν δὲ σκότος ὀσσ' ἐκάλυψεν.

7 'Αξυλον δ' ἄρ' ἐπεφύνε βοῆν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἐναιεν ἐνκτιμήη ἐν Ἀρίσβη
ἀφνείος βιότοιο, φίλος δ' ἦν ἀνθρώποιον.

10 πάντας γὰρ 'φιλέσχεν ὅδιο ἐπὶ δούκια ναίων.

15 ἄλλα μοι ὅτι τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντάσας, ἄλλ' ἄμφω θυμοὺ ἀπέβα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
ξὺσκεν ψηφνίχοχος· τῷ δ' ἄμφω γαῖαν ἔδυτην.

20 Δρήσθων δ' Ἐυρύαλος καὶ Ὀφελτιον ἐξεναρίζεν·
'βη δὲ μετ' Ἀισθήτων καὶ Πηδασών, οὕς ποτε νύμφη
νῆσ 'Ἀβαρβαρῆ τέκ' ἀμύμονι Βουκολίων.
Βουκολίων δ' ἦν νίός ἀγανοῦ Λαομέδεωντος
πρεσβύτατος γενεῖ, σκότιον δὲ μὲ γείωτο μήτηρ.
25 ποιμαίων γ' ἐὰν δεσοι μίγη φιλότητι καὶ εὐνῆ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείωτο παίδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδμα γνία
Μηκιστηρίδης, καὶ ἀπ' ἄμων τεῦχε ἐσύλα.
30 Φαστύφαλον δ' ἄρ' ἐπεφυε μενεπτόλεμος Πολυπούτης.
Πιδύτην δ' Ὀδυσσέας Περκώσιον ἔξενάριζεν
ἐγχεὶ χαλκεῖ, Τεῦκρος δ' Ἀρεάνα διόν.
Ἀντίλοχος δ' Ἀθληρὸν ἐνήρατο δουρὶ φαενῷ
Νεστορίδης, Ἑλατὸν δὲ βάναξ ἀνδρὼν Ἀγαμέμνων.
'ναίε δὲ Σατυνόντος ἐνυλεῖται παρ' ὀχθας
35 Πήδασον αἰπευνῆν. Φύλακον δ' ἔλευ Δήμος ἢρως
φεύγοντ' Ἐυρύπυλος δὲ Μελάθων ἔξεναριζεν.
'Αδρηστον δ' ἄρ' ἐπειτα βοήν ἀγαθὸς Ἐνελάος
ζων ἐλ', ὑπ' ἀργὸν ἁφόν ἄτυχόμενω πεδίῳ
οἴῳ ἐνι βλαφθάτε μυρικώφω, ἀγκύλων ἀρμά.
40 ἔκαζεν' ἐν πρώτῳ ὤμῳ, αὐτῷ μὲν ἐβήτῃ
πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἄτυχόμενοι φοβεόντο,
αὐτός δ' ἐκ διήφθοι παρὰ τροχὸν ἐξεκυλίσθη
πρηνής ἐν κοινίσει ἐπὶ στόμα. παρ' δὲ φοι ἐστη
'Ἀτρείθης Ἐνελάος ἔχων δολυχόσκικον ἐγχος.
45 'Αδρηστος δ' ἄρ' ἐπειτα λαβὼν ἐλλίσσετο γοῦνων.
'ζώγρεε, 'Ατρέως νιέ, σι' δ' ἄξια δέξε' ἀποώνα.
πολλὰ δ' ἐν ἀφνείου πατρὸς κεμῆλια κεῖται,
χαλκὸς τε χρυσός τε πολύκμητος τε σίδηρος
tῶν κεν τοι χαρίσατο πατὴρ ἀπερείστ' ἀπώνα,
50 εἷς ἑκεν ἐμει ζων ἁπετάθων' ἐπὶ νησσίᾳ 'Ἀχαιῶν.'
ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνι στήθεσσιν ἐπειθεῖν.
καὶ δὴ μν τάχ' ἐμελλε θοᾶς ἐπὶ νῆας 'Ἀχαιῶν
δῶσειν ἔκ' ἀφ' θεράποντι καταξέμεν' ἀλλ' Ἀγαμέμνων.
HOMER'S ILIAD, BOOK VI.

65 ἀντίοις ἠλθε θέων, καὶ ὀμοκλήσας ἰέποις ηύδα.

55 "ὁ πέτων, ὦ Μενέλαε, τή δὲ σὺ κήδεαι οὖτως ἀνδρῶν; ἦ σοι ἀρίστα πεποίητα κατὰ φοίκον πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰτήν οἶλθ' ἠλθὼν κηρᾶσθαι, μηδ' ὅν τινα γαστέρα μητὴρ κούρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἀμα πάντες

60 Φιλίων ἐξαπολοιαίτ' ἀκήδεστοι καὶ ἀφαινοῦ.

ὡς τειτών παρέπεισεν ἀδελφεῖον φρένας ἦρως αἰσθα μπαροιτών. ὦ δ' ἀπὸ ρεθεῖν ὠστὸ χειρὶ ἦρω "Ἀρηστόν. τῶν δὲ κρείτων Ἀγαμέμνων οὐτα κατὰ λαπάρην. δ' ἀνετράπετε', Ἀτρείδης δὲ

65 λάξ ἐν στίθεσι βάς ἐξέσπασε μείλινον ἐγχος.

Νέστωρ δ' Ἀργείουσιν ἐκέκλεσε μακρὸν ἀυσάς.

"ὁ φίλοι ἠρωες Δαναιό, θεράποντες Ἀρης, 

μή τις νῦν ἐνάρων ἐπιβαλλόμενοι μετόπισθεν 

μμεντώ, ἦσ κεν πλείστα φέρον ἐπὶ νήσας ἱκηταί, 

70 ἀλλ' ἀνδρᾶς κτείνωμεν. ἐπείτα δὲ καὶ τὰ δέκηλοι 

νεκρούς ἃμ πεδίον συλήσετε τεθνηώτας."

ὡς τειτών ὄτρυνε μένος θυμόν τε βεκάςτον. 

ἐνθα κεν αὖτε Τρώες ἀρηφίλων ὑπ' Ἀχαιών 

Φίλιων εἰσανεβησαν ἀναλκείσης δαμέντες,

75 εἰ μή ἄρ' Αἰνεία τε καὶ Ἐκτορὶ βειται παραστὰς 

Πριαμίδης Ἔλενος, ὀἰωνοπόλων ὃχ' ἀριστος. 

"Αἰνεία τε καὶ Ἐκτορ ἐπεὶ πόνος ὑμμί μάλις

Τρώων καὶ Δυκίων ἐγκέκλιται, οὕνεκ' ἀριστον 

τάσαν ὑπ' ἰθύν ἐστε μάχεσθαι τε φρονέεντε, 

80 στῆτι' αὖθι, καὶ λαδὸν ἐρυκάκετε πρὸ πυλάων 

πάντη ἐποιχόμενοι, πρὶν γ' αὖθ' ἐν χεροὶ γυναικῶν 

φεύγοντας πεσέμεν, δηλοῦσι δὲ χάρμα γενέσθαι. 

αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας, 

ἡμεῖς μὲν Δαναιοῖς μαχεσσόμεθ' αὖθι μένοντες,
καὶ μᾶλα τειρόμενοι περ. ἀναγκαίη γὰρ ἔπειγε. Ἐκτωρ, ἀτὰρ σὺ πόλινδε μετέρχεο, χειμὲ δ΄ ἔπειτα μητέρι σῷ καὶ ἐμῇ. ἢ δὲ ξυνάγουσα γεραιᾶς νηδῷ Ἀθηναίης γλαυκώπιδος ἐν πόλει ἅκρη, οἴξασα κλῆδὶ θύρας ἱεροῦ δόμου,

πέπλον, ὦ ηοὐ δοκεῖν χαριέστατος ἦδὲ μέγιστος εἶναι ἐνὶ μεγάρῳ καὶ ροὶ πολὺ φίλτατος αὐτῆ, θεῶν Ἀθηναῖης ἐπὶ γούνασιν ἡνκόμιοι, καὶ ᾐροῦ ὑποσχέσθαι δυοκάιδεκα βοῦς ἐνὶ νηδῷ ἱνιδὰς ἢκέστας ἰερευσέμεν, αἰ κ’ ἐλεήσῃ.

βάστυ τε καὶ Τρῶων ἀλόχους καὶ νηπία τέκνα, αἰ κεν Ἡδεός νίδον ἄποσχη Φιλίου ἱρῆς, ἄγριον αἰχμηθήν κρατερὸν μῆκοσπρα φόβου, ὁν ἡ ἐγὼ κάρτιστον Ἀχαϊῶν φημὶ γενέσθαι. οὐδ’ Ἀχιλῆ ποθ’ ὅδε γ’ ἐδέδιμεν, ὄρχαμον ἀνδρῶν,

ὅν πέρ φασι θεᾶς ἐξέμεναι. ἀλλ’ ὅδε λίθη μαίνεται, οὐ τίς ὅτι δύναται μένος ἰσοφαρίζειν.” ὑς ἐφά’, Ὁ Ἐκτωρ δ’ ὅτι κασυγυνήτω ἀπίθησεν. αὐτίκα δ’ ἐξ ὁχέων σὺ τεύνεσιν ἄλτο χαμάζε, πάλλων δ’ ὅξε κατὰ κατὰ στρατίων ὁτο πάντη

ὀτρύνων μαχέσσασθαι, ἐγείρε δὲ φύλων αἰνήν. οὐ δ’ ἐφελίξθησαν καὶ ἐναντίον ἔσταν Ἀχαϊῶν. Ἀργείων δ’ ὑπεχώρησαν, ἀγᾶζαν δ’ φόνοι, ἡμὲν δὲ τῶν ἀθανάτων ἐξ οὕρανοι ἀστερόσεντος Τρῶων ἀλεξήσοντα κατελθέμεν. ὅς ἐφελίχθεν.

”Ἐκτωρ δὲ Τρῶων ἐκέκλετο μακρὸν άυσασ. “Τρώας ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι, ἀνέρες ἐστε, φίλοι, μνήσσασθε δὲ θυρίδος ἄλκης, ὅφρα κ’ ἐγὼ βῆμ προτι Φιλίων ἢδε γέρουσιν ἐφίπω βουλευτῆσι καὶ ἢμετέρησι ἀλόχουσιν

δαίμονων ἀρήσσασθαι, ὑποσχέσθαι δ’ ἐκάτομβας.”
δ' ἀρα φωνήσας ἀπέβη κορυθαίωλος Ἑκτωρ· ἀμφὶ δὲ μὲν σφυρ' ἕτυπτε καὶ αὐχένα δέρμα κελαινὼν, ἀντιξ ἦ πυμάτη 'θέεν ἀσπίδος ὀμφαλοέσσης.

ΔΙΟΜΗΔΟΣ ΚΑΙ ΓΛΑΤΚΟΤ ΣΤΜΒΟΛΗ.

Γλαύκος δ' Ἰππολόχῳο πάις καὶ Τυδέος νίς
120 ἐς μέσον ἀμφοτέρων συνίτην μεμαώτε μάχεσθαι.
οἳ δ' οὖτε δὴ σχέδων ἦσαν ἐπ' ἀλλήλουσιν ἱόντες,
τὸν πρότερος προσέρειτε βοὴν ἄγαθος Διομήδης·
"τὸς δὲ σὺ ἔσσι, φερίστε, καταθνητῶν ἄνθρώπων;
οὐ μὲν γὰρ ποτ' ὑποτα μάχῃ ἐνι κυδιανείρῃ
125 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῷ θάρσεῖ, ὅ τ' ἐμὸν δολιχόσκιον ἐγχος ἔμενας.
δυστήνων δὲ τοι παιδες ἐμῷ μὲν αὐτιάσουν.
εἰ δὲ τὸς ἄθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐ κεν ἔγω γε θεοῖσιν ἐπουρανίους μαχοίμην.
130 οὐδὲ γὰρ οὐδὲ Δρύαντος νίς κρατερὸς Δυκόφοργος
δῇ ἦν, ὃς ἡθα θεοῖσιν ἐπουρανίουσιν ἐρίζει·
ὁς ποτε μανομένου Γιωνύσσου τιθήνας
'σεῦ κατ' ἡγάθεον Νυσθόν· αὖ δ' ἀμα πάσαι
θύσθαλα χαμαὶ κατέχεναν, ὑπ' ἀνδροφόνου Δυκοφόργου
135 θεωόμεναι βουλῆγι. Διὼνυσος δὲ φοβηθεῖς
'δύσεθ' ἄλος κατὰ κύμα, Θέτις δʼ ὑπεδέξατο κόλπῳ
δεδριότα· κρατερὸς γὰρ ἐχε τρόμος ἀνδρὸς ὀμοκλῆ.
τῷ μὲν ἐπειτ' ὀδύσαστο θεοὶ ἤεια ζώοντες,
καὶ μὲν τυφλὸν ἐθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δῇ
140 ἦν, ἐπεὶ ἄθανάτουσιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐ δὲ κ' ἐγὼ μακάρεσσι θεοῖσι' ἐθέλωμι μάχεσθαι.
εἰ δὲ τὸς ἔσσι βροτῶν, ό φαρύρης καρπὸν ἑδουσων,
ἄντιος ἦ', ὃς κεν θᾶσσον ὀλέθρου πείραθ' ἴκησι.
τὸν δ' αὖθ' Ἰππόλυχοι προσηύδα φαίδιμος υῖός.
145 “Τυδεθήδη μεγάθυμε, τή γενείν μ' ἐρεείνεις;
οὐ̃ν περ φύλλων γενεί, τοῖς δὲ καὶ ἄνδρῶν.
φύλλα τὰ μὲν τ' ἀνέμος χαμάδις χέει, ἄλλα δὲ τ' ἁλὴ
tηλεβάουσα φύει, μέσος δ' ἐπιγύνεται ὑρή.
δ' ἀνδρῶν γενεί ἢ μὲν φύει, ἢ δ' ἀπολήγει.

150 εἰ δ' ἐθέλεις καὶ ταύτα δαήμεναι, ὅφρ' ἐν ρείδῃς,
[ἡμετέρην γενείν· πολλοὶ δὲ μω ἄνδρες ἱσασω.]
ἐστι πόλις Ἐφύρη μυχφ' Ἀργεος ἱπποβότοιο,
ἐνθα δὲ Σίσυφος ἤσκεν, δ' κέρδιστος 'γενετ' ἄνδρῶν,
Σίσυφος Αἰολίδης· δ' δ' ἁρα Γλαύκων 'τέκεθ' υῖὸν,
155 αὐτὰρ Γλαύκος ἔτυκτεν ἀμύμωνα Βελλεροφόντην.
τῷ δὲ θεοῖ κάλλος τε καὶ ἴνορέην ἐρατείνην
ἀπασαν. αὐτάρ φοι Προίτως κακὰ μήσατο θυμῷ,
δ' ἐκ δήμου ἔλασσαν, ἐπεὶ πολὺ φέρτερος ἦν,
'Ἀργεὼν· Ζεῦς γάρ ροι ὑπὸ σκῆπτρῳ ἐδάμασσεν.

160 τῷ δὲ γυνῇ Προίτων ἐπεμήνατο, δ' Ἀντεία,
κρυπτάδηθε φιλότητι μυγήμεναι· ἀλλὰ τὸν οὗ τι
'πείθ' ἀγαθ' φρονεόντα δαίδρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προίτων βασιλῆα προσηύδα·
'τεθναίῃς, ὁ Προϊτ', ἡ κάκτανε Βελλεροφόντην,
165 δ' μ' ἐθελεν φιλότητι μυγήμεναι οὐκ ἐθελούσῃ.
δ' 'φάτο, τὸν δὲ φάνακτα χόλος ἱάβεν, οἴον ἄκουσεν.
κτεῖναι μὲν 'φ' ἀλέευε, 'σεβάσσατο γὰρ τὸ γε θυμῷ,
'πέμπτε δὲ μῶν Δυκίνδῃ, 'πόρεν δ' ὃ γε σήματα λυγρά,
γράψας ἐν πύνακι πτυκτῷ θυμοφθόρᾳ πολλὰ,

170 δεῖξαι δ' ἴνωγει νῆφε πενθερῷ, ὅφρ' ἀπόλοιτο.
αὐτάρ δ' 'βῆ Δυκίνδῃ θεῶν ὑπ' ἀμύμων πομπῇ.
ἀλλ' ὅτε δὴ Δυκίνδῃ ἐξε Ἐάνθον τε ῥέοντα,
προφρονέως μῖν ἐτεῖτο φάναξ Δυκίνδης εὐρείης·
ἐννήμαρ 'ζειώσσε καὶ ἐννέα βοῦς ἱερεύσεν.
HOMER'S ILIAD, BOOK VI.

175 ἀλλ' ὅτε δὴ δεκάτη ἔφανη ῥοδόδακτυλος ἡδος, καὶ τότε μν ἐρέευεν καὶ ἦτε σήμα μιδέοθαι, ὅτι βὰ ροι γαμβροῖο πάρα Προίτοιο φέροιτο, αὐτὰρ ἐπεὶ δὴ σήμα κακὸν παρεδέξατο γαμβροῦ, πρῶτον μὲν βα Χύμαιραν ἀμαμάκητην τ' ἐκέλευσεν πεφυμένη· ἡ δ' ἀρ' ἐην θείον γένος, οὐδ' ἀνθρώπων, πρόσθε λέων, ὁπίθεν δὲ δράκων, μέσση δὲ χύμαιρα, δρεών ἀποπνείουσα πυρὸς μένος αἰθρόμενοι. καὶ τὴν μὲν κατέπεφυ θεῶν τεράεσσι πιθήκας, δεύτερον αὐ Σολύμοισι μαχέσσατο κυδαλίμοισιν.

185 καρτίςθην δὴ τὴν γε μάχην φάτο δύμεναι ἄνδρῶν. τὸ τρίτον αὐ κατέπεφυ 'Αμαζόνας ἀντιανείρας. τῷ δ' ἀρ' ἀνερχομένῳ πυκνῶν δόλον ἄλλον ὑφαίνειν· κρίνας ἐκ Δυκῆς εὑρείς φῶτας ἀρίστους εἰσε λόχον. τοῖ δ' οὖ τι πάλιν βούκονδ' ἐνεύντο·

190 πάντας γὰρ κατέπεφυν ἀμύμων Βελλεροφόντης. ἀλλ' ὅτε δὴ 'γιώσκει θεοῦ γόνων ἦνιν ἐόντα, αὐτόθι μν κατέρυκε, 'δίδου δ' ἐν θυγατέρα γῆν, 'δίκε δὲ ροι τιμῆς βασιλείδος ἡμιον πάσης· καὶ μὲν ροι Δύκιοι τέμενος ἡμῖν ἐξοχον ἄλλων,

195 καλὸν φυταλῆς καὶ ἀρούρης πυροφόροιο.

ἡ δ' ἐτεκε τρία τέκνα δαύφροι Βελλεροφόντης, Φισανδρόν τε καὶ 'Ιππόλοχον καὶ Δαοδάμειαν. Δαοδάμειὴ μὲν παρελέξατο μητίετα Ζεῦς, ἡ δ' ἐτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστὴν·

200 [ἄλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πάσι θεοῖς, ἡ τοι δ' καὶ πεδίον τὸ Ἀλῆιον οῖος ἄλατο, ροι θυμὸν κατέδω, πάτον ἀνθρώπων ἀλεείων,

205 τὴν δὲ χολωσμένη χρυσήνος Ἀρτεμίς ἐκτα.]

203 Φισανδρόν δὲ ροι ψι νῦν Ἀρης ἄατος πολέμου μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν.
206 Ἰππόλοχος δ᾽ ἐμ᾽ ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι. 'πέμπε δὲ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ᾽ ἐπέτελλεν, αἰὲν ἀριστεῖν καὶ ὑπείροχον ἐμμεναι ἄλλων, μοδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ᾽ ἀριστοὶ
210 ἐν τ᾽ Ἐφύρῃ ἐγένοντο καὶ ἐν Δυκίη εὑρεῖσθ᾽.
ταῦτης τοι γενεής τε καὶ αἴματος εὐχομαι εἶναι." ὥς 'φάτ', ἐγήθησεν δὲ βοήν ἄγαθος Διομήδης. ἔγχος μὲν κατέπηξεν ἐνι χθονὶ πουλυβοτείρῃ, αὐτάρ ὁ μειλιχίους προσηύδα ποιμένα λαῶν.
215 "ἡ ρά νῦ μοι ξείνοις πατρώϊς ἐσεὶ παλαιῶς,
Fοινεύς γὰρ ποτε δίος ἀμύμονα Βελλερόφοτην
'ξείνοι' ἐνι μεγάροισιν ἐφείσοσιν ἦματ' ἐρύξασ. οἳ δὲ καὶ ἄλληλουι πόρον ξενήμα καλά. Φοινεύς μὲν ζωστῆρα ὄδιον φοίνικι φαεων, Βελλερόφοτης δὲ χρύσεων δέτας ἀμφικτύπελλον,
220 καὶ μμ ἐν γ' κατέλειπον ίδιν ἐν δώμασι' ἐμοισιν. [Τυδέα δ᾽ οὗ μεμνημαι, ἔτει μ᾽ ἐτι τυθεόν ἐόντα κάλλιφ', ὅτ᾽ ἐν Θήβῃσιν ἀπώλετο λαὸς 'Αχαιῶν.]
τῷ νυν σοὶ μὲν ἐγὼ ξείνοις φίλοις "Ἀργεῖ μέσῳ
225 εἰμί, σοῦ δ᾽ ἐν Δυκίη, ὅτε κεν τῶν δήμων ἰκωμαι.
ἔγχεα δ᾽ ἀλλήλων ἀλεωμέθα καὶ δι᾽ ὄμιλν' 
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ᾽ ἐπίκουροι 
κτεωμένα, ὃν κε θεός γε πόρη καὶ ποσοὶ κιχήνω, 
πολλοὶ δ᾽ αὐ σοὶ 'Αχαιοὶ ἑναιρεμέν', ὁν κε δύνημαι.
230 τεύχεα δ᾽ ἀλλήλουι ἐπαμείβομεν, ὄφρα καὶ οἴδε 
γνώσο, δ᾽ ξείνωι πατρώιοι εὐχόμεθ᾽ εἶναι." ὥσ ἄμα φωνήσαντε, καθ᾽ ἢπων άδζαντε,
χείρας τ᾽ ἀλλήλων ἱαβέτην καὶ πιστῶσαντο.
ἐνθ᾽ αὐτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
235 ὅς πρὸς Τυδέδην Διομήδεια τεύχει ἀμείβειν, 
χρύσεα χαλκείων, ἐκατόμβοι ἐννεαβοῖων.
Εκτωρ δ’ ώς Σκαίας τε πύλας καὶ πύργου ίκανεν,
ἀμφ’ ἄρα μὲν Τρῶων ἄλοχοι ’θέου ἦδε θύγατρες
eἰρόμεναι παῖδάς τε κασιγνήτους τε ρέτας τε
καὶ πόσιας. δ’ δ’ ἐπείτα θεοῦ’ εὐχεσθαι ἀνώγει
241 πάσας ἔξεζης’ πολλῆσι δὲ κτῆς’ ἐφήπτο.
ἀλλ’ ὅτε δὴ Πριάμοιο δόμοιν περικαλλέ’ ἰκανεν,
ἔστησι’ αἰθούσῃ τετυγμένοιν, αὐτὰρ ἐν αὐτῷ
πεντήκοντ’ ἔνεσαν θάλαμοι ἔστοιο λίθοιο,
245 πλησίοι ἀλλήλων δεδημένοι. ἐνθα δὲ παῖδες
’κοιμῶντο Πριάμοιο παρὰ μνηστήσ’ ἀλόχουσιν.
κουράων δ’ ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλής
dώδεκ’ ἐσθαν τέγεοι θάλαμοι ἔστοιο λίθοιο,
πλησίοι ἀλλήλων δεδημένοι. ἐνθα δὲ γαμβροὶ
250 ’κοιμῶντο Πριάμοιο παρ’ αἰδοίας’ ἀλόχουσιν.
ἐνθα δ’ ήπιόδωρος ἐναντίη ἦλυθε μήτηρ
Δαοδίκην ἐσάγουσα, θυγατρῶν φεῖδος ἀρίστην,
ἐν τ’ ἄρα δ’ ἤμι χειρὶ, ἐφεσος τ’ ἐφατ’ ἐκ τ’ ὄνόμαζεν.
“τέκνων, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
255 ἡ μάλα δὴ τείροστι δυσώνυμοι οἶες ’Αχαίων
μαρνάμενοι περί φάστυ’ σε δ’ ἐνθάδε θυμὸς ἄνηκεν
ἐλθοῦν’ ἐξ ἀκρῆς πόλιοι Δίω χειρὰς ἀνασχέων.
ἀλλὰ μέν’, ὅφρα κ’ τοι μελησόνθεα φοῦν ἐνείκω,
ὡς σπείρῃς Δίω πατρὶ καὶ ἀλλοιο’ ἀθανάτωσιν
260 πρῶτον, ἐπείτα δὲ καύτος δυνῆσαί, αῖ κ’ πήγα ἡ.
ἀνδρὶ δὲ κεκμήωτι μένος μέγα φοῦν ἀξεῖς,
ὡς τύνη κέκμηκας ἀμύνων σοῦσι φέργησιν.”
τὴν δ’ ἡμείβετ’ ἐπείτα μέγας κορυθαῖολος Ἐκτωρ.
“μὴ μοι φοῦν ἀείρε μελύφρονα, πότνια μήτερ,
265 μὴ μ’ ἀπογυνώσῃς, μένεος δ’ ἀλκῆς τε λάθωμαι.
χερσὶ δ’ ἀνύπτωσιν Δίῳ λειβέμεν’ αἰθοπα φοῦν
ἀξομαί. οὐδὲ πτ’ ἐστὶ κελαμεφέι Κρονίωνι.
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσεσθαι.

ἀλλὰ σὺ μὲν πρὸς νηὸν Ὄλυμπος ἀγελεῖς

270 ἔρχετο σὺν θυεῖσσιν, ἀμωβλύσσασα γεραιάς·

πέπλον δ’, ὃς τις τοι χαριέσσας ἦδε μέγιστος

ἐστιν ἐνι μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,

τὸν θεὸς Ὄλυμπος ἔπε γούνασιν ἰμυκόμοιο,

καὶ ρου ὑποσχέσθαι δυσκαδεκα βοῦς ἐνι νηῷ

275 ἰνιδας ἰκέστας ἰερεύσεμεν’, αἱ κ’ ἐλεήσῃ

φάστι τε καὶ Τρώων ἄλοχος καὶ νήπια τέκνα,

αἱ κεν Τυδέος νιὸν ἀπόσχη Φιλίων ἰρῆς,

ἀγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβοιο.

ἀλλὰ σὺ μὲν πρὸς νηὸν Ὄλυμπος ἀγελεῖς

280 ἔρχετ’· ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω,

αἱ κ’ ἐθλῆ ὑπόπτων ἀκονέμεν’. ὡς δὲ φοι αἴθι

γαῖα χάνοι· μέγα γάρ μιν Ὄλυμπος ἔτρεφε πήμα

Τρώοι τε καὶ Πριάμῳ μεγαλήτορι τοῖο τε παισίν.

εἰ κεῖνον γε φίδομι κατελθῶντ’ Ἄιδος εἰσω,

285 φαίνει κεν φίλον ἱτορ ὀξὺς ἐκλελαθέσθαι.

ὡς ἔφαθ’, ἢ δὲ μολοῦσα ποτί μέγαρ’ ἀμφιπόλοισιν

’κέκλειτο· ταῖ δ’ ἄρ’ ἀφόλλισσαν κατὰ φάστι γεραιάς.

αὐτῇ δ’ ἢς θάλαμον κατεβήσετο κήωντα,

ἔνθα δ’ ἐσταν οἱ πέπλοι, παιστοκιλα δέργα γυναικῶν

290 Σιδωνίων, τὰς αὐτοῖς Ἀλεξάνδρος θεοφεΐδης

ἡγαγε Σιδωνίθεν ἐπιπλούς εὐρέα πόντον,

τὴν ὀδόν, ἢν Ἐλέενην περ ἀνήγαγεν εὐπατέρειαν.

τῶν ἐν’ ἀειραμένη Φεκάβη τόπε δῶρων Ἀθήνην,

ὅς κάλλιστος ἔην πολκύλμασιν ἦδε μέγιστος,

295 ἀστήρ δ’ ὥς ἀπέλαμπεν· ἐκεῖτο δὲ νείατος ἄλλων.

’βῆ δ’ Ἰμεναί, πολλαὶ δὲ μετεσσεύόμενο γεραιαί.

αὶ δ’ ὡς νηὸν ἰκανὸν Ἄθηνης ἐν πόλει ἄκρη,

τῆς θύρας ὡς ὡς Θεανῶ καλλιπάρρης
Κισσηίς, ἀλοχος Ἀντήνορος ἵπποδάμιοι.

300 τὴν γὰρ Τρώες ἔθηκαν Ἀθηναίης ἱέρειαν·
αἱ δὲ ὀλολυγῇ πᾶσαι Ἀθήνη χείρας ἀνέσχον.
ἡ δὲ ἀρα πέπλων ἠλούσα Θεανὼ καλλιτάρρης
'θήκεν Ἀθηναίης ἐπὶ γούνασιν ἑκόμουιο,
εὐχομένη δ’ ἦρατο Δίδος κούρη μεγάλουιο.

305 “πότιν Ἀθηναίη, ἐρυσίπτολι, δία θεάων,
ῥαξον δή ἐγχος Διομήδεος ἤδε καὶ αὑτὸν
πρηνέα δὸς πεσέμεν Σκαϊῶν προσάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαϊδεκα βοῦς ἐν Ἑρώ
ἡμιδας ἥκεστας ἱερεύσουμεν, αἱ κ’ ἐλεήσης

310 φάστο τε καὶ Τρώων ἀλόχους καὶ νῆτια τέκνα.”

[ὡς ἐφατ’ εὐχομένη, ἀνένευε δὲ Παλλᾶς Ἀθήνη.]
μάκτυ τόδε ἀμφιδέθη· σὺ δ' ἂν μαχέσαιο καί ἀλλω, 330 ὅν τινά που μεθέντα ρίδους στυγεροῦ πολέμου. ἀλλ' ἄνα, μὴ τάχα μάκτυ πυρὸς δήσιος θέρηται."  
τὸν δ' αὐτὲ προσέφειπεν Ἀλέξανδρος θεοφειδής·  
"Ἐκτορ, ἐπεῖ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν, 335 τοῦνα κά τοι φερέω· σὺ δὲ σύνθεο καὶ με' ἀκουσον.  
οὐ τοι ἔγω Τρώων τόσσον χόλω οὐδὲ νεμέσοι  
ἡμην ἐν ναλαμώ, ἔθελον δ' ἀχεὶ προτραπέσθαι.  
ὸν δὲ με παρφευποῦσ' ἀλοχος μαλακῶτι σέπεσσων ἀρμῆνε' ἐς πόλεμον· δοκεῖε δέ μοι ὅδε καὶ αὐτῷ λῶνεν ἐσσεθαί· νίκη δ' ἐπαμείβεται ἀνδρας. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήμα τεύχεα δῦω·  
ἡ θ', ἔγω δὲ μέτεμπι· κιχήσεσθαι δέ σ' ὄϊω."  
ὡς 'φάτο· τὸν δ' οὐ τι προσήθη κορυθαίολος Ἐκτώρ.  
τὸν δ' Ἐλενή μύθουι προσηύδα μελιχίοσων·  
"δάερ ἐμεῖο κυνὸς κακομηχάνου κρυφόσης, 345 ὅς μ' ὀφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,  
οἴχεσθαι προφέρουσα κακή ἀνέμοιο θύελλα  
eἰς ὅρος ἢ ἔς κύμα πολυφλοίσβοοι ναλάσσησ,  
ἐνθα μὲ κύμ' ἀπέξεροσ, πάρος τάδε φέργα γενέσθαι.  
αὐτὰρ ἐπεῖ τάδε γ' ὅδε θεοί κακὰ 'τεκμήριατο, 350 ἀνδρός ἐπεῖπ' ὁφελλον ἀμείνονος ἐμμεν' ἀκοιτει,  
ὡς 'εἴδει νέμεσαι τε καὶ αἴσχεα πόλλν ἀνθρώπων.  
τούτω δ' οὔτ' ἄρα νῦν φρένες ἐμπεδοὶ οὔτ' ἀρ' ὁπίσω  
ἔσσονται· τῷ καὶ μεν ἐπαυρήσεσθαι ὅϊω.  
ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξεο τῶν ἐπὶ δίφρω, 355 δάερ, ἐπεῖ σε μάλιστα πόνο θρένας ἀμφιβεβηκεν  
eἰνεκ' ἐμείο κυνὸς καὶ Ἀλέξανδροι εἰνεκ' ἀτῆς,  
οἷς ἔπι Ζεὺς 'θήκε κακὸν μόρον, ὦς καὶ ὁπίσω  
ἀνθρώπους πελώμεθ' ἀοίδῳμοι ἐσσομένοις."  
τὴν δ' ἠμείβετ' ἐπείτα μέγας κορυθαίολος Ἐκτώρ.
360 "μή με κάθισι', Ἐλενη, φιλέουσα περ· ούδε με πείσεις. 
ηδη γάρ μοι θυμός ἑπέσονται, ὧφρ' ἐπαμώνω
Τρώεσσ', οὐ μέγ' ἔμειο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σὺ γ' ὀρνυθὶ τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
ὡς κεν ἐμ' ἐντοσθεν πόλιος καταμάρψη ἔοντα.
365 καὶ γὰρ ἔνω βοικόντε ἐλεύσομαι, ὧφρα μιδώμαι
ῥοικῆς ἄλοχον τε φίλην καὶ νήπιον νῦν.
οὐ γάρ μοι ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτός,
ἡ ἡδὴ μ' ὑπὸ χεροὶ θεοὶ δαμάσαν" Ἀχαῖων."
ὡς ἄρα φωνῆσας ἀπέβη κορυθαίολος Ἐκτωρ.
370 αἴσα δ' ἐπειθ' ἴκαιν δόμους εὗ ναιετάοντας,
οὐδ' ἡδὴ Ἀνδρομάχην λευκόλεγον ἐν μεγάροισιν,
ἄλλ' ἢ γε ξίν παιδι καὶ ἀμφιπόλῳ ἐντεπιλοφ
πῦργῳ ἐφειστήκει γοάνοισά τε μυρομένη τε.
"Ἐκτωρ δ' ὡς οὐκ ἐνδόν ἀμύμωνα 'τέμεν ἄκοιτων,
375 ἔστη ἐπ' οὐδὸν ἵπ τε μετὰ δὲ δμωῆσιν ἐφείπεν·
"εἰ δ' ἀγε μοι, δμωάι, νημερτέα μυθήσασθε·
πή ἐβη Ἀνδρομάχη λευκόλεγον ἐκ μεγάρου;
ἡ πη εὶς γαλῶν ἢ εἰσάτερων ἐντεπίλων
ἡ ἢ Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι
380 Τρωαὶ ἐνπλόκαμοι δεενήν θεον ἑλάσκονται;"
τὸν δ' αὐξ' ὀτρηρή ταμίη πρὸς μῦθον ἐφείπειν·
"Ἐκτωρ, ἐπεὶ μάλ' ἀναγας ἀληθέα μυθήσασθαι,
οὔτε πη εὶς γαλῶν οὔτε εἰσάτερων ἐντεπίλων
οὔτε ἢ Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι
385 Τρωαὶ ἐνπλόκαμοι δεενήν θεον ἑλάσκονται,
ἄλλ' ἐπὶ πῦργον ἐβη μέγαν Ἰλίου, οὗνεκ' ἄκουσεν
πεῖρεσθαι Τρώας, μέγα δὲ κράτος ἐμμεν' Ἀχαῖων.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μανωμένη φεβικυνία· φέρει δ' ἀμα παῖδα τιθήνη."
τὴν αὐτὴν ὄδον αὐτὶς ἐνκτιμένας κατ’ ἀγνιάς.
εὖτε πύλας ἰκανὲ διερχόμενος μέγα ράστυν
Σκαίας, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίουνθε,
ἐνθ’ ἀλοχὸς πολύδωρος ἑναυτὴ ἦλθε θέουσα

396 Ἀνδρομάχη, θυγάτηρ μεγαλήτερος Ἡτίωνος,
’Ητίων ὃς ἦναν ύπὸ Πλάκῳ ὕλησσῃ,
Θήβης Τιππλακίῃ, Κιλίκεσσ’ ἀνδρεσσας ἡμάσσων·
τοῦ περ ἵηθη θυγάτηρ ἔχεθ’ ἕκτωρ χαλκοκορυστῆ.
ἡ γὰρ ἐπειτ’ ἤμπησ’, ἀμα δ’ ἀμφίπολος’ κίεν αὐτῇ

400 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς,
’Εκτορίδην ἀγαπήτων, ἀλίγκιον ἀστερί καλῶ,
τὸν ἐ’ ἔκτωρ καλέσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Fastυφάνακτ’ ὅλοι γὰρ ἐρύετο Φίλιον ’Εκτωρ.
ἡ τοι δ’ μὲν’ μείδησε μιδῶν ἐς παίδα σωπῆ.

405 Ἀνδρομάχη δὲ γοι ἄγχυς παρόστατο δάκρυ χέουσα,
ἐν τ’ ἄρα γοι’ φῦ χειρί, βέσος τ’ ἐφατ’, ἔκ τ’ ὄνομαζεν·
“δαμόνε, φθίσει σε τεὸν μένος, οὐδ’ ἔλεαρεις
παῖδα τε νηπίαχον καὶ ἤμ’ ἀμμορον, ἢ τάχα χήρη
σε’ ἐσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ

410 πάντες ἐφορμηθέντες. ἐμοὶ δὲ κε κέρδιον εἶχ’
σε’ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἐτ’ ἀλλῃ
ἔσται θαλπωρῆ, ἐπεὶ ἀν σὺ γε πότμον ἐπίστηγι,
ἀλλ’ ἄχε’· οὐδέ μοι ἐστι πατήρ καὶ πότνα μήτηρ.
ἡ τοι γὰρ πατέρ’ ἀμμον ἀπέκτανε δίος Ἀχιλλεὺς,

415 ἐκ δὲ πῶλων πέρσεν Κιλίκων ἐν ναιετάουσαν,
Θήβην ὑψύπλουν· κατὰ δ’ ἔκτανεν Ἡτίωνα,
οὐδέ μων ἐξενάριξε, σεβάστητο γὰρ τὸ γε θυμῷ,
ἀλλ’ ἄρα μων κατέκηε σὺν ἐντες δαίδαλόυσιον
ἡδ’ ἐπὶ σῆμ’ ἔχεεν· περὶ δὲ πτελεάς ἐφύτευσαν

420 Νύμφαι ὀρέστιάδες, κοῦραι Δίως αἰγιόχοιο.
οὶ δὲ μοι ἔπτα κασίγνητοι ἦσαν ἐν μεγάρωσιν,
οὶ μὲν πάντες ἵψ' κιόν ήματι Ἀιδὸς εἰσώ
πάντας γὰρ κατέπεψε ποδάρκης δῖος Ἀχιλλεὺς
βουσών ἐπὶ εἰλιπόδεσσι καὶ ἀργεννῆς οἰέσσων.

425 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκω υἱήσου,
τὴν ἐπεὶ ἄρ δεύρῃ γαγίς ἀμί ἀλλοις κτεάτεσσων,
ἀψ' ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερεῖσθ' ἀποννα.
πατρός δ' ἐν μεγάροις 'βάλ' Ἀρτέμις ἰδεέαρα.
'Εκτορ, ἀτ' ὅ μοι ἔσσοι πατήρ καὶ πότνια μήτηρ

430 ἡδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακόητης:
ἀλλ' ἀγν' νῦν ἑλείρισε καὶ αὐτὸν μίμων ἐπὶ πύργοι,
μη ταύτι ὀρφανίκοιν θής χήρην τε γυναίκα.
[λαόν δὲ στήσον παρ' ἔμισθον, ἐνθα μάλιστα
ἀμβατός ἐστι πόλει καὶ ἐπίδρομον ἐπελευτείχος.

435 τρις γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἀριστοὶ
ἀμφί. Αἰαντὸ δῦν καὶ ἀγακλύτων Ἰδομενή
ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἀλκίμων νῦν·
ἡ ποθί τῆς σφ' ἐνσπέρτες θεοπροπίων εὐφειδώς,
η νῦ καὶ αὐτῶν θυμὸς ἐπωτρυνεν καὶ ἀνώγει.]

440 τὴν δ' αὐτὴ προσέφειτε μέγας κορυθαίολος 'Εκτωρ·
"ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αιδέομαι Τρώως καὶ Τρωάδας ἑλκεστέπλους,
αἰ κε κακὸς ὡς νόσφων ἀλυσκάζω πολέμοιο.
οὐδὲ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἐμμεναι ἐςθλὸς

445 αἰεὶ καὶ πρώτοισι μετὰ Τρώως μάχεσθαι,
ἀρνύμενοι πατρός τε μέγα κλέος ἡδ' ἐμὼν αὐτῷ.
ἐν γὰρ ἐγὼ τὸδε ρούδα κατὰ ψρέα καὶ κατὰ θυμόν·
ἡμαρ ἐσεοθ' ὅτε κεν ποτ' ὀλύλη Φίλίου ἰρὴ
καὶ Πρίαμος καὶ λαός ἐμμελείης Πριάμοιο.

450 ἄλλ' οὖ μοι Τρώων τόσον μέλει ἄλγος ὑπίστωσα,
οὐτ' αὐτής Φεκάβης οὔτε Πρίαμοιο βάνακτος
οὔτε κασίγνητων, οὔτε κεν πολέες τε καὶ ἐςθλοὶ
ἐν κοινῷ πέσοιεν ὑπ’ ἀνδράσι δυσμενέσσοιν,
όσσον σεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶν
455 δακρύσσεσαν ἀγγεῖ, ἐλεύθερον ἥμαρ ἀποφράς.
καὶ κεν ἐν Ἄργει ἐνοῦσα πρὸς ἄλλης ἰστόν υφαίνοις,
καὶ κεν ὑδωρ φορέῃς Μεσσηνίδος ἡ Ῥηπείνης
πόλλ’ ἀμφικαζομένη, κρατερὴ δ’ ἐπικείσετ’ ἀνάγκη.
καὶ ποτὲ τις φείπτρος μιδὼν κατὰ δάκρυ χέοσαν·

460 Ἐκτορός ἦδε γυνή, δι’ αἵρετεύσεσε μάχεσθαι
Τρώων ἵπποδάμων, ὥτε Φίλιον ἀμφεμάχωντο.
ὡς ποτὲ τις βερεεί· σοι δ’ αὐ ὑέον ἔσσεται ἄλγος
χήτει τοιοῦτ’ ἀνδρός, ἀμώνευν δούλιον ἥμαρ.
ἀλλὰ με τεθνηώτα χυτὴ κατὰ γαία καλύπτοι,
465 πρὶν γέ τι σῆς τε βοής σου θ’ ἐλκηθμοίῳ πυθέσθαι.”
ὡς φειπων ροῦ παίδος ὀρέξατο φαιδίμος Ἐκτωρ.
ἂψ δ’ ὁ παῖς πρὸς κόλπον ἐνυξώνου τιθήμης
ἐκλύθη μιβάχων πατρός φίλου ὀμιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφου ἵπποχαίτην,
470 δειείων ἀπ’ ἀκροτάτης κόρυθος νεόντα νοῆσας.
ἐκ δ’ ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ’ ἀπὸ κρατῶς κόρυθ’ εἰλετο φαιδίμος Ἐκτωρ,
καὶ τὴν μὲν κατέθηκεν ἑπὶ χθονὶ παμφανάουσαν,
αὐτὰρ δ’ ἐνοῦ φίλον νῦν ἑπεὶ κύσε τηλὲ τε χερσῶν,
475 ’ ῥεῖτεν ἐπευξάμενος Δίι τ’ ἀλλοισίν τε θεοῖσιν.
“Ζεῦ ἄλλοι τε θεοῖ, δότε δή καὶ τόνδε γενέσθαι
παῖδ’ ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριτρεπέα Τρώεσσων,
ἂδε βίτῃ τ’ ἄγαθον καὶ Φιλίου ἤφανασσεῖ
καὶ ποτὲ τις φείπτοι, ‘πατρός δ’ δ’ γε πολλῶν ἀμείων وت
480 ἐκ πολέμοι’ ἀνίοντα· φέροι δ’ ἐναρα βροτόεντα
κτείνας ὅμιον ἄνδρα, χαρεῖ δὲ φρένα μήτηρ.”
ὡς φειπων ἀλχοχιο φίλης ἐν χερσὶ ἔθηκεν
παῖδ’ ἐρόν· ἦ δ’ ἄρα μιν κηώδει ἀδέξατο κόλπῳ
δακρύνεις γελάσασα. πόσις δ' ἐλέησε νοῆσας,
485 χειρὶ τέ μιν κατέρεξε, κέπος τ' ἔφατ' ἐκ τ' ὄνόμαζεν·
"δαμονὴ, μὴ μοι τι λίην ἀκαχίζει θυμῷ·
οὐ γάρ τις μ' ὑπὲρ αἰσαν ἀνήρ "Αἰδη προϊάψει·
μοῦραν δ' οὐ τινὰ φημὶ πεφυγμένον ἐμμεναι ἄνδρῶν,
οὐ κακῶν οὐδὲ μέν ἐσθλῶν, ἐπὶ τὰ πρῶτα γένηται.

490 ἀλλ' ἐσ ροῖκον ἱοῦσα τε' αὐτῆς βέργα κομίζε,
ιστὸν τ' ἡλακάτην τε, καί ἀμφιτόλουσι κέλευξ
βέργον ἑποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
πάσι, μάλιστα δ' ἐμοὶ, τοι Ἐκτόρι ἐγγεγάσων." 

ὡς ἄρα φωνῆσας κόρυθ' εἰλετο φαίδιμος Ἐκτόρ
495 ἵππουριν· ἄλοχος δὲ φίλη ὀοῖκόνδ' ἐβεβηκεὶ
ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυν χένοσα.
άιμα δ' ἐπείθ' ικανον δόμους εὖ ναιετάοντας
"Εκτόρος ἄνδροφονοι", ἑκεχηρίτο τοῦ ἐνδοθι πολλὰς
ἀμφιτόλους, τῆσιν δὲ γόνων πάσης ἐνώρσεν.

500 αἴ μὲν ἐτὶ ζωὸν γόνων Ἐκτόρα μῷ ἐνὶ ὄοικῳ·
οὐ γάρ μιν ἐτ' ἐφαντο ὑπότροπον ἐκ πολέμου
ἰζέσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαϊῶν.

οὐδὲ Πάρις δῆθυνεν ἐν γγληλούσι δόμοισιν,
ἀλλ' ὅ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
505 'σεύται' ἐπειτ' ἀνὰ γάρστυ, ποσὶ κραυνυφοῦσι πεποιθῶσ·
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτη,
δεσμὸν ἀποφηξας θείη πεδίου κραοίνων,
eἰωθὼς λούεσθαι ἐνρρειός ποταμοῦ,
κυδιάων· ψυγὸ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται

510 ἀμοῦν' ἀιστονται· ὅ δ' ἀγλατηφὶ πεποιθῶσ,

βίμφα φε γυναφε χεῖρι μετὰ χήθεα καὶ νομὸν ἵππων·
ὡς νίδος Πριάμοιο Πάρις κατὰ Περγάμον ἄκρης,
tεῦχεσι παμφαιῶν ὡς τ' ἥλεκτωρ, ἐβεβηκεὶ
καγχαλάων, ταχέες δὲ πόδες ἑφέρον· αἴψα δὲ ἐπειτα
itizen οὐκ ἔτετεμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
στρέψεσθ' ἐκ χώρης, θαὶ γὰρ ὀάριζε γυναῖκι.
τὸν πρῶτον προσέβειπέν Ἀλέξανδρος θεοφειδῆς·
"ἡθεὶ, ὥ μάλα δὴ σε καὶ ἐσούμενον κατερίκων
δηθύνων, οὐδὲ ἠλθον ἐναίσιμον, ὡς ἐκέλευς."

520 τὸν δὲ ἀπαμείβομενος προσέφη κορυθαίολος Ἐκτωρ·
"δαμώνι, οὐ κέν τίς τοι ἀνήρ, ὅς ἐναῖσιμος εἶη,
βέργον ἀτιμήσεις μάχης, ἐπεὶ ἄλκιμός ἐσσι.
ἀλλὰ οἰκίων μεθεῖς τε καὶ οὐκ ἔθελεσ· τὸ δ' ἐμὸν κήρ
ἀχνυταί ἐν θυμῷ, οἴθ' ὑπὲρ σέθεν αἰσχε' ἀκοῦω

525 πρὸς Τρώων, οὐ ἔχουσι πολὺν πόνων εἰνεκα σεῖο.
ἀλλ' ὅμεν· τα δ' ὅπισθεν ἀρεσσόμεθ', αἲ κέ ποθι Ζεύς
δώῃ ἑπουρανίουσι θεοῖσ' αἰειγενέτεσιν
κρῆτηρα στήσασθαι ἐλεύθερον ἐν μεγάροισι,
ἐκ Τρώως ἐλάσαντας ἐκνυμίδας Ἀχαίοὺς."

Π 1 ὡς ἔκπιὼν τυλέων ἐξέστησον φαίδιμος Ἐκτωρ,
τῷ δ' ἄμ'' Ἀλέξανδρος 'κι' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι 'μέμασαν πολεμιζέμεν' ἢδὲ μάχεσθαι.
ὡς δὲ θεοὶ ναύτησιν ἐφελδομένοισιν ἐδωκεν

5 οὕτων, ἐπεὶ κε κάμωσιν ἐνέχεσθησ' ἐλάτησιν
πόνων ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυία λένυται,
ὡς ἄρα τῷ Τρώεσσιν ἐφελδομένουσ' ἐφανήτην.
ΠΑΤΡΟΚΛΕΙΑ.

592 Τρώεις δὲ λίσσι πεβοικότες ἀμοφάγουσιν

νησίων ἐπεσκέψατο, Δίος δ’ ἐτέλειον ἐφέτμας,

ὁ σφιαῖν αἰὲν ἔγειρε μένος μέγα, ἥθελε δὲ θυμὸν

595 Ἀργείων καὶ κύδος ἀπήντω, τοὺς δ’ ὄρόθυνεν.

"ELY οκτυρ γάρ θαμὸς ἐβούλετο κύδος ὁρέζαι

Πριαμίδη, ἵνα νησὶ κορῳνίσε θεσπιδὰς πῦρ

ἐμβάλοι ἀκάματον, Θέτιδος δ’ ἐξαισίον ἄρην

πᾶσαν ἐπικρήνειε· τὸ γὰρ ἑμὲν μητέστα Ζεὺς,

600 νός καιομένης σέλας ὀφθαλμοῖς γιδέσθαι·

ἐκ γὰρ δὴ τοῦ ἐμελλὴ παλάξων παρὰ νηῶν

θηρεύειν Τρώων, Δαναοῖς δὲ κύδος ὁρέζων.

τὰ φρονέων νήσσων ἐπὶ γλαφυρῆσ' ἔγειρεν

"ELY ἐκτορα Πριαμίδην, μάλα περ μεμάωτα καὶ αὐτόν.

605 μαίνετο δ’ ὡς ὅτ’ Ἀρης ἐγχέσπαλος ἡ ὅλον πῦρ

ουρσι μαίνῃες βαθέις ἐν τάρφεσιν ὕλης·

ἀφλοιμός δὲ περὶ στῶμι ἐγίγνετο, τῶ δὲ φοι ὅσσε

λαμπέσθην βλασφήσω ὑπ’ ὄφρονις, ἀμφὶ δὲ πήληξ

σμερδαλέων κροτάφοις τυμίσετο μαρναμένοιο,

610 "ELY ἐκτορος· αὐτὸς γάρ ο袆 αἵθερος ἦν αἵμων ερ

Zeύς, δὲ μιν πλεόνεσσι μετ’ ἀνδρᾶσι μοῦνον ἐόντα

τίμαε καὶ κύδαινε. μινωθάδιος γὰρ ἐμελλέν

81
ἐσσεσθ'· ἦδη γάρ μοι ἐπώρυνε μόρσυμον ἦμαρ
Παλλᾶς 'Ἀθηναίη ὑπὸ Πηλείδαο βῆψιν.]
615 καὶ ἰ έθελε γρηγορεῖ στίχας ἀνδρῶν, πειρητίζων,
ἡ δὴ πλείστον ὅμιλον ὁρὰ καὶ τεύχε' ἄριστα.
ἀλλ' οὖδ' ὃς ἵππωτο γρηγορεῖ, μάλα περ μενεαίων·
ισχον γὰρ πυργηδὸν ἀρηρότες, ἦτε πέτρη
ἡλίβατος μεγάλη, πολυή ἀλὸς ἐγγὺς ἐσύσα,
620 ἢ τε μένει λυγέων ἀνέμων λαψηρὰ κέλευθα
κύματά τε τροφόεντα, τά τε προσερεύγεται ἀντίν.·
ὡς Δαναοὶ Τρῶας 'μένον ἐμπεδον οὖδ' ἐφέβοντο.
αὐτὰρ ὃ λαμπόμενον πυρὶ πάντωθεν ἐνθορ' ὀμίλω,
ἐν δ' ἐπεσ', ὡς ὅτε κύμα θοῇ ἐν νηὶ πέσησων
625 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές· ἢ δέ τε πᾶσα
ἄχυρῃ ὑπεκρύβη, ἀνέμων δὲ δρεων ἀντί
ιστῷ ἐμβρέμαται, τρομεόνουσι δέ τε φρένα ναύται
δεδρίζεις· τυρσόν γὰρ ὑπὲκ θανάτου φέρονται·
ὡς ἐδαίζετο θυμὸς ἐν αὐτής εἰς στῆθεσιν Ἀχαιῶν.
630 αὐτὰρ ὃ γ' ὃς τε λέων ὀλοόφρων βουσῶν ἐπελθὼν,
αἱ πά τ' ἐν εἰαμενῇ ἐλεος μεγάλοιο νέμονται
μυρίαι, ἐν δὲ τῇ συνομοί σοι ποι ἄγα σεβά 
θηρὶ μαχεσασθαι ρέλμος βοῶς ἀμφὶ φονῆσιν·
ἣ τοι ὃ μὲν πρώτησι καὶ υστατήσαι βόσεσιν
635 αἰεὶν ὅμοι στιχαί, ὃ δέ τ' ἐν μέσοσιν ὄρούσας
βοῶν ἐδει, αἱ δὲ τε πᾶσα ψέτρεσαν· ὅς τότε Ἀχαιῶ
θεσπεσίως ἐφόβηθεν υφ' Ἕκτωρ καὶ Δὺ πατρὶ
πάντας, ὃ δ' ὅιον ἐπεφευ Μυκηναίον Περιφήτην,
Κοπρῆς φίλον νιόν, ὃς Ἐυρυσθῆς ἀέθλων
640 ἀγγελίην φύνεσκε βίη Ἡρακλεείη·
tοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος νιός ἀμείνων
παντοίας ἀρετᾶς, ἡμὲν πόδας ἴδε μάχεσθαι,
καὶ νόον ἐν πρώτοις Μυκηναίων ἐτέτυκτο·
ὅς ρᾴ τόθ Ὠเอกτορὶ κύδος ὑπέρτερον ἡγγυάλιξεν.

645 στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγ' ἔπαλτο,  
τὴν αὐτὸς 'φορέσσεκε ποδηνεκέ', ἔρκος ἀκόντων·  
τῇ δ' γ' ἐν βλαφθεὶς ἐπέσθ ὑππιος, ἀμφὶ δὲ πῆλης  
σμερδαλέων κοναβησε περὶ κροτάφουσι πεσόντος.  
"Ἑκτώρ δ' ὅξυ νόησε, θέων δὲ φοι ἄγχι παρέστη,

650 στήθει δ' ἐν δόρῳ 'πῆξε, φίλων δὲ μίν ἐγγὺς ἑταίρων  
'κτεῖ', οὐ δ' οὐκ ἔδωσαν, καὶ ἀχνύμενοι περὶ ἑταίρου,  
χραισμέμει· αὐτοὶ γὰρ μαλ' ἐδέδμησαν Ἑκτορα δίον.  
εἰσωπτοὶ δ' ἐγένοντο νεῶν, περὶ δ' ἐσχεθοὺν ἄκραι  
νῆς, ὅσα πρῶται ἱερύμα· τοῖ δ' ἐπέχυντο.

655 Ἀργείου δὲ νεῶν μὲν ἔχωρησαν καὶ ἀνάγκῃ  
πρωτάων, αὐτοῦ δὲ παρὰ κλωσίγειν ἔμειναν  
ἄρσοι, οὐδ' ἐκέδασθεν ἀνὰ στρατῶν· ἵσχε γὰρ αἰδῶς  
καὶ δρέος· ἄξηχες γὰρ ὀμόκλαον ἀλληλουσιν.  
Νέστωρ αὐτὲ μάλιστα Γερήνιος, οὗρος Ἦχαιων,

660 ἠσσεθ ὑπὲρ τοκέων γονοῦμενος ἀνδρα βέκαστον·  
"ὅ φίλοι, ἄνερες ἔστε, καὶ αἰδόα θέσθ' ἐνι θυμῷ  
ἀλλων ἀνθρώπων, ἐπὶ δ' μνήσασθε βέκαστος  
παίδων ἡδ' ἀλόχων καὶ κτήσιος ἵδ' τοκῆων,  
ἡμέν οτεὶ ζώουσι καὶ ὅ κατατεθήκασιν.

665 τῶν ὑπὲρ ἐνθάδ' ἐγὼ γονάζομαι οὐ παρέοντων  
ἐστάμειν κρατερῶς· μηδὲ τροπάεσθε φόβονδε."  
ὡς γειτῶν ὅτρυνε μένος θυμόν τε βέκάστου.

[τούσι δ' ἄρ' ὀφθαλμῶν νέφος ἄχλυος ὠσεν Ἄθήνη  
θεσπέσιον· μάλα δὲ σφί φαος 'γένετ' ἀμφοτέρωθεν,

670 ἡμὲν πρὸς νήματο καὶ ὁμοίῳ πτολέμοιο·  
"Ἑκτορα δ' εφράσαστον βοὴν ἄγαθον καὶ ἑταίρους,  
ἡμέν δ' οὔσοι μετόπισθεν ἀφέστασαν οὔδ' ἐμάχοντο,  
ἡδ' οὔσοι παρὰ νησὶ μάχην ἐμάχοντο θηνὸν.]  
οὔδ' ἀρ' ἐτ' Αἰαντὶ μεγαλήτορι 'φάνδανε θυμῷ
675 ἐστάμεν', ἐνθα περ ἄλλοι ἀφέστασαν νίες Ἀχαίων·
ἀλλ' ὦ γε νηών ικρή ἐπίχετο μακρὰ βιβάσθων,
'νώμαε δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησιν,
κολλητὸν βλήτροις, δυσκαυμεισοῦτrouch. ὡς δ' ὦτ' ἀνήρ ἰπποῦσι κελητίζεις ἐν γειδώς;
680 ὡς τ' ἐπεὶ ἐκ πολέων πίσυρας συναυερταὶ ἰπποὺσι,
σεῦας ἐκ πεδίου μέγα προτὶ βάστυ δίητα
λαοφόρων καθ' ὄδόν· πολέες δὲ ἐφ' ἔθησαντο
ἀνέρες ἤδε γυναῖκες· ὃ δ' ἐμπέδων ἀσφαλὲς αἰεὶ
θρήσκων ἄλλοι· ἐπ' ἄλλοιν ἀμείβεται, οἳ δὲ πέτονται·
685 ὡς Αἴας ἐπὶ πολλὰ θοῶν ἱερὰ νηών
'φοίταε μακρὰ βιβάσα, φωνῇ δὲ φοι αἰθέρ' ἰκανεῖ,
αἰεὶ δὲ σμερδύνων θοῶν Δαναοῦ' ἐκέλευεν
νηὐσὶ τε καὶ κλισίσῃς ἀμμυέμεν'. οὐδὲ μὲν ἕκτωρ
'μίμνεν ἐνὶ Τραῶν ὀμάδῳ πῦκα θωρηκτίων·
690 ἀλλ' ὡς τ' ὀρνίθων πετενῶν αἰετῶς αἴθων
ῥέθνος ἐφορμᾶται, ὁταμών πάρα βοσκομενῶν,
χηρῶν ἤ γεράνων ἢ κύκων δουλιχοδείρων,
ὡς ἕκτωρ ἰδοει νεὸς κυνοπράρμοιο
ἀντίος αἰξας. τὸν δὲ Ζεὺς ὄψεν ὁπισθεν
695 [χειρὶ μάλα μεγάλῃ, ὥτενε δὲ λαὸν ἄμ' αὐτῷ].
ἀδικεῖ δὲ δριμεῖα μάχη παρὰ νηυσίν ἐγύχθη.
φαίης κ' ἀκμητὰς καὶ ἀτειρέας ἀλλήλους
ἀντεσθ' ἐν πολέμῳ· ὡς ἐσσυμένως ἐμάχοντο.
τοίσι δὲ μαρναμένουσιν ὅδ' ἦν νόσ. ἦ τοι Ἀχαίοι
700 οὐκ ἔφεσαν ἑυξεσθαί ὑπὲκ κακοῦ ἄλλ' ὀλέεσθαι,
Τρωσὶ δ' ἐφελπέτο θυμὸς ἐνι στήθεσσι πεκάστου
νής ἐνπρήσεις κτενέειν θ' ἤρως Ἀχαιῶς.
ὁ μὲν τὰ φρονεόντες ἐφέστασαν ἀλλήλουσι·
'Εκτωρ δὲ προμῆνης νεὸς ἡματο ποιτοπόροιο,
705 καλῆς ἄκυαλου, Ἡ Πρωτεσίλαον ἐνεικεν
ἐσ Τροίην, οὖδε αὕτης ἀπήγαγε πατρίδα γαίαν.
τοῦ περ δὴ περὶ νῆσος Ἀχαιοὶ τε Τρῶες τε
δῆσουν ἀλλήλους αὐτοσχέδον, οὖδε ἀρα τοῖ γε
tόξων ἀικας ἀμφὶς μένου οὐδὲ τ' ἀκόντων,
710 ἀλλ' οἱ γ' ἐγγύθεν ἱστάμενοι, ἕνα θυμὸν ἔχοντες,
δὲσι δὴ πελέκεσσι καὶ ἀξίης ἐμάχοντο
καὶ ξίφεσιν μεγάλουσι καὶ ἐγχεσω ἀμφιγύοισιν.

The Battle at the Ships.

πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήντα
ἀλλὰ μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δὲ ἀπ' ὦμων
715 ἀνδρῶν μαρναμένων. ἐρεῖ δ' αἴματι γαῖα μέλαινα.
'Εκτωρ δὲ πρόμνηθεν ἔπει 'λάβεν, οὐ τι μεθείει
ἀφλαστον μετὰ χειρῶν ἑχων, Τρώσων δ' ἐκέλευεν·
"οἴσετε πῦρ, ἀμα δ' αὐτοὶ ἀφολλέες δρνυν' ἀυτὴν.
νῦν ἦμων πάντων Ζεὺς ἄξιον ἡμαρ ἐδωκεν,
720 νῆσας ἔλειν, αἱ δεύρο θεῶν ἀφέκητι μολοῦσαι
ἡμῶν πήματα πολλ' ἔθεσαν, κακότητι γερόντων,
οἱ μ' ἐθέλοντα μάχεσθαι ἐπὶ προμνήσι νέεσσιν
αὐτῶν τ' ἵσχανεσκον ἐρητύσουτο τε λαὸν.
ἀλλ' εἶ δὴ ἰα τότε βλάπτε φρένας εὐρύμοστα Ζεὺς
725 ἡμετέρας, νῦν αὐτὸς ἐποτρώσει καὶ ἀνώγει."·
ἀς ἔφαθ', οἱ δ' ἀρα μᾶλλον ἐπ' Ἀργεῖουσιν ὄρουσαν.
Ἀῖας δ' οὐκέτ' ἔμμιν'. ἔβιάζεσο γὰρ βελέσοσιν·

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άλλ' ἀνέχαλκητον, ὅνεμενος τανέεσθαι,
θρήνων ἔφ' ἐπταπόδην, 'λύστε δ' ἱκρα νηὸς ἐφίσης.
730 ἔνθ' ἅρ' ὃ γ' εἰστήκει δεδοκημένος, έγχει δ' αἰεὶ
Τρῶας ἄμυνε. νεὼν, ὃς τις φέροι ἀκάματον πῦρ.
- αἰεὶ δὲ σμερδύον βοάων Δαναοῖ' ἐκέλευν·
"ὦ φίλοι, ἡρώες Δαναοὶ, θεράποντες Ἀρησ,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοῦριδος ἀλκῆς.
735 ἥε τινάς φαμεν ἐμμεν' ἀοσσητήρας ὀπίσσω,
ἥε τι τέιχος ἀρείων, ὃ κ' ἀνδράσι λοιγῶν ἀμύναι;
οὐ μέν τι σχεδὸν ἐστὶ πόλις πῦργοι ἀραρύα,
γ' ἀπαμυναίμεθ' ἐτεραλκέα δήμον ἐχοντες.
άλλ' ἐν γὰρ Τρώων πεδίῳ πῦκα θωρηκτάων,
740 πόντῳ κεκλιμένοι, ἡκάς ἡμέθα πατρίδος αἰῆς·
τῷ ἐν χεροὶ φάος, οὐ μειλιχή πολέμου."·
ἡ, καὶ μαμάων ἐφέπ' ἐγχεῖ δξυνέντι.
ὦς τις δὲ Τρώων κοίλῃσ' ἐπὶ νυτὶ φέρουτο
σὺν πυρὶ κηλείῳ, χάριν Ἑκτόρος ὀτρώναυτος,
745 τὸν δ' Αἰας ὀὕτασκε δεδεγμένος ἐγχεί μακρῷ.
δῶδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὕτα.

Π 1 ὥς οἱ μὲν περὶ νηὸς ἐνοσελμοὶ ἐμάχοντο·
Πάτροκλος δ' Ἀχιλῆς παρίστατο, πομένι λαῶν,
δάκρυα θερμὰ χέων ὡς τε κρήνη μελάνυδρος,
ἡ τε κατ' αἰγίλιτος πέτρης δυοφερὸν χέει ὅδωρ.
7 τὸν δὲ φιδιῶ νφτυρε ποδάρκης δῖος Ἀχιλλεὺς,
καὶ μως φωνήσας ρέσπα πτερόεντα προσηύδα·
"τίππε δεδάκρυσαι, Πατρόκλεες, ἥτε κούρη
νηπία, ἦ θ' ἁμά μητρὶ θέους' ἀνελέσθαι ἀνώγει,
βεανοῦ ἀπομείνῃ, καὶ τ' ἐσσυμείνην κατερίκει,
10 δακρυόεσσα δὲ μω ποτιδέρκεται, ὄφρ' ἀνέληται·
tῇ ρίκελος, Πάτροκλε, τέρεν κατὰ δάκρυνον εἶβεις.
Τὸν δὲ βαρὺ στενάχων προσέφης, Πατρόκλεες ἵππευ·
"ἄ Αχιλλῆς Πηλῆς οἱ, μέγα φέρτατ' Ἀχαίων,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαίος.
οἱ μὲν γὰρ δὴ πάντες, ὥσοι πάροι ἦσαν ἁριστοὶ,
ἐν νυσσὶν κέαται βεβλημένοι οὐτάμενοι τε.

βέβηλται μὲν ὁ Τυδείδης κρατερὸς Διομήδης,
οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμήμων,
βέβηλται δὲ καὶ Εὐρύπολος κατὰ μηρὸν ὄιστῳ.
τοὺς μὲν τ' ἵπτροι πολυφάρμακοι ἀμφιπέννουν,
ἐλκὼ ἀκείμενοι· σὺ δ' ἀμήχανος ἐπλε', Ἀχιλλῆς.

μὴ ἔμε γ' οὖν οὐτός γε λάβοι χόλος, ὅν σὺ φυλάσσεις,
ἀναρέτη· τί σὲ ἄλλος ὄνησεται ὄψιγνος περ,
αἰ κε μὴ Ἀργείοισι ἄφεικέ λογῦν ἀμύνης;
νηλεῖς, οὐκ ἄρα σοί γε πατὴρ ἢν ἰσπότα Πηλεῦς,
οὐδὲ Θέτις μήτηρ· γλαυκή δὲ σε 'τίκτε θάλασσα

πέτραι τ' ἡλίβατοι, ὅτι τοῦ νόσος ἑστίν ἄπηνής.
εἰ δὲ τινα φρεστὶ σήσι θεοπροπην ἀλείσθως
καὶ τινά τοι πάρ Ζηνὸν ἐπέφραδε σῶτινα μήτηρ,
ἀλλ' ἔμε περ πρόεσ ὁχ', ἁμα δ' ἄλλον λαὸν ὅπασουν
Μυρμιδόνων, αἰ κέν τι φάος Δαναοῖς γένωμαι.

δός δὲ μοι ὁμοῖον τε τεύχεα θωρηχθήναι,
αἰ κ' ἔμε σοὶ φίλοκοτες ἀπόσχωνται πολέμοιο
Τρῶν, ἀναπνεύσωσι δ' ἄρηοι νῖες Ἀχαίων.
τειρόμενοι· ὅλγη δὲ τ’ ἀνάπνευσις πολέμου.
ρεία δὲ κ’ ἀκμῆτες κεκμητάς ἀνδρας ἄντι
45 ὀσαίμεν προτὶ φάστν νεὼν ἄπο καὶ κλισιάων."

ὡς ’φάτο λισόσμενος μέγα νήπιος· ἢ γὰρ ἐμελλεν
ῥοὶ αὐτῷ θάνατον τε κακὸν καὶ κῆρα λίσσεθαι.
τὸν δὲ μέγ’ ὀχθῆσας προσέφη πόδας ὥκυς ’Αχιλλεύς·
"ο μοι, διογενῆς Πατρόκλες, οἶον ἐφειπτε.
50 οὔτε θεοπροπίς ἐμπάζομαι, ἢν τινα ροῖδα,
οὔτε τὶ μοι πάρ Ζηνός ἐπέφραδε πότνια μήτηρ·
ἀλλὰ τὸδ’ αἰῶν ἄχος κραδὴν καὶ θυμὸν ικάνει,
ὅπποτε δὴ τὸν ὁμοῖον ἄνὴρ ἑθέλησων ἀμέρσαι
καὶ γέρας ἂψ ἀφελέσθαι, ὦ τε κράτει προβεβήκῃ·

55 αἰῶν ἄχος τὸ μοι ἐστὶν, ἐπεὶ πάθον ἄλγεα θυμῷ.
κούρην ἂν ἁρα μοι γέρας ἐξελὼν φίες ’Αχαιῶν,
δοῦρι δ’ ἐμῷ ’κτεάτισσα, πόλιν εὐείχεα πέρσας,
τὴν μ’ ἂψ ἐκ χειρῶν ἐλεοι κρέων ’Αγαμέμνων
’Ατρείδης ως εἰ τιν’ ἀτύμητον μετανάστην.

60 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ’ ἁρα πως ἂν
ἀσπερχὲς κεχολὼσθαι εἴν’ φρεσίν. ἢ τοι ἐφὴν γε
οῦ πρὶν μηνιθμὸν καταπαυσάμεν’, ἀλλ’ ὀτε κεν δὴ
νῆας ἐμᾶς ἀφίκηται αὐτὴ τε πτόλεμός τε.
τύ尼斯 δ’ ἁμοὶ μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,

65 ἀρχὲ δὲ Μυμιδώνεσσι φιλοτολέομοι μάχεσθαι,
eἰ δὴ κυάνεον Τρώων νέφος ἀμφιβεβηκεν
νησίων ἐπικρατέως, οὐ δὲ βργμὶνι θαλάσσης
κεκλιάται, χῶρης ὁλήγην ἐπὶ μοῖραν ἔχοντες,
’Αργείοι. Τρώων δὲ πόλις ἐπὶ πάσα βέβηκεν

70 θάρσουσι· οὐ γὰρ ἐμῆς κόρυθος λευσσουσι μέτωπον
ἐγγύθι λαμπρομένης. τάχα κεν φεύγοντες ἐναύλους
πλήσειαν νεκύων, εἰ μοι κρέων ’Αγαμέμνων
ἥπια ρείδει· νῦν δὲ στρατὸν ἀμφισμάχονται.
οὐ γὰρ Τυδείδη Διομήδει ἐν παλάμησιν
75 μαϊνόταί ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι·
οὐδὲ πω Ἄτρείδαιο φοτός 'κλύον αιδήσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἕκτωρος ἀνδροφόνῳ
Τρωΐ κελεύοντος περιμάγνυται, οἴ δ' ἀλαλητῶ
πᾶν πεδίον κατέχουσι, μάχη νυκώντες Ἀχαιόων.
80 ἀλλὰ καὶ ὅσ, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων
ἐμπεσε' ἐπικρατεῖς, μὴ δὴ πυρὸς αἰθομένου
νῆας ἐνπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
πείθεο δ' ὡσ κέ τ' ἐγὼ μῦθον τέλος ἐν φρεσὶ θῆν·
ὡς κέν μοι τιμήν μεγάλην καὶ κύδος ἄρηαι
85 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην
ἀψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δώρα πόρωσιν.
ἐκ νηών ἐλάσασα ἵμαν αἰῶν πάλιν· εἰ δὲ κεν αὖ τοι
δώρο κύδος ἀρέσθαι ἐργυδύσωσι πόσις Ἡρῆς,
μη σὺ γ' ἀνευθείν ἐμείο λιλαίεσθαι πολεμίζωεν
90 Τρωΐ φιλοπολέμοισι· ἀμιμότερον δὲ με θήσεσι·
μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημιοτῇ,
Τρῶας ἐναιρομένοις, προτὶ Φίλιον ἕγερνεύειν,
μῆ τις ἀπ' Οὐλύμπου θεῶν αἰείγενετῶν
ἐμβήη· μάλα τοὺς φιλείς μεκαφεργος Ἀπόλλων.
95 ἄλλα πάλιν τροπάσσαθι, ἐπὶν φάος ἐν νήσοσιν
θῆρας, τοὺς δ' ἐδεών πεδίον κάτα δημιάσσαθι.
[αἵ γὰρ, Ζεὺς τε πάτερ καὶ Ἄθηναὴ καὶ Ἀπόλλων,
μῆτε τις οὖν Τρῶῶν θάνατον φύγοι, δοσοὶ ἔσων,
μῆτε τις Ἀργεῖων, νῶν δ' ἐκδύμεν ὀλθροῦν,
100 ὄφρ' οἷον Τροής ἱερὰ κρήδεμα λύσσεν."
] ὃς οὐ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰας δ' οὐκέτ' ἐμιμ', ἐβιάζετο γὰρ βελέσσων.
"δάμω μιν Ζηνός τε νόσος καὶ Τρωῖς ἀγανοὶ
βάλλοντες· δρεωὴν δὲ περὶ κροτάφουσι φαεινή
105 πὴλης βαλλομένη καναχὴν ἔχει, 'Βάλλετο δ' αἰεὶ κἀπ' φάλαρ' εὐποιήθ'· δ' δ' ἀριστερῶν ὄμοιν ἐκαμνὲν ἐμπεδοῦν αἰείν ἔχων σάκος αἴόλον· οὐδ' ἐδύνατο ἀμφ' αὐτῷ πελεμίξαι ἑρείδοντες βελέσσων. αἰεὶ δ' ἀργαλέω ἔχει· ἀσθματι, καὶ δὲ μοι ἰδρῶς
110 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδὲ τῇ ἕχεν ἀμπνεύσαι· πάντη δὲ κακῶν κακῷ ἐστῆρικτο.

ἐσπετε νῦν μοι, Μοῦσαι Ὅλυμπια δώματ' ἔχουσαι,
. ὅπως δὴ πρῶτον τῷρ ἐμπεσε νηυἰν Ἀχαϊών.
"Εκτὸς Ἀιαντος δόρυ μεὶλινων ἄγχι παραστάς
115 πλῆξ' ἄρι μεγάλω, αἰχμῆς παρὰ καυλῶν ὁπισθεν, ἀντικρυ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Άιας
'πῆλ' αὐτῶς ἐν χειρὶ κόλων δόρυν, τῆλε δ' ἀπ' αὐτοῦ
ἀιχμὴ χαλκεῖσα χαμάδις ἑβόμβησε πεσοῦσα.
'γνῶ δ' Άιας κατὰ θυμὸν ἀμύμονα, 'ρίγησέν τε,
120 ἰέργα θεῶν, δ' ὅτα πάγχυ μάχης ἑτὶ μὴδὲ ἐκειρεν
Ζεὺς ύψιβρεμέτης, Τρώωςκι δὲ 'Βούλετο νῖκην·
'χάζετο δ' ἐκ βελέων. τοὶ δ' ἐμβαλον ἀκάματον πῦρ
νηθ' θοῦ· τῆς δ' αἴμα κατ' ἀσβέστη 'κέχυτο φλόξ.
ὡς τὴν μὲν πρωμήν πῦρ ἀμφεῖν· αὐτὰρ Ἀχιλλεὺς
125 μηρὼ πληξάμενος Πατροκλέα προσέφειτε·
"ὀρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
λεύσωσ δὴ παρὰ νηυὶ πυρὸς δηῖοιο μιωῇ·
μὴ δὴ νῆας ἔλωτι καὶ οὐκέτι φυκτὰ πέλωνται·
δύσεο τεύχεα θάσσον, ἐγὼ δὲ κε λαῶν ἀγείρω."
130 ὡς 'φάτο, Πάτροκλος δ' ἐκορύσσετο νῷροπτ' χάλκῳ.
κνημῖδας μὲν πῶτα περὶ κνήμησιν ἐθηκεν
καλὰς, ἀργυρέοις ἐπισφυρίῳ ἀραμνῖας·
δευτερον αὐθύρηκα περὶ στήθεσσιν ἔδυνεν
ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαι.
135 ἀμφὶ δ’ ἄρ’ ὠμοιον ἑβάλετο ξίφος ἀργυρόθλον χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. κρατὶ δ’ ἐπ’ ἵθιμῳ κυνήγην ἑὔτυκτον ἔθηκεν, ἵππουρων· δὲ ἔμεθον δὲ λόφος καθυπέρθεθεν ἔνευεν. εἰλετο δ’ ἄλκιμα δούρε, τὰ δ’ ποιλάμφην ἄρημει.

140 ἔγχος δ’ οὖχ ἔλεγ’ οίων ἀμύμονος Αἰακίδαο, βριθῶ μέγα στιβαρόν· τὸ μὲν οὐ ’δύνατ’ ἄλλος ’Αχαιῶν παλλέμεν’, ἀλλά μω ὄλος ἐπίστατο πῆλαι ’Αχιλλεύς, Πηλιάδα μελίνη, τὴν πατρὶ φίλον ἰ’τ’με Χείρων Πηλίου ἐκ κορυφῆς, φόνον ἔμεμεν ἦρωεσσω.

145 ἰπποὺς δ’ Αὐτομέδοντα θῶς ζευγνύμεν’ ἀνώγει τὸν μετ’ ’Αχιλλῆα βρηκήνορα τίε μάλιστα, πιστότατος δὲ φοι ἰσχε μάχη ἐν μεῖναι ὁμοκλήν. τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκεάς ἰπποὺς, Ἱάθων καὶ Βαλίον, τῷ ἀπὸ πνοῆ’ ἐπετεῦρθην,

150 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρτυμα Ποδάργη, βασκομένη λειμῶν παρὰ ῥόνον Ἡκεανώι. ἐν δὲ παρηρίσκεσυ ἀμύμονα Πήδασον ἰεῖ, τὸν ρά ποτ’ Ἰπτώνος ἐλὼν πόλω ἡγαγ’ ’Αχιλλεύς, ὅς καὶ θυτός ἐὼν ἐπεθ’ ἵπποιο’ ἀθανάτωσιν.

155 Μυρμιδόνας δ’ ἄρ’ ἐποιχόμενος ’θώρηξεν ’Αχιλλεύς πάντας ἀνὰ κλίσιςας σὺν τεύχεσιν. οὐ δὲ λύκοι ὡς ὠμοφάγοι, τοῖσον τε περὶ φρεσών ἀσπετός ἄλκη, οὐ τ’ ἔλαφον κεραύν μέγαν οὐρεσι δησάντες δάπτουσιν· πάσιν δὲ παρήμον αἰματι φοιῶν.

160 καὶ τ’ ἀγελθᾶν ἵασιν ἀπὸ κρήνης μελανύδρου λάψουτεν γλώσσῃσι βαραῖσιν μέλαν ὤδωρ ἀκρον, ἐρευγόμενοι φόνον αἰματος· ἐν δὲ τε θυμὸς στήθεσων ἀτρομῶς ἐστι, περιστένεται δὲ τε γαστήρ· τοῖοι Μυρμιδόνων ἤγιτόρες ἦδ’ μέδουτες

165 ἀμφ’ ἄγαθον θεράποντα ποδάκεος Αἰακίδαο
'ρώοντ'. ἐν δ' ἀρά τοῖσιν ἀρήμοις ἦστατ' Ἀχιλλεὺς ὀτρύνων ὅππους τε καὶ ἀνέρας ἀσπιδιώτας.

πεντήκοντ' ἦσαν νῆς θοῖς, ἦσιν Ἀχιλλεὺς ἐς Τροίην ἤγειτο δύφιλος· ἐν δὲ φεκάστῃ

170 πεντήκοντ' ἦσαν ἄνδρες ἐπὶ κλησίων ἑταίροι.

πέντε δ' ἀρ' ἤγεμόνας 'ποιήσατο, τοῖς ἐπεποίθει, σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἔρανοσκεν.

175 τῆς μὲν ἡς στίχος ἦρχης Μενέσθιος αἰολοθήρης, νῖός Σπερχεύοι δισπετέος ποταμόιο,

ὅν τέκε Πηλής θυγάτηρ καλῇ Πολυδώρη.

Σπερχεύο ἄκαμαυτὶ, γυνῇ θεῷ εὐνηθείσα, αὐτὰρ ἐπίκλησιν Βάρῳ, Περιήρεος νῦ,

δὸς φ' ἀναφανδὸν ὅπως, πορῶν ἄπερείσια μέδινα.

180 τῆς δ' ἐτέρης Εὐδώρος ἀρήμος ἢγεμόνευεν,

παρθένοις, τῶν ἐτίκτε χορῷ καλῇ Πολυμήλῃ,

Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς 'Ἀργεΐφόντης ἦράσσατ', ὄφθαλμοι σι κιδῶν μετὰ μελπομενήσων ἐν χορῷ 'Ἀρτέμιδος χρυσηλακάτου κελαδευνής.

185 αὐτίκα δ' εἰς ὑπερῷ ἀναβας παρελέξατο λάθρη

Ἐρμείας ἄκκυκτα, 'πόρεν δὲ φοι ἀγλαῶν νῖόν

Εὐδώρων, πέρι μὲν θείων ταχιν ἦδὲ μαχητήν.

αὐτὰρ ἐπεὶ δὴ τῶν γε μογοστόκος Ειλείθνια

ἐξάγαγε πρὸ φάσοδε καὶ ἤλιοι' ἐμι' αὐγάς,

190 τῆν μὲν 'Εχεκλῆς κρατερὸν μένος 'Ἀκτορίδαο

ἡγάγετο πρὸς δώματ', ἐπεὶ 'πόρε μυρία μέδινα· τῶν δ' ο γέρων Φύλας εὐ ἐτρεφεν ἦδ' ἀτίταλλεν,

ἀμφαγαπαζόμενος ὡς εἰ· θ' ἐφὼν νῖόν ἐόντα,

τῆς δὲ τρίτῆς Πεισιάνδρας ἀρήμος ἢγεμόνευεν,

Μαμαλίδης, δὲ πᾶσι μετέπρεπε Μυμμδόνεσσων

195 ἔγχει μάρνασθαι μετὰ Πηλείωνος ἑταίρον.

τῆς δὲ τετάρτης ἦρχε γέρων ἱππολάτα Φοίνιξ,
πέμπτης δ᾽ Ἀλκιμέδων Δαέρκεος νίὸς ἀμύμων.
αὐτάρ ἐπεὶ δὴ πάντας ἀμ᾽ ἠγεμόνεσσιν Ἀχιλλεὺς
στήσεν ἐν κρίνας, κρατερὸν δ᾽ ἐπὶ μοῦθον ἔτελλεν.

“Μυρμιδόνες, μὴ τίς μοι ἀπειλᾶν λελαθέσθω,
ἀς ἐπὶ νησὶ θοῇσι ἀπειλέετε Τρώασσιν
πάνθ᾽ ὑπὸ μηνθὸν, καὶ μ᾽ ἂν παρέσθης ἕκαστος.
σχέτλε Πηλέος νιὲ, χόλω ἁρὰ σ᾽ ἔτρεφε μήτηρ,
νηλεῖς, ὅσοι παρὰ νῆσῃν ἔχεισ ἄρεσκοντις ἐταῖρους.

ῥοῖκαδὲ περὶ σὺν νησὶ νεόμεθα ποντοπόρουσιν
ἀυτίς, ἐπεὶ ὑπὸ τῷ ὄδε κακὸς χόλος ἔπεσε συμαῖ.'
ταῦτα μ᾽ ἀγερόμενοι θάμ᾽ ἐβάζετε: οὖν δὲ πέφανται
φιλόπιδος φέργων μεγάλης, τοῦ πρὶν ὑπὲρ ἔρασθε.
ἐνθα τις ἀλκιμὸν ἦτορ ἔχον Τρώασσι μαχᾶσθω:’

ὡς δεσποτῶν ὀτρυνε μένος θυμόν τε ἐκκατον.
μᾶλλον δὲ στίχες ἤρθεν, ἐπεὶ βασιλῆς ἀκούσαν.
ὡς δ᾽ ὅτε τοῖχον ἀνήρ ἀράρη πυκνοίστι λιθοῖσιν
dώματος υψηλοῖο, βίας ἀνέμων ἀλειέων,
ὡς ἀραὶ κόρυτες τε καὶ ἀστίδες ὀμφαλόθεσσι.

ἀστίς αρ᾽ ἀσπίδ᾽ ἔρειδε, κόρυς κόρων, ἀνέρα δ᾽ ἀνήρ.
ψαῦνον δ᾽ ἵπποκομοι κόρυθες λαμπροῦσι φάλοισι
νεόντων: ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισι.

πάντων δὲ προπάρουθε δὺ ἄνερ ἰωρήσανυντο,
Πάτροκλός τε καὶ Ἀυτομέδων, ἕνα θυμὸν ἔχοντες,

πρόσθεν Μυρμιδόνων πολεμιζόμεν.”

αὐτάρ Ἀχιλλεὺς

‘βῆ π᾽ ἵμεν’ ἐς κλισίν, χηλοῦ δ᾽ ἀπὸ πῶς ἀνέψιγεν
καλῆς δαιδάλεσι, τὴν ώς Θέτις ἀργυρόπετα
‘θῆκ’ ἐπὶ νησὶ ἄγεσθαι, ἐν πλήσασα χιτώνων
χλαῖναν ρ᾽ ἀνεμοσκεπέων οὐλῶν τε ταπήτων.

ἐνθά δὲ γοὶ δέποι ἦσκε τετυγμένον, οὐδὲ τις ἄλλος
οὔτ᾽ ἀνδρῶν πίνεσακεν ἀπ᾽ αὐτοῖσι αἴθοπα ροῖνον,
οὔτε τευ ἵππον ἐπέδεισκε θεών, ὅτι μὴ Διὸς πατρί.
τὸ ῥα τότε ἐκ χηλοῦ λαβὼν ἐκάθερε θεοίων
πρώτον, ἐπειτὰ δ᾿ ἐνυθ᾽ ὅδε τοιοῦτος καλῆσαι ρόγον,
ἐπειτα στὰς μέσῳ ἔρκει, "λείβε δὲ τοῖν ὁμοῦν
οὐρανῶν εἰσαναίδων· Δία δ᾿ οὖ "λάθε τερπικέρανον·
"Ζεῦ Φάνα Δωδώναλε, Πελασγική, τηλόθι ναϊών,
Δωδώνης μεθέων δυσχειμέρου· ἀμφὶ δὲ Σελλοῖ
σοὶ ναίονοι ὑποφήται ἀνιπτόποδες χαμαίειναι.
ῥεῖν δὴ ποτ᾿ ἐμὸν σκέψεως εἰκλεσε εὐκαταμενον,
τίμησας μὲν ἐμὲ, μέγα δ᾿ ἔθεμος λαὸν Ἀχαιῶν·
ηὸς ἄριτ καὶ νῦν μοι τὸν ἐπικρῆσην ἐφέλδωρ.
αὐτὸς μὲν γὰρ ἔγω μενεώς ἡμῶν ἐν ἀγώνι,
ἀλλὰ ἔταρτον πέμπων πολέων μετὰ Μυρμιδόνεσιν
μάρμαρον· τῷ κύδος Ἦμια πρός, εὐρύφοτα Ζεὺς,
θάρσουν δὲ ροὺ ἣτορ ἐνὶ φρεσίν, ὥφρα καὶ Ἐκτωρ
μεῖσεται ἡ ῥα καὶ οἶος ἐπιστῆται πολεμίζειν
ημέτερος θεράπων, ἡ μοι τοῖς ἁγίαις ἄσπον
μαίνονθ᾿, ὀπποτ᾿ ἐγὼ περὶ ἦ μετὰ μῶλον Ἀρησος.
αὐτὰρ ἐπεί κ᾿ ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
ἀσκηθήσομαι μοι ἐπειτὰ θοᾶς ἐπὶ νῆας ἰκοῦτο
τεῦχες τε ξὺν σάρχι καὶ ἀγχώμαχοις ἐτάρουσιν·
ἄσ εἴφατε εὐχόμενος, τοῦ δ᾿ ἐκλυε μητίητα Ζεὺς.
τῷ δ᾿ ἐτερον μὲν ἐδώκε κατήρ, ἐτερον δ᾿ ἀνένευσεν·
νηῶν μὲν οὐκ ἀπόσασθαι πόλεμον τε μάχην τε
ἀνέκπηκε. σάον δ᾿ ἀνένευσε μάχης ἐξαπονέχεσθαι.
ἡ τοι δὲ μὲν σπείσας τε καὶ εὐξάμενος Διὸς πατρὶ
ἀψ κλισίην εἰσῆλθε. δέπας δ᾿ ἀπέθηκαν ἐνὶ χηλῶ,
ἐτῇ δὲ πάροιθι ἐλθὼν κλισίης. ἐτὶ δ᾿ ἠθλεὶ ἑρμοὶ
ἐσείνευεν Τρώων καὶ Ἀχαιῶν φιλόπων αἰνῆν.
οὶ δ᾿ ἀμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
εστίχον, ὃφρ' ἐν Τρωσὶ μέγα φρονέοντες ὀροῦσαν.
αὐτικά δὲ σφήκεσθι εφοικότες ἐξεχέοντο
260 εἰνοδίοιο', οὐς παίδες ἐριδμαίνωσι φέθοντες,
[αἰεὶ κερτομέοντες, ὁδῷ ἐπὶ θοικὴ ἐχοντας,]
νηπίαχοι· ἵναν δὲ κακῶν πολέεσσα τιθέων·
tοὺς δ' εἴ περ παρὰ τίς τε κιὼν ἀνθρωπος ὀδίης
κινήσῃ ἀφέκων, οἵ δ' ἀλκιμὸν ἵτορ ἔχοντες
265 πρόσω πᾶς πέτεια καὶ ἀμύνει φοίσῃ τέκεσθαι.
τῶν τότε Μυμιδόνες κραδίνω καὶ θυμὸν ἔχοντες
ἐκ νηῆ ἐχέοντο· βοὴ δ' ἀσβεστῶς ὄρωρει.
Πάτροκλος δ' ἐτάρωσιν ἐκέκλετο μακρὸν ἀύσας·
"Μυμιδόνες, ἔταρο Πηληνίαδ' Ἀχιλῆος,
270 ἀνέρες ἐστε, φίλοι, μνήσασθε δὲ θοῦρηδος ἀλκῆς,
ὡς κεν Πηλείδην τιμήσομεν, ὡς μέγ. ἀριστος
Ἀργεῖων παρὰ νηῆ καὶ ἀγχέμαχοι θεράποντες,
γνώθα δ' Ἀτρείδης εὐρύ κρέων Ἀγαμέμνων
ἡν ἄτην, δ' τ' ἀριστο Λαχαῖοι οὐδὲν ἔτισεν."
275 ὅσις ἐτέων ὠτρυνε μένος θυμὸν τε γεκάστου,
ἐν δ' ἐπέσον Τρώεσσιν ἄφολλες· ἀμφὶ δὲ νῆς
σμερδαλέων κονάβησαν ἀνυσάντων ὑπ' Ἀχαϊῶν.
Τρῶες δ' ὡς ἔφιδοντο Μενοιτίου ἀλκιμὸν νῦν,
αὐτὸν καὶ θεράποντα, σὺν ἐντεσι μαρμαίροντας,
280 πᾶσ' ὥρινθη θυμὸς, ἐκίνηθεν δὲ φάλαγγες,
μελπόμενοι παρὰ ναῦφι ποδώκεα Πηλείωνα
μηνηθμὸν μὲν ἄποφρώσαι, φιλότητα δ' ἐλέσθαι.
'πάπτησεν δὲ φέκαστος, ὡτη φύγοι οἰπτὺν ὀλέθρων.
Πάτροκλος δ' πρῶτος ἀκόντισε δουρὶ φαεινῷ
285 ἀντικρὺ κατὰ μέσσον, ὃθι πλειστοι ἱκλονέοντο,
νῃ πάρα πριμηνὶ μεγαθύμου Πρωτεσιλάου,
καὶ Βάλε Πυραίχμην, ὃς Παίωνας ἱπποκρυστὰς
ἡγαγεν εὖ Ἀμιδῶνος ἄπ' Ἀξιοῦ εὐρυρέοντος.
τὸν ἐπὶ ἔχειν ὧν ὤμον· ὅ δ’ ὑπτίος ἐν κοινῆσιν
290 κάπτεσθεν οἰμάξας, ἔταροι δὲ μιν ἀμφ’ ἐφόβησθεν
Παῖόνες· ἐν γὰρ Πάτροκλος φόβον ἴκεν ἀπασίω
ἡγεμόνα κτέινας, ὅς ἀριστεύσεκε μάχεσθαι.
ἐκ νηῶν δ’ ἔλασεν, κατὰ δ’ ἐσβεσθεν αἰθόμενον πῦρ.
ἡμιδαίης δ’ ἄρα νηῦς ‘λίπητ’ αὐτόθι· τοῖ δ’ ἐφόβησθεν
295 Τρῶες θεσπεσίῳ ὀμάδῳ· Δαναοὶ δ’ ἐπέχυντο
νῆας ἀνὰ γλαφυρὰς, ὀμάδος δ’ ἀλισσεῖς ἐτύχθη.
ὡς δ’ ὅς ἀφ’ ἀφῇ ὑψηλῆς κορυφῆς ὅρεος μεγάλοιο
κινήσῃ πυκνών νεφέλην στεροπηγερέτα Ζεῦς,
ἐκ τ’ ἐφανεν πᾶσαι σκοπιάν καὶ πρόνεοι άκροι
300 καὶ νάπαι, ὠρανόθεν δ’ ἀρ’ ὑπερράγη ἁσπετος αἰθήρ,
ὡς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δήμον πῦρ
τυθθὸν ἀνέπνευσαν, πολέμου δ’ οὐ ‘γίγνετ’ ἐρωθ.
ὡς γὰρ πώ τι Τρῶες ἁρηφίλων ὑπ’ Ἀχαίοιν
προτροπάδην ἐφέβοντο μελανάων ἀπὸ νηῶν,
305 ἀλλ’ ἔτ’ ἀρ’ ἀνθίσταντο, νεῶν δ’ ὑπέρεικον ἀνάγκη.

ἐνθα δ’ ἀνὴρ εἶλ’ ἄνδρα κεδασθείσης ύσμίνης
ἡγεμόνων· πρῶτος δὲ Μενοιτίων ἄλκιμος νίος
αὐτίκ’ ἄρα στρεφθέντος Ἀρηλύκου ἃβαλε μηρῶν
ἔγχει δεξύειν, διαπρὸ δὲ χαλκὸν ἔλασεν·
310 ’Ερήμεν δ’ ὡστεόν ἔγχος, δ’ δε πρήνης ἐπὶ γαίη
κάππεσ’. ἀτὰρ Μενέλαος ἁρῆιος οὕτα Θάνατα
στέρνων γυμνώθεντα παρ’ ἁσπίδα, ’λύσε δὲ γυία.
Φυλείδης δ’ ’Αμφικλου ἐφορμηθέντα δοκεύσας
ἐβῆρ ορεξάμενος πρυμνὸν σκέλος, ἐνθα πάχυστος
315 μυῶν ἀνθρώπου πέλεται· περὶ δ’ ἔγχεος αἰχμῆ ἑυρᾷ διεσχύθη, τὸν δὲ σκότος ὅσο’ ἐκάλυψεν.
Νεστορίδαι δ’ ὅ μὲν οὕτας ’Ατύμμων ὃξεὶ δοῦρι
’Αντίλοχος, λατάρης δὲ διήλασε χάλκεον ἔγχος·
 Homer's Iliad, Book XVI.  

320 ἦριτε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ

320 Αντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθεῖς,

325 ὁτας πρόσθεν νέκους· τοῖς δ' ἀντίθεος Ὀρασυμῖδης

325 ἐφθη ὁρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,

330 ὁμον ἀφαρ· πρυμνον δὲ βραχίονα δουρὸς ἀκώκη

330 ὑδρηλ' ἀπὸ μνώνων, ἀπὸ δ' ὀστέων ἄχρις ἀραξεν.

335 Βήτην εἰς Ἐρέθος, Σαρπιδόνος ἑσθλοὶ ἑταῖροι,

335 νίες ἀκοντιστὰ Ἀμασοδάρου, ὃς ἡ Χίμαιραν

340 θρέψεν ἀμαμακέτην, πολέσων κακοὺ ἀνθρώπουσιν.

340 ἀλας δὲ Κλεοβουλὸν Ὀλείδης ἐποροῦσας

345 ζωὸν ἐλε, βλαφθέντα κατὰ κλόνου· ἄλλα ὑπὶ αὖθι

345 λύσε μένοι, πλήξας εἶφει αὐχένα κωπήντιπ.

350 πᾶν δ' ὑπεθερμάνθη εἴφος αἰματι· τὸν δὲ κατ' ὀσσε

350 ἐιλαβὲ πορφύρεος θάνατος καὶ μοῦρα κραταὶ.

355 Πηνέλεως δὲ Δύκων τε συνεδραμον· ἐγχεσι μὲν γὰρ

355 ἡμβροτὸν ἀλλῆλων, μέλεον δ' ἡκόντισαν ἄμφω·

360 τὸ δ' αὖτες εἰφέςσει συνεδραμον. ἐνθα Δύκων μὲν

360 ἵπποκόμου κόρυθος φάλου ἡλασεν, ἄμφι δὲ καυλὸν

365 φασγανὸν ἐρραίπθη· δ' ὑπ' οὐνας αὐχέν' ἐθευέν

370 Πηνέλεως, πᾶν δ' εἰσὶν ἔδυ εἰφος, ἐσχεθε δ' οἴον

370 δέρμα, παρθερῆθη δὲ κάρη, ὑπέλυντο δὲ γυνα.

375 Μηριόνης δ' Ἀκάμαντα κεχεὶς ποιὶ καρπαλίμουσιν

375 νόξι ἵππον ἐπιβισομενον κατὰ δεξίον ὅμον·

380 ἦριπε δ' εἴ όχειν, κατὰ δ' ὄφθαλμον 'κέχυν' ἀχλύσ.

385 Ἑδομενεύς δ' Ἐρύμαντα κατὰ στόμα νηλεὶ χαλκῇ

385 νόξει· τὸ δ' ἀντικρύ δόρυ χάλκεον ἐξεπέρησεν

390 νέρθεν ὑπ' ἐγκεφάλου, κ'έασσε δ' ἀρ' ὀστέα λευκά·

390 ἐκ δ' ἐτίναχθεν ὁδόντες, ἐνέπλησθεν δὲ ροὶ ἄμφω

394 αἴματος ὄφθαλμοι· τὸ δ' ἀνὰ στόμα καὶ κατὰ μίνας
πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.
οὐσίν, ἠρ’ ἤγεμόνες Δαναών ἐλον ἄνδρα ἑκαστος.
ὡς δὲ λύκων μάρνεσσι ἐπέχραον ἥ ἑρίφουσιν
σίντα, ὑπὲκ μῆλων αἱρεύμενοι, αἱ τ’ ἐν ὀρεσσιν
ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ βιδόντες
ἀλφα διαρπάζουσιν ἀνάλκιδα θυμὸν ἔχουσας.
ὡς Δαναῶι Τρόιεσσιν ἐπέχραον. οἱ δὲ φόβοιο
δυσκελάδου μυκήςτο, λάθουτο δὲ θοῦριδος ἀλκης.

 Achilles δ’ ὁ μέγας αἰεν ἐφ’ ἔκτορι χαλκοκορυστῇ
’νιετ’ ἀκοντίσσατ. δ’ δὲ βιδρεὶ πολέμου,
ἀσπίδω ταυρείῃ κεκαλυμμένος εὐρέας ὤμους,
’πεκέπτετ’ ὑστῶν τε ῥοῖζουν καὶ δυότων ἀκώτων.
ἡ μὲν δὴ γῆγνωσκε μάχης ἐτεραλκεά νίκην·
ἀλλὰ καὶ ὡς ἀνέμμινε, ’σαου δ’ ἐρύρας ἑγαίροιν.
ὡς δ’ οὖ’ ἄπ’ Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἰσώ
ἀθέρος εἰ δήθη, ὦτε τε Ζεὺς λαίλαπα τεύχη,
ὡς τῶν ἐκ νὴν ἕνετο χειμαχή τε φόβος τε·
οὐδὲ κατὰ μοίραν ’πέρα αυν πάλιν. Ἐκτορα δ’ ἱπποί
ἐκφέρουν ὁκύποδες σὺν τεῦχεσι, ’λειπε δὲ λαὸν
Τρωκῶν, οὐσ ἄφεκοντας ὅρκητ’ τάφρος ἐρύκειν.
πολλοὶ δ’ ἐν τάφρῳ βερυσάρματε ὅκεες ἱπποί
βάζαντ’ ἐν πρῶτῳ ῥυμῷ ’λίπουν ἁρμα βανάκτων.
Πάτροκλος δ’ ἐπέτο οφθαλμόν Δαναοῦι κελεύων,
Τρωκι κακά φρονέων. οἱ δὲ χειμαχῆ τε φόβῳ τε
πάσας ἐπέμηνο ὀδοὺς, ἐπεί ἀρ’ τμάγεν· ύπ’ δ’ ἀέλλα
’σκίδναθ’ ὑπὸ νεφέων, ταύνυντο δὲ μωνυχες ἱπποί
ἀμφορριον προτὶ ράστυ νεόν ἀπὸ καὶ κλισιάων.
Πάτροκλος δ’ ἡ πλείστῳ ὁρινόμενον ’φιδε λαὸν,
τῇ ρ’ ἔχ’ ὁμοκλήρας. ὑπὸ δ’ ἄξοι το ϕῶτες ἐπιπτον
πρηνεῖες ἐξ ὁχέων, δίφροι δ’ ἀνεκυμβαλίαζον.
380 ἀντικρὺ δ΄ ἀρα τάφρον ὑπέρθορον ὥκεες ἵπποι
ἀμβροτοι, οὐς Πηλῆι θεοὶ ἰδόσαν ἀγλαὰ ἄϊρα,
πρόσῳρι μείμενοι, ἐπὶ δ΄ Ἐκτορὶ κέκλετο θυμός,
'ἵετο γὰρ βαλέμεν· τὸν δ΄ ἐκφερον ὥκεες ἵπποι.
ὡς δ΄ ὑπὸ λαϊλαπί πᾶσα κελανὴ βέβριθε χθὼν

385 ημαὶ ὀπωρινφ, ὦτε λαβρότατον χέει ὕδωρ
'Ζεὺς, — ὦτε δὴ β΄ ἀνδρεσθὶ κοτεσσάμενος χαλεπήμη,
οἱ βίῃ εἰν ἀγορῇ σκολιας κρίωσι θέμιστας,
ἐκ δὲ δίκῃ ἑλάσωσι, θεῶν ὅπων οὐκ ἀλέγοντες,—
τοῦ δὲ τε πάντες μὲν ποταμοὶ πλῆθουσι σεόντες,

390 πολλάς δὲ κλιτύς τὸν ἀποτμήγουσι χαράδραι,
ἐς δ᾽ ἀλα πορφυρῆν μεγάλα στενάχουσι σένουσαι
ἐξ ὀρέων ἐπὶ κάρ, μινθεὶ δὲ τε βέρα ἀνθρώπων·
ὡς ἵπποι Τρώαι μεγάλ᾽ ἐστενάχοντο θέονσαι.

Πάτροκλος δ᾽ ἐπεὶ οὖν πρῶτας ἐπέκερεσε φάλαγγας,

395 ἀμφ᾽ ἐπὶ νῆας ἐφερεν παλιμπετέες, οὐδὲ πόλης
εἴαις φιεμένους ἐπιβαίνεμενκ, ἀλλὰ μεσηγὺς
νῆών καὶ ποταμιὶ καὶ τείχεος ὕψιλοι
κτείνε μεταξὺν, πολέων δ᾽ ἀπετύνυτο ποιήν.
ἐνθ' ἦ τοῦ Πρόνοου πρῶτον ἃβαλε δοῦρι φαεινῦ,

400 στέρνον γυμνωθέντα παρ᾽ ἀσπίδα, ἀριστεὶ δὲ γυνὰ·
'δούπησεν δὲ πεσὼν. ὃ δὲ Θέστορα, Γῆνος νῦν
δεύτερον ὀρμηθεῖς· δὲ μὲν εὐγέστω ἐνὶ δίφρῳ
ὑστὸ μαλεῖς, ἐκ γὰρ πλήγη φρένας, ἐκ δ᾽ ἀρα χειρῶν
ἡμία φ᾽ ἡξῆθησαν· δ᾽ ἐγχεὶ νῦξε παραστάς

405 γναθμῶν δεύτερον, διὰ δ᾽ αὐτοῦ ὑπερ ὀντυγος,
εἴλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἀντυγος, ὡς ὦτε τὶς φῶς
πέτρη ἐπὶ προβλήτι καθήμενος ἵερον ἰχθὼν
ἐκ πόντου θύραξ λίνῳ καὶ γῆνος χαλκῷ.
ὡς εἴλκε ἐκ δίφροιο κεχηνότα δοῦρι φαεινῷ,

410 καὶ δ᾽ ἀρ’ ἐπὶ στόμ᾽ ἐσωσε· πεσόντα δὲ μιν 'λίπη θυμός.
αὐτὰρ ἔπεει ὡς Ερύλαον ἔπεσσόμενον βάλε πέτρῳ μέσῳ κακῷ κεφαλῆς. ὡς δὲ ἀνδίχα πᾶος ἐκεάσθη ἐν κόρυθι βρειρῆ. δὲ δὲ ἀρὰ πρηνῆς ἐπὶ γαῖῃ κάππεσεν, ἀμφὶ δὲ μὲν θάνατος χύτῳ θυμοραῖστής.

αὐτὰρ ἔπεει ὡς Ερύμαντα καὶ Ἀμφιτρήρδον καὶ Ἐπάλτην Τλητόλεμον τε Δαμαστορίδην Ἐχίδνην τε Πύριν τε Φιφέα τ' Εὐσπόν τε καὶ Ἀργεάδην Πολύμηλον πάντας ἐπασσυνέρους πέλασε χθονὶ πουλυβοτείρῃ.

ΣΑΡΠΗΔΟΝΟΣ ΑΝΑΙΡΕΣΙΣ.

Σαρπηδῶν δ' ὡς οὖν 'φίδι' ἀμμητροχίτωνας ἑταίρους
χέρος ὑπὸ Πατρόκλου Μενοιτάδαο δαμέντας,
'κέκλει' ἄρ' ἀντίθεουσι καθαπτόμενος Λυκίουσιν ·
"αἰδῶς, δ' Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε ·
ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὀφρα δαήω,
ος τις ὁδε κρατέει καὶ δὴ κακὰ πολλὰ βέβοργεν

Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἐλυσεν."

ἡ ῥα, καὶ ἔξ' ὄχεων σὺν τεύχεσιν ἀλτὸ χαμαῖζε.
Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ 'φίδεν, ἐκθορε δίφρου.
οὶ δ', ὡς τ' ἄγνυποι γαμφώνυχες ἀγκυλοχείλαι
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,

ὡς οὐ κεκληγώτες ἐπ' ἀλλήλωισιν ὀρουσαν.

τοὺς δὲ φιδῶν ἐλέγησε Κρόνον πάις ἀγκυλόμητις,
"Ηρην δὲ προσέφετε κασιγνήτην ἀλοχόν τε ·
"ὡς μοι ἐγών, ὡ τέ μοι Σαρπηδόνα φίλτατον ἄνδρῶν
μοιρ' ὑπὸ Πατρόκλου Μενοιτάδαο δαμήνα.

διεχθὰ δὲ μοι κραδίῃ μέμονε φρέσιν ὄρμαίνοντι,
ἡ μὲν ἔστα μάχης ἀπὸ δακρυοέσσῃς
θὴν ἀναρπάξας Λυκίης ἐν πίοι δήμῳ,
η ἦδη ὑπὸ χερσὶ Μενοιτιάδαο δαμάσσω.

τὸν δ’ ἦμείβετ’ ἔπειτα βοῶπις πότια Ἅρη.

"αἰνότατε Κροῦνδη, ποίον τὸν μοῦθον ἔρειπες.

ἀνδρα θυητὸν ἐόντα, πάλαι πεπρωμένον αἰσθή,

ἀψ ἐθέλεις θανάτον δυσφηχέος ἐξαναλύσαι;

ἐρδ’· ἀτὰρ οὐ τοι πάντες ἐπανέομεν θεοὶ ἄλλοι.

ἄλλο δὲ τοι ἐρέω, σὺ δ’ ἐνι φρεσὶ βὰλλεο σῆσιν.

αἰ κε σάον πέμψῃς Σαρπηδόνα βόνδε δόμονδε,

φράζεο μὴ τις ἔπειτα θεῶν ἐθέλησι καὶ ἄλλος

πέμπειν δὲν φίλον νίδον ἀπὸ κρατερῆς ύσμίνης.

πολλοί γὰρ περὶ βάστου μέγα Πριάμου πάχονται

νιέες ἄθανάτων, τοῦσιν κότον αἰώναν ἐνήσεις.

ἄλλ’ εἰ τοι φίλος ἔστι, τεῦν δ’ ὀλοφύρεται ἄτορ,

ἥ τοι μέν μιν ἦσαν ἐνὶ κρατερῆς ύσμίνῃ.

χερ’ ὑπὸ Πατρόκλου Μενοιτιάδαο δαμήναι·

ἀχτάρ ἔπην δὴ τὸν γε λίπη ἤμιχη τε καὶ αἰῶν,

πέμπειν μιν Θάνατον τε φέρειν καὶ ἐξόμισθον "Τπνον,

εἰς ὅ κε δὴ Δυκίής εὐρείης δῆμον ἰκώνται,

ἐνθὰ με ταρχύσουσι κασίγνητοι τε φέται τε

τύμβῳ τε κτήλη τε· τὸ γάρ γέρας ἐστὶ θανόντων.”

Sleep and Death entombing a Corpse.
ὅσ ἐφαί', οὖδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε. αἰματοέσσονς δὲ ψιάδας κατέχενεν ἐραζέ
460 παίδα φίλον τιμῶν, τὸν δὲ Πάτροκλος ἔμελεν
φθισμένον ἐν Τροίῃ ἐρυβώλακε, τηλόθι πάτρης.

οὗ δ' ὅτε ὰγκεδὼν ῥηγάν ἐπ' ἄλληλοις ἰόντες,
ἐνθ' ἦ τοῖς Πάτροκλος ἀγακλειτὸν Ὑρασύδημον,
ὅς δ' ἦν θεράπων Σαρπηδόνος ἦν μάνακτος,
465 τὸν 'βάλε νείαιραν κατὰ γαστέρα, ἀνίσε δὲ γνώια·
Σαρπηδόνιν δ' αὐτοῦ μὲν ἀπήμβρτητε δουρὶ φαιεῖ
δεύτερος ὁμηθεὶς, δ' δ' Πήδασον οὐτασεμ ἵππον
ἐγχεὶ δεξιὸν ὄμοιν. δ' δ' ἔβραχε θυμὸν ἀίσθων,
καὶ δ' ἐπεσ' ἐν κοινῆς μακὰς, ἀπὸ δ' ἐπτατὸ θυμός.
470 τὸ δὲ διεστήτην, 'κρίκε δὲ ξυγοὺ, ᾦνα δὲ σφιν
σύγχυτ', ἐπεὶ δὴ ἐκεῖτο παρῆρος ἐν κοινῆς.
τοῖον μὲν Αὐτομέδων δουρικλυτὸς ἦπερο τέκμωρ·
σπασσάμενος τανύκκες ἄρο παχέος παρὰ μηροῦ,
ἀῖξάς ἀπεκοψε παρῆρον, οὐδ' ἐμάτησεν·
475 τὸ δ' ἰδυνθήτην, ἐν δὲ ῥυτῆρα' ἑτάνυσθεν.
τὸ δ' αὐτός συνήτην ἔριδος πέρι θυμοβόροο.
ἐνθ' αὖ Σαρπηδόνων μὲν ἀπῆμβρτητε δουρὶ φαιεῖ,
Πατρόκλον δ' ὕπερ ὄμοιν ἀριστέρων ἦλυθ' άκωκή
ἐγχεος, οὐδ' ἐμβαλ' αὐτοῦ· δ' δ' ὑστερος ὃρνυτο χαλκῷ
480 Πατρόκλος· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρὸς,
ἀλλ' ἐμβαλ' ἐνθ' ἀρα τε φρένες εἰρχαται ἀμφ' ἄδινὸν κήρ.
ἡρρητε δ' ὥς οτε τις δρύς ἥρπεν ἡ ἀχερῶις
ἡ πότου βλωθρῇ, τὴν τ' οὕρεσι τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νείκεσι νήμων εἶναι·
485 ὅσ δ' πρὸσθ' ἵππων καὶ δίφρου 'κείτο τανύσθεις,
βεβρυχῶς, κόνιος δεδραγμένος αἰματοέσσης.
ἡτε ταύρου ἐπεφνε λέων ἀγεληφι μετελθὼν,
The text contains a passage from Homer's Iliad, Book XVI. It appears to be a historical or literary work in Greek, discussing themes of war, strategy, and the actions of various characters. The text is written in a poetic form, typical of ancient Greek literature.
τερσήναι δύναται, βαρύθει δέ μοι ὅμοι ὑπ' αὐτοῦ·
520 ἐγχυς δ' οù δύναμαι σχέμεν' ἐμπεδον, οùδε μάχεσθαι
ἐλθὼν δυσμενεύσων. ἀνήρ δ' ἀριστος ὅλωλεν,
Σαρπηδών Δίος νίος· δ' οù οὗ παιδὸς ἀμύνει.
ἀλλὰ σύ πέρ με, φάναξ, τόδε καρτερὸν ἠλκος ἀκεσσαί,
κοίμησον δ' ὄδυνας, ὅσι δὲ κράτος, ὃθερ' ἐτάρουσιν
525 κεκλόμενος Δυκίουσιν ἐποτρύνω πολεμίζειν,
αὐτός τ' ἀμφὶ νέκυι κατατεθηνηώτε μάχωμαι.”
δ' ἐφατ' εὐχόμενος, τοῦ δ' ἐκλευ Φοῖβος 'Απόλλων.
αὐτίκη ἐπανοῦ ὄδυνας, ἀπὸ δ' ἠλκεος ἀργαλέωι
ἀλα μέλαν τέροσθε, μένος δ' οὗ ἐμβαλε θυμῷ.
530 Γλαύκος δ' ἐγγυς βήσων εὑν φρεστὶ, γηθησέν τε,
ὅτι μὲ 'δικ' ήκουσε μέγας θεός εὐξαμένου.
πρώτα μὲν ὡτρυνεν Δυκίων ἡγήτορας ἀνδρᾶς,
πάντη ἐποχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
αὐτὰρ ἐπειτα μέτα Τρῶας 'κει μακρὰ ββάσθων,
535 Πουλυδάμαντ' ἐπὶ Πανθόδην καὶ 'Αγνώρα δῶν,
'βῆ δὲ μετ' Αἰνείαν τε καὶ 'Εκτορα χαλκοκορυστὴν.
ἀγχὶ δὲ φ' ἰστάμενος ἐπεα πτερόντα προσηῦδα·
"'Εκτορ, νῦν δὴ πάγχων λελασμένον ἐσο' ἐπικούρων,
οῖ σέθεν εἰνεκα τήλε φίλων καὶ πατρίδος αἰώς.
540 θυμὸν ἀποφθινύσουσι· σὺ δ' οὐκ ἔθελες ἐπαμύνειν.
κεῖται Σαρπηδῶν, Δυκίων ἄγος ἀσπιστάων,
δὲ Δυκίνη ἔρρυτο δίκησί τε καὶ σθενεὶ βῆ·
τὸν δ' ὑπὸ Πατρόκλω 'δάμασ' ἐγχεῖ χάλκεος 'Αρης.
ἀλλὰ, φίλου, πάροτρητε, νεμεσσήθητε δὲ θυμῷ,
545 μὴ φ' ἀπὸ τεύχε' ἐλωνταί, ἀφείκησσωσι δὲ νεκρὸν
Μυρμιδόνες, Δαναῶν κεχολωμένου ὅσσοι ὀλοντο,
τὸν ἑπὶ νηυὶ θοῆσιν ἐπέφυμεν ἐγχείσων.
δ' ἐφατο, Τρῶας δὲ κατ' ἀκρηθὲν 'λάβε δένθος
ἀσχετον, οὐκ ἐπιφεικτὸν, ἐπεὶ σφυσὶ εἴμα πόλης
550 ἥσκε καὶ ἀλλοδαπός περ ἑών· πολεῖς γὰρ ἀμὴ αὐτῷ λαοὶ ἔποντ', ἐν δ' αὐτῶς ἀριστεύεσκε μάχεσθαι.
'Βαῦ δ' ἱδὺς Δαναῶν λεημένοι· ἦρξε δ' ἀρὰ σφιν Ἐκτωρ χωόμενος Σαρπιδόνος. αὐτὰρ Ἀχαιός ἄρσε Μενοιτιάδεω Πατροκλέεος λάσιον κήρ.

555 Αἰαίτη πρῶτο προσέφη, μεμαώτε καὶ αὐτῷ·
:"Αἰαίτη, νῦν σφῶν ἀμύνεσθαι φίλον ἐστω, οἶοι περί πάρος ἦτε μετ' ἀνδράσιν, ἦ καὶ ἄρείους. κεῖται ἄνηρ ὅ πρῶτος ἐσηλατο τείχος Ἀχαιῶν, Σαρπιδών. ἀλλ' εἰ μιν ἀφεκυσταίμεθ' ἐλόντες, τεῖχεά τ' ὁμοίων γ' ἀφελοίμεθα, καὶ τιν' ἑταίρων αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεί χαλκῷ." ἄφις ἑφαθ', οἴ δ' καὶ αὐτοὶ ἀλέξασθαι μενέαινον. οἴ δ' ἔπει ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας, Τρώες καὶ Δύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί, σύμβαλον ἀμφι νέκνι κατατεθηνέτι μάχεσθαι δρειῶν ἀύσαντες· μέγα δ' ἐβραχε τεῖχεα φωτῶν. Ζεὺς δ' ἐπὶ νύκτι ὁλὴν τάνυσε κρατερὴ υπέμιγη, ὅφρα φίλω περὶ παιδὶ μάχης ὀλοὺς πόνος εἶη.

ὡσαν δὲ πρῶτεροι Τρώες φελίκωπας Ἀχαιοῦς·

570 Βλήτῳ γὰρ οὐ τι κάκιστος ἄνηρ μετὰ Μυρμιδόνεσσιν, νίος Ἀγακλέεος μεγαθύμου, δῖς Ἐπειγεύς, ὅς ῥ' ἐν Βούδείῳ ἐν ναιομένῳ ἐφάνασσεν τὸ πρῖν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεμίων ἐξεναρίζας ἐς Πηλή' ἱκέτευσε καὶ ἐς Θέτων ἀργυρότεξαν·

575 οἴ δ' ἀμὴ Ἀχιλλῆι βρηξῆνορι πέμπουν ἐπεσθαί Φίλιον εἰς ἐντωλον, ἵνα Τρώεσσι μάχοτο. τὸν ἐρ μᾶθ' ἀπτόμενον νέκνοις βάλε φαίδημος Ἐκτωρ χερμαδῶς κεφαλῆν· ἦ δ' ἀνδίκα πᾶο' ἐκεάσθη ἐν κόρυθι βριαρῇ· δ' δ' ἀρὰ πρηνὴς ἐπὶ νεκρῷ

580 κάτπεσεν, ἀμφὶ δὲ μιν θάνατος χύτῳ θυμοραϊτῆς.
Πατρόκλω δ' ἀρ' ἄχος 'γένετο φθιμένοι' ἐτάρου,
ἰθυσεν δὲ διὰ προμάχων ἵρηκες πεφοικώς
ὡκεί, ὅς τ' ἐφόβησε κολούοις τε ψηρᾶς τε.
ὅς ἰδὼς Δυκίων, Πατρόκλεες ἰπποκέλευθε,
585 ἔσσεν καὶ Τρώων, 'κεχόλωσο δὲ κηρ ἐτάρου.
καὶ ρ' ἔβαλε Σθενέλαον, 'Ἰθαμένεος φίλον ύιόν,
αὐχένα χερμαδίω, 'φρήξεν δ' ἀπὸ τοῦ τένοντας.
'χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος 'Εκτωρ.
ὁσὴ δ' αὐγανές βιπὶ ταναῦο τέτυκται,
590 ἦν ρά τ' ἀνήρ αφέῃ πειρώμενος ἦ ἐν αέθλῳ
ἡ καὶ ἐν πολέμῳ, δηῆων ὑπὸ θυμοραϊστέων,
τόσον ἔχωρησαν Τρώες, ὁσαντο δ' 'Αχαιοὶ.
Γλαύκος δὲ πρῶτος, Δυκίων ἄγως ἀσπιστῶν,
ἐτράπετ', ἐκτενεὶ δὲ Βαθυκλεέα μεγάθυμον,
595 Χάλκωνος φίλον ύιόν, ὅς 'Ελλάδι θοικία ναίν
ὁλβῷ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσθιν.
τὸν μὲν ἄρα Γλαύκος στῆθος μέσον οὐτασε δουρὶ,
στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
'dουπησεν δὲ πεσῶν· πυκνών δ' ἄχος ἐλλαβ' 'Αχαιοὺς,
600 ὡς ἔπεσ' ἐσθολὸς ἀνήρ. μέγα δὲ Τρώες 'κεχάροντο,
'οτάν δ' ἀμφ' αὐτὸν ἰόντες ἀμολλεῖς· οὐδ' ἄρ' 'Αχαιοὶ
ἀλκής ἐξελάθοντο, μένος δ' ἰδὼς 'φέρεν αὐτῶν.
ἐνθ' αὖ Μηρίωνης Τρώων ἔλεν ἃνδρα κορυστήν,
Δαύγονον θρασὺν ύιόν 'Ονήτορος, ὅς Δίως ἱρεὺς
605 'Ἰδαῖοι' ἐτέτυκτο, θεὸς δ' ὅς τίτεω δῆμῳ.
τὸν 'βάλ' ὑπὸ γναθμοῖο καὶ οὐσας· ἂκα δὲ θυμὸς
ἀχεῖ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος ἔλεν.
Αἰνεῖας δ' ἐπὶ Μηρίωνη δόρυ χάλκεον ἤκεν·
'εέλπητο γὰρ τεῦξεσθαι υπασπίδια προβιβάντως.
610 ἀλλ' ὃ μὲν ἀντα ἐσθῶν ἠλεύσατο χάλκεον ἔγχος·
πρόσω χαῖρ κατέκυψε, τὸ δ' ἐξώπιθεν δόρυ μακρὸν
οὐδεὶ ἐνεσκήμφθη, ἐπὶ δὲ ὦριαχός πελεμίχθη ἐγχεσο · ἐνθά δὲ ἐπειτ ἀφίει μένος ὀβριμὸς Ἀρης.
[αἰχὴ δ' Ἀινείαο κραδαινομένη κατὰ γαίης
615 ἔχετ', ἐπεὶ ρ' ἀλων στίβαρῆς ἀπὸ χειρὸς ὀρούσεν.] Ἀινείας δ' ἀρα θυμὸν ἐχώσατο, φάνησέν τε ·
"Μηριώνη, τάχα κέν σε καὶ ὀρχηστήν περ ἐόντα ἐγχεσ ἐμὸν κατέπαυσε διαμπερὲς, εἰ σ' ἐβαλών περ."
τὸν δ' αὐ Μηριώνης δουρικλυτὸς αὐτὸν ἡῦδα ·
620 "Ἀινεία, χαλεπὸν σε καὶ ἱδρυμὸν περ ἐόντα πάντων ἀνθρώπων σβέσαι μένος, ὃς κε σέ ἀντα ἔλθῃ ἄμυνομενον · θυρτὸς δὲ νυ καὶ σὺ τέτυξαι.
eἰ καὶ ἐγώ σε βάλουμε τυχῶν μέσον ὃξει χαλκῷ,
αἰία κε καὶ κρατερός περ ἐων καὶ χροί πεποιθὸς
625 εὔχος ἐμοὶ δούσι, ψυχὴν δ' Ἁἰδι κλυτοπώλῳ.
ἂν φάτο, τὸν δ' ἐνέιπτε Μενοιτίου ἄλκμον νίός ·
"Μηριώνη, τί σοι ταύτα καὶ ἑσθλὸς ἐων ἄγορεύεις ·
ἀ πέπου, οὔ τοι Τρώες οὐεδεῖσιν βέσεσσον
νεκρὸν χωρῆσουσι · πάρος τινὰ γαῖα καθέξει.
630 ἐν γὰρ χερσὶ τέλος πολέμου, βεβέων δ' ἐνὶ βουλῇ ·
τῷ οὐ τι χρῆ μύθον ὀφελλέμεν', ἀλλὰ μάχεσθαι."
ἂν ῥετὼν δ' μὲν ἢρξ', δ' δ' ἀμ' ἐσπετο μισόθεος φῶς.
τῶν δ', ἂν τε δρυτῶν ἀνδρῶν ὄρμαγδος ὀρφόρη
οὐρεος ἐν βήσησθη, ἕκαθεν δὲ τε γίγνετ' ἀκοῦ·
635 ὡς τῶν ὀρνυτο δοῦπος ἀπὸ χθονὸς εὐρυδείης
χαλκοῦ τε ρινοῦ τε βοῶν ἐνποητάων,
νυσθεμένων ξίφεσίν τε καὶ ἐγχεσιν ἀμφιγώουσιν.
οὔδε κ' ἐτι φράδμων περ ἄνηρ Σαρπηδόνα δίον
ἐγών, ἐπεὶ βελέσσοι καὶ αἰματι καὶ κονίησιν
640 ἐκ κεφαλῆς ἐφέλυτο διαμπερές ἐς πόδας ἄκρους.
οἷ δ' αἰεὶ περὶ νεκρῶν ὦμίλευον, ὡς οὔτε μιᾷ
σταθμῷ ἐνὶ βρομέοσι περιγλαγέας κατὰ πέλλας
δὴ μη ἐνεπεισίξῃ, ὅτε τε γλάγος ἄγγελον δεῦει·
ὡς ἄρα τοὶ περὶ νεκρῶν ὦμίλεων.
οὐδὲ δέ ποτε Ζεὺς

645 τρέψειν ἀπὸ κρατερὴς ὁμιλητὴς ὅσε σε φαινώ,
ἀλλὰ κατ' αὐτὸν οἶδα ὅρα, καὶ ἱφάζετο θυμὸ
τολμᾶ μάλιστα ἁμφί φόνῳ Πατρόκλου μεμηρήθων,
ἡ ἤδη καὶ κεῖον εἶναι κρατερῆς ὁμιλητῆς
αὐτῶν ἐπὶ ἀντιθέως Σαρπηδόνι φαιδίμοις Ἐκτώρ

650 χαλκῇ δηώσει ἀπὸ τῷ ὀμίλῳ τεύχει ἔλοιπο,
ἡ ἢτι καὶ πλεόνεσσιν ὀφελλείπειν πόνον ἀιτῶν.
οὐδὲ δέ μοι φρονέσσω ἐθδαστατο κέρδιον εἰναι·
ὀφρῇ ἄπει θεράπων Πηληνίαδα Ἀχιλῆος
ἐξαιτίς Τρώας τε καὶ Ἐκτόρα χαλκοκορνηθη

655 ἀσάιοτο προτὶ πάστου, πολέων δ' ἀπὸ θυμὸν ἔλοιπο.
"Εκτόρα δὲ πρωτότοι αὐτοκινήθαν ἐνήκεν·
ἔσ διήνοσ τῷ ἀναβαίνοις φύγαδι ἔτραπε, 'κέκλετο δ' ἀλλοις
Τρώασ φευγόμεναι ἡγὼ γὰρ Διὸς ἱρὰ τάλαντα.
ἔνθα οὖν ἰφθαμοὶ Δόκιμοι μένον, ἀλλ' ἐφόβηθην

660 πάντες, ἐπεὶ βασιλῆι ἐβίβαζε βεβλαμμένον ἡτορ
κεῖμενον ἐν νεκρῶν ἁγορεί· πολέες γὰρ ἑπὶ αὐτῷ
κάππεσον, εὐρία κρατερῆ ἐτάνυσσε Κρονίων.
οὶ δὲ ἄρ' ἀπὸ ὀμίλων Σαρπηδόνιοι ἐνε' ἔλοιπο
χάλκεα μαρμαίροντα. τὰ μὲν κοῖλας ἐπὶ νήμας

665 'δώκεις φέρειν ἐλάφους Μενοιτίνων ἀλκιμὸς νίος.
καὶ τὸ τῷ Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
"εἰ δ' ἄγε νῦν, φίλε Φοίβε, κελαυνεῖς αἴμα κάθηρον
ἐλθῶν ἐκ βελέων Σαρπηδόνα, καὶ μὲν ἐπετα
πολλῶν ἀποπρό φέρον λούσον ποταμὸ ῥήσων

670 χρισόν τῇ ἄμβρουσῃ, περὶ δ' ἄμβροτα δείκνυτα φέσσουν,
πέμπτε δὲ μὲν πομποῦσιν ἁμα κρατυνοῦσι φέρεσθαι,
"Τπνω καὶ Θανάτω διδυμάσσων, οἷ' ρᾶ μὲν ὁκα
HOMER'S ILIAD, BOOK XVI.

θήσου' ἐν Δυκίης εὐρείης πίονι δήμῳ,
ἐνθα ἐν ταρχύσουσι κασίγνητοι τε ἐρέα τε
675 τῷ βαφτεῖ τε στῆλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
ὡς ἔφατ', οὐδ' ἄρα πατρὸς ἀντικούστησεν Ἀπόλλων.
βῆ δὲ καὶ Ἰδαῖων ὀρέων ἐς φύλοπιν αἴνην,
αὐτίκα δὲ ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,
πολλὸν ἀποπρό φέρων, ἱοῦσεν ποταμοῖο ῥοήσων
680 'χρυσέν τ' ἀμβροσίη, περὶ δ' ἀμβροτα εὑματ' ἑρεσσεν,
'πέμπτε δὲ μιν πομποίσων ἃμα κρατπνοῦσι φέρεσθαι,
"Ἱπνυ καὶ Θανάτῳ διδυμάσσων, οἱ ρά μιν ἄκα
κάθεσαν ἐν Δυκίης εὐρείης πίονι δῆμῳ.

Πάτροκλος δ' ἥποσι καὶ Αὐτομέδουτι κελεύσας
685 Ῥώας καὶ Δυκίους μετεκίαθε, καὶ μέγ' ἀάσθη,
νήπιος· εἰ δὲ γέπος Πηλημάδα' ἐφύλαξεν,
ἡ τ' ἁν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτου.
ἀλλ' αἰεί τε Δίος κρείσσων νόος ἦ' περ ἄνδρῶν·
[ὁς τε καὶ ἀλκίμων ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
690 ρήμιώς, ότε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.]
ὁς οὖν καὶ τότε θυμὸν ἐνι στήθεσσ' ἐνέγκεν.
ἐνθα τύα πρῶτον, τύα δ' ὑστατον ἐξενάριξας,
Πάτροκλος, ότε δὴ σε θεοὶ θανάτων ἐκάλεσσαν;
"Ἀδρηστὸν μὲν πρῶτα καὶ Αὐτόνου καὶ Ἐχεκλον
695 καὶ Πέρμιου Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
αὐτὰρ ἐπείτ' Ἐλασον καὶ Μοῦλιον ἦδε Πυλάρτην.
τοὺς ἐλευ· οἱ δ' ἄλλοι φύγαδ' ἐμνάσοντο γέκαστος.

ἐνθα κεν ψήπτουν Τροῖτιν ἔλον ὑλὲς 'Αχαιῶν
Πατρόκλοι' ὑπὸ χερσί·— περιπρό γὰρ ἐγχε' ἔθυνε—
700 εἰ μὴ Ἀπόλλων Φοῖβος ἐνδμήτοι ἐπὶ πύργου
ἐστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
τρὶς μὲν ἔτι· ἀγκῶνος ἑη τεῖχεος ψηλῶν
Πάτροκλος, τρὶς δὲ αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
χείρεσσ' ἀθανάτης φασινή ἀσπίδα νῦσσων.

705 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυντο δαίμων ρίζος,
δεινάς μ' ὁμοκλήσας ἑπέεια πτερόεντα προσηύδα.
"χάξεο, διογενῆς Πατρόκλεες. οὐ νῦ τοι αἶσα
σφ' ὑπὸ δουρὶ πόλω πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆς, ὃς περ σέῳ πολλὸν ἄμεινων."

710 ὃς 'φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὅπισθαρ,
μὴν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
'Εκτωρ δ' ἐν Σκαίησι πύληα ἔχε μῶνυχας ἱπποῦς.
δρίζε γὰρ ἦ μάχοτο κατὰ κλόνων αὐτὶς ἐλάσσας,
ἡ λαιῶς ἐς τεῖχος ὁμοκλῆσεις ἕρληναι.

715 ταῦτ' ἀρα ὁι φρονεόντει παρίστατο Φοῖβος Ἀπόλλων,
ἀνέρι ἐνεσάμενος αἰζηρ' τε κρατερῷ τε,
'Ἀσίψ, ὃς μὴτρως ἦν 'Εκτορος ἱπποδάμων,
ἀὐτοκατείγνητος Φεκάβης, νῦν δὲ Δύμαντος,
ὥς Φρυγίη 'ναίεσκε ῥοή' ἐπὶ Σαγγαρίωο.

720 τῶ μν ἐνεσάμενος προσέθη Διὸς νῦν Ἀπόλλων.
"'Εκτωρ, τίπτε μάχης ἀποπαύεαι; οὐδὲ τί σε χρῆ.
αἴθ', οὐσών ἦσον εἰμί, τόσου σεο φέρτερος εἰην.
τῶ κε τάχα στυγέρως πολέμωι ἀπερωήσεις.
ἀλλ' ἄγε Πατρόκλω ἑφετε κρατερώνυχας ἱπποῦς,
725 αἱ κεν πῶς μν ἔλης, δῶῃ δὲ τοι εὐχὸς Ἀπόλλων."
Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἰππῶν ἀλτο χαμᾶζε, σκαλὴ ἐγχος ἔχων: ἐτέρησε δ’ ἵλαζετο πέτρον
735 μάρμαρον ὁκρίόνθ’, οὖν μοι περὶ χεῖρ ἐκάλυψεν. ἢκε δ’ ἐρεισάμενος, οὐδὲ δέχθην ἵλαζετο φωτός, οὔτ’ ἀλώσης βέλος, ‘βάλε δ’ Ἐκτορος ἥμισυ Κεβριόνη, νόθων νίων ἀγακλεέος Πριάμου, ἰππῶν ἦν’ ἔχοντα, μετώπιον δέει λαῖ.
740 ἀμφοτέρας δ’ ὄψθης σύνελεν λίθος, οὐδὲ μοι ἔσχεν ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσου ἐν κοινήσων αὐτόθι πρόσθε ποδῶν. δ’ ἄρ’ ἀρνευτήρι μερουκῶς κάππεσ’ ἀπ’ εὐφρεκτοῦ δίφρου, ’λιπε δ’ ὀστέα θυμός. τὸν δ’ ἐπικερτομέοις προσέφης, Πατρόκλεες ἰππεῖ.
745 “ὦ πότοι, ἡ μᾶλ’ ἐλαφρῶς ἄνηρ, ὡς ἰεῖα κυβιστᾶ. εἰ δὴ ποιντῶ ἐν ἰχθυόντι γένοιτο, πολλοὺς κεν κορέσειν ἄνηρ ὁδε τήθεα διφῶν, νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη, ὡς νῦν ἐν πεδίῳ εξ ἰππῶν ἰεῖα κυβιστᾶ.
750 ἡ ρα καὶ ἐν Τρώσσι κυβιστητῆρες ἔασιν.” ὅς φειπῶν ἐπὶ Κεβριόνη ἃρω ἐβεβήκει οἷα λέοντος ἔχων, ὅς τε σταθμοὺς κεραιῶν ἐβλήτο πρὸς στήθος, ἐγῇ τέ μοι ἔλεσεν ἀλκῆ. ὅς ἐπὶ Κεβριόνη, Πατρόκλεες, ἀλσοφ μεμάιος.
755 “Εκτώρ δ’ αὖθ’ ἐτέρωθεν ἀφ’ ἰππῶν ἀλτο χαμᾶζε. τῷ περὶ Κεβριώνα λέονθ’ ὃς δὴρω ἔθέσθην, ὃ τ’ ὄρεος κορυφήσα περὶ κταμένης ἐλάφοιο, ἀμφω πεινάοντε, μέγα φρονέοντε μάχεσθον. ὅς περὶ Κεβριώνα δῦω μήστορες αὐτῆς,
760 Πάτροκλός οἱ Μενοιτάδης καὶ φαϊδίμος “Εκτώρ, ’φειντ’ ἀλλήλων ταμέμεν χρόα νηλεί χαλκῷ. “Εκτώρ μὲν κεφάλησι ἔπει ’λάβεν, ὡς τι μεθεῖ. Πάτροκλός δ’ ἐτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναὸι σύναγον κρατερὴν ὕσμαν 

765 ὡς ὁ Ἐὔρος τε Νότος τ᾽ ἐριθαίνετον ἀλλῆλουν
οὕρεσιν ἐν βῆσον βαθέαν πελεμίζεμεν ὕλην,
φηγόν τε μελίν τε ταυτόφλοιον τε κράνειαν,
αἱ τε πρὸς ἀλλήλας ἔβαλον ταυτήκειας ὄξους

770 ηῷς Τρῶες καὶ Ἀχαιοὶ ἐπ᾽ ἀλλήλουι θορόντες
"ὅσον, ὥδε ἔτεροι μνάοντ᾽ ὀλοοῖο φόβου.
πολλὰ δὲ Κεβριώνην ἀμφ᾽ ὄξεα δούρ᾽ ἐπετήγει
ιοῖ τε πτερώντες ἀπὸ νευρήφι θερόντες,
πολλὰ δὲ χερμάδια μεγάλ᾽ ἀσπίδιας ἐστυφελίζαν

775 μαρναμένων ἀμφὶ αὐτῶν. ὡς ὃ ἐν στροφάλγυγι κονίῃς
'κεῖτο μέγας μεγαλωτὸ, λελυσμένος ἰπποσυνάων.

ὀφρα μὲν ἥλιους μέσουν οὐρανὸν ἀμφιβεβηκει,
τόφρα μᾶλ' ἀμφοτέρων βέλε' ἤπτετο, 'πίπτε δὲ λαός·

780 καὶ τότε δὴ β᾽ ὑπὲρ ἄτσαν Ἀχαιοὶ φέρτεροι ἤσαν.
ἐκ μὲν Κεβριώνην βελέων ἦρω' ἐφέρυσαν
Τρῶων ἐξ ἐνοπῆς, καὶ ἀπ᾽ ὄμων τεύχε' ἔλοτο,
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.

τρίσ μὲν ἐπειτ᾽ ἐπόρουσε θῷος ἀτάλαντος Ἀρη,

785 σμερδαλέα μιφάχων, τρίσ δὲ ἐννέα φῶτες ἔσεφεν.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσωστο δαίμονι δίσος,
ἐνθ' ἄρα τοι, Πάτροκλε, 'φάνη βιότοιο τελευτή·

ηὐτετο γάρ τοι Φοῖβος ἐνί κρατερὴ ὕσμαν
dεμώπος. δὲ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·

790 ἥριν γάρ πολλῆς κεκαλυμμένος ἀντεβόλησεν·
'στὴ όπιθεν, 'πληξὲν δὲ μετάφρευον εὑρέε τ᾽ ὄμω
χειρὶ καταπρηνεῖ, 'στρεφεδύνθησεν δὲ μοι ὦσκη.

τοῦ δὲ ἀπὸ μὲν κρατὸς κυνέων 'βαλὲ Φοῖβος Ἀπόλλων·

ἡ δὲ κυλυδομένη καναχὴν ἔχει ποσσίν υφ' ἰππῶν
795 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι
αἰματι καὶ κοινήσε. πάρος γε μὲν οὐ θέμις ἦν
ἲππόκομον πηλῆκα μιᾶνεσθαι κοινήσεν,
ἀλλ' ἀνδρὸς θεοῖο κάρη χαρίεν τε μέτωπον
ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἐκτόρ' ἐδωκεν

800 

800 φῆ κεφαλὴ φορέευ, σχεδόθεν δὲ ροὶ ἦν ὀλέθρος.
pᾶν δὲ ροὶ ἐν χείρεσσι ὕγα γολιχόσκιον ἔχχος,
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἄπ' ὁμών
ἀστὶς σὺν τελαμώνι χαμαι' πέσε τερμώσεσα.
λύσε δὲ ροὶ θώρηκα βάναξ Δίως νῖος Ἀπόλλων.

805 

805 τὸν δ' ἀτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδμα γυνα,
στῆ δὲ ταφών. ὄπιθεν δὲ μετάφρενον ὡς δι' ὀδυρ
ὁμών μεστηγῆς σχεδόθεν 'βάλε Δάρδανος ἄνηρ,
Παυθόδης Εὐφροσός, δός ἡλικίην ἐκέκαστο
ἐγχεῖ θ' ἵπποσύνη τε πόδεσσι τε καρπάλμοισιν.

810 καὶ γὰρ δὴ τὸτε φῶτας ἐξείκουσι 'βῆσεν ἀφ' ἵππων,
πρῶτ' ἐλθὼν σὺν ὀχέσφι, διδασκόμενος πολέμοιο·
δὲ τοι πρῶτος ἐφήκε βέλος, Πατρόκλεες ἰππεὺ,
οὐδ' ἐδάμασσ'. Ὁ μὲν αὖτις ἀνέδραμε, 'μῦκτο δ' ὀμίλω,
ἐκ χρόος ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμενεν.

815 Πάτροκλον γυμνὸν περ ἑοῦτ' ἐν δημοτήτι·
Πατρόκλος δὲ θεοῦ πληγὴ καὶ δουρὶ δαμασθεὶς
ἀψ ἑτάρων εἰς φέθνος ἐγάζετο κηρ' ἀλεείνων.
Ἐκτόρ' δ' ὡς ἐξεῖδεν Πατρόκλεα μεγάθυμον
ἀψ ἀναχαζόμενον βεβλημένον ὡς ἔριχο

820 

820 ἀγχύμολον πά δι' ἡλθε κατὰ στίχας, ότα δὲ δουρὶ
νειάτον εἰς κενέων, διαπρὸ δὲ χαλκὸν ἔλασσεν.
'δουπησεν δὲ πέσων, μέγα δ' ἡκαχὲ λαῖν 'Αχαιῶν.
ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβιήσατο χάρμη,
ὡ τ' ὀραεσ κορυφῆ ὡς μέγα φρονέοντε μάχεσσον

825 πίδακος ἀμφ' ὀλίγης· ἐθελουσί δὲ πιέμεν' ἀμφω·
πολλὰ δὲ δὲ φ’ ἀσθμαίνοντα λέων ἐδάμασσε βίηφι... ὡς πολέας πεφύντα Μενοιτίου ἀλκίμων νίδον.

"Εκτὸς Πριαμίδης σχέδων ἐγχεῖ θυμόν ἀπέφρα, καὶ δὲν ἐπευχόμενος ἐφεστε πτερόντα προσβῆτα..."

830 "Πάτροκλ’, ἢ ποθ’ ἐφησθα πόλιν κεραίζεμεν’ ἄμμην, Τρωίδας δὲ γυναίκας ἐλεύθερον ἦμαρ ἀποφρᾶς, ἀξέμεν’ ἐν νήσσι πιλήν ἐς πατρίδα γαίαν, νῆπιε... τὰ δὲ πρὸς ὀκτὶ ἔκτερος ὀκτεὶς ἑποί

835 Τρωίτι φιλοπτολέμοιοι μεταπρέσω, ὦ σφιν ἀμύνω ἦμαρ ἀναγκαῖον... σε δὲ τ’ ἐνθαῦδε γῆπες ἑδοναί.

840 νῆς ἐπὶ γλαφυρᾶς, πρίν γ’ "Εκτορὸς ἀνδροφόνοι αἰματόειν χιτῶνα περὶ στήθος δαίξαι."

845 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἱ μ’ ἐδάμασσαν ῥηιδίως... αὐτοὶ γὰρ ἁπ’ ἄμων τεῖχε’ ἐλοντο.

850 ἀνδρῶν δ’ Ἐὐφρόβος... σὺ δὲ με τρίτος ἐξεναρίζεις. ἀλλ’ δὲ τοὺς γερέως, σὺ δ’ ἐνὶ φρεσκὶ βάλλειν σήσων. οὐ θην οὐδ’ αὑτὸς δεηρὸν βιή’, ἀλλ’ τοῦ ἦδη ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταίη,... χερσὶ δαμέντ' Ἀχιλῆος ἀμύλονος Διακίδα.

855 ὃς άρα μιν φειπόντα τέλος θανάτοι’ ἐκάλυψεν... ψυχή δ’ ἐκ ἰδέων ππαμένη "Αἰδώσδ’ ἐβεβηκει,
folios, γαύωσαι, λιπώσει ἀδροτήτα καὶ ἡβην. 
τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ.
“Πάτροκλος, τί νῦ μοι μαντεύεαι αἰτῶν ὀλεθρον;
660 τίς φοίδ’ εἰ Ἐκτός Ἀχιλεὺς Θέτιδος πάις ἡνκόμοιο
φθήγε ἕμφ’ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι;”
ὡς ἀρα φωνήσας δόριν χάλκεον ἔξ ἀπειλῆς
εἰρνυτε, λᾶξ προσβᾶς, τὸν δ’ ὑπτιον δυσ’ ἀπὸ δουρὸς.
αὐτίκα δὲ ἔων δουρὶ μετ’ Ἀὐτομέδουτ’ ἐβεβηκεῖ,
665 ἀντίθεον θεράποντα ποδάκεος Διακίδαο.
’φίετο γὰρ βαλέμεν. τὸν δ’ ἐκφερον ὑκέεσ ἢποι
ἀμβροτοι, ὦς Πηλῆ θεοὶ ὀδόσαν ἀγλαὶ δῶρα.
ОМΗΡΟΣ ΙΔΙΑΔΟΣ Ρ.

ΑΤΩΜΕΔΟΝΤΟΣ ΑΡΙΣΤΕΙΑ.

δις οἱ μὲν 'μάρφαντο, σιδήρειος δ' ὅρμωμαγδός
χάλκεον οὐρανὸν ἵκε δ' αἰθέρος ἀτρυγέτου·
ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
'κλαῖον, ἐπεὶ δὴ πρῶτα 'πυθέσθην ἥμισι
ἐν κοινῇ πεσόντος υἱὲ Ἐκτόρος ἀνδροφόνου.
ἡ μὰν Αὐτομέδων Διώρεως ἄλκιμος νῦς
430 πολλὰ μὲν ἂρ μάστυγι θοῇ ἐπεμαίετο θείων,
pολλὰ δὲ μειλιχίους προσηύδα, πολλὰ δ' ἀρείῃ·
tὸ δ' οὐτ' ἀψ ἐπὶ νῆς ἐπὶ πλατὺν Ἐλλήσποντον
ἡθελέτην ἰμενα οὐτ' ἐς πόλεμον μετ' Ὡς Ἀχαιός,
ἀλλ' ὡς τε στῆλη μένει ἐμπεδον, ἢ τ' ἐπὶ τύμβῳ
435 ἀνέρος ἐστήκη τεθυνότος ἦ γυναίκος,
ὡς 'μένον ἀσφαλέως περικαλλέα διήφον ἱχνύτε,
οὐδὲ ἐνισκίμψαντε καρήτα. δάκρυνα δὲ σφυν
θηρμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρωμένων
ἡμίσιον πόθω· θαλερή δ' ἐμφαίνετο χαῖτη
440 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν.
μυρομένω δ' ἂρα τὸ γε πεδῶν ἐλέησε Κρονίων,
κυνήγας δὲ κάρη προτὶ φὸν ῥυθήσατο θυμόν·
"ἀ δὲ εἰλώ, τί σφώ τ' ἔδομεν Πηλῆς Φάνακτι
θυντῷ, ὑμεῖς δ' ἐστὸν ἀγηρᾶν ἀθανάτως ὑπ'
445 ἢ ἦν δυστήρωσι μετ' ἀνδράσιν ἄλγε' ἔχητον; οὐ μὲν γάρ τι ποθ' ἐστιν οὐζυρώτερον ἄνδρος πάντων, ὡσσα τε γαῖαν ἐπὶ πνεύει τε καὶ ἔρπει. ἀλλ' οὖ μᾶν ὕμων γε καὶ ἄρμασι δαιδαλέωσιν Ἐκτωρ Πριμίδῃς ἐποχήσεται· οὐ γάρ ἐάσω.

450 οὐ ράλις ὡς καὶ τεῦχε' ἔχει καὶ ἐπεύχεται αὐτῶς; σφῶν δὲ ἐν γούσεσι βαλὼ μένος ἥδ' ἐνι θυμῷ, ὀφρα καὶ Ἀυτομέδωντα σαώσετον ἐκ πολέμου νῆας ἐπὶ γλαφυρᾶς· ἔτι γάρ σφυσι κύδος ὀρέξω, κτεινέμεν', εἰς δ' κε νῆας ἐυσπέλμους ἀφίκωνται.

455 δύη τ' ἰέλιος καὶ ἐπὶ κνέφας ἵερον ἐλθη.

δὲς ἱσούς ἰπποισι σφανευσεν μένος ἕυ.

τὸ δ' ἀπὸ χαιμάων κοῦνιν οὐδάσω θαλάττε

ρέμφ' ἐφερον θοῦν ἄρμα μετὰ ῾Τρώας καὶ ῾Αχαιοὺς.

τοιὸς δ' ἔπ' Ἀυτομέδων 'μάχετ' ἄχνυμενός περ ἐταίροιν,

460 ἰπποισ' ἀτόσων ὡς τ' ἱευτιδὸς μετὰ χήνας.

ῥέια μὲν ἄρ 'φευγεσκεν ὑπὲκ ῾Τρώων ὀρυμαγδοῦν,

ῥέια δ' ἐπήξασκε πολὺν καθ' ὀμιλον ὀπάξων.

ἀλλ' οὖχ ἱρείτ' ἰεροῖ, ὅτε σεῦατο διώκειν·

οὐ γάρ πως ἴν οἷον ἐόνθ' ἵερῳ ἐνί δίφρω.

465 ἐγχε' ἐφορμάσθαι καὶ ἐπισχεμέν' ἁγέας ἰπποὺς.

οὐκ δὲ δὴ μν ἐταίρος ἀνήρ ἔξω ὀφθαιμοῦσιν

‘Ἀλκιμέδων, νίθος Δαέρκεσις Ἀιμωνίδαο.

’στῆ δ' ὁπίθεν δίφροιο, καὶ Ἀυτομέδωντα προσηύδα·

“Ἀυτόμεδον, τίς τοῦ νυ θεῶν νηκερδέα βουλήν

470 ἐν στῆθεσιν ἔθηκε, καὶ ἐξέλετο φρένας ἑσθλάς;

οἶον πρὸς Τρώας μάχεαι πρωτός ἐν ὀμίλῳ

μοῦνοι· ἀτάρ τοι ἐταίρος ἀπέκτατο, τεῦχεα δ' “Ἐκτωρ

αὐτῶς ἔχων ἁμοισιν ἀγάλλεται Ἀιακίδαο.”

τὸν δ' αὖτ' Ἀυτομέδων προσέθη, Διώρεος νίθος.

475 “Ἀλκιμέδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὀμοῖος
ιππών ἀθανάτων ἐχέμεν δμησίν τε μένος τε,
eι μη Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,
ζρὸς ἐὼν· νῦν δ' αὖ θάνατος καὶ μοῖρα κικάτει.
ἀλλὰ σὺ μὲν μάστυγα καὶ ἣνια συγαλάεντα
480 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὃφρα μάχομαι.“
ὡς ἐφατ’, Ἀλκιμεδὼν δὲ βοηθόν ἄρμ’ ἐποροῦσας
καρπαλίμως μάστυγα καὶ ἣνια ἱάζετο χερσίν,
Αὐτομέδων δ’ ἀπόρουσ’· ἵνοσε δὲ φαιδίμοις Ἐκτωρ,
αὐτίκα δ’ Ἀινείαν προσεφώνεεν ἐγγὺς ἐόντα·
485 “Ἀινεία Τρώων βουληφόρε χαλκοχιτῶν,
ἵππω τῶδ’ ἐνόσια ποδώκεος Αἰακίδαο
ἐς πόλεμον προφανέντε σὺν ἡμῖνοις κακοῖσιν.
τῶ κεν ἐφελπούμην αἰρησέμεν’, εἰ σὺ γε θυμῶ
σῷ ἔθελοι, ἐπεὶ οὐ κεν ἐφορμηθέντε γε νῦι
490 τλαίειν ἐναντίβιον στάντες μαχεῖσαι θα Ἀρη.”
ὡς ἐφατ’, οὖδ’ ἀπίθησεν εὖς πάις Ἀγχίσαο.
τὸ δ’ ἰθὺς βυτὴν βοέης βεβλυμένω ὅμοις
αὐτής στερεῖσι· πολὺς δ’ ἐπελήλατο χαλκός.
τοῖς δ’ ἀμα Χρομίω τε καὶ Ἀρητὸς θεοφείδης
495 ἡσαν ἀμφότεροι· μάλα δὲ σφισὶ βελπητὸ θυμὸς
αὐτῷ τε κτενέων ἔλαεν τ’ ἐριδοῦχων ἵππους·
νῆπιοι, οὖδ’ ἄρ’ ἔμελλον ἀναιμωτὶ γε νέεσθαι
αὐτίς ἀπ’ Αὐτομέδοντος. δ’ δ’ εὐξάμενος Δι’ πατρὶ
ἀλκῆς καὶ σθενοῦς πλήτοι φρένας ἀμφιμελαίνας.
500 αὐτίκα δ’ Ἀλκιμεδόντα προσηύδα, πιστῶν ἐταΐρου·
“Ἀλκιμέδων, μη δὴ μοι ἀπόπροθεν ἰσχέμεν’ ἵππω,
ἀλλὰ μάλ’ ἐμπνεύοντε μεταφρένω· οὐ γὰρ ἐγὼ γε
Ἐκτόρα Πριαμίδην μένεος σχῆσεσθαι δίω,
πρὸν γ’ ἐπ’ Ἀχιλλῆσι καλλῖτριχε βήμεναι ἵππω
505 νῦι κατακτείναντα, φοβησάι τε στίχας ἀνδρῶν
Ἀργετῶν, ἃ κ’ αὐτὸς ἐνὶ πρώτους ἐκάθισ.”
ὤς ἐπείπων Αἰαντὲ καλέσσατο καὶ Μενέλαον.
“Aἰαντ’, Ἄργετῶν ἡγητορε, καὶ Μενέλαε,
ἡ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ’ ὅσοι άριστοι
510 ἀμφ’ αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἄνδρῶν,
νῶν δὲ ἱρῶσιν ἀμύνετε νηλεῖς ἤμαρ.
τῇδε γὰρ ἔβρισαν πόλεμον κατὰ δακρύειντα
‘Εκτώρ Αἰνείας ὁ, οἱ Τρώων εἰσὶν ἄριστοι.
ἀλλ’ ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται.
515 ἕσω γὰρ καὶ ἐγὼ, τὰ δὲ τοι Διὸ πάντα μελησεί.”

ἡ βάλε, καὶ ἀμπεπαλῶν προεὶ δολιχόσκιον ἔγχος,
καὶ Ἄρης οὔτε Αρίητοιο κατ’ ἀσπίδα πάντοσ’ ἐφίσην.
ἡ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ ’ἔσσατο χάλκος,
νεαίρη δ’ ἐν γαστρὶ διὰ χωστῆρος ἐλάσσεν.
520 ὡς δ’ ὁ τε κ’ ὡς έχον πέλεκων αἰζήμως ἄνηρ,
κύψας ἔξοπιθεν κεράων βοὸς ἀγραύλωιο,
μίνα τάμη διὰ πᾶσαν, δ’ ἐν προθορῶν ἐρίτῃσιν,
ὡς ἄρ’ ὅ γε προθορῶν ἐπεσ’ ὑπτιος. ἐν δέ οὐκ ἔγχος
νηθύτους μάλ’ οὕνε κραδανὼμενον ἡκύνια.
525 ’Εκτώρ δ’ Ἀὐτομέδοντος ἀκόντισε δουρὶ φαινοῖ.
ἀλλ’ ὁ μὲν ἄντα βίδων ἥλευσατο χάλκεον ἔγχος.
πρόσσων γὰρ κατέκυψε, τὸ δ’ ἔξοπιθεν δόρυ μακρῶν
σύνε’ ἐνεκτείνηθε, ἐπὶ δ’ οὐρίαχος ’πελεμίχθη
ἔγχεος. ἐνθα δ’ ἐπειτ’ ἀφίει μάνος ὀβρυμος Ἄρης.
530 καὶ νῦ κε δὴ ξιφεῖσσο’ αὐτοσχεδὸν ὁρμηθήτην,
εἰ μῆ σφω’ Αἰαντὲ διέκριναν μεμαϊωτε,
οἳ π’ ἤλθον καὶ οὐλοὺ ἐταιρὸν κυκλήσκοντος.
τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτὶς
’Εκτώρ Αἰνείας τ’ ἢδε Χρομίως θεοφειδῆς,
535 Ἄρητον δὲ κατ’ ἀβῆλι’ λιπον δεδαίγμενον ἦτορ
κείμενον. Ἀὐτομέδον δὲ θῷον ἀτάλαντος Ἄρης
τεῦχεά φ’ ἐξενάριζε καὶ εὐχόμενος ῥέτος ἦνδα.
“η δ' μὰν ὅλγον γε Μενουτάδαο θανόντως κηρ ἄχεος μεθέκα, χερειώνα περ καταπεφνών.”

540 ὃς ἐπιπών ἐς διήφον ἐλὼν ἐναρα βροτόεντα 'θήκε, ἀνά δ' αὐτὸς ἐβαινε, πόδας καὶ χείρας ὑπέρθεν αἰματόεις, ὃς τίς τε λέων κατὰ ταῦρον ἐδηδόω.

ἀψ δ' ἐπὶ Πατρόκλω τέτατο κρατερή υσμήν ἀργαλεία πολύδακρος, ἔγειρε δὲ νεῖκος Ἀθηνῆ.

545 [οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύφοτα Ζεὺς ὄρνυμενα Δαναοῦς· ἡ γὰρ νός ἔτραπεν αὐτοῦ.] ἦντε πορφυρένθ' ἕρων τιθεγοῖ ταυτύσῃ Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος δυσθαλπέος, ὃς ὅτα τε φέργων

550 ἄνθρωποις ἀνέπαυσεν ἐπὶ χθοῦν, μῆλα δὲ κήδει, ὃς ἡ πορφυρή νεφέλη πυκάσασά μιν αὐτήν 'δύστε' 'Ἀχαῖων δέθνος, ἔγειρε δὲ φῶτα οἴκαστον.

πρῶτον δ' Ἀτρέος νῦν ἐποτρύνονσα προσήθα, ἱφθιμον Μενέλαιον — δ' γάρ μ' ροι ἐγγύθεν ἦν —

555 χεισαμένη Φοίνικι δέμας καὶ ατειρέα φωνήν.

“σοῦ μὲν δὴ, Μενέλας, κατηφεῖ καὶ οὐνείδος ἔσσεται, εἰ κ Ἀχιλῆος ἄγαυν πιστῶν ἐταῖρον τείχε', ὑπὸ Τρῶων ταχεῖς κύνες ἐλκήσουσιν.

ἀλλ' ἔχοι κρατερῶς, ὅτρυνε δὲ λαὸν ἀπαντά.”

560 τὴν δ' αὐτὲ προσέρειπτε βοήν ἀγαθὸς Μενέλαιος·

“Φοίνιξ, ἀττα γεραιὲ, παλαιγενές, εἰ γὰρ Ἀθήνη δοῖῃ κάρτος ἐμοῖ, βελέων δ' ἀπερύκοι ἐρωμαῖ.

τῷ κεν ἔγω γ' ἐθέλομι παρεστάμεναι καὶ ἀμύνειν Πατρόκλω· μάλα γάρ με θανῶν ἐσειμάσατο θυμόν.

565 ἀλλ' Ἐκτωρ πυρὸς αἰνῶν ἔχει μένος, οὐδ' ἀπολήγει χαλκῷ δημόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”

ὡς 'φάτ', ἐγνήθησεν δὲ θεᾶ γλαυκῶπις Ἀθηνῆ
ὅτι ρά ροι πάμπρωτα θεῶν ἡρήσατο πάντων.
ἐν δὲ βῆν ὠμοισὶ καὶ ἐν γούνεσσιν ἔθηκεν,
570 καὶ ροι μνήσεις θάρσος ἔνι στήθεσσιν ἔνηκεν,
ὅ ρα μεταφομένη μάλα περ χροὸς ἀνδρομέοιο
ισχαινέα δικέμεν, λαρόν δὲ ροι αἱμὶ ἀνθράτου
τούτοις μοι θράσεος πλῆσε φρένας ἀμφιμελαίνας.
"Βῇ δ᾿ ἐπὶ Πατρόκλῳ, καὶ ἰκόνισε δοῦρι φαινῷ.
575 ἡσκε δ᾿ ἐνὶ Τρῶεσσι Ποδῆς ὦς Ἡτίωνος,
ἀφνειός τ᾿ ἀγαθὸς τε· μαλίστα δὲ μν᾿ τίεν Ἠκτωρ
δήμου, ἐπεὶ δορὶ ἐταῖρος ἐν ἕνῃ φίλος εἰλατυναστής.
τὸν ρα κατὰ ξωστήρα ὑβάλε ξανθὸς Μενέλαος
ἀξεναντα φόβωδε, διαπρὸ δὲ χαλκὸν ἔλασσεν.
580 ὁ σύπτησεν δὲ πεσὼν. ἀτὰρ Ἀτρέιδης Μενέλαος
νεκρὸν υπὲκ Τρῶων ἄφυσε μετὰ ἀχθνος ἐταῖρων.
"Ἑκτορα δ᾿ ἐγγύθεν ἵσταμενος ὑπρινὲν Ἀπόλλων,
Φαίνοται ὁ Λιτόβιος, ὃς ὑμὶ ἀπαντῶν
ξεῖνον φίλτατος ἥσκεν, Ἀμβοῦθι οὐκία ναίνων.
585 τῷ μν᾿ ἐκείσαμεν προσέβη δηκάφεργος Ἀπόλλων
"Ἑκτορ, τίς κε σ᾿ ἐτ άλλος Ἀχαιῶν ταρβήσειν;
οἶν ὅτι Μενέλαον ὑπέτρεπας, ὃς ὑπὸ πάρος γε
μαλθακός αἴχυμητής· νῦν δ᾿ οἰχεῖται οἷος αἰέρας
νεκρὸν υπὲκ Τρῶων, σὸν δ᾿ ἐκτανεν πιστὸν ἐταῖρων,
590 ἑσθλόν ἐνὶ προμάχουσι, Ποδῆν ὦς Ἡτίωνος."
ὡς ἄφατο, τὸν δ᾿ ἄχεος νεφέλη ἐκάλυψε μέλαινα,
"Βῇ ἐν διὰ προμάχων κεκορυθμένοι αἴθοπι χαλκῷ.
καὶ τὸ ρα Κρονίδης ἐλετ᾿ αἰγίδα θυσανάσσαν
μαρμαρένη· Ἡδὶ δὲ κατὰ νεφέσσος ἐκάλυψεν,
595 ἀνστράψας δὲ μάλα μεγάλ᾿ ἐκτυπε, τὴν δ᾿ ἑτώξεν,
νίκην δὲ Τρώεσα ἐδίδου, ἑφόβησε δ᾿ Ἀχαιῶς.
πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
"Βλητό γὰρ ὠμον δοῦρι, πρόσω πετραμμένος αἰει,
ἀκρον ἐπιλίγηθην· 'γράψεν δὲ φοι ὀστέον ἄχρις
600 αἰχμὴ Πολυδάμαντος· ὃ γὰρ ἰ ἐβαλε σχέδου ἐλθὼν.
Δήτων αὐθ' Ἐκτωρ σχέδου οὕτασε χείρ' ἐπὶ καρπῷ,
ὕδων Ἀλεξτρώνος μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσεσθε δὲ παπτήνας, ἐπεὶ οὐκέτι ἐβέλτετο θυμῷ
ἐγχος ἔχων ἐν χειρὶ μαχέσσεσθαι Τρώεσσωι.
605 Ἐκτώρα δ' Ἰδομενεὺς μετὰ Δήτων οὕρηθέντα
'βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζών·
ἐν καυλῇ δ' ἐφάγη δολιχῶν δόρυ, τοι δ' ἐβάρθησαν
Τρώεσ. δ' Ἰδομενής ἀκόντυσε Δευκαλίδαο
δίφρω ἐφεστάστοι. τοῦ μὲν ὢ ἀπὸ τυτθοῦν ἀμαρτεν·
610 αὐτὰρ ὦ γ' Ἰδομενής ὅπασνα ὦ ἱνίχων τε,
Κοῖρανοι, ὡς ὢ ἐκ Λύκτον ἐνκτιμένης ἔστη' αὐτῶ,
— πεζὸς γὰρ τὰ πρῶτα λιπῶν νέας ἀμφιβελίσσας
ἠλθε, καὶ κε Τρωσὶ μέγα κράτος ἠγγυάλιξεν,
εἰ μὴ Κοῖρανοι ὡκα ποδῶκεσ ἠλασεν ἰπποὺς·
615 καὶ τῷ μὲν φάος ἠλθεν, ἀμνεὶ δὲ νηλεῖς ἡμαρ,
αὐτὸς δ' ὠλεσε θυμὸν ὧφ' Ἐκτορος ἀνδροφόνοιο· —
τὸν 'Βάλι' ὑπὸ γναθμοῦ καὶ οὐατος, ἐκ δ' ἀρ' ἀόντας
ἀτε δόρυ προμοῦν, διὰ δὲ γλώσσαν τἀμε μέσην.
ἡττης δ' ἐξ ὀχέων, κατὰ δ' ἦνία 'χεῦν ἐραζε.
620 καὶ τὰ γε Μηριώνης ἐλαβέν χείρεσσι φίλησιν -
κύψας ἐκ πεδίοιο, καὶ Ἰδομενή προσθήδα·
"μᾶστι νῦν, ἥνος κε θοᾶς ἐπὶ νῆας ἰκηαι·
γνώσκεις δὲ καὶ αὐτὸς ὦ τ' οὐκέτι κάρτος Ἀχαιῶν."
ὡς ἔφατ', Ἰδομενεύς δ' ἲμασεν καλλιτριχὰς ἰπποὺς
625 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δρέος ἐμπεσε θυμῷ.
οὐδ' ἐλαθ' Αἰάντε μεγαλήτορε καὶ Μενέλαον
Ζεῦς, ὅτε δὴ Τρώεσσι ὄδοι έτεραλκεά νίκην.
τοῦτο δὲ μύθων ἠρχε μέγας Τελαμώνιος Αἰας·
"ἀ πόποι, ἥδη μὲν κε, καὶ ὅς μάλα νήπιος ἐστω,
630 γνοὺς ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει.
tῶν μὲν γὰρ πάντων βέλες ἀπετεῖ, ὡς τις ἀφῆ, ἣ κακός ἢ ἀγαθὸς. Ζεὺς δὲ ἐμπῆς πάντ' ἵθυνε· ἡμῖν δ' αὐτῶς πᾶσιν φετῶσια πίπτει ἔραξε.
ἀλλ' ἀγετ', αὐτοὶ περ φραζόμεθα μὴτιν ἀρίστην,
635 ἡμὲν ὅτες τῶν νεκρῶν ἐρύσσομεν, ἢδὲ καὶ αὐτοὶ χάρμα φίλιοι' ἐτάρουσι γενόμεθα νοστήσαντες, οἳ ποθὶ δεῦρ' ὀρᾶστες ἀκηχέατ' οὐδ' ἐτι φασίν
"Εκτόρος ἀνδροφόνοι μένος καὶ χείρας ἀπτοὺς
σχήσεσθ', ἀλλ' ἐν νησὶ μελαίνησιν πεσέσθαι.
640 εἰτ' δ' ὁς τις ἑταῖρος ἀπαγγέλειε τάχιστα
Πηλείδη, ἐπεὶ οὐ μὴν ὄρμαι οὐδέ πεπύρθαι
λυγῆς ἀγγελίας, ὅτι φοι φίλος ὅλεθ' ἑταῖρος.
ἀλλ' οὐ πη ὄνωμαι ριδέμεν τοιοῦτον Ἀχαίων.
ἡρί γὰρ κατέχονται ὅμως αὐτοῖ τε καὶ ἵπποι.
645 Ζεὺς πάτερ, ἀλλὰ σὺ βρύσαι υπ' ἥρος υἱὰς Ἀχαίων,
ποίησον δ' αἰθρήν, δῶς δ' ὀφθαλμοῖς ριδέσθαι·
ἐν φαεῖ καὶ ὅλεσον, ἐπεὶ νῦ τοι ἐββαδὲν οὕτως."
ὡς 'φάτο, τῶν δὲ πατήρ ὀλοφύρατο δάκρυ χέντα·
αὐτίκα δ' ἥρα μὲν 'σκέδασεν καὶ ἀπώσεν ὀμίχλην,
650 ἡέλιος δ' ἔπελαμψε, μάχη δ' ἐπὶ πᾶσ' ἐφαίσθη.
καὶ τὸτ' ἄρ' Αἰας 'ρεῖσε βοήν ἀγαθὸν Μενέλαον·
"σκέπτεο νῦν, Μενέλαε διοτρέφες, αἰ κε ἡθήαι
ζωοῦ εἶ 'Ἀντιλοχον μεγαθύμου Νέστορος υἱὸν,
ὄτρυνον δ' Ἀχιλῆι δαφροὺν θάσσον ἱόντα
655 θεουμένῳ τοῖς μὲν πολὺ φίλτατος ὀλέθ' ἑταῖρος."
ὡς ἐφατ', οὖδ' ἀπίθησε βοήν ἀγαθὸς Μενέλαος,
βῆ δ' ἢμεναι ὡς τις τε λέων ἀπὸ μεσσαύλοιο,
ὅς τ' ἐπεὶ ἄρ' κε κάμησε κύνας τ' ἀνδρας τ' ἔρεθίζον,
οἱ τὲ μὲν οὐκ ἐάοντι βοῶν ἐκ πηρ ἐλέσθαι
660 πάνυνχοι ἐγρήσσοντες· ὁ δὲ κρεάων ἐρατίζων
θύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἀκούτες ἀντίον ἄλογον θρασείαν ἀπὸ χειρῶν,
καὶ δέμει τε δεταί, τάς τε τρέει ἐσσύμενός περ· ἡλθεν δ' ἀπονόσφιν ἐβη τετηρότε θυμῷ.
ἀς ἀπὸ Πατρόκλου βοήν ἀγαθὸς Μενέλαος
Ημείς πόλλ' ἀφέκών· περὶ γὰρ ἥδε μή μιν Ἀχαιοὶ
ἀργαλέου πρὸ φόβου μελῶρ δητοῦσι λέποιον.
πολλὰ δὲ Μηρίον θε καὶ Ἀϊάντεσσ' ἐπέτελλεν·
"Αἰαντ', Ἀργετῶν ἡγήτορε, Μηρίον θε,
νῦν τις ἐννέας Πατροκλέεος δρειλοῦ
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
ζῷος ἐὼν· νῦν δ' αὐθάνατος καὶ μοῖρα κιχάνει."
ὡς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταῖνων ὡς τ' αἰετός, ὅν ῥά τε φασὶν
δείκτατον δέρκεσθαι ὑποραιίων πετενυῶν,
ὁν τε καί ψυθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτῶξ
θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενοι, ἀλλὰ τ' ἐπ' αὐτῷ
ἐσσύμενο καὶ τε μιν ὡκα λαβῶν ἐξεῖλετο θυμὸν.
διὸς τότε σοι, Μενέλαε διοτρεφές, ὅσσος φαεινῷ
πάντοσε' ἐωνείσθην πολέων κατὰ κέθνος ἑταίρων,
ei ποθὶ Νέστορος νῦν ἐτι ζώοντα βίδουτο.
τὸν δὲ μᾶλ' αἰτη ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαρσύνυνθ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι.
ἀγχι δὲ γ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
"Ἀντίλοχ', ei δ' ἄγε δεύρο, διοτρεφές, ὃφρα πύθαι
λυγηθ' ἄγγελινα, ἥ μη ἀφελέ γενέσθαι.
ηδὴ μὲν σε καὶ αὐτῶν οῦμαι εἰσοράοντα
γνώσκειν ὅτι πῆμα θεός Δαναοῖς κυλίνδει,
νίκη δὲ Τρώων· πέφαται δ' ὃχ' ἀριστος Ἀχαιῶν,
Πατροκλος, μεγάλη δὲ ποθή Δαναοίς τέτυκται.
ἀλλὰ σύ γ' αἰτή Ἀχιλῆς, θέων ἐπὶ νῆας Ἀχαιῶν,
χειρεμέναν, οἴ τε τάχιστα νέκυν ἐπὶ νήα σαώσῃ
γυμνοῖς· ἄταρ τά γε τεῦχε ἔχει κορυθαίολος "Εκτωρ."
ὡς ἐφατ', Ὀντιλοχός δὲ κατέστυγε μύθον ἀκούσας.

δεῖν δὲ μιν ἀφασίῃ τετέων ἀλάβε, τῶ δὲ φοι ὀσσε
δακφυφοί πλήσθην, θαλερὴ δὲ φοι ἐσχετο φωνή.
ἀλλ' οὐδ' ὃς Μενελάου ἐφημοσύνης ἀμέλησεν,
'βη δὲ θεὲν, τὰ δὲ τεῦχε· ἀμύμοιο ὅδεκεν ἕταίρῳ
oplevelου, ὃς φοι σχεδον ἔστρεφε μῶνυχας ἵππους.

700 τὸν μὲν δάκρυ χέντα πόδες φέρον ἐκ πολέμου,
Πηλείδη 'Αχιλῆς κακῶν ρέπος ἀγγελέοντα.
οὐδ' ἄρα σοὶ, Μενέλαιε διστρεφεῖς, ἥθελε θυμὸς
τελρομένου' ἔταροισιν ἀμυμέμεν', ἐνθεν ἀπήλθεν
'Αντιλοχός, μεγάλη δὲ ποθὴ Πυλίους ἐτύχον.

705 ἀλλ' οὐ με τοῦσιν μὲν Θρασυμήδεα δίον ἀνήκεν,
αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἤρω' ἐβεβήκει,
'στῇ δὲ παρ' Αἰάντεσοι θέων, εἴθαρ δὲ προσηθάδα·
"κεῖνον μὲν δὴ νησεῖ ἐπιπροεῖκα θοῆσιν,
ἐλθέμεν' εἰς 'Αχιλῆς πόδας ταχῦν . οὐδὲ βόσ χί

710 νῦν ἤµεναι, μάλα περ κεχολωμένου "Ἔκτωρ δίῳ,
οῦ γὰρ πῶς κεν γυμνὸς ἐδών Τρώεσσι μάχιτο.
ἡμεῖς δ' αὐτοῖ περ φραζόμεθα μῆτιν ἄριστην,
ἡμὲν ὁπως τὸν νεκρὸν ἐρύσομεν, ἥδε καὶ αὐτὸ
Τρώων ἐξ ἐνωπῆς θάνατον καὶ κήρα φύγωμεν."

715 τὸν δ' ἡµείβετ' ἐπείτα μέγας Τελαμώνιος Αἰας·
"πάντα κατ' αἶεν ἐφείτες, ἀγακλεῖς δ' Μενέλαιε·
ἀλλὰ σὺ μὲν καὶ Μηριώνῃς ὑποδύστε μάλ' δικα
νεκρόν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὀπισθὲν
νωὶ μαχεσσομέθα Τρώωιν τε καὶ "Εκτωρι δίῳ,

720 βίσον θυμὸν ἔχοντες, ὀμώνυμοι, οὐ τὸ πάρος περ
μίμνομεν ὃξιν "Ἀρη παρ' ἀλλήλουι μένοντες."
ὡς ἐφαθ', οὐ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἤγκαζοντο
ψυ μάλα μεγάλως. λάδος δ᾿ ἐπεφίσας ὁποιοθέν Τρωικός, ὥσ ἔφειδοντο νέκυν αἵροντας Ἀχαϊοῦς.

725 ἱθυσαν δὲ κόνεσσι βεφοικότες, οἷ τ᾿ ἑπὶ κάπρῳ βλημένῳ αἰξώσει πρὸ κούρων θηρητήρων·

τῆς μὲν γὰρ θέουσι διαρράϊσαι μεμαύτες,

ἀλλ᾿ ὅτε δῇ Ῡ ἐν τούσι μελίζεται ἀλλι πεπούθως,

ἀψ τ᾿ ἀνεχώρησαν διὰ τ᾿ ἐτρέσαν ἀλλυδίς ἀλλος.

730 ὡς Τρώες τῆς μὲν ὁμιλάδον αἰεὶ ἑποντο,

νῦσσοντες εἰσφεσίν τε καὶ εἶχεσίν ἀμφιγώνως·

ἀλλ᾿ ὅτε δῇ Ῡ Ἀιαντε μεταστρεφθέντες κατ᾿ αὐτούς

σταϊῆς, τῶν δὲ τράπετο χρῶς, οὐδὲ τις ἔτη

πρόσω ἁῖξας περὶ νεκρῷ θηριάσθαι.

735 ὡς οἳ γ᾿ ἐμμεμαύτε νέκυν φέρον ἐκ πολέμου

νῆς ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τετατό σφιν

ἀγροὶ ἦντε πῦρ, τὸ τ᾿ ἐπεσούμενον πόλιν ἀνδρῶν

ὅρμενον ξαίδην φλεγέθει, μινύθουσι δὲ ροῖκοι

ἐν σέλαί μεγάλῳ· τὸ δ᾿ ἐπιβρέμει ἵνανέμοιο.

740 ὡς μὲν τοῖσ᾿ ἱππῶν τκαὶ ἀνδρῶν αἰχμητῶν

ἀξιώς ὅμοιογος ἐπήειν ἔρχομενοιν·

οἳ δ᾿, ὥσ τ᾿ ἡμῖνοι κρατερὸν μένος ἀμφιβαλόντες

ἐλκωσ᾿ εξ ὀρεος κατὰ παπαλέσσαν ἀταρπὸν

ἡ δοκὼ ἢ δορο μέγα νῆιον· ἐν δὲ τε θυμὸς

745 τειρεθ᾿ ὁμοῦ καμάτῳ τκαὶ ἢδρο σπευδόντεσσιν·

ὡς οἳ γ᾿ ἐμμεμαύτε νέκυν φέρον. αὐτὰρ ὁπισθὲν

Ἀιαντ᾿ ἱσχανέτην, ὥσ τε πρῶν ἱσκάνει ὅδι αὐτῆς,

πεδίῳ διαπρύσιον τευχηκώς,

ὡς τε καὶ ἰθίμων ποταμῶν ἀλέγεια ῥέθρα

750 ἱσχεῖ, ἄφαρ δὲ τε πᾶσι βρόν πεδίονδε τίθησιν

πλάζων· οὐδὲ τι μον σθέειν ῥηγνύσι σπέντες.

ὡς αἰεὶ Ἀιαντε μάχην ἀνέφεργον ὀπίσιον

Τρώων· οἳ δ᾿ ἁμ᾿ ἑποντο, δύω δ᾿ εν τοισι μάλιστα,
Αίνειας τ' Ἀγχισιάδης καὶ φαίδιμος Ἐκτωρ.
755 τῶν δ', ὡς τε ψαρῶν νέφως ἔρχεται ἥ ἑ κολοιῶν,
οὕλον κεκληγώτες, ὡς προφίδωσιν ἵοντα
κύρκον, ὡς σύμπροσφινον φόνον φέρει ὀρνίθεσιν,
ὡς ἰρ' ὑπ' Αίνεία τε καὶ Ἐκτωρ κοῦροι Ἀχαίων
οὕλον κεκληγώτες ἵσαν, ἀφ' ὁμοῦ δὲ χάρμης.
760 πολλὰ δὲ τεύχεα καλὰ τέσσον περί τ' ἀμφὶ τε τάφρον
φευγόντων Δαναῶν· πολέμου δ' οὐ 'γίγνετ' ἐρωτη.
ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Σ.

ΑΧΙΛΛΗΟΣ ΑΝΑΣΤΑΣΙΣ.

"Ως οί μὲν 'μάρμαντο δέμας πυρὸς αἰθομένου:
'Αντίλοχος δ' 'Αχιλή πόδας ταχὺς ἄγγελος ἤλθεν.
τὸν δ' ἠδὲ προπάροιθε νεὼν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμὸν, ὃ δ' ὀτε τετελεσμένα ἦν.
5 ὁχθήσας δ' ἄρ' ἔφειτε πρὸς δὲν μεγαλήτορα θυμὸν·
"ὡ μοι ἐγὼ, τί τ' ἄρ' αὐτε κάρη κομάντες 'Αχαιοί
νησων ἐπὶ κλονέονται ἀτυχόμενοι πεδίοιο;
μὴ δ' μοι τελέσωσι θεοὶ κακὰ κῆδεα θυμὸ,
ὡς ποτὲ μοι μήτηρ διεπέφρατε καὶ μοι ἔρειπεν,

10 Μυρμιδόνων τὸν ἀριστον ἐπὶ ζωοτος ἐμεῦο
χερσὶν ὑπὸ Τρώων λείψειν φάος ἠλίοιο.
ἡ μάλα δὴ τεθνηκε Μενούτιον ἄλκιμος νίδος;
σχέτλιος· ἡ ε' ἐκέλευον ἀπωσάμενον δήμον πῦρ
νής ἐπ' ἄψ ἴμεναι, μηδ' "Εκτορι βίφι μάχεσθαι."

15 ἦσος δ' ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα μοι ἐγγύθεν ἤλθεν ἄγανον πεύκορος νίδος
δάκρυα θερμὰ χέων, "φάτο δ' ἄγγελην ἄλεγεων·
"ὡ μοι, Πηλεός ὦ δαίφρονος, ἡ μάλα λυγής
πευσαί ἄγγελης, ἡ μὴ ὀψελλε γενέσθαι.

20 κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται
γνυμοὺ· ἀτὰρ τὰ γε τεύχε' ἔχει κορυθαίολος "Εκτωρ."
ὁς ἰφάτω, τὸν ὃς ἀχεὸς νεφέλη ἐκάλυψε μέλαινα. ἀμφοτέρησι δὲ χεροὶν ἐλῶν κόννιν αἰθαλώεσσαν ἱεῦατο κὰκ κεφαλῆς, χαρίεν ὃς ἵσχυνε πρόσωπον. 25 νεκταρὲς δὲ χιτῶνι μέλαινα ἀμφίζανε τέφρη.

αὐτὸς δὲ ἐν κοίνῃ μέγας μεγαλωστὶ ταυνοθεὶς ἱεῖτο, φίλησι δὲ χερσὶ κόμην ἵσχυνε δαίζων. διμωά δ᾽, ἄς Ἀχιλῆς ἀλησατο Πάτροκλός τε, θυμὸν ἀκηχέμεναι μεγ᾽ ἐφίσαχον, ἐκ δὲ θύραξ

30 ἔδραμον ἄμφ᾽ Ἀχιλῆς δαίφρονα, χερσὶ δὲ πᾶσαι στῇθε ἐπεπλήγοντο, ἱσθεὶν δ᾽ ὑπὸ γυνὰι βεκάστης. Ἀντίλοχος δ᾽ ἑτέρωθεν ὁδύρετο δάκρυνα λείβων, χεῖρας ἔχων Ἀχιλῆος — δ᾽ ἐστενε κυδάλιμον κῆρ.

148 αὐτὰρ Ἀχαιοὶ

θεσπεσίῳ ἀλαλητῷ ύφ᾽ Ἐκτορὸς ἀνδροφόνῳ

150 φεύγοντες νηάς τε καὶ Ἐλλησποντον ἰκοντο.

οὐδὲ κε Πάτροκλόν περ ἐκυκνήμιδες Ἀχαῖοι

ἐκ βελέων ἀφεῦσαντο νέκυν, θεράποντ᾽ Ἀχιλῆος·

αὐτῖς γὰρ ὅτι τὸν γε ἱκίον λαῶς τε καὶ ἵπποι

"Εκτῷ τε Πριάμῳ πάις, φλογὶ βείκελος ἀλκῆν.

155 τρῖς μὲν μιν μετόπισθε ποδῶν ἱάβε φαίδιμος Ἐκτῷ ἐλκέμεναι μεμαίως, μέγα δὲ Τρώεσσῳ ὁμόκλα·

τρῖς δὲ δυῖς Αἰαντες, θοῦρω ἐπισειμένου ἀλκῆν,

νεκροῦ ἀπεστυφέλισαν. ὅ δ᾽ ἐμπεδοῦ, ἀλκὶ πεποιθῶς,

ἐλλοτ᾽ ἐπηξιάσκει κατὰ μόθον, ἀλλοτε δ᾽ αὐτε

160 ὄστάσκε μέγα μιφάξων. ὅπισώ δ᾽ οὐ χαζετο πάμπαν.

ὡς δ᾽ ἀπὸ σῶματος οὐ τι λέοντι αἰθωνα δύνανται

ποιμένες ἀγραυλοί μέγα πεινάουτα δίεσθαι,

ὡς ρὰ τὸν οὐκ ἐδύναντο δὺς Αἰαντὲ κορυστὰ

"Εκτὸρα Πριαμίδην ἀπὸ νεκροῦ δεδίξασθαι.
καὶ νῦ κέ ἑἵρυσσεν τε καὶ ἀσπετοῦ ἑρετο κύδος, 
ei μὴ Πηλεώςα ποδήνεμος ἀκέα Φίρις 
ἀγγελὸς ἤλθε θεόυοι ἀπ’ Ὀλύμπου θωρήσσεθαι, 
κρύβδα Δίως ἄλλων τε θεῶν· πρὸ γὰρ ἤκε μιν Ἡρη. 
ἀγχῖ δὲ ἐ ισταμένη ἑπεκα πιερόντα προσηύδα·

“ὁρεσο, Πηλείδη, πάντων ἐκπαγλότατ’ ἀνδρῶν, 
Πατρόκλῳ ἑπάμμυνον, οὔ εἰνεκα φύλοπις αἰνῇ 
ἐστηκε πρὸ νεῶν. οὔ δ’ ἀλλήλους ὀλέκουσων, 
οὔ μέν ἀμυνόμενοι νέκυος περί τεθνηώτος, 
οὔ δὲ φερύσσασθαι ποτὶ Φίλιον ἱκεμόσσαπαν

Τρώες ἐπιθύουσι. 
μάλιστα δε φαιδίμος Ἐκτώρ 
ἐλκεμεναί μέμονεν· κεφαλήν δε με θυμὸς ἄναγεν 
τῇζι αἶνα σκολόπεσσι, ταμώνθ’ ἀπαλής ἀπὸ δειρής. 
ἀλλ’ ἀνα, μηδ’ ἐτι κείσο· σέβας δὲ σε θυμὸν ἱκέσθω 
Πάτροκλου Τρώησι κυσῳ μέλπηθρα γενέσθαι.

σοὶ λώβη, αἰ κέν τι νέκυος ἰχθυμμένος ἔλθῃ.”

τὴν δ’ ἡμεῖβη’ ἐπειτα ποδάρκης δίοις Ἀχιλλεύς·
“Φίριθεά, τίς τ’ ἄρ σε θεῶν ἐμοί ἄγγελον ἥκεν;”
τὸν δ’ αὕτε προτέφευτε ποδήνεμος ἀκέα Φίρις·
“Ἀρη με προήκε, Δίοις κυδῆ παράκουτης.

οὐ φοίδε Κρονίδης ὑψίζυγος, οὔδε τις ἄλλος 
ἄθανάτων, οἰ “Ολύμπου ἀγάννυφον ἀμφινεμονται.”

τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὡς Ἀχιλλεύς·
“πῶς τ’ ἄρ’ ἐω μετὰ μῶλον; ἔχουσι δὲ τεύχε’ ἐκείνου. 
μήτηρ δ’ οὐ με φίλη πρῖν γ’ εἰςαθωρήσσεσθαι, 

πρὶν γ’ αὕτην ἔλθονσαν ἐν ὀφθαλμοῦσι φίδωμαί· 
στεῦτο γὰρ Ἡφαῖστου πάρ’ οἰσεμευ’ ἑντεα καλά. 
[ἄλλου δ’ οὐ τευ φοίδα, τεῦ ἤν κλυτά τεύχεα δύω, 
ei μὴ Αἰαντός γε σάκος Τελαμωνιάδαο. 
ἀλλὰ καὶ αὐτὸς δ’, φέλπομ’, ἐν πρώτοις ῥυμιλεί, 

ἐγχέι δημῶν περὶ Πατρόκλου θανόντος.”]
τὸν δ’ αὐτὲ προσέφειτε ποδήνεμος ὥκεα Φίρις·
“εἴ νυ καὶ ἰμεῖς γίδμεν ὅ τοι κλυτὰ τεύχε’ ἔχουται·
ἀλλ’ αὐτὸς ἐπὶ τάφρον ἵων Τρώασσι φάνηθι,
αἱ κέ σ’ ὑποδείεσμεντες ἀπόσχωνται πολέμῳ

200 Τρῶες, ἀναπνεύσωσι δ’ ἀρήνου ὅρεσ 'Ἀχαιῶν.
[τειρόμενοι· ὀλίγη δὲ τ’ ἀναπνεύσας πολέμῳ.]

ἡ μὲν ἄρ’ ὃς σειποῦσ’ ἀπέβη πόδας ὥκεα Φίρις,
αὐτὰρ 'Ἀχιλλῆς ἁρτο διάφιλος· ἀμφὶ δ’ 'Ἀθήνη
ἀμοίν’ ἰθίμοισι 'Βάλ’ αἰγίδα δοσανόσεσαν,

205 ἀμφὶ δὲ φοι κεφαλῆ νέφος ἐστεφε διὰ θεάων
χρύσεων, ἐκ δ’ αὐτοῦ 'Θαίε φλόγα παμφανάουσαν.
ὡς δ’ ὅτε πῦρ ἐπὶ πόντων ἄμπτρεπεσ αἰθέρ’ ἴκηται,
τηλόθεν ἐκ νήσου, τὴν δήνου ἀμφιμάχωνται·
οῖ δὲ πανημέριοι στυγερῷ κρύονται Ἄρην

210 βάστεος ἐκ σφετέροι· ἀμα δ’ ἡλιώ καταδύτη
πυρσοὶ τε φλεγόθουσιν ἐπήτρομοι, ύψος δ’ αὐγῇ
γίγνεται ἀϊσσονσα, περικτόνεσσιν ριδέοθαι,
αἱ κέν πως σὺν νησών ἄρης ἀλκτῆρες ἴκνονται·
ὡς ἀπ’ 'Ἀχιλλῆς κεφαλῆς σέλας αἰθέρ’ ἴκανεν.

215 'οτῇ δ’ ἐπὶ τάφρον ἵων ἀπὸ τείχεος, οὐδ’ ἐσ ’Ἀχαιῶν
’μίσγετο· μητρὸς γὰρ πυκνῆν ὄπιζετ’ ἐφετμὴν.
ἐνθα στὰς ὅνο—ἀπάτερθε δὲ Παλλᾶς 'Ἀθήνη
'θέγκει’—ἀτὰρ Τρώασσων ἐν ἀσπετῶν ἄρσε κυδομόν.
ὡς δ’ ὅτ’ ἀριζήλη φωνή, ὅτε ὑραχε σάλπιγξ

220 φαστε περιπλομένων δῆτ’ ὑπὸ θυμοραίστενων,
ὡς τότ’ ἀριζήλη φωνή γένετ’ Αιακίδαο.
οἰ δ’ ὡς οὖν αἰῶν βότα χάλκεον Αιακίδαο,
πᾶς οὸν ὄρυθ’ θυμοῦ. ἀτὰρ καλλίτριχες ἅπτο
ἀψ’ ὅτε’ ἐτρόπαον· ὑσσόντο γὰρ ἀγνεα θυμα.

225 ἡμὸχοι δ’ ἐκπληγευν, ἐπεὶ ’φίδου ἁκάματον πῦρ
δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεώνος.
δαιόμενον· τὸ δὲ ἐδαίει θεὰ γλαυκώπις Ἀθήνη.
tρῖς μὲν ὑπὲρ τάφρον μέγ' ἐφίσαξε δίος Ἀχιλλεὺς,
tρῖς δὲ ἐκυκήθησαν Τρώες κλειτοὶ τ' ἐπίκουροι.
230 ἐνθα δὲ καὶ τὸτ' ὅλοντο δυώδεκα φῶτες ἀριστοὶ
ἀμφὶ σφοῖσ' ὀχέεσσι καὶ ἐγχεσσιν. αὐτὰρ Ἀχαιοὶ
ἀσπασίως Πάτροκλον ὑπὲκ βελέων ορφύσαντες
κάθεσαν ἐν λεχέεσσι· φίλοι δὲ ἀμφέσταν ἐταῖροι
μυρόμενοι. ἡμετά δὲ σφι ποδώκης εἶπεν Ἀχιλλεὺς
235 δάκρυνα θερμὰ χέων, ἐπεὶ ἑσφίδε πιστὸν ἐταῖρον
κείμενον ἐν φέρτρῳ δεδαίγμενον ὃζεί χαλκῷ.
tὸν ρ洳 ὅ τι μὲν ἔπεμπε σὺν ἱπποῖσι καὶ ὀχεσφίν
ἐς πόλεμον, ουδ' αὐτὸς ἐδέξατο νοστήσαντα.
ἡέλιον δ' ἀκάμαντο βοῶπις πότνια Ἡρη
240 'πέμψει ἐπ' Ὀκεανῶτο ροᾶς ἄφέκοντα νέεσθαι.
ἡέλιος μὲν ἐδυ, ἀπαύγαντο δὲ δῶι Ἀχαιοὶ
φυλόπιδοι κρατερῆς καὶ ὅμοιοι πτολέμοιο.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Φ.

ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ.

526 εἰστήκει δ' ὁ γέρων Πρίαμος θεόι ἐπὶ πῦργον, ἐς δ' ἐνόση Ἀχιλῆα πελώριον. αὐτὰρ ὑπ' αὐτοῦ Τρῶες ἄφαρ ἔκλεισσον πεφυξότες, οὐδὲ τις ἄλκη ἑγένεθ'. δ' ὅ οἴμώξας ἀπὸ πῦργον βαῆε χαμάζε, 530 ὁτρύνων παρὰ τεῖχος ἀγακλειτοῦ πυλαρῷος. "πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς δ' κε λαοὶ ἐλθοντι προτὶ δάμον πεφυξότες. ἦ γὰρ Ἀχιλλεύς ἐγγύω ὅδε κλονέων· νῦν οὐ χαί ἐσεθαί. αὐτὰρ ἐπεί κ' ἐς τεῖχος ἀναπνεύσωσοι μαλέντες, 535 αὕτης ἐπανθέμεναι σανίδας πυκνῶς ἀρανίας. δέδια γὰρ μὴ οὐλος ἀνήρ ἐς τεῖχος ἀληταί." ἂς ἐφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπώσαν ὀχήμας· αἰ δὲ πεπασθέισα τεῦξαον φάος. αὐτὰρ Ἀπόλλων ἀντίος ἔξεθορε, Τρῶων ἢ λοίγον ἀλάλκοι. 540 οἱ δ' ἰδοὺς πόλιος καὶ τεῖχεος ὑψηλοῖο, δύση καρχαλέοι, κεκομμένοι οὲ κε πεδίοιο ἡφεύγων. δ' δὲ σφεδανὸν ἐφεπ' ἔγχει, λύσσα δὲ μοι κήρ αἰὲν ἔχε κρατερή, μενέαβε δὲ κύδας ἀρέςθαι. ἐνθά κεν ὑψίτυλον Τροίην ἔλον νῖες Ἀχαιῶν, 545 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνήκεν, φῶτ' Ἀντήνορος νῦν ἀμύσενα τε κρατερὸν τε
ἐν μὲν οἱ κραδὶθ θάρσος ἑβάλε, πάρ δὲ οἱ αὐτὸς ἔστη, ὅπως θανάτου βαρείας κήρας ἀλάκοι, 
φηγῷ κεκλιμένος· 'κεκάλυπτο δ' ἄρ' ἦρε πολλῇ.

550 αὐτάρ ὁ γ' ὡς ἐνόησεν 'Αχιλῆα πτολίπορθον, 
ἔστη, πολλὰ δὲ οἱ κραδὶθ 'πόρφυρε μένοντι.

ὁχθήσας δ' ἄρ' ἐφευτε πρὸς ὅν μεγαλήτορα θυμόν.

"ὡς μοι ἐγὼν. εἰ μὲν κεν ὑπὸ κρατεροὶ 'Αχιλῆος 
φεῦγω, τῇ περὶ οἱ ἄλλοι ἀνυζόμενοι κλονέονται,

555 αἱρήσει με καὶ ὡς καὶ ἀνάλκιδα δειροτομῆσει.

εἰ δὲ κ' ἐγὼ τούτους μὲν ὑποκλονέσθαι εάσω
Πηλείδη 'Αχιλῆ, ποσίν δ' ἀπὸ τεῖχος ἄλλῃ
φεῦγον πρὸς πεδίον λείον, ὦφρ' ἀγκε' ἵκωμαι

'Ἰδης τε κυμοίς κατά τε ῥωπήμα δύω,

560 φεσπέριος δὲ κ' ἐπείτα λοεσσάμενος ποταμοῖο,

pegawai ἀποψυχθεῖς προτὶ Φίλιον ἀπονεοῖμην.

ἀλλὰ τή μοι τάκτα φίλος διελέξατο θυμός ;

μή μ' ἀπαιερόμενον πόλιος πεδίονδε νοήση 

καὶ με μεταξάς μάρψη ταχέος πόδεσιν.

565 οὐκέτ' ἐπευγ' ἔσται θάνατον καὶ κήρας ἀλύζαι.

λίπν γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.

εἰ δὲ κ' ὡς πρόσθεν πόλιος κατεναντίον ἐλθὼ 

καὶ γὰρ θην τούτω τρωτὸς χρῶς ὃζει χαλκῷ,

ἐν δὲ μία ψυχῇ, θυντόν δὲ ἐφ' ἀνθρωποὐ.

570 [ἐμμεναι: αὐτάρ οἱ Κρονίδης Ζεὺς κύδος ὡπάζει.]

ὡς φείπτων 'Αχιλῆα φαλεῖς ἐμεν, ἐν δὲ όφι ἦτορ

ἀλκιμον ὁρμᾶτο πτολεμιζέμεν ἢδε μάχεσθαι.

ἢτε πάρδαλις ἐσθι βαθείας ἐκ ἕνυλοχοιο 

ἀνδρὸς θηρητήρος ἐναντίοιο, οὐδὲ τι θυμῷ

575 ταρβεῖει οὐδὲ φοβεῖταί, ἐπεὶ κυνυλαγμὸν ἁκούσῃ.

εἰ περ γὰρ φθάμενος τ' ἢ οὐτάσῃ ἢδε βάλησιν,

ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
άλκης, πρὶν γ᾽ ἦε ξυμβλήμεναι ἥε δαμήμαι·
ὡς Ἄντήνωρος νῦς ἀγανου, δίος Ἀγήνωρ,
580 οὐκ ἔθελεν φεύγειν πρὶν πειρήσατ' Ἀχιλῆς,
ἀλλ' ὁ γ' ἀρ' ἀσπίδα μὲν πρόσθ' ἐσχετο πάντοσ' ἑρίσην,
ἐγχείη δ' αὐτοῦ τιτύσκετο, καὶ μέγ' ἀντεί·
"ἡ δὴ ποι μάλα μέλπε ἐνὶ φρεσὶ, φαιδύμ' Ἀχιλλεύ,
ήματι τώδε πόλιν πέρσεων Τρώων ἀγερώχων,
585 νποτί'. ἦ τ' ἐτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ.
ἐν γάρ οἷς πολέες τε καὶ ἄλκμοι ἀνέρες εἴμεν,
οί καὶ πρόσθε φίλων τοκέων ἄλοχῳ τε καὶ νῦν
Φίλων εἰρύμεσθα. σὺ δ' ἐνθάδε πότιμον ἑφέσεις,
ἀδ' ἐκπαγλοσ ἐὼν καὶ βαρσαλέος πολεμιστής."
590 ἦ ρά, καὶ ἐξών ἀκοντα βαρεῖς χειρὸς αφίκεν,
καὶ ἐβάλε κυήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν,
ἀμφὶ δὲ ὁι κυημίς νεοτεύκτου κασσιτέρου
σμερδαλεόν 'κοναβήσει: πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἡρύκακε δῶρα.
595 Πηλείδης δ' ὁμήσθατ' Ἀγήνωρος ἄντιθεοι
δεύτεροι: οὐδὲ γ' ἐκεν Ἀπόλλων κῦδος ἀρέσθαι,
ἀλλὰ μὲν ἐξήρπαξε, κάλυψε δ' ἀρ' ἦρε πολλῇ,
ἡσύχιον δ' ἀρα μὲν πολέμοι ἐκπεμπτε νέεσθαι.
αὐτὰρ δ' Πηλείωνα δόλω ἀπεφέργαθε λαοῦ.
600 αὐτῷ γὰρ ἐκάρεμος Ἀγήνουρεὶ πάντα ἐφειδωκὼ
ἐστὶν πρόσθε ποδῶν, δ' ἐπέσυντο ποσσὶ διώκειν.
ἡς δ' τὸν πεδίον διώκετο πυροφόροι,
τρέψας πάρ ποταμὸν βαθυδιήνεντα Σκάμανδρον,
τυθὸν ὑπεκπροθέουντα. δόλῳ δὲ μὲν 'θέλγεν Ἀπόλλων,
605 ὡς αἰεὶ δέλποιτο κυκήσεσθαι ποσπὶ βοῶν·
τόφρ' ἀλλοι Τρώες περοβημένοι ἥθον ὄμιλοι
ἀσπάσιοι προτεί πάστιν, πόλις δ' ἐμπληθε γαλέντων.
οὐδ' ἄρα τοῖς γ' ἐτλαν πόλιοι καὶ τείχεοι ἐκτὸς
μεῖναι ἐτ' ἄλληλους, καὶ γνώμεναι ὃς τ' ἐπεφεύγει ἐτ' ἐβαν' ἐν πολέμῳ. ἀλλ' ἐσσυμένως ἐσέχυντο ἐσ' πόλω, ὡν τιν' τῶν γε πόδες καὶ γοῦν' ἐσάωσαν.

Χ 1 ὡς οἱ μὲν κατὰ βάστυν, πεφυζότες ἦστε νεβροί, ἱδρότ' ἀπεψφύγοντο πίον τ' ἀκέοντο τε δύσαν, κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτάρ 'Ἀχαϊοί τείχεος ἄσσον ἵσαν, σάκε' ὀμοιοί κλίνατες. 
5 Ἐκτορά δ' αὐτόθι μεῖναι ὅλοιν μοιρ' ἐπέδησεν, Φιλίον προπάροιθε πυλάων τε Σκαίαιων. 
αὐτάρ Πηλείωνα προσηνάτας Φοῖβος 'Απόλλων· 
"τίπτε με, Πηλεός νιὲ, ποσὶν ταχέεσσι διάκεις, 
αὐτὸς θυτός ἐών θεόν ἀμβροτον; 
οὐδὲ νύ πι' με ἐγνώς ὃς θεὸς εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις. 

η νύ τοι οὐ τι μέλει Τραών πόνος οὐς ἑφόβησας, 
οῖ δ' τοι ἐβάστυν 'φάλεν, σὺ δὲ δεῦρ' ἐλιάσθης. 
οὐ μὲν με κτενεές, ἐπεὶ οὐ τοι μόρσιμος εἰμι." 

τὸν δὲ μέγ' ὀχθήσας προσεφή πόδας ὡκὺς 'Ἀχιλλεύς· 
15 "βλάψας με, δεκάφεργε, θεῶν ὀλοκτατε πάντων, 
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· 

η κ' ἐτι πολλοὶ 
γαῖαν ὅδαξ εἴλον πρὶν Φιλίον εἰςαφικέσθαι. 

νῦν δ' ἐμὲ μὲν μέγα κύδος ἄφειλε, τοὺς δ' ἐσάωσας 
ρηδιῶς, ἐπεὶ οὐ τι τίσιν γ' ἐδεισας ὁπίσω, 
20 η σὲ κε τυσαίμην, εἰ μοι δύναμίς γε παρείπῃ."

ὡς ἰεπῶν προτὶ βάστυν μέγα φρονέων ἐβεβήκει, 
σενάμενος ὡς θ' ἵππος ἀεθλοφόρος σὺν ὀχεσφυν, 
ὡς ὑ' ἐρέα θέσι πταίνομενος πεδίοιο. 

δ' Ἀχιλλεύς λαμηρὰ πόδας καὶ γούναν' ἐνώμα. 
25 τὸν δ' ὁ γέρων Πρίαμος πρῶτος 'φίδεν ὀφθαλμοίσιν, 
παμφαίνουθ' ὡς τ' ἀστέρ' ἐπεσούμενον πεδίοιο, 
ὡς ὑ' ἐκάρης εἰςιν, ἀρίζηλοι δὲ φοι αὐγαί.
φαίνονται πολλοίσι μετ’ ἀστράσι νυκτὸς ἀμολγῆ, ὤν τε κύν’ Ὁμαρίωνος ἐπίκλησεν καλέουσιν.

30 λαμπρότατος μὲν ὦγ’ ἐστὶ, κακὸν δὲ τε σήμα τέτυκται, καὶ τε φέρει πολλῶν πυρετὸν δρειοίσι βροτοῖσι.

ὡς τοῦ χαλκὸς ἐλάμπε περὶ στῆθεσθοί θέωτος.

ἀφεὶς ὦ γέρων, κεφαλὴν ὦ γε’ κόψατο χερσῖν ὑφὸ’ ἀνασχόμενος, μέγα δ’ αἰμαξαὶ ἐγεγώνει.

35 λισσόμενος φίλον νιῶν. δ’ δὲ προπάροιθε πυλῶν εἰστήκει, ἁμοῦν μεμαῖος Ἀχιλῆ μάχεσθαι.

τὸν δ’ ὦ γέρων ἐλεεινὰ προστήμα, χεῖρας ὁρεγνύσ.

"Ἐκτὸρ, μή μοι μίμες, φίλον τέκος, ἀνέρα τούτων οίων ἀνεύθ’ ἄλλων, ἵνα μὴ τάχα πότιον ἐπίσπηρη.

40 Πηλεῖδων δαμεῖς, ἔπει δ’ πολὺ φέρτερός ἔστιν, σχέτλιος. αἴθεθε θεοῖς φίλος τοσσόνδε γένοιτο

ός σον ἐμοί. τάχα κέν με κινές καὶ γύπες ἐδοεν

κείμενον. ἥ κέ μοι αἰών ἀπὸ πραπίδων ἄχως ἔλθοι.

ός μ’ νιῶν πολλῶν τε καὶ ἐσθλῶν εἶναι ἐθηκεν,

45 κτεῖνων καὶ περνᾶς νήσων ἐπὶ τηλέδαπάνω.

cαὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολυδωρον, ὥστε δύναμαι μιδέμεν Τρῶαν ἐς βάστυ μαλεντων,

τούς μοι Δαοθή τ’ ἕκετο, κρείουσα γυναῖκῶν.

ἀλλ’ εἰ μὲν ἔτιον ἕντατοι μετὰ στρατῷ, ἦ κεν ἔπειτα.

50 χαλκοῦ τε χρυσοῦ τ’ ἀπολυσόμεθ’. ἐστὶ γὰρ ἐνδον.

πολλὰ γὰρ ὠπάσε παιδὶ γέρων ὄνομακλυτος Ἀλτῆς.

ἐι δ’ ἡθη τεθνάσε καὶ εἰν’ Ἀίδαο δόμοισιν,

ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοῖ τεκόμεσθα.

λαοῖτων δ’ ἀλλοίσι μυσθαδιώτερον ἄλγος.

55 ἐσσεται, εἰ μὴ καὶ σὺ θάνης Ἀχιλῆ δαμασθεῖς.

ἀλλ’ εἰσέρχεο τεχνός, ἐμὸν τέκος, ὅφρα σαώσης

Τρῶας καὶ Τρῶας, μηδὲ μέγα κύδος ὅρεξῃς

Πηλεῖδῃ, αὐτὸς δὲ φίλης αἰώνος ἀμερῆς.
πρός δ' ἐμε τὸν δύστην ἔτι φρονεύοντ' ἐλήφσον,
δύσμορον, ὅν ρὰ πατήρ Κρονίδης ἐπὶ γῆρας οὐδῇ
ἀσῆ ἐν ἀργαλέῃ φθίσει, κακὰ πολλὰ φιδῶν,
νῦν τ' ὀλλυμένων, ἐλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραίζομένους, καὶ νῆπια τέκνα
βαλλόμενα προτὶ γαῖῃ ἐν αἰνῇ ἰδιοτήτι,
ἐλκομένας τε νυοῦς ὀλοῆς ὑπὸ χερσίν Ἀχαιῶν.
αὐτὸν δ' ἄρ πῦματον μὲ κύνες πρώτην θύρησιν
ὁμεταλ ἑρόουν, ἐπεὶ κέ τις ὄξει χαλκῷ
tῆς ἢ βαλῶν ἰδέὼς ἐκ θυμὸν ἐλητά.
οὖς τρέφον ἐν μεγάροις τραπεζῆς θυραρωῦς,
οἱ τ' ἐμὸν ἀμφα πιόντες, ἀλύσσοντες περὶ θυμῶ,
κεύοντ' ἐν προθύρῳ. νέω δὲ τε πάντα βεχοτευ,
ἀρηκταμένῳ, δεδαιγμένῳ ὄξει χαλκῷ
κεύοντι. πάντα δὲ καλὰ θανόντι περ. ὅτι φανήρ. ἀλλ' ὅτε ὅπε τε κάρα πολιῶν τε γένευν
αἰδῶν τ' ἀσχύνωσι κώνες κταμένοι γέροντος,
τοῦτο δὴ ὁἰκτιστὸν πέλεται βελελοῖσι βροτοῖσιν."
ἢ ρ' ὁ γέρων, πολιὰς δ' ἄρ' ἄνα τρίχας εἰλκετο χερσίν
τῶν ἐκ κεφαλῆς· οὖδ' Ἐκτορι θυμὸν ἐπειθεν.
μὴτρ δ' αὐθ' ἐπερωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνεμαίζῃ, ἐτέρησὶ δὲ μαζὸν ἀνέσχεν·
καὶ μῖν δάκρυ χέουσε ἐπεα πτερόντα προσηύδα·
"Ἐκτορ, τέκνον ἔμοι, τάδε τ' ἄιδεο καὶ μ' ἐλέγησον
αὐτὴν, εἰ ποτὲ τοι λαθικηδέα μαζὸν ἐπέσχον.
τὸν μηνίσας, φίλε τέκνον, ἄμμω δὲ δὴν ἄνδρα
τείχεος ἄντος ἑὼν, μηδὲ πρόμοις ἱστασο τοῦτο,
σχέτλιος· εἰ περ γάρ σε κατακτάνη, οὖ σ' ἔτ' ἔγω γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, διν τέκον αὐτή,
οὔθ ἀλοχος πολύδωρος· ἀνευθε δὲ σε μέγα νῶν
Ἀργεῖων παρὰ νησί κώνες ταξέες κατέδουται."

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90 ὅσ τῷ γε κλαίοντε προσηνδήτην φίλον υἱόν,
πολλὰ λυσσομένων· οὐδ’ ᾠκτορὶ θυμὸν ἐπειθοῦν,
ἀλλ’ οὗ ἐμμῖν’ Ἀχιλῆα πελάφιον ἄσσου ἴοντα.
ὡς δὲ δράκων ἐπὶ χεῖρ’ ὀρέστερος ἀνδρὰ μένησιν,
βεβρακῶς κακὰ φάρμακ’· ἔδω δὲ τέ μιν χόλος αἰῶν,
95 σμερδαλέον δὲ δὲδορκε ἐκλισσομένος περὶ χεῖρ’·
ὡς ᾠκτωρ ἀσβεστοῦν ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἐπὶ προέχοντε φαινὴν ἀσπίδ’ ἐρέισας.
ὀχθήσας δ’ ἄρ’ ἔδεεπε πρὸς ὅν μεγαλήτορα θυμὸν·
“ὡ μοι ἐγὼν.· εἰ μὲν κε πύλας καὶ τεῖχεα δύω,
100 Πονυλιδάμας μοι πρῶτος ἐλεγχείτην ἀναθήσει,
ὅς μ’ ἐκέλευς Τρώας ποτὶ πτόλων ἤγοισασθαί
νῦχθ’ ὑπὸ τήν’ ὀλοήν, ὅτε τ’ ὁρετο δίος Ὁχιλλεῦς.
ἀλλ’ ἐγὼ οὖ ’πιθόμην· ἡ κεν πολὺ κέρδιον ἤεν.
νῦν δ’, ἐπεὶ ὠλεσα λαὸν ἀτασθαλίσσων ἐμῆσιν,
105 αἰδέομαι Τρώας καὶ Τριφάδας ἐλκεσιπέπλους,
μή ποτὲ τις ψείμησι κακώτερος ἄλλος ἐμεῖο·
“Εκτωρ φήσῃ βίησθ’ πιθήσας ὄλεσε λαὸν.
ὡς χεῖροςιν· ἐμοὶ δ’ τὸ κεν πολὺ κέρδιον εἴη,
ἀντιῦ Ἁ Ἀχιλῆα κατακτεῖναντε νέεσθαι
110 ἣ κεν αὐτῷ ὄλεσθαι ἐνκλεεῶς πρὸ τόλησο.
εἰ δὲ κεν ἀσπίδα μὲν καταθήματι διμφαλόεσσαν
καὶ κόρυθα βριαρῆν, δόρυν δὲ πρὸς τεῖχος ἐρείσας
αὐτὸς ἰὼν Ὁχιλῆος ἀμύμονος ἀντίος ἔλθω,
καὶ φοι ὑπόσχεμαι Ἐλένην καὶ κτήμαθ’ ἀμ’ αὐτῇ
115 πάντα μάλ’, ὅσσα τ’ Ἀλέξανδρος κοῦλῃσ’ ἐνὶ νήμοιν
ἡγάγετο Τρούηνδ’, ἦ τ’ ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρέδρῳς ἄγεων, ἀμα δ’ ἀμφίσ Ὁχαῖοις
ἀλλ’ ἀποδάσσεσθαι, ὅσσα πτόλεις ἦδε κέκενθεν.
Τρώσιν δ’ αὐτὸ κμόπισθε γερουσίων ὀρκὸν ἐλωμαι
120 μή τι κατακρύψεω, ἀλλ’ ἀνδια πάντα δᾶσεσθαι,
κτήσων οὖν πτωλέθρον ἐπήρατον ἐντὸς ἐφέργει·
ἀλλὰ τί σὺ ταῦτα φίλος διελέξατο θυμός;
μὴ μὲν ἄγω μὲν ἵκωμι ἵων, ὅ δὲ μ' οὐκ ἐλεήσει,
οὐδὲ τί μ' αἰδέσεται, κτενεῖ δὲ με γυμνὸν ἐόντα
125 αὐτῶς ὡς τε γυναίκα, ἔπει κ' ἀπὸ τεῦχεα δῦν.
οὐ μὲν πως νῦν ἔστων ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀραίζεμενα, ἀ τε παρθένος ἥθεος τε
παρθένους ἥθεος τ' ὀραίζετον ἀλλήλουν.
βέλτερον αὐτ' ἐρείδο ἀναλαύνειν ὥστε τάχιστα.
130 ἐφιδομεν ὅπποτέρῳ κεν 'Ολύμπιοι εὐχος ὁρέξῃ·
ὡς ὠρμαίω μένων: ὅ δ' ἔδω σχεδὸν ἠλθεν 'Αχιλλεύς
γίτος Ἐνυαλίῳ κορυθαίκει πτολεμιστῇ,
σείων Πηλάδα μελήν κατὰ δεξιῶν ὄμοι
δεισιήν: ἀμφὶ δὲ χαλκὸς ἔλαμπτετο ὕψαλος αὐγή
135 ἡ πυρὸς αἰθημένοι τ' ἡλίῳ αἰνόντος.
'Εκτόρα δ', ὡς ἐνόμουσα, ἐλε τρόμος: οὐδ' ἄρ' ἔτ' ἐτῆ
αὖθι μένειν, ὁπίσω δὲ πύλας 'λίπε, 'βῆ δὲ φοβηθεῖς.
Πηλείδης δ' ἐπάροιςε ποιὲ κραυπνοῖσι πεποιθῶσ.
ἐνότε κύρκος ὀρεσφὺν, ἐλαφρότατος πεπενών,
140 βριδώς φίμησε μετὰ τρήρωνα πέλειαν·
ἡ δὲ θ' ὑπαίθα φοβεῖται, ὅ δ' ἐγγύθεν ὅξυ λεληκὼς
tαρτα' ἐπαίσχει, ἐλέμεν τε με θυμὸς ἀνωγεν·
ὡς ἄρ' ὧ γ' ἐμμεμαῖς ἠθὺς 'πετετ', ἔτρεσε δ' 'Εκτώρ
τεύχος ὑπὸ Τρώων, λαψηρά δὲ γοῦνατ' ἐνώμα.
145 οδ' δὲ παρὰ σκοπηὴν καὶ ἔρινεν ἦνεμόντα
teύχοις αἰείν ὑπὲκ κατ' ἀμαξίτων ἐσσεύντο,
κρούων δ' ἰκανον καλλιρρῶ, ἐνθα τε πηγαὶ
dοιαὶ ἀναίσθουσι Σκαμάνδρον διώνυντος.
ἡ μὲν γάρ θ' ὑδαί λιαρῷ ρέει, ἀμφὶ δὲ καπνὸς
150 γίγνεται εἷς αὕτης ὡς εἰ πυρὸς αἰθομένοιο.
ἡ δ' ἐτέρη θερεί προρεῖ εῖεφικνία χαλάζῃ
 Homer’s Iliad, Book XXII.

155 ἦ γάμῳ ψυχή ἦ ἐξ ὀδατος κρυστάλλω.
ἐνθα δ’ ἐπ’ αὐτάὼν πλυνοὶ εὑρεῖες ἐγγὺς ἐσών
καλοὶ λάτυεοι, ὅθεν ἑλματα σιγαλόεντα

160 ἤρνύσθην, ἀ τε ποσσίν ἀέθλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς ’θέου ’Εκτορός ἱπποδάμου.

165 ὡς δ’ οὖτ’ ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ῥίμφα μάλα τρωχάσωτ, τὸ δὲ μέγα κεῖται ἀέθλου,
ὁ τρίτος ἦ γυνὴ, ἀνδρὸς κατατεθηνήτως.

170 Ἐκτορός, δε μοι πολλὰ βοῶν ἐπὶ μηρί ἑκεῖν
Ἰδῆς ἐν κορυφήσι πολυπτύχου, ἀλλοτε δ’ αὔτε
ἐν πόλει ἀκροτάτην, νῦν αὔτε γε δῖος ’Αχιλλεύς
μάστη περὶ Πρίαμοι ποσὶ ταχέσσωσι διώκει.
ἀλ’ ἄγετε φράζεσθε, θεοί, καὶ μητιάσεσθε,

175 ἥ μιν ἐκ θανάτου σαώσομεν, ἥ μιν ἢδη
Πηλείδη ’Αχιλή δαμάσσομεν ἐσθλὸν ἐόντα.”

τὸν δ’ αὔτε προσεφείπε θεά γλαυκῆς Ἀθήνη.

180 ἀψ ἐθέλεις θανάτου δυσφήχεος ἐξαναλύσαι;
フェρδ’ ἀτὰρ ὦ τοι πάντες ἐπανέομεν θεοὶ ἄλλοι).

τὴν δ’ ἀπαμείβομενος προσέφη νεφεληγερέτα Ζεὺς.
"θάρσεε, Τριτογένεια, φίλον τέκος· οὐ νῦ τι θυμῷ πρόφρονι μυθέομαι, ἐθέλω δὲ τοι ἡπίους εἶναι.

185 βέρξον ὅπη δὴ τοι νόος ἐπλετο, μηδὲ τ’ ἐρῶει.”

δς ρεπὼν ὄτρυνε πάρος μεμαίναν Ἀθήνην·

βῆ δὲ κατ’ Οὐλύμπου καρῆνων αἰξάσα.

"Εκτορὰ δ’ ἀσπερχέσ κλονέων ἐφεπ’ ὡς Ἀχιλλεύς.

ἂς δ’ ὅτε νεβρὸν ὀρεσφὶ κύων ἔλαφοι δήται, 190 ὀρσας εἶ ἐυνῆς, διά τ’ ἀγκεα καὶ διά βῆσσας·

τὸν δ’ εἰ πέρ τε λάθησι καταπτήσας ὑπὸ θάμνος,

ἀλλὰ τ’ ἀνιχνεύων θέει ἐμπεδον, ὅφρα κεν εὐρή·

δς "Εκτωρ οὐ ’ληθε ποδώκα πηλεύονα.

οὐσάκι δ’ ὀρμήσου πυλάων Δαρδανιάων

195 αὐτίον αἴξασθαι, ἐνδυμήτους ὑπὸ πύργους,

ei πώς ροι καθύπερθεν ἀλάκκουεν βελέεσσων,

τοσσάκη μιν προπάροιθεν ἀπετρέψασκε παραφθὰς

πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος ’πέτετ’ αἰεί.

ἂς δ’ ἐν ὀνείρῳ ό λύναται φεύγοντα διώκεσιν,

200 οὖτ’ ἀρ’ δ’ τὸν δύναται ὑποφευγέμεν’ οὐθ’ δ’ διώκεσιν,

ἂς δ’ τὸν οὐ θάνατο μάρψαι ποσίν, οὐδ’ ὅς ἀλύζαι.

πώς δὲ κεν’ Ἐκτωρ κήρας ὑπεξέφυγεν θανάτῳ αὐτοῦ,

εἰ μὴ ροι τύματον τε καὶ ύστατον ἠντε’ Ἀπόλλων

ἐγγύθεν, ὃς ροι ἐπώρησε μένοις λαβήρα τε γοῦνα;

205 λαοῖσιν δ’ ἀνένευε καρῆται δίος Ἀχιλλέως,

οὐδ’ ἐὰ’ ἰέμεναι ἐπὶ Ἐκτορι πικρὰ βέλεμα,

μή τις κόδος ἄροιτο βαλῶν, δ’ δὲ δεύτερος ἐλθοί·

ἀλλ’ ὅτε δὴ τὸ ἄρταρτον ἐπὶ κροῦνος ἀφίκοιτο,

καὶ τότε δὴ χρύσεα πατὴρ ἐγένετο τάλαντα,

210 ἐν δ’ ἐγίθει δύο κηρε τανηλεγέος θανάτοιο,

τὴν μὲν Ἀχιλλῆος, τὴν δ’ Ἐκτορος ἵπποδάμουοι,

ἐξει δὲ μέσοι λαβών· ἐπεκ δ’ Ἐκτορος αἰσθομον ἠμαρ,

ψευτο δ’ εἰς ’Αἴδαο, ’λίπεν δὲ ἐπε Φοῖβος Ἀπόλλων.
Πηλεῦνα δ’ ἵκανε θεὰ γλαυκώπις Ἀθήνη,
215 ἄγχι δὲ τ’ ἵσταμένη βέβαια πτερόεντα προσηῦδα.
“νῦν δὴ νῦν τέφολτα, διffieldε φαίδωμ’ Ἀχιλλεῦ,
οἰστεθαί μέγα κύδος Ἀχαιοῖσι πρὸτε νῆας,
’Εκτορά δηύσαντε μάχης δατόν περ ἑόντα.
οὐ οὖν νῦν ἔτι γ’ εὔτι πεφυγμένον ἁμμε γενέσθαι,
220 οὖδ’ εἰ κεν μάλα πάθη μεκάνεργος Ἀπόλλων
προπροκυλυνδόμενος πατρὸς Δίως αἰγιόχου.
ἄλλα σὺ μεν νῦν στῆθι καὶ ἀμπνυο, τόνδε δ’ ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιοι μαχέσασθαι.”
ἂς ’φάτ’ Ἀθηναίη, δ’ ἐπείθετο, ’χαϊρε δὲ θυμῷ,
225 ’στῇ δ’ ἀρ’ ἐπὶ μηλίης χαλκογλώχινος ἐρείσθεις.
ἡ δ’ ἀρα τὸν μὲν ἔλειπε, ’κιχήσατο δ’ ’Εκτορά διὸν
Δηφόβῳ φεβίκυνα δήμας καὶ ἀτειρέα φωνήν.
ἄγχι δὲ τ’ ἵσταμένη βέβαια πτερόεντα προσηῦδα.
“ἠθεί’, ἢ μάλα δὴ σε βιάζεται ὡκὺς Ἀχιλλεὺς,
230 ράσταν πέρι Πριάμου ποσὶν ταχέσσοι διώκων.
ἀλλ’ ἄγε δὴ στάομεν καὶ ἀλεξώμεσθα μένοντες.”
τῆν δ’ αὐτὲ προσέφειπε μέγας κορυθαίολος ’Εκτωρ.
“Δηφόβ’, ἢ μὲν μοι τὸ πάρος πολὺ φίλτατος ήσθα
γνώτων, οὐς Φεκάβη ήδε Πρίαμος ’τεκε παίδας.
235 νῦν δ’ ἔτι καὶ μάλλον νοεῖς φρεσὶ τιμήσεσθαι,
οὐς ’τλῆς εἰνεκ’ ἐμεῖο, ἐπεὶ ’μίδες ὀφθαλμοῖσιν,
τείχεοις ἔξελθείων, ἀλλοί δ’ ἐντυσθε μένουσιν.”
τὸν δ’ αὐτὲ προσέφειπε θεὰ γλαυκώπις Ἀθήνη.
“ἠθεί’, ἢ μὲν πολλὰ πατήρ καὶ πόνοια μήτηρ
240 ’λίσσων’ ἐξείη γονώμενοι, ἀμφὶ δ’ ἐταῖροι,
αὐθὶ μένειν· τοῖνοι γὰρ ὑποτρομέουσιν ἀπαντεῖ.
ἀλλ’ ἐμὸς ἐνδοθι θυμὸς ἐτείρετο πενθεὶ λυγρῷ.
νῦν δ’ ἰδὼς μεμαῶτε μαχώμεθα, μηδὲ τι δοῦρων
ἐστω φειδωλή, ἵνα ρεῖδομεν ἡ κεν Ἀχιλλεὺς.
νῶι κατακτείνας ἐναρα βροτόντα φέρηται
νῆας ἐπὶ γλαφυρᾶς, ἢ κεν σῷ δουρὶ δαμήῃ·
ὡς φαμένη καὶ κερδοσύνη ἱγήσατ’ Ἀθήνη.
οὐ δ’ ὅτε δὴ σχεδὸν ἤσαν ἐπ’ ἀλλήλουσιν ἠντεῖ,
τὸν πρότερον προσέφειτε μέγας κορυθαίολος Ἑκτωρ·

οὐ σ’ ἔτι, Πηλέος νὶς, φοβήσομαι, ὥς τὸ πάρος περ
τρὶς περὶ φάστν μέγα Πριάμου ἰδίον, οὐδὲ ποτ’ ἔτην
μεῖναι ἐπερχόμενον. νῦν αὐτὲ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σεῖο· σέλοιμι κεν ἢ κεφαλοίν.
ἀλλ’ ἄγε δεύρῳ θεοὺς ἐπιβωσόμεθ’· οἱ γὰρ ἄριστοι

μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρμονίαν.

οὐ γὰρ ἐγώ σ’ ἐκπαγλον ἀφεκίσω, αἰ κεν ἐμοὶ Ζεὺς
δῶῃ καμμονήν, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ’ ἐπεὶ ἄρ κέ σε συνήσω κλυτα τεύχε’, Ἀχιλλεῦς,
νεκρὸν Ἀχαίοις δῶῃς πάλιν. ὅς δὲ σὺ βέζεως.”

τὸν δ’ ἄρ’ ὑπόδρα γιδῶν προσέφη πόδας ὡκὺς Ἀχιλλεῦς·

“Ἑκτωρ, μὴ μοι, ἀλαστε, συνημοσύνας ἀγόρευε.
ὡς οὐκ ἐστι λέουσι καὶ ἀνδράσιν ὅρκια πιστὰ,
οὐδὲ λύκοι καὶ βάρνες ὀμόφρονα θυμὸν ἔχοσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλουσιν,

ὡς οὐκ ἐστ’ ἔμε καὶ σὲ φιλήμεναι, οὔτε τι νὼν
ὅρκια ἔσονται, πρῶν γ’ ἣ ἑτερόν γε πεσόντα
ἄματος ἄσαι Ἀρης ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μυνήσκεο· νὼν σὲ μάλα χρῆ
ἀἰχμητὴν τ’ ἐμεναι καὶ ταρσαλέον πολεμιστήν.

οὐ τοι ἐτ’ ἐσθ’ ὑπάλυξις, ἀφαρ δέ σε Παλλὰς Ἀθήνη
ἐγχε’ ἐμῷ δαμαίει· νὼν δ’ ἄδροα πάντ’ ἀποτίσεις
κῇδε’ ἐμῶν ἑτάρων, οὔς ἐκτανε ἐγχεὶ θύων.”

ὕ ῥα, καὶ ἀμπεπαλῶν προτεί δολικόσκιον ἐγχος.
καὶ τὸ μὲν ἄντα γιδῶν ἤλευατο φαίδιμος Ἑκτωρ·

ἐξετο γὰρ προφιδῶν, τὸ δ’ ὑπέρττατο χάλκεον ἐγχος,
ἐν γαῖῃ δ’ ἐπάγῃ. ἀνὰ δ’ ἥρπασε Παλλὰς Ἀθήνης,
ἀψ δ’ Ἀχιλῆ έδίδου, λάθε δ’ Ἐκτορα ποιμένα λαῶν.
"Εκτωρ δὲ προσέβπεν ἀμύμονα Πηλέωνα·
"ἡμβροτες, οὐδ’ ἄρα πώ τι, θεοὺς ἐπιφέκελ’ Ἀχιλῆς,
280 ἐκ Δίως ἐβεβίδησθα ἐμὸν μόρον. ἦ τοι ἐφής γε·
ἀλλὰ τοις ἀρτυφήτης και ἐπίκλοπος ἐπλεο μῦθων,
ὅφρα σ’ ὑποδείξας μένεος ἀλκῆς τε λάθωμαι.
οὔ μὲν μοι φεύγοντι μεταφρέων ἐν δόρῳ πήξεις,
ἀλλ’ ἰδίς μεμαῦτ’ διὰ στὴθεσφίν ἐλασσον,
285 εἰ τοι ἔδωκε θεός. νῦν αὖ’ ἐμὸν ἐγχός ἀλευνα
χάλκουν. ὡς δὴ μν’ σῷ ἐπὶ χροὶ πᾶν κομίσαει·
καὶ κεν ἐλαρύρτερος πόλεμος Τρώωσοι γένοιτο
σεἰο καταφθιμένοιο· σο γάρ σφιοι πῆμα μέγιστον.”

ἡ ῥα, καὶ ἀμπεπαλῶν προτεί δολιχόσκιον ἐγχός,
290 καὶ ἐβάλε Πηλείδαο μέσον σάκως, οὐδ’ ἀφάμαρτεν·
tῆλε δ’ ἀπεπλάγχθη σάκεος δόρυ. ἔχωσαν δ’ Ἐκτωρ,
ὅτι ρά τοι βέλος ἄκυ ρεμόσιον ἐκφυγε χειρός,
"στῇ δὲ κατηφήγας, οὐδ’ ἀλλ’ ἔχε μείλινον ἐγχός.
Δηύφοβον δ’ ἐκάλει λευκάσπιδα, μακρὸν ἀύσας.
295 ὑτεέ μω δόρυ μακρὸν· δ’ οὐ τί τοι ἐγγύθεν Ἲεν.
"Εκτωρ δ’ ἔγνω ἐγνὼς ἐνὶ φρεσὶ, φώνησεν τε·
"ὁ πότοι, ἡ μάλα δὴ με θεοὶ θάνατον’ ἐκάλεσαν·
Δηύφοβον γὰρ ἐγὼ γ’ ἐφάμην ἰρως παρείναι·
ἀλλ’ ὃ μὲν ἐν τείχει, ἐμὲ δ’ ἐξαπάτησεν Ἀθήνη.
300 νῦν δὲ δὴ ἐγγύθη μοι θάνατος κακὸς οὐδ’ ἑτ’ ἀνευθέν,
οὐδ’ ἀλέπι· ἢ γάρ ρα πάλαι τὸ γε φίλτρον ἱεν
Ζηνί τε καὶ Δίως νῦν βεκηβόλω, οἶ με πάρος περ
πρόφρονες ἐρρύατο· νῦν αὖτε με μοῖρα κιχάνει.
μὴ μὰν ἀσπονδεῖ γε καὶ ἀκλεέως ἀπολοίμην,
305 ἀλλὰ μέγα ῥέξασ τι καὶ ἐσσομένοισι πυθέσθαι.”
ὡς ἀρα φωνῆσας ἐφερύσατο φάσγανον ὄξυ,
τὸ δ’ ὑπὸ λαπάρην ’τέτατο μέγα τε στιβαρὸν τε, ἄμησεν δὲ μαλείς ὡς τ’ αἰετὸς ψυπετήσεις, ὡς τ’ εἰσὶν πεδίονδε διὰ νεφέων ἐρεβεννῶν

310 ἀρπάξων ἡ ράρυν ἀμαλήν ἡ πτώκα λαγών· ὡς Ἕκτωρ ψυμείσε τινάσσων φάσγανον ὄξυ. ὄρμηθη δ’ Ἀχιλλεύς, μένεος δ’ ἐμπλήσατο θυμὸν ἀγρίον, πρόσθεν δὲ σάκος στέρνοι ἐκάλυψεν καλὸν δαιδάλεον, κόρυθι δ’ ἐπένευε φαινὴ.

315 τετραφάλῳ· καλαὶ δὲ περισσείοντο ἐθεοριαῖ
χρύσαιαι, ἢς Ἡφαιστος ἤει λόφον ἄμφι θαμείας. οἰος δ’ ἀστὴρ ἔστι μετ’ ἀστράσθα φυκτὸς ἀμολυγῇ
φεστερος, ἤς κάλλιστος ἐν οὐρανῷ ἱσταται ἀστήρ, ἤς αἴχμης ἀπέλαμπτ’ εὐήκεος, ἤν ἀρ’ Ἀχιλλεύς

320 ’πάλλεν δεισιρῃ φρονέων κακῶν Ἐκτορὶ δίῳ,
eisorάων χρόα καλὸν, ὡς φείξειε μάλιστα.
tοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα τεῦχεα καλὰ
χάλκε’, ἢ Πατρόκλου βίην ἐνάριξε κατακτᾶς·
’φαίνετο δ’, ἢ κληίδες ἀπ’ ὦμων ἀυχέν’ ἔχουσιν,

325 λαυκανή, ἵνα τε ψυχής ἀκιστος ὅλεθρος.
tὸ δ’ ἐπὶ ροὶ μεμαωτ’ ἐλασ’ ἐγχεὶ διὸς Ἀχιλλεύς,
ἀντικρύ δ’ ἀπαλοίῳ δι’ αὐχένος ἥλυθ’ ἄκωκη.
οὐδ’ ἂρ’ ἀπ’ ἁσφάραγον μελῆ ’τάμε χαλκοβάρεια,
ὁφρα τί μνῆ προτειεῖτο ἁμειβόμενος ἐπεέσσων.

330 ἤριπε δ’ ἐν κονίσσο· δ’ ἐπηύξατο διὸς Ἀχιλλεύς·
’Ἐκτορ, ἄταρ ποθ’ ἑφῆς Πατροκλέε’ ἔξεναρίζων
ζώδ’ ἐσεσθ’, ἐμὲ δ’ οὐδὲν ὀπίζεο νόσφων έόντα,
νήπει· τοῦ δ’ ἀνευθεν ἀοσσητήρ μὲγ’ ἄμεινων
νησὶων ἐπὶ γλαφυρῆσων ἐγὼ μετόπισθ’ ἐξελεῖμιμην,

335 ὅς τοῦ γούνατ’ ἐλυσα. σὲ μὲν κύνες ἦδ’ οἰωνοὶ
ἐλκήσουσι’ αἰκώς, τὸν δὲ κτερίσουσιν Ἀχαιῶι.”
τὸν δ’ οἰλυγοδρανῶν προσέφη κορυθαῖολος Ἐκτωρ·
“λίσσομ’ ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκήων, μή μ’ ἔαειν παρὰ νήμωι κύνας καταδάψαι Ἀχαιῶν,

340 ἀλλά σὺ μὲν χαλκὸν τε φαλίς χρυσῶν τε δέδεξο, δώρα τά τοι δώσουσι πατήρ καὶ πότις μήτηρ,

σῶμα δὲ ροϊκάδ’ ἐμὸν δόμεναί τάλιν, ὥφρα πυρὸς με

Τρώες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

τὸν δ’ ἂρ’ ὑπόδρα ἐδὼν προσέφη πόδας ὡκὺς Ἀχιλλεὺς.

345 “μή με, κύων, γούνων γουνάζει μηδὲ τοκήων.

αἱ γάρ πῶς αὐτῶν με μένος καὶ θυμὸς ἀνείη

ὁμ’ ἀποταμνόμενον κρέα ἐδμεναι, οἷα χέρισαγα,

ὡς οὐκ ἐσθ’ ὡς σῆς γε κύων κεφαλῆς ἀπαλάλκοι,

οὐδ’ εἶ κεν δεκάκις καὶ ἐφευκοσυνήρτ’ ἀπωνα

350 στῆσωσ’ ἐνθάδ’ ἀγοντες, ὑπόσχωνται δὲ καὶ ἄλλα.

οὐδ’ εἰ κεν σ’ αὐτῶν χρυσῷ φερύσασθαι ἀνάγη

Δαρδανίδης Πρίαμος. οὐδ’ δὲ σὲ γε πότις μήτηρ

ἐνθεμένη λεχέσσοι γοήστείς, δὴ τέκεν αὐτή,

ἄλλα κύως τε καὶ οἰνοῦ κατὰ πάντα δᾶσοντα.”

355 τὸν δὲ καταθνήσκων προσέφη κορυθαίωλος Ἐκτωρ.

“ἡ σ’ εὐ γυγνώσκων προτίσσομαι, οὐδ’ ἂρ’ ἐμελλὼν

πεισέμεν’. ἡ γὰρ σοί γε σιδήρεος εὖ φρεσὶ θυμός.

φράξεο νῦν, μή τοι τι θέων μήνιμα γένωμαι

ήματι τῷ, ὡς κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων

360 ἔσθλον ἐὰν’ ὀλέσωσω εὖν Σκαίνης πῦλησω.”

ὡς ἄρα μιν φειπῶντα τέλος θανάτοι’ ἐκάλυψεν

ψυχή δ’ ἐκ ῥεθέων πταμένη "Αἰδώσ’ ἐβεβήκει,

μὲν πότιμον γοάουσα, λιπόνο’ ἀδροτήτα καὶ ἡβην

τὸν καὶ τεθυνώτα προσηύδα δῖος Ἀχιλλεὺς.

365 “τέθναθι. κῆρα δ’ ἐγὼ τότε δέξομαι, ὑπόπτο τε κεν δὴ

Ζεὺς ἐθέλη τελέσαι ὡδ’ ἀθάνατοι θεοὶ ἄλλοι.”

ἡ ρα, καὶ ἐκ νεκροίο ἑρύσατο χάλκεον ἑγχος,

καὶ τὸ γ’ ἀνευθεῖν ἔθηχ’, δ’ δ’ ἀπ’ ὠμον τεύχε’ ἔστιλα
αἰματόεντ᾽. ἄλλοι δὲ περίδραμον υἱὲς Ἀχαϊῶν,
370 οἳ καὶ ἐθήσαντο φυὴν καὶ φεῖδος ἀγητοῖ·
"Ἔκτορος. οὐδ᾿ ἄρα φοί τις ἀνουτῆτι γε παρέστη.
ὡς δὲ τις 'φείτιςκε χιδῶν ἐς πλησίον ἄλλον·
"ὦ πόποι, ᾧ μάλα δὴ μαλακῶτερος ἀμφαφάσθαι
"Εκτωρ ἢ ὅτε νῦν ἐνέπρησεν πυρὶ κηλέω.
375 ὃς ἄρα τις 'φείτιςκε καὶ οὐτῆςκακε παραστάς.
τὸν δ᾿ ἔπει ἐξεινάριζε ποδάρκης δίος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοίων φέπεα πτερόεντ᾽ ἀγόρευν·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἢδὲ μέδοντες,
ἔπει δὴ τόνδ᾽ ἀνδρα θεοί δαμάσασθαι ἐδωκαν,
380 ὃς κακὰ πόλι᾽ ἔρρεξεν, ὅσ᾽ οὐ σύμπαντες οἳ ἄλλοι,
εἰ δ᾽ ἄγετ᾽ ἀμφὶ πόλιν σὺν τεύχεσι πειρηθὼμεν,
ὄφρα κέ τι γυώμεν Τρώων νόον, ὃν τιν᾽ ἔχουσω,
ἡ καταλεύψωσιν πόλιν ἀκρην τοῦδε πεσόντος,
ἡ μὲν εὲνε μεμᾶσαι καὶ Ἔκτορος οὐκέτ᾽ ἔστος.
385 ἄλλα τίς μοι ταῦτα φίλος διελέξατο θυμός;
κεῖται πάρ νῆσσι νέκυς ἀκλαντός ἄθαπτος
Πάτροκλος· τοῦ δ᾽ οὐκ ἐπιλῆσομαι, ὥφρα κ᾽ ἐγὼ γε
ζωοῖσιν μετέω καὶ μοι φίλα γούνατ᾽ ὀρώρῃ.
εἰ δὲ θαυμῶντων περ καταλῆβοντ᾽ εἰν Ἀἴδαο,
390 αὐτὰρ ἐγὼ καὶ κείθι φίλον μεμνήσομ᾽ ἔταίρον.
ἂν δ᾽ ἂγ᾽ ἀείδοντες παῖνονα, κοῦροι Ἀχαϊῶν,
νησοῖν ἐπὶ γλαφυρῆσι νεώμεθα, τόνδε δ᾽ ἀγωμέν.
ἡρῶμεθα μέγα κύδος · ἐπέφνομεν Ἐκτορα δῖον,
ὁ Τρώαις κατὰ βάστου θεό ὅσ ἑυχητάντοντ᾽.
395 ἡ ρὰ, καὶ Ἐκτορα δῖον ἄφεικεα μηδὲτο φέργα.
ἀμφωτέρων μετόπισθε ποδῶν 'τέρτην τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ᾽ ἐξῆπτεν ἰμάντας,
ἐκ δίφρου δ᾽ ἔδησε, κάρη δ᾽ ἐλκεσθαι ἔσεν·
ἐς δίφρου δ᾽ ἀναβᾶς, ἀνά τε κλυτὰ τεύχε ἀελπας,
400 ὅμοιον δ' ἐλάειν, τῷ δ' οὐκ ἄφέκοντ' ἐπετέσθην. 
τοῦ δ' ἦν ἐλκομένου κονίσαλος, ἀμφὶ δὲ χαῖται 
κυάνεαι πέτναντο, κάρη δ' ἀπαν ἐν κούνησιν 
κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέσσων 
δώκεν ἄφεκίςσασθαί ἐφ᾽ ἐν πατρίδι γαῖῃ.

405 όσ τοῦ μὲν κεκόντω κάρη ἀπαν· ἥ δὲ νυ μήτηρ 
τίλλε κόμην, ἀπὸ δὲ λιπαρῆς ἔρρυθε καλύπτρην 
τηλόσ', ἐκάκυσεν δὲ μάλα μέγα παίδα γιδοῦσα. 
ἔμωξεν δ' ἐλεεινά πατήρ φίλος, ἀμφὶ δὲ λαοὶ 
kωκυτῷ τ' εἰχόντο καὶ οἰμωγῇ κατὰ βάστῳ.

410 τῷ δὲ μάλιστ' ἀρ' ἐν ἐναλήγκιον, ὡς εἰ ἀπασα 
Φιλιος ὀφρυνόεσσα πυρὶ σμύχοιτο καὶ ἀκρης. 
λαοὶ μὲν ὅ ἐρόντα μόγις ἔχου ἄσχαλάντα, 
ἐξελθεῖν μεμαῦτα πυλῶν Δαρδανιάων. 
πάντας δ' ἐλλιτάνευε κυλινδόμενοι κατὰ κόπρον,

415 ἔξ δομακλήδην δομαλίσων ἀνδρα θέκαστον· 
"σχέσθε, φίλοι, καὶ μ' οἶνον ἐάσατε, κηδόμενοι περ, 
ἐξελθόντα πόλιος ἱκέσθ' ἐπὶ νῆας 'Αχαιῶν. 
λίσσωμι ἀνέρα τούτον ἀτάσθαλον ὀβριμοφεργών, 
αἰ κέ ποθ' ἡλικήν αἰδέσσεται ἤδ' ἐλεήσῃ 

420 γῆρας. καὶ δὲ νυ τῷ γε πατήρ τοίσδε τέτυκται, 
Ἡλεύς, ὅσ μὲν ἔτυκτε καὶ ἔτρεφε πῆμα γενέσθαι 
Τρωσί. 
μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν· 
τόσσους γάρ μοι παίδας ἀπέκτανε τηλεθάντας.

425 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀξιόμενός περ, 
ὡς ἐνός, οὐ μ' ἄχος ὃς κατοίκηται Ἀιδος εἰςω, 
"Εκτορος. 
ὡς ὅφελεν θανέμεν ἐν χερόν ἐμήσων 
τῷ κ' ἐκρεπεσάμεθα κλαίοντε τε μυρομένω τε, 
μήτηρ θ', ἥ μὲν ἔτυκτε δυσάμμορος, ἦδ' ἐγὼ αὐτός." 
ὡς ἐφατο κλαίων, ἐπὶ δ' ἐστενάχοντο πολύται.
430 Τρωάσω δ' αὖ Φεκάβη ἀδίωνι εἶχρυχε γόοιο·
"τέκνοιν, ἐγώ δειλή· τί νῦ βίομαι, αἰνὰ παθοῦσα,
σεί ἀποτεθυνήτως; ὦ μοι νῦκτας τε καὶ ἰμαρ
εὐχωλή κατὰ ράσττν 'πελέσκεο, πᾶσὶ τ' ὁνειαρ
Τρωσί τε καὶ Τρωήσι κατὰ πτόλιν, οὐ σε θεὸν ὅς
435 'δεδέχατ'· ἥ γάρ καὶ σφι μάλα μέγα κόδος ἐπισθα
ζφος ἕὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."

ως ἑφατο κλαίονο· ἄλοχος δ' οὐ πώ τι πέπυστο

"Εκτορός· οὐ γὰρ φοί τις ἐπήτυμος ἄγγελος ἐλθὼν
ἡγγελ' ὅστι ρά φοι πόσις ἐκτοθί 'μιμεν πυλάων,
440 ἄλλ' ἥ γ' ἵστων υφαίνε μυχῷ δόμον υψηλόο,
δίπλακα πορφυρένν, ἐν δὲ θρόνα ποικίλ' ἐπασσεν.
'κέκλετο δ' ἀμφιπόλλους ἐγκλόκμαιοι' ἀνά δῶμα
ἀμβι πυρί στῆσαι τρίτοδα μέγαν, ὡφρα πέλουτο

"Εκτορί θερμὰ λοετρά μάχης ἐκνοστήσαντι,
445 νηπίη· οὐδ' ἐνόησεν ὁ μιν μάλα τῆλε λοετρῶν
χερσίν Ἀχιλλῆος δ'ἀμασε γλαυκῶτις Ἀθηνή·
κωκυτοὶ δ' ἤκουσε καὶ οἵμωνῆς ἀπὸ πῦργου.
τής δ' ἐφελίζθη γυνή, χαμαὶ δὲ ροι ἐκπεσε κερκίς.

ἡ δ' αὐτὸς δμωήσιν ἐγκλόκμαιοι μετήθοδα·
450 "δέιτε, δῦν μοι ἐπεσθε· τίδα τίνα φέργα τέτυκται.
αἰδοίης ἑκυρῆς ῥοπὸς ἐκλυον, ἐν δὲ μοι αὐτή
στῆθει πάλλεται ἵτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
πήγανται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
αἰ γὰρ ἀπ' οὐατοις εἰ προῦ ῥέπος· ἀλλὰ μάλι' αἰνῶς
455 δεδία, μὴ δὴ μοι θρασὺν "Εκτορα δῖος Ἀχιλλέως,
μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηταί,
καὶ δὴ μιν καταπαιῆ ἄγγυρης ἀλεγεινής,
ἡ μιν ἔχεσκ', ἐτεί οὐ ποτ' ἐνὶ πληθυὶ 'μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέσκεν, ἐρὸν μένος οὔδεις ρείκων."

460 ὥς φαμένη μεγάρου διέσσυτο μαυάδι φίση,
παλλομένη κραδίνην ἄμα δὲ ἀμφίπολοι 'κίον αὐτῇ
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἰξεν ὀμιλοῦν,
ἐστη παπτήνας' ἐπὶ τείχεί, τὸν δὲ ἐνάσευν
ἐλκόμενον πρόσθεν πόλιος· ταχεῖς δὲ μιν ἔπποι
465 εἰλικον ἀκηδέστως κοῖλας ἐπὶ νῆας 'Αχαιῶν.
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβενὴν νῦξ ἐκάλυψεν,
جريدة δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπτυσσεν.
τῆλε δ' ἀπὸ κρατὸς 'βάλε δέσματα συγαλέντα,
ἀπυπκα κεκρυφαλὸν τε ἰδὲ πλεκτὴν ἀναδέσμην
470 κρήδεμνον θ', ὦ ῥά ὥσι 'δώκε χρυσή 'Αφροδίτη
ἡματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ὕκτωρ
ἐκ δόμου 'Ηετίωνος, ἐπεὶ πόρε μυρία ρέμα.
ἀμφὶ δὲ μιν γάλοι τε καὶ εἰνατέρες φάλις ἔσταν,
αἱ γε μετὰ σφίσιν εἰχον ἀντζομένην ἀπολέσθαι.
475 ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
ἀμβληδὴ γοαόνσα μετὰ Τρώηνον ἐξειπὲν·
"Ἔκτορ, ἐγὼ δύστηνος. ἢ γὰρ 'γυνόμεθα' αἰσχ
ἀμφότεροι, σὺ μὲν ἐν Τρόιῃ Πριάμου κατὰ δώμα,
αὐτὰρ ἐγὼ Ἡφίῆσιν ὑπὸ Πλάκω ὑλησθῇ
480 ἐν δόμῳ 'Ηετίωνος, ὦ μ' ἔτρεφε τυθὼν ἠώσαιν,
δύσμορος αἰνόμορον· ὡς μὴ ὀφελλε τεκέσθαι.
νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαῖς
ἔρχεαν, αὐτὰρ ἔμε στυγερῷ ἐνὶ πένθει λείπεις
χήρην ἐν μεγάρουι. πάς δ' ἐτὶ νῆπίος αὐτῶς,
485 δὲ 'τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τοῦτο
ἐσσαίν· "Εκτῶρ, οἰνειαρ, ἐπεὶ ἥδεν, οὔτε σοι οὔτος.
[αἰ κε]ν γὰρ πόλεμον γε φύγῃ πολιθακρῶν 'Αχαιῶν,
αἰεί τοι τοῦτο γε τόνος καὶ κήδε' ὀπίσω
ἐσσοντ'· ἀλλοι γὰρ φοι ἀποφρῆσουσιν ἀρούρας.
490 ἡμαρ δ' ὀρφανίκον παναφήλικα παιδα θηην.
πάντα δ' ὑπεμνήμους· δεδακρύναι δὲ παρειαί.
δευόμενος δε τ’ ἀνεισι πάις ἐς πατρὸς ἔταργος,

άλλων μὲν χλαίνης ἱερύων, άλλων δὲ χυτῶνος·

τῶν δ’ ἐλεπόσαυτως κοτύλην τις τυθοῦν ἔπεσχεν,

χείλεα μὲν τ’ ἐδίην’ ὑπερέθην δ’ οὐκ ἐδίηνεν.

τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαινύος ἐστυφελιζην,

χερσίν πεπληγὼς καὶ οὐνείδεωσιν ἐνύσσων·

’férr’ οὐτος· οὐ σός γε πατήρ μεταδαίνναται ἡμῖν.”

δακρυόεις δε τ’ ἀνεισι πάις ἐς μητέρα χήρην,]

500 Φαστυφάναξ, ὃς πρὶν μὲν ἔφοι ἐπὶ γούνασι πατρὸς

μυελὸν οἰον ἐδεσκ’ οίων καὶ πίονα δημόν.

αὐτὰρ ὅθ’ ὑπνος ἑλοι, παύσαιτό τε νηπιαχεύων,

ηὐδεσκ’ έν λέκτρουσιν, ἐν ἀγκαλίδεσσι τιθῆνης,

ἐνύη ἐν μαλακῇ, θαλέων ἐμπλησάμενος κήρ.

505 νῦν δέ κε πολλά πάθησι, φιλοι’ ἀπὸ πατρὸς ἀμαρτὼν,

Φαστυφάναξ, δι’ Τρώας ἐπικλησίων καλέουσιν·

ὁ λός γάρ σφιν ἐρυσο πῦλας καὶ τείχεα μακρά.

νῦν δὲ σε μὲν παρὰ νῆσιν κορωνίζαι, νόσφι τοκῆσιν,

αιόλαι ειλαὶ ἐδονται, ἐπεὶ κε κύνες κορέσσωται,

510 γυμνὸν’ αὐτὰρ τοις φείματ’ εὖ μεγάρωσι κέωνται

λεπτά τε καὶ χαρίειτα, τετυγμένα χερσὶ γυναικῶν.

αλλ’ ἦ τοι τάδε πάντα καταφλέξω τυρὶ κηλέω,

οὐ τι τεῖν γ’ ὄφελος, ἐπεὶ οὐκ ἐγκείστει αὐτοῖς,

ἀιλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.”

515 ὃς ἕφατο κλαίοντο, ἐπὶ δ’ ἐστενάχοντο γυναίκες.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ω.

ΕΚΤΟΡΟΣ ΑΤΤΡΑ.

'λύτο δ' ἀγών, λαοὶ δὲ ἐφ᾽ ἑν ἦνα θέκαστος ἐσκίδνατ' ἤμεναι. τοῖς μὲν δόρποι' ἐμέδοντο ὑπνοῦ τε γλυκεροῦ ταρτήμεναι· αὐτὰρ Ἀχιλλεὺς ἑλαίε φίλοι' ἑτάρου μεμνημένος, οὐδὲ μιν ὑπνὸς ἤρεε πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἐνθα καὶ ἐνθα, Πατρόκλου ποθέων ἄδροτητά τε καὶ μένος ἦν ἥδ' ὀπόσα 'τολύπευσε σὺν αὐτῷ καὶ 'πάθεν ἄλγεα, ἀνδρῶν τε πτολέμους ἀλεγειών τε κύματα πείρων τῶν μμιμησκόμενος θαλερὸν κατὰ δάκρυνοι ἔβεθεν, ἀλλοτ' ἐπὶ πλευρᾶς κατακείμενος, ἀλλοτε δ' αὐτε ὑπτίως, ἀλλοτε δὲ πρηνῆς· τοτε δ' ὀρθὸς ἀναστὰς 'δινεύσκη' ἀλύων παρὰ θιν' ἄλος. οὐδὲ μιν ἦρ τοιούτης ὑπερ ἄλα τ' ὁμόνας τε, ἀλλ' δ' γ' ἐπεὶ ξεύζειεν υφ' ἀρμασών ὠκέας ἰπποὺς,

Εκτορα δ' ἐλκεσθαι ὑδηγάσκετο δίφρον ὀπισθεν, τριὰς χερύσας περὶ σήμα Μενοιτιάδαο θανόντος αὑτός ἐνὶ κυσίη 'πανέσκετο, τὸν δ' εἰσακεν ἐν κώι ἐκτανύσας προπηρνεά. τοῦ δ' 'Ἀπόλλων πᾶσαν ἄφεικην ἀπεχε χροῖ, φῶτ' ἐλεαίρων καὶ τεθυρότα περ. περὶ δ' αἰγίδι πάντ' ἐκάλυπτεν κρυσείη, ἴνα μὴ μιν ἀποδρύφοι ἐλκυστάζων. δ' μὲν 'Εκτορα δίον ἀμείκιζε μενεαίνων.

153
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορᾶντες,
κλέφαι δ' ὁπρόνεσκον ἐνσκόπουν Ἀργεῖφόντην.
25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐφάνδανεν, οὐδὲ ποθ' Ἡρη
οὐδὲ Ποσειδᾶν' οὐδὲ γλαυκώπιδι κούρῃ,
ἀλλ' ἔχον ὡς σφιν πρῶτον ἀπῆχθετο Φίλιος ἤρη
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδροι' ἔνεκ' ἄτης.
[ὅς ἱείκεςσε θεᾶς, ὅτε γοὶ μέσσαυλον ἰκοντο,
30 τὴν δ' ἤνεσσ', ἦ δοὶ πόρε μαχλοσύνην ἀλεγεινήν.]
ἀλλ' οὗτ' ὅπ' ἐκ τοῦ δυσδεκάτῃ γένετ' ἡώς,
καὶ τὸν ἀρ' ἀθανάτους μετηώδα Φοίβος Ἀπόλλων'·
"σχέτλιοι ἐστε, θεοὶ, δηλήμονες. οὐ νῦ ποθ' ὕμων
"Εκτώρ μηρ' ἐκεί βοῶν αἰγῶν τε τελείων;
35 τὸν νῦν οὐκ ἔτηςτε νέκων περ ἕοντα σαῦσαι,
μὴ τ' ἀλόχω φιδέμεν καὶ μητέρι καὶ τέκειτι φῶ
καὶ πατέρι Πριάμω λασίσε τε, τοῖ κε μω δικα
ἐν πυρὶ κήειαν καὶ ἐπὶ κτέρεα κτερίσειαν.
ἀλλ' ὁλοφ Ἀχιλῆ, θεοί, βούλεσθ' ἐπαρήγειν,
40 ὃ οὗτ' ἂρ φρένες εἰσὶν ἐναίσσιμοι οὐτε νόημα
γναμπτὸν ἐνι στήθεσσι, λέων δ' ὡς ἄγρια φοίδεν,
ὅς τ' ἐπεὶ ἂρ μεγάλη τε βίη καὶ ἀγνύρη βυμοί
φείξας ἐσ' ἐπὶ μῆλα βροτῶν, ἵνα δαίτα λάβησιν.
ὡς Ἁχιλεύς ἔλεουν μὲν ἀπώλεσεν, οὐδὲ γοὴν αἰδῶς.
45 [γίγνεται, ἦ τ' ἄγρας μέγα σίνεται ἦδ' ὀνύσιον.]
μέλλει μὲν ποθὶ τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἡ κασίγνητον ὀμογάστριον ἥ καὶ νιῶν·
ἀλλ' ἥ τοι κλαύσας καὶ ὄνυμα μεθήκην·
τλητὸν γὰρ Μοῖραι βυμὸν θέσαν ἄνθρωποισιν.
50 αὐτὰρ ὁ γ' Ἐκτόρα δίον, ἐπεὶ φίλον ἦτορ ἀπέφρα,
ἰππῶν ἐξάπτων περὶ σῆμ' ἑτάρου φίλοιο
ἐλκεί. οὐ μὲν γοὶ τὸ γε κάλλιον οὐδὲ τ' ἄμεινον·
μή τ' ἀγαθῷ περ ἐόντι νεμεσσηθήμεν ἤμεῖς.
κωφὴν γὰρ δὴ γαῖαν ἀφεικύζει μενεαῖνων.

τὸν δὲ χολωσαμένη προσέφη λευκάλενος ᾿Ηρῆ·
“εἰ δὲ κεν καὶ τοῦτο τεὸν ἑπόσ, ἀργυρότοξε,
eἰ δὴ ὀμὴν ᾿Αχιλῆ καὶ ᾿Εκτορὶ θῆσετε τιμὴν.
"Εκτωρ μὲν θνητὸς τε γυναικά τε ἥθεσα τοῦ βαζόν·
αὐτὰρ ᾿Αχιλλεὺς ἔστι θεᾶς γόνος, ἤν ἐγὼ αὐτῇ

’οθρέα τε καὶ ἀτίτηλα καὶ ἀνδρ’ ἐποροῦν παράκοιτων,
Πηλεῖ, ὃς περὶ κῆρι φίλον ’γενετ’ ἀθανάτουσιν.
πάντες δ’ ἡμιάεσθε, θεοί, γάμου. ἐν δὲ σύ τοῖς
’ αἰῶνοι ἐξὼν φόρμιγγα, κακῶν ἐτα’, αἰεῖν ἀπιστε.”

τὴν δ’ ἀπαμείβομενος προσέφη νεφεληγερέτα Ζεὺς·

“Ηρῆ, μὴ δὴ πάμπαν ἀποσκύδμανε θεοῦσιν·
oὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται. ἀλλὰ καὶ ᾿Εκτωρ
φίλτατος ἤσκε θεοῦσι βροτῶν, οἱ Φιλῖς εἰσίν·
ὡς γὰρ ἐμοὶ γ’, ἐπεὶ οὐ τι φίλων ἡμάρτανε δόρων.
oὐ γὰρ μοι ποτὲ βωμὸς ἐδεύετο δαιῶς ἐρίσθης,

λοβῆς τε κνίσης τε· τὸ γὰρ ’λάχομεν γέρας ἥμεῖς.
ἀλλ’ ἦ τοι κλέψαι μὲν έάσομεν, οὐδὲ πη ἐστὶν
λάθη Αχιλλῆς, θρασὺν ᾿Εκτορα· ἦ τέ οἱ αἰεὶ
μῆτηρ παρμεμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
ἀλλ’ εἰ τοις καλέσει θέων Θέων ἀσσον ἐμείοι,

ὁφρα τί οἱ δὲ τίνων πυκνῶν ἑπόσ, ὡς κεν ᾿Αχιλλεὺς
dόρων ἐκ Πριάμου λάχη ἀπό θ’ ᾿Εκτορα λύσῃ.”

ὡς ἔφατ’, ὦρτο δὲ Φίρις ἀελλότος ἀγγελέουσα,
μεσημένη δὲ Σάμου καὶ ᾿Ιμβρον πανταλοέσσῃς
ἐνθορε μείλαιν πόντῳ ἐπεστονάχησε δὲ λύμη.

ἡ δὲ μολυβδαίνη πεκέλη ἐς βυσσὸν ὀροῦσεν,
ἡ τε κατ’ ἀγραύλου βοῶς κέρας ἐμβεβαιᾶ
ἐρχεται ωμεστήσων ἐπ’ ἵχθυσι κῆρα φέρουσα.
ἡδὲ δ’ ἐνὶ σπεῖι γλαφυρῷ Θέτιν, ἀμφὶ δὲ ἑ’ ἀλλα
ἡθ’ ὀμηγηρεῖες ἀλιαὶ θεαί· ἤ δ’ ἐνὶ μέσης

155
85 'κλαίε μόρον ροφεί παιδὸς ἀμύμονος, ὅς ἔφελλεν
φθισεσθ' ἐν Τροίῃ ἑριβώλακι, τηλόθι πάτρης.
ἀγχὶ δὲ ἐ' ἵσταμεν προσέφη πόδας ὥκεα Φίρις.
"ὀρσο, Θέτι, καλέει Ζεὺς ἀφθινα μήδεα δειδῶς."
τὴν δ' ἠμείβετ' ἔπειτα θεᾶ Θέτις ἀργυρόπεζα.

90 "τίπτε με κείνος ἀνωγε μέγας θεός; αἰδεόμαι δὲ
μύγασθ' ἀθανάτουσιν, ἔχω δ' ἀχε' ἀκριτα θυμῷ.
ἐλε σὲν, οὕτ' ἄλιον φέπος ἐσσταί, ὅτι κε' ἐϋπῆ.

ως ἄρα φωνῆσασα κάλυμμ' ἔλε διὰ θεάων
κυάνου, τοῦ δ' οὐ τι μελαντερον ἐπλετο γέσθος.

95 'βῆ δ' ὑμεναι, πρόσθεν δὲ ποδήνεμος ὥκεα Γύρις
ηγεῖτ' ἀμφὶ δ' ἄρα σφὶ 'λιάζετο κώμα θαλάσσης.
ἀκτὴν δ' ἐξαναβάσαι ἐς οὐρανὸν ἡχθήτῃν,

ηδρον δ' εὐρύφοσα Κρονίδην, περὶ δ' ἄλλου ἀπαντες
ἡθ' ὀμηγερεῖς μάκαρες θεοὶ αἰεν ἐντες.

100 ἦ δ' ἄρα πᾶρ Δι' πατρὶ καθέζετο, 'φεῖξε δ' 'Ἀθηνη.
'Ἡρη δὲ χρύσεον καλὸν δέπας ἐν χέρ' ἔθηκεν
καὶ δ' ἑφρηνε ρέπεσσι: Θέτις δ' ὀρεξε πιοῦσα.
τοῦσι δὲ μῦθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε:

"ἡλυθες Οὐλυμπώδε, θεὰ Θέτι, κηδομενή περ,

105 πένθος ἀλαστον ἔχουσα μετὰ φρεσί: ροῦδα καὶ αὐτὸς
ἀλλὰ καὶ δὲς τερεῶ, τέο σ' εἰνεκα δεῦρ' ἐκάλεσα.
ἐννήμαρ δὴ νείκος ἐν ἀθανάτουσιν ὀρωρεν
"Εκτόρος ἀμφὶ νέκυι καὶ 'Αχιλλὴι πτολιπόρθφ:
κλέψαι δ' ὄτρυνουσώ ἐνσκοπών 'Ἀργειφόντην.

110 αὐτὰρ ἐγώ τοδ' κύδος 'Αχιλλὴι προτιάπτω,
αιδόα καὶ φιλότητα τεῦν μετόπισθε φυλάσσων.
ἀϊσα μᾶλ' ἐς στρατὸν ἐλθε καὶ νιεί σῷ ἑπιτειλον.
σκύζεσθαι ροὶ δὲ ρεπτε θεοὺς, ἐμὲ δ' ἐξοχα πάντων
ἀθανάτων κεχολὼσθαι, ὅτι φρεσὶ μαινομένησιν

115 'Εκτορ' ἔχει παρὰ νησί κορωνίσων οὐδ' ἀπέλυσεν,
αἷ κέν πως ἐμὲ τε δρείση ἀπὸ θ' Ἐκτορά λύσῃ.
αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Φίλιν ἐφῆσώ
λύσασθαι φίλον νῦν ἰῶτ' ἐπὶ νῆας 'Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆι φερέμεν, τὰ κε θυμὸν ἴηνη.

ὡς ἔφατ', οὕτ' ἀπίθησε θεὰ. Θετίς ἄργυροπεζα,
'βῆ δὲ κατ' Οὐλύμπῳο καρήνων αἴξασα,
ἴξεν δ' ἐσ κλισίν φοῖ νῦεός. ἐνθ' ἀρα τὸν γε
ηὺρ' ἀδύνα στενάχοντα. φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι
ἐσομένως ἐπένουν καὶ ἑντύνουτο ἀριστον.

τοῦτοι δ' οἷς λάσιοι μέγας ἐν κλισίῃ ἱέρευτο.
ἡ δὲ μάλ' ἄγχ' αὐτοῦ καθέζετο πότνια μήτηρ,
χειρί τέ μιν κατέρεξε, ρεπτος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
"τέκνου ἔμοι, τεό μέχρις ὀδυρόμενος καὶ ἀχεῦνων
σὴν ἐδεαί κραδίνυ, μεμυημένους οὔτε τι σίτον

οὕτ' εὐνῆς; ἀγάθων δὲ γυναικὶ περ ἐν φιλότητι
μίσγεσθ' οὐ γὰρ μοι δὲνδρον βιέ', ἀλλὰ τοι ἡθη
ἄγχι παρέστηκεν θάνατος καὶ μοῦρα κραταίῃ.
ἀλλ' ἐμέθεν ξύνες ὄκα, Διὸς δὲ τοι ἀγγελός εἰμι.
σκύλεσθαι σοὶ φησι θεοῦς, ἐφε δ' ἐξοχα πάντων

ἀθανάτων κεχολωσθαί, ὅτι φρεσὶ μαυρομένησιν
'Ἐκτορ' ἔχεις παρὰ νηυοὶ κορωνίσων οὐδ' ἀπέλυσας.
ἀλλ' ἄγγε δὴ λύσουν, νεκροῖο δὲ δέξαι ἄποινα.

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὦκυς 'Ἀχιλλεῦς.
"τηθ' εἰς. δ' ἀποινα φέροι, καὶ νεκρὸν ἁγοῖτο.

εἰ δὴ πρόφρονι θυμῶ Ὀλύμπιος αὐτὸς ἀνώγει.

ὡς οἴ γ' ἐν νηὺον ἀγύρει μήτηρ τε καὶ νίος
πολλὰ πρὸς ἀλλήλους ἐπέπει πτερόεντ' ἀγόρευον.
Φίλιν δ' ὅτρυνε Κρονίδης εἰς Φίλιον ἴρην.
"βάσκ' ἵθι, Φίλι ταχεία: λιποῦσ' ἔδος Οὐλύμπιοι

ἀγγειλον Πριάμῳ μεγαλήτορι Φίλιον εἰσώ
λύσασθαι φίλον νῦν ἰῶτ' ἐπὶ νῆας 'Ἀχαιῶν,
δώρα δ' Ἄχιλλήι φερέμεν, τά κε θυμόν ἵνη, οἴον, μὴδέ τις ἄλλος ἄμα Τρώων ἵτω ἄνήρ. κηρύξ τίς ροι ἐποιοτο γεραίτερος, ὡς κ' ἰθύνοι
150 ἡμιόνους καὶ ἀμαξὰν ἐντροχοῦ, ἤδε καὶ αὐτὸς νεκρῶν ἄγοι προτὰς βάστῳ, τόν ἐκτανε δίος Ἄχιλλεύς. μηδὲ τί τοι θάνατος μελέτῳ φρεσί, μηδὲ τι τάρβος· τοῖν γάρ τοι πομπὸν ὁπάσσομεν Ἀργείφοτην, ὡς ἦ' ὀξεῖ, ἡδ' κεν ἄγων Ἄχιλλη πελάσῃ.
155 αὐτὰρ ἐπεὶ μ' ἀγάγησιν ἐσώ κλισίν Ἄχιλής, οὐτ' αὐτὸς κτενεῖ, ἀπό τ' ἄλλους πάντας ἐρύει, οὐτε γάρ ἐστ' ἄφρων οὐτ' ἁσκοπος οὐτ' ἄλιτήμων, ἀλλὰ μάλι' εὐδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.
ὅς ἔφατ', ὅρτο δὲ Φίρις ἀελλότος ἀγγέλεουσα,
160 ἤξειν δ' ἐς Πριάμου, 'κίκη δ' ἐνοπήν τε γόον τε. παῦδες μὲν πατέρ' ἄμφι καθήμενοι ἐνδοθεν αὐλῆς δάκρυσι ρείματ' ἐφύρον, δ' ἐν μέσσοι νεραῖδος ἐντυπάς ἐν χλαίνῃ κεκαλυμμένος· ἄμφι δὲ πολλῇ κόπρος ἑτον κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
165 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐφῆςιν. θυγατέρες δ' ἀνὰ δώματ' ἵδε νυν ἄνω ὄμπροντο, τῶν μυμησκόμεναι οὑ δὴ πολέες τε καὶ ἐσθλοὶ χερσὶν ὑπ' Ἅργεων 'κέατο ψυχὰς ὀλέσαντες. ὅστη δὲ παρὰ Πρίαμον Δίος ἀγγελος, ὡδ' προσηῦδα
170 τυθόν ψηγξαμένη· τὸν δὲ τρόμος ἐλλαβε γνία· "θάρσες, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει· οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τὸ δ' ἴκανο,
'all' ἀγαθὰ φρονέουσα· Δίος δὲ τοι ἄγγελος εἴμι, ὡς σὲ ἀνευθεν ἐὼν μέγα κῆδεται ἦδ' ἔλεαίρει.
175 λύσασθαι σ' ἐκελευστὶ Ὀλύμπιοσ Ἑκτορά δίον, δώρα δ' Ἄχιλληι φερέμεν, τά κε θυμόν ἵνη, οἴον, μηδὲ τις ἄλλος ἄμα Τρώων ἵτω ἄνήρ.
κηρύξ τίς τοι ἐποίησε γεραῖτερος, δέ κ' ἰθύνοι 
ημιώνοι καὶ ἀμαξαν ἐὔτροχουν, ἤδε καὶ αὐτίς  
180 νεκρῶν ἁγοὶ προτί φάστω, τὸν ἔκτανε δίοις Ἀχιλλεύς. 
μηδὲ τί τοι θάνατος μελέτω φρεσὶ, μηδὲ τι τάρβος ἐ 
τοῖς γάρ τοι πομπῶς ἀμ' ἔμεται Ἀργεῖφόντης, 
ὅς σ' ἄξει, ἡσ' κεν ἁγων Ἀχιλῆ πελάσθησο.  
αὐτὰρ ἐπεὶ σ' ἁγάγησιν ἔσω κλίσῃν Ἀχιλῆς, 
185 οὔτ' αὐτὸς κτενέει ἀπό τ' ἄλλους πάντας ἐρύζει.  
οὔτε γάρ ἔστιν ἀφρόν οὔτ' ἀσκοπὸς οὔτ' ἀλπῆμον,  
ἀλλὰ μάλλ' ἐνυδκέως ἰκέτεω πεφιδήσθεται ἀνδρός."  
ἡ μὲν ἄρ' ὧς γειτούκε' ἀπέβη πόδας ὥκεα Φιρίς,  
αὐτὰρ ὁ γ' ὦκα ἀμαξαν ἐὔτροχουν ἡμιονεύην  
190 ὀπλίσται ἴνωγει, πείρωσθα δὲ δῆσαι ἐπ' αὐτῆς.  
αὐτὸς δ' ἐσ' θάλαμον κατεβησέτο κηώντα 
κέδρων ὕφορον, ὃς γλήνεα πόλλ' ἐκεχώνει.  
ἐσ' δ' ἄλοχον Φεκάβην ἐκαλέσσατο, ὕφωστεῖν τε·  
"Ἑλενῆ, Διόθεν μοι Ὁλύμπιος ἄγγελος ἤλθεν  
195 λύσασθαι φίλον νῦν ἱότ' ἐπὶ νῆας Ἀχαϊῶν, 
δῶρα δ' Ἀχιλῆι φερέμεν, τὰ κε θυμὸν ἵμηρ.  
ἀλλ' ἄγε μοι τῶδε ἔρπε, τί τοι φρεσὶν ἐρίτεσαι εἴναι;  
αὐτὸς γάρ μ' αὐτὸν γε μένος καὶ θυμὸς ἀνώγει  
κεῖσ' ἤμεναι ἐπὶ νῆας ἑσώ στρατῶν εὐρύν Ἀχαϊῶν."  
200 ὡς 'φάτ', ἐκώκυσεν δὲ γυνὴ καὶ ἄμείβετο μῦθω.  
"ὡς μοι, τῇ δ' τοι φρένες οἰχονθ', ἢσι πάρος περ ἐκλε' ἐπ' ἀνθρώπους ξείνους ἢδ' οἶσι μανάσσεις;  
pῶς ἐθέλεις ἐπὶ νῆας Ἀχαϊῶν ἐλθέμεν όιος,  
ἀνδρὸς εσ' ὀφθαλμοῦς, ὃς τοι πολέας τε καὶ ἐσθλοὺς  
205 νῦεας ἐξενάμρεξε; σιδηρείον νῦ τοι ἢτορ.  
eἰ γάρ σ' ἄθρηστε καὶ ἐσώμεται ὀφθαλμοῦσιν — 
ὦμεστής καὶ ἀπιστος ἀνήρ ὁ γε — οὐ σ' ἐλεησει 
οὐδὲ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνενθεν
ἡμενοὶ ἐν μεγάρῳ. τῷ δ’ ὡς ποθὶ Μοῖρα κραταῖῃ
210 γιγνομένω ἐπένησε λίνῳ, ὅτε μιν ’τέκουν αὐτῇ,
ἀργύριδας κύνας ἄσαι, ἐφῶν ἀπάνευθε τοκῆνω,
ἂνδρὶ πάρα κρατερῷ, τοῦ ἐγώ μέσον ἤπαρ ἐχομι
προσφύσ’ ἐσθέμεναι· τότε κ’ ἀντίτα ρέγρα γένοιτο
παιδὸς ἐμοί, ἔτει οὐ με κακιζόμεθαι γε κατέκτα,
215 ἀλλὰ πρὸ Τρῶων καὶ Τροιάδων βαθυκόλπων
ἐσταοτ’, οὐτε φόβου μεμνημένον οὐτ’ ἀλεωρής.”

τὴν δ’ αὐτῇ προσέφευτε γέρων Πρίαμος θεοφειδής·
“μὴ μ’ ἔθελοντ’ ἴμεναι κατερύκανε, μηδέ μοι αὐτῇ
ὅρως εἰν’ μεγάροισι κακῶς πέλε’· οὐδὲ με πέσεις.
220 εἰ μὲν γάρ τὶς μ’ ἄλλος ἐπιχθονίων ἐκέλευεν,
ὅ εἰς πάντες εἰσὶ θυσικόει ἡ ιερής,
ψεῦδος κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον·
νῦν δ’— αὐτὸς γάρ ἄκουσα θεοῦ καὶ ἑσέδρακον ἀντην—
ἐλμί, καὶ όχι ἄλοιον ρέποι ἐσσεται. εἰ δὲ μοι αἰσά
225 τεθνάμεναι παρὰ ὑποσίν Ἀχαῖων χαλκοχιτῶν,
βούλομαι· αὐτίκα γάρ με κατακτεῖνειν Ἀχιλλεὺς
ἀγκὰς ἐλόντ’ ἔμοι νίδων, ἐπεὶ γόνον εἴξ ἔρον εἰπὶ.”

ἡ, καὶ φωριαμών ἐπιθήματα καλ’ ἀνέωγκεν,
ἐνθεὶ δώδεκα μὲν περικαλλέας ἐξελε πέπλους,
230 δώδεκα δ’ ἀπλοῦθας χλαίνως, τόσσους δὲ τάπητας,
tόσσα δὲ φάρεα καλὰ, τόσους δ’ ἐπὶ τοῖς κυτώνας,
[χρυσοῦ δὲ στήςας ἐφερεν δέκα πάντα τάλαντα,]
ἐκ δὲ δ’ αἰθωνας τρόποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλέες, δ’ θεὶκεσ’ πόρον ἄνδρες
235 ἕξεσιν ἐλθόντι, μέγα κτέρας· οὐδέ νῦ τού περ ’φεισατ’ ἐν’ μεγάροιο’ ὁ γέρων, περ’ δ’ ἦθελε θυμῷ
λύσασθαι φιλὸν νίδων.

δ δὲ Τρῶας μὲν ἀπαντας
αἰθοῦσης ἀπεφεργε ρέπεσο’ αἰσχροὶς ἐνίσσων·
"férrrete, lwβhηtēres, ἕλεγχεα. οὖ νῦ καὶ ὑμῖν
240 ροίκοι ἐνεστὶ γόρος, οτί μ᾽ ἠλθετε κηδήσοντες;
ἡ ὄνοσασθ᾽ οτί μοι Κρονίδης Ζεὺς ἁλγεῖ ἐδωκέν,
pαιδ′ ὦλοσα; τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὑμεῖς.
ῥηῖτεροι γὰρ μᾶλλον Ἀχαιῶιν δὴ ἔσεσθε
κεῖνον τεθνηῶτον ἐναρέμεν'. αὐτάρ ἐγὼ γε,
245 πρὶν ἀλαπαξομενὴν τε πόλιν κεραίζομενην τε
ὀθβαλμωσίσει μιδείν, βαίνην δόμον "Αἴδος εἰσω."
ἡ, καὶ σκηπανίῳ διεπ' ἀνέρας· οὶ δ' ἵσαν ἔξω
σπερχομένου γέροντος. δ' νιάσι ροίσιν ὅμοκλα,
νεικείων "Ἐλευνὸν τε Πάρων τ' Ἀγάθωνά τε δίον
250 Πάμμονα τ' 'Αντίφονον τε βοῦν ἀγαθὸν τε Πολίτην
Δηρόφοβον τε καὶ Ἰππόθοον καὶ δῖον 'Αγανόν.
ἐννέα τοῦ ὁ γεραιὸς ὁμοκλήσας ἐκέλευεν·
"σπεύσατε μοι, κακά τέκνα, κατηφόνες. αἰθ' ἀμα πάντες
Ἐκτόρος ῥφέλει' ἀντὶ θοῦσ' ἐπὶ νυσί πεφάσθαι.
255 ο μοι ἐγὼ πανάποτομος, ἐπεὶ τέκνον νίς ἄριστόν
Τροίη ἐν εὐρείᾳ, τῶν δ' οὕ τινα φημι λελείφθαι.
Μῆστορά τ' ἀντἰθεον καὶ Τρωίλον ἰππωχάρμην
"Εκτόρα θ', ὃς θεὸς ἤσκε μετ' ἄνδράσων, οὐδ' ἐφεβοίκει
ἄνδρός γε θυτοῦ πάις ἐμμεναι, ἀλλὰ θεοὶ·
260 τούς μὲν ἀπόλεσον "Ἀργς, τὰ δ' ἕλεγχεα πάντα λέλειπτα,
ψεῦσατι τ' ὄρχησατε τε, χοροιντυπήσων ἄριστοι,
μαρνῶν ήδ' ἐρίφων ἐπιδήμιοι ἀρπακτηρεῖς.
οὐ κεν δὴ μοι ἁμαξαν ἐφοπλίσσατε τάχιστα,
ταὐτά τε πάντε ἐπιθείτε, ἵνα πρήσσωμεν ὀδοῖο;"
270 ἐκ δ᾽ ἔφερον ζυγόδεσμον ἂμα ζυγῷ ἐννεάτηχυν.
καὶ τὸ μὲν εὐ κατέθηκαν ἐπὶ ἱμαῖ κρίκον ἐσπορ᾽ ἐβαλλον,
πέζῃ ἐπὶ πρώτη, ἐπὶ δὲ κρίκον ἐσπορ᾽ ἐβαλλον,
τρις δ᾽ ἐκάτερθεν ἔδησαν ἐπὶ ὀμφαλὸν, αὐτὰρ ἐπειτὰ
ἐξεῖς κατέδησαν, ὅπο γλωσᾶ δ᾽ ἐκαμήσαν.
275 ἐκ θαλάμου δὲ φέροντες ἐνεύεστη ἐπὶ ἀπήνης
'νήσου δ᾽ ἐκτορέχῃς κεφαλῆς ἀπερείτι ἀποων,
ζεῦξαν δ᾽ ἴμωνοις κρατερῶνυχας ἴνναφεργοῦν,
τούς ρά ποτε Πριάμῳ Μυσοὶ 'δόσαν ἀγλαὶ δώρα.
ἵππους δὲ Πριάμῳ ὑπαγον ζυγὸν, οὐς ὅ γεραιός
280 αὐτὸς ἔχων ἀπίταλλεν ἐνεύεστῃ ἐπὶ φάτνῃ.
τῷ μὲν ἥζεγνύσθην ἐν δώμασιν ὕψιλοισιν
κηρυξί καὶ Πρίαμος, πυκνὰ φρεσὶ μηδὲ ἔχοντες· ἀγχύμολον δ᾽ ἤλθεν Φεκάβῃ τετινότη θυμῷ,
φοῦνον ἔχουσιν ἐν χειρὶ μελίφρονα δεξιτερήφων,
285 χρυσόφι ἐν δεσπάν, ὀφρα λείψαντε κιοίτην.
'στῇ δ᾽ ἵππων προπάρουσε, φέπος τ᾽ ἐφατ', ἐκ τ ὀνόμαζεν.
"τῇ, σπείρον Διί πατρί, καὶ εὔχεο τοίκαδ᾽ ἱκέσθαι
ἀψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἀρ σὲ γε θυμὸς
ὅτρυνε ἐπὶ νήας, ἐμείοι μὲν οὐκ ἑθελοῦσης.
290 ἀλλα σὺ γ᾽ εὔχε" ἐπειτὰ κελαίνεσε Κρονίων.
'Ιδαίω, ὃς τε Τροίην κατὰ πᾶσαν ὁρᾶται,
αἴτεε δ᾽ οἶων ὁο τάχυν ἄγγελον, ὃς τε φοι αὐτῷ
φίλτατος οἰωνῶν κἀ δοι κράτος ἐστὶ μέγιστον,
δεξιῶν, ὀφρα μου αὐτὸς ἐν ὀφθαλμοῖς νόησας
295 τῷ πίσων ἐπὶ νῆὰς ἵς Δαναῶν ταχυτῶλων.
ei δὲ τοι οὐ δῴσει ἔρον ἄγγελον εὐρύφοτα Ζεὺς,
οὕ κεν ἐγὼ γέ σ᾽ ἐπειτὰ ἐπιτρόπνουσα κελούμην
νῆας ἐπ᾽ Ἀργεῶν ἱμεναί, μάλα περ μεμαῶτα." 
τὴν δ᾽ ἀπαμειβόμενος προσέφη Πρίαμος θεοφειδής.
300 "δ᾽ γύναι, οὐ μὲν τοι τὸ ἐφιεμένη ἀπιθήσω."
 Homer’s Iliad, Book XXIV. 163

εσθλών γὰρ Δίῳ χεῖρας ἀνασχέμεν, αἰ κ’ ἐλεήσῃ.”

ἡ ρα, καὶ ἀμφίπτολον ταμίην ὁτρυν’ ὁ γεραιὸς
χείριν ὑδωρ ἐπιχεύει ἀκήρατον. ἦ δὲ παρέστη
χέρνιβον ἀμφίπτολος πρόχοον θ’ ἀμα χεῖριν ἐχουσα.

305 νυμάμενος δὲ κύπελλον ἐδέξατο μῆς ἀλόχουο.

ηὔχετ’ ἐπείτα στὰς μέσω ἔρκει, ’λεῖβε δὲ βοῦν
οὐραῖον εἰσανιδῶν, καὶ φωνῆσας φέπος ηὕδα.

“Ζεῦ πάτερ, Ἰδηθεν μεδέω, κύδιστε μέγιστε,

δός μ’ ἐς Ἀχιλλῆς φίλον ἐλθέμεν’ ἢδ’ ἐλεεινών.

310 πέμψον δ’ οἰωνόν, ταχύν ἀγγελον, ὡς τε σοι αὐτῷ

φιλτάτοις οἰωνῶν καὶ θοι κράτος ἐστὶ μέγιστον,

dεξίων, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖς νοήσας

τῷ πίσυνος ἐπὶ νηᾶς ἰο Δαναῶν ταχυπώλων.”

ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε μητίετα Ζεῦς.

315 αὐτίκα δ’ αἰετὸν ἴκε, τελεοτάτον πετενών,

μόρφων θηρητῆρ’, δυ καὶ περκνὸν καλέουσιν.

δοση δ’ ὑψορόφοιο θύρῃ θαλάμου τέτυκται

ἀνέρος ἀφενείο, εὖ κληίδ’ ἀραρνία,

τόσο’ ἄρα τοὺς ἑκάτερθεν ἔσαν πτερά. ’τεισάτα δὲ σφών

320 δεξίων αἴξας διὰ φάστεος. οἱ δὲ μιδώντε

γῆθησαν, καὶ πᾶσιν ἐνι φρεσὶ θυμὸς ιάνθη.

σπερχόμενος δ’ ὁ γέρων ξεστοὶ ἐπεβῆσετο δίφρου,

ἐκ δ’ ἐλασθε προθύρῳ καὶ αἰθούσης ἐριδούπου.

πρόσθε μὲν ἡμῖοι εἰλκον τετράκυκλον ἀπήνην,

325 τὰς Ἰδαίος ἐλαυνε διάφρον. αὐτὰρ ὁπισθὲν

ἵπποι, τοὺς ὁ γέρων ἐφέπαν μάστιγ’ ἐκέλευν,

καρπαλίμως κατὰ φάστυ. φίλοι δ’ ἀμα πάντες ἐποντο

πόλ’ ὀλοφυρόμενοι ὡς εἰ θάνατόνδε κιόντα.

οἱ δ’ ἐπέλθεις οὖν πόλιος κατέβαι, πεδίον δ’ ἀφίκουντο,

330 οἱ μὲν άρ’ ἄφωρροι προτὶ Φιλιὸν ἀπονεόντο,

παιδες καὶ γαμβροί, τῳ δ’ οὐ’ λάθον εὐρύφοπα Ζῆν
ἐς πεδίον προφανέντε. μιδών δ᾽ ἐλέησε γέροντα.

ἀλμα δ᾽ ἄρ᾽ Ἐρμείαν, νιὼν φίλον, ἀντίον ἤδα.

"Ἐρμεία, ὁ σοὶ γὰρ τε μάλιστα γε φίλτατον ἔστω

335 ἀνδρὶ ἑταίρισαι, καὶ τ᾽ ἐκλυός κ᾽ ἐθέλησον—

βάσκ᾽ ἢ, καὶ Πρίαμον κοίλας ἐπὶ νῆς Ἀχαϊῶν

ὡς ἄγαγ', ὡς μὴ τῖς μὲ φίδη μηδ᾽ ἄρ μὲ νοήσῃ

τῶν ἄλλων Δαναῶν, πρὶν Πηλεύναδ᾽ ἰκέσθαι."

ὡς ἔφατ', οὖδ᾽ ἀπίθησε διάκτορος Ἀργεῖφόντης.

340 αὐτίκ᾽ ἐπειθ᾽ ὑπὸ ποσσίν ἔδήσατο καλὰ πέδιλα

ἀμβρόσια χρύσεια, τὰ μιν φέρον ἦμεν ἐφ᾽ ὑγρὴν

ηδ᾽ ἐπ᾽ ἀπείρονα γαῖαν ἀμα πυνῖορ' ἀνεμίου ἐελετὸ δὲ ῥάβδον, τῇ τ᾽ ἀνδρῶν ὧμματα θέλγει

δὲν ἠθῆλῃ, τοὺς δ᾽ αὐτὲ καὶ ὑπνώντας ἑυερεῖ.

345 τὴν μετὰ χερσίν ἔχων 'πέτετο κρατὺς Ἀργεῖφόντης.

ἀλμα δ᾽ ἄρα Τροῖν τε καὶ Ἐλλήσποτον ἴκανεν,

βῆ δ᾽ ἣμεναι κούρῳ αἰσυμνητηρὶ βεβουκός,

πρῶτον ὑπνητῆ, τοῦ περ χαριεστάτῃ θῆθη.

οἶ δ᾽ ἐπεὶ οὐν μέγα σῆμα παρ᾽ ἐκ Φίλου ἔλασσαν,

350 'στῆσαν ἄρ' ἡμῖνός τε καὶ ἱπποὺς, ὄφρα πίοιεν,

ἐν ποταμῷ. δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.

τὸν δ᾽ ἐξ ἀγχυμόλοιο γιδών ἐφράσσατο κήρυξ

Ἐρμείαν, τοῦτο οὐκ ἔσταν ὑπὸ 'φάτο, ἑωνησεν τε.

"φράξεο, Δαρδανίδη· φραδέος νόον ἑργα τέτυκαι.

355 ἀνδρὶ ὀράω, τάχα δ᾽ ἀμμε διαρραίσεσθαι ὡς.

ἀλλ᾽ ἀγεὶ δὴ φεύγωμεν ἐφ᾽ ἱππῶν, ἦ μιν ἐπετα

γούνων ἀφάμενοι λιτανεύσομεν, αἰ κ᾽ ἐλεήσης." ὡς 'φάτο, σὺν ὑπὸ γέροντι νόος 'χύτο, ἐδμὲ δ᾽ αῖνώς,

ὁρᾶι δὲ τρίχες ἐστὶν ἕνι γναμπτοῦσι μέλεσσων,

360 ὁ στῇ δὲ ταφῶν. αὐτὸς δ᾽ Ἐρμούνιος ἐγγύθεν ἔλθων,

χείρα γέροντος ἔλων ἑξείρετο καὶ προσέφειεν·

"πη, πάτερ, ὃδ᾽ ἱπποὺς τε καὶ ἡμίνοις ἵθυνεις.
νῦκτα δὴ ἀμβροσίην, ὅτε θ' εὐδούσι βροτοὶ ἄλλοι; οὐδὲ σὺ γ' ἔδεισας μένεα πνείοντας Ἀχαίοις,
οἵ τοι δυσμενεῖς καὶ ἀνάρσιοι ἐγγὺς έσαυ; τῶν εἰ τίς σε φίδοιτο θοήν διὰ νῦκτα μέλαινα
τοσσάδ'? οὐνεια' ἀγοντα, τίς ἁρ κέν τοί νόσης εἴη; οὔτ' αὐτός νέος ἔσσι, γέρων τέ του ὀυτος ὀπηδεῖ, ἄνδρ' ἀπαμίνσαθαι, ὅτε τις πρότερος χαλεπήνη.
370 ἀλλ' ἐγώ οὐδέν σε ῥέζω κακᾶ, καὶ δὲ κεν ἄλλον
σεὶ ἀπαλεξήσαμι. φίλῳ δὲ σε πατρὶ μεμένκω."
τὸν δ' ἡμείβετ' ἐπείτα γέρων Πρίαμος θεοειδής:
"οὐτω πῇ τάδε γ' ἐστι, φίλον τέκος, ὡς ἀγορεύεις.
ἀλλ' ἐτι τις καὶ ἐμείο θεῶν ὑπερέσχεθε χειρα,
375 ὃς μοι τοῖον ἔρικεν ὦδοιπόρον ἀντιβολῆσαι,
αἰσθον, οἰος δὴ σὺ σεας καὶ φειδος ἀγητός,
pέπνυσαι τε νόο, μακάρων δ' ἔξεσθι σοικήων."
τὸν δ' ἀυτε προσέφειπε διάκτορος Ἀργείφοντης.
"ναὶ δὴ ταῦτά γε πάντα, γέρων, κατὰ μοῖραν ἔρειπες.
380 ἀλλ' ἀγε μοι τόδε ἔσπε τα καὶ ἀτρεκέως κατάλεξον,
ἡ πῃ ἐκπέμπεις κεμήλια πολλὰ καὶ ἐσθλὰ
ἀνδρας ἐσ ἀλλοδαποὺς, ἢν τοι τάδε περ σάα μῦνη,
ἡ ἡδὴ πάντες καταλείπετε Φίλιοι ἤρην
dεδριότες. τοῖος γὰρ ἀνήρ ὧχ' ἀριστος ὀλωλεν.
385 σὸς παῖς. οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαϊῶν."
τὸν δ' ἡμείβετ' ἐπείτα γέρων Πρίαμος θεοειδής:
"τίς δὲ σὺ ἐστι, φέριοτε, τέων δ' ἔξεσθι σοικήων; ὡς μοι καλὰ τὸν χοτον ἀπόμονον παιδὸς ἐνυπές."
τὸν δ' ἀυτε προσέφειπε διάκτορος Ἀργείφοντης.
390 "πείρα' ἔμειο, γεραιε, καὶ εἴρεο Ἐκτορα δῖον.
tὸν μὲν ἐγὼ μάλα πολλὰ μάχη ἔνι κυδιανείρη
dιφταλμοίσιν ὁπωπα, καὶ εὗτ' ἐπὶ νησίων ἐλάςσας
Ἀργεῖος κτείνεσκε, δαιζων δzheimer χαλκών.
δέ ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς εἰσέμενεν, κεχολωμένος Ἀτρεῶνι.

τοῦ γὰρ ἐγὼ θεράπων, μία δ’ ἦγαγε νῆσος ἐνεργήσῃ·
Μυρμηδών δ’ ἐξεμί, πατὴρ δέ μοι ἐστὶν Πολύκτωρ.
ἀφενέκι μὲν ὅ γ’ ἑστὶ, γέρων δὲ δὴ ὦς σὺ περ ὅδε,
ἀφεξ’ ὃ δέ φοι νῦς ἔστω, ἐγὼ δὲ φοι ἐβδομὸς εἰμὶ·

τῶν μέτα παλλάμενοι κλήρῳ ἱάχον ἐνθάδ’ ἐπεσθαί.

νῦν δ’ ἦλθον πεδίονδε νεῶν ἀπο· ἣ ἦθεν γὰρ
θησονται περὶ βάστου μάχην ἐξεκόπεσ' Ἀχαιόι.
ἀσχαλάουσι γὰρ οὗ γε καθήμενοι, οὔδε δύνανται
ἰσχίεμοι ἐσσυμένους πολέμου βασιλῆς Ἀχαιῶν.”

τὸν δ’ ἤμείβετε ἐπειτα γέρων Πρίαμος θεοφειδής·
“εἰ μὲν δὴ θεράπων Πηλημᾶδα Ἀχιλῆος
ἐσσ’, ἀγε δὴ μοι πάσαιν ἀληθεύναι κατάλεξον,
ὅ ἐτι πάρ νήσοιν εἴμοι πάσιν, ἥν μὲν ἤδη
ἡσει κυσίν μελείστι ταμῶν προέθηκεν Ἀχιλλεὺς.”

τὸν δ’ αὕτη προσέφειτο διάκτορος Ἀργείφοντης·
“ἀγέρον, οὐ πω τὸν γε κόρες φάγων οὐδ’ οἰωνοὶ,
ἀλλ’ ἐτι κεὼν κεῖται Ἀχιλλῆος παρὰ νη’
αύτως ἐν κλισίσει· δυσδεκάτη δέ φοι ἦσ’
κεμένης, οὔδε τί φοι χρώς σῆπεται, οὔδε μὲν εὐλαῖ
ἐσθούσ’ αἰ βά τε φῶτας ἀρχιφάτους κατέδουσιν.

ἡ μὲν μὲν περὶ σῆμα ἐφ’ ἐτάρου φίλου
ἔλκει ἀκηδεστώς, ἡς ὅτε διὰ φανήη,
οὔδε μὲν αἰσχύνει· ἰθεοῦ κεν αὐτός ἐπελθὼν
οῖον ἐφερσθείς κεῖται,—περὶ δ’ αἰμα νένπται,—

οὔδε ποθὶ μιαρὸς· σὺν δ’ ἐλκεα πάντα μέμυκεν,
ὁσο’ ἐτήπη· πολεῖς γὰρ ἐν αὐτῷ χαλκὸν ἠλάσσαν.
ἂν τοι κηδονται μάκαρες θεοὶ νῖος ἕπος
καὶ νέκυος περὶ ἐόντος, ἐπεὶ σφι φίλος περὶ κηρὶ.”

ὡς ’φάτ’· ἐγήθησεν δ’ ὦ γέρων καὶ ἀμείβετο μὴθφ’.
425 "ὁ τέκος, ἥ ῥ' ἀγαθὸν καὶ ἐναίσμα δῶρα διδοῦναι ἀθανάτους', ἐπεὶ οὐ ποτ' ἐμὸς πάις, εἰ ποτ' ἔτιν γε, 'λήθετ' ἔνι μεγάρους θεῶν, οὐ "Ολυμπὸν ἔχουσιν· 
τῷ οἴοι ἀπεμνήσαντο καὶ ἐν θανάτωπ' περ αὖσα.
ἀλλ' ἄγε δὴ τόδε δέξ' ἐμέθεν πάρα καλῶν ἀλευσθον,
430 αὐτῷ· τε ῥύσαι, πέμψοι δὲ με σὺν γε θεῶσιν,
ὅφρα κεν ἐς κλισθὴν Πηλημάδα, ἀφίκωμαι.

τὸν δ' αυτε προσέφευτε διάκτορος Ἀργείφοντῆς· 
"πειρᾷ ἔμειο, γερατε, νεωτέρον, οὐδὲ με πείσεις,
ὅς με κέλει σέο δῶρα παρεξ Ἀχιλῆα δέχεσθαι.
435 τὸν μὲν ἐγὼ δέδροικα καὶ αἰδέομαι περὶ κῆρι
συλευκόν, μὴ μοι τι κακῶν μετόπισθε γένηται.
σοι δ' ἂρ' ἐγὼ πομπὸς καὶ κε κλυτὸν Ἀργος ἱκοῦμην
ἐνδυκείως ἐν νηθ' θοῇ ἡ πεζὸς ὀμαρτέων·
οὐ κεν τοι τομπῶν δυοσσάμενοι μαχέσατο·"

440 ἡ, καὶ ἀναξίας Ἑρμούνιος ἀρμα καὶ ἰπποὺς
καρπαλίμως μάστιγα καὶ ἴνα ἱάζετο χερσίν,
ἐν δ' ἐπνευσ' ἰπποῦσι καὶ ἰημόνοις μένος ἡ.
ἀλλ' ὅτε δὴ πῦργος τε νεών καὶ τάφρον ἰκοντο,
οὐ δὲ νέον περὶ δόρπα φυλακτήρεσ' πονέοντο·
445 τοὺς δ' ἐφ' ὑπνον ἐχευν διάκτορος Ἀργείφοντῆς
πᾶσων, ἀφαρ δ' ὧξε πύλας καὶ ἀπώσειν ὀχίσας,
ἐς δ' ἄγαγε Πρίαμων τε καὶ ἄγλαδα δῶρ' ἐπ' ἀπήνης.
ἀλλ' ὅτε δὴ κλυσίν Πηλημάδα, ἀφίκουσιν
ὑψηλήν, τὴν Μυρμιδόνες 'ποίησαν ἄνακτι
450 δούρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἐρεφαν
λαχνηντ' ὄροφον λειμωνόθεν ἀμῆσαντες·
ἀμφὶ δὲ οἱ μεγάλην αὐλήν 'ποίησαν ἄνακτι
σταυροῖσιν πυκνοῖσι· θύρην δ' ἐχε μοῦνος ἐπιβλῆς
eιλάτων, τὸν τρεῖς μὲν ἐπερρήσασκον 'Αχαιοί,
455 τρεῖς δ' ἀναοίγεσκον μεγάλην κλήδα θυράων,
τῶν ἄλλων. Ἄχιλεὺς δ' ἄρ' ἐπερρήσσεσκε καὶ οἶος.

δὴ ὅτε Ἐρμείας ἐριοῦνιος ᾤξε γέροντι,
ἐς δ' ἀγαγε κλυτὰ δῶρα ποδώκει Πηλέων,
ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα, ἐφώνησεν τε.

460 "ὅ γέρον, ἦ τοι ἐγὼ θεὸς ἀμβροτος εἰλήφωθα,
Ἐρμείας· σοὶ γὰρ με πατήρ ἄμα πομπὸν ὀπασσεῖν.

ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἰςομαί, οὐδ' Ἄχιλῆς
ὀφθαλμοὺς εἶσεμι· νεμεσοθέν δὲ κεν εἰς
ἀθάνατον θεὸν ὅδε βροτοὺς ἀγαπαζέμεν' ἀντιλ

465 τύνη δ' εἰσελθὼν λαβὲ γονώνα Πηλέωνος,
καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡμικόμοιο
λίσσεο καὶ τέκεος, ἵνα μοι σὺν θυμὸν ὀρύης."

ἀς ἀρὰ φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμποῦν
Ἐρμείας· Πρίαμος δ' ἐξ ἱππῶν ἁλτὸ χαμαῖζε,

470 'Ιδαίοιν δὲ κατ' ἀυθ' ἐλιπεν· δ' δ' ἐμμενεν ἐρύκων
ἵππων ἡμίωνος τε. γέρων δ' ἰθὺς 'κει φοίκον,
τῇ ρ' Ἄχιλεὺς ἠζεσκε διόξιλος.

ἐν δὲ μιν αὐτὸν

ηὔρ', ἔταροι δ' ἀπάνενθε καθήσατο· τὼ δὲ δὴ οἶω,
ἡρω Αὐτομέδών τε καὶ Ἀλκίμος οἶος Ἀργος,

475 ποῦτ'πυνον παρέοντε. νέον δ' ἀπέληγεν ἐνέδης
ἔσθων καὶ πίνων· ἐπὶ καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἅγχι δ' ἀρὰ στὰς
χερσῶν Ἄρμανος ἀλάβε γούνατα καὶ 'κύστε χεῖρας
δεινὰς ἀνδροφόνους, αὶ φοι πολέας 'κτάνον νίας.

480 ὡς δ' ὄτε κ' ἀνδρ' ἄτη πυκνῆ λάβη, ὄς τ' ἐνὶ πάτῃ

φῶτα κατακέωσας ἄλλων ἐξίκετο δήμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχε εἰςοράοντας,
ὡς Ἄχιλεὺς ὑμβήσαις γείδων Πρίαμον θεοφειδέα.

485 ἡμὺν ἄλλοι, ἐς ἀλλήλους δ' ἐρίδοντο.
τὸν καὶ λισσόμενον Πρίαμος πρὸς μῦθον ἔφειτεν.
“μνήσαι πατρός σοιο, θεοί' επιμείκελ' Ἀχιλλεὺς,
ηλίκου, ὡς περ ἐγὼν, ὁλοιω ἐπὶ γῆρας οὖδιον
καὶ μὲν οἱ κεῖνοι περιπατεῖται ἀμφὶς ἐόντες
τείρουσ', οὐδὲ τις ἔστιν ἄρην καὶ λογιὸν ἀμώνια.

490 ἀλλ' ἦ τοι κεῖνος γε σέθεν ζώοντος ἄκοινον
χαίρει τ' ἐν θυμῷ ἔπι τ' ἐλπεται ἡματα πάντα
ὄφεσθαι φίλον νῦν ἀπὸ Τροιῆθεν ἰόντα·
αὐτὰρ ἔγω πανάπτοτος, ἐπεὶ τέκον υἱὰς ἄριστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὖ τυά φημι λελείφθαι.

495 πεντήκοντα μοι ἤσαν, ὡτ' ἠλυθὼν υἷς Ἀχιλλῶν·
ἐνεακαίδεκα μὲν μοι ἤδη ἐκ νηών ἤσαν,
τοὺς δ' ἄλλους μοι ἐτικτον ἐνὶ μεγάρουσι γυναῖκες.
τῶν μὲν πολλῶν θυρός Ἄρης υπὸ γούνα' ἐλυσεν·
ὅς δὲ μοὶ οὐκ ἔην, ἔρρυτο δὲ φάστω καὶ αὐτούς,
500 τὸν σὐ προφυν' κτείνας ἀμμόμενον περὶ πάτρης,
Ἑκτορά. τὸν νῦν εἴνεχ' ἰκάνω νήσας Ἀχιλλῶν,
λυνόμενος παρὰ σείο, φέρω δ' ἀπερείσι ἀποίμα.
ἀλλὰ θεοὺς αἴδεσο', Ἀχιλλεὺς, αὐτὸν τ' ἐλέησον
μνησάμενος σοῦ πατρός. ἔγω δ' ἐλεεινότερὸς περ,
505 ἐτλην δ' οὖν οὐ πὼ τὶς ἑπιχθόνιος βροτὸς ἄλλοις,
ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι·
ὡς φάτο, τῷ δ' ἀρά·πατρὸς υφ' ἱμερον ὅρσε γόοιο
ἀψάμενος δ' ἀρα χειρὸς ἀπόσατο φῆκα γέροντα.
τῷ δὲ μνησαμένῳ δ' μὲν Ἑκτορὸς ἀνδροφόνῳ
510 ἱκαι' ἀδια, προπόροιθε ποδῶν Ἀχιλῆος ἑλυσθείς,
αὐτὰρ Ἀχιλλεὺς ἱκαίεν ἐφὸν πατέρ', ἄλλοτε δ' αὐτὲ
Πάτροκλον· τῶν δὲ στοναχή κατὰ δώματ' ὄρωρει.
αὐτὰρ ἐπεὶ ἐκ γόοιο 'τετάρπετο δῖος Ἀχιλλέως,
καὶ μοι ἀπὸ πραπίδων ἑλθ' ἱμερος ἣδ' ἀπὸ γυνῶν,
515 αὐτίκ' ἀπὸ θρόνου ὄρτο, γέροντα δὲ χειρὸς ἀνίστη,
οίκτιὼν πολίων τε κάρης πολίων τε γένειον,
καὶ μὲν φωνῆσας ἔπεα πτερόεντα προσηνέδα.
"ἀδρείλ, ἂ δὴ πολλὰ κάκ᾽ ἀνοχεο σὸν κατὰ θυμόν.
πῶς ἔτης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν᾽ ὦιος,
520 ἄνδρος ἐς ὁφθαλμοῦ, ὅς τοι πολέας τε καὶ ἐσθλοῦς
υίεάς ἐξενάρξα; σιδήρειὸν νῦ τοι ἤτορ.
ἀλλ᾽ ἄγε δὴ καὶ ἄρ᾽ ἐξε ἐπὶ θρόνου, ἀλγει ἅ ἐμποὶ
ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοι περ,
οὐ γὰρ τις πρῆξει πέλεται κρυνηροὶ γόοιον.
525 ὦς γὰρ ἐπεκλῶσαντο θεοὶ δρείλυσι βροτοῖσιν,
ζωέμεν᾽ ἀχνυμένου᾽ αὐτοὶ δὲ τ᾽ ἀκηδέες εἰσίν.
δοιοί γὰρ τε πίθοι κατακείσαι ἐν Δίὸς οὐδεὶ
δόρων οἷα δίδωσι, κακῶν, ἔτερος δὲ τ᾽ ἐάων.
φ μὲν κ᾽ ἀμμίξας δῷ Ζεὺς τερπικέρανοι,
530 ἀλλότερ μὲν τε κακῷ ὦ γε κύρεται, ἀλλότερ δ᾽ ἐσθλῷ.
φ δὲ κε τῶν λυγρῶν δώῃ, λωβητῶν ἢθηκεν,
καὶ με κακὴ βοῦβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
φοιτεὶ δ᾽ ὄψε θεοῦσι τετιμένοις ἐντε βροτοῖσι.
ὡς μὲν καὶ Πηλῆ θεοὶ ἄδοσαν ἄγλαλα δώρα.
535 ἐκ γενετῆς: πάντας γὰρ ἐπ᾽ ἀνθρώπους ἐκέκαστο
ὁλβῳ τε πλούτῳ τε, ἐφανασσε δὲ Μυρμιδόνεσσων,
καὶ μοι θυνήτῳ ἔόντι θεὰν ἑσθαν ἀκοίτων.
ἀλλ᾽ ἐπὶ καὶ τῷ ἢθηκε θεὸς κακῶν, ὅτι διὸ ὦ τι
παῖδων ἐν μεγάρωσι γονὴ γένετο κρειόντων,
540 ἀλλ᾽ ἐνα παῖδ᾽ ἔτεκεν παναώριον: οὐδὲ νῦ τὸν γε
γηράσκοντα κομίζων, ἐπεὶ μᾶλα τηλόθι πάρτης
ἡμαὶ ἐνὶ Τροίῃ, σὲ τα κήδων ἤδε σὰ τέκνα.
καὶ σὲ, γέρον, τὸ πρὶν μὲν ἀκούσων ὁλβὼν εἶναι·
ὅσσον Δέσβος ἄνω, Μάκαρος ἐδος, ἐντὸς ἐφέργει
545 καὶ Φρυγία καθύπερθε καὶ Ἐλλήσποντος ἀπείρων,
τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασί κεκασθαι.
αὐτὰρ ἐπεὶ τοι πήμα τῶδ᾽ ἡγαγον Οὐρανίων,
αἰεὶ τοῦ περὶ βάστυ μάχαι τ’ ἀνδροκτασίαι τε. ἀναχιεο, μηδ’ ἀλιαστὸν ὀδύρεο σὸν κατὰ θυμὸν.
550 οὐ γάρ τι πρήξεις ἀκακήμενος νῖος ἔχος, οὔδε μὴν ἀναστήσεις· πρῶς κεν κακὸν ἄλλο πάθησθα.”
τοῖ’ δ’ ἁμείβετε ἐπειτὰ γέρων Πρίαμος θεοφείδης·
“μή πώ μ’ ἐς θρόνον ἵζε, διοτρεφές, ὀφρα κεν “Εκτωρ
κείετ’ ἐνί κλισίησιν ἄκηδής· ἀλλὰ τάξιστα
555 λύσον, ἵνα ὀφθαλμοὶς φιδῶ· σὺ δὲ δέξαι ἄπονα
πολλὰ, τὰ τοῦ φέρομεν. σὺ δὲ τῶν’ ἀπόναιοι, καὶ ἔλθους
σῆν ἐς πατρίδα γαῖαν, ἑπεὶ με πρῶτον ἔσασας.”
[αὐτὸν τε ζώει καὶ ὅραν φάος ἦλιοιο.]
τὸν δ’ ἄρ’ ὑπάρχα μιδὼν προσέφη πόδας ὦκες ’Αχιλλεὺς·
560 “μηκέτι νῦν μ’ ἔρεθίζε, γέρον· νοεῖ δὲ καὶ αὐτὸς
’Εκτωρά τοῦ λύσαι, Διόθεν δὲ μοι ἀγγελος ἦθεν
μήτηρ, ἢ μ’ ἔτεκεν, θυγάτηρ ἁλίσιο γέροντος.
καὶ δὲ σὲ γυνώσκω, Πρίαμε, φρεσίν, οὔδε μὲ λήθεις,
ὅτι θεών τίς σ’ ἤγε θοᾶς ἐπὶ νῆας ’Αχαιῶν.
565 οὐ γάρ κε τλαΐς βροτῶς ἐλθέμεν, οὔδε μάλ’ ἡβῶν,
ἐς στρατόν· οὐ γάρ κεν φυλακὸς λάθοι, οὔδε κ’ ὄχιμα
ῥεία μετοχλίσσειε θυρῶν ἡμετερῶν.
τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
μὴ σε, γέρον, οὔδ’ αὐτὸν ἐνὶ κλισίῃς εάσῳ
570 καὶ ἱκέτην περ ἑόντα, Διὸς δ’ ἀλίτωμαι ἐφετμάς.”
ὡς ἔφατ’, ἐδείσευν δ’ ὁ γέρων καὶ ἐπείθετο μῦθῳ.
Πηλεῖδης δὲ δόμου λέων ὡς ἀλτὸ θύραζε,
οὐκ οἶος· ἄμα τῷ γε δύω θεράποντες ἐποντο,
ἡρως Αὐτομέδων ἦδ’ “Αλκιμος, οὐς ὅ ρα μάλιστα
575 τῇ ’Αχιλλεὺς ἑτάρων μετὰ Πάτροκλον γε θανόντα.
οὶ τόθ’ ὑπὸ ζυγόφων ἡμέρων ἱπποὺς ἤμιόνους τε,
ἐς δ’ ἁγγαῖν κήρυκα καλήτορα τοῖο γέρωντος,
καδ’ δ’ ἐπὶ δίφροι εἰςαν· ἐνυσσώτρου δ’ ἀπ’ ἀπήνης
حةν 'Εκτορής κεφαλής ἀπερείσι' ἀποινα. 580 καὶ δ' ἔλιπον δύο φάρε' ἐννητόν τε χιτώνα, ὁφρα νέκων πυκάσας δοῖα φοίκόνδε φέρεσθαι. δημιᾶς δ' ἐκκαλέσας λούσαι 'κέλετ' ἀμφί τ' ἀλέψαι, νόσφων ἀεράσας, ὡς μὴ Πρίμαμος ῥίδοι νῦν, μὴ δ' μὲν ἄχνυμενη κραδή Χόλον οὐ χερσάτω

585 παῖδα ριδών, 'Αχιλῆς δ' ὀρνθεία φίλων ἄτωρ, καὶ οἰ κατακτεῖνε, Διός δ' ἀλίτηται ἐφερμάς. τὸν δ' ἔπει οὖν δημαι λούσαν καὶ ἐχρισαν ἔλαιω, ἀμφί δὲ μιν φάρος καλὸν 'βάλον ἦδε χιτῶνα, αὐτός τὸν γ' 'Αχιλλέος λεχέων ἐπέθηκεν ἀείρας,

590 σῦν δ' ἔταροι ἤειραν ἐνεξητιν ἐν' ἀπήπην. ὁμωξέν τ' ἄρ' ἔπειτα, φίλων δ' ὀνόμην ἐτάιρον. "μὴ μοι, Πάτροκλε, οὐκδμανέμεν", αἰ κε πῦθηι εἰν Ἀιδός περ ἐὼν, ὅτι "Εκτορά διόν ἐλυσα πατρὶ φίλω, ἔπει οὖ μοι ἅρεικε 'δώκεν ἀποινα." 595 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσα ἰεροίκεν.

ἡ ῥα, καὶ ἐς κλισήν πάλιν ἦμε δίος 'Αχιλλέως, ἔζερο δ' ἐν κλισμῷ πολυαδάλω, ἑνθὲν ἀνέστη, τοῖχον τοῖ' ἐτέρου, ποτ' δὲ Πρίμαμον 'φάτο μῦθον. "νῦς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευς, 600 κεῖται δ' ἐν λεχέοσσ'. ἀμα δ' ἥνι φαινομένηφι ὀψει αὐτὸς ἄγων. νῦν δὲ μνησώμεθα δόρποι. καὶ γάρ τ' ἥκομοι Νιόβη ἐμνήσατο σῖτου, τῇ' περ δώδεκα παῖδες εἰν' μεγάρους ὄλοντο, ρέεσ' μὲν θυγατέρες, ρέες δ' νίες ἦβαντες.

605 τοὺς μὲν 'Απόλλων 'πέφνεν ἀπ' ἀργυρέοι βιοϊν χωόμενος Νιόβη, τὰς δ' 'Αρτέμις ἢπέαρα, οὔνεκ' ἀρα Λῃτοὶ 'μισάσκετο καλλιπαρῆς. 'φὴ δοῦ ὁ ἅρμεν, ἀδ' αὐτῇ ἑνενατο πολλοὺς. τὼ δ' ἄρα καὶ δοὶ ἐρ ἐν' ἀπὸ πάντας ὀλεσσάν.
610 οι μὲν ἄρ' ἐννήμαρ 'κέατ' ἐν φόνῳ, οὐδὲ τις ἦν κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων· τοὺς δ' ἄρα τῇ δεκάτῃ 'θάψαν θεοί Οὐρανίων. ή δ' ἄρα σίτου 'μνήσατ', ἔπει 'κάμε δάκρυν χέουσα. νῦν δὲ ποθ' ἐν πέτρησιν, ἐν οὐρεσιν οἰσπόλοισιν,

615 ἐν Σιπύλῳ, θι θανόν εἰμεναι εὖνας νυμφάων, αἵ τ' ἄμφ' 'Αχιλλεών ἔρρωσαντο, ἔνθα λίθος περ ἐνοῦσα θεῶν ἐκ κηδεῖα πέσσει. ἀλλ' ἄγε δὴ καὶ νῦι μεδώμεθα, δεὶ γεραῖε, σίτου. ἔπειτα κεν αὑτε φίλον κλαίοιςθα σὺ παῖδα

620 Φίλιον εἰσαγαγών· πολυδάκρυτος δὲ τοι ἐσται."

7, καὶ ἀναίξας ὅν ἄργυρον ἄκυσ 'Αχιλλεύς 'σφάξ'. ἔταροι δ' ἐδερόν τε καὶ ἄμφετον εὖ κατὰ κόσμον, 'μύστηλλόν τ' ἄρ' ἐπισταμένως 'πεῖραν τ' ὀβελοῖσιν, ἅπτησάν τε περιφραδέως, ἡμῦσαντο τε πάντα.

625 Αὐτομέδων δ' ἄρα σίτον ἐλῶν ἐπένειμε τραπέζῃ καλοῦσ᾽ ἐν κανέοισιν· ἀτὰρ κρέα' νείμεν 'Αχιλλεύς. οἱ δ' ἐπὶ δευείαθ' ἔτοιμα προκείμενα χείρας ἱάλλον.

αὐτάρ έπει πόσιος καὶ ἔδητος έξ' έρον εἴντο, ἡ τοι Ταρκονίδης Πρίαμος 'θαύμαζ' 'Αχιλῆα,

630 οἴσσος έγν οἴς τε· θεοῦσι γὰρ άντ' ἐφεσοίκει· αὐτάρ δ' Ταρκονίδην Πρίαμον 'θαύμαζεν 'Αχιλλεύς, εἰσοράων οἴμιν τ' ἁγαθὴν καὶ μῦθον ἄκουσιν. αὐτάρ έπει τάρπτησαν ἐς ἀλλήλους ὀράντες, τὸν πρότερον προσέφειτε γέρων Πρίαμος θεοφείδῆς·

635 " λέξον νῦν με τάχυστα, διοτρεφές, ὁφρα καὶ ήδη ὑπνῷ ὑπὸ γλυκερῷ ταρτώμεθα κοιμηθέντην· οὐ γὰρ πω 'μύσαν οἴσσε ὑπὸ βλεφάροις ἐμοίσσιν, ἐξ οὕ σηο' ὑπὸ χερσίν ἐμὸς πάϊς ὀλεσε θυμόν, ἀλλ' αἰεὶ στενάχω καὶ κηδεὰ μυρία πέσσω,

640 αὐλῆς ἐν χόρτοισι κυλιδόμενος κατὰ κόπτον.
νῦν δὴ καὶ σίτου 'πασάμην ἦδ' αἴθοπα ροῦνον
λαυκανὴς καθέκα· πάρος γε μὲν οὐ τι 'πεπάσμην.'

ἡ ρ', 'Αχιλλεὺς δ' ἐτάροισιν ἵδ' δμωὴ' ἐκελευσέν
δέμι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
645 πορφύρε' ἐμβαλέμεν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι τουλας καθύπερθε φέσασθαι.
αἰ δ' ἵσαν ἐκ μεγάροι δάος μετὰ χερσών ἔχονσαι,
ἀϊμα δ' ἂρ' ἐστόρεσαν δοὺς λέχε' ἐγκονέουσαι.

τὸν δ' ἐπικερεμέων προσέφη πόδας ὡκὺς 'Αχιλλεὺς.
650 "ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μῆ τις 'Αχιλλῆων
ἐνθὰ' ἐπέλθησιν βουληθόροι, οἳ τῇ μοι αἰεὶ
βουλάς βουλεύοντο παρῆμενοι, ἢ θέμοι ἐστίν.
τῶν εἰ τίς σε ἰδίοτο θοῇ διὰ νύκτα μέλαναν,
αὐτίκα κ' ἐκφείποι 'Αγαμέμνονο ποιμένι λαῶν,
655 καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένηται.
ἀλλ' ἄγε μοι τόδε ἱεπέ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερείζέμεν "Εκτορα διόν,
ὡς τῆς αὐτός τε μενω καὶ λαὸν ἐρύκω."

τὸν δ' ἡμείβετ' ἐπείτη γέρων Πρίαμος θεοφεῦς.
660 "εἰ μὲν δὴ μ' ἑθέλεις τελέσαι τάφον 'Εκτορὸν δίω,
ὅδε κέ μοι ρέζων, 'Αχιλλεύς, κεχαρισμένα θείας.
φοῦσθα γὰρ ὡς κατὰ ράστων βεβέλμεθα, τηλόθι δ' ύλη
[ἀξέμεν' ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.]
ἐνυήμαρ μὲν κέν γε ἐνι μεγάρῳ γοάομεν,
665 τῇ δεκατῇ δὲ κε θάπτομεν δαιμοντὸ τε λαὸς,
ἐνδεκατῇ δὲ κε τύμβον ἐπ' αὐτῷ ποησαμεν,
τῇ δὲ δωδεκάτῃ πολεμίζομεν, εἰ περ ἀνάγκη."

τὸν δ' αὐτέ προσέφειπε ποδάρκης δῖος 'Αχιλλεὺς.
"ἐσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις.
670 σχῆσο γὰρ πόλεμον τόσσον χρόνον, ὡσσον ἄνωγας."
ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέρουντος
έλλαβε δεξιερήν, μη πως δρείσει ἐνὶ θυμῷ.
tὼ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτῶθι 'κομὴσαντο,
κῆρυξ καὶ Πρίαμος, πυκνὰ φρεσὶ μὴδὲ ἔχοντες,
675 αὐτάρ 'Ἀχilléus ἦδε μυχῷ κλαπίσης ἐνπήκτον·
tὼ δὲ Βρισῆς παρελέξατο καλλιπάρρης.

ἀλλοι μὲν ῥᾳ θεοὶ τε καὶ ἀνέρες ἑποκορυσταῖ
ηὔδον πανύχιοι, μαλακῷ δεδημημένοι ὑπνῷ.
ἀλλ’ οὐχ 'Ερμηειαν ἐριούνοι ὑπνος ἐμαρπτεν,
680 ὀρμάνοντ’ ἀνὰ θυμὸν, ὅπως Πρίαμον βασιλῆα
νῆῳ ἐκτέμψειε, λαθῶν ἱεροὺς τυλαρωῦς.
ʼστῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μύθον ἐφειπεν·
“δ’ γέρων, οὐ νῦ τι σοὶ γε μελει κακὸν, οἰον ἐθ’ εὔδεις
ἀνδρᾶσιν ἐν δῇτοισιν, ἐπεί σ’ εἰασεν ᾧ Ἀχilléus.
685 καὶ νῦν μὲν φίλον νῦν ἠλύσαο, πολλὰ δ’ ἐδωκας·
σείο δὲ κε ζῷοι καὶ τρίς τόσα δοῖεν ἀποινα
παῖδες τοῖς μετόπισθε λελειμμένοι, αἰ κ’ 'Ἀγαμέμνων
γυνῇ σ’ Ἅτρεθῆς, γυνώσι δὲ πάντες ᾧ Ἀχαιοι.’
ὡς ἐφαι’, ἐδείσεν δ’ ὁ γέρων, κήρυκα δ’ ἀνίστη.
690 τοῖσιν δ’ 'Ερμεειας ᾧπος ἡμίονοισι με,
ῥύμφα δ’ ἄρ’ αὐτὸς ἐξανε κατὰ στρατὸν, οὐδὲ τοῖς ἔγνω.
ἀλλ’ ὅτε δὴ πόρον ἰξον ἐνρρεθέος ποταμοῖο
Ξάνθου δυνῆντος, δὲν ἀθάνατος ἱέκετο Ζεὺς,
ʼΕρμεειας μὲν ἐπείτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπον,
695 ἧς δὲ κροκόπεπλος ἐκίδανον πᾶσαν ἐπ’ αίαν,
οἱ δ’ ἐς φάττυ ἔλων οἰμωγῆ τε στοιναχῆ τε
ίππους, ἡμῖονοι δὲ νέκουν φέρουν. οὐδὲ τοῖς ἄλλοις
ἔγνω πρόσθ’ ανδρῶν καλλιζώνων τε γυναικῶν,
ἀλλ’ ἀρα Κασσάνδρη, μικέλη Χρυσῆ Ἀφροδίτη,
700 Πέργαμον εἰςαναβάσα φίλον πατέρ’ εἰσενόησεν
ἐσταότ’ ἐν δίφρω, κήρυκα τε φαστυβοήτην,
τον δ' ἂρ' ἐφ' ἡμιώνων 'φίδε κείμενον ἐν λεχέσσων.
'κώκυσέν τ' ἂρ' ἐπειτα 'γέγω νεὶ τε πάν κατὰ φάστυ·
"ἀψεθε, Τρόιες καὶ Τριφάδες, Ἐκτορ' ίόντες,
705 εἰ ποτε καὶ ζώοντι μάχης εκ νοστήσωντι
'χαίρετ', ἐπει μέγα χάρμα πόλης τε παντὶ τε δὴμω·"
ὅτι ἐφατ', οὔδε τις αὐτόθ' ἐν πτολεί 'λίπατ' ἀνήρ
οὐδὲ γυνὴ· πάντας γὰρ ἀνάοχετον ίκετο πένθος·
ἀγχι δὲ φοι ξυμβλήνυ τυλάων νεκρῶν ἀγοντι.
710 πρῶται τὸν γ' ἄλοχος τε φίλη καὶ πόνια μήτηρ
'τιλλέσθην, ἐφ' ἀμαξαν ἐντροχὺν αἴξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὅμιλος.
καὶ νῦ κε δὴ πρόπαι ἦμαρ ἐς ἥλιον καταδύντα
"Ἐκτορα δάκρυ χέοντες ὀδύρωντο πρὸ πυλῶν,
715 εἰ μὴ ἂρ' εκ δίφροιο γέρων λαοῦτι μετηύδα·
"ῥεῖστε μοι οὕρεσιν διελθέμεν'· αὐτὰρ ἐπείτα
ἀσεσθε κλαυθμοὶ, ἐπείς μ' ἀγάγωμι δόμυνδε·"
ὅτι ἐφαθ', οἴ δὲ διεστησαν καὶ ἐβεβαζαν ἄπτηνη.
οὐ δ' ἐπεὶ εἰσάγαγον κλαυτὰ δώματα, τὸν μὲν ἐπεῖτα
720 τρητοῦν' ἐν λεχέεσσο' ἔθεσαν, παρὰ δ' ἔσαν ἄοδοὺς
θρήνων ἐξάρχουσιν, οἱ τε στουνόσσαι ἄοδὴν
οὐ δὲν ἂρ' ἐθρήνουν, ἔπι δ' ἐστενάχοντο γυναῖκες.
τῆσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
"Ἐκτορος ἀνδροφόνοιο κάρη μετὰ χερσίν ἔχουσα·
725 "ἀνερ' ἄν' αἰώνων νέος ὦλεο, καῦ δὲ με χήρην
λείπεις ἐν μεγάρουι· πάϊς δ' ἔτι νήπιος αὐτῶς,
ὅτι 'τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι, οὐδὲς μ' ὄιω
ὑβῆν ξεσθαί· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
πέρσαται. ἦ γὰρ ὀλῶλας ἑπίσκοποι, ὃς τέ μιν αὐτὴν
730 'ῥυσκε', ἔχεσ δ' ἀλόχοις κεδύας καὶ νήπια τέκνα.
αἱ δ' τοι τάχα νυσίσων ὀχίσονται γλαφυρῇς,
καὶ μὲν ἐγὼ μετὰ τῆς· σὺ δ' αὖ, τέκος, ἥ ἐμοὶ αὐτῇ.
έψεια, ἐνθα κε φέργα ἀφεικέα φεργάζοιο,
ἀθλεύων πρὸ νάκτος ἀμειλίχου. ἡ τις Ἀχαίων
735 ρύψει χείρος ἐλών ἀπὸ πύργου, λυγρῶν ὅλεθρον,
χωόμενος, ὃ δὴ ποθ' ἀδελφεῖον ἐκτανεῖ Ἐκτωρ,
ἢ πατέρ' ἥ καὶ νῦν, ἐπεὶ μάλα πολλοὶ Ἀχαίων
Ἕκτορος ἐν παλάμῃσιν ὀδαξ ἐλον ἀστετον οὖδας.
οὐ γὰρ μείλιχος ἦσκε πατήρ τεὸς ἐν δαί λυγρῆ.
740 τῷ καὶ μὲν λαοὶ μὲν ὀδύρονται κατὰ φάστιν,
ἀρητῶν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
Ἑκτωρ. ἐμοὶ δὲ μάλιστα λελείψεται ἀλγεα λυγρᾶ.
οὐ γὰρ μοι θυμῆσκων λεχέων ἐκ χείρας ὀρέξας,
οὐδὲ τί μοι 'φεῖπες πυκνὸν ρέποσ, οὐ τὲ κεν αἰεὶ
745 μεμήκην νύκτας τε καὶ ἡματα δάκρυν χέουσα.
"ὡς ἐφατο κλαίουσ', ἐπὶ δ' ἐστενάχοντο γυναῖκες.
τῆσιν δ' αὖ Φεκάβη ἄδινοι' ἐξήρχε γόοο.
"Ἑκτωρ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,
ἡ μὲν καὶ ζωὸς περ ἔων φίλοις ἤσθα θεοῖσιν.
750 σεῖο δ' ἄρ' οἷ 'κῆδουτο καὶ εὖ θανάτοιο περ αὐτὴ.
ἀλλοὺς μὲν γὰρ παῖδας ἐμοὺς πόδας ὁκὺς Ἀχιλλεὺς
'πέρνασχ', ὅν τω' ἔλεσκε, πέρην ἄλος ἀτρυγέτου,
ἐς Ξάμων ἐς τ' Ἰμβρον καὶ Δήμων ἀμιχθαλόσεσαν·
σοὶ δ' ἐπεί ἐξέλετο ψυχήν ταναϊκῆι χαλκῷ,
755 πόλι' ἐρρυστάζεσσεν ἔφοι περὶ σῆμ' ἐτάρου
Πατρόκλου, τὸν ἔπεφυες· ἀνέστησεν δὲ μιν σώθ' ἃς·
νῦν δὲ μ' ἐφεροτίς καὶ πρόσφατος ἐν μεγάρουσι
κεῖται, τῷ ἁμέλοις, ὅν τ' ἀργυρότοξος Ἀπόλλω
ῥοῦσ' ἀγανοῦσι βέλεσιν ἐποιχόμενος κατέπεφεν.
760 ὡς ἐφατο κλαίουσα, γόον δ' ἀλίαστον ὀρίων.
τῆσι δ' ἐπειθ' Ἑλένη τριτάτη ἐξήρχε γόοο.
"Ἑκτωρ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοφείδής,
ος μ’ ἄγαγε Τροίηνδ’ — ὡς πρὶν ὀφελλον ὀλέσθαι.— 765 ἡδη γὰρ νῦν μοι τὸδ’ ἐφεικοστὸν φέτος ἐστίν,
εξ οὖ κεῖθεν ἔβην καὶ ἐμὴς ἀπελήλυθα πάτρης·
ἀλλ’ οὐ τω σε’ ἀκοῦσα κακὸν φέτος οὐδ’ ἀσύφηλον.
ἀλλ’ εἰ τὸς με καὶ ἄλλος ἐνὶ μεγάρουσιν ἐνίπποι
daέρων ἦ γαλῶν ἡ εἰνατέρων ἐντέπτων,
770 ἡ ἡκυρῆ, — ἡκυρὸς δὲ πατὴρ ὡς ἤπιος αἰεὶ —
ἀλλὰ σὺ τὸν γε φέπεσοι παραιφάμενοι κατέρυκες
σῆ τ’ ἀγανοφροσύνη καὶ σοῦ τ’ ἀγανοῆσι φέπεσον.
τῷ σε’ θ’ ἁμα κλαίω καὶ ἐμ’ ἀμμορον ἀχυμενή κήρ·
οὐ γὰρ τίς μοι ἢτ’ ἄλλος ἐνὶ Τροῖῃ εὐρείῃ.
775 ἦπιος οὐδὲ φίλος, πάντες δὲ με πεφρίκασως.”
ὡς ἐφατο κλαίουσ’, ἐπὶ δ’ ἐστενε δῆμος ἀπείρων.
λαοῖσιν δ’ ὁ γέρων Πρίαμος μετὰ μύθον ἐφειπεν·
“ἄξετε νῦν, Τρωῆς, ξύλα φάστυδε, μηδὲ τι θυμὸ
δειότητ’ Ἀργεών πυκνῶν λόχων· ἡ γὰρ Ἀχιλλέως
780 πέμπων μ’ ὡδ’ ἐπέτελλε μελανών ἀπὸ νηῶν,
μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλη ἱώσ.”
ὡς ἐφαθ’, οἳ δ’ ὑπ’ ἀμάξησιν βόας ἡμώνοις τε
ζεύγνυσαν, αἴλα δ’ ἐπείτα πρὸ δάστεος ἱγιεροθυτο.
ἐννήμαρ μὲν τοῖ γε ἀγίνεον ἄσπετον ὑλὴν·
785 ἀλλ’ ὅτε δὴ δεκάτη ἐφανή φαεσίμβροτος ἱώς,
καὶ τὸτ’ ἀρ’ ἐξεφερον θρασύν Ἐκτορα δάκρυ χέοντες,
ἐν δὲ πυρὶ ὑπάτῃ νεκρὸν ἥθεσαν, ἐν δ’ ἐβαλον πῦρ.
ἡμος δ’ ἥριγενεια ἡφάνη ῥοδοδάκτυλον Ἡώς,
τῆμος ἀρ’ ἀμφί πυρῆν κλυτοῦ Ἐκτορος ἱγιετο λαὸς.
790 αὐτάρ ἐπεί β’ ἱγερθεν ὁμηγερέες τ’ ἐγένοντο,
πρῶτον μὲν κατὰ πυρκαΐην σβέσαν αἴθοπο φοίνῳ
πᾶσαν, ὅποσσον ἐπέσχε πυρὸς μένος· αὐτάρ ἐπείτα
ὅστεα λεύκ’ ἐλέγοντο κασίγνητοι θ’ ἔταροι τε
μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρηῶν.
καὶ τὰ γε χρυσεῖν ἐς λάρνακα ἢθηκαν ἐλόντες,
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν.
αἷμα δὴ ἄρ’ ἐς κοῖλην κάπετον θέσαν, αὐτὰρ ὑπερθεν
πυκνοῖσιν λάέσσι κατεστόρεσαν μεγάλοισιν.
ῥύμφα δὲ σῆμ’ ἔχεαν· περὶ δὲ σκοποί ἦτο πάντη,
μὴ πρὶν ἐφορμηθεῖσιν ἑυκημίδες Ἀχαιοί.
χεύαντες δὲ τὸ σῆμα πάλιν ’κίον· αὐτὰρ ἐπειτα
ἐν συναγειρόμενοι ’δαίννυτ’ ἑρικυδέα δαίτα
dῶμασιν ἐν Πριὰμῳ διοτρεφέος βασιλῆς.
ὡς οἱ ἄμφιεπον τάφον Ἑκτορὸς ἱπποδάμου.
THE DIALECT OF HOMER.

1. The earliest home of Greek song was on the slopes of Mt. Olympus in Thessaly. There the priests of the Muses formed a guild of bards, called Thracians, who sang of the Olympian Muses and of Dionysus.

Later on a band of these Thracian bards emigrated to Boeotia, where they settled in the Vale of the Muses on the southeastern slopes of Mt. Helicon; there they sang of the Olympian and the Heliconian Muses and of Dionysus.

In their ballads they used a dactylic tripody $\infty \infty \infty$.

This school of earliest priestly song flourished at the beginning of the second thousand years before Christ. As its representatives we may mention the names of the wholly mythical bards Orpheus, Musaeus, Eumolpus, Thamyris.

2. The events which formed the historical basis of the Iliad of Homer took place in the second half of the second thousand years before Christ. But long before these events occurred Aeolic colonists had emigrated from the region of Mt. Olympus and Mt. Helicon (i.e., from Thessaly and Boeotia) to the northwestern seaboard of Asia Minor and the islands adjacent thereto. These colonists took with them the old ballads sung by the Thracian bards on Mt. Olympus and Mt. Helicon; they took with them the love of song and the ability to sing. In their new home they lived in constant warfare with the people whom they had displaced. Therefore they sang, not of the Muses, but of war and of heroes. For this heroic song the dactylic tripody of their old sacred ballads was unsuitable. They therefore united two dactylic tripodies into one verse, the dactylic or heroic hexameter, which was of majestic length and swing, and well adapted for song in honor of heroes.
3. The Aeolic colonists who settled in Asia Minor were followed by Ionic colonists, who also fixed their new abodes on the western seaboard of Asia Minor and on the adjacent islands, but south of Aeolia. As time went on, the Ionians became the political and intellectual superiors of the Aeolians, whose ballads they adopted and adapted to their own use. It was in the region where Aeolia abutted on Ionia that the Iliad was composed about 850 B.C.

4. The Iliad was not composed in its entirety at one time; it grew gradually. Finally, on the confines of Aeolia and Ionia, or on an island adjacent thereto, there arose a great poet, named Homer, who made free use of the old heroic ballads in creating the kernel of the Iliad, *i.e.*, he created the story of the Wrath of Achilles; he sang of the beginning of the Wrath, the consequences of the Wrath to the Achaeans, the abandonment of the Wrath and its results. This original Iliad was a unit: it had a beginning, a middle, and an end. Later on Homer himself inserted other ballads, other episodes, in this original Iliad. After his death further additions were made by other great and skillful, but unknown, poets. These additions were not merely short interpolations, but whole ballads, such as the Dolonia, *i.e.*, the tenth Book.

5. The Iliad was composed long before the invention of writing. The poem was carried in the memory and was transmitted by word of mouth, first by Homer, and then by his successors, a guild of singers, called Homerids, who regarded the trust as a heritage too sacred to be tampered with lightly, and so they handed it down practically unchanged until the time when it was finally committed to writing after the invention of the alphabet, or rather after its introduction into Greece. Books were in existence at least one hundred years before Pisistratus (560–527) ordered the poems of Homer to be edited; *i.e.*, the Iliad was committed to writing not later than 660 B.C., and it had reached its present shape and extent not later than 760 B.C.

6. When the Iliad was composed, the Greek language was still in the latter part of the formative period; it had not yet crystallized into a fixed form. The body of the poem is written in the old Ionic dialect, but mixed with it are numerous older forms and formations, such as genitives in -ως, -ων, instrumental in -φι, infinitives in -μεναι, etc. All of these things point to Aeolia and in part to Thessaly; they came into the poem from old, non-Ionic ballads.
7. The Ionic alphabet of twenty-four letters, i.e., the Greek alphabet as we know it, was not in official use at Athens until 403 B.C.; consequently the division of the Iliad into twenty-four books (due merely to the fact that the new alphabet had twenty-four letters) was not made until after 403 B.C. This division was made, for purposes of convenience in consulting the poem, by the scholars who busied themselves with the study of the Homeric poems at the court of the Ptolemies at Alexandria in Egypt (300–146 B.C.).

8. The Phoenician alphabet, which was first introduced into Greece, consisted of the following twenty-two letters: А В Г Δ Ε Φ Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ. But the alphabet used in Athens prior to 403 B.C. consisted of the following twenty-two letters: А В Г Δ Ε Φ Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ. In this latter alphabet Ε was the symbol for both Е and H, as well as for ЕΙ when it resulted from compensative lengthening or from contraction; O was the symbol for both O and Ω, as well as for ΟΥ when it resulted from compensative lengthening or from contraction. The symbol Η was not a vowel, but the rough breathing. For the sound of Ξ they had to write ΞΞ; for the sound of Ψ they had to write ΨΞ. The Iliad was handed down in this alphabet for more than three centuries, and when the poem was transferred from it to the new Ionic alphabet numerous errors crept into the text. For instance, the old alphabet wrote ΗΕΟΣ = Ἑος (Attic ἔως), ΤΕΟΣ = τῆος (Attic τέως), and yet ἔως and τέως always appear in the text by a mistake of the transcriber. Again ТΡΟΙΕ of the old alphabet might become ТΡΟΙη, ТΡΟΙη, and possibly ТΡΟΙη, ТΡΟΙη, ТΡΟΙη, ТΡΟΙη in the new alphabet, thus giving rise to a number of errors. Again the endings of verbs, -ΕΙΣ and -ΕΙ, might be transferred into -ης, -η, or into -εις, -ει; -ΕΣΘΩΝ, -ΕΣΘΕ into -σθην, -σθη, or into -σθην, -σθη; -ΟΞΙ, -ΟΝΤΑΙ into -ώσι, -ώνται, or into -οντι, -ονται; -ΕΤΑΙ into -ηται or -εται; -ΟΜΕΝ into -ομεν or -ομεν. These facts gave rise to many errors in verbal forms, leading, e.g., to confusion between the indicative and subjunctive (present and future indicative confused with the present and aorist subjunctive) and in other ways.

9. When the Iliad was composed the ς, called Vau from its sound (that of v or w) and double Gamma or Digamma from its form (ς), was a living, spoken sound, but it had practically disappeared from the spoken language when the Iliad was committed to writing in the old alphabet.
It was probably never written, even in the oldest manuscripts. The ancient scholars themselves were not aware of the great rôle played by the initial $f$ in Homeric verse. This rôle was discovered by Richard Bentley (1662–1742). The meter shows that its traces cannot be denied:

\[ \text{αιδούς τὲ μοὶ ἔσσι, φίλε ἐκουρᾶ, δεινός τε (Ι 172).} \]

"Reverend art thou to me and dread, dear father of my lord."

\[ \text{ἐξαπάφωσο ἐπεσσεῖ. φάλις δὲ οὖ, ἀλλὰ φεκηλος | ἐπερτώ (Ι 376).} \]

("never again shall he) beguile me with speech — let this suffice him. Let him begone in peace."

Sometimes the $f$ is still actually visible, because vocalized into $v$; for instance, in $\text{ἀφερναν = ἀφερναν (Α 459)}$ the assimilated form of $\text{ἀφερναν}$, the aor. ind. 3d pers. plur. of $\text{ἀφερῶ}$ ($\text{bend back}$); in $\text{ἐφαδε}$, the assimilated form of $\text{ἐφαδε}$, aor. ind. 3d pers. sing. of $\text{φανάω}$ ($\sqrt{σφάδ}, \text{please}$); in $\text{ἀνώπας (wrest away) = ἀνοφρᾶς (Α 356)}$. Indeed $\text{at, ef, of}$ were pronounced much the same as $\text{au, eu, ov}$ (compare Modern Greek).

But often the $f$ became wholly invisible. The forms $\text{fe}$ and $\text{fou}$ of the pronoun of the third person when elided became $\prime f$, and thus a passage is marred in various ways when the $f$ is not printed. For instance, read this passage:

\[ \text{τοῖον γὰρ οὗτος ποῦπόν ὑπάσσομεν Ἀργεῖφόντην,} \]
\[ \text{ὅσ φ' ἂξει, ἥδε κεῖν ἄγων Ἀχιλής πελάσης.} \]
\[ \text{αὐτὰρ ἐπεί φ' ἀγάργων ἐσώ κλώσην Ἀχιλής, etc. (Ο 153 f.).} \]

"such guide will we give unto him, even the slayer of Argus, who shall lead him until his leading bring him to Achilles. And when he shall have led him within the hut of Achilles,” etc.

The $f$ is inserted in this edition whenever it can be proved by the meter or by other considerations that the first letter of a stem was the $f$; it is therefore inserted in compound words, and after the augment and reduplication. But in Homer some words which did originally have an initial $f$ have already begun to lose it; their $f$ is obsolescent. In still other words initial $f$ is already obsolete in Homer. Again, meter abandons us when we come to the question of the $f$ in the interior of words (like $\Delta fοs$, $βασιλήfοs$, $κλέfοs$), though it was probably pronounced. But in this edition obsolescent or vanishing $f$, already obsolete $f$, and $f$ in the interior of words have not been inserted in the text.
THE DIALECT OF HOMER.

10. Initial ο has disappeared from some words in the Homeric poems, although the ο was spoken when the poems were composed. So Homer spoke A 532–3 thus:

εσ σαλα σαλτο βαθειαν απ' αιγληντος Ωλυμπων,
Ζενις δε σεφων προς δωμα.

The poems have both σως and ος. An initial y (yod) in Homer cannot be proved.

METER.

11. The ancient Greeks accompanied their song or recitation with a kind of dance, and therefore they divided their verses into feet (or steps, corresponding to musical bars), of which each verse has a fixed number. The Iliad is written in the dactylic hexameter (ἢμετρος, from ἐξυ μετρον), also called the heroic hexameter, because it was used in singing of the deeds and fate of heroes.

12. The hexameter consists of six feet, each of which has four morae. A mora is the time necessary for the pronunciation of a short syllable; a long syllable, therefore, has two morae. The feet are either dactyls (≤ ο ο) or spondees (≤ -). The last or sixth foot of the hexameter is always dissyllabic, and is usually a spondee, but as the last syllable is a syllaba ancepts (i.e. one of unfixed, wavering time value), it may in actuality be a trochee (≤ ο).

13. The long syllable of the dactyl, or the first long syllable of the spondee, carries the ictus or stress of voice. This syllable is called the arsis. The two short syllables of the dactyl, or the second long syllable of the spondee, is called the thesis. To-day these terms have a meaning exactly the reverse of that which prevailed in antiquity. In the dance which accompanied the recitation one foot was placed on the ground as the stressed syllable was uttered, hence the name δείσις; the ancients called the rest of the foot ἀπος because the singer's other foot was lifted during the utterance of the syllable or syllables which composed this part of the foot.

14. The scheme of the dactylic hexameter is:

≤ ο ο ≤ ο ο ≤ ο ο ≤ ο

Verses with five consecutive dactyls are comparatively rare, and are always used with a purpose; namely, to depict the rapid movement of an action or mental excitement.
So the gallop of a horse is depicted in —
\[ \text{ὅμπα ἔποιησεν μετὰ ἐν ἑκάτερον καὶ νόμον ἔπεισεν (Ζ 511);} \]
the rapid bounces of a rolling rock are depicted by —
\[ \text{ἀνείπτο πέτατα πέτανες καὶ λάκνυσεν λαοὶ ἀναιδεύσε} \]
the mental excitement of Odysseus is depicted by —
\[ \text{Θερσίτης ἀκριβῶς ἔγαγεν ἀγοράς ἔσχεν, μεν ἐθελέως ἐποτισεν.} \]
\[ \text{oὐ γὰρ ἐγὼ σεῖον ἐπὶ ἐξέρχετο ἔμοι ἄργον ἄλλον ἐρυμναῖς. ἄμουτος ἀντίδοτος ἔποτε Φίλον ἡλθον (Β 246 ff.).} \]

15. A hexameter with a spondee in the fifth foot is called a spondaic verse. Later poets disliked a spondaic verse, but Homer did not avoid it. He even has seven verses consisting wholly of spondees; e.g. —
\[ \text{σείρην ὥσπερ πλεκτὰ τὴν ἄντων} \]
The spondaic verse is usually closed by a word of four syllables, often by one of three syllables, but never by one of two syllables: —
\[ \text{οὖνεκα τὸν Χρῆμα σην ἔπειε εἰς ἅμασεν ἀρνητήρα (A 11).} \]
The spondaic verse paints in sound values either slow, deliberate movement of the action, or an action of solemn, awesome import, or else anxiety of mind.

16. Pauses. — In reciting a poem it is natural to make a slight pause somewhere about the middle of the verse, which thereby falls into two halves. The pause is always made at the end of a word. When the end of the word coincides with the end of a foot, the pause is called Diaeresis (διαρέσεις, from διαρέω, split, divide into two parts). A series of such verses would be monotonous.

The most common diaeresis is that after the fourth foot. It is called the Bucolic Diaeresis, because it was used regularly by the poets who wrote herdsmen’s songs (τὰ βουκολικά). It follows the fourth dactyl, i.e., the fourth foot is always a dactyl when the bucolic diaeresis is used:
\[ \text{ἡ δὲ ἄφέκονσαι ἀμα τωσι γυνὴ} \]

17. Caesura. — Usually the pause falls, not at the end of a foot, but inside the foot, which is thus divided into two equal or unequal parts. Such a pause is called Caesura (from caedo, cut = Greek τομή, a cut-
THE DIALECT OF HOMER.

*ting), because the foot is cut in two. The caesura gives liveliness and buoyancy to the verse, because the second half is thereby contrasted with the first half, or in other words the first half of the verse is dactylic (ι ι ω), while the second half is anapaestic (ι ι ι) in character.

18. The caesura usually falls in the third foot, either after the first short syllable of the third thesis, in which case it is called the *Feminine Caesura*, or the *Caesura after the Third Trochee*:

\[\text{λυσόμενος τε θυγατρα || φέρων τ' ἀπερείσι' ἄπονα} \] (A 13)

or the caesura falls after the arsis of the third foot, in which case it is called the *Masculine Caesura*, or the *Penthemimeral (πενθημιμερής) Caesura*, i.e., the caesura after the fifth half foot, or the caesura after the arsis of the third foot:

\[\text{μην' ἀπε, θελ, || Πηλικάδω, Ἀχιλλός (A 1).} \]

19. Sometimes the caesura falls after the arsis of the fourth foot, in which case it is called the *Hepthemimeral (ἐφθημερής) Caesura*, i.e., the caesura after the seventh half-foot, or the caesura after the arsis of the fourth foot:

\[\text{ὁς κε θεοῦσ' ἐπιπέθηται, || μάλα τ' ἐκλυνον αὐτοῦ (A 218).} \]

The hepthemimeral caesura is usually found in combination with the *Trithemimeral (τριθμερής) Caesura*, i.e., the caesura after the second half foot, or the caesura after the arsis of the second foot:

\[\text{'Ατρείδης || τε φάναξ ἀνδρῶν || καὶ δίος Ἀχιλλεύς (A 7).} \]

VOWELS AND DIPHTHONGS.

20. Attic short ă is short ā in Homer. Long ā arising from compensative lengthening (μοῦσας for μούσαν, γίγας for γίγαντς) is long in Homer when it is long in Attic.

21. Attic long ā after a vowel or ρ appears in Homer as η: ἐμίηνα (Attic ἐμίανα), ἀγῷρ (Attic ἀγόρα).

22. E often appears as ει: χρύσεως (Attic χρύσεος), but sometimes as η: ἦγυ (Attic ἥδν).

23. O often appears as ου: μοῦνος (Attic μοῦνος); sometimes as αι: ἡγγοίησε (Attic ἡγγόησε); sometimes as ω: Διώνυσος (Attic Διώνυσος).

24. In the subjunctive where Attic has η the original E often appears: πειρήστει (Attic πειρήστει); so for Attic ω the original ω
often appears: ἐγείρομεν (Attic ἐγείρωμεν). The thematic vowel of the indicative and subjunctive was alike in appearance, substance, and origin, and there was no subsequent shortening of the vowel in the subjunctive.

25. ε is sometimes added before or after η: ζηκε (Attic θηκε), ηέλιος (Attic ηέλιως); sometimes also before ε: ἠεδνα (ἠεδνα = ἡδνα).

26. Contraction, especially the contraction of ε with a following vowel or diphthong, is avoided in Homer, where the original uncontracted form is regular: αἰρέται (not αἱρεῖται), πειράται (not πειρᾶται).

27. Where εω is contracted the resulting diphthong is ευ not ου: θάμβεως (not θάμβους), βάλλεω (not βάλλου).

28. Contraction is sometimes found in Homer where Attic retains the uncontracted form: ἰρός (Attic ἰερός).

29. Synizesis (συνίζησις, a shrinking together in pronunciation of two vowels) often takes the place of contraction. The first vowel is usually ε. The most common synizesis is that of εω and εω: θεοειδέα (Γ 27). The two syllables, thus united into one by synizesis, often belong to two words: δή αδ (δ’ αδ) (Α 540).

30. Crasis (κράσις, a blending of two vowels into one) is only a kind of synizesis made visible to the eye. It is rare in Homer: τοῦνεκα (Α 291 = τοῦ ἐνεκα), οὐνεκα (Α 111 = οὐ ἐνεκα), ἀριστος (Ο 384 = ἀριστος), χρμεῖς (Β 238 = καὶ χρμεῖς).

31. Apocope (ἀποκόπη) is a cutting off of the final short syllable of the three prepositions ἀνά, κατά, παρά, and that of the particle ἀρα: ἀν σκηπτρω (Α 15), πάρ ξίφεος (Γ 272), κάδ δέ (Β 160).

32. Assimilation. —After apocope has taken place the ν of ἀνά passes into γ before κ, γ, χ: ἀγκρεμάσσα (for ἀνακρεμάσσα). ν before π, β, φ passes into μ: ἀμ πεδίον (for ἀνά πεδίον). ν before φ, λ, μ is assimilated: ἀφέρυσαν (Α 459 = ἀναφέρυσαν; ἀναφέρυσαν); ἀλλήσεκεν (for ἀναλήσεκεν); ἀμμικας (for ἀναμικας). After apocope has taken place the τ of κατά is always assimilated to the following consonant: καδ δε (Β 160 = κατα δε), κάττεσον (Α 593 = κάττεσον for κατέτεσον), κακκεῖοντες (Α 606 = κατακκεῖοντες).

33. Aphaeresis (ἀφαερέσις, a taking away) is the omission of the initial short syllable of a word, especially the syllabic augment of verbs: τειχε (Α 4, for Πειχε). By aphaeresis ἀρα appears as ρα and β’.

34. Syncope (συνκοπή, a cutting short) is the abridgment of a word by the ejection of a short vowel inside the word: τέπε for τ’ ποτε.
35. **Hiatus** (an opening, referring to the keeping of the mouth open in pronouncing two consecutive vowels) occurs when the final syllable of a word ending in a vowel is not elided before the initial vowel of the following word. Homer permits hiatus in the following cases:

(a) In the feminine caesura:

\[ \text{ἐλλ' ἀκέωνσα κάθησο, ἔμφωδ' ἐπιπείθεο μῦθη (A 565).} \]

(b) Before a pause in the sense:

\[ \text{Σμυνθεῦ· ἐλ' ποτὲ τοι χαριέντ' ἐπὶ νηῦν ἔρεσα (A 39).} \]

(c) In the bucolic diaeresis:

\[ \text{ἀλλ' ὅ γε μερρημέριζε κατὰ φρένα ὡς Ἀχιλῆ (B 3).} \]

(d) After a diphthong or long vowel, which thereby loses a part of its length:

\[ \text{οὗ τί μοι ἄτιτθ' ἐσσο' θεοί νῦ μοι ἄτιτθ' ἔσσι (Γ 164).} \]

(e) When the final diphthong or long vowel of a word is in the arsis:

\[ \text{ἡμετέρῳ ἐν ροκῷ ἐν Ἀργεῖ, τηλῷ πάρῃς (A 30).} \]

(f) When \( \text{ἡ (or)} \) is followed by a vowel:

\[ \text{ἡ μῦν δηθύνων' ἡ ἵστερον ἄτρις ἱόντα (A 27).} \]

\[ \text{ἢ Ἀθανάσις ἡ δῶς Ὀδυσσεύς (A 145).} \]

(g) When a vowel still remains after the elision of the final vowel of the word:

\[ \text{οὐλομένην, ἡ μυρῆ Ἀχιλῶ' ἀλγε' ἐθηκε (A 2).} \]

(h) After \( i \) and \( u \):

\[ \text{Ἀτρέθης Μενέλαιος ἐλ' ἐγχεῖ ἐξυόντι (E 50).} \]

\[ \text{τῶς δὲ σὺ ἐσσι, φερίστε, καταβητῶν ἀνθρώπων (Z 123).} \]

(i) After prepositions in composition:

\[ \text{ἐπὶ σφόμαι, καταίσχεται, ἀποαίρεο.} \]

(j) Where initial \( f \) or \( σ \) has disappeared:

\[ \text{ἡρώων, αὐτῶι δὲ λεξίωσα τείχε κύνεσσι (A 4).} \]

\[ \text{ὑφανοῦν ἐπὶ δὲ ἴθκε θεὰ λευκώλενος Ἡρῆ (A 195).} \]

\[ \text{ἐν στήθεσσι (σ') ἐφο'σι. ὅδε φράσαι εἰ με σαώσεις (A 83).} \]

(k) In the case of concurrent vowels in successive syllables of the same word, see 26.

(l) Inadmissible hiatus occurs often, but it is always a metrical blemish.
36. Elision (elisio, a cutting off or suppression of a final vowel before an initial vowel of the following word) prevented hiatus, and is very common in Homer. It occurs: —
(a) in words which end in ἀ, ε, ο;
(b) in the termination i, though never in περ, τι, τι, ὅτι;
(c) in the final diphthong -ωι of the verbal endings -μαι, -(σ)αυ, -ται, -νται, -μεναι, -σθαι;
(d) in the -οι of μοι, σοι, τοι, φοι.
(e) In elision oxytone prepositions and conjunctions lose their accent: κατά = κατ'; other words throw the accent back; κακά = κάκ'

37. A diphthong or long vowel which is followed by another vowel is shortened in the thesis: —
διογένης Πηλίος νιός, πόδας ὁκὺς Ἀχιλλεύς (A 489).
αἰθαλόεν, πρήσω δὲ πυρὸς δηῖοι θύρετα (B 415).

LENGTH BY POSITION.

38. A syllable whose vowel is short becomes long by position: —
(a) when the short vowel is followed by a double consonant (ζ, ζ, ψ), or by two or three consonants. The two consonants may belong to the same word: —
 Ἡρώως, αὐτὸν ὀς γαλαρία τεύχε κύνεσοι (A 4).
(b) when a short vowel (usually in the arsis), followed by a consonant, forms the final syllable of a word, while the following word begins with a consonant: —
 τοῦσιν ἀνιστάμενος μετέφη πόδας ὁκὺς Ἀχιλλεύς (A 58).
(c) when the short vowel forms the final syllable of a word and is followed by a word beginning with a double consonant or with two or three consonants: —
 ἐννήμαρ μὲν ἁνα στρατόν ὥχετο κῆλα θεοῦ (A 53).
The three rules are illustrated in: —
 Εύνθου διηένντος, ὁ γάνατός, 'τέκετο Ζεὺς (Ξ 434).

39. A mute followed by a liquid
(a) makes the preceding vowel long by position when in the arsis: —
λυκόμενος τε θύγατρα φέρων τ’ ἀπερείστι ἀπωνα (A 13).
καὶ μὲν φωνήσας ἱπεῖα πτερόεντα προσηῦδα (A 201).
THE DIALECT OF HOMER.

(δ) But a short vowel in the thesis remains short before a mute followed by λ or ρ: —

(λ) ἐλκεὶ ἐπὶ θεοὶ μεμαίωσ ὡς τῇ λίσ, ἐκ δ' ἄρα χειρός (Δ 239).
(μ) αἰεὶ ἡ μαλακώσι καὶ αἱμυλίωσι σεπεσσο (α 56).
(ν) ἀληθ' ἐπὶ νευρη κατεκόσμεν πηκρών διοτόν (Δ 118).
(ρ) μάστον δ' μοι δεξίον, δ' δ' χρότος ἀμφιβαλέσθω (Ι 178).
(φ) πατρὶ φιλῷ ἐπορον: δ' δ' ἄρα ρμ' παιδ' ὄπασον (Ρ 196).

40. Initial λ, μ, ν, ρ, φ, σ make the preceding final short syllable long by position when that short vowel is in the arsis: —

(λ) ἐλκεὶ ἐπὶ θεοὶ μεμαίωσ ὡς τῇ λίσ, ἐκ δ' ἄρα χειρός (Δ 239).
(μ) αἰεὶ ἡ μαλακώσι καὶ αἱμυλίωσι σεπεσσο (α 56).
(ν) ἀληθ' ἐπὶ νευρη κατεκόσμεν πηκρών διοτόν (Δ 118).
(ρ) μάστον δ' μοι δεξίον, δ' δ' χρότος ἀμφιβαλέσθω (Ι 178).
(φ) πατρὶ φιλῷ ἐπορον: δ' δ' ἄρα ρμ' παιδ' ὄπασον (Ρ 196).

41. λ, μ, ν, ρ, φ, σ make length by position even when preceded by the augment and in compound words. In these cases they are usually written double in our text: (λ) ἐλκεὶ ἐπὶ θεοὶ μεμαίωσ ὡς τῇ λίσ, ἐκ δ' ἄρα χειρός (Δ 239).
(μ) αἰεὶ ἡ μαλακώσι καὶ αἱμυλίωσι σεπεσσο (α 56).
(ν) ἀληθ' ἐπὶ νευρη κατεκόσμεν πηκρών διοτόν (Δ 118).
(ρ) μάστον δ' μοι δεξίον, δ' δ' χρότος ἀμφιβαλέσθω (Ι 178).
(φ) πατρὶ φιλῷ ἐπορον: δ' δ' ἄρα ρμ' παιδ' ὄπασον (Ρ 196).

(a) In many words a consonant (usually λ or σ) may be double (λλ, σσ) or single (λ, σ), according as the meter demands a long or short syllable before it: 'Ὀδυσσείς, Ὄδυσσείς; Ἀχιλλεύς, Ἀχιλλεύς; καλέσσατο, καλέσατο.

42. A short final syllable is long by position when it stands in the arsis before a caesura or punctuation mark: —

μήτε σύ γ' Ἀρμά || τῇ γε σεπεσσί, μήτε τῷ ἄλλῳ (Ε 827).
'Ιδαῖος: δ' δ' ἄρ' ἠλθε καὶ ἀγγελίην ἀπέκειεν (Η 416).

43. In some words a, ι, υ are treated as long if in the arsis, but as short if in the thesis: —

στέμμα τ' ἔχων ἐνι χεροὶ μεμαίωσ Ἄπολλωνος (Α 14).
ἐς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλυε Φοίβος Ἄπολλων (Α 43).

44. By poetic license the third short syllable of five successive short syllables is treated as long in the arsis: —

ἐς δ' οἶχα φλόγεϊ̄ πτοι θησετο, λάξετο δ' ἔχως (Ε 745).

45. By poetic license the first syllable of words whose first three syl-
lables are short is treated as long: ἀθάνατος, ἀκάματος, θυγατέρος, ἀπονε-ςθαι, διναμένου.

46. By poetic license a short syllable between two long syllables is treated as long: —
   ἡμιοντάριν θαχ' ἀν ποτε θυμὼν ὀλέσσῃ (A 205).

47. A verse is often introduced by a short syllable: —
   διὰ μὲν ἀσπίδας ἥλθε φαεινής ὁβριμον ἔγχος (Γ 357).

48. Often a syllable, apparently treated wilfully as long, is in reality long by position because of an original ἦ or σ: —
   ὅς (ὦ') ἄξει, ἦς κεν ἄγων Ἀχιλῆι πελάσσῃ (Ω 154).
   αὐτάρ ἐπειτ' αὐτώσι βέλος (σ) ἐχεπενεκὲς ἐφεις (Α 51).

49. Some words beginning with a double consonant or two consonants do not make the final syllable of the preceding word long, because they could not otherwise be used in the dactylic hexameter: —
   εἰς πεδίων προχέοντο Ἐκαμάνδριον. αὐτάρ ἐνδρ χόων (Β 465).

CONSONANTS.

50. Movable ν is inserted either to prevent hiatus or to make a syllable long by position. It may therefore stand before consonants or be omitted before vowels, thus allowing elision: —
   ὃς ἠφεῖ, ἠδεστεν || δ' ὁ γέρων καὶ ἐπείθετο μυθω (A 33).
   'Βάλλι' || αἰει δὲ πυραὶ νεκύων ἱκανώτα θαμεώ (Α 52).

51. A movable σ is found in the adverbs πολλάκις(ς), ὄσ(σ)ἀκις(ς), τοσσάκις(ς), με(σ)ηγύς(ς), ἀπρέμᾶ(ς), ἀντικρ(υς), ἰθύ(ς), μέχρι(ς), ἀχρύ(ς), ἀμφή(ς).

52. A τ-mute before a θ is assimilated to the θ: ποδ-σι = ποσι, ποσι. σ remains before σ: ρέεσσ-σι, ρέεσσι; but σ is sometimes assimilated to μ or ν: ἐκσ-μεναι = ἐκμεναι, ἐν-σεπε = ἐνεπε. The forms with one σ are the younger forms.

53. For metrical reasons a double σ is found in δ(σ)σος, ὅπο(σ)σος, δ(σ)σάκι, τό(σ)σος, το(σ)σάκι, το(σ)σόδε, το(σ)σοῦτος, μέ(σ)σος, πρό(σ)σω, πρό(σ)σθεν, δπί(σ)σω, νεμε(σ)σάω, νεμε(σ)στός, νεμε(σ)σις, ὢδν(σ)σεύς. The forms with the double σσ are older.

54. For metrical reasons a double π is found in ὕπποδος, ὕππόποσ (ὑππόσσος), ὑππότερος, δ(π)πως, δ(π)πότε, δ(π)πη, ὑππόθυ (ὑπου), ὑππό-θεν. A double τ is found in δ(τ)τυ. The ππ forms are older.
55. The following words have a long syllable where the corresponding Attic forms have a short syllable: εἰρωτάω, ἔκινος, gen. γονύως, gen. δουρός, οἰρέως, καλός, κοῦρος, κοῦρη, μούνος, οἰλόμενος, οἰλός (πρίνος), οἰλός (τρίδος), φθάνω, τίω, νοῦς, εἰςος.

56. Long and short forms are found in: δουλιγός, δολιχός, κουλεόν, οἰλομπός, ὢλμπος, οὖνομα, οὐρος ὄρος, ἂνηρ, ἂνηρ, εἰληλουθα, ἐνατος ἑνατος, εἰνεκα, ἑνεκα, κενος, κενος.

57. The transfer of a liquid (usually ρ) and a vowel (usually ἀ) is common: ἀτραπιτός, ἀτραπιτός, βραδός, βάρδωτος, βράσος, βάρσος, καρδία, τέτρατος, τέτρατος.

58. The following words have initial ξ: —

1. ξάγνυμ (break).
2. ξαφδησα (be satiated), τό, ράδος.
3. ξανδαο (please, delight, gratify), γέδωμαι, γέδως, γέδυμος, γέδων, ἱξεδων, εξεδως.
4. γέλας (enough).
5. ξάλον (be taken captive).
6. ξάναξ (master, ruler, sovereign).
7. ξαφαιο (delicate, slender).
8. τόν, καρπά (lamb, sheep).
9. ξάστο (city).
10. ξακάξ (cry aloud), γηχή.
11. ξε, ξέκα, κεί, κει, κατεί, κατεί (him, her, it); ρός, χή, ρόν, etc., εξος, εχη, εχόν (his, hers, its).
12. ξεφαρ (spring).
13. ξεθείμαξ (horse-hair).
14. ξέθος (company, band, host).
15. ξέκαθο (twenty).
16. ξεκα (retire before).
17. ξεκάθη (Hecabe).
18. ξεκάθος (remote, far from), ξεκάθος, ξεκαθόλος, ξεκατος, καθημβόλος, καθηπαλέτης.
19. ξέκαστος (each).
20. ξεκυρός (father-in-law), ξεκυρή.
21. ξεκών (willingly), γέκτην, γέκτιος.
22. ξελών (seize, lay hold of), ξέλωρ, ξέλωρα.
23. ξέλδωμαι (long for, desire), εἰκόνω, κέλτις, κέλφωρη.
24. ξέλλω (confine, hold back), ξέλλω (-ν), ειλαδόν, ειλλάς, ελάμος, ελωμάς, ξελάς, ξελάς, ελώμας, ελάς, ελώμας, ελώμας.
25. ξέξ (six).
26. ξέπος (word), εἶπον, ρόπα, ρόπα.
27. ξείρω (announce, say).
28. ξέργω (shut in, hold off).
29. ξέργον (work), ρέργω, ρέργω.
30. ξέρρω (go).
31. ξέρη (dew).
32. ξερώ (draw).
33. ξέννυμ (put on), ξέμα, ξεβηθς, ξεβής.
34. ξέπερα (evening).
35. ξέτος (year).
36. ξέτης (companion).
37. ξέθος (haunt).
38. ξήκα (softly).
39. ξήνωτ (gleaming).
40. ξήρα (φέρω, do a favor).
41. ξηρον (sepulchral mound).
42. ξήνεια, ξήνεια.
43. ξίς, τίς (sinevous).
44. ξέμα (endeavor, strive).
45. $\sqrt{\text{ειδ}}$ (see, know): (a) έκιδον; (b) τοίδα (τοίσωρ, τοίδις, έκιδος); (c) κείδομαι; (d) κει-

46. κειρώ (sweat).

47. $\sqrt{\text{εικ}}$, κείκισκου (assume the form of any one), κέικουκα, άκεμίσης, κέικέλος (κέικ-), επικείκελος.

48. Φικάριος.

49. Φίλος, Φίλες.

50. ζίον (violet), ζίως.

51. Φίρις, Φίρος.

52. ζίος (like, equal), ζισως.

53. κετέ (willow), κίτως (fellow).

54. κιω (sound), κική.

55. κόκκος (house).

56. κόνως (wine).

57. $\sqrt{\text{φρα}}$ (bring away), ἀπέφρα, ἀπεφρά, ἀποφράς.

58. φηγμαν (surf, breakers).

59. κάλλης (furrow).

60. κύς (like).

59. In the following words the $\epsilon$ occupies the second place: —

1. δέδω, δείω, δείσομαι, δέδωκα, δέδεωσα, δεδείσομαι, δεός, Δείμως, δεέμος, δεέμα, δεδεέμων, δεέμως, δεέλος, Δεέλημωρ, δέείης, δεδεέιης.

2. δεδείσομαι, δεδείσομαι.

3. δένη, δένθα, δενήν, δενναίος.

4. δείτε.

(a) The following are secondary forms of words that begin with $\epsilon$: έξεδνα, έκεικοσι, έκείλομαι, έκείλωρ, έκείλπομαι, έκείργω, έκείρση, έκείρσσεις, έκείλα δέκεκρος.

ζισως is an isolated formation.

60. In the following words the rough breathing represents an earlier $\sigma$, which in some cases was pronounced by Homer: —

1. ἄλα = σάλα (sea).

2. ἄλτο = 'σάλτο (he sprang).

3. ἄπα = σάμα (at the same time).

4. έος = ερός = σεγός (his, hers); έοι = σεγόλ. Cr. ἀπὸ εἴο (E 343).

5. έτω = σέτω (sequor).

6. έρματα = σέρματα (props).

7. έχω = σέχω (have, hold); cr. βέλος σεχεπευκές (A 51).

(a) The following words are found both with and without initial $σ$: —

1. σκύδημι — ἐκίδασσε, κίναται, ἐκίνατο, ἐκίδασθεν, κεδασθείσῃς, κεδα-

σθέντες.

2. σμικρός — μικρός.

3. σις — ἵς; συβώτης, συφιερβός — υφιερβός.

4. Σέλλοι — 'Ελλοι.

(b) $j$ (yod) disappeared at a very early time, before the disappearance of the $\epsilon$, for the Greeks employed the Phoenician yod as a vowel,
not as a consonant. Some roots which were formerly thought to have
an initial ḷ are now explained in a different way. So ṭεματι is not ṭί-ṭεματι,
but ṭεματι, and it must not be confounded with ṭημι, which is σι-σημι.

61. Double forms are:

\[ \text{τι and μια one.} \]
\[ \text{αί and γαϊν (γη) earth.} \]
\[ \text{εἰβω and λειβω drip, pour out.} \]
\[ \text{ἐριδόντωs and ἐριγδόντωs loud roaring.} \]
\[ \text{νέφος and νεφέλη cloud, mist.} \]
\[ \text{σιν and σιν with.} \]

62. The following words are found both with and without τ (or θ):
\[ \text{πτόλεις and πόλις, πτόλεμος and πόλεμος, μαλακός and μαλακός, χαμαλός} \]
\[ \text{and χαμι, δικαία τρικαία and δίκα τρίκα, probably to subserve the purposes} \]
\[ \text{of meter.} \]

SUBSTANTIVES.

63. Cases.—Traces of the Instrumental, the Ablative, and the
Locative cases are found in the Iliad.

64. The ending of the Instrumental case is -ϕι(ν) (sing. and plur.):
\[ \text{γαίφι βίσφι (Nom. γη βη) by his own power, δακρυόψιν with tears,} \]
\[ \text{δικηψίν with a chariot, ναῦψιν by ship, είπι with power, mightily.} \]
In meaning the instrumental -ϕι corresponds sometimes with that of the
dative, and sometimes with that of the genitive. Its functions were
assumed by the dative in later Greek.

65. The ending of the Ablative case is -θεν, answering to the question
whence: φοίκοθεν from the house, ἐμεθεν, σάθεν, ρέθεν, advs. πόθεν, δοθεν,
ἐντεθεν, ἐνθεόδε, ἐκεθεν, etc. In meaning the ablative often corresponds
with that of the genitive, which assumed its functions in later Greek.

66. The ending of the Locative case is (a) ἰ and (b) -θι, answering
to the question where: φοίκα at home, χαμαι on the ground, Πυθαῖ at
Delphi, Κορυφᾶδ in Corinth. It is often replaced by the dative: “Ἀργιῖ
μέσω in mid-Argos. The dative plural often retains the original locative
meaning: ὁμοι εἶ (A 45) on the shoulders, τοῦτο (A 68) among them.

(a) The locative appears in composition in ὀδοι-πόρος, Πυλον-γενῆς,
χαμαε-εύναι, χαμαε-ευάδε, χοροκ-τυφάια.

(b) The locative in -θι was often replaced in later Greek by adverbs
in -οῦ: τοῦθε (τοῦ), τοθε (του), τοθε (ού), τόθι, ὕψοθι (ὕψο), τῆλε τηλόθι
(τηλοῦ), ἄγχα (ἄγχωδ), αὐτοθι αὐτόθι (αὐτοῦ), ἐγχίθι (ἐγχύτι), ἐνδοθί (ἐνδον),
ἐκτοθε (ἐκτός), κεβθε (κεβεί).
67. The Accusative without a preposition often answers the question *whither?* ἔρχοντος κλωτήν (A 322) *go into the tent.* But the question *whither* is usually answered by the suffix -δε appended to the accusative: σάλαδε (= ἀλαδε) *toward the sea,* φώκινδε *to the house,* φώκινδε *homerwards,* φώνινδε δόμονδε *to his own house,* θύραζε (= θύραοδε) *out,* ἔραζε, χαμάζε, οὖθάδε *to the ground,* ἐνθάδε *this thither* (B 287) (*not here* (A 171. B 296)).

(a) Some adverbs have the ending -σε instead of -δε: ἀμφοτέρωσε, ἐτέρωσε, πάντοσε, κείσε, κυκλόσε, τηλόσε, ὑψόσε, δμόσε, τόσε, ὄππόσε, ἀλλοσε.

(b) Some have the ending -δις alongside of -δε: χαμάδις χαμάζε, ἄλλοδις ἄλλοσε.

68. The case endings are:—

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<td>Neut.</td>
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<td>Masc.</td>
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<td>-η</td>
<td>-οσ</td>
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<td>-οιν, -ου, (ου)</td>
<td>-οιν, -ου, (ου)</td>
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<td>wanting</td>
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<td>Plur.</td>
<td>-α</td>
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<td>N. V.</td>
<td>-άν</td>
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<td>-άς</td>
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FIRST DECLENSION.

69. A nominative in -ά is found in the Iliad only in: θεά (gen. θεάς), Ἐρέα.

70. A nominative singular in -άς is found in: Ἀνατέα, Ἀργεία, Ἐρέμειάς.

71. In several stock phrases the noun-stem appears in the nominative: εὐρύοπα Ζεύς, μητέρα Ζεύς, νεφεληγερήτα Ζεύς, ἱππότα Νέστωρ,
THE DIALECT OF HOMER.

ιππηλάτα (epithet of several heroes), κυανοχάτα Ποσειδῶν, Ἐρμείας ἀκακήτα.

72. The genitive sing. masc. is -αο; the ending in -ω appears almost always before vowels and always with synizesis; i.e., originally elision took place in pronouncing the ending (-α'). -ω is rarely found before consonants.

73. The genitive plur. ends in -αων. The ending -ων is always found with synizesis and is probably of late origin.

SECOND DECLENSION.

74. The genitive ends in -αο; the ι was then ejected, leaving -οο, which later became -ου by contraction. -οο does not appear in the received text, but it must be restored in several places, e.g., B 325. -ου is rare (A 14, 532).

75. Homer uses only uncontracted forms: νόος (not νοός), ὄστεων (not ὄστοιν), χρύσος (not χρυσοῦς). The older long form in -ωος appears in σιδήρεως, χάλκεως, χρύσεως.

76. Homer does not employ the Attic Second Declension: λαός (not λεῶς), νηός (not νεῶς), πλεῖος (not πλέως).

77. Two nouns (ἐρως ἐρωτος and γέλως γέλωτος) which in Attic belong to the third declensions are nouns of the second declension in Homer: ἔρων (A 469), γέλος (A 599).

THIRD DECLENSION.

78. The ending -εσι(ν) of the dative plur. is often appended directly to the noun-stem, the ε being regarded as a connecting vowel: ποὺς πόδεσιν, ὄνυξ ὀνίχ-εσιν, Αίας Αλάντ-εσιν, ἑπεος ἑπε(σ)-εσιν, βοῦς βό(φ)-εσιν.

(a) But the short form in -σι(ν) without connecting vowel are also found, in which case τ, δ, θ, σ of the noun-stem either remain: ποθ-σίν ποθ-σίν, ἑπε-σιν; or else they are ejected: ποθίν, ἑπεσιν.

(b) The ι of the dative sing. may be elided (Γ 152). It is often long.

79. Ἐρας has the accusative in ἔριδα and ἔριν; κόρας has κόρυθα and κόρυν.
80. ἔνας has the vocative ἐνα (Γ 351). The vocative of Κάλχας is Κάλχαμ; that of Ἁλας is Ἡλα.

81. Many neuter ρ-stems have secondary stems in -ατ: ὑδωρ ὑδατος, φρέαρ φρέατος, ἥλιος ἥλιαυς, etc.

A. Stems in σ.

82. Sibilant-stems are regularly uncontracted. But in neuters in -ος the dative sing. is sometimes contracted to -ει from -ει, but only in the thesis and before vowels, i.e., the correct reading is -ε with ι elided, e.g., ἔγχει for ἔγχει, ἔγχει. Sometimes the genitive is contracted to -εις: θάμβος, θάμβειος, θάμβευς.

83. χρώς, ἱδρώς, ἡώς, αἴδως have stems in -ος in Homer, and are declined without contraction: χρῶς, χρώτ, χρώα; ἱδρύτ, ἱδρώα; ἡώς, ἡώτ, ἡώα; αἴδος, αἴδειος, αἴδαία.

84. Proper names in -κλές = -κλέης (Attic -κλῆς) are declined thus: Ἡρακλές, Ἡρακλεώς, Ἡρακλεῖο, Ἡρακλέα.

(a) Πάτροκλος is usually declined regularly, but secondary forms in -κλές (= -κλέης) also appear. The double forms are: Πατρόκλω Πατρόκλεος, Πατρόκλον Πατρόκλεα, Πάτροκλε Πατρόκλες.

85. Ἀρης (Ἀρη) is declined: Ἀρης Ἀρηος, Ἀρηί (or Ἀρεί), Ἀρης, Ἀρεα, Ἀρες. The a is long in the arsis (Γ 128), but short in the thesis (Β 110), see § 43.

86. Adjectives in -ης (and -ής) and proper names in -ης do not contract: ἂνεοιδέα, ἄκλεε'(α), δυσκλεε'(α); Διομήδεα, Πολυδεύκεα.

B. Stems in ρ.

87. The stem of words in -εις originally ended in -ρ. In Homer η appears in all cases in which the ρ is not vocalized: βασιλεύς, βασιλής, βασιλεύς, βασιλεῦ, βασιλέα, βασιλεύν, βασιλεύσιν, βασιλής.

(a) By transfer of quantity the endings -ης, -ής, -ης became -ες,-έα, -έας.

(b) ἄριστής (Α 227) is the only dative in -εσσι.

(c) Ἀτρές and Τυθέοις have only forms in ε: Ἀτρές, Ἀτρέι; Τυθεός, Τυθέα, Τυθέα.
88. Derivatives of nouns in -eus are:

(a) Possessive adjectives in -hios: βασιληίος, Πηληίος.
(b) Masculine patronyms in -tων and -tēs or -tēδης: Πηλείων, Πηλείδης, Πηληίδης. Two stems appear in Homer, Πηληρ and Πηλε. The form Πηληίδης arose from the employment of two suffixes; one, the adjectival -o, made possible the adjective Πηλήιος, to whose stem the second suffix, -aθη, was added. The stem Πηλε- is employed in the forms Πηλε-των and Πηλε-ιδης.
(c) Feminine patronyms in -hēs: Βρυσηής, Χρυσηής.

89. Nouns in -ves whose stem ends in -e form the accusative plur. in -ves (rarely in -vēς), and contract the dative sing. -ē to -vē (with the exception of δρεῖ and σου). One must observe that the declension of the accusative and dative plur. of βοῦς (βοῦς) is βοῦς and βοῦς, βουντι and βοῦσιν.

(b) γοῦν (= γουντ, secondary stem γουντα) and δόρου (= δουρου, secondary stem δουρα) are declined: γοῦν, gen. γούνης or γούνησ; plur. γούνα or γούνητα, γούνων, γούνησιν or γούνησ; δόρου, gen. δουρος or δουρατος, δουρι or δουρατ; dual δουρε; plur. δουρα or δουρατα, δουρων, δουρεσιν or δουρασιν.
(c) φάστε is declined: φάστεος φάστει.

90. Adjectives in -tis, -tis, -tis do not contract: ταχίς, ταχέος, ταχεί; plur. ταχεῖς, ταχέα, ταχέας, ταχέων, ταχεσιν.

91. Νηθές (Attic ννάς) is declined: νήθος, νηθός (ννάς), νηθ, νη; plur. νηθές (ννάς), νηθών (ννάς), νήθεσι νεάσι νηθεί, νηθα νέασ.

C. Stems in -i.

92. Nouns in -tis, whose stem ends in -j, are declined without ε, and contract in the dative sing. to -i; the accusative plur. is -tis (rarely -tis): μάντις, μάντιος, μάντιν, μάντιν; plur. μάντις, μάντια, μάντισιν, μάντισι. Here belong the adjectives: νήθος fasting, ρεδρι skilled (άμυδα, πολύμυδα).

93. πόλεις is declined: πόλες, πολέων πόλης, πολεί πόλης, πόλειν; plur. πόλεις πόλες, πολέων, πολέσιν, πόλεις πόλες πόλεις. It is also written πτόλεμος, πτόλεμος (πτολεμεδον).

94. Ληθός is declined: Ληθό, Ληθός, Ληθό, Ληθόα. In A 9 we should read with Aristoxenus: Ληθός ἀγλάος νύς (cp. II 849).
IRREGULAR NOUNS OF THE THIRD DECLENSION.

95. (a) πατήρ, πατρός πατέρος, πατρὶ πατέρα, πατέρα, πάτερ; plur. πατέρων πατρῶν, πατέρας.

(b) μήτηρ, μητρός μητέρος, μητρὶ μητέρα, μητέρα, μήτερ; plur. μητέρας.

(c) θυγάτηρ, θυγατρός θυγατέρος, θυγατρὶ θυγατέρα, θύγατερ; plur. θυγατέρες θύγατρες, θυγατρῶν, θυγατέρεσσι(ν), θύγατερας θύγατρας.

(d) ἀνήρ, ἀνδρός ἄνερος, ἀνδρὶ ἄνερα, ἀνδρᾳ ἄνερα, ἀνδρὲ ἄνερε; plur. ἀνδρές ἄνερες, ἀνδρῶν ἄνερων, ἀνδράτι ἄνδρεσσι, ἀνδράς ἄνερα.

So also γαστήρ and Δημήτηρ.

96. Ζεὺς is declined: gen. Διὸς Ζηνὸς, Διὶ Ζηνὶ, Διὰ Ζηνὰ Ζῆν, Ζεῦ.

97. νίος is declined: gen. νίος νίο, νιὶ νί, νιὸν νῖ, νιῖ; dual νῖ; plur. νίες (νιῆς), νιῶν, νιάτ, νιᾶς (νιᾶς).

98. τὸ κάρη is declined: gen. κρατός, κρατὶ; plur. κάρηνα, καρῆνων.

99. λάως is declined: gen. λάος, λῆ, λαῖν; dual λᾶε; plur. λάων, λάεσσι.

100. Ἀιδης (Attic Ἀιδης) is declined regularly, Ἀίδαο, Ἀίδη, Ἀίδην, but it also has a heteroclitic genitive and dative: Ἀιδος and Ἀιδι from an unused nominative Ἀις (v. ἄις).

101. εὐρύστα has the same form in the nominative, accusative, and vocative.

(a) θέμος: gen. θέμοστος; plur. θέμοστας, etc.

102. πολύς is declined:—

| πολλός | πολύς | πολλῆ | πολλὸν | πολύ |
| πολέος | | | | |
| πολλῷ | | | | |
| πολλῷν | | | | |
| πολλοῖ | πολλὲς | πολλαῖ | πολλὰ |
| πολλῶν | πολλῶν | πολλάων | | |
| πολλοῖς | πολλοῖσι | πολλὲσι | πολλῆσι | |
| πολλοῖσι | | | | |

πολέων (B 131) is corrupt.

103. Isolated forms are (τῇ) δαὶ in strife (Ω 739); (τῷ) δῶ house (Α 426); (τῷ) ὄσε the two eyes (Α 104. 200) used instead of the dual of ὀφθαλμός and ὀμματα. The √φαρμ lamb is declined: nom. ἁμνός, gen. ἁμνὸς, ἁμνὶ, ἁμνα, ἁμνὲ, ἁμνες, ἁμνῶν, ἁμνάς.
THE DIALECT OF HOMER.

COMPARISON OF ADJECTIVES.

104. Some adjectives in -os with long penult form the comparative and superlative in ω; such as διξιρώτερος (P 446).

105. The i in -iων, -iον is always long. The full forms -ονα, -ονες, -ονας are used for the most part instead of -ω, -ους.

106. Homeric comparatives and superlatives which are not used in Attic are: κυδρός κύδιστος; μακρός μάσσων μύκιστος (also μακρότερος μακρότατος); οἰκτρός οἰκτιστός (also οἰκτρότερος οἰκτρότατος); φίλος φιλίων (also φίλτερός φίλτατος); βαθύς βάθιστος; βράδυς βράδιον βάρδιστος; βραχύς βρασσων; γλυκός γλυκίων; παχύς πάσσων πάχιστος; ἄκις ἄκιστος (also ἄκιστατος).

107. The comparative and superlative endings -ιων, -ιστος are appended directly to the noun-stem of many neuter nouns: τὸ αἶχος: αἴχιων αἴχιστος; τὸ ἀλγος: ἀλγίων ἁλγίστος; τὸ ἐλεγχος: ἐλεγχίστος; τὸ ἔχθος: ἔχθιστος; τὸ ρηίδος: ρηίδιστος; τὸ κάλλος: κάλλιον κάλλιστος; τὸ κέρδος: κέρδιον κέρδιστος; τὸ κείδος: κείδιστος; τὸ κράτος: κράτιστος; τὸ κύδος: κύδιστος; τὸ μύκος: μύκιστος; τὸ πάχος: πάσσων πάχιστος; τὸ ῥίγος: ῥίγιων ῥίγιστα; τὸ τάχος: τάσσων τάχιστα. Also τὸ βάθος (Hom. βάνθος): βάθιστος, and ο οίκτος: οικτιστος.

108. The comparatives of ἀγαθός, ἡ, and ἐσθλός are: ἀρείων ἀριστος, κρείσσων κάρτιστος, φέρτερος φέρσιστος, ἀμείνων, βέλτερος, λωτέρους λωίων.

(a) Those of κακός are: κακίων κακώτερος κάκιστος, χειρείων χειρότερος, χείρων χειρότερος. Comparative forms are: the accusative χέρη, the dative χέρης, the plurals χέριης χέρη.

109. πολύς is compared: —

plur. πλεύσ πλέον

109 bis. Adverbs compared in a peculiar way are: ἐκάς, ἐκαστέρω, ἐκαστάτω; τῇ, τηλόθη, (τηλοῦ), . . . τηλοτάτω; ἀγχή (ἀγχάθη, ἀγχοῦ), ἄσσον ἄσσοτέρῳ, ἄσσωτα. The comparative ἄσσον when compared again becomes ἄσσο-τέρω, or in Aeolic ἄσσο-τέρω; compare also ἐπασσύτερο.
superlatives: ἀρίγνωτος (well-known), ἐριβώλαξ ἐριβώλος (with big clods, fertile), ξατρεψής (sleek), δάσκιος (thick-shaded), ἀγάλκυτος (illustrious).

NUMERALS.

III.

Cardinals.

1. εἷς μία μῆς μίαν
   ἰᾶ ἵης ἵῇ ἵαν
2. δύο δύο δοκό
   plur. δοκοί, -αί
4. τέσσαρες πάντες (-πας)
12. δώδεκα δωδέκα δωκαίδεκα
20. ἑβάκοισι εἵκοσι
30. τρεῖκοντα
80. ἀργάκοντα
90. ἑνενήκοντα ἑννήκοντα
200. δικάκια
9000. ἑνεάχιλιοι
10000. δεκάχιλιοι

Ordinals.

1. πρῶτος πρώτος
2. δεύτερος δεύτερος
3. τρίτος τρίτος
4. τέταρτος τέταρτος
7. ἐβδόμος ἐβδόμος
8. ἑγδάκος ἑγδάκος
9. ἑνάτος ἑνατος
12. διδεκάτος διδεκάτος
20. ἑβακοστός ἑβικοστός

(a) Note the forms: δίχα, διάνδρα, δικάδρα twofold (δικάδρος); τριχά τρικάδρα threefold; τετραχά τετράδρα fourfold; πεντάχα πεντάδρα fivefold.
# THE DIALECT OF HOMER

## PRONOUNS

### 112. A. PERSONAL (AND REFLEXIVE) PRONOUNS

<table>
<thead>
<tr>
<th>I. FIRST PERSON.</th>
<th>2. SECOND PERSON.</th>
<th>3. THIRD PERSON.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Root (ἐμ)ε.</strong></td>
<td><strong>Root τῇ.</strong></td>
<td><strong>Root σφέ.</strong></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἐγώ(ν)</td>
<td>φείδο, φέο, φέθεν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμείο, ἐμέο, μέο, ἐμέθεν (ἐμεῦ, μεν)</td>
<td>(φεῦ)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοὶ, μοι (enclitic)</td>
<td>(φε and φέθεν are also enclitic)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμὲ, με (enclitic)</td>
<td>ἐμ (often enclitic)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>φέ, μὲν (both enclitic)</td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A.</td>
<td>νῷ, ἡμε (Ἀ. ἄμμε)</td>
<td></td>
</tr>
<tr>
<td>G. D.</td>
<td>νῶ Ῥ.</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἡμεῖς, ἡμεῖς, ἄμμες</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ἡμων, ἡμεῖων, (ἡμέων)</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡμῖν, ἡμῖν, ἄμμι(ν)</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡμᾶς, ἡμᾶς, ἄμμε</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>A. σφέ, σφω (Ἀ. ἂ), (both enclitic)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>φω (enclitic)</td>
<td></td>
</tr>
</tbody>
</table>

### 113. From original ἐμείο, σείο, φείο arose ἐμείο, μείο, σείο, φείο by vocalization of the j, and by its ejection arose ἐμείο, μείο, σείο, φείο, which forms might be elided and become ἐμἱ, ἐμε, ἐμε, ἐμε, ἐμε alongside of ἐμεϊ (μει), σεϊ, φεϊ. In the accepted text the latter forms wrongly became ἐμεῖ, μεῦ, σεῦ, φεῦ.

### 114. ἐμέθεν, σέθεν, φέθεν are really ablatives, see 65.

### 115. ἄμμες, ἄμμε, ἄμμι(ν), ὑμεῖς, ὑμεῖ, ὑμμί(ν) are Aeolic forms.

### 116. ἡμᾶς, ὑμᾶς, σφᾶς with synizesis are wrong forms for ἡμᾶς, ὑμᾶς, σφᾶς.
117. ἀμε, ὄμε, σφε are old duals, which are still often dual in meaning (us two, you two, them two). σφε is plural in Τ 265. Though ἀμε (A 59) and ὄμε are plural in several passages, yet they are usually duals in the Iliad, but always plurals in the Odyssey.

118. με, σε, φε are often elided and become μ', σ', φ'. Then φ' disappeared from the text in many places in which it must be restored, e.g., A 25. 116. 195. 379. 406.

119. μοι, σοι, τοι, φοι are often elided and become μ', σ', τ', φ'. Then φ' disappeared from the text in many places in which it must be restored, e.g., B 172, Γ 129.

120. σφ(ν) is often elided to σφ' (Γ 300).

121. The forms ἡμείς, ὄμεις, ἠμῖν, ὄμῖν are non-Homeric and should be replaced by ἡμες, ὄμες, ἠμῖν, ὄμῖν.

122. Instead of the Attic reflexive forms εμαυτόν, σεαυτόν, εαυτόν, Homer uses the personal pronouns, to which he sometimes adds the corresponding case of αυτός, e.g., αυτόν μυν, σῆς τ' αυτόν κεφάλης.

123. εκέ (from σεκέ = εκ = Latin se) and εκοί (from σεκοί = εκοί = Latin sibi) are reflexive.

124. B. Possessive Pronouns.

1st pers. εμός, εμή, εμόν, mine; νωτερος, belonging to us two;
    ἡμετέρος, ἡμετέρη, ἡμετέρου [ours.
    (or ἐμός, ἐμή, ἐμόν)

2d pers. σός, σή, σόν ] thine; σφωτέρος, belonging to you two;
    or τέσ, τεή, τέν
    ὑμετέρος, ὑμετέρη, ὑμετέρου [yours.
    (or ὑμός, ὑμή, ὑμόν)

3d pers. φός, φή, φόν ] his, his own;
    or εφός, εφή, εφόν ] hers, her own;
    σφετέρος, σφετέρη, σφετέρου [theirs.
    or σφός, σφή, σφόν

(a) φιλος, dear, is often used instead of the possessive pronoun, where Attic would have merely the article (A 20. 167).

125. εφός is always reflexive (=sius); φός is usually reflexive. The original forms are σφός, σφή, σφόν and σεφός, σεφή, σεφόν. The σ of σεφός passed over into the rough breathing, but in many passages the σ must still be pronounced, e.g., A 83. 533; Z 62.
C. Demonstrative Pronouns.

126. In Homer the so-called article preserves its original demonstrative force; it is the equivalent of prose *αὑρός*, or *οὗτος*, or *ἐκεῖνος*.

<table>
<thead>
<tr>
<th>SING.</th>
<th>ὁς, ὁ</th>
<th>ἦ</th>
<th>τό (rarely ὁ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>τῶον, τοῦ</td>
<td>τῆς</td>
<td>τῶαι, τοῦ</td>
<td></td>
</tr>
<tr>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
<td></td>
</tr>
<tr>
<td>τὸν</td>
<td>τῆν</td>
<td>τό</td>
<td></td>
</tr>
<tr>
<td>DUAL.</td>
<td>ὅν. A.</td>
<td>τῶ</td>
<td></td>
</tr>
<tr>
<td>τῶν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PLUR.</td>
<td>τοῖς, ὁ</td>
<td>ταῖ, α ᾦ</td>
<td>τά</td>
</tr>
<tr>
<td>τῶν</td>
<td>τάων</td>
<td>τῶν</td>
<td></td>
</tr>
<tr>
<td>τοῖς</td>
<td>τῆσι</td>
<td>τοῖς</td>
<td></td>
</tr>
<tr>
<td>τοὺς</td>
<td>τάς</td>
<td>τά</td>
<td></td>
</tr>
</tbody>
</table>

(a) The demonstrative pronoun sometimes approaches the meaning of the Attic article, but this is apparent, not real; e.g., A 11, τῶν Χρυσῆν = him, Chryses.

(b) In prose we should have τῆν μην in A 1, but the absence of την does not make μην indefinite. The context determines the definiteness or indefiniteness of a noun.

127. The adverbs ὅς and τῶς, thus, are formed from the demonstrative pronoun ὁς (ὁ), ἦ, τό.

(a) The dative singular neuter τῷ is often used as a conjunction: therefore, in this way, introducing an apodosis.

128. By the side of ὁς (ὁ), ἦ, τό we also find ὅδε, ἦδε, τοῦδε and οὗτος, αὐτῇ, τοῦτο: this person here, along with their respective adverbs ὅδε and οὗτος.

129. ἐκεῖνος always appears as κεῖνος, κεῖνη, κεῖνο, along with its adverbs κεῖσι to that place, κεῖθε there, κεῖδε from there, thence, then.

130. The intensive pronoun αὐτός, αὐτῇ, αὐτό means self (himself, herself, itself) or alone, in person. Its adverb is αὐτῶς even so, just as it is, just so, even without this, utterly, simply. Αὐτός is rarely a personal pronoun, as it is in A 463.

D. Interrogative and Indefinite Pronouns.

131. τίς, τί, who? which? and τίς, τί, some, any, are declined as in Attic, but the genitive sing. τῶ (interrogative) and τῶ (indefinite), and the genitive plur. τῶν (interrogative) are also found.
(a) τέο and τεο are often contracted to τεο and τευ (non-Homeric forms), but still all the passages cannot be altered to the genuine τέο (τεο) or τε' (τε').

(b) τέο (τεο) arises from the suffix -fo, as in ἐμείο, σείο, φείο, cp. 113.

(c) The neuter τι is often strengthened by ἡ or ποτέ: τίη, τίπτε (τίπτ', τίφθ'): why pray?

(d) No one is οὐ τις (μὴ τις); nothing is οὐ τι (μὴ τι). Of οὐδεὶς Homer uses only οὐδὲν.

E. Relative Pronouns.

132. ὁς, ἡ, ὅ is declined as in Attic. It has besides a genitive sing. masc. ὅ (B 325). — It is often strengthened by the epic enclitic τε: ὁς τε, ἡ τε, ὅ τε.

133. The τ-forms of the demonstrative pronoun ὅς (ὁ), ἡ, τό (126) very often have a relative force when the antecedent of the relative is definite and the relative clause is parenthetical.

'Απόλλωνι φάνακτι, τῶν ἥκομοι τέκε Δητώ (A 36).

(a) Sometimes ὅ (ὁς), ἡ (cp. 126) are so used (Γ 354).

134. The relative adverb ὅ; (proclitic), as, is often strengthened by τε: ὁς τε (to be distinguished from ὅτε, so that): ὁς τε λέων ἐχάρη (Γ 23).

135. The indefinite relative pronoun ὅτις, ἦτις, ὅτι is declined as in Attic, but it also has forms in which the relative stem is undeclined, as in ὅ-ποιος:

<table>
<thead>
<tr>
<th>SING.</th>
<th>ὁς τις</th>
<th>ὅ τις</th>
<th>ἡ τις</th>
<th>ὅττι, ὅ τι</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐ τεο</td>
<td>ὅτευν</td>
<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>—</td>
<td>ὅτευφ</td>
<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὅν τινα</td>
<td>ὅ τινα</td>
<td>ἦν τινα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| PLUR. | οἱ τινες | αἱ τινες | ἄσα | |
|-------|---------|--------|--------|
| — | ὅτευν | (ὅτέωσι) | | |
| ὅν τινας | ὅτινας | ἄσ τινας | | |

136. Homer sometimes uses the neuter accusative of the relative ὅ and its strengthened form ὅ τε adverbially as conjunctions (= ὅτι and ὅτι τε), meaning that, how that, in that, or because (A 120. 244).

137. Even the neuter accusative of the demonstrative τό is sometimes used adverbially in the sense of wherefore, on that account (Γ 176).
THE DIALECT OF HOMER.

VERBS.

138. In some verbs the Middle has the same meaning as the Active: —

\[ \deltaράων = \deltaράω, \; 1 \, \text{see}; \; \deltaω, \; \deltaομα. \]

139. The aorist middle, especially the 2d aorist without a thematic vowel, is often used instead of the passive: 'βλητο, he was struck.

(a) The passive is sometimes used with the meaning of the middle.

140. The future passive does not occur. In its place we find: —

(a) The future middle: τελεσθαι (in Attic τελήσεθαι), A 204.

(b) The future perfect: τετελεσμένον ἔσται (in Attic τελεσθήσεται), A 212.

The future has no optative.

141. The aorist indicative (Gnomic Aorist) is often used in proverbs, and must be translated as though it were the present indicative, A 218.

142. The Subjunctive is used more frequently in Homer than in later Greek. The following usages of the subjunctive are foreign to Attic: —

A. THE SUBJUNCTIVE IN PRINCIPAL CLAUSES.

1. The subjunctive + κε(ν) (ἀν) in principal clauses is used as the equivalent of the future indicative, but in a potential sense (= may), A 184.

2. The dubitative subjunctive is found both in the 1st and in the 3rd person, A 150.

(a) The deliberative subjunctive may take οὗ, A 262; it expresses futurity of a less positive kind than the future indicative.

(b) κε(ν) is often added to the deliberative subjunctive (B 488), and it is inserted in final clauses (A 32); but it adds nothing to the sense.

B. SUBJUNCTIVE IN SUBORDINATE CLAUSES.

143. The subjunctive without κε(ν) is often used with εἰ, ὅτε (ὡς ὅτε), ὅπως, ὡς (ὡς τε), ὡς (ὡς τε, ὡς τε) in a future sense in comparisons and in subordinate clauses which express general truths (A 80, B 147), and sometimes in principal clauses also, cp. Π 243.

144. The Infinitive is often used to express purpose or result, A 150.

(a) The phrases 'βῆ δ' ἵμαι, 'βῆ δὲ θέων he went forth, went on his way, belong here.
145. The infinitive is often used for the 2d person of the imperative in mild (polite) commands or requests.

146. The accusative with the infinitive can take the place of the 3d person of the imperative, Γ 285.

147. The verbal adjective in -τός usually has the meaning of a perfect passive participle, κυνή βυνοῦ πουτήρη, a cap made of leather. The verbal in -τός does not occur.

148. The aorist participle is sometimes used of contemporaneous action, A 596. 201.

149. With a neuter plural subject the verb is usually in the plural (sometimes in the singular), B 135.

ENDINGS OF THE ACTIVE VOICE.

150. The 1st and 3d pers. sing. of the present and 2d aor. subjunctive are often -ωμι and -γοι respectively: ἐθέλωμι (A 549), ἐθέλγοι (A 408).

151. The endings of the 1st and 3d pers. of the pluperfect indicative are -εα and -εεν (or -ευ), the latter, however, being found only in the pluperfect of οἶδα: ἐφείδεα, ἐφείδησθα, ἐφείδεε (ἐφείδει).

152. The original ending -σι of the 2d pers. sing. is found only in ἐσοι thou art, A 178.

153. The ending of the 2d pers. sing., -σθα, is found in many forms, chiefly in subjunctive forms (ἐθέλγοςθα = ἐθέλγος), but also in indicative (διδοῦσθα) and optative (κλαίωσθα) forms.

154. In a few passages the aorist optative has the endings -αις and -αι in the 2d and 3d pers. sing. respectively, instead of -εις and -ει(ν).

155. The 3d pers. plur. of the aorists and imperfects which are formed from the verb stem without the addition of a thematic vowel have the shorter forms -ἀν, -ἐν, -ῦν instead of -σαν (-ασαν, -εσαν), -ῦσαν: ἔβαν, ἔσταν, ἔεν, ἔδον, ἔφυν.

(a) This is the regular form in the aor. pass., which rarely has -σαν, e.g., ἔγερθεν (A 57) = ἔγερθησαν.

ENDINGS OF THE MIDDLE AND PASSIVE VOICE.

156. The σ of the endings -σω, -σο of the 2d pers. sing. is ejected, and contraction does not take place: e.g., —
THE DIALECT OF HOMER.

Ind. βούλεα, ἐβούλεο, ὑψει, ἓλύσαο, ίκεο, κεχολώσεα.
Subj. νέμηα, δαυνίεα, γεφύσεα, ίκναι, -βλήεα.
Imper. ἐρχεο, βήσεο, θέο, φάο.

(a) But elision often follows on the ejection of the σ:

Ind. μεταπρέπε·(ai) Α 160, ἑχε·(ο) Π 430, γνώσε·(ai) Β 365, κεκλή·
σε·(ai) Π 138.
Subj. ἑντύνη·(ai), δαμύε·(ai), μνήσε·(ai).
Imper. ἐρχε·(ο), ἑλε·(ο), κεῖσ·(ο).

The unelided forms are much more common.

157. The 1st pers. plur. often ends in -μεσθα instead of -μεσθα.

158. The 3d pers. plur. of the perfect and pluperfect indicative often ends in -ἀται and -άτο respectively, instead of in -νται and -ντο: ἔρραδαται ἔρραδατο, ἐρύραται ἐρύρατο, ἔσται ἔστα, βεβληται βεβλητάτο.

159. The 3d pers. plur. of the present and imperfect of verbs that have no variable vowel end in -άται and -άτο respectively: κείμαι has κείται (κείται) and 'κείτο ('κείτο); ἕκαι has ἔκαται and ἔκατο.

160. The 3d pers. plur. of the 2d aor. indicative sometimes ends in -άτο: ρύομαι ἐρύρατο, ἄθυνω ἐφθιάτο, ἕμμεβάλλω ἕμμεβλήτατο.

161. The 3d pers. plur. of the present and aorist optative always ends in -άτο: πενθοῖάτο, ἐποίάτο.

162. Verb-stems ending in a guttural or labial mute are aspirated before -άται and -άτο: ὅρεγω, ὅρωρεχάται ὅρωρεχάτο; ἐπιτρέπω, ἐπι-
τράφάται.

(a) The optative of stems whose final vowel is ι or ι succeeds in -ίμην: δαμώντο Ω 665; 745.

INFinitive ENDINGS.

163. Those tenses of the active voice which have no thematic vowel have infinitives ending in -μεναι (or with elision of the last syllable -μεν'), not in -ειν.

Pres. ἵστάμεναι, τιθήμεναι, ἰμεναι.
2d aor. στίμεναι, δόμενα, ραλώμεναι.
Perf. φίδμεναι, δεδρίμεναι.

(a) After long vowels and diphthongs the ending -ναι is occasionally found, chiefly at the end of the verse: εὐχεταί εἶναι (A 91), θείδεται εἶναι (A 228), φορώναι (B 107). The ending -ναι in the interior of verses is spurious, e.g., δώναι, B 413, Γ 322.
164. Infinitives belonging to stems which have a thematic vowel end in **-έμεναι** (or with elision in **-έμεν'**), but somewhat more frequently in **-ειν**: —

Pres. ἀμφενέμεναι and ἀμμόνειν.
Fut. ἀξέμεναι and ἀξειν.
2d aor. ευπέμεναι and ευπεῖν.

165. The aorist passive ends in **-ήμεναι** (which is never elided), and very rarely in **-ήναι**: —

μυγήμεναι and μυγήναι.

166. The ending **-έμεν'** arises from elision and is almost always found before vowels, but in many passages in the traditional text it has been supplanted by **-ειν**, and must be restored.

167. The dactylic meter could not easily handle such forms as ἀγέμεναι, φεριμέναι, βάλεμεναι, φαγέμεναι, arising chiefly from short, monosyllabic stems, and in such cases we find infinitives in **-έμεν** (and -μεν) before consonants.

Pres. ἀγέμεν, ἰχέμεν, μενέμεν, ἰσθιέμεν.
2d aor. μεθέμεν, πέμεν, φαγέμεν.
Perf. βεβάμεν, ἐκγεγόμεν.

168. In the accepted text the 2d aor. infinitive often ends in **-ειν**, almost always before consonants: βαλέειν, φιδέειν, θανέειν, forms which have supplanted the correct βαλέμεν, φιδέμεν, θανέμεν, whose final syllables are long by position.

**AUGMENT AND REDUPLICATION.**

169. Both the syllabic and the temporal augment are often omitted, usually for metrical reasons. In many cases it can and should be restored.

170. The omission of the augment must be regarded as aphaeresis (§ 33), and occurs almost exclusively —

(a) at the beginning of a verse;
(b) after a caesura or the bucolic diaeresis;
(c) after a vowel;
(d) in words which without it would not fit in the meter;
(e) the omission of the temporal augment in verbs which begin with a short syllable (ἀγώ) may be regarded as aphaeresis;
(f) the omission of the temporal augment in the case of verbs which begin with a long syllable was no fault of the poet, but of later editors, more especially of Aristarchus. So ἐντο must be restored to εἴντο, ἄκε to εἴλκε, etc.

170 ὑσ. Verbs whose stems began with ἄ could only have the syllabic augment: ἔρασαν, ἔραγη, ἔραλη, ἔρειγε, ἔρεινα, ἔρεισα, ἔρεοσα, ἔρεοδε (for ἐ-σφαδε, Mss. ε-σφαδε), ἔρανοικε, ἔρανασα, ἔράνδανε, ἔραλε, ἔραλε, ἔραλε, ἔραλε, ἔραλε, ἔραλε, ἔραλκε, ἔραλκομεν, ἔραλκαι, (ἐ) ἔφοργει, (ἐ) ἔφοικε.

171. Similarly verbs whose stems originally began with a consonant now lost had the syllabic augment: from ἴημι (οι-ση-μι) came first η-σηκα, then η-ση; from θωθείν came θωςε, θωσε and θωθείν, θώθει; ἀλάνω makes ἀλάλων, ἀλάλων.

(a) Homer never augments ὄραω.

(b) άιγνυμ has the temporal augment: άιγνυντο (cp. Attic ανέφγον from ανοῦγμα).

172. Sometimes λ, μ, ν, ρ, ζ are doubled after the augment (§ 41): ἠλαβε, ἠλισάμην, ἠλίσσετο, ἠλισότινες, ἠλιμαθε (ἐμαθε), ἠμαρε, ἠπεν- νιότο, ἠφυδε, ἠφειδησθα, ἠφειδεί, ἠφιδε, ἠσείωντο, ἠσείωντο, ἠσείωντο, ἠσείωντο. The original forms were perhaps: ἠλαβε, ἠλαβε, ἠλαχε, ἠμαθε, ἠμειδησθα, ἠμειδεί, ἠμειδε, ἠσφαδε, ἠσφαδε.

(a) In verbs beginning with ῥ the ρ is regularly doubled as in Attic. Exceptions to this rule are ῥάπτομεν, ῥύτο, ῥυτο, ῥύσατο, and perhaps ῥεξε, ῥεξα.

173. ί- as syllabic augment instead of η- is not Homeric. Hence ίκτο, ίσκε, ίσκομεν, ίδιησθα, ίειδε, etc., are to be restored as ἢειςκτο, ἢειςκομεν, ἢειςδησθα, ἢειςδεί, etc.

174. Verbs which begin with two consonants, a double consonant, or ρ prefix η- instead of the reduplication and ρ is doubled: ἐστεφάνων- ται, ἐζευγάνναι, ἄεθνος, συνιρρηκταί.

175. ι- as initial vowel is sometimes (though rarely) lengthened, and thus takes the place of the reduplication: ἑφύπτασι (Β 15), ἢσκασία, ἢσκασία, κατάκόσια, ἀφιχθαί, παρώθηκε. The pluperfect ἔρεντο (Ω 125) is the only case in which Homer uses as short a syllable thus lengthened for reduplication.

176. In some perfects and pluperfects the short syllable of the reduplication becomes long by position: βέβλαμμα (βλάπτω), βέβλημα
OMΗΡΟΥ ΙΛΙΑΔΟΣ.

(βάλλω), δεδεγμαί (from δεδεύκαμοι, MSS. δεδέχαται), δεδεία (MSS. δεδεία), δεδείουκα (MSS. δεδείουκα), δεδεμμαί (δάμνημι), δεδεμμαί (δέμω), μέμ-βλωκα (βλώσκω), μέμνημαι (μμμήσκω), πεπτωχός (πτήσω), πέπτωκα (πέπτω), πέπταμαι (πέπτημι), ἔστηκα (ἔστημι). Note ἐκτημαί, perfect of κτάμαι.

177. Verbs that begin with ρ have ι- instead of true reduplication, because the original initial letter was a σ or τ, which when lost caused an obscuring of the reduplication: ἱππαδαί, ἱππάδατο, συνάρρηκται, ἱρμαγα, ἱρρίγει, ἱρρίγησα, ἱρρυμαί.

178. Verbs whose initial letter is ι display true reduplication: ἱέαγα, ἱέαδα, ἱεβάδηκα, ἱεβλημαί, ἱεβληγμαί, ἱεβωκα, ἱεβολτα, ἱεβόργα, ἱεβρημαί.

179. Attic reduplication is more common in Homer than in Attic:—

1. ἀν-ήνοπθος (MSS. ἀπενήνοπθε) B 219 is the aorist.

2. ἄρ-ηρα (ἀραῖκῳ).

3. ἐγ-ηρήρδα μαι (Attic ἐγρήγορα).

4. ἐδ-ηδας, ἐδ-ηδαται (Attic ἐδηδοκα, ἐδωδη).

5. ἐλ-ηλαμαί.

6. ἐ(κ)λ-ηλ(ο)νθα.

7. (κατ)ἐρ-ήρητα, ἐρ-ἐρμμαι(ἐρεῖτω).

8. ὄδ-ωδα smell (Attic ὀζ).

9. ὄλ-ωλα.

10. ὄν-ωπα see (ср. ὅραω).

11. ὄρ-ωρα (ὁρηνμι) ὅσε ὑπ.

12. ἐγ-ήγεραι (ἀγείρω).

13. ἄρ-ήρομαι (ἄρω).


15. ὄδ-ώδυσμαι, ἀορ. ὄδυσσαμήν.

16. ὄρ-ώρεγαι (ἀρέγω).

17. ἄλ-ἀλημαί (ἀλάμαι).

18. ἀλ-ἀλίκτυμαι (ἀλίκω or ἀλίσσω).

19. ἀκ-ἀχθαι (ἀκάχτω).

20. ἀκ-αχθεῖν (ср. ἀκων).

21. (ςυν)οκ-οχότε (ςυνέχω), Β 218.

180. In Homer the reduplication of the second aorist is much more common than in later Greek: ἐπέφραδον (2d aor. of φράω), ἦραρον (2d aor. of ἦραρικω), ὄρος (2d aor. of ὄρνημι).

(a) Note the aorists ἦνίπατε (ἐνιπτε) and ἦρυκακον (ἐρυκε), in which the second (not the first) syllable of the stem is repeated.

181. A future is formed from some reduplicated aorists: κεκαθήσω from κεκαθάδων (γάζομαι, give way, kill), πεπιθήσω from ἐπεπίθηον, πεπιθή-σσαι from ἐπεπιθῶν, κεκαθήσομαι from κήδω (distress).

THEMATIC VOWEL (VARIABLE VOWEL).

182. In Homer many verbs have no thematic (variable) vowel, though in later Greek they are conjugated with a thematic (variable, or connecting) vowel.
For the present without a thematic vowel (verbs in -μι), see §§ 198–199. For the second aorist without a thematic vowel, see § 206 ff. For the perfect without a thematic vowel, see § 217.

183. The tenses which are conjugated without a thematic (variable) vowel have ε and ο (not η and ω) before the personal endings of the subjunctive, which therefore have these endings:

Subj. Act. (ο, ης, η; -ετον; -ομεν, -ετε (οςι)).
Subj. Mid. -ομαι, -εαι, -εται; (υςουν); -ομεθα (υσθε, -ωνται).

Four tenses employ this old inflection:

(a) The present subjunctive (active and middle) of verbs in -μι:

δαλιομεν, μαλα γαρ νοε ανεται, εγνοθι δε ης (K 251).

(b) The second aorist subjunctive (active, middle, and passive) of verbs in -ω which are inflected like verbs in -μι (their stem vowel is always η or ο, see § 189): ες δε εκατομβην θεμεν.

εις δε κεν η ομεις Τραϊν ισπυργον ιλιοτε

η αυτοι παρα νησοι δομησε ποντιαρους (H 71–72).

(c) The first aorist subjunctive (active and middle) of verbs in -ω (which also has no thematic (variable) vowel):

νυν δε αγε νηα μελαιναν ιροσομεν εις δαλα διαν,

ες δε ερεταις απητες αγερομεν, ες δε εκατομβην

θομεν, δε αυτην χρυσηδα καλλιπάρρην

βησομεν: εις δε τις αρχος ανηρ βουλησθόρος έστω . . .

οφρ' ζμιων μεκαφεργον ιλασωαι λερα βεςας (A 141 ff.).

(d) The perfect subjunctive active:

εξαιιον, μη κεθε νοών, ινα ρειδομεν άμφω (A 363).

184. Of the above subjunctive terminations -εται, -ομεν, -ετε occur very frequently; -ομεθα rarely (A 444), -ομεθα several times. No forms of the sing. active and of the 3d pers. plur. active and middle are found with the short vowel.

185. In a few cases in the received text the present subjunctive even of verbs in -ω has a short vowel: μισγεαι and κατίσχεαι (B 232–3). Such forms are probably corrupt. ιροσομεν (A 62) is inexplicable; we should expect ιρωμεν or ιρώμεθα.

186. Of the aorist in -ην we find some subjunctive forms in which η is shortened to ε: ιμιγεν μιγωνι (B 475); from the contraction of these forms arose the Attic forms (which also occurs in the received text, but are suspicious).
187. The first aorist subjunctive active and middle with a short thematic vowel is in form often exactly like the future indicative. Hence arose the erroneous view that Homer makes use of a future indicative with κε. All such passages are either spurious (as in A 139), or they are easily corrected (A 175).

(a) The first aorist subjunctive has a long thematic vowel only in ἄντισηται Γ 107, ὁμοιόμενοι Η 38, μερισμένα Ο 477.

188. The singular and the third person plural of the subjunctives mentioned in § 183, a and b, do not contract: —

1st Pers. Sing. ἦν, βῆσιν, θήσιν, γνώσιν.
2d Pers. Sing. ἢς, στήσις, θής, γνώςις.
3d Pers. Sing. ἅν, ἤς, στήν, φθήν, ἄνη, φανή, γνών, δώσιν.
3d Pers. Plur. ἦσιν, στήσασι, γνώσασι, δώσασι.

(a) But ὅ (not ὅσι), found only in the Odyssey, and ὅς (not ὅς) are the regular forms in Homer. Rare are ὅσι (3d pers. sing. for ὅσιν), ὅσεν (in Odyssey alone for ὅςον) and ὅσι (3d pers. plur. for ὅσιν). The Homeric forms, therefore, are ὅ, ὅς, ὅσι, ὅσε, ὅσει, ὅσες.

189. In the received text we often find ει for η in subjunctive forms, e.g., in βεῖσι, δαμείος, στεῖγα, μυγείς, τραπείομεν. This is wholly inadmissible in the case of α-stems and arose from an error of the persons who transcribed Ε of the old alphabet (§ 8) into ει, instead of into η of the new alphabet.

(a) The matter is more uncertain in the case of ε-stems. But as no compensative lengthening takes place, but merely a lengthening of the stem-vowel, therefore for this reason, and also because of the analogy of φιλήσω, ἐδηκα, and of the η in the aorist passive, -θήσην, -θημεν, -θητε, it is better to write η in ε-stems also.

(b) No confidence can be placed in the received text, because it varies without reason between η and ει.

THE PRESENT TENSE.

A. Present of Verbs in -ω.

190. The present tense is sometimes reduplicated with the vowel ε, instead of ε: γίγνομαι (γεν); εφάγω (φαξ); λιλαίμαι (λασ); μίμων (μεν); νύσσομαι (μισο, i.e., νίνονομαι); πίπτω (πττ); ἒω, ἱάω (στα); ἵσω, ἵσανω, ἵσανάω (σταχ); τίταίνω (ταν); τικτω (for τι-τκ-ω, τεκ).
(a) In addition to this reduplication of the present some verbs also employ the inchoative ending -σκω: γεγνώσκω, κικλήσκω, πυφαίσκω, τιτύσκομαι, διδάσκω, εφήσκω, δεδίσκομαί, ἀπαφίσκω, ἀφαίσκω.

191. In some verbs we find the inchoative ending alone: βάσκω (βα), ἱλάσκομαι (ια), γηράσκω (γηρα), ἀλάσκω (αλα), βόσκω (βο), ἀλύσκω (αλυκ), ἀλήσκω (αληδα), θυρίσκω (θαι—θα), βλάψκω (βλο—μλο), θράψκω (θορ—θρω), ἐπαυρίσκομαι (αιφ), εφρίσκω (εφρ), μίσγω (μιγ—σκω, μιγ), ἔρχομαι (ερ—σκομαι, εφ), πάσχω (παθ—σκω, παθ).

192. Some presents double the whole stem in reduplicating: ἀκαχίζω (αχ), ἀπαφίζω (αφ), ἀφαίρετο (αιφ), βαμβαίνω (βαι), παμφαίνω (φαι).

(a) To this intensive formation belong καρκαίρω, μαμμαίρω, μαμμίρω, πορφύρω.

(b) A similar kind of intensive reduplication is found in: δαρδάπτω, μενοκαίρο, μαιμώ, δαιδάλλω, δεινίλλω, παπταῖνω, παπφάσσω, ποιπτώ, κωκώ, ἀνακηκώ, ὅπιπεύω, ἀτιτάλλω, ἀτίσσω.

193. In some verbs the present is strengthened with j, not only in the case of mute and liquid stems (as in Attic), but also in the case of stems in σ and ρ (υ): καίω (καφυ), πνεύω (πνεφυ), τελεύω (τελεφυ), χείω (χεφυ).

(a) The short forms καώ, πνέω, etc., occur frequently.

194. Some verbs are strengthened by -σκ only in the imperfect and aorist indicative. These are called Iterative forms, and usually express repeated action. They are formed by the addition of -σκ to the stem of the present or aorist. If that stem ends in a consonant, the connecting vowel ε (or, in the case of sigmatic aorists, ο) is prefixed to -σκ (-εσκ). In the active only the sing. and the 3d pers. plur. have iterative forms; in the middle only the 3d pers. sing. and the 3d pers. plur. have them, i.e., the iterative terminations are: -σκον, -σκε, -σκεν, -σκέτο, -σκόντο:


2d aorist: έιστα-σκε, οὐτασκε, ἐδο-σκον, ἐδυ-σκε; ἐφίδε-σκε, γενέ-σκετο.

1st aorist: ἐλά-σκε, ἐκρύφα-σκε, ὄρσα-σκε, ἐδασ-ά-σκετο.

(a) The only iterative form of the passive is ἀφαίε-σκε.

(b) The iterative forms from εἰμί (ε) and καλέω (καλεσ) violate the
rule by adding no connecting vowel: ἐσκοῦ, ἐσκε became ἐσκοῦ, ἐσκε or with the augment ἡσκοῦ, ἡσκε. καλεῖω has ἀκαλέ-κετο.

c) φιλέω ('φιλέ-σκε) and ναιεῖω ('ναιετά-ε-σκοῦ), γοᾶ ('γοά-ε-σκε), φορέω ('φορέ-ε-σκοῦ), βουκαλέω ('βουκαλε-ε-σκε) violate the rule by adding the connecting vowel.

d) Anomalous iterative forms are ἱπτασκε, ἱπασκοῦ (-σκε).

195. In ἰκάνω and κχάνω (presents strengthened by -ἀ-ο-), and also in φθάνω, the a is always long (probably because they were originally ἰκάνω, κχάνω, φθάνω.

a) Other presents strengthened by -ἀν-ω have short ἄ: ἀλυσκάνω, κυδάω, ἰσχάνω.

196. Some verbs strengthen the present by adding -θ- to the verb stem:

1. (ἐδω- ἐσθω (ἐδ-θω) — ἐσθω. 6. (θαλ) θαλλω (θηλεω)-θαλλω—
3. (τελεω) τελεω (τελείω) — τελεω. 8. (ορ) ὄρνημε (ὀρίω) — ὄροθυνω.
4. (ἀχ) ἀχομαι (ἀχνυμαι) — ἀχομαι. 9. (ἀγε) ἀγείρω — ἀγερέθωμαι.
5. (φλεγ) φλεγω — φλεγέθω. 10. (ἀερ) ἀείρω — ἀερέθωμαι.

(a) ἐρίθω or ἐρεβίζω must be classed here (they belong to ἐρίζω).
(b) The root φθω is first strengthened to φθω-νω (= φθω-νώ, φθω-νω) and then to φθω-νύ-θω. Similarly μνηθων, ἠ튨υθω (ἐλ, ἠνθω), ἠθων (ἴθω), βαρνυθω (βαρνυ), πληθω (πλη), γνηθω (γγη), ἐνετηθων (πη).
(c) The second aorist active also is sometimes strengthened by -θ-: ἰσχεθων (for ἰσχον), ἐφεργαθεν, ἀποφεργαθον (φεργω), ἐκάθω (for ἐκινω).
(d) The aorist passive in -θην is strengthened by -θ- from the aorist passive in -ην.

(e) Some nouns and adjectives are strengthened by -θ-: ἀγαθος, μέγεθος, πλῆθος, ψάμμος, ὀλέθρος, ρέθρα, γενίθλη, κλαυθμος, σταθμος, μηθμος, μυκηθμος, ὄφθαλμος, ἐποκέλεθε.


(a) These are properly. Frequentative verbs, some of which are
characterized as such by their meaning: φορέω (wear, carry often) from φέρω (bear, carry).

(b) Some verbs whose stem ends in -άδ have parallel forms whose stem ends in -α: ἀνάζω — ἀνάω, βιάζω — βιάω, εινάζω — εινηθήναι, γυνά-ζομαι — γυναύζομαι, μεινύφαζω — μεινυφάω, ἀγαπάζω — ἀγαπᾶω, μισάζω — μισά-σκετο, ὅπαζω — ὅπαω, πειράζω — πειρᾶω.

(c) Some verbs whose present stem exhibits -ν have other forms without -ν: υφαίνω — υφάω, φαίνω — φάε, κραδαίνω — κραδᾶω.

(a') Some verbs in -ίζω have other presents in -έω: αἰτίζω — αίτεω, αἴνιζομαι — αἰνέω, κομίζω — κομίω, ὄχλιζω — ὄχλεώ, ὀπλίζω — ὀπλέω, χατίζω — χατέω, στεναχίζω — στοναχέω, ἔξεναρίζω — ἔξεναρεω.

B. Present of Verbs in -μυ.

198. The conjugation in -μυ is more common in Homer than in later Greek. Sometimes we find forms which follow verbs in -μυ, but derived from verbs in -ω: φέρω (φέρω), ἐδμεναι (ἐδω), τάνυται (τανώ), δέχασα (δέχομαι), κλίθι κλίτε (κλίνον).

(a) Inversely we find forms inflected like verbs in -ω which in Attic are inflected like verbs in -μυ: πίε (πίθε), τιθεῖ (τίθησι), ἰεῖ (ἰησι), διδοῖ (δίδω), δίδωσι (δίδωσιν).

199. The 3d pers. plur. of the present indicative active of verbs in -μυ is formed by appending the suffix -ντι to the present stem: ἵστα-ντι — ἵστασι, τίθε-ντι — τίθεσι, ἱ-ντι — ἱσι, διδ-ντι — δίδοσι, ἰη-ντι — ἰησοῦ, ἵσ-ντι — ἤσι. The accent is wrong, as the forms do not arise from contraction.

(a') The termination -αι (i.e., -αντι), which is the rule in later Greek, is found only in ἵαι (parallel with ἤσι from ἤμι), in ἵαι (3d pers. plur. of ἐμ), and in the perfects ἵσαι, μεμάαι, βεβάαι, etc.

Future without σ.

200. The future without σ (the so-called Attic future) is found under the same circumstances in which it occurs in Attic, only it is not contracted:

ἀγγελόσα ἕναζε καὶ ὄτρυνέσα νέεσθαι.

Other examples are:

(a) Liquid stems: σμανέω, βαλέω, ὀλέσθαι.
(b) Stems in α(σ): κρεμάω, δαμάει, ἅλαεν, ἀντιάων.
(c) Stems in ε(σ): τελέω, τελέουσι, τελέεσθαι, κορέως, κορέει, καλέως, καλέοντα.

201. μάχομαι and ἄλλωι have futures both with and without σ: μαχάμομαι — μαχέομαι, ἀλάσσω — ἀλάω.

202. πίπτω has πεσέονται, πεσέοσθαι; εἰμί sometimes has ἔσθαι (perhaps ἐστέσται should be written) alongside of ἐ(σ)σται and ἔσται.

203. Other futures without σ are: —
(a) Verbs in -οώ: ἀνώ, περώ — περέσθαι; τανώ, ἐντανάκαται.
(b) Further βίομαι, δήμω, κέλω, ἐδομαι, πίομαι.
(c) εἰμί is always future; sometimes νίσσομαι or νέομαι are future.

204. The contraction of some liquid verbs cannot be eliminated, e.g., ὀλείται (B 325), καμείται (B 389), ὀμοῦθαι (A 233).

SECOND AORIST.

A. Second Aorist Active and Middle with a Thematic Vowel.

205. The second aorist without σ is much more common in Homer than in Attic.

1. Second Aorist Stems ending in a Vowel.

1. (δα teach) δείδαι — δεδεόταν.
2. (φα shine) φάε.
3. (δρι flee, be afraid) δριον — δριε (Mss. δείδε) — δρείε.
4. (ἐντυ equip, harness) ἐντυε — ἐντυν — (ἐπ) ἕντυε.
5. (κα come) ἐκαν.

6. (κλι hear) κλινον (-ες, -ε, and 3d plur. -ον) — κλίθι — κλίτε — κέκλυθι — κέκλυτε.

7. (πι drink) πιον — imper. πίε.
8. (χρα attack) ἐχραε — ἐχράετε — ἐπέχραεν.

2. Second Aorist Stems ending in a Consonant.

(a) With reduplication: —

1. (αγ lead) ἠγαν.
2. (αλκ ward off) ἀλακέ — ἀλάκερα — ἀλάκκοις — ἀλακέμενοι — ἀλάκκων.
3. (άνθ blossom) ἀνάμονε.
4. (ἄρ join together) ἄραπε — ἄραπον — ἄραθυ — ἄραπον (-όντε).
5. (ἄφ cheat) ἄφασε — ἄφαφω — ἄφαφωτο.

6. (ἄχ grieve) ἄκαχε — ἄκαχοτο — ἄκαχομεθα.
7. (γων cry aloud) ἐγάνων — ἐγέγων.
8. (βυκ bear, bring) ἔβεκα.
9. (ἐνν reprove) ἐνέπι — ἐνίπε.
10. (ἐράκ restrain) ἐρύκακε — ἐρύκακε — ἐρύκακετε — ἐρυκένσε.
11. (ἐμ say) ἐσείστον (= ἐ-ε-ε-π-ον).
THE DIALECT OF HOMER.

12. (καθ give ground') κεκαδὼν—'κεκαδώνον.
13. (καλ exhort) έκέκλετο—'έκκλητον—κεκλημένος.
14. (κυθ hide) κεκύθων—without re-
duplication 'κύθε—'κύθων.
15. (λαβ take) λελαβέοιη—έλλαβε
—έλλάβετο, and without re-
duplication 'λάβε, λαβών, etc.
16. (λαθ escape notice) έκλελάθων—
λελάθη—λελαθέοιη—έκλελα-
θέοιη.
17. (λάχ obtain by lot) λελάχητε—
λελάχων.
17 a. (μιλ be an object of care) μέμ-
βλετο (= μεμβλετο).
18. (δρ rouse) δρορε.
19. (παλ poise) αμπεπαλων—πεπα-
λίσθε.
20. (πιθ persuade) πεπίθωμεν—πεπί-
θωμεν (-ουν)—πεπιθεῖν—πεπι-
θοῦσα (—όντε). (b) Without reduplication :

1. (άγρ bring together) έγρετο—
ήγροντο—άγρομενον.
2. (άλιν sin against) ήλιτε—'άλιτω-
μαι—'άλιτηται.
3. (άμαρt miss the mark) ήμμπροτον
(-ες, -ε) — αμαρτε—αμαρ-
των (—ουσι) — αμαρτέμεναι.
4. (δρ take up) αρόμην (-ηαι, -οίμην,
—εσθαι) — ήρομεθα.
5. (αδρ share) έπαυφη (-ου) — έπαυ-
φεμαι (—ου) — έπαυφόνται.
6. (βαλ strike) εβαλον, etc.
7. (βραχ rattle, clash) έβραχε, etc.
8. (γεν become) γενομὲν, etc.
9. (δακ bite) δάκε—δακέμεν.
9 a. (δρακ see) εδρακον (—ε, —ου).
10. (δραμ run) εδραμον (—ε, —έτην).
11. (ήγερ arise) ήγετο—ήγροντο—
ήγετο—ήγρομενον—ήγρεσθαι.
12. (διλιν come) ήλιθον (—εσ, —θε)—
ήλθον.
13. (μπ ask) ήρετο—ήροντο.
14. (μπ shiver) ήμωκε.
15. (μπ fall) ήμπη—μπιπη(πσι) —
μπιπον (—ουσα).
15 a. (μπρν bellow) ήμνει.
16. (μπ fain) ήμπον, etc.
17. (εκ hate) εχθετο—απεχθηαι
(—εται, —ωνται, —εσθαι, —ομενος).
18. (μπ fain please) εξεκαθον—εξεπαθο
—εκαθη—εκαθη.
19. (μπ take) ελλον, etc.
20. (μπ see) εδομον, etc.
21. (μπ die) ηθενον, etc.
22. (θορ leap) ἐθορον, etc.
23. (ικ come) ἰκόμην, etc.
24. (καμ work) ἐκαμον, etc.
25. (κακ meet with) κίκη—κίκεν—κίκηθ—κίκεις.
26. (κρυk creak) κρίκε.
27. (κτακ kill) ἐκτανον, etc.
28. (κτυπ strike) ἐκτυπε.
29. (λακ ring, scream) ἱάκε.
30. (λιπ leave) ἐλιπον, etc.
31. (μαθ learn) ἐμαθον, etc.
32. (μακ beat, shriek) μακών.
33. (μολ come) ἐκκολε—μόλη (-ε, -οι).
34. (μνικ low) μύκε (-οι).
35. (ἐλ perish) ἔλομην—ἔλετο, etc.
36. (κλεοθ slip) ἐλισθε.
37. (ὁρ arise) ἀρετο.
38. (ὀφελ owe) ὀφελον, etc.
39. (παθ suffer) ἐπαθον, etc.
40. (πελ be in motion, be) ἐπλεο—ἐπλετο.
41. (πετ fly) πτηται (-έσται).
42. (πορ give) ἐπορε, etc.
43. (πραθ sack) ἐπραθον (-ομεν, -έμεν).

44. (σπ report) ἐνισπε—ἐνίσπε (-η, -οις, -οι, -ε) ἐσπετε = ἐνισπετε.
45. (σιχ have, hold) ἐσχον—ἐσχόμην, etc.
46. (σιν march) ἐστιχον (-ε) ἐστιχάντο from αἱ στίχες,—στίχαι).
47. (στυν hate) κατέστυνε.
48. (ταμ cut) τάμε, etc.
49. (ταφ be astonished) ταφών.
50. (τακ δειγε, bear) τεκον—τεκόμην, etc.
51. (τραπ turn) ἐτραπε—ἐτράπετο, etc.
52. (τραφ nourish) ἐτραφ—ἐτράφετη—ἐτραφέμεν.
53. (τυχ happen) ἐτυχες, etc.
54. (φαγ eat) ἐφαγον, etc.
55. (φυν flee) ἐφυγες, etc.
56. (χαδ contain) ἵχαδε—χαδέμεν.
57. (χαν yawn) χανε (χάνοι, -άν).
58. (χραιμ help) ἵχραιμομε—χραιμη—χραιμους (—ω—ἐμενα (-εύ)).

B. Second Aorist Active and Middle without a Thematic Vowel.

1. Stems ending in a Vowel.

1. (βα go) ἐβην (—η, —η, —άτην, —ήτην, —ημεν, —ησαν, —ασαν) — ἐβαν, etc.—βην, etc.—βαν—βηθι—βημεναι (βηναι) — βάς.
2. (γηρa grow old) ἐγαρα—γαράς (γαράκου).
3. (βα know) ἐδαν—δαν (—ης) — δαμεναι.
4. (φα wret away) ἄπεφραν (Mss. ἀπηρφών) — ἄπεφρασ (Mss. ἀπηρήφα) — ἄπεφρα (Mss. ἀπηρά) — ἄπεφραν (Mss. ἀπηρφών) — ἄποφρας (Mss. ἀποφάς) — ἄποφρηςουσι (Mss. ἀποφηρισσουσι).
5. (κτα kill) κατεκταν — ἐκτα (—αμεν, —αυ) — κατάμεναι — κατακτας — ἀπέκτατο (κτάσθαι — κτάμενος).
7. (οφτa hit, wound) ὄτα — ὄτασκε — ὄταμεναι — ὄταμένην.
8. (πλa fill) πλητο.
THE DIALECT OF HOMER.  

2. Stems ending in a Consonant.

(a) Here must be classed ἐεργαθεῖ—συνεεργαθὼν and μετεκθῆ—μετεκτῆθον, though it is not known whether they are aorists or imperfектs.
MIXED AORISTS.

207. Mixed aorists are those which append the endings of the second aorist to the stem of the first aorist: —

1. (ἀγγ lead) ἄετε — ἄε (imper.) — ἄετε (mid.) — ἄεντο — ἄεσθε (imper.).
2. (βαγgo) βῆστε — βῆστε — βῆσε (imper.).
3. (δινenter) δίστε — δίστο — δίσε (imper.).

(a) Inversely we find some non-sigmatic aorists which employ the endings of the sigmatic aorist: —

1. διέσωμι (avoid) has ἡλεύτο — ἡλεναι — διέσαθε — ἀλειτο — ἀλέσθαι.
2. καίω (burn) has ἔκρα (= ἔκηρα, i.e., ἔκανα, ἔκάρα).
3. σεύν (chase, drive) has ἔσσεναι, etc. — σεύτα.
4. χεφ (pour) has ἔχειν, etc. — ἔχειν — ατο (χείπται), and -χεις. — ἔχεε — ἔχεν.
5. φερω (bear) has ἠνεκα — ἠνεκα — κάμεν.
6. ἐθηκα (θη-κ φιτ), ἐθηκα (στη-κ σένι), ἐθηκα (δω-κ δίσε).

207 bis. The aorist active of some verbs ending in λ or ρ preserves the σ which afterwards was absorbed by the preceding λ or ρ: —

1. (ἀρ ἱπ together) ἵρσε — ἵρσαντες.
2. (παλ confirm) ἱέλσαν — ἱέλσα
3. (περ sweep away) ἀπέσερπε.
4. (καλ bring to shore) ἐκέλσαμεν — κέλσαντας.
5. (κερ shear) ἐκερσε.
6. (κερ collide with, light upon) ἐκερσε — κέρσας.
7. (φρ rouse, excite) ἰδρε.
8. (φρ moisten) φύρσε (subj.).

SECOND AORIST PASSIVE.

208. The second aorist passive is not much used in Homer: —

1. (φαγ break) ἐφάγῃ — ἐφάγῃ — ἐφάγεν.
2. (φαλ confirm) ἐφάλῃ — ἐφάλεν — ἐφαλὴναι (ἐφαλὴναι) — ἐφαλέσ.
3. (καφ burn) ἐκάνη — κακέμαι.
4. (πλην smite) πλήγῃ.
5. (ραγ break) ὑπερράγῃ.
6. (σαρ rot) σαπήν, from σήτε (B 135).
7. (τμαγ disperse) τμάγεν — διέτ — μαγεν.
8. (τρυf shiver) διατρυφέν.
209. In some verbs the aorist passive ends now in -θην and now in -ην: —

1. (βλαβεῖν hinder) ἐβλαβεῖν — ἐβλάφισαν (βλαθεῖσ).  
2. (ἄναμ tame) ἐδάμνυν — ἄμφθητω — ἄμφθεντα — ἄδαμμαθην (ἄθην — ἀθεῖν).  
3. (μιχίς mix) ἐμιγνῦν — ἐμιχθηθεῖν — ἐμιχθεῖσ.  
4. (πᾶς fix) ἐπάγη — ἐπάεν — ἐπηχθεῖν.

209 bis. Some verbs form the aorist passive with θ: κλίνω (slope, lean) has ἐκλίνηθη and ἐκλίθη (Attic ἐκλίνην); στρέφω (turn) has στραφθεῖσ (Attic ἐστράφην); τρέψω (turn, bend) has τραφθηθεῖα (Attic ἐτράφην), and others.

PERFECT TENSE.

210. The so-called Second Perfect (i.e., the old perfect) is the most common form of the perfect in Homer, e.g., ἀνωγα, ἁρηκα, γέγονα, εἰωθα, ἔργαγα, ἔφολα, ἔφορα, λέκκα, μέμηλα, μέμονα, ἄπωτα, ἄρωρα, ἄποια, ἀπονηθα, ἀφένυα, τάθητα, δέδωκα.

211. Perfects in -κα are rare in Homer. Some perfects which apparently end in -κα are really second (or old) perfects from verb-stems which end in -κ: διδορκα, βέροικα, λέληκα, μέμηκα, μέμικα, τρηθικα.

212. But some verbs with vowel-stems do really have a perfect in -κα (the younger form of the perfect): βέβηκα, βεβίκηκα, βεβληκα, βεβρωκός, δεδάκηκα, δεδοκα, δεδυκα, ἐστηκα, κέκηκας, μεμβλωκα, τέθηκα, τέτληκα, τετύχηκα, παρύχηκα.

213. Perfects in -φα and -χα do not occur in Homer, except in the case of verbs whose stems end in φ and χ: τέτροφα (from τρέφω) and τέτρηχα (plup. τέτρηχεῖ) (from τραύσσω), which, therefore, are second perfects (and second pluperfects).

214. The perfect subjunctive active is more common in Homer than in later Greek. It is found in all persons of the singular: —

1st Pers. Sing. φείδω (A 515), πεποίθω,  
2d Pers. Sing. φείδη (A 185), πεποίθη (A 524),  
3d Pers. Sing. φείδη (O 207), ἔρρηγοι (Γ 353), ἀρηκη, προβεβήκη, βεβρύχη, ἐστήκη, μεμήλη, ὀλώλη, ὀρφή, πεφύκη,
whereas the plural is represented only by the forms *feido*men, *feidete*, *papoulome*men.

215. The **perfect optative** is represented by *feidei*ν, *tebain*ν, -έσταϊν, *teta*λιν, *mev*ν*μην*, *mev*ν*ντο*, λελυ*ντo.

216. The **perfect participle** occurs more frequently in Homer than do the other forms of the perfect. It often preserves the ω of the nominative in the other cases also: *pemp*ριτε*ς*, *pep*ριγώ*τα*, sometimes -ό*το*ς and -ώ*το*ς appear side by side: *teben*ν*τα*, -ώ*τι*, etc., and *teben*ν*τα*, -ό*το*ς, -ό*τα*; *kek*μη*κώ*τα*, -ώ*τι*, and *kek*μη*κώ*τα*; *me*μα*ντα*, etc., and *me*μα*ό*τε*, -ό*τε*.

217. In the oldest inflection of the perfect the endings are appended directly to the stem without the addition of a thematic vowel, but in so doing the **singular of the indicative forms** employs the longer stem, whereas elsewhere the shorter stem appears. This is true of the present and imperfect of verbs in -μι also, e.g.: *i*ο*ν*μι, *i*ο*ν*ς, *i*ο*ς*, but *i*α*τ*ον, *i*α*τ*α*μεν, *i*α*τ*α*τε*ς*; so also *i*ο*ν*κα, *i*ο*ν*κας, *i*ο*ν*κε, but *i*α*τ*α*θον, *i*α*τ*α*μεν, *i*α*τ*α*τε*ς*. Of this old perfect Attic preserves only *i*ο*ν*κα, *te*bνη*κα, *di*δο*υκα*, *ο*δα*, *ζο*κα. Homer’s list is as follows:—

1. **(βακ — ba go) βέβηκας — βέβηκε, etc. — βεβασι — ἐβεβήκει — βεβασαν — subj. βεβήκει — inf. βεβάμεν — βεβάως (-ώτα, -ώτε) — βεβάνια.**

2. **(γον — γι be born) γέγονε — γεγά*ναι, γεγόνει — ἐκγεγά*νην — inf. ἐκγεγά*μεν — γεγό*νατα — ἐκ*γεγά*νια — γεγα*νια.**

THE DIALECT OF HOMER.  N 45


(a) In five verbs this old inflection is confined to the perfect participle:

1. (ἀρ fit together) ἀρη — ἀρη — ἀρη.  4. (λακ crash, bellow) λαληκός — λε- λακύ.  5. (μακ shriek) μεμηκός — μεμή- κύ.  10. (πονθ — πύθ suffer) πέποιθά (-ας, -ε) — plup. ἐπεποίθαι — part. πεποιθή. 


IRREGULAR VERBS IN -μι.

218. Of ημμ (ση) the only noteworthy forms are: pres. 3d pers. sing. ζε (but usually ζεσκ), 3d pers. plur. ζεσκ; imperf. 3d pers. plur. ζεν. For the 2d aorist active and middle see § 206, a, 17.

219. Εἰμ is inflected:

Pres. εἰμί, εσσί, εστί; εστον; ειμέν, εστέ, εάτι (είσι).

Imperf. ἦ (ή), ἤσθα (ησθα), ἦν (ήν, ήν); ἦσθην; ἦμεν, ἦτε, ἦσαν (ήσαν). Iterative ἤσκουν (-εσκ, -ε).

Subj. ἡ, εὐ, etc. (-ειω), εἰν.

Opt. εἰς, εῆ (εἰς); εἴτε, εἴν.  

Imper. ἐσσο, ἐστο; ἐστε, ἐστών.  

Inf. ἐ(μ)μενα and εἰμα. Part. ἐών, ἐώτων, etc.  

Future. ἐ(σ)σμα, ἐ(σ)σεα, ἐ(σ)σεται, ἐσται, ἐσσεται.
220. Of φημι note: 2d pers. sing. φης and φησθα; subj. φη'; imperf. (used as aorist) ἐφην, 2d sing. ἐφης and ἐφησθα, 3d plur. ἐφαν and ἐφασαν. Iterative ἐφασκον; fut. φησει. Middle in active sense, imperf. ἐφάμην; imper. φάω, φάσθω, φάσθε; inf. φάσθαι; part. φάμενος.

221. Of ἐμι note: pres. ind. 2d sing. ἔσοθα; imperf. sing. ημα, ηε (ηε, ηε), dual ἵτην, plur. ήμεν, ἵτον (ήσαν, ἱταν) ; subj. pres. ἵμμι, ἵσθα, ἵσοι; ἵμεν; opt. ἵει (ἱοι), ἵοεν; inf. ἵμεναι.

PARTICLES.

PREPOSITIONS.

222. Prepositions were originally local adverbs, and they are often so used in Homer (without a case). But this usage is confined to ἀνά, ἐς, ἐν (ἐν), μετά, πρός, ἀμφί (ἀμφίς), περί, ἐπί, ὑπό, παρά.

223. The local adverbs mentioned in § 222 were used in composition with verbs to modify their meaning and form a new verbal idea. Such adverbs were called prepositions, because they were placed before the verb. The essential element in the compound remained the verb, and hence the augment and reduplication were prefixed to the verb rather than to the adverb which preceded it. At this stage adverb and verb had not coalesced into a unit, and might be separated by one or more words. This separation of the component parts was called Tmesis (τμῆσις cutting, from τέμνω). In tmesis the adverb usually precedes the verb, though it sometimes follows the verb:—

ἄλλα κακῶς f' ἄφειε, κρατερὸν δ' ἐν μίθον ἐτελεῖν.

Later on adverb and verb formed an intimate union and became an inseparable whole.

224. Prepositions often stand after the noun which they govern. When this occurs disyllabic prepositions—with the exception of ἀμφί, ἀνά, ἀντί, διά—become paroxytone. This is called Anastrophe (ἀναστροφή (from ἀναστρέφω) a turning back, referring to the throwing back of the accent to the preceding syllable).

(a) Anastrophe in the case of a preposition in composition with a verb is rare:—

δψε κακῶς ἔλθοι, ὀλυσα ἀπο πάντας ἑταίρους.
225. Some prepositions have two or three forms in Homer:—

1. προὶ, πρός, προῖ. Before vowels πρός is used.
2. ἔπαι, ἔποι.
3. παρὰ, παρά (also in composition, παραμβάτης, παραμφόλος).
4. εἰς, εἰ; both forms are correct, as they come from ἐν-ς, the one with compensative lengthening, the other without it.
5. ἐν, ἐν (before vowels, properly ἐν'), εῖν (for metrical convenience).
6. In some phrases we find ἐπειρ for ἐπήρ, before a lost initial σ: ἐπερ ἄλα = ἐπήρ σάλα, ἐπερέχω = ἐπερεχέω, ἐπερχοχος = ἐπερποχος. Isolated is the form ἐπερέβαλον.
7. ξύν, σύν.

226. Some Peculiar Uses of Prepositions.

1. ἀνά + dative: χρυσέω ἀν σκύπρη: on the golden scepter.
2. (a) μετά + dative: μετά φίλοι: among his friends.
   (b) μετά + accusative: πλέον μετὰ χαλκόν: after, in quest of, to fetch; μετὰ δαίμονας ἄλλοι: into the crowd (multitude) of.
3. ἀμφί + genitive, dative, and accusative: on both sides of, about, because of, for the sake of. (a) As an adverb ἀμφίς means separated, apart, between, ὅλης ὃν ἀμφίς ἄρωπα: and little was the space between them.
4. περί + genitive means not only about, concerning, round, for, but also surpassing, more than, περί πάντων ἐμμεναὶ ἄλλων to be superior to all others. It is also used in this sense as an adverb.
5. ἄνα is sometimes used elliptically in the sense arise, up, quick:— ἄλλ' ἄνα, μὴ τάχα γάρ τοι πυρὸς δηνου δήμηται.
6. ἐν often stands for ἐπεστί, e.g., οὗ τοι ἐν δειός: in thee there is no fear.
7. Similarly ἐν(1) stands for ἐνεστί:— ἐν' ἐν μὲν φιλότης, ἐν δ' ιμερος, ἐν δ' δαρμοστός.
   πάρα for πάρεστι, e.g., ἔρχεστι πάρ τοι δύο: go, the way is before thee.

227. Often two prepositions, and sometimes even three, are used side by side:—

ἀμφὶ περὶ κρήνην round about the spring.
ἀφοτ ἐκ προθύρου forth from.
πολὺ δ' ὠδῷρ καλὸν ὑπεκπόρεεν forth from beneath.
228. Of the *improper prepositions* + genitive noteworthy are: —

1. ἀντα opposite, before.
2. ἄγχι near, hard by.
3. ἀπερ without, apart from.
4. ἐκῶς and νόσφι far from.
5. ἰθὺ straight at, straight for.
6. ἡκῆ by the grace of; ἰκῆ against the will of.
7. ἄχρι ὑπ το; as adverb ἄχρις = altogether.
8. με(σ)ηγής between.
9. πάροιθε(ν), προπάροιθε(ν) before.
10. ἐνεκα because of, often appears as ἐνεκα. From οὖ ἐνεκα (attracted from τοῦ ἐνεκα δ') comes ὀνεκα; from τοῦ ἐνεκα comes τούνεκα.
11. ἀπάνευθε.

**ADVERBS.**

229. Adverbs in -ως are rare: ἀλλὰ κακῶς ἐφ' ἀφεί (A 25).

230. In the place of adverbs in -ως Homer uses the neuter singular or plural of the adjective: μέγ' ἐμείο ποθήν ἀπεόντος ἔχουσι.

(a) Adverbs ending in α are common: αἰγα, ἰμιά, τάκα, ἰκα, σάφα.

231. **Correlative Adverbs are:** —

(a) ἴμος . . . τῆμος, when . . . then (= ὅτε . . . τότε) or ἴμος . . .

(b) ὅφρα . . . τόφρα,

(1) as long as . . . so long.
(2) until . . . so long.
(3) while . . . so long.

(c) ἵος . . . τῆς; while . . . so long or ἵος . . . ἰέ.

232. Other noteworthy adverbs are: —

1. ἅψ (ἁπ-σο) back, back again (used with νεόθαι, χάζονθαι, etc.).
2. πάλν back (local, never or very rarely = again for a second time (temporal)).
3. σχεδὸν near, hard by.
4. ἐξίς in order.
5. ἰνα where (to be distinguished from ἱνα in order that).
6. ἀφαρ at once, instantly.
7. ἐθαρ immediately.
8. πάρος formerly, on other occasions (used with both present and aorist). It is also temporal before.
9. δεῖν, δεηρών, δεηθά long, long time.
10. αἰεί (αιεί) (= αἰείνας) also.
11. ἄγατα into (in) the arms.
12. ἀδήν to satiety, to excess.
13. ἀκήν silent, ἀκήν ἐγένοντο σωπή became hushed in silence.
14. ἐμπς (= Attic ἀμπε) at any rate, for all that, by all means; yet, although, nevertheless.
15. πάγχω altogether, wholly, absolutely.
16. ἦτε just as, like.
17. ἤτο just as, like.
COÖRDINATING CONJUNCTIONS.

233. Conjunctions connect sentences or words together. Coördinating Conjunctions are: —

1. ἡμέν . . . ἡδὲ = et . . . et, cum . . . tum, and . . . and, both . . . and also.
   (a) ἡδὲ, and, is used alone also, without the preceding ἡμέν. A short form, ἢδε, is common, but only after the caesura.
2. τε . . . τε, -que . . . -que, and . . . and.
   (a) One τε alone is often employed: κύνεσσιν ὀλυνοῖσι τε δαίτα.
   (b) Usually nouns are connected by τε. But sometimes it also connects verbs of similar meaning or verbs whose actions are associated: —

κλιθεῖ μοι ἀργυρότος, ὅς Χρύσην ἀμφιβήβηκας
Κίλλαν τε ζαθέρν, Τενέδου τε ἔβι σανάσσεις.

Here the first τε connects the nouns Χρύσην and Κίλλαν, but the second τε connects the verbs ἀμφιβήβηκας and σανάσσεις. Similarly A 255, 459.

(c) τε . . . καὶ

τε . . . ἡδὲ (ἰδέ).

(d) τε often marks an assertion as general or indefinite in gnomic passages (A 218).

3. ἀτάρ (or in the thesis ἀτάρ) is compounded of ἀτε + ἀρα and therefore introduces either a contrast or a new particular to offset something else (but, only, still, however) or a transition to a new scene or action (now, then, further).

234. Homer dislikes the use of relative sentences consisting of two or more clauses, and so in the second and subsequent clauses he abandons the relative construction and replaces it with partially or wholly independent clauses introduced by δέ or καὶ. Such coördination of sentences is called Parataxis (παράταξις, a placing side by side). It is the rule in the speech of children, unlettered persons, and primitive man.

235. Sentences which are not connected by a conjunction are said to be Asyndetic (ἀσύνδετον, not bound together). Such an asyndetic sentence gives a quick reason for what precedes, and in that case the asyndeton is called the Explanatory Asyndeton. When two imperatives follow each other without a conjunction (like our "go, fetch my
horse"), an impression of excitement, anger, or haste is conveyed to our minds. In general the asyndeton makes speech more rapid, lively, and spirited.

**SUBORDINATING CONJUNCTIONS.**

236. 1. For *ei, if*, the older form *aē* is found when it is followed by *ke, γαρ, or -θε: aē ke (= Attic ἔν), aē γαρ or aēθε, or *that*, in wishes: —

> ὁψεις aē κ' ἑβέλησθα καὶ aē κέν τοι τὰ μεμήλῃ.
> aē γαρ ἐμὸι τούσδε πόσις κεκλημένοις εἰη.
> aēθε ὁψεις ἀγονός τ' ἑμεναι ἀγαμός τ' ἀπολέσθαι.

2. *εήτε (cum), when.*

3. *eis ἀke = ἥος ke (= Attic ἔως ἀν), until.*

4. ὀφρα (ut = Attic ἵνα), *in order that*, followed by the subjunctive without *ke* after primary tenses and by the optative after secondary tenses: ὀφρα πεποίθης (A 524), ὀφρα πίνεν (Ω 350).

(a) Ὀφρα + subjunctive is found both with and without *ke* in the sense of *until.*

(b) Note incidentally that Homer uses *ke (κεν)* in those cases in which we find ἀν in Attic. So εήτε ke or ὀτε ke is Epic for ὅταν; aē ke (eē ke) for ἔν (ἥν); ἐπεί ke for ἐπειδάν (ἐπήν).

**DISJUNCTIVE CONJUNCTIONS.**

237. ἦ... ἦ (ἡ... ἤ), whether... or, followed by the subjunctive after primary tenses and by the optative after secondary tenses (cp. A 189 ff.).

(a) Single questions are introduced by *ei.*

**INTENSIVE PARTICLES.**

238. 1. ἀρα, now, now then, no doubt, exactly, therefore, then, appears as ἂρ (§ 31) and as ἂρα, ἂρ (§ 33). It recapitulates and serves to connect the matter in hand with what precedes, from which it draws a necessary inference; it may, therefore, be either consecutive, inferential, or temporal in sense, and hence is susceptible of translation in a variety of ways, and sometimes not of translation at all. Compounded with *γε* and *αἰ-τε* it produces γαρ and αἰτάρα (ἀτάρα).

2. *τε* (enclitic) is suffixed to the relative pronouns, to adverbs and
conjunctions which have a relative form or meaning in order to intensify them: οἶς τε, δισσος τε, δόθε τε, ἐν τε, ἔνθα τε, ὅπερ τε, ὅτε τε, ἐπεὶ τε (Attic preserves this usage in ὅστε, ἄτε, ἔφ'] ὅ τε, οἷος τε).

(a) τε is also suffixed to the interrogative and indefinite pronouns τίς, τίς and to the cognate adverbs τίπτε, πῶς, πώ. But when used with these interrogatives it always appears in association with ἃρ(α): τίς τ' ἃρ, τί τ' ἃρα, πῶς τ' ἃρ, τίπτε τ' ἃρ, πώ τ' ἃρ, ποιη τ' ἃρ.

(b) τε is suffixed to particles with great freedom, like -que in nambque, ubique: μέν τε, δέ τε, γάρ τε, καί τε, ἀλλά τε, εἴ τε, ἃρ or βά τε, ἀγάρ τε.

(c) One must carefully distinguish this intensifying τε from the copulative or coördinating τε of § 233.

3. περ (enclitic), seen in per magnus. It is a short form of περὶ, and its primary meaning was about, on all sides. From this comes its intensive meaning: very, by all means, at all events, at least, even, but often it cannot be translated except by the modulation of the voice.

(a) From its intensive use springs its adversative meaning, although, seen both in association with εἴ and with participles:—

εἴ περ γάρ τε χόλον γε καί αὐτῆμαρ καταπέψῃ. 
τέτλαθ, μήτερ ἐμή, καί ἀνάσχιο κηθομενή παρ.

(b) καί and περ often modify (intensify) the same participle or word, but they never coalesce into καίπερ, nor does περ follow καί immediately: καί μάλα περ θυμὼ κεχολωμένον.

4. γε (enclitic), even, at all events, at least, intensifies the preceding word; it is often added to pronouns, δ γε, even he, δς γε.

5. θν (enclitic), ironical, surely, I ween, methinks, preserved in Attic in δήθεν.

6. μὴν, μάν, often appears as μέν, in truth, verily; it is postpositive. As a purely affirmative particle it often appears with other particles, ἢ μεν, οὔ μέν, μή μέν.

7. δέ (usually postpositive) often appears as δέ (δ'), now, indeed, in particular, as-we-all-know.

(a) It intensifies and adds urgency to commands and prohibitions, yet, only: μὴ δ' οὔτως . . . κλέπτε νῦν.

(b) It often introduces in an adversative sense the apodosis (or leading clause) in conditional or relative sentences, then:—

ἡος δ' ταῦθ' ὄρμανε . . . ἥλθε δ' Ἀθήνη.
(c) δὲ (δὴ) is often the equivalent of ἢδη, when clauses are added parenthetically, *now, already, then*; in A 10, νοῦσον . . . ἀφορ . . . διέκοψε δὲ λαοὶ, we should say, *he caused a plague so that the people perished*; but Homer said, *he caused a plague; then the people perished* (parataxis).

(d') δὲ is often causal = γάρ, *for*.

8. ἢ (postpositive), *really, truly*, emphasizes an assertion. ἢ μὲν (ἢ μὲν) are common in oaths, threats, and strong asseverations: *in very truth, verily*.

9. εἰ (= εἰά), seen in εἰ δὴ ἄγε, εἰ δὴ ὀψεῖ (Latin eia age), *well then, come on, try it*; is an old exclamatory interjection of encouragement.

**ADVERSATIVE PARTICLES.**

239. μὲν . . . δὲ: indeed . . . but; on the one hand . . . on the other hand.

(a) δὲ is postpositive and means *but*, though it is often to be translated by *and*.

(b) δὲ often recapitulates after parentheses, *but*.

**FIGURES OF SYNTAX AND RHETORIC.**

240. *Chiasmus* is so called because the words or ideas of two clauses are so arranged as to produce a *crosswise stress*, which emphasizes each element alternately and therefore reminded the Greeks of the letter Χ. It is seen in “Sweet is the breath of morn, her rising sweet,” and in βασιλεύς τ' ἄγαθος κρατερός τ' αἰχμητής:—

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  sweet  breath of morn  βασιλεύς  ἄγαθος  κρατερός  αἰχμητής
  her rising  sweet
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241. *Prolepsis* (πρόληψις, *anticipation*) occurs where the *subject* of the verb of the subordinate clause is anticipated and made the *object* of the verb of the leading clause. It is seen in “I know thee who thou art”; it is employed chiefly after verbs of knowing and saying in animated or excited discourse.

242. *Anacoluthon* (ἄνακολουθον, *inconsequent*) is a want of grammatical sequence. It is seen in “And he charged him to tell no man: but go, and shew thyself to the priest” (Luke 5. 14).
243. Anaphora (ἀναφορά, a bringing up (back)) is the repetition of the same word or words at the beginning of two or more succeeding verses, clauses, or sentences. It is seen in "Where is the wise? Where is the scribe? Where is the disputer of this world?" (i Cor. i. 20).

244. Litotes (λιτότης, plainness, studied simplicity) or Miōsis (μείωσις, diminution) are practically convertible terms. In Litotes an affirmative is expressed by the negative of the contrary; thus, "a citizen of no mean city" means "a citizen of an illustrious city." In Miōsis a thing is represented as less than it really is; it is that understatement which intensifies.

245. Metonymy (μετώνυμία, change of name) substitutes the name of one thing for that of another to which the former bears a known and close relation; thus we say "the bottle" where we mean "strong drink," Ἡφαιστός for πῦρ, Ἀφροδίτη for λύκε (συνοισία), Ἀμφετρίτη for θάλασσα, etc.

246. Zeugma (ζεύγμα, a yoking) joins two nouns to a verb (or to an adjective) which is suitable to only one of them, but suggests another verb suitable to the other noun.

247. Pleonasm (πλεονασμός, superabundance, redundancy) is the use of more words than are necessary to express an idea.

248. Aposiopesis (ἀποσιωπησίς, a becoming silent) is the sudden termination of a discourse before it is really finished.

249. Hendiadys (ἐν διὰ δυνοῦ, one by two) consists in using two words connected by a copulative conjunction to express a single complex idea: "to be overthrown and put to flight" is the equivalent of "to be utterly routed."

250. Epanalepsis (ἐπανάληψις) repeats the same word or phrase after one or more intervening words, or else it is a return to the same subject after a digression, e.g., "When ye come together therefore into one place, this is not to eat the Lord's supper."

251. For Parataxis see 234; for Asyndeton see 235; for Tmesis see 223; for Anastrope see 224.
NOTES.

D. refers to the chapter on The Dialect of Homer.

FIRST BOOK OF THE ILIAD.

Verses 1–7 form the Prooemium of the Iliad.

1. μῆνιν: sullen, enduring, implacable wrath, resulting from a sense of injured pride or honor; the opposite of χόλος (sudden, passing anger). In prose we should have τὴν μῆνιν, D. 126, b. By its emphatic position as the first word in the verse μῆνιν calls distinct attention to the subject of the poem, which is The Wrath of Achilles, as the poet tells us.

δεῦτε: = δὲιν sing, i.e., tell in verse the story.

θέα: vocative without ᾧ. The goddess meant is Calliope, the Muse of epic song or poetry.

Πηλημάδες: though often used apparently as a proper name, is really a patronymic adjective from Πηλεῖος, D. 88, b. The majestic rhythm of the long form makes the first mention of the name of the hero more impressive and dignified. For the genitive in -ῶι, D. 68; 72. For the elision, D. 36.

'Αχαλήος: D. 41, a; 87, a.

The words, Sing, goddess, the Wrath of Achilles, announce the theme of the poem with plainness, directness, rapidity, and nobleness.

2. οὐλομένην: the lengthening of the first syllable (to make the word dactylic, D. 55) is found in but few words. οὐλομένην is in semi-apposition with μῆνιν, and is made emphatic by its position (1) at head of the verse, (2) at the end of the clause, and (3) by its very meaning.

μνεία: with this accent not a numeral, but = ἀνάριθμο, πλείστα, unnumbered, countless. The final letter is elided (D. 36) to make the dactyl μυρί- 'Α-, and to avoid hiatus (D. 35, g), which is allowable when resulting from elision.

'Αχαιοί: (D. 68, 2) = τοῖς (D. 126, b) 'Αχαιοῖς = τοῖς Ἐλληνοῖ. This was the name of the most powerful tribe in Greece at the outbreak of the Trojan war, and it was used by Homer as a collective appellation of the Greeks, who are spoken of with seeming indifference as 'Αχαιοί (० ० ०), 'Αργείοι (० ० ०), and Δαναιοί (० ० ०), but probably this or that appellation was chosen as metrical convenience required. The term Ἑλληνες
220. Of φης note: 2d pers. sing. φης and φησθα; subj. φης; imperf. (used as aorist) εφην, 2d sing. εφης and εφησθα, 3d plur. εφαν and εφασαν. Iterative εφασκον; fut. φησει. Middle in active sense, imperf. εφάμην; imper. φάω, φάσθω, φάσθε; inf. φάσθαι; part. φάμενος.

221. Of ες note: pres. ind. 2d sing. εσθα; imperf. sing. ἤς, ες (ἡς, ἦς), dual ἤτη, plur. ἤμεν, ἦσαν (ἡμένων, -ήσαν); subj. pres. ἤσμι, ἤσθα, ἤσι; ἤσε; opt. λέη (λών), λέου; inf. ἤλεγα.

PARTICLES.

PREPOSITIONS.

222. Prepositions were originally local adverbs, and they are often so used in Homer (without a case). But this usage is confined to ἀνά, ἐς, ἐν (ἐνι), μετά, πρὸς, ἀμφί (ἀμφὶ), περὶ, ἐπί, ὑπό, παρά.

223. The local adverbs mentioned in § 222 were used in composition with verbs to modify their meaning and form a new verbal idea. Such adverbs were called prepositions, because they were placed before the verb. The essential element in the compound remained the verb, and hence the augment and reduplication were prefixed to the verb rather than to the adverb which preceded it. At this stage adverb and verb had not coalesced into a unit, and might be separated by one or more words. This separation of the component parts was called ὁμείον (τρίχων cutting, from τέμων). In tmesis the adverb usually precedes the verb, though it sometimes follows the verb: —

ἀλλὰ κακῶς ἰ' ἀφίει, κρατερὸς ὦ ἐπὶ μὸν ἀκελλην.

Later on adverb and verb formed an intimate union and became an inseparable whole.

224. Prepositions often stand after the noun which they govern. When this occurs dissyllabic prepositions — with the exception of ἀμφί, ἀνά, ἀντί, διά — become paroxytone. This is called Anastrophe (ἀναστροφή (from ἀναστρέφω) a turning back, referring to the throwing back of the accent to the preceding syllable).

(a) Anastrophe in the case of a preposition in composition with a verb is rare: —

ὁψε κακῶς ἔλθοι, ὅλοςας ἄπο πάντας ἠταύρους.
THE DIALECT OF HOMER.

225. Some prepositions have two or three forms in Homer:

1. προτό, πρός, ποτό. Before vowels πρός is used.
2. ὑπαί, ὑπό.
3. παρά, παρά (also in composition, παραμβάτης, παραμβόλος).
4. εἰς, ἐς; both forms are correct, as they come from ἐν-ς, the one with compensative lengthening, the other without it.
5. ἐν, ἐν (before vowels, properly ἐν'), ἐν (for metrical convenience).
6. In some phrases we find ὑπερ for ὑπέρ, before a lost initial σ: ὑπερ ἀλα = ὑπέρ σάλα, ὑπερέχω = ὑπερεχύ, ὑπεροχος = ὑπεροχος. Isolated is the form ὑπερέβαλον.
7. ξύν, σύν.

226. Some Peculiar Uses of Prepositions.

1. ἀνά + dative: χρυσέως ἀν σκήπτρῳ: ON the golden scepter.
2. (a) μετά + dative: μετά χοῦσι φίλουσι: AMONG his friends.
   (b) μετά + accusative: πλεῖν μετά χαλκόν: AFTER, IN QUEST OF, TO FETCH; μετά δαίμονας ἄλλους: INTO THE CROWD (MULTITUDE) OF.
3. ἀμφί + genitive, dative, and accusative: ON BOTH SIDES OF, ABOUT, BECAUSE OF, FOR THE SAKE OF. (a) As an adverb ἀμφίς means separated, apart, between, ὀλίγη δὴ ἢ ἂν ἀμφὶς ἀρουρα: and little was the space between them.
4. περί + genitive means not only about, concerning, round, for, but also SURPASSING, MORE THAN, περὶ πάντων ἐμμενηί ἄλλων to be superior to all others. It is also used in this sense as an adverb.
5. ἄνα is sometimes used elliptically in the sense ARISE, UP, QUICK: — ἄλλ' ἄνα, μὴ τάχα γάςτρον πυρὸς δηήσει θέρητα.
6. ἐπὶ often stands for ἐπέστη, e.g., οὐ τοι ἐπὶ δεῖες: in thee there is no fear.
7. Similarly ἐν(ε) stands for ἐνστὶ: — ἐνθ' ἐν μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀμοιώτης. πάρα for πάρεστι, e.g., ἐρχομεν πάρ τοι ὁδός: go, the way is before thee.

227. Often two prepositions, and sometimes even three, are used side by side: —

ἀμφὶ περὶ κρήνην round about the spring.
ὅρτο δὲ ἐκ προθύρου forth from.
πολὺ δὲ ὕδωρ καλὸν ὑπεκπόρρεου forth from beneath.
228. Of the *improper prepositions* + genitive noteworthy are:—

1. ἄντω opposite, before.
2. ἄγχι near, hard by.
3. ἄτερ without, apart from.
4. ἔκασ and νόσφι(ν) far from.
5. ἰθ(ν) straight at, straight for.
6. ἰκητή by the grace of; ἰκητή against the will of.
7. ἄχρι up to; as adverb ἄχρισ = altogether.
8. με(σ)σχαγυσ between.
9. παροθ(ε)τ(ν), προπαροθ(ε)τ(ν) before.
10. ένεκα because of, often appears as ενεκα. From ου ένεκα (attracted from του ένεκα δ) comes ονεκα; from του ένεκα comes τονεκα.
11. ἰπάνεωθε.

**ADVERBS.**

229. Adverbs in -ως are rare: ἄλλα κακώς φ' ἀφει (A 25).
230. In the place of adverbs in -ως Homer uses the neuter singular or plural of the adjective: μέγ' ἐμείο ποθήν ἀπεόντος ἔκονοι. (a) Adverbs ending in a are common: αἰρά, ὑμβα, τάχα, ὕκα, σάφα.

231. Correlative Adverbs are:—

(a) τίμος ... τίμος, when ... then (= ὅτε ... τότε) or τίμος ... δή τότε (καὶ τότε).
(b) ὅφρα ... τόφρα,

(1) as long as ... so long.
(2) until ... so long.
(3) while ... so long.
(c) ἥσ ... τήσ; while ... so long or ἥσ ... δέ.

232. Other noteworthy adverbs are:—

1. ἄψ (ἀπ-σε) back, back again (used with νέσοθα, χάσοθα, etc.).
2. πάλων back (local, never or very rarely = again for a second time (temporal)).
3. σχέδον near, hard by.
4. ἐξεχει in order.
5. ἑα where (to be distinguished from ἑα in order that).
6. ἀφαρ at once, instantly.
7. ἐθαρ immediately.
8. πάρος formerly, on other occasions (used with both present and aorist). It is also temporal before.
9. δην, δηρόν, δηθά long, long time.
10. αἰν (αἰεί) (= αἰεί αετωμ) always.
11. ἀγκάδι into (in) the arms.
12. ἀδην του satiety, to excess.
13. ἀκν silent, ἀκην ἐγένοντο σωπη became hushed in silence.
14. ἑμπη (= Attic ὅμως) at any rate, for all that, by all means; yet, although, nevertheless.
15. πάραρ altogether, wholly, absolutely.
16. ὥντε just as, like.
17. φή just as, like.
THE DIALECT OF HOMER.

COÖRDINATING CONJUNCTIONS.

233. Conjunctions connect sentences or words together. Coördinating Conjunctions are: —

1. ἦμεν . . . ἦδε = et . . . et, cum . . . tum, and . . . and, both . . . and also.

   (a) ἦδε, and, is used alone also, without the preceding ἦμεν. A short form, ἦδε, is common, but only after the caesura.

2. τε . . . τε, -que . . . -que, and . . . and.

   (a) One τε alone is often employed: κύνεσσιν οἶων οἱ τε δαῖτα.

   (b) Usually nouns are connected by τε. But sometimes it also connects verbs of similar meaning or verbs whose actions are associated: —

       κλυσί μοι ἀργυρότερος, ὅς Χρύσην ἀμφιβέβηκας.

       Κίλλαν τε ζαθεῖν, Τενέδοιο τε γεβει γανάσεσις.

Here the first τε connects the nouns Χρύση and Κίλλαν, but the second τε connects the verbs ἀμφιβέβηκας and γανάσεσις. Similarly A 255, 459.

   (c) τε . . . καί

           τε . . . ἦδε (ἰδε).

   (d) τε often marks an assertion as general or indefinite in gnomic passages (A 218).

3. αὐτάρ (or in the thesis ἄταρ) is compounded of αὐτε + ἄρα and therefore introduces either a contrast or a new particular to offset something else (but, only, still, however) or a transition to a new scene or action (now, then, further).

234. Homer dislikes the use of relative sentences consisting of two or more clauses, and so in the second and subsequent clauses he abandons the relative construction and replaces it with partially or wholly independent clauses introduced by δὲ or καί. Such coördination of sentences is called Parataxis (παράταξις, a placing side by side). It is the rule in the speech of children, unlettered persons, and primitive man.

235. Sentences which are not connected by a conjunction are said to be Asyndetic (ἄσωνδετον, not bound together). Such an asyndetic sentence gives a quick reason for what precedes, and in that case the asyndeton is called the Explanatory Asyndeton. When two imperatives follow each other without a conjunction (like our "go, fetch my
horse"), an impression of excitement, anger, or haste is conveyed to our minds. In general the asyndeton makes speech more rapid, lively, and spirited.

**SUBORDINATING CONJUNCTIONS.**

236. 1. For εἰ, if, the older form αἱ is found when it is followed by κε, γάρ, or -θε: αἱ κε (= Attic ἐάν), ἀ γάρ or αἱθε, oh that, in wishes: —

δόψαυ αἱ κ' ἐθέλησθα καὶ αἱ κέν τοι τὰ μεμήλῃ.

ἀἱ γάρ ἐμοὶ τοιόσοδε πῶσις κεκλημένος εἰη.

ἀἱθ' ὀφελεῖ ἀγονός τ' ἐμενα ἀγαμός τ' ἀπολέσθαι.

2. εἴτε (cum), when.

3. εἰς ὃ κε = ἡσος κε (= Attic ἔως ἄν), until.

4. ὀφρα (ut = Attic ἵνα), in order that, followed by the subjunctive without κε after primary tenses and by the optative after secondary tenses: ὀφρα πεποίθης (A 524), ὀφρα πώεν (Ω 350).

(a) Ὁφρα + subjunctive is found both with and without κε in the sense of until.

(b) Note incidentally that Homer uses κε (κεν) in those cases in which we find ἄν in Attic. So εἴτε κε or ὠτε κε is Epic for ὅταν; αἱ κε (εἰ κε) for ἐάν (ἡν); ὕπει κε for ἑπειδάν (ἐπήν).

**DISJUNCTIVE CONJUNCTIONS.**

237. ἧ... ἦ (ἡ... ἡ), whether... or, followed by the subjunctive after primary tenses and by the optative after secondary tenses (cp. A 189 ff.).

(a) Single questions are introduced by εἰ.

**INTENSIVE PARTICLES.**

238. 1. ἄρα, now, now then, no doubt, exactly, therefore, then, appears as ἄρ (§ 31) and as ἀρά, ἀ' (§ 33). It recapitulates and serves to connect the matter in hand with what precedes, from which it draws a necessary inference; it may, therefore, be either consecutive, inferential, or temporal in sense, and hence is susceptible of translation in a variety of ways, and sometimes not of translation at all. Compounded with γε and αἵτινε it produces γὰρ and αἵναρ (ἀżąρ).

2. τε (enclitic) is suffixed to the relative pronouns, to adverbs and
conjunctions which have a relative form or meaning in order to intensify them: ὁδὸς τε, ὅσος τε, ὅθι τε, ἐνα τε, ἐνδὰ τε, ὅθεν τε, ὅς τε, ὅτε τε, ἐπεί τε (Attic preserves this usage in ὅστε, ἀτε, ἐφ' ὃ τε, ὁδὸς τε).

(a) τε is also suffixed to the interrogative and indefinite pronouns τίς, τις and to the cognate adverbs τίππε, πῶς, πή. But when used with these interrogatives it always appears in association with ἀρ(a): τίς τ' ἀρ, τὶ τ' ἀρα, πῶς τ' ἀρ, τίππε τ' ἀρ, πή τ' ἀρ, ποιή τ' ἀρ.

(b) τε is suffixed to particles with great freedom, like -que in nam-que, ubique: μᾶν τε, δὲ τε, γάρ τε, καί τε, ἀλλά τε, εἰ τε, ἀρ οἳ ῥά τε, ἀνάρ τε.

(c) One must carefully distinguish this intensifying τε from the copulative or coördinating τε of § 233.

3. περ (enclitic), seen in permagnus. It is a short form of περί, and its primary meaning was about, on all sides. From this comes its intensive meaning: very, by all means, at all events, at least, even, but often it cannot be translated except by the modulation of the voice.

(a) From its intensive use springs its adversative meaning, although, seen both in association with εἰ and with participles:—

εἰ περ γάρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ.

τέσλαθι, μὴτερ ἐμη, καὶ ἀνάσχει κηδομένη περ.

(b) καὶ and περ often modify (intensify) the same participle or word, but they never coalesce into καὶπερ, nor does περ follow καὶ immediately: καὶ μάλα περ θυμοῦ κηκολωμένον.

4. γε (enclitic), even, at all events, at least, intensifies the preceding word; it is often added to pronouns, δ' γε, even he, δς γε.

5. θην (enclitic), ironical, surely, I ween, methinks, preserved in Attic in δῆθιν.

6. μήν, μάν, often appears as μὲν, in truth, verily; it is postpositive. As a purely affirmative particle it often appears with other particles, ἄ μεν, οὐ μάν, μὴ μὰν.

7. δή (usually postpositive) often appears as δὲ (δ'), now, indeed, in particular, as-we-all-know.

(a) It intensifies and adds urgency to commands and prohibitions, yet, only: μή δ' οὔτως . . . κλέπτε νώφ.

(b) It often introduces in an adversative sense the apodosis (or leading clause) in conditional or relative sentences, then:—

ἡς δ' ταῦθ' ὁμαίνε . . . ἓλθε δ' Ἄθημη.
(c) δέ (δή) is often the equivalent of ἡ δή, when clauses are added parenthetically, now, already, then; in Α' ο, νόθων . . . δορε . . . δέκατο δέ λαοί, we should say, he caused a plague so that the people perished; but Homer said, he caused a plague; then the people perished (parataxis).

(d) δέ is often causal = γάρ, for.

8. ἦ (postpositive), really, truly, emphasizes an assertion. ἦ μῦν (ἡ μὲν) are common in oaths, threats, and strong asseverations: in very truth, verily.

9. εἶ (= εἰ), seen in εἰ δ' ἀγε, εἰ δ' ἀγερέ (Latin eia age), well then, come on, try it, is an old exclamatory interjection of encouragement.

ADVERSATIVE PARTICLES.

239. μὲν . . . δέ: indeed . . . but; on the one hand . . . on the other hand.

(a) δέ is postpositive and means but, though it is often to be translated by and.

(b) δέ often recapitulates after parentheses, but.

FIGURES OF SYNTAX AND RHETORIC.

240. Chiasmus is so called because the words or ideas of two clauses are so arranged as to produce a crosswise stress, which emphasizes each element alternately and therefore reminded the Greeks of the letter Χ. It is seen in “Sweet is the breath of morn, her rising sweet,” and in βασιλεύς τ' ἀγαθός κρατερός τ' αἰχμητής:—

sweet X breath of morn  βασιλεύς X ἀγαθός
her rising X sweet  κρατερός X αἰχμητής

241. Prolepsis (πρόληψις, anticipation) occurs where the subject of the verb of the subordinate clause is anticipated and made the object of the verb of the leading clause. It is seen in “I know thee who thou art”; it is employed chiefly after verbs of knowing and saying in animated or excited discourse.

242. Anacoluthon (ἀνακολοθον, inconsequent) is a want of grammatical sequence. It is seen in “And he charged him to tell no man: but go, and shew thyself to the priest” (Luke 5. 14).
243. **Anaphora** (ἀναφορά, *a bringing up (back)*) is the repetition of the same word or words at the beginning of two or more succeeding verses, clauses, or sentences. It is seen in "Where is the wise? Where is the scribe? Where is the disputer of this world?" (i Cor. 1. 20).

244. **Litotes** (*λεπτός, plainness, studied simplicity*) or **Miosis** (*μείωσις, diminution*) are practically convertible terms. In *Litotes* an affirmative is expressed by the negative of the contrary; thus, "a citizen of no mean city" means "a citizen of an illustrious city." In *Miosis* a thing is represented as less than it really is; it is that *understatement* which *intensifies*.

245. **Metonymy** (*μετώνυμία, change of name*) substitutes the name of one thing for that of another to which the former bears a known and close relation; thus we say "the bottle" where we mean "strong drink," "Ἡφαιστός for πῦρ, 'Αφροδίτη for λυχνία, 'Αμφιτρίτη for θάλασσα, etc.

246. **Zeugma** (*ζεύγμα, a yoking*) joins two nouns to a verb (or to an adjective) which is suitable to only one of them, but suggests another verb suitable to the other noun.

247. **Pleonasm** (*πλεονασμός, superabundance, redundancy*) is the use of more words than are necessary to express an idea.

248. **Aposiopesis** (ἀποσιώπησις, *a becoming silent*) is the sudden termination of a discourse before it is really finished.

249. **Hendiadys** (ἐν δία δυνόν, *one by two*) consists in using two words connected by a copulative conjunction to express a single complex idea: "to be overthrown and put to flight" is the equivalent of "to be utterly routed."

250. **Epanalepsis** (*ἐπανάληψις*) repeats the same word or phrase after one or more intervening words, or else it is a return to the same subject after a digression, e.g., "When ye come together therefore into one place, this is not to eat the Lord's supper."

251. For **Parataxis** see 234; for **Asyndeton** see 235; for **Tmesis** see 223; for **Anastrophe** see 224.
NOTES.

D. refers to the chapter on The Dialect of Homer.

FIRST BOOK OF THE ILIAD.

Verses 1–7 form the Prooemium of the Iliad.

1. μῆνιν: sullen, enduring, implacable wrath, resulting from a sense of injured pride or honor; the opposite of χόλος (sudden, passing anger). In prose we should have τὴν μῆνιν, D. 126, b. By its emphatic position as the first word in the verse μῆνιν calls distinct attention to the subject of the poem, which is The Wrath of Achilles, as the poet tells us.

daíth: = ὀδε σιγε, i.e., tell in verse the story.

θεά: vocative without ὧ. The goddess meant is Calliope, the Muse of epic song or poetry.

Πηλιάδας: though often used apparently as a proper name, is really a patronymic adjective from Πηλεύς, D. 88, b. The majestic rhythm of the long form makes the first mention of the name of the hero more impressive and dignified. For the genitive in -ῶ, D. 68; 72. For the elision, D. 36.

Ἀχιλῆς: D. 41, a; 87, a.

The words, Sing, goddess, the Wrath of Achilles, announce the theme of the poem with plainness, directness, rapidity, and nobleness.

2. οὐλομένην: the lengthening of the first syllable (to make the word dactylic, D. 55) is found in but few words. οὐλομένη is in semi-apposition with μῆνιν, and is made emphatic by its position (1) at head of the verse, (2) at the end of the clause, and (3) by its very meaning.

μυρλα: with this accent not a numeral, but = ἀνάριθμα, πλείστα, unnumbered, countless. The final letter is elided (D. 36) to make the dactyl μυρλ ὁ, and to avoid hiatus (D. 35, g), which is allowable when resulting from elision.

Ἀχαιῶν: (D. 68, 2) = τῶς (D. 126, b) Ἀχαιῶς = τῶς Ἐλλήνων. This was the name of the most powerful tribe in Greece at the outbreak of the Trojan war, and it was used by Homer as a collective appellation of the Greeks, who are spoken of with seeming indifference as Ἀχαιῶς (♂ _ _ _), Ἀργεῖον ( _ _ _ _), and Δαναῶ ( _ _ _ _), but probably this or that appellation was chosen as metrical convenience required. The term Ἐλλήνως

ι 56
applies in Homer only to that part of the inhabitants of Phthiotis of which Achilles was prince.

άλγεια: in Homer forms are regularly uncontracted (D. 26). άλγεια refers to the woes to be narrated in the poem as the result of the wrath and the withdrawal of Achilles from the fray.

ἐθηκεν (D. 217): lit., put, set, placed, hence caused, brought about.

3. ψυχάς: souls, i.e., the vital principle or breath of life, which at death leaves the body, the real man, either through the mouth or through a gaping wound, and goes to the House of Hades as an ἔδωλον, or Shade.

"Διό: D. 100. The word always refers to the god, and not, as does Hades in English, to the lower world.

προτάψεν: the προ- is local, not temporal. The word is suggestive of violence. The spondees lend solemnity to the line.

4. ἡρως: primarily an epithet of kings and princes because of their descent from the gods, but it is also applied to their followers and even to the whole army; in the Odyssey bards and honorable men generally are ἡρωες. It is emphatic by verse and sentence stress, see on οὐλομένην 2.

αὐτῶς: D. 130; their bodies; the men themselves, contrasted with ψυχάς.

εἰλάρα: in apposition with αὐτῶς.

τενχε: the augment is omitted as in προτάψεν 3, only here it is by aphaeresis, D. 33; 170. The actions of ἐθηκεν and προτάψεν were done and over with in the past, but that of τενχε was in progress in the past, therefore this is a subordinate clause.—The soul could not be separated completely from the body, nor could it pass to the abode of spirits in Hades until the body had been consumed by fire. Cremation purified the soul and freed it from all contamination of matter. The savage who caused his enemy's body to be devoured by dogs and birds succeeded thereby in debarring the soul forever from entering the portals of Hades. Men, therefore, fought savagely for the possession of the bodies of the slain, and ransomed them at great cost.

κύνεσσεν: D. 68, 3.

5. οἰωνοῖς: D. 68, 2; said with reference to those birds that soar in solitary (derived from οἶος alone) isolation, such as vultures and buzzards (which are very numerous and of various sizes in Asia Minor, their color being grayish brown, not black as in America).

τι: D. 233, 2, a.

Διός: Homer probably pronounced the word Διός here and elsewhere throughout the poem. D. 9 end.

ἐτελέστε: note the imperfect of action in progress.

βουλή: D. 126, b.

6. ἐξ οὗ: the full form is ἐκ τοῦ χρόνου ἐξ οὗ; connect closely with μὴν ἀδείδε.

δὴ: D. 238, 7.
HOMER'S ILIAD, BOOK I.

τὰ πρῶτα: as well as τὸ πρῶτον, πρῶτος, and πρῶτος, are all adverbial accusatives (D. 230) used by Homer without apparent difference of meaning; in prose ἀπαξ, not πορέ. Homer takes up the story at the point where the ancient ballads mentioned the quarrel of Achilles and Agamemnon for the first time: from the moment when now for the first time = ever since, since first. The vowel of τὰ is lengthened, D. 38, a. The slow, impressive spondees at the beginning of the verse are intended to attract one's attention and fix it on what follows.

ἐρισματιζόμενοι: supply ἀλλήλους; the aorist participle must not be regarded as virtually present, i.e., not as meaning parted in strife (ἐπὶ ζωρὶ), but as really aoristic of time relatively past: parted after that (or because) they had quarreled; parted as the result of a quarrel.

7. Ἀτριδῆς: D. 88, b. Homer takes it for granted that his hearers knew from ancient ballads that Agamemnon (and not Menelaus) is referred to.

πάντα: is applied to other chieftains, but πάντα δυνρῶν is usually reserved for Agamemnon.

δῖσσα: is usually applied to Achilles (as here) and Odysseus, forming in both cases a verse-tag, which follows the bucolic diaeresis. Do not translate by godlike or divine, which is θεῖος.

8. τίς τ᾿ ἄρπ.: D. 238, 2, a.

ἄρπ.: D. 31; 238. Here it indicates a necessary inference to be drawn from what precedes: Sing of the strife that estranged Achilles and Agamemnon, but who then (τίς τ᾿ ἄρπ) of the gods? The question addressed to the Muse is not, how did the twain happen to quarrel? For the poet assumes that so fateful an event could not have been brought about without the interference of some god.

σφωτὶ: D. 112, 3.

θεῖον: partitive genitive after τίς.

ἐρίζει: dative of means with ἐνέργος: set the twain at strife.

ἐνέργος: D. 171; 206, a, 17.

μάχησθαι: D. 144; so as to make contention possible. The kind of contention is often more clearly defined by the addition of ἐπίθεσιν, as in 304.

9. Ἀποτιθῆς: D. 94. The son of Leto and Zeus is Apollo, who brought on the quarrel by sending the pestilence. Apollo, the Sun-god, appears in Homer as the far-darter, the god of the silver bow whose arrows (rays) may bring pestilence (malaria, fever, etc.) and death, and therefore he is often represented in art with bow and quiver.

νόλος: D. 126, b.

ἡ: is a demonstrative pronoun in Homer, D. 126. ἦ γάρ = for that (deity),

for he.

βασιλῆς: D. 87; 87, a. The king is Agamemnon.

χολωθέλει: causal participle, inceptive aorist.
10. νοσον: D. 23; 55, characterized by κακήν as the "pestilence" (the λογίς of 61). νοσον and κακήν are both emphatic.

ἀνά: is not distributive (throughout, at different points in the camp), but continuous: up along the line of the encampment, tent by tent.

ὁρεῖ: D. 207 bis.

ἄλλοντο: the clause amplifies κακήν and is paratactic or coördinate, where English employs subordination (i.e., "which continued to destroy the folk," or, "so that the folk perished"), D. 234. Notice the imperfect of a series of actions (kept perishing) in contrast with the single action of ὠρεῖ.

11. οὖνε: D. 30; 228, 10; lit., because of which, wherefore; but here it is a causal conjunction: because, for that, because of the fact that.

τόν: D. 126, a; in apposition with Χρύση: him, Chryses, even the priest. The use of τόν shows that Chryses was well known in pre-Homeric ballads.

Χρύση: man of Chryse, but his real name is not given; he was the priest (ἱερεύς, ἀρτηρία, θυτήρ) of Apollo Smintheus in Chryse, a town near Thebe, situated somewhere on the coast of Troyland and at the foot of Mt. Ida, about 70 miles from the Greek camp (Strabo).

ἀρτηρία: D. 126, b; the verse is spondaic (D. 15). The slow, stately, impressive spondees, and the position of the word in the metrically emphatic place at the end of the verse, call attention to the dignity of the person insulted, even the pray-er.

12. Ἀτριέτης: D. 88, b; is emphasized in twofold wise, being (1) at the beginning of the verse (metrical-emphasis) and (2) at the end of the sentence (grammatical emphasis).

ὁ: D. 126, for he, this pray-er, Chryses.

ὁδή: the remotest circumstances that caused the anger of Apollo are being narrated in order to paint in the background. Each fresh incident is relatively past with regard to its previously mentioned cause.

ὁδος: a stock epithet of ships, even when apparently inappropriate, as here.

ὁρι: Homer frequently places the preposition between the adjective and the noun.

νῆα: D. 91, originally νῆας from √νῆ (flow, swim), cp. naves.

ὁδος ἕρι νῆα: naval camp, because the ships had been drawn up on shore, and each contingent lived in huts built in front of their respective ships.

13. λυσόμενος: future participle of purpose. λύειν means to set free (release to another) for a ransom, as in 20. 29; λύεσθαι (indirect middle) means to set free for one's self; to get freed by paying a ransom.

θυγατρα: D. 95, c; the woman is not named in Homer except by her patronymic Chryseis (D. 88, b), daughter of Chryses; but her name is said to have been Astynome, Astynomia, or Hippodamia.
φέρων: and ἔχων both = with, but φέρων (bringing with him) indicates a transient, and ἔχων (having with him) an habitual association with the objects named.

ἀπερελεία: an intentionally extravagant statement.

ἄκοινα: this ransom did not consist of coined money, since that was unknown in the time of Homer, but of precious metals in ingots or manufactured into utensils, of vases, embroidered garments, and other objects of industrial art (see Ω 229–237). In vase paintings depicting this scene the ransom is brought on wagons, as was the ransom of Hector (Ω 265–280), "then they brought from the chamber and heaped on the polished wain the countless ransom of Hector's head."

14. στέμμα: as a badge of his office and a symbol of his consecration to his god the priest always wore on his head a fillet, or bandeau, of white wool with strands of yarn drawn through it and knotted. This was called the chaplet of the god. Now in order to lay especial stress upon his priestly character, Chryses took this chaplet from his head and tied it around the top (ἀνά) of his staff (another symbol of his office), hoping that the kings would revere both the sacred insignia, carried thus prominently in his hand, and the person of their bearer.

χερι: he held the insignia before him in both his hands to show them to the kings.

γείαβλον: ο — ο, D. 35, d; a stock epithet of Apollo; see on 9. For the genitive in -ov, D. 74.

'Απόλλωνος: — — ο, D. 43.

15. χρυσός: the staff was not of solid gold, but of wood with gold or gold-plated ornaments riveted or nailed on. Vase paintings show that the head of the staff was crowned with some decoration which had to be nailed on, and the heads of these nails were plated with gold or silver, hence the epithet silver (golden)-studded. — The final syllable is shortened, D. 35, d.

ἀν: D. 31; on the upper part of (high on) the staff. Not used with the dative in Attic, D. 226.

σχῆτρον: a long staff carried by kings, priests, seers, judges, and heralds as a symbol of their authority, office, or dignity. It is not to be confounded with the κρόκων, or caduceus of a later period. To be taken with ἔχων: holding in his hands on a golden staff.

ἄλογον: the imperfect of a series of actions or of one action in progress in time past.

πάντες: probably not all whom he met on his passage through the camp, nor yet all the soldiery assembled in the agora, but all the princes in waiting in or about the hut of the Atreidae. In 17 Chryses addresses his prayer to the princes in waiting as well as to the Atreidae.
16. Ἀτρείδα: accusative dual, the two sons of Atreus, i.e., Agamemnon and Menelaus; the latter married Helen, the princess royal of Sparta, and in that way became king of Sparta. Agamemnon is usually meant when the singular Ἀτρείδης is used (7. 12) without a qualifying context.

δῶ: D. 111; adds precision, but is not needed for the sense, as the noun is in the dual. The masculine caesura of the fourth foot assigns δῶ to Ἀτρείδα, otherwise it might be taken with κοσμήτωρ.

κοσμήτωρ: orderers (marshalers) of the host, insisting on their military as contradistinguished from their regal functions.

17. In Homer a speech is usually introduced with a sentence which, because of its frequent recurrence, is called a stock or stereotyped verse, examples of which may be seen in 43. 58. 73. 84. 101. 121. 201. etc. This speech is noteworthy because it is not introduced by such a formula. Note, too, that Homer makes small use of indirect discourse, though he does sometimes change suddenly from direct to indirect discourse.

ἀλλοι: = ὑμᾶς οἱ λοιποί; the final syllable is shortened, D. 35, d.

κυκρημίδες: it is now known that the greaves (κυκρημίδες) were leggings of leather or woolen stuff, and that their purpose was not to protect against the missiles of the foe, but to prevent the chafing of the legs by the edge of the long shield. Greaves were worn only by the heavy-armed warriors, and not by the archers, who did not carry shields. The greaves must have been a distinguishing feature of the armor of the Greeks, as Homer constantly calls them the well-greaved Achaean.

18. θεό: D. 29.

δοι: optative of wish.

Ὀλύμπια: Olympus was not a place in heaven, or heaven itself, but Mt. Olympus in northern Thessaly, where the gods were supposed to dwell.

δώματα: δῶμα means a chamber, therefore δώματα means strictly a house, mansion, because a house is composed of a number of isolated chambers.

19. ἱππόροι: Chryses had no interest in the welfare of Troy; he therefore wishes the Greeks (1) success in the siege, and (2) a safe return to Greece amid the dangers of the sea.

Πρίαμος: D. 68; 74; Priam was the son of Laomedon, husband of Hecabe, father of Hector, Paris, Deiphobus, Helenus, Troilus, Cassandra, Polyxena, and others; fifty sons besides his daughters. We are told that his real name was Ποδάρης (Strongfoot); he was captured at the sack of Troy by Heracles, but was ransomed by his sister Hesione, when he changed his name to Πρίαμος, from πρώσθαι, so that it meant Redeemed, Ransomed (cp. our Puritan name Preserved). The etymology of the name is uncertain. The Trojan war was fought during his reign and ended with his death and the extinction of his race.
πόλιν: the city of Priam was what we call Troy, but in Homer its name is Ἰλις, while Τροίη is the name of the Troad = Troyland, except in 129.

folio: D. 67; homeward, i.e., to your country, to Greece in general, whereas δομόνε or οἰκόνε would mean to your individual homes.

20. πασα: emphatic in meter (by its position at the head of the verse) and in syntax (by its position at the head of the sentence).

λύσα: D. 145.

φιλην is a stock epithet of words denoting relationship, and of such as denote a part of the body. D. 124, a.

τα: D. 126, a; a strong demonstrative pronoun in apposition with ἀπωνα: lit., accept these things, the ransom (he points to them on the wagon) = accept this ransom instead of her.

21. δίσομοι: revering not ἐμί, but Ἄπολλωνα; release her not for any reason of right, nor because of my own worthiness, nor from pity of the father, but out of reverence for the god. Before Chryses mentions the name of the god, he enumerates two of the god’s claims to respect: he is (1) the son of Zeus, the great god, and, as the sun-god, he is (2) the Far-Darter, whose vengeful arrows (rays) are to be feared: “accept the ransom in reverence of the son of Zeus, the Far-Darter, even Apollo.” Apollo is honored in the person of the priest whom he loves (“and Apollo heard his prayers, seeing he loved him greatly,” 381). An insult, therefore, to the priest involves an insult to his god. These claims to respect are at once recognized as valid by the Achaean princes, see 22–23.—The participle agrees with the omitted subject of δέξεθα, which, being the same as that of λύσα, is in the nominative.

νις: D. 97.

Ἄπολλωνα: _ _ _ _ _ _ _ _, D. 43; the impressive spondees give the words of Chryses a touch of solemnity that amounts almost to a threat and fills his hearers with awe.

22. ἰθ’: not in the original local meaning where, but either as a temporal relative when, or better as a temporal demonstrative and then. The spondee in the second foot gives the verse a weak and halting rhythm.

ἄλλοι: the same persons mentioned in 17, excluding Agamemnon.

ἐπεναπήμησαν: secondarily to keep a religious silence, because sinners must be dumb in the presence of god. Reverent silence, under the circumstances, might imply the giving of assent, but here the word is used in the primary meaning of the compound (ἐπὶ + εὖ + φημι’), i.e., the assent was given by shouting out (φημι’), giving approbation (εὖ) to (ἐπὶ) his prayer = cried assent bidding them to. Thus the word implies a κελεύοντες, so that the infinitives in the next verse depend on the idea of bidding (κελεύοντες) implied in ἐπεναπήμησαν.
23. αἰδεσθαί: repeats the ἄξεσθαι (ἀξόμενοι) of 21: to have αἰδὼς (reverence, respect).

ιερή: D. 87, a; ἱερός is the sacrificer; ἀφρή (11) is the prayer-er; these were the two chief functions of the priest, though he often associated there-with the functions of the μάντες (seer). The Achaean priests had remained at home in the service of the temples, while the soothsayers (μάντες, e.g., Calchas), being more necessary on a military expedition, had come to Troy.

ἀγλαία: stock, or decorative epithet; gives a further reason for hearkening to the prayer of Chryses.

δέχθαι: D. 206, b, 3.

24. ἀλλ' οὐ: contrasted with ἄλλοι μόν in 22, the contrast being made more striking by the negative: lit., the rest approved . . . but not to A. was it pleasing in soul.

Ἀτρ. Ἀγαμ.: Menelaus is not mentioned, though Chryses had appealed to him also; probably because Agamemnon alone had the veto-power.

ἔφιδαν: D. 32; 170; 170 ὅσ; i.e., αἰδεσθαί ἱερὴ καὶ δέξθαι ἄπωνα. This is an instance of litotes, D. 244.

θυμῷ: is the old locative, D. 66: in his heart (soul).

25. ἐπ': D. 112, 3; 118; object of ἀφίει.

ἀφίει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act.

κρατεῖον: in voice and manner.

ἐπι: the first instance of tmesis, D. 223; ἐπὶ . . . ἔτελεν = ἐπέτελεν.

μόθον: cognate accusative. The word does not mean myth in Homer.

ἔτελεν: imperfect of a series of actions: dinned a rude speech of command in his ears. This is another instance of parataxis (D. 234), where κρατεῖον μόθον ἐπετέλεων would be used in studied speech.

26. In his rage Agamemnon does not answer the points dwelt upon by Chryses in his speech; much less does he thank him for his good wishes (18–19); he is not at all concerned about his safe return to Greece, as he takes that for granted (29–32); he is unawed by the fillet and the staff of the god (28), and unmoved by the gifts of ransom (29); he therefore regards the visit and prayer of Chryses as impertinent, for in addressing him as γιόν he scorns the priest, and sees only the man.

κόλπον: D. 68; stock epithet of ships; there are two kinds of epithets: (1) decorative, like δίος (7) and ἄγλαος (23), and (2) realistic, accentuating some characteristic feature of the object, like θοὸς (12), κόλπαι and ἀμφι-φέλιστα of ships, μόνιμαι of horses, and εἰλικρόδε of cattle.

νηρῷ: D. 91; the camp is meant as in 12.

κεῖο: present subjunctive of the obsolete κέχημι, D. 189; 206, a, 14. A prohibition with μὴ + subjunctive is usually confined to the first person plural or the second person singular. However, in this case, the warning is
given to a second person: see to it that thou do not let me catch thee here again, so that practically we have to do with an imperative of the second person, see to it.

27. The dactyls in 24–26 portray the excitement (D. 14) of Agamemnon, while the spondees in this verse serve to make his words more impressive.

δησοντι: D. 36.

αὕτη: = αὐθαί, local, not temporal: back.


28. νῷ or νίν: here an inferential particle (then, now), but often it is not susceptible of translation.

τόλ: D. 112, 2.

οὗ: μή and οὗ do not belong together as they do in a negative clause of fear, for in that case the meaning would be lest the staff and fillet avail thee, which is not the sense. οὗ χαίρουμι must be regarded as a unit (like οὗ φημι) and as equivalent to ἄχρηστον εἶναι, so that the sense is: lest the staff and fillet avail thee NOT.

χαίρουμι: D. 205, 2, b, 58; no present is in use.

σεκατρον, στέμμα: D. 126 b.

29. τίν: D. 126, = this (female), her; said with contemptuous brevity, this daughter of thine.

πρὸν: is an adverb, not a conjunction; and is used in its primary sense = πρὸντερον, sooner, ere that. A clause with no conjunction is said to be asyndeton, D. 235.

μίν: D. 112, 3; the object of ἐπεων.

ἐπεων: future.

30. ἡμετέρῳ: not the royal our, but the our of family life. The hiatus, D. 35, e.

ινί: D. 225, 5.

folios: — ὧ, D. 35, d; the rest of the line is a passionate and scornful amplification of folios intended to aggravate the bitterness of Chryses and to accentuate the hopelessness of the separation.

"Ἀργεῖ: Homer uses the word in a variety of ways, making it mean: 1. the home of the Myrmidons and all Thessaly (B 681); 2. the hamlet of Argos, of which Diomedes was chieftain (B 559), a place insignificant in the time of Homer, but afterwards famous; 3. the Argolis, the kingdom proper of Agamemnon, whose capital city was Mycenae (B 287); 4. the whole Peloponnesus (B 108); 5. the whole of Greece, as seems clear from the fact that the terms Argives, Achaean, and Danaans are applied to all Greeks; see on Ἀχαιοῖς 2. The word is used here in an easy, general way for Greece (5), just as a traveler abroad might say "my home in America."

πάτρῃ: the genitive is that of place after τηλόθι, D. 66, b; 228.
31. ἵνα: the weaver stood at the upright (στά) loom; the warp was inserted vertically, so that the weaver drew the woof through the warp by moving backwards and forwards in front of the loom.

ἐνοχομίνην: agrees with μίν in 29, as does ἀνδριάωσαν also. The compound involves the idea of repetition: come to the loom from this point and from that; move about before, ply the loom.—There was nothing belittling in weaving, for the most princely women engaged in all the occupations of the household, even down to the washing of soiled linen.

λόχος: is the accusative of the object (limit) of motion, D. 67; coming to my couch to meet me, a euphemism for lying with me. Elsewhere ἀνριάω is always used with the genitive and expresses voluntary approach.—Agamemnon’s disdainful tone here is different from his story in 111–116.

32. ἐπεί: D. 196, a; another case of asyndeton (D. 235) in animated and hasty speech, the clause being added in quick explanation of the first.

σαώτερος: lit., the more safely (than will be the case if thou provoke me by staying); the force of the effectful comparative is best brought out by “the rather”: that thou mayest the rather go unhurt.—The unusual position of σαώτερος before ὅς makes it emphatic.

καί: D. 236, 4, b.

ὅς ὦ: in order that. D. 142, A, 2, b.

33. ὅς: D. 127.

κατα: D. 220.

δοξασεν: D. 59; inceptive aorist: became afraid, was seized with fear. The movable ν makes position, D. 50.

ὁ γὰρ: he, the old man (D. 126, a). The article is the important word, while the noun in apposition with it is a kind of title, like, His Reverence yonder.

ἐνίατο: the imperfect of an action in progress following an inceptive aorist.

34. ἔβη: D. 170; 206, a, 1; inceptive aorist: began to go, set out.

ἀκέλων: an adverb of uncertain derivation. Shocked at the rudeness of Agamemnon he communes with his god.

πολυφλοίβοιο: D. 68; 74; an onomatopoetic word depicting the sound of waves dashing upon the beach. The surging grief of the silent priest is contrasted with the roaring dash of the surging sea.

35. πολλά: D. 230; virtually the cognate accusative; multum, not multa.

ἀπάνωθε: that the Greeks might not hear and disturb his prayer.

καίν: D. 205, 1; not while going, but after he had gone.

ἡράχθη: he is really and unexpectedly the pray-er (ἁρπήρ).

36. Ἀπόλλωνοι: — — — ω, D. 43.

tόν: D. 133.
'τηκα: D. 170.

ἡφίκομος: her son, Apollo, was ἀκερεσκώμης, with unshorn locks.

37. μέ: D. 113.

'Αργυρότατος: an epithet of Apollo, who was the chief god, not merely of Troy, but of all Troyland. As yet he was not worshiped at Delos and Delphi as a chief god of the Greeks. The use of the epithet instead of the name indicates that the priest stands on terms of intimacy with his god.

ἀμφίβλητος: the perfect in the sense of the present: hast come to and standest over (round about), bestridest, as a warrior bestrides or stands round about a slain comrade to prevent the capture of his body by the enemy: dost protect, shield, guard.

38. τε: D. 233, 2, b.

Κολαν: an insignificant town in the neighborhood of Chryse, known only from this passage; both towns were destroyed in earliest times.

Τινθώο: the island of Tenedos lies off the western coast of the Troad, five miles distant.

εἰς: D. 64; mightily.

πανάσπες: is applied to gods and men, but βασιλεύω is used only of kings, never of gods.

39. Σμίνθεω: D. 35, b; the god is again addressed by his epithet (as in 37), indicating the priest's intimacy with him. — Apollo Smintheus is the mouse-god, and the mice were probably carriers of the plague. In China the bubonic plague is called the "rat plague." Usually the mice are thought to be field mice, which are still a real plague in Thessaly, where the crops are frequently destroyed by them (this was the case in the winter of 1899). ἀργυρότοξε (in 37) alludes to the god's power to punish by sending the plague, and the relative clause points to his duty to avenge the insult offered to his sanctuary in the person of his priest, while as Σμίνθεωσ he must avert ill from his followers. For the Chryse of a later period Scopas made a statue of Apollo with a mouse at his feet, and an imitation of this statue is found on late coins of Alexandria Troas.

tόλε: D. 112, 2.

χαριν: proleptic predicate expressing result = ὅστε χαριενά σοι εἰναι: so that it was pleasing to thee, gracious in thine eyes, for thy pleasure, to thy notion.

ἐκλέ: D. 223; ἐκλε... ἔρεισα.

νᾶου: D. 76.

The kind of temple referred to was a rude makeshift consisting of poles covered with boughs for the protection of the sacred idol (xoanon). Similar rude sacred structures (mosques) may be found among nomadic Moham-medans to-day; and in poverty-stricken fixed villages and near military barracks in Turkey something analogous may be seen, where the sacred spot is indi-
cated merely by an inclosing ring of loose stones, and this inclosed space is actually called a *djami* (i.e., mosque). — The priest claims that by building a temple in his honor the god has become his debtor, and he begs for payment of the debt. Temples built of stone were creations of a later period. The earliest one known is that on Mt. Ocha in southern Euboea.

40. δῆ: D. 238, 7, c.
   ἦ τὸ δῆ τὸν: *or if ever ere now.* For the hiatus, D. 35, f.
   κατὰ: D. 223; κατά . . . ἐκαὶ = κατέκαυσα.

πίνα: by a ruse Prometheus induced Zeus to choose, as the gods' share of the sacrificial animal, the least desirable portions, consisting chiefly of the bones, entrails, and offal wrapped in fat, especially the caul. Consequently, the really edible parts of the animal became for all time the perquisite of the priest and the participants in the sacrificial banquet. Animals offered in sacrifice had to be without blemish, and of course were fat.

μηρᾶ: μηροὶ were properly the hind quarters, especially the rump bones with the slices of flesh reserved for the gods adhering thereto, whereas μηρία (or μηρα, whenever the meter demanded it) were the *rump pieces, collops, slices cut from the rumps,* and reserved for sacrificial purposes. They were placed on the layers of fat which covered the bones, entrails, and offal to make the part devoted to the gods look appetizing.

ἐκαὶ: D. 207, a, 2.
41. τῶδε: *this my.*

μοι: I pray.

κρήπνον: see under κραυάνω.

ἴφιλθερ: D. 59, a; his prayer was for revenge; the god *must* avenge him, because by his works he had made himself worthy of the god. The Christian point of view is different.

42. πνευμ: contains the substance of the prayer; the word is emphatic both in meter (at head of verse) and in grammar (at head of sentence).

Δαναός: strictly speaking, the descendants of Danaus, son of Belus, who emigrated from Egypt to Argos, of which he became king; therefore the term is properly an equivalent of 'Ἀργείων'; but as commanders at Argos were Danaid members of the reigning family, the term came to be applied to the commanding generals of the army at Troy also (as here), and afterwards to prominent warriors generally; see on 2. None of them were to blame for the insulting speech of Agamemnon; but still they had made no protest against it, and so they must all pay the penalty (in deaths) for Agamemnon's sin, because his speech has now become the answer of the whole body of Greek generals.

μά: *my* tears contrasted with *thy* darts.

βλεσσόν: D. 78.—For the instrumental dative, D. 64—Chryses's prayer consists of three parts: (1) the invocation (37–38); (2) the presentation of his claims on the god (39–41); and (3) the prayer proper (42).
43. The picture of the actions of Apollo (43–52) is much admired.

τοῦ: D. 126; that one, him.

ἐκλώ: D. 205, 6; aorist, not imperfect, which would be unsuitable here.

Φωιθείος: Earth (Gaea) was the primeval prophetess, who in course of
time surrendered her prophetic functions to her daughter Themis (Right);
she in turn gave them to her younger sister Phoebe, the personification of
light and spiritual intelligence. Phoebe voluntarily surrendered her functions
to the bright sun-god Apollo at his birth, and in gratitude to her he assumed
her name.

'Ἀπόλλων: D. 43; the rays of the sun bring death (pestilence) as well
as life (purification); here Apollo appears in the character of the death-
dealing (pestilence-bringing) god.

44. καὶ: D. 223; in full κατέβη δὲ; the first instance of a preposition
placed after its verb, D. 224, a. The god answers the prayer at once; for
the elision and accent see D. 36, e.

Οὐλόμενος: D. 56; the first syllable is lengthened to produce the spondee.
The epithets of Olympus are snow-clad (420), high (402), many-ridged (499),
etc.; heaven therefore is not meant, see on 18. The palace of Zeus (containing
mansions for the whole hierarchy of heaven) stood on the topmost
peak of Mt. Olympus (9574 feet high) in northern Thessaly.

καρήνων: D. 98; depends on κατά in composition.

κηρ: = κέρατο = καρδίαν; accusative of specification.

45. τόξα: the plural individualizes the component parts of the bow: two
horns, a connecting piece, and the string.

διμοιρόν: local dative, D. 66 = ἐπὶ τῶν διμορῶν.

ἀμφίρρεφα: _ _  _  _  _ , D. 44.

φαρέτρην: D. 21.

46. ἐκλαγέα: onomatopoetic word depicting the sound of the arrows:
clanged, clanked; the rattle of the arrows in the quiver betrays the temper of
the god, as it was brought about by his quick, angry strides.

χωρήνων: supply 'Ἀπόλλωνος, of the angry god; or better, in his wrath.

47. αὐτῷ: emphatic by position (see on 42): he, the awful god, who is
here contrasted with his arrows.

κυνηγεόντος: genitive absolute.

ἡ: D. 221.

νυκτὶ ἐκοικός: D. 178; 217, 6. The comparison is singular in view of
the fact that Apollo is the sun-god. But the comparison need not be pressed,
for νυκτὶ ἐκοικός is a stock phrase (see on 26), which when applied to a
warrior is realistic. Here the sun suffers an eclipse and we see dark, sullen,
threatening anger on the brow of Apollo. His approach is compared with
that of the awful night, because terror is inspired by the result of the exercise
of invisible power, such as that of an invisible god.
48. ἔτερ: D. 170, 2; 205, 2, a, 23.

ἐπερν': connects ἔτερ with ἐβή (44); he was seated on a cloud.

ἄντανεθά: used absolutely in 35, but here as an improper preposition, D. 228.

μετά: D. 222; not in tmesis with ἐνεκεν; he let fly the arrow into the midst of (lit. sent it after) the ships (μετά νῆσας), or the Achaeans (μετ' Ἀχαϊοὺς).

λόν: not used collectively; it is the first arrow which begins the pestilence and will be followed by innumerable others. Malarial fevers arise from the effect of the blazing sun on stagnant waters or swamps.

ἐνεκέν: D. 171; 206, a, 17.

49. δεινή: D. 59; not part of the predicate γένειο, but attributive with κλαγγή.

ἀργυρων: precious metal is unsuitable for a bow; here it is a decorative epithet, intended to emphasize the resonant qualities and beauty of the bow, which is of white, shining silver because the god is Φοῖβος, the bright god of the sun.

βιοτο: the genitive of separation, from. Notice the assonance of the line.

50. ὀφθαλμ: D. 87; some derive it from οὔρον (plow land), therefore, plow animals; others, more correctly, from ὀρος (mountain), therefore, pack-animals, because the sure-footed mule is peculiarly adapted to caravan service on rough and dangerous mountain paths, and was of prime importance to a wagonless army.

ἐπέχετο: imperfect of a series of acts.

κόνις: dogs, being more subject to disease, were visited by the pestilence before the mules, which are very healthy animals. The origin and spread of contagious disease is depicted in this passage in a natural way. In defiance of sanitary laws a dead animal is left to rot in the camp, and the contagion-spreading microbes from the carrion attack both animals (epizooty) and men (through flies and contaminated water).

ἀργυρός: stock epithet of dogs; dogs ply their feet so swiftly that the eye detects only a flashing, glancing light in the place of distinct legs.

51. αὐτάρ: D. 233, 3; gives a stronger antithesis than δὲ, and answers to μὲν in 50.

αὐτοῖς: the men as contrasted with the animals, see on 4.

βόλος: —, because ἔχεσσικες was originally σεχεσσικες, D. 48. It is the collective singular and the object of ἐσθείς.

ἐψεῖς: the imperfect participle of a series of actions.

52. ὑμαῖ: D. 170; is emphatic in four ways: (1) by position at the head of the verse, (2) by position at the close of the sentence, (3) by the pause which follows it, (4) by the double λά, whose prolonged sound accentuates the action of the verb. The imperfect denotes a series of actions: smote and smote again.
86: and the result was that.

πυραί: built of wood on which corpses were burned.

νεκρῶν: genitive of material.

καλοῦντο: imperfect of a series of actions.

θαυμάζω: connect with καλοῦντο as part of the predicate. In his Laocoon Lessing says: "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. 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."

53. ἐνημαρ: is almost always followed by τὴν δεκάτη (as here) and gives the time in a small round number: for several days ... but finally (τὴν δεκάτη δ').

ἀνά: the verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνά from its noun, and there is no other following caesura.

ψεκτο: the personified arrows sped as speeds a man. Series of actions.

κῆλα: used only of the darts of a god.

54. τὴν δεκάτη: supply ἡμέρα, dative of time: but on that one, the tenth; especial attention is called to the tenth as an eventful day. The fact that ἡμέρα could be omitted shows that it was more commonly used than ἡμαρ. We, too, may omit day, but not the rarer word morn.

86: is in the third place because τὴν δεκάτη is to be regarded as a unit.

ἀγορῆδε: D. 67; the place of assembly of the whole army, both chieftains and soldiery, at the ships of Odysseus, which lay in the center of the camp.

καλλιστατο: D. 41, a; 170. The active would have been used if Achilles had called them personally, but the causative middle means, caused the herald to summon them; a right accorded to every βασιλεύς and not to Agamemnon alone.

55. τῇ: D. 126; dative of advantage.
ἐνι φρεσκ: in a locative sense. The thinking part of man resided in his heart. ἐνι φρεσκ is more common, but ἐνι φρεσκ is more vivid, lit., put the thought upon his heart for him.

θηκε: is pluperfect in signification. Sudden thoughts were regarded as inspirations of god. The god-sent thought was to call an assembly to investigate the cause of the pestilence.

56. γὰρ: repeated here, because the action of Achilles was due to two intimately connected circumstances: (1) his inspiration by Hera, (2) which was prompted by her soliciude for the Greeks.

ῥά: enclitic, D. 238; our colloquial you see, you know, forsooth.

θηκοντας: supply αὐτοῖς = τοῖς Δαμαίοις.

ὅρτο: D. 171, a; the subjective middle, saw for herself, with her own eyes, involving the idea of seeing with sympathetic eyes.

57. ἡγερθν: D. 155, a.

ὅμηρες: the same stem ἄγριπ is repeated, because the progress of the thought from its inception to its conclusion demanded it: when they had gathered and were met in assembly, like the "assemble and meet together" of the prayer book.

58. τοιοι: D. 126; dative of place, D. 66; amid, among them. When a speaker arose to address the seated assembly the herald put a staff in his hands in token that he had the floor. In 15 Chryses leaned upon the staff as he spoke.

σ': D. 238, 7, b.

ἀνιστάμενος: is the direct middle.

πόδας: accusative of specification after ὅκως.

ὁκως: is used of inherent speed and θοῦς of actual speed, e.g., θοῦ ναῦς.

59. Ἀτρεΐδη: Agamemnon is addressed because he is the commander-in-chief.

ἄμμος: D. 112, 1; 115; 117; it is only apparently a dual, but is really a naked stem without any ending; subject of ἀπονοοτήσειν.

πάλιν πλαγχθεντας: I think that we shall return home (ἄψ· ἀπονοοτήσειν) frustrated (πάλιν πλαγχθεντας) in the matter of the capture of Troy. πάλιν always means back in Homer, never again, for a second time; there had been no previous expedition to Troy, and Homer knows nothing of the one to Teuthrania. It must be taken closely with πλαγχθεντας, to whose meaning, however, it adds nothing that is not already inherent in πλαγχθεντας. — The translation return wandering home again is wrong.

ὁώ: = οἰκομα, here ὁ ὅ, but elsewhere ὁ ὅ and ὅ. ὅ.

60. ἄψ· ἀπονοοτήσειν: must be taken closely together.

ατ κεν: D. 236, 1 and 4, b.

γι: intensifies θάνατον.

61. δαμάει: D. 200, b; εἶ with the future indicative states the supposition
in its harshest form: *if, as seems likely, war and pestilence are going to lay the Achaeans low.*

62. ΔΛΧ': abruptly introduces a new subject.

δῆ: D. 238, 7, a.

μάντιν: not a priest, but an interpreter of the will of god by means of some τέρας or σήμα, portent or prodigy, such as the flight of birds or the smoke of incense. He has Calchas in mind. — The Mohammedans to-day regard a crazy man as inspired or possessed of God, and treat all such with great respect.

ἱρόμεν: D. 8; 24; 183; 185. Hortative subjunctive.

ἱερη: a native priest is meant, for no Greek priest had come to Troyland (see on 23). Augury from sacrifice is not mentioned in Homer; the priest was strictly a sacrificer (ἱερεύω, slay for sacrifice), not a diviner from sacrifices. Achilles advises that a priest be consulted simply because priests were conversant with religious observances (see 65). Sacrifice in the Greek camp was made by the kings, who, to their civil, military, and judicial functions added those of priest. But here, perhaps, Achilles hints at Chryses, who had come clad in all the insignia of his office.

63. ὀνιροτόλων: is not an interpreter of dreams of others, neither was there a dream to be interpreted; he was a dreamer of dreams, or professional dreamer, who went to sleep for the express purpose of receiving a revelation from god in a dream (incubatio, much resorted to in the cult of Asclepius).

γὰρ τ': for; τέ, D. 238, 1, b.

Διὸς: a baneful dream was sent by Zeus in B 6 ff., where it is Διὸς ἄγγελος.

64. ἔρις: D. 143.

δ' τι: adverbial accusative of the indirect interrogative, D. 230; the direct was τι ἐκόψατο;

τόσον: D. 53; adverbial accusative.

ἐξάστη: inceptive aorist. — Achilles knew at once that Apollo was the offended god, since it was he who sent pestilence or any disease that brought sudden death upon men, just as Artemis did upon women.

65. δ' γ': repeats the subject with emphasis, this same Apollo.

ἐπιμάθηται: dissatisfied by reason of a (broken) vow or (unpaid) hecatomb.

ἐσκαφόμεθα: Homer uses the word indifferently of any great sacrifice without reference either to the number or kind of animals sacrificed; so in Z 93 with 115 a hecatomb consists of twelve heifers, and in Δ 102 of firstling lambs. Here it consists of sheep and goats. — The gods were zealous to punish such sins of omission. Agamemnon had already been guilty of one such at Aulis. — Achilles is really ignorant of the cause of Apollo's anger. — Genitive of cause.

66. ἀτ: D. 236, 1 and 4, b.
al κέν ποις βούλητα: is not an indirect question, but a peculiar construction in which the apodosis, consisting of an idea of purpose or desire, is contained in the protasis itself. The construction is preserved in the English translation of the N. T., e.g. “And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon” (Mark 11. 13).

φαρνάν: D. 103; depends on κνίσης.
κνίσης: depends on ἀντιάσας: savor, or smell, arising from burning fat.
τελεῖαν: modifies both δριμῶν and αὐλῶν.
67. ἀντιάσας: from ἀντιάζω, as the short penult shows.
ἡμῖν: D. 121; from us, lit., for us.
ἄπο: D. 223.
68. ἡμί: with this accent is a demonstrative adverb, D. 127.
κατ’: D. 223; καθετερο without augment, D. 170, ε; 205, 2, a, 23.
ἄρ’: D. 238. 1; points back to εἰπών, and corresponds with εἶτα in prose.
τοιῶν: dative of place, D. 66.
69. Κάλχας: from κάλχη (the mollusk which furnished the purple dye) came the verb καλχαίνειν: (1) to make, or be, purple, and (2) to muse, ponder deeply; therefore Κάλχας is the seer who broods darkly on the future.
ολοντόπολος: were men of lesser dignity than the μάρτυς; originally they said sooth from the flight of birds, but here soothsayers in general are meant.
70. 'φείδει: D. 151; 217, 7. Pluperfect used as imperfect.
τά: D. 126; it generalizes = that which.
λόντα: D. 219; exhibits the ε of the stem of εἴμι (εσ-, Lat. es-se). — The participles in this verse denote time relatively past, present, and future respectively with reference to 'φείδει. So
τά τ’ λόντα: that which was, the present in time past.
τά τ’ εὐσφόμαι: that which was to be, the future in time past.—σ is doubled for metrical reasons.
πρὸ τ’ λόντα: that which had been before, the past in time past.
πρὸ: is an adverb, D. 222; beforehand, and is not in tmesis. The place of προοίμι (rare) was taken by προγύγνεσθαι. τά is omitted here, the τ’ being τε, and.
71. νῆσσο’: D. 71.
ἡγήσοτο: down to a late period a soothsayer was a necessary adjunct of every military expedition, whose movements he guided by his inspired advice.
Φίλων: means Troy-land, the realm of Priam, not Troy, which is Φίλως.
eἰσο: not within, but to = εἰς. In the Iliad it is always used with verbs of motion, always takes the accusative, and always follows its case.
72. θῆν: D. 124, 3.
μαντοσύνην: inspired by Apollo; see on 43.
τήν: D. 133.
HOMER'S ILIAD, BOOK I.

73. δ: D. 126; he, this one.

σφι(v): D. 112, 3; in prose αυτος would be used; translate with ἄγορησατο, though it belongs to both verbs.

ἵνα φρόνεω: wisely, not kindly; with good sense, not with good intent, which would be φιλα (or ἀγαθά) φρόνεω.

74. κλήσα: D. 156; Achilles had not bidden him speak, but Calchas, being the most excellent of seers (69), knew that 62 referred to him, and needed no further exhortation to speak.

διφλέ: the antepenult is long because it is the ending of the dative singular, which is sometimes long.

μυθήσασθαι: spondaic verse, D. 15.

75. μήν: the cause of the wrath of Ἀπόλλων.

76. εἰρήω: future of εἰρω, I shall speak (say), Attic εἰρω, must be distinguished from the present εἰρέω, I consult.

77. εἰ μὲν: D. 156.

78. andrα: object of χολωσήμεναι. Agamemnon is meant.

χολωσήμεναι: D. 164; the subject is omitted.

μένα: cognate accusative used adverbially with κρατέα, D. 230.

79. καὶ ροː: we should expect καὶ ὁ here, but the relative construction is often supplanted in a second clause by a demonstrative or personal pronoun, D. 234.

80. χώσῃα: is the aorist subjunctive (not the future indicative), the variable vowel being originally the same for both indicative and subjunctive, D. 5; 24; 183. The verb to be supplied with κρείσσων is present (not future) and the condition is general (not particular) with the κέ omitted; i.e., ὅτε χώσῃα is for ὅτε κέ χώσῃα, D. 143: the king is always the mightier whenever he is angry with a man who is his underling.


81. εː: introduces a present general condition, with κέ omitted, D. 143.

τί: D. 238, 2, b.

γι: intensifies χάλον and contrasts it with κόνον (82).
καὶ: emphasizes ἀνήμαρ. The numerous particles cannot be reproduced in idiomatic English, though if taken singly they can be translated.

82. ἀλλά: introduces the apodosis; adversative yet.

τέ: D. 238, 2, b.

καὶ μετόπυθων: thereafter also, i.e., not merely for that one day.

ἵμη: hugs, fondles, cherishes his resentment.

δῆρα: κέ is omitted, D. 236, 4, a.

τελέσθη: D. 41, a.

83. στήθης: plural because there are two sides to the body; the Greeks did not think of the heart in such a connection: breast. The word is very emphatic because placed at the end of the sentence and at the beginning of the verse.

ἐρωτη: D. 35, j; 60, 4; 124, 3; 125.

ό: whether, D. 237, a.

84. τόν: D. 126; object of προσέφη.

ἀπαιμισθένοι: supply ἐπες.

85. ἑσφής: inceptive aorist.

μάλα: modifies ἔστιν.

θεοπρόπιον: ο — ι — ο —, D. 44.

φώθα: D. 217, 7.

86. οὖ: belongs strictly to ἐποίησε (89), and is resumed in 88.

μά: is the shortened form of μᾶ, and was reserved for use in negative oaths. οὗ μά is resumed by οὗ (88):

'Απάλλωνα: — — — ό, D. 43; supply ὑμνοῦμι. The outline of the oath is οὗ μὰ γὰρ . . . οὗ τις . . . σοὶ . . . χεὶρας ἐποίησε. 'Απάλλωνα ὑμνοῦμι: nay, verily, no one shall touch thee, I swear it by Apollo; i.e., originally the name of the god was inserted elliptically.

διφιλον: elsewhere used only of men.

φ: depends on εὐχόμενος: by prayer to whom.

τέ: intensifies φ, D. 132; 238, 2.

Κάλχαν: stem Καλχαντ (D. 80), like Αλαν for Αλαντ.

87. εὐχόμενος: the god did not put his word into the mouth of his priest except in answer to prayer.

θεοπροπίας: accusative plural; it stands to θεοπρόπιον (85) as κέλευθος to κέλευθα, κύκλος to κύκλα, etc.

ἀναφάινεις: customary action.

88. οὐ τίς: D. 131, d. Agamemnon is meant.

ἀμή. D. 112, 1; 113.

ἔντος: genitive absolute, while; involves a threat.

δεροκομίνω: found only here in this sense; it is a redundant expression like our "while I live and breathe and have my being," and is used to make the speaker's words more solemn.
89. σοι: indirect object of ἐπιστεί; emphatic by position.
κολῆς: D. 68, 1; realistic epithet like γλαφυρός.
90. συμπάντων: depends on οὐ τις; tr. no one while I live ... no one,
I say, of all the D. shall, etc.
Δανάων: always of the warrior caste, see on 42.
οὐδ’ αἱ κ’: attraction for οὐδ’ Ἀγαμέμνων, ἤν ἃρα τοῦτον ἐπισ.
Ἀγαμέμνων: Achilles understood that the words of Calchas (78) referred
to Agamemnon.

91. πολλὸν: used adverbially, D. 230; 102.

92. Calchas employs no form of address, but speaks oracularly to all.
καὶ τότε: emphatic by position.
δή: D. 238, 7, c; almost finally, at length.

93. ἔπεμψει has no reference to moral excellence, and is merely a decorative
epithet like δῶς (7), see on 26.
94. ἐνεκ’ emphasizes the cause (the priest), but it is not strictly neces-
sary, as the causal genitive (ἀπρητήρος, as in 93) is sufficient in grammar.
95. οὐδ’: change from the relative to the independent construction, see
on 79.

The dactyls (95–99) show that Calchas is excited (D. 14).
96. τούθεν’: D. 30; 228, 10.

97. διὸ: D. 238.
98. διὸ: resumes the subject with emphasis.
πρῶν: this pleonastic (D. 247) πρῶν is common in Homer; and emphasizes
in advance the πρῶν in the second clause; in the first clause it has the value of
an adverb, sooner, ever, while in the second it is a conjunction (until) govern-
ing the infinitive: nor will he ever ... until.

99. Δαναοῖσιν: dative of interest depending on ἄπωσει, which elsewhere
takes the genitive, but here it is influenced by the construction after ἄρναι
in 67.

98. πρῶν: in Homer regularly takes the aorist infinitive, with three excep-
tions, one of which is ἄγειν in 99.

99. διὸ: D. 223.
Dōmeva: D. 163. The subject of ἀποδόμενα and ἤγεος was omitted on purpose, because Calchas was afraid to say plainly Ἀγαμέμνων; it is τινά understood; it may, however, be ἄντοις (τοῖς τούτοις), to be supplied from Δαναώιν (97), or even ἡμᾶς to be supplied from πεπιθομέν (99).

99. ἀνάπτωνον: adverb. Without the price demanded by Agamemnon or the ransom offered by Chryses. Compare our “without money and without price.” For the vivid asyndeton see D. 234.

τερήν: often applied to whatever has been dedicated or vowed; stock decorative epithet of hecatomb.

100. ἵς Χρυσήν: emphatic in meter and grammar, and the spondee, after a long run of dactyls, lends further impressiveness to the word.

μν: D. 112, 3; object of both verbs.

Ἀλεσάμενοι: ἦ; D. 41, a.

πεπιθομέν: D. 205, 2, a, 20; potential opt.: after having moved him to mercy (by the surrender of Chryseis, the obstacle in the way of his favor), we may persuade him (by sacrifices to remove from us the plague). I 497 illustrates the process: “Nay, even the very gods can bend. Their hearts by incense and reverent vows and drink offerings and burnt offerings men turn with prayer, so oft as any transgresseth and doeth sin.”

102. εὖρι κρίτων: stock epithet of Agamemnon, who is ἀναξ ἀνδρῶν and “rules over many islands and all Argos.”


μέγα: D. 230; with πίμπλαντ*.

φρένες: with us all passion has its seat in the heart, but for the Greeks μένος (fury, rage) resided in the φρένες (midriß, which separates the heart and lungs from the lower entrails) and the στήθη (bosom). The fact that anger beclouds the mind is represented as a physical process in which the midriß ceases to be white, because it becomes filled with dark venous blood.

ἄμμομελαναί: stock epithet and verse tag; it is used proleptically and is equivalent to ὅστε μελανηναι: lit., his midriß was filled mightily with fury, so that it was darkened on both sides (i.e., above and below). It is best to paraphrase it: and his heart within him was filled with fierce anger.

104. ὅσε: D. 103.

ῥο: D. 112, 3; possessive dative of interest limiting the verb instead of a possessive genitive (ἀποί) limiting the noun; it is best to leave it untranslated, since ὅσε alone means his eyes.

ἴσεικτηρ: D. 217, 6.

105. Κάλαστα: the abrupt asyndeton (D. 235) shows the king’s violent anger and singles Calchas out from the rest (τοίς 101) as chief offender. He does not address the other princes until 116.
Line 112] Homer's Iliad, Book I. N 77

πράτστα: D. 230; it is a double superlative like Most Highest, chiefest.
κάκι: D. 36, e; cognate accusative.
κάκι δόσομενος: cp. our looking daggers.
προσέθειτε: D. 205, 2, a, 11; governs Κάλχατα.

106. κακάν: neuter plural. In Aeschylus Calchas is κακόμαντι. The words have no reference to Iphigenia, because her sacrifice at Aulis was a fiction of later poets and unknown to Homer.

τὰ: D. 126; here it is closely akin to the article. It generalizes, as in 70; i.e., it does not present a concrete instance: the thing that is pleasant.

κρήγνων: is a word of doubtful origin, which must mean good, pleasant, since it is resumed by ἔσθλων in 108; it is found only here in Homer.

ἐστε: the ἡ is neglected, unless we read τὰ κρήγνα ἐστε.


τὰ: see on 106: those evil things of thine.

τὰ κάκι: D. 36, e; subject of ἐστί.

φρέσι: for the datives τοῖ and φρέσι see on 24.

μαντεύονθαί: explanatory infinitive, which may be regarded as accusative of specification: with reference to, in the matter of soothsaying. Lit., the things that are evil are ever dear to thy heart to prophesy. He does not doubt the truth of the soothsaying of Calchas, but is angry at its habitually unpleasant nature.

108. ρέσοι: belongs to both verbs; matter.

ἐπιθλοσομα: in his anger he forgets that the soothsayer cannot bring his soothsaying to pass.

109. καὶ νῦν: ἄλει (107) introduced a general charge, while καὶ νῦν specifies a particular case: and so now too.

θεοπρότενον: participle, see on 85: in thy character of θεοπρότος (interpreter of the god-sent sign).

110. δή: D. 238, 7; is not ironic here (i.e., not, forsooth); Agamemnon expresses anger rather than scorn.

τοῦτο ἐνικα: is the antecedent of οὐνεκα: lit., for this reason . . . because; it may be left untranslated. In his heat Agamemnon heaps reason on reason: οὐνεκ (111), ἐπει (112), γὰρ (113), ἐπει (114). τοῦτο refers forward.

σφι: D. 112, 3.

111. οὐνεκα: D. 30.

ἐγὼ: emphatic, because Calchas' charge was that Agamemnon was the chief cause of the pestilence.

Χρυσήθος: genitive of price depending on ἀποψι: offered for Chryseis, the damsel.

112. ἐπει: gives the reason why he refused to surrender her.

τολῶ: D. 230; with βούλομαι.
αὕτη: D. 130; emphatic; he prefers to keep the maid's own self in his home rather than her ἄπονα.

113. φοικοῖ: D. 66; an old locative originally of three syllables, a fact which accounts for its accent.
καλ: with Κλυταμήνητρης.
γὰρ: gives the reason why he wants to keep her in his palace: for the plain fact is.
φι: D. 112, 3; 117; also 39, b; Chryseis.
Κλυταμήνητρης: wife of Agamemnon; daughter of Tyndareus and Leda; sister of Helen; lived in adultery with Aegisthus; killed Agamemnon on his return from Troy, and was herself slain by her son Orestes; a story used in many Greek tragedies. The genitive depends on πρὸ in προβεβοῦλα: I prefer her before even Clytaemnestra.
προβεβοῦλα: with the meaning of the present, which is not found.
114. κουρδής: from κείρω (ἔκειρο to cut). The hair of a boy was shorn when he attained the age of puberty, whereas a girl's was cut just before her marriage in order to offer it to the gods when praying for a happy union. Accordingly, the primitive meaning of κόρη (κόρη) was not maiden, but bride, therefore κορίδια ἄλοχος is bride bed-fellow, i.e., wedded, legitimate, lawful wife, as contradistinguished from παλλακίς (concubine).
ἐμι: gives the reason why he prefers her to Clytaemnestra.
φεδίν: D. 65; 112, 3. The ending -θεν denotes the point from which, therefore: reckoning from her (Clytaemnestra) she is in no wise inferior; it thus illustrates the proper meaning of the genitive.
115. δέμας: accusative of specification.
φυ̣ν: the distinction between the elements of beauty is somewhat vague.
οἷ: beginning a new enumeration of qualities.
ἐπὶ: D. 238; points back to ὁ.
γάρ: skill in domestic handiwork, consisting chiefly of weaving and embroidery, in which the housewife directed the work of the slave women, though she worked herself: not in any accomplishment. Agamemnon speaks very differently in 31.
116. καὶ ὅπερ: yet even so, i.e., in spite of her beauty and wit.
δόμηνυ: D. 163.
ἐμείνων: ἐστί is omitted, though in a condition.
117. βούλομαι: D. 36 c. βούλομαι has comparative force, since choice implies a comparison (I would rather that the folk be whole than perish), so that μᾶλλον was not needed. The asyndeton (D. 235) gives emphasis to the independent assertion of his royal reason for his determination. His self-denial does not chime in well with his self-seeking in 118.
λαὐν: D. 76; belongs to both verbs.
γέρας: from the booty gained by the sack of a town a prize was awarded to the king commander-in-chief (or else he selected it); other prizes were awarded to the several chieftains (βασιλῆς, ἄρωτῆς).

αὐτίχ': this unreasonable demand aroused the Wrath of Achilles and gave us the Iliad.

ἔμμενοι: D. 163.

118. αὐτῷ: D. 235, 3.

γέρας: from the booty gained by the sack of a town a prize was awarded to the king commander-in-chief (or else he selected it); other prizes were awarded to the several chieftains (βασιλῆς, ἄρωτῆς).

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αὐτίχ': this unreasonable demand aroused the Wrath of Achilles and gave us the Iliad.

ἔμμενοι: D. 163.

118. αὐτῷ: D. 235, 3.
κείμενα: supplementary participle.

πολλά: goes with κείμενα as part of the predicate. Lit., we do not even know at all (τι) that unpartitioned treasure is anywhere stored up in abundance, from which we might instantly (αυτίκα, 118) give you a γέρας.

125. τά: D. 133. Note in addition that a conditional relative clause, with indefinite antecedent, must have some form of ὅς (here ἦ), and the first τά (= εἰκόνα) cannot be correlative with the second τά (= εἰκόνα). In other words, τά . . . τά are both demonstrative pronouns, the clauses being paratactic (D. 234), lit., we took things from the cities, things were divided up. But English idiom requires us to translate the first τά as the relative: but what we took, that we divided.

μήν: D. 238, 6; merely an affirmative particle here without influence on the structure of the sentence.

πολλῶν: D. 93; depends on ἐκ in ἐξεπράθομεν. For ten years the Greeks had amused themselves by plundering the towns of Troyland. Achilles had sacked twenty-three (see on 118).

ἐξεπράθομεν: pregnant for πόλεις πέρον τότε ἐξαιτῶν εἶλομεν.

τά: translate as antecedent of τά μήν.

126. ἑφοίκῃ: D. 178; 217, 6; the accusative + infinitive is the subject.

παλιόλογα: from πάλιν + λέγω = πάλιν συλλεκτά, δεῦν recollecta; proleptic for ὅστε παλιόλογα ἦν, so as to be collected-back, like “I shot him dead.” Lit., but 'tis not meet that we should collect from tent to tent from the people these same things, so as that they be collected-back (re-collected), or in English idiom, but 'tis not meet to collect all this back again from the people. Others, less correctly, make λαοῦ the subject of ἑταγείρω: lit., that the people collect from tent to tent these same things so as that they be collected-back, or in English: that the people collect all this back again. But the princes (ἡμᾶς) would have had to collect it back.

ταύτ᾽: = τά αὐτά.

ἐταγείρω: the subject is ἡμᾶς understood: collect together going from tent to tent (ἐπί) it takes two accusatives like verbs of asking, depriving.

127. νῦν: Agamemnon has already promised to resign her, but Achilles urges him to do it at once.

τάνῳ: Achilles points to Chryseis, who is evidently a listener.

θεῷ: dative of interest: to Chryses, for Apollo's sake, a stronger appeal than if he had said to her father.

αὐτάρ: D. 233, 3; but (in the matter of the γέρας).

128. τριπλή: supply μοίρα (share); dative of means.

τί: and; threefold, aye, fourfold is stronger than “threefold or fourfold.”

ἀποκλίσομεν: the object is indefinite it: make good your loss.

αἱ κα: D. 236, 1 and 4, b.
ποτε: strictly a local adverb (D. 66, b), but it is used here of time (= ποτε).

129. δψων: D. 188, a.

Τροιη: Homer usually says παλις Τρων or Φιλος (see on 71) for Troy, while his Τροιη is an adjective with χώρα understood. But this Τροιη is a false adjectival form used by mistake for the correct Τρωή (Τροφη: belonging to Τρος, the progenitor of the Trojans), formed from the stem of Τρος + the suffix -ος, making Τρωυος, Τρωη, contracted to Τροφος, Τροφη. The false adjective Τροιη arose from a copyist's mistake due to the fact that the oldest alphabet had neither Ω nor Η, and consequently wrote TPOIE for both Τροιη and Τροφη. See D. 8.

ντελεχον: well-walled, because its builders were Poseidon and Apollo.

130. κρελων: is properly a present participle like εύρω κρελων (102).

131. δ: D. 238, 7, a.

μη δ ουτως: do what else thou wilt, only I pray thee do not in this way, etc.

τηρ: D. 238, 3; intensifying ἀγαθός.

τον: D. 219; causal participle. I admit thy bravery, but not thy superior cunning.

θεοερκαλ: an epithet applied only to Achilles. Agamemnon uses the formal address just as Achilles had done (κόιτατε 122).

132. κλητα: attempted action; do not try to keep me in the dark (do not try to cheat (beguile) me) by thy craft.

νφ: D. 64; instrumental. Agamemnon replies that he mistrusts Achilles' offer of a γέραs at a later time, and for the moment makes no answer to φιλοκτενώσατε.

περελευθε: D. 156; he has the race course in mind.

οδι: see on 124.

μ: belongs to both verbs.

133. η: D. 238, 8.

θελεις: the object is this, i.e., πεισά με.

δφρ: D. 236, 4.

αυταρ: the force of θελεις goes on.

αυτως: D. 130; just so, i.e., just as I am, with empty hands: lit., dost thou really wish this, in order that thou mayest keep hold on thy prize, but on the other hand that I sit empty-handed and disprized? A simple form of sentence would be η θελεις αυταρ μεν έχειν γέρας, έμε δε ησαν δενόμενον. Agamemnon's answer to φιλοκτενώσατε is contained in the δφρ clause: Achilles asserts that it is not possible to give me a new prize, αυτικα, but his real motive is covetousness, because he does not care to risk the loss of Briseis. Furthermore (the αυταρ clause), he wishes to dishonor me in the eyes of the army by disprizing me for good and all.
134. ἔ: paratactic arrangement (D. 234) for δενόμενον τῆςδέ Ἕν μὲ κέλει ἀποδοῦναι. Thy first thought was one of fear lest thou lose thy prize and of desire to disgrace me.

135. δῷοντε: in the future; he forgets about αὐτίκα.

'Αχαιοί: the princes.

136. ἄγοντε: D. 207 bis.

ἀντάξον: agrees with γέρας: an equivalent for Chryseis. The ὁρως clause may be regarded as an object clause with σκοπούντων understood: if the princes will give me a prize, let them see to it that it be an equivalent for Chryseis. But Homer does not use precisely this form of the object clause, and so it is better to regard the apodosis (well and good = καλῶς εὖ or καλὸς ἄν εὖ) as suppressed, and to take ὁρως either (1) as introducing a clause of purpose: such as, such that, so that; or better (2) as a simple relative (+ any tense of the indicative), without any reference to purpose (as, which): if the princes will give me a prize ((1) so that it), (2) which shall be an equivalent for Briseis, I shall have nothing to say against it. When the apodosis is sufficiently obvious, it is omitted in the first of two opposite suppositions. An expressive gesture by Agamemnon probably indicated his meaning in a satisfactory manner.

137. δῶσων: D. 188.

δέ: D. 238, 7, b.

αὐτός: D. 130; in person.

Δωμαί: indirect middle, take for myself. In prose there are two possible futures: (1) the future indicative (I shall), and (2) the optative with ἄν (I should); but Homer employs four futures: (1) the future indicative, (2) the subjunctive (D. 143), (3) the subjunctive with κέ, (4) the optative with κέ.

138. τῶν: D. 124, 2.

Ἀλαντος: after Achilles the sturdiest and bravest of the Achaeian warriors, son of Telamon (king of Salamis) and Hesione, sister of Priam; he was therefore a nephew of Priam himself, and first cousin of Achilles. He committed suicide in chagrin, because, after the death of Achilles, the arms made by Hephaestus for Achilles were not awarded to him, but to Odysseus. His ashes were buried in a golden urn, and all the chieftains deposited their shorn hair on his baww, and a temple in his honor was erected in Salamis. Alcibiades claimed descent from him.

τῶν: i.e., to the hut; it belongs to all three, and indicates the hurry of Agamemnon: I will go in person to your several huts and take for myself either thy prize (Briseis), or that of Ajax (Tecmessa), or I will go and seize and lead away the prize of Odysseus (Laodice).

'Οδυσσῆος: D. 41, a; he was the son of Laertes (the king of Ithaca), husband of Penelope (first cousin of Helen), father of Telemachus. He was
the wisest and the wildest of all the Achaean warriors.—Ajax was the cousin and Odysseus the friend of Achilles, therefore Agamemnon suspects that the three have formed a conspiracy with Calchas to take away his prize and disgrace him.

139. *χικολάστεια* for *κε* + future indicative see D. 187. He gloats over the fact that might make right.

δν: accusative of limit (object) of motion, D. 67.

140. ἀλλ': his answer to *θεύ πρόες* (127) begins in a milder tone.

η τοι μίν: emphatic affirmative.

*μεταφρασόμεθα*: D. 157. *Hereafter* (*μετά*), *even at some future time* (καὶ *αὐτίς*).

141. *μλαίναν* because it was *pitched*; realistic epithet.

*ἐρόσαμεν*: D. 41, a; hortative aorist subjunctive, D. 8; 24; 183 c.

*διαν* decorative epithet (see on 26); verse tag.

142. *δ*: D. 222.

143. *θήμαν*: D. 24; 183, b.

δν: D. 31; apocope for *ὰνά*; adverb, D. 222.

αὐτὴν: intensive, *herself* (the cause of Apollo’s anger) as well as the hecatomb.

144. *βήσαμεν* in Homer *ἐβησα* is transitive and causative = ἀναβησάσαμεν: *cause to go on board*.

*ἐσ τίς*: subject.

*ἀρχός*: predicate with *ἐστω*.

ἀνὴρ βουλήφορος: like our *sailor man*; in apposition with *τίς*. Of the three men mentioned Homer applies the term as an epithet only to Idomeneus.

145. *Ἰδομενεύς*: ___ *ο_ _ __*; son of Deucalion, grandson of Minos, great-grandson of Europa by Zeus, king of Crete. There is no caesura, either masculine or feminine, in the third foot (see also 218. 307. 400. 466. etc.), nor is *ἡ* shortened before either *Ἀιας* or *Ἰδομενεύς* (which, though apparently connected with *φίδεσθαι*, has no *φ*), D. 35, f.

146. *Πηλίτη*: D. 88, b.

*ἐκπαγλότος*: the honorable epithet is used, not in scorn, but with a touch of surliness.

147. *ἡμίν* dative of advantage.

*φεκάρερυν* said of the sun-god’s far-sent rays (see on 14). Stock epithet (see on 26) used as a substantive. The variations, seen in 14. 37. 75. 96, are used for convenience of meter.

*ἐλάσσεια*: D. 156; subjunctive, see on 141.

*ἰερά*: ___ *ο_ _ __*, D. 43.

*ῥέας*: participle of means.

Agamemnon’s speech consists: (1) of a refutation of Achilles’ (132–134); (2) of a renewal of his claims for damages (135–140); (3) of orders in regard
to Chryseis (141–147). The beginning and the end concern Achilles alone, while in 139–140 he aims a dart at others.

148. τόν: depends on προσέφη.

υπόδρα: always in connection with ἴδων: with scowling glance, because of the insult offered to him and to his friends.

149. ὧ μοι: lit., O to me = woe is me; μοι is the ethical dative. Its origin was forgotten and ὧ μοι is used with any vocative, and even with the nominative (ὦ μοι ἐγώ).

ἐφεισμένε: for ἐφεισμένε = ἰμφεισμένε, clad in ἀναιδεία as in armor.

κερδαλέσφρον: crafty-minded, or perhaps, greedy-minded, in that thou dost wish at this juncture to send me off to Chryse and rob me at thy leisure during my absence.

150. πῶς: if thou treat me so, how can?

τίς: take with Ἀχαίων.

τοι: D. 112, 2; see on κοι 104.

πειθήσα: deliberative subjunctive of the 3d person. Notice the alliteration of π as in 165.

Ἀχαίοι: the princes.

151. ἵδων: not a military expedition, raid, or foray, but an embassy such as that just proposed to Chryse. Cognate accusative of kindred meaning.

ἐκδίδομαι: D. 164.

ἀνδρασὶ: heroes.

μάχεσθαι: simple infinitive of result, D. 144: so as to.

152. οὐ γὰρ ἔγα: he proceeds to give his reasons for the negation (no one) involved in the question πῶς τίς: Hitherto we (τίς) have served thee in peace and in war, but we, or to take a concrete instance, I, do it no longer, for I did not come hither, etc.

Τρώον: the descendants of Τρόως, a people of northwestern Asia Minor inhabiting the city of Ἰλιός (Ῥιλιός) situated in Τρῆ, or that part of Phrygia of which Τρῶς had been king; different from the Δάρδανο (Τεῦρμοι), who were also the subjects of Priam:

Ἥλυθον: D. 196, 10, b.

αἰχμητάων: D. 73. The position calls attention to their efficiency with the spear; in apposition with Τρώων: by reason of the Trojans, those spearmen.

153. δείρο: take with Ἡλυθον.

μακροσθομάνος: D. 201; future participle of purpose. ὅ—ὅ ὅ—ὅ, D. 42.

μοι: dative of advantage.

ἀτίτοι: they have done me no wrong.

154. βοῦς: D. 89; the herds consisted chiefly of cows, because they gave the increase and were therefore more valuable than bulls.
\[\mu\nu: D. 238, 6.\] In heroic times wars were not of the imperial kind, waged for conquest and expansion, or other political reasons, but were simple forays for plunder or revenge, as among the Arabs and Kurds of to-day (cp. the Scotch *moss-troopers*).

155. \(\Phi\theta\eta\): \(\epsilonpib\omega\lambda\kappa\) shows that in this place \(\Phi\theta\eta\) does not mean a city, but the country afterwards called Phthiotis, the kingdom of Peleus, father of Achilles. It embraced the southern part of Thessaly, extending north nearly to Pharsalus and Pagasae (Hellas proper) and on the south including the valley of the Spercheus (Phthia proper, the home of the Myrmidons).

\(\epsilonpib\omega\lambda\kappa\): D. 110; the Spercheus valley is still a deep alluvium.

156. \(\kappa\alpha\rho\tau\nu\): *fruit*, both of trees and the soil.

\(\epsilon\rho\nu\lambda\nu\sigma\alpha\nu\nu\nu\): they have never made a marauding expedition into my kingdom.

\(\epsilon\pi\nu\ \hat{\eta}\): \(\bigcirc \bigcirc \_\), D. 35, d.

\(\pi\omega\lambda\alpha\): is the whole whose parts are given in 157, in which \(\omicron\beta\rho\alpha\) and \(\theta\alpha\lambda\alpha\sigma\alpha\) explain \(\pi\omega\lambda\alpha\): many things lie between Phthia and Troy, to wit, mountains and the sea.

\(\mu\epsilon\tau\alpha\xi\nu\): supply \(\epsilon\sigma\tau\iota\nu\). Elsewhere \(\mu\epsilon\sigma\sigma\nu\gamma\nu\) is used. Probably \(\mu\epsilon\tau\alpha\xi\nu\) was used here because \(\pi\omega\lambda\alpha\ \mu\epsilon\tau\alpha\xi\nu\) was proverbial and the original form of the later \(\pi\omega\lambda\alpha\ \mu\epsilon\tau\alpha\xi\nu\ \pi\epsilon\lambda\epsilon\ \kappa\iota\lambda\iota\kappa\sigma\\iota\ \kappa\alpha\ \chi\epsilon\iota\lambda\epsilon\ \alpha\kappa\rho\nu\) (= our “there’s many a slip ’twixt the cup and the lip”).

157. \(\omicron\beta\rho\alpha\): the mountains north of Thessaly in Paeonia and Thrace.

\(\sigma\kappa\iota\omicron\alpha\tau\nu\alpha\): referring to the height and consequent impassability of the mountains rather than to their umbrageous forests.

\(\theta\alpha\lambda\alpha\sigma\alpha\): the Aegean.

\(\pi\nu\chi\kappa\epsilon\sigma\sigma\sigma\): the spondaic line calls attention to the awe-inspiring, dangerous character of the sea.

158. \(\sigma\omicron\nu\): emphatic, as the accent shows; depends on \(\acute{\alpha}\mu\nu\).—For the hiatus, D. 35, d.

\(\mu\gamma\nu\): see on 78.

\(\iota\pi\rho\mu\omicron\nu\): D. 205, 2, a, 24; according to our agreement (\(\sigma\nu\nu\theta\epsilon\sigma\iota\gamma\nu\ B 339\)). The aorist has the meaning of the perfect (like \(\hat{\gamma}\lambda\theta\nu\nu\ B 207\)): we followed thee hither and are here; it is therefore followed by the subjunctive (\(\chi\alpha\rho\iota\nu\sigma\nu\)) rather than by the optative (\(\chi\alpha\rho\iota\nu\nu\)), though even after a pure aorist the subjunctive is quite correct.

\(\epsilon\nu\rho\alpha\): D. 236, 4.

\(\sigma\nu\): very emphatic.

\(\chi\alpha\iota\rho\iota\nu\sigma\nu\): the present subjunctive was preferred to the aorist because the action is still going on.

159. \(\tau\iota\nu\mu\nu\): not merely Helen and her treasures (carried off by Paris from Sparta), but a war-indemnity as well.

\(\acute{\alpha}r\nu\nu\omicron\nu\omicron\nu\omicron\nu\omicron\nu\): conative present participle of means: by striving to gain (win, earn).
Mενιλάφ: dative of advantage. He was a son of Atreus, brother of Agamemnon, and king of Sparta by virtue of his marriage with Helen. He ranked next after Agamemnon.

κυνόπτα: the heroes always used plain language. To this day among the Asiatics the dog is the personification of beastliness and shamelessness, and for that reason the Mohammedans call the Christians dogs.

160. τῶν: D. 126; neuter: these services, referring to the contents of 158–159.

μετακρέπτει(αι): D. 156, a.

161. δή: D. 238, 7, c.

μοι: dative of disadvantage with ἀφαρήσεωθαί.

αὐτός: reëchoes 137; agrees with the omitted subject of ἀφαρήσεωθαί.

ἀφαρήσεωθαί: takes the accusative of the thing and the accusative, dative, or genitive of the person.

162. θ ἐν = ἐφ' ἐν: D. 224, a: for which.

τολλά: adverbial cognate accusative, D. 230.

'δόσαν: the object is ὁ supplied from φι.

δί: for the abandonment of the relative clause see D. 234. In later speech we should find καὶ ὁ μοι ἔδοσαν, or rather ὁ μοι ἔδοσαν Ἀχαιῶ, ἐπεὶ τολλά ἐπ' αὐτῷ ἐμόγγησα.

νει: D. 97.

'Αχαιῶν: descendants of the princely men of yore, i.e., my compeers.

163. σοι: depends on ἵον; the person for the thing, called abridged comparison: like to thee, i.e., like to thy prize.

ὀπτότι: whenever; with κε omitted, D. 143.

164. Τρώων πολιέθρων: a city of the Trojans; for Troy itself is Τρώων πόλις or Ἰλίων πολιέθρων, D. 93; see on Τρώον 129.

165. τὸ πλεῖον: sc. μέρος. Object of διέπουσι.

166. ἀτάρ: D. 233, 3: yet.

εἰ: present general conditional sentence without κε, D. 143.

167. τὸ: the demonstrative force is obscured here; it is almost, if not altogether, the article.

διάγνον: γέρασ omitted; object of εἰχων.

φιλον: virtually mine own.

168. ἐρχομ'I: D. 36, e.

ἐπεί κε: D. 236, 4, b.

κάμω πολεμιζον: is susceptible of two interpretations: (1) whenever I have grown weary of the fray, or better (2) taking πολεμιζον as a participle of means: whenever I have toiled myself weary by fighting, fought myself weary, fought to weariness. Said in bitterness in view of the poor reward for his hard work.

169. νόν δ'': contrasts his present intentions with his former readiness to do battle.
170. ἵμαν: D. 167; 221. The subject is τὸν ἄρμα. ἔστιν.
κορονλούν: realistic epithet (see on κολληγοῦν 26) referring to the curvature of the stern or prow. He will take his troops with him.
εἰ: = σοι, D. 119; dative of advantage.
ὁ: used ironically here: I do not propose.
171. ἀφάνοι: future of ἀφόσω to draw off, i.e., wine from a mixing bowl in order to fill the drinking cups of the revelers, but transferred to our idiom it is head up: I am no slave “hewer of wood and drawer of water” for thee.
173. φενεῖ: to flee is τρέσσαι, φέβεσθαι, or φοβεισθαι.
μάλ’: contemptuous.
τοι: possessive dative of advantage.
κόλλιναί: D. 172.
174. εἰν’ ἴματι: D. 112, 1; 113.
τάρ: D. 36, e.
ἔμι γε: said in haughtiness: a man like me; compare ἐγώ γε (173).
175. οἱ κε: who perhaps, who may on occasion (potential, D. 142, A, 1).
τιμήσωσι: is said in reply to 159.
μάλιστα δί: being himself king, Zeus was the especial patron of earthly kings. This is fine irony, for Agamemnon little knows that precisely Zeus will humble him.
μητέρα: D. 71, cp. Lat. scriba, poeta.
μοι: see on 153.
εἰσ: D. 152; 219; preserves both the original ending -σι and the stem εἰσ- also.

diortephein: standing epithet of kings, who are diorpehieis (Zeus-nurtured) because ἰογενεῖς (Zeus-begotten), i.e., royal power is derived from Zeus by direct inheritance.

βασιλεύς: D. 87; only nine of the heroes bore the title of βασιλεύς: Agamemnon, Menelaus, Nestor, Odysseus, Idomeneus, Achilles, Diomedes, and the two Aiantes.
177. φλη: part of the predicate with ἔστι understood; it agrees with the nearest noun (ἐρμος) and is understood with the rest (HA. 616; G. 924 b; B. 421). When analyzed thy virtue will prove to be vice, for war and battle have their origin in the love of strife.
178. καρτέρος: said in reply to 165.
θεὸς ποθ: ironical: god, I trow (I ween). Thou canst not “add one cubit to thy stature,” so do not boast of it as a merit. The heaping up of nouns in 177, the asyndeta (178-179, D. 235), and the hissing of the sigmas (178-180), show the speaker's passionate excitement.
179. Resumes 173 and replies again to 170.

ετράποιν : do not attempt to dictate to me, but go and bully thy followers, the Myrmidons.

180. Μυρμιδόνεσσι : see on Φθίη 155. Emphatic: rule the Myrmidons, not the Achaeanas. Dative of place (among) or advantage (for, to).

σθεν : D. 65; 112, 2; 113; depends on δλεγιζω. Take with κοριντος.

181. τολ : D. 112, 2; English demands the accusative.

δε : D. 128.

182. δε : D. 134; not since, but as, just as; its correlative is εγώ δε 184: so I.

He intended to say: "As Apollo robs me of Chryseis, so I will rob thee of Briseis." But the mention of Chryseis gives him occasion to make clear that he bows to the will of god (not man), and so he suddenly interposes the clause την μεν, etc., correlated by εγώ δε, but equivalent to: "so I will send her and take." Practically, though not really, την μεν etc. is a relative clause: ὁς Ἀπόλλων εμὲ ἀφαρείται τὴν Χρυσήδα, ἥν ἀποτέμψω, οὕτως εγὼ γε δέω Βρισηδα.

ἀφαρείται : takes two accusatives.

183. στιν νηί τε ἢμ : the ship is thought of as accompanying Chryseis.

ἐτράποιν : the crew shall consist of my own dependents.

184. πέμψω : Apollo compels him, therefore he is certain (indicative) that he will send her.

κ' ἄγω : D. 142, A, 1; he is not so certain about this, as it depends on his own will: I may (probably shall) lead.

Βρισηδα : daughter of Briseus (D. 88, c). Homer does not mention her name, which, we are told, was Hippodamia. Achilles killed her husband, Myntes, and her three brothers, at the sack of Lynnessus, when she became his γέρας and concubine.

185. αὐτὸς λέω : to show thee how little I fear thee, I will go in person, a threat which, on sober second thought, he does not carry out, but sends his heralds instead.

κλεισήθει : D. 130; properly a place to recline in (κλίνω), a lodge, or rude hut, consisting of upright posts roofed over and interwoven on the sides with leafy branches. Such lodges may be seen to-day among the Yuroks of the Troad, and everywhere among the nomads of Turkey.

τεῦν γέρας : valuable to me, because thine; in apposition with Βρισηδα.

δφρ : final; implies a threat.

ρεθήκα : D. 214.

186. δορον : D. 53; adverbial accusative (D. 230) instead of δοσω, the dative of degree of difference, like πολυ for πολλω.

φέρτερος : D. 108; braver, though not as big in body. A deep insult to the recklessly brave Achilles. See 280–281 for the contrast.

στυγή : a sneer again imputing cowardice to Achilles.
καί: as well as thou; another insult.

ἄλλος: everybody else.

187. ἐστον: is an adverbial cognate accusative, equivalent to ἵσα: lit., say equal sayings with me, or ἵσον say an equal saying with me. If it were an adjective, with ἐναι understood after φάσθαι, it would be ἵσος, agreeing with the omitted subject of φάσθαι. To say that which is equal to me is an abridged comparison, as in 163.

φάσθαι: D. 220; infinitive after στυγέη.

ἐμπνεύμανα: D. 165; here reflexive, as though middle.

188. Πηλέων: D. 88, b; son of Peleus (Achilles); dative of the possessor.

ἐν: D. 222; adverb defined by στήθεσθα: lit., and inside him his heart in his breast, or and within, his heart in his breast, for his heart within him.

ἐν: possessive dative or better as in 104.

189. στήθεσθα: local dative; for the plural see on 83. ν movable makes position.

λασίων: abundant hair on cheeks and chest is regarded as indicative of vigorous animality and manly strength and courage. Homer even speaks of ἕτορ (κήρ) itself as λάσιω (i.e., manly). Modern Greek peasants are fond of displaying their chests if hairy. A very young man does not have a hairy chest, but Achilles, though young, was still old enough to have a big son, Neoptolemus, at Scyrus.

190. ὁ... ἦ (192): D. 237.

ὁ γε: gives especial emphasis to the subject, which it resumes.

191. τοὺς μέν: = τοὺς παρόντας, the princes, who were seated in front of and round Agamemnon, i.e., between Agamemnon and the speaker, who was standing.

ἀναστήσαν: drive them from their seats, make them get out of his way, so that he could get at Agamemnon. In direct discourse these deliberative disjunctive questions were in the subjunctive, which was changed to the optative after ἐμερμήρεξεν.

ὁ: is really superfluous, since it gives prominence to Achilles (= ἀντίς ὁ) rather than to Agamemnon, for there can be no contrast between the subjects (as they are both Achilles), and we should have expected τοὺς μέν... Ἀτριτήν δὲ ἐναρίζει (without any ὁ): scatter the others, but他自己, etc.

ἐναρίζει: conative present; he could only do it after he had slain Agamemnon.

193. ἤσος: D. 8; 231, c; strictly it should be followed by τῆς, as ἤσος is by τῆμος, but it is followed by the apodotic δὲ in ἢλθε δὲ, D. 238, 7, b.

194. ἐξάκετα ὁ: and he was in the act of drawing. He never finished the act.

ἢλθε: of a single action.

ἐκ: D. 238, 7, b.
'Δήνη: the great patron goddess of the Achaeans.
195. οὐρανόθεν: D. 65. She returns to Olympus in 221.
πρό: D. 223. πρό is local, as in προαιρεῖν.
ὅ: D. 238, 7, d.
ἥ: D. 218; sent her forth, i.e., from Olympus. Athene does not always
yield such ready obedience to Hera.
φ': D. 35, j; 112, 3; 118; Athene.
196. ἡμφω: must be taken as the object of both participles, though it is
governed grammatically by φιλόουσα alone, since κηδομενη takes the genitive.
Instances of two verbs with one case are not uncommon; see on B 27. The
most ancient Argos (Argos Pelasgicum) included the kingdom of Achilles
(Phthiotis and Hellas), so that the loving care of the chief Argive goddess
naturally extended to Achilles, as well as to the Atridae.
θυμη: local dative, D. 66, a.
φιλόουσα and κηδομενη: causal participles.
197. ἡμή: the subject is 'Δήνη; pregnant: came up behind him and
stood there, from which comes the usual meaning of ἡμή in Homer: came
up, stepped up.
ξανθῆς: the princes or bluest blooded Aryans, usually have blond hair.
δι: D. 170, e.
198. οἶγ: adjective, agreeing with οἴ understood.
φανομεν: to see the deity as a spirit in the divine form was accorded to
privileged individuals alone, but never to the masses, by whom the god could
be seen only when he (or she) had assumed the human form.
ἀρατο: D. 171, a; indirect middle. Of course no one heard her words to
Achilles. The scene is strictly an aside.
199. θάμπησεν: = ἔθαψασεν, because he had been seized by the hair.
μέτα: D. 223.
ἐπάτην: i.e., so as to face Athene; found only here in Homer in its
literal meaning; in 160 the meaning is a transferred one.
ἰγνω: Achilles was himself half a god, and possibly for that reason could
see what was hidden to eyes purely mortal.
200. Παλλάδ: Athene personifies the thunderstorm, and she therefore
wears the storm shield (the aegis) and brandishes (πάλλειν) the lightning of
Zeus; therefore she is Παλλάδ.
δινω: D. 59; predicate adjective. As the goddess of strategic war she
must needs keep her eyes wide open; and is therefore gleaming-eyed, fierce-
eyed, γλαυκώπης (206), an epithet which refers to the wide, staring eyes of the
owl, her favorite bird. Such eyes are to be seen on archaic statues.
ἐν: D. 112, 3; it refers to Athene.
ὅ: D. 238, 7, d; we should use a subordinate causal sentence (D. 234).
δοσι: neuter dual (D. 103) with a plural verb.
201. μιν: D. 112, 3; depends on πρός in προσγείδα.
ϕωνήσας: D. 148.

202. τίτι: D. 34; 131, c; why, pray? why in the world?
αὖτ' : lit., again, marking a sequence or a transition: why then (now)
art THOU come, as a fresh addition to my vexations. He is displeased at her
interference.

αὐγόχων: the aegis was the shield of Zeus and the symbol of his divine
power. It was made by Hephaestus of metal, and was supplied with a
hundred tassels. In its center the head of Medusa was fixed, and in art the
tassels developed into a fringed border representing the snakes of the hair of
Medusa's head. The aegis is the symbol of the storm cloud, and by merely
shaking it Zeus arouses the storm and inspires terror in men. As αὐγόχων
(= αὐγίδα ἵχων, keeper of the aegis) Zeus is the keeper and the ruler of the
storm and its terrors. Athene wears the aegis by permission of Zeus, and
wields it not as a shield, but as a kind of cloak round her shoulders.

203. ἡ: D. 238, 8; in sooth, really, implying emotion; here irony.

204. ἐκ τοι γεραῖο: D. 223.
τέ: D. 126; referring to 205.

τέλεωσι: D. 140, a.

205. γίνετο: D. 124, 3.

206. τόν: depends on πρός in προσέπτειε.

207. ἡλθον: answers εἰληφονθα in 200. Similarly Hera is βοώτις, ox-eyed. Stock epithet
of Athene.

A threat broadly hinting at his murderous in-
tentions.

Achilles does not acknowledge that he has been guilty of

A threat broadly hinting at his murderous in-
tentions.

The plural of ab-

Abstract nouns denotes repeated instances of the quality: because of his acts
of insolence (arrogance). Compare the Litany: "That it may please thee
... to forgive us all our ... negligences, and ignorances."

A threat broadly hinting at his murderous in-
tentions.

A threat broadly hinting at his murderous in-
tentions.

A threat broadly hinting at his murderous in-
tentions.
παῦσα: purpose.
πυθμα: D. 156. The success of her mission depends more on the will of Achilles than on her own action.

210. ληγμα: synonym of παῦσα, both of which take the genitive; do not proceed to actual blows, as is thy desire.

Δικε: D. 156; see on ἐλκετο 194.

211. μῆν: D. 238, 6.
ός ἐσται περ: = ὠσπερ ἐσται, object of ὅνειδος: even as it shall come to pass, i.e., cast in his teeth just how it shall be; tell him just what the result of his insolence shall be.

212. ἥδι: and τὸ both point forward to 213–214. Stock verse, which always introduces a reason for obedience.

γὰρ: (thou needest not try to gain thine end by violence), for.

ὅδε: and, shows that τὸ is a demonstrative, and not a relative, pronoun.

τετελεσμένον: D. 140, b; i.e., my words shall not be mere wasted breath.

τετελεσμένον = τετελεσμένον.

ἐσται: here, ἐσται in 211, and ἐσται in 213 show how freely Homer employs varying forms of the same word, D. 202. — The promise 213–214 will go into fulfilment in case of obedience to her injunctions in 210.

213. καὶ: even, goes with τῆς τῶσα; a promise intended to prevent Achilles' threatened return to Phthia. — In I 264 ff., in atonement for his insult, Agamemnon offers Achilles: seven tripods untouched of fire, ten talents of gold, twenty gleaming caldrons, twelve stalwart horses, winners in the race, seven women skilled in handiwork, and Briseis (still untouched by him), all to be paid down on the instant, if Achilles will but abate his anger and defend the Greeks. When this offer was made, Achilles refused it, but accepted it later on in T 243 ff. In addition to this immediate payment, Agamemnon promised that after the capture of Troy Achilles should fill his ship full of gold and bronze and choose twenty Trojan women, the fairest after Helen, and should be the son-in-law of Agamemnon, taking his pick of his three daughters, and have therewith a great dower such as no man ever yet gave with his daughter, and seven well-peopled cities abounding in flocks and kine. But Achilles was slain before the fall of Troy, and thus Agamemnon was relieved of the necessity of fulfilling his greater promises.

214. ὄριος: D. 92.

τῇδε: in Attic τῇδε τῆς would be necessary.

ἡμῖν: remain, therefore, here and hearken to us goddesses (Hera and Athene) rather than to thy fury.

216. σφωλίπερον: of you twain, certainly, precisely because it is yours. Possessive pronoun from dual σφωτι (D. 124, 2) occurring only here.

ἐῖμι: he does not deign to mention the promised gifts.

ἐρημωθαί: subject of χρή. Spondaic verse.
217. καὶ μᾶλα περ: D. 238, 3, b. 
θημέρ: local dative, D. 66, a.
κεχολωμένον: concessive participle agreeing with ἐμέ, the omitted subject of εἰρύσασθαι.
δειμένον: i.e., ἦ μὴ εἰρύσασθαι: than to disobey you.
218. ὁ τε: D. 236, 4, b.
τῇ: D. 233, 2, d. It is equivalent to an unemphatic also, but need not be translated at all.
ἐκλινόν: D. 141; 205, 1, 6: are wont to hear.
ἀντοῦ: is emphatic by position, and is contrasted with θεοῖς. Compare εἶναῖς τὸ θέλημα αὐτοῦ ποιῆσαι, τούτῳ δικοῦν (ὁ θεὸς), John 9. 31.
219. ἦ: = εἶπε, he spake. It is always followed by καί.
ἀργυρῆ: not in the meaning found in 49, for here it is equivalent to ἀργυρομήλῳ (silver-studded). The whole hilt was not of silver. At that time metals were riveted together, for welding was as yet unknown. The rivets (nails or studs), when capped with silver, formed for a primitive people the distinctive ornament of the sword. Swords with gold-capped rivets (to fasten the hilt to the blade) were found by Schliemann at Mycenae. They antedate Homer.

'σχῆθα: D. 196, c; i.e., he did not continue to draw forth the sword, on whose hilt his hand has been resting ever since 194.

βαρείαν: stock epithet of a warrior's hand.
220. ξίφος: the Homeric sword was two-edged, a dagger-like bowie knife.
οἱ ἄπιθησαν: D. 244; and he did not disobey, is stronger than the affirmative, he obeyed immediately. The dactyls indicate the speed with which he plunged the sword back into its scabbard.

221. Ἄθηναῖς: is really an adjective, the feminine of Ἄθηναῖος. Homer uses the forms Ἄθηναῖα and Ἄθηνη, which are parallel with ἀναγκαῖα ἀνάγκη.

ἰθηῆ: D. 217, 1. Achilles would have said more, but Athene's mission is fulfilled, and she starts to go the instant he begins to sheath his sword.

222. δῶματ: for the plural see on δῶματα, 8; similarly τὸξα, 45. — The gods assembled daily in the hall of the palace of Zeus, on Olympus (18), for deliberation or feasting: "Now the gods sat by Zeus and held assembly on the golden floor," A 1. But still each had his own palace: "(the gods) went each to his own house to sleep, where each one had his palace made with cunning device by Hephaestus," 606 ff.

μετά: D. 226, 2, b.

Athene had appeared to Achilles alone, and no one else had heard her words to him: while in her presence he had behaved with self-restraint, but in 225 his fury breaks forth again, and he avails himself of the privilege granted him by the goddess in 211.
223. ἔλαυνε: the coming of Athene had interrupted him.
224. προσέθετε: the indirect discourse does not follow immediately.

'Λήγε: in pursuance of the instructions given in 270–277 he ceases from overt acts of hostility, but not yet from injurious language. As yet he has made no answer to Agamemnon's speech ending with 187, but now he pours forth his wrath, prophesies of the future, and takes his seat, while Agamemnon is apparently speechless with fury.

225. ρουβόβας: "Thou sot with eye of dog and heart of deer." Drunkenness was unusual among the Greeks, who were true to their principles: "Nothing too much," "Moderation is best." Achilles uses no address of honor this time (see on κυδώνε, 122), but begins with a reproachful epithet, which is untruthfully exaggerated by his anger. His charges are: intemperance, utter shamelessness, and cowardice to boot.

Δάφων: in ancient folklore the deer had no heart at all. Among the Greeks the deer, the dove, and the lamb, were used as types of timidity more commonly than the hare. — Notice the crosswise stress, D. 240.

226. ἐς πόλεμον: in which the whole army engaged. — οοοο, D. 60.

λαφ: D. 76.

Θωρηξθήναι: D. 165; 139, a. Spondaic verse, D. 15.

227. λόχονδ' in N 277 fr. we read: "chosen for an ambush, wherein the valor of men is best discerned. There the coward and the brave man most plainly declare themselves, for the color of the coward changes often, but the color of the brave man does not change, nor is he greatly afraid." For the Homeric hero, therefore, the real test of courage was the ambush, in which, for that reason, only the champion warriors (ἀριστῶτες) might take part.

μανα: D. 163.

ἀριστήσει: D. 87, b; contrasted with λαφ in 226.

228. τέληκας: D. 217, 13; with the meaning of the present.

θυμό: local dative.

τό: D. 126; to be explained as a neuter predicate accusative.

δί: D. 238, 7, d.

κήρ: η κήρ is death and destruction personified, Θάνατος: (1) the genius of death, the death angel (κήρες = Fates); (2) doom of death; (3) death, i.e., certain death.

φείδεσα: D. 58, φίθ, c; = δοκεῖ εἶναι. He speaks in scorn.


ἐστὶ: the whole following clause is the subject of ἐστι.

εὑρόν: refers to the wide-spaying camp.

230. ἀποφαίεσθαι: the object is τινά, ἐκεῖνον, τοῦτον, or ἐκαστον, to be supplied from the relative clause. The antecedent is often omitted in indefinite or general statements. Homer uses both ἀναφαίεσθαι with unelided ὡ,
and ἄφαιρεσθαι (182), showing that the initial consonant of αἰρέω (\(\sqrt{αρ} \))
was already obsolescent.

δὲ τις: D. 143.

σθεν: D. 112, 2; 114; depends on ἄνθια.

231. δημοβόρος: not a people-devouring king, but devourer of the public
stores, δ' τὰ δήμα κατεσθιον. It was one of the king's prerogatives to be
supported by δῶρα, not wholly voluntary gifts, but practically taxes, which
might be exacted (see Il. 17. 225 ff.: "For this end I am wearying my people
by taking gifts and food from them"). The reproach lay in the charge of ex-
cessive exactions, consumed by the king himself instead of being expended for
the common weal. There was no appeal from such injustice, and Achilles's
purpose is to represent Agamemnon as a despot against whom his subjects
should rebel.—The nominative is exclamatory or interjectional and has no
regular construction.

ἐπί: gives the reason why it is possible for Agamemnon to be δημοβόρος:
"It is no wonder that thou dost oppress the public with thine imposts, for thy
subjects are too cowardly to resent thine injustice, else they would now avenge
their wrongs." A fling at Agamemnon's followers, whom he also threatens,
after having failed to incite them to mutiny (240 ff.).

οὐτιδανοιοὶ: for the dative, see on Μνημόνεσσι 180.

232. ἢ γάρ: the omitted protasis may be rendered by our else; then
ἵ γάρ = for else, surely.

λοβήσαο: he does not say ἔλοβήσαο κέν (ἀν): thou now hadst done thy
last despite, but, as he is not quite sure of the facts, he says λοβήσαο κέν
(ἀν) (potential optative of the past): thou mightest now have done thy last
despite. The two are by no means equivalent.

233. ἐν: D. 222; in tmesis proper the preposition is essential to the
meaning of the verb. ὄ, D. 40.

μὴν, because it was one which might not be broken. The words of the
oath are in 240 ff.

δομῆμα: D. 204; answering to 181.

234. ναὶ μά: the oath is resumed by ἔσσεται δρικός in 239.

σκήπτρον: kings usually swore by their own scepters, but in this case (see
on 237) Achilles swears by the scepter which the herald had given to him, as
he did to every speaker, at the beginning of his speech in token that he had
the floor. At the close of his speech Achilles dashes it with childish petu-
lance upon the ground (245) before he takes his seat.

τῷ: D. 133.

μὴν: is not for μὴν, but μὲν οὐ ποτὲ ... οὔδε (236) (never ... nor yet)
stand for οὐ μὲν ... οὐ δὲ (shall not ... and shall not), and are practi-
cally = οὔτε ... οὔτε (neither ... nor): which, now that surely and once for
all it has left its stump, shall never send forth leaves nor grow green again.
236. περὶ: D. 222.
γὰρ ὑπὸ: D. 238; for, you see (113).
ἐ: D. 112, 3; the scepter.
χαλκός: D. 245; the material is put for the implement (tool), like our steel. Iron was rare and precious in heroic times, while bronze was in common use for edged tools, arms, armor, etc.
δέσιν: takes two accusatives like verbs of depriving.
237. φύλλα τι καὶ φλοιόν: accusatives of the part of which ἑ is the whole.
ἀδεί: on the other hand, almost = αὔτὰρ. ἦν αὐτὲν, but now it is no longer a tree, but a symbol of justice in the hands of princely judges.
μιν: the scepter.
νεῖς Ἀχαιῶν: the princes were also judges. This special scepter was public (state) property, whose keepers were the heralds (234; Σ 503). It was the emblem of delegated authority, like the mace and the marshal’s baton. Achilles’ scepter is stored away in the palace of Peleus in Phthia; Agamemnon’s is not mentioned until B 101.
238. δικαστόλοι: adjectival; with νεῖς: lawgiver sons, justice-exercising sons, like our sailor-men, fisher-men.
θήμιστας: D. 101, a; the unwritten laws enforced by every primitive people.
239. πρὸς Δίος: may mean either: (1) who by order (charge, direction, commission) of Zeus uphold the traditions, or (2) who uphold the traditions given by Zeus. Prefer (1).
εὐπαταί: D. 158; 177; perfect with present meaning.
δ’: stands for τὸ by attraction to the gender of the predicate.
τοί: D. 112, 2; calling attention to the dread consequences of the oath for Agamemnon. The sentence is equivalent to οἶνος δὲ ὁ ὄρκος έσται σοὶ μέγας ὄρκος.
ὄρκος: originally some impressive object (like the Styx) which, when sworn by, gave great solemnity to the oath; so here.
240. ἦ: D. 238, 8; ἦ πορ’ κτλ. is really the protasis (= ἔστω έκηραί πορε) to the apodosis τότε δ’ οὖ τι κτλ.
’Αχιλλῆς: the use of the name instead of ἐμοῦ shows his self-esteem and incites to sympathy. It is either the objective genitive or the causal genitive after πορε.
EKTOPOI: the eldest son of Priam and Hecabe, husband of Andromache, father of Astyanax, the most redoubtable warrior and chieftain of the Trojans. His name is thought to mean protector, upholder, and Homer plays upon the meaning of the name when he mentions Hector as "the bulwark of the Trojans."

ANÁROPOYNO: constant epithet of Hector, merely emphasizing his redoubtable character.

243. PÍSTON: anticipatory conditional relative sentence.

DÉDÊI: D. 66, b; within thee, within thy breast = κηρωθε; frequently recurring descriptive addition to θυμός.

244. Ω' TÉ: stands for ὃ τέ = ὅτι τέ, because ὅτι never elides its τ, and Ω' is always ὅτε. For ὅ = ὅτι because, D. 132; 136; 238, 2.

ΕΡΙΣΤΟΝ: must be taken literally and not as a decorative epithet. In the mouth of an Homeric hero such language is artless, not boastful.

OÎNΩ: accusative of specification; used like ὅν τέ in 241, instead of the simple negative.

245. ΠΟΤΩI: D. 225; 223, = προσέβαλε ἔκ σκηπτρον, an action indicative of anger and disgust, frequently seen in children and childishly passionate persons.

ΓΑΙΩ: dative of rest following motion.

246. PÉPAREMÓN: in the case of a sword the hilt of wood, bone, or ivory was riveted to the blade, and the flattened ends of the rivets were plated with gold (or silver), as is abundantly known from Mycenaean daggers. In the case of a scepter the knots or knobs, left after the removal of the branches, were probably decorated with a plating or boss of gold or silver affixed to a nail, which was driven into the wood (see also on χρυσέως 15). In like manner, the handles of metal goblets were riveted on. Welding and soldering were as yet unknown. In any case, these plated rivet-heads, nail-heads, studs, or bosses were marvelous works of art in the eyes of a rude, primitive people.

ΑΥΤΟΣ: D. 130; his person is contrasted with his action.

247. LÉMÎN: when Achilles had taken his seat, the eyes of the startled audience were turned (therefore τρέπωθεν) in natural expectancy upon Agamemnon, who sat squirming with rage, as is indicated in a vivid way by the use of the imperfect; for that tense shows that Agamemnon was furious all along: he kept on in his rage.

NÉSTRÔP: son of Neleus and Chloris, king of Pylos, the oldest and wisest of the Grecian chieftains at Troy. He was distinguished for his knowledge of military tactics and chariot racing; he was fond of giving long-winded advice, in which he dwelt with especial delight upon his own deeds of emprise in ye olden time. Of all the princes, Nestor alone ventures to interfere in the quarrel of the kings, and lines 247–253 are intended
to justify his action and explain why he might dare what others feared to do.

248. ἀνόροιοι: stronger than ἀνέστη (68): he was in haste to interpose.

Πυλών: there were three cities with the name of Pylos, but probably the one meant here was situated on the western seaboard of Triphylia, south of the mouth of the Alpheus, the ancient Samikon, at the foot of an outlier of Mt. Kaisapha, now Kladhi, see B 77.

ἀγορητῆς: the characteristic title of Nestor. Homer does not use ἀγορή in the meaning of market, the place where things are bought and sold.

249. τοῦ: D. 133; depending on γλῶσσης.

καὶ: is explanatory of what precedes and modifies the whole clause rather than any particular word: and even from his tongue flowed speech sweeter than honey; there is no English equivalent. Some think that it should be taken with γλυκών, others with μέλιτος, which is too distant. The flow of the verse, with the added charm of alliteration (γλώσσης γλυκών), is thought to be in keeping with the thought expressed in it.

ἀπὸ γλῶσσης: a finer phrase than "from his mouth."

γλυκών: D. 106; part of the predicate with ἔδει.

ὃν: D. 172, a; unhesitating rapidity of utterance is indicated by the verb used.

250. τῷ: dative of interest with ἐφθάσατο.

γενεαί: a generation was thirty years according to Herodotus. Nestor began to reign while the first generation was living; he saw it and the second generation die; he now reigns in the middle of the third; he has therefore been king for sixty years or more, and he is therefore between seventy and ninety years old.

251. ἐφθάσατο: D. 160.

οὕτω, because the poet is not thinking of the γενεαί, but of the ἀνθρωποι who compose them (construction according to sense).

πρόσθεν: in the olden time, i.e., the earlier period of Nestor’s life.

ἡμι: take with ἔκα.

ἐπιστᾶν: notice the figure called ὕπτερον πρότερον, which puts first the idea that seems most important to the man looking back: bred and born. Similar are the Homeric phrases: “she dressed and washed,” “at his marriage and birth,” “she nourished and bore him.”

252. ἤγαθὴ: poetical epithet applied to towns, countries, and mountains.

μετὰ: D. 226, 2, a.

τριτάτοι: D. 111.

254. οὗτοι: not a vocative (which would require ἦ), but a reduplicated interjection like βασάι, παραί, ὡτοι ("O woe, woe"), expressing dismay, anger, scorn, or pain: out upon it.
'Δαυιδα: the people of course are meant (D. 245).
γαλα: terminal accusative (object of motion).
λάμα: D. 195.

255. γεθομα: D. 154. It agrees with Πράμος, the nearest subject. The remark is intended to recall Achilles and Agamemnon to their senses and shame them into abandonment of their anger.
τε: D. 233, 2, b.

256. κεκαριλατο: D. 161.
257. σφων: D. 112, 2; indirect object of πυθοάτο.
ταδε: direct object of πυθοάτο.
πυθοάτο: D. 161; πυθεσθαι τι τινος.
μαρμαστουν: D. 68, 2; supplementary participle; an afterthought in apposition with σφων; = οια μάρμασθον, or οτι μάρμασθον σφων.
258. οι: plural referring to σφων dual.
περι: D. 226, 4; each περι is in tnesis with ιστε.
βουλην: accusative of specification: as to (in) counsel, i.e., in the expression of counsel.

Δαυιδα: genitive, because of the comparative idea in the περι of περί ιστο.
μαχισθαι: used as a verbal noun; accusative of specification: as to (in) battle; compare our "first in peace and first in war."

259. ιμεθο: genitive after νιωτερο.

260. ηνι ιομα ποτε: his contention is, that if better men than his present associates gave heed to his advice, the present race of weaklings should be all the more ready to hearken to him.

Ηνι περ: the construction is ηνι περ ιμεθο ιστε, ιμαν being attracted from the nominative to the case of ιμεθο.

261. γι: emphasizes οι: and they at least, though better men; referring to και ιμεθο.

262. ιδιον: D. 170 bis; = οκιδον, whence after the disappearance of the ι came the Attic οιδον.

άντεκα: D. 95, d.

ιδιομα: D. 142, A, 2, a; here the subjunctive expresses the speaker's fear that he may not see, etc., while the subjective middle implies with my own eyes; therefore the meaning is, I may never (probably shall never) see such men with these eyes of mine.

263. ολον Περιθονον: i.e., ολον οιδον Περιθονον οντα; an attraction to the case of οντα similar to that in 260; = οτοι Περιθονος ην. — The persons named in 263–264 were all chieftains of the Lapithae. Pirithous, bosom friend of Theseus, was the son of Ixion and Dia, and was the king of the Lapithae, a primitive people of Larissa in Thessaly.

264. Πολυφημον: a Lapith chieftain, not the famous Cyclops.
265. This line is not found in the best manuscripts and is not mentioned by the ancient commentators (scholiasts). It was inserted at a late period by some patriotic Athenian, who thought that Theseus, the national hero of Athens, should have been mentioned by the side of Pirithous. The interpolation was made before the beginning of the second century A.D., for the verse is quoted by Chrysostom and Pausanias.

266. κάρτιστωι: D. 57; 107; used predicatively.
δή: intensifies the superlative (D. 238, 7).
267. μὲν: intensive (D. 238, 6).

268. Φηρσίν: in apposition with καρτιστωι. Φήρες is Aeolic for Θήρες: wild (savage) men, wild tribes, lit., wild creatures in human form, but so rude as virtually to be wild beasts. Homer seems to have known nothing of the monsters, half man and half horse, with which later poetry and art have made us familiar. By the story of the war between Lapithae and Centaurs myth undertakes to chronicle the conquest of a savage aboriginal people by more advanced invaders.

δρεσκεφώσι: in later poetry their couching places were fixed on the slopes of Mt. Pelion.

269. καὶ: take with τοιοιν.
καὶ μὲν τοιοιν: yes, in very truth even with them (the Lapithae), refers back to ἄρεισον . . . ἀνδράσιν ὁμήγησα 261.

270. ἐξ ἀπίθη γαῖης: explains τῆλθεν. ἀπιος (α) is probably from ἀπό: far, distant. The half verse means then: from a distant land afar; the tautology of primitive speech is merely superlative, as in Turkish to-day.

καλέσαντο: sent for me as their ally; the middle means to themselves, i.e., to come to them.

αὐτόι: the Lapithae themselves; even in his youth Nestor’s fame had spread to distant lands.

271. καὶ ἐμ’ αὐτόν: D. 122: fought by myself (on my own account), played my part in the fight, i.e., either, he fought independent of the control of the Lapithae, or as a πρόμαχος in single combat.

κεῖνοι: D. 68, 2; i.e., τοῖς Φηρσί.

272. βροτόι ἐπιχανίωι: taken together form part of the predicate: who now are mortal dwellers upon the earth.

μαχέοιτο: Homer uses two present forms, μαχέομαι and μάχομαι, from stems μαχε and μαχ. Potential optative.

273. μεν: D. 112, 1; 113; regarded (more correctly) by some as possessive genitive with βουλίων (= τῶν βουλίων μου): listened to my advice, but by others as genitive of source: listened to advice from me: usually ἔνιημι takes the accusative of the thing and the genitive of the person.
bouλων: D. 68; 73. — εω is usually sounded as one syllable (D. 29).
ξύνειν: D. 155; 218; the subject is οἱ Αμαθιδας implied.
274. ἀλλά: is hortatory and resumes 259. Three reasons why they should heed his advice have been given, viz.: 1. I am older than you; 2. I have addressed better men than you are; 3. they obey my saying, so now do ye, too, listen to my voice.
καὶ: too, following the example of better men.
θῆμες: D. 112, 2.
275. σῷ: Agamemnon.
ἀποαίρεσθαι: is the syncopated form for ἀποαίρητος, which rejects one ε and throws the accent back. For the unelided ο of ἀπο- see on 230 (elided in 182).
κοίρη: is the direct object and τόνδε the indirect object.
276. η:' = ηε. There are three interpretations of the verse: 1. supply την (= αὐτήν) or κοίρη from 275 as object of ηε, in which case γέρας is in apposition with a second την (or κοίρη), the omitted object of δοσάν: leave the maiden just as at the first the sons of the A. gave her to him for a prize, i.e., leave her as his inalienable prize (see on γέρας 118); 2. supply τον (= αὐτόν, i.e., Achilles) with ηε, in which case γέρας is the direct object of δοσάν: leave him just as at the first the sons of the A. gave him a prize, i.e., leave him with unalienated prize; 3. supply the objects as in 1, ὡς being causal: leave the maiden (i.e., permit him to keep her), since (because, for) at the first the sons of the A. gave her to him for a prize. Prefer 3.
277. ἑτέραναι: D. 164; used here of the strife of words.
βασιλῆ: Agamemnon, the king commanding, as in 9.
278. οἰκεῖ ὁμοίης: for a sceptered king has never (i.e., no sceptered king has ever) attained to like honor (with Agamemnon, whose honor is greater because he rules over more men, 281). A common, but less acceptable, interpretation is, a sceptered king possesses no common honor, i.e., a sceptered king never receives as his share an honor merely equal to that of the rest, but always a greater (not an equal = much greater, understatement [D. 244]). But this excludes Achilles from the number of sceptered kings, and such he was, in spite of the fact that Peleus was still alive.
τιμῆ: royal dignity with all its prerogatives, such as guardianship over the traditions, right to royal demesne, meeds of honor, gifts, etc.
279. φ' ν: D. 132; 238, 2; refers to kings in general, not to Agamemnon in particular.
280. εί: introduces a concessive condition.
θεα: is Thetis; the clause gives the second reason for pride on the part of Achilles.
'γενέατο: γενόμενοι in the aorist is a synonym of γεννάω. Both εσόι and γενέατο are members of the protasis, while the apodosis begins with ἀλλ' ὡδε.
281. φρετερος: D. 108; more powerful, i.e., higher in rank; thy superior.

πλεονεσυ: D. 68, 3. Either dative of place (among) or of advantage (for, to).

282. συ: often thus follows the vocative; more natural would be, συ δε, 'Ατρεδη.

αυταρ εγωι: introduces not an antithesis to συ δε, but the motive for the appeal just made: Nay, it is I, even Nestor, the aged companion of heroes, who entreat thee = δε λισσομενος ειμι εγω, see 259, 274.

283. λισσομι: D. 36, c. The object is σε understood, not 'Αχιλλη.

'Αχιλλη: taken by some as dative of disadvantage dependent on χολον: relax thine anger against, but it is better to regard it as dative of advantage dependent on μεθεμ: abate thine anger in favor of Achilles; as it were, make a present of thine anger to Achilles, not in his interest, but in thine own, because he is our chief reliance. 

μεθεμ: D. 167.

δε: introduces the reason why Agamemnon should put aside his anger.

284. πολεμω: objective genitive after ζρος, against, i.e., to ward off. So also a shield is ζρος ακοντων, but ζρος 'Αχιλλων, bulwark of the A. is different.

285. ναλ δη: referring to 284. Agamemnon acknowledges the truth of Nestor's saying, but pleads the insolence of Achilles as an obstacle to reconciliation.

γι: D. 238, 4: all these remarks of thine are certainly just, but (δαλα 287) his arrogance may not be overlooked.

εποιεις: D. 205, 2, a; the original form was ε-ε-ε(ε)π-ε, but when the f ceased to be pronounced, the resultant was επεις, then by contraction επει.

287. δδ' ανηρ: this fellow; he points in irritation at Achilles, in order to avoid mentioning the hated name.

περι: D. 226, 4.

εμμανα: D. 163. These words are said with reference to 258 and 281. The four irritated reiterations of the same thought (he would fain be above, rule over, be king over, give orders to all the rest of us, 287–289) show that Agamemnon is still so overmastered by his fury that he can think of no definite charges to bring against Achilles.

288. πασιν: see on πλεονεσα 281.

289. δ: accusative of specification.

τιν': = τινα, is the subject of πεισεσθαι, and is either collective: many an one, as often, in which case δ τιν' oυ is stronger than δ oβτινα; or: one, corresponding to our own colloquial usage: and I think that one man (himself) will not, etc.
290. αἰχμητήν: an intentional weakening of Nestor’s words in 284.
μν αἰχμητήν: object and predicate accusatives.
ἄθαναν: = prose ἔπαινον, with two accusatives.
291. προβλέψει: the question is deliberative: will they (i.e., are we to expect that they will), for that reason, suggest to him insults for him to utter?
μυθήσασθαι: explanatory infinitive.
292. ὑποβλήθην: Achilles’ rude interruption is shown by the omission of the title demanded by polite address.
293. ἦ γὰρ: see on 232. (It was right for me to revile thee) for, in very truth.
οὕτιδαινος: said in answer to ἔκανοσεν 288.
καλοίμπην: mixed condition; though the potential optative is an equivalent of the future indicative: should be called = should be.
294. ἐγραμ: accusative of specification; it anticipates ὅτι κε ἑιπης, but is not necessary to the sense.
ὑποφείξωμε: probably not aorist subjunctive, but future indicative. We should naturally expect ὑποφείξωμε, but the harsh form of the anticipatory condition is employed instead: If I am going to yield to thee in every matter.
295. δὴ: D. 238, 7, a; take with the imperative.
γὰρ: refers back to ἐπιτήδευο.
ἑωςι: very emphatic. There is an ellipsis: for (thou shalt lay no injunctions upon me), do not (therefore, attempt it) on me. Translate: “pray, lay thine injunctions upon others, and not at all upon me.” — If 296 is read, then omit the period after ἑωςι.
296. This line was recognized even by the ancient Greek scholars as a weak interpolation made up from 289, which it sneeringly parodies. The command of Achilles gains in force by omitting the line.
ἐφ: must be taken with οὐ = οὐκεῖτο.
ὅπω: see on 170; his mind is fully made up.
297. ἄλλο: he does not reach this other thing until 300–303.
ἐπιτήδευο: D. 156; 223; a pregnant construction: imprint it upon and let it remain within thy mind. — This stock verse is used by a speaker when he wishes to change the subject, and it is always followed by a line without a connective (D. 235).
298. μὲν: the correlative is δὲ in 300. We have here an interlacing of two thoughts. The sentence begins as though the poet intended to draw a contrast between actual blows and passive resistance (words), but when κούρης was reached, he forgot the original contrast, and proceeded as though it lay between κούρης and τῶν ἄλλων (300).
κοίρης: D. 55; i.e., Briseïs, not Helen, as Pope has it.

299. ἀφέλεσθε: aorist from ἀφαίρεομαι (τινά τι); one accusative is omitted here (τὴν = αὐτήν), see on 230 and 275. The aorist assumes the fact as accomplished, in disregard of Nestor’s words in 275–276. The prize formerly belonged to the δῆμος (125), and by the use of the plural here Achilles makes all the Achaean princes sharers in Agamemnon’s wrongdoing, because, in their obsequiousness (οὔτιδανοῦσι 231), they do nothing to prevent the wrong.

300. τῶν δ’ ἄλλων: partitive genitive depending on τι in 301. See on 298. παρὰ νητ.: because his hut was beside his ship, which was drawn up on the shore.

301. τῶν: resumes τῶν ἄλλων (300) with rhetorical emphasis, but it is not necessary for the sense.

φέροις ἀνελάν: similar to ἔξω ἔλαν in 139.

ἀφίκοντος: genitive absolute with concealed condition.

ἱμείο: D. 112, 1; 113.

302. εἶ: D. 238, 9; ἐ is for δῆ, D. 238, 7, c.

γυνώσι: D. 188; it refers to the threat in 303.

303. The omission of the connective (D. 235) ἄρα or γάρ in this verse indicates the vigor and speed with which the threat of Achilles will be made good.

τοι: possessive dative of disadvantage after αἰμα.

δουρί: D. 89, b.

304. τῶ γ’: D. 126; these same two, as in 65.

ἀντιβιοσι: words violently (βία) pitted against words.

μαχεσαμένω: D. 201.

305. ἀνεστήσει: i.e., from their seats; since 246, where Achilles sat down, the speakers, contrary to heroic etiquette, have been speaking from their seats, and by the act of rising therefrom they dissolved the assembly without having taken any action. — ἀνεστήσει is apocope (D. 31) for ἀνεστήσεις. The interchange of the dual and plural (λύσεις) is common.

306. κλωσιας: see on 185; κλωσιάς καὶ νίσσας: camp, barracks.

ἐρίοσαι: D. 59, a; found only in the feminine as an epithet of νῆσος, ὁνόμα, δώσις, and φρύνες; when applied to ships it means not so much “with equal walls,” i.e., “equally high on both sides,” as more generally, “skillfully proportioned,” “symmetrically built,” so as to be well balanced and float evenly.

307. ήμι: D. 221.

Μενοιτάδης: Patroclus, son of Menoetius, king of Opus. Like Agamemnon (7), Patroclus is first introduced by his patronymic, because everybody knew who was meant. — He was the intimate friend and companion (έταῖρος and θεράτων) of Achilles.

308. ἄρα: D. 238; refers to the proposition made in 141.

ἄλαδι: D. 67.
προφέρων: from its resting-place on the shore; causative like βῆει 310.

309. ἔκρητην: is used in a pregnant sense: he selected for it (i.e., for the ship) and sent into it (i.e., into the ship, νῆα being supplied from 308).

ἐπίκεισθαι: the ἐ is preserved in Lat. viginti. Men-of-war had ten oarsmen on each side, but other ships, as that of Odysseus, κ 207, had twenty or more on each side.

ἰκατόμβην: probably consisted of sheep and goats (66).

310. βῆει: transitive and causative.

θείος: dative of advantage.

καλλιπάρος: only one of her many charms (115); see on 143.

311. ἐλευν ἅγων: ἅνα goes with ἐλευν, so that Chryseis occupied an elevated seat on the deck, in deference to her rank and to the god.

ἐν: the adverbs ἐς, ἅνα, ἐν are local adverbs not in tmesis, and mean therefor, thereinto, thereon, therein, respectively, D. 222.

πολύμητις: standing epithet of Odysseus, who was both wily and wise, and was, therefore, sent on embassies and other important errands.

312. ὁ μέν: correlative with ὁ δὲ 314; the party in the ship.

ἐπετήρ: take with ἐπετέλεον.

ὑγάκ εἰλεῦθα: lit., wet paths, i.e., watery ways. The Greeks regarded the sea as a highway, as a bridge connecting countries, not as a barrier separating them.

κελεῦθα: cognate accusative of kindred meaning. The journey to Chryse is resumed in 430, the intervening lines being devoted to an account of the purification of the army, the transfer of Briseis to the hut of Agamemnon, and a scene between Achilles and Thetis.

313. ἀπολύμαλνοθαι: the whole army had been made unclean by the moral guilt of Agamemnon in the matter of Chryseis, as well as by the physical uncleanness caused by the plague. Physical cleanliness, acquired by bathing in the sea, typified ritualistic purity, just as our baptism typifies the washing away of a sinner's guilt. Sometimes the ablution was accompanied by the disinfection of the camp with sulphur (χ 494), hygienic cleanliness and moral purity going hand in hand. To a late day sea water, or strongly mineral water, was preferred in ceremonial purifications (as in the shrines of Asclepius), but any water might be used for lustral purposes.

314. ὁ δὲ: those who did not accompany Odysseus and Chryseis.

ἐβαλλον: denotes a series of acts of purification by a succession of bathers, not that each man bathed several times. The phrase does not mean that they bathed in tubs on the land and cast the polluted water (offscourings) into the sea, but that they cast the filth of their bodies into the sea by bathing in the sea.

316. ταύρων: genitive of material.

θῖν: = θίνα, as accent shows; the dative would be θίντ.
ἀτρυγέτου: stock epithet of the sea (and air) as opposed to the fruit-bearing (ζεῦδωρος) earth.

317. ὡφανόν: D. 67; ὥφρ. ἱκε is a stock phrase.

περὶ: round about, in the sense of amid, inside, a usage occurring elsewhere in Homer, e.g., in X 95 a snake coils himself (round) about his den, but inside it, ἔλεοςμένος περὶ χειρ. More than one day may have been spent in these purificatory rites.

318. τὰ: D. 133; i.e., the business of purifying themselves and of sacrificing the hecatomb. Cognate accusative.

οἴδ' marks the transition to a new scene, but one coincident with the last.

319. ἠλιγ': see on 210. 224.

ἐρείδος: hostility, but not a personal encounter.

τῆν: D. 133.

ἐπηνυληθεί: τῇ τωι, contrary to English usage. In spite of the purification and the sacrifice Agamemnon is steadfast in his wrath and here carries out a part of his threat in the matter of the seizure of Briseis (184), but as Achilles has declined a personal encounter (298), Agamemnon does not go in person (185) to fetch the woman.

320. Ταλθυβιον: ταλθυς (from ταλτυς, τάλλειν) + βίος = βιοθάλμος, a man in comfortable circumstances: High liver. In later times heralds were often men of noble birth.

Εὐρυβάτην: εὐρυς + βαίνω, Far stepper. Although both men are here the personal heralds or squires of Agamemnon, their names were borne by heralds generally, e.g., another Eurypates is the herald of Odysseus in B 184, and at Sparta there was a shrine of the legendary Talthybius, whose descendants, the Talthybiadæ, were the hereditary official heralds of Sparta.

προσφίλεται: frequently used in addresses; here an explanatory statement precedes the direct address.

321. τῷ: D. 133.

ἐγὼ: D. 219; dual subject with plural verb.

κήρυκα: see on σκήπτρῳ 15. The word varies in meaning from body-servant to herald. The functions of the κήρυξ were manifold: he was the official servant of the king; he waited on the king at meals; he was the manager of the king's household; he had the care of sacrifices and festivals; he convoked assemblies, preserved order in the same, and conferred the right to the floor by the temporary gift of his scepter; he acted as ambassador to the enemy and concluded treaties.

Θεράτων: not servants, but companions, in the way that Patroclus was θεράτων to Achilles, Meriones to Idomeneus. Sthenelus to Diomedes. It is a title of greater honor than the medieval squire; perhaps count (Lat. comes, companion) is more nearly equivalent.

323. χείρος: take with ἐλώτε.
HOMER'S ILIAD, BOOK I.  

324. ἄγιον: D. 150; 188.
325. τό: D. 133; my coming in person.
326. πάσα: D. 218.
327. τέ: the two heralds.
328. The camp of Achilles and his troops was on the extreme right of the Greek army.
329. τών: refers to 322; Patroclus was with Achilles in 337.
330. ἑρα: D. 238.
331. ταρσάντε: the opposite of ἑφόρεσας; the inceptive aorist indicates that this feeling of confusion was momentary and unfelt before they saw the dread face (δεινὸς ἄνηρ Λ 654) of the prince.
332. ἑτήσιον: stood still in mute embarrassment, arising from unwillingness to offend either Achilles or Agamemnon. Their bearing is as charming as is the courtesy of Achilles to them.
333. ἡγαίον: has no object (as in 302); supply either their errand or their embarrassment.
334. Δίς ἄγγελοι: see on 321; they are messengers (agents) of Zeus in so far as they are the inviolable guardians and executors of the θέματες (238–239) of the διορεθέντων βασιλέως (176); as such they are Διᾶ φίλοι. In Homer, Hermes has not yet become the patron of heralds.
335. ἀσσων: D. 109, bis.
τί: strengthens οὐ.
ἐμμε: D. 112, 2; supply ἐστέ.
ἐπαίτιοι: slightly stronger than αἰτιοι in 153. ἐπι in composition strengthens nouns, adjectives, adverbs, and even verbs (see 319 and 345).
'Αγαμέμνον: supply ἐπαίτιος ἔστιν.
336. ι: D. 133, a.
σφών: D. 112, 3.
κόρης: D. 55; both κούρη and κόρος, like our damsels (in its obsolete sense), are almost titular designations of noble birth, and apply primarily only to the unmarried. The title clings to Briseis, though she is now a slave and not a maid, but a young widow. Lady is a better equivalent of κούρη, because it is titular and applies to both maid and dame.
337. διψανείς: applied to Patroclus only in direct address. Menoeceus, the father of Patroclus, was a son of Zeus.
Πατρόκλος: Homer uses both Πατροκλῆς and Πάτροκλος, D. 84, a.
338. σφων: D. 112, 3.
ἀγείν: D. 144.
τὸ αὐτό: these twain themselves, not these same two, as in Attic. Achilles is speaking of Patroclus, not to the heralds, who, though the innocent executors of Agamemnon’s unjust command, are to bear witness to its injustice before all the world.

μάρτυροι: i.e., of this injustice. The plural in interchange with the dual.
339. πρός: before the face of, in the sight of, a rare use of πρός derived from its original local meaning, i.e., confronting. The use of πρός in oaths and adjurations is derived from this local meaning.
340. τοῦ: him, the king.
ἀπενοείς: in apposition with βασιλῆς = καὶ πρὸς τοῦτον τοῦ βασιλέως τοῦ ἀπενοεος: aye, and of him too, that king, the cruel (one).
ι: D. 143.
ι: D. 238, 7.
αὖτε: hereafter, not quite as in 237.
341. χρησί: = χρεώ (cp. χρη). The Ninth Book narrates how that other chieftains, in their distress, send an embassy to Achilles, offering him rich gifts, if he will only renounce his wrath and return to the battle. But they meet with a stern refusal.

ιμοῖο: objective genitive after χρεώ.
γένηται: see on 81. The object of χρεώ γένηται is 'Αγαμέμνον implied.
ἀμύναι: depends on χρεώ.
342. τοῖς ἔλλοιοι: we should have expected to find Ἀχαίοι or Ἀργεῖοι here, but it is clear from 341 that it is Agamemnon in particular who is to feel the need of the presence of Achilles to save his followers from wreck.
those others (yonder) is emphatic and contemptuous: those cowards who have not had the courage to thwart the injustice of Agamemnon. Achilles points at them or indicates them by a gesture of the head. He implies that he will withhold his services on that day, and the heralds are to bear witness that his inaction in the face of disaster is justified.

ζ γάρ: introduces that to which the heralds are to testify.

γάρ: gives the reason for the adjuration in 338 ff. γάρ is false quantity; the length is due to the ictus.

δ: this fellow.

δλωσιν: D. 23.

343. οὗτε τι: = δαλλ' οὖτε

ροθ: D. 217, 7; followed by the infinitive.

πρόσω καλ ὀπίσω: our feeling is that the stream of events advances toward us and that the future lies in front of us, but the Greeks thought that the stream of events overtakes us from behind, passes us, and comes in that way into our range of vision. Accordingly the past is always in front of us and always perfectly visible, whereas the future, lying behind us, is hidden from our ken. πρόσω then means before, only it is the past which is before one. Agamemnon looks only πρόσω, at what lies open before his gaze. Ὅπισω means behind, after, but it is the future, the hereafter which is behind one. Agamemnon does not look ὀπίσω into the hidden future; he has not the characteristics of the clear-headed reasoner. — When temporal, ὀπίσω always means hereafter in Homer.

344. ὀπίσω: D. 54.

ζοι: Agamemnon; dative of advantage.

μαχινα: the future indicative in a final (object) clause has nearly the force of the subjunctive; it implies an assertion.

345. ἐπειθεθέ: ἐπί strengthens the verb, though in the main metrical convenience decided for the choice of ἐπείθετο or ἐπειθεθέτο.

347. ηην: D. 221.

παρά νῆσ: because Achilles’ ship was drawn up on the beach at the extreme right (south): to or along.

348. ἀφικών: resigned, but sorrowful, like the heralds; only in her case sorrow springs from her love for Achilles. Homer does not waste words in farewell scenes, and here he characterizes Briseis’ feelings in one word.

γυνη: in apposition with η δι: but she, the woman.

349. δικρύσας: inceptive aorist; fell to weeping, not for the loss of Briseis, but in anger at the insult put upon him. Tears did not disgrace the Homeric hero.

ἐκαίρων: depends on νόσφυ, D. 228.

ἐώσα: take with λαυθεύς, withdrew at once.

350. τοιχῆς: either because the water near the shore is discolored (grayish) when disturbed, or because of the foaming breakers.
351. πολλά: D. 230.

μητρι: Thetis, daughter of Nereus, “the old man of the deep.” She was wooed by Zeus and Poseidon, but against her will and though a goddess she was forced by Zeus to marry Peleus, a mortal, because Themis had foretold that Thetis was destined to bear a son greater than his father. Eris (strife), angered because unbidden to the wedding, which was attended by all the other gods, threw among the guests a golden apple inscribed to the fairest, an act which was the remote cause of the Trojan war. Because prevented by Peleus from making Achilles immortal, Thetis abandoned her husband at the opening of the Trojan war and returned to her home in the sea, whence she followed the fortunes of her son with passionate interest.

ὁργύς: he stretched his hands, not as usual toward heaven, but toward the sea, the home of his mother.

352. γι: intensifies ἔτεκες, thou didst bear me, therefore thou shouldst see that honor is mine.

μυννάδιον: a thing not to have been expected in the case of the son of a goddess, and therefore the gods should let honor at the least crown that brief span. A short life with imperishable fame, rather than a long one without fame, was of his own choosing (1 410 ff.).

353. περ: intensifies τυμήν in contrast with μυννάδιον. There is no real difference in the meaning of περ in the two verses, since in both cases it intensifies the words, to the utmost, D. 238, 3.

355. ή γάρ: for in sooth (he hath permitted that).

356. δόξος γάρ ἐχει: emphasis is laid upon the retention, otherwise it is equivalent to our periphrastic he hath taken.

αὐτός: D. 130, i.e., without consulting others (hence ἐφρυκρεόν) he caused Briseis to be taken away.

ἀποφέσ: D. 206, a, 4; 58, 57.

357. δάκρυ: used collectively.

ἐκλεις: D. 205, 1.

πόνηα: found only in the nominative and vocative, is properly the feminine of πόνος (originally πόνος), mistress, lady: revered, exalted lady.

358. βάνθεισσαν: the sea deities dwelt in the depths of the sea and were regarded as aged.

πατρι: Nereus, see on 351. Homer always mentions him as “the old man of the deep” (ἄλως γέρων), but never calls him Nereus. The exact location of the abode of Nereus was between Samothrace and Imbrus.

359. ἄλως: genitive of separation.

γώτ: D. 232, 16.

ὁμήχθη: i.e., swiftly, lightly, silently, and indistinctly. Supply rises, D. 246.

360. ποροῦθ: D. 228: the meaning of the ending -θε(ν) is not felt here, and adverb and preposition are not sharply distinguished in Homer.
χόντας: temporal.
δάκρυ: used in a collective sense for the plural.
361. κατάφεξα: D. 172, a; the original meaning of the verb is in some doubt. In form (but not in meaning) it is from κατάφεξω, whereas in meaning it would seem to be connected with κατοπέγω (reach out with the hand). Stroked, caressed, patted him, to indicate her sympathy.

κατάφεξα: D. 223; tautology similar to that in the last half verse is frequent in Homer and the Bible.

362. φρένας: accusative of specification in explanation of σέ; usually explained as accusative of the part of which σέ is the whole (partitive apposition). The latter construction is most frequently found after verbs of hitting and wounding.


νόης: see on 132.

φιλομέν: D. 24; 183, d; 217, 7; the clause expresses tenderer sympathy than if she had said ἵνα εἶδο καὶ ἔγω or ἵνα μὴ σὺ μόνος εἶδής.

364. βαφό: cognate accusative used adverbially with στενάχων.

365. εἰδοτή: D. 217, 7; agrees with τοι. — ταῦτα πάντα may be taken (1) as the object of ἀγορεύω and εἰδοτή as intransitive; or (2) as the object both of ἀγορεύω and εἰδοτή, in which case εἰδοτή may be said to get its object from the connection (it, it all); or (3) ταῦτα may be taken as the object of ἀγορεύω and πάντα as the object of εἰδοτή. Because of the preceding πονθα it is perhaps neater to adopt (1): thou knowest (it); why should I tell all this to thee who knowest?

ἀγορεύω: deliberative subjunctive.

366. Ὀλίμπη: a city of the Κίλικες, situated on the confines of Mysia in the neighborhood of Adramyttium, at the foot of Mt. Placus (hence it is called ὑποπλακίη), an eastern foothill of Mt. Ida.

ἱερήν: holy, sacred, for the reason that every city had its protecting god to whom it was consecrate or sacred. It is almost equivalent to our slang word “blessed.” The idea of strong was not present to the mind of the poet.

Ἄρτιονος: Achilles attacked and killed Eetion and his seven sons, probably because Eetion was the father of Andromache, the wife of Hector.

367. τήν: Ὀλίμπη.

διαπράδομεν: the first person lays stress upon Achilles’ own share in the expedition and in procuring Chryseis for Agamemnon.

ἐνθάδε: to the Grecian camp.

πάντα: the booty, consisting chiefly of women and children for slaves, as ἔγομεν and the following two lines show (though ἔγομεν might also include cattle).

368. τὰ μήν: the women.

σφίσιν: D. 112, 3.
369. ἐκ δ’ ἄλον: the γῆρας (see on 167), or chosen prize of the king, was set aside before the booty was divided into shares, one of which also fell to the king (see on 118). Lyrnnessus (the home of Briseis) and Chryse (the home of Chryseis) were sacked during the course of the same marauding expedition.

Ἀτρείδης: i.e., Agamemnon; dative of interest.

371. χαλκοχιτώνων: is thought by Reichel to be a picturesque expression, referring, not to a corslet or coat of mail, but to the long bronze-covered shield, which appeared as a garment when the warrior was standing behind it. But it must refer to the cuirass of bronze, which fitted the body like a shirt (χιτών).

381. ἕν: Apollo.

ἡν: D. 219; the subject is he (ὁ γήρων, not Ἀπόλλων).

ἐν: as in 51 with the idea of hostility.

κακόν: deadly, decorative epithet as in 10.

βέλος: singular used collectively as in 51.

νῦ: in consequence, therefore, so.

383. ἵπποςύνεροι: D. 109 bis; thicker and thicker.


385. θεοπροτασία: see on 87. 109. The god inspired the seer, but the seer spoke the message revealed to him by the god (εἶνερός).

ἐκάτωτοι: short pet name for ἐκατηβόλως (370).

386. αὐτίκ: D. 235.

κελοῦτοι: he concedes the fact that he was the cause (59–67) of the declaration of Calchas (74–83 and 93–100).

λάκεσθαι: D. 191; by surrendering Chryseis to her father.

387. Ἀτρέωνα: D. 88, b.

λάβειν: the words picture graphically the great fury of Agamemnon.

ἀναστά: i.e., Ἀτρέωνα.

388. ἑπείλθεν: the single word of two spondees in the first two feet gives great heaviness and solemnity to the first half-verse, and pictures to us the fact that the speaker is choking with anger and sullenness.

δ: D. 133, a.

δή: D. 238, 7, c.

τετελεσμένος: the word has gone into action accomplished.

389. τήν μὲν: Chryseis, as contrasted with Briseis (τὴν δὲ (391)).

390. Χρύσην: the city, not the man.

πέμπουσιν: they are at this moment escorting her. The use of the plural insists that the whole army, and not merely Agamemnon, is blameworthy in the sight of the speaker.

ἄγωνυ: notice the crosswise stress (D. 240).

ἐνακτή: = Apollo; see on 36.
391. τὴν δὲ: Briseis.
νόσ: D. 230; take with ἐβαν ἁγοντές, which form the one idea of
"leading away."
ἐβαν: D. 155; the abduction of Briseis is completed action, whereas the
escorting of Chryseis to her home is still in progress.
κήρυκες: it is now unimportant again to emphasize the fact that there were
two heralds, 336. 338.
392. Βρισῆος: Briseus, father of Briseis and priest in Lynnessus.
τὴν: D. 133.
393. εἰ δύνασαι γε: since indeed thou canst, not "if indeed thou canst."
394. Δία: ὁ __ D. 40; the only appeal against a decision of the king was
to Zeus.
τί: any service, that is, because of which thou canst conjure him.
395. καδίνην: D. 57. "The heart of Zeus" is a periphrasis for Δία or
ἀντών, like "the might of Heracles," for "the mighty Heracles."
396. σεό: D. 112, 2; 113; it depends on ἄκουσα.
παρός: supply ἔμου; of my father (Peleus), not of thy father (Nereus).
ἐνι: __ D. 40.
μεγάρων: connected with μέγας. μέγαρον (singular) was the great or
main hall in the Homeric house. μέγαρα (plural) means a great house or
palace, because a collection of chambers made a house or palace.
397. εἴχομέν: supplementary participle agreeing with σεό.
ἐβησθα: D. 153; she told the story but once, hence not the optative.
398. οὖ: nominative because the subject of ἄμων and ἐβησθα is the same.
399. ἐπινόησα: nothing further is known of this episode.
"Ολυμπίοι: the inhabitants of Mt. Olympus, the hierarchy of heaven.
Thetis, being an inferior divinity, was not one of them. In apposition with
ἄλλοι: when others, (even) Olympian deities.
400. Ποσειδῶν: son of Cronus and Rhea, brother of Zeus and Hades,
husband of Amphitrite, lord of the sea or one-third of the universe. He dwells
in the sea, though he is an Olympian deity.
401. Notice the change to direct discourse.
τὸν γ′: D. 126; 238, 4; this particular (self-same) god, if no other.
θέα: the formal address calls attention to her ability to serve him.
ὑπέλεγα: D. 156; ὑνό in composition usually impresses the idea of
secrecy or stealth upon the action of the verb, but here it merely intensifies
the action of the uncompounded verb.
δεσμῶν: genitive of separation.
402. ἐκατόγχειρον: probably a mythical enlargement on the octopus. Still
the adjective is not to be conceived of as describing a monster with a hundred
physical arms, but merely as a hyperbolical epithet expressive of infinite
(hundred-fold) power; see on 403.
καλέσαο'': circumstantial participle of manner.
μακρόν: here perpendicularly long, lofty, high.

403. Βραέρεων: D. 29; there were three such giants: Cottus, Gyas, and Briareus, each with fifty heads, fifty stomachs, and one hundred arms. Similar double names are mentioned in other three passages of the Iliad, and in all cases the divine name is an obsolescent word found in the ancient ballads composed before the time of Homer. Βραέρεων is from βραός, strong.

δὲ τι: the sentence is elliptical for θεοὶ μὲν — ἀνδρείας δὲ (τι being a conjunction): the gods call him,— and (τι) men, on the other hand (δέ).

404. Αλγαλόν': the Stormy One, because from ἀλγή (hurricane). The word may even be connected with αἰξ, because great waves were called αἰξε (billy-goats).

γὰρ: refers back to καλέσαο' and gives the reason why this particular monster was summoned.

ἀντί: i.e., Poseidon (conjointly with others) was stronger than Zeus, but Briareus on his part (ἀντί) is stronger than Poseidon.

βη: dative of respect, closely allied to the accusative of specification (βην).

406. τὸν: D. 124, 3; here a reflexive possessive pronoun = τοῦ αὐτοῦ πατρός.
405. δὲ: D. 126.

καθιέ: dative of cause; rejoicing in the sense of his power.

406. τὸν: Briareus.
407. μὲν: object of μὴ σαν.

παρέξεο: on his footstool, touching his chin with one hand (see 500) and his knee with the other.

γούνων: D. 89, b; supply μῦν.

408. ξέσαν: D. 150.

ἐτι: D. 223; for ἐτι in composition see on 345.

409. προμνας: the camp by the ships, which were drawn up on land sterns foremost, so that the observer from the land would see the sterns first. Hitherto the fighting had been in the plain between Troytown and the Greek camp, but as Achilles now no longer desires mere satisfaction from Agamemnon, he wishes to have his importance and their helplessness brought home to the entire army by their utter defeat and humiliation.

ἀμφ' ἔλα: the bay between the promontories of Rhoeetum and Sigeum.

ζελαν: D. 207 bis.

'Αχαιοὶ: in apposition with τοῖς.

410. κτεινομένους: lit., hem them in while they are being slaughtered, a kind of hysteron proteron, where our idiom would require κτείνω εἴλομένους, i.e., slaughter them when hemmed in.
411. καὶ: contrasted with πάντες; not merely the time-serving and good-for-nothing (231) Achaians, but especially Agamemnon himself.

σιδών κροτῶν: here sarcastic.

412. ἀτη: in T 84–114 Agamemnon confesses and dwells at length upon his infatuation, making repeated use of this word which he defines and personifies as the goddess of mischief.

δ' τε: = δ' τε, in that, because, D. 136; 238, 2.

414. νό: seeing that thou art dishonored.

ἀνω: neuter adjective used as an adverbial cognate accusative: not, to a terrible fate, to sorrow, but, under an evil fate, in an evil hour, to my sorrow, see on 418.

415. αἰθ: D. 236.

δεφελε: unattainable wish. εἴθε or ὅς may be expressed or omitted.

παρὰ νυνίν: the place is unessential; she does not wish that he were sitting by the ships, but that his lot were tearless and griefless.

416. νό: now that thou art disgraced and hast prayed for the success of the Trojans, since that involves thine own death.

μίννθε: the omission of ἵπτε when an adverb is part of the predicate is unusual. μίννθε and δεφελε must be translated as adjectives (μίννθαδή and δεφαινή).

δεφήν: D. 232, 9; the negation parallel with an affirmation (as in 406 and often in the Psalms) does not merely repeat, but enriches, the idea of the affirmation.

418. ἑπλεο: D. 205, 2, b, 40: thou wert (and art), art made, hast come to be, by reason of thy disgrace.

τῷ: D. 127, a: in this way, therefore.

419. τοῦτο: goes with ἵππος: that wish of thine (407 ff.).

τοι: dative of interest, i.e., to please thee.

περισσα: participle of purpose.

420. ἄγαννθε: D. 41; it is 9574 feet high, but “no part of Olympus is within the limit of perpetual snow” (Tozer, who says that “white as Olympus” is a comparison used in modern Greek ballads).

421. σὺ μήν: the correlative is concealed in καὶ τῶν ἐπειτα, 426, which is preceded by the reason why she must defer her visit to Zeus for twelve days. The interposed explanation (3 lines) causes the regular correlative (ἐγώ μήν) to be lost sight of.

νῦν: i.e., for the twelve days that must elapse before she can visit Zeus.

νησὶ: in his wooden lodge or hut (185) hard by the sterns of the ships.

παρήμνενος: in the meantime he must hug his wrath in idleness.

ἐκαταρακτοριον: decorative epithet of actual, not inherent, speed.

422. μήνι: imperative present: keep up thy wrath, advice similar to that in 211.
'Αχαιοίοιν: the Achaeans, because of their cowardly servility in not restraining Agamemnon.

πάμπαν: = πᾶν πᾶν, absolutely; used only in negative or essentially negative clauses. Primitive languages are fond of forming a superlative by doubling or reduplicating the positive.

423. γάρ: gives the reason for νῦν 421.

'Ωκεανός: not the god, but the stream, Oceanus, which surrounded the world. The world was a circular plane poised in Oceanus, of which the rivers were mere arms running inland.

άμυλονας: see on 92.

Δισθοπής: the Ethiopians lived on the banks of Oceanus on the uttermost confines of the world (ἐσχάτῳ ἀνδρῶν), and were divided into two tribes, one of which faced the rising (southeast, Arabians), and the other the setting, sun (southwest, Libyans).

424. χθές: translate as adverb.

ἐπον: D. 170, e; accompanied (followed with, not followed after). This contradicts 48 (where Apollo is near the Greek camp), 195 (where Hera and Athene are busied about the assembly), and 221-222 (where apparently all the gods are on Mt. Olympus). But the hearers of the ballad were not minute critics and would find no fault with the poet for such lapses from sustained accuracy.

425. δεικνάτη: supply ἡμέρα. On the twelfth day from now, not from the day of Zeus’s departure. An indefinite time, see on ἐνημαρ 53, and on 54.

τοί: ethical dative of interest: I assure thee.

Διέσται: the poet represents the gods as absent in order to gain time for the events that are to take place in the immediate future, events that will demonstrate the helplessness of the Greeks without Achilles.

426. χαλκοβατής: an epithet expressive of the solidity and magnificence of divine mansions. In pre-Homeric times, abundant use was made of metal in princely mansions and even tombs, some of whose interiors were actually covered with plates of copper or bronze. These plates were held in place by nails whose heads were ornamental rosettes. Sword hilts were covered with precious metal, and even furniture was partly veneered, so to speak, with beaten bronze. This bronze was mostly copper, the admixture of tin being but slight.

δῶ: D. 103.

427. μίν: object.

γονάσθαι: refers back to 407.

μίν: subject of πείθεσθαι. The repetition of μίν gives animation to her words.

428. ἀπεβήσατο: D. 207, 2.

τὸν: Achilles.

αὐτῷ: there, where he was.
429. ἰὑβάνου: an epithet of noble women.

430. ἄφεσινος: by some held to be genitive absolute, the subject ἔθειν (αὐτοῦ) being understood = and her they have taken by violence because he was unwilling; objected to because of the omission of ἔθει; by others as the objective genitive after βῆ: in spite of him unwilling; but this usage is of later and Attic origin; still others (in view of Ἀρχιλλης γέρας αὐτὸς ἄφεσαν T 89) regard ἄφεσινος as dependent on the ἀπό in ἄφεσαν, which ordinarily takes two accusatives. Choose the genitive absolute and translate, by violence and in spite of his reluctance. For ἄφεσαν see D. 206, a, 4.

αὐτὰρ: D. 233, 3. The lines (430-489) which narrate the episode of the home-taking of Chryseis (interrupted at 311) are regarded by some as spurious. If so, then in the original poem line 490 followed immediately upon line 429. In sense the fit is admirable, but the interpolator made more skillful use of the absence of Zeus in Ethiopia than the original poet did to fill in the twelve days’ wait.

431. ἐν: i.e., to the neighborhood of, distinguished from the entrance to the harbor in 432.

Χρύσην: see on 11.

ἄγων: appropriate because the ἰκατομβή (see on 65) consisted of live animals. Of course they took Chryseis, too.

432. ὁ: Odysseus and his company.

433. ἕπικλάσσο: lit., furled for themselves the sails = furled their sails; the indirect middle gives a possessive sense.

ῥῆτορ: the Homeric ship was of very modest dimensions, being more properly a boat or skiff with no deck and with one mast, which was always lowered at landing.

434. ἐπαλασάν: transitive, as often in Homer.

προτόνοσίν: ropes extending from the masthead to each side of the prow. The mast was lowered or raised by means of these stays. Dative of means.

ὑφέντες: ὑπὸ in composition in the sense of down is rare, but is found elsewhere (Γ 217. Χ 491).

435. προσφεσάν: the σ is doubled here for metrical reasons. After furling the sails they rowed the boat to her anchorage so near the shore that the stern cables could be fastened on land. The prow was held in position, pointing seaward, by means of another cable at whose end was fastened a mooring-stone (ἐνώρι 436) to serve as anchor.

προσφεσάν ἐπεμέλοις: Homer was fond of repetition of every kind, but especially of the recurrence of similar vocables, the so-called “etymological figure,” seen, e.g., here, in 434, and in 70.

436. ἐν: D. 223.

ἐνώρι: the anchor was unknown in the time of Homer. The repetition of the prepositions is a rhetorical figure called anaphora, D. 243.
437. ἔβαινον: imperfect of a series of actions; they came out at intervals, one after another. The aorists in 438-439 show that the sheep and goats (66) were driven out all at once, and that Chryseis came out alone.

438. ἐβήσαν: transitive (and causative) in the future and 1. aorist.

ἐκθήδωρ: the ε in ἐκθήδωρ is not neglected elsewhere in Homer. This verse is therefore suspected.

439. νηὸς: depends on the compound verb.—The four spondees in the first half-verse call attention to Chryseis, the central and important figure in the picture; it is even thought that they mark the caution and dignity with which she treads the gangplank, and that the dactyl in the fifth foot indicates her spring from the plank, and the final spondee her landing with a thud on the ground, D. 14.

440. ἐπὶ βομέν: a religious act to symbolize the fact that the god of the altar is made a witness of the formal restitution of Chryseis.

πολύμηνε: see on 311.

Ὁδυσσεύς: is spokesman because he is the captain of the expedition.

441. παρῇ: prolepsis of case, where we should expect the genitive after χερσί.

φιάρω: is pronominal; see on 20.

ἐτίθη: is usually said of lifeless objects. The whole phrase is a pregnant construction for "he put her into his arms and surrendered her to her father," so that παρῇ φιάρω is the indirect object of the verb of giving involved in ἐτίθη, and ἐν χερσί becomes εἰς χεράς ἐτίθη.

442. πρὸ: not temporal, but local.—The speech, short and to the point, is divided into four heads: (1) "Agamemnon sent me hither, (2) to bring thy daughter to thee and a hecatomb to Apollo, (3) to propitiate him, (4) because he hath brought sorrow to the Argives."

443. ἀγίμων: D. 167; here infinitive of purpose, D. 144.

Φοίβῳ: in spite of τε...τε, the second clause is so turned as to give the impression that a contrast between σοί and Φοίβῳ had been intended from the start. This is effected by the chastic arrangement of the words, D. 240.

444. ἱλαρόμεον: D. 24; 183; 184.

445. νῦν: angry as he now is.

446. χαίνων: the rites of religion must be observed, and the father does not give free rein to his joy.—At this point Chryseis disappears finally from the story.

447. τοῖ: Odysseus and company.

448. ἔλει: D. 232, 4.

ἐπιτῆσαν: transitive; see on βῆσαν, 338.

449. 'χερνύψαντο: lustral purification (see on 313) in or with consecrated water preceded all religious acts. The holy water of the Catholic Church and
the lustral washing of the Mohammedans are derived directly from this pagan practice.

οἵλοχώτας: the modern bulghur, from which pilaf is made. The barley is first boiled, dried (often on cloths), and then crushed with mortar and pestle. It is then ready for use and may be stored away for an indefinite period. When required for food it is again brought to the boiling point in a little water; this causes it to swell; when all the water has been absorbed the Oriental liquid butter is stirred in, and the dish of pilaf is ready to be served. Each participant in the sacrifice took up a handful of this cracked and salted barley from baskets on the ground (ἀνάλοντο, and γ 442) and sprinkled it (hence proleptically "poured-out barleycorns") between the gilded horns of the unslaughtered animals and upon the altar. Notice that the Achaeans conduct the sacrifice, while Chryses offers the prayer. The word is defective in number and is formed contrary to analogy (it should be χυρουλαί).

ἀνάλοντο: D. 170, e; so as to have it ready for immediate use at the proper moment.

450. τοῦτον: dative of advantage.
μεγάλα: adverbial; aloud, in a loud voice.
ηὗχετο: imperfect, continued instant in prayer.
ἄνασχέν: in praying to the gods of heaven the arms were raised and the palms turned upward; in prayer to the infernal gods the gestures were reversed; see on ὃρεγνύ 351.

451-452. See on 37-38, where he uses the same form of address (παλμψ-δία) in praying for vengeance upon the Achaeans.

453. ἡμέν: D. 233; correlative with ἡδε (455); parataxis (D. 234) where English prefers even as ... so.

δή: D. 238, 7, c.
πάρος: D. 232, 8.
ἐμι: D. 112, 1; 113.

454. τίμησας: asyndetic and parenthetic verse (D. 235) in apposition with 453, which it explains and expands, thus: even as thou didst hear me—didst honor me and smite the A.—so now, too, etc.

ψαο: we are not informed just when Apollo ceased to smite the Achaeans.

455. καὶ νῦν: in contrast with πάρος 453.

458. ἄμφεντο: aorist where we should expect the pluperfect.
of the victim is drawn up and back; (9) its throat is cut; (10) it is skinned; (11) the bones of the hindquarters (with the adhering sacrificial collops) are cut out; (12) and are wrapped with fat; (13) slices of lean meat cut from all parts are placed on this fat; (14) the heap is burned on the altar; (15) drink-offerings of wine are poured out; (16) youths with forks see that the whole heap is consumed; (17) the small intestines are eaten; (18) the rest of the victim is roasted on spits for the sacrificial feast; (19) the sacrificial banquet takes place; (20) accompanied by universal jollification; (21) the singing of hymns; (22) and the consumption of much wine.—St. Paul had to reprove some of the early Christians for profaning the Lord’s Supper by treating it as similar in character to the pagan sacrificial feast, or religious banquet. “What? Have ye not houses to eat and to drink in? . . . And if any man hunger, let him eat at home” (I Cor. 11. 20–34). The Corinthian Christians were puzzled to know if they might eat of meat that had been “offered in sacrifice unto idols” (I Cor. 8). The residue of meat not consumed at sacrificial banquets was often sold to the butchers of the meat markets.

459. ἀφείρωσαν: aorist of ἀφείρω, D. 172; ἀνάφειρωσαν became by apocope ἀναφείρων (D. 31), then, by assimilation ἀφείρωσαν (D. 32), then, ἄφερωσαν, and finally ἀφερώσαν, in which the ð is vocalized (D. 9). They drew up the head of the victim in order to stiffen the throat and thus make it easy for the knife to sever the arteries and windpipe. It was not difficult to lift up the heads of sheep and goats, of which this hecatomb consisted (66), but oxen were felled with the ax before their throats were cut.—The object of all three verbs is missing; the hearer could readily supply it.

460. μηροῖς: see on 40.
τε: D. 233, 2, b.
κατά: D. 223. It was regarded as a good omen if the sacrificial parts were completely consumed by the fire, and the fat helped to bring about.
κνίση: here fat, suet, the fat web or caul; the word often means savor, i.e., of the burning sacrifice. Dative of means.

461. διπτυχα: for the more common διπτυχοι. Supply κνίσην.
ἀφτῶν: the μηροῖ with the enveloping fat.
ὡμοθετησαν = ὤμα τιθέσαν, placed morsels of raw (i.e., lean) meat (collops) thereon; the collops were cut from all the limbs of the victim to symbolize the offering of the whole animal to the god. The gods got the offal, and the sacrificers held a banquet on the good parts of the victim, thanks to a trick practiced on Zeus by Prometheus (cp. Levit. 3. 9, and 6. 16; also i Sam. 2, 12–17); see on πίνα 40.

462. καίβ: the burning required considerable time and coaxing (hence the imperfect); the object is the “rump pieces” with their accessories.
σχισµῷ: D. 68.
ἐπὶ: D. 223.
463. ἕθε: drink-offerings were poured at intervals (the imperfect).

νός: whose function it was, not to roast the meat for the sacrificial banquet, but to attend to the altar fire, to adjust the burning meat with their forks, in order to induce it to burn, and to hold it in position on the fire and prevent it from falling to the ground (a bad omen).

παρ' αὐτὸν: D. 130; by the old man himself (Chryses), pregnant construction.

ἥχων: they held the forks continually (the imperfect) in their hands, so as to be ready for any emergency.

πιμπάβολα: not unlike a hand with the fingers spread wide apart and bent downward at the second joints; an ideal instrument for raking the meat into position and for holding it there.

χερσίν: instrumental dative.

464. αὖθα ἤτοι: unpleasant repetition, see 458. 467. 469. 484; it denotes that the narrative of one episode has been completed and that of another important one begun.

κατά: D. 223; we usually say burned up, but we also use down, e.g., "when the house had burned down," referring to the collapse of the structure; so here.

μηρ': = μηρία (40), a metaphysical form for μηροῖ, the parts of the rump accepted by the gods in lieu of the whole animal.

ἐκάτ.: D. 208, 3.

σπλάγχνα: usually explained as the heart, liver, lungs, and kidneys, but it must be remembered that these animals were sheep and goats, whose smaller intestines are rightly regarded to this day, in Greece and the Orient, as delicious titbits, the actual eating of which was symbolical of participation in the feast offered to the gods.

465. τάλα: D. 30; all the rest; i.e., most of the victim.

ἀμφ' ὀβέλοτον ἄμφαραν: pregnant construction for "they thrust the spits through the slices so that the flesh stuck out round about the spits." Numerous ancient vase paintings depict young men holding the spits in their hands over the fire, which is represented as a flame on the altar. To-day the spits are made to revolve over a slow fire or bed of coals, the ends of the spits resting in forks driven into the ground on opposite sides of the fire.

466. περιφράζοντο: i.e., they kept the spits revolving, so that the meat would not scorch.

τρέσαντο: D. 172, a; 170 bis; drew the meat, when done, off from the spits.

467. ἡπάσαντο: see on ἢπαντο 458.

τόνου: the toil connected with the sacrifice and the banquet.

τετύκαντο: D. 205, 2, a, 28.

δοτα: the sacrificial banquet that followed on the sacrifice to the gods.
468. 'Save': the imperfect shows that they took time in which to enjoy the feast.

ἔφυμι: D. 59, a; fair, i.e., proper (not equal) share of the meal, duly apportioned meal. A sacrifice was more especially a free banquet in which the invited gods and the participating men received each the measure due to his importance. The gods were served first in the sacrifice proper, while the kings and distinguished persons received larger or more delicate portions. The sacrificial banquet still lives in the Easter feast of the Christians and in the Mohammedan Bairam, the details of which bear a startling resemblance to the sacrificial banquet as described here, even to the free and ungrudging hospitality. In both cases the religious feast comes after a prolonged fast, and all gorge themselves on meat.

469. ἐπον: D. 77.

ἐκ...ἐντὸν: D. 206, a, 17; 170, f. Note the force of the indirect middle: put away from themselves the desire = put away their desire, see on 433. The verse which recurs frequently, elsewhere marks the end of a banquet and the beginning of an action not connected therewith, but here the beginning of other postprandial joys.

470. κούρος: D. 55; compare the old English damsels (see on κούρος 336); they were not servants, but young men of noble birth, here presumably the fighting young men. The function of wine-pourer was an honorable one, and Ganymede was the prototype.

κρητήριον: the Greeks always diluted their wine, hence the need at banquets for large mixing-bowls (like our punch-bowls), in which to mix the wine and water before it was ladled into the πρόχος, a kind of decanter from which it was poured into the individual beakers, here called δίπα (plural in 471), but usually called κύλικες.

ἐπιστέφανον: lit., surround with a crown; i.e., they filled the mixing-bowls so full that the wine rose above the rim, forming, as it were, a crown: filled to the brim (to the crown). The word contains no reference to the actual crowning of the mixing-bowls with wreaths (crowns) of flowers, as Vergil imagined (Aen. 1. 724).

471. 'νέμησαν: the subject is κούρος, the object ποτόν.

ἐπαρέκμανοι: a word belonging to any sacred preliminary ritual, and meaning to make the sacred beginning (ἀρχεοθαύμ) in succession (ἐπί).

δειάσαναί: probably local dative, though some regard it as instrumental dative. Taken as local dative, the sense in full is: after they had gone round (ἐπί) and first poured the sacred drops (ἀρχεοθαύμ) into the beakers, i.e., after the drink-offering had been poured into the beakers. Taken as instrumental dative, the sense in full is: after they had gone round (ἐπί) and made the hallowed beginning (ἀρχεοθαύμ) with the beakers, i.e., after the beakers had been filled for the drink-offering, and hence, after they had begun with the drink-
offering. We have to do with a ceremonial drink-offering (libation) in celebration of their deliverance from the plague. The wine-pourer (οἶνοχόος) first poured with the πρόχοος a few drops of wine into the beaker held by each worshiper. The beakers were then emptied in libation (perhaps in concert). The wine-pourers then filled the beakers (ἐνώμησαν) with a draught to be quaffed by the worshipers.

472. οἵ: i.e., κοῖροι Ἀχαιῶν.
πανημέριοι: i.e., all the rest of the day until dark; predicate adjective where we use an adverbial expression.
μολῆ: μέλπω θεῶ = celebrate the god with song and dance; here probably with song alone.

473. καλῶν: D. 230; cognate accusative.
παινῆνα: a song (παεαν) of thanksgiving.
κοῖροι Ἀχαιῶν: occurs only at the end of a verse (verse tag); in apposition with οἵ δέ.

474. ἐκάσθηρον: i.e., Apollo; here = “who keepeth afar” the plague: the Averter, now that he has been propitiated, see on 147.
φίνα: accusative of specification (here the seat of feeling).
ἀκοῦσι: Apollo was in distant Ethiopia.

475. ἦμος: D. 231.
κνέφας: akin to νέφος (cloud); darkness comes shortly after sunset in southern climes.

476. δὴ τότε: introduces the apodosis of the ἦμος clause, D. 231.
παρὰ πρωνῆσια: pregnant construction: they went to the stern cables and laid them down to sleep beside them. They slept on the land where the stern cables were fastened (436), probably to guard the cables from being tampered with by the unfriendly.

477. A new day begins here.
ηραγένεια: the birth in the twilight is followed immediately by the red of the morning.
μοδοδάκτυλος: in reference to the five (often more) pale red rays (five fingers) which in the south precede and announce the rising of the sun.

Ἡμῆς = Ἐως, personified; the goddess of the dawn (Aurora), daughter of Hyperion and Theia, sister of Helius and Selene, wife of Tithonus, from whose bed on the banks of Oceanus she arose to announce the coming of her brother, the sun. Her own coming had been previously announced by Ἑωσ-φόρος (Lucifer), the morning star.

478. καλ τότε ἐπείτα: where we should expect τῆμος, see on δὴ τότε 476.

479. τοσοῦ: take with δὲ.

ἐκμενοῦ: D. 205, 2, b, 23. Always with ὀδός, lit., a breeze that went or followed with the ship (ventus secundus), hence a favorable breeze, that came
as a sign that Apollo had been appeased. Although Aeolus was the wind-god proper, a favorable breeze could be sent by any Olympian deity.

480. *στήσαν*: transitive, set up for themselves, i.e., set up their sails.

ιστια: the Homeric ship had but one sail (433), so that ιστια is an adjective meaning "the things that belong to the mast (ιστός)," i.e., the sail and all its accessories, but the presence of λευκά shows that the sail was in the poet's mind as the thing of greatest moment.

ἀνά ό... ἐπιτραπαν: D. 223; 41, a.

481. μίσον: middle of (μίσον το ἵστιον): filled full the sail, filled the belly of the sail.

ἀμφί: D. 222.

κυμα: collective singular.

482. στείρη: connected with στερρός, στερεός (stiff, firm, solid), the great main stem; then the false stem, which curves upward at the prow, and is called the cutwater: freely stem.

πορφύρων: the primitive meaning of πορφύρω is to be agitated (φύρ, Lat. fervere), hence πορφύρων means foaming, boiling, no idea of color being inherent. She merely "had a bone in her teeth."

νήσος: really depends on στείρη: of the onward-speeding ship, but it may be translated as genitive absolute (to which it is near of kin): as the ship sped on.

485. νῆα μέν: emphatic position, in contrast with αὐτοὶ δὲ 487.

ἡπείρω: pregnant construction: drew it up so that it was on the dry land (and rested high on the sand 486).

486. ἑκατόμβων: pregnant: high, so that it rested on.

ἐμμάσα: can hardly mean props, stays, shores, braces, struts, in the technical sense of these words, which designate slanting beams of wood extending in a row along the ship's sides from stem to stern, but because both of ἐπό and τάνυσαν (ταυνό = τείνω, stretch, not merely to make something longer than it is naturally, but also to lay down or put in place any long object) the word must mean supports laid on either side of the keel, in a line with it, and lengthwise of the ship, both to hold it in an upright position and more especially to keep it dry: put long supports in place beneath her.

487. αὐτοὶ δ': correlative with νῆα μέν 485.

ἐξελθάντω: D. 60, a; imperfect of a series of acts; they did not all go at the same time.

488. ἄφνει: Achilles remains, hugging his wrath, by his ships during the events about to occur. He reappears in books lX, XI, and XVI, but does not arm himself for battle until the XIXth book.


**παρήμενος**: merely indicates his inactivity in obedience to the command of his mother (421).

489. **διογενής**: his grandfather Aeacus was a son of Zeus by Aegina.

*Dios*: D. 37; 97; the entire verse is taken up with the designation of the hero.

490. **οὕτωι**: explanatory asyndeton (D. 235), in which the following sentences expand and explain ἄφινε 488.

**ἀγορήν**: assemblies must have been held and battles fought during the twelve days that intervened between the quarrel and the return of the gods to Olympus.

ˈτολάσκετο: D. 194.

κυδίανειραν: elsewhere used only of μάχη, which was the chief field of the hero's activity and gave him the greatest opportunity for deeds of high emprise, though in the ἄγορη he might distinguish himself as orator and statesman.

491. **πόλεμοι**: or —, D. 42.

ˈφθιμόθεκε: D. 196, b; 194; usually intransitive, but here transitive: consumed his heart (away).

κήρ: not accusative of specification (as in 44).

492. **αὖθι**: D. 66, b; right there where he was, i.e., in his lodge or hut by his ships (see on 185).

ˈτοθέεκε: in spite of his anger he was galled by his compulsory inactivity, for his chief delight was in the battle-fray.

πόλεμοι: D. 62.

493. **τόποι**: = τοῦ χρόνου ἐκείνου, from the time of his conversation with his mother (421–425). If lines 430–489 be omitted (see on 430), this point becomes much clearer.

δυσδικάτη: for the twelfth time; see on 425.

ʰοῖ: the gods returned at daybreak.

494. **ὑπαν**: D. 221; back from Ethiopia, 423–424.

495. **Ἅρχει**: Zeus “ranked” them all, and therefore led the way. It is evident that in official ceremonies of human society in heroic times the order of precedence was fixed by gradation of rank, and this point of etiquette is ascribed to the ceremonies of divine society.

ˈλήθη: epic imperfect of λανθάνομαι for ἐλανθάνετο = ἐπελανθάνετο; the uncompounded middle is rare in prose.

496. **ἔρχοι**: D. 124. 3.

ἀνεδύετο: D. 207. 3. Here, unlike 359, ἄνεδυετο takes the accusative and may be explained either as rose up from and left the waves, or as rose up to the waves, i.e., to the surface. Trans. rose up from.

κῦμα: collective singular.

497. **ῄρη**: adjective (ἐίρως) for adverb. ˈΑήρ (from which the word may be derived) has two meanings: air and mist (thick, hazy atmosphere);
and so ἄρηος would mean, *clad in a mist*, i.e., *in the mist of the morning*. But it is better to connect ἄρηος with ἡμι (early, see on ἡμιγένεαι in Vocabulary): *in the early morning, at the break of day.*


ἀπερ: D. 228.

499. ἀκροτάτη: the interview took place on a peak which overlooked the palace of Zeus and the city of the gods; Zeus is made to return to his palace in 533.

κορυφή: dative of place, D. 66.

πολυκεφάλος: from δείρη (neck); lit., *with many necks* (saddles), which necessarily imply peaks, therefore *with many peaks or ridges*. Olympus was supposed to have 900 peaks.

500. γούναν: D. 89, b.

501. ἄνθερων: connected with ἄνθεω, blossom, originally *flower-field*; said of the beard, hence chin.

Δοῦνα: the object is μίν understood.

502. θάνατος: of heaven.

503. Ζεῦ πάτερ: so addressed, even by a goddess, because he was thought of as father of gods and men, see on 534. 544.

δήσα: D. 206, a, 16; help, referring to the Briareus episode 396 ff.

505. τίμησον: in emphatic position and in strong contrast with its opposite ἣτίμησεν 507.

μιν: often retains its length before νίς.

ἄκμαρωτατος: of speediest death as compared with other men. It is equivalent to an emphatic comparative.

κόνων: τῶν κόνων = πάντων, which is employed whenever the connection will allow it (not the case here). Not the partitive, but the genitive of separation after the comparative: ἀκμαρωτατος τῶν κόνων.

506. ἄτρι νῦν γε: *for* (he was already doomed to early death, but) now, in addition to short life, etc.

508. πέρ: D. 238, 3; do thou at least honor him, even if Agamemnon has done him despite.

μητέρα: D. 71. Thetis chooses the word deliberately, as a bit of delicate flattery: honor him, for thou canst.

509. τόφρα . . . δόφρα: *so long a time, until; till such time as*; or better, leave τόφρα untranslated: *until*.

δόφρα κι: D. 236, 4, a. The victory is to be conditional.

510. ἄφελλοις: the construction ἄϕελλοις τινά πιστεύει is found only here: *exalt one (make one rich) with something*. The present after the aorist here is possible because the exaltation is to be enduring.

εἰ: D. 112, 3; not reflexive here.

τιμή: as in 159. Achilles' own wish (408–412) is different and detailed.
neφεληγερέα: D. 71. Zeus makes no reply because he fears to arouse the anger of Hera, as will appear in 518.

512. ὃς: ὃς . . . ὃς = as . . . so: as she had clasped his knees, so she held them, clinging close. She knew her Zeus.

513. ἔχετ: supply αὐτῶν (= γούνων).

ἐπιευγεία: as it were, having grown into him, grown fast to, i.e., closely embracing his knees.

ἐπετο: whether or no he would assent to her prayer; as 514–515 show, she wanted a straightforward yes or no.

δεύτερον αὐτή: pleonasm (D. 247), common in our again for the second time.

514. νημπτές: D. 230.

μᾶν δὴ: D. 238, 6–7.

κατάνευσον: we, too, give assent by a downward nod of the head, but the Greeks and the Italians of Magna Graecia nod dissent also (ἀνανεύω, lit., nod up) by tossing the head back. The gesture is often accompanied by sneering grimaces of the face and mouth, a shrug of the shoulders, the elevation of the arms, and the expansion of the fingers. At first it is offensive to strangers.

515 ἕ: might have been inserted before ὑπόσχεο also, i.e., either yes or no.

ἀπόφασι: equivalent to ἀνανεύσον.

ἐπὶ: D. 226, 6.

δεέος: i.e., thou art free to do as thou wilt, since thou hast no cause to fear me, for I can appeal to no higher tribunal, if thou flout the suppliant.

516. δισον: D. 53; adverb. We should have expected a positive adjective with δισον here (δισον ἄτιμον θεός εἰμι), or else ὅτι ἄτιμοτάτη θεός εἰμι.


ὄχθησα: because Thetis, his benefactress, had reproached him with ingratitude, whereas, during the long time he sat in silence (511), he had been weighing the pros and cons with a view to granting her prayer.

518. ἕ: D. 238, 8.

ὑπέρ: supply πάντ' ὑπέρθει as in 573: it will be a sad (nice, fine) mess, a sorry matter.

ἐπὶ: D. 136; 238, 2.

ὄχθοδοπήγες: Zeus foresees that Hera, an earnest champion of the Achaeans, will be angry if he makes the Trojans victorious, and that he will be forced to treat her as an enemy, for which sorry state of affairs he makes Thetis responsible.

519. ὑπερήφαν: D. 150; 196, a.

520. ἦ: resumes, = I say, for.

καὶ αὔρω: D. 130; even as it is, even now, i.e., without the fresh provocation of making the Trojans victorious over her protégés.
521. καὶ τι: καὶ adds a new fact that expands νεκρεῖ, while τι shows that this new fact is in agreement with the preceding statement (νεκρεῖ), D. 238, b. μάχη: dative of place.
522. μή: introduces negative purpose.
τι: aught, i.e. thy visit to me.
523. μηλησεαι: found only here instead of μηλησει, probably because of the meter.
524. εὶ δ’ ἄγε: D. 238, 9.
κεφαλή: instrumental dative, D. 64.
κατανεύομαι: elsewhere the future is -νεύω; the indirect middle supplies the force of the possessive pronoun: lit., nod for myself with the head = nod with my head.
δόρα: D. 236, 4.
παντοθές: D. 214; 217, 9; intransitive: mayest be of good courage.
525. τοῦτο: i.e., κεφαλή κατανεύομαι; the statement refers to Thetis's words in 514.
μὴθεν: D. 65; 112, 1; 114.
εἰ μὴθεν γε: when done by me, at least, whereas other gods have to take an oath.
ἀθανάτουι: my mere nod is an inviolable promise when I have to deal with immortal gods; mortals might exact an oath from me.
526. ἐμὸν: either = τῶν ἐμῶν τι; anything of mine, anything that comes from me; or = ἐμὸν τείκμωρ: any pledge of mine, anything fixed by me; or = ἐμὸν ἐπος: any word (promise) of mine.
παλινάγρητον: D. 147.
527. ἀπελεύθητον: the fulfilment was long in coming.
ὅτι κεῖν: D. 236, 4, b; whatsoever I confirm with, etc., i.e., without the nodding of the head his promise might be retracted. Hera declines to accept his naked promise and exacts a firm oath from him (Τ 108 ff.).
528. ἤ: as in 219.
κυανήσιν: the adjective is from κόρας, which, when a natural stone, was lapis lazuli. Homer knew only the artificial κόρας, which was an enamel or glass paste colored blue with copper ore or cobalt. Here simply dark.
ὀφρύνιν: instrumental dative. In art he is represented with heavy eyebrows. Of course he nodded with his head.
529. ἀμφότεροι: makes no allusion to ambrosia, the food of the gods. Everything connected with the gods in any way (what they wear, — sandals, clothes, veils, — their dwellings, utensils, oil, hair, voice, song, the fodder and mangers of their horses) is ambrosial. The word is connected with the Semitic ambar, ambergris, and the idea of fragrance is always suitable to ἀμβρόσιος and νεκτάρεος.
χαται: the long locks seen in his statues and busts.
HEMER'S ILIAD, BOOK I.

350. κράτος: not the κράτος of 509, but the genitive of κάρη, D. 98. Homer has just painted Zeus as sorely and childishly troubled by his fear of Hera's anger (the gods of Homer are human), but this feeling of impotence at once gives way to a display of divine majesty so exalted that a mere movement of his head makes Olympus quake. According to a tradition, current from antiquity to the present, Phidias based on verses 528–530 the conception of Zeus which he embodied in the gold-and-ivory statue made by him for the Zeus-temple in Olympia in 448 B.C. It was of colossal size and one of the seven wonders of the world. The face of the god was characterized by infinite sweetness, and showed forth a gentle and benevolent deity, the giver of life and all good things, the father, savior, and protector of mortals. The statue was "august and perfectly beautiful," and it was reckoned a misfortune to die without having seen it. Caracalla tried to remove the statue to Rome, but the god burst into peals of laughter which so confounded the workmen that the undertaking was abandoned, and the ship was destroyed by lightning. It was afterward taken to Constantinople and disappeared about 475 A.D.

351 to the end narrates the quarrel between Hera and Zeus and the intervention of Hephaestus.

τό: i.e., Zeus and Thetis; dual subject with plural verb.

διδυμαγεν: D. 155, a; 208, 7; lit., were separated, but here in a middle sense: they parted (from each other). In point of fact Thetis went away.

352. ἀλτο: D. 206, b, 1; 10; 60.

ἀν: from a position on.

353. Ζέας: supply the verb ἑβη from the idea of motion in ἀλτο. The zeugma (D. 246) implies that Zeus went quickly.

ἐφών: D. 35, j; 60, 4; 124, 3; 125.

δέμα: as in the case of earthly kings, the palace of Zeus was the center of the social gatherings of the gods, where they ate, drank, and made merry until sunset, when each god went to his own palace in the heavenly city.

ἀνικαν: D. 155. From this passage it may be assumed that great respect was shown to persons of rank and age in the society of mortals in heroic times, for Homer merely transfers the customary usages and etiquette of his day to the gods.

354. ἐδειν: from ἐδος, connected with ἔδομαι (sit), here: places, since ἔδορα (not ἐδος) is the proper word for seat. The word is used generally only of temples (ἐδηθεών).

σφεθ: D. 124, 3.

πατρος: he was the actual father of many of them, but the word is to be taken here as in the title πατηρ ἄνδρων τε θεών τε (544), see on 503.
εἶλη: as in 228; i.e., to remain seated as Zeus approached.

535. μείναι: i.e., seated; the object is μιν understood.

επερχόμενον: him coming = his coming.

536. ἀν: i.e., all standing.

μιν: object of πέρα (537).

537. ἡγνωστέ: D. 23; understatement (D. 244); for "she knew well that"; see on 220.

εὐφράσσεται: D. 41, a.

538. ἀργυρώσια: a fixed epithet of Thetis (see on κόλπης 26) and more suitable for a sea-goddess than Milton's "tinsel-slippered."

ἄλογο γέροντος: Nereus, one of the lesser gods and not a peer of the Olympian deities.

539. ἀδήλα: without a conjunction (D. 235) indicates the speed with which Hera’s words followed her discovery, and indirectly, too, her anger.

κεραμικός: neuter adjective, used here as substantive (but ἱππος may be understood).

προσηθά: the subject is Ἡρή. Hera desired to be informed in regard to the plans of Zeus; neither she nor Zeus was omniscient. — “The scene between Zeus and Hera is typical of the spirit in which Homer treats the deities of Olympos. It is, to say the least, not reverent, and far removed from any conception of primitive piety. It is, indeed, one among many signs that the civilisation of the heroic age was old and not young—a civilisation which was outgrowing the simple faith of its ancestors. It has often been pointed out with truth that the humour of Homer is almost entirely confined to the scenes in Olympos, which seem to be treated as a fit opportunity for the display of passions which would be beneath the dignity of heroes. Even in morality the tone of Olympos is distinctly beneath that of earth. Mr. Gladstone has well remarked that not one of the gods can be called as distinctly good as the swineherd Eumaios.” — Leaf and Bayfield.

540. ἀδ: like αὐτὲ in 202, expressive of vexation.

δολομήτη: vocative of δολομήτης, which is found only here for the common δολόμηθης (epithet of Odysseus). Hera is guileful herself; she pretends that she does not know who Zeus’s visitor was, but in 556 she knows quite well.

541. φίλον: part of the predicate.

ἔμει: D. 112, 1; 113.

ἔματα: in the accusative, though τῷ precedes; it is attracted to the case of the subject of διακόεμεν (ср understood), with which it forms part of the predication: thou ever lovest to give thy judgments apart from me in secret meditation; whereas ἔματα would give a different meaning: thou ever lovest, when thou art apart from me, to give thy judgments in secret meditation.

542. κρυπτάδια: adjective, neuter plural as cognate accusative after φρο-νέοντα.
διακαίχυμαι (ai): D. 164; used absolutely, i.e., to decide quarrels and disputes.
οδικῇ τῷ τῷ = οὔδει πώ (τῷ): and not yet; not as yet (τῷ at all).
543. πρόφορον: see on 77. Like ἐκὼν, ἀκών, etc., it is always used predicatively, here with τέλημα.
δει: D. 143.
545. δή: I pray thee.
μῦθος: unspoken plans.
546. καλεῖναι: i.e., to understand (εἰδέναι); agrees with μοὴν ἔμοι understood, where English idiom requires the impersonal construction.
τοῖ: a mere female.
διάνυσι: D. 36, c; 219.
547. δῶ: object of ἀκούμεν; supply μῦθον. We should have expected οὔς.
548. διῆ: strengthened negation.
549. ἀπάνθητε: D. 228; i.e., without the knowledge of.
ἐκάστοι: D. 150. Notice the caesurae, especially the audible trithemimeral (after ἐγὼν) and the hepthemimeral (after θεόν), D. 19.
550. ταῦτα ἐκάστα: for τοῦτο ἐκάστα: the details of this plan. The neuter plural after the masculine singular (ὅν) is to be explained by the fact that ὅν κε, being a general relative, is collective in sense and virtually = αὐτός; the sense rather than the form of ὅν is followed.
551. βοῦνς: stereotyped epithet of Hera, and used only of females: lit., ox-eyed, i.e., large-eyed, with the calm, fearless, gentle, rounded eyes of the ox. Large eyes were considered a prime requisite of beauty among the Greeks, and the epithet conveys no idea of depreciation. The epithet is probably a reminiscence of an old cow-goddess, i.e., an ancient idol with the head (or face) of a cow, like Io. In later times the idea of the cow’s eye was entirely lost, being supplanted by the idea of largeness, e.g., βοῦν, lit., cow-boy, but actually big boy.
552. ποίοιν: of what sort, what kind of (not, to what end); predicate, as the position of τὸν indicates. It is an exclamation expressive of angry surprise and indignation; no answer is expected; = ποίος ἔστιν ὁ νῦν ὁ μῦθος ὅν ἔστι.
553. εἰρομαι: present: have not been in the habit of.
554. ἐφηκλος: from ἐφέκλος, whence by syncop ἐφηκλος and by vocalization of the digamma ἐφηκλος (D. 9); it agrees with the subject of φράξει (σύ understood).
μᾶλλον ἐφηκλος: i.e., free from interruption or anxiety.
φράζει: D. 156.
ἀπο: D. 135.
555. διδοῦκα: D. 59; 217, 3.
παρείπτη: the aorist subjunctive here expresses a fear that something may prove to have happened already contrary to ordinary usage.—The neglect of the ς in a word so strongly digammated shows that the text is corrupt; perhaps μη παρέπευε.

556. Θέτεις: Hera does know, after all, who had visited Zeus; see on 540.
557. ἥρπη: see on 497.
558. σοι γε: γε resumes σο in 555.
558. The verse is asynthetic (D. 235), since it is but an explanatory amplification of διδοθεκα μη σε παρείπτη.

τη: Thetis.

559. πολὺς: D. 102.
607. Ἀχιλῆς: to be taken with νυστίν.

ἐπὶ νυστίν Ἀχιλῆς: is a stereotyped phrase for the Greek camp.

561. δαμανίν: used only in the vocative: lit., possessed with a δαίμων; used either favorably, i.e., in the tone of affectionate expostulation or tender pity for the unfortunate one: my good sir or madam; or unfavorably, i.e., in a tone of censure of the insensate, fool; here, infatuate, insensate, presumptuous, perverse one, or even madam with a scornful tone of voice. Mohammedans treat crazy people and even senseless idiots with kindness and respect because they are under the influence of God, or “because God has touched them.”

δῶρα: D. 156; I cannot escape from thy everlasting δῶ.
λήω: the many vowels make the line liquid and musical.
562. ἵστης: D. 232, 14; strictly ἐν πᾶσι: in all that = Eng. for all that.
563. ἵπποι: dative of interest.
607. ὁ: i.e., this estrangement.

608. ἄγων: i.e., than that wherewith thou now findest fault; see on 325.
564. τοῦτο: i.e., thy opinions in regard to a conference between Thetis and me.

609. ὅτων: correct.

610. μᾶλλον: it is probable that; it is probably because; thou mayest be sure that.

611. φίλαν εἶναι: I will have it so; it is my good pleasure. The utterance is that of an autocrat, but full of the severity and passion of a mortal man who has been provoked by his wife’s meddlesomeness (anthropomorphism; see on 539).—The harshness of the spondees in the first part of the verse is in keeping with the sentiment.

565. ἀκούσα: see on 34; here an adjective.
566. κερασά: in English remain. For the hiatus, D. 35, a.
567. τοι: dative of advantage: lit., for thee, but with χρείσαισεα: keep off from thee my visitation, avail thee against my visitation.
χραμομονιν: D. 205, 2, b, 58; its object is ἐμε inferred from Ἰοντα. We usually find χραμομείν τινὶ τι, and χραμομεῖν τινὶ τινα is found only here.

θεοὶ: is incorporated into the relative clause.

567. ἄσσον: D. 109 bis; ἄσσον Ἰοντα: come near, is a euphemism for chastise.

ἐφε: D. 188.

569. καθηστο: hiatus as in 565.

ἐπιγναμψα: like our bend one's will.

570. δακθησαν: the harsh autocratic tone of Zeus was displeasing to all the other gods.

ἀνά: throughout the great reception or banquet hall in the palace of Zeus.

Οὐρανιώνες: in form a patronymic from Οὐρανός, the god Uranus, the children of Uranus, here: inhabitants of heaven.

571. τοιοῦ: dative of place.

Ἡφαιστος: son of Hera and Zeus, though his parentage soon became obscured and forgotten, for Hesiod makes Hera beget him by herself in order not to be outdone by Zeus, who begat Athene without the assistance of Hera.

ηρχε: spoke first, began (in advance of others).

572. θηρα: object of ἑπιφέρων. θηρα ἑπιφέρων = χάρμιν φέρων (or χαριζό-

μενος).

573. τα: lo, here.

ἀνεκτά: predicative.

574. σφα: D. 112, 2; Zeus and Hera.

θηρών: in contemptuous contrast with ἐν θεοῖς 575: 'tis a sorry thing for gods to quarrel about such pitiful things as mortals.

ἐρακλεντον: D. 24; 183.

ἀδι: as ye do.

575. ἐν: pregnant for els.

δαντος: which was interrupted by the entrance of Zeus from his conference with Thetis in 533 ff. But we are not told until now that the gods were holding a feast on that occasion.

576. ἰδος: related to ἱδοματ, D. 58. The root is σφα (Lat. suad-vis, suavis, English sweet), but both the initial letters have been lost, as has also the rough breathing which replaced the σ.

ἐτι: causal, not temporal.

τα: as in 106-107: (the things that are) the thing that is; generalizing plural.

χραλονα: D. 108, a. — A humorous and vague euphemism for wrangling; he did not like to speak of his father's brawling in distinct phrase.

577. παράφημα: the verb is usually found only in the aorist middle with the meaning outwit, delude; here: give counsel to, advise.
νοεοσθη: here intransitive; the participle is either concessive: though she is herself ready-witted and does not need my advice: or causal: because she is herself ready-witted and can appreciate my advice. The last is too harsh for the somewhat jocular tone of Hephaestus.

578. αδη: as he did just now and often before. For his own experiences along that line, see 590–594.

579. νεκελης: D. 150.
σων: together, in the sense of helter-skelter.
ημην: dative of disadvantage.
συνταράσσειν: equivalent to συγχειν: throw into disorder (confusion); like cum in conturbare, confundere.

580. ει περ: the apodosis is suppressed for rhetorical effect and might be simply he can do so, or who can tell what the consequences will be, or, as the aposiopesis (D. 248) is of a comical nature, the jig will be up with us, for.

581. ιδεων: see on 534.
γαρ: he can do it, for.
φέρτας: D. 108.

582. καθαπτευσαι: D. 145: I advise thee to.

583. άλως: D. 76; predicate adjective.
'Ολυμπος: is the subject.

584. αμφικτυπλον: adjective from αμφι + a supposed κυπ-έλη (cp. νεφ-έλη) from a supposed κύπη (connected with κώρη) handle: goblet with handles on both sides, double-handed beaker. Such cups were common at all periods in Greece.

585. μητρι φιλη: dative of advantage.
ινι: pregnant for εις.
χειρι: i.e., δεξιειρη, singular as in 596; usually χειρι when both hands were employed. Lit., placed in the hand for = Eng. placed in the hand of.
εριθα: for the interchange of aorist and imperfect, see on τευχε 4.

κηδομην: concessive participle.
περ: D. 238, 3, a; intensifies κηδομην (not και, which means and here, D. 234): for all thy vexation.

587. μη: fear is involved.
ιδοναι: not concessive, but. who art so dear.
ιν ωφθαιμοιν: before my eyes; the simple dative is more common in this sense.

588. θειομην: supplementary participle after ειδωμαι.
δησομαι: I am a cripple, and Zeus is πολυ φέρτας any way.

589. χραυσματιν: the object is σοι understood.
ἀργαλεῖον: supply ἐστίν. The personal, where we should employ the impersonal, construction, i.e., ἄργαλεῖον ἐστίν.

ἀντιφέροσθαι: depends on ἄργαλεῖον. Ἀντιφέροσθαι may be regarded as the accusative of specification: in the matter of wrestling Zeus is a tough customer.

590. μι: object of ῥήσε.  

ἥδη καὶ ἄλλοτε: apparently Hephaestus was dashed from heaven on two different occasions: once, as narrated here, by Zeus, but Hera herself hurled him from heaven immediately after his birth, because he was lame (Σ 395 ff.; cp. also Ο 18 ff.).

ἀλεξάμεναι: D. 164; save thee, lit., keep him off from thee, the object being understood.

μμαύτα: D. 217, 8; 216; agrees with μέ.

591. ῶψι: Hephaestus is the son of Zeus and Hera, both gods of the storm, and he is himself the lightning-fire which fell from the storm clouds, i.e., was hurled from heaven by Zeus (or Hera).

τεταγόν: D. 205, 2, a, 25; its object is μέ understood from 590.

βῆλος: from root of βαίνω, threshold, i.e., of the palace of Zeus.

592. πᾶν ἡμαρ: accusative of duration of time, all day long, i.e., all the rest of the day, reckoned from the time of the hurling forth, like πάνημερω 472.

ὑφόμην: often said of ships, was borne along, involuntarily as a ship is driven by the wind and waves.

ἀμα: adverb; with the dative.

καταδότε: D. 148; 206, a, 25; the conjunction of noun and participle where we should expect ἀμα τῷ τῶν ἡλιον καταδόναι.

593. κάπησον: D. 31; 32.

ἐν: in a pregnant construction.

Δήμω: Lemnos is a wholly volcanic island formed by Mt. Mosychlus, a volcano now extinct. It is apparent, therefore, why the fire-god fell precisely on Lemnos when cast forth by the cloud-gathering lord of the lightning.


594. Σιντε: connected with σίνομα (damage), the savage and piratical inhabitants of Lemnos, which Homer (Ω 753) calls inhospitable. They were hospitable to Hephaestus because their occupation of miners and producers of metal was akin to his own. When hurled forth by Hera at his birth he fell in the sea and was cared for by Thetis and Eurynome.

ἄφαρ: construe with ἱκομίσαντο.

ἱκομίσαντο: indirect middle: took me up for themselves, i.e., bore me into their house.

596. μακράσωσα: the repetition emphasizes the change of feeling among the gods. For the aorist participle, D. 148; it is not inceptive.
παιδός: genitive of separation.
χιλα: with her hand, instrumental dative; not, at the hand of her son.
597. τοιοι: is almost the article; dative of advantage.

ενδέξα: adverb: on to the right, i.e., beginning on the left and proceeding to the right. The practice had its origin in the religious belief that to turn toward the right was a favorable omen and toward the left the contrary. The custom is universal to-day in passing dishes, but wine is served from right to left, in each case the convenience of the server or served is consulted, so that the practice is perhaps not a survival of ancient customs. The observance of the established custom gave the server the appearance of experienced dexterity, and ενδέξα might therefore be paraphrased by deftly, skillfully.

598. έρωσις: D. 170 bis.; imperfect of a series of acts. To wine-pour nectar is a bull like “golden candlestick,” “weekly journal,” “aedificare naves,” οἰκοδομεῖν πόλιν, βουκολεῖν ἵππους, βουθοτείν τράγον. The word has become generalized, and means here simply poured out, served the nectar. The gods were as temperate as mortals and took their red (ἐρυθρόν) nectar mixed (ἀπὸ κρεμήρος) with water according to the usage prevailing on earth.

άφυσαν: with the πρόχοι; for further particulars see on 471.

599. ἀβεβοτος: lit., inextinguishable, our immoderate, horse-laughter, hence the proverbial phrase “Homer's laughter,” especially common among the Germans. The contrast between the graceful movements of a Hebe or a Ganymede, the usual tapsters of the gods, and the awkwardness of the limp, puffing Hephaestus caused the explosion of good-natured, and not derisive, laughter. Plato (Rep. 389) is offended by this laughter: “Persons of worth, even if only mortal, must not be represented as overcome by laughter, and still less . . . must we suffer such expressions to be used about the gods” as that used by Homer here.

ἀνέρτι: D. 206, b, 8.
γόνις: D. 77.
θεόων: D. 66, a; among them.

600. τεινόντα: D. 192, b; intensive of πνέω, and involves the idea of great exertion, as in puffing, panting, gasping for breath, caused here by the speed and alacrity with which the lame god served the guests. But this primary meaning has already been lost here or toned down into the secondary sense of bustling.

601. μάν: D. 238, 6.
πρότατα: strengthened form of παν: the livelong day, i.e., all the rest of the day, as in 592.
καταδίνα: see on καταδίντα 592.

603. ἕχ': D. 170, e.

'Απόλλων: in art he frequently carries the lyre, as the leader of the Muses
(Μοναγέτης), for song and a "joyful noise" are pleasing to the sun-god, the giver of light and brilliancy.

604. Μοναγέτης: see on θέα 1; construe as διατός 602.

ἀμειβόμεναι: lit., who answering one another sang with sweet voice. It is best to paraphrase ἀμειβ. adverbially: sang alternately (responsively) with sweet voice to the accompaniment of Apollo’s lyre. This is the earliest mention of composition and song in responsive stanzas, afterwards known as strophe and antistrophe. Here it approaches more nearly to the responsive singing in the idyls of Theocritus, and its best modern representative is to be found in the responsive singing of the improvisatori of Italy and Greece, especially of Crete.

605. αντέρα: correlative to μέν (μήν) in 601, D. 233, 3.

606. κακκιλιοντε: D. 31, 32; in order to lie down to rest, or simply to sleep.

ποικίλος: accordingly each god had his own palace in the heavenly city.

πέκαστος: in partitive apposition with ἄ μέν. They went out one by one, as was convenient to each.

607. Πεκαστομε: dative of advantage.

608. πεδινής: D. 217, 7; used here without an object and in a purely adjectival sense.

πραπίθεων: for the unused πραπίσσω = φρέσον: with knowing mind, i.e., with cunning skill, with artistic feeling.

609. Ζεὺς ὁ: introduces the completion of 606.

γέν: D. 124, 3; his own.

610. κούμαθ: always used to sleep, was ever wont to sleep.

μέν: Zeus.

611. παρά: D. 222.

χρυσέθρονος: an epithet applied only to goddesses. The throne was not of solid gold, but was adorned with gold plaques, see on χαλκοβατές 426, χρυσέω 15, and πεπαρμένων 246. Homer probably had in mind a seated statue of Hera, who is represented as seated on her throne on ancient coins of Samos and Argos.

Thus with consummate skill the poet has introduced us to both the heroes and the gods, who are to take leading parts in the events narrated in the sequel as the result of the Wrath of Achilles.

SECOND BOOK OF THE ILIAD.

Book A introduced to us the most important chieftains and gods, and Book B will give a picture of the army. In order to fulfill his promise to Thetis Zeus sends a baneful dream to Agamemnon to incite him to folly. The
events narrated in Book B occupy not quite one day. The opening scene is
in the Achaean camp, but shifts to Troy at the end of the Book.

1. ἀλλοι: = οἱ ἄλλοι, i.e., all except Zeus, a contrast further emphasized
by μὲν ... δὲ.

ῥᾶ: D. 31; 238, 1.

ἵπποκορυφταῖ: an adjective of one ending (HA. 246; G. 343) and passive
in meaning; therefore: not horse-equipping, but horse-equipped, equipped
with horses, i.e., equipped with war-chariots, and hence chariot-driving.
There was no cavalry in the heroic period. Horseback riding was not much
practiced until a time posterior to Homer (though in a lost epic poem called
the Cypria, which narrated the events of the war prior to the opening of the
Iliad, Troilus disported himself on horseback), and the only use made of the
horse in war was to draw the war-chariots of the chieftains and nobles. In
point of fact ἵπποι (plural = a span) in Homer means not merely chariot and
horses, but simply chariot, when the chariot itself is distinctly meant. Ἰππο-
κορυφταῖ may therefore be translated by, who fight from chariots. The epithet
is applied only to the heroes proper, not to the soldiery. The warrior usually
stood in the chariot by the side of the charioteer and fought from it, but he
leaped down when occasion demanded, and frequently ran by the side of the
chariot or fought at some distance from it.

2. παννύχιοι: translate as adverbial phrase; personal construction where
English idiom usually employs the impersonal construction.

ξεῖ: D. 170, e. The imperfect of continued sleep is thought to be slightly
inconsistent with A 610-611; Zeus really fell asleep, but his sleep was fitful
and broken.

3. δὲ: this same, as in A 65.

φρίνα: Hiatus, D. 35, c.

ὁς: for ὁσῶς; the direct discourse was πῶς τιμῆσω; πῶς ὀλέσω, referring
to the request of Thetis A 505-510 and his promise A 523 (558 f.).

4. τιμῆσαι: optative in indirect discourse for the deliberative subjunctive
of direct discourse.

όλεσαι: D. 154.

πολῇ: D. 102.

5. ἦδε: subject of ἱππεύον, attracted from the neuter to the gender of
βουλή in the predicate; and this seemed, etc.

6. πέμψαι: explanatory infinitive in apposition with ἦδε: this . . . namely,
to send.

ἐν: followed by the dative, where we should expect the accusative; it is
the pregnant construction. There is no tmesis.

οὐλον: D. 55; is used in the sense of ὀλοίων, or ὀλέθριον from ὀλλυμμο,
and has direct reference to ὀλέσαι, 4.

"Ονειρον: in A 63 we are told that dreams come from Zeus. Homer does
not know of a Dream-god ("Ονειρος), but particular individual dreams were personified and received from Zeus the appearance of life for a season. We are not informed as to how Zeus called the Dream into being, nor where the conference between them took place. — That the great god of Olympus should condescend to practice deceit upon a poor mortal was in nowise offensive to the moral sense of the time, for whenever anything went wrong with the Greek, he was prone to say, "a god deceived me." Indeed, we find something, startlingly similar, in some of the writers of the Old Testament: "And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so" (i Kings 22. 20–22). The Lord also hardens Pharaoh’s heart that he might not let the Israelites go (Ex. 4. 21; 7. 3; 14. 4; 14. 17), but in i Chron. 21. 1 it is Satan.


οὐλος: vocative in the form of the nominative. He is baneful, not inerently, but for the Achaeans.

9. ὅθαν: here, too, the absence of the conjunction δε (asyndeton) indicates that Zeus is uttering his commands rapidly and excitedly.

10. μαλ’: modifies πάντα.

ἀπεκείναι: i.e., in exactly the same words; a command followed strictly by "Ονειρος 28 ff.

ἀγορεύειν: infinitive for the imperative in a mild command, D. 145.

δε: as though ὑπ’ preceded.


καρη κομάσσεα: a stereotyped epithet of the Achaeans.

καρη: D. 98; accusative of specification.

In most ancient times men usually allowed their long hair to fall in loose, well-combed locks down upon their shoulders; sometimes it was gathered at the nape of the neck and tied (as on one of the Vaphio cups), but curled or crimped locks occur much more frequently. Up to a period immediately preceding the time of Thucydides the back-hair was braided into two queues which were twisted around the head and held in position on the crown by a golden pin in the form of a cicada. But the fashion underwent so thorough a change that four hundred years later St. Paul could write: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (i Cor. 11. 14.)

12. πανσυδη: adverb, really dative of manner. One old Greek gramma-
rian paraphrases it by πανοπατι, i.e., with all his troops, in full array; another by μετὰ πάσης σπουδῆς, i.e., with all speed.

cιν άλοι: change to direct discourse, as in A 401.

13. ἀμφίς: D. 226, 3, a; some favoring, some opposed to the destruction of Troy.

14. ἱπτάμασσα: a part of the message to Agamemnon.

γάρ: for the third time; in each case giving the reason for the last sentence.

15. λισσομένη: participle of means.

ἐφημαί: D. 175; implying the inability of the Trojans to avoid the sorrows.

16. ἀρ: D. 238, 1: then.

18. τον: Agamemnon.

19. εὔδοντι: supplementary participle.

tοι: D. 222; with 'κέχυθ'.

ἀμβροσία: sleep is usually γλυκός, and it is sent by a god, for *Ὑπνος himself is a god.

'κέχυθ': = ἐκέχυθο, in the sense of the imperfect.

20. ὑπρ: he bent or leaned over, i.e., stood at the head of the bed.

Νηλήψω: D. 88, a; adjective used instead of the regular patronymic substantive (Νηληόδης) or the genitive case (Νηληός); the usage is common in Greek; less common, but used, in English, cp. Hegelian, Jeffersonian. Compare Lat. Titus Sextius = Titus Sexti filius.

νι: D. 97.

περοικός: D. 178; 217, 6; he assumed the form of Nestor to avoid giving alarm to Agamemnon, and also because Nestor's words were wont to carry weight. In Homer dreams and apparitions always assume the figure of some person.

21. τον: D. 133.

γεροντών: the term denotes dignity (οἱ ἐντιμοι), not age; it included all who were members of the Βουλή 53 (ἀνδρες Βουλησφόρου [cf. 24], γεροντες Βουλευται), and consequently such youngsters as Achilles and Diomedes.

'τί: = ἓτε.

22. τῷ: Nestor; depends on εἰσάμενος.

μιν: i.e., Agamemnon; object of προσεφώνεσ.

23. εἶδον: a reproach in the form of a question.

'Ατρός: D. 87, c; son of Pelops, brother of Thyestes, reputed father of Agamemnon and Menelaus.

ἴπταμα: see on ἱπτακ. 1; a common epithet of warriors.

24. Βουλησφόρον: an active determinative compound. Βουλ. ἄνδρα is the subject of εὐδίων, and Βουλησφόρον is in predicative apposition with ἄνδρα (a man who is a counselor).
25. ἐπιτετράφαται: D. 162.

τόσσα: D. 53; so many weighty matters.

μέμηλεν: "Uneasy lies the head that wears the crown."

26. νῦν δ': here he abandons the rôle of Nestor, with its tone of reproach, and addresses himself to the business in hand.

ἐμθεν: D. 65; 112; 114.

δι': parataxis for γάρ, D. 234.

τοι: ethical dative: lit., for thee = know that; I assure thee that.

ἀγγελος: he speaks in accordance with his own nature, i.e., as the Dream and not in the assumed character of Nestor.

27. σε: D. 113; depends on κηδεται, and σε must be supplied as object of ἐλεηέις.

ἐν: concessive participle. Zeus, unlike Agamemnon, does not sleep (2), and thus carries into effect the principle enunciated in 24.

ἐλεηέις: perhaps a bit of flattery intended to incite Agamemnon to instant action. But as there was no special reason for Zeus's pity for Agamemnon, an old Greek grammarian thought this verse had been put in here by some interpolator (from Ω 174, where it is quite appropriate when said to the wretched Priam).

33. ἐκ: Zeus is the source whence spring the sorrows.

ἐκε: D. 170, e; the object is τοῦτον τὸν μοθον understood from the context. The Dream was not commissioned to say this; he is independent enough to give instructions on his own responsibility.

34. μελίφρον: originally an epithet of wine.

ἀνῆ: D. 189; 188.

36. τά: cognate accusative, object of φρονεόντα.

φρονοντι: in apposition with τόν 35.

ἀνά: used for metrical convenience instead of the more common κατά.

τελέσθαι: D. 140, a.

ἔμελλον: D. 149. The plural avoids ambiguity, since ἔμελλεν might mean "which Agamemnon was not destined to accomplish."

37. ἦ: expected.

γ': intensifies δ, to contrast it strongly with Ζεύς 38.

κελώς: D. 129; that very.

38. νῆπιος: an exclamation, in apposition with δ: fond fool, that he was.

οδί: parataxis for οβ γάρ, D. 234.

τά: the things which as labors (plans) = the plans which.

πελειν: D. 151; 217, 7.

ρα: the hearer did know well what happened subsequently.

ρήγε: attraction into the relative clause gives emphasis to ἐργα.

39. γάρ: long, as in A 342.

ἐν': D. 223; the position after the verb is rare, D. 224, a.
41. ἡγετεῖ: D. 205, 2, b, 1.

ἐμφάνισε: lit., poured itself about him = resounded in his ears.

ὅμφη: i.e., of the Dream.

42. Ιησοῦ: the imperfects ἦσσο, ἦθυω, and ἑβάλλεστο do not differ in meaning from ἐδόθησα (44), ἐβάλεστο (45), and ἑλεστο (46).

ἕρωθε: with middle meaning (D. 139, a): raised himself upright and sat = arose and seated himself on the edge of the bed.

μαλακον: because it was made of wool.

ἐνθύω: has the force of a middle. Apparently the heroes slept entirely nude, as many Italians do to-day.

χιτώνα: a sleeveless woolen undergarment or shirt. It was worn next to the skin, was bound by a belt at the waist, and reached nearly to the knees.

43. ἡ: has its vowel lengthened, D. 40.

ἐβάλλον: the indirect middle, here and in ἐδόθησα, ἐβάλεστο, ἑλεστο, gives a possessive sense: lit., threw on the mantle for himself = threw on his mantle.

φάρσος: a mantle corresponding to the ἰματιον or χλαῖνα of later times.

44. ποσι: D. 78, a.

ὑπό: ό, D. 40.

λιπαροτίνα: from λίπα oil: lit., oily, referring to the practice of anointing the body with oil; then transferred to the flesh color of the healthy human body.

ἐδόθησα: the poet describes the several actions of Agamemnon rather than the articles of his dress.

45. ἐμφί: in tmesis with ἐβάλεστο.

ἐμοία: D. 66. He did not throw the sword itself over his shoulder, but the baldric (τελαμών) from which the sword hung.

ἐβάλόν: indirect middle: cast for himself = cast his.

ἀργυρόπλον: the hilt of the sword was riveted to the blade, and the exposed facets of the rivets were plated with silver. The blade of the sword was of bronze. See on ἀργυρός A 219, and on τεπαρμάνον A 246.

46. σκιττρόν: see on A 15. He took no spear, as he carried the scepter in the spear-hand.

ἐφύτινον: imperishable, both because it was made by the god Hephaestus (see 101–108) and because, being a gift of Zeus through Hermes, it was symbolical of god-given authority, and hence had ever remained a sacred heirloom in the family of Pelops.—"When Homer wishes to tell us how Agamemnon was dressed, 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."—Lessing's *Laocoön*, xvi, trans. Frothingham.

47. κατὰ νῆα: *i.e.*, to the place of assembly (*ἀγορά*) in the center of the camp; see on A 54. Here it meets by the ship of Nestor (54).

48. Ἕς: = Ἐφσ; see on A 477.

προσβήσετο: D. 207, 2; *i.e.*, topmost Olympus caught the first glimmerings of the Dawn, as she preceded the Sun, bringing light to gods and men.

μακρὸν: lofty, high.

49. Ζην: D. 96.

φῶς: = φῶς, see on φῶς A 605. The gods, too, need the light of day. Agamemnon slept most of the night after all, as the dream came to him toward the dawn.

50. αὐτὰρ: marks the transition to a new scene, as in A 430.

δ: Agamemnon.

'κλεμενέν: here with the dative, contrary to the Attic usage.

51. ἀγορήνει: to a general assembly of the entire army (see on 21 and A 24), whereas the βουλή (53 below) was a privy council consisting of the principal chieftains (elders), probably Agamemnon, Achilles (absent on this occasion), the two Aiantes, Diomedes, Idomeneus, Menelaus, Nestor, and Odysseus.


ικήρωσαν: imperfect of a series of actions.

τοῖ: the Achaeans.

53. πρῶτον: the privy council meets *first* to fix upon a plan of action (73-75) to be submitted to the general assembly (139-141), which convenes immediately after the adjournment of the βουλή (87 ff.). The general assembly (on earth, as in heaven) was usually held about sunrise.

μεγαθέμων: elsewhere used only as an epithet of peoples (as in A 123. 135), but here applied to the elders because of their high rank and acknowledged bravery.

ξι: lit., *he caused the (βουλή) to sit = he convened a session of the βουλή."

γερότων: see on 21.

54. Νειστορής: adjective for the genitive Νέιστορος, see on Νησιήμοι 20.

βουλῆς: in apposition with the genitive involved in Νειστορής; it is the construction according to the sense, on the principle of Ἄθηναῖος ἄν, πόλεως τῆς μεγίστης.

55. τῶς: the members of the βουλῆ.

δ: Agamemnon, who stood up to address the βουλῆ, since he resumes his seat at the close of his speech (76); see on A 58 and often.

ἡρτύνετο: indirect middle.

βουλῆν: counsel, plan: compare the Lat. concilium and consilium.
56. ἰδίος: asyndeton (D. 235); he is excited.

ἀνύπνον: adverb formed from a prepositional phrase (ἐν ὑπνῷ): in my sleep; it modifies ἔξωθεν.

57. ἀμβροσίην: see on 19; fixed epithet of night, like the Italian santa notte (sacred night).

διὰ νύκτα: the night is regarded as a country, through which the Dream journeys as through space. But some regard διὰ as temporal, i.e., during.

μάλιστα: really belongs with ἄγχυστα in 58, yet it must be taken closely with Νάστορι: lit., and it was closest (exactly) like chiefly to goodly Nestor in, etc. = and it was very closest (most exactly) like to goodly Nestor in, etc.

58. ἰδίος: accusative of specification.

τι: D. 40.

φήν: the difference between ἰδίος and φήν is verbal rather than actual.

ἀγχυστά: D. 109 bis.

ἐξειρωκή: D. 217, 6.

59. πρός: in tmesis with ἵκετεν.

ἵκετεν = προσέκετεν με μῆθον with two accusatives instead of the dative of the person addressed, as in 7.

71. ἵκετεν: the moment his message is delivered, Ὅμερος is off and away, like Athene in A 221.

ἀποστάμνον: D. 206, a, 9. The participle contains the leading idea: flew away and was gone = was flown away.

72. αὐτὸν τοὺς: see on A 66.

θωρήσαμεν: D. 24; 183.

νιάς: D. 97.

73. περήσσομαι: understand νιάς Ἀχαϊῶν as object.

ἡ: the relative is attracted from the neuter to the gender of the predicate substantive, θεῖος; lit., which is the custom and right = a procedure sanctioned by custom. — The object of his proposal to abandon the enterprise and return home (see on πρῶτον 83) was to sound the temper of his army, for in view of the length of the war, the recent plague, and that unwise selfishness of his which had deprived the army of the services of its Achilles, he had reason to fear that the troops had become disaffected.

74. φεύγειν: he proposes not merely a retreat, but a flight, hoping that the proposition would be rejected with indignation and have the effect of inciting the troops to a spirited renewal of hostilities.

πολυκλῆιοι: κλῆδες were rowing-benches, not tholes, nor rowlocks (which to this day are not used in Greece): many-benced.

75. ἄλλος: is in partitive apposition with ὑμεῖς. ἄλλοθεν ἄλλος, lit., one from this side and another from that = each from his individual place.

ἐρημεῖν: D. 145; a request rather than a command. Some of the old Greek grammarians thought that the object of ἐρημεῖν is ἐμέ ταῦτα λέγοντα,
but it is better to understand αὐτῶς (i.e., νικός Ἀχιλλός) as the object. Agamemnon says, "I shall propose to the troops to retreat, but you chieftains must try to prevent them from acting on my proposition." He evidently feared that the result of his venture would not be what he desired.

77. ἄμμαθοντος: long for ἄμμαθεντος (ἄμος, ἄμμος), sandy, a realistic epithet applied only to Pylos, probably because the coast was sandy; however, the epithet refers not merely to the city of Pylos, but to the whole kingdom of Nestor. The adjective is masculine in form (Πύλος is feminine), but in Homer some adjectives of three terminations are used as though they had but two, the masculine standing for both masculine and feminine.

Πύλος: Pylos cannot be located at Sphacteria, since that site would make the journey of Telemachus from Pylos to Sparta absurd, because of the impossibility of crossing the pass of Mt. Taïgetus in the time mentioned in the Odyssey. From Klidhi (see note on A 248) in Triphylia, there is a natural trade-route to Sparta, which crosses no mountains, and makes the journey of Telemachus easily feasible. Klidhi also has a broad sandy beach, so necessary for beaching the small ships (boats) used by the ancients.

79. The verse recurs frequently in Homer, because it is the polite form of address to princes. The form of address to the ordinary soldiery is seen in line 110 below.

80. εἰ: introduces a mixed condition, of which the protasis itself is condensed, the full thought being, "if this dream had appeared to a less trustworthy man and he had told us of it, then we might," etc.

81. ψεύδος: supply εἶναι, = τὸν ὀνειρὸν ψεύδος εἶναι: a false thing.

κεν φαίμεν: potential optative.

μᾶλλον: rather (than give it credence and try the issue of war in the absence of Achilles).

82. ἔγινε: D. 170 bis; 205, 2, b, 20. The antecedent of ὅς is the omitted subject of ἔγινε = νῦν δὲ ἐκεῖνος εἶδεν τὸν ὀνειρὸν ὅς. The implication is that the word of the king, God's vicegerent, precludes the possibility of deceit. Nestor is polite, but unconvinced.

83. πείθοντο: i.e., one by one (imperfect of a series of acts) they left the council of the chieftains in order to set about making trial of the temper of the army.

ποιμέν λαῶν: a patriarchal epithet applied both to Agamemnon and Nestor, but probably Agamemnon is meant here.

86. ἐπιστεύοντο: D. 172; after the sceptered kings as they came forth from the council and proceeded to the agora.

87. ἑλος: D. 221; go, fly.

ἄκτιναν: thronging, busy, thickly swarming; used in Homer not only of bees, sheep, and flies, but also of the beating heart, of vehement grief, and the passionate song of the Sirens. The thronging ending -αν is descriptive
of the thronging bees that unceasingly and in quick succession pour forth from (and return to) their hive in a hollow rock.

88. νέον: D. 230; ever in fresh numbers, afresh.

89. βοτρυδόν: adverb: in clusters, clusteringly. The simile is not wholly correct, for bees do not fly in clusters and only form themselves into a cluster like a bunch of grapes when they swarm, whereas the mention of flowers of spring (rather than trees) seems to indicate that the poet had in mind bees plying their business of honey-gathering. And yet lines 92-93 seem to show that the point of the comparison is that as bees hurry from their hive and arrange themselves in a cluster at the spot chosen for swarming, so the Achaeans hurried from their ships and huts and seated themselves in the place of assembly. Bees cannot swarm on flowers of spring, unless budding trees and shrubs be reckoned as flowers of spring, in which case the comparison would be more appropriate and εἰς ἄνθεσιν ἐσπαρμοσθύσαν would be a pregnant construction: fly to and remain on.

90. φάλαι: in throngs, in swarms.

πετοῦται: D. 158; are on the wing, are in flight.

τε ἐνθῇ: a real hiatus, D. 35, I.

91. ἀπό: D. 224.

92. προπάροιθε: D. 228; along; i.e., with their backs to the sea. See on A 360.

βαθεῖς: low-lying.

93. φόσος: = δόσα; the soldiery did not know why the assembly had been convened, but a rumor that a return home would be proposed by Agamemnon had spread like wild-fire (δαίω): lit., was ablaze. Rumor is here personified as a goddess, who is said to be a Διός διγγελός (i.e., ἐκ Διός), because the rapid and mysterious spread of rumor cannot be traced to any human agency, and must therefore be from God.

94. ὑπόρνων: urged them, i.e., filled them with eagerness to go to the assembly in order to hear the news and the truth.

ἄγγευτο: D. 170, e; 205, 2, b, 1; and they gathered at the ship of Ulysses.

95. ἱστήχει: D. 213.

96. ζώντων: genitive absolute; reflexive in sense = when the people took their seats.

97. ποτί: expresses impatience and indicates that former attempts to induce the soldiery to refrain from clamor had been in vain.

ἀυτῆς: genitive of separation.

98. σχολάτ: D. 161; equivalent to παισαμντο.

βασιλῆων: kings other than Agamemnon would be likely to address the assembly. See on A 176.

99. ἐφίπτων: D. 155, a. Lit., were restrained, i.e., quieted down, remained quietly seated on their benches. The verb is plural in the con-
struction according to sense, i.e., its pronoun subject, standing for the collective noun λαός, is plural.

καθ: local, on.

101. σκῆπτρον: in the time of Pausanias (9. 40. 6) this scepter was still shown at Chersonia, where it was worshiped as a god to whom sacrifice was regularly made (about 180 A.D.).

tο: D. 133; object of τεῦχων.

'κάμι τεῦχων: = ἔτευξε καμὼν; as in A 168 the principal idea is in the participle: lit., grew weary in making, i.e., fashioned with labor, wrought with toil.

104. Ἐρμείας: = Ἐρμῆς, son of Zeus and Maia, a daughter of Atlas; while still an infant he invented the lyre and stole the cattle of Apollo, who finally accepted the lyre in exchange for the cattle. He also invented the flute, which he traded to Apollo for the golden caduceus (herald's staff). He was the herald and peace messenger of the gods, in which capacity he brought the scepter, Zeus's symbol of empire, to Pelops; he was the guide of the souls of the dead to Hades; he invented weights and measures; he taught men how to gain wealth by commerce and how to lie and steal; ready with his tongue, he was the patron of orators; he also invented language, mathematics, astronomy, and writing, and was the patron of gymnastics and athletics; he was the promoter of fertility in plants and animals, and he was the god of chance. In art he is represented with the caduceus, the petaerus (winged hat), and winged feet. Busts of Hermes were placed everywhere, especially in the gymnasia, palaestra, agora, at the city gates, and by the roadside. His best statue was by Praxiteles, the original of which has come down to us and is preserved in Olympia.

Πλοῦς: son of Tantalus, brother of Niobe, father of Atreus and Thyestes. Driven from Phrygia, he came to Olympia, where he overcame Oenomaus, the king of Elis, in a chariot race, thus winning Hippodameia, daughter of Oenomaus, as his wife, and with her the kingship over a large part of the Peloponnesus, to which he gave his name.

105. Πλοῦς: in apposition with δ.

'Ατρῆ: D. 87, c; son of Pelops. Homer evidently knows nothing of the horrible feud between Atreus and Thyestes, nor of the Thyestean meal, for here he makes Thyestes the faithful guardian of Agamemnon, to whom he transmits the royal insignia and the kingdom (see 106–107), thus disinheriting his own son Aegisthus.

106. πολύερων: heteroclite dative (D. 103), as though from a nominative other than πολύερος.

107. Θυεστ': D. 71.

'ανείπα: imperfect, apparently used precisely as is the aorist in 106.

φορῆναι: the infinitive is partly that of purpose and partly that of result, D. 144; 163, a.
108. "Ἀργή: D. 66; Agamemnon's own kingdom comprised Corinth, Achaea, Sicily, and a part of the Argolis; Diomedes was king of Argos itself. But under "Ἀργος we must understand certainly the whole Peloponnesus and probably even all continental Greece, which at this time seems to have been under the hegemony of Agamemnon. See on A 2 and 30.

κανάσουν: D. 144; as though ὡστε preceded.

"How does" Homer "manage when he desires to give a more full and minute picture (see on 46) of the scepter? . . . Does he paint for us, besides 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 a 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."—Lessing's Laocoön, xvi, trans. Frothingham. See on σκηπρον 101.

109. ἐρεισάμενος: manner or means.

Ἀργείων: depends on μετά in μετὰ τὸν ἔπος.

110. ἑρως: a most courteous and flattering stock form of address to the whole body of warriors, whereas ἑρως (singular) is applied only to nobles.

θεράποντες "Ἀρης: i.e., brave warriors.

"Ἀρης: D. 85. Ares is the god of war, but probably originally a god of the storm. He is the son of Zeus and Hera. His greatest delight is in the nois of war; blood and murder are his joy; he is therefore hated by all the gods, even by his parents, but most especially by Athene, the patroness of strategic war, of states, and of the peaceful arts and sciences.

111. μέγα: D. 230; modifies ἐνέδεικτε.

ἔτη: depends on ἐν in ἐνέδεικτε. In several places in the Iliad Agamemnon does not hesitate to throw upon Zeus the blame for his folly in quarreling with Achilles. But in the present case his complaint is only a ruse whereby to discover the feeling of the army. He therefore makes no reference to the quarrel, but to the pretended fact that Zeus, after having led him to believe that he could take Troy, now bids him to return to Argos in dishonor and with a decimated army.

113. ἐκπέφοντα: = ἐκπέφοντα; although μοι precedes, ἐμε must be understood as the subject = ἐμε ἐκπέφοντα Φίλιον οὗτος ἀπονέσθαι = ἐμε μη
Δανείσθαι πρὸν Φίλων ἐκπέρσαυ; the chief feature of Zeus's promise is contained in ἐκπέρσαυαν.

Δανείσθαι: _ _ _ _ D. 45; 203, c.

114. ἀπάθη: Agamemnon does not have in mind the baneful Dream, but the alleged deceitful promise of Zeus that he should sack Troy before his return to Greece, ὑποσχόμενος γὰρ ἐμὲ Ἰλιον ἐκπέρσαυεν κακὴν ἀπάθην ἐβουλεύσατο.

Βουλεύσατο: corresponds in time with ὑποσχῶμε, but the recognition of its action by Agamemnon is present; in other words, the clause is abbreviated and stands for νῦν δὲ ὁιδ' ὅτι κακὴν ἀπάθην ἐβουλεύσατο: but as it turns out, I know that he. But strictly speaking νῦν δὲ belongs to κελεύει = νῦν δὲ κακήν ἀπάθην βουλεύσαμένος κελεύει μὲ Ἀργος ἱκέσθαι. He speaks the truth about the deceit of Zeus, but he does not know it.

115. δυσκλαί: = δυσκλεά (accusative of δυσκλῆς), D. 86.

"Δαργος: D. 67.

116. ὑπερμενέ: _ _ _ _ D. 44.

117. πολλῶν: D. 102.

πολῶν: D. 93.

κάρπη: D. 98.

119. αἰσχρὸν γὰρ: the influence of δυσκλεά is still felt.

ἔστι: refers to the future with especial assurance.

ἐσοφρικοί: dative of interest.

πυθόθαι: depends on αἰσχρόν.

120. λαόν: D. 76; subject of πολεμίζειν and μάχεσθαι. The clause beginning with μᾶς is in apposition with τόδε (119).

121. ἀπαρικτὸν: adverbial.

πολεμῑζεν: D. 164; the action extends into the present.

122. τῶλος: i.e., πολέμου. The clause, being an expansion of μᾶς (120), should have been construed with αἰσχρὸν ἔστι and should have had πεφάνθαι instead of πεφάνται: and that the end of the war doth not yet at all appear. Instead of that we have a coordinate clause (D. 234): and the end of the war doth not yet at all appear.

123. γὰρ: explains and justifies ἀνδρᾶς παιροτρώοις.

124. ὅρκα: properly speaking signs (symbols) of the oath, i.e., the sacrificial animals themselves, which were slaughtered (by cutting their throats) in the ratification of a solemn treaty: oath-offering; then in a derived sense it also means armistice, truce, treaty.

πιστὰ: firm, inviolable, because the gods have been called on to witness the solemn rite. ὅρκα πιστὰ ταμεῖν = ὅρκα στομάχου ἄρνων ἀποσμόντες ποιεῦσαι.

125. Τραῖς: supply κ' ἐθέλειν.
ιφθασαν: at their own hearth, i.e., in the city, native inhabitants; equivalent to οἱ ναὸντι κατὰ πτόλυν 130. Emphatic by position.

ἔισιν: D. 199, a; 219.

126. ἡμὲς: D. 121; supply εἶπερ from 123.

dιακοσμηθημένοι: dependent on ἐθέλομεν (123).

128. ἐνολατο: D. 161.

129. πλέος: D. 109; originally a positive form π(o)λέας (many), which is made a comparative (more) by the context; π(o)λέας is to πλέωνοι as χερείοι is to χερείον (A 80). Others regard it as a doubly syncopated plural, πλέονας, πλίονας, πλέος, in which the comparative termination is sacrificed to metrical convenience.

130. Τρόων: genitive after πλέας.

πτόλυν: D. 93.

ἐπίκουροι: predicate; ἄνδρες is the subject.

131. πολλῶν: —, D. 29; 73; 102.

ἐγχέωσπαλοι: the accentuation is contrary to the rule, HA. 582 c; G. 885.

132. The Greeks have been reckoned at from 120,000 to 140,000; the Trojans at 12,000, and the Trojan allies at 38,000. The stress laid upon the presence of the latter is mere pretense on the part of Agamemnon.

ἔθλοντα: concessive participle.

134. βεβάσι: D. 217, 1.

Διὸς ἐνιαυτοῖ: because as the god of the heavens he was the dispenser of the seasons, of day, and of night.

135. δῆ: = ἡδη.

δοξα: D. 89, b.

σέσπε: intransitive.

στάρτα: probably made of hemp.

λλυνεῖ: D. 149. He probably hints that as the ships are unseaworthy it would be foolhardy to set sail for Greece.

136. ἡμέρας: agrees with the nearest noun, HA. 620 a; G. 923.

τί: in strict correlation τί should follow ἄλοχοι.

ῥήμα: (1) young, (2) foolish, unreasoning. Greek parents of to-day still speak of their baby as our fool (μωρός).

137. ἔστι: D. 158.

ποτιδεγμέναι: D. 163; 206, b, i; it agrees with ἄλοχοι, the most important word. The verse is corrupt; probably μεγάροις δεδεγμέναι should be read.

ἀμα: D. 112, i; 115.

138. αὑτοὶ: D. 130; strengthens ἄκραντον.

κεκλῆστ: D. 156, a.

139. ἔστων: D. 142, A, i.

παιδάμβα: hortative subjunctive: let us all obey the saying (command) which I shall utter.
140. 

141. οὖ γὰρ ἦν: for we may no longer hope (as we formerly did) that we shall capture: *for there is no longer a chance (possibility) for us to capture.*

142. τοῦτο: of interest.

143. πᾶσι: in apposition with τοῦτο.

144. ψηφί: D. 232, 17; as, like; distinguished from ψῆ (ἔφη) by the accent. Its origin is uncertain.

145. Ἐνώτος ἐν Ὁμήρω: Homer knows only of four Winds; so when he wishes to speak of the Southeast Wind, he is forced to mention the East Wind and the South Wind, the resultant of whose forces makes the Southeast Wind.

146. Ὀρὸς: D. 180; 141; its object is τὰ; it is singular because the resultant of the two winds makes one wind, see on 145 (but the verb is usually explained as agreeing with the nearest subject).

147. ὡς ἄ': but (and) as (is wont to happen).

148. Θέα: D. 143.

Ζέφυρος: in Homer it is the rough and strong (δυσαίμυς fierce-blowing) West Wind that brings hurricanes and is the most dangerous after Ὁμήρου. With us the Zephyr is a gentle breeze, a conception due in part to the fact that on the western seaboard of Asia Minor the West Wind, coming directly from the sea, is a refreshing wind. The Zephyr is known nowadays as the Imbad (Turkish corruption for ἰμπάττες Incomer, cp. ἰκμένος οὖρος). It rises shortly after noon and blows steadily, strongly, and even boisterously until after sunset, making life endurable even in midsummer in places like Smyrna. At Troy
the Zephyr comes from the mountains of Thrace and is also refreshing. Schliemann calls attention to the fact that Troy is still windy, see on Π 305.

148. λάβρος: adjective with adverbal force.
ἡμέρα: i.e., when the Zephyr strikes it.
Τῶν: supply βαθὺς ἄργων as subject. The dependent construction is often abandoned in similes when a new picture is added to the comparison, see 210. ἀσταχώσεσθαι: elsewhere σταρίσεσθαι, from σταρί stand (here with the prothetic a): standing ears, because the heads of wheat stand vertically on the stalks. With its ears, dative of means.
149. τῶν: the Greek soldiery, 142-143.
ιπτή: recalls 144. They have left the place of assembly.
ἀλαλητό: from the war-cry ἀλαλά. Among the Kurds and Arabs the war-cry and the cry of alarm is still ὁ-ὁ-ὁ, repeated ad infinitum. Dative of manner: with a shout, i.e., shouting la-la-la.
150. νῆος ἐν: not νῆος ἐπ': (anastrophe), because the final vowel of the preposition is elided; but exceptions occur, especially when the elided preposition stands for a verb, like πάρ' (A 174) for πάρεσθαι.
κοινή: ο — —, though the i is short.
151. ἐσται ἀπορμένη: the participle contains the prominent idea.
τοι: the soldiery upon their arrival at the ships.
152. ἅλκεμν(αμ): supply νῆος as object.
ἀλα: D. 10, 60.
153. οὐροῦς: probably related to ὀρύσσω, dig; ταφροεῖς ὀρύγματα, i.e., trenches dug to facilitate the launching of the ships: launching-ways.
ἐξικάθαιρον: imperfect of endeavor. The launching-ways had become filled with sand and seaweed in the course of the years and had to be cleared out.
154. μιμώνων: lit., of them sending themselves homewards = of their hurrying homewards.
ἐρμάτο: see on A 486.
155. ὑπήρμορα: Fate had willed it that Troy should be destroyed by the Achaeans. The phrase is purely rhetorical, for though the decrees of Fate may be imperiled, they cannot be nullified by human agency. However, the moment is full of peril for the cause, the danger that the army may actually set sail for home and wreck the expedition becomes more and more imminent; the soldiers are so passionately intent upon getting the ships ready for launching that they have no ears for the exhortations of their chieftains; God alone (the deus ex machina) can avert the impending disaster, save the situation for the ambitious chieftains, and reinstate Fate in her rights.
ἄφρον: commonly derived from α-priv. + τρύω, rub (wear out, waste) = ἄφρος, ἦν οἴ τόν οὐ τείρονσιν. But its origin is uncertain, because it is
a word of the most venerable antiquity, of whose priestly or secret meaning Homer himself was ignorant.

158. ἐς: irritation or pained surprise put in the form of a question to which no answer is expected; the thought is ὁτιώ δὴ φεύχονται καταλιπόντες Ἐλένη.  
159. νῦντα: the plural is used for metrical convenience as in 308.  
ἐξωλὴν: explanatory accusative, a kind of predicate.  
161. Ἀργεῦν: though queen of Sparta in her own right, Helen is here called Argive, because most of the Peloponnesus was under the hegemony of Argos, see on 108, A 2 and 30. Equivalent to Peloponnesian or Greek, as contradistinguished from the Trojan women. It is a standing epithet of Helen even in the Odyssey, when she is once more in Sparta as the wife of Menelaus.  
Ἐλένη: the first mention of Helen, the proximate cause of the Trojan war.  
162. Τροίη: here in the usual sense of Troyland, the country, not the city.  
164. ἄγαρνωτε: a decorative epithet. The words are more suitable as Athene’s instructions to Odysseus in 180, because Athene herself does not act as suggested here. — The asyndeton between two imperatives denotes haste, D. 235.  
165. ἐὰς: supply Ἀχαίοις or άποις (= σφάς), implied from φώνα γέκαστον, as the subject of ἔλκεμέν.  
νῆσα: — —, because ἅλαδε originally began with ο, D. 10, 60. — Hera is unconsciously doing precisely what Zeus earnestly desires.  
ἐπειτα: i.e., after her arrival.  
Δῆ: — —; D. 40.  
μῆνα: — —, because the initial consonant of ἄντάλαντον has been lost, D. 10, 60.  
ἀνάλαντον: followed by the dative of likeness and the accusative of specification.  
170. ἑταώτα: D. 217, 5. Odysseus had been a passive and sorrowful spectator of the stampede to the ships.  
ἐναλμέο: said of a transport ship. The Lexicon (L. & S.) is wrong. The assembly met at his ships, see on ἀγορίνη Α 54 and 300.  
μελάνης: gives the characteristic color of the ship as a whole, whereas μύλασταργας (637) gives a detail.  
171. ἕχε: because of the shame of the retreat.  
κραδίην καὶ θυμῶν: accusative of specification, as in A 362.  
173. διογενίς: standing epithet of Odysseus, whose father Laertes was a son of Arcisius, a son of Zeus.  
175. ἔν: pregnant construction, rest after motion.
πεσόντες: tumble into; indicative of a complete stampede.
182. ξυνήκε: D. 171; 206, α, 17; understood, not as in A 8.

Φότα: object of ξυνήκε.
Φωνησάσεις: intransitive.
183. 'βη δε θείν: D. 144, a.

ἀπό: goes with ἔβαλε.

χλαίναν: after having cast from him his mantle (worn over the χιτών), which prevented him from putting forth his full speed, he was clad in his shift (χιτων) alone, an indecorous garb for a king. But the scepter of the commander in chief, which Agamemnon placed in his hands (185-187), conferred plenipotentiary power upon him and saved his dignity.

τὴν: the χλάινα.
184. κηρυξ: for the duties of the herald see on A 321.
Εὐρυβάτης: the herald of Odysseus; not to be confounded with Agamemnon's herald of the same name; see on A 320.

Ἐθακήνως: native of Ithaca, the island of which Odysseus was king.
185. Ἀγαμήμωνος: was standing in front of his tent.
186. ἕοι: dative of advantage; it was in the interest of Agamemnon that the scepter was to be used, but practically ἕοι is almost equivalent to παρ' αὐτῷ.

187. ἔχοχον ἄνδρα: namely, one of the ἄριστα, who were not βασιλεῖς, but ἄρχοι, ἥγεμόνες, κοίρανοι, such as Patroclus, Sthenelus, Meriones, Antilochus, Alcimedon, Phoenix, and others, none of whom were independent generals, though all were of princely blood. — As is plain from the words of Odysseus (190-197), reference is here made to those kings and persons of rank who had not been present at the meeting of the Council (Βουλή).
188. δ': D. 238, 7, b; then, though often it cannot be translated.
189. δαμώνι: see on A 561; here in a good sense: My good Sir.

κακόν: ο, because ὦ's originally began with a consonant, D. 58. It is accented, D. 224. In Homer κακός means either cowardly (coward) or low-born. In later times the low-born peasantry (ὁ κακός) were disreputable persons in the eyes of the high-born aristocrats (ὁ διαθεῖτι), and hence the moral quality is a derived or secondary meaning in the case both of κακός and διαθοῦς.

διστησοθεί: D. 59; usually transitive, but here intransitive.
191. ήδρη: causative.

λαοῦς: the common soldiery to which the person addressed did not belong. ἄλλως λαοὺς: the soldiery besides.

ὁς νόοι: supply ἐστί. Odysseus hints, what he knows well, that Agamemnon had only been testing the sentiments of the soldiery.

ἈτριΜωνος: D. 88, b.
193. πειράται: refers back to 73.

tάχα: always temporal in Homer.

194. ἐν βουλῇ: take with ἔρευνα: in the council.

ἀκούσας: Odysseus might have said ἀκούσας, but in courtesy to his hearers he includes himself in the number of those who, though kings, had no seat in the council of the kings; see on 21 and 51. The innate politeness of the Greeks is visible in their literature in a variety of ways, e.g., in the use of the generalizing plural, in the softening down of a brutal imperative or indicative to some more courteous equivalent, in their euphemistic periphrases, etc.

195. μὴ τι: beware lest; see on χραίσμῃ Α 28 and on Α 26; must not be taken with κακῶν.

196. δ': D. 238, 7, d ; 234.

βασιλῆς: is to be taken in a general sense without special reference to Agamemnon.

197. τιμή: the kingly dignity.

δ': as in 196.

ἐκ Διός: the kingly dignity was conferred on the king by Zeus (see on Α 176) therefore all others must obey him.

μητητα: D. 71.

198. δῆμοι(ο): D. 74.

γίδω: past general conditional sentence.

199. σκῆπτρῳ: the scepter is here employed in its primitive use, which was that of a scourge wherewith to bring the recalcitrant to terms. It afterwards became a mere symbol of royal power, as at present.

Δάσσωσικαν and ὑμολήψωσικα: D. 194.

200. δομονί: Sir, but the tone of voice expressed scorn and contempt.

στὶ: D. 112, 2; 113; it retains its accent because it is emphatic, i.e., it is contrasted with οὐ.

στὶ: supply εἶ, εἰς, or ἐστὶ.

ἀπτόλεμος, ἀναλίκης: "the men behind the guns" were not rated highly in those days, and had to submit tamely to insult from their chieftains, who claimed all the credit and glory even of a victory for themselves.

202. βουλῆ: here = counsel (not council). Or else βουλῆ is here equivalent to ἀγορῇ, for the common soldier was not a member of the βουλῆ. The swift rhythm of the verse is in keeping with the irritation of the speaker.

203. οὖ ... πῶς adds to the irony (methinks).

βασιλεόσαν: toned down from βασιλεύεστε; see on ἀκοῦσας 196. Odysseus is not wholly impolite. The sense is, "the common herd cannot command here, as ye would have it, but we must all obey the one king." In point of fact the common soldiers, so far from being mutinous, were actually obeying the letter of Agamemnon's commands, but Odysseus does not hesitate
to employ even disingenuous methods to turn them aside from their present purpose. They were indispensable to the chieftains, for all their scorn and contempt of them.

204. The verse gives the reason for 203, therefore the explanatory asynchronous, D. 235.

ἄγορά: neuter predicate adjective used as a substantive; supply ἐστὶ.

πολύκουσαρίη: this and the next verse have been much quoted from the times of Plato down to the present. Aristotle (Pol. iii. 14) says, "in the heroic ages the monarchies were with the good-will and consent of the people, by descent from father to son, and according to law." In other words, they were constitutional monarchies, as contradistinguished from despotisms. But the conduct of Telemachus in the Odyssey proves that the status of the monarch and his heir was very vague, and the impression we gain from the whole of Homer is that the form of government in heroic times was an aristocracy rather than a constitutional monarchy. A distinct line is always drawn between the people and the nobles, and the king is king "by the grace of God," not by that of the people. Plutarch’s parody of the verse (Ant. 81) reads πολυκουσαρίη: "a multitude of Caesars is no good thing." "Many cooks spoil the broth."

205. θέμιστος: D. 101, a.

σφίς: D. 112, 3; the Achaeans.

βασιλεύς: really ω - ω - , but here wrongly used as - - - . The verse is spurious, however.

206. κορανέων: participle of manner.

ἀγορηδε: near the ships of Odysseus; see on A 54.

209. οικύ: there is no hiatus; see on κακόν 190.

κύμα: collective singular.


βρέμεται: D. 24; 183.

σμαραγδ: onomatopoetic word.

ὅ: introduces parataxis (D. 234), for which English demands so that. — Notice the chiastic arrangement, D. 240.

211. ἄλλοι μὲν: see on 1; contrasted with θερσίτης ὅ in 212.


212. θερσίτης: from the Aeolic θέρσος = θάρσος, θράσος, so that his very name means Insolent, Impudent. He was the ugliest in body and the most hateful in soul of all the Greeks. He was, therefore, utterly detestable in the eyes of the Greeks, who adored beauty of body, even when unaccompanied by beauty of soul. He is introduced here to make the popular cause odious in the minds of the hearers (readers). After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles. Thersites gouged out the dead queen’s eyes, and was killed there-
for by Achilles with a blow of his fist. After his death he became an ape. He is the only common soldier mentioned in the Iliad. In Shakespeare's Trolis and Cressida he is still the uncontrolled of speech.

213. ἀκοσμά τι πολλά τι: disorderly (indecorous, unbecoming) things to say and many of them. The phrase is not the equivalent of πολλά τι καὶ ἀκοσμά.

ἐπιθήμ: D. 151; here εἰδῶν means not merely to know, but to employ, to express in words: was ready with.

214. ἔσχημα: D. 144; infinitive of result, giving a particular of his readiness with indecorous speech.

215. ἄλλ': after ἄλλ' supply λαλεῖν (or λέγειν, εἰπεῖν, κολυφᾶν) involved in ἔσχημα. The sense is οὐ κατὰ κόσμου, ἄλλα γέλωτος χάριν. He was not merely a buffoon, but he employed ridicule as a weapon against those whom he hated.

216. ἀλοχιστος: D. 107; predicate adjective.


217. φολκός: occurs only here, therefore its derivation and meaning are uncertain. The ancient Greeks themselves thought it meant squint-eyed, i.e., he squinted with one eye and was lame of one leg. But modern editors give it the conjectural meaning of sickle-legged (cp. Latin faix): bow-legged, handy-legged, i.e., he was bow-legged in both legs and lame in one. The explanatory asyndeton, D. 235.

ἐν: D. 219.

ποι: ethical dative.

218. συνοικώστη: D. 179, 21.

219. φοῖός: originally said of earthenware vessels warped in the burning, and hence useless.

ἐπανήθη: the perfect of a conjectural present ἐπανέθη (connected with the root of ἐπάθης, D. 179, 1): blossomed (sprouted) thereon. Though one of the flowing-haired Achaians, he was himself not κάρη κομάων. We are told that Thersites played the coward in the Calydonian boar-hunt, that in anger Meleager tossed him over a precipice, and that his many deformities were due to the injuries he received in the fall. We are also told that he had been the guardian of Homer and had robbed him of his property. In revenge therefore Homer caricatured him.

220. ἐχθριστος: passive.

μάλιστα: forms with ἐχθριστος a double superlative, each of which has its own force.

'Αχιλῆς Ὀδυσσῆ: Achilles was distinguished for his bravery, and Odysseus for his prudence. Their antipathy for Thersites was natural, since for the one he was a coward and for the other a fool.

221. τό: accusative.

γὰρ: introduces the reason for their hatred of him.
222. ὀξία: neuter plural used as adverb.  
κεκληγ狎: used with ὀξια chiefly of the screams of birds or the barking of dogs.

223. (Δ)κατέντο: imperfect of continued action; they hugged their wrath.

224. μακρά: said of penetrating cries.—From this point on it seems to be assumed that the army knew that the true purpose of Agamemnon’s speech (110 ff.) was to incite the soldiery to renewed activity against Troy, but the poet does not indicate the manner in which they had come into possession of this knowledge.

225. 'Αρετῆ: for the omission of the formal title of address, see on A 122.


227. ἑπαρκη: more narrowly defined by the relative clause.

228. πρωτίστα: for the double superlative see on A 105.

229. Ἑπὶ: belongs to the whole clause.
καί: belongs to χρυσός, gold also, in addition to χαλκός and γυναῖκες. He wants to raise a laugh by this charge of avarice.

ἐπιδεύεια: D. 156.

καί: D. 142, A, 1; may bring to thee, in case we do not return home, but continue the war.

οὐχί: D. 207, 6.

230. νόσ: D. 97.

ἀπονύμια: in apposition with ὤν.

231. ἴνα: said in mockery of the words of Achilles, in A 166. The lame and cowardly braggart vainly arrogates warlike prowess to himself.

232. γυναῖκα νέη: like Chryseis and Briseis. The grammatical case would be the genitive after ἐπιδεύεια in 229. Some make the accusative depend on ποθεῖς supplied from ἐπιδεύεια, but the ridiculousness of the booster's words is heightened, if it is made to depend on δήσας οὖσ, supplied from δήσας ἄγαγω.

μισγην: — ὡς, D. 37; 185.

233. ἴνα: introduces a relative clause of purpose whose mode is influenced by the ἴνα clause in 232. In prose relative clauses of purpose take the future indicative. Translate as though it were ἴνα κατάφηκα.

ἀπονύμια: supply τῶν ἄλλων.

φέοικεν: Thersites springs from the subject of Agamemnon's sensuality to that of his responsibility as commander in chief, although the reference is still to the trouble caused by his seizure of Briseis.

234. ἀρχῶν ἐντα: supply τινά.

ἐπιβασκέμιν: transitive and causative; lit., make to go upon (tread upon), i.e., bring one into misfortune; referring to the misfortunes incident upon the dishonoring and withdrawal of Achilles.

ναοὶ Ἀχαιῶν: Thersites makes use of the title of honor (like the πάθες Ἐλλήνων of Aeschylus, Persians 402) in use from antiquity to the present day; compare Δεύτε πάθες τῶν Ἐλλήνων, the Modern Greek war-song of the Revolution.

235. πέπων: was originally used of ripe fruit, which is soft. The idea of softness is retained in the transferred use of the word as employed either in affectionate or contemptuous address. As a petting word it means "my gentle men," but sarcastically used it means (as here) weaklings, soft (fond) fools. It is chiefly used in the singular, ὧ πέπων.

κάρι ὀλέχαε(α): the abstract for the concrete, as often (e.g., κύδος, θυμα of the Greeks). Lit., base shames, i.e., cowardly caitiffs, contemptible milksops. Thersites expands the ὀστιδανοί in A 231 and affects anger, because, in spite of all their troubles, the Achaeans are still obedient to Agamemnon, instead of defying him to his face.

236. He has reached the point he has been driving at all the while.

τόνδε: istum; he points contumuously at Agamemnon.
237. πεσώμεν: lit., cook his honors, i.e., prepare them to suit his taste, let them agree with him, hence digest, enjoy to the full. Thersites speaks ironically; he means, "Agamemnon will find his honors hard to digest, will reap the reward of his avarice." Compare Shakespeare's "Chew the cud of sweet and bitter fancy."

238. τί: adverbial accusative, D. 230.
χήμας: D. 30. We too (the common soldiery). Whether in sooth we too are of avail to him in aught, or whether we are even not.—Achilles' withdrawal has brought trouble, but when Agamemnon is left alone with his princelings, he will find out what it means to be deserted by the common soldiery too, as well as by Achilles.

239. ὡς is causal: since he.
καὶ νῦν: on this occasion also, not to mention former instances.

240. D. 112, 3; 113. οὐ, D. 40. — Though the physical superiority of Achilles (καρπερός) is admitted by both Agamemnon and Nestor (A 178 and 280), they both insist (A 187 and 281) that Agamemnon is φέρετρος, but here Thersites declares that Agamemnon has committed a new crime by insulting Achilles, a far better man. He really hates Achilles, but praises him in order to incite the soldiery against Agamemnon.

241. μεθήμων: sc. ἐστίν Ἀχιλλεύς, change of subject. We should have expected the abstract noun μεθημοσύνη (remissness) to match χόλος. Thersites cannot deny himself the pleasure of a fling at Achilles, who is by no means forgiving (is slack). The implication is, Achilles is not the man for the occasion, but if I were in his shoes, matters would be very different.

244. Θερσίνη is strongly emphasized by its position at the end of the clause, at the beginning of the verse, and because followed by a full stop. So spake THERSITES.

παρέστησα: came up and stood by his side.
'Οθυπετέος: contrasted with Θερσίνη.

245. ηὐπατεῖ: D. 180, a.
248. οὗ: belongs to φημῆ.
στῷ: genitive after the comparative.
χεριώτερον: D. 108.
ἐξελεῖν: supply πάντων as the antecedent of δοσις.

250. τῷ: D. 127, a; dative of cause.
ἀνὰ στόμα: there is a confusion of ἀνὰ στόμα λαβὼν and ἀνὰ στόματι ἔχων.
δεχω: contains the principal verbal idea.
κιν διόροφος: the potential optative is equivalent to a mild imperative. But in this case the politeness is ironical.
251. σφιν: D. 112, 3; dative of interest.
διηθεα: see on 222.
προφέροις: the οὐκ ἄν of 250 belongs also to προφέροις and to φιλάσσοις. 
φιλάσσοις: to the end that it fail not, as though thou hadst the departure in thy keeping.
252. διπως: how.
φέρα: explained by 253, namely, as to whether the return be disastrous or propitious.
253. ή... ἢ: D. 237.
254. τῷ: see on 250.
255. ήσα: Thersites is standing and remains so until 268, so that ήσα must not be taken in its literal sense, but freely or colloquially in the sense of persist in (reviling), continually revile.
δπ: causal.
διδοῦν: D. 199.
258. κυκήρομαι: D. 183, c.
259. Ὀδυσσὴ: emphatic for ἐμοί. Odysseus lends impressiveness to his words by speaking as if it were of another person.
δμοο: apposition of the part with the whole.
ἐπιή: optative of wish.
260. Τηλεμάχοι: the only child of Odysseus and Penelope. He is mentioned only twice in the Iliad, but a large part of the Odyssey is devoted to the story of his adventures. Among the Arabs, the father of a distinguished son loves to be known as his father. Thus, one of Mohammed's generals is not known in history by his own name at all, but as Abu Bekker, Father of Bekker. So here Odysseus says, "may I no longer be addressed by my proudest title," a wish which included the death of Telemachus.
κεκλημένος εἶν: D. 140, b; is a circumlocution for the verb to be, see on καλεδομήν A 293.
261. λαβὼν: coördinate with δύσω.
ἀπό: D. 223.
ϕίλα: D. 124, a.
δώσω: subjunctive; ἀποδώσω with two accusatives.
262. τὰ τ’: D. 132; 133; see on τὰ A 125. Translate τὰ τ’ simply by which, the definite antecedent being χαλῶνα and χιτῶνα. Do not translate by and the things which.
αἰδω: D. 83; his humiliation is to be complete.
263. αὐτόν: thyself, the man without the adjuncts of clothing.
264. πεπληγός: with present meaning; supply σέ as object.
ἀγορηθεν: D. 65; join with ἀφήσω.
ἀφικαί: stock epithet of blow.

265. μετάφρενον, ἀμω: the shoulder blades and the part of the back that lies between them. The staff was flexible, and the one powerful blow served as a warning that more might follow.

266. ὅ: Thersites.
ἰσνάθη: lit., bent backwards, a natural convulsive movement, hence doubled himself up, writhed.

γοι: dative of interest.

ἐπίσσε: D. 31.

δάκρυα: collective, as in A 360, 414, B 209.

267. ἤνωσεν ἐπί: rose (ἐστῃ) up (ἀνά) from (ἐξ) his back beneath (ὑπό, repeated epexegetically with σκῆπτρον) the blow of the golden staff = ἀνέστη ὑπὲκ μεταφρένον ὑπὸ (beneath in a causal sense, by reason of the) σκῆπτρον.

268. χρυσόν: it was not of gold, but of wood ornamented with golden knobs; see on A 15.

τάρβησθι τε: we should have expected ταρβήσας (D. 234).

269. λαγήσας: inceptive aorist.

ἄχρεον: cognate accusative, the kindred noun being replaced by the neuter adjective used adverbially.

ἰδὼν: with neglected ἐ.

270. οὐ θέ: the common soldier.

ἄχνυμανοι: they were not sorry for Thersites, but vexed because their hope of returning home had been blasted. But they have laughed at Thersites; ridicule kills, and Odysseus has won.

ψηδό: D. 230.

271. τίς: collective τίς of public opinion: many an one. Freedom of speech was evidently allowed in the popular assembly (ἀγορη).

ψείτερκα: D. 194.

ψεδών: action coincident with that of ψείτερκα.

πλησίον: substantive.

272. ἄ τόποι: here expresses joyful surprise (astonishing, wonderful), not dismay, sorrow, anger, scorn, or pain, as often.

ψεφορην: D. 210; the humiliation of Thersites closes (note the perfect) a long series of praiseworthy acts which Odysseus has already accomplished.

273. ἱδαρχην: + accusative: acting as a leader to (originator of); being the first to propose wise counsel.

275. ὅς: causal relative (= ὅτι).

ἀγορᾶν: (future) harangues in the assembly.


πάλιν αὖς: temporal: again, a second time, in spite of the fact that an
ancient grammarian says that πάλιν is always used in a local sense (back) in Homer.

ἄγγελος: a stock epithet of θυμός (manliness, if aggressive, is near neighbor to insolence).

278. φάσασθαι: the plural verb with a singular collective noun is the construction according to sense.

ἄνδρη: evidently Odysseus had taken his seat after dealing the blow to Thersites.

πολιπόρης: an epithet applied chiefly to Achilles and Odysseus.

279. σκηπτρον: Agamemnon’s scepter.

παρά: D. 222; beside him.

280. κήρυκ: for the duties of the herald, see on A 321.

ἀνήγες: D. 151. Athene accomplishes more than the nine heralds in 96 ff.


284. The assembly is formally opened by this speech of Odysseus after the army has been duly prepared therefor by the Thersites episode and the intervention of Athene. In view of the fact that Agamemnon was the real cause of the whole uproar, Odysseus quite properly addresses him, defends his policy, and upbraids the army for their breach of promise to Agamemnon, and for their homesickness (which, however, may be excused), and finally reminds them of the portent at Aulis and the prophecy of Calchas. Therefore they should remain at Troy and sack it.

285. πᾶσιν: dative of interest.

ιλαχιστον: D. 107.

286. ἕν: cognate accusative after ὑπέστατο = ὑπέσχοντο.

ὑπέστατο: D. 155.

287. στείχοντε: strictly marching, and hence rarely used of a sea voyage as here: while they were still on the way hither.

"Αργεῖος: stands here for all Greece, not for the city of Argos.

ἱππόβοτος: has the passive accent (ἱππόβοτος) and means horse pastured, pastured (grazed) by horses, but the word is usually translated as though it had the active accent (ἱπποβοτος), which means horse pasturing, horse raising.

The epithet was never applicable to Greater Greece (and least of all with the passive accent), but only to Argos in the narrower sense of the Argolis, and more especially of that part of the plain of Argos which lies between Argos and Nauplia and from the times of Heracles to the present day has been a swamp, thanks to the waters of the spring of Lerna. (Herds of horses and cattle are pastured in this narrow district to this day.) But as Argos gave its name to all Greece, the familiar epithet, true only of Lesser Argos, went with the name and was applied, as here, to Greater Greece also.

288. See on 113. The whole verse is in apposition with ἔποιχεσθαι ὑπέστατο. In full, ἐκπέρσατο σὲ ἀπονέεσθα, the supplied σὲ referring to Agamemnon.

289. ὃς τε: D. 134.

290. ὀδύροποι: is pregnant for ὀδυρόμενοι κέλονται (with lamentations they exhort); the idea of urging on or encouraging or longing is involved in that waiting: waiting they exhort each other to return home. For a similar case, see on ἐπηρφημησαν A 22.

291. A difficult verse, hard to understand and hard to explain. Lit., in very truth there is even toil that one return home in disgust, i.e., it is assuredly a hard lot for a man (τινά) to return home only after having suffered hardships (without accomplishing his object). The meaning is, Truly the toil of this nine years' war is enough to send one home broken-hearted because of the long delay and ill success.

νέοθαι: supply τινά as subject.

292. καὶ: goes with ἐνα μῇνα.

θ: the τε is redundant, D. 134; 238, 2, a.

ἄτο: is epic usage.

293. πολούχος: i.e., a big, strong ship.

ἐν περ: = ἐν ἄν; refers to τίς τε, and not to the nearer ship; it is the object of σέλλωσιν.

294. σβάλλον: subjunctive without κε, D. 143.

δρινομίη: predicative.

295. ἡμῖν: dative of interest.

περιτροπῆσιν: epithet of ἐναυτός.

296. μεμοντέσσει: = μύμνουσι, lit., for us remaining here.

νεισθατομ’: D. 36, a. This is a ruse to gain the sympathy of the soldiers.

Ἀχαϊῶν: subject of ἀσχαλάειν.

298. δηρόμ: D. 232, 9; neuter adjective as adverb.

κενέον: = κενόν; in agreement with τινά, the omitted subject of νέοθαι.

The phrase is equivalent to δηρόν μείνατα κενέον νέοθαι.

299. τάλητε: the explanatory asyndeton makes his speech more lively and spirited, D. 235. Hitherto his speech has been addressed to Agamemnon, but at this point he speaks directly to the common soldiers. Cicero (de Divinatione, ii. 30) paraphrases the passage 299–330, but wrongly puts it in the mouth of Agamemnon.

300. ἦ... ἦ: D. 237.

ἐτεόν: neuter adjective used as a noun: the truth, truly.


301. τῶδε: refers forward to the fact that Troy must fall (303 ff.).

ἔ: D. 238, 7, d.

302. οὖς: object not of ἔβαν, but of ἔβαν φέρονσαι = ἔνεγκον.

μῆ: not οὖ, because a condition is implied.
**Κήρες**: goddesses of death, avenging furies who execute the decrees of the Μούροι.

**ἴβαν**: D. 155; ἰβάν φέρουσαι: lit., have gone carrying = have borne away (εἰς Αἴδαο δόμους (ξ 207)), referring probably to the plague. Like ἰβάν ἄγωντες in A 361.

**θανάτου**: genitive after Κήρες.

**303. χθές τε καὶ πρῶτες**: neuter plurals used adverbially. In prose = χθές καὶ πρῶτον ἑγόντο (or ἤν) ὅτε. The speaker transfers himself back to the time of the event described. Paraphrase thus: “It was a few days (a day or two) after (ὅτε here lit., since) the ships were assembling (had begun to assemble) at Aulis . . . when (ἂνθα 308) a great portent was seen.”

**Ἄλιθα**: now Vathi, a wide-spreading, wing-shaped harbor on the Boeotian mainland, some distance southwest of Chalcis in Euboea. The fleet, on the occasion of its second assembling, was detained a long time at Aulis, until Artemis, the sender of the winds, had been appeased by the sacrifice of Iphigenia.

**304. ἤγερθοντο**: D. 196, 9.

**305. ἀμφὶ περὶ**: ἀμφὶ is adverbial, and περὶ a preposition, D. 227. The two combined mean literally on both sides of and about, and give a fullness of expression found also in the English round about. Each contingent had its own altar in honor of its native divinity, and these many altars seem to have been arranged about a great spring which is still pointed out some distance inland.

**κατὰ**: dispersed among; on.

**306. παλησσάσας**: bringing fulfilment, sure, forceful here, as the sacrifice was made for the success of the expedition. Usually unblemished.

**307. πλατανιστός**: the oriental plane tree, whose leaves resemble those of our maple tree. The plane tree came to Greece from Asia, where it was held in religious veneration because of the beauty of its foliage and the deep shade it gave. A portion of the trunk of the plane tree mentioned here was preserved in the temple of Artemis at Aulis in the time of Pausanias (about 180 A.D.).

**δὴν**: = ἓς ἡ, i.e., from beneath which, because the tree grew near and overshadowed the spring.

**308. ὑφάνη**: D. 139, a.

**μέγα**: great in its religious significance.

**ὕμα**: something rare and unnatural, whereas τέρας (324) is an extraordinary phenomenon of the heavens and elsewhere.

**διάκων**: explanatory asyndeton, D. 235.

**νῦν**: see on 159. ἐν νῦν (extending) over instead of the more common accusative of specification.

**δαφοινὸς**: D. 110: all blood red.
310. ἐμοῦ: genitive of separation.

ἐνατάτων: from beneath one of the altars.

311. ἄνθα: in the plane tree.

στροβόω: originally used of any small bird; commonly translated sparrow, though the sparrow lays only five eggs.

νήπια: see on 136; here = tender nestlings (fledglings). Notice in the whole passage the employment of terms descriptive of conditions prevailing in the world of man.

πεττήτως: D. 216.

313. ὀκτᾶ: goes with στροβόω νεοσσοί.

ἐνάτη: the eight nestlings and the mother indicated the nine fruitless years of the Trojan war. Compare Joseph's interpretation of the seven fat and seven lean cows of Pharaoh's dream as seven years of plenty and famine respectively.

314: ὃς ἦν: the snake.

τοῦς: the νεοσσοί.

διειλία: cognate accusative as adverb with τετριγύτως.

τετριγύτως: D. 216; cheeping piteously, used of the anguished cry of birds, whereas τιτίζου is used of their natural chirp.

315. ἀμφισπαστάτο: D. 35, a; 158.

316. ρελιξάμενος: i.e., the snake: having coiled himself for a spring.

317. κατᾶ: take with ἵφαγε; like κατήσθιε 314.

319. λᾶν: D. 99. — A snake swallows slowly. To swallow nine birds required much time, not to speak of the time spent in catching them. The interruption of the sacrifice was not a momentary one. The nestlings could not fly (νεοσσοί), else the snake would have caught but one, while the mother and the other seven would have flown away. The eight unfledged nestlings had left the nest and climbed to the ends of the limbs, where they concealed themselves under the leaves, while the mother flew about uttering warning cries. One by one the nestlings became the victims of the snake, partly because they were unfledged (νεοσσοί) and partly because in their inexperience (νήπια τέκνα) they did not fully realize their danger. After a great meal a snake lies motionless, and apparently lifeless, for days at a stretch (Zeus made of him a sign and turned him to stone). The sparrow does not nest on high trees nor does it lay eight eggs. The στροβόδος was the common speckled Tree-creeper, "wood-pecker" (Certhia familiaris), which lays eight or nine eggs and whose birdlings leave the nest before they are fully fledged and climb about the tree to escape threatening danger.

320. ὠλὼν: introduces an indirect exclamation, we wondered (what a thing was brought to pass!). Freely, we wondered at (or when we saw) what had been brought to pass.

321. πόλυρα: usually concrete, dreadful monsters; but here, dread por-
tents, i.e., the snake at the altar, the nine sparrows and their fate, and the petrification of the snake. The plural (referring to δράκων σμερδαλέως) is probably used for metrical convenience.

θεών: depends on ἐκατομβας, not on πέλωρα.
εἴς ἁλθεί: with an object accusative.
322. δ': D. 238, 7, b; then, but it cannot be translated here.
θεοπρότων: acting in the character of θεοπρότος; see on A 85. 109.
325. ὑψιμον: asyndeton, D. 235.
ὑψιτελεστον: repeats and confirms ὑψιμον. Note the paronomasia or repetition of ὑψί; see also 'τέκε τέκνα in 327.
326: D. 74, 132.
328. τόστα: i.e., nine.
ἐφέσα: accusative of duration of time.
πτολεμίζομεν: D. 62.
αὖθι: D. 66, b: there, on the same spot, meaning here; the words were spoken at Aulis with reference to Troy, where the war was to take place.
329. τῷ: in that well-known tenth year, i.e., the following decisive tenth year.
δεκάτῳ: supply ἔτει.
330. κείνος: D. 129; Calchas.
τῷ: D. 127: so, thus; compare the article τοί, ταί for οἱ, αἱ.
τελείται: present.
332. αὐτόθι: D. 66, b: on this very spot, right here.
εἰς δὲ κι: D. 236, 3.
φάρτυ: refers originally to an acropolis, and is preserved in the English fastness.
333. ἀμφὶ δὲ: δὲ introduces a parenthetical clause: and all round, ἀμφὶ being adverbia.
334. σμερδαλέων: neuter adjective used adverbially as cognate accusative.
'κονδησαν: said of the ring of metal.
ἀναίπον ἢ' Ἀχαιῶν: lit., beneath the Achaeans having shouted = because of (by reason of) the shouts of the Achaeans.
336. τοῖς: dative of interest.
ιππότα: D. 71; ἱππεῖς, not because he was a cavalry officer, but because of his kinship to Poseidon, the creator and patron of horses.
337. ἄγοράσθη: _ _ _ _ _ ; D. 45.
339. συνθεσίαι τε καὶ δρκα: referred to in 286 as ὑπόσχεσιν ἦν περ ὑπόσταν (at Aulis).
ἡμῖν: ethical dative, practically the same as the dative of interest. Translate by the English possessive pronoun, our.
340. ἐν πυρὶ γενολατο: an impatient and indignant answer to πῇ βῆσται.
The βουλαί, etc., were ratified with solemnity and sacrifice, but they are as
worthless as the smoke from the forelocks of the sacrificial animals—forelocks which we cast into the flames on the altar. You have committed sacrilege, therefore let us own that our pledges have been broken and send them after the forelocks.

βουλαί, μήδεα: counsels and devices against Troy.

γενειατο: D. 161; optative of a wish.

341. σπονδαί: in its twofold sense of libations and compact.

ἀκρητις: drink offerings of undiluted wine, because the wine used in ratifying treaties was not mixed with water.

δειμαί: lit., handclasping, the shaking of hands in token of the ratification of an agreement, hence pledges. In Turkey to-day a bargain once ratified by the clasping of hands is inviolable.


342. αὕτως: D. 130, i.e., like silly boys.

μῆχος: by which Troy may be taken.

344. Ἀτρείδης, σὺ δὲ: instead of σὺ δὲ, Ἀτρείδης.

ἐξ: = ἔξ, belongs to ἄρχειν.

πρὶν: originally the comparative of πρῶ = προ-ιον, προ-ιν, Latin prius, formerly, in which sense Homer uses τὸ πάρος more frequently.

ἐχον: hold fast, i.e., to thy determination to take and sack Troy.

345. Ἀργείωσι: dative of interest (advantage).

346. τούς: the generalizing plural, but Thersites and his like (not Achilles and Patroclus) are meant.

δαί φθινόθεν: D. 196, 10, b; a contemptuous imprecation.

ἐνα καὶ δόν: in descriptive apposition with τοῦτο.

καὶ: as often where the English idiom demands or, aye.

'Ἀχαϊῶν: partitive genitive, depending on τοῖς, and not on νόσφιν.

347. νόσφιν: D. 228; apart, i.e., form their own plans, other plans than ours.

ἐνωσ αὐτῷ ἔστεναι αὐτῶν: is a parenthetical clause without influence on the construction of the sentence.

αὐτῶν: is neuter; supply τῶν βουλευμάτων from βουλεύωσι.

348. πρὶν: adverb.

ἐμναί: depends on βουλεύωσι.

πρὶν: conjunction.

Διὸς αἰγόχου: is proleptic, the strict grammar being πρὶν καὶ γνώμεναι εἴτε ὑπόσχεσις Διὸς αἰγόχου ψεῦδος εἴτε καὶ φήκι.

349. ψεῦδος: a lie; we should expect the adjective ψευδής.

350. φημὶ γὰρ οὖν κτλ.: for (explanatory) at all events (confirmative) (promises of victory were made to us not only by Calchas, but) I affirm that Zeus himself nodded assent.

351: ἦβαινον: not merely embarked on, but sailed away in. Imperfect of a series of sailings, one after the other.
353. ἀπράπττων: the nominative here, apparently agreeing with the accusative Κρονίων in 350, is a violent anacoluthon (D. 242) caused by the intervening δέ clause. We should expect ἀπράπττεται and φαίνοντα, but after the intervening clause the speaker continues as though he had said δέ κατένευσε Κρονίων in 350.

δέ δέξι: favorable omens came from the east, because the sun rises in that quarter; the officiating augur faced the north, consequently favorable omens appeared on his right hand.

355. πον: collective, many an one. It is unexpected after μή τις (354), the natural thought being πρὶν παρά τινας Τρώων ἀλόχρω κατακομηθήναι.

κατακομηθήναι: D. 165; the sentence is equivalent to “until Troy has been thoroughly sacked,” since the taking of Trojan women as concubines necessarily involved the sack of Troy. Nestor here appeals to their lust and love of loot, but in the next verse to their sense of national honor.

356. Ἐλίνης: objective genitive: for Helen’s sake, i.e., which we have endured in our long struggle to regain Helen (not the subjective genitive, i.e., which Helen felt, for Nestor and the Achaeans had no knowledge of any repentance of sin on the part of Helen).

358. ὀπίσθεν: involves a threat. Let him so much as dare to touch his ship and death will be his portion.

359. δέξα: death as the result of his daring is so certain that he may be said to have chosen his doom deliberately; therefore the clause of purpose. Compare our “he fell to rise no more.”

προσθ’ ἔλλον: he will be executed before (in the presence of) the whole loyal army.

360. γάναξ: Nestor returns again to the thought of 344 f.

ἐν μῆδοι: Nestor is polite.

ἄλλοι: supply in thought ἐν μηθομένῳ (i.e., me).

362. κατά: distributive, by tribes.

φρήτρας: compare Joshua 7. 14: “Ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the households which the Lord shall take shall come man by man.” See also Numbers 1. 2. The times were patriarchal and the family was the unit. This advice seems uncalled for after nine years of war, but it is less out of place in the mouth of Nestor, who was the professional tactician of the expedition, and besides that for the hearer the war is just beginning.

Ἀγάμμινον: by its position lends a tone of gentle persuasion to the advice.

363. φρήτρηπτις: D. 64.

364. ὅς: as I suggest.

ἔρημος: single act.
πεθονται: continued obedience in regard to the division I advise. An instance of epic fullness of detail.

365. γνώσι: D. 156, a.
δε: supply κ' ἔρωτι (not ἔστι, which would assume the presence of cowards among the officers). The thought is simply, "then thou wilt know who perchance is a coward, and who perchance is a brave man."
δε: supply κ' ἔρωτι κακός.
366. μαχέονται: D. 201.
367. γνώσαι: D. 150; 188; 219.

θεωρειον: substantivized adjective used adverbially. The ellipse of μοίρα need not be assumed; by divine decree.

ἀλαπάξεις: harsh form of the future condition: art going to.
370. μάν: D. 238, 6.
ἀγορῆ: D. 66; in debate, in speech, referring to his whole speech, and not to the advice with which he closes his speech.

371. αἱ γὰρ: D. 236, 1; for if I had = oh, that I had.
Ζεὺς, 'Αθηναί, 'Απόλλων: the three principal Homeric deities addressed in ardent wishes that are not likely to be fulfilled.
372. εἰν: D. 219; optative of wishing with αἱ γἀρ.
'Αχαιῶν: = ἐκ 'Αχαιῶν.
373. τὸ: D. 127, a; then (therefore), i.e., by having ten such counselors. τάχ': soon, quickly; always temporal in Homer, never, perhaps.
374. ὑπ': + dative; the local meaning of under, beneath, has passed into that of the instrumental by, by means of.

ῥαλοῦσα: D. 206, a, 24; passive in meaning though active in form. The aorist is used of the single decisive act of capture, whereas περθομένη is present because the sacking would occupy some time. For a similar use of the tenses, see on A 331.

375. μοι: Agamemnon admits his sin, but as usual throws the blame therefor on Zeus.
376. δε: causal.
ἀπρήκτως: in which nothing is accomplished.

βάλλει: still continues to cast (dash).
377. εἶνεκα κοῦρης: contemptuous, for so small a thing as a girl; her importance in his eyes has lessened now that repentance has begun to make itself felt in his heart.
378. ἡρχον: I was the first. ἀρχειν = begin, in advance of others, whereas ἄρχεσθαι = begin one's own work without reference to others.
χαλεπαλινην: supplementary participle. By his frank confession he puts himself upon a better footing with the soldiery, and his words also imply an acknowledgment of the importance of Achilles for the success of the expe-
dition. And yet on the present occasion it is not at all Achilles' absence, but the mutinous army, that makes Agamemnon fear for the success of the expedition. If, then, lines 377–378 are bracketed and not read, Agamemnon's words all refer to the mutinous conduct of the army and not to the quarrel with Achilles.

379. μίαν: supply βουλήν from βουλεύομεν. ἐσ μίαν βουλεύειν: be at one in counsel.

380. κακὸν: the capture and sack of Troy.

381. ἔρχεσθ': Agamemnon plays the commander in chief without waiting for the action of the assembly which he is addressing (though he talks at Nestor).

δείπνον: is not a luncheon, but the principal meal, taken without reference to the time of day. It is still the forenoon, yet the δείπνον is to be eaten now in order to hearten the soldiers for the impending fray.

ξυνάγωνεν" Ἀρηα: short for ξυνάγοντες τὸν λαὸν ἐγείρομεν" Ἀρηα.

"Ἀρηα: metonymy, D. 245.

382. τίς: collective.

θησάμων: note the force of the indirect middle, avoiding the necessity of a possessive pronoun, lit., sharpen for himself the spear = sharpen his spear.

383. δείπνον: places the horses on a footing with the soldiers: fodder.

384: ἀμφι γιδάν: contains the principal idea in the sentence = ἰδέων πολέμου μεδόμενος, look well to, by examining it on every side.

385. ὁς κι: D. 142, A, 2, b.

πανημέροι: as in A 472, until nightfall.

386. μετέσται: be between the conflicts; i.e., the battle will be continuous.

387. μένος ἀνδρῶν: like μένος Ἐκτόρος and βίῃ Ἡρακλῆος for mighty Hector (Heracles), and often.

388. τεν: D. 131, a; collective: of many an one; it depends on both τελαμῶν and στήθεσιν.

τελαμῶν: the long, heavy Mycenaean shield of leather was carried by means of a strap, or baldric, which passed over the left shoulder and across the breast and back to the rim of the shield on each side. Thus both arms were free when the warrior faced his foe, the right arm being wholly unimpeded by the baldric. The shield covered the whole body (ἀμφιβρότης); it could be shifted at will from side to side, and when the warrior fled from his foe it was thrown round so as to cover his back. Shields with arm and handle rods (invented by the Carians, according to Herodotus i. 171) are also mentioned in Homer, but the passages were probably inserted by a poet other than Homer.

στήθεσιν: D. 64.

389. ἀσπίδος: depends on τελαμῶν.
άμφιβορτης: D. 39, b; i.e., covering the whole body from the neck to the ankles.

περι έγχει: because the hand will hold it clasped for so long a time.

χείρα: accusative of specification.

καμιάτα: D. 204; supply τίς from τευ.


ἵππος: the fact that ἵππος is singular does not prove that the poet had such a thing as a one-horse chariot in mind.

391. έθελοντα κτλ.: the English order is νοήσω έθελοντα μμανάζειν.

392. μμανάζειν: take with έθελοντα.

οὗ: emphatic by its position at the beginning of the clause.

393. ἄρκην: certain, lit., it will not be certain for him to escape, i.e., he cannot reckon with certainty on escape: he will surely not escape, for I myself will slay the deserter or loiterer and leave his body unburied.

394. κώμα: collective as is in 209. Supply ιάχη or ιάχει, and see D. 143.

395. δεί: D. 143.

κινήσῃ: the object is δέ, namely κώμα.

396. προσβήσει σκοπόλαφ: in apposition with and a fuller explanation of ἄκτη ἐφ’ ὑπηθλῆ: even on a jutting rock.

τὸν δ’: D. 234.

397. παντολοφ διήμον: subjective genitive: waves of, i.e., raised by the winds.

ἐν’ ή ἐνθα: i.e., from two sides.

γένος: the subject is διήμοι understood (not κώματα).


κεδασθέντες: D. 60, a.

κατὰ νῆς: not precisely as in 47 (see on A 54).

400. ἄλλος δ’ ἄλλοφ: i.e., each soldier (not merely the commanders) sacrificed to the patron god of his narrower fatherland. A sacrifice of some sort was usually connected with a meal, just as a banquet always followed a formal sacrifice.

ἐρείπι: D. 172, a; imperfect of a series of acts.

401. μᾶλον: is the English moil (seen in turmoil); it implies exertion: battle with πόνος, therefore = toil.

402. ἱερεύς: θῶν is used of incense offerings, but ἱερεύω only of the bloody sacrifice of animals; it is therefore often used simply in the sense of to slay, slaughter, because no animal was slaughtered without sacrifice. The king is also the chief priest.

403. πλαταμέτρον: because beeves were thought to be at their best when five years old; we slaughter them when three or four years old.

Κρονίων: dative of interest with ἱερεύς. Agamemnon offers his sacrifice to Zeus, who was the patron deity of kings.
404. *κιλησκεν*: D. 190, a; *invited*, not so much to the sacrifice as to the sacrificial banquet, which even on an occasion of great haste (as here) followed the sacrifice.

γέροντες: the γέροντες were the commanders in chief, nine in number. But on this occasion Agamemnon (one of the nine) could invite only six γέροντες (Menelaus came without an invitation, and Achilles was not bidden because he was not on speaking terms with the banquet giver).

406. Αλατζ δῶ: 1. the son of Telamon, king of Salamis; he was first cousin to Achilles; 2. the son of Oileus, king of Locris.

Τυδιός νιόν: Diomedes, king of Argos, one of the bravest and most important of the heroes.

Τυδιός: D. 87, c.

408. αὐτόματος: not because he was his brother and therefore on terms of intimacy, but he came to aid Agamemnon because he knew that he had his hands full (γείδει ὃς ἑπονεῖτο 409).

ἐστι: dative of interest.

βοηγός: an all-important accomplishment in an army in which there were no trumpeters.

409. γείδει: D. 151; 217, 7.

ἀδελφόν: D. 241: Lit., he knew his brother how he was toiling, which is equivalent to, he knew how his brother was toiling in getting the banquet ready for the invited γέροντες.

410. περίστημαν: a part of the ceremonial of the sacrifice. They held everything needed in the sacrifice ready for use at the proper moment.


413. δύναι: D. 146.

πρὶν is really redundant.

ἐπ’ is the wrong preposition with δύναι; we should expect καταδύναι (instead of ἐπιδύναι) in the sense of to set. πρὶν is naturally long (see on 344), and the meter does not demand the ἐπ’, which may have been inserted by some one after the original length of πρὶν had become somewhat doubtful.

414. πρηνός: proleptic predicate expressing result, ὅστις πρηνᾶς γενέσθαι.

415. αἰθαλόν: to this day the houses of the Grecian peasants have no floors and no vent for the smoke. The fire is usually built on the ground in the center of the room. The smoke is allowed to take care of itself, with the result that it paints the walls and rafters a deep and glossy black. This process requires both time and the consumption of much wood; consequently, when Homer says that a μέλαθρον was smirched with smoke (αἰθαλόν) he implies that the family inhabiting the μέλαθρον was old and wealthy.

πυρός: genitive of material or source.

δηλοῦ: D. 37.

θύρειτα: double doors.
416. Ἑκτόρεων: adjective for genitive; see on Νηλεύς 20 and Νεστορέη 54. χιτώνα: shirt of mail.
417. χαλκῆ: the material put for the implement; see on A 236: spear or sword is understood.
Γραφαλων: proleptic like πρηνές 414.
πολέμος: D. 101. Note that the common soldiers prayed merely that they might escape death and the toil of war, whereas Agamemnon prays for his own personal glory.
418. ὀδή: adverb equivalent to ὅσος ὀδοίνων like ποίε with the fist and λάξ with the foot. ὀδή λαξ. γαίαν in English idiom, bite the dust.
419. ἀφή ἅρα τό: but not as yet, as might have been expected (ἄρα).
ἐπηκαλέων: the object may be ἔλλοφ as in A 41, or a generalized it.
420. ἕκτο: D. 296, b, 3. The augurs knew from the inspection of the entrails and the smoke that Zeus had accepted the sacrifice but denied the prayer.
ἀλαστόν: proleptic predicate, as in 414.
425. σχῆσιν: D. 66; on split wood. For a description of a sacrifice see on A 458-469.
426. ἀμπείραντες: D. 31; 32.
ὑπερεχον: D. 60.
Ἠφαίστοι: D. 245.
433. τοῖς: dative of interest or local dative, D. 66, a; among them.
435. δεῖθο: D. 232, 9; 36, e.
ἀθι: D. 66, b.
λεγόμενα: is difficult; it may be taken, either (1) as equivalent to διαλεγόμενα: let us not now prate here for a long time, or (2) as equivalent to συναθροζώμενα: let us not now be gathered together (remain assembled) here for a long time. The meaning is: Let us not talk, but act.
436. ἀμβαλλόμεθα: D. 31; 32.
ἐργον: the battle.
θεὸς ἐγνατῆ: i.e., as thou thinkest, on the authority of thy dream. But in point of fact neither Nestor nor Odysseus take much stock in Agamemnon's dream.
437. 'Ἀχαϊῶν χαλκοχιτώνων: genitive after λαϊν, as in 163.
κήρυκες: of Agamemnon.
438. κηρύσσοντες: participle of means. Homer is fond of repetitions, especially of the same or similar words; see also 442-443.
439. ἄθροοι: has the aspirated copulative like ἄπας.
ἄθροο: thus, not the local here.
ἄθροοι ἄθροι: let us gerontes go just as we are, in a body, i.e., not individually; thus assembled, thus in concert.
440. τομεν: D. 24; 183, b; _ _ _ _ , D. 43 or 47.
κε: D. 142, A, 2, b.
θάσσον: D. 107.
445. οἱ δ' ἀμφ᾽ Ἀρτέμιδα: means lit., those who were with Agamemnon, hence, Agamemnon and his suite, as in later usage. Here, Agamemnon and those other princes, fosterlings of Zeus.
βασιλῆς: in apposition with οἱ.
446. κρίνοντες: marshaling them by φῦλα and φρήτραι according to Nestor’s advice given in 362.
μετὰ: D. 222; adverbial.
'Δήηῃ: supply ἔθνε. She and the aegis were invisible except to the mental eye of the poet.
447. αἰγῆ: see on αἰγόχοο A 202. A fuller description of the aegis is given in E 738 ff.: “About her shoulders cast she the tasseled aegis terrible, whereon is Φόβος as a crown all round about, and Ἐρις is therein, and Ἀλκή, and horrible Ἰωκῆ withal, and therein is the dreadful monster’s Gorgon head, dreadful and grim, portent of aegis-bearing Zeus.”
ἐχονο: she carries the aegis because she will arouse the storm of war and inspire terror.
ἐρήτημον: D. 110.
ἀγριαον ἄθανάτην: explains why the aegis is ἐρήτημος.
ἄθανάτην: because it was made by Hephaestus.
448. τῆς: ablative genitive depending on ἡρέθονται.
θύνανοι: from the root seen in θύνοι 446 (move quickly); the tassels or gold-leaf pendants were in constant motion.
ἡρέθονται: D. 196, 10; float in the air, wave. The present denotes something that is always constant. The garb of the gods changes not; what was true of it in heroic times was equally true in the time of the poet.
449. ἐντλεκέσεις: the excavations of Schliemann have proved that the goldsmiths of pre-Homeric times were masters of the art of drawing gold into delicate threads.
ἐκατόμβωνος: is poetical exaggeration, as Athene was never thought of as a colossus. Money had not been invented and values were estimated in oxen.
450. τῇ: the aegis.
παλιφάσσονα: D. 192, a.
451. ὅτρονον: she was invisible and said nothing, but her presence with the aegis was felt.
452. καρδίῃ: in partitive apposition with ἔκαστῃ.
ἐλληκτον: adverb.
πολιμβήμεν and μάχεσθαι: depend on στόνος.
453. τοῖς: depends on γυλκίων.
γλυκίων: D. 106; γλυκύτερος does not fit into a hexameter.
νέσωθαι: used as a noun in the nominative case.
454. πατριδα: used as an adjective.
455. Here follows a series of six vivid and striking similes, depicting
(1) the gleam of their weapons, like that of a fire in a wood (455–458), (2) the
noise of their advance, like the cries of a flock of birds (459–466), (3) their
number, like that of the leaves and flowers in their season (467–468), (4) their
eagerness for the fray and their pertinacity, like that of flies about a milk pail
(469–473), (5) their chieftains in general, like a goatherd separating his goats
(474–479), (6) Agamemnon in particular, like a bull preëminent amid the
pasturing kine (480–483).
ἀσπιτον: lit., unutterable, then unspeakably great, then endless, boundless
in extent; the more widespread the fire, the greater its gleam.
457. τὼν: depends on χαλκου; lit., from the armor of them advancing;
from their armor as they advanced.
χαλκου: D. 245; for armor, which at this period was made of bronze
(ten parts of tin to ninety parts of copper). Household utensils, however,
were made of copper then, as now, in Greece and the Orient.
θεωσείου: lit., divinely uttered, then marvelous, then vast, broad ex-
panse, innumerable.
458. αἰθρός οὖρανόν: above the ordinary αἴρο, all polluted by its contact
with the earth and them that dwell thereon, rose the pure clear αἰθρό, and
above that the οὖρανός, the abode of the gods.
459. τὸν: has no grammatical connection with what follows; it merely
anticipates the τὸν in 464, by which it is resumed and taken up. It is not to
be translated here. A similar case is τοὺς in 474.
δ': simply indicates a transition to something new.
φέθνεα: is used here of birds, and in 467 of flies, where our idiom requires
flocks and swarms respectively, but in 464 it corresponds with English usage,
nations.
461. Ἀσία: an adjective like Σκαμανδρίσις in 467. In it we find the origin
of the name Asia, a name which spread from this plain until it finally included
the whole continent. In like manner, the name Europe spread from the
plain of Boeotia.
Ἀσία ἐν λευκών: a marshy mead on the banks of the Caýster river in
Lydia.
Καύστριον: the name of the river was still Καύστριος in Herodotus, but
in later writers it is always Καύστρος (Caýster). It flows south of Mt. Tmo-
lus in a westerly direction, and empties into the Aegean sea near Ephesus.
462. ποτάμεα: the subject is φέθνεα 459.
463. κλαγγηδόν: adverb from κλαγγη, which was originally used of the
cries of birds alone, never of the human voice.
The chief idea lies in προκαθίζοντων: keep settling ever forwards, the latest arrivals always settling immediately in front of those who led them in the flight. The very choice of a feeding or resting place causes much uproar and many protests in many tribes of birds.

465. προχέοντο: ω ω ω, D. 49.

Σκαμάνδριον: adjective of Σκάμανδρος, the chief river of the Troas, called Xanths by the gods. The Turks call it Menderez.

υπά: goes with ποδῶν; it is both local and causal: beneath and because of.

466. αὐτῶν: D. 130; the warriors. αὐτῶν and ἵππων depend on ποδῶν.

467. ἐστάν: D. 155; made halt, halted, as they reached the Skamandrian plain (the battlefield).

468. δόσα: in strict grammar δόσαν.

ὁρη: refers here, as is seen from 471, to the springtime, though in itself ὁρη may refer to any season, tr. in their season.

469. ἕπτε: = ὃς as; but if a verb (= stand) is supplied, then ἕπτε = ὃς ἔτε as in 455.

δίναω: thickly swarming; the simile is intended to illustrate, not so much the numbers of the warriors, as their pertinacity and eagerness for the blood of the Trojans; their eagerness is like that of flies for the milk pail. The impudence of the fly serves Homer for another simile P 570.

470. σταθμὸν ποιμήν: the herdsman’s steading included his own dwelling as well as the quarters for the sheep or cattle. It was in the former that the milk was kept or made into cheese.

471. τε: the force of τε may be felt if we translate: in the season when it is spring and when, etc.

472. τόσοι: the natural correlative of ἕπτε (469) is ὃς, especially as it would call attention to their eagerness for the fray rather than to their numbers.

ולי: in a hostile sense.

473. διαρράσῃ: supply αἰτούς, i.e., τοῦς Τρώας as object.

474. αἰπόλαι: a shepherd of goats is a bull like weekly journal, aedicicare naves, ἵππω βουκόλεως, βουκολικῶν, etc.

πλατά: feeding wide apart, as is the wont of the venturesome goat.

αἰπόλαι ἄνδρες: a common redundant usage like that of our sailor-man, fisher-man. αἰπόλαι is in predicative apposition with ἄνδρες.

475. διακρίνων: in similes Homer uses the pure subjunctive to denote indefinite frequency, where the indicative would be used in prose.

ἵπτει κε: D. 236, 4, b.

νομε: local dative.

μυγάσαν: D. 186; its subject is αἰπόλαι.

476. τοῦς: takes up the τοῦς of 474; object of διεκόσμεων.

477. ὑμίνηθ: pitched battle.

ζώην: lit., girdle, but by metonymy for the part of the body encircled by the girdle, waist (loins). The comparison is intended to convey the idea of great speed and strength; in athletic men the muscles of the stomach and lower back are highly developed.

στέρνων Ποσειδάων: i.e., with a broad breast. Notice the crosswise stress, D. 240.—To Agamemnon are ascribed the majesty and mien of Zeus, the speed of Ares, and the strength of Poseidon. So Lucian in describing Panthea, a beautiful woman of Smyrna, takes the component parts of her portrait from celebrated statues by Phidias, Praxiteles, Alcamenes, Calamis, etc. At first, therefore, one is apt to imagine that in his pen portrait of Agamemnon Homer had certain statues of the gods in mind. But this is not true, for in his time the types of the gods had not yet been fixed by artists; sculpture was non-existent; consequently he is not describing characteristic features of the gods fixed by the artists; but on the contrary the artists of a much later period were guided by the pen pictures of Homer in creating their statues of the gods.

480. βούς: is common gender and gives the species, while ταῖρος gives the sex. For Homer there was nothing unseemly in comparing Agamemnon first with gods and then with a bull; he held nothing as homely or common if it would add vividness to his portrait.

ἀγάλησθ: D. 64.
ἐπλετο: D. 141; is.

481. γὰρ τε: D. 238, 1, b; τε is identical with the Latin que in namque, and serves to mark the statement as general.

βοέσσει: D. 89, a.

482. τοῖον: predicate with Ἀτρείδην.

483. ἐκπρεπέ: is in apposition with τοῖον.

ἐκπρεπε' ἐν πολλοίσι: must be taken together. Do not join πολλοίσι with ἡρώεσσιν.

ἡρώεσσιν: the genitive usually follows words superlative in meaning (cp. πάντων 480); the dative after ἔχεσσε occurs in two other places in Homer.

Lines 484–779 contain a Catalogue of the Greek Ships. The lines were not composed by Homer.

780. ὁ δὲ: the Achaeans marching out in battle array.

ὁς οἶ: = ὁς ἄν ἱσθεὶν οἶ κτλ., referring to 455.

τυρ: because of the refulgence of their armor.

νόμοντ: was being fed upon (devoured, ravaged by) fire.

781. ὑποστενάχζε: supply σφωτί.

Δι: ο, D. 58.

ὁς: supply ὑποστενάχζε.
782. ἀμφὶ Τυφώοι: about Typhoeus, i.e., near the spot where he lies. Typhoeus or Typhon (lit., Steamer) was a son of Gaea and Tartarus, a creature of tremendous power from whose neck rose one hundred dragon-heads with dark tongues and fire-flashing eyes. The sounds emitted by these heads sometimes resembled the language of the gods, sometimes the bellowing of a mighty bull, sometimes the roaring of a lion and the baying of a dog — sounds which made the whole mountain to reëcho. He is an allegory of volcanic eruptions and of earthquakes. When, galled by the bed whereon he lies in Tartarus, he moves to ease his pain, such movements produce earthquakes and volcanic eruptions.

ἰμάσῃ: the subject is Zeus, who lashes the region with his thunderbolts. The purpose of the comparison with the storm and the lightning is to portray the resounding of the earth beneath their tread and the gleam of the armor of the Achaean.

783. Ἀρμωσ: is the name of a people, not that of a mountain: in the country of the Arimi, usually located by the ancients in Cilicia, but others place it in Syria, Mysia, Lydia, Phrygia, Sicily, Cuma, and the Liparian islands. "Ἀρμα seems to point to Aram, the old name of Syria. Pindar locates the place of Typhoeus' birth in Cilicia and that of his imprisonment beneath southern Italy and Sicily. He is pinned down in his bed by the mass of Aetna, that pillar of the sky.

784. ὡς: correlative with ῥα in 781.

τῶν: take with ἐρχομένων; it depends on ποιεῖ.

785. διπτηρισσον: intransitive.

πεδίου: local genitive; on, over, within, in the sphere of the plain. Not quite = ἐν πεδίῳ.

786. Φίρμα: daughter of the sea-god Thaumas and Electra (daughter of Oceanus) and sister of the Harpies, is a personification of the rainbow (ὑφα), and as such was the swift messenger of the gods, especially in matters appertaining to war, whereas peaceful missions were intrusted to Hermes (see the Odyssey).

787. πάρ Διός: take with ἔλθε. πάρ, D. 224. 31.

ἀλεγενή: because Troy was now to be attacked by the Achaean.

788. ἐν Πράμωι θύρᾳ: at Priam's gate, i.e., outside the gateway leading into the royal palace. The picture is borrowed from Oriental nations, among whom the judges gave judgment from their seats in the gates, so that the gate of the king's palace came to be regarded as the place of justice and of audience: "Judges and officers shalt thou make thee in all thy gates . . . throughout thy tribes" (Deut. xvii. 18). Even to-day the government of Turkey is known as The Porte, or The Sublime Porte. The king himself gave judgment from his throne in the court opposite the gateway: "Now . . . Esther . . . stood in the inner court of the king's house, over against (i.e., opposite)
the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house" (Esther 5. 1). From this practice the modern "court" of the king is derived. ἰφραὶ alone is used of the palace of the king in Xen. Συγ. 1. 3. 2.

789. πάντες: the nobles.
790. ἄγχι: the assembly of the Trojans.
προσέφη: the object may be μῦν, i.e., Priam or τούς, i.e., the Trojans.
791. ἡ δῶρον: the gods usually appear in the likeness of some mortal.
φθογγὴν: here the poet does not say that she assumed the figure as well as the voice of Polites, but it is to be inferred from 795. But still Hector, who was near to her, recognized her at once as a goddess.
Πολίτης: he was wounded at the sack of Troy by Neoptolemus, the son of Achilles, and fled for protection to his father Priam. But Neoptolemus slew him before the eyes of Priam.

792. σκόπεσ: in apposition with ἄγχι.
πε: imperfect of a series of acts.
ποδωκέσσα: for the plural see on ἄπεροπλῆρος A 205.
793. τοῦβε: it is idle to attempt to locate the barrow.
ἀκρτάτῳ: used like Lat. summus.
Διονύσος: a Trojan hero, the father of Alcathous, son-in-law of Anchises and brother-in-law of Aeneas.
794. ναῦβιν: D. 64.
ἀφορμηθεῖν: optative of implied indirect discourse.
795. τῷ: Polites; depends on ρεισαμίνη.
μῦν: Priam; object of προσέφη.
ρεισαμίνη: the order of thought is τῷ ρεισαμίνῃ προσέφη μῦν.
796. φλόγι: predicate with εἰσίν.
ἀκρότοι: modifies μῦν; compare ἀκρότιμῳ 246.
797. ἀτ: relative adverb as; receives the accent of ποτε.
ἐπί: with genitive of time.
πάλλης: is contrasted with ἐπὶ εἰρήνης.
ἀφορείν: must not be confounded with ἀφορεὶ the 2. aorist 3. singular (of ἀφοροῦν) in 146.

798. πολλά: D. 230, strictly a cognate accusative.
800. μερουκάτες: D. 217, 6; like in number, not in form.
801. πεδιον: genitive of sphere of movement, motion over, as in 785.

μαθεσθομενοι: future participle of purpose.

802. Ἐκτόρ: Iris addresses Hector, because he, and not Priam, is the commander in chief of the Trojans and their allies in the field.

σοι δέ: the natural order would be σοὶ δὲ Ἐκτόρ.
ἐπίτελομαι: with active force, as in A 295.
HOMER'S ILIAD, BOOK II.

803. πολλοί: predicate; supply εἰσίν.

γάρ: = ἐπειδή, introduces the reason for the suggestions given in 805–806.

804. ἄλλη: predicate.

γλῶσσα: mention is rarely made of the differences of language at Troy. In Δ 437 f. the poet says, “For they had not all like speech nor one language, but their tongues were mingled, and they were brought from many lands.” In B 867 the Carians are spoken of as βαρβαρόφωνοι. Some of the languages spoken at Troy were only dialects of Greek. For the purposes of the poet the Trojans spoke Greek. For a discussion of the race, language, and character of the Trojans, see Curtius’s Greek History, i. 88 f.

805. τοῖς: antecedent of οἴοι.

οἰοί πρὸς ἄρχοι: for the reason that no one but the chieftain of a given contingent could speak the language of his countrymen.

806. ἔξηγεσθώ: from Troy to the field of battle.

πολίτας: = πολίται, his countrymen.

807. οὗ τι ἤγνωσεν: D. 23; 244. And in no wise failed Hector to recognize the voice of the goddess, i.e., he recognized the goddess herself at once.

808. ἁνυπ’ : in time of peace it was Priam’s function to dismiss the assembly, but Hector acts here in the rôle of commander in chief of the army, for the assembly was a council of war.

809. ἐγγυνητο: D. 171, b.

πόλαι: always plural, because the gate had two wings (σωσίδες): the whole gate, i.e., both wings. Homer mentions only the Scaean and Dardanian gates, but excavations prove that there were others. Probably the Scaean gate is meant here, as it faced the plain and was the only one that could give passage to horses and chariots. Some think that the Dardanian and the Scaean gates were one and the same.

810. ἰσόντο: D. 206, a, 29.

813. ἃ τοῖς ἄνδρεσ: men it is true, men indeed; stronger than the natural ἄνδρες μὲν.

Βασιλιάς: Thorn Hill, Bramble Hill, Brier Hill, Thicket Hill, Copse Hill. Being the barrow of an enemy (see on 814), the mound was not planted with trees. For similar double names see on Βριάρεων A 403.

κυλλήκτων: D. 190; 190, a.

814. δέ τε: see on A 403. The sentence is strictly ἄνδρες μὲν... ἄδανα-τοι δέ τε, the τε being the conjunction and.

τολυσικάρμοιο: she was agile in battle, not in dancing.

Μυρίνης: one of the Amazons who besieged Troy in times past (Γ 189) and was buried on the mound; cp. the city names of Myrina and Smyrna.
815. διέκριθεν: D. 155, a; as enjoined by Iris in 805 f.
Lines 816-877, containing a list of the Trojans and their allies, were not composed by Homer.

**THIRD BOOK OF THE ILIAD.**

Books A and B have described the Achaean host, whereas Book C introduces the poet’s hearer to the war from the point of view of the Trojans.

1. αὐτάρ: D. 233, 3.

ρήματοι: each company, tribe, or contingent (therefore plural), both of the Trojans (B 815) and the Achaeans (B 476), as advised by Iris (B 805-806) and Nestor (B 362 ff.).

2. Τρώες: and their allies as well.

Τρώες μὲν: contrasted with οἵ δὲ... Αχαίοι 8.

κλαγγῆ: used of birds and animals mostly; therefore = inarticulate noise.

ἐνσαγή: articulate noise. The fray had been planned by the Greeks, who are therefore calm and silent (8), whereas the Trojans act upon the spur of the moment and therefore with noisy enthusiasm.

ἄρνηθε ὁι: _ _ _ _, D. 58.

3. γεράνων: Herodotus ii. 22, probably with this passage in his mind, says: “Cranes, when they fly from the rigors of a Scythian winter, flock to the upper Nile to pass the cold season.”

πέλοι: πέλοι and πέλομαι are synonyms of ἐμί and γέγομαι.

προφί: the time of day is given again in 7.

4. αἱ: relative, is the real subject of πέτονται, but it is repeated by the demonstrative ταί (5).

ἀφυγὼν: D. 141.

ἀδίστατον: is used chiefly of the earth, the sea, night, and rain, but also of wine and bread.

5. κλαγγῆ: the noise made by the cranes is the point of the simile.

ταί γε: redundant repetition of the subject αἱ τε, like δ’ γε A 97.

ἐν’ Ὀκεανῳ: i.e., toward the far South, but they actually stopped in upper Egypt and Ethiopia without reaching the streams of Oceanus in the distant South (see on A 423). Herodotus (ii. 21) inveighs against those unscientific persons who claimed that the Nile flowed from Oceanus, i.e., was but an arm of Oceanus.

6. ἀνδράσι: see on αἰτόλοι ἄνδρες B 474; here applied humorously.

Πυγμάλιοι: πυγμῆ = fist, therefore Fistlings, but as a measure πυγμῆ is the distance from the elbow to the knuckles, 13½ inches. An army of Pygmies once attacked the left hand of the sleeping Heracles, while two other armies attacked his right hand. They used scaling ladders to reach the rim of his drinking cup, and they cut stalks of wheat with axes. Heracles smil-
ingly wrapped his lion skin about the attacking armies and brought them to Eurystheus. "That small infantry warred on by cranes" (Milton) were themselves no doubt the aggressors in the war waged to protect their fields from invasion and ruin by the hordes of cranes and storks that yearly pass southward over Egypt in the month of November. Recent travelers claim that pygmies still exist in the dense forests of Central Africa. Πυγμαίοις is in predicative apposition with ἄνδρας (= men who are Pygmies).

7. ἕρις: see on A 497, insisting on πρόφο (2), the feeding time of the cranes after their night-long flight. See also on χθές A 424 and on παγη. A 472. Cranes feed mostly on insects, but they also pluck up the sprouting grain, and by alighting on their chosen pasture ground they may be said to offer battle to the farmers, who hasten to drive the invaders off.

ἐρίδα προφόροντα: "and wake the fight with grim delight, when the morning mist is gray."—Blackie.

8. οἱ δ': the Achaeans; antithesis to ὑπὸς μὲν (2).

συγγίμεναι πληγοντες: contrasted with κλαγγίμενοι ἵσαν (2). The quiet and orderly Achaeans are different from the wild and uproarious Trojans, who make a noise to keep their flagging courage up; see on 2.

μένα: plural; compare Lat. animi militum.

9. μεμάτεις: D. 217, 8; 216.

10. Νότος: the South Wind brought rain and storms, and was dreaded by seafarers.

κατέχειν: D. 207, a, 4; 141.

11. φαίνει: welcome, because in a fog the shepherd cannot have a survey of the wide-ranging flock.

κλέπτη: the mist is suitable for the purposes of the cattle thief.

νυκτὸς ἀμφίνω: because at night the sheep are safe in the fold.

12. τόσον τ' ἐπί: for ἐπί τε τόσον, as far.

δόσον τ' ἐπί: for ἐπί τ' δόσον. Though ἐπί follows its word, it does not throw its accent back (anastrophe, D. 224) because of the intervening τ'.

13. οἱ δ': both armies.

σχέδον: with ἤσαν; were near to each other. ἐπ': of a hostile advance.

16. Τρωίν: local dative, among.

Ἀλέξανδρος: Paris, son of Priam and Hecabe.

θεοφείδης: in art Paris is usually represented as youthful and beautiful.

17. παρδαλήν: an adjective used as a substantive, δοράν being easily understood (see on τῇ δεκάτῃ A 54). Being an archer, he wore no heavy armor. His only defensive armor was a pliant panther skin, in which some ancient gems represent him as clad.

صيب: D. 66, a.

τόξα: for the plural, see on A 45.
18. ἀντάρ: is very slightly adversative, and calls attention to δοῦρε: Paris was light armed, to be sure, yet — what was not to be expected in a light-armed archer — he did have two spears, essential parts of the gear of an ὀπλίτης. The Homeric warrior hurled his spear and therefore he had need of more than one. In later times the spear was used as a bayonet for sticking, not for hurling, and hence only one was carried.

κεκορυθμένα: the plural agrees with the dual δοῦρε.

19. Ἀργείων: partitive genitive dependent on ἄριστον.

προκαλίζετο: his boastful actions (not his words) said plainly that the strutter could whip the whole Greek army.

πάντας ἄριστον: he wanted to fight all the chieftains single-handed, and yet Menelaus, a valiant man but still one of the poorest of the Grecian warriors, soon drives him from the field.

20. ἀντίμοι: emphatic by position; it is used only of hand-to-hand fighting.

21. ἄρηφλος: common epithet of Menelaus in this book, in which he is a principal in a duel.

Μίνιλος: the poet introduces Paris and Menelaus to his hearers at this juncture — before he begins his descriptions of the battles — because these two men brought about the war and should therefore stand face to face in a duel.

22. μακρά: cognate accusative.

μακρά βασάνα: Paris is theatrical, like Satan in Milton: —

"Satan with vast and haughty strides advanced."

23. δὲ τι: D. 134; 238, 2; as, answered by δὲ, so, in 27; that is, δὲ introduces a principal clause which is followed by the secondary clause ὡς ἓχαρη (27).

ἑχάρη: D. 141.

σώρα: is always a dead body in Homer. When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits.

κάρας: D. 207 bis.

24. σφόν: explains ἐπικύρισα.

Ἀγριον ἄγα: the wild goat is still found in the Taurus mountains of Asia Minor.

25. παύναν: very emphatic. See on Βαλλ' A 52.

γὰρ: explains παύναν: he is ravenously hungry, for he continues his meal in spite of harrying dogs and men.

ἔτι, the carcase.
26. στεντα: transitive.
27. θερείδαι: κ ι — —, D. 29; 86.
29. ὕλον: occurs only in the plural in Homer, because attention is called to its component parts, as in the case of τοξα 17 and A 45.
ἀλτο: D. 60; 206, b, 1. Menelaus sprang to the ground to be on equal terms with Paris, who was on foot.
31. προμάχωσι: Greeks.
κατεπλήγη: D. 268, 4; was stricken; his conscience pricked him and made him a coward, for he was not a coward by nature.
33. ὡς 'δε: and as when, answered by ὡς, so, in 36.
τι δράκοντα: κ ι — —, D. 39, b.
παλίνορος: adjective for adverb.
ἀπέστη: D. 141.
35. ἄψ 'δ' ἀνεκάρησιν: stronger than παλίνορος ἀπέστη; his terror increases.
παριάς: accusative of specification; in partitive apposition with μν.
37. δείσας: D. 59; causal.
'Αριὸς: possibly the names are used ironically, since 'Αριὸς: Fearless Man and 'Αλέξανδρος: Man-Averter, a name given to the neatherd because of his prowess in defending his herd against cattle-lifters.
39. Δύσπαρα: accursed (hateful, wretched) Paris. So δοσμητερ, hateful mother, Δυσελίνα, hateful Helen. A determinative compound is one in which "the first part qualifies (or determines) the second part."
μείδος: accusative of specification after an adjective. Beginning with μείδος, each successive word is longer than the one that immediately precedes it. This is called a versus rhopalicus, στίχος ροπαλικός (ρόπαλον club) and depicts ever increasing feeling. A perfect specimen of such a verse is found in 182.
40. αἴθ: D. 236, 1; unattainable wish.
ἀγονος: must be taken here as meaning unborn, never been born, not childless, for Paris had no children. Augustus quoted this verse in upbraiding his daughter Julia for her excesses, understanding ἀγονος to mean childless, its natural meaning.
ἀγαμος: the paraphrase has: εἶθε ὁφελες μῆ γεγεννησθαι ἢ γεγενηθεὶς πρὸ γάμου ἀπολέσθαι.
41. τὸ: that thou hadst never been born.
κι θουλομην: potential optative.
κιν ἦν: unreal condition, i.e., εἰ ἀπώλεο.
42. ὁ: μᾶλλον is understood before ἦ.
ἵμηναι: has for its subject σι understood.
ὑπόψιον: lit., looked at from below, i.e., object of suspicion (contempt); looked at askance, if it agrees with σι, the understood subject of ἵμηναι. But
if ὑπόψιον be a neuter adjective used substantively, then it is: a thing scorned, a scorn.

ἀλλα: depends on ὑπό in ὑπόψιον.

44. φάτες: causal = οἱ ἐφασαν.

ἀριστή: the idea of excellence of birth is always inherent.

πρόμον: superlative of πρό; it is etymologically = primus = πρόμαχος; here it is an attributive epithet of ἀριστή and πρόμον ἀριστή = πρόμαχον ἀριστή or ἀριστή προμαχίζοντα.

οὖν: D. 30; = ὅτι, because.

45. ἐν: D. 266, 6: is thine. Hector is sure that his own view is entertained by the Achaeans.

βοῖ: strictly speaking bodily strength, power, but here it is modified by φεσίν, so that the combination means force of mind, resoluteness, determination (in the attack).

φεσίν: D. 66.

ἀληθ: is not merely physical ἰσμή, but strength as displayed in action: prowess, boldness, courage (in defense).

46. ἦ belongs to ἄνγες 48.

ἤ τοῦτο περ ἢν: compare 159; i.e., coward that thou art.

47. ἐπιπλώσας: always used with πόντον.

ἐδάρου: the honorable epithet of comrades is given even to underlings.

ἐφίππας: D. 110.

ἄγερας: subordinate to ἐπιπλώσας.

48. μιθίας: D. 209, 3; = παραγενόμενος.

ἀνήγες: brought home (by water) to Troy.

49. ἄπισ: see on A 270.

νυν: Helen, being the daughter-in-law of Atreus, becomes in a wider sense the daughter-in-law of the nation, just as we speak of one as "the daughter of the Confederacy."

50. πῆμα, χάμα, κατηφείη: explanatory (epexegetical) accusatives, in apposition, not with γυναίκα (νυν) (for it was not Helen's person that was the cause of misfortune and humiliation), but with γυνάκ' εὖειδέ' ἄνηγες, since it was the act of bringing her to Troy that resulted in misfortune, malignant joy, and humiliation.

ὕμφ: nation, country. The alliteration (π) gives force to the line. In Homer alliteration was accidental, but the Latin poets employed it intentionally.

51. δυσμενέων: not the Achaeans, but Paris's enemies in Troy, "for he was hated of all even as black death," 454. Note the crosswise stress, D. 240.

52. The question is a form of polite imperative: and canst thou not indeed withstand M.? = Confront, then, Menelaus.

53. χ' = κε. γνώςις κε is an apodosis, whose protasis is μείνας or εἰ μείναις to be supplied.
54. χραίωμη: D. 205, 2, b, 58.
κλαίων: wherewith to sing love songs to women, not κλαίω ἀνδρῶν, as in
the case of Achilles and his lyre. Homer does not give a lyre to Paris else-
where.
55. μνήμη: D. 188; grovelest, always applied to dying men.
56. διδασκόμενες: D. 59. The Trojans had awe to lay hands on a prince
of the blood. Supply εἰςίν.
η: the omitted protasis, εἰ μὴ διδασκόμενες ἦσαν, is not necessary, for the
sense is sufficiently given by rendering η else.
57. λαδίνοι: else thou hadst donned a shirt of stone, i.e., been stoned to
death, the punishment for adultery among the Greeks as among the Hebrews
(Levit. 20. 10; Deut. 22. 24). The stones hurled at the criminal bury him,
and thus put on him a robe of stone. The sense: Thou art brave in the
presence of women, but darest not confront a man. In spite of the gifts of
Aphrodite and thy royal lineage thou shouldst have been lynched long ago,
for thou hast wrought confusion in Troy.

ζύσσα: augment, reduplication, and ἐ are neglected (in full ἐςεςασσα).
59. Ἐκπορ: goes with 64, since verses 60–63 are parenthetical.
καὶ ἀλλαν . . . ὀπιρ ἀλαν: oft-recurring phrases. The omitted apodosis
is τούσκεα τοῦ ἔρωτι (cf. Σ 333): since thy rebuke is just, I will say only this:
Do not upbraid me, for I will fight Menelaus. Paris, even when angry, is
always a gentleman and never replies in like terms to offensive language.
He is really a brave man whom a guilty conscience makes timid.
61. ἐφ: refers to πελεκύσ.
ἐπ: of the agent, as though ἐσὺ were passive; = is driven by.
62: refers to ἀνέρος.
τι: D. 132; 238, 2.
τέτι κ: said of architects, carpenters, smiths.
62. νήμα: supply δόρυ, ship's beam (timber).
ἐντάμυνοι: D. 143; 150: shapes.
ἐπέλεξε: increases; its subject is the first Ὑ (= πελεκύσ) in 61.
ἐ' connects ἐπέλεξε with ἐσὺ.
ἐροθν: force, effort; the ax itself increases the effort of the man; its
weight, swing and the leverage of its handle increase the force of his blow.
63. ἐν στήθεσιν: particularizes, as in A 188–189.
ἀτάρβητος: not predicate, but an epithet of νόσ.
64. χρυσής: an epithet transferred from the ornaments of the goddess to
the goddess herself, indicative of her value and deliciousness to men.
65. ἀποβληθητι: D. 147; “For every creature of God is good, and nothing to
be refused (ἀποβληθητον), if it be received with thanksgiving” (1 Tim. 4. 4).
66. αὐτόι: without being asked therefor.
δώσι: D. 188, a.
pekén: by his own will, as a matter of his own choice; they are god-given and not man-chosen, and therefore man must not be held responsible therefor.

68. ἄλλους μὲν: all the Trojans except me.

κάθισον: causative; cause (bid) the rest to sit down, so that the fight may be perfectly fair.

πάντας Ἀχαιόν: except Menelaus.

69. ἀνάρ ἢμ': instead of ἢμε δὲ, answering to ἄλλους μὲν.

ἐν μέσῳ: i.e., between the two armies.

70. συμβάλετ: causative. In 68 κάθισον is addressed to Hector, whereas the plural here includes all concerned in the duel, Trojans and Achaeans alike.

καθημασι: the treasures which Paris had carried away from Sparta along with Helen; several vase paintings show the embarkation of Helen and her treasures.

μάχεσθαι: D. 144.

71. νικήσῃ: aorist in the sense of the future perfect.

κρείσσων γίνηται: merely amplifies νικήσῃ.

72. ἕ: may be taken with ἔλων in the sense of aright, or with πάντα in the sense of all without exception.

73. οἱ δ' ἄλλοι: but may you, the others (both Trojans and Achaeans) conclude friendship and make a truce. At this point we should have expected the poet to continue with οἱ μὲν (Trojans) ναιότοι (or οἱ μὲν ναιότε) Τροίν thus responding to τοί δὲ (Achaeans) νείσθων "Ἀργος ἔστ, etc. The sense is: May Trojans and Achaeans conclude friendship and make a truce, and may the Trojans live in peace in Troy and let the Achaeans depart in peace to Greece.

φιλότητα: by zeugma (D. 246) made an object of ταμώντει along with ὅρκα, which alone is an appropriate object of ταμώντει.

ὁρκα ταμώντε: see on B 124.

74. ναιότε: the optative of a wish between two imperatives is intentional; he wishes his countrymen well.

ἐρμάλακα: D. 110; said of rich, loamy soil.

τὸ δὲ: he points at the Achaeans.

75. "Ἀργος: is the Peloponnesus here, see on A 30.

"Ἀχαΐα: adjective; supply γαῖαν. It is used here of Northern Greece (i.e., Central Greece and Thessaly). "Ἀργος and "Ἀχαΐα together mean all Greece.

78. μέσου δεόμενος: as the spear was not to be used offensively it was held horizontally in order to press the crowd back.

δεόν: supply ἔγχος as object.

δεόνθησαν: were made (induced) to be quiet; were brought to order, not: sat down, for they do not sit down until 326.

79. ἄπεισάλοντο: conative imperfect.

80. τ': D. 233, 2, b.
ιβαλλον: conative; instead of the more regular βαλλοντες with which the second τε would be natural. The sentence displays a mixture of anacolouthon (D. 242) and zeugma (D. 246) = ἐπὶ αὐτῷ ἐτυγκοντο ἵως τε τοξάλοντες λαεοτί τε βαλλοντες.

81. μακρόν: cognate accusative = ἐπὶ μακρόν, over a long distance.

82. ἐπὶ βάλλετε: amplifies ἵσχεος; the asyndeton (D. 235) indicates haste and the anxiety of Agamemnon to forestall the commission of a crime against international comity in matters of war.

83. κορυθαλος: αἰλος = i. quick-moving, 2. shimmering, gleaming. It is used of horses (πόδας αἰλος), thronging ants, fluttering gadflies, wriggling maggots, snakes, etc. As an epithet of the tall Hector, therefore, the compound characterizes the constant motion of the crest of his helmet, which, owing to the hero's great activity in the battle, fluttered far above the heads of the common soldiery: of the fluttering helm, of the glancing helm.

84. δενε ἐγνοντο: became silent, in order to hear what Hector had to say.

85. καλει: here means bids, exhorts, but as the leading verb of αὐτὸν (90) it means bids himself, i.e., proposes.

86. ἄποθεσα: lay aside; in view of the armistice neither party need fear an attack. The arms remain stacked until the Trojans break the truce after the duel.

90. αὐτὸν δ': in the accusative, and not in the nominative, both because its correlative ἄλλος μὲν is in the accusative and because it is joined with ἀρηφιλον Μενέλαον to form the subject of μάχεσθαι.

95. σομη: dative of manner; ἅχην σομη like our still and quiet, i.e., profoundly silent; = hushed in silence.

96. τοτος: local dative, among them.

καί: modifies μετέχετε: also spoke, as Hector had done.

97. ἐμε: as well as Hector; for the matter concerns me especially (100).

δλγος: because of the long war.

98. τημο: accusative of the object (limit) of motion.

φρονεῖ = δοκει μου: my mind is (I think, hope, wish) that Argives and Trojans be now (ἡδη) separated, i.e., I hope that this duel will put an end to the war.

διακριθήμεναι: D. 209 bis; of friendly separation. Note the aorist of an action just commencing and to be completed in the (immediate) future. It expresses confidence in the completion of the action.

99. Ἀργιλον καὶ Τρώας: more forceful than ἦμᾶς καὶ ἦμας.

100. ἀριδος: with Paris.

'Αλεξάνδρου ἤκει ἀρχης: Alexander's beginning, ἀρχής τῆς ἐριδος ἀπ' Ἀλεξάνδρου γενομένης, i.e., because of the quarrel which I began and of Paris's provocation thereto, for he was the unprovoked aggressor (87).

ἀρχης: supply τῆς ἐριδος.
101. ἡμέων: D. 112, 1; — —, D. 29.
θάνατος καὶ μοῖρα: epic fullness; a hendiadys, D. 249.
102. διακρίνετε: D. 209 bis; the optative of wish is milder and more polite than the imperative.
γάρν: ἄρνε; D. 103.
τέρον κτλ.: in partitive apposition with ἄρνε.
λικνόν: the male lamb is offered to the male sun-god, and it is white because the sun is bright and strong.
μηλαίναν: the female lamb is offered to the female earth-goddess, and it is black because the earth is conceived of as black (γαῖα μηλαίνω), not because Earth is an infernal deity, but because she is as yet the universal mother from whose dark womb everything springs. Note the crosswise stress, D. 240.
104. Γῆ: dative of interest. Gaea (Ge) was the daughter of Chaos. She begat Uranus (the vault of heaven) of herself and made him her husband.
'Ἡλίω: the charioteer of the sun. He was the son of Hyperion (the Titan deity of light) and Theia; he was the brother of Selene (the Moon) and Eos (the Dawn). The Trojans sacrifice to both Gaea and Helius, the old nature-gods of the Asiatics, because it is the country of Troyland upon which Helius is now looking down. The Greeks sacrifice to Zeus, their own national god, because, as Ζεὺς Ζεύνωσ, he is the protector of the rights of hospitality, which Paris has violated, and because, as Ζεὺς Ὄρκιος, he is invoked on the occasion of the taking of oaths, watches over their fulfilment, and punishes their violation.
105. ἐξέτε: D. 207, 1.
Πριάμῳ βην: a common circumlocution for the mighty Priam.
106. αὐτός: Priam in person. Priam’s presence was necessary to give full validity to the oath and the treaty, not that he might slay the victims, for Agamemnon does that (273. 292).
ταῖς: is the generalizing plural, which is often used for the sake of politeness, where plainness of speech and exact facts would wound. So here Paris more especially is meant.
107. μή: his fear arises from his knowledge of the character of Paris.
Δίως ὀρκίω: the oath of Zeus, i.e., the oath to which Zeus is witness. Paris (73) and Hector (94) said nothing about the oath of Zeus, but spoke simply of ὀρκία πιστά.
δηλάσκαι: D. 187, a.
108. Σ’: introduces another reason for bringing Priam, viz., the untrustworthiness of young men.
Ἑρμονται: D. 196, 10; in B 448 it is used in its primary sense of the waving, fluttering tassels that hang from the aegis of Athene; here in a transferred sense; the minds of young men are flighty, fickle, untrustworthy.
109. οἱς: D. 143; and if an old man be among these (i.e., among young men), he, etc. This interpretation regards οἱς as masculine. If it be neuter, then the sense is: in the case where an old man is present, he, etc.

δ' γέρων: not Priam, but in a general sense one who is old.

113. ὅπου: there was no cavalry in Homeric times and the art of riding was not generally practiced. In the Κύπρια, however, the lost Epic which narrated the events of the war prior to the opening of the Ίλιον, the poet told how Τριών, the youngest son of Priam, ventured to ride on horseback outside the walls of Troy, and how he was caught and brutally murdered by Αχίλλες. But in Homer ὅπου, commonly a pair of horses, is used for the chariot itself.

ῄρυξαν: held back their chariots to the ranks.

114. τεῦχα: except their spears and shields; in 135 they stand and lean on their shields, while their spears are fixed in the ground.

τὰ: the armor.

κατ' ἑσεί αὐτῶν: the warriors in both armies.

115. ἀλλὰ λέγω: does not refer to Ἀχιλλες and Τριών, but to τεῦχα; the piles of armor were close to each other.

ἀμφίς: D. 226, 3, a; round about, said of the space between the several piles of stacked armor. Each warrior doubtless stood by his own pile.

116. κήρυκας: for their functions see on A 321. Hector sent two heralds because two lambs were to be brought.

118. Ταλθόμην: the herald of Agamemnon; see on A 320.

Ἀγαμήμον: in apposition with δ'.

120. οἴνομεναι: D. 207, 6.

οὐκ ἐπιθυράω: D. 244.

121. The survey from the walls. The poet makes skillful use of the absence of the heralds in order to shift the scene to Troy and introduce his hearers to Helen herself, the prize of the victor in the duel, and to show what people in Troy thought of her. This could only be done through the agency of a god. Iris's self-imposed mission therefore advances the action of the poem materially. The interrupted action is resumed in 245.

Φίριος: see on B 786, but here she acts on her own motion and uncommissioned by any god.

δ' αὖθι: transition to a new theme, on the other hand, in the meantime.

123. Γέλιαθων: otherwise an undistinguished person.

124. Δαμωθην: attracted into the case of the relative; the natural case is the dative agreeing with δαμαρτι. She is mentioned in Z 252 also as the fairest (of Hecabe's daughters), but in N 365 the meed of fairest is given to Cassandra.

125. ιστῶν: weaving was one of the chief employments even of the most noble women in heroic times, and in Asia Minor it has remained so to this day.

126. διηλακα: adjective used as a noun; χαλανας may be supplied: double
mantle, i.e., one which might be folded like a shawl and be thrown doubled over the shoulders; not = doublet.

ἐντασσεῖν: lit., was sprinkling in, was weaving in, by inserting tufts of colored wool by hand as the weaving went on; not: was embroidering, because embroidery is not coincident with the weaving. The things thus woven in were pictures of the battles told of in the lost Epic poems that narrated the events of the war before the opening of the Iliad. The objects of art described by Homer were either imported from the Orient or were inspired by Oriental, mostly Phoenician, prototypes.

128. ὅσα: i.e., ἄθλους.

ῥηπεῖν: D. 65; 112, 3; accented because reflexive.

130. ἂνθρο: adverb used imperatively either alone or, as here, with ἢ (like βάσκε ἢ: B 8).

νύμφα: — ὕ, Aeolic vocative of νύμφη, really bride, but here brother's wife, a term of endearment or flattery used of a woman who is still young. This usage has survived to this day in Greece.

θυσία: fit to be woven into thy web.

132. ὁ: is a relative pronoun whose antecedent is the demonstrative οὗ in 134. The whole relative clause is the subject of ἤτατα, whose redundant subject ὁ (134) is employed for the sake of clearness, vivacity, and emphasis (even these).

πολύθεκτων: in its results.

133. The end of the verse rhymes with the middle. A verse of this sort is called a versus Leoninus, from a Benedictine monk who in the twelfth century wrote in it.

134. ἤτατα: D. 158. Not are sitting, but are inactive; see on B 255. That they were standing is shown by 196. 231. 326.

ὑπῆρ: even the Trojans are now silent; see on 2 and 8.

135. ἄσπινς: the huge Mycenaean shield reached to the neck, so, when it rested on the ground, the standing warrior could easily lean on it.

μακρά: tall. Hector's spear was eleven cubits long (Z 319), and Achilles' spear was δολιφόκειος (Y 273): casting a long shadow. The Arabs still insist that the spear casts the longest of all shadows.

πέπηγεν: are planted upright in the ground. The butt end of the spear was shod with a stubby bronze point (σαρωτήρ) so that it could be driven into the ground. The Arab never lays his spear down, but always sticks it into the ground, especially at his tent door to indicate that the tent-owner is at home.

137. περὶ σέω: D. 112, 2; 113; about the possession of thee.

138. τῷ ἐκ γε νικήσαντι: lit., but to him having conquered = but of him who conquered, like τὰ τ' ἵοντα, that which was, A 70.

κέκλησι: D. 140, b; with future force, since κέκλησι is present in meaning: shalt be called = shalt be.
140. προτέρου: she no longer regards herself as the wife of Menelaus. She speaks of Priam as her husband’s father (172), of Hector as her husband’s brother (Ξ 344, etc.), of Hecabe as her mother-in-law (Ο 770), and in 180 she says, “Agamemnon was husband’s brother to me.”

Γάπτιος: Sparta.

τοκήων: Leda and Tyndareus, her reputed father, though Zeus was her real father (199. 426). It is a matter of no consequence whether Helen thinks of her parents as alive or dead; she is filled with a sudden god-inspired yearning for the happy days of innocence when she was the honored wife of Menelaus, and with homesickness for the scenes of her youth and her home in Sparta.

141. αθήκα: goes with ὀρμάετο.

καλυφμένη: direct middle, in which the subject acts directly on itself; it is rare in Homer.

όθίνηνα: fine linen, here veil, like that worn by Mohammedan ladies. It is always plural in Homer.

142. θαλάμων: in the harem (γυνακωνίτις), or women’s quarters, on the ground floor in the back part of the house. The appearance in public of unveiled women is a comparatively modern innovation. The ancient Greeks, like all the peoples of the Orient, kept their women in harems and caused them to wear veils when they appeared in public or before men in the men’s quarters (ἀνδρόν, ἀνδρωνίτις).

144. Αἴθρη: noble ladies were usually accompanied by two attendants, but this is the only passage in which the attendants are named. It is thought that the verse was interpolated by some Athenian. — Aethra was the mother of Theseus, who kidnapped Helen in her youth. Helen was rescued by her brethren, the Dioscuri, when Theseus and Pirithous were absent in the lower world to fetch Persephone to be the wife of Pirithous. Aethra was carried off to Sparta as the slave of Helen, whom she followed to Troy. At the sack of Troy she is recognized by her grandsons, with whom she returns to Athens.

Πιτθῆος: son of Pelops and Dia.

Κλαμή: otherwise unknown.

βουτις: see on Α 551. The epithet of a goddess is here applied to a mortal and a slave woman.

145. αἴφα...ικανον: Helen goes without hesitation or horror to witness the duel between her two husbands. Sentimentality was unknown in Homeric times.

Σκαιαί: see on Β 809; it is also used alone, without πύλαι. Lit., left (cp. Lat. Scaena, Dardanian, or Western gate faced the Greek camp.)
18. ἀντίφρο: is very slightly adversative, and calls attention to δοῦρε: Paris was light armed, to be sure, yet — what was not to be expected in a light-armed archer — he did have two spears, essential parts of the gear of an ὀπλίτης. The Homeric warrior hurled his spear and therefore he had need of more than one. In later times the spear was used as a bayonet for sticking, not for hurling, and hence only one was carried.

κεκοροθμένα: the plural agrees with the dual δοῦρε.

19. Ἄργειων: partitive genitive dependent on ἀρίστους.

προκαλίζετο: his boastful actions (not his words) said plainly that the strutter could whip the whole Greek army.

πάντας ἀρίστους: he wanted to fight all the chieftains single-handed, and yet Menelaus, a valiant man but still one of the poorest of the Grecian warriors, soon drives him from the field.

20. ἀντιβιον: emphatic by position; it is used only of hand-to-hand fighting.

21. ἄχριφιλος: common epithet of Menelaus in this book, in which he is a principal in a duel.

Μενέλαος: the poet introduces Paris and Menelaus to his hearers at this juncture — before he begins his descriptions of the battles — because these two men brought about the war and should therefore stand face to face in a duel.

22. μακρά: cognate accusative.

μακρὰ βαβάντα: Paris is theatrical, like Satan in Milton:

“Satan with vast and haughty strides advanced.”

23. ὅσ τε: D. 134; 238, 2; as, answered by ὅς, so, in 27; that is, ὅς introduces a principal clause which is followed by the secondary clause ὅς ἐχάρη (27).

ἐχάρη: D. 141.

σῶματι: is always a dead body in Homer. When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits.

κύριας: D. 207 bis.

24. εὐράν: explains ἐπικύριας.

ἀγριον ἀλγα: the wild goat is still found in the Taurus mountains of Asia Minor.

25. πεινῶν: very emphatic. See on ἁλλὰ’ A 52.

γάρ: explains πεινῶν; he is ravenously hungry, for he continues his meal in spite of harrying dogs and men.

ἐί: it, the carcase.
26. σεωνται: transitive.
27. θεοειδα: χυ _ _ , D. 29; 86.
29. δχεων: occurs only in the plural in Homer, because attention is called to its component parts, as in the case of τοα 17 and A 45.
δλτο: D. 60; 206, b, 1. Menelaus sprang to the ground to be on equal terms with Paris, who was on foot.
31. προμάχους: Greeks.
κατεπληγη: D. 208, 4; was stricken; his conscience pricked him and made him a coward, for he was not a coward by nature.
33. ως δι δε: and as when, answered by ως, so, in 36.
τι δρακοντα: χυ _ _ , D. 39, b.
παλινορσος: adjective for adverb.
απαντη: D. 141.
35. δψ δ ανεχωρην: stronger than παλινορσος απαντη; his terror increases.
παριας: accusative of specification; in partitive apposition with μν.
37. δεισις: D. 59; causal.
Ατρεος: possibly the names are used ironically, since Ατρεος: Fearless Man and Αλεξανδρος: Man-Averter, a name given to the neatherd because of his prowess in defending his herd against cattle-lifters.
39. Δυσταιρ: accursed (hateful, wretched) Paris. So δουμητερ, hateful mother, Δυσελεα, hateful Helen. A determinative compound is one in which "the first part qualifies (or determines) the second part."
πειθος: accusative of specification after an adjective. Beginning with πειθος, each successive word is longer by one syllable than the one that immediately precedes it. This is called a versus rhopalicus, στιχος βοσαλκος (βωσαλον club) and depicts ever increasing feeling. A perfect specimen of such a verse is found in 182.
40. αθ: D. 236, 1; unattainable wish.
41. αγωνος: must be taken here as meaning unborn, never been born, not childless, for Paris had no children. Augustus quoted this verse in upbraiding his daughter Julia for her excesses, understanding αγωνος to mean childless, its natural meaning.
αγαμος: the paraphrase has: ειδε ωφελε μη γεγενησθαι ἡ γεννηθεις προ γάμου ἀπολεσθαι.
41. το: that thou hadst never been born.
κα Βουλοιμην: potential optative.
καν ην: unreal condition, i.e., ει ἄπωλεο.
42. ς: μαλλον is understood before η.
εμναι: has for its subject σι understood.
υποψιν: lit., looked at from below, i.e., object of suspicion (contempt); looked at askance, if it agrees with σι, the understood subject of εμναι. But
if ὑπόψιν be a neuter adjective used substantively, then it is: a thing scorned, a scorn.

ἐλλον: depends on ὑπό in ὑπόψιν.

44. φάντας: causal = ὁ ἔφασαν.

ἀριστη: the idea of excellence of birth is always inherent.

πρόμον: superlative of πρό; it is etymologically = primus = πρῶμαχος; here it is an attributive epithet of ἀριστη and πρόμον ἀριστη = πρῶμαχον ἀριστη or ἀριστη πρωμαχιζοντα.

οὖν: D. 30; = ὅτι, because.

45. ἦ: D. 266, 6: is thine. Hector is sure that his own view is entertained by the Achaians.

βη: strictly speaking bodily strength, power, but here it is modified by φρεσίν, so that the combination means force of mind, resoluteness, determination (in the attack).

φρεσίν: D. 66.

ἀλη: is not merely physical ὅμη, but strength as displayed in action: prowess, boldness, courage (in defense).

46. ἦ belongs to ἄνγες 48.

τοῖς περὶ ἔδω: compare 159; i.e., coward that thou art.

47. ἐπιπλώσας: always used with πόντων.

ἐπάραν: the honorable epithet of comrades is given even to underlings.

ἔριμας: D. 110.

ἀγείρας: subordinate to ἐπιπλώσας.

48. μιχθείς: D. 209, 3; = παραγενομένος.

ἄνγες: brought home (by water) to Troy.

49. ἄπις: see on A 270.

νῷν: Helen, being the daughter-in-law of Atreus, becomes in a wider sense the daughter-in-law of the nation, just as we speak of one as “the daughter of the Confederacy.”

50. πῆμα, χάμα, καταψείς: explanatory (exopexegetical) accusatives, in apposition, not with γυναῖκα (γυνόν) (for it was not Helen’s person that was the cause of misfortune and humiliation), but with γυναίκ’ εὐειδῆ ἄνγες, since it was the act of bringing her to Troy that resulted in misfortune, malignant joy, and humiliation.

δῆμο: nation, country. The alliteration (π) gives force to the line. In Homer alliteration was accidental, but the Latin poets employed it intentionally.

51. δυσμενόν: not the Achaians, but Paris’s enemies in Troy, “for he was hated of all even as black death,” 454. Note the crosswise stress, D. 240.

52. The question is a form of polite imperative: and canst thou not indeed withstand M.? = Confront, then, Menelaus.

53. χ’ = χέ. γνοίς χε is an apodosis, whose protasis is μείναις or εἰ μείναις to be supplied.
54. κραλομη: D. 205, 2, b, 58.
   κθρεία: wherewith to sing love songs to women, not κλα ἀνδρῶν, as in
   the case of Achilles and his lyre. Homer does not give a lyre to Paris else-
   where.

55. μγῆς: D. 188; grovellest, always applied to dying men.

56. δεδρείμωνες: D. 59. The Trojans had awe to lay hands on a prince
   of the blood. Supply εἰς τίνην.
   ή: the omitted protasis, εἰ μὴ δεδρείμωνες ήσαν, is not necessary, for the
   sense is sufficiently given by rendering ή else.

57. λάνον: else thou hadst donned a shirt of stone, i.e., been stoned to
   death, the punishment for adultery among the Greeks as among the Hebrews
   (Levit. 20. 10; Deut. 22. 24). The stones hurled at the criminal bury him
   and thus put on him a robe of stone. The sense: Thou art brave in the
   presence of women, but darest not confront a man. In spite of the gifts of
   Aphrodite and thy royal lineage thou shouldst have been lynched long ago,
   for thou hast wrought confusion in Troy.

59. ἐκτὸς: augment, reduplication, and ἐ are neglected (in full ἐκτὸς ἐκτὸς).

59. παρεστ: goes with 64, since verses 60–63 are parenthetical.

κατ' αλαν . . . ὑπὲρ αλα: oft-recurring phrases. The omitted apodosis
is τοῦκα τοῦ ἐρώτ (cf. Σ 333): since thy rebuke is just, I will say only this:
Do not upbraid me, for I will fight Menelaus. Paris, even when angry, is
always a gentleman and never replies in like terms to offensive language.
He is really a brave man whom a guilty conscience makes timid.

60. βα: refers to πέλεκυς.
   ην: of the agent, as though εἰσω were passive; = is driven by.

βα: refers to ἀνέρος.

τε: D. 132; 238, 2.

τέκνη: said of architects, carpenters, smiths.

62. νῆλον: supply δόρυ, ship's beam (timber).

ἐκτὰκτον: D. 143; 150: shapés.

δέφαλει: increases; its subject is the first βα (= πέλεκυς) in 61.

δ': connects δέφαλει with εἰσω.

δραφείν: force, effort; the ax itself increases the effort of the man; its
weight, swing and the leverage of its handle increase the force of his blow.

63. ενυ στήθεσσιν: particularizes, as in A 188–189.

ἀτάρβητος: not predicate, but an epithet of νόος.

64. χρυση: an epithet transferred from the ornaments of the goddess to
   the goddess herself, indicative of her value and deliciousness to men.

65. ἀπόβλητο: D. 147; “For every creature of God is good, and nothing to
   be refused (ἀπόβλητον), if it be received with thanksgiving” (1 Tim. 4. 4).

66. αὐτοί: without being asked therefor.

δώροι: D. 188, a.
εκών: by his own will, as a matter of his own choice; they are god-given and not man-chosen, and therefore man must not be held responsible therefor.

68. ἄλλως μὲν: all the Trojans except me.
καθισον: causative; cause (bid) the rest to sit down, so that the fight may be perfectly fair.
πάντας Ἀχιλέω: except Menelaus.
69. αὖτα ἐν: instead of ἐμὲ δὲ, answering to ἄλλως μὲν.
ἐν μέσῳ: i.e., between the two armies.
70. συμβάλετ: causative. In 68 καθισον is addressed to Hector, whereas the plural here includes all concerned in the duel, Trojans and Acharnes alike.
κτῆμασι: the treasures which Paris had carried away from Sparta along with Helen; several vase paintings show the embarkation of Helen and her treasures.

μάχεσθαι: D. 144.
71. νυκήσῃ: aorist in the sense of the future perfect.
κρισθῶν γνήσια: merely amplifies νυκήσῃ.
72. ἐν: may be taken with ἐλών in the sense of aright, or with πάντα in the sense of all without exception.

73. οἶ δ' ἄλλοι: but may you, the others (both Trojans and Acharnes) conclude friendship and make a truce. At this point we should have expected the poet to continue with οἶ μὲν (Trojans) ναιόντο (or ὑμεῖς μὲν ναιότε) Τροϊν answering to τοῖ δὲ (Acharnes) νείσθων Ἀργος ἔσ, etc. The sense is: May Trojans and Acharnes conclude friendship and make a truce, and may the Trojans live in peace in Troy and let the Acharnes depart in peace to Greece.

φιλότητα: by zeugma (D. 246) made an object of ταμώντεσ along with ὀρκα, which alone is an appropriate object of ταμώντεσ.

ὸρκα ταμώντεσ: see on B 124.
74. ναιόντε: the optative of a wish between two imperatives is intentional; he wishes his countrymen well.

ἐρμιάλαξα: D. 110; said of rich, loamy soil.
τοῖ δὲ: he points at the Acharnes.
75. Ἀργός: is the Peloponnesus here, see on A 30.
Ἀχαῖα: adjective; supply γαῖαν. It is used here of Northern Greece (i.e., Central Greece and Thessaly). Ἀργός and Ἀχαῖας together mean all Greece.

78. μέγιστον δουρός: as the spear was not to be used offensively it was held horizontally in order to press the crowd back.

μίλω: supply ἐγγός as object.

ὑπόνθησαν: were made (induced) to be quiet; were brought to order, not: sat down, for they do not sit down until 326.

79. ἑπταφέεσσα: conative imperfect.
80. τ': D. 233, 2, b.
βαλλων: conative; instead of the more regular βάλλοντες with which the second τέ would be natural. The sentence displays a mixture of anacoluthon (D. 242) and zeugma (D. 246) = ἐπὶ αὐτῷ ἐτυσκόντο ἵδος τε τοξάλωται λάεσοι τε βάλλοντες.

81. μακρῶν: cognate accusative = ἐπὶ μακρῶν, over a long distance.
82. μὴ βάλλει: amplifies ἵοχεσθαι; the asyndeton (D. 235) indicates haste and the anxiety of Agamemnon to forestall the commission of a crime against international comity in matters of war.

83. κορυθαίος: αἰολός = 1. quick-moving, 2. shimmering, gleaming. It is used of horses (πόδας αἰολός), thronging ants, fluttering gadflies, wriggling maggots, snakes, etc. As an epithet of the tall Hector, therefore, the compound characterizes the constant motion of the crest of his helmet, which, owing to the hero's great activity in the battle, fluttered far above the heads of the common soldiery: of the fluttering helm, of the glancing helm.

84. ἄνεφ ἐγκέφαλο: became silent, in order to hear what Hector had to say.
85. κλείσα: here means bids, exhorts, but as the leading verb of αὐτῶν (90) it means bids himself, i.e., proposes.
86. ἀποθέσα: lay aside; in view of the armistice neither party need fear an attack. The arms remain stacked until the Trojans break the truce after the duel.

87. αὐτῶν ὅ: in the accusative, and not in the nominative, both because its correlative ἄλλους μέν is in the accusative and because it is joined with ἀρχιφιλον Μενέλαον to form the subject of μάχεσθαι.

88. σωφρ: dative of manner; ἄκην σωφρ like our still and quiet, i.e., profoundly silent; = hushed in silence.
89. τοῦτο: local dative, among them.

καὶ: modifies μετέχετε: also spoke, as Hector had done.
92. ημετο: as well as Hector; for the matter concerns me especially (100).
93. δέλγοι: because of the long war.

94. θυμόν: accusative of the object (limit) of motion.
φρονῶ: = δοκεῖ μοι: my mind is (I think, hope, wish) that Argives and Trojans be now (ἡδη) separated, i.e., I hope that this duel will put an end to the war.

διακριθήμεναι: D. 209 bis; of friendly separation. Note the aorist of an action just commencing and to be completed in the (immediate) future. It expresses confidence in the completion of the action.

95. Ἀργιτών καὶ Τρῶας: more forceful than ἡμᾶς καὶ ὑμᾶς.
96. ἥρωις: with Paris.

'Ἀλεξάνδρου ἰνεκ' ἄρχης: Alexander's beginning, ἄρχης τής ἥρωις ἰπτ" 'Αλε-ξάνδρου γενομένης, i.e., because of the quarrel which I began and of Paris's provocation thereto, for he was the unprovoked aggressor (87).

ἄρχης: supply τής ἥρωις.
101. ἡμῶν: D. 112, 1; — —, D. 29.

θάνατος καὶ μόρα: epic fullness; a hendiadys, D. 249.

102. διαφυμὴντε: D. 209 bis; the optative of wish is milder and more polite than the imperative.


γὰρ: ᾧ; D. 103.

τὸ πτερόν κτλ.: in partitive apposition with ᾧ;

λευκόν: the male lamb is offered to the male sun-god, and it is white because the sun is bright and strong.

μαλανά: the female lamb is offered to the female earth-goddess, and it is black because the earth is conceived of as black (γαῖα μέλανα), not because Earth is an infernal deity, but because she is as yet the universal mother from whose dark womb everything springs. Note the crosswise stress, D. 240.

104. Γῆ: dative of interest. Gaea (Ge) was the daughter of Chaos. She begat Uranus (the vault of heaven) of herself and made him her husband.

"Ἡλίος: the charioteer of the sun. He was the son of Hyperion (the Titan deity of light) and Theia; he was the brother of Selene (the Moon) and Eos (the Dawn). The Trojans sacrifice to both Gaea and Helius, the old nature-gods of the Asiatics, because it is the country of Troyland upon which Helius is now looking down. The Greeks sacrifice to Zeus, their own national god, because, as Zeos Ἡλίος, he is the protector of the rights of hospitality, which Paris has violated, and because, as Zeos Ὀρμῶς, he is invoked on the occasion of the taking of oaths, watches over their fulfilment, and punishes their violation.

105. ξέτε: D. 207, 1.

Πριάμων βην: a common circumlocution for the mighty Priam.

106. αὐτός: Priam in person. Priam’s presence was necessary to give full validity to the oath and the treaty, not that he might slay the victims, for Agamemnon does that (273. 292).

πάθει: is the generalizing plural, which is often used for the sake of politeness, where plainness of speech and exact facts would wound. So here Paris more especially is meant.

107. μή: his fear arises from his knowledge of the character of Paris.

Δίῳ ὀρκία: the oath of Zeus, i.e., the oath to which Zeus is witness. Paris (73) and Hector (94) said nothing about the oath of Zeus, but spoke simply of ὀρκία πιστά.

δηλήσται: D. 187, a.

108. οὗ: introduces another reason for bringing Priam, viz., the untrustworthiness of young men.

ἡράθονται: D. 196, 10; in B 448 it is used in its primary sense of the waving, fluttering tassels that hang from the aegis of Athene; here in a transferred sense; the minds of young men are flighty, fickle, untrustworthy.
109. **οἷς:** D. 143; and if an old man be among these (i.e., among young men), he, etc. This interpretation regards οἷς as masculine. If it be neuter, then the sense is: *in the case where an old man is present, he, etc.*

δ' γέρων: not Priam, but in a general sense one who is old.

113. **upertino:** there was no cavalry in Homeric times and the art of riding was not generally practiced. In the Cypria, however, the lost Epic which narrated the events of the war prior to the opening of the Iliad, the poet told how Troilus, the youngest son of Priam, ventured to ride on horseback outside the walls of Troy, and how he was caught and brutally murdered by Achilles. But in Homer **upertino**, commonly a pair of horses, is used for the chariot itself.

ἐρυγαν: held back their chariots to the ranks.

114. **τεύχεα:** except their spears and shields; in 135 they stand and lean on their shields, while their spears are fixed in the ground.

τά: the armor.

κατήθεντι: the warriors in both armies.

115. **ἀλλήλων:** does not refer to Ἀχιλλεὶς and Τρῳδὶς, but to τεύχεα; the piles of armor were close to each other.

ἀμφὶς: D. 226, 3, a; *round about*, said of the space between the several piles of stacked armor. Each warrior doubtless stood by his own pile.

116. **κήρυκας:** for their functions see on A 321. Hector sent two heralds because two lambs were to be brought.

118. **Ταλθεῖον:** the herald of Agamemnon; see on A 320.

'Αγαμέμνων: in apposition with δ'.

120. **οὐσέμανεν:** D. 207, 6.

οὔκ ἀπίθηκος: D. 244.

121. The survey from the walls. The poet makes skillful use of the absence of the heralds in order to shift the scene to Troy and introduce his hearers to Helen herself, the prize of the victor in the duel, and to show what people in Troy thought of her. This could only be done through the agency of a god. Iris’s self-imposed mission therefore advances the action of the poem materially. The interrupted action is resumed in 245.

**Firis:** see on B 786, but here she acts on her own motion and uncommissioned by any god.

δ' αὖθι: transition to a new theme, on the other hand, in the meantime.

123. **フェλικᾶς:** otherwise an undistinguished person.

124. **Δαμαρτη:** attracted into the case of the relative; the natural case is the dative agreeing with δαμαρτη. She is mentioned in Z 252 also as the fairest (of Hecabe’s daughters), but in N 365 the meed of fairest is given to Cassandra.

125. **ιοτόν:** weaving was one of the chief employments even of the most noble women in heroic times, and in Asia Minor it has remained so to this day.

126. **δίπλακα:** adjective used as a noun; χλαῖναν may be supplied: *double*
mantle, i.e., one which might be folded like a shawl and be thrown doubled over the shoulders; not = doublet.

ινάραον: lit., was sprinkling in, was weaving in, by inserting tufts of colored wool by hand as the weaving went on; not: was embroidering, because embroidery is not coincident with the weaving. The things thus woven in were pictures of the battles told of in the lost Epic poems that narrated the events of the war before the opening of the Iliad. The objects of art described by Homer were either imported from the Orient or were inspired by Oriental, mostly Phoenician, prototypes.

128. οὖς: i.e., ἐθνόνος.

εὖθεν: D. 65; 112, 3; accented because reflexive.

130. δέρο: adverb used imperatively either alone or, as here, with ἵθι (like βάσκ' ἵθι B 8).

νύμφα: _ ό, Acolic vocative of νύμφη, really bride, but here brother's wife, a term of endearment or flattery used of a woman who is still young. This usage has survived to this day in Greece.

Θεσκλα: fit to be woven into thy web.

132. of: is a relative pronoun whose antecedent is the demonstrative οὗ in 134. The whole relative clause is the subject of ιάται, whose redundant subject οὗ (134) is employed for the sake of clearness, vivacity, and emphasis (even these).

πολύδακρον: in its results.

133. The end of the verse rhymes with the middle. A verse of this sort is called a versus Leoninus, from a Benedictine monk who in the twelfth century wrote in it.

134. ιάται: D. 158. Not are sitting, but are inactive; see on B 255. That they were standing is shown by 106. 231. 326.

συγγί: even the Trojans are now silent; see on 2 and 8.

135. ἀσβίοι: the huge Mycenaean shield reached to the neck, so, when it rested on the ground, the standing warrior could easily lean on it.

μακρά: tall. Hector's spear was eleven cubits long (Ζ 319), and Achilles' spear was δολοχώρος (Υ 273): casting a long shadow. The Arabs still insist that the spear casts the longest of all shadows.

πάππιν: are planted upright in the ground. The butt end of the spear was shod with a stubby bronze point (σαυρωτήρ) so that it could be driven into the ground. The Arab never lays his spear down, but always sticks it into the ground, especially at his tent door to indicate that the tent-owner is at home.

137. πελ οὖ: D. 112, 2; 113; about the possession of thee.

138. τῷ δὲ γε νικήσατε: lit., but to him having conquered = but of him who conquereth, like τῷ τ’ ἐσώτα, that which was, A 70.

κυκληφεῖ: D. 140, b; with future force, since κύκλημα is present in meaning: shall be called = shall be.
140. προτήρου: she no longer regards herself as the wife of Menelaus. She speaks of Priam as her husband’s father (172), of Hector as her husband’s brother (Z 344, etc.), of Hecabe as her mother-in-law (Ω 770), and in 180 she says, “Agamemnon was husband’s brother to me.”

Γάρτιος: Sparta.

τοκήων: Leda and Tyndareos, her reputed father, though Zeus was her real father (199, 426). It is a matter of no consequence whether Helen thinks of her parents as alive or dead; she is filled with a sudden god-inspired yearning for the happy days of innocence when she was the honored wife of Menelaus, and with homesickness for the scenes of her youth and her home in Sparta.

141. ἀντίκα: goes with ὀρμάτερο.

καλυψαμένη: direct middle, in which the subject acts directly on itself; it is rare in Homer.

ὅδειμνών; fine linen, here veil, like that worn by Mohammedan ladies. It is always plural in Homer.

142. θαλάμως: in the harem (γυναικοκωνίτης), or women’s quarters, on the ground floor in the back part of the house. The appearance in public of unveiled women is a comparatively modern innovation. The ancient Greeks, like all the peoples of the Orient, kept their women in harems and caused them to wear veils when they appeared in public or before men in the men’s quarters (ἀνδρών, ἄνδρωνίτις).

144. Ἁθη: noble ladies were usually accompanied by two attendants, but this is the only passage in which the attendants are named. It is thought that the verse was interpolated by some Athenian. — Aethra was the mother of Theseus, who kidnapped Helen in her youth. Helen was rescued by her brethren, the Dioscuri, when Theseus and Pirithous were absent in the lower world to fetch Persephone to be the wife of Pirithous. Aethra was carried off to Sparta as the slave of Helen, whom she followed to Troy. At the sack of Troy she is recognized by her grandsons, with whom she returns to Athens.

Πιτθῆσ: son of Pelops and Dia.

Κλαμήνη: otherwise unknown.

βούτις: see on A 551. The epithet of a goddess is here applied to a mortal and a slave woman.

145. αλὴσα ... ἱκανον: Helen goes without hesitation or horror to witness the duel between her two husbands. Sentimentality was unknown in Homeric times.

Σκαελά: see on B 809; it is also used alone, without πόλαμ. Lit., left (cp. Lat. Scaevola), hence Western, because the Greek augur in consulting the omens always looked toward the north; the Scaean, Dardanian, or Western gate faced the Greek camp.
146. οἱ δ' ἄμφι: the suite of Priam consists of seven Elders, three of whom (Hicetaon, Clytius, and Lampus) were his own brothers. The names following Πράμον might have been in the nominative, but they are put in the accusative so that greater prominence may be given to Ὄκαλέγων and Ἀντήνωρ, who are to be characterized as wise men.

147. διὸν Ἀρης: said in a metaphorical sense, to pay tribute to his bravery in battle.

148. Οὐκαλέγων: from οὐκ ἄλεγων: Carenaught.

Ἀντήνωρ: from ἀντί + ἄνηρ: Foeman; he was a prominent member of the body of γέροντες (aldermen).

149. ἠμο: D. 158.

δημογέροντες: (δῆμος here means country, not people): state-elders, oldest in the community; here they are really old men, see on B 21.

ἐπὶ: over, i.e., on the tower above the gate, as is clear from 153 (ἡντ' ἐπὶ πύργῳ).

150. γῆραι: causal dative.

151. τεττίγεστι: — — —, D. 46. The Greeks were extravagantly fond of the singing of the tree-locust. During the noontday heat, birds cease from song; only the male cicadae continue to rub their wings against their breasts and thus produce that clear and sustained sound thought to be soothing on a summer's day. The comparison is meant to be complimentary, not disparaging.

152. δινδρε': D. 78, b; the part, of which ἔλνη is the whole. Dative after ἐπὶ in ἐβεζόμενοι.

153. τοῦτο: predicative with ἁρτο, as such, i.e., gifted with voices equally agreeable.

155. ἐνάκα: from motives of decency and political prudence, the elders give expression to their enthusiastic approval of Helen's ravishing beauty only in whispers. An old scholiast says: αἰσθάνειν γὰρ αὐτῶς ὁ λόγος ἐφερε, παρ' ὀραν (in their sere old age) κάλλος γυναικὸς θαυμάζοντι.

156. τοῦ θέμεσι: supply ἐστί. The words Τρωα to πάσχειν form the subject of ἔστι understood with νέμοσι.

157. τοιῆδ': explained by the following asyndetic (D. 235) verse.

158. αὖν: D. 220; like our colloquial awfully.

ἐξ ἐπι: in looks; lit., into the face. ei idew or idónti is to be supplied in thought.

"Homer, who so persistently refrains from all detailed 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. . . . What could 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? . . .
Paint us, ye poets, the delight, the attraction, the love, the enchantment of beauty, and you have painted beauty itself." — Lessing's *Laeoön*, xxi.

160. πῆμα: predicative (= ὁστε πῆμα εἶναι), in apposition with the subject of λέιτυς.

λέιτυς: optative of a wish; middle in passive sense, D. 139.

161. φωνή: dative of manner = μεγάλη φωνή or φωνήσας.

162. δεῖν: take with ἐλθοῦσα.

πάροιθ: construe with εἶμι.

163. εἴη: is middle in meaning as well as in form here: see for thyself.

περίς: husband's kindred; relations by marriage. — Just as Helen did not scruple to come at the bidding of Iris, so now Priam does not fear to hurt her feelings by bidding her to look upon her former husband, kindred, and friends.

164. θεόλ: D. 235; 35, d.

νο: methinks, I ween; said in bitterness of feeling.

άτιοι: Zeus had actually planned the war before the marriage of Peleus and Thetis in order to exterminate mankind, the beings created by Prometheus, his enemy. But still the Greeks always blamed the gods for their ills. In the Odyssey (i 32) Zeus says: "Lo, how vainly mortal men do blame the gods! For of us they say comes evil, whereas they even of themselves, through the blindness of their own hearts, have sorrows beyond that which is ordained." — Priam shows delicacy of feeling; he sees that Helen is distressed and hesitates to approach him lest he upbraid her as the cause of the war; he therefore comforts the abashed woman with the assurance that the war was the gods' work, not hers.

166. ὃς: introduces a second final clause depending on ἵδεν πάροιθ ἐμεῖο (163), verses 164–165 being parenthetical.

καλ: belongs to the whole clause, not to τόνδε ἄνδρα; and it points politely to a secondary purpose of Priam in bidding Helen to sit beside him; i.e., (1) that thou mayest have pleasure thyself . . . and (2) instruct me as well (share thy knowledge with me).

167. ὃς: Priam points to a person not well known to himself; it is answered by οὕτος in 178 as a person well known to Helen; lit., *Von goodly and great Achaean man is who (ὁς τις being predicative)?*

168. κεφαλάς: dative of the degree of difference: by a head, or perhaps a dative of respect: in stature.

169. καλόν and γεραρών: agree with the omitted object of ἔδων.

170. γεραρών: in B 478 Agamemnon is "like unto Zeus in head and eyes."

βασιλῆς: predicative apposition.

φέροικα: D. 178; 217, 6; he looks the king; Homer insists that kings may be recognized by their mien and face.

171. γνωμικόν: partitive genitive after the superlative idea involved in διά.
172. μοι: dative of interest.

ecake: originally σεκακε, therefore the final syllable of φάλε is long by position (compare Lat. sacer, originally svacer).

δρινός: D. 59; dread, awesome, as king, the punisher of crime; lit., thou art for me an object of veneration and awe, i.e., I revere thee (because of thy generosity and goodness to me) and I stand in awe of thee (because of my consciousness of guilt). — Helen’s address is respectful and tender. She has nobility of soul and feeling; she is always depicted as a victim of remorse, and she is ever ready to confess her guilt and to express her penitence therefor. She is more sinned against than sinning, and she is helpless to repent unto salvation.


μαθέων: D. 168.

κακός: fixed epithet of θάνατος; I would that I had chosen suicide rather than follow Paris, when, etc.

175. παιδα: Hermione, her daughter by Menelaus, and usually regarded as her only child.

ὀμηλικήν: abstract noun instead of the concrete δμηλικας.

176. τά μι: το θανείν, i.e., my suicide; subject of έγένοντο.

τό: D. 137; adverbial accusative; therefore.

τέτηκα: D. 211; intransitive; with full perfect meaning.

177. δ μι: two accusatives after ἀνέφεια.

178. ὀντός: a repetition of δε in 167, in the sense of “he of whom thou askest.” — The majestic spondees give weight to the utterance (D. 15).

179. ἀμφότερον: D. 230; adverbial accusative. According to Plutarch this verse was often quoted by Alexander the Great, as it exactly characterized his aims in life. — Chiastic arrangement, D. 240.

180. ἰσκε: D. 194, b.

κυνάπιδος: in apposition with ἐμοῦ the genitive involved in ἐμὸς.

εἰ ποτ’ ἦν γε: if he ever was my brother-in-law, i.e., if it be not all a dream. The words give expression to a painful recollection of a former happiness so irrevocably past that its reality is doubted in the actual bitterness of the present.

181. τόν: Agamemnon.

183. ἐν νυ: as I thought, as I now see.

ἀρισταρχό: D. 158; were subject. The meaning is: “So I was not mistaken; thou wert indeed (as I supposed in 170) the lord over many.”

184. ἤδη καὶ: like ἤδη καὶ ἐλλογε in A 590; καὶ modifies the whole clause rather than any particular word; already once A 249.

Φρυγίην: no boundaries can be given to the Greater Phrygia of Homer. It lay to the eastward of the Troad, and included certainly a part of the country watered by the Sangarius river.
HOMER'S ILIAD, BOOK III. N 197

άμπιλοίσσαν: the country is still the home of the delicious Tchaush grapes.

185. πλείστους: predicate with ἦν understood.

Φρύγας ἄνιρας: see on 170, B 24, etc. Compare Englishmen, Frenchmen.

186. Ὀτρήσι καὶ Μυρώνος: brothers of Hecabe.

187. Σαγγαρίου: the Sangarius rises in a great spring in central Phrygia, not far from the village of Alekian, the modern representative of Orcistus, and after violent changes in its course finally empties into the Black sea.

188. ἠλέξην: is ambiguous here, as in B 435; it is probably from the root λεγ: I was chosen, counted, numbered, enrolled; but if it comes from the root λέχ: I was couched, bivouacked, encamped; virtually = I was.

189. Ἀμαλίενες: the temples of the Asiatic goddess of secundity (the Mother of the Gods) in Pontus and Cappadocia supported great hordes of female temple slaves, in whom probably the origin of the Greek myth of the Amazons must be sought. In the war referred to, the Amazons were defeated by the Phrygians and their Trojan allies; see on B 814. After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles.

190. οὐδὲ is not a connective here: not even.

οὐ: the Phrygians and their allies. — The three speeches ending here have nine verses each.

191. δεύτερον: adverbial accusative with ἔρρειε.  

αὐτῷ: D. 247.

192. τόνδε: prolepsis (D. 241) renders unnecessary the ὦ in the relative clause.

194. ἀμοισίν, στέρνοισ: datives of respect, as is also κεφαλῇ (193).

μιθάθειν: picturesque fullness; not necessary to the sense. It depends on ἐυρέτερος.

195. γοι: possessive dative of advantage.

196. αὐτός: himself, as contrasted with his τεύχεα.

κτίλος ὅς: ὁ ὁ ὁ, contrary to B 190, Γ 2.

κτίλος: ram, bell-wether, who leads the flock. In B 480 Agamemnon is compared to a bull.

197. Verses 197–198 are an amplified explanation of κτίλος ὅς.

198. ὀῦν: eves, depends on τὸν; it is pleonastic, since τὸν of itself means a flock of sheep.

τῶν: depends on διέρχεται.

200. οὐτοὶ τὸ Ἅρμιστάδης is contrasted with οὐτοὶ γ' Ἀτρείδης in 178.

αὖ: particle of transition.

201. κράναθα: "In Ithaca there are no wide courses, nor meadow land at all. It is a pasture land of goats, and more pleasant in my sight than one
that pastureth horses: for of the isles that lie and lean upon the sea, none are fit for the driving of horses, or rich in meadow land, and least of all is Ithaca." *Odyssey* 8 600 ff.

πέρ: D. 238, 3.

κραναχς περ ἱοῦνα: the thought is: "the country is rugged and produces little τροφή, but it produces men." Similarly in the *Odyssey* (i 19), Ithaca is said to be "a rugged isle, but a good nurse of noble youths."

202. μάθεα πυκνά: cunning is a characteristic of primitive man: it was a quality of mind peculiarly Greek, and Odysseus was a typical Greek. Even the Modern Greeks regard him as the embodiment of their national characteristics (something similar to Uncle Sam or John Bull).

203. τήν: depends on ἀντίον ἡδα.

204. ὅ γίνας: courteous form of address.

205. Οὐσοστεύ: because Odysseus was a ready speaker he was usually the leader of embassies (see on A 311). Before the arrival of the Greeks in Troyland Odysseus and Menelaus were sent from the island of Tenedos as envoys to demand the surrender of Helen and her treasures. On that occasion they lodged in the house of Antenor, a prince noted for his opposition to the policy of Priam and to the retention of Helen. They were unsuccessful and barely escaped with their lives, for Antimachus, bribed by Paris, moved that they be put to death.

206. στι': D. 112, 2; 113.

ἀγγελίης = ἀγγελος, formed like ταμίης and νευμίης.

\ To spare Helen's feelings Priam does not ask her to point out Menelaus, but the poet skillfully introduces Antenor and puts the description of Menelaus in his mouth.

209. ἀγρομολογοτείν: D. 205, 2, b, 1; *the Trojans* had met to discuss the demands of the Achaean envoys. Homer does not tell us why Priam did not see Odysseus on that occasion.

210. The verse is ambiguous, and may mean: 1. *When the Trojans stood up, Menelaus towered above them all,* or 2. *When Menelaus and Odysseus stood up, Menelaus towered above Odysseus.* No. 2 is easier.

στάντων: supply αὑτῶν (Menelaus and Odysseus, plural for dual).

211. ἅμφω ἔξομεν: a case of the nominative absolute (instead of ἅμφων ἔξομενον) like that in 73. After this nominative of the whole we should expect the sequence of the parts in distributive apposition: ἅμφω δ' ἔξομεν δ' ἕδην γεραρῶν δ' ἔξομενον Μενελαός, δ' ἐν γεραρώτερος Ὀδυσσεύς. The negative clause was omitted because easily supplied, and of course the δέ of the affirmative clause dropped out.

212. τάσων: local dative, like ταῦταν ἄνεστη.

213. ἑπτροχάδην: adverb from ἑπτρέξω, hastening to the point, thus dispatching the subject quickly and briefly, but clearly.
216. ἀνατίλαξην: optative of indefinite frequency in a past general conditional sentence.

217. ὁστάσιες and ἀπίστευκε: D. 194.

218. σκῆπτρον: for the function of the scepter see on A 58. 234. 237.

219. ἱνώμα: i.e., he made no gestures.

220. φαίνει κε: potential optative. The second person generalizes. The asyndeton (D. 235) hastily confirms the preceding.

221. ἐπεῖα: ὁ ἀπεσύνε, D. 40. The three verses of tripping dactyls picture the words as they fell lightly, thick and fast, like snowflakes, from his mouth.

222. ὁδε: for the name instead of the pronoun, see on A 240.

223. ἀφεῖ: goes with ἀγασσάμεθα; so much as formerly; we forgot his stupid manner at the outset in our wonderment at his eloquence.

224. ὁδεῖ: depends on ἔδος.

225. ἔδος: object of ἀγασσάμεθα. — The neglect of the digamma in ἔδος and ἔδωτε suggests that the verse is an interpolation.

226. Ἀργείων: it is in the genitive case because of the comparative idea implied in ἔδος.

227. ταυτόπεποι: with stretched robes, having no folds or curves. Long, straight gowns of the kind meant here are often seen in ancient vase paintings.

228. Ἰδομενέως: Helen happens to see Idomeneus, and though Priam has not asked about him, she cuts short her discourse on the more important Ajax to point out Idomeneus, apparently because he had made frequent visits to Sparta.

229. ἐπρόβατον: D. 65; lit., from another point, reckoned from the standpoint of Idomeneus, = at another point.

230. ἂδος: ὁ ἱγγείων. Idomeneus himself is often called Κρητᾶς ἄγος.

231. άμφι: D. 226, 3.

232. ἰγερθοῦται: D. 196, 9; the present denotes the result of an action in the past.

233. πολλάκι: D. 51.

234. νῦν δ': she returns from her reminiscences to the present moment.

235. οὑς κεῖν ἐν γνωτήν: potential optative; supply σεῖο μεταλλῶντος.

236. καλ: modifies οὖνομα. It is not a conjunction here.

237. ποξ: see on οδαξ B 418.

Πολυδύκεα: ὁ ἀπεσύνε, D. 86. After Helen’s departure from Sparta, Castor and Pollux loved and abducted the sisters Phoebe and Hilaera. In
the fight that ensued between them and Idas and Lynceus, the promised husbands of those ladies, Castor was killed. Pollux avenged his death, but grieved so for his dead brother that Zeus allowed him to give half of his immortality to Castor, so that thenceforth the twain spent half of their days in Hades, and half in Olympus. Of these events Helen was ignorant.

238. ἀντικαταγγέλω: emphatic by verse and sentence stress.

μοι: belongs with μία. No allusion is made to the two eggs of Leda.

μία: = ἣ αὐτῆ. ἣ αὐτῆ μὴ τηρη ἤ ἐμὲ ἐγείνατο.

μήτηρ: Leda.

239. Helen communes with her own soul henceforth, therefore the paratactic questions. As she has never been informed of the death of her brothers, she racks her brain to account for their absence.

240. διόργο: to Troyland; lengthened for metrical convenience.

νίστο in ποτοθόροσιν: is picturesque padding.

241. αὐτή: here = αυτάρ ποι δε; it is correlative with μεν in 240.

242. ἀλεξεα: abstract for concrete: scornings, insults = words of scorn (insult), not disgraceful actions.


ἔνδεια: reproaches, not disgraceful actions; see on B 222.

δ μοι ἀνθιν: that are directed against me, heaped on me.

243. τοῖς: Castor and Pollux. The lines are inserted in order to give to the poet's hearers the knowledge which Helen did not have.

φωσίζουσ: a peculiarly inappropriate epithet of the grave, but φωσίζουσ is a fixed conventional or decorative epithet and means nothing here. Homer speaks of Castor and Pollux as dead and buried men, and does not know that Pollux was immortal. The myth varies.

244. Δακεδαλον: the hiatus after τ and ν is allowable.

αἰθ.: D. 66, b; there; i.e., in their graves in Therapae in Lacedaemon, where Menelaus and Helen were also buried.

245. With the return of the heralds bringing the lambs the narrative reverts to 120.

Θεῖον: Zeus, Helius, and Gaea, named in 103.

ὑφερόν: in order to bring them out to the armies assembled in front of the Scaean gate.

246. δάφνη: in apposition with ὠρκα πυγτά.

ἐφρύνα: "that maketh glad the heart" = εὐφράινοντα.

καρπάν ἀροῦρα: the wine was a fruit offering, as the lambs were a blood offering.

247. ἀσκίφ: see Matt. 9. 17. The untanned goatskin is still used in Greece for transporting wine from the vineyards to the wine cellars, where to-day the wine is stored in great hogsheads, which have supplanted the clay jars (πίθοι) used in antiquity. The goatskin is turned inside out, so that the
hairy side is on the inside of the bottle. In Asia the uncut goatskins are
tanned and then used for water bottles.

248. ἵθαντο: ___ --, D. 42. He was Priam's herald.

249. παριστάμενος: on his return from the city, whither he had gone for
the lambs, the herald seeks Priam out on the tower over the Scaean gate and
delivers his message.

250. ἰσθήσεται: D. 78.

251. ἀργεῖ: D. 207, 8.

Δαομεδοντίαδη: D. 88, b; Priam.

άριστοι: more especially Hector (117), whose instructions do not seem to
have been carried out to the letter.

252. καταβήσαντες: D. 144.

τάμητα: plural, because its subject includes Priam and the representatives
of the two armies.

254. ἀμφί: D. 226, 3.

257. νέουτα: D. 203, c; the future in the mouth of the herald is more
appropriate than the imperative of 74.

259. ἐργηνόντο: because of the apparent nearness of the death of Paris and
the wreck of the Trojan cause.

8': but nevertheless,— in spite of his terror.

260. ἵππος ξειγαγόμενος: the usual epic fullness of detail is lacking here,
probably because the situation is serious and haste necessary. For instance,
the poet does not describe the yoking of the horses, nor does he tell us where
the chariot was, nor how Priam descended from the tower. If the chariot
was in the palace stables, there was all the greater need for haste, since mes-
sengers would have to fetch it to the Scaean gate, where Priam mounted it.

τοῖ: his companions.

261. ἄν: take with ἔδη.

κατά: D. 223; when the car was at rest the reins were tied to the rim
of the car. Here Priam acts as charioteer; he unites the reins and “gathers
them up,” so as to make them taut.

262. πάρ: D. 222.

263. τῶ: Priam and Antenor; properly speaking, it was only Priam, the
driver.

266. ἡς μέσον: the space between the two armies.

267. ἀφεντο: to welcome Priam and Antenor.

268. ἄν: D. 31; as though ἀνώρυγον or ἀνώρυγο had been used in 267.

'Οθόνεφος: is the natural “handy man” of Agamemnon, as Antenor is in Troy.

κήρυκες: of both armies.
269. Ἁέν: Gaea, Helius, and Zeus; see 104.
σύναγον: two Trojans; one Greek, see 116–118.
κηρητής: local dative.
270. ἰδήγον: a mixing of wine with water is not meant. The undiluted wine brought by the Trojans and the Achaeans was poured into a common κηρητήρ from which to pour a drink-offering (295) symbolical of reconciliation.
βασιλείαν: both Trojan and Greek. The priests have no part in the function. In fact, there were no priests in the Greek army (see on A 23. 62). The king acts as chief priest of the state, just as the head of the family acted as priest in family functions.
ἐδωρ: a religious act required ceremonial purity and might not be performed with unwashed hands.
271. εἰρυσοκόμος: indirect middle: drew for himself = drew his.
χείροσσα: he may have used only one hand.
μάχαιραν: the two-edged sacrificial knife. It was also used at meals as a carving knife. Such knives are still carried by the Greek peasantry, and are not primarily weapons.
ἄλω: because as commander in chief he often had to offer sacrifice.
274. Τραών καὶ Ἀχαιῶν: depend on ἀριστος, not on κήρυκες.
νέμον: namely, τρίχας, the forelocks cut from the heads of the lambs as a foretaste of the victims (see on B 340). The hair was distributed among the princes to symbolize their participation in the sacrifice. But the hair was not burnt here, as was usual, because in this rite no fire was used, and the victims were not eaten (see on A 40. 458. 461 ff.), but buried, because a curse rested on them.
275. ἀνασχῶν: in praying to the heavenly deities the palms of the outstretched hands were held upward; in prayer to the nether deities the position was reversed; see on A 351.
276. Ζεῦ πάτερ: as in A 503. Here he is Zeus ὁ Ὀρνιος; see on 104.
"Ιδηθιν: from Gargaros, the topmost peak of Ida, 5608 feet high. Mountain tops were sacred especially to Zeus, whose place has been usurped by Elijah in the Greece of to-day. In Ø 48 we are told that Zeus had a sanctuary and an altar on Mt. Ida. The poet seeks, as it were, for the god in his nearest place of residence.
μεθέων: is a pure participle here.
κύδιστε: D. 107.
πάντω ἤφορος: in his daily course across the vault of heaven.
278. ποταμοῖ: more especially the Trojan rivers and Scamander and Simoeis. Throughout Greece the river gods were the primeval kings. Notice
how the anthropomorphic gods (here Zeus) jostle shoulders with the primeval
elemental gods, Sun, Earth, Rivers.

οὗ: Hades and Persephone with the help of the furies.
καμόντας: outworn, for donε = θανόντας.

279. τίνυσθεν: according to the tenets of the oldest ancestor worship, the
spirits of the vampire-like dead are actively hostile to the living. In their
malignant envy they vex and punish their own living descendants, who have
to appease these demons (ghosts) of their ancestors by propitiatory sacri-
fices and offerings. Possibly the poet wrote here καμόντες and τίνυσθε: and
ye dead in the underworld who punish men.

δ τις: D. 135; after a plural in a distributive sense.

280. δρκαι: here, treaty pledged (sealed) by the exchange of oaths.
πιστα: predicative, ὡστε εἰναι πιστα.

282. αὐτός ἵπποθ: contrasted with ἥμεις δὲ in 283.
αὐτός ἔχετω: hortative imperative, nearly akin to the future indicative:
let him keep = he shall keep.

284. ἔφανθος: standing epithet of Menelaus. The purest-blooded Aryan
prince is blond to this day.

285. Τρώας ἀποδούνει: D. 146; parallel with ἔχετω.

286. γέροκεφ: supply ἀποτυφυμεναι.

287. παληταῖ: shall be, live; i.e., shall serve as a precedent or tradition in
fixing the penalty for similar offenses ever hereafter; see on θέμοστα A 238.

289. οὐκ ἱθλωσίν: not μὴ, because (as in οὐ φημί) the negative cleaves
to the verb: refuse, are unwilling.

’Δλεξάνδρο ρετός: depend on τιμήν, but it is very near akin to the
genitive absolute.

290. αὐτάρ: in the apodosis: then.

291. ἅδα: D. 66, b.

292. ἅθε: D. 8; 231.

τόλμος πολέμου: the object of the war; i.e., the victory and the destruction
of Troy.

κηρῷ: D. 183; 206, a, 14.

292. ἄπα . . . τάμι: blood must flow even to seal a compact, for “Blood
is a fluid of quite peculiar virtue.”

νηλῆ: standing epithet of χαλκός.

χαλκῆ: the material for the implement, like our steel.

293. τοῖς: the lambs.

294. διομένους: gives the reason for δομαῖροντας.

μένος: strength to live; object of ἄπα . . . εἰλετο.

295. The line is ambiguous. It is possible to regard δεπάρσεσθαι as a local
dative and δομοσομένου as a causative middle, in which case προρχω (local
dative) must be supplied: and they caused the heralds with the help of a
πρόχοσς to draw the wine from the κρητήρ into the beakers and poured it upon the ground. It is also possible to regard δεπάσεσσειν as an instrumental dative and ἄφυσεσσειν as a subjective middle, in which case πρόχοσσειν is not to be supplied: in the absence of a πρόχοσσειν they drew for themselves with their own beakers the wine from the κρητήρ and poured it upon the ground. The latter alternative is perhaps better here, though the drawing of the wine was a function of the herald. See on A 471.'

297. τίς: = πας τίς = ἐκαστος.
'Εφίλπεσσειν: D. 194.

299. πημήνειαν: intransitive; by violating the oaths. The verb is either attracted into the optative from ἰήν, or more probably it is the optative of a mild imaginary and unlikely case, instead of the more forceful subjunctive with αὕτω of the present general conditional relative.

300. ἰήν: namely, as this wine is poured forth.
σφί: D. 112, 3; 120; possessive dative of advantage.
ῥόι: optative of a wish.

301. αὕτω: is not assimilated to σφί (300), but depends directly on ἐγκέφαλος.

ἀλλοιον: dative of the agent = ἵν' ἀλλων.

δαμαίνω: be tamed = be ravished; mere enslavement is not meant; see on B 355. μοιχαί should be read.

302. οὗτος ἄνω ποί: by the terms of the compact the death—either of Menelaus or Paris was essential to any adjustment. But as neither was slain, Zeus reserves his answer to the prayer for vengeance upon the violator of the treaty, but he will answer it: “For even if the Olympian bring not about the fulfilment forthwith, yet doth he fulfil at last, and men make dear amends, even with their own heads and their wives and little ones” (Δ 161).

303. Δαρδανίδης Πρίαμος: Dardanus was Priam's remote ancestor, not his father.

305. Ἰνεμασαν: Schliemann Ilios, p. 682, says: “Our wooden huts which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least sixty feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.”

306. ἄψι: with ἐλμοι.
οὗ ποίοι = οὗ ποίοι, in no wise; not temporal, as in 302.
τῆλήσιμος: Priam is always a tender father.

δράσθειμ: the indirect middle implies with mine own eyes.
308. πού: methinks, no doubt; not ironical here, as in A 178.
τό γε: referring forward to ὀπποτέρω.
309. θεώτω τοῖος: the end caused (produced) by death, a circumlocation for θανάτους. Priam is a fatalist.
310. δίφρον: Priam's; see on 262.
'ντο: in order to take them away and bury them; see on 274. According to an old Greek commentator, the Achaeans threw their lamb into the sea (similarly A 314) because they could not bury it in their own country.
311. ἵβαιν: instead of ἵβη, denoting action in progress in past time; it took him some time to mount.
313. τό: Priam and Antenor.
ἀψορροῖ: predicate adjective where English demands an adverb.
ἀποίλοντο: — ὄ — ὄ, D. 45. Notice the plural verb with the dual subject.
314. Here begins the account of the μονομαχία or duel between Paris and Menelaus.
315. μν: answered by αἰτάρ.
πρώτων: answered by ἔπειτα.
διμέτροιν: namely, the distance of the spear cast; the hurlers of spears necessarily stood a number of paces apart.
316. κλήρον: two pebbles or bits of wood bearing, one the mark, not the name, of Menelaus, and the other that of Paris.
κυνῆ: lit., dogskin helmet, then any kind of helmet without reference to the material of which it was made.
'πάλλων: in view of the fact that in 324 Hector alone shakes the helmet to decide who was to have the first shot or spear cast, this passage is troublesome. Perhaps Hector and Odysseus acted as "seconds" to see that there was no juggling of the lots of such a nature as to insure the first shot to this or that person. After each had given the helmet a preliminary shake to insure perfect fairness, the official act is performed by Hector.
317. ἐπιτότερος: introducing an indirect question.
ἀφελὴ: the optative stands for the deliberative subjunctive of the direct discourse.
318. ἡρήσαντο: while Hector and Odysseus were shaking the helmet.
321. τάδε ρήγα: this war.
θηκεν: as in A 2. The imprecation is directed against Paris, for whose death both Trojans and Achaeans are eager.
322. δός: followed by the accusative + infinitive.
"Δίδος: D. 100; the god, not the underworld, as with us.
323. ἡμιν δὲ: as though τὸν were followed by μὲν.
δρκα πιστὰ: here means sworn peace.
324. 'πάλλεν: in order to force one of the lots to spring from the helmet. Intransitive here.
325. δὴ δράων: to show that he was acting fairly, and not favoring Paris.
Πάρος: depends on κλῆρος. Paris now has the advantage of the first cast.
δρομεῖν: the lot was not drawn but was cast out, made to bounce out, by the shaking of the helmet.
326. οί μεν: Greeks and Trojans.
Ποντό: they have been standing all this while and now sit down for the first time; see on 114. 135.

τίχ: = ἡ; instrumental adverb.
327. ἵκω: singular verb because its nearest subject (ἐνέχεια) is neuter plural, as is demanded both by grammar and sense, but its subject is extended by zeugma to ἑπτα, with which ἵππων alone would be appropriate; i.e., strictly, where their horses stood and their armor lay.
328. ἄμφος ἵκων: D. 226, 3; about his shoulders; for the moment the poet thinks only of the principal parts of the armor, namely, cuirass, sword, and shield, all of which were suspended from the shoulders by means of straps.

ἴδουτο: D. 207, 3. Paris had come as a light-armed archer and now dons the armor of the hoplite for the duel. The indirect middle, donned for himself = donned his.
330. κηρίδαι: see on A 17. The six pieces of armor are always put on in the order indicated in this passage in obedience to the demands both of convenience and physical comfort. So the greaves are put on first while the rest of the body is still unincumbered.
332. δεύτερον αὖ: answering to μὲν πρῶτα.

θώρηκα: he had to borrow Lycaon's, as he did not have his own; see on 328. We are not told where he got the rest of his armor. It is now known from discoveries chiefly at Mycenae that the Homeric hero wore no metallic cuirass (corselet, or coat of mail). Verses 333–335 and 358 were interpolated about 700 b.c. after the introduction of the metallic θώρηκα.

333. φοί: D. 124, 3.
Αικάδος: son of Priam and Laochoe; half-brother of Hector. He had but just returned to Troy from the island of Lemnos, whither Achilles had sold him into slavery. He lived but eleven days in Troy after his return, when he again fell into the hands of Achilles, who murdered him ruthlessly. His whole story is told in Φ 34 ff.

ἡμοστ: transitive: he fitted it to himself, i.e., the corselet needed some readjustment of the straps to make it fit a body for which it was not intended.
335. χάλκην: the blade of the sword was of bronze, the hilt alone being adorned with silver studs; see on πεπαρμένων Α 246.

σάκος: object of βάλετο.
337. δειλεῖν: adverbial cognate accusative.

λόφος: crest, either a horse's tail or else made from the hair of a horse's tail.
338. φοί: possessive dative of advantage instead of the possessive genitive.
παλάμηφιν: D. 64.

339. ὁς δ’ αὐτός: = ὅς αὐτῶς δὲ, adverb formed from δ’ αὐτός, but with change of accent: and precisely in like manner, D. 130. Menelaus puts on his armor now, because he had taken it off in 114 along with the rest of the princes.


ἐκατέρθεν: adverb of the place whence, for which English demands an adverb of the place where; lit., from = on either side of the throng, i.e., each in his own army. ἐκατέρθεν ὅμιλον is more properly ἐκατέρθεν ὅμιλον.

ὁμιλον: depends on ἐκατέρθεν.

342. δρινόν δερκόμενοι: glancing fiercely.

dρινόν: cognate accusative like ἀχρείον in B 269.

ἄχρειον: the imperfect of long-continued amazement.

344. ἵππην: pregnant: drew near and stood. Hitherto they have been in their respective armies. They now “enter the ring” for the first time.

διαμετρὴτο ἐν χάρυ: the “ring” proper, in which spectators were not allowed, and from which the duelists might not depart.

345. σείοντε: notice the free interchange of dual and plural: ἐστιχάοντο, δερκόμενοι, ἵππην σείοντε, κοτέοντε.

κοτέοντε is subordinate to σείοντε. Menelaus was angry because he had been wronged by Paris; Paris, because he had done a wrong to Menelaus.

346. πρόσθε: temporal.

347. Ἀρτέδαο: depends on ἄσπίδα.

ἄσπίδα: called σάκος in 325.

348. ἔφησεν: supply ἄσπίδα as the object.

χαλκὸς: D. 245.

350. ὑπεξάμονος: with a prayer, in addition to (ἐπὶ) the cast.

351. γάνα: D. 80.

352. δόσ: supply ἐμε as subject of τίσαοθα, like τὸν in 322. GMT. 785.

353. τῖς: collective.

ἐφράγματο: D. 177; 214.
354. ξεινοδόκον: D. 55; the violation of the laws of hospitality was apparently a more heinous sin than that of abducting a host’s wife.

δ κεν: D. 133, a. The antecedent of δ is ξεινοδόκον.

355. ἀμφεπελαλὼν: after he had poised, i.e., after he had swung back his arm for the cast.

357. διά: — ὑ, D. 47. Called an acephalous verse.

358. ἰρήμενοι: D. 179, 14; the pluperfect expresses the quickly completed effect of the cast: lit., was completely thrust; pressed on, forced its way.

θάρικος: see on 332. The introduction of the metallic θάρης here makes verses 359–360 unintelligible. A metallic corselet fits the body closely and necessarily presses the χιτών against the body; yet here the spear cuts its way through the corselet and shirt, but does not touch the body, because Paris bends aside. Now this is impossible, for after a spear has once pierced through a close-fitting metallic corselet its entrance into the body cannot be averted by bending the body aside to avoid the spear point.

359. διάμησος: as he wore no metallic corselet, the spear passed through his shirt where it bulged above the waist.

362. ἀνασκύμωνος: compare ὀρνυτο χαλκό in 349: having lifted himself up, having drawn himself up, which implies the raising of the arm as high as his stature would permit.

φάλον: object of πληξεν. Translate by helmet-horn. The Homeric helmet was a development from a wild animal’s head skin which had been removed along with the horns and ears. Originally the φάλος were actually these horns and ears, the horns projecting in front and the ears at the back of the helmet. Afterwards they became conventionalized into curved projections, two on the front and two on the back of the helmet.

αἵτις: the κόρης.

363. τε καὶ: aye, or: see on A 128, B 303, 344. The sound of the sword clashing and breaking against the helmet horn is rendered audible to the ear by the choice of picturesque words.

διαστρυφόν: D. 208, 8; 155, a.

365. σεῖο: genitive after the comparative.

διαλοτερος: because in his character of Ζεὺς Ζελύς he had failed to avenge Paris’s violation of the laws of hospitality. Blasphemy uttered in sudden passion was not regarded as sinful either by the poet or by the god; compare σχέλμοι in B 112.

366. ἑφίμην: thought, hoped.

κακότητος: causal genitive, like ἐκατόμβης in A 65.

367. ἡγη: D. 208, 1; 170 bis.

ἐκ: is not in tmesis, but is to be taken with παλάμην, like σφιανόθει πρό in 3.

368: παλάμην: D. 64; here = παλαμών.
predicate nominative agreeing with ἔγχος.

εἴδεμαι: namely, as he had prayed in 352; for although he did strike his shield (356 ff.), yet he failed to kill him, and for that he had prayed.

369. ἐπατήσας: has Ἀλέξανδρῳ understood for object.

τάβεν, εἶλε, ἐπιστρέφας: all have αὐτόν (i.e., Ἀλέξανδρον) understood for object.

370. εἶλε: conative.

ἐπιστρέφας: the duel was fought in the long space between the two seated armies. The backs of the duelists were not toward their respective armies, and in order to drag Paris toward the Greek army, Menelaus had to swing him round at a right angle.

371. ἀπαλήν: standing epithet of δειρή.

372. ὁς: the antecedent is ἵμας.

保罗: possessive dative of interest.

ἐχώς: from ἔχω, hence ‘holder, i.e., helmet holder, throat strap, chin strap’; in predicate apposition with ὁς = as a.

374. νόησε: namely, what has been narrated above.

375.保罗: dative of interest.

ιμάντα: to avoid the slight zeugma (D. 246) between ιμάντα βοῦς and βοῦς κταμένῳ, translate ιμάντα by the strap of the hide.

377. κταμένω: leather made from the skin of a slaughtered animal is said to be stronger than that made from the skin of a diseased animal.

376. κεῖνη: D. 56.

τρυφάλεια: followed by an allowable hiatus (i.e., after the caesura).

378. κόμωσαν: picked up (as in B 183), and carried it as a trophy of Menelaus’s victory to the Greek camp.

379. αὐτῷ δ: correlative with τὴν μὲν instead of δ ὃς.


380. ἕγχτι: this was the second or reserve spear of the Homeric warrior (see on 18), but it has not been mentioned before.

381. ὡς γε θεός: as (only) a goddess may (can); i.e., since she was a goddess.

ἥμα: mist, cloud, darkness; ἥμα πολλῷ is the formula used in making people invisible.

382. κᾶδ ὁ: D. 31; 32.

κᾶδ ὁ ἔστι: = καθεῖσθε δέ (αὐτόν).

383. καλέσω: D. 200, c.

τὴν: Helen.

384. πύργῳ: where Priam had left her (258). She came to the tower at
Troiai faλis: see Τροίην A 129; after Priam had left the tower the Trojan women flocked (faλis) thither to see the duel.

faλis: without a genitive as in B 90.
385. χυρί: instrumental dative.
νικτάρου: like ἀμβρόσιος: fragrant, perfumed; see on A 529, B 19.

Helen was a demigoddess. The genitive depends on λαβοῦνα.

F’: her raiment; object of ἐτίναξε.
386. μίν: object of προέειπεν.
387. εἰροκόμῳ: in apposition with γρη.
388. τη: Helen; dative of interest after ἔσκεεν.
Δακταλίον: D. 66.
ναιταοῦτη: agrees with τη.
389. τη: the wool carder.
μίν: Helen.
389. τη: the wool carder.
389. τη: Helen.
391. κεῖνος δ’ γ’: supply ἔστι: there he is; she points: there is this same Paris.

λῆξεσσιν: the plural refers to all the component parts of the bed.
392. φαίης: the generalizing second person: one.
393. ἀνδρὶ: generalizing.
χορόνθε: an unwarlike occupation.
394. ἤρχεσθαι: was going.
χοροῖο: genitive after λήγοντα.
395. τη: Helen.
395. τη: Helen.
δρινεν: the subject is Ἀφροditη.
396. ἰνόης: Helen alone recognizes her; not so the women about her.
In her present penitent frame of mind Helen is indignant that Aphrodite, the author of all her woes, should come to her in disguise, because she fears some new plot against her happiness.

399. δαμονῆ: here used in a bad sense, as in A 561, not as in B 190.
μί: object of ἡπεροπεύειν.
ταῦτα: thus, cognate accusative.
400. ἤ: introducing a question, wilt thou indeed, etc.
τη: local adverb, in the region of.
προτέρο: with ἐξείς.
τολῶν: D. 93; genitive after τη.
401. Φρυγῆς: depends on πολίων. Greater Phrygia is meant, as in 184.
Μηδόνης: Lydia.
402. τοι: possessive dative with φιλος.
καθι: D. 129; there too, as at Troy thou hast Paris.
φιλος: supply ἔστι.
403. οὐνεκα: the asyndeton (D. 235) is indicative of her bitterness of heart.

ἀν: though for the moment she hates Paris, yet she does not deny him his title; see on 352.—In Helen’s mind the victory of Menelaus means that, according to the terms of the treaty, she is lost to Paris and that therefore Aphrodite may wish to bestow her upon some other favorite mortal.

405. τοῦνα: D. 30; correlative with οὐνεκα (οὗ ἐνεκα) in 403.

δολοφρονέωσα: i.e., to take me from Menelaus a second time.

παρέστησι: supply ἀν; pregnant.

406. ἱσο: supply παρ’ αὐτῷ. The asyndeton depicts Helen’s angry excitement.

παρ’ αὐτῶν: goes with ἱσο. ἀν ἀπόεικε κελεύθου: renounce the path of the gods, i.e., cease to have intercourse with them; cease to be a goddess.—Or dost thou indeed wish to bestow me once more upon Paris, me, whom Menelaus has just rewon? Nay, rather do thou renounce thy godhead and become his mistress thyself.

407. ποδεσπον: D. 78; dative of means.

ὑποστρέψαις: intransitive; optative of a wish between two imperatives as in 74. ὑπα in composition meaning back is rare: turn thy feet back to Olympus.

"Ολυμπον: limit of motion.

408. περὶ κείνων: local.

ὁξὺ = cry oǐ.

φύλασσι: keep thine eyes on him, for he is susceptive and fickle.

409. ἔλει δ κε: D. 236, 3.

ποιήσα: D. 24; two accusatives (A 290).

ὅ γε: resumes the subject, as in A 97. 190.

δούλην = παλλακίδα. But after all, thy real bitterness of heart will come after he shall have made thee his wife, or perchance only his concubine, for then thou wilt have to endure all the wretchedness of the mortal woman’s lot.

410. κείσι: D. 129; to the bedchamber of Paris; she points contemptuously, being unwilling to name the place or the man.

νεμοσποτόν: D. 147.

κεῖ εἴη: supply ἵμανι. That were a sin (to go thither), because I now belong to Menelaus and am for the nonce a virtuous dame.

411. κείνοι: contemptuous, as though Paris were a stranger to her.

ποροσάντωσα: future of purpose; a euphemism for lie with.

ὁπίσω: see on A 343.

412. μομήσοντα: future indicative of emphatic asseveration: it does not stand for the milder μομήσαμεντο ἃν (κέν). Society (Madame Grundy) will sneer at me, because, though Menelaus has just rewon me, I have not the strength of character to break with that fellow.

δχα: penitential grief.
ἔκριτα: the life of shame I have led up to the present is surely enough, and I would spare myself any further addition to my load of sin.

413. χολοσαμίνη: aorist middle used as passive; she became enraged while Helen was speaking.

414. ὄμηθο: asyndetic (here of anger), D. 235.

σχετικὴ: —, —, D. 29.

μεθο: D. 183; 188; let loose, let go, desert, abandon, i.e., take from thee thy beauty and thy charms.

415. τῶς: D. 127.

ὁ: correlative with τῶς = τοσοῦτον ὅσον

δικαγλα: neuter plural as an adverb.

416. μέσυ: local dative for ἐν μέσῳ.

ἀμφοτέρων: both armies (peoples).

μητηρομα: D. 24; after μή in 414.

417. Τράων καὶ Δαναώ: explains ἀμφοτέρων.

σὺ δὲ κεῖν introduces an independent clause.

κεῖν: in that case; potential.

οἰτων: cognate accusative.

418. δεισιν: D. 59. Helen yields only to the brutal threats of Aphrodite.

419. κατασχομίη: not in shame, but because custom required women to veil themselves before leaving the harem for the street; see on 142.

ἀργῆτι: two epithets as in 382.

420. σιγῇ: emphatic by its position in the verse and in the sentence.

Τρωλας: who had mounted the tower in order to see the duel; see on 384.

λάθεν: not that she was invisible, but simply that her departure was unnoticed by the Trojan women, who were busy talking about the exciting events.

δαλμαν: a deity, found only here in Homer of a goddess or even of a definite deity; it usually means destiny, divine power, which would be the meaning here were not Aphrodite present. — The verse abounds in caesurae.

421. αἱ: Helen and Aphrodite; emphasized by its position before ὅρε.

δόμον: accusative of the limit of motion. The location of the palace of Paris is given in Z 316: “and Hector was come to Alexandros’ fair palace that himself had builded with them that were most excellent carpenters then in deep-soiled Troyland; these made him his chamber and hall and courtyard hard by to Priam and Hector, in the upper city.”

422. ἀμφίπολοι: Aethra and Clymene, the two maids who had gone with Helen in 143. The poet sends them about their tasks in order that he may depict Helen and Paris alone together.

423. ἡλ: Aphrodite still leading the way.

424. τῇ: Helen; depends on κατέθηκε.

δίφρον: a low stool without back or arms, in the shape of an antisigma Χ; the word is a syncopated form of διφόρος, either because two people could sit
on it, or more probably because it was reversible. Aphrodite herself plays the part of handmaid to Helen, a fact which is resented by Zenodotus, an old Greek grammarian.

διότα: of momentary action.

φιλομεμενής: the common rendering laughter-loving is inaccurate.


'Αλεξάνδροι: genitive after άντια.

θεά: in apposition with 'Αφροδίτη, who, it must be remembered, was disguised as an old wool carder.

φέρουσα: continued action.

426. καθί: continued action; it occupied her for some time.

κούρη Αίδας αληθόνοιο: elsewhere said only of Athene.

427. πάλιν: back, i.e., sidewise; with averted eyes, with eyes turned askance in abhorrence of Paris, who lies abed (391). The poet depicts "the struggle of the weak human mind against the overpowering will of the gods," but apart from that "Helen is presented to us as the counterpart of Paris,—vacillating between repentance and love, as he between sensuality and courage."

428. ἢνα, etc.: a sneering exclamation: fled from the combat, heh!

ὁμιλέει: as in A 415, Γ 40. 173.

αὐτοθ: D. 66, b; on the field of battle.

429. ἀνδρί: dative of agency, as in 301.

πρότερος: as in 140.

430. It is difficult to render the many particles into idiomatic English; approximately: *Yet in very truth once, methinks, thou wert wont to boast.*

ηὔρξει: D. 156, a.

431. στρή: emphatic; she mocks him.

χαρέι καὶ ἐγχεί: amplify βής; in the casting of the spear.

φητέρος: agreeing with the omitted subject of ηὔρξει.

432. ἀλλ' ὄλι: she is still sneering, as is shown by the asyndeton between a pair of imperatives, D. 235.

ἄρημιλον Μενελαόν: scoffing repetition of the name: that same.

433. ἰναντίαν: adverbial.

ἔγω γε: here her love for Paris reasserts itself; she accepts her fate, casts her penitence to the winds, abandons sarcasm, and speaks the real sentiments of the loving woman in terror for the safety of the object of her love. She now prefers Paris alive to Paris dead, albeit with honor.

434. παύσεσθαι: supply πολέμον; notice the present infinitive: once and for all.

435. ἀντίβιον: adverbial.

πολέμον: cognate accusative.

436. οὐρί: D. 64.

437. μύθοισιν: goes with προσφειπεν.
269. δεών: Gaea, Helius, and Zeus; see 104.
σύναγων: two Trojans; one Greek, see 116-118.
κρητηρί: local dative.
270. μισάγων: a mixing of wine with water is not meant. The undiluted wine brought by the Trojans and the Achaeans was poured into a common κρητηρί from which to pour a drink-offering (295) symbolical of reconciliation.

βασιλεύτων: both Trojan and Greek. The priests have no part in the function. In fact, there were no priests in the Greek army (see on A 23. 62). The king acts as chief priest of the state, just as the head of the family acted as priest in family functions.

ἐδώρ: a religious act required ceremonial purity and might not be performed with unwashed hands.
271. ερυθούσαμος: indirect middle: drew for himself = drew his.
χείρωσι: he may have used only one hand.
μάχαραν: the two-edged sacrificial knife. It was also used at meals as a carving knife. Such knives are still carried by the Greek peasantry, and are not primarily weapons.
αἰτή: because as commander in chief he often had to offer sacrifice.
274. Τρίων καὶ 'Αχαϊών: depend on ἄριστος, not on κήρυκες.
'νειμαν: namely, τρίχας, the forelocks cut from the heads of the lambs as a foretaste of the victims (see on B 340). The hair was distributed among the princes to symbolize their participation in the sacrifice. But the hair was not burnt here, as was usual, because in this rite no fire was used, and the victims were not eaten (see on A 40. 458. 461 ff.), but buried, because a curse rested on them.

275. ἀνασχάν: in praying to the heavenly deities the palms of the outstretched hands were held upward; in prayer to the nether deities the position was reversed; see on A 351.

276. Ζεὺς πάτερ: as in A 503. Here he is Ζεὺς Ὀρείως; see on 104.
'Ιδηθεν: from Gargaros, the topmost peak of Ida, 5608 feet high. Mountain tops were sacred especially to Zeus, whose place has been usurped by Elijah in the Greece of to-day. In Θ 48 we are told that Zeus had a sanctuary and an altar on Mt. Ida. The poet seeks, as it were, for the god in his nearest place of residence.

μεδίων: is a pure participle here.
κόδιστο: D. 107.
277. 'Ηλίως: D. 25; vocatival nominative.
πάντ' ἱφορᾶς: in his daily course across the vault of heaven.
278. ποταμοί: more especially the Trojan rivers and Scamander and Simoeis. Throughout Greece the river gods were the primeval kings. Notice
how the anthropomorphic gods (here Zeus) jostle shoulders with the primeval elemental gods, Sun, Earth, Rivers.

οἷ: Hades and Persephone with the help of the furies.

καμόντας: outworn, fordone = ὑανόντας.

279. τίνοσθον: according to the tenets of the oldest ancestor worship, the spirits of the vampire-like dead are actively hostile to the living. In their malignant envy they vex and punish their own living descendants, who have to appease these demons (ghosts) of their ancestors by propitiatory sacrifices and offerings. Possibly the poet wrote here καμόντες and τίνοσθε: and ye dead in the underworld who punish men.

δ τίς: D. 135; after a plural in a distributive sense.

280. δρκα: here, treaty pledged (sealed) by the exchange of oaths.

πιστά: predicative, ὡστε εἶναι πιστά.

282. αὐτός ἐπιθε': contrasted with ἥμεις δὲ in 283.

αὐτῶς ἰχέτω: hortative imperative, nearly akin to the future indicative: let him keep = he shall keep.

284. ἓανθος: standing epithet of Menelaus. The purest-blooded Aryan prince is blond to this day.

285. Τρώας ἀποδόναι: D. 146; parallel with ἰχέτω.

286. έρετικεν: supply ἁπτομένης.

287. πολητας: shall be, live; i.e., shall serve as a precedent or tradition in fixing the penalty for similar offenses ever hereafter; see on θέμωτας A 238.

289. εὖκ ἱδαμοῖν: not μη because (as in οὖ φημι) the negative cleaves to the verb: refuse, are unwilling.

'Αλέξανδροι περίςτος: depend on τιμήν, but it is very near akin to the genitive absolute.

290. αὐτά: in the apodosis: then.

291. αἰθ: D. 66, b.

292. τόσ: D. 8; 231.

τέλεος τολίμιοι: the object of the war; i.e., the victory and the destruction of Troy.

κυκή: D. 183; 206, a, 14.

292. ἄπο γ… τάμα: blood must flow even to seal a compact, for "Blood is a fluid of quite peculiar virtue."

νῆλα: standing epithet of χαλκός.

χαλκὲ: the material for the implement, like our steel.

293. τούς: the lambs.

294. δευομένου: gives the reason for ἀσπαίροντας.

μένοι: strength to live; object of ἄπο . . . εἰλετο.

295. The line is ambiguous. It is possible to regard δεπάσσων as a local dative and ἀφοσόμενου as a causative middle, in which case προχῶ (local dative) must be supplied: and they caused the heralds with the help of a
πρόχος to draw the wine from the κρυτήρ into the beakers and poured it upon the ground. It is also possible to regard δεσπάεσσειν as an instrumental dative and αφυασώμενοι as a subjective middle, in which case πρόχοψ is not to be supplied: in the absence of a πρόχος they drew for themselves with their own beakers the wine from the κρυτήρ and poured it upon the ground. The latter alternative is perhaps better here, though the drawing of the wine was a function of the herald. See on Α 471.

297. τίς: = πᾶς τις = ἐκαστός.

εἰσεπέσκεν: D. 194.

299. πημάνειαι: intransitive; by violating the oaths. The verb is either attracted into the optative from ἔριν, or more probably it is the optative of a mild imaginary and unlikely case, instead of the more forceful subjunctive with ἀν of the present general conditional relative.

300. ἀδεί: namely, as this wine is poured forth.

σφ': D. 112, 3; 120; possessive dative of advantage.

ρεϊ: optative of a wish.

301. αἰτῶν: is not assimilated to σφί (300), but depends directly on ἐγκέ-φαλος.

δαλλοῦν: dative of the agent = ὅπτ' ἀλλῶν.

δαμίνεν: be tamed = be ravished; mere enslavement is not meant; see on Β 355. μυγέεν should be read.

302. οδ' ἀρα πώ: by the terms of the compact the death either of Menelaus or Paris was essential to any adjustment. But as neither was slain, Zeus reserves his answer to the prayer for vengeance upon the violator of the treaty, but he will answer it: “For even if the Olympian bring not about the fulfilment forthwith, yet doth he fulfil at last, and men make dear amends, even with their own heads and their wives and little ones” (Δ 161).

303. Δαρδανίδης Πρίαμος: Dardanus was Priam’s remote ancestor, not his father.

305. ἡμιμάσσεσσε: Schliemann Illos, p. 682, says: “Our wooden huts which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least sixty feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurried down the precipice.”

306. ἀψ: with εἴμου.

οδ' πώ: = οὐ πώς, in no wise; not temporal, as in 302.

τῇσφορ': Priam is always a tender father.

δράσθαι: the indirect middle implies with mine own eyes.

308. πότ: methinks, no doubt; not ironical here, as in Α 178.

τό γε: referring forward to ὑποτέρω.

309. θανάτου τόλος: the end caused (produced) by death, a circumlocution for θάνατος. Priam is a fatalist.
HOMER'S ILIAD, BOOK III.

310. διφρον: Priam's; see on 262.

'Θνο: in order to take them away and bury them; see on 274. According to an old Greek commentator, the Achaeans threw their lamb into the sea (similarly A 314) because they could not bury it in their own country.

311. ἐβαίνε: instead of ἔβη, denoting action in progress in past time; it took him some time to mount.

313. τό: Priam and Antenor.

ἀψωρροι: predicate adjective where English demands an adverb.

ἀπονέντο: _ο _ο_, D. 45. Notice the plural verb with the dual subject.

314. Here begins the account of the μονομαχία or duel between Paris and Menelaus.

315. μέν: answered by αὐτάρ.

πρῶτον: answered by ἐπίστα.

διμέτρεον: namely, the distance of the spear cast; the hurlers of spears necessarily stood a number of paces apart.

316. κλήρον: two pebbles or bits of wood bearing, one the mark, not the name, of Menelaus, and the other that of Paris.

κυνή: lit., dogskin helmet, then any kind of helmet without reference to the material of which it was made.

'πάλλον: in view of the fact that in 324 Hector alone shakes the helmet to decide who was to have the first shot or spear cast, this passage is troublesome. Perhaps Hector and Odysseus acted as "seconds" to see that there was no juggling of the lots of such a nature as to insure the first shot to this or that person. After each had given the helmet a preliminary shake to insure perfect fairness, the official act is performed by Hector.

317. ὕποτέρεος: introducing an indirect question.

ἀφεὶν: the optative stands for the deliberative subjunctive of the direct discourse.

318. Ἰρήσαντο: while Hector and Odysseus were shaking the helmet.

321. τάδε σέργα: this war.

ἔθηκεν: as in A 2. The imprecation is directed against Paris, for whose death both Trojans and Achaeans are eager.

322. δός: followed by the accusative + infinitive.

"Αἰδος: D. 100; the god, not the underworld, as with us.

323. ἡμῶν δ': as though τῶν were followed by μέν.

δρίκα πιστά: here means sworn peace.

324. 'πάλλειν: in order to force one of the lots to spring from the helmet.

Intransitive here.

325. ἄψ ὀράων: to show that he was acting fairly, and not favoring Paris.

Πάριον: depends on κλήρον. Paris now has the advantage of the first cast.
δροσετα: the lot was not drawn but was cast out, made to bounce out, by the shaking of the helmet.
326. οί μὲν: Greeks and Trojans.
ποντο: they have been standing all this while and now sit down for the first time; see on 114. 135.
\\vspace{\voffset}
ηχύ: = ḫ; instrumental adverb.
327. ἐκείνο: singular verb because its nearest subject (τεύχεα) is neuter plural, as is demanded both by grammar and sense, but its subject is extended by zeugma to ἵππος, with which ἵσταντο alone would be appropriate; i.e., strictly, where their horses stood and their armor lay.
328. ἄμφι δροσετα: D. 226, 3; about his shoulders; for the moment the poet thinks only of the principal parts of the armor, namely, cuirass, sword, and shield, all of which were suspended from the shoulders by means of straps.

δεύτερο: D. 207, 3. Paris had come as a light-armed archer and now dons the armor of the hoplite for the duel. The indirect middle, donned for himself = donned his.

330. κημίδας: see on A 17. The six pieces of armor are always put on in the order indicated in this passage in obedience to the demands both of convenience and physical comfort. So the greaves are put on first while the rest of the body is still uncumbered.

332. δεύτερον ἀδ: answering to μὲν πρῶτα.

θώρηκα: he had to borrow Lycaon’s, as he did not have his own; see on 328. We are not told where he got the rest of his armor. It is now known from discoveries chiefly at Mycenae that the Homeric hero wore no metallic cuirass (corselet, or coat of mail). Verses 333–335 and 358 were interpolated about 700 B.C. after the introduction of the metallic θώρηκα.

333. ποῖο: D. 124, 3.

Δυκάνονος: son of Priam and Laodice; half-brother of Hector. He had but just returned to Troy from the island of Lemnos, whither Achilles had sold him into slavery. He lived but eleven days in Troy after his return, when he again fell into the hands of Achilles, who murdered him ruthlessly. His whole story is told in Φ 34 ff.

ημοσι: transitive: he fitted it to himself, i.e., the corselet needed some readjustment of the straps to make it fit a body for which it was not intended.

335. χάλκεον: the blade of the sword was of bronze, the hilt alone being adorned with silver studs; see on πεναρμένων Α 246.

σάκος: object of βάλετο.

337. δεινόν: adverbial cognate accusative.

λέφος: crest, either a horse’s tail or else made from the hair of a horse’s tail.

338. τῷ: possessive dative of advantage instead of the possessive genitive.
παλάμηφιν: D. 64.

339. ὁς δ' αὐτῶς: = ὁς αὐτῶς δέ, adverb formed from δ' αὐτός, but with change of accent: and precisely in like manner, D. 130. Menelaus puts on his armor now, because he had taken it off in 114 along with the rest of the princes.


ἐκάτερθεν: adverb of the place whence, for which English demands an adverb of the place where; lit., from = on either side of the throng, i.e., each in his own army. ἐκάτερθεν ὁμίλου is more properly ἐκατέρθον ὁμιλόθεν.

ὁμίλος: depends on ἐκατέρθεν.

342. δρεινόν δερκόμενοι: glancing fiercely.

δρεινόν: cognate accusative like ἀχρείων in B 269.

δένα: the imperfect of long-continued amazement.

344. 'στήνην: pregnant: drew near and stood. Hitherto they have been in their respective armies. They now "enter the ring" for the first time.

διαμετρητῷ ἐν χώρῳ: the "ring" proper, in which spectators were not allowed, and from which the duelists might not depart.

345. σείοντε: notice the free interchange of dual and plural: ἑστιχάοντο, δερκόμενοι, 'στήνην σείοντε, κοτόντε.

κοτόντε is subordinate to σείοντε. Menelaus was angry because he had been wronged by Paris; Paris, because he had done a wrong to Menelaus.

346. πρόσθε: temporal.

347. Ἀτρείδας: depends on ἄσπιδα.

ἄσπιδα: called σάκος in 325.

ἐφορᾶν: D. 59, a; πάντοσ_caption="is said of ships and shields: well balanced, handy, a very important matter in the case of the huge Mycenaean shield.".

348. ἐφήσει: supply ἄσπιδα as the object.

χαλκός: D. 245.

φοι: possessive dative of advantage.

349. ἄρνοτο: lit., raised himself with (at the same time with) his spear; i.e., he drew himself up to his full stature to cast his spear.

χαλκός: dative of accompaniment.

350. ἐπιεύμενος: with a prayer, in addition to (ἐπί) the cast.

351. γάνα: D. 80.

δός: supply ἐμι as subject of τίσασθαι, like τῶν in 322. GMT. 785.

352. διόν: a standing or conventional epithet, referring to his noble birth and beauty, not to his character. The honorable title is not refused even to a foe.

'Αλέξανδρον: in apposition with τοῦτον, the supplied object of τίσασθαι.

διμήναι: D. 165; supply αὐτόν.

353. τίς: collective.

ἐρρίγησι: D. 177; 214.
354. ξενοδόκον: D. 55; the violation of the laws of hospitality was apparently a more heinous sin than that of abducting a host’s wife.

355. ἀμπεπαλῶν: after he had poised, i.e., after he had swung back his arm for the cast.

357. διὰ: — υ, D. 47. Called an acephalous verse.

358. ἡρήμετο: D. 179, 14; the pluperfect expresses the quickly completed effect of the cast: lit., was completely thrust; pressed on, forced its way.

359. διάμησα: as he wore no metallic corselet, the spear passed through his shirt where it bulged above the waist.

360. ἀνασχόμισα: compare ὄρνυτο χαλκῷ in 349: having lifted himself up, having drawn himself up, which implies the raising of the arm as high as his stature would permit.

362. φάλον: object of ἐπλήξεν. Translate by helmet-horn. The Homeric helmet was a development from a wild animal’s head skin which had been removed along with the horns and ears. Originally the φαλὰ were actually these horns and ears, the horns projecting in front and the ears at the back of the helmet. Afterwards they became conventionalized into curved projections, two on the front and two on the back of the helmet.

363. τι καὶ: aye, or: see on A 128, B 303. 344. The sound of the sword clashing and breaking against the helmet horn is rendered audible to the ear by the choice of picturesque words.

365. σεῖο: genitive after the comparative.

366. ἡφαίσην: thought, hoped.

367. ἐγκ: is not in tmesis, but is to be taken with παλάμησι, like οὐρανώθι πρό in 3.

368. παλάμησι: D. 64; here = παλαμῶν.
πετάσαος: predicate nominative agreeing with ἔγχυος.

δάμαστα: namely, as he had prayed in 352; for although he did strike his shield (356 ff.), yet he failed to kill him, and for that he had prayed.

359. ἔπατε: has Ἀλέξανδρος understood for object.

λάβειν, ἐλκε, ἐπιστρέψασ: all have αὐτὸν (i.e., Ἀλέξανδρον) understood for object.

370. ἐλκε: conative.

ἐπιστρέψασ: the duel was fought in the long space between the two seated armies. The backs of the duelists were not toward their respective armies, and in order to drag Paris toward the Greek army, Menelaus had to swing him round at a right angle.

371. ἀπαλῆν: standing epithet of δειρή.

372. δέ: the antecedent is ἵμα. οἱ: possessive dative of interest.

δεῖξες: from ἔχω, hence holder, i.e., helmet holder, throat strap, chin strap; in predicate apposition with δε = as a.

374. ἑνορθε: namely, what has been narrated above.

375. ροι: dative of interest.

ἵμαντα: to avoid the slight zeugma (D. 246) between ἰμάντα βως and βως κταινέων, translate ἰμάντα by the strap of the hide.

έφι πταιμένοιο: leather made from the skin of a slaughtered animal is said to be stronger than that made from the skin of a diseased animal.

έφι: D. 64.

376. κεινή: D. 56.

τρυφάλεια: followed by an allowable hiatus (i.e., after the caesura).

378. κόμωσαν: picked up (as in B 183), and carried it as a trophy of Menelaus’s victory to the Greek camp.


380. ἐγγιξα: this was the second or reserve spear of the Homeric warrior (see on 18), but it has not been mentioned before.

381. δό γε θεός: as (only) a goddess may (can); i.e., since she was a goddess.

ήρι: mist, cloud, darkness; ἡρι νολλη is the formula used in making people invisible.

382. καδ δ': D. 31; 32.

καδ δ' εισ' = καθεισε δε (αὐτών).

καλέωντα: D. 200, c.

την: D. 221.

την: Helen.

384. πύργος: where Priam had left her (258). She came to the tower at 154.
Τρώιαν ράλις: see Τρώιν A 129; after Priam had left the tower the Trojan women flocked (φάλις) thither to see the duel.

φάλις: without a genitive as in Β 90.

385. χειρ: instrumental dative.

νεκταρέων: like ἀμβρόσιος: fragrant, perfumed; see on A 529, Β 19.

Helen was a demigoddess. The genitive depends on λαβώσα. 

τ': her raiment; object of ἐτίναξε.

386. μν: object of προείπειν.

387. εἰροκόμῳ: in apposition with γρηγ. 

τοι: Helen; dative of interest after ἰσκεεν.

Δακτάδιμον: D. 66.

ναυταύση: agrees with τοι.

388. μν: is the wool carder.

'φιλέομεν: D. 234; 194, c.

389. τῆ: the wool carder.

μν: Helen.

391. κεῖνος ὃ ἡ': supply ἐστι: there he is; she points: there is this same Paris.

λέγεσθαι: the plural refers to all the component parts of the bed.

392. φαίνε: the generalizing second person: one.

393. ἀνδρί: generalizing.

χορόνδε: an unwarlike occupation.

394. ἐξελεύθαι: was going.

χορότο: genitive after λήγωτα.

395. τῆ: Helen.

δρινυ: the subject is Ἄφροδίτη.

396. ἔνοησε: Helen alone recognizes her; not so the women about her.

In her present penitent frame of mind Helen is indignant that Aphrodite, the author of all her woes, should come to her in disguise, because she fears some new plot against her happiness.

399. δαιμονί: here used in a bad sense, as in A 561, not as in Β 190.

μν: object of ἡπεροπείκεον.

τάθεα: thus, cognate accusative.

400. ἢ: introducing a question, wilt thou indeed, etc.

πῆ: local adverb, in the region of.

προτέρω: with ἄξεις.

πολίων: D. 93; genitive after πῆ.

401. Φρυγίνης: depends on πολίων. Greater Phrygia is meant, as in 184.

Μηνονίς: Lydia.

402. τοι: possessive dative with φιλος.

καθι: D. 129; there too, as at Troy thou hast Paris.

φιλος: supply ἐστι.
403. οὖνεκα: the asyndeton (D. 235) is indicative of her bitterness of heart.

διον: though for the moment she hates Paris, yet she does not deny him his title; see on 352.—In Helen’s mind the victory of Menelaus means that, according to the terms of the treaty, she is lost to Paris and that therefore Aphrodite may wish to bestow her upon some other favorite mortal.

405. τοὔνεκα: D. 30; correlative with οὖνεκα (οὖ ένεκα) in 403.

δολοφρονέωσα: i.e., to take me from Menelaus a second time.

παρέστησα: supply μοι; pregnant.

406. ἕσσο: supply παρ’ αὐτῷ. The asyndeton depicts Helen’s angry excitement.

παρ’ αὐτόν: goes with λῶσα.

θεῶν ἀπόφεικε κελέθου: renounce the path of the gods, i.e., cease to have intercourse with them; cease to be a goddess.—Or dost thou indeed wish to bestow me once more upon Paris, me, whom Menelaus has just rewon? Nay, rather do thou renounce thy godhead and become his mistress thyself.

407. πόδησον: D. 78; dative of means.

ὑποστρέψεις: intransitive; optative of a wish between two imperatives as in 74. ὑπο in composition meaning back is rare: turn thy feet back to Olympus.

"Ολυμπον: limit of motion.

408. περὶ κεῖνον: local.

ὁβίομ: = cry oí.

φύλασσοι: keep thine eyes on him, for he is susceptible and fickle.

409. εἰς δ’ κε: D. 236, 3.

τούχθεςα: D. 24; two accusatives (A 290).

ὁ γε: resumes the subject, as in A 97. 190.

δολήν: = παλακίδα. But after all, thy real bitterness of heart will come after he shall have made thee his wife, or perchance only his concubine, for then thou wilt have to endure all the wretchedness of the mortal woman’s lot.

410. κεῖσθε: D. 129: to the bedchamber of Paris; she points contemptuously, being unwilling to name the place or the man.

νεμοσυνήτον: D. 147.

κίν εἰη: supply ἰμεναί. That were a sin (to go thither), because I now belong to Menelaus and am for the nonce a virtuous dame.

411. κεῖνον: contemptuous, as though Paris were a stranger to her.

ποροσυνέωσα: future of purpose; a euphemism for lie with.

ὁπίσω: see on A 343.

412. μομήσονται: future indicative of emphatic asseveration: it does not stand for the milder μομήσαμεντο ἄν (κέν). Society (Madame Grundy) will sneer at me, because, though Menelaus has just rewon me, I have not the strength of character to break with that fellow.

δραία: penitential grief.
ἄκριτα: the life of shame I have led up to the present is surely enough, and I would spare myself any further addition to my load of sin.

413. χωλωσαμένη: aorist middle used as passive; she became enraged while Helen was speaking.

414. ἄφθα: asyndetic (here of anger), D. 235.

σχετλή: — —, D. 29.

μεθήω: D. 183; 188; let loose, let go, desert, abandon, i.e., take from thee thy beauty and thy charms.

415. τὸς: D. 127.

ὁς: correlative with τῶς = τοσοῦτον δοσιν

καταγία: neuter plural as an adverb.

416. μίσω: local dative for ἐν μέσῳ.

ἀμφότεροι: both armies (peoples).

μητρομαι: D. 24; after μή in 414.

417. Τρῶς καὶ Δανάῶ: explains ἀμφότεροι.

οὐ δὲ κεῖ introduces an independent clause.

κεῖν: in that case; potential.

οἶτον: cognate accusative.

418. Ἐβισεν: D. 59. Helen yields only to the brutal threats of Aphrodite.

419. κατασχομή: not in shame, but because custom required women to veil themselves before leaving the harem for the street; see on 142.

ἀργήτη: two epithets as in 382.

420. στίγὴ: emphatic by its position in the verse and in the sentence.

Τρῶς: who had mounted the tower in order to see the duel; see on 384.

Ἄδην: not that she was invisible, but simply that her departure was unnoticed by the Trojan women, who were busy talking about the exciting events.

δαλμον: a deity, found only here in Homer of a goddess or even of a definite deity; it usually means destiny, divine power, which would be the meaning here were not Aphrodite present. — The verse abounds in caesurae.

421. αἱ: Helen and Aphrodite; emphasized by its position before ὅτε.

δόμον: accusative of the limit of motion. The location of the palace of Paris is given in Ζ 316: “and Hector was come to Alexandros’ fair palace that himself had builded with them that were most excellent carpenters then in deep-soiled Troyland; these made him his chamber and hall and courtyard hard by to Priam and Hector, in the upper city.”

422. ἀμφίπολοι: Aethra and Clymene, the two maids who had gone with Helen in 143. The poet sends them about their tasks in order that he may depict Helen and Paris alone together.

423. ἱλα: Aphrodite still leading the way.

424. τῇ: Helen; depends on κατήθηκε.

διφρον: a low stool without back or arms. in the shape of an antisigma ✇; the word is a syncopated form of διφόρος, either because two people could sit
on it, or more probably because it was reversible. Aphrodite herself plays the part of handmaid to Helen, a fact which is resented by Zenodotus, an old Greek grammarian.

Δοῦσα: of momentary action.
φιλομηδῆς: the common rendering laughter-loving is inaccurate.


'Δελεάνδροι: genitive after ἄντια.
θεά: in apposition with Ἄφροδίτη, who, it must be remembered, was disguised as an old wool carder.

φέρουσα: continued action.

426. καθιτ': continued action; it occupied her for some time.
κούρη Δίως αἰγόχοος: elsewhere said only of Athene.

427. παλίν: back, i.e., sidewise; with averted eyes, with eyes turned askance in abhorrence of Paris, who lies abed (391). The poet depicts "the struggle of the weak human mind against the overpowering will of the gods," but apart from that "Helen is presented to us as the counterpart of Paris,—vacillating between repentance and love, as he between sensuality and courage."

428. ἄγκλειες, etc.: a sneering exclamation: fled from the combat, heh!

429. ἄγκλειες: as in A 415, Γ 40. 173.
αὐτόθι: D. 66, b; on the field of battle.

429. ἄνδρι: dative of agency, as in 301.

430. It is difficult to render the many particles into idiomatic English; approximately: Yet in very truth once, methinks, thou wert wont to boast.

ηῆχεο: D. 156, a.

431. σῷ: emphatic; she mocks him.

χερσὶ καὶ ἥχη: amplify βίη; in the casting of the spear.
φόρτεος: agreeing with the omitted subject of ηῆχεο.

432. ἄλλῳ τῷ: she is still sneering, as is shown by the asyndeton between a pair of imperatives, D. 235.

ἀρηίφιλον Μενέλαον: scoffing repetition of the name: that same.

433. ἐναντίον: adverbial.

ἔγνω γί: here her love for Paris reasserts itself; she accepts her fate, casts her penitence to the winds, abandons sarcasm, and speaks the real sentiments of the loving woman in terror for the safety of the object of her love. She now prefers Paris alive to Paris dead, albeit with honor.

434. παύσθαι: supply πολέμου; notice the present infinitive: once and for all.

435. ἀντίκοιν: adverbial.

πολέμου: cognate accusative.

436. δουρί: D. 64.

437. μυθοίσιν: goes with προσθέσθησεν.
438. γύναι: courteous address, as in 204.

μέ...θυμόν: two accusatives after ενεπτε in partitive apposition, the
part (θυμόν) being in apposition with the whole (μέ).

439. σών Ἀθηνῆ: with the help of Athene, so that no special credit is due
to Menelaus. Athene and Hera aided the Achaean, and Aphrodite the
Trojans. Paris assumes that Athene won the victory for Menelaus, but
another time (αὔτος), says he, the story will be different, μυκήσω γὰρ ἕγω σών
Ἀφροδίτη: πάρ θεοί εἰσι καὶ ἀμμι, μάλιστα δέ δὲ δι' Ἀφροδίτη.

440. ἔγε: supply μυκήσω.

παρά: D. 222.

ημίν: possessive dative with εἰσί; Paris and the Trojans.

441. τραπήσων: D. 183, b; 189; 209, 4.

442. μέ and φρένας: like μέ and θυμόν in 438.

δῆ: D. 128; correlative of ὃς in 446.

διό: D. 77.

φρένας: see on A 103.

443. σί: object of ἀρπάξας.

445. Κρανά: lit., rocky; it might therefore mean in some indefinite rocky
island. Even after the adjective had become a noun the ancient Greeks
themselves were not at one in regard to the location of Cranaë, and we find it
identified, now with Cythera, an island sacred to Aphrodite; now with ᾮλήνη,
an island lying off the coast of Attica; now with the modern Marathonisi, off
the coast of southern Laconia, where the Phoenicians had established the cult
of the Asiatic goddess of love.

446. ὅς: correlative to ὅδε in 442.

σε: not the accented σε, because the emphatic word is νῦν.

447. λέχοσε: back to the couch from which he had just arisen, for in
391 he lies on the bed.

κλον: supplementary participle. Overawed by the threats of Aphrodite,
Helen follows her seducer, and the treaty, according to which Helen was to
belong to the victor, is already broken before Pandarus (Δ 205 ff.) commits
the overt act by shooting Menelaus.

448. τριφθοίν: "pierced with holes by which to rivet on the ornamental
plates or disks." Freely, well bored, richly decorated; cp. δινωτοίν in 391.

λεχέσσιν: plural as in 391.

449. Ἀτρείδης: Menelaus.

δί: correlative to μέν in 448.

διολον: of the Trojans.

θηρί: displaying the eagerness, fury, and power of a lion when balked of
his prey.

450. ἑσαρθήσειν: if haply; compare A 66.

θεοφείδα: D. 29; 86.
452. τότε: when Menelaus was hunting for him.
453. ἠξιοντο: D. 170 bis; for it was not from love that they would have concealed him, if they had seen him.
454. μελανὴ: like black death.
457. φαίνεται: supply ὁσα. — Μενελάου: possessive genitive.
458. Ἐλίνην, κτήματα, τιμὴν: Agamemnon makes three demands: Helen, her treasures, and the fine, in accordance with the terms of the compact, 285 f.
ἀποτινίμιαν: D. 145; infinitive used as the imperative by the side of the imperative, as in A 323. ἀπο-: off, in full.
461. τὶς... ὄνομα: shouted assent thereto; compare A 22. The Trojans, on the other hand, had nothing to say, and tacitly allowed the justice of the claims. 

The first book of the Iliad tells of the events which occurred during the first twenty-one days of the Iliad's story. With Book II the battle begins on the twenty-second day. The events of this battle are narrated in Books II–VII (verse 379).

THE FOURTH BOOK OF THE ILIAD

takes up the narrative of events after the duel between Paris and Menelaus. — In the assembly Hera prevails on Zeus to commission Athene to induce the Trojans to break the solemn truce. Assuming the shape of a son of Antenor, Athene persuades Pandarus to fire an arrow at Menelaus, whom he wounds slightly. Machaon heals Menelaus. Agamemnon passes on foot through the army exhorting various chieftains to renew the battle. The Greeks advance in silence under the protection of Athene; the Trojans attack vigorously under the protection of Ares. Antilochus kills Echepolus. Various duels take place. The Trojans are forced to retire.

THE FIFTH BOOK OF THE ILIAD

(the twenty-second day continued) tells of Diomedes's deeds of valor: his duels with Aphrodite, Apollo, Ares, and the incidents connected therewith.

SIXTH BOOK OF THE ILIAD.

The twenty-second day continued. The Greeks are victorious. Helenus sends Hector and Aeneas to renew the battle before the gates and to invoke the aid of Athene by prayers and offerings. Glauclus and Diomedes meet and discover that they are guest friends through their ancestors. Hector goes to the city, where he has an interview with his mother; also one with Paris, whom he chides for slackness and shames into taking his place in the forefront. He then has an interview with his wife and child, from whom he takes a pathetic farewell. With Paris he returns to the field of battle.
Notes on the Sixth Book.

1. φόθη: from ὀλος (alone), was left to itself, in the absence of the gods, because as told in Book V, 907–909, Aphrodite, Ares, Hera, and Athene had returned to Olympus, while Apollo had gone to the Acropolis of Troy.

2. πολλά: often, or perhaps far. — πεδίον: across the plain, cp. B 785.

3. θυμένων: genitive absolute, whose subject is the Trojan and Grecian warriors. — ἀλλήλων: is the genitive after a verb of arriving (θυμένων).

4. The caesura shows that Σιμόνιτος is the genitive after μεσογίος and not after βοῶν, which belongs to Σάνθου alone.

5. πρῶτος: after the departure of the gods.

6. ἐπί τοῦ: D. 205, 2, a, 28; practically = ἤμ.

7. φῶλον: helmet horn, cp. Γ 362.

8. Ἀδρισθή: a city near Abydos.

9. ἐδίκτυο: = πλούσιος τῶν βιῶν.

10. ἐδεῖς: by the roadside, and hence offering a hospitable refuge to travelers. — ἐν: D. 224.

11. ἢμερας: = ἕβοβήθησεν.

12. προθεν: before him, i.e., there was no one to stand in front of him, oppose Diomedes, and thus save him. — ὑπανθιάζεται: supply Διομήδει. — ἀπέρα: D. 58, 57; 206, a, 4 = ἀφειρηκεν; the subject is Diomedes.

13. ἠρκεν: D. 219; 194, b.—γαίαν ἴδετην: D. 206, a, 25, εἰς τὴν γῆν εὐοίλθον, because the abode of the dead was beneath the earth.

14. με: D. 226, 2, b; after.

15. σκότος: agrees with fe, as a bastard, in secret.

16. τομαλων: see 2 Sam. 13, 23. — ἐν τῷ: D. 209, 1.—ἀγκύλων: the tongue of the chariot curved upward at the front end.

17. ὑποκυναμένη . . . γείνατο: conceived from him and bore.

18. γείτω: here equivalent to γούνατα, hence the use of ὑπέλυσε, unstrung their knees beneath them.

19. παρ' ὅχθες: the dwellings in Pedasus stretched along the banks of the Satnioeis.

20. πεδίον: as in 2.

21. βλαφθέντε: entangled; D. 209, 1.—ἀγκύλων: the tongue of the chariot curved upward at the front end.

22. ἐν πρῶτῳ ὑμῷ: = ἐν τῷ ἀκρῷ τοῦ ὑμοῦ, at the point where the yoke was affixed to the tongue.

23. στόμα: face; it explains πρήγης.

24. γούνων: take with λαβών; the object of ἐλλύσεται is Μενέλαον understood.
46. ἐγραφή: = ἐγώ ἄγραφος ὁμαδής, take me alive.
47. η... πατρός: like εἶν 'Αἴδαο.
48. πολύμετρος: lit., wrought with much labor. Iron was just becoming a factor in human life in Homer's time, and, in view of the primitive methods of smelting and smithing, it did require much labor to make it subserve the purposes of man.
51. ἔτειθε: conative, tried to, by means of the presents promised, but the intervention of Agamemnon prevented his success.
52. τάχ' ἦμελλε: lit., and he was already on the point of giving him, i.e., and really he would soon have given him. — καταβάλλειν: D. 207, 1.
55. ὃ πέποι, ὃ Μ.: the double address indicates the anxiety and haste with which Agamemnon meets the urgent need.
56. ἄνδραν: δυσμενέων, foemen.—ἡ σοι, etc.: have then such admirable deeds been wrought thee in thy house by the T., an ironical question referring to Paris's crime against the laws of hospitality in stealing away his wife.
60. ἀπαλλολαγ: D. 161. — ἀξίαστοι: uncared for, i.e., unburied; revenge is to extend beyond the grave. — ἀφαντο: leaving no trace behind, not even a grave monument. Both adjectives are predicative.
61. παρέπεισεν: aorist contrasted with the imperfect ἐπεθεν in 51.
62. ὃ δι: Menelaus.—ἀπὸ φειδεν: shows that Homer spoke ἀπὸ σφέδεν, D. 60, 4; 125.
68. ἠπιβαλλόμενος: with the genitive, lit., casting himself on the spoils, i.e., in eagerness for (the armor of the slain).
70. τά: D. 126; supply ἐναρα from 68, second accusative after συλήσετε.
73. ἦν': because in ἔποιεύσασαν an idea of compulsion is involved.
74. ἔποιεύσασαν: from the plain ὑπ' into the higher-lying city.
76. ὀλυνωτόλομ: Helenus is both warrior and augur (cp. A 69).
77. Αἰνεία: Aeneas is named along with Hector because he was second in rank, and in the absence of Hector was commander in chief.
79. ὅθιν: connected with ὅμοι (go), hence expedition, enterprise.
81. ἐν χειρι: sarcasm, fall fleeing into their women's arms for refreshment and protection, as did Paris after his duel with Menelaus.
82. φεύγοντας: plural after the collective singular λαών in 80 (the construction according to sense).
84. ἡμέες μέν: ἐγὼ καὶ Ἀινέας. — αδι: here, under the walls.
86. πάλινε μετέρχεσθαι: D. 247. — εἰπε: give command to; the command is contained in verses 87-97.
92. θεναι: infinitive for the imperative of the third person, = θέτω, cp. D. 145. — γούναι: on the knees; the image of the goddess, therefore, was a seated ἥονα (rude idol or palladium), situated in the cela of the temple, to which none but the priestess had access. The command could not be carried out literally, and so in 302 ff. it is actually Theanno (not Hecabe) who places it on the knees of the goddess.

97. γενόσθαι: hath proved himself.

98. πόθ: in the first nine years, up to the advent of Chryses. — ἔδειξεν: D. 217, 3.

100. ἔδειξεν: a compound, because, if we should read θεάς ἐξ ἔδειξεν, the caesura would separate the noun from its preposition.

101. ὁ τε: excitement is depicted by the asyndeton (D. 235). The speech gives the result of the "Bravery of Diomedes" simply and succinctly.

102. ἀπιθνησεν: D. 244.

106. ἐκείληθοσαν: from ἐκείλοσα, rallied, D. 155, a.


109. ὅ: in such wise, i.e., so quickly did they rally. — ἐκεῖληθο: 155, a; 170 bis.

113. βήσ: D. 183, b; 188; while I go.

114. βουλευτήσι: (the elders) of the council of the princes (βουλῆ); they are not mentioned again.

117. ἄμφι: adverbial; almost = ἄμφιστον, at top and bottom; the great shield, hung by the baldric about the neck, reached from the neck to the ankles (ἄμφιστοντες); here Hector, not being in battle, had pulled and shoved it around so that it covered his back; he marched rapidly so that the leather of the upper rim rubbed against his neck, while the lower rim beat on his ankles behind.

118. ἄντυζ: even the rim that ran uttermost. There was, of course, but one rim.

120. ἄμφιστο: the two armies. — συνήν: D. 221, in their chariots. — μιμάνεν: D. 217, 8.

123. τις, etc.: the time of the arrival of the Lycians is not mentioned. Their leader, Sarpedon, was wounded in E 663, and Diomedes does not know the man who has taken his place.

124. γάρ: in full "of course I do not know whether thou art a mortal or not, for." — ὄπως: D. 179, 10.


127. δύσνησαν: the parents will be unhappy because they will have to mourn the death of their children at the hands of Diomedes. — μίαν: D. 78, b.
128. τις ἀθανάτων: supply ἑώ; such polite doubt in the presence of strangers is common in Homer.

130. Δύσκολοις: Lycurgus, king of Thrace, tried to prevent the introduction of the worship of Dionysus into his country. Like Pentheus, later on, he was punished for his conservatism.

131. διήν ὢν: was for long, cp. A 416. — δι: causal relative.

132. μανομένοιο: referring to the ecstatic, mystic frenzy of the god's devotees.—Διωνύσωι: D. 23. — τιθήνας: his nurses were the nymphs of Mt. Nysa, under whose care the infant Dionysus was reared. Later on their function of attendants on the god was transferred to the Maenads or Bacchantes.

134. θώσθηλα: thyrus wands, crowned with the pine cone.—κατέχειν: D. 207, a, 4; let fall. The ἀ is vocalized and visible, D. 9.

135. φοβηθεῖ: put to flight; of course by Lycurgus.

136. ἑυσθή: D. 206, a, 25. — κόλπῳ: to her bosom, as she does to Hephaestus, Σ 398.

137. δειπότα: D. 217, 3. — τρόμος: anthropomorphism; Dionysus has the emotions of a mere man. — ὁμοιότερον: the intentional assonance with θάσσων intensifies the sarcasm.—πείρατα: lit., ropes, here tools of destruction.

140. ἀπήχθετο: D. 205, 2, b, 17.

143. αὐτοῖς: the intentional assonance with θάσσων intensifies the sarcasm.—πείρατα: lit., ropes, here tools of destruction.

146. σὴν τοῦ δὲ: even as are . . . such are. — δὲ: D. 238, 7, b.

147. φύλλα: is the whole object, of which τὰ μὲν . . . ἀλλὰ δὲ are the parts. The subject is often thus split.

148. ἐλάρος δ': D. 234; when the season of spring.

149. φῶς: springs up, grows up; intransitive for φύεια, which does not occur in the Iliad.

150. εἴ δ' ἑδίκους: is without a formal apodosis; its place is supplied by ἐστι πόλις (152), or rather by δάμθη (understood from δαμέων) before ἐστι πόλις, then learn; there is a nook of Argos.—καὶ ταῦτα: even that thou inquirest of, which is hardly worth the knowing; not that I have need to be ashamed of my lineage, for many know it.—δαμέων: D. 206, a, 3.

151. πολλοὶ . . . ἵσασιν: is a parenthesis.

152. Ἐφόρη: some forgotten town in Argolis, though tradition has it that Corinth is meant. In that case μυχῷ Ἀργεῖος would have to mean "in a corner of the Peloponnesus."

153. ἥρκειν: D. 219; 194, b; used to live. — ὅ: D. 126. Notice the lazy, good-natured parataxis, D. 234. Yet δ may be the relative.

155. Βαλληροφάντην: for the ancients the name meant the slayer of Belle- rus. We are told that his real name was Hipponous and that he sought at the hands of Proetus, king of Tiryns, purification for the accidental murder of his brother, or for that of a nobleman of Corinth.
158. ἐδομο: country.— ἐπι: gives the reason why Bellerophon had to obey.

159. ἔδαμασσε: has for its object Ἀργεῖον, not Βελλεροφόντην (understood); for Zeus had brought the Argives under the scepter of Proetus.

160. τῷ: namely, Βελλεροφόντης; depends on μυγώμενα.— 84: D. 238, 7, d.— διὰ: goodly; a purely formal epithet with no moral implication. The old story of Joseph and Potiphar’s wife.

162. ἀγαθὰ φρονίμονα: righteous-minded, of upright mind.

164. κάκταναι: for κάκτανε, apocope and assimilation (D. 31, 32) for κατάκτανε; D. 205, 2, b, 27.— τῆθαις: D. 217, 12, mayest thou lie dead or else kill, = die thyself or kill, i.e., I will kill thee, if thou kill me not, Bellerophon.

165. δι: causal.— μ’: μολ.

166. οὖν: at what; lit., (to think) what a thing he had heard.

168. σήματα λυγρά: tokens of woe. Recent discoveries in Crete prove the existence of a pre-Phoenician script, to which, it cannot be doubted, the poet refers in this whole passage. Therefore Homer knew of a kind of writing consisting, in the first instance, of ideograms. For instance, a request to kill the bearer might be made by means of an uplifted right arm and hand bearing a sword. But the knowledge of this kind of writing was not general, and it was unsuited for literary purposes.

169. γράψα: lit., scratch, then paint, then write.— πινακί: probably a tablet of wood, on which, when covered on the two insides with wax, the symbols were scratched with a sharp-pointed γραφίς (stilus), or if wax was not used, the symbols were painted on the wood with a brush.— πτυκτή: folded; it was a double tablet (διπτυχαν), tied together on one side with strings to act as hinges. When the two interior faces had been filled with the writing, the tablets were closed, tied by a string which passed through two holes in the faces of the tablet, and the string ends were then sealed with sealing clay to prevent the bearer from learning the contents.— θυμοθέα: that would work his death.

170. πενθερός: the father of Anteia, Iobates or Amissodaros. πενθερὸς is the father of the wife, while ἐκυρός is the father of the husband.


173. ένας: strangely enough (for Homer) the name of the king is not given.

174. ἄνθημα: is a round number, cp. A 53.

176. καὶ τότε: etiquette forbade inquiries in regard to the rank, name, business, or errand of the guest until all the laws of hospitality had been carried into effect in his case. This is still true in those regions: the guest is received in silence until he has been supplied with a cup of coffee and a cigarette.— σήμα: any object previously agreed upon by the communicating
parts might be a "token." The king expected to see this usual and innocent σύμβολον of his distant guest friend. Instead, the "token" he actually saw was an evil one (κακόν).

177. φήροντο: an unusual use of the middle, connoting in his own interest.

180. πεφνίμεν(α): D. 205, 2, a, 29. — θεον: equivalent to θεῶν. Inversely ἀνθρώπων is for ἀνθρώπων.

181. Χύμαρα: a χύμαρα as a part of the Χύμαρα is not nonsensical. Hellas proper was but a small part of larger Hellas.

185. καρπίζοντες: predicative; he (Bellerophon) maintained that this (τήν) battle was the hardest battle of warriors (here one was not a human warrior) into which he had entered.


188. κρίνασ: D. 235.

189. ἐλεῖς: from ἢώ.

191. γίνωσκε: βάναξ Δυκίς, began to understand from Bellerophon's deeds of emprise. — θεοῦ γόνον: διαγενή, and therefore his own peer.

192. 'δίδον: the imperfect was giving connotes offered and (as Bellerophon accepted the offer) gave. — θυγατέρα: _ ὧ _ ; for the first long syllable, D. 44; the last syllable is long because Homer pronounced the following word σφήν (D. 125).

193. τιμής βασιλείδος: the prerogatives given by Zeus to the βασιλείς, equal royal power and the right to receive presents (γέρας).

194. καὶ μὲν: aye, and; μὲν, D. 238, 6. — τέμενος: a domain. In the case of Bellerophon, now a sovereign, it was a crown domain, held in severity; but in the case of subjects land might be held only as a fief of the crown.

195. The genitives depend on τέμενος.

196. Ἡ: the bride, Philonoe.


200. κεῖνος: Bellerophon, the former favorite of the gods. Glauus only hints at the fact that Bellerophon became insane.

201. καὶ: D. 31; 32. — Ἀληθέων: the plain of wandering; note the play on ἄλατο, the alliteration with ἄλεείνον, and the hiatus (D. 35, 1.).

205. τήν: Laodameia.

211. τοι: then, i.e., since thou hast asked the question.

213. κατέπηκεν: he stuck the σαυρωτήρ into the ground to indicate his peaceful intentions; see on Γ 135.

214. μελικύιον: neuter adjective used as a substantive, cp. A 539.

216. Φωνεύς: father of Tydeus, grandfather of Diomedes.

217. ἤλι: _ _ , D. 40. — ἄρβας: detained and entertained, not coincident in time with 'ἐκίνω'.


220. ἀμφικύπτειον: see on A 584.
221. μν: is rarely neuter (A 237), and therefore some make it refer to Φονείς and not to ἀμβικόντελλον.

222. Τοῦδα: accusative of specification.

223. καλλίφ: D. 31; 32. — ἐν Θῆβαι: before Thebes. None of the Seven ever entered Thebes.

224. Ἀργεί: D. 66.

225. δεί: in full, σὺ δ' ἐμοὶ ἐν Δυκίᾳ οτε κεν τῶν ἐν Δυκίᾳ δημόνιδ [

225. καὶ: in the melay also, as well when we meet as πρόμαχοι (duellists) as on the present occasion.

228. κιχήω: D. 183; 188.

229. δύναι: D. 156.


231. δὲ τι, D. 136.

234. Γλαύκω: dative of disadvantage. Here the construction is εξελετο των τι, but elsewhere it is τινός τι.

235. δε: causal relative.

236. χαλκεῖν: genitive of price; the phrase became a proverb among the Greeks, and is so used to this day. — ἐκατόμβου καὶ ἐναβολῶν: in primitive times values were estimated in oxen (B 449); cp. pecunia (from pecu). Here the relative value of bronze and gold is 11:1 (100:9); to-day it is said to be 1176:1. But in Homer 100 and 9 are "round" numbers without special significance (cp. 174; A 53. There are 100 tassels on the aegis, etc.). The thing of moment was the exchange of very valuable for less valuable arms. The commercialism of the Greeks comes to light here, though the intention of the poet was merely to illustrate the unselfishness of Glaucus, who recked not of the value of his armor when it was a question of friendship, just as in 146 he holds lightly his descent from illustrious ancestors.

238. εἰρόμεναι: asking about.

240. θεοὶ: the choice of the god was left to each individual.

241. ἔκειν: is to be taken with ἀνώγει, he bade all in turn, i.e., as he met them. — πωλῇσοι ... ἱφήπτο: lit., had been attached to, hung over.

243. αἰθούσαι: there were two vestibules or colonnades in the Homeric house: one on the outside of the house, leading from the street to the big front door; the other was like to the first, but was on the far side of the court, opposite the front door, and led to the μέγαρον.

245. δεδυμένοι: from δέμω.

248. τέγεοι θάλαμοι: roofed sleeping chambers in the second story. In warm weather they slept on the roof, then, as now. Reference, however, may be to the "joint undivided family," which to-day is exemplified best by the cone-like chambers of the villages east of Homs in Syria. When a young man marries he needs but one chamber (cone); as his family increases other
cone chambers are built by the side of this original chamber. As each child
marries other cone chambers are built, and so on to meet each new need,
until finally the establishment of a patriarch consists of a great collection of
isolated, but juxtaposed and intercommunicating chambers, each with its own
cone roof with a hole at the apex for the exit of the smoke.

257. ἐξ ἀκρής πόλιος: take with ἀνασχέιν.
258. ἐνείκω: till I shall have brought.
259. μέγα: adverb; take with ἄξει. — κεκμηθέντι: D. 216.
262. τόνη: emphatic form of σῦ.
264. ἀνωτερ' ὶ: lit., lift up, i.e., bring from the storeroom.
266. ἀντίποισιν: lustral washing was necessary before sacrifice and prayer.

It was sternly demanded of the Jews (Ex. 30, 20); no Mohammedan may pray
or enter a mosque without lustral bathing of the hands to the elbows; in
ancient Greece and Rome this lustral washing was more symbolical, not lit-
eral, and their symbolical lustral washing has descended to the Catholic Church
(holy water). See on A 313.

234. "Δίδος: does not depend on εἰσω, but on δόμον understood.
285. ἐκλελαθοῦσα: D. 205, 2, a, 16.
288. κατεβήσετο: D. 207, 2. She was in the μέγαρον on the ground floor;
she therefore does not descend (κατ-) from an upper story, but from the
μέγαρον to a θάλαμος which was on a slightly lower level.
289. θ' : dom. — ol: D. 126; those.
291. ἐπιπλούσ: 2d aorist participle of πλω (ἐπλων, πλούς).
292. τὴν οὐδὸν, ἣν: accusative of the extent of space traversed; on that
voyage on which. — ἀνήγαγος: brought home by sea.
299. ἔσκησις: D. 88, c.
300. Τρώϊς θηκαν: the priestess, then, was elected by popular vote.
301. ὅλολυγη: loud cry, chiefly of sorrow or alarm. The cry lu-lu-lu is
still the universal cry of sorrow, alarm, or of war throughout the Orient.
303. ἐθηκαν: only Theanno, the priestess, might enter the holy of holies
(adyton), and place the peplus on the knees of the seated Palladium.
306. ἐπίλτον: D. 207, i.
311. ἀνένει: nodded the head upwards, i.e., refused to hear the prayer;
see on A 514. The poet, as poet, knows that the prayer was refused; but
the suppliants, too, know it, because no sign was vouchsafed them.
313. δώματα Ἀλεξ.: Paris and Hector were the only sons of Priam who
had palaces of their own.
316. θαλάμων: women’s quarters; δωμα, men’s quarters about the αὐλή,
i.e., a complete house, Γ 142.
317. τα Πριάμων: for Πριάμων τα. The genitives depend on δωμάτων
understood after ἐγγύθι.
319. ἐνδεκάπτην: eleven cubits, = about sixteen feet and a half. —πάροις: used absolutely, before him. —δουρός: depends on αἰχμή.
320. πεπτὶ: D. 222. —πόρκης: ring; the spear end was split and the flattish spear point was inserted in the split. To prevent further splitting, the spear end was bound with a thong, or, as here, splitting was prevented by a metal ring placed over the spear end before the insertion of the spear point, after which the ring was forced up over the butt end of the spear point.
321. ἡποντα: handling.
322. ἀφάπτα: fingering it; perhaps testing it to see whether worms (φ 394) were boring into it and thus weakening it.
326. δαιμόνι: see on A 561. —καλὰ: adverb = καλῶς; freely, it is not well that thou hast. We are not told why he had rancor in his heart; that he has been angry is clear from 335. —ἐθνε: is aorist indicative with omitted augment, ἐνέθε:.
328. σφο: D. 112, 2; 113.
331. ἄρα: adverb, equivalent to ἀνάστηθι, up! —πυρὸς: genitive of material or source.
334. μέ: μέ, D. 112, 1; 113.
335. νεμέοι: dative; Attic νεμέως, because of anger and resentment.
336. ἔχει: his chagrin at the outcome of his duel with Menelaus.
339. ἐπεμιβέται ἄνδρας: properly ἐμπεμβεται ἐπ' ἄνδρας, shifted from man to man.
340. δω: hortative subjunctive; let me do on; practically equivalent to the future indicative.
341. 'π: D. 67.
342. οὐ τι προσέφη: in his anger Hector can say nothing; but Helen, interpreting his thoughts, proceeds to set forth that Paris has no sense of honor and is otherwise deprived.
346. οἰκεσθαι προφύρωσα: had caught me away.
348. ἄπερσος: aorist of ἔρρησ, D. 207 bis; lit., where the wave swept me away. We expect κε, would have swept me away. —πάρος: is equivalent to πρίν.
351. ἔδει: D. 151; 217, 7; felt. —νίμων: indignation. —τόλλ: many reproaches.
352. φρένος ἐμπέδοι: sound understanding, for sin is a lack of knowledge.
353. τῷ: D. 127, a. —ἐπανρήσοιται: sarcastic; will partake of it, i.e., reap the fruits thereof.
361. ἔπίσθεια: D. 172; is set, the perfect used as present.
363. τοῦτον: this fellow.
366. ἔοικησα: generic term, *housefolk*, my wife and my child.  __  __, because ἄλοχος was originally σάλοχος, D. 60.

381. πρὸς: D. 223.

383. ἐσ γαλάζων: supply δόματα; cp. ἐσ "Ἀιδῶς; the idiom is the same in Greek and in English.

386. 'Πλοῦς: with neglected ἐ is rare.

387. κράτος: *victory* (belonged to).

388. ἀφικάνει: perfect in sense, *hath come*.

389. μανομένη: used in the sense of the later μανώδη ἵση, *like to a mad woman.* — περικυκλᾶ: D. 217, 6.

390. ἦ: *spake*; see on A 216.

391. τὴν αὐτὴν = ταύτην τὴν αὐτήν.

393. τῇ: relative, *whereby, through which*, D. 133.

394. πολύδερος: *generous, open-handed, bounteous*.

396. Ἁπτῶν: the antecedent is repeated (D. 250) and attracted into the case of the relative.

397. Κιλίκεσσα: not to be confounded with the Cilicians of southeastern Asia Minor.

398. ἔχει: *was held* (as wife by), *was married to.* — Ἐκτορᾶ: dative of the agent.

400. νήπιον ἀντως: *a child just so big* (demonstrative), *just an infant*.

402. 'καλλισκεί: D. 194; *used to*.

403. Φαστυφάνατ': *Defender of the Citadel*. The reason for the change of name is given in the next clause, for (γάρ) Hector was the only bulwark of the city, the child being renamed after the chief characteristic of his father; see on B 260. The ancients derived the name Hector from √σεχ, seen in ἔχω, Ἐκτωρ, and thought it meant *Holder*, i.e., *Upholder, Bulwark*.

404. σιωπῇ: take with 'μείδησε.

409. σετ': D. 112, 2.

411. δόμεναι: D. 206, a, 25. — ἄλλη: *any*; supply μοι.

414. ἄμμον: ἄμοι; D. 124, 1; it is the "our" of family life. She classes herself along with her seven brothers.

418. κατίπη: D. 207, a, 2. — σύν: *along with*. In primitive times a warrior's arms, like his horse, his dog, and his servants, had to accompany him to the other world; they were therefore burned with his body. When, at a later period, burial took the place of cremation, the arrows were buried with the corpse, and the graves at Mycenae have given up many prehistoric swords.

419. ἐπὶ: D. 223. — πτέλλας: the elm and other trees which bear no fruit were planted at the graves of princes.

422. ὑ: D. 111, 1.

425. 'βασιλεύειν: *was queen*, though Homer does not use βασίλεια.
436. τὴν: D. 126. — ἐλλοξει κτατοστιν: she reckons herself in with the other booty, consisting of women, flocks, household goods, etc.; see Joshua 6, 19; 8, 2, 27; Judges 5, 30.

438. ἐβαλ" Αρτέμις: i.e., she died suddenly and unexpectedly.


434. ἐμβατος: D. 31; 32; may be scaled, because Aeacus, a mortal man, built the wall at that spot when the walls of Troy were being constructed by Apollo and Poseidon. — ἐπλετο: was assailable in the past when the attempt to do so was made. Such an attack is not mentioned elsewhere in the Iliad.

435. τῇ γ' there, take with ἐπεμφήσανθ᾽.

436. ἀμφ: the two Aiantes and their suite; see on Γ 146.

438. θεοπρωτίων: depends on εὖ φειδώ. According to Pindar, Ol. 8, 46, the θεοπρώτων contained in the words of Apollo spoken to Aeacus was: "'Hero, where thy hands have wrought is Pergamos taken': thus saith the sign sent of the son of Kronos, loud-thundering Zeus.”

444. οὐδὲ . . . ἀνωγεν: forbids; D. 244.

446. ἀρνύμενος: conative, seeking to earn great glory for my father and myself. — ἵδυν αὐτῷ: D. 122.

450. Τράων: objective genitive after ἀλγος, sorrow for the Trojans.

454. σει: D. 112, 2; 113; depends on μέλαι in 450.

455. ἀγηται: lead thee with him into captivity. — ἀποφράς: D. 206, a, 4; wresting from thee.

459. εἰτησι: practically equivalent to the future indicative, D. 143; cp. A 137.

461. ἀμφιμάχοντο: the subject is Ἀχαιοὶ.

463. ἀμύνεν: depends on τουοῦθ, which is equivalent to "who is of a character to," ὅς τοῦσθε ἑστὶν ἀμύνεν.


465. σής τε βοῆς σει θ' ἀλήθμοιο: thy crying and thy carrying into captivity is a hendiadys (D. 249) for "the cry of thy carrying into captivity."

466. παιδός: genitive after a verb of aiming. — ὑπέκατο: stretched himself to, i.e., stretched out his hands to.

467. ἢ ὡ τε: but he, the child, D. 126.


469. ταρβήσας: causal. — χαλκὸν: more especially the glittering bronze of the helmet.

470. δραυνόν: D. 59, 1; adverbial cognate accusative with νεόντα. — νοῆσας: causal; a succession of causal participles, each giving a reason for what precedes.

471. ἵ: D. 223.
472. αὐτίκα: D. 235.
474. κόσμε: this is a paternal kiss. In Homer adults kiss only in greeting or as suppliants. — πάλλω: from πάλλω, here dandle.
477. καὶ: is redundant, certainly in English. Such a prayer is unusually altruistic. Homer’s heroes pray for immediate rescue from impending disaster, for revenge, etc. — Τράωσιν: D. 66.
478. τ’: is out of position, as in 317. — Ιφι: neglects the ἐ. Perhaps Φιλὼν has supplanted an original λαοῦ. — θανάσσων: in the stead of his grandfather.
479. τις: collective. — εἰπώ: a wish; I pray that many an one may. — πολλόν: D. 102.
480. ἀνάτος: (may say) of him as he returns is a unique use of the accusative after εἰπώ.
487. Ἀδι: the god, as in A 3.
488. πεφυγμένον ἐμεναι: = πεφυγέναι, is safe from.
489. τὰ πρόβατα: once, as in A 6. — γένησαι: hath been born.
490. τ’: τέο; D. 112, 2; 113.
491. ἵστων τ’ ἡλικάττυ: in apposition with ἐφύγα. Weaving and spinning were the chief duties of the wife as housekeeper; the husband and the servants prepared the meals.
494. ἐπετείο: took for himself = took his, and of course put it on his head.
495. ἐπουρινός: — — —, as in 366; D. 60.
505. ‘σένατ: usually ἐσένατο, D. 207, a, 4.
506. στατός: as contrasted with the war horse, who had to take potluck out of doors.
508. λιὸς: it is an actual fact that the horse of Asia Minor is fond of a bath on a hot day, as the traveler has to learn to his cost. In fording a river, horses, while apparently slaking their thirst, seize the opportunity to lie down in the water. The surprised rider wades out, and thenceforth whips his horse across rivers, not allowing it to drink until safely on the other side.
510. ὅμοιον: D. 66. — δ’ δ’ . . . πεποιθέσι: is an anacoluthon (D. 242) or pendent nominative, where we should expect the accusative in apposition with ἐρ; cp. Proverbs 30. 17: “The eye that mocketh at his father, . . . the ravens of the valley shall pick it out.” — ἄγκλαίφη: D. 64.
511. Notice the bounding dactyls here and in 514, in imitation of a galloping horse, D. 14.
518. ἔσωμεν: D. 206, a, 29.
519. οὖδ': parataxis, D. 234. — ἐναλομεν: at the right time.
521. ἐναλομεν: right-minded. Hector takes the word from Paris's mouth, but varies its meaning.
523. ἔθλεις: used absolutely, hast no care. — τὸ δ': adverbial; and for this.
524. ὶδ': for ὅτε κεῖ, D. 143. — ὑπὲρ σίθεν: on thy account, D. 112, 2 ; 114.
525. πρὸς Τρώων: at the hands of.
527. δώ: Ι. 188, a.
529. ἠλάσαντος: agreeing with ἡμᾶς, the omitted subject of στήσασθαι.

Η 1. πυλέων: D. 73.
Η 6. ὑπὸ: D. 223.

Seventh Book of the Iliad.

The twenty-second day continued, up to verse 380. Apollo sends Athene to put an end to the battle for the day by causing Hector to challenge one of the Greeks to single combat. Helenus, a seer of Troy, exhorts Hector to send the challenge. Menelatus offers to accept it, but is persuaded not to do so, as he is not the peer of Hector in deeds of arms. In consequence of a chiding speech of Nestor nine Greeks offer to do battle with Hector. The lot falls on Ajax, the Greater, but at the approach of night the duelists are separated by the heralds; they make each other presents. In the evening both Trojans and Greeks hold councils of war, and thus ends the battle of the twenty-second day.

Verses 381-482 tell of the truce of the twenty-third and twenty-fourth days. On the twenty-third day Idaeus, the herald of the Trojans, brings to Agamemnon the terms of Priam. They are declined, but a truce is accepted. Preparations are made for the burial of the dead. On the twenty-fourth day, while the dead are being buried, a portion of the Achaeans fortify the camp. Ships bring provisions from Lemnus. Both armies feast, but the thunder of Zeus foreshadows trouble.

Eighth Book of the Iliad.

The twenty-fifth day. The second battle. Zeus forbids the gods to take part in the battle. The Greeks are defeated. Hector exhorts the Trojans to attack the Greek camp. In vain Hera tries to persuade Poseidon to help the Greeks, who are pressed back to the foss and the wall. Diomedes succeeds in getting the Greeks out of the foss. Teucer kills many Trojans, among
them Hector's charioteer. Hector leaps from his chariot, and leads the second attack on the camp. Hera and Athene try to aid the Greeks, but are prevented by Zeus, who returns to Olympus. The Trojans hold the battlefield and night comes on.

NINTH BOOK OF THE ILIAD.

The evening of the twenty-fifth day. Agamemnon calls an assembly of the Greeks and proposes to return home. He is bitterly reproached by Diomedes. After a meal, proposed by Nestor, the elders meet in council in the hut of Agamemnon. Nestor proposes that Agamemnon seek reconciliation with Achilles. Agamemnon consents, and names the recompense he will give to Achilles. Ajax and Odysseus are sent as ambassadors to Achilles, who receives them kindly, but declines all their offers. On the return of the embassy the council meets again and decides to renew the battle on the following day.

TENTH BOOK OF THE ILIAD.

The night of the twenty-fifth day. Agamemnon cannot sleep. He goes to seek the advice of Nestor. On the way he meets Menelaus, who also cannot sleep. He sends Menelaus to fetch Ajax and Idomeneus. Agamemnon meets Nestor at the foss and suggests that they visit the outposts. They awaken Odysseus and Diomedes. Ajax Oileus and Meges join them. At the outposts they are joined by Menelaus, Ajax, son of Telamon, and Idomeneus. A council is held beyond the foss. Diomedes and Odysseus are sent as spies to the Trojan camp. The Trojans, too, had held a council and had sent Dolon as a spy to the Greek camp. He is discovered by Diomedes and Odysseus, who, after getting from him the information they need, kill him. They enter the Trojan camp. Diomedes kills Rhesus, king of the Thracians, and twelve men. They capture the horses of Rhesus and return to the camp.

ELEVENTH BOOK OF THE ILIAD.

The twenty-sixth day. At dawn the battle is renewed. Thanks to the prowess of Agamemnon, the Greeks drive the Trojans back to the city walls. Hector is commanded by Zeus to absent himself from the battle as long as Agamemnon is unwounded. Agamemnon, Diomedes, Odysseus, and Machaon are wounded, and Ajax is compelled by Hector to retreat. Euryalus goes to the aid of Ajax, but is wounded by Paris. Achilles sends Patroclus to Nestor to ask about the wounded. Nestor tells him that Achilles is acting badly in not coming to the aid of the Greeks. Patroclus takes Euryalus into his tent and cares for him.
TWELFTH BOOK OF THE ILIAD.

The twenty-sixth day continued. The battle at the walls of the Greek camp, into which Hector forces an entrance after an exciting fight.

THIRTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. The battle at the ships. Zeus is heedless, and Poseidon aids the Greeks meantime. Hector makes no progress.

FOURTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. A council is held by the wounded chieftains. Nestor hears the hurrahs of the Trojans who have stormed the wall. Agamemnon again advises the departure of the Greeks, but Odysseus points out that retreat would lead to the destruction of the army. Agamemnon yields, but confesses that he knows not what to do. The wounded kings go to the front to encourage the troops by their presence and words. Hera determines to put Zeus to sleep, in order that Poseidon may succor the Greeks. She obtains from Aphrodite her girdle, which lends irresistible charm to its wearer. Thus she finds favor in the eyes of Zeus. She then persuades the sleep god to lull Zeus to sleep. While Zeus sleeps, the Greeks, assisted by Poseidon, are victorious. Hector attacks Ajax, and the Trojans are forced to retreat.

FIFTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. Zeus awakens, and is wroth to find the Trojans defeated. He sends Hera to Olympus to summon Iris and Apollo. Hera finds the gods at dinner. Ares, excited at her message, is with difficulty restrained by Athene from hastening to the battlefield. Iris and Apollo go to Mount Ida. Zeus sends Iris to order Poseidon from the battlefield. Zeus sends Apollo to heal Hector, who then reappears in the fight and forces the Greeks back across the foss and into their camp. The ships are in danger. Several duels between the chieftains are fought. The Greeks retreat behind the first line of ships, which are defended by Ajax. A fierce battle takes place at the ship of Protesilaus, on whose deck Ajax fights. Hector forces Ajax to retreat from the upper deck, but Ajax succeeds in preventing the Trojans from setting fire to the ships.

592. Hector, under the protection of Zeus, now advances against the Achaians, who retire behind the first row of their beached ships. Ajax fights valiantly from the deck of a ship. — ἣ: _, D. 40. — λισσος: from λις.

593. ἰπεισεῖνοντο: continued the attack, and thereby unwittingly accomplished the behests of Zeus (cp. A 5), as explained in the next lines.

596. ἀνατιμάζει: practically the possessive dative; for Zeus' heart was set.
599. τὸ: this, followed by the explanatory infinitive μοιάζεσθαι. It seemed to Zeus that the best way to answer fully the prayer of Thetis was to cause the ships to be set on fire.

601. ἢκ...τῷ: from that time then (.openConnection).

603. τῷ φρονίμῳ: with this design.

604. μεμακτὰ: D. 217, 8.

608. ἀμφί: adverbial, D. 222.

609. κροτάφωσι: local dative, D. 66.

614. Ἀθηναίη: appears here as the executor of the decrees of fate. — βήθ-φίν: D. 64; -φίν is unnecessary after ὑπό.

615. ὅτα: was determined. — εἰρήκα: from εἰρήκαμι.

616. δρα: imperfect of a series of observations; D. 171, a.

617. οὔδε οὖ: refers back to 615, and is itself explained by μενεαίνων.

618. πυρηνίδων: in serried ranks, like a fortification (πύργος) with its redoubts and walls. — ἀμφότεροι: D. 179, 2; 205, 2, a, 4.

621. τροφοῦτα: from τροφεῖ, lit., nourished, then swollen, big.

622. τὴν αἴρεσθαι: from τρέφω, lit., swollen, big.

623. πάντοθεν: take with λαμπόμενος. — ἀνατην: against it.

625. ὑπὸ νεφλῶν: beneath the clouds, i.e., reaching up to the clouds.

628. δερποῦτες: D. 217, 3.

630. δ' γ': has no verb, = an anaclitonic (D. 242); it is taken up by the clause δ' ἡμῶν Ἄχαιοι, etc. (636), but with a change of subject from Hector to the Achaeans. — λέων: another anaclitonic, taken up by the δ' δ' clause in 635.

633. μακρίσσασθαι: infinitive after ειδώς, know how to. — φονήσιν: slaughter, i.e., "to prevent the slaughter."

634. δ' μέν: νομεύσαι (632).

635. δ' ἐλευθέρων (630).

637. Εὔκροι: takes up δ' γε in 630, though in a different case.

639. Κορῆς: from κόρης, dīn̄; son of Pelops, who was purified by Eurystheus from the guilt of murder. — δ'': the antecedent is Κορῆς.

640. ἀγγαλίην: who was wont to carry the message of the tasks of Eurystheus to mighty Heracles, because Eurystheus was afraid to face Heracles. — χερσάκι: D. 194. — βήθ: dative like Τρισείν δ' ἄγγελος ἤλθε, B 786.

641. τῷ: genitive of source, from whom, as from a far baser father.

642. μάχεσθαι: the infinitive is here coordinate with a noun (πόδας) as an accusative of specification.

643. καὶ: also.

644. ἡγοῦόλεξεν: by making it possible for Hector to kill him.

645. στρεφθεῖσι...μετόπισθαι: equivalent to μεταστρεφθεῖσι, as he turned back. — ἔπαλτο: from πάλλω, hit himself on (stumbled over, tripped against) the shield rim.
647. βλαφθείς: D. 209, i; stumbled, i.e., his feet got caught between the wooden frame of the rim and the leather hide of the huge Mycenaean shield, and threw him.


653. εἰςωκόλ ἐγέροντο: the subject is Ἀχιλλεί, who hitherto had been fighting with their backs to the ships; but when they turned they faced the ships, i.e., turned their backs.—περί: D. 223; surrounded (inclosed) them.

654. πρώταί: the farthest inland. — ἓρεσα: from ἑρέω; D. 158.—τοι: Trojans.

655. νεῖν: supply ἀπό.

660. γυνομένοι: must not be taken literally.

661. αἰθόα: D. 83; a fear of shame.


664. θεία καταπλήκκασι: elsewhere also Nestor points to the duty to the dead. In the Odyssey Achilles rejoices to hear of his son's deeds of emprise.

670. πρὸς ηναί: local, from the side of.

671. ἐταίρους: supply his.

672. δούλοι: namely those who Ἐκτορα ἐφράσαντο.

674. Αἰαμών: the Telamonian.

675. ἀφέσασαν: stood apart from. The idea of "apart from" is here put in the relative clause, whereas strict logic demands ἀφέσασμεν, ἐνθα περ ἄλλοις ἐστασαν.

676. ἐρί: the small upper decks, which were located fore and aft.— ἐπέχετο: series of acts; he passed to and fro to the small decks repeatedly. He jumped up on the deck of one ship, then down to the ground, and from the ground up on the deck of another ship, as this or that ship needed his presence.

679. ἀνήρ: has no verb; it is taken up by δ' in 683. — κελητίζων: ἐπον κέλητα έλαίνειν, to ride a riding horse. Riding was known in Thessaly, Asia, and Egypt, though it was not practiced by Homer's heroes.

680. πολεύ: D. 102. The horses were selected (from many), so as to match to the line in height, an important matter, since the yoke which rested on their withers should be exactly horizontal.— συναξάρτασι: D. 8. 24; harness together.

683. ἀμεθος: without hesitation.


685. εἰς: over.

686. αἴθρηκαν: to characterize the tremendous power of his voice.

689. θυρηκτάων: armed, not mailed.

690. αἴθρων: dark red, brown, tawny, a common epithet of horses, lions, oxen, but not elsewhere of an eagle.
692. γεράνων: the Greeks saw cranes only while in transit.
693. θυσί...ἄντις ἄλγας: rushed to meet him and went straight for.—
θυσί νέος: genitive as after a verb of aiming (found only here).
694. ἄνεν ὄποιος: must be taken metaphorically, not literally; as we should say “impelled by an invisible hand.” — ὄποιος: from behind, i.e., forwards.
695. δριμεία: only here as an epithet of battle, elsewhere of emotions.
701. ἑρωτι: dative of advantage.—ζυγάστου: depends on θυμός, but after the dative of advantage the usage is inexact. Tr., of each Trojan.
703. οἱ μὲν: the λαοί.—ἀφιέρωσαν: stood up to each other.
705. Πρωτοσθηλαον: the first Greek to land and to be slain on Trojan soil. Therefore his ship stood first.
706. ἄλογος: from ἄλογος, flights.—ἀμφίς: apart, standing far from each other, χωρίς ἄλληλων. — τα: merely intensifies the preceding word. D. 238.
710. οἱ γ᾽: the Greeks. — ἐγγύθεν ἱστάμενοι: the Greeks, with the exception of Ajax, were on the ground.
711. πάλλεσσοι καὶ ἀμίνησοι: the axes and hatchets were used by the Greeks alone, who in their eagerness to defend the ships converted everything about them into weapons.
712. Swords and spears were used on this occasion by all the Trojans and by some of the Greeks.
713. μελάνδεσα: decorated with a strip of black leather wound closely round the hilt, as in the case of modern swords.
714. ἐκ χυρών: when the hand was hewn off (a thing which happened to the brother of Aeschylus at the battle of Marathon). — ἄπτος ὄπον: when the arm was hewn off at the shoulder. — 'πέσων: is practically iterative = 'πέσεσκεν.
717. ἀφλαστοῦ: the decoration at the stern of the ship.
718. οἰκείτε: D. 207, 6.
719. πάνων ἄνων: that atones for all that we have suffered.
720. θείων ἀριάστη: he draws this conclusion from the present disasters of the Greeks.
721. κακότητι: fault; others think it means cowardice.
723. αὐτόν: take with με; the object is expanded to include λαόν.— ἐρητόντω: transitive.
727. Ajax was in an exposed position on the small upper deck at the rear of the ship. He keeps his assailants off with his long ἐνστῶν, but their arrows bring about his retreat.
729. δρῆν: lit., footstool, on which the helmsman rested his feet. Others take it as a bench or gangway leading from the fore to the aft deck. — ἔγος: the ship of Protesilaus.
731. ἔμμεν: aorist.— νέαν: by his successful defense of the ship of Protesilaus, Ajax is correctly said to have driven the Trojans from the ships.
The twenty-sixth day continued. Patroclus, with tears in his eyes, announces to Achilles that the kings are wounded, and begs for permission to go to the assistance of the Greeks at the head of the Myrmidons. His prayer is granted. Ajax is exhausted by his great efforts, and Hector makes him utterly helpless by hewing off the head of his spear. The Trojans set fire to the ship of Patroclus. Achilles urges Patroclus to hurry. Patroclus dons the armor of Achilles, while Achilles marshals his Myrmidons. The Trojans are forced to retreat. The fire is extinguished. Hector flees to Troy. Many Trojans are killed on the retreat. Sarpedon, son of Zeus and the Dawn, attacks Patroclus, who kills him. Glauclus, healed of his wound by Apollo, summons Hector and other Trojans to his aid, and a fierce battle is fought over the corpse of Sarpedon. The Trojans are beaten back, and Patroclus strips Sarpedon of his armor. At the command of Zeus Apollo snatches the corpse from the field, and Sleep and Death convey it to Lycia. Patroclus pursues the Trojans to the city and storms the walls, but is beaten back by Apollo. At the urging of Apollo Hector attacks Patroclus, who kills Hector's charioteer and twenty-seven other Trojans. With the help of Apollo Euphorbus wounds Patroclus, who attempts to retreat, but is overtaken and killed by Hector.

1. ηῆς: of Protesilaus, as stated in O 704 (cp. O 729).
7. δεδάκρυσα: beteared, bathed in tears.
9. καὶ τ': D. 238, 2, b.
14. μᾶν . . . φαν: at least my informants tell me that.
17. ὡς: originally exclamatory, how that; practically = ὅτι οὕτως.
18. ὑπερβαίνῃ: Achilles holds all Achaeans responsible for the insult put on him by Agamemnon, since they did not prevent it (A 331, 299). — σφήνα: D. 124, 3.

19. ἐδομον: D. 8; 24; 183, d; 214.

20. προσέφη: Patroclus is the only hero whom Homer apostrophizes thus. In view of the sad fate of Patroclus narrated in this book it is peculiarly pathetic.


22. κλαται: D. 159.

23. ῥητορ: the only physicians were Podalirius and Machaon, though the latter is himself wounded at present.

29. σὺ δ': he omits details and goes straight to the point. — ἐπλεί: D. 156, hast shown thyself (and art).

31. αἰναρέτη: of evil excellence. — στ': D. 112, 2; 113. — ἄλλος: than thyself. — ὁδύσγονος τερ: however late he may be born; practically while time lasts.

33. οὐκ ἄρα: the negative is put first for emphasis, in no wise then, i.e., then (I was mistaken), Peleus was not thy father. — ἔπιστα: D. 71.

34. θάλασσα: Homer does not identify Thetis with the sea (the element), but the Albanians, who call the sea Thetis (Deti), seem to have remembered such an identification.

35. δι': (I know this) because.

36. ὅμοιον: depends on θωρηχθήναι, to buckle on my shoulders; D. 66.

48. μὴ ὀχθήσας: because Patroclus had uttered such reproaches.

51. ἑπεφράζει: D. 180; supply θεοπροπίνην.

52. τὸδ', etc.: this comes upon my ... (as) a sore grief, namely, when (αἰνὸν ἄρα being predicative).

53. τὸν: always demonstrative; him who is his equal in birth, rank, and prowess.

54. δ τε: = ὅς τε, D. 132.

56. κούρην: for emphasis at the head of the verse. D. 235. — ἄρα: belongs rather to κούρην than to γυν; see on A 369.

57. δοντὶ ... 'κτείτισσα: but still his equal, being a king’s daughter. — πόλιν: Αἰγυπτισσόν.

59. ἀτίμητον: i.e., without the rights of citizenship, worthless. — μετανάστην: is equivalent to the later μέτοικον, resident alien, outlander.

60. τὰ μὲν, etc.: lit., let us allow those things to have been done before, be done and over with; let bygones be bygones. — ἦθομεν: D. 8, 24.

68. κεκλατα: D. 138.

69. ἐπί: D. 223.

71. τάχα: adversative asyndeton, D. 235.

73. ἡμια μεθείη: if A. were kindly disposed to me, such mischief as my withdrawal from the fray would not occur. — στρατόν: the camp.
75. ἀπό: D. 223.
76. Ἀπείδαιον αὐξήσαντος: depends on ὅπος.
77. Ἐκτόρος: supply ὅψ.
81. ἤμειροι: supply ἔρωι.
83. ὤς κε: even as, D. 142, A. 1. — τ’: D. 238, 2. — θήω: D. 183; 188.
84. ὤς κυν: final; D. 142, A, 2, b.
85. πρός: as in A 339.
87. ἥκ: the asyndeton (D. 235) shows that his chief injunction is, drive them from the ships and return. — ἀμννα: for the imperative, D. 145.
90. ἄρματον: because, if thou rout the Trojans, the Achaians will not have need of the help of Achilles. He is utterly selfish; his own glory is of greater moment to him than that of his friend or than the good of all the Achaians put together. — δι: D. 238, 7; d; also D. 234.
94. ἄρμην: D. 188; 206, a, i; intervene, enter the battle.
95. τρτωτάθε: D. 145.
99. νῦν: dative of advantage. — ἐκδομέν: is optative for ἐκδείχμεν (D. 162, a; 215), a form which theoretically cannot be written, as ὅ can stand only before vowels. The mode sign has been absorbed into the preceding vowel. But see δαινυτο, Ω 665, and μεμνήκεν, Ω 745.
100. κρηθεμα: refers to the towers and battlements on the walls.
103. ἄραμμα: D. 235.
105. ζε: kept up.
106. κάτ: D. 31; 32. Cp. κάδ in 109. — φάλαρ: metal bosses or knobs affixed to the front and sides of the helmet. — ἀριστερόν: because the baldric by which the shield was carried passed over the left shoulder and then obliquely over the breast and back, being attached to the inside of the shield below the cross-braces (κανώνεσ) and the point of equilibrium.
108. ἄμψ ἀντί: about his body; supply σάκω with πελεμίζει: nor were they able to shake (and beat down) the shield that was about him as they pressed on (him) with their darts.
115. αἰχμης: depends on ὀπισθεν.
116. τὸ μέγ: the asyndeton (D. 235) makes haste to give the further results of ἀνάραξε; and it (now become but) a pointless spear.
117. αὔτος: so, as it was, i.e., without a point.
123. τῆς: depends on κατά in composition; D. 223.
124. τῆν: the ship; πρύμνην being an adjective, at its stern. — ἀμφετήν: lapped round.
126. ὄρσο: D. 207. — ἐποτοκελεύε: properly who fares in a chariot, if derived from κελεύος; but who drives a chariot, if derived from κελέω.
127. ὅ: D. 238, 7, c.
128. μῆ, etc.: independent sentence of fear; up then, lest.
129. ἀγιος: aorist subjunctive, D. 142, A, 1.
131. κνημίδος: leggings of wool or leather to prevent the chafing of the legs by the rim of the big tower shield.
132. ἡπείροις: metal leggings holders, constructed on the principle of the so-called Boston garters. A metal band clasped closely to the sides of the leg just above the calf; from this band a metal strip passed down over the shin bone, until it reached the leggings which it was intended to support.
133-134. θάρσει: the metal cuirass was not a piece of armor supplementary to the tower shield. Interpolation.
134. ἀστερίοντα: decorated with starlike ornaments.
140. 8': D. 238, 7, d.
142. Notice the alliteration of π in this and the following lines.
143. 'τάμε: to be his present to Peleus on the occasion of his marriage to Thetis.
144. Πηλιάν: notice the play on πηλαί and Πηλεύς. — φόνον: an instrument of murder (against heroes).
145. ξυγάθμονοι: incorrect lengthening of υ.
147. 84: D. 238, 7, d. — Ἑσκα: D. 219; 194, b.
150. ἀρνώια: the storm gust, the storm goddess; lit., the Snatcher; here storm mare, not to be identified with the Harpies of Vergil.
156. σύν τεῖχοιν: take with θωραξί, harnessed with armor (practically shields). The Greek and English idioms are identical. — αἳ 84: has no verb until 'ῥόμνη' in 166.
159. παρῆλθιν: collective singular, as are also θυμός in 162 and γαστήρ in 163.
166. Ἁστατ': series of acts; he exhorted now one, now another.
172. σημαίνειν: depends on ἡγεμόνας 'ποιήσατο.
173. αλολόθρηξ: with flashing armor.
177. ἑτελησιν: by name (repute), i.e., nominally. His real title was Μενέσθες Βουρώδης.
179. ἑρῆς: supply στιχός from 173.
180. παρθένος: son of an unwedded girl.
181. 'Ἀργείφοντης: for the Greeks meant Slayer of Argos, from ρέμ, kill. It is now thought that it is from ρέμα, shine, and means the Swift-appearing One.
186. πέρι: adverbial; exceedingly; take with ταχύν. — βελιν: infinitive of specification. — μακρήνυ: pregnant; a GREAT fighter.
188. πρό: forth.
192. ἔφοι: D. 124, 3; 125.
200. μή: with aorist imperative of the third person instead of the subjunctive. — ἀλαβάθος: D. 205, 2, a, 16.
201. ἀπειλέτε: imperfect.
202. ἐνῷ: with the accusative in a temporal sense; during.

204. ἔχεις: = κατέχεις.

205. They do not venture to ask him to fight, but their thought is, “if our ἔταξε has just cause for resentment, why stay we here instead of going home?”

207. μ᾽: can be either με or μοι. με and ταῦτα are accusatives of the person and the thing after ἔβαζεν, this ye said of me; μοι = to me.

211. ἤρθεν: D. 155, a; from ἄρρητος.

212. ἀραμή: from ἄρρησκο, D. 205, 2, a; transitive, builds, but in

214. ἀραμή: is intransitive, were closely arrayed (joined together).

218. προπάροιθι: local.

221. ἡμέρας: D. 223.

222. Θέτοις: had abandoned Peleus before the opening of the war; but she returned to prepare her son’s outfit for the expedition against Troy. After Achilles’s departure for Troy she returned once more to her home in the sea.

224. ταπήτων: rugs for bedding.

225. ζησίες: D. 219; 194, b.

228. τὸ βάς: - ο, D. 47. — θεεῖ: just as the victims had to be without spot or blemish, so, too, the vessels from which drink offerings were poured had to be clean and perfect. Here Achilles uses sulphur as a disinfectant; see on A 313.

230. νίψατο: middle = washed his. Without lustral bathing one might not approach God. — ἀφίσσατο: with a ladle from the great mixing bowl (κρατήρ).

231. στάς: the posture in prayer. — μέσω ὕρκει: in the court, in the center of which stood the altar of Zeus "Ερκευς. — ἔβαζε: poured a drink offering (and prayed).

232. εἰκονίδιον: neglected f.

233. Δωδώναι: Dodona in Epirus was the seat of a very ancient oracle of Zeus, who dwelt in an oak tree, or was the oak tree, and gave response by the soughing of the wind through the branches of the oak, by the flight of doves (their rising, sinking, etc.). Prayers were scratched on thin sheets of lead, which were then rolled up and nailed to the tree. Many such tablets from Dodona, some with the nails still in them, are in existence now. Compare with this the old Westphalian address: "O heiliger Gott von Tecklenburg und Rheda." — Πελαγικέ: the worship of Dodonaean Zeus supplanted some older worship (of the Pelasgians), whose god was identified by the Greeks with their Zeus. — τῆλθα: reckoned from Troy. In a foreign land Achilles turns with confidence to the god of his house.

234. δυσχείμπρον: still true. — ἀμφι: adverb, around (thee).

235. σόλ: nominative plural of σός. — ὄφθηται: interpreters of the signs; see on 233. The epithets point to an ascetic life prescribed by ancient custom for these interpreters.
236. ποτε: refers to A 407 ff., where Thetis carries his prayer to Zeus. — εὐξαμένωσι: in agreement with the genitive involved in ἐμὸν.
242. θάρσοντον: imperative.
243. εἰστειται: the future indicative after ὅφρα is suspected. — ἐπιστηται: the subjunctive in a future sense (D. 143), followed by the indicative μαίνονται.
246. διηται: we expect the aorist.
258. ἀστιχον: D. 205, 2, b, 46.
259. ἐρίμπαλονσι φίδωντες: tease, as is their wont.
262. τιθείσιν: may have for subject "the children" or "the wasps" (latter preferable).
263. τε: D. 238, 2. — ἀνθρωπος: with another noun is unusual, whereas ἀνήρ is often so used.
264. δέ: D. 238, 7, b.
265. πᾶς: in distributive apposition with οἱ δὲ; more exactly, πέτονται, πᾶς γὰρ ἀμύνει.
271. τιμήσομεν: D. 8; 24.
300. οὐρανόθεν δὲ: D. 234.
301. δὴμον: ὅ ὁ _ _ _, D. 37.
312. στέρνον: accusative of specification after γυμνωθέντα. — παρ: by the edge of.
314. ἕφθη: was too quick for him (and struck). — ὀρεξάμενος: lit., reach, i.e., hit. — πρυμνὸν σκέλος: lit., base of leg, i.e., thigh.
317. δ' μὲν: Antilochus; we expect it to be followed by δ' δέ (Thrasymedes) in 321, but the construction is changed.
321. τοῦ: refers to Maris; the genitive may be caused by the comparative idea in ἕφθη (sooner than he), or it may depend on ὄμον, which is the object of ὀρεξάμενος. The subject of ὀφτάσαι is supplied from τοῦ.
323. ἀφαρ: instantly, belongs to ὀρεξάμενος. — ἄχρις: utterly, to the bone.
331. βλαφθέντα: causal; D. 209, 1.
333. κατ' ὤσε: falling on his eyes.
338. φάλον: see on γ 362.
340. ἵκεθε: intransitive; held fast.
341. παρηγορήθη: from παραιρῶ, hung down by his side.
342. κικαίσ: belongs with κικήτην, κικήω, κικήμεναι; just as κικῶ belongs to ἐκείνη; D. 206, a, 14.
346. τὸ δ' : points back to χαλκῷ, but follows the gender of δῶρυ.
349. τὸ δ': αἷμα.
352. ἐπέχραιον: defective second aorist of χραύω, D. 205, 1, 8.
353. αἱ τε: construction according to sense, as though the antecedent were αῖς and not the neuter μῆλων.
354. διέμεγαν: D. 207, 7. — οἱ δ' φίδωντες: the object is contained in the preceding relative clause, it, i.e., the fact that they are scattered.
358. Ἀλας ἐ' ὅ μέγας: elsewhere the epithet is used without the demonstrative pronoun ὅ (e.g., Αἰαντα μέγαν). 'O seems to be the article here; perhaps ἐ' should be read for ὅ ὅ; but translate ὅ by "that famous."

359. 'Fier': from ἔμπωμι.
363. 'σώον: ὡσώ, imperfect.
369. οἷς: plural after the collective singular λαὸν.
371. ἐβάλλε(ε): dual, as in Ζ 40.
373. ὃς ὦ: Τρῳδή.
374. ὅσον: between the foss and the city. — τρόμην: D. 208, 7; were scattered.

375. ὅπω: beneath, i.e., ὑπ' άντι.
378. ἔχε: of driving; held his course.
380. ἵπποι: of Patroclus.
382. 'κέκλειτο: the object is Patroclus.
383. τόν: Hector.

384. κελοῦντι: to be taken predicatively with βάφηθε, darkened (by the storm). — βάφηθε: the storm lies, with its whole weight, as it were, a burden on the earth; freely, and even as beneath a tempest the whole earth lies darkened by the weight of the storm.

385. ὁπωρονόν: from August to the end of October.
387. σκολίας: predicative with κρίνωσι θέμωσας; judge judgments crookedly (that are crooked).

389. τόθ: supply ἑδατος from ἕδωρ in 385.
392. ἐπι κάρ: headlong. — μινθή: intransitive; are minished. — ρέγα: tilled fields.

394. ἐπέκρησι: D. 207 bis; lit., had mowed (cut) over them, i.e., had cloven a passage through the ranks.
395. ἐγρήγορον: conative, tried to.
398. ἀπεστάλλοντο: exacted vengeance for many, who had been slain by the Trojans in the last days.

401. ὃ ὥ: Patroclus.
402. ὃ μέν: Thestor.
404. ἕ: ὥ; dative of advantage with a possessive notion. — ὥ ὥ: Patroclus.

405. αὐτόθ: refers to γναθμόν; the teeth of it (the jaw), i.e., its teeth, not his teeth.

406. δορός ὅλων: grasped him by the spear. The spear whose point is now sticking fast in Thestor's mouth is regarded as a part of Thestor.

407. ἱερόν: fish were sacred in various parts of Greece and Asia. Xenophon in his Anabasis speaks of sacred fish in Syria, and at this moment the
great spring at Urfa (ancient Edessa) in upper Mesopotamia is literally crowded with great sacred fish. The local myth says that Abraham absconded with his brother Nimrod's property and flocks. Nimrod, returned from the chase, pursued after Abraham, overtook him on the acropolis of Edessa, and, being a man of might, hurled Abraham into the plain at the foot of the acropolis. A great spring arose where Abraham fell. The fish in this spring are so tame that they crowd in a dense mass after the passer-by, begging for food. They may not be caught, and death, it is said, will be the certain fate of the person who ventures to eat one of them.—In this passage in Homer there is a reminiscence of a similar state of affairs. Though the Greeks of Homer's time had abandoned the superstition in regard to the sanctity of fish, they retained the old epithet (sacred) which originally forbade the catching and the eating of fish.

408. θέρας: forth, to the land; supply ἔλκη.
409. κεκτηνότα: from χαίνω, D. 210; because the spear was sticking in his mouth.
410. κάδ...δωσι: the aorist concludes the action of ἔλκη.
411. βάλα πέτρῳ: here, therefore, he is on foot; in 378 and 427 he is in the chariot. The warrior mounted his chariot and dismounted at will to serve the need of the moment.
419. ἀμιτροχίτωνας: wearing a χίτων, but no μύτη.
422. θοι: swift (strong) in battle.
423. δαήω: D. 206, a, 3.
424. δε τε: whether it be Achilles. — ὅσα: is practically an adverb, here.
430. κεκληγάτες: D. 216.
437. θύω: D. 188.
438. διαμάσω: = διαμιναί ἡδω.
449. ὑδε ἀθανάτων: comparatively few in number: Aeneas (son of Aphrodite), Ialemus and Ascalaphus (sons of Ares), Menesthius (son of Sperchéus), Achilles (son of Thetis), Podalirius and Machaon (sons of Asclepius). On the other hand, the gods had many grandchildren and great-grandchildren in the two armies. — τοῖσιν: the immortals.
454. πέμπειν: D. 145; followed by the accusative + infinitive, of which Δάναοι — Ὑπόνος is the subject and μν the object.
465. τόν: Ἐφασίσθημον.
467. οὐσισαίν: here of a spear cast, elsewhere of a spear thrust.
472. τοίο: depends on τέκμωρ.
475. ἔτανωθεν: D. 155, a.
481. ἐφρασαί: D. 158.
487. ἐγκληφί: D. 64.
492. πολεμοστά μετ᾿ αὐθράσι: like διὰ γυναικῶν; cp. Gen. 9. 25; Judges 5. 29.
494. ἵππελθον: in a passive sense, let war be dear to thee.
497. Σαρπηδόνος: instead of "me"; he thinks his very name will bring troops to his aid. He seems not to know that Glaucus is wounded.
503. ὀπαλμοῦς, etc.: the parts of which μῦν is the whole. — ὃς οὖ: Patroclus.
505. τοῖο: depends on ἐκ in ἐκέφρως, drew forth from him together the spear-point and his soul. The soul is thought of as escaping through the gaping wound.
511. ὃ: adverbial accusative; wherewith.
512. τεῖχος: depends on ἐπεσοῦμενοι.
515. ἀκούειν: = ὀπακούειν, listen to.
518. ἄληθαι: D. 179, 5.
531. ἐφ' ἐν, D. 112, 3; 113.
537. ἐφ': φοι.
540. θυμόν: accusative of specification, as ἀποθυμίθουσι is intransitive.
D. 196, b.
545. ἀπὸ ... θανταί: D. 223, with two accusatives, ἐφ' being ἐφ'.
546. Δαναών: causal genitive.
548. κατ' ἄκρηθεν: = κατ' ἄκρης (D. 65), utterly, lit., from the top.
550. ἤφαντο: D. 219; 194, b.
554. λάπσιν: see on A 189.
555. μεμαώτε: D. 217, 8.
556. Διαντε: — — —, D. 42.
557. ἀρείους: nominative; coördinate with οἰοί.
559. ἀρεικυσταίμεθ': a wish.
561. αὐτοθ: his body; see on A 4. The participle is conative, trying to.
564. Τράει: crosswise arrangement, D. 240.
567. ἤτι: D. 223.
573. τότε: before the departure of Achilles for Troy.
583. ἀφόβησε: D. 141.
585. ἐτάρωσι: causal genitive.
588. ἐντο: D. 223.
590. ἀφάθη: the only instance of a short vowel in the aorist subjunctive singular of verbs of this class (cp. ἀφή, θῆ), D. 183; 188.
600. ὦ: exclamatory, (when they saw [thought]) how.
604. δι: Onetor.
610. ἡλέατο: D. 207, a, 1.
612. ἐκ: adverb, thereon, on the upper part of it.
617. ὀρχιστήν: sarcasm; pregnant for skillful dancer.
621. δι: distributive after πάντων. — στε: σεο, D. 112, 2; 113.
623. τυχών: haply.
625. Not only Persephone, but every one who dies suddenly, is carried off by Hades in a chariot. In Germanic folklore Death rides a steed, and in modern Greek mythology also. The steeds of Hades typify the swiftness of sudden death.

626. ἐντέπτω: D. 205, 2, a, 9.
627. ὅνιδεσθως: dative of means, as though dependent on a passive verb.
628. νεκρός: of Sarpedon; genitive of separation. — τίνα: collective.
629. τῷ: D. 127, a; therefore.
630. τῶν: is taken up by τῶν in 635.
631. πέκαθεν, etc.: lit., and from a distance arises a hearing, i.e., and it is heard from a distance. — τῇ: D. 238, 2.
632. τῶν: depends on ὑρών, while the other genitives in 636 depend on δοῦνας.
633. πυθόν, etc.: shield of well-wrought bulls'-hides.
634. ννυστομένων: take with τῶν in 635. Reciprocal middle, as they smote each other.
635. ʿἐφιλντο: pluperfect from √ἐφιλ, ἐφιλώ, D. 58, 24, cp. P 492; lit., was wrapped up; was covered (hidden).
637. διήλθην: the subject is Patroclus.
638. δῦρα: as in Z 361.
639. διήρατο: supply διήροτον. D. 205, b, 51.
640. τάλαντα: balances, figuratively for will.
641. ἤτοι: means life, and never a part of the body; lit., damaged as to his life, i.e., bereft of life; subordinate to κείμενον.
642. σὺ: at the time when.
643. εἶ δ': Patroclus and the Myrmidons.
644. φίλα: Apollo alone is thus addressed by Zeus (he is διήροτον in A 86), though Athene is φίλον τέκος. — κάθηρον: with two accusatives, as a verb of depriving.
645. ἅλον: practically equivalent to ἄειρας. — φίλον (678): go (with the body) out of the range of the missiles and, i.e., go, and carry the body.
646. ἰδμαρος: is here merely ointment.
647. μετεκλαθε: D. 206, b, a.
648. τῇ: D. 238, 2; also τῇ in 688.
649. ὅτε δ': while at times.
650. ἅμα: change from direct address to narrative.
651. περθα: an irregular formation from √περθ, for περθ-σ-σθαι. Aorist middle in a passive sense, D. 139.
652. ἰδμαρος: D. 207, a, 1.
736. φωτός: genitive of separation.
740. σύνελεν: drove together, crushed.
741. τέσσον: an impossibility, as the eyeballs would be burst open by such a blow.
745. δς: see on 600. The same of δς in 749.
748. δωπίμψιλες: supply πόνος.
753. διπλητο: D. 139.
754. μεμάθος — ,—, unusual; D. 217, 8.
762. κεφαλήφιν: partitive genitive, belonging to both the following verbs.
763. δή: now, D. 238, 7, c.
765. Ἑδρὸς τε Νότος τε: Southeast wind. Homer knew only the four cardinal winds (Boreas, Notus, Eurus, Zephyrus). Therefore, in order to mention an intermediate wind he was forced to name two winds, whose combined efforts produced the wind which, for him, had no name.
768. ἔβαλον: D. 141; gnomic.
775. μαρναμένων: may depend either on ἀσπίδας or on χερμάδια.
789. διγνός: predicative; cp. A 52. — δ: is Patroclus; τὸν is Apollo.
793. τὸ: depends on κρατός.
795. τροφάλεια: for τετρα-φάλεια, with four (τετρα- = quadru-) φάλαι (horns); see on Γ 362.
796. πάρος: the desecration of the helmet of Achilles deserves special mention, as the poet thought. The arms of Achilles brought doom to Patroclus, Hector, and Ajax.
798. θελῶς: referring to his divine parentage.
800. ἐοι: Hector, but in 801 ἐοι is Patroclus.
801. ἔγαγι: D. 208, 1.
802. κεκοροῦμένων: supply χαλκῆ.
803. τελαμάνυ see on B 388. — τερμόσεσα: rimmed.
808. Εὐφορβός: Pythagoras claimed that he himself was Euphorbus, whose soul had descended to him. — ἡλικίνη: equals in years; abstract for the concrete.
811. διδασκόμενος: imperfect participle, since he was learning the lesson of war; used absolutely with the genitive on the analogy of οἰδῶς πόνων.
813. δ: Euphorbus.
815. γυμνόν: without armor.
819. βεβλημένον: subordinate to ἀνακαχαξόμενον, which is predicative with Πατροκλεά.
832. ἢκαξ: D. 205, 2, a, 6.
831. ἀπορρόσ: D. 206, a, 4.
832. ἔξματι: D. 207, 1.
HOMER'S ILIAD, BOOK XVII.

834. ὄρωρχεται: D. 179, 16; 158. — πολεμίζεμαι: even the horses, by reason of their speed, have a share in the battle.

837. ἀραίη: D. 205, 2, b, 58.

839. ἐμεναι: infinitive for imperative, D. 145.

847. τοιοῦτοι: contemptuous. Homer does not have an extravagant idea of the courage of Hector, who owes his success to the patronage of Zeus and Apollo.

848. αὐτόθι: here where I have fallen.

849. Brutus, in prophecy of his own impending fate, cited this verse at a birthday banquet given him by some young men (Horace and others). He remembered the fact, for on the battlefield of Philippi he chose "Ἀπόλλων" as the countersign of the day.

850. ἀνδρῶν: partitive genitive. — τρίτος: predicative, thou art the third.

852. βία(αi): D. 203, b.

854. δομήντι: agrees with τοι in 852.

861. φθέγγοι: D. 188; take with τυρείς, be smitten first (before he smites me), ἀπὸ... ἀδέσποτα being the infinitive of result; so as to lose.

863. ἐπιτινοῦ: proleptic, on his back. — ἀπό: from his spear. In trying to draw out the spear he had lifted the body of Patroclus from the ground.

Seventeenth Book of the Iliad.

The twenty-sixth day continued. A fierce battle for the possession of the corpse of Patroclus begins. Menelaus kills Euphorbus, but is prevented by Hector from despoiling him of his armor. Menelaus and Ajax attack Hector and force him to abandon the corpse. Hector dons the armor of Achilles. Zeus and Ares imbue him with might and courage. He forces the Greeks to retreat. Hippothous drags the corpse of Patroclus to the city. The Greeks rally. Ajax kills Hippothous. Hector tries to capture the horses of Achilles. Battle for the horses. The Greeks are forced to retreat. Antilochus is sent to inform Achilles of the death of Patroclus. Menelaus and Meriones carry off the corpse of Patroclus, while the two Aiantes protect them from the Trojans.

424. σιδήρως: practically inflexible, unwearying.

425. χάλκων: stereotyped epithet of the dome of the sky. There is no contrast between iron and bronze. — ἀριστήρος: see on A 316.

432. πλατών: broad, as contradistinguished from rivers.

440. ἔμψηλης: mane-cloth, practically identical with our "hame-cover."

445. οἰκουρότατος: with ω for metrical reasons.

447. πάντων: partitive genitive.

450. οὗ τάλις: supply ἔστι. — ὅς: how that, that.

453. σφισε: the Trojans.
459. τοίς δ’ ἐν’ : against the Trojans.
463. ὅτε: ὅ, D. 40.
464. ἢν οἶνον ἐδόθ' = ἢξην οἶφ ἐόρτη.
471. οἶνον: seeing how.
488. τό: takes up ἵππω in 486. — ἐλ: introducing a conditional wish.
489. ἐφορμηθέντες γε νόι: is the object of τλαὶν, us setting upon them, our onset.
490. τλαὶν: here, endure, i.e., face. — μαχεσαθαί: infinitive of result.
497. νέαθα: D. 203, c.
502. ἐμπνεώντε: predicative after ἵππω, where we should say "so that."
504. ἱππω: includes the chariot in spite of καλλιτριχη.
506. ἕ: D. 234; or he himself may. — ἔβλασθ': D. 208, 2.
509. τόν: points, there.
510. βεβάμναι: D. 217, 1; infinitive of intended result.
518. ἑρπτο: D. 206, a, 28. — ἐφορμητο: aorist of ἐφορμαι (= ἐφορμάμην), pressed on, hastened on. The dictionaries confound ἐφορμαι with the middle of ἐμι (σ-σμμ).
522. ἐνα πάσαν: collective singular. — διά: adverb. — προθολόν: is the chief point in the comparison, for ἵππω is said of Aratus alone, not of the ox.
523. ἐν: adverb (therein, i.e., in him) to be taken with κραδαυόμενον. — ἔσι: dative of disadvantage. — νηστυοτι: depends on κραδαυόμενον.
528. ἔβλασθ': D. 207, a, 1.
539. μεθηκα: D. 171; 206, a, 17. Lit., have released my heart from grief, i.e., have dismissed grief from my heart.
547. ἡττε: with the subjunctive only here. — πορφυρένη: buried.
551. μιν: perhaps ἐν' (for ἐν') should be read.
558. τεκε(ί): D. 78, b.
563. τῇ: then, takes up the wish in 562.
564. δακάσαματο: from μαίωμα; distressed, touched my heart.
571. χροός: depends on ἵππωμαι, lit., holds on to the flesh, to bite it, δακέ-μεν being the explanatory infinitive.
577. δημοὐ = δημοτάων (not δρχών), therefore Podes was not one of the chieftains.
579. φάβοντα: to flight, i.e., to flee.
581. νεκρόν: Podes.
587. ὅλον: lit., what a trembling thou hast trembled before Ὡ. = seeing how thou hast shrunk from Menelaus.

589. νεκρόν: Podes.

595. τὴν: Mt. Ida.

596. Ἰδιὸν: series of acts.

612. πετος: Idomeneus.

615. φανος: predicative in a concrete sense; as salvation, i.e., as a savior.

617. τῶν: takes up Κόραπον in 611. — ἐκ: adverb, with.

618. δόρυ προμνών: cannot mean the butt end of the spear here (its natural meaning), nor can it mean the headless front end of the spear, since that could not cut (τάμε) the tongue. Perhaps προμνών is adverbal (taken with ὀδοντας) = by the roots, or else we should read προμνοῦς (agreeing with ὀδοντας) = by the roots.

620. φιλησχύν: his own, D. 124, a.

621. ἐκ πεδίον: take with ἱλαβε.

623. δ' τε = ὅ τε τε, D. 136; the fact that.

627. δε: the moment when. Perhaps it is better to read δι τε = ὅτι τε, the fact that. — ἐκδοσ: offered, series of acts.


635. τῶν: points; the corpse there. — ἔρυσομεν: D. 8, 24. f neglected.

637. ἄκακληται: corrupt third plural of ἄκακος from ἄκακος (grieve). It should be ἄκακοςται.

645. ἀλλα σό: there is an ellipsis of ἤγο μὲν γὰρ σέ δένναι.

647. ἐν φαί: asynedeton, D. 235. — ἐφεδαν: second aorist of ἐφαινε (D. 58, 3). The root σφαδ (= English sweet), when augmented, produces ἐσφαδ-, which by assimilation (D. 32) becomes ἐφαδε, and later on by vocalization (D. 9) ἐφάδε, and lastly ἐφάδε (the Ms. reading) after the disappearance of the f from the spoken language.


658. δις: has no verb, which is forgotten because of the succeeding secondary clauses; it is taken up in an independent clause in 664.

666. ἰδεῖ: D. 205, 1. 3.

667. πρό: lit., before, here = by reason of.

675. ἄκτατον: neuter cognate accusative used adverbially.

681. ἅδοντο: a harsh change of subject, if Menelaus is the subject. It is almost equally harsh to make δοσε the subject (as most editors do) on the analogy of neuter plurals.

684. ἐ: ἐς.

685. δεῦρο: here practically the singular of the imperative δεύτε. We may supply ἦθι, i.e., δέωτρ ἦθι.

692. ἔπιτεμεν: infinitive for imperative.

696. δακρυνόμεν: old instrumental, D. 64.
703. ἵναν: = ἀφ' ὅν, from whom.
704. τούτων: dative of advantage, for their protection.
705. ἐ: Achilles.
710. ἐκαί: in a future sense.
711. γυμνὸς ἄν: since he had given his armor to Patroclus.
712. αὐτῷ περ.: i.e., without Achilles.
725. θυσάν: the subject is λαὸς Τρωκός in the construction according to sense.
728. θελέσται: aorist subjunctive (D. 8; 24), present general sentence, whenever he turns. ὅ τε = ὅ τε κε: D. 132.
729. ἀναχώρησαν: gnomic aorist; D. 141.
733. τράπεζα: aorist in spite of the repeated action (past general sentence).
736. εἰ: adverb, upon them.
739. τὸ: the fire, object of ἐπιβρέμει (roars upon it, or causative, makes it to roar). — ἵ: neglected ἐ.
742. ἄμφιβαλόντες: lit., putting (their strength) on both sides of the beam, i.e., putting forth their great strength.
748. ψείου: as in Z. 2. — διαπρύσων: usually means piercingly, but here in a continuous line, in all its length. — τετυχηκός: from τυγχάνω; that happens to be = that stretches.
750. τῆσαν: turns all their current to the plain.
751. πλάξων: driving them back. — μν: πρών.
755. τῶν δ’: the Greeks. It is attracted to the case of ψαρῶν; the correct grammar would be of δ’.
756. κεκληγότες: D. 210. The construction is that according to sense after the collective singular νέφος, or because of the plural idea in ψαρῶν νέφος.

**EIGHTEENTH BOOK OF THE ILIAD.**

The twenty-sixth day continued. Antilochus brings the tidings to Achilles. Thetis hears the wails of Achilles and comes to learn what has happened. Achilles declares that he must kill Hector, even if he himself die shortly thereafter. Thetis promises to procure him new armor made by Hephaestus. The Trojans press hard upon the Greeks who are bringing in the corpse of Patroclus. Achilles scares them back by three terrible shouts, and the corpse of Patroclus is saved.

3. ὀρθοκεφαρῶν: elsewhere said of oxen. The vertical projections which rose from the stem and stern of Homeric ships are thought of as a ship’s horns.
4. δῆ: now, D. 238, 7, c.
5. δὲ: neglected ἐ, D. 124.
7. πεδίον: as in Z 2.
25. νεκταρέω: see on Τ 335.
29. ὀξυχήμεναι: corrupt form for ἀκαχήμεναι and with wrong accent, see on Ρ 637.
151. οὖσίς κε: the protasis to this apodosis begins with εἰ μή in 166.
157. ἐμπεδοῦν: incessantly.
164. δεδιώκασθαι: D. 59, 2.
167. θωρῆσεσθαι: infinitive in indirect discourse for the imperative of direct discourse, as though it were preceded by ἤλθεν ἀγγελίαν, prepare for the battle. The word involves no notion of the θώρηξ.
169. ἐτ: for.
170. ὅριον: D. 207, 8.
171. ἐπάμμοιν: asyndeton (D. 235) after ὅριον.
175. ἔπθεωσι: from ἐπὶ + ἔδω, rush on.
178. σέβαι: lit., reverence, awe, here shame.
180. λωβῇ: supply ἔσσεται. — νεκός: accusative plural (cp. πολύς, D. 102) of limit of motion (D. 67). — ἔσχημανος: see on A 4. The physical condition of the body at death was inherited by the shade. Therefore one might pursue one's foe beyond the grave by mutilating the corpse, which entailed the mutilating of the shade for all eternity, and at the same time prevented it from doing any harm to the slayer, either in this or the lower world (the origin of arm-pitting, and ultimately of vampires); or worse still, by causing the corpse to be devoured by dogs the very ghost was annihilated. Hence the sacrifice of blood to rescue or ransom corpses.
188. δὲ: D. 238, 7, d.
192. ἄλλον . . . τει: = ἄλλον . . . τινα; it is attracted into the genitive from the following τέω, which is the direct interrogative, where we should expect the relative. Perhaps the verse read, ἄλλον δ' οὖ τινα φοίτη, δό κλυτά τεύχεα δώ.
197. δ': how that, D. 136.
198. αὐτῶι: i.e., without armor.
204. ἀμοιλι(τ): of Achilles.
206. ἦ δ' αὐτόθ: but from him himself, i.e., from his head, a kind of halo.
209. κρίνονται: lit., are judged; seek a decision between themselves and their enemies.
211. ἐὐθριμοι: as in a web thread lies close to thread (ἦριμον).
215. ἀπὸ τείχεος: therefore the foss was at some distance from the wall.
218. ἐν . . . ἄροι: the subject is Achilles.
219. ὁ δὲ: supply κε γένηται from 'γένετ(o) in 221, with which ἄριστη is predicative.—(Jobe: D. 141.
222. χάλκεοι: feminine; practically = unwearied.
225. ἐκπληγεῖν: = ἔξεπλάγησαν (φρένας), D. 208, 4; 155.
231. ἄμφι, etc.: beside their own chariots and on their own spears, D. 246.
240. ἀρίστον: because before his time, for Helius was by nature an impartial god; cp. Joshua 10. 13.

NINETEENTH BOOK OF THE ILIAD.

Thetus brings the divine armor to Achilles. Achilles and Agamemnon are reconciled. A council of the chieftains is held before the opening of the battle. Achilles declares that he cares naught for Agamemnon’s presents and wishes to begin the battle at once. On the advice of Odysseus they determine to allow the army to take food. The presents made by Agamemnon to Achilles are brought to Achilles. Briseis makes moan for Patroclus. Achilles declines food and weeps over Patroclus. Zeus permits Athene to strengthen Achilles with nectar. Achilles arms himself and hastens to the front.

TWENTIETH BOOK OF THE ILIAD.

The twenty-seventh day continued. In the assembly of the gods Zeus permits the gods to take part in the battle. Apollo urges Aeneas to fight Achilles. Aeneas declines on the ground that in a former duel with Achilles he narrowly escaped death, but finally he consents. Achilles advises Aeneas not to fight him. Aeneas is defeated, but saved from death by Poseidon. The battle becomes general. Hector and Achilles meet, but Apollo saves Hector. Achilles slaughters Trojans.

TWENTY-FIRST BOOK OF THE ILIAD.

The twenty-seventh day continued. Achilles chases the Trojans across the Scamander. Achilles kills Lycaon, and hurls his body into the river. Asteropaeus wounds Achilles in the right hand, but pays therefor with death. The river god Scamander orders Achilles to drive the enemy out of his stream before killing them. Achilles is attacked by Scamander, and escapes with difficulty to the bank. Scamander calls on Simoeis for help against Achilles. Hephaestus sets fire to the trees and herbage of the plain. The fire threatens to dry up the waters of Scamander, who prays to Hera for succor. Hera requests her son Hephaestus to extinguish the flames, and Scamander returns to his river bed. The gods fight with each other: Ares with Athene, Aphrodite with Athene, Apollo with Poseidon, Artemis with Hera, Hermes with Leto. Achilles drives the Trojans into the city. Priam throws open the gates to allow them to enter. Apollo urges Agenor to fight with Achilles.
Agenor hits Achilles on the shin. Apollo snatches Agenor away, and himself assumes the form of Agenor. He is put to rout by Achilles, who pursues him to the river. The Trojans get inside the city, and the gates are closed. Hector alone remains outside the city walls.

526. θεὸν: equivalent to θεοδύττους, god-built.
528. ἀφάτω: (were chased) amain.
529. βαίνε... ὀπτοῦσιν: clearer were βαίνων ὀπτοῦνε.
533. δε: points, yonder.
535. ἐπανθύμηνα: infinitive for imperative. ἐπανα- is an intensified ἄνα-, shut to, parallel with ἵξερε in 531.
536. μὴ: followed by a bad hiatus, D. 35, 1.—ἐληταί: aorist subjunctive from ἄλλομαι, D. 206, b, 1.
537. ἀνεφαν: = ἀνεσάν (= ἀνήκαι); would naturally be followed by ἀπ’-σαντας ὁχῆς.
550. ἐγ: Agenor.
553. ὀπό: with the genitive after φεύγω, flee before.
554. δὲ: points, yonder; D. 126.
556. εἰ δὲ κα: but what if, no apodosis being necessary. The same is true of 567.
563. μὴ: introduces an independent sentence of fear.
571. ἐκλείπ: usually said of lions, D. 58, 11; 208.
576. φθάσιν ἢ βαλλεσαίν: instead of φθηνή βαλλὼν.
578. συμβαλλαμεναί: second aorist infinitive active of συμβάλλω used absolutely, until she grapple (or be slain).
580. πειρηγαντ': the only case of the optative with πρίν in Homer; an idea of wishing is inherent in the clause.
583. εἶλον(α): D. 156.
585. ἢ: about, before.
588. εἰρημεκαθα: present in a future sense.
597. δέ ἢ ἐρ' perhaps δέ f' should be read.
599. ἀπερέγαθε: D. 206, b, a.

**Twenty-second Book of the Iliad.**

The twenty-seventh day continued. Achilles returns from the pursuit of Apollo, who had revealed himself. Priam and Hecabe beg Hector to come inside the city walls. Hector refuses. Achilles drives Hector away from the walls and pursues him three times in a circuit between the city and the Greek army, all of whom are warned by Achilles not to shoot at Hector. The scales of fate decide against Hector. Apollo abandons Hector. Athene appears to Hector in the form of his brother Deiphobus, and beguiles him to stand and fight. Achilles wounds Hector mortally in the neck. Hector dies.
Priam and Hecabe bewail Hector. Andromache hears their wails and hurries to the scene. She utters despairing lament at the death of her husband.

2. 'πιαν: notice the aorist of a single action; characteristic of the temperate Greeks. — ἴσφος(a): D. 83. — ἀκλέντος: lit., heal, i.e., slake.

4. ἄμφος κλίναντες: characteristic of the great tower shield, behind which they stooped or crouched as they advanced.

5. μένειν: infinitive of result. — ἔπλησαν: bound, fettered.

7. Φοῖβος: not in his own shape, but in that of Agenor (Φ 600).

10. σύ δ': parataxis (D. 234), instead of a causal clause with ὅτι.

11. Τρόων: objective genitive after πώνος, thy task concerning the Trojans, i.e., thy duty to slay them (τοι being the dative of advantage with possessive force).


13. μάρσυμοι: supply ἀποκτείνατε. Personal construction: "I am not set apart by fate for thee to slay," i.e., "I am no mortal man."

15. μι: —, D. 40 or 42. — ἀλωνίατος: Menelaus is just as blasphemous in Π 365.

19. ὕπ'ημον: A 343.

22. ἰππος: the Greeks did not use one-horse vehicles, and shafts were unknown. The singular is used because of the comparison with Achilles, whose swiftness was as the swiftness of the horse that had won the victory in the chariot race.

23. δι' τί: practically στρα (D. 143), when it runs.

24. λαυφρά: adverb, swiftly.

34. ἀνασχίματος: supply χέρας, though we should expect χέρας ἀνασχίματος.

37. ἔλειψα: either supply ἐπέα, or regard ἔλειψα as an adverb, piteously.

38. τοῦτον: he points, yonder.

43. κέιμαιν: where he fell.

44. δι': takes up σκέτλως.

47. Τρόων . . . ἑλέστων: concessive genitive absolute, though the Trojans are pent within the town.

48. κραίνων: princess, therefore no concubine, but a real wife, coequal with Hecabe. Priam was a polygamist.

50. ἀπολυσόμεθα: D. 8, 24.

51. τολά: in Homeric times the father sold his daughter. It was not until post-Homeric times that the daughter received a dowry from her father. The verse is probably interpolated.

53. ἄλγον: supply ἐσκεταί.

57. Τρωιας: οὐ οὐ —, D. 37.

59. τρός θα: adverbial, and besides. — τόν: that. — φρονίσων: while I still have my wits (φρένες).

63. See Z 244 ff.
66. πόματον: predicative after μέ.—πράτησι θόρμην: in the vestibule (πρόθυρον) before the big front or street door.

67. κεφόνωσι: future indicative. The shepherd dogs of Greece are still very fierce in seeming, and in antiquity the house dogs were not as tame as are our dogs (έ 21), though they respected stones then, as now.

70. ο: demonstrative pronoun, and they.

73. καλά: supply ἐστι.—θανόντι: supply νέφ; concessive, a young man though dead. The Greeks delighted in the beauty of young men. In 370 they admired the beauty of Hector’s corpse.—δττι: distributive singular after πάτα.—φανη: no matter how his body may be wounded and torn and mutilated.

75. κταμίνου: second aorist middle in a passive sense, D. 139; 206, α, 5.

78. ἔτειδεν: could not.

80. κόλπον: here = the front of her chiton. With her right hand she loosened and let fall the corners of her chiton, which were held together on her right shoulder by a safety-pin. This exposed her right breast (and back) down to the girdle at her waist. The right side of the chiton was open from neck to ankles.—ἐφησί: with her left hand.

82. τάδε: she holds her right breast with her left hand.

83. ἄτέξαν: held to thy lips.

84. τῶν: neuter plural because of the plural idea involved in ἑ ποτε.—φιλε: masculine in the construction according to sense.

87. ἄυ: masculine after the neuter ἄλος (construction according to sense).

94. φάρμακα: the snake’s poison is natural to it and does not come from herbs which it eats. Snakes eat only insects and small animals.

95. δόξοι: present perfect with intensive force, glares.—περπ: see on Α 317.


102. δῶ: temporal, during, in the course of.—τῆιδι: this night just past.—δρέπτω: D. 205, 2, b, 37.

107. γῆι βιησί: D. 64.

109. δεινόν: goes with κατακτείναντι, kill Achilles fighting with him face to face.

110. κεν: is not to be taken with ὀλείσθαι; it repeats and reënforces κεν πόλυν κέρδιν έγν in 108.—αὐτά: takes up ἐμοί in 108.

111. εἰ δε κεν: see on Φ 556.

113. αὐτός: without arms.

116. ἢ: really ἤ assimilated to the gender of ἀρχή.

117. ἄμα ἰ ἄφις: “and along with the κτήματα (114) of Helen (which would fall to the Atridae alone) to share others besides (ἄμφις) with the Achaeans.”
119. δ': the force of ἐλ ἀδικεῖν in 111 goes on, hence the subjunctive ἵλωμαι. — Τρωγίν: at the hands of the Trojans. — γεροῦσιον: see on B 21; Γ 149.

123. ἵλωμαι ἴον: = ἵκτης ἀλθ. — ἀλθεῖν: is really as much matter for fear as ἵλωμαι ἴον, but as he proceeds, his thought assumes a positive color, hence the change to the indicative. — αἰλίδεσται: as ἵκτης.

125. αὐτωσ: without ado.

126. ἀπό: = ἀφελμενον ἀπό, beginning with. We have here a proverbial expression referring to the legend of the origin of the first men from trees and rocks: “It is not possible at this juncture to gossip with him about antediluvian stories.” — τῷ: points, D. 126.

128. The epanalepsis (D. 250) was much admired in antiquity.


140. άμμος: gnostic, D. 141.

143. ἱμμαμάς: D. 217, 8.

144. ὑπό: along under.

146. ἄμβατον: perhaps fictitious.

147. κρουνά: also fictitious.

153. πλανοῖ: Schliemann found washing troughs of the Roman period at Troy. Throughout Greece and the Orient the village spring or fountain is a public washing place. Castalia and Dirce were probably as unromantic in antiquity as now.

154. σιγαλώντα: is merely a decorative epithet.

157. φεύγων: would naturally be δ ἡ μέν φεύγων. Split subject.

159. βοείν: shield, which was made of untanned oxhide.

160. ἡ τε: neuter, because it includes both ἱππών and βοείν.

162. ὁς δ' ὤτ': D. 143.

163. τῷ βίῳ: D. 126, and in that case. — καταμαί: is practically a perfect passive of τιθημ, hath been set up.

164. γυνή: a slave. — ἄνδρος κατατεθητός: is genitive absolute, when a man is dead, i.e., when a man, now dead, is being honored by funeral games. However, it may depend on ἀεθλον, a prize in honor of a man that is dead (D. 216).

166. ὄραντο: D. 171, a.

169. ὄφαλμοι: involves the idea that the sight is painful even to think of.

171. ἐν κορυφῇ: on the top of Gargarus Zeus had a τέμνος and an altar. On the very summit there is a heap of unhewn stones. Not far from the summit there are traces of an inclosure.

175. σαύσομεν: future indicative.

185. δῆτ: supply γέρδεων.

186. μμανεῖν: D. 217, 8.

188. Ἰκτόρα: object of ἐφησ. — κλονέων: is used absolutely.
191. λάθησοι: the subject is "the fawn," but the subject of θείοι is "the hound."

195. πυλάνω: depends on ἄνθρωπος ἀξιόσωμα, to dart over against, in the face of, the Dardanian (Scaean) gates. — ὑστό: (to get) under the protection of.

196. εἰ τοιοῦ: a wish, if haply. — θείοι: depends on ἀλλάκουσιν.

197. προπᾶροιοίσιν: either temporal or local, before.

198. ποτὶ πτόλιος: on the city side.

199. ἐν οὐκόφιο, etc.: more exact would be, "and as in a dream one (τις understood with δύναται) dreams that he is pursuing a fleeing man, and yet is not really able to move in pursuit of him," because he is held of the nightmare. The speed of the two runners is so exactly the same that the distance between them remains ever the same, so that they seem to be standing still, as it were on a moving platform. Notice the bad hiatus, D. 35, i.

201. δι: D. 126.

202. "How could Hector have outrun the doom of death, but for the fact that Apollo had (= had not Apollo) come to meet him close at hand for the very last time,—Apollo who gave refreshment to his strength and speed to his knees."—ἐπώροι: D. 207 bis.

206. ἐπὶ: D. 35, i.

207. δεύτερος: i.e., too late.

209. εἰς ταῖεν: D. 190.

213. ἔχετο: the grammatical subject is αἰσχυνον ἥμαρ, but the real subject is "Εκτωρ, who is now doomed (ἀπωλεῖν). The expression is violent.


216. πέρα: D. 178.


222. ἀμανου: imperative second aorist middle (D. 206, 1, 28) of ἀναπνευς; cp. ἀμπνυς, D. 156.

223. πεπίθηκα: D. 181.

228. ἐν: D. 401.


234. 'τίκε: we should expect the plural.

237. δ' : D. 234; while.

240. ἔκαιρος: supply ἐλασσόντο.

241. τοῖνος: adverbial, so greatly.

244. πείδομεν: D. 8; 24; 183, d; 214.

246. δαμής: D. 189.

247. κατ: the craftiness of her words will now be proved by the subtlety of her act also.

250. φοβησομαι: flee from, but only here with an object accusative.
251. ἰδεῖν: D. 205, 1, 3; 59; ſed, elsewhere feared.
253. D. 234. *I may slay or I may be slain,* instead of "to see whether."
254. ἀλλ’ ἄγε δεῖρο: equivalent to δεῖρ’ ἔθη, followed asyndetically (D. 235) by ἔπιθασάμεθα (D. 8; 24).
257. δάν: D. 188, a. — καμμονήν: from καταμένω, not merely the remaining in life, but that endurance which leads to victory; power to outstay.
259. ὕσ τι σο: = ὅσ ὅ καὶ σο or σο ὅ ὅσα γίνετο. — ἔβισ: D. 145.
261. ἀλαστε: from λανθάνων, lit., not to be forgotten, i.e., ever-hated one. — ἀγόραι: present imperative = speak no further of.
263. The verse has become a proverb (cp. Isaiah 11. 6), but it is characteristic of the time of Homer that it is introduced by a comparison with lions.
265. ἐμ’ καὶ σῇ = ἐμε σῇ καὶ σῇ ἐμε. — φιλήμεναι: = φίλα φρονεῖν, as though from φιλῆμι, i.e., we should expect φιλέμεναι according to the laws of later diction (in which the present displays a short vowel and the second aorist a long vowel; cp. ἵστα-ναι and ἵστη-ναι).
266. δρικια: bad hiatus, D. 35, 1.
271. δαμάς: D. 200, b.
273. ἀμπετελῶν: D. 205, 2, a, 19.
274. ἄλεβατο: D. 207, a, 1.
275. ἔστε: crouched. The monuments show that when awaiting attack behind the great Mycenaean shield the warrior crouched in such fashion that his left knee was bent and his right foot was extended slightly backwards.
277. ἐδίδου, ἠλθε 81: is a parataxis (D. 234) for λαβόντα ἐδίδου, or ἐδειγόσα ἠλθε.
279. ἡμαρτοί: D. 205, 2, b, 3.
280. ἵστηθησθα: D. 172; 173; 217, 6. — ἤ τοι, etc.: sarcastic, yet thou thoughtest it.
281. τα: goes with ἄρτιστης. — ἵπτο: D. 205, 2, b, 40; 156; hast shown thyself and art.
283. οὐ μιν: D. 235.
284. ὦς: take with ἀλασον. — μμαῖ: D. 217, 8; it agrees with μου, as I set upon thee. — στῆθεσαν: may be the genitive after διά, through my breast, or διά may be an adverb and στῆθεσαν the locative (D. 66), through in my breast.
285. ἀλεθαῖ: = ἀληθαί, as is clear from the plural ἀλεθασθε, D. 207, a, 1.
286. ὡς: how I would that.
293. ἀλλʼ: = ἀλλο, an unusual elision.
294. ἐκάλει: series of calls.
295. ἐκάλε: the asyndeton (D. 235) in quick explanation of ἐκάλε.
296. ἤγος: supply "doom" as the object, though the object is contained in the following verse.
299. τείχει: the contraction of τείχει is very unusual (D. 82). The hiatus is allowable, D. 35, e.

300. δὲ: clearly.

301. ἄδ: then, inferential. — τὸ γε: namely, that I should die.

303. ἐπρόσο: from πρόσο, D. 206, a, 28; 160.

304-305. Were often quoted, e.g., Polybius applies them to Cleomenes.

306. ἔπεροσας: from ἔπερος.

307. τὸ: __, because for was σοι, D. 60; 125.

308. γαλεῖς: from γῆλλω (D. 58, 24; 208).

313. ἄγριον: __ __, D. 35, b.

314. κόρυθοι: D. 78, b.

315. τετραφάλαι: with four horns, see on Π 795; Π 362.

319. ἀκλαμπ(τ): supply σέλας as subject.

321. ὑγι: supply τευχεῖν. — γείει: supply χρῶς from χρῶα as subject, since χρῶα is practically proleptic (D. 241); in full, ὑγι τευχεῖν χρῶς αἰχμὴ γείει μάλιστα.

322. τοῦ: goes with χρῶα. — καὶ: is hardly to be understood. — ἄλλο τὸν μὲν: adverbial, in other respects so far, i.e., everywhere else except the gullet. — ξε: held, protected. The subject is τείχεα. In full, but his fair bronze armor protected all the rest of his body completely . . . except at the gullet, which appeared (324).

323. ἐνάρξει: with two accusatives, like verbs of depriving.

324. ὁφαίνετο: the subject is λαυκανίη (325). — ἀπ' ὀμοί: take with κληρον, (springing) from the shoulders. — ἐχονσήν: (hold) clasp.

326. μεμαυτ: D. 217, 8.

329. ἀφία: as though the purpose were that of the μελη, instead of that of fate, or ultimately of Zeus.

331. ἀνάρ: after a vocative in the beginning of a speech where there is an ellipsis. In full, "Hector, (so it is θοῦ who hast fallen,) but thou thoughtest." — ἄπλις: with accusative of the person only here.

333. τοῖο: depends on ἀνευθεῖν. — ἀμαίνων: probably, better than thou (Hector); though better than he (Patroclus) is just as possible.

334. μετὰπισθ(τ): local, behind.

338. ὑπῆρ: by. — ψυχής: supply σῆς from σῶν.

339. ἐκιν: infinitive for imperative.

340. διδεῖ: perfect imperative; ep. D. 206, b, 3; 156.

342. δομαί: as in 339.

345. γονάξεο: lit., clasp the knees in supplication; hence supplicate.


349. ἐφεκσονήριτ' ἐφεκσον-ήριτα, in which -ήριτα is probably equivalent to -άκις; lit., twenty-counted, i.e., twenty times counted.
351. σ' αὑτόν: D. 122; thy body, as in A 4.—εἴρησαοθαύμ: see 306; lit., balance (thy body with gold).
354. τάντα: masculine, agreeing with σέ.
359. τῷ: —, D. 35, b.
363. ἀνάργυτα: = ἀνάργυτα.
364. τεθνάτα: D. 216.
365. τεθνατί: lie dead, D. 217, 12.
366. τελέασθε: object "it" (κῆρα).
371. ἀνοικήτος: active, without wounding him, not out of sheer brutality, but to prevent his ghost from hurting the living; see on Ξ 180.
379. ἔπει: ὑ, D. 47.
381. πειρήθομεν: late contracted form for the Homeric πειρηθόμενα, as γνώμεν (382) is for γνώμεν, cp. D. 188, a.
382. τί: in some measure.
383. τόλιν ἄκρην: usually the citadel, but here probably the high-lying (beetling) city.
389. καταλήπτων: in this passage we find the source of the Lethe myth.—ἐκ Αἰθέα: supply εἶντες (not εἴντεν).
390. Among the Greeks the ties of friendship—between two men were held to be more sacred than the marriage bond.
392. ἔγωμεν: on the chariot, not dragged.
393. ἱρόμεθα: D. 205, 2, b, 4, from ἄρνυμαι. This and the next verse give in rapid asyndetic form (D. 235) the content of the song of victory (Paean).
396. μετόπισθε: local, behind.—πολυν: depends on τένωσε, the Achilles tendons.
401. τοῦ: genitive of separation after ἤπω (which is equivalent to ἐγένετο).
—αὐκομένου: in apposition with τοῦ, lit., arose from him dragged; from his dragging.
406. τῆλε: repeatedly.
407. ἐκάκωσεν: a word based on the inarticulate moans of women still common in Greece and the Orient (ko-ko-ko), just as ψυκτεν (408) is based on the "Ah, me!" moans of men.
410. τῷ: neuter; most like to this it was, pointing to the el-clause.
413. μεμάθη: D. 217, 8.
415. ἓ: take with ὀνομάζω, though it may also go with the adverb.
418. οἷσαμαι: D. 142, A, 2, a; let me, = a mild I will pray. The subjunctive in parataxis (D. 234) is the germ of the final clause with ὅς or ἄνως.
419. ἡλικήν: see on Π 808.
425. ὅς: takes up τόσσον.—κατολογεῖ: is transitive and active in meaning.
427. τῷ: in that case, resumes the wish.
431. ἤγα: exclamatory nominative without ὅμως, as in 477.—βλομαι: D. 203, b.
435. ἔδεσφεκτος(ο): D. 59, 2; 176; 158.
438. Ἐκτός: take with ἄλοχος.
439. ἰμαν: imperfect in indirect discourse, where the direct discourse is present.
441. θρόνα: flowers, i.e., embroidery, in which Greeks and Orientals have always excelled.
445. νηπι: fond heart; no censure is implied. — δ: ὅτι, how that, D. 136.
453. ἔγγος: the asyndeton (D. 235) draws a logical inference from the preceding.
454. ἰμάθι: is the genitive after ρέτος, my saying; the thing which I say. — ἀπ’ ὀπατος εἶ: far from my ear be.
455. δίδραμα: D. 217, 3.
458. ἰχθυκ(ε): D. 194.
460. μανάδι: (like) a mad woman, not Maenad, which was used at a later period of ecstatic women in the Dionysiac orgies; cp. Z 389.
467. ἀπὸ ... ἰκατυσσε: aorist from κατίω.
474. ἱχομ: held, supported her. — ἀπολίκθαι: infinitive of result; lit., for perishing; (distraught even) to death.
475. ἀσπνυομ: from ἀναπνέω.
476. ἀμβλήθην: from ἀναβάλλω, lifting up her voice.
484. νήπιος αὐτως: no more than an infant.
489. ἀπο-ἐρή-σουσιν: D. 206, a, 4; 58, 57.
491. ὑπερμήμακε: perfect, said to be derived from ἐπημίω with Attic reduplication, but the presence of the ν is inexplicable; in everything his head is bowed down. — δεδακρύται: D. 158.
492. δυνατ: goes up to the more stately mansions of his father's friends.
494. τῶν: depends on τις, while ἔλεωντον agrees with τῶν; who pity him. — ἐπεγείν: D. 141; putteh to his lips.
496. ἀμφαλῆς: such boys were employed in certain ceremonies of religion and marriage, and the practice persists to this day.
497. πεπληγός: D. 210; 205, 2, a, 21.
498. αὐτος: practically = αὑτος, just as thou art, without ado.
500. ἐρετ(ε): D. 60, 4; 124, 3; 125.
504. θαλῶν: neuter plural of the adjective θάλυς used here as a substantive; good cheer.
505. κε ... πάθη: D. 142, A, 1. — ἀπό: D. 223.
510. κοντα: regularly κεῖται or κέειται (D. 159), but here the formation is that of verbs in -ω.
514. ἠνα: after καταφλέει: to be an honor done thee by.
TWENTY-THIRD BOOK OF THE ILIAD.

The evening and night of the twenty-seventh day. Achilles drags the corpse of Hector in the dust round the bier of Patroclus. The funeral banquet in honor of Patroclus is held. Patroclus appears to Achilles in his sleep, and upbraids him for delaying the funeral rites.

The twenty-eighth day. Patroclus's funeral pyre is built. The pyre will not burn until Boreas and Zephyrus come to blow upon it. Achilles watches at the pyre throughout the night.

The twenty-ninth day. The ashes of Patroclus are interred. Funeral games are held in honor of Patroclus.

TWENTY-FOURTH BOOK OF THE ILIAD.

The thirtieth to the thirty-eighth day. For nine days Achilles continues to insult the corpse of Hector, and to drag it behind his chariot round the grave of Patroclus.

The thirty-ninth day. The gods assemble to discuss Achilles's maltreatment of the corpse of Hector. Iris brings Thetis, who induces her son to promise to surrender the corpse to Priam. Iris goes to Priam and instructs him to go to the hut of Achilles, taking with him a herald and presents as the ransom of Hector's corpse. Priam prepares for the journey. Hermes meets and accompanies him. Priam begs Achilles to accept the ransom and surrender Hector. Achilles consents to do so, and agrees to a truce of eleven days to enable the Trojans to make funeral for Hector. Priam returns to Troy with the corpse of Hector.

The fortieth day. The Trojans make moan for Hector, whose corpse is placed on the bier amid the wails of the women.

The forty-first to the fiftieth day. For nine days the Trojans bring wood for the pyre. On the tenth day the corpse of Hector is burned.

The fifty-first day. The ashes of Hector are interred and the funeral banquet is held.

1. ἄντος: with long ν only here (cf. βήτην and βάτην); it is inflected like a verb in -μαι, D. 206, a, 26. — ἄγαν: i.e., the assembly held at the games in the twenty-third book (not in this edition). — ἵθε: no hiatus, D. 125; 124, 3.

3. τρισήμεναι: from τερπω, D. 209, 5; explanatory infinitive.

7. ὑπόθεα: because of the ictus; it depends on ποθέων, yearning for (and thinking) how many, D. 246.

8. πτολέμος: depends on πείρον (cleaving) by zeugma, D. 246.


15. δ': D. 238, 7, b. — ἀκεσθαι: passive.
18. τοῖο: depends on χροῖ; see D. 83.
19. ἀπειχε: in the construction ἀπειχε τί τιν, instead of τί τινος.
25. ἰθανάνειν: D. 58, 3; 170 bis.
27. ἔχον: they persisted.
29–30: are spurious lines. — νεῖκεστι: can mean only quarreled or re-
buked, but here apparently humiliated.
31. ἐκ τοῖο: from that day, probably from the day of the killing of Hector.
35. ἐλπιτε: have the heart.
36. ἀλόχω γιδίμεν: for his wife to look upon.
38. ἐπὶ: besides, in addition.
40. δι: has no verb; a harsh anacolouthon (D. 242). The best plan is
to supply ἄγραρα φοίδεν as the verbal idea.
46. μάλι μελώσα: it must be that (τοβί) many a man is likely to lose.
48. θέθηκεν: D. 171; 206, a, 17.
50. ἀπέρα: D. 58, 57; 206, a, 4.
51. ὑπην: chariot.
52. τοι: for him, Achilles. — τό: that thing.
56. καὶ τοῦτο τενεῖν εἴτος: even this thing that thou sayest.
57. ἐτ ... θησετε: harsh, brutal form of the condition, if ye are going to
(mean to).
58. θυτός: supply ἑστι. — τέ ... τέ: D. 233, 2, b. — θέσατο: from θάω.
— μαζον: the part of which γυναίκα is the whole; practically, at the breast of
a woman.
60. ἡθεσα: a fact not mentioned elsewhere. Thetis had an eventful his-
tory, of which we know only incidents. — καί: hiatus, D. 35, 1.
63. ταῖνωσ(ο): imperfect of ταῖνμαι (ταῖνομα). 
66. μ(α): = ὁμή (cp. 57); supply Ἀχιλῆ καὶ Ἠκτόρι.
67. ἤσκε: D. 219; 194, b.
68. ἡμαρτανε δόρων: failed of (omitted to render) his gifts.
70. τό: that, namely λοιβή and κνίση; it is assimilated to the gender of
γέρας.
71. κλήσαι: used as a substantive in the accusative case (= το κλέσαι): we will permit the stealing. — ὡσομεν: future (not subjunctive).
73. παραμῆμολωκεν: from παραβλώσκω. D. 176.
74. ετ: introducing a wish. — ἡσον ἐμίο: (to come) nearer to me. D.
109 bis and 112, 1.
77. ἅρτο: D. 206, b, 8. — ἀγγελέουσα: D. 200.
78. Σάμοιο: supply Θρηκίης, Samothrace.
79. μελανο: = μέλαν, lengthened for metrical convenience.
81. κέρας: artificial bait, made of horn in the shape of a small fish, which was filled with lead to sink it: "like a weight of lead that set in horn of a field ox goeth down." — ἴμβεβαια: D. 217, 1.
82. ἐν: D. 223.
83. στέες: nom. στέος, gen. στεέος στεέος, dat. στεέοι στεέι, D. 82.
84. ητο: ἡτο from ἡται, D. 159.
85. ἐ: ἐοι.
88. ὅτε: D. 206, b, 8.
90. δι . . . δι: D. 234, instead of for, because.
97. ἔχθητην: from ἄσωσω.
100. τὰρ Δι: i.e., on his left; Hera sat on his right.
105. άλαστον: see on X 261.
106. καλ ὅς: i.e., κρομένη περ. — τέο: D. 131, a and b.
107. δη: now, D. 238, 7, c.
110. τόδε: this, the following honor, consisting of gifts, more specifically stated in 119.
111. αλδότα: D. 83.
116. αἱ καν: in the hope that, if haply.
118. οντα: agreeing with the omitted subject of λύσασθαι.
119. τά: D. 133.
129. ίδεια and βλε(α): D. 203, b.
133. ἱόνες: D. 218.
134. ἵπ: D. 123 — δ': D. 238, 7, d.
137. νάρφο: genitive of price.
139. τοῦ: εἰ: so be it; let it be in this (that he who brings). — δ: practically = εί τις. — ἴγουτο: concessive, may take.
145. Φιλιον εἴσω: see on A 71; a pregnant construction for "go to Ilium and announce."
149. κέρας: D. 235. — ἴποτο: hortatory, let, or concessive, may.
155. ἐπι: D. 143.
156. κτεινεί: D. 200.
159. ὅτο: D. 206, b, 8.
162. δδ . . . γείραισ: supply ἕν.
163. ἵπτωνα: adverb, close-wrapped.
168. 'κλατο: D. 159.
172. τοῦ: adverbial cognate accusative, this coming.
190. δεσσα: shows that the wicker body was used only occasionally.
191. κατεβίτητο: see on Z 288.
192. ἱκεχόνθει: pluperfect of χαιδάνω, whose root is χαιδ-, χενδ-, χονδ-, χαδ-.
202. ἐκλε(ο): is a false form of the imperfect passive of κλέομαι for ἐκλέκο, see on ἀποικρεο, A 275.
207. ἐμετής: elsewhere used of birds, dogs, fish (82); here, too, it is practically = beast of prey.
209. ἄτι: is explained by ἄσοι.
211. ἱππόν: D. 124, 3; 125.
212. τοῦ ἐγώ, etc.: would that I could (ἐχωμι) bury my teeth (προσφηγ'') in his heart (ἡμπαρ) to its center (μέσον) and devour it.
216. ἵσταθι: D. 216.
219. πολε(ο): D. 156.
225. τεθνάμεναι: lie dead; D. 217, 12.
227. ζε (D. 223) . . . ἐν: have put from me my passion for.
228. ἀνέφαιν: D. 171, b.
234. Ἐρημόκε: τοῦ —, D. 37; the European tribes as far as the Axius were on the side of the Trojans.
235. ξεσικιν: adverbial cognate accusative, lit., when he went a sending, i.e., on an embassy. — κτέρας: possession.
238. ἀπεσερά: D. 170 bis.
239. ἐλεγχεια: as in B 235.
241. ὀνόμασσι: from ὀνομα, did ye count it little.
242. γνώσεσι: ye shall know what this means.
243. δη: now, D. 238, 7, c.
248. νλασι: D. 97.
252. ἐνεία τοιο: to those nine, as though only these remained from his fifty sons.
253. κατήθονες: abstract for the concrete, like ἐλεγχεια in 239, my disgraces.
254. πεφάσσαι: from φέω.
260. τά: points; translate as an adverb, but here.
261. χορουτειπησιν: D. 66, a.
264. ἀδος: partitive genitive.
265. ὑποβρεθόντες: D. 59, 1.
266. ἐκ . . . ἐπιτεμ: from its stand or rack.
268. ἐμόνειον πορτενον: it is not an accident that the mule and the box tree are mentioned together. The mule originated in Paphlagonia, a country which
could also boast of whole forests of box. The hardness and durability of boxwood made it especially desirable for yokes. — The following cut, taken from Reichel’s *Homerische Waffen*, will illustrate the technical details of the yoke.

\[ a = \text{μυμος;} \quad b, c = \text{ζυγην;} \quad d = \text{δυμαλδος;} \quad e, d = \text{οθηκες;} \quad e = \text{krikos;} \quad f = \text{εστωρ;} \quad g, g = \text{ζυγηδεσμον;} \quad h = \text{end of zeughadesmon tucked under.}\]

281. *ζυγηνωσθην* : imperfect; they were still busied therewith when Hecabe came.

293. *καλ* : as in A 79 ; D. 234.
296. *ει . . . οθ* : we should expect *ει μη* ; see on Γ 289. — *ιφν* : D. 124, 3: 125.
304. *χρωνυθον* : only here in the meaning *basin*.
306. *μυσφ ιρκη* : before the altar of Zeus *Ερκεσιος* which stood in the center of the court.

315. *τελιεταν* : *bringing surest fulfillment*.
317. *δοση* Μι : Homer does not often compare animate with inanimate things.
319. *του* : depends on *περα* . — *τελεσατο* : D. 58, 45, c ; 170 bis.
326. *ιπποι* : a verb of motion is to be supplied from *ελκοι*.
328. *κιοντα* : is predicative with the omitted object of *ολοφυρωμενοι* = *ως ει fε θανατον δε κιοντα ολοφυρωντο*, or else *ως ει ολοφυροντ* αν, ει θανατονδε κιοι.
338. *ταν αλλων* : *those others* . — *Πηλεωναδ(ε) :* the only instance in which the suffix -δε (D. 67) is affixed to the name of a person.
343. *μι* : , by the ictus.
344. ὑπώνυμος: stems that end in α, ε, or ο sounds are usually short in the present and imperfect (but long in the aorist), cp. ἵστα-ναι, στῆ-ναι.
351. ἥλυθή: D. 196, 10, b.
354. φράδεος: uncompounded adjectives in -ης are rare; the neglect of the ρ in ἔργα shows that the clause is a later addition; 'tis a matter for prudent thought.
357. αὐτανόσμοιν: D. 8; 24; 183.
358. σύν . . . ἔντω: D. 206, a, 31. — ἐδῆ: D. 59, 1; 205, 1.
364. ἑδριστάς: D. 59, 1.
369. ἀπαθενάσθαι: infinitive of result, necessitated by the preceding line, "thou art too young and thy friend is too old to defend yourselves against one who," etc. — χαλεπή: D. 143.
384. δεδρίτε: D. 59, 1; 210; 217, 3.
385. ἵππεϊ: litotes, D. 244: "he was not behindhand (never hung back) from the battle of (against) the Achaeans."
387. τέων: D. 131.
388. άι: since, for. — καλά: adverb.
390. πιάρα(ι) . . . είρεο: test me and ask me of Hector. — έμει: D. 112, 1; 113.
394. ἵσταται: D. 217, 5.
398. άδε: thus.
400. μετά: with the genitive is found in only four other passages in Homer; I cast lots amid them and, etc.
404. πολήμον: genitive of separation after ἵσχεμέν(α).
412. κινος: points, there he lies.
413. αἵθεως: D. 130, here = just as he fell.
416. ἱροὶ(ο): D. 124, 3; 125.
418. ὀθέοιο: ο ο — ο, D. 37; thou mayest see for thyself.
419. ολον: how wonderfully. — ἐκπορθήμι: D. 59, a. — αλμα: accusative; the construction in the active is περενίζειν τινά τι, he hath been washed of blood.
421. δοσ(α) ἐτύγη: the construction in the active is τύπτειν τινά ἐλκος; here the cognate accusative is retained in the passive. D. 208. — εν: with ἐλαστακιν, D. 223.
425. καὶ: even. — διδοῦναι: a unique present infinitive.
428. τῷ: D. 127, a. — ἀπεμνησάντω: ἀπό involves the idea of recompense, therefore they remembered them (his gifts) for him.
430. αὐτόν: me myself.
433. παρῆ: a non-Homeric contraction for παράεαι; D. 26; 156. — ἵματο: D. 112, 1; 113. — νεωτέρον: and therefore susceptible to temptation.
434. κλεα: dissyllabic, D. 29. — στό: D. 112, 2; 113. — παρῆ: lit., passing Achilles by, i.e., behind his back.
435. τῶν: depends on συλείων; this preachment of the prince of thieves is Homeric humor.
437. Ἀργος: Pelasgian Argos in Phthia, later Larissa Kremaste.
440. ἀναθέσις: elsewhere intransitive; here with ἅρμα καὶ ἵππος which depend on ἀνα-
444. ἵμαθεν: notice the un-Homeric dative in -ως. The numerous blemishes in this whole passage betray its late origin.
443. δή: finally. — τύργυνος . . . τάφρον: see on ἔτραφον, A 251.
444. δῆ: D. 238, 7, b.
445. ἐφ': D. 223.
447. δέ δή: has no apodosis until 457.
449. ἄνακτος: the neglect of the f in a strongly digammatized word (also in 452) is non-Homeric; see on 442.
450. κεραντι: D. 107 bis.
451. ὄργος: thatching rush, which still grows abundantly in swampy places in the Troad; it has a downy inflorescence. Elsewhere the word means roof; the English word thatch (= German Dach) also means roof; so that the parallel is complete; they thatched it with downy thatch.
452. τοι: is taken up by ἄνακτος. Achilles's hut is built on the plan of the Homeric palace.
453. ἔχει: ἔχει.
454. ἐπιρρήσασθαι: D. 194.
455. ἄναστισις: displays un-Homeric blemishes: (1) the hiatus between the two elements of the compound, i.e., the unelided preposition, and (2) the contraction of the diphthong of the verb (οἰ).
457. φῆτε: an un-Homeric contraction of ὤ, see δίδει in 446.
460. ἰληλοῦθα: D. 179, 6.
462. ἐρχομαι: very rare as the future of ἐμ, I will go; perhaps ἐρχομαι should be read. — Ἀχιλῆς: who, notwithstanding his valor, would be uncomfortable in the presence of a god.
464. ἀναπαύσεον (α): by some taken as welcome (as hosts) face to face (ἀντίον); by others as show favor openly (ἀντίον).
465. γούνατα: D. 89, b.
466–467 are spurious. Homer knows nothing of Neoptolemus (τέκος).

470. κατ': D. 223.
471. ἱλα: D. 205, 5.
472. ζεῦγο: D. 194.
473. ἀπάνενθε: apart, but still in the hut. — καθήμενο: D. 159.
475. ποίησον: D. 192, b.
476. ἱσθων: D. 196. — παρείκειτο: i.e., it had not yet been removed from beside the couch on which they reclined at meat.

477. μέγας: tall, and therefore likely to attract their attention at once.
482. ἁφνεο: because a poor man could not give the protection needed.
483. θεομεῖδε: υ υ _, as in Γ 27; 450; see D. 29; 86.
486. σοι: D. 124, 2. — τηλίκου: lit., who is so old, he places his hand on his own gray hair; who is of like years with me.
496. ἵης νηδός: Hecabe's.
497. γυναίκες: concubines, two of whom were Laothoe and Castianira.
498. τῶν τολλῶν: of many of those (fifty).
500. πρῶς: twelve days ago.
503. αἰδεῖσα(α): aorist imperative of αἰδεύμαι (γεϊδεσάμην). — αὐτόν: me myself.

506. χεῖρ(ε): Achilles' hands; to reach (move) to my lips (i.e., kiss) the hands of him who slew my son.
514. The ancients rejected this verse on the ground that though we may say, "fear departed from my trembling limbs," we cannot say, "longing departed from my limbs," since the seat of "longing" is not in the arms and legs. On the other hand, violent grief is accompanied by lively gestures, movements of hands and arms, and a general inability to keep still.
518. άναγεο: for άναγεο; D. 31; 156.
522. κατ'. . . ξα(ο): D. 223; 156.
527. κατακειαται: D. 159 — δοὺς ρίθοι: are connected by some directly with κακῶν, two urns of ills, and a third containing blessings. Others contend more correctly that ἵππος μὲν must be supplied before κακῶν, two urns, one of ills, the other of blessings.
529. ἄμμος: D. 31; 32.
535. ἵππ. . . ἱκίαστο: from καίνομαι.
538. ἵππ: D. 223.
539. κρεώντων: to be heirs apparent to the throne.

543. ἀκοομεν: know by report. — εἶναι: is the imperfect infinitive, wert.

544. ἀνω: lit., up, i.e., to the north; take with ἐντὸς ἐφέργει, bounds on the north, namely, all the country of which Lesbos forms the southern frontier, for Lesbos is south of the Troad. — Μάκαρος: son of Aeolus and founder of Lesbos. — ἐντὸς ἐφέργει: incloses, i.e., bounds.

545. καθορέθη: lit., from above (on the east and northeast); supply ἐντὸς ἐφέργει, and all that Phrygia farther up bounds.

546. τῶν: depends on κεκάσθαι, and is the antecedent of δοσον (though δοσον is neuter). — κεκάσθαι: the perfect indicative is often present in meaning, and in like manner the perfect infinitive here is equivalent to the imperfect infinitive (see εἶναι in 543): men say that thou wert the richest in wealth and in sons of all those whom Lesbos bounds on the north.


554. κελεί: subjunctive, D. 8; 24; 183.

556. τῶν: he points to the ἄροια on the wagon. — ἀρόια: D. 206, a, 6.

557. ἤσασ: didst permit me, namely, to plead my cause; it requires no further object. The next line is an interpolation intended to supply ἤσασ with an object.

559. ὑπόδρα: irritability was a characteristic of Achilles, who at the present juncture is not sure of himself and fears that if overcome by anger he may overstep the proper bounds. He does not wish to be urged to do what he fully intends to do.


566. φυλακος: only here for φυλακας.

568. τὶ: D. 127, a.

576. ἔγγον = ἔγγοι, D. 64.

580. νόθοι: perhaps to a remote part of the court.

586. ἀλίπηται: the subjunctive following optatives is not Homeric.

592. σκυθμαίνειν(αι): D. 145.

600. ἧμ: D. 83. — φαινομένη: D. 64.

602. καὶ: also, with Νιώβη.

604. The usual myth gives her seven sons and seven daughters. The number varies.

607. ἐνεόσκετο: D. 197, b.

608. ἦ δ' αὐτή: a transition to direct narrative.

610. 'κλάτο: D. 159.

611. κατάψει: D. 31.

615. ἐν Σιπύλω: a rude figure cut in the side of Mt. Sipylus east of Magnesia was identified by the ancients as the figure of Niobe turned to stone. The figure is much weathered and looks like a woman only when seen from
some distance. The Greeks were wrong only in calling the figure Niobe. It is a pre-Hellenic deep relief figure of the great Asiatic mother of the gods, known in this region as Cybele. Some deny that the figure ever “weeps” (see Leaf’s note). The present writer has seen water oozing from two spots where the eyes should be. The question is discussed by Frazer in his Pausanias, iii, 552 ff.


630. For the Greeks beauty was a holy thing. — ἄντ(α): i.e., when placed face to face, practically = altogether like.

635. λέον: causative, put me to bed.

636. οπο: under, beneath, i.e., Sleep descends upon the eyes, closing the lids which then become a veil beneath which one sleeps. — ταρπάμεθα: D. 205, 2, a, 27.

638. ἢ οὖ: supply χρόνον.

649. ἰππερόμων: referring to Agamemnon, speaking bitterly.

650. λέον: D. 206, b, 6. — γέρον φίλε: the kindly address shows that Achilles has put aside all malice, bitterness, and passion.

651. οἱ τί: the plural is made possible because of the collective idea in τις . . . βουληφόρος, τις meaning many a.

655. γενηται: we should expect the optative.

657. μέονας: D. 217, 8.

661. ἄξα: points forward.

662. τεραπεύεθα: D. 178.

663. ἄξειν(α): D. 207, i. — ἅδησιν: D. 176; neglected f.


672. ἔλλαβε: D. 41; 172.

681. ἵππος: stauwart.

683. ὠν: exclamatory, how that, considering how (peacefully).

686. σετο: depends on ἄπονα, and ζωοῦ is in apposition with σετο.  

687. τοι: D. 126; those who.


702. ἐφ’ ἡμονάν: on the mule car; a fellow to ἐφ’ ἵππων.


709. ξύμπλητο: we should expect ξυμπλήτο, D. 158.

716. μοι: is the ethical dative = pray.

717. ἄνεσεθε: concessive (almost jussive) future.

720. τρητοίοτα: an ordinary bedstead, with holes bored in the sidepieces for the passage of the bed cords. — παρά: D. 223.

721. οἱ τί: the relative is taken up in a very harsh way by ὡ μέν to prepare the way for the contrast and the change of subject: and by the bier
they stationed as leaders of the dirge the singers, who struck up the dolorous song, they singing the dirge, while the women waited in concert.

729. αὐθήν: i.e., πόλιν = πολιτᾶς.
730. ἱρύσκε(α): from ῥύομαι, D. 194; 156. — ἱρέσ: = ἱρές, thou kepest.
735. λυγρόν ὀλήρων: in apposition with the foregoing sentence.
736. φ: the antecedent is τοῦ Ἀχαϊῶν.
739. ἡμέρα: D. 219; 194, b.
740. τῷ: D. 127, a.
752. ἑρναοχ: D. 194.
753. Σάμον: see on 78.
756. ἔτεφες: D. 205, 2, a, 29.
757. ἑτεροτήας: see on 419.
762. δαφρῶν: — —, a strange synizesis (D. 29) from δαφρῶν. The difficulty would be avoided if we should read δαρῶν (= δαφρῶν) on the analogy of ἡγατέρων — ἠγατρῶν.
765. ἐφικοστὼν: according to this ten years were consumed in preparations for the war (collecting the hesitating chieftains, such as Odysseus and Achilles) and in the first disastrous expedition to Teuthrania (of which Homer knows nothing, apparently). This is the tenth year at Troy. Accordingly Neoptolemus would be about nineteen years old, and Telemachus a trifle older.
766. ἀπελήθα: D. 179.
768. εἰ: in a past general condition is found nowhere else in Homer (who uses ὅτε or ὅπετε freely in that condition).
775. περίκαις: D. 211.
778. ἔξει: imperative, D. 207, i.
780. ἐπέτηλε: here = promised.
789. ἡγεῖτο: D. 205, 2, b, i.
790. ἡγειρέων: D. 155, a.
795. τὰ γε: the bones.
799. ἥξεων and κεῖαιτες (in 801), D. 207, a, 14.
801. το: points; the σῆμα, there.
802. εἴ: take with ἐδαίνων, thus made they funeral for horse-taming Hector, a simple, direct, rapid, and noble close. A scholiast says that in some editions the Iliad closes with: “And while they were thus busied about the funeral of Hector, the Amazon (Pentesileia) came, the daughter of Ares the haughty slayer of men,” thus forming a transition from the Iliad to the Aethiopis, the next poem in the Epic Cycle.
VOCABULARY.

In consulting this vocabulary for digaminated words the student will disregard the η and look for the resulting word in its proper alphabetical place. Thus, if he would find εἰςπε, εἰδον, εἱκαδε, εἱκαχο, εἰκίκοκα, εἰκάρεψος, he must look for εἰςπε, εἰδον, εἱκαδε, εἱκαχο, εἰκίκοκα, εἰκάρεψος, respectively.

A

A = Iliad I.

ā-, a prefix. (1) ā privative, appearing as ā- before consonants (ā-θάνατος), but as āv- before vowels (āv-ατος); cp. νη-. (2) ā copulative, appearing as ā-, ā-, ḍ-, it conveys the idea of being together, of union, or of sameness (ā-λοχος, ā-θρόος, ā-τριχής). (3) ā prothetic, appearing as ā-, ḍ-, here it is merely a vocalic prefix, usually euphonic in character (ā-πονα, ḍ-μύχην).

ā, an exclamation of sympathy, threatening, derision, or admiration: Ἀχ! Π 837.

ἄ-ατος, -ov (āv) priv. + ἀπτω: lit. not to be touched; unapproachable, irresistible A 567.

ἄ-ατος, -ov (āv) priv. + ἄω, satiate, sat-ur): insatiate; āτον ἐρ: for all his thirst for X 218.

ἄ-ω, pass. aor. āσθη Π 685: was de-luded, deceived himself; with μέγα: was blindly forgetful, was greatly infatuated.

Ἄ-βαρμαρέη (āv priv., cp. βαρμαρος, mud): lit. the Clear One, a fountain nymph, Abarba'rea Ζ 22.

"Ἀβληρος: Able'rus, a Trojan Ζ 32.

"Ἀβδοκόθι: in Aby'dus, a town on the Hellespont Ρ 584.

ἄγα- (μέγα), a prefix: very, most, cp. ἀγακλής.

ἄγαγε Α 346, ἄγαγον Ω 577, see ἄγω.

ἀγαθος, -ή, -ον: (1) nobly born; (2) valiant, sturdy, doughty, brave Α 131, but never good in a moral sense; yet βοή ἀγαθος Γ 96: good at the warcry; goodly Γ 179, wise Β 273, noble Ω 632.

"Ἀγάθων, -ώνος: Ag'athon, son of Priam Ω 249.

ἄγα-κλής, -es (ἀγα- + κλέος), ἄγα-κλέος Π 738, ἀγακλήες Ρ 716: most noble, renowned.

"Ἀγα-κλής, -έος (ἀγα- + κλέω): Ag'a-cles, a Myrmidon Π 571.

ἄγα-κλυτός, -όν (ἀγα- + κλύω): ren-known Π 463.

ἄγα-κλυτός, -όν (ἀγα- + κλύω): famed Z 436.

ἄγαλλομαι (μέγα, μεγαλ), ἄγαλληται Ρ 473, ἄγαλλένα Β 462: rejoice, exult, go proudly.

"Ἀγαμή (μέγα), aor. ἡγάσασα γ 181, ἡγασάμεθα Γ 224: marvel at.

ἄγαμος, -oς (ἀγα- priv. + γαμαίω) unwed. Γ 40.

ἀγάνωφος, -ος (ἀγα- + νυφο, to snow): snow-clad Α 420.

ἀγάνος, -ή, -ῶ: gentle, winning Β 164.

ἀγανο-φροσύνη, ἣ (ἀγανὸς + φρῆν): gentleness of spirit Ω 772.

ἀγαπάτω (ἀγάπη, ἄγα- + πάομαι), inf. ἀγαπάτωμαι Ω 464, part. ἀγαπαθήμενος Π 192: favor, welcome.

ἀγαπητός, -ή, -ῶ (ἀγα- + πάομαι): beloved Ζ 401.

ἀγαφός, -ή, -ῶ (prothetic ἀ- + γαφῶ, gau- deo): proud Ζ 23, noble Σ 16, lordly Γ 268.

ἀγαθεία, ἡ (ἀγαθεία): message Β 787, tidings Π 13, errand, command Ο 640.

ἀγαθήλη, ὅ (ἀγαθήλη): messenger, envoy, ambassador Γ 206.

ἀγγέλος, ὅ, ἡ: messenger, agent, with a message Α 334.

ἀγγέλλω, fut. part. ἀγγέλλωνα Ω 77, ἀγγέλλωνα Ρ 701; aor. ἁγγειλ(ε) X 439, imper. ἁγγειλον Ω 145: carry tidings Ρ 701, tell X 439, upon her errand (Π 77).

ἀγγεῖος, τό: plur. ἀγγεια: pail, bowl Β 471.

ἄγει Γ 192, see ἄγω.

ἀγερφος, part. ἀγερφότων Β 438, ἀγερφώμε- νοι Π 207; imperf. ἁγερφῶντο Β 444; aor. subj. ἁγερφῶ Π 129, ἁγερφομεν Α 142, part. ἁγερφᾶς Γ 47; mid. 2d aor. ἁγερφων Ω 789, ἁγερφῶντο Β 94, part. ἁγερμόνεικας Γ 209; pass. aor. ἁγερθή X 475, ἁγερ- θεν Α 57: assemble, gather Α 57, sum- mon Π 129, collect Γ 47, stir Ζ 105; mid. and pass. assemble themselves, gather together Β 481; ἁγερμόνεικας: in your gatherings Π 207; θυμὸς ἁγερθή: her soul returned X 475.

ἄγε-ληει (ἄγω + ληει): lit. bootly-bringing, driver of the spoils Ζ 269, epithet of Athene.

ἀγέλη-δων (ἄγω), adv.: in a herd Π 160.

ἀγέλη-φι (ἄγω), locative: in the herd Β 480, on a herd Π 487.

ἀγέμεν Α 323, see ἄγω.

ἄ-γεραστος, -ος (ἀγα- priv. + γέρας): without a meed of honor Λ 119.

ἀγέρθη X 475, see ἄγειρω.

ἀγέρωχος, -ος: lordly, overbearing, haughty Γ 36, impetuous, valiant, stout-hearted Π 708.

ἀγέρτη Γ 367, Π 801, see ἄγνυμι.

ἀγ-ηνορη, ἡ (ἀγα- + ἄηρ): lit. man- liness, then pride Χ 457.

ἀγ-ηνωρ, -ορος (ἀγα- + ἄηρ): lit. manly, then insolent Β 276, proud Ρ 42.

ἀγ-ηνωρ, -ορος (ἀγα- + ἄηρ): Age'nor, a Trojan, son of Ante'nor Π 535.

ἀ-γήρασος, -ος (ἀγα- priv. + γέρας): age- less, that knoweth not age Β 447, ever young Ρ 444.

ἀγητός, -ή, -ῶ (ἀγαμαι): marvelous Χ 370, surpassingly beautiful Ω 376.

ἀγ-ηνωρ (ἀγω), imperf. ἁγινον Ω 784: gathered.

ἀγκ-ἀλομαι (ἀγκας), imperf. ἁγκαζονο Ρ 722: took in their arms (and lifted him mightily on high).

ἀγκαλίς, -ίος, ἡ (ἀγκών), ἐν ἁγκαλ- δεσσι Χ 503: in the arms.

ἀγκ-άς (ἍΓΚ, crooked, curved, cp. aneus, unguis), adv.: in my arms Ω 227.

ἀγκος, τό (ἀγκάς): glen Χ 190.

ἀγκυλό-μυτης (ἀγκύλος + μύτης): crooked-counseling Β 205.

ἀγκύλος, -η, -ός (ἀγκός): curved Ζ 39.

ἀγκυλό-χειλης (ἀγκύλος + χείλος): of curved beaks Π 428.

ἀγκών, -ώνος, ὁ (ἀγκός): lit. a bent thing (elbow), then corner (angle) of the wall Π 702.
HOMER'S I LIAD.

P 737, furious Z 97, ἄγρια φοίνη: is cruelly minded Ω 41.

ἄγνωσις, ὧν (ἄγων), plur. ἄγωνια with change of accent: street; κατ' ἄγωνα: down the streets Z 391.

ἄγως, -ος, -ος, ὧν (ἄγω) : assembly (crowd or multitude of the dead) Π 661, company Ω 141.

ἄγχω (cp. ἄγωσις angustus), adv.: near, hard by B 172, by one's side Ζ 405, μᾶλ' ἄγχος: close beside him Ζ 405; usually with the dative Ζ 405; ἄγχος ἐκ τῆς οἰκίας A 335, 567: nearer. Superl. ἄγχωστο B 58: most closely, most exactly.

ἄγχω-μαχος, -ον (μάχη): that fight hand to hand Π 248.

ἄγχω-μολος, -ον (μολεῖν), neuter as adv.: nigh Π 820, ἐν ἄγχω-μολω: from hard by Ω 352.

'Αγχωστ, -ος: Anchi'ses, son of Ca'pya, father of Aeneas P 491.

'Αγχωστάς: son of Anchi'ses, Aeneas P 754.

ἄγγελος (cp. ἄγχος), imperf. ἄγγελος Γ 371: was choking (strangling).

ἄγγος (ago), subj. ἄγγος Α 184, ἄγγος X 392, opt. ἄγγοι Ω 151, imper. ἄγγελος A 337, inf. ἄγγελον(αι) A 323, ἄγγει Α 99, part. ἄγγος Α 311, ἄγγος Α 391, ἄγγος Α 139, inf. ἄγγελον(αι) Π 832; 2d aor. ἄγγειος Z 291, subj. ἄγγειον Ω 717, ἄγγειον B 231, ἄγγειον Ω 155, imper. ἄγγελος(ε) Ω 337; mid. subj. ἄγγειον Ω 455, opt. ἄγγελον Ω 139, imper. ἄγγελος Γ 72, inf. ἄγγειος Γ 404; 2d aor. ἄγγειος Π 190: lit. took her to himself, i.e. took her to wife; mixed aor., imper. ἄγγειος Γ 105, Ω 778, ἄγγειον(αι) Ω 663: lead A 139, 311, lead away Α 338, 347, take A 184, bring A 443, carry A 99; ἄγε: up! go to! come! come now! it is really an imperative weakened to a mere interjection, and as such it may
be used with the 1st pers. plur. (as in A 62), with the 2d pers. plur. (as in B 331), with the 3d pers. plur. (as in B 437), while ágere may be used with the 1st pers. plur. (as in B 72, 83); ei δ' ágē déiρό: up, come hither P 685; ἀλλ' ágē δή: but come now Ω 137; ágων: with Α 431.

áγών, -ωνος, ὁ (ἀγων): assembly Ω 1; ἐν áγων II 239: in the gathering (arena) of the ships.

á-δάκρυσος, -ον (á(v) priv. + δάκρου): active compound: shedding no tears, tearless Α 415.

φαδέων Γ 173, see φανδάω.


δανώς, -ῆς, -ῶς (cp. δαν, δανή): thriving, busy B 87, thickly swarming B 469, said of bees; wild (lament) X 430, loud (lament) Ω 747, beating (of the heart) Π 481; adv. δάνεια: sore (of weeping)

Ω 510, vehemently (of groans) Ω 123.

"δαρηστός (á(v) priv. + διδάσκω, τυπ, or + δράω, do): Adrastus, Trojan, (1) Z 37, 63, and (2) Π 694.


ἀφεφαυξάν =ἀμφεφαυξάν, by apocope and assimilation (D 9, 31, 32) from ἀφεφαυξάν, perf. part. of ἀναμείβαξ: cry out, scream aloud B 316.

ἀθλῶν, τό (ἀθλος), plur.: prizes Χ 160.

ἀθλος, τό (ἀθλος): prize Χ 163.

ἀθλος, ὁ: (ἀ- cop. + ΘΕΩ, cp. Germ. Wette) struggle; battle Γ 126, hardships, tasks, labors Ο 639, contest for a prize Π 590.

ἀθλο-φόρος, -ον (φέρω): victorious Χ 22.

ἄπειθω (proth. ἄ + ἔπειθω), imper. ápeixe
Α 1, part. άπειθῶν A 473, imperf. ápeixóv
Α 604: sing, tell the story of, narrate in song.

ἄ-πειθή, ἡ (ἄ-πειθή): defacement Ω 19.
HOMER'S I LIAD.

bride horses, and to use fire in the arts and sciences; she is the patroness of courts of law, having established the criminal court of the Areopagus at Athens.

'Athena, see 'Athena  A 194.

Athen (átheos), part. átheon  Ω 734: laboring, struggling.

átheo, fut. átheosei  Ω 206: perceive, behold.

átheos (á-cop. + òthos) : in a body, in concert  B 439, in close rank  Ο 657; átheo X 271: at once, in one hour.

al is the Aeolic form of the Attic ei: if, whether. al yáp and até + opt. in a wish: oh that! would that Β 371. al ke(v) (= Attic éav) + subj. A 128: if; also: if haply, in the hope that A 66, 207, B 72, after eivein, idein, πειρασθαι. at kén ρως: if perchance Α 408.

alá, alás, h (=yaá): earth  Γ 243, land  B 162, country  II 539.

Alakidh, -ao: son of Aelac, Pelleus  II 15.

Aías, -artos, -atre, -arrés, -árestos: Ajax  A 145. (1) A'jax, the son of Telamon, king of Salamis, after Achilles the biggest and strongest of the Greeks. (2) Ajax, the son of O'tjles.

aláy Γ 24, see alé.

Alálaun: Aegae'on, son of Poseidón A 404.

alávan, h (alá, goat, or ΛΙΓ oak): lit. goat-catcher or oak-staff; javelin  II 589, a light spear used in hunting and athletics.

Alétdh: son of Aelgeus, Theseus  A 265.

alukos, -η, -ov (alé): of goat-skin  Γ 247.


alú-alps, -upos (alé+ΛΠ, λιq, linquere): steep  II 4.


átheos, -es (á-cop. + òu + íx) P 741, unceasing; adv. átheos  Ο 658: ceaseless, incessantly.

átheos Z 267, part. átheou  Α 21, imperf.

átho II 736: have awe, reverence, stand in awe of.

átheos, h (átheos): blast, gale  Ο 626.

á-theos, -η, -ov (á(v) priv. + òateros): deathless, that knoweth not death, immortal  Α 530; plur. the immortal gods, the immortals  A 265.

á-theos, -ov (á(v) priv. + òapto): unburied  X 386.

átheos, imperf. átheosei: slight, make slight of, disdain  A 261.

á-theo-φatos, -ov (á(v) priv. + òos + φnul): lit. not utterable even by a god; hence unutterable, immense, infinite, immeasurable, endless, excessive, incessant  Γ 4.

'Athena: Athené; see note on A 221; born from the brain of Zeus, she is the personification of prudence and prowess; her actions are characterized by moderation and dignity. She is the shaper and molder of all that is noble in human life; patroness of the state, of agriculture, inventions, industrial art and the sciences; the protectress of city walls, fortresses, harbors, she is naturally the goddess of war that is conducted with wisdom and strategy, prudence and forethought, and is waged for the material advancement of the state. She is the superior of Ares, whose delight is in physical encounter. She advances the state in time of peace, also: she invented the plow, the rake, the distaff, and the loom; she gave the olive tree to man, whom she taught to yoke cattle and...

aipēs, -idōs, ἦ: aegis, see notes on A 202, B 447.

aivnēs, ἦ (ignis): gleam B 458.

aivnēs, -eōs, -ev (aivēn): radiant, glittering A 532.

al-γυνχ, ὁ (alx, goat, + γυν): vulture II 428.

alγν ω 66, see alx.

alδόμαι (alδός) Ζ 442, fut. alδέσσαι X 124, Ω 208; aor. subj. alδέσσαι X 419, imper. alδεσσαί Ω 503, and alδομαί, imper. alδομαί X 82, inf. alδέσσαι A 23, part. alδομέω Α 331: to have reverence (respect, fear) for. A 23, have regard for X 82, have shame before Z 442, be ashamed before X 105, shrink from Ω 90.

Δ-φίδηλος, -ov (Δν) priv. + φίδειν: lit. that maketh invisible; hence destroying, destructive, ravaging B 455, invisible B 318.

Αδης, -άo (according to some from Δν priv. + φίδειν, invisible) X 52: Hades, the god of the lower world.

alδος, -ή, -ov (from alδο-ovs, alδός): reverend, revered, venerable Γ 172, chaste Ζ 250, noble X 451.

alδομαί (alδός), inf. alδέσσαι A 23, see alδόμαι.

"Αδῖς gen., Γ 322, "Αδί dat., Α 3 (from an unused nom. "Aí): Hades, the god of the lower world; "Αιδός(ε) Π 856: to the house of Hades.

δ-φίδης (δν priv. + φίδειν): a man of no understanding Γ 219.

alβός, -bōs, ὁ: honor, respect, reverence Ω 111, shame 0 567, nakedness, the secret parts, privates B 262, X 75.

alλ (AIGEXI) A 52, alλ ω Α 290: continually, ever, always Α 107, at each moment Φ 605.

alγωντης (gilγωμαι), pl. -δων B 400, -ησιν Γ 296: that live forever, that are for everlasting, everlasting Ζ 527, eternal II 93.

alλω Α 290, see alē.

alερός, ὁ (avri): eagle Ω 690.

alλάς, οντος: strong man P 520, see alλάς.

alλάς, adj.: lit. very active; hence vigorous man, young man Γ 26.

alβάλως, -eōs, -ev (alβω): dark Σ 23, sooty, smirched (blackened) with smoke B 415.

alθω, used in wishes, like the Attic elθe, with the opt.: O that, would that Α 415, Γ 40.

alθης, -θος, η (alθω): the upper air Σ 207, air, ether Η 300, heaven, heavens B 412; alθος έκ δίν Π 355: lit. out of the sacred air, i.e. out of and after a clear sky.

alδι-ως, -ή: Α 423, according to some from alθω, burn, + ὠ, face = burnt faces, i.e. sun-burnt (the Oriental word Arab also means black, but the word is probably the graecized form of some unknown foreign word): Ethiopians.

alβομαί, part. alδομέου Ζ 182, alβομεν Π 293: burning, blazing.

alθονθα, η (alθω, burn): lit. the bright (sunlit) court inside the house; hence colonnade, portico, vestibule Ω 238.


Αλθη (alθω): Aelēthera, daughter of Pittheus, king of Troezen, mother of Theseus, slave of Helen Γ 144.

alθ-η, η (alθω): clear sky P 646.

alθων, -ων (alθω): fiery Σ 161, tawny Ω 690, shining Ω 233.

al χ Α 128, see al.

Δεκη, η (δεκω): flight, storm Ω 709.


alμα, τω: blood Α 303; alμα πιθήκες: maddened with the taste of blood Χ 70; φόνον αλματος Π 162: bloody gore.
almaédus, -esos, -en (alma): bloody B 267, gory II 841.

Almónides, -ao: son of Hae'mon, Laër'tes P 467.

alv-áreth (alvós + AP, ápelow, ápeth), voc.: terribly brave, brave to the hurting of others, fatally (dreadfully) valiant P 31.

Alvías, -ao (alvós, praise, or alvós, dreadful): Aene'as, son of Anchi'ses and Aphrod'ite, the bravest of the Trojans after Hector Z 75.

alvó (alvós), imperf. ýmév Ω Π 461; aor. ýmév' Ω 30: approve, praise, prefer.

alvós-morós, -óv (alvós + mêromai, môros): cruel-fated X 481.

alvós, -ē, -óv: dreadful Γ 20, dread Z 1, awful, mighty, mischievous A 552, terrible Σ 171, cruel X 43; adv. alvá: terribly, to my sorrow A 414; alvós, sorely A 555, mightily Ο 198, exceedingly Ω 358, amazingly, marvelously Γ 158; superl. alvótrai A 552, Π 440: most dread.

alē, alvós, ó, ē: goat Π 24.

dítos O 694, see díos.


aló-ðhárfki (alólos + ðhárfki): with flashing armor, of the glancing mail Π 173.

aló-lápolos (alólos + lápolos): of the fleet steeds, with swift horses Π 185.


ále Ω 222, see álē.

alpínós, -ē, -óv (alpós, cp. aipós): steep Z 35.

al-pólíam, τó (alē, goat, + pélō): herds of goats or sheep B 474.

al-póllos, δ (alē, goat, + pélō): lit. sheep-(goat-) herd, herder of sheep or goats B 474.


altró (stems alpe, aipé, and FEA), aipé Π 446; imperf. ýmév B 154, fut. alpómen B 141, inf. alpómen B 37, alpómen(ai) P 488; 2d aor. (FEA, but usually without f) elie Γ 35, elou X 17, elé A 197, elou A 369, subj. émph Π 725, elómen B 228, émph Π 128; opt. elóµa X 253, eloı B 12, inf. eloiv Ω 720, part. eloiv A 139, eloivres Γ 316, eloivsa Σ 501; mid. 2d aor. émpto B 46, émpto Π 58, eloivto Ω 399, subj. eloivai A 137, eloivmen B 332, eloivnai Π 82, opt. eloivto Γ 66, eloivto X 253, eloivwe B 127, inf. eloivwai Π 282, iterat. eloivκε Ω 752: take hold of (on), catch hold of Γ 446, Ω 5, come upon, seize B 34, catch Z 35, have hold of Γ 35, take, capture B 228, seize, touch A 501, take, win, get Γ 66, obtain X 119, fall on (of sleep) X 502, stay, kill Π 306, Π 463; mid. take for oneself A 137, choose Π 127, Π 353.

alwó (delwó), part. alwóntas Π 724: lifting.

aléra, ē: lit. the decree of god, the decreed fate; hence share of life, duration of life, lot, fate, destiny A 416, 418, doom X 61; alér (etér): it is fated Π 224, Π 707, kar' alérav: in measure, neatly, well Γ 59, τρεπ alérav: beyond measure, uneffectively Γ 59, beyond their doom Π 780.

Alerpósos: Ae'lepus, a Trojan Z 21.

ál-ðhav part. álðhavan: breathe away Π 468.

altr-imos, -ē, -óv (altrós): fated, áltron ðmap: day of doom X 212, righteous Z 62.

altrós, -ón (altrós): sent by kind fate, bearer of good luck Ω 376.

álwos, part. álwov P 460, aor. subj. álwas P 726, part. álwas O 694, álwros Z 232, álwas B 167; mid. pres. álwrn-
ται Ζ 510; aor. inf. ἀτάσθαναί Χ 195; pass. aor. ἡμπτηθή Γ 368, ἡμπτηθήν Ω 97, ἡμπτηθήν Π 404: start up, rush; dart B 167, rush up Σ 212, start P 579, spring P 726, swoop P 460, leap forth Π 474, fly Ρ 662, speed Ω 320; ἀτάσθαν Ω 121: with rapid flight; mid. float Ζ 510; pass. leapt forth Γ 368, flew from, sped Π 404.

Ἀνιώτης, -αο: Αισγελες, a Trojan Β 793. 

Ἀλεγμενής, -ης: prince Ω 347.

Ἀλεξός, τό (ἀλεξόνω), plur. ἀλεξάρεα: scourgings, insults, i.e. words of scorn (insult) Γ 242, reproachings Ζ 351.

Ἀλεξρός, -η, -ον (ἀλεξόν): shameful B 119, injurious, reproachful, scornful Γ 38; τέτειος ἀλεξροίω: words of rebuke Ω 238; superl. ἀλεξρότος: ugliest Β 216.

Ἀλεξύνω (ἀλεξός), ἀλεξύνει: Ω 418, subj. ἀλεξύνωσι Χ 75; imperf. ἡσχυνε Σ 24, inf. ἀλεξυνύμεναι (ας) Ζ 209; pass. perf. part. ἡσχυματός Σ 180: shame, put to shame Ζ 209, mar, defile Σ 24.

Ἀλίω, imper. altēre Ω 292; imperf. ἀλίει Ζ 176: ask of, ask one for a thing.

Ἀλταδομαί (ἀλτιος), imperf. ἀλτιοδοθε Π 202: accuse.

Ἀλτιος, -η, -ον (cp. αλος): guilty, blamable Α 153, blameworthy, to blame Γ 164.

Ἀληθής, ὅ (ἀληθή): spearman, pregnant for doughty warrior Α 152, 290, plur. fighting men P 740.

Ἀληχα (αἰβηρός), adv.: anon, forthwith, straightway, instantly, quickly, speedily, with all speed Α 303.

Ἀλω (ΑΦ, audio = avis dio), part. διοντι Π 508, imperf. διον Σ 222: hear.

Ἀλων, -ῶνος, δ (αλεολ): life, lifetime Π 453.

Ἀλάκηθης, ὅ (ΑΚ, sharps): bearer of all things good, deliverer from evil Π 185.

Ἀ-κάμας, -αντος (ἀντος priv. + κάμας): tireless, untiring, unwearying Π 176.

Ἀ-κάμας, -αντος (ἀντος priv. + κάμας): A'camas, (1) prince of the Thracians Ζ 8, (2) son of Antenor, leader of the Dardanians Π 342.

Ἀ-κάματος, -ον (ἀντος priv. + κάμας): unwearied, unwearying Ω 598.

Ἀκ-αχιξω (redupl. ΑΧ, ἄχος), imper. ἀκαχιξε Ζ 486; 2d aor. ἢκακε Π 822, mid. opt. ἀκακομεθα Π 16, perf. ἀκακεται (ας) P 637, inf. ἀκακεμεναι Σ 29, part. ἀκακεμενος Ω 550, with irreg. accent: act. cause sorrow, distress, afflict Π 822; mid. grieve, sorrow Π 16, be sorrowful Ω 486, ἀκακεμενος Ω 550: by mourning.

Ἀκομαί (ἀκος) part. ἀκιδομενος Π 29, imperf. ἀκοινω Χ 2; aor. imper. ἀκοιναί Π 523: heal Π 29, assuage, slake (thirst) Χ 2.

Ἀκύλω (ἀκυλος) A 512, ἀκύλωσα A 565, strictly a participle, but mostly used adverbially: still, silent, in silence, silently.

Ἀ-κηδοτος, -ον (ἀντος priv. + κηδος): uncared for Ζ 60.

Ἀ-κηδοτος (ἀντος priv. + κηδος): recklessly Χ 465.

Ἀ-κηδης, -ες (ἀντος priv. + κηδος): uncared for, i.e. unburied Ω 554, sorrowless Ω 526.

Ἀκην (ἀκον), adverbial acc. from the unused nom. ἄκη: silence Γ 95, ἄκην σωπῆ: still and quiet, i.e. profoundly silent, hushed in silence.


Ἀκηναιται (ας) P 637, ἀκηνεμαι Σ 29, see ἀκαχιξω.

Ἀ-κλαντος, -ον (ἀντος priv. + κλαλω): unwept Χ 386.

Ἀ-κλεως (ἀντος priv. + κλεως): ingloriously Χ 304.
HOMER'S ILIAD. v9

άκος, -ν (άκος) prív. + κάμνω, cr. άκιματος, plur. άκιματές Π 44, -άκος O 667: unwearied, fresh.

άκοντες, -ως, acc. -ον, ἦ (ά- corp. + κοινή): lit. occupying the same bed; hence bed-fellow, wife Γ 138, bride Ω 537.

άκοντικος (άκοντικος), aor. άκοντικες Π 284, άκοντικες Π 336, inf. άκοντικα: cast one's spear Π 284, 359, hurl at Ρ 525.

άκοντιστής (άκοντιστής): lit. javelin-hurler, warrior Π 328.

άκοσμος, -ον (άντρα priv. + κόσμος), adv. άκοσμα: disorderly, indecorous, unbecoming Β 213.

άκοςτάς (άκοςτάς), aor. part. άκοςτάς ζ 506: lit. barley-fed; stall-fed.

άκονις, ἦ (άκονιω): sound, γγενεῖαι άκονια: Π 634: the sound is heard.

άκούω ζ 524, imper. άκους Β 200, inf. άκοντεω Π 515, άκοντεμεν (αι) Α 547, part. άκοντις Ω 490; imperf. άκοντομεν Ω 543; aor. άκοντα Α 396, άκοντον Α 381, άκοντος B 194, άκοντος Π 211, opt. άκοντος ζ 98, imper. άκοντος ζ 334, part. άκοντας Γ 76: hear, hearken to, listen to, hear of.

άκόντικος, -ον (άκοντικος) priv. + κοινῶν), verbal adj.: unaccomplished; with аλ-ων: wholly unaccomplished Β 138.

άκος, ἦ (άκος) lit. peak, promontory; κατ' άκος X 411, κατ' άκοςθεν Π 548: lit. from the top, i.e. utterly.

άκοςθεν Π 548, see άκος.

άκοντος, -ον (άκοντος) priv. + κεράνων: unmixed, undiluted, pure Ρ 341.

άκοντος-μίθος, -ον (άκοντος) priv. + κρίων + μίθοι): reckless (indiscriminating, undiscerning) in speech, reckless babbler Β 246.

άκοτος, -ον (άκοτος) priv. + κρίων): lit. impossible to distinguish (decide, tell); hence untold, incessant Γ 412, countless, endless Ρ 796.

άκος, -η, -ον (ΑΚ, sharp, acer): topmost or nethermost Π 640, upper Π 88, high Π 512, on the surface Π 162, πάλιν άκρος X 383: citadel, άκρας vies Ω 653: prows; adv. άκρον Ρ 599: at the top; superl. άκροτατος: topmost, highest Α 499, top of Β 793, on the city heights Χ 172.

άκτη, ἦ (ΑΚ, ἀκτη): shore, headland Β 395.

άκτοριθης, -άο (άγω): son of Ακτόρ, Ε'echelles Π 189.

άκτωρ, -ος (άγω): Ακτόρ, father of Menoeius, grandfather of Patroclus Π 14.

άκτης, ἦ (ΑΚ, ἀκτη): point Π 323.

άκτων, -οντος, ὃ (ΑΚ, ἀκτη): javelin Ω 646.

άλοιπες A 308, see ἄλες.

άλαλητος, ὁ (άλαλητω, cr. ἀλλοντος): shout, cheer, cries, the alarm cry "la-la-la" or "lu-lu-lu" Β 149.

άλαλοιμος X 196, see ἄλεγω.

άλαλομαι (άλαλομαι), imperf. άλαλόπα Ζ 201: wandered.

άλαλαζω, part. άλαλαζομένη Ω 245; fut. άλαλαζεις Β 367: take, capture, sack.

άλαλος, -ον (άλαλος) priv. + λαθώνομαι: lit. not to be forgotten, i.e. ever-hated one; hence madman Χ 261, violent Ω 105.

άλγος (άλγος), aor. part. άλγησας Β 269: seised (struck) with pain.

άλγος, τό (άλγω): grief, sorrow Γ 97, anguish Ζ 450; usually plur. woes Α 2, 110, sorrows Β 375, pain Ω 742, toils Π 55, hardships Γ 157.

άλγεινος, -η, -ον (άλγειν): grievous Σ 17, distressing Β 787, perilous Χ 457, deadly Ω 30, wasting Ρ 749.

άλγις Α 180 (άλγω), άλγις Α 160, always with a negative: reck of, care for, take thought for.
HOMER'S ILIAD.

άλγος (proth. δ- + ΑΕΓ, cp. δι-λιγενς), part. αλγοντες Π 388: reck of.
αλευνώ (άλευμα), αλευνεις Π 36, part. αλευνων Γ 32, imper. αλευειν Z 167:
avoid II 36, forbear Z 167.
αλήθ, ᾧ (άλευμα): way of escape X 301.

γαλεία Π 403, see γέλαα.
γαλευς, τό: goblet Ω 429.

'Αλευτής, ὦ (άλευτινο): sinner, seducer G 28.

'Αλευτροών, -όνος (άλευω or αλέω): 'Alecr'tyron, father of Leitus P 602.

'Αλένεις X 12, 'Αλεύτες Φ 534, 'Αλέντων X 47, see γέλα.

'Αλεύναντος (άλευω + ἀνήρ): Alexan'der, Paris, son of Priam, husband of Helen
G 16.

'Αλέω (άλη) inf. αλέεμεναι Α 590, αλέεμεν Γ 9, subj. αλέεμεσθα X 231; fut. part. αλέεσθοντα Z 109;
aur. inf. αλέεσθαι Π 562; 2d aur. opt. αλέκουν X 196: keep off, save, ward
off, give succor A 590, bring succor Z 109; mid. defend Π 562, defend oneself
X 231.

άλεομαι, αλέωμαι (γλάσκω), aor. γλευτάρo
Π 610, αλεύταρ Π 360, imper. αλεναι
X 285, part. αλευμενος Π 711: avoid,
try to escape, dodge.

άλεωρ, ᾧ (άλεωμα): shelter, retreat Ω 216.

άλ-θετής, ᾧ (άλθω) priv. + λήθω): truth Ω 407.
άλ-θής, -ες (άλθω) priv. + λήθω): true Z 382.

'Αλευμαν (άλευμα) πεδία: 'Ale'ian plain Z 201.

γαληναι Π 714, see γέλαα.

άλαστος, -ον (άλθω) priv. + λάστωμαι):
ceaseless, unceasing B 420, incessant, without respite B 797, unending Ω 760; neuter as adv.: unabatingly Ω 549.

'Αλλιγος, -ον (proth. δ- + ΑΙΚ, λυγ, be like): like Z 401.

(1) 'Αλλος, -η, -ον (άλς): of the sea A 538.
(2) 'Αλλος, -η, -ον: void, vain, in vain, vainly II 480.

'Αλλώ (άλλος, 2.), aor. αλλιστε Π 737: was in vain.

Γάλια (γέλαα): in crowds, in swarms, in throngs B 90, in a crowd X 473,
good store of X 340, a small thing, enough P 450.

'Αλλοκομαι, 2d aor. subj. 'Αλλωθ Π 506,
opt. 'Αλλωθ Π 473, part. 'Αλλωθα B 374:
be captured, be slain, fall.

'Αλλιστάνω (άλλτης), 2d aor. subj. 'Αλλτω-
μαι Ω 570, αλλίσταται Ω 586: transgress.

'Αλλιθμων (άλλτιμων): wicked Ω 157.

'Αλλή, ᾧ (άλεω), dat. 'Αλλή Π 45 and
'Αλλή Π 728: might Z 265, strength Π 157,
strength for defense Φ 528, prowess, courage, valor Π 45.

'Αλλή Ρ 728, see αλη.

'Αληκ-μέδων, -ονος (άληκ + μέδους):
Alk'iomedon, son of Laër'ces, chieftain of
the Myrmidons Π 197.

'Αλικ-μος, -η, -ον (άληκ): strong Π 338,
stout Π 209, valiant Ρ 437.

'Αλκ-μος (άληκ): Alcimus, an attend-
ant of Achilles Ω 474.

'Αλικ-τήρ, -ήρος, ὦ (άληκ): defender; ἄρης
'άλεκτρης: aveters of ruin Σ 213.

'Αλλ' Α 24 = 'Αλλάς, 'Αλλ' X 293 = ἀλλό.

'Αλλά (from 'Αλλα): but, moreover A 62,
on the contrary A 25, howbeit Ζ 16,
and although Α 165, however A 135, so
then, so now A 274, now Ζ 172, now
B 163, yet A 82, then Z 340, after a
cond. sentence: nevertheless, at least,
yet A 281.

'Αλλή, dat. fem. of 'Αλλος used adverbi-
ally: elsewhere, otherwhither Α 120.

'Αλληκτος, -ον (άλθω) priv. + λήω):
without ceasing B 452.
HOMER'S ILIAD.

Δικτης (salire): A'tes, father of Laotho1
X 51.

Δυσκάω (dóskow): shrink from, avoid
Z 443.

Δύσκω (dúskwai), aor. inf. dúskai X
201: escape.

Δύσω (dúsw), part. dúswon: be beside one-
self Ω 12.

Γάλη P 506, see dúskomai.

Δυ Z 71, Δυ- in composition, assimilated
form of Δω.

Δμα (orig. σῶμα, cp. ὅμοιος, semel,
"same"), (1) adv.: together B 281, in
company A 495, at once, at the same
time A 343, therewithal X 117, close
after, along with Γ 376, with (one)
Γ 447. (2) Prep. with dat.: together
with A 226, along with A 158, at the
same time with A 592, by the side of Π 8.

Δμαζόνες: Am'ason's, warlike women of
Cappadocia, probably priestesses of Ma
Γ 189.

Δμαμακετος, -ης, -ον (proth. d. + redupl.
MAK): invincible, unconquerable Z
179, Π 329.

Δμαλ-δος, -ης, -ον (μαλακός, mollis): ten-
der X 310.

Δμα-αξα, η (Δμα + αξων): wagon Ω 150.

Δμαξ-ι-τός, -ον (Δμαξ + ειμι): wagon
track (road) X 146, supply ὀδον.

Δμαρτάνω, imperf. ἡμάρτανε Ω 68; 2d aor.
Δμαρτί P 609, part. Δμαρτῶν X 505;
secondary 2d aor. ἡμαρτος X 279,
Ἡμαρτονος Π 336: fail of, fail in Ω 68,
miss P 609, X 279, ἀπό ... Δμαρτῶν:
deprived of X 505.

Δμαι (proth. Δ + ΜÄ, meto, "mow"),
aor. part. Δμάσαντες Ω 451: mow, reap.

Δμ-βαλλόμεθα B 436, see Δναβάλλω: put
off, postpone.

Δμ-βατός, -ον (Δω + βαλων): that may be
scaled, scalable Ω 434.
HOMER'S ILIAD.

δυ-με-λή-δεν (perhaps from ἀναβάλλω), adv.: lit. 'bubbling up, with sudden bursts'; δυμβληθῆνα γοδώνα X 476: breaking out in lamentation.


δυ-μερόσιως, -η, -ον (δυ又好又快 + μερός): fragrant, perfumed ά 529, immortal, divine Ω 341, sacred, fragrant (of night) Β 57, god-sent, deep (of sleep) Β 19.

δυ-μερός (δυ又好又快 + μερός, μορός): immortal II 381, that was not old Η 670.

δυ-μελίβω (δυμβήν), imperf. δυμβήν Ω 235, δυμβήσται Ο 684, δυμβήσθη ενος Γ 437, imperf. δυμβήστη Α 292, Γ 171: lit. make an exchange of words, i.e. answer, reply; the secondary meaning (answer) has become so fixed that the verb takes the accusative Α 121, make answer Α 172, make exchange Ω 235, change one's stand Ο 684, sing alternately, in responsive strains Α 604.


δυμέλων, -ον (amoenus), comparative of δυάθος: better Α 116, braver Β 239; δυμέλων: the better way Α 217, more advantageous Ω 52.

δυ-μελω (δυ.LayoutStyleno + μελεί), aor. δυμέλησε P 697: disregard.

δυ-μέρδω (δυ.LayoutStyleno + ΣΜΕΡ, μέρος, part) aor. inf. δυμέρσαν ΙΙ 53: rob; pass. aor. subj. δυμέρθης X 58: is bereft.

δυ-μετο-κες, -ές (δυ.LayoutStyleno + μετέρων + κές) lit. unmeasured; unconstrained of speech B 212.


δυμώδαρος: Amisodarus, a king in Lycia ΙΙ 328.

δυ-μυμ-ρο-χιτωνες (δυ.LayoutStyleno + μύτρη + χιτών): wearing no miter with the chiton ΙΙ 419. If the initial a be a copulative, the meaning will be: wearing miter and chiton.

δυ-μυλ-θαλώς, -εσσα, -εν (proth. δυ.LayoutStyleο + ΜΙΧ, cloud, + ΘΑΛ, blossom, cp. δυμχλή): smoking Ω 753.

δυμέ Δ 59, δυμμι Δ 384, for όμας, όμις respectively, see D. 112, 115.

δυ-μυλάς, aor. part. of δυ-μελγήμι: mingling, commingling Ω 529.

δυ-μυρος, -ον (δυ.LayoutStyleno + μύρος): hairless Ω 408.

δυμός, -η, -ον: our (or my) Ω 414, ΙΙ 830.

δυμώλος, ὁ: darkness Ω 28.

δυμωτός, neuter adv.: insatiably; δυμωτόν: all hot for Χ 36.

δυμπείραντες B 426, see δυατελω, pierce, put on spits.

δυμπελλός, -εσσα, -εν (δυμπέλος): land of vines, vine-clad Ο 184.

δυ-μπταλών Ω 355, see δυατάλλω.

δυ-μπτυθαι ΙΙ 111, δυ-μπτυχ Χ 222, δυ-μπτυχ Ω 475, see δυα-ντε νέω.

δυμπυρ, -ους, ὁ (δυόκς, δυγκος): diadem, frontlet X 469.

δυ-μυνάν, -οντος: Am'lydon, city of the Paeonians on the Axios ΙΙ 288.

δυ-μυμόνων, -ον (δυ.LayoutStyleνο + μύων, stain, blemish): lit. without blemish as to birth or body; hence noble, goodly, princely Α 92, faultless Φ 546, pious Α 423.

δυμναί A 67, δυμναί O 736, see δυμνω.

δυμνωτόρ, ὁ (μυ-νίο, δυμνο): ally Ο 610.

δυμνω (proth. δυ.LayoutStyleτ., muniō) ΙΙ 835, δυμνου Π 265, subj. δυμνηθή ΙΙ 32, imper. δυμνέ X 84, inf. δυμνέμεναι(α) Ο 688, δυμνείν X 463, part. δυμνών O 262; imperf. δυμνέ Ω 731; aor. δυμνέ P 615, opt. δυμναί Ω 736, imper. δυμνον Α 456, inf. δυμναί Α 67; mid. pres. ind. δυμνέθη ΙΙ 556, part. δυμνηθῆς Π 622, -ον Σ 173, -ου ΙΙ 561: ward off Ω 463.
ward from Ω 489, drive from Ω 731, take away A 67, remove A 456, defend O 688, resist Ω 510, save from A 341, succor II 522, aid Ω 703, guard Ω 615, shield Ω 563, fight for Ω 262; ἀμνωμηνος Ω 622: in battle.

ἀμάσσω (mucro), fut. ἀμάζει A 243: scratch, tear, rend, wound.

ἀμφ-ἀγατάξω (ἀγάτη), part. -ομενος Π 192: loving dearly.

ἀμφ-αλείφω (ἀλοιφή), aor. inf. ἀμφέ... ἀλείφσθι Ω 582: anoint.

ἀμφ-ἀφάω (ἀπττω), inf. ἀμφαφάομαι: handle X 373.

ἀμφίπτων Π 124, ἀμφίπτων Ω 622, see ἀμφίπτω.

ἀμφιτοντάο B 315, imperf. of ἀμφιτοντόμαι: kept hovering (fluttering) around.

ἀμφισταν Σ 233, 2d aor. of ἀμφίστημαι.

ἀμφιχυν(ο) B 41, see ἀμφιχείω.

ἀμφ-πρεφθή, -ει (ἐρέφω): lit. doubly closed, roofed at both ends, i.e. at top and bottom; hence covered A 45.

ἀμφί, (1) adv.: on both sides, around, all around on every side Β 333, 384, round about A 481; (2) prep. with gen. μάξεσθον πιάκασος ἀμφί δέλτησ: fight round (about) a little well; with dat. about, round, on Γ 328, on Π 108, upon Γ 362, for (the sake of) Γ 70, 157, 254; with acc. round, about, on both sides of Π 920, Χ 381, on ἀμφί Ἀλαιντε δῶς: those with the two Aiantes, the two Aiantes and their suite Σ 436; ἀμφί with periph P 760: round about.

ἀμφί-βαίνω, perf. ἀμφιβάινεκα Σ 37, ἀμφιβάεσθε Π 66: bestride, stand over, protect, shield, guard A 37, surround Π 66, encompass, fill Ζ 355; plup. ἀμφιβεβήκει Π 777: was going about (mid-heaven) occupied.

ἀμφί-βάλλω, aor. ἀμφί... βάλει Σ 204, ἀμφί... βάλον Ω 588, part. ἀμφιβα-

λόντε Π 742: cast round, throw over; put on (great strength) P 742.

ἀμφ-βροτος, -ντος (μελοτος, μόρος): lit. on both sides of a man, i.e. man-covering (encircling, protecting), an epithet of the huge Mycenaean shield, which completely covered the warrior from the neck to the ankles B 389.

ἀμφ-γάμης, -οσα, -ιν, a word of doubtful derivation and meaning: probably from γαῖαν, which may mean leg or arm; hence (1) lame of both feet (legs), the lame god (the ancient interpretation), (2) strong in both arms (ambidextrous), strong of arm, as is natural in the case of blacksmiths (the modern interpretation) A 607.

ἀμφι-γανός, -ν (see last word): double-pointed, double-headed Ω 712, Π 637.

ἀμφ-δαίω, perf. ἀμφιδέκασθι Σ 329: is kindled around (the city).

ἀμφί... ἐλαται Π 518, perf. pass. of ἐλανω: is thoroughly pierced with.

ἀμφ-ελισσα, -η (έλισσω), fem. adj., lit. wheeling (twisting, turning) both ways, i.e. easily turned, handy B 165, curved Ω 612.

ἀμφι-έκασθι, imperf. ἀμφιέκασθι Π 124: surrounded, begirt (of fire), ἀμφιέκασθι Ω 622: made ready, ἀμφιέκασθι τάφον Ω 804: held they funeral.

ἀμφι-ζάνω, imperf. ἀμφιζάνη Σ 25: fell, settled on.

ἀμφ-βαλλης, -ει (βάλλω): lit. blooming on both sides, i.e. one whose father and mother are both living, unorphaned X 496.

ἀμφι-καλόττω, -πτει Β 262; aor. ἀμφικαλοττόμε Π 442; cover Β 262, cover one about (of the cloud of death) Π 350, entwarp, becloud (of love) Γ 442.
HOMER'S ILIAD.

ἀμφι-κύπελλος, -ος (ΚΥΠ, cypa, in a supposed κυτ-έλη on the analogy of νεφ-έλη; connected with κώτη, handle): goblet with handles on both sides, double-handed beaker (cyp) Α 584.

ἀμφι-μάχομαι, -ονται Π 73, subj. -ονται Σ 208, imperf. ἀμφεμάχοντο Σ 461: fight about, war around Σ 20, beligerant Σ 208.

ἀμφι-μελαιναι (μελᾶς): dark on both sides, because hidden inside the body Α 103; φέρειν ἀμφιμελαίνας Ρ 499: inmost heart.

ἀμφι-ναλασ, -ονται Π 235: dwell around.

ἀμφι-νύμφα, -ονται Σ 186: have their dwelling place in.

ἀμφι-πόνομαι, -ονται Π 28: are busy about.

ἀμφι-πολος, ἡ (πέλω): serving maid Ω 302, handmaid Π 143.

ἀμφι-ποτόμαι (πτόμαι), imperf. ἀμφεπωτάτο Β 315: hover (flutter) around.

ἀμφί, adv.: on both (two) sides, diversely Β 13, besides X 117, round about, between Π 115, apart from Ω 709; ἀμφί φαίνονται Β 13: lit. think diversely (in two ways), are in disagreement (of opposite minds), are divided in counsel (in hostile cliques).

ἀμψι-σταμαι, 2d aor. act. 3d plur. ἀμφεστατη Σ 233, imperf. ἀμψισταθ Ω 712: stood around.

ἀμψι-χέω, 2d aor. mid. ἀμψιχέω Β 41: lit. poured itself about him, i.e. resounded (rang) in his ears; ἀμφί . . . 'χέο Π 414: (death) was poured about (him).

ἀμφετέρος, -η, -ος (ἀμφί, ἀμφω): plur. tuaim Π 16, both Γ 85, both (sides) Γ 110, both parties (peoples) Γ 321; the sing. has only ἀμφετέρον Γ 179 as adv.: both.

Ἀμφιτέρος (ἀμφί): Amphoterus, a Lydian Π 415.

ἀμφότερο-θεν: on both sides Π 563, from either side Ω 669.

ἀμφω (ἀμφι, ambo): both Α 196.

ἀ(ν) priv., see ą- 1.

ἀν Α 143, by apocope for ἀνδ, adv.: thereon.

ἀν, modal adv., see κε(ν).

ἀν, see ą- 1, priv.

ἀνά Α 10, ἀν Α 143, (1) adv.: thereon, on board, thereupon Α 143, up Α 310; (2) prep. with dat.: up along, high up on, on the upper part of Α 15; with accus.: up along, up through Α 53, along the line of Α 10, throughout Α 384, on Β 250, in Β 36.

ἀνά Z 331, Σ 178, for ἀνάστηθο: up, arise.

ἀνά Γ 351, voc. of ἄνα, for ἄνα.

ἀν-βαλω, imperf. ἀνδ . . . θαλω 541: get him thereon; 2d aor. ἄνθη Α 497: mounted up to, scaled, part. ἄνθας Α 611: go up, ascend Π 184, leap (into, εἰς δίφερο) Π 657, ἄνθαντες Α 312: having embarked, having put out to sea.

ἀν-βάλλω, subj. mid. ἄμβαλλωμεθα Β 436: delay, postpone.

ἀν·-βάλομαι, ἡ (ἀνβάλλω): delay, postponement, putting off Β 380, Ω 655.

ἀνάγκαι, ἡ (ἀνάγκη): necessity Ω 85.

ἀνάγκαιος, -η, -ον (ἀνάγκη): constraining, ἦμαρ ἀνάγκαιον Π 836: lit. day of constraint, day of destiny (doom or subjection).

ἀνάγκη, ἡ (redup. ΔΓΚ, ἦγκ, ἀ-αγκ, cp. ἐνεκείνων): constraint Ω 458, necessity Ω 655, need Ω 667; ἀνάγκη Π 305: performace.

ἀνα-γνάμπτω, aor. pass. ἀναγκαμφοθή Π 348: was turned (bent back).

ἀνά-γαυ, imperf. ἀγαύες Π 48: bring home (by sea), mid. ἀγαυοντο Α 478: put out to sea; 2d aor. ἀγαγαῦεν Π 57: brought home.

ἀνα-δέσμη, ἡ (δέω): band, fillet Ω 469.
HOMER'S ILIAD.

ἀνα-δέσμη (ἀδνα), mixed aor. ἀνέδεσμη
A 496: rose up from, 2d aor. act. ἀνέδυ
A 359: arose (emerged) from.
ἀνά . . . ἐλκτο X 77, see ἀνέλκτοι: tore out.
ἀνα-φέρω, aor. ἀφέρησαν Α 459; B 422,
by apocope and assimilation (D. 31, 32)
for ἀφέρησα: lift up, draw up.
ἀνα-θηλεῖο (θῆλη) : bloom, sprout, grow
green again Α 236.
ἀνα-αιδεῖα, ἡ (ἀνιν) priv. + αἰδεῖαι):
 shamelessness A 149.
ἀνα-αθέτα, εἰ (ἀνιν) priv. + αἰθοι):
shameless A 158.
ἀνα-κομπωτί (ἀνιν) priv. + αἰθα): without
blood P 497.
ἀνα-αρίστων, 2d aor. part. ἀνείρων Α 301, 2d
aor. mid. ἀπέλευσον Α 449, subj. ἀνελήγει
Π 10, inf. ἀνελέόθω Π 8: take up.
ἀνα-χώσῃ, -οςι X 148; aor. part. ἀναχάζο
A 584, opt. ἀναχάζειν Γ 216: rise (of
springs) X 148, rise up Α 584, Γ 216,
leap on Ω 440.
ἀνα-κυμβαλᾶξο (κυμβαχος), imperf. ἀνα-
κυμβαλᾶξον Π 379: were overturned
with a din of shattering (with a rattling
noise).
ἀν-αλκεία, ἡ (ἀνιν) priv. + ἀλη): weakness,
fear; ἀλκείως Ζ 74: by weakness.
ἀν-αλκεῖα, -ἰδος (ἀνιν) priv. + ἀλη), adj.:
weakening Π 656, cowardly, no heart of
ereasure Π 355, without a struggle
Φ 555.
ἀνα-μίμων (μενω), imperf. ἀνέμμυν: abide
Π 363.
ἀνα-μίμγυμι (μιγω), aor. part. ἀμίμεας Ω
529: having mingled (commingled).
ἀνα-νεώω, imperf. ἀνένευε Ζ 311, X 205;
aor. ἀνένευε Π 250: lit. nod up, i.e.
deny, refuse, make sign of denial.
φάναξ, -ακτος, ὁ: prince, lord, king, chieftain,
ruler Α 7. Voc. φάνα Γ 351 and
φάναξ Β 284.
ἀνα-οἰνοςκον (αἰνιομ) Ω 455, iterative
imperf. of ἀνεὶνο: drew back.
ἀνα-πόλλω, 2d aor. part. ἀμπολῆσων Π
355: having poised, after he had
poised (swung back) Π 516.
ἀνα-πάνω, aor. ἀπεκαίνεσθαι Ρ 550: made
to cease.
ἀνα-πέλτα, aor. part. ἀμπέλπατος Β 426:
spit, place on spits.
ἀνα-πετάνυμι (πετανυμ), aor. ἀνά . . .
πετάσαν αν Ω 480: spread forth.
ἀνα-πνεύμενα, ἡ (πνευμ): breathing, breath-
ing time Π 43.
ἀνα-πνεύμω, aor. ἀπεπνεύσαν Π 302, subj.
ἀναπνεύσας Π 42, inf. ἀμπνεύσεα Π
111; mid. 2d aor. ἀμπνεύσατο Χ 475,
imper. ἀμπνεύο Χ 222: take breath, draw
breath, recover breath; mid. come to
oneself.
ἀν-ἀπονους, -ου (ἀνιν) priv. + ἀπο + ποιη,
but see ἀπονω): without ransom, un-
ransomed Α 99.
ἀν-ἀρτάξω (ἀν + ἀ- proth.+ PEΠ, rapere,
ἀρτη), aor. ἀνα ὑπαρταξο X 276, part.
ἀρταξάμας Π 437: snatch up, catch up.
ἀν-ἀρπαίων, -αν (ἀνιν) priv. + λαρπαίων)
: hostile; ἀρπαιότες καὶ ἀρπαίων
Ω 365: bitter foes.
φανάσω, φανάσως Α 38, imper. φα-
νασος Α 180, inf. φανάσων Β 108, part.
φανάσων Ζ 397; imperf. ἐφανάσας Π
252: be fána over (among), be chieftain
(king, ruler, master) among; play
the fána among (for, to) Α 38, 180,
rule over.
ἀνα-στάς Α 387, ἀνα-στήνων Α 191, see
ἀνάστημα.
ἀνα-σχέω Π 257, ἀνα-σχέμων (αι) Ω 301,
ἀνα-σχέω Π 586, ἀνα-σχέων Λ 450, see
ἀνέχω.
ἀνασχητος, -ου: unendurable, overpower-
ing Ω 708.
ἀνα-τλησι, fut. ἀναθάσει Χ 100: bring
against, heap upon.
HOMER'S ILIAD.

áná-tréxh, aor. ánérpáter(o) Z 64: was overthrown.
áná-tréxh, aor. ánédramé II 813: ran back.
áná-faln, ánafalnis Α 87: declare, reveal.
áná-falndn (áná + faln): openly Π 178.
áná-xázoimai, imperf. ánachyeto O 728: withdrew, retreated, gave back.
áná-xwrólo, aor. ánexwornen Γ 35: retreat.

fántan (ΣΦΑΔ, ἀθ Trinity, suádeo, sua(d)nis, “sweet”), imperf. fándane Α 24, 378, Ο 674, ἀθ fándanen Ω 25; 2d aor. εγγάδειν Π 647 (ΣΦΑΔ augmented = ἄ-θ-fάδ-ε, which assimilated = ἄ-θ-fάδε, and vocalized = εβάδε mss.), inf. fádeen Γ 173: please, seem good to; τοι ἀθ fάδεν: it is thy good pleasure Π 647.

án-dixa (δύο, “two”): asunder, in twain Π 412.


'ándr̃o-μάχη (μάχομαι): Andromach, wife of Hector Ζ 377.

ánórho-méos, -η, -ov (άνθρ): of men, human Ρ 571.

ánórho-φόνο, -ov (ΦΕΝ, slay): man-slaying, murderous Α 242.

ánédramé II 813, see ánartéxh, ran back.
ánthv Α 359, see ánáthw.

án-eFéryn (άνá + féryon), imperf. ánêférre Γ 77, ánêférren Ρ 752: keep back, restrain, press back.

án-ép X 346, see ánímu.

án-éi (éiμι), ánerei X 492, part. ánērēn X 135, và étta Ζ 480: seek, go (as a suppliant) to X 492, rise (of the sun) X 135, return, come back (from war) Ζ 480.

án-épomei, -eai Γ 177: ask, inquire.

án-ektós, -bv (ἐξω): to be endured, endurable Α 573.

án-θλομαι (ἐλκω), imperf. ánd . . . etλκετο X 77: tore out.

ánleosthai Π 8, ánlethai Π 10, ánλlovo Α 449, ánλλων Α 301, see ánmuvw: take up.

ánmuos, o (ANE, breathe, animus): wind Α 481.

ánmu-sketēs, -es (σκέτας): to keep away the wind Π 224.
ánmu-trēfhs, -es (τρέφω): reared of the winds Ο 625.


ánswan Φ 537, see ánímu.

ánstavan Α 533, ánštη Α 68, see ánímu.

ánswv X 318, Z 301, see áníxw.

ánw-thān (άνω), adv.: afar, apart B 27, to one side X 368; prep. + gen.: apart from Π 89, far away from X 88, far off X 300; ándhv álλων: with none beside thee X 39.

án-óxh, 2d aor. ánóexe X 80, ánóxh Π 318, part. ánaxchh Π 275, inf. ánaxχειν Ζ 257, ánaxχευμαι(ι) Ω 501; mid. 2d aor. ind. ánaxχe Ω 518 (apocope for ánaxχeo, the unaugmented form for ánâxχeo, 2d pers. sing.), part. ánaxχómenos Γ 362, imper. ánaxχe Α 586 and ánaxχo Ω 549; verbal adj. ánaxkrd Α 573: lift up, stretch forth Α 450, Z 257, lift Ζ 301, show X 80; mid.: draw oneself up Γ 362, raise (one's hands) X 34, hold oneself up, i.e. bear up, endure Α 586, Ω 518; keep courage Ω 549.

ánxarχesen Γ 35, see ánaxwarh.

ánνυνς, o (άν- cop. + NEIIIT, νεότερος, nepos, “nephew”): lit. from the same forefather, i.e. cousin Π 573.

ánφεγε Π 221, see ánoλwv.

án-sos, plur. ánφ (áνφ) priv. + áiw, á-xaf-os): speechless, mute, silent Β 323; Γ 84.

ányses Γ 48, see ánáγw.

ánη Β 34, ánηkev Β 71, see ánímu.

ánηκουστεw (áνφ) priv. + ácow), aor. ánηκοστήσειν Π 676: was disobedient.
Ἀνήρ, ἀνδρὸς ἀνέρος, ἀνδράς ἀνδρόσι, ὁ:  

μαν A 7, hero A 151, warrior Z 7,  

warlike man Π 492, fo, foeman Z 56,  

70, fellow Α 287, husband Γ 140; Συν-  

τες ἀνδρῶν Α 594: Sintian men.  

Ἀνήγα B 276, see ἀνήγα.  

Ἀνθέμεις, -εσα, -εν (ἈνΘ, ἀνδρός): flowery  

B 467.  

Ἀνθρεών, -ϊνος, ὁ (perhaps from ἀνθρός):  

chin A 501, Γ 372.  

Ἀνθ-ϊσταμαι, imperf. ἀνθίσταντο Π 305:  

stood up against.  

Ἀνθός, τό: flower B 89.  

Ἀνθρώπως, ὁ: man Α 250, fellow Ζ 14;  

Ἀνθρώπως διήτης Π 263: wayfaring man.  

Ἀνθώ (ἀνθώ): aor. pass. part. ἀνθέθετα B  

291: be disheartened (dejected, vexed,  

wearied, disgusted).  

Ἀν-λήμερο, fut. ἀνλήσιν B 276: set on, let  

loose, prompt, aor. ἀνλήσις: left B 71;  

hath brought Z 256; bids, urges X 252; had  

sent Ρ 705; ἀνλέσσω Φ 537: opened; 2d  

aor. subj. ἀνλή B 34: let loose, set free,  

leave, opt. ἀνληθή X 346: bid; mid.  

pres. part. ἀνθεμέλη X 80: loosen, open.  

Ἀνίωτα Ζ 480, ἀνίωτος Χ 135, see  

ἀνεμί.  

Ἀ-νεμόπους (ἀνεμόπους) (ἀ-νεμόπους  

προποτοποσ) προποτοποσ, adj.: with unwashed feet Π 235.  

Ἀ-νεμόστος (ἀνεμόστος) (ἀ-νεμόστος  

προποτοποσ) προποτοποσ: unwashed Z 266.  

Ἀν-λώτημα, imperf. ἀνλώτημα Ω 515: raised  

Ω 689: roused; fut. ἀνλώτησιν Ω 551:  

bring back to life; 1st aor. ἀνλώτησεν  

Ω 756: brought to life again, opt.  

ἀνλώτησεν Α 191: drive (them from  

their seats), make them get out (of his  

way), break up (the assembly); mid.  

pres. part. ἀνλώτημας Α 58: arising;  

2d aor. act. ἀνλώτης Α 68: had arisen,  

ἀλόα B 278: up rose, dual ἀ- 

ντήματα A 305 (apocope for ἀντήματα):  

rose up, ἀντήσαν Α 533: arose, part.  

Ἀναστάς Α 387: stand up, arise,  

Ἀναστάντας B 398 (apocope for ἀν- 

αστάντας): stand up.  

Ἀναχνεϊμος (ἀναχ- μος) (ἀναχ- μος)  

προποτοποσ, part. ἀναχνεϊμος  

Χ 192: scenting (it) out.  

Ἀνα-οὐγμος (ἀνα- μος) (ἀνα- μος)  

προποτοποσ, imperf. ἀναφέγγεν  

Π 221, iterative ἀναφέγγεν Ω 455:  

open; draw back.  

Ἀν-ομοῦς (ἀν- μους) (ἀν- μος) (ἀν- μος)  

προποτοποσ, aor. ἀνωμοῦσα A 248: sprang up.  

Ἀν-οὐτητ (ἀνο- τητ) (ἀνο- τητ) (ἀνο- τητ)  

προποτοποσ, adv.: without wounding (him) Χ 371.  

Ἀνωτήτης Ω 551, ἄνωτήτης A 305, see  

ἀνωτήτης.  

Ἀνώχεω Ω 518, 549, see ἀνώχω.  

Ἀν-α (properly an accusative, cp. ἀν-α),  

adv.: opposite, face to face, in counte- 

dance Ω 630, against Π 621; ἄνα- 

μίδων: keeping a forward watch Π 610,  

looking straight forward, watching the  

coming thereof Χ 274.  

Ἀντ-ἄλος, -ον (ἀντ- ποτοποσ, ἀν- ἐο ροι) (ἀν- ἐο ροι)  

προποτοποσ, equivalent Α 136.  

Ἀντάω (ἀντάω), fut. ἀντάω Π 423, ἱπ- 

τῆς(ε) Ω 399: meet, encounter.  

Ἀντεια (ἀντεία): Anteia, wife of Proetus  

Ζ 160.  

Ἀντὴν (Ἀντή, properly an accusative),  

adv.: in one's presence, man to man,  

face to face Α 187, openly Ω 464,  

against Ω 621, (fighting) man to man  

Χ 109.  

Ἀντηρηφίδης, -άο (ἀντερηφίδης) (ἀντερηφίδης) (ἀντερηφίδης)  

προποτοποσ, son of  

Ἀντε' nor, Helica' on Γ 122-123.  

Ἀντὴπωρ- ὁπος (ἀντηπωρ- ὁπος) (ἀντηπωρ- ὁπος) (ἀντηπωρ- ὁπος)  

προποτοποσ, son of Aesye' tes, husband of Theanno  

Γ 148.  

Ἀντ- (locative D. 66, cp. ἀντ-), prep.  

+ gen.: in the stead of Ω 254.  

Ἀντία, neuter of ἀνίας as adv. Γ 425:  

over against, opposite.  

Ἀντ-μαίρα (ἀντμαίρα), fem. adj. epithet of  

the Amazons: peers (equals) of men,  

match for men Γ 189, Z 186.
HOMER'S ILIAD.

ἀντίξεος (ἀντίξος), aor. part. ἀντίξεως Α 67: approach, meet with, partake of, accept the savor of.

ἀντίδω (ἀντίδο), ἀντίδους Z 127: face, part. ἀντίδοσαν Α 31: presenting herself (to me in the matter of my couch, serving (my bed)); imperf. ἄντιδοσθε: took part in, came to Ω 62.

ἀντι-μιός, -η, -ον (βλα): violent (of words) Α 304; ἀντιβιόν and ἀντιβιην are used adverbially: violently, might against might, man to man, hand to hand Α 278, Γ 20.

ἀντι-Βολω (μάλλω), aor. ἀντεβολήσαν Π 790, -σαν Π 847, inf. ἀντεβολήσαι Ω 375: meet.

ἀντι-θεός, -η, -ον: godlike Α 264, match for a god Γ 186.

ἀντι-κρύς (ΚΕΠ, κρόσ): opposite; right on Γ 359, straight over Π 380, straight into Π 285, right through Χ 327, clean away Π 116, clean through Π 346, right off Π 116.

Ἀντι-λόχος (λέχος): Antill'ochus, son of Nestor Ζ 32.

ἀντιός, -η, -ον (ἀντί): over against, before Α 535, against Φ 539, in front of Γ 425, into the presence of, to meet Β 185, right on (ι) Ο 694; ἀντιον used adverbially: contrary to, displeasing to Α 230, before, in the presence of Γ 203 (though ἀντιον ηδα together mean simply replied to); ἄντια Γ 425 (with gen.): before.

ἀντι-τυχος, -ον (ἀντί + τυχω), with φεργα: acts of retribution (requital, vengeance) Ω 213.

ἀντι-φέρομαι, inf. -σεῖα Α 589: set oneself against, cope with, face.

'Ἀντί-φωνος (ΦΕΝ, slay): Antiph'onus, son of Priam Ω 250.

ἀντιομαί (ἀντί, ἀμα), inf. ἀντιεσθαι Ω 698; fut. ἄντισω Π 423; imperf. ἄντερο Π 788: meet Ο 698, come nigh to Χ 203, encounter Π 423.

ἀντικ, -γος, ἡ: rim (of a shield or of the body of a chariot) Ζ 118, Ο 645.

ἀνύσα, ἡ (ἀνώ): accomplishment, fulfillment Β 347.

ἀνώ (ἀνά): upward (toward the north) Ω 544.

ἀνώγα, ἀνώγει of the pres. and ἀνώγε of the imper. are not found in Homer, their places being taken by forms of the perfect ἀνώγα; ἀνώγει Ζ 382, ἀνώγει Υ 439, Ο 725, Π 8, subj. ἀνώγῃ Υ 351; imperf. ἀνώγγε Α 313, Ω 90; perf. ἀνώγας Ζ 382, Ω 670, with the meaning of the present, ἀνώγε Υ 198; plup. ἀνώγγει Ζ 170, ἀνώγει Β 280: bid Α 313, charge Ζ 382, command Ο 725.

ἀβαντ(σ) Ζ 40, Π 371, ἁβαν Ζ 306, see γαινυμι.

ἀδιμιν (αι) Π 832, ἀδιατ Γ 105, Ο 778, see ἀγω.

ἀδείη, ἡ (ἈΚ, ἄδεις, ac-utus): hatchet Ο 711.

ἀδείος, -η, -ον (ἀγω): worthy Ζ 46, dear Ο 719.

Ἀξιός: Αξίουs, river in Paeonia Π 288.

Ἀξιόλος (ἀνυ priv. + ξιλον): Αξιολυs, son of Teuthras Ζ 12.

ἀξίων, -ονυ, ος (αξις): axe tree Π 378.

ἀδιθή, ἡ (ἀδήθω): song, lay Ω 721.

ἀδιθίμοιος, -ον (ἀδίθη): a song, subject for song, hymned in song Ζ 358.

ἀδιόδος, ος (ἀδίων): minstrel, bard Ω 720.

ἀ-πολλη-, -εις (ἀ- cop. + θελω): all in a mass Π 276, all together, with one voice Ω 718, in a body Π 601.

ἀ-πολληθώ, (ἀ- cop. + θελω), aor. ἀπολληθαι Ζ 287, part. ἀπολληθαι Ω 270: gather together.

ἀπό, -ος, το (ἀπο): sword Π 115, 473.

ἀπρο Γ 272, see ἀπρο: hung, dangled.

ἀσυντήρης, -ηρος, ος (ἀσυντήρη) Α: comrade (in arms) Χ 333; pl. allies Ω 735.
HOMER'S ILIAD.

v 19

ἀπαγγέλω, aor. opt. ἀπαγγέλλετε P 640: carry tidings.

ἀπαγγείλωμα 2d aor. ἀπαγγείλαξέ O 706: brought back.

ἀπαιρομαι, part. ἀμενον Φ 563: lit. taking myself away, as I get me from (the city).

ἀπαλλάμαι, imperf. ἀπάλλυτο O 595: take away.

ἀπαλέξω, 1st aor. opt. ἀπαλέξεσαι σαι Ω 371; 2d aor. opt. ἀπαλέξας Ξ 348: ward off, keep off.

ἀπαλῶς, ἡ, ὁν: soft, tender Τ 371.

ἀπαμιμομαι, part. ἀπαμιμηθέν A 84: lit. making an exchange in (of) words, i.e. answering, replying.

ἀπαμιμώνω, mid. aor. opt. ἀπαμιμηθέν Tα(α) O 738, inf. ἀπαμιμήθαι Ω 369: make defense, defend oneself.

ἀπανώ(γος), (1) adv.: apart, far from Α 35, Ω 473, at a distance Β 812; (2) prep. + gen.: apart (aloof) from Α 48, without the knowledge of Α 549.

ἀπαράσσω, aor. ἀπάρασσε Π 116: break off, shear off, tear off.

ἀπάσε, ἀπάσαι, ἄπαι (ἄ- cop. + πάς): all Α 535.

ἀπέ-ἀπε-θε(ν), adv.: afar off Σ 217.

ἀπάτη, ἡ (ἀν priv. + ΠΕΝΤ): deceit, wise Β 114.

ἀπατηλός, -όν (ἀπάτη): deceitful, false Α 526.

ἀπέθη Π 116, ἀπεθήσετο Λ 428, Β 35, see ἀποθαλασσω.

ἀπεδέξατο Α 95, see ἀποδέχομαι.

ἀπεφύγαι Φ 599, see ἀποφεύγομαι.

ἀπέφυγον Ω 238, see ἀποφεύγω.

ἀπερρέως Ξ 348, see ἀποφεύγω.

ἀπέφραω (ἀπ + ΦΠΗ, ρά, take away, φέρω) is a 2d aor. of FPA Ι 131; 3d sing. ἀπεφράω Η 17, Π 828, part. ἀποφράως Α 356, Β 240, Ζ 455; fut. ἀποφράοντες X 489; imperf. ἀπεφραόω Λ 430 (with aoristic sense; though it may be ἀπεφρασάω, a true aorist): take from, wrest away, seize, rob.

ἀπεθνήκει(ν) Π 254, see ἀποθνῄσκω.

ἀπελέω, ἀπελεύεις Α 161; imperf. ἀπελεύετε Π 201; aor. ἀπελήθησαν Α 388; fut. ἀπελήθω Α 181: threaten, utter a threatening speech.

ἀπελή, ἡ, always plural ἀπελαί: threats Π 200.

ἀπεμιμέω (εμι), part. ἀπεμιμένος Ζ 362: absent.

ἀ-περίων, -ονος (ἀν) priv. + πέραω, περάραι, πέρας): lit. without limit, boundless, vast, great Α 350, Ω 342.

ἀπέκτας Σ 414, see ἀποκτείνω.

ἀ-περείσοις (ἀν) priv. + πέραω, πειράματος): lit. without end (limit); hence boundless, countless, beyond the telling, untold, immense Α 13.

ἀπεληλθοῦσα Ω 766, ἀπέρχομαι.

ἀπεμνήσατο Ω 428, see ἀπομνήμοσκομαι.

ἀπερύκω, pres. opt. ἀπερύκοι Ρ 562: keep off, fut. ἀπύ . . ἐροτεί Ω 156: scare away.

ἀπέ-χομαι, aor. ἀπήλθεν Ρ 703; perf. ἀπελήλυθα Ω 766: go away, be gone from.

ἀπεριστάμεθω (ἀπ + ΡΗΦ, ρω with proth. ἐ-), aor. opt. ἀπεριστάμησας Π 723: stand aloof from.

ἀπέσυντο Π 390, see ἀποσύνωμαι.

ἀπέστη Τ 33, see ἀφιστήμαται.

ἀπεστυφλίζομαι Π 703, see ἀποστυφλίζω.

ἀπεχθαλω (ἐχθος), aor. subj. ἀπεχθήρω Π 415: hate.

ἀπεχθάνομαι (ἐχθος), aor. ἀπεχθέθεο Π 140, Γ 454: became hateful to, came to be hated, was hated.

ἀπεχθήρω Γ 415, see ἀπεχθαλω.

ἀπ-ἐχω, imperf. ἀπεχεί Ω 19; 2d aor. subj. ἀπόρχητα Ω 96, 277; mid. ἀπόρχως Π 41: keep away from Ω 19, hold back Ζ 96; mid.: abstain from Π 41, refrain themselves Σ 199.
άπεψύχοντο X 2, see ἀποθύω.

άπτήγαγε O 706, see ἀπάγω.

άπτήμβροτεν Π 466, see ἀφαιμαρτάνω.

άπ-πήμων, -ονος (ἀν ἐν priv. + πήμα):


grievous Α 415.

άπτηνη, ἦ: wagon Ω 275.

άπ-νης, -ης (ἀπὸ + stem ἄν-ο, face), gen.

άπτηνος Α 340: cruel, hard-hearted, untoward Π 35.

ά-παιδε, fut. ἀπαῖδησσος Ω 300; aor. ἀπα-θεοσε(ν) Α 220: disregard, disobey Β 166.

άπιως, -η, -ον (1) from ἀπό (ἀ): far, distant; hence from a distant land afar; (2) from ἀπίσ (ἀ), a king of Argolis; hence from the Apian land afar; (3) from Sanscrit अपिस, Lat. aqua (ä); hence Waterland, the seagirt land of Pelops. No etymology is certain, but most commentators prefer the first): far, distant Α 270.


άπτο Α 67, ἄπτε Α 530, ἄπτε Π 297 (ἀπ-δ, ἄδ), adv. and prep. with the gen.: from, away from, far from Α 98, often, from a position on Α 532; ἄπτοι: far away Π 669.

άπτο-αφέομαι, imper. ἄπτοαφεοει Α 275, inf. ἄπτοαφεοείσσαι Α 230: take from, seize from, seize for oneself; usually written ἄφεομαι.

άπτο... ἄμαρτο P 609, see ἀφαιμαρτάνω.

άπτο-βαλώ, imperf. ἄπτεβαλον Ω 459; fut. ἄπτοβαλομαι Π 480; mixed aor. mid. ἄπτεβαλομαι Λ 428; 2d aor. act. ἄπτεβη Z 116, part. ἄπτοβαλλος Π 265: depart Β 35; Ζ 369, go one's way Σ 202, descend Π 265, get me down from P 480.

άπτο-βάλλω, aor. ἄπτο... βάλε Β 183: throw off, cast from one.

άπτο-βλητος, -ον (verbal adj. of βάλλω):

to be rejected, to be flung aside (refused, spurned); hence contemptible Π 65.

άπτο-γυώω (γυών, limb), aor. subj. ἄπτο-γυώος Σ 265: cripple.

άπτο-δασοῦμαι, fut. ἀποδάσσομαι Ω 595, inf. ἀποδάσσοσθαί Χ 118: share, divide in half; give the due part, deal a share.

άπτο-δέχομαι, aor. ἀπεδεξατο(ε) Α 95: accepted.

άπτο-διώμι, 2d aor. inf. ἀποδίωμαι Α 134, Γ 285, ἄτο... διέμειναι Α 98: restore, give back, surrender.

άπτο-δρόμω, opt. ἀποδρόμου Ω 21: tear, skin.

άπτο-δύω, fut. ἄτο... δύω Β 261: strip from; 2d aor. subj. ἄτο... δύω Χ 125: put off.

άπτο-εἶκω, imper. ἄπτεικε Π 406: renounce.

άπτο-ειν(α) Λ 515, 2d aor. imper. of ἀπέεινον: refuse, deny, say no.

άπτο-εργάζομαι (ἐργάω, ἐργάω), imperf. ἀπεργαζαθαί Φ 599: kept him away.

άπτο-ἐργαὼ (ἐργάω), imperf. ἀπεργαζε Ω 238: drove out.

άπτο-ἐργώ (ἐργώ, verbo), aor. ἀπέεργε Σ 348: swept away.

άπτο-θέσθαι Θ 89, see ἀποθέσθημι.

άπτο-νησίκα, perf. part. ἀποτεθνηκός Χ 432: die, be slain; perf. be dead.

άπτο-θρήσκο, part. ἀποθρήθηκον Π 748, ἄτο... ἀποθρήξει Π 773: leap from.

ά-τοιν, τα (1) according to some from ἀ- cop. + ποιή: same as (equivalent of) the penalty; (2) according to others by apocope and assimilation (D. 31, 32) from ἄτο... ποιη: the off-penalty, i.e. that which ransoms; ransom Λ 13.

άπτο-κατώ (κατός), aor. ἄτο... κατά- πνυσε Χ 467: gasped forth.

άπτο-κόπτε, aor. ἄπτεκοψε Π 474: cut adrift, cut loose.
HOMER'S ILIAD.

v 21

ἀποκτεῖναι, 2d aor. ἀπέκταινα Z 414, X 423; mid. in passive sense ἀπέκταινο P 472: slay, kill.


ἀπολέγω, ἀπολήγει Z, 149, imperf. ἀπελήγην Ω 475: cease from P 565, was (had) ceased from Ω 475.

ἀπ-ἀλλύμι, aor. ἀπ-ἀλλεσθῆναι Ω 44, ἀπ-ἀλλεσθαν A 268, opt. ἀπό... ἀλέσσαι II 861; mid. 2d aor. ἀπ-ἀλλετο Z 223, ἀπ-ἀλλετο B 162, opt. ἀπο-ἀλλετο X 304, ἀπ-ἀλλετο Z 170, ἀπο-ἀλλετο(ος) (Z 60), inf. ἀπο-ἀλλεσθαι (A 117); act. lose II 861, destroy A 268, Ω 609, cast out Ω 44, slay, kill (Ω 260); mid. die, perish A 117, be slain Z 170.

Ἀπόλλων, ἀπωθαί A 43: Apollo, son of Zeus and Leto, brother of Artemis; he is the sun god, the giver of light, health, and life, or the sender of sudden death and pestilence. In art he is depicted as an archer, his arrows representing the rays of the sun. As the sun god he sees everything, knows everything; he is, therefore, the god of prophecy; he is the god of truth; he removes the plague by his purifying rays, and he cures the sinner of his guilt; he is the god of song, carries the phorēnion, and leads the choir of the Muses.

ἀπο-λυμανομαι, inf. ἀπουσθαι A 313, imperf. ἀπολυμανένη A 314: purify oneself by washing or bathing.

ἀπο-λύω, aor. ἀπελύουσα Ω 136, ἀπελύο A 95, subj. ἀπό... λύσῃ Ω 76; mid. fut. ἀπολυσθήμεθα X 50: set free, release, give back; mid. ransom.

ἀπο-μμαγγομαι, aor. ἀπαμμαγγαν μαται Ω 428: have remembered (this for him).

ἀπο-ομόργυμι, aor. ἀπομόργατο B 269: wipe away.

ἀποναι Ω 556, see ἀπονιμαι.

ἀπο-ναυμο, aor. subj. ἀπονεύομαι II 86: remove back again to another dwelling (from her present dwelling), send back, take away.

ἀπο-νέομαι, inf. ἀπονέσθαι B 113, imperf. ἀπένευτο Γ 313: go back, return II 252, depart Γ 313.

ἀπο-νίμαι, 2d aor. opt. ἀπόναι Ω 556: have pleasure in.

ἀπο-νοστεφ, fut. inf. ἀπονοστήθεν A 60: return home.

ἀπο-νοσφιν, aor. B 541: far from, apart from, afar.

ἀπο-παῦμαι, ἀποκαύει II 721, imper. ἀποκαύο ν A 422: refrain from, cease from.

ἀπο-πέτομαι, 2d aor. ἀπό... ἐπέτατο II 469, ἀποπέταμος B 71: fly away B 71, flee away II 469.

ἀπο-πλάξω, aor. pass. ἀπεπλάξαθη X 291: leapt back.

ἀπο-πνεύω, part. ἀποπνεοῦσα Z 182: breathe, breathe forth.

ἀπ-πρό II 669, 679: far away.

ἀπ-προ-θεν P 501: far from.

ἀποπτάμενος B 71, see ἀποπτόμαι.

ἀπ-ὄρνυμαι, aor. ἀπό... ὀρνο Ω 515: sprang from.

ἀπ-ορόω, aor. ἀπό... ὄρος Ω 615: leaped down P 483, rebounded Φ 593, had sped from Ω 615.

ἀπο-φρήγυμι, aor. ἀπό... ὕψη Ω 587, part. ἀποφρήεσα Z 307: break, break away (off).

ἀπο-(p)ρέπτω, aor. ἀπό... ἐρρεψε X 406, inf. ἀπορήψα B 282: cast away (from), lay aside.

ἀπο-σβύμαι, 2d aor. ἀποσβύται Z 390: rushed away, hastened away.

ἀπο-σκυμμαι, imper. ἀποσκυμμαίνει Ω 65: turn away in wrath, be worst.

ἀπο-στέλχω, 2d aor. imper. ἀποστείχε Ω 522: depart.
HOMER'S ILIAD.

ἀποστυφείλει, aor. ἀπεστυφελείθην Π 703, Σ 158: force back, beat off.

ἀπόσχυ Ζ 96, 277, ἀπόσχυται Π 41, see ἀπέχω.

ἀποτάμω, 2d aor. ἀπό... τάμε Π 292: cut open; pres. part. mid. ἀποταμύθεομαι Χ 347: carve.

ἀποτεθήκοτος Χ 432, see ἀποθησκόω.

ἀποτίθημι, aor. ἀπέθηκε(ε) Π 254: put (place) away, put back; mid. 2d aor. inf. ἀποθέομαι Γ 89: lay down, lay off (aside).

ἀποτίναιμαι, imperf. ἄπετίνωρο Π 398: exacted satisfaction for, avenge.

ἀποτίνω, inf. ἀποτίνωμεν Α(ι) Π 286, 459, fut. ἀποτίνωσας Χ 271, ἀποτίνωμεν Α 128: pay back, make good, pay in full.

ἀποτήθη, -ους Π 390, aor. part. ἀποτηθῆς Χ 456: cut off, tear away.

ἀποτρίτομος, -ολως (ἀκτος) priv. + πτωμος): hapless Ω 388.

ἀποπρέπω, iterat. aor. ἄποπρέψασθε X 197: would turn him away.

ἀποφθίνω, -θων Π 540: breathe away.

ἀποφθέω, 2d aor. part. mid. ἀποφθέομαι Ι 332: die, be dead.

ἀποψιχω, pass. imperf. ἀπεψιχότοα X 2: were cooling off; aor. part. ἀπεψιχεισ Ἡ 561: was cooling off the sweat, letting it dry off.

ἄπροκτος, -ον (ἀν) priv. + πρόσω: fruitless, useless Ω 376; ἄπροκτος Ω 121, adverbially: fruitlessly, without result.

ἄπριατην (ἀν) priv. + πρόω): without ransom, without purchase, un- bought Α 199.

ἄπτόλμως, -ον (ἀν) priv.: unwarlike Μ 201.

ἄπτω, mid. ἄπτεται Ρ 631: strike, hit; imperf. ἄπτετο Π 778: were striking (laying hold of their victims), imper. ἄπτεσθο Β 358: touch, part. ἀπτό-

μενος Π 577: laying hold of, ἀπο-


ἄπτωθαι, fut. ἄπτωσι Α 97; aor. ἄπτωσαν Ρ 649, ἄπτωσαν Φ 537; mid. aor. ἄπτω-

σαντο Ω 508, ἀπό... ἄπτο Ω 62, inf. ἄπτοσάσθαι Π 251, part. ἄπτοσάμην Σ 13, ἄπτοσάμου Π 301: lit. push away a heavy burden, remove from Α 97, drive away (from) Π 251, thrust back Ο 466, move back, remove Ω 508.

ἄπολλοτας Ω 44, see ἄπολλομεν.

ἀπωτόσαμον Σ 13, ἄπωτος Φ 537, ἄπω-

τοσσαθαί Π 251, ἄπωταστο Ω 508, ἄπω-

τοστί Α 97, ἄπωτόν Ρ 649, see ἄπωτοθα.

ἄρα Α 308, ἄρκ Α 46, ἄρκ Α 8, ἄρκ Α 56, ο' Α 458 (',Ἀρ, ἀράσκω, ergo): lit. fit-

tingly; hence accordingly Α 65, 68, 599, or the inferential so, then Α 8; it recapitulates: so then, you see, you know, naturally, as you may imagine, for this reason then it was that Α 96, 115; temporal: then, straightforward then it was that Α 46, then, thereupon, next in turn Β 103, then, just at that moment Γ 374.

ἀραιός, -ή, -ον, ἀραιόσθων Π 161: thin.

ἄραομαι (ἄρη), imperf. ἄρατο(ο) Α 35; aor. ἄρασθαι Α 351, ἄρασθον Γ 318, inf. ἄρασσοβαι Ν 115: pray.

ἀρα-ἀρισκο (redupl. Ἀρ, ἀρσ, ἀρμα, ἀρτο): lit. fit, suit, 1st aor. part. ἄρ-

αρρασ: having suited it to my mind Α 136; 2d aor. ind. ἄρασων intrans.: were closely joined together Π 214, subj. ἄρασων trans.: builds Π 212; 2d perf. part. intrans. ἄρασς Ω 269, ἄρασα Ω 737, Ω 318, ἄρασας Γ 331, Π 132: arrayed with, filled with, ἄρασσος Ω 618: closely joined together, embattled;
plup. intrans. ἀρέσει Ἐ 338: fitted; aor. pass. ἔρεσεν Ἔ 211: were serried (pressed close together).

ἀράσω, aor. ἀρᾶσε II 324: break.

ἀργαλέως, -η, -ον (Ἀλγας) Α 589: hard, cruel, difficult, grievous.

Ἀργαθῆς: son of Ἀρ'geas, Polymelus' II 417.


Ἀργεὶ-φόντης (from Ἀργεί, locative of Ἀργῆς + φόνω), an epithet of Hermes B 103: lit. he who appears in brightness (swiftness), i.e. swift appearing one, swift messenger. He is the dawn whose coming quenches the stars of night (i.e. the eyes of Argus). It is usually translated “slayer of Argus,” following the false etymology from Ἀργος + ΦΕΝ, found in φονεύω, kill. It is better to leave the word untranslated, using it as a proper name.

ἀργεννος, -η, -ον (ἄργεννος, ἀργής): white, white-fleeced (of sheep) Γ 198, Z 424, shining (of linen) Γ 141.

ἀργής, dat. ἄργητι Γ 419 (ἀργῆς, cp. argenium) adj.: bright, white.

ἀργυ-κρανος (ἀργῆς + κρανός), found only in the vocative Χ 178: Lord of the bright lightning.

ἀργυ-πονς, -ποδος (ἀργῆς + ποῦς): steel-footed Ω 211.

"Ἀργος, -ος: Ἀργ'os, see note on Α 30.

ἀργυς, -η, -ον (ἀργυρος, argenium) lit. bright-white, glancing, glittering, twinkling; hence, of dogs, swift, steel, flickering-footed Α 50.


ἀργυρό-πλος, -ος (ὁλος): silver-studded, with studs of silver; see notes on B 45, Α 219, 246.

ἀργυρόπετα (πέτα, a supposed secondary form of ποῦς): with feet white as silver, silver-footed Α 538, an epithet of Thetis.

ἀργυρότοξος, -ον: bearing the silver bow: as a noun lord (god) of the silver bow Α 37, an epithet of Apollo.

ἀργυρόφος, -η, -ον (ἀργός + suffix φο), applied to animals): pure white Ω 621.

ἄρης, ἡ (ἄρη): chiding Ρ 431.

ἀρειων, ἄρειων (ἌΡ, ἄρ-ε, ἄρεθ), comparative of ἄρεθος: better, more warlike Α 260, more martial Ω 736.

ἀρείθαι II 88, see ἀρεμαί.

ἀρείσκω (ἀ-αρισκω), fut. mid. ἀρείσο-μεθ(α) Ζ 526: will make good, will make up for.

"Ἀρέταων, -οις: Areta'on, a Trojan Ζ 31.

ἁρεθή, ἡ (ὁ-αρεθ'κ'ω, ἄρεθον, ἄρετος): prowess in war Χ 268; plur. excellence Ω 642.

(1) ἄρη, ἡ (ἄραμα): prayer Ω 598.

(2) ἄρη ἡ ("Ἀρης"): ruin, destruction, calamity Π 512, Σ 213.

Ἀρης II 84, see ἀρημαί.

ἀρήγω (ἄρηγω), -γει Ρ 630, subj. ἀρήγη B 363, inf. ἀρηγεῖν Α 521, part. ἀρηγών Ψ 701; fut. inf. ἀρηγεῖν Α 77; aor. inf. ἀρηξα Α 408: aid, help, succor, give aid to.

Ἀρής-κτάμανος ("Ἀρης + κταμω): fallen in battle Χ 72.

"Ἀρη-λυκος ("Ἀρης + λυκος): Arellycus, a Trojan Π 308.


ἀρη-φατος, -ον ("Ἀρης + ΦΕΝ): slain in war Ω 415.


Ἀρησι Τ 338, ἄρησος Ω 269, ἄρηστες Ω 618, see ἀρησακω.

"Ἀρης, -ος (see D. 85): Ares, son of Zeus and Hera, god of the wild moil
of war B 110; by metonymy: war, conflict, battle B 381, 440.

*ἀρην, -ης, -ο (ἀρδομαί): one who prays, prayer, priest A 11, 94.

*ἀρτοῦ, -η, -ον (verbal adj. of ἀρωμ): accursed, execrable Ω 741.

"Ἀρτοῦ (ἀρδομαί): Are'tus, son of Priam P 494.

ἀρι- (cp. ἀρι-) (‘ΑΡ, ἀρεῖων, ἀριστός, ἀρετή), an inseparable particle intensifying the word with which it is compounded (very much); see the following word and D. 110.

ἀρι-ηλος, -ον and -ος, -η, -ον (ἀρι++ηλος): very clear, plainly seen Σ 219.

ἀριθμός (ἀριθμός), aor. pass. inf. ἀριθμοθ-μεναι: B 124: number themselves, be numbered.

"Ἀριμ: Ar'imi, a people in Cilicia B 783.

ἀρι-πρεπής, -ης (ἀρι- + πρέπω): preemi- nent Ζ 477; ἀριπρέπεις Σ 207, adv.: conspicuously.

Ἀριστεία: Arist'ēa, a city in the Troad Ζ 13.

ἀριστεύω, -ης, -ον: left Π 106.


ἀριστεύω (ἀρωτος), inf. ἀριστεύειν Ζ 207; iterat. imperf. ἀριστεύεσθαι Ζ 460: be the best, be the foremost in battle Π 292; ἀριστεύεσθαι μάχεσθαι: was ever the best warrior Π 551.

ἀριστεύω, το (ἀρι): early meal Ω 124.

ἀριστος, -ης, -ον (ἈΡ, ἀρ-τος, ἀρη): superl. of ἀγαθος: best Α 244, bravest Ζ 188, greatest, mightiest Α 91, foremost Ζ 78, chiefest Ζ 7, most excellent Α 69, fairest Γ 39, 124, of the noblest blood Ζ 209; plur. chiefest, princes Γ 19; ἀριστε Ζ 56: excellent deeds.

ἀρκεῳ (ἀρκεος), aor. ἢρκεσε Ζ 16: keep off, save from.

ἀρκεῖο, ὁ, ὁν (ἀρκεο): certain B 393, lit. it will not be certain for him to escape, i.e. he will surely not escape.

ἀρμα, το (ἀρασκω): car, chariot Β 384; ἀναβας ἀρμα και ἑπτ' Ω 440: leaped on the chariot behind the horses.

ἀρματω (ἀρασκω), aor. ἢρμασε Π 333, trans.: he fitted it to himself.

ἀρμονική, ἡ (ἀρασκο, ἀρματω), plur.: covenants, agreements Χ 255.

ἀρνα, ἡ (ἀρνη), acc. sing. Γ 119, X 310; dual ἀρνη Γ 246; plur. ἀρνης Χ 263, ἀρνην Α 66, ἀρνησι Π 352, ἀρνην Π 117: lamb, sheep.

ἀρνος, ὁ (though from ἀρνη it preserves no trace of the f): ῥαμ Γ 197.

ἀρνυμαι (Engl. "ear"), part. conative in force, ἀρνύμενος Ζ 446, ἀρνύμενοι Α 159; imperf. dual (conative), ἡρνύσθης Χ 160; 2d aor. ἢρνο Π 373, ἢρνοθα Χ 393, subj. ἢρναι Π 84, opt. ἢρνο Π 207, inf. ἢρνοθαi Π 88: gain, win; conative, strive to gain, win, earn.

ἀρνοτ Π 207, ἢρνοθαi Π 88, see ἢρνυμαι.

ἀρουρα, η (ἀρουρ, arvum): lit. plow-land; field Ζ 142, lands Χ 490, earth Γ 246, space Γ 115.

ἀρτάξω (ἀ- proth. + ἀρτη, rapio), fut. part. ἀρτάξων Χ 310; aor. ἢρτασε Χ 276, part. ἢρταζας Γ 444: seize, snatch, draw forth.

ἀρτακτήρ, ὁ (ἀρτάζω): robber, plunderer Ω 262.

ἀρτυμα, η (ἀρτάζω): lit. snatcher, said of the storm gust; hence storm god- ness, bride of the storm, storm mare Π 150.

ἀργαντες Α 136, see ἀρασκω.

"Ἀρτεμις: Ar'tenis, daughter of Zeus and Leto, sister of Apollo, goddess of the chase Z 205.
HOMER'S ILIAD.

Γ 373; hence unspeakably great, endless, boundless B 455, infinite Π 300, great store of Ω 784, firm Ω 738.

ἀσπιδητής (ἀσπίς): plur. bearing shields, targeteers Π 167.

ἀστιγή, ἡ (ἀρχω): beginning Π 100.

ἀρχειόν, ὁ (ἀρχω): leader, captain Α 144.

ἀρχή (ἀρχος), ἀρχειί B 805; imper. ἀρχη Π 65, imperf. ἀρχη A 495: be the first Β 378, lead the way Α 495, Γ 420, be leader of, command B 805, begin in advance of others Α 571, Β 84, 433, set on foot Ρ 597, lead Π 65.

ἀσία X 267, see άω.

ἀριστοτελεία, -η, -εν (άντι priv. + ομηροῦμαι): inextinguishable, unquenchable Α 599.

ἀστάδας Ω 717, see άω.

ἀσθήμα, τό (ΑΝ, breathe): breath Π 109.

ἀσθενίαν (ἀσθμα), part. (πολλά) ἀσθενωρία Π 826: that draws difficult breath.

Ἀστιάδης: son of A'sius Ρ 583.

Ἀσίας: A'sius, son of Dymas, brother of Hecabe Π 717.

Ἀσιώδης adj.: Asian Β 461, the Asian mead in Lydia.

ἀσκόμο, imperf. ἀσκεον Γ 388: was wont to work with skill.


ἀπαντατο (άντι priv. + σκοπέω): unforeseeing Ω 157.

ἀσκός, ὁ: bottle (skin of an animal) Γ 247.

ἀσπάται (ἀ- prothetic + ΣΠΑΡ, sperno), part. ἀσπατος B 293: gasping.

ἀριστασώ (ἀριστάσω): with joy Σ 232.

ἀπερχόμενο (ἀ- prothic. + στέρχω), neuter as adv.: forever, without ceasing Π 61, vehemently X 10, 188.

ἀπερχόμενο, -ον (άντι priv. + ΣΕΠ, say, cp. ἐπερχετε): lit. unspeakable, unutterable
HOMER'S ILIAD.

ἀ-σφήνος, -ον (ἀ- priv. + σφήνος): lit. unintelligent; despiteful, insulting Ω 767.

ἀ-σφαλής, -ες (ἀ- priv. + σφαλῆς), neuter as adv.: without faltering Ω 683; ἁσφαλῶς Ρ 436: immovably.


ἀ-σχαλῶ (ἀ- priv. + σχαλ from ΣΕΧ, endure), ἁσχαλεῖ Β 293, ἁσχαλῶς Ω 403, inf. ἁσχαλέων Β 297, part. ἁσχαλόννα Χ 412: chafe, fret, be annoyed, be impatient (fretted), be beside oneself.

ἀ-σχέτος, -ον (ἀ- priv. + ἕσχω): ungovernable Π 549.

ἀ-τάλαντος, -ον (ἀ- cop. + τάλαντον): lit. of the same balance (weight); hence equal in weight (value), peer of Β 169.

ἀταλά-φρον, -ον (ἀταλός, youthful + φρόν): tender Ζ 400.

ἀτάρ, at the beginning of the sentence, introducing a transition to a new thought: but, yet Α 166, often simply and Γ 268, 270, for Α 506.

ἀ-τάρβητος, -ον (ἀ- priv. + ταρβήτω): undaunted, unre relenting Γ 63.

ἀ-ταρσός, ἡ (ἀ- proth. + ταρσῶ): track, path Ρ 743.

ἀταρπόρος, -ον: harsh, bitter, injurious, insulting Α 223.

ἀτασθαλαί, al (ἀτασθαλος): wantonness Χ 104.

ἀτάσθαλος, -ον: accursed Χ 418.

ἀ-τειρής, -ες (ἀ- priv. + τειρῶ): lit. not to be rubbed away; hence (1) firm, lasting, enduring. (2) unwearying, unwearying, indefatigable, unconquerable, unyielding Γ 60, Ρ 555, unworn Ω 697.

ἀ-τελεύτητος, -ον (ἀ- priv. + τέλος, tel- vεντα: unaccomplished, unfulfilled Α 527.

ἀτερ + gen.: apart from Α 498.
of transition: now A 464, then, further
A 348, nay A 282, in that case Γ 290,
on the contrary Χ 390; often simply
and Β 105, 218.

αὐ-τέ A 206, αὐτ' A 202, αὐτ' A 370
(autem): lit. and again; again A
237, on the other hand A 202, then, in
turn A 206, in his turn Γ 225, besides,
further Γ 180, in answer Ζ 381, now
Γ 67, hereafter A 340.

αὐτή, ἡ (ἀω, cry): lit. clamor Β 97, noise
Β 153; but usually: battle cry, war cry
Α 492; sometimes: battle Ο 718.

αὐτ-ημαρ (αὖρος + ἡμαρ): lit. for the day
itself (see note on A 53), i.e., for the one
day, for the moment, for the time being
Α 81.

αὐτικά A 199, αὐτίκ' A 386, αὐτίχ A 118
(áurós): instantly, straightway Α 199,
539, forthwith A 386, on the instant
Α 118, with all speed Ω 226.

αὔ-τις (cp. αὐ-τε): again Α 513, back,
back again Α 27, now again Σ 153, a
second time Β 276, another time, some
day Α 140, Γ 440.

αὐτό-θι (αὖρος): on this very spot, right
here Β 332, here Β 237, there Γ 428.

αὐτο-καστήμονας, ὁ (αὖρος + κάσις + γλύ-
νομαι): own brother, own brother born,
uterine brother Γ 238.

αὐτό-ματος, -η, -ο: (αὖρος + ΜΕΝ, μα, μέ-
μα-α): of one's own accord Β 408.

Αὐτοκόμονων, -ορτος (αὖρος + μοιΩμαι):
Automōn, son of Diodes, charioteer
of Achilles Π 684, of Patroclus Π 145.

Αὐτό-νοος (αὖρος + νοος): Automōnis, a
Trojan Π 694.

αὐτός, -η, -ό: (1) reflexive: self, myself,
thyself, himself, herself Α 420; plur.
themselves: own, their own Ζ 439, theirs
Γ 301, mine own Ζ 446. (2) intensive:
myself, etc. i.e. in person, with mine
own hands Α 137, 161, 185, in real
presence Φ 600, by (of) one's own act,
of one's own authority A 356; plur. they themselves, i.e. the men A 51, Z 40, Ω 499; the bodies A 4; αὐτοὶ ἄρεσκες B 233: for thyself alone; o' αυτὸν X 351: thy body; κατ' ἑαυτὸν A 271: by myself, on my own account, played my part (in the fight). Often it is merely a pronoun of the third person: he A 47, him A 218, her Γ 458, Z 91, it Γ 362, them A 461; ἐκ' ἑαυτῶν X 153: hard by them.

ἀντι-πέλα (ἀντί + πέλα): hard at hand, very near Π 319.

ἀντι-πέλον (see last word): hand to hand, in close combat Ω 707, at close quarters Ο 746.

ἀντις (ἀντίς): lit. in the very way, just so B 138, Γ 339, just so, i.e. vainly B 342, just so, i.e. as before, unchanged, even as he fell Ω 413, just so, i.e. empty-handed A 133, just as I am X 125, as thou art Σ 198, as it is Α 520, just, a mere Γ 220, simply, no more than Π 117, only Ρ 633.

ἀντί, ἀντίς, ὅ: neck Ζ 117.

ἀντίς, aor. ἄντις Σ 217, ὄντις Γ 81, part. ἄντις Z 110, X 294, ἄντιστας Π 566, ἄντιστως Β 334, Π 277: cry, shout aloud; μακρὸν ἄντις X 294: with a loud shout.

ἀφ-αρέμαται, ἀφαρέμαται A 182, inf. ἀφαρέμαται A 230, imper. ἀφαρέματος A 275, fut. inf. ἀφαρέματος A 161; 2d aor. ἀφαρέματος Π 689, ἄντι ἐλεος Π 294, ἄντι ... ἐλοτο Π 663, subj. ἀφαρέμαται Χ 257, ἄντι ... ἐλοτο Π 82, opt. ἀφαρέματος Π 560, ἄντι ... ἐλοτο Π 650, 655, inf. ἀφαρέμοται Π 54, imper. ἀφαρέματος X 18, ἀφαρέματος Α 299: seize from, take from A 275, take away Α 161, bereave A 182, strip from Π 650, 663, strip of Π 545, rob of Π 655.

ἀφ-ἀμαρτάνω, 2d aor. ἀφαμαρτάνει X 290, ἄντι ... ἀμαρτάνει Ρ 609, part. ἄντι ... ἀμαρτάνων X 505, ἀφαμαρτάνεις Χ 411, secondary 2d aor. ἀφαμαρτάνων Π 466: miss (an object aimed at) Π 322, lose Z 411.

ἀφ-ἀμαρτημένος, -ες (ἀφ+ἀμαρτῶ + ἔτος): lit. missing the point in speech; rambling speaker, blunderer Γ 215.

ἀφαντά Z 322, see ἀφάντα.

ἀφαντός, -ον (ἀφ+ἀφαντῶ + φαντ): lit. invisible; unknown Ω 60.

ἀφαφή: at once, instantly A 349, 594, straightway Β 453.

ἀφαφή (ἀφ+φαφή + φαφή): speechlessness Ρ 695.

ἀφάνεια (ἀφανεια), part. ἀφάνεια Π 322: handle.

ἀφής Π 590, ἀφής Γ 317, see ἀφής.

ἀφελεία X 18, ἀφελεία Π 689, ἀφελεία Π 54, see ἀφαφέλεια.

ἀφενος, τό: wealth A 171.

ἀφίσταναι Ω 675, see ἀφίσταναι.

ἀφίσθη Ρ 631, ἀφίσθη B 263, see ἀφίσθη.

ἀφιθίος, -ον (ἀφ+φιθίο + φίθω): imperishable, unchangeable, immortal B 46.

ἀφ-ις, imperf. ἀφὶς Α 25, 379, fut. ἄφης Β 263; 2d aor. subj. ἄφῃς Ρ 631, ἄφῃς Π 590, opt. ἄφῃς Γ 317: send away, dismiss, give dismissal to Α 25, B 263; take away Π 613; cast, hurl Γ 317, Π 590.

ἀφ-ικάνω, ἀφικάνω Z 388: is (has) come.

ἀφ-ικνιόμαι, 2d aor. ἀφικνιόμαι X 208, Ω 329, subj. ἀφικνιόμαι Ω 431, ἀφικνιόμαι Π 63, ἀφικνιόμαι Ρ 454: come, reach.

ἀφ-ιστήμαι, 2d aor. ἀπιστήμαι Γ 33; plur. ἀπιστήμαι Ω 672, 675: step away, spring back Γ 33, withdraw Ω 672.

ἀφιλαντός, τό: ensign or knob on the stern of the ship Ω 717.

ἀφιλοσόφος, ὁ (ἀ- proth. + φιλόδω): foam Ω 607.

ἀφινεύς, -ον (ἀφινεύς): rich Ζ 47.
HOMER'S Iliad.

Ἄφρομάμαι, aor. opt. pass. ἀφομηθεῖν
B 794: sally forth.

ά-φραδῆς, -ές (ά (v) priv. + φράζω), adv.

ά-φραδη, ἡ (ά (v) + φράζω): unskilfulness B 368; ἀφραδηύσης Π 354: by the willlessness.

ά-φραλίω (ά (v) priv. + φρήν), part.
α-φραλιντα Β 258: rave, talk folly, be foolish.

'Αφρωδίτη: Aphroditē, daughter of Zeus and Dione, goddess of love and beauty, wherewith she endows the women she loves. In the Iliad she is mated with Ares; in the Odyssey she is the wife of Hephaestus; possessed by many, she bore Golgus and Beroe to Adonis, Priapus to Ares and Adonis, Hermaphroditus to Hermes, Eryx to Butes, Rhodes to Poseidon, Aeneas to Anchises. She is a patroness of the Trojans, especially of Hector, Paris, and her son Aeneas Γ 54.

ά-φρων, -ον (ά (v) priv. + φρήν): senseless, witless Π 842, Ω 157, fool Γ 220.

ά-φυλᾶς, -ον (ά (v) priv. + φύλον): leafless, stript of leaves, dry B 425.

άφυσσω, part. ἀφύσσων Α 598; fut. inf. ἀφύσσεαι Α 171; mid. pres. part. ἀφυσσάμενον Γ 295; aor. ἀφύσσαμον Π 220: lit. ladle out wine from a mixing bowl Α 598, draw Γ 295, Π 220; then in a transferred sense: heap up Α 171.

'Αχαίος, -ίος, ᾫ: Achaean land (γαλη understood) A 254; plur. 'Αχαιότες B 235: women of Achaea (Greece).

'Αχαῖος, -ή, -όν, with ἄρη Γ 167, 226: Achae'an (Greek); usually plur. 'Αχαιότα A 2: Achae'ans (Greeks), the name of a tribe which resided in Thessaly, from whom the name spread over all Greece. See note on A 2.

'Αχελώος: Achel'ous, not the famous river in western Greece between Aetolia and Acarnania, but one in Phrygia Ω 616.

άχερως, -έως, ἡ: silver poplar Π 482.

άχεον (άχος, ἀχομαι), part. ἀχεύω Ω 128: having woe for, with woe.

'Αχιλλεύς Α 199, 'Αχιλλεύς Α 7, gen. 'Αχιλλής Α 1, 'Αχιλλής Α 240, dat. 'Αχιλλή Α 319, 'Αχιλλη Α 283, acc. 'Αχιλλή Α 558, 'Αχιλλή Α 550, voc. 'Αχιλλεύ Α 74, 'Αχιλλεύ Α 131: Achilles, son of Peleus and Thetis (a goddess of the sea), grandson of Ae'acus; he was therefore prince of the Myrmidons and the Hellenes in Thessaly. At his birth his mother, wishing to make him invulnerable, plunged him into the river Styx, but she held him by the heel, which, being unwetted by the water of Styx, remained vulnerable and finally received the wound which caused his death. He took part in the expedition against Troy, not because he had been one of the suitors for Helen, but because Calchas had foretold that Troy could not be taken without him. But Thetis, knowing that he would perish at Troy, secreted him in the garb of a young lady at the court of Lycomedes, king of the island of Scyros. There he was known as Pyrrha, and by Deidamia, one of the daughters of Lycomedes, he there begat Pyrrhus, also called Neoptolemus, who, after his father's death, was brought to Troy and assisted in the destruction and sack of Troy. When the whereabouts of Achilles became known, Odysseus went as a peddler to the court of Lycomedes where he displayed jewelry and arms to the ladies of the palace. Achilles, disguised as Pyrrha, could not conceal his enthusiasm at the sight of the arms, and
being detected in this way was forced to go to the war. He was the biggest, the bravest, and the most handsome of the Achaean heroes. The story of his deeds began in the lost Cyp'ria (an epic poem by Stasinus of Cyprus), it fills a great part of the Iliad of Homer, and was continued in the lost Aethi'opis (an epic poem by Arctinus of Miletus). After the death of Hector, with the story of whose ransom and burial the Iliad closes, Achilles was killed by a wound in the heel, caused by an arrow from the bow of Paris. In spite of fierce fighting for it on the part of the Achaeans, the Trojans secured his corpse, which was ransomed by the Achaeans at the price paid by Priam for Hector's body. His ashes were buried at the promontory of Sigeum, where a funeral mound was erected by the side of that of Patroclus. His shade resided in the island of Leuce (in the Black Sea) along with those of other darlings of the gods. There he met the shade of Helen later on, and by her he begat Euphorion. Achilles was worshiped as a hero (demi-god) throughout Greece down to a late period. Alexander the Great claimed descent from him and, in company with all his generals, marched round the barrow of the hero, pouring a solemn drink offering in his honor.

B 171, calamity Π 22; plur. αχεία: griefs, remorse, penitence Γ 412.
αχρείον (ανευ) priv. + χρεός, debt, need), neuter as adv.: uselessly, helplessly: αχρείων ἵππων Β 269: lit. having seen a useless sight, with useless look, i.e. with embarrassed (helpless, silly) look.
αχρεία (μέχρις): utterly, altogether Ρ 599; utterly struck away the bone, i.e. the arm came clean off Π 324.
ἀψ (ἀπό): back Λ 220, behind him Γ 325, backward Σ 224, again Α 60, afterwards Ζ 427.
ἀψάμενος Ω 508, ἀψάμενοι Ω 357, see ἀπτω.
ἀφορρός, -ον: back, back again Γ 313, Ω 330; ἀφορρὸν Π 376, neuter as adv.: back.
δω (Σα, satiate, sa-tur; the first syllable is anceps), fut. δωσθεί Ω 717; aor. inf. δοσάκ Ω 267, Ω 211: sate, have one's fill, glut (with blood).

B = Iliad ii.
βάζω, imperf. βάζετε Π 207: clamor against.
βαθο-δινής, -ος, -ευ (βαθός + δινό): deep-eddying Φ 603.
βαθο-κλής (βαθός + κλής): Bath'ycles, a Myrmidon Π 594.
βαθό-κόλπος, -οι (βαθός + κόλπος): deep-losed Ω 215.
βαθός, -εια, -ει: deep Α 532, low-lying Β 92, deep-standing, i.e. high, Β 147.
βατην Ω 246, see βάηνα.
βαλώ (βαλ-ω, venio), part. βαλὼν Π 503, imperf. βαλείν Ρ 541, 'βαίνε Φ 529, βαλίν Ω 437; fut. βοητά Β 339; i aor. 'βήνε Α 310, 'βήνα Α 438, subj. βοητάν Ω 144; mid. mixed aor. 'βή-σεο Γ 262; 2d aor. 'βήν Ω 706, 'βή Α 311, 'βη Ω 34, 'βήτην Ω 40, 'βάτην Ω 327, 'βήτην Π 327, 'βαίν Ω 391,
HOMER'S ILIAD.

v 31

'βάν Π 552, subj. βῆω Z 113, opt. βαλν Π 246, part. βάς Z 65, inf. βῆμαν P 504; perf. βεβηκε Π 69, βεβήκει B 134, inf. βεβήκειν P 510; plup. βεβήκευ B 221: go, go forth Α 437, set out, fare A 34, depart Z 113, sail away B 351, see X 137, climb Π 702; βεβήκει used as plup.: strde Z 513, was gone X 21, but used as imperf.: was in the act to start, to go, took her way A 221; 'βῆσεν is transitive: cast down Π 810, and causative: caused to go Α 310; 'βῆσεν δίψακα: mount Π 262; βάς: having trod upon (set one’s heel on) Z 65; 'βῆ δὲ μετά: followed (went after) Z 21; 'βῆ δ’ τωνα: went forth, went on his way Ο 95; βεβήκειν εναντιον: have passed away B 134; 'βῆ δὲ κατα + gen.: set out down from A 44; 'πῦ βῆσεναι: what in the world will become of B 339.

Βάλλειον (Βάλλειον dappled): Bal’ieus, Piebald, the name of a horse of Achilles Π 149.

Βάλλω (Βαλ-ω), βάλλει B 376, imperp. βάλλετο Π 82, imperf. βαλλ’ (e) Π 52, ἐβάλλει A 314, part. βάλλοντες Π 104; fut. βάλω P 451; 2d aor. ἐβάλω Π 618, ἐβάλε Z 9, 'βάλε A 245, 'βάλεν Π 347, ἐβάλω A 436, βάλων Ω 588, part. βάλων Ζ 7, βάλοντες P 457, subj. βάλον Φ 576, opt. βάλομεν Π 623, inf. βάλομεν B 414; plup. 'βέβηκει P 606; mid. imperp. βάλλον Α 297, part. βαλλομένη Π 105, βαλλόμενα X 64; imperf. 'βάλλετο B 43; 2d aor. 'βάλετο B 45, syncop. 2d aor. ἐβαλλ’ Π 753, 'βάλλατο Π 570, in a passive sense, part. βαλλόμενον Φ 594, βαλλόμενον Ρ 726; pass. perf. βεβηληθαί Π 25, part. βαλλόμενον Π 819, βαλλόμενοι Π 24: cast B 376, hurl X 64, throw X 68, throw on, cast round oneself B 43, 45, strike Π 347, smite Ζ 7, hit Ω 80, shake P 457, shoot Π 82, clash Π 768, let fall X 468; 'βάλλατο: was smitten Π 570, βάλλοντες: with their shafts Π 104, βεβηλημένοι: smitten Π 24; βαλλόμενοι wounded Ρ 726.

'βάν Π 552, see βαλω.

Βαρόθω (Βαρόθω), Βαρόθει Π 519: is burdened, weighed down (pained) by the wound.

Βαρόθω, -εῖα, -ό (gravis): heavy, violent A 89, grievous B 111; neuter as adv.: heavily A 364.

βάς Z 65, see βαλω.


Βασιλεύω, subj. βασιλεύσῃ B 206; imperf. βασιλεύειν Z 495; fut. βασιλεύσῃμαι B 203: be king B 206, be queen Ω 425.

Βασιλική, -τος, fem. adj.: royal Ω 193.

Βάσκε Β 8, imper. of βάσκω, a secondary form of βαλω; βάσκ’ θι: lit. go, go! = up! up, go! go quickly Β 8, go forth Ω 144.

Βαστικα, ἡ (βάτος, thorn, bramble): Thorn Hill, Bramble Hill, a hill near Troy Β 813.

βεβήκει B 134, βεβάμεν P 510, see βαλω.

βεβηλή Π 69, see βαλω.

βεβηλεί Π 22, see βαλω.

βεβηλημένον P 660, see βάλλω.

βεβηλημένον P 24, βεβηλημένον P 819, βεβηλημένα Π 25, see βαλλω.

βέβηλη B 384, see βαλλω.

βεβηλημένον Π 486, see βρωσομαι.

βεβηλημένον Χ 94, see βρωσοκω.

βεβηλημένον, το (βέβηλω): dart X 206.

Βέλλειρο-φόντης: Bellerophon, son of Glauce Ω 124.

βέλος, το (βέλω): arrow, bolt, dart, shaft Α 42, 51, cast Π 737.

βελτερος, -η, -ων (βούλωμα): comparative of áγαθος: better Χ 129.
HOMER'S ILIAD.

βένθος, τὸ (βαθῶ), dat. plur. βένθεσιν
A 358: depths (of the sea).

βηθ' A 34, see βαιώ.

βηλός, ὁ (βαινω): threshold A 591.

βημεναὶ P 504, βῆμαν A 438, βῆςιν A 310, βῆσιμαι A 144, see βαιάω.

βῆσσα, ἡ (βαθός, βηθ-ς): dale, glade,
glen Γ 34.

βῆσαμαι (βή), βῆσαμαι X 229; imperf.
βῆσαμεν O 727: press hard, do violence
to X 229; pass. was driven back O 727.

βῆλα (βή), perf. βεβήκεν II 22: has beset;
aor. mid. βακέσασκο P 823: has over-
come.

βῆβαντα Γ 22, βῆβας O 686, see βήβημ.

βηβάσθω (redupl. BA, baλων), part. βηβά-
σθων O 676; μακρά βηβάσθων: with
long strides II 534.

βηβήμ (redupl. BA, baλων), part. βηβάς
O 686, βηβάντα Γ 22: stride; μακρά
βηβάς: with long strides.

βι-βράωκω (redupl. BOP, βρω, δερω),
perf. part. βεβρωκῶν X 94: having fed
on.

βη, η: strength, force, might Γ 45;
βῆ: in might A 404, by violence Α 430,
forcefully Π 387; instrumental
βῆψι: by force O 614; ἐβήψι βῆψι:
in his own might X 107; Βις
άνειων ἀλείων: to avoid the might
(violent assaults) of the winds Π 213;
βή Ἡρακλεῖος: to the mighty Heracles
O 640; Πράμοιο βῆν: the might of Ρ,
i.e. the mighty Π 105.

βηβαι (B1, βίος) is a future: shall live
X 431, βέλε (αι): shall be left alive Π
852, Ω 131.

βῶς, -οῦ, ὁ: bow A 49.

βῶτος, ὁ (βίο): life Π 787, livelihood,
substance, means Ζ 14.

βλάπτω, imperf. βλάπτει O 724; aor.
βλάπτασα X 15; pass. perf. part. βε-
βλαμμένων Π 660; aor. part. βλαφθεῖσι
O 647, βλαφθέντα Π 331, βλαφθέντε
Z 39: soil, balk X 15, harm, weaken,
blind our wits O 724; βλαφθεῖσι: stum-
bled O 647; βλαφθέντε: lit. were hin-
dered, i.e. were entangled Z 39; βλα-
φθέντα entangled, i.e. overpowered in
the press Π 331; βεβλαμμένων: stricken
Π 660.

βλέφαρον, τὸ (βλέπω), plur. : eyelids P
438; ἕπὶ βλέφαροι: beneath their lids Ω 637.

βλήτο Π 570, see βάλλω.

βλήτρον, τὸ (βάλλω), plur.: rings, bands
O 678.

βλοσυφός, -η, -ον: dreadful O 608.

βλοσφόρος, -η, -ον: slim, tall Π 483.

βλάσκω, aor. subj. μόλις Ω 781, part. μο-
λοῦσα Ζ 286, μολοῦσι O 700: come.

βοῶ (βοῦ), part. βοῶν O 687, βοῦ B
224, βοῶντα B 198, βοῶντε B 97;
aor. ἐβόησαν P 607: cry, shout.

βοῦ, ἡ (βοῦς): an ox hide P 492.

βοῦς, -η, -ον and βόσις, -η, -ον (βοῦς):
of ox hide X 159, 397.

βοῦ, ἡ (βοῦ, bovare): war cry B 408,
crying Z 465; βοῦν ἄγαθος: good at
the war cry Γ 96.

βοῦ-θος, -ον (θῶ, βοιθόδος): swift to
aid, swift in battle Ρ 481.

βολτιας, adj.: Boeol'tian P 597.

βομβέω, aor. βομβήσαος Π 118: lit. ring,
boom; βομβήσεις πεσοῦσα: fell with a
crash, fell ringing.

βοσκομα, part. βοσκομένη Π 151, βοσκο-
μένων O 691: feed, graze.

βοτρῆδον (βοτρυς, cluster of grapes),
adv.: in clusters, clusteringly B 89.

βοῦ-βρωστις, ἡ (βοῦς + βεβρωσκῶ, eat):
gadfly Ω 532.

βούδαιον: Bude'um, a city of Thessaly
Π 572.

βού κολλῶν -ωος (βοῦς + πέλο, colo):
Buc'olith, son of Laom'redon Z 23.

βουλευθής (βουλε'ω): of the council Ζ
114.
HOMER'S ILIAD.

βουλεύω (βουλή), βουλεύοντας Ω 652, subj. βουλεύον (1) B 347; fut. βουλεύοντας B 379; aor. part. βουλεύοντες A 531; aor. mid. βουλεύοντο B 114: take counsel, plan.

βουλή, ἡ: (1) deliberation A 258, B 143. (2) will, purpose, plan, device, counsel (of the gods) A 5, B 5, 344, also in the plur. A 273, 540, B 273. (3) privy council, assembly (of the princes preliminary to the meeting of the d yr) B 53, 84; ἐν βουλῇ: in the privy council B 194; βουλᾶς βουλεύοντας: take counsel Ω 652.

βουλή-φόρος, -ον (βουλή + φέρω): member of the βουλή, counsellor A 144.

βουλσμαί (υολο) Α 112, βουλσμα (α) A 117, subj. βουλςματα A 67, opt. βουλομήν Γ 41; imperf. ἐβουλόμην Ο 596, ἐβουλόμην Π 121: wish, prefer, rather, desire; βουλσμαί in the apodosis Ω 226: so would I have it; ἐβουλόμην: was set Ο 596.

βουλ-λήν-θε (βούς + λώ): lit. toward the time of the loosing of oxen, i.e. toward evening Π 779.

βουλ-λήξ, -γος (βούς + πλήσω): ox-goad or pole ax Ω 135.

βούς, ά, ἡ (ΒOF, bos) B 480, βός Π 375, βοῦν B 402, βόων Π 636, βοῦν Ο 630, βέσι: Β 481, βοᾶς Ω 782, βός A 154: ox, bull, cow; plur. oxen, cattle; ox-hide Π 375; oxhide shield Π 636.

βο-ντις (βός + ϝψ): lit. ox-eyed, i.e. large-eyed, great-eyed Α 551.

βραχτῶν (brachium) -όνως, ος: arm Π 323.

βράχω, a supposed present; 2d aor. βράχω: range Π 566; shrieked Π 468.

βρήμα (βρήμος, βροή, fremo), mid. βρήμηται Β 210: roar (of the sea).

βράρεως (βραρός, βρη): Bria'reos Α 403.

βραρός, -ή, -ών (βρή-ω): heavy, strong Π 413, stout Χ 112.

βριθός, -εία, -ύ (βρθω): heavy Π 141.

βρθω, aor. ἐβρθείων Ρ 512: are pressing hard; perf. ἐβρθίδε Π 384: is oppressed, i.e. is inundated.

βριστός, -ης: Brise's, father of Briseis and priest in Lyrnessus A 392.

βριστής, -ίδος Α 184: Brise'is, woman of Brise, her real name is said to have been Hippodamia, see D. 88 c.

βρομέω (βρέω, βρόμος, noise), subj. βρομέως Π 642: buzz.

βροτάει, -εσσα, -εν (βρότος, blood): bloody, gory, blood-stained Ω 480.

βροτός, ὁ (for μφρότος, mortalis), adj. used as subst.: mortal Γ 223; plur.: men Α 272, mortals Π 142.

βρύχσματι, perf. act. part. βεβρύχσμος Π 486: moan aloud.

βυσσός, ὁ (βαθός, βυβ-σος): bottom (of the sea) Ω 80.

βωμός, ὁ (βαίω, βημα, step, raised place): altar Α 440.

Βορσ: Bo'rus, son of Peri'eres Π 177.


Γ

Γ = Iliad iii.

Γ' Α 65, see γε.

γαία, γαίης, ἡ (ΓΑ, γεν, γαλόμαι, nom. γα-ια): earth Α 245, land Α 254, country Γ 49, O 706, clay (of the human body) Ω 54.

γαλ (γα-ιο, gau-dev), part. γαλων Α 405: rejoice.

γαλλος, ἡ (glos, γαλόφως), dat. sing. γαλ-λω Γ 122, gen. plur. γαλων Ω 378: husband's sister, sister-in-law.

γαμφρός, ὁ (γαμφε, γαμος, gener): son-in-law Ω 331.

γάμος, ὁ: bridal, marriage Ω 62.

γαμφηλαί, α (γαμφη, jaw, cp. γόμφος, bolt): jaws Π 489
HOMEER'S ILIAD.

v34

γαμφωνυξ, -υχος (γαμφωνυξ, κάμφωνυξ + δωνυξ): of crooked talons Π 428.

γαρ (γε + δρα), conjunction, always post-positive: for Α 12, since, because Β 803, certainly, only Α 295, yea Ο 613; γαρ ὅ ὅ B 301: for verily; γαρ te B 481 = Lat. namque; καλ γαρ νῦν X 46: for even now; ἥ γαρ Α 293; yes doubtless, for surely, namely; for at γαρ B 371, see under al.

γαστήρ, ἥ Π 163, -επι Z 58, -τρι P 519, -επι P 465: belly Π 163, womb Z 58.

γε Α 60, γ' Α 65, postpositive enclitic particle which intensifies the preceding word Δ 65, 174, etc.: even, at least, certainly Α 286, at all events Α 60, only Β 379, precisely Β 802.

γέγωνα, 2d perf. used as a pres.; plup. ἐγεγώνει X 34: cry aloud.

γένομαι (γενομαι, γένος), aor. γενησα A 280: bore, gave birth to.

γελάω (γελόω, γελασώ), aor. γελασασα Ζ 471, 'γελασασα B 270, part. γελάσασα Ζ 484: laugh, smile.

γελοιοσ, -η, -ον (γελοσ): laughable, ridiculous Β 215.

γέλος, ὃ: laughter Α 599.

γενεθ, ἡ (γενομαι, γένος): generation Α 250, birth Β 24, lineage Ζ 151, 211.

γένων, τό (γενος, chin): beard X 74, Ω 516.

'γενετ' Α 49, see γενομαι.

γεννή, ἡ (γένος): birth Ω 535.

γεννηθαι Γ 323, 'γενεθ(ο) Z 153, γενησα A 341, γενελατο B 340, γένωντα Π 746, see γενομαι.

γένος, -ος, τό (γενομαι): race, stock, lineage Ζ 209, birth Β 180; γένε(ι): in birth (age, years) Γ 215.

γένωμαι Π 39, γενέμεθα Ρ 636, γένωνται B 397, see γενομαι.

γεραιός, -η, -ον (γερας): aged Ρ 561; commonly used as a subst.: old man Α 35, old father Ω 618; γεραιος: aged wives Ζ 87; comp. γεραίτερος: elder Ω 149.


γεραποσ, -η, -ον (γέρας): lit. one who holds a γέρᾳ; hence stately, majestic, royal Γ 170; comp. γεραπότερος Γ 211.

γέρας, τό: meed of honor, prize, prize of honor Α 118, due (of the dead) Π 457; acc. plur. γέρα Β 237.

Γερήνιοσ: Gere'ni'an, of Gere'nia or Gere'ne, an epithet of Nestor Β 336.

γερούσιος, -η, -ον (γερον): of the elders Χ 119.

γερων, -οντος, ὃ (an old present participle, γερας, γεραθες), voc. γερων Α 286; subst.: old man Α 33, the Ancient (= Nereus) Α 538; plur. old men, elders, princes, chieftains Β 53.

Γη, ἡ (= γαῖα, Γά', γεν, γενόμαι): the Earth, considered as a goddess Γ 104.

γηθν (γαιω), aor. ἐγεθνεσα Ζ 212, 'γηθνεσα Α 330, 'γηθνεσα Ω 321, opt. γηθνουσα A 255: be glad, rejoice.

γήρας, -αι, τό (belongs to γέρων; the reason for lengthening the vowel is not clear): old age Α 29; ἐκ γηραιος οὐδῆ: in the path of old age X 60.

γήρασκω (γερας), part. γηράσκοντα Ω 541, grow old.

γενομαι (redupl. ΓΕΝ, γενος, gigno), γεγενεται B 468, part. γεγενωμεν Ω 210; imperf. ἐγεγενετο Ω 607, 'ἐγένετ' Ρ 302, 'γεγενεθ' Φ 529, 'γεγεμεθ' X 477; 2d aor. ἐγένετο Π 366, 'ἐγενεθ' Α 49, ἐγενεθθε Β 323, ἐγενοντο Α 57, subj. γεγεναι Π 39, γένηται Α 341, γενωμεθα Ρ 636, γένωνται B 397, opt. γένοιτο Π 746, γενελατο B 340, inf. γεγενεθαι Γ 323: be born Α 251, be sprung Ζ 206, rise Β 397, come on A 188, come Α 341, become Β 323, be made Z 82, ensue, arise, be made Α 49, grow
HOMER'S ILIAD.

v 35

O 607, come to pass Ζ 348, prove to be Ζ 476, be so 1 176, be Β 468; γιγνω-
mévo: at his birth Ω 210.

γιγνώσκω (moseo, -moseo, “know”) Ω 563, γιγνώσκεις Ρ 623, inf. γιγνώ-
σκειν P 688, part. γιγνώσκων X 356; imperf. γιγνωσκε Z 191, fut. γιγνώ-
σας B 367, γιγνωσκε B 365, γιγνωσκε Ω 242; 2d aor. γιγνω B 10, γιγνω Α 199, γιγ
νω Π 119, subj. γιγνη Ω 688, γιγνομεν X 382, γιγνω-
σω: A 302, γιγνωσκω Ω 235, γιγνος Γ 53, γιγνοσ P Β 630, inf. γιγνο-
σει: B 399; know A 333, see A 302, recognize A 199, perceive A 411, find out, realize Γ 53, be aware of Ω 688.

γιγνωσκε Ω 191, γιγνωσκειν P 688, γιγνω-
skei P 626, see γιγνωσκω.

γλάγος, τό (ΓΛΑΓ, from γαλακτ-ος, cp. lact-is): milk B 471.

Γλαύκος (γλαυκός): Glau'cus: (1) son of Sisyphus, father of Bellerophon Z 154; (2) son of Hippolochus; a chieftain of the Lycians Ζ 119.

γλαυκός, -ή, -όν: shimmering, gray Π 34.

γλαυκ-ώπις, -ώποις (γλαυκός + ΟΠ, ῶπωτή): gray-eyed, bright-eyed, gleam-
ing-eyed, flashing-eyed, fierce-eyed A 206.

γλαφυρός, -ή, -ου (γλαφυρω, hollow out): hollow B 88.

γλήνος, τό (from a supposed ΓΛΗ, shine): jewel, treasure Ω 192.

γλυκερός, -ή, -όν (γλυκός): sweet Ω 3.

γλυκύς, -έα, -ά: sweet A 598; comp. γλυκέω A 249.

γλώσσα, ή (γλωσσί, γλωξ-α, a projecting point): tongue A 249, language B 804, Π 161.

γλωξίς, -ίος, ή (cp. γλώσσα): the end of the yoke strap Ω 274.

γναθός, ο (γενος) Ζ 405.

γναμπτός, -ή, -όν (γνάμπτω): to be turned away Ω 41, bowed, bent (with age or fear) Ω 359.

γνωινή Γ 235, γνωινής Γ 53, γνωινή Ρ 630, γνώιν Π 119, γνώινες Β 365, γνώιναι B 367, γνώινεμαι X 382, γνώινεμαι B 349, γνωινή Ω 688, γνωινοδέθε Ω 242, γνωινοι A 302, see γιγνωσκω.

γνωτός, -ή, -όν (1. ГΝΩ, γιγνωσκω, gnōtus, notus): known; (2. ГΕΝ, γλυγομαι, gnatus, natus, cp. cognatus), as subst. in plur.: kinsfolk, brothers Γ 174, Χ 234.

γνώσατι Α 302, see γιγνωσκω.

γνώσω (γνόω), opt. γνώσεομεν Ω 664, part. γνώσουσα Z 373; 2d aor. γνων Σ 500; fut. γνώσοται Χ 353: mourn, wail, make moan: ἀμβληθέν γνώσα: with deep sobi Χ 476.

γονή, ή (γλυγομαί): offspring Ω 539.

γόνος, ο (γλυγομαί): offspring Z 191, child Ω 59.

γόνο, τό (γενι), γονατος Φ 591; plur. γονατα Z 511, γονατ(α) X 388, γονων Α 407, γονασι Z 451, γονασι Ρ 514: knee.

γόνω Σ 500, see γοάω.

γόνος, -οι, ο (γόνος): lamentation, moan, lament Ω 499.

γονατα Z 511, γονατα X 388, see γόνω.

γονάζομαι (γόνω, geni), imper. γονάζομαι X 345; fut. γονάζομεν Α 427: kneel to, embrace one's knees, beseech, supplicate (entreat) one by one's knees.

γοναζομαι (γόνω, geni), part. γοναζομενος Ω 660, γοναζομενοι X 240: supplicate (entreat, beseech) one by one's knees.

γράφω: 'γράφεν P 599, scratch: γράφας Z 169, engrave.

γράφε, ή (γραφ, γραφει), dat. γράφη Γ 386: old woman.

γυνα, τά (γύλαν, a hollow): limbs Z 27, legs Γ 34.

γυνημάκι (γυμος), aor. pass. part. γυ-

μακέωντα Π 312: uncover, leave bare.

γυμνός, -ή, -όν: naked Ρ 693, unarmed Π 815.
HOMER'S ILIAD.

verse) One, strange queen, goddess infatuate A 561, Γ 399.

Δαισων, -ος, η; ἡ: deity, divinity Γ 420, whether god or goddess A 222.

Δαινύμι (δαινωμα, apportion), mid. opt. δαινύμιο Ω 665; imperfect 'δαινύμιο' Ο 63, 'δαινυμιν' Ο A 468: feast.

Δαίξαι B 416, see δαίξει.

Δαλς, δαινος, η (ΔΔΙ, apportion, δαλφυμα): lit. portion, feast, banquet, meal of gods or men A 5, 424, 467.

Δαισως, -ης, η (δαιομα): feast X 496.

Δαλφυμα (δαλφυμα): lit. fiend-hearted; then wise, prudent, experienced, efficient, skillful B 23, Ζ 162, Π 727.

Δαλω (δα-τω), imperf. εταξε Σ 227, 'εται Σ 206: made to blaze, kindled; pluperf. εταξει Ω 93: lit. was ablaze, spread like wild fire; pres. part. pass. δαλημεν Σ 227: blazing.

Δακιωει, 2d aor. inf. δακιμαν R 572: bite.

Δακρυ, το (lacruma for dacrumas), plur. δακρυα Α 42: tear; the song is used collectively for plur.: tears Α 413; δακρυ χειουσα: tearfully X 79.

Δακρυ-θεις, -εις, -εν (δακρυ): tearful, dolorous Π 436, weeping Ζ 455, tearfully Z 484.

Δακρυνων, το (δακρυνω): tear, gen. δακρυφι Ρ 696: with tears.

Δακρυων (δακρυων), aor. part. δακρυων Α 349; mid. perf. δακρυωναι Π 7, δακ-ρυωναι Χ 491: weep; δακρυωναι πα-ρειαλ: cheeks are wet with tears Χ 491.

Δαμαρ, -αρος, η (δαμαρ, "tame"): wife, spouse Γ 122.

Δαμαοτυληθα (δαμαρ, "tame"): son of Damas'tor, Plep0'lemus Π 416.

Δαμολω, δαμουμη (domare, "tame"), imperf. 'δαμω Π 103; fut. δαμαει Α 61, Χ 271, δαμαωτη Ζ 368; aor. εδα-μασα Γ 368, εδαμωσο Σ 159, 'δαμα' Π 543, 'δαμασε Χ 446, subj. δαμασω Π 438, δαμασωμεν Χ 176; mid. aor.
inf. δαμάσσαται X 379, opt. δαμασάμεθα Π 561; pass. aor. part. δαμασθῆς Π 816; 2d aor. subj. δαμήθης Γ 436, δαμήθη X 246, opt. δαμεῖν Π 301, inf. δαμήναι Γ 352, Π 434, part. δαμεῖς Γ 429, X 40, δαμέττα Π 326, δαμέττες Ζ 74, δαμέττας Π 420; perf. part. δεδημένοι Ω 678; plup. 'δεδημάτῳ Γ 183: act. σlay X 176, subdive Γ 352, lαy low A 61, overthorn Z 368, overcome Π 813, make subject Ζ 159; mid. vanquish for oneself X 379; pass. be slain, be subdued, vanquished, conquered; be tamed, i.e. be ravished ζ 301, be subject to Γ 183, be overcome by sleep Ω 678.

Δάναος, οί: Δαν'αις, the Greeks encamped before Troy Α 42.

δάος, τό (δαλώ): torch Ω 647.

δάπω (δαψ), δάπωσις Π 159: rend piecemeal.

Δαρδαν-ίδης: son or descendant of Dar'danus, son of Zeus and remote ancestor of Priam Π 303, Ω 354.

Δαρδάνιας (supply πόλις): Darda'nian (gate) X 194.

Δάρδανος, οί: Darda'nians, inhabitants of Darda'nia, clansmen and allies of the Trojans Γ 456.

Δάρδανος Π 807, sing. of Δαρδάνος.

δάσεως Π 120, see δατέωναι.

δασμός, ο (δασέωναι): division, distribution, apportioning A 166.

δάσωστο Α 368, δάσωστα X 354, see δατέωναι.

δατέων (δαλομαί), fut. δασώντα Χ 354, inf. δάσεσθαι Χ 120; aor. δάσών ἄν A 368; perf. pass. δάσωσται Α 125: divide, apportion.

δα-φούς, -όν (δα-, thoroughly, cp. δάσκος + φούς, red): thoroughly blood red, all blood red Β 308.

δαμείν Β 299, see ΔΑ.

-ες, enclitic suffix, see D. 67.

δι': (1) and Α 134, 175, etc. (2) but A 83, 172, etc.; resuming for; (I say) for Α 228, 520, etc. (3) in parataxis, so that Β 210. (4) while X 12. (5) now (narrative B 311). (6) in the apodosis, then Α 58, 137, etc.

δέμνος Β 794, see δέχομαι.

δεδαγμένον Σ 236, δεδαγμένον Χ 72, see δαγμόν.

δεδασται Α 125, see δατέωναι.

δεδημένος Ω 745, see δέχομαι.

δεδημένος (ΔFEI), adj.: lit. timid; plur. coward's Γ 56.

δέδεξα X 340, see δέχομαι.

δεδεμέναι Χ 435, see δεδώκομαι.

δεδώμαι Χ 455, see ΔFEI.

δεδίσασθαι Σ 164, see δεδίσσομαι.

δεδύπται Σ 137, δεδύπτοτες Γ 242, see ΔFEI.

δεδψίκομαι (redupl. ΔΦΙ = δε-δψά-σκορμαί), plup. 'δεδψάχατα(α) Χ 435: greet, salute, pledge, welcome.

δεδψίσσομαι (redupl. ΔΦΙ, δεδψά-κ-σορμαί), inf. δεδψϊσσαται Β 190: be scared, be terrified; aor. inf. δεδψϊσσας Σ 164: scare.

δεδύοικα Α 555, see ΔFEI.

δεδύσω Ω 663, see ΔFEI.

δεδήματο Γ 183, see δαμανός.

1. δεδημένοι Ζ 245, 249, see δέμω.

2. δεδημένοι Ω 678, see δαμανοί.

δεδοκιμόνος Ω 730, see δόκομαι.

δεδόρκει Χ 95, see δέρκομαι.

δεδραγμένοι Π 486, see δράσσομαι.

ΔΦΙ, δεφι, δεφη, aor. δεφεσας Χ 19, δε-φεσεν Α 33, Γ 418, subj. δεφεσθα Ω 116, δεφεσθε(τ) Ω 779, opt. δεφεσει(ε) Ω 672, part. δεφεσης Π 37; perf. with present meaning δεδέρκα (ΔΦΙ) Α 555, δεδέρκαι (ΔΦΙ) Φ 536, X 455, δεδίσα Ω 663 (with negl. 'f'), part. δεδίσατα Ζ 137, δεδίσσες Π 242, O 628; 2d aor. δεφίει Ω 358, 'δεφίων Χ 251, 'δεφί Ρ 666; plup. 'δεφίμεν Ω 652:
fear, be afraid, be dismayed: ὑπομένει "fled fearing.

δικυκύμα (dice), aor. inf. δεξία Θ 452, Z 170: show, point out.

δρειλός, Ἰ, ὑν (ΔΦΕΙ) : coward, weakening, wrench Α 293, Π 837, hapless one P 670, Ω 518; ἀ δρειλῶ : ah, hapless pair! Ρ 443.

δρανός, Ἰ, ὑν (ΔΦΕΙ) : dread, dreadful, terrible, awful, awesome Α 49, 200, Β 321; neuter sing. and plur. as adv.,


δέπνον, τό: dinner Β 381, 399; feed, fodder Β 383.

δερῆ, Ἰ (dorsum): neck Α 396, Σ 177, throat Ζ 371.

δεξίας Μ 37, δεξίων Θ 672, δεξίω Η 116, δεξιότητα Ω 779, see ΔΦΕΙ.

δέκα (decem): ten Β 372.

δεκάς: ten times, tenfold Τ 349.

δεκάς, δέκα, Ἰ : decad, company of ten; is δεκάς : in companies of ten, by tens Β 126.

δέκατος, -ς, -όν: tenth Α 54.

δέμας, τό (δέμω): lit. build, then height, stature, figure Α 115, shape Ρ 555, form Ω 376; as adv.: in the likeness of Σ 1.

δεμία, τά (δέμω): bedstead Ω 644.

δέμω (dormus, "timber" hoc>): build; perf. pass. part. δεμημένοι Ζ 245, 249: builted.

δέμενον, τό (perhaps redup. ΔΡΤ, δρύς, cp. δεμ-διλλω): tree Ζ 152.

δέξασθαι Α 112, δέξατο Β 186, δέξι Ζ 46, δέξομαι Χ 365, see δέχομαι.

δεξίος, Ἰ, ὑν: right, as contradistinguished from the left Π 343, Χ 133; appearing upon the right hand, on the right hand, said of birds of omen Ω 294, 320; δεξιά (χεῖρας): lit. right hands, i.e. hand clasplings, pledges, treaty Β 341.

δεξτέρας, -ς, -όν (a comparative forma-
HOMER'S ILIAD.

dēxēma A 23, see dēxōmai.
dēxōmai, inf. dēxēsēthai A 20; fut. dēxōmai X 365, dēxē (ai) Z 46; aor. dēxētai A 446, dēxēta B 186, inf. dēxēsēthai A 112; 2d aor. dēktik B 420, inf. dēxēthai A 23, part. dēxēmenos B 794; perf. imper. dēxēto X 340, part. dēxēmenos O 745: take, accept, receive A 20, await O 745, welcome Σ 238.
dē, aor. dēsē X 398, dēsēan A 406, dēsēv Ω 267, part. dēsas B 231, inf. dēsai Ω 190; mid. aor. dēsētai B 44; iterat. aor. dēsēsketo Ω 15 = would bind: bind, bind on, lash, tie; dēsas: make fast, take prisoner B 231.
dē, a postpositive particle: now, indeed, in particular, as we all know, as all men know A 6, 286, 340; equivalent to ὅτι (see D. 238, 7, c.) now A 432, already A 161, ere now A 394, B 798, just now A 388, by this time X 12, finally A 92, at length Γ 209, forsooth Γ 403, in sooth Z 98, really, after all, as appears A 61, in truth B 337, in very truth A 110, assuredly B 301, certainly X 76, surely, as it turns out A 235, verily Π 424, clearly X 300; ὅτι: how that in very truth, how that surely A 110; then, in that case, accordingly B 330; ὅτι ὅτε: just now Γ 403; ὅτι ὅτι: these now, I say Γ 134. ὅτι intensifies the superlative, so καρπωτον ὅτι: the very mightiest A 266. ὅτι + imperative: ὅτι, now; come, now; I pray Π 295, I pray you, I beseech you A 62, I pray thee, only A 131, 545.

dē-thā, dē-thō' (dē-thn, dē-thn) B 435: long time, for a long time.
dē-thw (dē-thā), part. dē-thwmen Z 519, dē-thwmen(a) A 27; imperf. dē-thwmen Z 503: tarry, linger.
dēthos, -η-, -ov (dētho, burn): blasing, burning B 415, consuming Π 127; destruct-
tive, deadly, of the foe, hostile Σ 13; in plur.: foes, foemen, enemy Z 82, 481.

δησίθης, -ής, ᾦ (daio, δῆσις destructive, deadly): deadly combat, mortal struggle Γ 20, war X 64, strife Π 91.

δησίω (daio, δῆσις), part. dēsion Σ 195; slay, deal death, war on, make havoc.

Δη-φοβός (daio, δῆσις + φοβοι): Deiphobus, son of Priam, who after the death of Paris became the husband of Helen X 227.

δηλομαι (dēlo), aor. dēlēsant' oo) A 156, subj. dēlēsai Γ 107: destroy, lay waste (crops); do violence to, offend against (oaths).

δηλήσων, -oos (dēlōmai), adj.: creel Ω 33.

δηλο-βόρος, -on (dēlōs + βύρωσκω): devourer of the common stock (stores) A 231.

δημο-γέρων, -oos, ὦ (dēmos, country, not people, + γέρων): lit. state elders, oldest in the community Γ 149.

δημος, ὦ (daio, daioi): primarily the portion of land allotted to a community of people; hence (1) land, country, realm, nation Γ 50, 201; (2) commonalty, people B 198, P 577, especially as contrasted with the chieftains; hence host, army O 738.

δημος, ὦ: fat; πλονα δημην: exuberant fat, fat flesh X 501.

δην, adv.: for long, long time A 512.

δηλο (ΔΑΦ, daio, δῆσις), imperf. δηλον O 708, Π 771; aor. opt. δηλωσε' e(s) Π 650, part. dēloasante X 218, dēloasantes Π 158: slay, deal death, war on, make havoc.

δηρσόμαι (dēris, battle), inf. dērēsōthai Π 96: fight, do battle P 734.

δηρας, -oos, ᾦ: strife Π 756.

δηφως, -ή, -ov (dēφων), neuter δῆφων as adv.: long, for long B 298.

δῆθαι Ω 190, dēsas B 231, dēsēsketo Ω 15, see dē.
\(\delta \chi \rho \theta \omega, \ 2d \ aor. \ \delta \iota \pi \rho \alpha \delta \omega \mu \nu \ A \ 367: \) lay waste, waste utterly, destroy, sack.

\(\delta \iota \-\pi \rho \eta \sigma \omega, \ part. \ \delta \iota \pi \rho \eta \sigma \sigma \sigma \sigma \ A \ 483; \) imperfect. \(\delta \iota \pi \rho \eta \sigma \sigma \sigma \ A \ 785, \ \Gamma \ 14: \) lit. pass over, advance over, march over, make one's way over, accomplish.

\(\delta \iota \-\pi \rho \delta, \ clean \ through, \ right \ through \ II \ 309, \ 821.\)

\(\delta \iota \-\pi \rho \nu \sigma \omega, \ neuter \ as \ adv. \ with \ \tau \epsilon \nu \chi \eta \-\kappa \omega \ P \ 748: \) stretch all its length, reach far and wide over.

\(\delta \iota \-\alpha \rho \tau \acute{\alpha} \omega, \ \delta \iota \rho \alpha \tau \acute{\alpha} \omega \ II \ 355: \) harry.

\(\delta \iota \-\rho \rho \alpha \omega, \ aor. \ inf. \ \delta \iota \rho \alpha \rho \acute{\alpha} \omega \ A \ 473, \ P \ 727; \ mid. \ fut. \ in \ passive \ sense \ \delta \iota \rho \rho \alpha \omega \sigma \sigma \sigma \omega \ A \ 355: \) rend asunder, rend in pieces.

\(\delta \iota \-\sigma \sigma \omega \mu \omega, \ 2d \ aor. \ \delta \iota \sigma \sigma \nu \rho \omega \ B \ 450: \) passed through, sped (flew) through \(X \ 460.\)

\(\delta \iota \-\sigma \chi \zeta \omega, \ aor. \ pass. \ \delta \iota \sigma \chi \zeta \omega \ II \ 316: \) were rent.

\(\delta \iota \-\tau \acute{\alpha} \nu \omega, \ 2d \ aor. \ \delta \iota \ldots \ \tau \acute{\alpha} \mu \ P \ 618: \) cleave asunder.

\(\delta \iota \-\tau \acute{\mu} \gamma \omega, \ 2d \ aor. \ pass. \ \delta \iota \tau \acute{\mu} \gamma \omega \ (\delta \iota \tau \acute{\mu} \gamma \omega \sigma \sigma \sigma \sigma \), \ A \ 531, \ II \ 354: \) were scattered, were separated (parted).

\(\delta \iota \rho \rho \nu \sigma \omega, \ aor. \ \delta \iota \ldots \ \tau \acute{\iota} \sigma \rho \omega \ P \ 729: \) shrank back.

\(\delta \iota \-\phi \acute{\rho} \acute{\alpha} \omega, \ \text{redupl.} \ 2d \ aor. \ \delta \iota \phi \acute{\rho} \acute{\rho} \acute{\phi} \alpha \delta \omega \sigma \delta \omega \ \Sigma \ 9: \) revealed.

\(\delta \iota \-\delta \acute{\iota} \-\sigma \omega \kappa \omega \ (\text{for} \ \delta \iota \-\delta \acute{\iota} \-\sigma \omega \kappa \omega, \ \text{redupl.} \ \Delta \Lambda \kappa, \ \text{cp.} \ \delta \iota \alpha \sigma \omega \sigma \delta \omega \nu \Theta, \ \mathrm{part.} \ \delta \iota \alpha \sigma \kappa \gamma \omega \mu \nu \omega \ P \ 811: \) be taught, learn the lesson (of war).

\(\delta \iota \theta \mu \omega \alpha \omega \nu \omega, \ -\omega \omega, \ only \ in \ dual \ (\delta \iota \theta \mu \omega \alpha \omega \nu \omega \ Z \ 26) \ and \ dat. \ plur. \ (\delta \iota \theta \mu \omega \alpha \omega \nu \ \Theta \ 672: \) twin brethren.

\(\delta \iota \delta \iota \psi \omega \, \delta \iota \delta \iota \psi \omega \, \delta \iota \delta \iota \psi \omega \ B \ 255, \ \text{see} \ \delta \iota \delta \iota \psi \omega .\)

\(\delta \iota \-\delta \omega \omega \mu \omega \ (\text{redupl.} \ \Delta \omega, \ \delta \omega \omega \mu \omega, \ \Omega \ 528, \ \delta \iota \delta \iota \psi \omega \ B \ 228, \ 3d \ plur. \ \delta \iota \delta \iota \psi \omega \ B \ 255 \) \) (as if from \(\delta \iota \delta \omega \omega \mu \), inf. \(\delta \iota \delta \omega \omega \mu \ \Omega \ 425; \) imperfect. \(\delta \iota \delta \iota \psi \omega \ Z \ 192; \) fut. \(\delta \iota \omega \omega \ X \ 259, \ \delta \omega \sigma \omega \ A \ 96, \ \delta \omega \sigma \omega \ A \ 123, \ \text{inf.} \ \delta \omega \sigma \omega \ Z \ 53, \ \delta \omega \sigma \omega \ A \ 117; \ \text{aor.} \ \delta \omega \sigma \omega \ \Omega \)

\(\delta \iota \-\alpha \delta \chi \alpha \) \(\delta \iota \-\alpha \delta \chi \alpha \) \(\delta \iota \-\alpha \delta \chi \alpha \ A \ 189.\)

\(\delta \iota \-\alpha \delta \chi \alpha \) \(\delta \iota \-\alpha \delta \chi \alpha \) \(\delta \iota \-\alpha \delta \chi \alpha \)
HOMER'S ILIAD.

685, ἕθωκε Α 96, ἑδῶκε Α 347, Ἐδῖμεν Ρ 443, ἕθωκαν Χ 379, ἓδωκαν Α 162, subj. 3d sing. δώκων Α 324, δώκει Α 129, δῷκη Ζ 527, Π 88, 3d plur. δώκων Α 137, δώκει Γ 66, opt. δώκεις Π 625, δώκει Ο 551, δώκει Α 18, imper. δώκει Α 338, δόκω Β 383, δώκε Ζ 476, inf. δώκει Α 98, 116, part. δώκεις Ο 299: give Α 96, grant Α 18, vouchsafe Χ 322, bestow gifts Ω 528, offer, plight Ω 192, bring on Ω 375.

ἀπί Ρ 666, ἀπί Χ 251, see ΔΕΙ.

ἀπειρομαι (ἀπεί + Ε, ask), imperf. ἀπειρομαι Α 550: ask in detail, question closely.

ἀπελθέμαι Ω 716, see ἀπερχόμαι.

ἀπαί, subj. ἀπαι Ο 681, Π 246, inf. ἀπαίθαι Σ 162: hnt, drive, chase, chase away Ω 189, 456.

ἀπεμέρεσθαι Γ 315, see διαμερέσθαι.

ἀπεξεμί (ἐμί), inf. ἀπεξεμεύ Ζ 393: issue.

ἀπεπέφραθεν Σ 9, see ἀπαφέρω.

ἀπεπράθομαι Α 367, see ἀπαφέρω.

ἀπεπράθενθαι Β 785, see ἀπαφέρω.

ἀπετω (ἀπε + ΣΕΠ, sequor), ἀπετώνοι Α 166, imperf. ἀπετέ Β 207, ἀπεῖ Ω 247: accomplish, bring to pass Α 166, hasten through, stride through Β 207, chase forth Ω 247.

ἀπερχόμαι, ἀπερχόμαι Γ 198, part. ἀπερχόμενος Ω 392; aor. inf. ἀπελθέμενος(αι) Ω 716: pass through, order.

ἀπέθανα Σ 162, see διεμαί.

ἀπεστήθην Α 6, see ἀπεσταμαι.

ἀπέστηντο Β 450, see ἀπεσταμαι.

ἀπέστημαι Α 531, see ἀπεστήθην.

ἀπηκαὶ Ο 681, see διεμαί.

ἀπίθω (ἀπί; ἀπί), imperf. ἀπίθε Π 713: ponder.

ἀπί A 419, see Ζεύς.

ἀπί-πέθη, -έσ (ἀπί + πέθω): that falleth from Zeus Π 174.

ἀπί-πταμαι, 2d aor. ἀπεπτήθην Α 6, Π 470, ἀπεπτησαν Ω 718: separate, part A 6, reared this way and that Ω 470, parted asunder Ω 718.

αἰ-φίλος (ΑΙΦ + φίλος), adj.: dear to Zeus Α 74.

ἁδίων (ἁδι, cp. δεικνυμί, inf. διαδικαζομαι(αι) Ω 542: give judgments (dooms).


ἁδίκη, ἥ (ΔΕΙΚ, δεικνυμί): justice Π 388; plur.: dooms, judgments Π 542.

ἁδινω (ἁδίων, whirlpool), iterat. imperf. ἁδινων(ε) Ω 12: wander about.

ἁδίνω (ἁδίων, whirlpool), mid. imperf. 3d dual ἁδιενεθην Ρ 680; pass. aor. ἁδινοθητη Ω 165: range, circle, wander about.

ἁδινήν, -εσσα-εν (ἁδίων, whirlpool): eddying, deep-eddying Χ 148, Ω 693.

ἁδινοθητη Ω 165, see ἁδινω.

ἁδι-ωτός, -ἡ, -όν (ἁδίων, whirlpool): adorned with spirals, inlaid (said of wood) Γ 391.


ἁδι-μῆδης, -εσ (ΑΙΦ + μήδεια): Diameters, son of Tydæus, and king of Argos Z 12.

ἁδιον Χ 251, see ΔΕΙ: fled fearing.

ἁδος, δία, δίω (ΑΙΦ, δίχος, divus): applied to goddesses: δία θεῶ Ω 93: the noble goddess, the fair goddess, fair among goddesses Ω 305; also to women δία γυναικῶν: the fair woman, fairest of women Γ 423; it refers to high birth, hence noble, illustrious, goodly, princely, glorious, great, but it must not be translated by godlike or divine, which would be θεῖος.

ἁδος (ΑΙΦ): Διίας, son of Priam Ω 251.

ἁδος Α 5, see Ζεύς.

δι-πλάξ, -ακος (ΔΦΙ, cp. δήβ, δώο, δίς + πλέκω plicare): lit. double-folded, but used as a substantive: double cloak (mantle) Γ 126.

δι-πτυχα (ΔΦΙ, cp. δήβ, δώο, δίς + πτύσσω, fold), a metaplastic acc. sing. fem. from the unused nom. διπτυχε: lit. double fold, i.e. making a double layer (of fat) Α 461.

διφάω, part. διφῶν Π 747: seek for.

διφρος, ὁ (ΔΦΙ, δύο + φέρω): chariot bed, charriot body Π 310; car, chariot Π 262; chair Ω 578, stool Γ 424, bench Ζ 354.

διχθα (ΔΦΙ, δύο, δίς, δίκα), adv.: in two ways Π 435.

δίψα, ἡ (διψ-α): thirst Χ 2.

διώκει (διέμαι), διώκεις Χ 8, διώκει Χ 173, inf. διώκειν Ρ 463, part. διώκων Π 598; imperf. διώκει Χ 158; pass. pres. part. διωκόμενον Χ 168; imperf. διωκόνη Φ 602: pursue, chase.

Διώ-νύσος for Διό-νύσος: Dionysus, son of Zeus and Sem'ele Ζ 132.

Διώρης, -εος: Dio'res, father of Autom'edon Ρ 429.

διμήνα, ἡ (ΔΑΜ, διμίνα, tame): taming Ρ 476.

διμή, ἡ (ΔΑΜ, δίμος, διμίνα, tame, διμέα), only in plur.: maids, serving women, handmaidens Ζ 323.


δοῦν Α 18, δοῦ Ω 581, δοῦν Π 625, see διωμ.

δοῦν Ο 527, δοῦν Χ 148, dual δοῦν Γ 236 (δῦο, "two"): two.

δοκέομαι (δοκή, cp. δοκαίνω, be on the watch), perf. part. δοκέομενος Ο 730: on the watch.

δοκεύω (δοκή, cp. δοκάειν, be on the watch), aor. part. δοκεύσας Π 313: watch.

δοκέω (δοκή, seeming, fancy, pres. δοκεέι Ζ 90, 338): deem, seem.

唢όσ, ἦ (δέχομαι): beam Ρ 744.

唢λίχος, -ῆ, -ῆν: long Ρ 607.

唢λιχ-σκιος, -η, -ων (唢λιχος + σκια): long-shadowing, far-shadowing, casting a long shadow Σ 346, Χ 273.

唢λο-μήτης (唢λος+μήτης), voc.唢λομήτη Α 540: crafty-minded, crafty of mind.

唢ός, ὁ (dolus): wile, craft, cunning Π 202; δόλω: by a stratagem Φ 599.

唢λο-φρονέω (唢λος + φρήν), part.唢λοφρονέως Π 405: with guileful intent.

唢λοναί Α 116, see διωμ.

唢λος, ὁ (唢λω, domus): house, abode Π 322, palace Π 421; δομονε: to his house Π 445.

唢ώτες Α 299, see διωμ.

唢ρπον, τό: supper Ω 2.

唢ρυ, τό (唢ρω, split, skin) Β 382, gen.唢ρύς Π 61, dat.唢ρυ Α 303; dual唢ρυς Π 18; plur.唢ρυ Β 135; lit. tree, wood, then (1) beam Π 61, timber Ω 450;唢ρυα νέων: ship's timbers Β 135;唢ρυ μέγα νήμα: huge ship timber Ρ 744; (2) spear Α 303, Β 382, javelin Ζ 3.

唢ς Α 338, '唢ςαν Α 162, '唢ςα Ζ 476, '唢ςω Β 383, see διωμ.

唢ύλη, ἡ: lit. slave woman, therefore concubine Π 409.

唢ύλλος, -η, -ων (唢ύλος): slavish;唢ύλλον ημαρ: day of thralldom Ω 463.

唢ύλιχ-σκιος, -ων (唢ύλιχος + σκια): long-necked Β 460.

唢ώτε (γυώτεω, '唢ώτες), aor. '唢ώτησαν Π 325: crushed; '唢ώτησα πεσών: fell with a crash.

唢ώτης, ὁ (唢ώτης): noise Π 361.

唢ώρα Β 135, '唢ώρη Α 303, '唢ώρος Π 61, see唢ρυ.

唢ρυ-κλωτός, -ων (唢ρυ + κλω): spear-man renowned Π 472.

唢άκων, -οντος, ὁ (唢άκωμαι): dragon, snake, serpent Β 308.

唢άμοι, perf. part.唢άμιμος: clutching at Π 486.
HOMER'S ILIAD.

v 43

\[\text{Δρήσος (ΔΡΑ, της, δι-δρά-σκω): Dres'us, a Trojan Z 20.}\]

\[\text{δρήμας, -εία, -i: sharp, keen, fierce O 696.}\]

\[\text{Δράς, -άτος (δράς): Dry'as: (1) a La'pith A 263; (2) father of Lycur-gus Z 130.}\]

\[\text{δρυς, -ύς, h ("tree"): oak, oak tree II 482, X 126.}\]

\[\text{δρυ-γκόμος, -ον (δρυς + τάμων): dρυνάγκος aνηρ: woodcutter II 633.}\]

\[\text{δρύφω, aor. δρυψ(e) II 324: tear off, rend.}\]

\[\text{δό Γ 143, see δῶ.}\]

\[\text{Δύμας, -άτος: Dy'mas, father of Hecabe II 718.}\]

\[\text{δύμωναι Z 185, δώναι Γ 322, see δῶ (2).}\]

\[\text{δύναμαι Γ 236, δύναμα A 393, δύναται Z 101, δύναμθα B 343, δύναται Σ 161 subj. δύναται Z 229; imperf. 'δύναμι II 451, εδύναμτο II 107; fut. δυνήσαμαι A 588, δυνήσαει A 562: be able, have power, can, avail, may.}\]

\[\text{δύω (δῶ (2)), imperf. δύνευ Γ 332, 339: donned, put on.}\]

\[\text{δῦω A 250, δῦω A 16, δῦ Γ 143 (ΔΤ, δf, duō, "two"): two.}\]

\[\text{δυ-άμ-μορος, -ον (δυς- + ανά + μελομα, μοιρα): unhappy X 485, ill-fated Ω 727, to (her) ill hap X 428.}\]

\[\text{δύνας' Z 136, Π 729, see δῶ, 2.}\]

\[\text{δυ-γης, -εις (δυς- + γης): ill-sounding X 180, of evil name Ω 442.}\]

\[\text{δυ-θαλπης, -εις (δυς- + θάλπος): lit. ill-warming, shivering cold, chilling P 549.}\]

\[\text{δυ-κλαδος, -ον (δυς- + κλαδος, noise): ill-sounding Ω 357.}\]

\[\text{δυ-κλης, -εις (δυς- + κλης): inglorious, dishonored Β 115.}\]

\[\text{δυ-μενης, -εις (δυς- + μενος): hostile, only in plur.: foes, foemen, enemies Γ 51.}\]

\[\text{δυ-μορος, -ον (δυς- + μελομαι, μοιρα): ill-fated X 60.}\]

\[\text{Δυς-παρις (δυς- + Παρις), voc. Δυςπαρι} \]

\[\text{Γ 39: good-for-nothing Paris, hateful (wretched, accursed) Paris.}\]

\[\text{δυ-πήμελος, -ον: stormy, stormy weather Π 748.}\]

\[\text{δυ-τηνος, -ον: woeful, helpless, ill-fated, luckless Z 127.}\]

\[\text{δυς-χειμαρος, -ον (δυς- + χειμα, χιων): wintry II 234.}\]

\[\text{δυς-άνυμος, -ον (δυς- + ἀνυμαι): name of evil, ill-omened, hateful Z 255.}\]

\[\text{(1) δῶ Α 16, δῶ Α 250, δῦ Γ 143 (ΔΤ, δf, δω, duō, "two"): two.}\]

\[\text{(2) δῶ (ΔΤ, enter, cp. δῶνω), fut. δῶνω B 261; 2d aor. δῦ Γ 36, δῶθην Σ 19, subj. δῶ Z 340, δῦρ Ρ 455, inf. δῶναι Z 185, δῶναι B 413, imper. δῦθῃ Π 64; mid. mixed aor. ἔδωκερ Μ 328, ἔδωκε Π 729, imper. δῶκε Π 129: (1) go into, enter Ε 322, pass, pass into Ζ 19, sink in II 340, go down to Z 411, set P 455, plunge into Z 136, shrink (into) Π 36; (2) put on, do on, don (of armor) Γ 328, Π 129.}\]

\[\text{δυ-δέκατος, -η, -ον: twelfth A 493.}\]

\[\text{δυ-και-Feikou-τηνυς, -ν: twenty-two cubits in length Ω 678.}\]

\[\text{δῶ, τó (for *δῶμυ, cp. δῶμος): house, mansion Α 426.}\]

\[\text{δῶδεκα (= δf-ωδεκα, from δῶ + δέκα): twelve Ζ 248.}\]

\[\text{δωδάκατη: on the twelfth day Α 425.}\]

\[\text{δωδώνατος, -η, -ον: Dodonaean, belonging to (of) Dodona Π 233.}\]

\[\text{δωδανή: Dodona, seat of a most ancient oracle of Zeus in Epi'rus, not far from Yan'tina Π 234.}\]

\[\text{δῆ Ζ 527, δῆσιν A 324, 'δῆκε A 347, see δῆδωμι.}\]

\[\text{δῶμα, -ατος, τό (ΔΕΜ, δέμω): lit. chamber, room Α 533, 607; plur. mansions, halls, but as a house is a collection of chambers the plural usually means simply: palace, hall Α 222.}\]

\[\text{δῶρον, τό: gift A 213; plur. prize, meed of honor Α 230; offerings Ω 425.}\]
HOMER'S I LIAD.

δόσει Α 96, δόσειν Ζ 53, δωσάμαι Η 117, δέσα Β 129, δέσωντα Α 123, δέσω Χ 259, δέσωντα Α 137, see δίδωμι.

Ε

Ε = Iliad v.

Φή (Α 113, and often), Φή Π 531, see φού and D. 112. 3.

Φή Α 25 = φε, see φού and D. 118.

Φή Ζ 25 = φοι, see φού and D. 119.

έα Α 276, έα Β 165, see εἶω.

έργη Ρ 607, see εργυμένος.

έφθανε Ρ 647, see έφθανε.

έφθανεν Σ 25, see έφθανε.

φελνυς, δ (orig. φελνυς, from ΦΕΣ, φελνυς, φελνυμα, vestis) : vesture, vestment, raiment, gown Ω 385.

φαρ, τό (orig. φαρ, ver) : spring (the season) Ω 148.

ἔεσος Ω 557, see εἶω.

ἔσω Β 125, 3d plur. pres. ind. of εἰλολ.

ἔσται Γ 134, see ἔσται : are inactive.

εἶω (stem σεφα, σεφα-ω), εἴου’ Β 132, subj. εἰσομεν Β 236, imperf. εἰα’ (e) Α 276, Β 165, 181, inf. εἰειν Π 96 ; imperf.

εἰειν Π 396, Σ 189, Ω 395, εἰα’ (e) Π 371, Χ 206, iterat. imperf. εἰασκε Ω 17 ; fut.

εἴω Ρ 449 ; aer. εἴασε Ω 557, εἴασεν Ω 684, εἴασεν Χ 398, subj. εἴω Ω 569, εἴομεν Π 60, imperf. εἴασων Π 451, εἴασαι Χ 416 : grant, suffer, allow Β 132, 165, leave Α 276, let be Π 731, leave in peace Ω 559 ; ob. έκ Χ 206 : forbade.

εἴνων (ής, εἶν), Ω 528 : blessings, see ἔνοι.

εἴειν Α 391, εἴθην Α 327, see βαίνω.

εἴθηται, -η, -εν (ἐπτά, septem) : seventh Ω 399.

εἴθηθη Α 221, εἴθη Α 311, εἴθην Ω 766, εἴθην Ζ 40, see βαίνω.

εἴθητο Π 753, see βάλλω.

εἴρει, 2d aer. (no pres.) : rang Π 566, shricked Ω 468.

εἴρων Ρ 512, see βαίλω.

ἐγγεγάζομαι, perf. ἐγγεγάζομαι Ζ 493 : be born in.

ἐγγαλίζε (ἐν + γαλον), aer. ἐγγαλίζε Ο, 644, Ρ 613, inf. ἐγγαλίζομαι Α 353 : lit. place in the hollow (γαλον) of the hand, therefore give, grant, bestow Α 353 ; yield Ο 644.

ἐγγύθεν (ἐγγὺς) : near, hard by, hard at hand Ζ 316 ; close behind (it) Χ 141, ἀπερατο γαγύθεν Χ 203 : stood at his side.

ἐγγύθεν (ἐγγὺς) : nigh, near by Ζ 317 ; Π 71.

ἐγγὺς : near, hard by Π 344.

ἐγγάνειν Χ 34, see ἐγώνω.

ἐγείρω, ἐγειρεῖ Ω 344 ; imperf. ἐγείρε Ο 594 ; aer. ἐγείρε Ζ 105, subj. ἐγείρομεν Β 440 ; mid. 2d aer. ἀπερατο B 41 : rouse, wake up, arouse ; mid. awoke.

ἐγένοντο Α 57, see γέγονοι.

ἐγε-κεφαλος, δ (ἐν+κεφαλα) : brain Π 347, brains Γ 300.

ἐγε-κλω, perf. pass. ἐγεκλαται Ζ 78 : lie on, depend on.

ἐγε-κονω, part. ἐγεκνουσαι Ω 648 : busy, in haste, quickly.

ἐγενός Χ 10, ἐγενω Α 199, see γεγονός.

ἐγχειρι, ἡ (cp. ἐγχος) : spear Γ 137, 345, Π 75.

ἐγχειρι-παλος, -ον (ἐγχος + παλλω) : brandisher of the spear, warrior that wields the spear Β 131.

ἐγχος, τό : spear Γ 357 ; perf. ἐγχει : about the spear Β 389.

ἐγώ Α 76, before vowels ἐγών Α 549 : I, see D. 112, ἐγώ γε : I for my part Γ 173, even I Α 282 ; ἐγώ γε Α 295 : to (on) me, at least.

ἐδάν Γ 208, see ΔΑ.

ἐδαι Ω 129, see ἐδω.

ἐδείμαν Ζ 99, ἐδέξαμεν Ω 652, see ΔΕΙ.

ἐδείκη Β 93, see δείκω.
HOMER'S ILIAD. v 45

ιδραμ Λ 459, see δόρω.
ιδρασ Χ 19, Ω 364, ιδρασ Α 33, Γ 418, see Δ'ΕΙ.
ιδροτ Β 420, see δέχομαι.
ιδρων Ω 622, see δέχω.
ιδρων Ω 358, see Δ'ΕΙ: fear, be dismayed.
ιδιωθ Ρ 542, see ιδω.
ιδιωτο Ω 340, ιδιωτ Χ 398, see δέω.
ιδιώτης, -όνς, η (ΕΔ, ιδω): food, meat Α 469.
ιδιώς Χ 495, see διαλω.
ιδινεύον τ Ρ 680, see δινεω.
ιδιων Χ 347, see ιδω.
ιδήνα, τά (Skt. vadhū, bride; Ags. vestum, bride's price): gifts of wooing, bride gifts, bride price Π 178, given by the suitor to the lady's father.
ιδιόστατο (ΔΕΙ, δεί, δέμας, shine, δηλο), defective aor.: seemed Π 652.
ιδομεν Ρ 443, see διδωμι.
ιδονταί Π 836, see ιδω.
ιδος, τό (ΣΕΔ, ιδομι, sedes): seat Ω 544, abode Ω 144; gen. plur. ιδων: seats, places, abodes Α 534, 581.
ιδραμον ΢ 30, see τρέχω.
ιδην, η (ΣΕΔ, ιδος, sedes): seat Β 99, bench Β 211.
ιδοντο Τ 328, see δόω.
ιεω (ενο, "eat"), ιεί Ω 636, ιεους Χ 142, opt. ιεουν Χ 42, inf. ιεμαι Χ 347; iterat. imperf. ιεομαι(ε) Χ 501; fut. ιειν Ω 129, ιενονταί Π 8 36; perf. part. ιεωθ Ρ 542: eat, devour.
ιεδη, η (ΕΔ, ιεω): meat, food, eating Ω 475.
ιεφκαν Χ 379, ιεφκας Ω 685, ιεφκη Α 96, see διδωμι.
ιεφ Ω 134, see ιδω, and D. 123.
ιεσθε Β 213, ιεσθένθηα Χ 280, see τεθά.
ιεσθη Α 104, see τεθηκω.
ιεκουν (ε- Τ. 59, α + ΔΙΤ, ει (two) + KENT, Lat. ginst (1), -ginst (a)) Α 309: lit. two tens, twenty.
ιεκουνήρωτος, ου: lit. twenty-fold, countless Χ 349.

ιεκουστός, -ή -ον Ω 765: twentieth.
ιεκουσ Ω 718, see κελκω.
ιεκοτον (ΦΕΠ, voco), no pres.; 2d aor., ιεκοτες Α 286, εικος (Α 106, with neglected f), ιεκετε (v) Β 59, 'εκετ Ζ 75, subj. εκεη Β 139, εκετο Α 90, εκετο Ζ 459, Χ 106, εκετο Α 64, 230, opt. εκειν Ζ 479, imperf. εκετε Α 85, εκει Γ 192, inf. εκετος Α 543, εκετομαι(αι) Ρ 655, 692, εκετον Α 68, εκετονος Ζ 281, εκεινοτα Π 502, εκεινονα Γ 139; iterat. 2d aor. 'εκετεκε Β 271: say Α 286, tell Α 64, speak Α 85, speak to Ζ 75, Ω 75, bid Α 294, cite, mean Α 90. For the future see ἔρεω.
ιελαδομαι (ε-, Τ. 59, α + ελαδομαι), imper. ελαδοιθον Π 494: be dear to.
ιελαδωρ, τό (ε-, Τ. 59, α + ελαδομαι): desire, wish Α 41.
ιελαρσ Ω 530, ελαρσ Χ 448, ελαρσ Σαν Ζ 106, ελαρσ Ω 109, see ελπισω.
ιελαμάθα Ω 662, see ελλα.
ιελπομήν Ρ 488, see ελπισω.
ιελποκα Β 58, Ω 258, see ελπισκω.
ιεργω (ε-, Τ. 59, α + ΦΕΡΓ, urgeo), εργη Υ 121, Ω 544, imperf. εργη Π 395; pass. pres. part. without the prothetic vowel; εργουμήν Ρ 571; perf. 3d plur. έρχομαι Π 481 (arising from ερχομαι; here with neglected f): hold, inclose, shut in Χ 121, drive Π 395, drive away Ρ 571.
ιεροθες, -εσα, -εν (ε-, Τ. 59, α + έρη): dewy, dewy fresh Ω 419, 757.
ιεροτε Π 680, see εφνυμι.
ιεραι (ΣΕΔ, ιερ-ιμαι, sedes, "sit"), imper. έζει(ο) Ω 522, part. έζειμω Τ 211; imperf. έζηκε Α 68, έζηκε Β 211; aor. else Z 189, έζηκε Α 311, έζηκε Ω 578, 720: sit down Α 68, 246, seat oneself B 99, imper. be seated Ζ 354, crouch down Χ 275; aor. is transitive: cause to sit, seat Α 311, set Z 189; ἀπα δ' έζηκ: set beside him Ω 720.
whether...or; el...περ...Διδά... τε...A 81: Lat. si...at. Concessive: though A 280; causal: because A 393. el is an interjection (= elα) in the phrase el...εύς, el...εύρετε A 302, 524, Z 376: well then, come on, up then, see D. 238. 9; el μή: except (only) that B 387.

εικάν Π 396, Σ 189, see ειώ.

ελάμβην, ἡ: low-lying land Ο 631.

εαίπ-νόσ, -ν_ν (εάπ = εισαρ): of spring B 89.

εδεσκόαν Ω 684, ελασκά Ω 17, see ειώ.

εφιλαχάν Α 482, εφιλαχάν Β 333, see εφιλαχχω.

εθάω (λειθάω), εθές Π 11, imper. else Ω 9: shed (of tears).

εξε' B 38, εξείδ B 409, εξείδ Α 70, εξειδή Π 73, see ειδά.

εξέρ B 82, εξείν Π 818, εξειδον Π 217, see ἔραω.

εξείδεαι Α 228, see ειδομαι.

εξεια Α 185, εξειδονιν Α 546, see ειδά.

εξειομαι (FIA, cp. είδοιον, φοίδα), εξείται Α 228, Ω 197, part. ειδομένη B 280, Γ 122; aor. είδοσε Ω 319, opt. είδοντο B 215, part. ειδομένους Β 22, Π 716, 720, ειδοςεμένη Γ 389, P 555: appear Ω 319, liken oneself to B 791; ειδομένη: likening herself to, in the likeness of, in the guise of B 280; seem A 228, B 215; τι τοι φρεσκ ειδεται εις: Ω 197: how seemeth it to thy mind?

εκπληκτός Α 363, see ειδά.

εκφαν Β 185, εκφαντον Π 278, Ρ 724, εκφανοντι Γ 154, see ἔραω.

ειδός, τό (FIA, cp. είδον, φοίδα): manner, appearance, aspect, looks, face Β 58, Γ 224, form, figure, beauty, semblance Γ 39, 45, 55; goodliness X 370; feido: in form = to look upon Ζ 252.

ειδω Α 515, ειδώ Α 385, see ειδά.

ειλαν B 372, ειπαν Β 260, ειπα Γ 410, see ειλμ. ειπαν Ω 227, ειπα Γ 221, see ειμι.
HOMER'S ILIAD.

εὖρ Α 65, see el.

εὐθαρ, adv.: straightway Ρ 707.

εὐκάλος, -η-, -ον (ΦΙΚ, φικάλος, φικαλοκα): like Σ 154.

εὐκάλυμα Γ 386, Ζ 389, see φικαλοκα.

εὐκαλ (ΦΙΚ, νιτ(ς)ο, yield'), part. εὐκαλον Χ 459; aor. τείχε ε Ω 100, τείχεν Ω 718, opt. τείχεμε Χ 321, imper. τείχετε Ω 716, part. τείχα Ω 43: yield Χ 459, give place to Ω 100, 716, yield to = at the bidding of Ω 43; give room = show an unprotected spot where he might be wounded Σ 321.

εὐκάναστής, δ (νοικ-τάς): boon companion Ρ 577.

εὐκάντιος, -η-, -ον (εὐκάνη): of pine Ω 454.

εὖρ Π 306 εὐ Π 35, εὐκαιτο Β 46, see αἰπώ.

Εὐλιθίθαια: Eileithyia, the goddess who presides over childbirth Π 187.

εὐκάλυπτα Ω 460, εὐκάλυπτας Α 202, see ερχόμαι.

εὐκαλοντες, -ον (εὐκαλον, νοικον + ποιη), adj.: of trailing gait Ζ 424, Π 488.

εὐκάλη Γ 370, εὐκαλέτο Α 194, εὐκαλόν Χ 465, see εὐκαλ.

εὐκαλόν Χ 17, see αἰπώ.

εὔσηλος (lengthened form of εὐσῆλον), pass. perf. part. εὔσηλεμένω Ρ 492, plup. εὔσηλεν Π 640: cover, shield.

εὔμα, -αος, τό (ΦΕΣ, σφενώμ, vestis), plup.: raiment, vesture, garments, vestments Β 261.

εὖμον Φ 586, see εὖμον.

εὖμον (ΕΣ, ές-μος, ές-ς) Α 186, 2d sing. έσσ Π 515, έσσ Ω 407, έσσ Α 176, 178, 3d sing. έστιν(ν) Α 114, dual έστιν Α 259, plup. εὖμον Φ 586, εὖμε Α 258, εὖμον(ν) Α 153, έσσ Β 125, Γ 168; subj. εψ Α 119, έψιν Β 366; opt. εψιν Β 260, εψιν Γ 410, εψιν Β 372; imper. έστιν Α 144, έστε Γ 280, έπιστους Α 338; inf. εψιν Α 91, έψινα Α 117, έψινα Γ 40; part. εψιν Β 783 = εψ.
elvai A 91, see elvi.
elvatres, ai (janitrices): brothers' wives
Z 378, X 473.
elvika (= ένικα) + gen.: on account of
A 214, for the sake of A 174; virtually
= to take, to fetch A 336, because of Γ
100.
elv-όδος, -η, -ον (έν + οδός): living by
the roadside, that have their dwellings by
the roadside Π 260.
elvno A 469, B 432, Ω 628, see ημι.
feižas Ω 43, feižate Ω 716, feiže Ω 100,
feiži X 321, see feižo.
feio B 239, fei Π 531, see fei and D. 113.
elvno A 106, feiže Z 75, feiži A 85, feiž
Γ 192, feižiav A 543, feižiavai (ai)
P 655, feižiav A 90, feižiavai Z 459,
feiži A 64, feižo Z 479, feižoavai Z
281, feižoavai Γ 139, feižoavai Β 271,
feižo A 139, feižovai A 68, see feižo.
elvter Γ 447, see elvo.
elvo Ω 390, elveto A 513, see elvomai.
elvñth, η: peace X 156.
elvon, το (elvos), plur. elvva Γ 388: wool.
elvos-kόmos, -ον (elvos, wool + κόμος, at-
tend to): wool comber, wool carver Γ
387.
elvo Ω 390, part. elvomai Z 238;
imperf. elveto A 513: question, ask, in-
quire A 513, 553, ask of Ω 390.
elvñtai A 239, elvomaiθai Φ 588, elvomai-
ósthai A 216, see ρομαι.
elvon Π 863, elvonσαι Σ 165, see kerw.
elvosto Π 481, see εφέργω.
feiρo (FEP, say), fut. ěfereio Α 76, 204,
233, ěfereio Z 462, ěfereioνται X 108, inf.
ĕfereioν Γ 83, part. ěfereiova A 419, B
49: say, tell A 419, announce, herald A
297, B 49.
elvs A 141, és A 100 (ἐν), (1) adv.: therein A 142; (2) prep. + acc.: (1) Local: to A 100, 141, into A 220,
341, among Σ 215; with elvs 'Αδεω X
213, és Πρώτων Ο 160, és γαμων Z 378,
supply olkov: to the house of; és ἀλληλου
Ω 484: uroν; és δικας B 126: by lieu;
es μιαν βουλευκν B 379: come to one
clusion; ejs ήνα Π 158: in countenance.
(2) Temporal: until A 601; ejs δ εκ B
332: until. (3) Purpose: for A 226.
elvω-, in compounds sometimes = εν-
els Α 144 (ΣΕΜ, σεμ, εν; σεμλα = σµιλ
= µιλ; sem-el, sin-gulf), µιλ Γ 238,
ενο B 425, ένα B 292, µιαν B 379:
one.
elv-ἀγον, εναγουσα Ζ 252, aor. elv-ἀγον
Ω 719, part. elv-ἀγουν Ω 620: lead, lead
in (into), bring to (into).
elvastai B 215, εναγουσος Β 22, ενασ-
µην Γ 389, see feiδομαι.
elvan Ω 578, see έξωμαι.
elv-αν-βαλω, aor. elv-ανβαλων Ζ 74,
part. elv-ανβαλα Ω 700: go up Ω 700,
go up into, mount Z 74.
elv-αν-δαν Π 232, Ω 307, part. of elv-
ανα-ειδων, with neglected f: looking
up to (into).
εινατο Γ 319, see feiδομαι.
elv-αφ-ικνουαι, 2d aor. inf. elv-αφ-ικνουαι
Χ 17: come within.
elv-αμι (els + I, elμ, go): come within Ω
463.
elv-τελθ Ω 354, elv-τελθαι Ω 465, see elv-
ερχομαι.
elv-νεν Α 311, Ω 189, see έξωμαι.
elv-ερχομαι, imper. elv-ερχομαι X 56; aor.
elv-νελθ Ω 318, elv-νελθθ B 321, elv-νελθον
B 798, imper. elv-νελθθ Ω 354, part. elv-
ελθων Ω 465: enter, come (or go) within.
elvntamai A 548, Π 243, see έξωθα.
elvνθ, -ης (ένθος, see D. 59. a), fem. adj.:
seemly, fair, duly apportioned (of a
feast) Α 468, Ω 69, well proportioned,
symmetrically built, trim (of ships) Α
306; equal, balanced, well balanced (of
a shield) Γ 347, 356.
elos·δε Ζ 318, elos·λαθ B 321, elos·λυθων B 798, see elos·ρχωμαι.

elos(ν) Α 153, see elυ.
elos(ν) Γ 61, see elυ.

fερικω (FIK) on the redupl. of the pres. (fε-εικρικω), see D. 190. a), Γ 197, Ω 371, part. fερικωτες (without redupl.) Π 41; perf. 3d sing. fερικω(n) A 119, B 190, part. fερικωτι A 47, B 20, fερικωτη B 337, 800, fερικωτα Γ 222, fερικωτα Ω 386, Z 389; plup. fερικωτει B 58, Ω 258, fερικωτη, dual Α 104; take for, liken to, deem like Γ 197, be like, be like to B 20, 58, be meet, be seemly, be seen, be becoming, be decent A 119, B 190; fερικωτι: like A 47; fερικωτα: in the likeness of Γ 386; fερικωτη: were like A 104; διν fερικωτει: was altogether like Ω 630; fερικωτει Ω 258: seemed.
elo·νεω, aor. elo·νεονταν Ω 700: be aware of.
elo δ κε B 332, see els.
elo·ομαι Ω 462, see elμυ.
elo·οραω, part. eloραων Χ 321, eloραωτα Ρ 687, eloραωτες Ω 23, -δοτας Γ 342: behold, gaze on Ω 342; eloραων Χ 321: eyeing; aor. elo·fιδε Χ 235, elo·fιδεμεν Π 256: see.

εγρωσ, see εγραω.
elo (εν, εν-εω), adv.: in Π 340; most commonly as a prep. + acc.: to A 71, into Ω 284, within Γ 322; also ενω Ω 155, 184, 199.
elo·ωρω (els ++ ωιυ = els·ων), adj.: just over against Ω 653.
et ρ... elθ A 65, see el.
elōθας ζ 508, see fεθω: being wont.

εκ Α 63, before vowels, εξ Α 6 (ex), adv. and prep. + gen.: (1) Local: out of; forth from Π 365, from Z 257, off, away from Ω 273, out of shot, out of range of Π 122; with many verbs εκ must be rendered by by, to, upon.

(2) Temporal: from, from the time of Ω 535, after, thereafter Α 493; εξ οδ Α 6: from the day when. (3) Causal: caused by, springs (arises) from Α 63. εκ sometimes follows its noun; λαχέων εκ Ω 743.

fεκαβη (fεκας), Hecab, wife of Priam, mother of Hector Z 293.
fεκα·fεργος, -ον (fεκας = for oneself, alone, remote + ΦΕΡΓ), epithet of Apollo: far smiter, far darter Α 147, keeper afar, averter Α 474, 479.
elκά A 464, B 427, see καλω.
elκα·θων, (fεκας): far away, from afar Β 456.
elκαλφι πι Γ 381, see κελόςτω.
elκαπτωσα εΧ 467, see καπω.
fεκας (stem οε-ε, οε-ε, οεfεκας, secns): lit. for oneself, i.e. alone, adj.: but as adv.: afar, far off from Ω 740.

fεκαστος, -η, -ον (fεκας for oneself, alone, remote; = οεfεκαστος: lit. each one by himself): each, each one Α 606, every Β 164; fεκαστοι B 127, Γ 1: each company; fεκαστα Ω 550: each detail.
fεκατερθην, (fεκας, comp. fεκατερος + -θν), adv. + gen.: lit. from each side; hence on each (either) side Γ 340, on both sides Ω 273 (εκατερθηθε, neglected f).

fεκατη·βλητης, -δο (fεκας + θαλω): far darter, smiling from afar, far smiter Α 75.

fεκατη·βλος, -ον (fεκας + θαλω): far darter, far shooting, far smiter Α 370, Π 711.

fεκατογ·χειρος, -ον (fεκατον + χειρ): of an hundred arms (hands) Α 402.

fεκατου·βης, η (fεκατον + βοις): hecatomb, see note on Α 65.

fεκατου·βους, -ον (fεκατον + βοις): worth an hundred oxen Β 449; fεκατοβουα: price of one hundred oxen Ω 236.

fεκατον (δ- cop. + ΚΑΤ, κατ, centum): hundred Β 448.
fēkatos, -oo (fēkōs), adj. used as noun: far darter, far smiter (shooter) A 385.

ἐκ-βαλλω, always in tmesis, imperf. ἐκ...

ἐβαλλον A 437: went forth, disembarked; 1st aor. ἐκ...

βῆσαν A 438, trans. and causative: caused to go forth, brought forth; 2d aor. ἐκ...

βῆ A 439: came forth; ἐκ δ' ἔβαλ πρὸς Γ 113: and themselves alighted (dismounted).

ἐκ-βάλλω, 2d aor. ἐκ...

ἐβαλον A 436: cast out.

ἐκ-γελάω, aor. ἐκ...

ἐγέλασον Ζ 471: laughed aloud.

ἐκ-γλευομαι, perf. part. fem. ἐγκευαία

Γ 418, the perf. being γέγαα: be born of (sprung from).

ἐκ-δίδωμι, 2d aor. imper. ἐδοτε Γ 459:

surrender, give back.

ἐκ-δόω, imperf. mid. ἐδέδωκατο Π 114:

doff, put off; 2d aor. opt. ἐδύνην Π 99: escape, avoid.

ἐκδόθην Ω 657, see καθάνου.

ἐκ...

δραμον Σ 30: ran forth, see ἐκτρέχω.

ἐκδαυνον Π 808, see καλοιμα.

ἐκδελατο Ζ 66, see καλοιμα.

ἐκφθειν Ω 654, opt. of ἐξεφθειν: declare, tell.

ἐκ-φέρων aor. ἐξεφέρωσε Π 373, ἐκφέρων (e)

Π 505, ἐκ...

ἐξεφέροντας Π 781: draw forth, draw away, draw from forth.

ἐκευάδει Ω 192, see χανάνω.

ἐκη Λ 40, see καλω.

ἐκη-βάλω, -ον (ἐκῆς + βάλλω): far-darting Α 14, 21; used as a noun: far smiter, far darter Α 96, 110.

ἐκηλω, -ον (ἐκῆων, ἐκητι): at one's ease Ζ 70.

ἐκ-θρέσκω, 2d aor. ἐκθορε Π 427: leaped from.

ἐκ-κάθαρο, imperf. ἐκκαθαρον Β 153:

clear out, clean out.

ἐκ-κάλω, aor. part. ἐκκάλεσας Ω 582: call forth.

ἐκ-κυλω, aor. pass. ἐκκυλίσθη Ζ 42:

rolled from out.

ἐκ-λαυθάω, redupl. 2d aor. inf. ἐκλευθάθαι Ζ 285; mid. 2d aor. ἐκλαυθόντο Π 602: forget.

ἐκλε Ω 202, see κλεοιμαι.

ἐκλοφα Β 212, see κολοφω.

ἐκ...

δομάζειν Γ 398, see διομαζήω.

ἐκ...

δρομεὶν Γ 325: (the lot) leaped forth, see ἔκοροιω.

ἐκ-παγλος, -ον (ἐκ + παγλ, πλασο) re-

doublet Φ 589; neuter sing. and plur.

ἐκπαγλον Χ 256, ἐκπαγλα Γ 415 are used adverbially, alongside of ἐκπάγλως Α 268: mightily, terribly, utterly, exceedingly, overmuch Α 268, Β 223, furiously, amazingly Γ 415, beyond measure, beyond all bounds, outrageously Χ 256. Superlative voc. ἐκπάγλοτατ(e) Α 146: most terrible (read doubtable).

ἐκ-πέμπω, ἐκπέμπεις Ω 381, imper. ἐκπέμψε

Φ 598, opt. ἐκπέμψεις Ω 681: take forth, carry forth Ω 381, guide forth Ω 681.

ἐκ-πέραω, aor. ἐκπερσεν Π 346: went through, pierced.

ἐκ-πέρω, aor. subj. ἐκπέρωσ(ε) Α 164, inf. ἐκπέρωσα Β 199, Β 487, ἐκπέρωσαν(ε) Β 113; 2d aor. ἐκπέρωσας Α 125: sack, destroy utterly, lay waste; ἐκπέρωσαν: lit. plundered from = which we took out of them when we sacked them.

ἐκπες Β 266, Γ 363, see ἐκπεςω.

ἐκ-πέπτω, 2d aor. ἐκπέπτε Γ 363: fell from;

fall out from = fell from him Β 266.

ἐκπληγη Σ 225, see ἐκπλησω.

ἐκ-πλησω, 2d aor. pass. 3d plur. ἐκπλη-

γεν Σ 225: were amazed; ἔ...

πλήγη Π 403: was distraught.

ἐκ-πρεπή, -ές (πρέπω), acc. sing. ἐκ-

πρεπέ(a) Β 483: conspicuous, preemi-

nent.

ἐκρινη Α 309, see κρινω.

ἐκ-σεω, 2d aor. ἐκ...

ἐσευτο Β 809: issued forth.
Εκ-σπάω, aor. εξέσπασε Ζ 65: plucked forth, pulled out.

Εκτα Ζ 205, see κτεινω.

Έκ-τάμω, subj. εκτάμωσαν Τ 62, 2d aor. εκτάμων Α 460; Π 484: cut out Α 460, fell Π 484,Shape Τ 62.

Εκτανεν Ζ 416, see κτεινω.

Έκ-τανω, aor. part. ἐκτανόσας Ω 18: stretch out.

Έκ-τελω, εκτέλεσαν B 286: fulfill.

Έκ-τυνάσω, aor. pass. 3d plur. έκ... ἐπιτυνάσαν Π 348: were shaken out.

Έκτο-θι (έκ, ἐκτόδ): without Ω 439.

Έκτόρος, η-ον: of Hector, Hector’s, belonging to Hector Β 416, Ω 276.

Έκτορόδης (έκω): son of Hector, Astyanax Ζ 401.

Έκτόσ (έκ): without Ω 650.

Έκτος (ΣΕΣ, έκ, sextus): sixth B 407.

Έκτος-θεν (ν) (έκ, ἐκτόδ): outside Χ 322.

Έκ-τρέχω, 2d aor. έκ... ἐδραμον: ran forth Ζ 30.

Έκτυπη Ρ 595, see κτυπώ.

Έκτωρ, -ος (ΣΕΣ, έκω): Hector, son of Priam and Hecabe, husband of Andromache, father of Astyanax, the principal hero of the Trojans Α 242.

Εκυψή (see εκυφρός): mother-in-law, husband’s mother Χ 451.


Εκ-φαίνω, 2d aor. pass. 3d plur. έκ... ἐφαίνεν Π 299: shone forth, were clearly seen.

Εκ-φερω: imperf. ἐκφέρον: bore forth and away Π 383, bore out of Π 866, ἐκφέρον, bore forth Ω 786.

Εκ-φέγω, 2d aor. ἐκφύγον Π 480, Χ 292: flew from.

Εκφύγε Π 480, see ἐκφεγώ.

Εκ-χαω, imperf. ἐχαέων Ω 296; mid. ἐκχέων Π 259: pour forth (out).

Εκάω, -οσα, -ον, strictly a participle: willing, by one’s own will, as a matter of choice Ζ 66, wilfully Ω 523.

Ελαιά P 620, see λαμβάνω.

Ελαίων X 400, see έλα.νω.

Ελαθή P 676, see λαθάω.

Ελαιόν, τό (έλαιη, έλαιον, ολίβα), olive oil Ω 587.

Ελασσα Χ 326, ἕλασσα Π 87, ἕλασσαν Z 529, ἕλασον Π 293, ἕλασσαι Π 199, see λαθάω.

Ελάσσαν Π 713, ἕλασον Ω 158, ἕλασσαν Χ 284, ἕλασσων Π 388, see λαθάω.

Έλασσος (έλαιο): Ἔλασσο, a Trojan Π 696.

Ελάτη, η: pine Ω 450.

Έλατος (έλαιο): Ἔλαιος, an ally of the Trojans Ζ 33.

Ελάϊνω (ΕΔΑ), ἑλαίνω: Ω 532; dual ἑλαϊνον Α 575, inf. ἑλαίνω P 496: imperfect. ἑλαίνει Ω 325, ἑλαίνω Ω 696; aor. ἑλαίνει Π 338, ἑλαίνει Π 293, Ω 323, ἑλαίε Χ 326, ἑλαίνει Π 158, Π 309, ἑλαίνω Α 154, subj. ἑλαίσων Π 388, imperfect ἑλαίσων Χ 284, part. ἑλαίασα Π 293, ἑλαίασα Π 713, ἑλαίασαν Z 529, past part. ἑλαίασας Π 199; perf. mid. ἑλάσασαι Π 518: drive Β 199, drive off, harry Α 154, chase Z 529, force P 519, carry on, keep up, bring Α 575; ἑλάειν ἑλάπτικεν: lashed to speed Χ 400.

Ελαφος, ον, o: deer, stag Α 225, Γ 24, doe, hind Π 757.

Ελαφρός, -ή, -άν (έλαφρος): light, nimble, swift Π 745; comp. ἐλαφρότερος Χ 287, superl. ἐλαφρότατος Χ 139.

Ελέν Π 603, see ἀλένω.

Ελειρω (Ελεος), ἐλειρίζει Ζ 407, ἐλειρίζει Β 27, imperfect ἐλειρίζει Χ 431, part. ἐλειρῶν Ω 19; past part. ἐλειρίζευς Ω 23: pity, have pity on, for.

Ελεγχή, η (έλεγχος): reproach, shame Χ 100.

Ελεγχής, -ής (έλεγχος): disgraceful, shame-
ful; superl. ἀλεξιστος B 285: most despised.

ἀλεξος, τό, plur. ἀλεξεα B 235: lit. my shame, i.e. cowards, caitiffs, miscreants Ω 239.

ἄλειψος, -ης, -ην (Ἄλεως): pitiable; ἄλειπων ἀλήπειναι Ω 309: find pity; neuter plur. as adv.: pitifully, piteously B 314, Χ 37; comp. ἄλειπτόρης περ Ω 504: yet more piteous.

ἄλεω (Ἄλεως), fut. ἄλεψαι X 123; aor. ἄλεψε Ζ 484, subj. ἄλεψες Ζ 309, imper. ἄλεσον X 59, part. ἄλεσαντων X 494: have compassion (mercy) on, have pity, feel pity.

'ELHdued (σέλας, σέληνης), B 161: Ἠλέα, daughter of Zeus and Leda, the most beautiful girl and woman in Greece. At Delphi the young Helen was kidnapped by Theseus and Pirithous, who consigned her to the care of Aethra, the mother of Theseus, while Theseus and Pirithous went down to Hades to fetch the next most beautiful woman, Persephone, to be the wife of Pirithous. During their absence Helen was rescued by Castor and Pollux, and thereafter became the wife of Menelaus, to whom she bore Hermione. In return for the award to Aphrodite of the meed of fairest that goddess promised Helen to Paris, who succeeded in seducing her and in taking her to Troy along with her treasures. Helen thus became the cause of the Trojan War, throughout which she remained in Troy, where she married Deiphobus after the death of Paris. After the fall of Troy she returned to Sparta as the esteemed wife of Menelaus. She was banished from Sparta after the death of Menelaus, and unhappily she took refuge in Rhodes, whose queen, Polyxo, had been her girlhood friend. But now Polyxo had come to regard Helen as the cause of the death of her husband, Telepoleon, who perished before Troy. Polyxo therefore slew Helen and hung her body on a tree. But even after death Helen was not freed from the service of love, for her ghost wedded the ghost of Achilles on the island of Leuce, where she bore Euphorion to Achilles.

Ἠλεως: Ἠλέα, son of Priam Ζ 76.

Ἠλεως, ό: pity Ω 44.

Ἠλεως O 631, gen. of Ἠλος.

Ἠλωθια P 659, Ἠλοτει Ω 752, Ελεο Π 58, see alēw.

Ἑλβιερος, -ης, -ου (proth. ἔ + λειβερ, liber): free; κρατήρα ἑλβιερον Ω 528: cup of deliverance; ἑλβιερον ημαρ Ω 455: day of freedom, light of freedom, freedom.

Ἑλυσωμαι Ζ 365, Ἑλυσται Α 425, see έρχομαι.

Ἑλυθην Γ 188, see λεγω.

Ἕπιος Α 236, see λεπω.

Ἑλπιαται Π 518, see έλαιων.

Ἠπται X 68, see alēw.

Ἑλθο Ω 112, Ἑλθεν B 413, Ἑλθομ' Ω 203, Ἑλθομαι Α 151, Ελθη Π 622, Ἑλθον Ω 556, Ἑλθω Φ 567, Ἑλθαν Α 269, Ἑλθοντα Α 401, see έρχομαι.

Ἑλοθηση X 12, see έλαξομαι.

Ἑλικεων, -ος (ΦΕΛ, Ἑλισσω): Heliacaon, son of Antenor Π 123.

Ἑλικος Ο 633, see έλειξ.

Ἑλικ-ωψ, -ως (ΦΕΛ, Ἑλισσω + ψ), only in plur. as an epithet of the Achaeans: lit. rolling the eyes, i.e. with wide-awake, quick-glancing eyes; hence glancing-eyed, bright-eyed Α 389.

Ἑλικ-ώπης (ΦΕΛ, Ἑλισσω + ψ), fem.; acc. -ώπης Α 98: quick-eyed, bright-eyed, see έλικωψ.

Ἑλις, -ις (ΦΕΛ, Ἑλισσω): twisted,
curved; ἡλικος bote: of crooked (crumpled) horn O 633.

提款 B 106, ἐπιτο Ω 580, see ηλικω.

ἤλισσω (ἕλλω), aor. ἐξελίσσαν Α 530; mid. pres. part. ἐξελίσσομαι X 95, ἐξελισσομένη Α 317; fut. ἐξελίσσαι Ρ 728; aor. part. ἐξελίσσωμοι Β 316; pass. aor. ἐξελίχθην X 448; ἐξελιχθησαν Ζ 106, ἐξελίχθην Ζ 109: wind, twist, curl, eddy A 317, coil oneself Χ 95, wheel round Ρ 728, rally Ζ 106, 109; secondary meaning: cause to shake, shake, tremble, reel, quiver Α 530, Χ 448; ἐξελίσσωμοι Β 316: having coiled himself.

ἐλκε Α 210, see ἐλκω.

ἐλκω(πελκος), -ων (ἐλκω + redupl. ΠΕΛ, πλα, πλικαρε): with (of) trailing robes Ζ 442.

ἐλκω (ἐλκω), fut. ἐλκυσομι X 336; aor. subj. ἐλκυσομι Ρ 558; aor. part. pass. ἐλκυσθησας X 62: tear away Ρ 558, carry away captive X 62.

ἐλκημος, ὁ (ἐλκω): carrying (dragging) away Ζ 465.

ἐλκος, τὸ (σιλες): wound Π 29.

ἐλκοτάξω (ἐλκω, ἐλκω), ἐλκοτάξων Ω 21: drag.

ἐλκω (ΣΕΛΚ, σιλες), ἐλκε Ω 52, subj. ἐλκω (ι) Ρ 743, inf. ἐλκεμεν (αι) Β 152; imperf. ἐλκε Γ 370, ἐλκον Χ 465; mid. imper. ἐλκε Α 210; pass. pres. inf. ἐλκεμαι X 398, part. ἐλκομενου X 401, ἐλκομεν Χ 464, ἐλκουμαι Χ 65, imperf. ἐλκεται Α 194: drag B 152, drag out Ρ 743, drag away Χ 65, draw Α 194, 210, trail X 398, grasp, pull at Χ 77, raise X 212.

ἐλλαβ(ες) Π 599, see λαμβανω.

Ἑλλάς, -άδος, ὁ: Ἑλλας, originally a district of Thessaly, the kingdom of Achilles Π 595.

Ἑλλάστοντος, ὅ: Ἡλλεσπόντ Ρ 432, Ω 545.

Ἑλλαστόν Ζ 45, see λαμβανομαι.

Ἑλλάστων Χ 414, see λαμβανομαι.

ἑλλο (ΦΕΛ, φαλ), subj. ἑλλοσιν Β 294; aor. inf. ἑλλος Α 409; perf. pass. ἑλλοθεο Ω 662: coop up, hem in, pen in, keep back, imprison; 2d aor. pass. ἑλλαν Χ 12: were gathered into, part. ἐκελης Π 403, Χ 308, ἐκελης Φ 534, ἐκελην Χ 47: gather oneself, crouch, inf. ἑκεληναι Π 714: were gathered (panned, collected) within.

ὁι B 12, Ἕλαμμι X 253, οἱ Β 29, ὁν Α 369, Ἕλλοντες Γ 316, Ἐννοο B 399, see αἰρέω.

ὁσ, -ος, τὸ: swamp Ω 631.

ὁμος Γ 324, see αἰρέω.

ὁπομ(αι) Σ 194, ἰπεται Ω 491, see ἐλθω.

ἐλατο (ΦΕΛΙΝ, ἐλάτις, hope, volup-tas), mid. ἐλατομ(αι) Σ 194 and ἰπεται Ω 491 (both with neglected η), opt. ἐλατολημη Ρ 488 (with prothetic η), ἐλατοτο Φ 605, part. ἐλατομεν Π 112, Π 281; imperf. ἐλατετο O 701, ἐλατοτο Π 609; perf. ἐφολετα Χ 216: hope, deem, ween, expect, think, suppose.

ἐλαται Α 409, see Καλω.

ἐλατομαν Ρ 492, see Καλω.

ἐλάτον Ω 685, see λω.

ἐλουθεις Ω 510, see Καλω.

ἐλατοτο Π 640, see Καλω.

ἐλατω (ΦΕΛ, ἐλατ, volatile), aor. part. pass. ἐλουθεις Ω 510 (with neglected η): lit. slipping down, rolling (as a suppliant), sinking upon the ground, crouching.

ἐλομαν Β 332, Ἕλαν B 240, see αἰρέω.

ἐλορ, τὸ (see αἰρέω): prey, booty Ρ 667.

ἐλόρια, τὰ (see αἰρέω): prey, booty Α 4.

ευ-βαλω, 2d aor. subj. ἐμβην Π 94; 2d perf. part. fem. ἐμβεβαιωμαι Ω 81: come
against, interfere Π 94; riding upon, mounted on Ω 81.

ἐμβάλλω, 2d aor. ἐμβάλει Π 139, ἐμβάλων Π 122, opt. ἐμβάλοι Ο 598, inf. ἐμβάλε-μεν Ο 645: cast, cast on Ο 598, put into Π 529, put into, shoot into Π 139.

ἐμβάλλων Ω 81, ἐμβάλῃ Π 94, see ἐμβαίνω.

ἐμβρέμοι, ἐμβρέμεται Ο 627: roar against.

ἐμθέν A 525, ἐμετ' A 541, ἐμέτο A 174, ἐμεθύ Α 88, see ἐγώ and D. 112, 113, 114.

ἐμμίλλων X 356, ἐμμίλλε Ζ 52, see μέλλω.

ἐμναί Π 493, see εἰμι.

ἐμψήθη Π 445, ἐμψήθην Π 209, see μνήμη.

ἐμμεμαίας X 143, dual ἐμμεμαίαι Π 735, 746, perf. part. of ἐμμεμαία: struggling, persistent Π 735, in hot haste X 143, inspired with ardor Π 746.

ἐμμεν αι Π 117, see εἰμι.

ἐμμορφέ Α 278: has acquired, see μερομαί.

ἐμφήνη Α 162, see μνήμω.

ἐμφύλιον (ἐμφυλίον) Π 50: take heed of.

ἐμπάσχω, imperf. ἐμπάσσαν Π 126, ἐν...

ἐπάσσοι X 441: sprinkle in, weave in.

ἐμπάδος, -ον (ἐν + παθόν): sound Ζ 352;

neuter ἐμπάδον as adv.: steadfastly O 622, firmly O 683, constantly X 192, mathless Σ 158.

ἐμπτεί Π 113, see ἐμπίπτω.

ἐμπυφυεῖα A 513, see ἐμψεῖω.

ἐμπυφυής, see ἐμψεῖω.

ἐμπυφυής adv.: for all that Α 562, notwithstanding P 632; ἐμπυφυής πάντως P 632: all alike; ἐμπυφυής ἐχθρομοι διὰ Ω 522: for all our pain; ἄλλοι καὶ ἐμπυφυής B 297: but nevertheless.

ἐμπυφυής adv.: for all that Α 562, notwithstanding P 632; ἐμπυφυής πάντως P 632: all alike; ἐμπυφυής ἐχθρομοι διὰ Ω 522: for all our pain; ἄλλοι καὶ ἐμπυφυής B 297: but nevertheless.

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HOMER’S ILIAD.

perf. ἐνδρίζεν II 731; aor. ἐνδρίξε X 323; lit. strip off one’s armor X 323; hence slay, kill A 191.

ἐν-ἀριθμός, -ον (ἐν, in + ἀριθμός): lit. in the reckoning, reckoned, counted; hence of account B 202.

ἐναρός, -ης, -ον (ἐνέα): ninth B 313, 327.

ἐν-αυλός, ὅ (ἐν + αυλός, tube, groove), plur.: trenches, water-courses II 71.


ἐν-δικαρος, -ης, -ον: eleventh Ω 666.

ἐν-δίξος, -ος neuter plur. as adv.: lit. on the right, i.e. from left to right; hence deftly, skillfully A 597.

ἐν-διώ, aor. ἐνδιόμε B III: lit. bound in; hence entangled (involved) in.

ἐνδο-θεν Z 247, adv.: within Ω 161.

ἐνδο-θε: A 243, adv.: within, in the breast X 242, therein Ω 498.

ἐν-δον, adv.: within X 50, in the house Ω 374.

ἐν-δύκως: courteously Ω 438; μᾶλλ’ ἐν-δύκως Ω 158: with all courtesy.

ἐν-δύναμι, imperfect. ἐνδύνην B 42: get into, put on.

ἐνδύση B III, see ἐνδόω.

ἐνεκεν O 705, ἐνέκει Z 258, see φέρω.

ἐνεκλείσκε B 221, see νεκλείς.

ἐν-εἰμί (εἰμι), ἐστι Ω 240, imperfect. ἐσεθ A 593, ἐσεθ Ω 244: be in.

ἐνεκα + gen.: for the sake of A 94, for the reason that, on account of A 150, because of, for A 574, by reason of A 152, through Π 18.

ἐνεύπη Π 626, see ἐνεύπω.

ἐνευπάνθουν Γ 126, see ἐπυπάνθω.

ἐνεπλησθήν Π 348, see ἐπληπλημή.

ἐνέπροσθεν Ω 374, see ἐπερπθοῦ.

ἐν-ετώ (ἐν + ΕΤΩ, see, seq, say, in-sece), 2d aor. ἐνετές Ω 388, ἐνετέ (w) B 80, Z 438: speak Ω 388, tell of B 80, reveal Z 438.

ἐνεστάν Z 244, ἐνέθη A 593, see ἐνεμή.

ἐν-παίδη, ἡ (ἐν-παίδη, kind) : loving-kindness P 670.

ἐνεκέν Π 656, ἐνηκέν Π 449, see ἐνεκέν.

ἐνέρατο Π 32, see ἐναράω.

ἐν-θα (ἐν + suffix θα), adv. (1) Local: there A 536, here Ω 153, therein Ω 245, where A 610; ἐνθα καὶ ἐνθα: on this side and on that B 476, hither and thither B 462, this way and that Ω 2, from side to side Ω 5; ἐνθα . . . ἐνθα: on this hand . . . on that hand Ω 90. (2) Temporal: then Ω 155, thereon, thereon (= then) Π 659, now Ω 73, when, and then A 22.


ἐνθέμεναι Ω 646, ἐνθέμενη X 353, see ἐνθέμε.

ἐν-θαν (inde, unde): whence = from which Ω 229, 597, from whom P 703.

ἐνθεο Ω 326, see ἐνθέμε.

ἐν-θρίσκω, 2d aor. ἐνθρος: leaped on Ω 623, leaped into Ω 79.

ἐν Λ 30, ἐν Γ 240, see ἐν.

ἐναυτός, ὁ: year Ω 134.

ἐν-ημι, fut. ἐνθείεις Π 449, aor. ἐνθέκε Π 656, ἐνέκε Π 691, ἐν . . . ἣκε Π 730: send among Π 730, rouse in, put in Ω 691.

ἐνπρήθω, fut. inf. ἐνπρήσθεν Ω 702; aor. subj. ἐνπρήσθη Π 82, see ἐπερηθω.

ἐνπότω (ἐνποτω), imperfect. ἐπήτη Π 438, opt. ἐπήτη Ω 768; 2d aor. ἐπήκε Π 626 and ἐπήκατε B 245, Γ 427: re- buke, reproach, chide, upbraid, scold.

ἐν-σκληπτο, aor. part. ἐνσκληπτον P 437: leaning, i.e. abasing their heads to the ground; aor. pass. ἐνσκληψθη Π 612, P 528: fixed itself in P 528, stood fast in Π 612.

ἐνσυπ B 80, ἐνσυπ ως Ω 388, see ἐνεύπω.

ἐντοσω (cp. ἐντο) , part. ἐντοσών X 497: upbraid, chide.

ἐννα (ἐνα, ἐνένα, novem): nine B 96.

ἐννέα-βους, -ον (βους): price of nine oxen Z 236.
HOMER’S ILIAD.

\[ \text{ἐννεα-καλ-δεκα: nineteen Ω 496.} \]
\[ \text{ἐννεά-πηχυς, -υ (πηχυς): of nine cubits} \]
\[ \text{Ω 270.} \]
\[ \text{ἐν-ήμαρ (ἐνέα + ἦμαρ), adv.: for nine} \]
\[ \text{days Α 53.} \]
\[ \text{ἐννυμι (ΦΕΣ, ρεο-νυμ, νε-τις), aor.} \]
\[ \text{ἐσσεν Π 680, imper. ἑσαν Π 670;} \]
\[ \text{mid. aor. inf. ἑσασθαι Ω 646; ἱσσο} \]
\[ \text{Γ 57 (with neglected ἐ); act. clothe in,} \]
\[ \text{put on some one else Π 680; mid. don,} \]
\[ \text{put on, clothe oneself in, wear Γ 57;} \]
\[ \text{ἑσασθαι Ω 646: to be a clothing.} \]
\[ \text{ἐν-ορνιμ, aor. ἐνῷρσεν Ω 499, 2d aor. mid.} \]
\[ \text{ἐνὁρστ Α 599: act. arouse in, stir in,} \]
\[ \text{put in, nerve Ω 499, Χ 204, mid. arose} \]
\[ \text{Α 599.} \]
\[ \text{ἐν-οροσω, aor. ἐνωροσε Π 783, rushed} \]
\[ \text{upon, attacked.} \]
\[ \text{ἐντα, τα (from a supposed adj. ἐντος,} \]
\[ \text{equipped, ἐντόων): armor, arms Γ 339.} \]
\[ \text{ἐν-τώθημ, imperf. ἐν ... ἑτθε Χ 210;} \]
\[ \text{aor. mid. 2d sing. ἑνθε Ω 326, inf. ἑνθέ-} \]
\[ \text{μεναι: Ω 646, part. ἑνθεμεν Χ 353: set} \]
\[ \text{in Χ 210, lay on Χ 353, Ω 646,} \]
\[ \text{cherish Z 326.} \]
\[ \text{ἐντός (ἐν), adv.: within; ἐντός ἐφέγη} \]
\[ \text{Χ 121, Ω 544: holds within.} \]
\[ \text{ἐν-τοσ-θεν (ἐν, ἐντός), adv.: within Ζ} \]
\[ \text{364.} \]
\[ \text{ἐν-τροπαλομαι (τρέω), part. -ομένη} \]
\[ \text{Ζ 496: oft looking back.} \]
\[ \text{ἐντόω (see ἐντα), imperf. mid. ἡντό-} \]
\[ \text{νοτο: Ω 124: were furnishing.} \]
\[ \text{ἐν-τυπάσ (τύπω), adv.: close wrapped in} \]
\[ \text{Ω 163.} \]

Ἑννύλλους (Ἑννύλ: Enyllus, epithet of Ares Χ 132.

ἐν-υπνον (ἐν + ἕπνοια, ἐνυπνος, ἐνυπνος = ἐν ὑπνῳ), adv.: in sleep Β 56.

ἐνμα Χ 24, see νομαν.

ἐνόρσεν Ω 499, cp. Β 451, see ἐνόρσμ.

ἐξ Α 6, see ἐκ.

ἐξ (ΣΕΣ): six Ω 399, 604.

ἐξ-ἀγα, imper. ἐξαγε Α 337; 2d aor. ἐξ-}

γαγε Π 188, ἐκ ... ἐγια Α 346: lead (bring) forth.

Ἑξάδιος: Exadions, a Lapith Α 264.

ἐξ-αιρω, aor. ἐκ ... ἐιρω Ω 266: brought forth (out).

ἐξ-αλετος, -ον (αλεω): chosen, chosen

spoils Β 227.

ἐξ-αρεω, 2d aor. ἔξετε Ω 229, ἔξελον Π 56,

ἐκ ... ἔλον Α 369; mid. ἐξελετο Ζ 234,

Π 470, ἐξελετο Ρ 678, subj. ἐκ ... ἐξη-

ται Χ 68, inf. ἐκ ... ἐξηθαι Π 659:

select, choose from (out) Π 56, set apart

Α 369; mid.: take from Ζ 234, take away

Π 678, take away from Χ 68, choose for oneself = devour Ρ 659.

ἐξ-αλφω, -ον (αλα): presumptuous Ω

598.

ἐξ-αλφης, adv.: suddenly Ρ 738.

ἐξ-αλπαξω, aor. inf. ἐξαλπάξιαi: sack

Α 129.

ἐξ-ανα-βαίνω, aor. part. ἐξαναβαίσαι: come forth upon.

ἐξ-ανα-λω, aor. inf. ἐξανάλωσαι: redeem

Χ 180, deliver (from death) Π 442.

ἐξ-απαταω, aor. ἐξαπάτησεν Χ 299: played

(me) false, deceived.

ἐξ-απινης, adv.: suddenly Π 598.

ἐξ-απ-όλλωμ, aor. opt. mid. ἐξαπολλατο(ν)

Ζ 60: perish.

ἐξ-ἀπτω, part. ἐξαπτων Ω 51: bind behind,

imperf. ἐξηπτεν Χ 397: bound from =

thrust through Χ 397.

ἐξ-ἀρπαξω, aor. ἐξαρπαξε Φ 597, Γ 380:

cought away, snatched up (away).

ἐξ-ἀρχος, ò, plur.: leaders Ω 721.

ἐξ-ἀρχω, part. ἐξαρχων Β 273, acting as

leader to (originator of): being the first
to propose (wise counsel); imperf.

ἐξάρχη Χ 430: led.

ἐξ-ανθώ, imper. ἐξάνθα Α 363: speak out.
HOMER'S ILIAD.

εὐαυτίς, adv.: again, afresh, anew Α 223, straightway Π 654.

ἐξερέων, opt. ἐκείνοις Ω 654, fut. ἐκείνω Λ 212, ἐκ... ἐπέρεω Λ 204, 233: declare, tell, say.

ἐξέρεισεν Ω 373, see ἐξερέων.

ἐξείπε, adv.: in order Λ 448, in turn Ζ 241, close round Ω 274.

ἐγκλητο Λ 234, ἐγκλητός Ρ 678, see ἐγκλητέω.

ἐγκαταλέγω (ἐγκαταλέγω), inf. ἐγκαταλέμην Ω 100: will be from, spring from, come from.

ἐξ... ἐντο Λ 469, see ἐντο.

ἐξέρχομαι, aor. ἐξερετο Ω 361: question, ask of.

ἐκκαθαρίσω Β 153, see ἐκκαθαρίσω.

ἐκκαθάρισθη Ζ 42, see ἐκκαθάρισθω.

ἐκκαθάριστο Ω 602, see ἐκκαθάρισθω.

ἐκλαύνω, aor. ἐκ... ἔλαυνε πί 293, subj. ἐκ... ἔλαυνοι πί 388: drive out, drive forth from.

ἐξέβλεψον Ω 229, ἐξελετο Λ 234, ἐξελον Λ 56, ἐξελέτω Ρ 678, see ἐξερέων.

ἐξελίθω Ν 237, ἐξελίθων Ω 417, see ἐξερέχομαι.

ἐξελέμην Ω 100, see ἐξεχύμω.

ἐξέναπτο (ἐναπτο), ἐξεναπτύεις Π 850, part. ἐξεναπτυόμενον Ω 331; aor. ἐξεναπτύμενον Ω 521, ἐξεναπτύεις Π 56, ἐξεναπτύεις Ω 573: lit. strip off the ἐναπτο; hence spoil, despoil Ω 417, therefore stay Ω 20, 30.

ἐξαίρων, aor. part. ἐξαίρουσα Ρ 440: drop from beneath.

ἐξέρχομαι, aor. inf. ἐξελεύθη Ω 237, part. ἐξελεύθυντα Ω 417: come (go) forth.

ἐξεστή, ἡ (ἐστῆ): lit. a sending; ἐξεστίν ἐλθοντο Ω 235: go on an embassy (as ambassador).

ἐξετάμων Ω 460, see ἐκτάμωο.

ἐξέπνευσον Ω 259, see ἐπένεω.

ἐξεργαμαι, imper. ἐξεργασθω Ω 806: lead forth.

ἐξπετών Ω 397, see ἐξάπτων.

ἐξποταζ(ο) Ω 380, Φ 597, see ἐξαρπάζω.
HOMER'S ILIAD.

ἐπ-αγέλω, inf. -ρεῖν A 126: gather together from tent to tent, collect again.
ἐπάγη Χ 276, see πάγνυμ.
ἐπ-αγίας (Ξιλ + αἴλις), part. -ζων B 148: rush on, dash upon.
ἐπ-αγιῶ (Ξιλ + αἴλις, speech), ἐπανόμουν Π 443, Χ 181; imperf. ἐπὶ . . . γνον Γ 461: shouted assent thereto; aor. part. ἐπανέσαντες B 335: praise, approve, hear with approval.
ἐπ-ἀκοτα, ἐπακοται Χ 142; aor. part.
ἐπαθας Β 146, iterat. aor. ἐπιθέσασθε Ρ 462: dart at X 142, rush upon Β 146, leap upon Γ 369, charge Ρ 462.
ἐπ-ἀλτος, -ον (αλσα, αλτυμαι), plur. A 335: guilty, to blame.
ἐπ-ακοῦε, ἐπακοῦεις Γ 277; aor. ἐπάκουσαν B 143: hear.
ἐπ-αλκις, -ος, ἡ (ἀλκη, ἡλακων, ward off), dat. plur. ἐπάλκεσιν Χ 3: battlements.
Ἐπ-ἀλκης (ΣΑΛ, salire): Επαλκες, a Lycian Π 415.
ἐπάλλο Ο 645, see πάλλω (aor. mid. ἐπάλλων): tripped.
ἐπ-αμίβω, aor. subj. ἐπαμιβύων Ζ 230: make exchange; mid. pres. ind. ἐπαμιβύστω τι Z 339: shift from man to man, come in turn to.
ἐπ-αμίβων, subj. ἐπαμίβων Z 361, inf. ἐπαμίβων Π 540; aor. imper. ἐπαμίβων Σ 171: succor, aid.
ἐπ-αναπέλθημ, 2d aor. inf. ἐπανδέμεναι Φ 535: shut back.
ἐπ-ανίθεν (Ξιλ + ἌΝΘ, ἀνθ, cr. ἐπα-θεῖν and ἀνθος), an aorist B 219: blossomed on, sprouted on.
ἐπ-αν-λήμπα, aor. ἐπανλήμποσαν B 85: rose up also (Ξιλ).
ἐπ-απελλα, aor. ἐπαπελείσθης(e) A 319: threatened.
ἐπ-αρήγη, inf. ἐπαρήγησιν Ω 39; aor. inf. ἐπὶ . . . ἀρήγα Λ 408: abet, give aid to.
ἐπ-ἀρχομαι, aor. part. ἐπαρχάμαιν Λ 471: make the sacred beginning in succession.
ἐπάσαπτο Λ 464, Β 427, see πατέομαι.
ἐπασων Χ 441, see τράσων.
ἐπ-ἀποτύρως, -ην, -ου (Ξιλ + ἄγχις, ἀποτυρο) in heaps, in quick succession, thicker and thicker Α 383, in turn Π 418.
ἐπ-αυρήσακο, fut. inf. ἐπαυρήσασθαι Ζ 353; aor. subj. mid. ἐπαυρήσανται Α 410: reaoh the fruit of, have profit (joy) of Ζ 353, then in an ironical sense: make trial of, learn to know = our colloquial "find out a thing or two about." Α 410.
ἐπεβηδετο Δ 322, see ἐπίβαϊνω.
ἐπέγναμβυν Β 14, 31, 68, see ἐπεγνάμβων.
ἐπέσώσι(υ) Α 304, see ἐπέσωσος.
ἐπείκαξ(e) Ρ 723, see ἐπείκαξω.
ἐπήθηκιν Ω 589, see ἐπιθήκημ.
ἐπι, conj.; (1) Causal: for, because, since Α 278, for Α 132, seeing that Α 112, since Α 119, for that Α 576; ἐπι Υ 156: for in very truth; (2) Temporal: when Α 57, now that Α 235, after Β 115; ἐπι κα Α 168 = Attic ἐπι, ἐπι: whenever; ἐπι οὖν Γ 4: whenever; ἐπι βῆ Α 235: when once, after Ζ 178; since, because Π 471.
Ἐπειγεύς (ἐπεγεύω): Ἐπεγεύς, a Myrmidon Π 571.
ἐπ-εῖγος, ἐπείγει Ζ 85; mid. part. ἐπειγομένη Ζ 388, imper. ἐπειγέσθω Β 354, Ζ 363: press hard, hasten, be eager to Ζ 85, make speed Ζ 363, in haste Ζ 388.
ἐπη B 259, see ἐπεμ.
ἐπ-εμ (ἐμ), opt. ἐπη B 259: be on, rest on, sit on, remain on.
ἐπ-εμ (ἐμ), ἐπειν Α 29, imperf. ἐπην P 741: come upon Α 29, came (went) up against, roared against (of the din of battle) P 741.
ἐπιρήσανθ Ζ 435, see πειράω: essayed, made trial.
ἐπι-τα (Ξιλ + ελτα), adv.: then Α 35, in that case Α 547, thereupon Α 531, thereafter Α 426, thereat Ζ 240, afterward Α 51, and then Α 48, forthwith
A 387, straightway A 544, now Z 399, next Z 37, there Z 86.

ἐπέκρουν Π 394, see ἐπικλέω.

ἐπεκλάσατο Ω 525, see ἐπεκλῶθω.

ἐπεκραίασε Β 419, see ἐπεκραίασαι.

ἐπελαψαὶ Ρ 650, see ἐπελάσασθε.

ἐπ-ελαύνει, plur. pass. ἐπέλαυσαν Ρ 493: was overlaid; aor. ἐπὶ . . . ἔλαο\' Χ 326: drave at.

ἐπελθὼν Ω 651, ἐπελθὼν Ω 630, see ἐπερχόμει.

ἐπεμνύσατο Ζ 160, see ἐπιμαίνωμαι.

ἐπεινείμα Ω 625, see ἐπινείμω.

ἐπένευσε Ω 210, see ἐπενεύω.

ἐπέπεμψα Β 341, see πείθω.

ἐπεπέμψη Π 772, see παγνύμι.

ἐπεπέλεσα Α 312, see ἐπεπέλεω.

ἐπεπλήγησα Σ 31, see πλήσωσ.

ἐπεποιεῖ Π 171, see πείθω.

ἐπήρασε Ζ 10, see περάω.

ἐπερρήσασθηκα Ω 456, ἐπερρήσασθηκαν Ω 454, see ἐπερρήσθη.

ἐπερράσαντα Α 529, see ἐπερράσωμαι.

ἐπερχόμαι, part. ἐπερχόμενον Α 535; aor. ἐπὶ . . . ἐλθειν Α 475, ἐπὶ . . . ἐλθε Ω 351, subj. ἐπέλθησι Ω 651, ἐπὶ . . . ἐλθῃ Ρ 455, inf. ἐπὶ . . . ἐλθεῖν Β 413, part. ἐπελθῶν Ω 630: come on (upon) Α 475, approach Α 535, attack Χ 252, come Ω 651, come down Ρ 455, come down over Ω 351.

ἐπισ' Π 469, ἐπισον Π 276, see πιτω.

φεισοβόλος (φέος + βόλλος): lit. word hurler, prater; foul slanderer, bullying babbler, soundlessly prater Β 275.

φέος(ν) Α 77, see φέος.

φεισούντον Β 86, see φεί(σ)σεομαι.

φεισοῦσαν Α 223, Ω 238, see φέος.

φεισούμενον Π 411, ἐφοσοῦτα Α 173, ἐφοσοῦντα Π 705, see φεί(σ)σεομαι.

ἐπιστέφασαν Α 470, see ἐπιστέφομαι.

ἐπίσχον Χ 83, see ἐπίχω.

ἐπέσοσαν Α 480, see πετάνωμι.

ἐπετέθην Π 149, see πέτομαι.
for Z. 79, for, to fetch, to get, in quest of, to find B 18, extending over B 308.

ἐπί for ἐπετρι: A 155, Γ 45: is.

ἐπί-Βάλλων, inf. ἐπιβαλλέμεν(α) II 396;
1 aor. part. ἐπιβαλλόμενον II 343, mixed
aor. ἐπιβάλλομεν Ω 322; perf. ἐπιβάλλει
II 69; plup. ἐπέ... ἐπιβάλλει Ω 751,
P 706: approach II 396, go up into, i.e.
get into, mount Ω 322, come against
II 69, attack, set on Ω 751, bestride P
706.

ἐπι-Βάλλομαι, part. ἐπιβάλλομενος Z 68:
lit. throwing himself upon, i.e. taking
thought of.

ἐπι-Βάσκω, inf. ἐπιβάσκεμεν(α) II 234:
lit. make to go (read) upon, but with
κακόν: bring to shame (misfortune).

ἐπι-Βλής, -ητος, ὁ (βλάλω): bolt Ω 453.

ἐπι-Βοδάμαι (βόν), fut. ἐπιβοδάμεθ(α) X
254: call upon, pledge one by, take
to witness.

ἐπι-Βρῆμον, ἐπιβρέμει P 739: set roaming.

ἐπιβιοσάμοι(α) X 254, see ἐπιβοδάμαι.

ἐπι-Γυνόμαι, ἐπιγυνάται Z 148: be
hand.

ἐπι-Γνάμμω, aor. ἐπιγνάμψαν B 14, part.
ἐπιγνάμψασα A 569: lit. bend, i.e. sub-
due, curb A 569, bend, turn (the minds
of) B 14.

ἐπι-Δεύομαι, ἐπιδεύει B 229: want;
imperf. ἐπιδεῖν(α) Ω 385: be behind-
hand in, abate aught of.

ἐπιδήσθη X 5, see πεδάω.

ἐπί-Δῆμος, -ον (δῆμος): lit. among the
people, at home, ἐπίδημοι ἀρτακτήρες
Ω 262: robbers of your own people's
(flocks).

ἐπι-Δίνω (δίνη, whirlpool), aor. part.
ἐπιδίνεσας Γ 378: lit. having whirled
it = with a swing.

ἐπι-Δρόμος, -ον (δραμείν): assailable Z
434.

ἐπι-Δρέκαλος, -ον (ἐφίσκω): like to A
265, X 279.

ἐπι-Δείκτης, -ος (ἐφίσκω): proper, seemly
A 547.

ἐπι-Δείκτος, -ον (ἐφίκω): to be borne P
549.

ἐπιδείκτων Σ 157, see ἐπιδείκτικα.

ἐπι-Δικτόμαι, ἐπι... ἐπικεῖσαι Ω 491,
imper. ἐπικόλασα P 545: hope, think.

ἐπι-Δείκτικα, perf. part. mid. ἐπηδείκτηκα
A 149, ἐπιδείκτων Σ 157: clad in,
clothed upon with.

ἐπι-Ερέμω, aor. ἐπι... ἔρεισα Ω 39: roof
over, build.

ἐπιθείη τοῦ Ω 264, see ἐπιθείη.

ἐπι-Θημα, -ατος, τό (τίθημι): Λιδ Ω 228.

ἐπιθύμοντο Τ 260, see πειθό.

ἐπι-Θέω (θεός), ἐπίθενται Σ 175: rush on.

ἐπι-Πιθάχω (ἐπι + redupl. ΦΑΧ, θαχχη,
θαχχη), imperf. ἐπιθεθάχα Ω 723:
cried aloud.

ἐπι-Καλώ, aor. ἐπι... ἔκη X 170 burn.

ἐπι-Κεμαί, fut. ἐπικείθεσται(α) Z 458: rest
on.

ἐπι-Κερώ, imperf. ἐπι... ἐκερώ Ω 120,
aor. ἐκερώσας ό B 394: cut off, may
down, baffle Ω 120, cleave Ω 394.

ἐπι-Καίνυμαι, plup. ἐπ'... ἐκάνωται Ω 535:
excelled.

ἐπι-Κλάμας, imperf. ἐπι... ἐκλάματο Ω
382: urged against.

ἐπι-Κερτομέω, part. ἐπικερτομέων Ω 649:
jestingly, with bitter meaning, taunting
Ω 744.

ἐπι-Κλαμον, ἥ (ἐπι + ΚΑΛ, καλω), acc. as
adv.: by name, nominally, by reputation Ω
177.

ἐπι-Κλαπος, -ον (ΚΛΑΠ, κλαπτω): wily;
as noun: deceiver Ω 281.

ἐπι-Κλάω, aor. ἐπικλάτοσας Ω 525: have
spun the lot.

ἐπι-Κουρω, ο, ἡ, sing.: helper, ally Γ
188; plur.: allies Ω 130.

ἐπι-Κραιλων (ΚΡΑΛ, κραύνω), irreg.
form for ἐπικράλων; imperf. ἐπικραλαίρει
HOMER’S ILIAD.

Β‘ 419 (irreg. form for ἐπικραίνει), ἐπικραίνει Π 302; aor. imper. ἐπικρήνη
νοῦ Λ 455 (irreg. form for ἐπικράνην): full, grant, vouchsafe fulfilment, ac-
ccomplish.

ἐπί-κραίνω (KRAN, short form of KPAAN) aor. opt. ἐπικρήνει O 599: full.

ἐπί-κραίνεω (κράτος): mightily II 67.

ἐπικρήνην Α 455, see ἐπικραίνει.

ἐπικρήνει O 599, see ἐπικραίνω.

ἐπι-κόρω, aor. part. ἐπι... κύρος Γ 23:

lion upon.

ἐπι-λάμμω, aor. ἐπέλαμψε Ρ 650: shone
out on.

ἐπι-λαύθημα, fut. ἐπιλήθημα X 387: forget.

ἐπιλήθημα X 387, see ἐπιλαύθημα.

ἐπι-λιγδὴν (AIX, lick), adv.: lit. licking (= grazing) the surface, on the surface Ρ 599.

ἐπι-μαίνομαι, aor. ἐπεμήνατο Ζ 160: lust
after.

ἐπι-μαίνομαι, imperf. ἐπεμαίνοντο Ρ 430: pined (the whip).

ἐπι-μέμφωμαι, ἐπιμέμφοις B 225, ἐπιμέ-
μφηται Α 65: be ill content, be dissatis-
fied with, complain about, blame one for.

ἐπι-μένω, aor. imper. ἐπίμενον Ζ 340: tarry.

ἐπι-μεμνησκομαι, aor. ἐπὶ... ημήρα θε
O 662: be mindful of.

ἐπι-νέομαι, aor. ἐπένειμε Ω 625: served
(food).

ἐπι-νέομαι, imperf. ἐπένει με X 314, lit. he
nodded with his helmet, i.e. the plumes of
the crest tossed over the helmet; aor. ἐπὶ... νέος Α 528: nodded assent.

ἐπι-νέω (neo), aor. ἐπένθεσε Ω 210: spin
for (to).

ἐπι-ορκος, -ον: false oath, falsely Γ 279.

ἐπι-πεθομαι, subj. ἐπιθετήσαται Α 218,
imperf. ἐπιπεθόθα Α 565; imperf. ἐπι-
πεθετ(ο) Α 345: obey, hearken to.

ἐπι-πελεμίω, aor. pass. ἐπὶ... πελεμίχθη
Π 612: quivered.

ἐπι-πλέω (ΠΛΕΦ), imperf. ἐπέπλευον Α 312: sailed over.

ἐπι-πλώ (ΠΛΕΦ), 1st aor. part. ἐπιπλῶ
σας Γ 47; 2d aor. part. ἐπιπλῶσι Z 291, the 2d aor. ind. being ἐπιπλῶν: sail
over.

ἐπι-προ-ημι, aor. ἐπιπροέηκα Ρ 708: send
forth (to).

ἐπι-πυλεομαι, ἐπιπυλεόταται Γ 196: move to
and fro, pass along in review.

ἐπι-(ῥ)θερσω, iterat. imperf. ἐπερρόθησε
οι Ω 456, -ον Ω 454: drive (thrust) home.

ἐπι-( الرحمن, aor. ἐπερρόθησε
το Α 529: fell waving (streaming) to.

ἐπι-σκοτος, ὁ (σκοτεω): lit. that watches
over; hence guardian Ω 729, beholder
Χ 255.

ἐπιστη Β 359, ἐπιστή Ζ 412, see ἐφέτω.

ἐπι-(σ)σφομαι, imperf. ἐπεσφοντο Β 86;
2d aor. ἐπέσφυο Ρ 705; perf. ἐπεσφυ-
ται Α 173, part. ἐπεσφυμεν Ρ 411:
whistle Β 208, hasten after (to follow)
Β 86, come on II 411, come forth X 26,
rush upon O 593, leap on Ρ 737, speed
on Π 786; ἐπεσφυται Α 173: is eager
for, is set thereon, impels thereto.

ἐπισταμαι, subj. ἐπιστημα II 243; imper-
perf. ἐπισταμάτο Ρ 142: know how to Ρ
671, avail to, be able to II 142.

ἐπισταμανως Ω 623: cunningly.

ἐπι-στενάχομαι, imperf. ἐπὶ... ἐστενά-
χοντο X 429, 515: join in the moan,
make moan with.

ἐπι-στέφομαι, aor. ἐπεστέφυμεν Α 470:
filled to the crown (i.e.) to the brim.

ἐπι-στονάχω (στοναχη), aor. ἐπιστονά-
χης Ω 79: closed above (her) with a
noise (of waters), roared above (upon)
her.

ἐπι-στρέφω, aor. part. ἐπιστρέψας Γ 370:
turn (swing) one round.
'Επιστώρ (ἐπι + FID, ἕλθομαι, φιστωρ):  
Epis'tor, a Trojan Π 695.

'Επι-σφόρνων, τὸ (σφόρνω, ἄνκλε): ankle clasps Π 331, Π 132.

'Επισχέμην (αὶ) Ρ 465, see ἐπίσχω.

'Επι-σχω, inf. ἐπισχέμην (αὶ) Ρ 465: hold, guide (horses).

'Επι-τέλλω Β 10; imperf. ἐπιτέλλεν Ζ 207, ἐπὶ ... ἐτέλλε Α 25, 326; aor. imper. ἐπιτέλλεν Ω 112; mid. ἐπιτελλομαι Β 802, imper. ἐπιτέλλεο Α 295; imperf. ἐπιτέλλερ(o) Π 838: bid, charge, enjoin, command Ζ 207, lay a charge (command) ὑπὸ Α 25, 326, enjoin ὑπὸ, give a message to Ω 780; ἐπιτελλόν Ω 112: bear (my) bidding, convey (my) command.

'Επιστρέφων Β 25, 62, see ἐπιστρέφω.

'Επιτρέσβα, adv.: sufficient for the purpose, as many as are proper, picked Α 142.

'Επι-τήθημι, fut. inf. θήθην ... ἐπὶ Β 39; aor. ἐπὶ ... ἐθήκε Ζ 357, opt. ἐπιθέτη Ω 264: bring (inflext) on Ζ 356, lay on ὑπὸ Ω 264.

'Επιτοξάμαι (ΤΕΞ, make with skill), imperf. ἐπιτοξάμησα τοῦ Π 79: aim at, shoot at.

'Επιτράπεζθ R 509, see ἐπικράτω.

'Επι-τρέπω, 2d aor. imper. ἐπιτράπεζθ R 509; perf. pass. ἐπιτράφαται Β 25: commit, intrust.

'Επι-τροχάδην (τρέχω), adv.: fluently, glibly Π 213.

'Επι-φώρω, imperf. ἐπὶ ... φέροντ Π 132, fut. ἐφόραι Α 89: lay (hands) on Α 89, wage Π 132.

'Επι-φλεγω, ἐπιφλέγει B 455: kindle, burn up.

'Επι-φράζομαι, aor. opt. ἐπιφράσαται B 282: give heed to, ponder on.

'Επιχείδαι Ω 303, see ἐπιχέω.

'Επι-χέω, imperf. ἐπὶ ... ἐχεῖν Ζ 419; aor. ἐφ᾽ ... ἔχεω Ω 445, inf. ἐπιχείδαι Ω 303; 2d aor. mid. ἐπιχένυο Ω 654: pour in II 295, pour on Ω 303, shed upon Ω 445, raise (a barrow) over Z 419, rush in after O 654.

'Επι-χθόνων, -ον (χθόνω): lit. living on the earth, on earth, earthly Ω 505; plur. men (dwellers) upon the earth Α 266, 272.

'Επι-χράω (χραφ-ιω), 2d aor. ἐπιχρααον Π 352: fall on.

'Επιλεγ Α 418, ἐπιλα' Π 29, ἐπιλετο B 480, see πέλω.

'Επιολειτ A 89, see ἐπιφέρω.

'Επι-οίχομαι, part. ἐπιοίχομενος Π 155, ἔμενοι Ζ 81, ὑμένη Α 31, inf. ἐπιοίχεσθαι Ζ 492; imperf. ἐπίχυχητα Α 50: go II 155, fare all about (up and down), range Z 81, O 676, Π 496, ὑπὸ Α 383, descend Ω 759; ἐπιοίχομεν A 31: come to the loom from this point and from that, move about before the loom, ply the loom; ἐπίχυχητα Α 50: lit. went (told) over in turn (ἐπὶ), hence attacked, assaulted, visited, only of attacks or visitations of a god.

'Επι-φρύμι, ἐπι-φρύομ, imperf. ἐπιφρύνω Ω 613; aor. ἐπιφρύον Χ 204: urge against, allow to approach Ω 613, nerve, strengthen Χ 204.

'Επιτον Ω 60, see ΠΟΡ.

'Επι-οροῦ, aor. ἐπιοροῦντε Π 379, ἐπὶ ... βροῦναν O 726, part. ἐπιοροῦσα Π 330: rush on Π 320, set on O 726, leap (spring) on Ρ 481, dart after Χ 138.

'Επιστός, τὸ (ΠΕΙΠ, ΠΕΙΠ), ἐπει(ε) Α 395; plur. ἐπεισα Α 201, ἐπεισαν Π 630, ἐπέσασα Α 223, ἐπεσαν' Β 342, ἐσασα Β 277, ἐσασαν Α 77: word(s) Α 77, saying Α 419, behast Α 216, the word Χ 454, the saying Π 686, talk, things to say Β 213, voice Β 807, matter Α 108; ἐσά: by word Α 504; ἐσαν καὶ χεροὶ: by word and deed Α 77; τυχεῖν φέσο: memorable word Ω 744.

'Επι-οπτρόνω, ἐπιοπτρόνει Z 439, part. ἐπιοπτρό-
v. 63

HOMER'S Iliad.

νοῦσα Ω 297; aor. subj. ἐποτρύνω Π 525, ἐποτρύνως Π 690, ἐποτρύνων Ζ 83: arouse, rouse, urge, spur on.

ἐπι-ουράνιος, -ον (οὐράνον): heavenly Z 129.

ἐπι-οξύμαι (ἕξα, vehiculum), fut. ἐπιοξύη-στει P 449: drive.

ἐπτά (septem) Z 421: seven.

ἐπτα-πόδης (ποδός), adj.: of seven feet long O 729.

ἐπτατόο Π 469, see πέτωμα.

ἐπω (σέπω, sequor), ἔπωνα Σ 321, mid., opt. ἔπωνοι Π 255, imper. ἔπωθε X 450, inf. ἔπωθαί Π 575; imperf. ἔπωμι Π 174, ἐπότε(ο) Π 447, ἔπετο Π 372, ἔπει Π 154, ἔπετο Π 424, ἔποντι (ο) Π 551; fut. ἔπειαι Ω 733, ἔπεται Ω 182; 2d aor. ἔπετο Π 376, ἔπολυθην Π 239, ἐπότειε(α) A 158: be busy with, handle Ω 321; mid.: follow Α 158, go with, accompany Α 424, attend Ω 149, follow after Π 372; άπ' ἔπωντο: pressed hard anigh Ρ 753.

ἐπάρνοος Λ 613, ἐπάρνοι Χ 204, see ἐπαρ-

ἐπάρχετο Λ 50, see ἐπαρχομαι.

ἐπαξ, adv.: to the ground Ρ 619, on the earth Π 459.

ἐπαμαι (ἐπομο), Π 446, imperf. ἐπαμθε Π 208, aor. ἐπαματά(ο) Π 182: be in love Π 208, love Π 182.

ἐπα-ταῦτος, -η, -ον (ἐπαρτός): lovely Π 175.

ἐπατζω (ἐπατζω, ἐπαμαί), part. ἐπατζων Ρ 660: craving, hungering for.

ἐπαρτός, -η, -ον (ἐπομο, ἐπαμαι): lovely Π 64.

ἐπαργ-ἀμαι (ἐφερον "work"), opt. ἐπα-

ἐπαγόμαι Ω 733: toil at, work.

ἐπαγόμην Ρ 571, see ἐφερω.

ἐφερνον, τό ("work"): work Β 436, plur. deeds Β 338, handiwork Ζ 324, thing Ζ 348, mess, matters Α 294, affairs, doings Π 321, happenings Π 130, tasks, occupation Β 137, labors, plans Β 38, entreatment Χ 395, skill, accomplish-

ments Α 115, works, tillage Π 392; ἐφερω: by deed Α 504.

ἐφερω (ΕΦΕΡ, for ἐφερω from ἐφηρω), imper. ἐφηρω(ε) Π 443; imperf. ἐφηρω-

μεν B 306, ἐφερον Α 315; aor. subj. ἐφηρο B 364, imper. ἐφηρον Χ 185; perf. ἐφηρογας Γ 57, ἐφηρογε Β 272: do Β 364, work Γ 57; ἐφηρε: do (it), work thou will X 181, offer (do) sacrifice Α 315, B 306; perf.: us wrought; οὐ ἐφηρογας the evil thou hast wrought X 347.

ἐφεβαινος, -η, -ον (ἐφεβος darkness): dark X 309.

ἐφεβος, τό: Er'ebus, the abode of the dead Π 327.

ἐφεβεί Z 462, ἐφεβείν Γ 83, see ἐφεβω.

ἐφεβείνω (ΕΦΕΒΕΙΝ, expanded form of EP, cp. εφεβαίνει, ἐφεβείνω), ἐφεβείνεις Z 145; imperf. ἐφεβείνει Π 176, ἐφεβείν' Γ 191: question, inquire of (concerning), ask.

ἐφεβεῖ B 400, see ἐφεβο.

ἐφεβικω (ἐφεβω), imper. ἐφεβιθη Α 32, part. ἐφεβικον Ρ 658: vex, provoke Α 32, chafe Ω 560.

ἐφεβω, imper. ἐφεβε Π 414, subj. ἐφεβοσιν Α 519: provoke.

ἐφεβω, part. ἐφεβωτεσ Π 108, imper.

ἐφεβείδει Π 215; aor. part. ἐφεβείαται Χ 97; mid. aor. part. ἐφεβείεται B 109; pass. plup. ἐφεβείεσται Π 358; aor. part. ἐφεβε-

σεις Π 225: lean Β 109, lean on Χ 225, press Π 215, press on Π 108; ἐφε-

σαμενοι Π 736: planted himself; ἐφε-

σεσται Π 358: lit. was completely thrust, i.e. pressed on, forced its way.

ἐφεβυ, 2d aor. ἐφεβυ Π 319, subj. ἐφεβυ-

σον Ρ 522: fall.

ἐφεβυ B 274, see ἐφιώ.

ἐφεβυτε Α 332, see ἐφεβω.

ἐφεβουσα Α 419, ἐφεβουσιν Χ 108, see ἐφεβω.

ἐφεβης, ό (ΕΦΕΒΙΟΣ, Lat. re, ra, remus): oarsman, rower Α 142, 306.
HOMER'S ILIAD.

ἐρημάν, τὸ (ἐρήμος, remus): oar Α 435.
ἐρήμοια (prothetic ἐ- + ΡΤ', rurcäre),
part. ἐρήμοιμενον Π 162: belch out.
ἐρήμος (prothetic ἐ- + ΡΕΦ, ἀρόφη), aor.
ἐρήμα Α 39, ἐρήμαν Ω 450: to roof, a
temple is equivalent to saying that one
had built it from the ground up; hence
build completely, or simply build.
ἐρήμα Α 39, ἐρήμαν Ω 450, see ἐρέμος.
ἐρέω (ΕΕΠΕ, amplified from ΕΠ, see εἰρεμα
and ἐπειν): subj. ἐρέομαι Α 62; imper.
ἐρέωντο Α 332: inquire of, consult.
ἐρέω Α 76, 204, etc., see ἐσπυρο.
ἐρέομαι Α 62, see ἐρέω.
ἐρήμων, imper. ἐρήμων Α 164, inf. ἐρήμων
Β 75; imperf. ἐρήμων Β 97, mid. ἐρή-
μωσα Ο 723; aor. opt. ἐρήμωμεν Α 192,
iterat. aor. ἐρήμωσακε Β 189; aor.
pass. ἐρήμων Β 99: curb, restrain,
hold back, keep back, check.
ἐρήμω (an inseparable particle intensifying
the word with which it is compounded
= very, much): see the following words
and D. 110.
ἐρήμων (ἐρήμω + αὐχή), -ενος, plur.
-ενας Ρ 496: strong-necked.
ἐρήμων-Βαλαξ, -ακος (ἐρήμων + βάλος, clod): lit.
with large clods; hence with fertile soil,
fertile, deep-soiled Α 155, Γ 74.
ἐρήμων-Βους, -ον (ἐρήμων + Γ-ΔΟΤΠ, δο-
ἐρήμων-Αῖνω (ἐρήμω), dual ἐρήμων-Αῖνω Α 574,
ἐρήμων-Αῖνω Β 342: strive, quarrel, fight,
contend.
ἐρήμω-Μαινω (ἐρήμω), subj. ἐρήμω-Μαινως Π 260:
vex.
ἐρήμω-Βους (ἐρήμω + Γ-ΔΟΤΠ, δο-
νος, crash): echoing Ο 323.
ἐρήμω-Πος, -ον (ἐρήμω + ἐφα, fit): lit. gratifi-
ying; hence trusty Γ 47.
ἐρήμω (ἐρήμω), inf. ἐρήμωμαι Α 277; imperf.
ἐρήμω Ζ 131; aor. opt. ἐρήμωσε Π 223,
part. ἐρήμωσα Α 6: strive, quarrel, vie,
contend.

ἐρήμων, -ς (ἐρήμω + κῦδος): lit. very glo-
rious, glorious Γ 65, noble Ω 802.
ἐρήμων, ὁ: wild fig tree Ζ 433.
ἐρήμων-Ους, ὁ (ἐρήμων + Οὐντά): helper Ω
360, epithet of Hermes.
ἐρήμων Ρ 522, see ἐρήμων.
ἐρήμων, -ος, ὁ: strife, contention Α 8, hos-
tility Α 319, quarrel Γ 100, fight Π 662,
battle Π 7, war Π 476, plur.: swan-
glings Β 376; ἐρήμων εὐνανέμεναι: join
battle Χ 129.
ἐρήμωνα Α 6, ἐρήμωνε Π 223, see ἐρήμων.
ἐρήμων, -ον (ἐρήμω + τιμή): very precious
Β 447.
ἐρήμων, ὁ, ἡ: kid Π 352.
ἐρήμων, -ος, τό (ἐρήμων, but with obsolete
force): fence Ο 646, baileark Α 284, Ζ 5
courts Π 231, Ω 306.
ἐρήμων, -ος, τό: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
ἐρήμων, ἡ, ἡ: support Α 486, prop Β
154, stay Π 549.
HOMER'S Iliad.

Z 217; 2d aor. ἱδὸκακε Φ 594, imper. ἱδὸκακείς Z 80: keep Z 217, keep back Ω 658, hold back Γ 113, restrain Π 369, mind' (the horses) Ω 470, rally Z 80; and... ἱδὸς Ω 156: scare away.

Ἐρ'[ά]λονς: Erylulas, a Trojan Π 411.

Ερ'[ή]μας, -αντος (ἐρήμα, fence): Er'ymas, a Trojan Π 345.

Ερ[ό]ξα Ω 156, see ἐρόξω.

ἐρόσας Ω 16, ἐρόσατο Ω 584, ἐρόσατες Σ 232, ἐρόσατο Α 466, ἐρόσασθαι X 351, ἐρόσαστατο Α 190, ἐρόσασταθαι Σ 174, 'ἐρόσαστο Χ 367, see ἐρόσω.

ἐρόσω-ἀρματες (ἐρόσω), nom. plur.: that draw the chariot, chariot-drawing Π 370.

ἐροφή-πτολε (ἐρόφω): city-protecting Ζ 305.

ἐρύο Χ 507, ἐρύτο Ρ 518, see ῥόμαι.

ἐρύσσομαι Α 141, negl. ρ, see ἐρόφω.

ἐρόφω (verro), part. ἐρόφων Χ 493; fut. ἐρόφωσι Χ 67; aor. ἐρόφε σ Π 863, negl. ρ (from stem ἐροφω the monosyllabic form of stem ἐροφω, originally ἐ-ἐροφω), ἐρόφωσιν Σ 165 (originally ἐ-ἐρόφωσιν), ἐρόφωσιν P 581, ἐρόφωσαν Α 485, Π 781, subj. ἐρόσσομαι Α 141, Ρ 635, 713, negl. ρ, part. ἐρόσσας Ω 16, ἐρόσσατες Σ 232; mid. aor. ἐρόφωσαστο Χ 306, ἐρόφωσαστο Χ 367, ἐρόσαστο Α 466, B 429, Σ 152, Ω 624, opt. ἐρόσαστο Ω 584, inf. ἐρόσασθαι Σ 174, ἐρόσασθαι Χ 351, part. ἐρόσαστατο Α 190, Π 271, 361; plup. ἐρόφωστο Ω 654: draw Α 190, drag Σ 152, hale Ρ 581, pluck Χ 493, draw up Α 485, draw forth Σ 232, draw off Α 466, tear Χ 67, launch Α 141, restrain Ω 584, balance (with gold) = pay thy weight in gold Χ 351; ἐρόφωστο Ω 654: were drawn up.

ἐροφαι (ER, ἐρ-χ and ΕΑΤ-Θ, ἐροφθ), ἐροφεί Α 168, ἐροφει Χ 483, ἐροφεία Α 120, ἐροφηται Β 801, imper. ἐροφεί Ζ 270, ἐροφησθον Α 322, ἐροφησθ(ε) Β 381, inf. ἐροφησθαι (αι) Π 394, part. ἐροφησμον Τ 22, ἐροφησμονον Β 457, ἐροφησμονοι Ρ 741, ἐροφησμωναί B 88; fut. ἐροφησμαι Z 365, ἐροφησμαται Α 425; aor. ἐροφθ Α 207, ἐροφθ Α 12, ἐροφθ Β 249, ἐροφθ Α 152, ἐροφθ Χ 426, ἐροφθ Π 478, ἐροφθ Ω 495, subj. ἐροφ Φ 567, ἐροφ Π 622, ἐροφωςι Φ 532, opt. ἐροφ Ω 556, ἐροφ Χ 43, imper. ἐροφ Π 112, inf. ἐροφομαι Α 151, ἐροφομεν Ω 203, ἐροφην Β 413, part. ἐροφ Α 269, ἐροφ(α) Ζ 257, ἐροφοντες Z 435, ἐροφοντο Α 401, ἐροφοντο' Α 394; perf. ἐροφησθον Ω 460, ἐροφησθος Α 202: come Α 12, often, go Α 120, often, march Β 801, advance Π 14, depart X 453, go on a journey Α 151.

(1) ἐροφω (ἐρω, cr. (1) ἐρωφη), fut. ἐρωφησει Α 303: stream, rush, flow.

(2) ἐρωφη ((2) ἐρωφη), imper. ἐρωφη B 179, X 185: hold back, tarry, recoil B 179, draw back, linger X 185.

(1) ἐρωφη, ἤ (ἐρωφη, ἄρωφη, ἄρωφη): force, effort Π 62, assault Ρ 562.

(2) ἐρωφη, ἤ (proth. ἐρωφη, ἀρωφη, Germ. "Ruhe"): pause Π 302, Ρ 761.

ἐς (ἐς) Α 100, see eis; also in composition for eis.

ἐς-ἀγω, part. ἐςἀγουσα Σ 252, 2d aor. ἐς... ἐςἀγαγῃ Ω 447, ἐς... ἐςἀγαγῃ Ω 577: lead in, bring in.

ἐς-αθρω, aor. opt. ἐςαθρησει Ε 450: spy out, set eyes on.

ἐς-ἀλλομαι, aor. ἐςλατο Π 558: leap on.

ἐςαν Α 267, see eιμι.

ἐςώσας Φ 611, ἐςώσας X 18, see σαω.

ἐςσαθαι Ω 646, see σεβηνυμ.

ἐςβενην Π 293, see σεβηνυμ.

ἐς-όδρομαι, 2d aor. ἐςοδρακον (ἀντιρ): looked upon her face Ω 223.

ἐςαι A 563, see eιμι.

ἐςοδρακον Ω 223, see ἐςοδρομαι.

ἐςμαθενσατο Ρ 564, see ἐςμαιμαι.
HOMER'S ILIAD.

A 535, ἠστατὸς(α) B 170, ἠστάτης B 320, see ἤστημι.

ἠστενὰς(ιος) B 95, see ἰστενάχθω.

ἠστενάχθωνο B 393, see ἰστενάχθω.

ὥτη B 101, ὦτη(ε) Γ 231, ὦτη(αι) Ω 730, ὦτη(η) Ρ 435, ὦτη(ον) Α 448, see ἤστημι.

ἠστήκιτο Π 111, see ἀστηκίω.

ἠστικάντων Β 92, see ἀστικάνω.

ἠστικὼν Π 258, see ἀστικῶ.

ἠστόρεσσαν Ω 648, see ἅστορεσσα.

ἠστρατότων Γ 187, see ἀστρατοῦμαι.

ἠστυφάλλων Σ 496, ἠστυφαλλόμενον Π 774, see ἀστυφαλλόμενον.

ἤστερος, -ος, ὁ: upright peg (pin) Ω 272, ἀστερίζων Α 459, see ἀστερίζω.

ἥσχε Π 340, ἥσχε(ον) Ω 653, ἥσχα(ε) B 275, see ἤσχω.

ἁσχε(α)μαι, 2d aor. ἁσχέμενον Φ 610: pour into.

ἥσχετο Ρ 696, ἥσχοντο Γ 84, see ἤσχω.

ἔσω (εσω, elw), adv.: within Ω 155, see ἤσω.

ῥέσαι Π 456, see ἐρέσαι.

ῥειρίζω (ῥειρύζω), aor. ῥειρίζων Ω 335: be a companion to.

ῥειρύζω, ὁ Α 183, and ῥειρύζω, ὁ Α 349 (stem σε-ε-, σε-ε-, ῥείτης): comrade, companion, dependent Α 183; κακῶν ῥειρύζω Ω 63: lover of ill company.

ῥέανοσαν Α 486, ῥέανοσον Π 662, ῥέανοσείν Π 475, see ῥεάνοσα.

ῥέως Ζ 239, see ῥέιτης.

ῥήκε Ζ 196, ῥήκεις Α 352, see τικτώ.

ῥήδος, -η, -ον (for σε-ε-ρος, cp. ελύλ, esse): true; ῥήδον, neuter as a noun: the truth, or as an adv.: in accordance with truth, truly Ω 300.

ῥήτω-αλήθη, -ες (ῥήτωβις + ἀλήθη): that can turn the balance (fortune) of battle Ω 738.

ῥήτος, -η, -ον (ΣΕΜ, σα, σε-ε-ρος): the one, the other of two; ῥήτορον... ῥήτρης: one... one, the other Α 103; opposite
HOMER'S I LIAD.

Ω 598, next Π 179; ἐτήρησι = χευρί ἐτήρησι, see D. 64: in the other hand Π 734, with the other hand (the left hand) X 80.

ἐτέρω-θεν (ἐτέρως), adv.: lit. from another point, i.e. at another point Γ 230, over against (him), on the other side Α 247, on the other side Π 427, in her turn X 79.

ἐτέραν Z 515, ἐτέραν Z 374 are 2d aorists of which no present exists (see TEM): come upon, find Z 374, overtake Z 515.

ἐστίκτικό Ο 643, ἐστίκτικό Z 314, see τεύχω.

φήσι (stem σε-ε, σε-ε, σφήσι, σε-ε-ε, σε-ε-ε), only in the plur.: friends Π 456, fellows Z 262, fellow townsman Z 239.

ἐϕῆμος, -ον (ἐψήμος, ἐψήμος, ἐψήμος true, real): true X 438; neuter as adv.: surely, actually Α 558.

ἐν Α 96, ἐν Α 573, ἐν Β 344 (ἐν): still ἐν Α 96, once more Α 455, again Β 258, Ζ 367, yet Π 651, yet more Β 39, longer Β 260; with ὅ: no longer Α 296, 593.

ἐνθει X 210, see τίθημι.

ἐνιάξα Π 385, ἐνιάξαν Π 348, see τε-νάμω.

ἐνιάν Φ 608, ἐνίαν Χ 251, ἐνίάτης Ω 35, see τίθημι.

ἐνωμέντο (ἐνωμό) Ω 118, ἐνωμέντο (ἐνωμόσ) Ω 118: prepare, make ready.

ἐνωμένος, ἐνωμένος (ἐνωμό), aor. imper. ἐνωμησάται(e) Ω 118: prepare, make ready.

ἐνωμένος, -η, -ην (ἐνωμό: the verbal adj. of ἐφώμο: well-wrought Π 743.

ἐνωμένος, -ον (ἐφώμον): well-girded, i.e. of fine physique, graceful Α 429, fair-girded Z 467.

ἐφήξης, -ες (ΑΚ, acies, acutus, acuvs): keen, sharp-pointed X 319.

Εὐ-κηλος, a Trojan Π 417.

εὔκηλος, -ον (with vocalized τ, from έκήλος, cp. έκηλος): undisturbed, at one's ease; μάλιστες: in all quietness Α 554.

Εὐ-κλείς (κλείς): gloriously X 110.

Εὐ-κηλίς, -ες (κηλίς): well-greaved A 17, an epithet of the Achaeans.

Εὐ-κηλίς, -η, -ην (part of κτήω): well-built, established Z 13.

Εὐ-κήλης, ή (orig. έκήλη, έκήλω): worm, maggot X 509.

Εὐ-μμηλίς (μμηλί, ask tree): nom. adj.: of the good ashen spear Z 449.

Εὐνάω (εύνη), aor. pass. part. εὔνηθεσις Π 176, εὔνηθεσις Π 441: having couched (laid) (with a god) Π 176; εὔνηθεσις Γ 441: let us have joy of love upon our couch, i.e. having gone to bed, go to bed and.

Εὐνή, ή (orig. έκενή): bed, couch Z 25, covert X 190, rest Ω 130; εὐνᾶς Ω 615: couching places; εὐνᾶς Α 436: lit. sleep-
ERS (CP. έδων), but in a technical sense: sinking stones, mooring stones, which served as anchors.

Εὖνος, acc. έδων: lacking; έδών έθηκε Χ 44: hath bereft.

Τῷ-νήσος, -ον (νέω, nere, spin): well-spun Ω 580.

Εὖ-ζωστος, -η, -ον (ζῆω, polish): polished Π 402.

Εὖ-ζωσς, -ον (ζῆω): polished B 390.

Εὖ-πατέρια (πατηρ): high-born, lit. daughter of a noble father Ζ 292.

Εὖ-πεπλος, -ον (πεπλος): fair-robed Ζ 372.

Εὖ-πηκτος, -ον (πηκτος): farm-wrought Ω 675.

Εὖ-πλεκής, -εσ (πλέκω): well-woven, deftly woven B 449.

Εὖ-πλόκαμος, -ον (πλόκαμος): fair-tressed Ζ 380, goodly haired Χ 442.


Εὖ-πωλός, -ον: rich in horses, of the goodly steeds Π 576.

Εὖρλακω, 2d aor. ἤρπε Ω 83, ἤρπον Α 329, subj. εὖρη Χ 192, inf. εὐρίμενα Β 343, part. εὐρόω Π 24, 2d aor. mid. εὐρέο Π 472: find.

Εὔρος, δ: Eur'rus, the East Wind B 145.

Εὖ-πρεθής, -εσ (πρεθώ), gen. -εσος: fair-flowing Ζ 508.

Εὖ-(π)ρίτης (πρέω), gen. -άο Ζ 34: fair-flowing.

Εὖρ-άγων ή (άγω): with wide streets, wide-wayed B 12.


Εὔρω-βάτης (βαίνω): Euryblates, Agamemnon's herald Α 320.

Εὖρω-οδής, gen. (όδος): wide-wayed Π 635.

Εὐριο-Fοσα (FEΠ, εψυ, voice), nom., acc., and voc.: lit. wide-voiced, i.e. far-thundering, far-sounding Α 498.

Εὔρωπος (πόλη): Euryph'ylus, a Thessalian chieftain Ζ 36.

Εὔρυς, -εια, -ο (ΕΦΕΠ, with vocalized η + suffix ν; εύρυ, εὑρος; fem. εὑρεφ'ια), acc. sing. masc. εὐρύν Α 229 and often, and εὑρέα Ζ 291: wide Α 384, wide-spread A 229, broad Α 478. Comparative εὐρυτέρος Η 194.

Εὐρυσ-οθένος, -ήος (σθένος): Eury's'theus, son of Sthenelus, king of Mycenae Ω 639.

Εὖς P 491, ής Γ 167, gen. έθος Α 393, acc. [ένω Θ 303] ήν Ζ 8, neuter ήν P 456; gen. plur. έων Ω 528: goodly, brave, valiant; έων Ω 528: blessings. Note that the neuter sing. έν Α 73, is commonly used as an advb in Homer and in later Greek, only in Homer it is rarely contracted to εβ.


Εὐσ-(σ)τελμός, -ον (στελμα, deck): well-decked, well furnished with decks B 170, well-timbered Π 1.

Εὐσωσφόρος: Eu'sor'bus, a Thracian Ζ 8.

Εὐσ-σωτρός, -ον (σωτρον): with good fellows, of goodly fellows Ω 578.

Εὑρε, conjunction: when Ζ 392: εὑρέ κε + subj.: when, whenever Α 242, even as Ζ 515.

Εὐτιχος, -ον (τειχος): well-walled Α 129; in Π 57 the acc. sing. fem. is έυτειχε as though from έυτειχῆς.


Εὐ-τυκτός, -ον (τευκτω): well-wrought Π 336.

Εὖ-φορbos (φεβ'ω): Euphor'bus, son of Panthō'thus Π 808.

Εὖ-φαινω (φην), aor. ηφηρνε Ω 102: cheer.

Εὖ-φσων, -ον (φρήν): strong-hearted, cheery, that maketh glad the heart Γ 246.
HOMER’S ILIAD.

εὐχετάομαι (εὐχομαι, εὐχος), inf. εὐχετασθαι Ζ 268, imperf. ηὐχετάοντο Χ 394: pray to.

εὐχομαι (εὐχος) Ζ 211, εὐχεταί Α 91, εὐ-
χώμηθ(α) Ζ 231; imper. εὐχέ Π 844, inf. εὐχεταί Ζ 240, part. εὐχήμουσις Α 43, εὐχομένη Ζ 304, imperf. ηὐχέ(ο) Γ 430, ηὐχετο Α 450, ηὐχύνοντο Γ 296; aor. ηὐχάντο Α 458, part. εὐχήμουσις Π 253, εὐχαμένην Α 453: (1) pray aloud, pray, worship Α 87; (2) speak aloud, i.e. assert, profess Α 91, say one's self Β 82; (3) boast Α 397; εὐχήμουσις: praying, i.e. in prayer (1) Α 43, but εὐχήμουος Ρ 537: extollingly (3); ηὐ-
χετο Α 450: continued in prayer.

εὐχός, τό (εὐχή): glory II 625.

εὐχωλή, η (εὐχος, εὐχομαι): vow Α 65, boast, glory Β 160, pride, cause of exultation Χ 433.

εὐ-δός, -ες (δῶ, odor): sweet-scented, perfumed, fragrant Γ 382.

εὖ Α 350, see εὖ.

εὖαγε Β 317, see εὖαθο.

εὐαίθη Ρ 650: was manifest, see φαίνω.

εὐβούλη Γ 366, see φιλι.

εὖαν Γ 161, see φιλι.

εὖανος Π 299, εὖάνη Β 308, see φαίνω.

εὐαντο Ρ 501, see φιλι.

εὖ-άπτομαι (ἀπτω), perf. εὐφηταί Β 15;

plur. εὐφήτη Ζ 241: be fastened upon, hang over, threaten, be near at hand for.

εὐφασαν Ο 700, εὐφατος (ο) Α 33, see φιλι.

εὖ-εξομαι, part. εὐεξήμουοι Α 152: sit on.

εὐεστήκη Ζ 373, see εὐφτήκη.

εὖ-πω, imper. εὔπε (ες) Ο 742, Π 724, part. εὔπων Ω 326, imperf. εὔπες Π 732; fut. εὐπείσις Φ 588, 2d aor. subj. εὐπτήκη Ζ 412, εὔπτηκη Ψ 359: go after, follow after, speed after, pursue Χ 188, drive after Ρ 724, Ω 326, hold (guide, turn) against Π 732, rush on Ο 742, join, reach, meet Ζ 412, Χ 39, encounter, B 359.

εὐφάσταος Ρ 609, εὐφάστασαν Ω 703, see εὐφτήκη.

εὐφάστος, -ος (ἐπί + ἄστια = ἐφ' ἄστια): lit. at the hearth, then at home, in the city, then native inhabitants, plur. B 125.

εὖ-ετήκη, η (ἐτηκη): charge, command, bidding, behest, commandment Α 495.

εὖ-ευρίσκω, 2d aor. opt. εὐφίσι Β 198: find.

εὖη Α 584, see φιλι.

εὖίκεν Α 445, see φιλι.

εὖ-ἡμοσύνη, η (ἐφισυνη): bidding Ρ 697.

εὖν Π 61, see φιλι.

εὖνε Β 318, see φαίνω.

εὖπεται Β 15, εὐφήτω Ζ 241, see εὐφάντω.

εὐφήσις Α 518, see φιλι.

εὐφήθα Α 397, see φιλι.

εὐφήσω Ω 117, εὐφή Α 567, see φιλι.

εὐφή Π 314, see φαίνω.

εὐφηθαθ Α 251, see φείδω.

εὖφεις Α 51, εὑρεμένη Ω 300, see φιλι.

εὐ-ἀμι, part. εὐφεις Α 51, part. med. εὐφε-
μενη Ω 300, fut. εὐφων Ω 117, εὐφήσις Α 518; aor. εὐφήκεν Α 445; 2d aor. subj. εὐφων Α 567: send to (with the command) Ω 117, bring upon Α 445, lay (hands) on Ω 567, aim at Α 51, let fly at, smite into Π 812, set on, incite to, constrain, cause Α 518, propose, be eager for Ω 300.

εὐφλησα Γ 207, see φιλω.

εὖ-ιστημι, perf. part. εὐφηστάομαι Ρ 609;

plur. εὐφηστήκη Ζ 373, εὐφήστασαν Ω 703, Π 217: stand by (one another) Π 217, take one's stand on Ω 373, stand to, stand over against Ω 703; εὐφήσταομαι: had mounted Ρ 609.

εὐφωβηθεν Ο 637, εὐφωβήσας Χ 11, see φο-
βω.

εὖ-οπλιζω (ὀπλον), aor. opt. εὐφωλίζοσαι 
Ω 263: make ready.

εὖ-ορῶ, εὖφορας Γ 277: look upon, behold, see.
HOMER'S ILIAD.

ἔφορμα, ἀο. ἔφωρμαν Γ 165: brought
(war on); ἐμ. ἔφωρμαν Η 691:
rush on; pass. ἀο. ὑπ. ἐφωρμεῖν Ο
800: made onset, part. ἐφωρμενῆς Π
313, ἐφωρμενῆς Ρ 489, ἐφωρμενήσθης Ζ
410: set upon, attack.

ἔφωρμαν Ο 352, ἔφωρμαντο Ο 671, see
φράσσα.

ἔφωρ-θε(ν): above Ω 645.

'Εφώρη: Eph'lyre, old name of Corinth Z
152.

ἔφώτισαν Ω 419, see φωτεύω.

ἔφωρμαν Γ 165, see ἔφωρμα.

ἐχόρη Γ 23, ἐχάρησαν Γ 111, see χαίρω.

ἐχαν Ω 799, ἐχαν Ω 419, ἐχαντο Π 267,
see χέω.

"Εχ-κληψ, -εος (ἐχω + κλέος): Ech'clees,
son of Ac'tor Π 189.

"Εχ-κλός (ἐχω + κλέος): Ech'clitus, a
Trojan Π 694.

ἐχαίμα Ρ 476, ἐχαί Β 33, ἐχεο Π 501, see
ἐχω.

ἐχε-πευκή, -ες (ἐχω + πεύκη, fir tree,
whose needles are sharp-pointed): hav-
ing a point, piercing sharp A 51.

ἐχεκεϊν, Γ 219, ἐχετκέ Χ 458, ἐχετ(ο) Α
513, ἐχετω Γ 282, see ἐχω.

ἐχεων Γ 270, ἐχεω Ω 445, see χέω.

ἐχεινος Α 176, see ἐχθρός.

ἐχθο-δοπθηκαί, an aor. inf. occurring only
in Α 518. It is paraphrased by ἐχθρον
γενέσθαι and is probably from ἐχθρός +
a supposed δοκεω = to act in a hostile
manner toward, i.e. quarrel with.

ἐχθρός, τό, plur. ἐχθρα Ρ 416: enmities.

ἐχθρός, -ῆ, -ον (ἐχθρός): hated Π 77,
superl.

ἐχθρότος (ἐχθρός): most odious, most hate-
ful, most hated of Α 176, B 220.

'Εχθρος (ἐχω): Ech'lius, a Lycian Π 416.

ἐχω (orig. σεχω) Α 163, ἐχει Π 204, ἐχει
Α 82, ἐχων Ω 525, subj. ἐχωρ Α 133,
ἐχεον Ρ 445, opt. ἐχωμ Ω 212, imper.
ἐχε β 33, ἐχέω Γ 282, inf. ἐχειν Α 113,
ἐχέων Ρ 476, part. ἐχων Α 14, ἐχοντα
Π 739, ἐχοντε Π 68, ἐχοντα Π 261,
ἐχουσι Ω 105, ἐχουσιν Ω 112, ἐχοσια
Π 355; imperf. ἐχιν Γ 123, ἐχεν Π
110, ἐχεν Χ 474, ἐσι Ω 730, ἐσι Β 2,
ἐσι Π 573, ἐσι Α 463, iterat. imperf.
ἐσιεκείν Γ 199, ἐσεκέ Χ 458; fut.
σφής Ω 670; 2d aor. ἐσεχ' (e) Β 275,
ἐσεχν Π 740, another form of the 2d
aor. ἐσεχεθε Π 340, ἐσεχθε Β 219, ἐσεχ-
θον Ω 653, 'σεχθον Π 506, inf. σφέ-
μει(α) Π 520; mid. imper. ἐσε Π
501; imperf. ἐσετ(ο) Α 313, ἐσεθ Ω
398, ἐσεοντο Χ 409; fut. inf. σφεσθαι
Ρ 503, σφεσθαι(α) Π 639; 2d aor.
ἐσετο Ρ 696, ἐσεοντο Γ 84, opt. σεο-
αι' (o) Β 98, imperf. σφεσθε Χ 416: have.

(1) Trans. Γ 53, have longing for Ζ
362, have to (as) wife Γ 123, receive,
win meed like thine A 163, keep a
meed of honor A 133, 356, keep her in
my house Α 113, keep safe the noble
wives Ω 730, keep, hug, fondle, cherish
his wrath Α 82, dwell in, inhabit B 13,
pride or frenzy possesses one Χ 458, O
543, trembling seizes (comes on) one
Ζ 137, Α 342, sleep seizes, enchains,
holds one Β 2, bear a scepter Β 101,
carry a boy in her arms Ω 400, carry
a spear Ζ 319, wear a bow on his
shoulders Α 45, hold a chaplet Α 14,
hold πειπώβολα Α 463, hold his head
on high Ζ 509, hold the spear firm Π
520, hold horses Π 506, hold by the foot
Π 763, the lyre that Apollo held, wore,
carried, played Α 603, he continued to
hold his hand on the hilt, i.e. he stayed
his hand on the hilt Α 219, his helmet
held (i.e. kept up), emitted, made a din
as it was struck Π 105, get a grasp of Π
520, hold fast, keep in mind Β 33, keep
back, check, restrain the old man Χ
412, hold back, detain, keep the corpse
of Hector Ω 115, they held her up (sup-
ported her) as she was fainting X 474, his arm grew tired as he held up his huge Mycenean shield before him II 107, his armor held (i.e. covered, protected) his flesh X 322, the prow protected them O 653, the collar bones hold (i.e. inclose, clasp) the neck X 324, to have horses in guidance, hold horses in hand, guide, drive horses Γ 263, Π 378, P 476. (2) Intrans. continue, persist Ω 27, the bone held (i.e. withstood’) not II 740, only the skin held (i.e. remained unsevered) Π 340. ἵσω + inf. have no ability to (reason for) = cannot Π 110. Mid. hold oneself fast to, cling close to (as she had embraced him, so she held herself (clung) to him) Α 513, they refrained themselves (abstained) from battle Γ 84, Hector will no longer refrain (control) himself P 639, hold oneself from, cease (desist) from battle P 503, hold out, stand fast, hold one’s ground Π 501, hold yourselves back, i.e. restrain yourselves, desist, stop, let be X 416. Pass. his daughter was held as wife by Hector Ζ 398, they were helden of (fell to) crying X 409, he was helden of, i.e. was worn out with (oppressed by) difficult breath Π 109, his voice was held, stuck in his throat, was choked P 696. — Note that ἵσω often means with Α 18, 45, 168, etc.

Ζ = Iliad vi.

 iota, prefix of uncertain origin: thoroughly, very, see the following words and D. 110.
HOMER'S ILIAD.

H = Iliad vii.

(1) ἢ, adv. of affirmation, usually at the beginning of the sentence, and giving expression to the certainty of the speaker: verily, truly, really, assuredly A 255, in truth, in sooth, in very truth A 156, indeed, of a truth A 342, surely Γ 183, yes X 356, can it be that? B 229; adv. of concession: lit. it is true that = and yet, although Γ 204.

ἡ γὰρ: for in sooth, for of a truth A 78;

ἡ δὴ: of a truth ere now B 272;

ἡ μάλα: in good sooth Π 745; ἡ μάλα δὴ: in good (very) sooth Z 518; ἡ μᾶλλον Π 429, ἡ μᾶλλον Α 77, ἡ μᾶλλον B 291: verily, truly, in very truth; ἡ ποῦ: doubtless, methinks, I ween Γ 43; ἡ ρᾶ: verily, surely Z 215; ἡ τοι: indeed, in sooth, verily, it is true that Α 68, be assured that Α 140, by all means Α 211, and yet X 280, then, truly Γ 213; ἀλλ' ἡ τοι: but by all means Α 211; ἡ τοι μᾶλλον: in sooth, of a truth, be assured that Α 140;

ἡ (κει) ἐπιτα: then certainly Χ 49;

ἐντὸς ἡ: since in fact, since in truth A 156; τί ἢ = τίν: why then Α 365.

(2) ἢ, adv. of interrogation, introducing a direct question: pray Ω 241.

(3) ἢ (ἡλ, a-it), imperf. 3d sing. of ἢλ: he spake Α 219, 528.

ἡ A 40, ἦ B 232. (1) an interrogative particle (a) introducing the second clause of a direct double question whose first clause is understood Α 133: or; (b) introducing both parts of a direct double question, ἢ ... ἢ: or Z 378; (c) introducing both parts of an indirect double question: whether ... or A 190, B 238, 300. (2) disjunctive conjunction: or A 40, 395; ἢ καί: or if you will Α 63; ἢ ... ἢ A 27: either ... or, whether it be ... or; ἢ ... ἢ ... ἢ A 138: either ...

or ... or. (3) comparative particle: than Β 453, rather than Α 117; ἢ ἦ περ: than Α 260.

ἡ A 496, nom. sing. fem. of the demonstr. pron. ὦ ἦ, ἦ τὸ.

ἡ A 2, nom. sing. fem. of the relative pron. ὦ, ἦ, ὦ.

Ὀ 738, dat. sing. fem. of the relative pron. ὦ, ἦ, ὦ.

Ζ 41, dat. sing. fem. of the relative pron. ὦ, ἦ, ὦ used as an adv.: lit. in what way; hence where X 324, whereas ever Ο 616.

ἡτ Β 137, ἡθ' Ω 84, ἦτο Γ 149, see ἦται.

ἡμαίος, ἢ-ν, -ν: little; neuter + a neg. as adv., οὐδ' ἡμαίοις: not even a little, not a whit, not for an instant Β 380.

ἡδῶ (ἥδη), part. ἡδῶν Ω 565: be a youth, be in the prime of youth, ἡδόνες Ω 604: lusty.

ἡμῖν, ἡ: youth, young manhood Π 857.

ἡγαγε Ζ 291, ἡγάγει Π 190, ἡγαγόν Ω 547, see ἡγαγω.

ἡγά-θεος, -η-ν (ἡγα- + θεό): goodly Α 252.

ἡγάστατο Γ 181, see ἡγαμαλ.

ἡγεμαλ' (ἐγέλ) Χ 439, see ἡγεμαλλ.

ἡγεμονεύω (ἡγεμωνεύω), inf. ἡγεμονεύειν Π 92, imperf. ἡγεμονεύει Π 179: be leader, lead on, lead the way.

ἡγεμόν, -όνος, ὀ (probably from ἡγω, lead'): leader Π 292; plur. chieftains, captains, officers Β 365.

ἡγώμαι (probably from ἡγω, lead'), imperf. ἡγέει (ὁ) Ω 96, ἡγεῖτο Π 169; aor. ἡγομαῖ (ὁ) Α 71, inf. ἡγεῖσθαι Χ 101, + dat.: act as guide to; + gen.: be leader of, lead, lead on.

ἡγερθομαι (ἡγερθωμαι) Γ 231: are gathered (assembled); assemble themselves; imperf. ἡγερθόμοχο: assembled gradually Β 304, flocked Ω 783.

ἡγερθον Α 57, see ἡγερθομαι.
HOMER'S ILIAD.

ηγήτωρ, -ορος, ὁ (ἡγέωμαι), plur.: leaders B 79.

ηγοῦντον Α 537, see ἀγοῦντον.

ηγοῖτο Β 41, Ω 789, see ἀγοῦντον.

ἡδ (ἡ δέ): and Α 41; ἤδων . . . ἤδη: both . . . and Α 453.

ἡδ (ἡ δέ): already, ere now Α 250, 260, long since Γ 56, now, now at once Γ 98, then Π 648; ἤδη νῦν: at length, now finally Α 456.

ἡδος, τό (ἡδομαί, σφάδα, but with neglected ἐ): pleasure, enjoyment Α 576.

ἡδού-στης, -ές (ἡδός + έπος): pleasant of speech Α 248.

ἡδού-μος, -ον (ἡδός): sweet Β 2.

ἡδός, -εια, -ό (ΣΦΑΔΑ, ἡδομαί, sua(d')-vis, "sweet"): sweet; neuter acc. as adv. heartily Β 270.

ἡ (orig. ἡ) Β 232, see ἴ.

ἡμαρ Α 590, see ἄρω.

ἡμίων, ὁ (σακελος): the sun Α 475.

ἡμίων, ὁ (σακελος): Ἡλιος, the sun god Π 104.

ἡν Α 381, see elu.

ἡ περ: than Α 260.

ἡρεθομαί (άρω), ἡρεθούραι Β 448: float, flutter, wave in the air Β 448, be lightly, be fickle (untrustworthy) Γ 108.

ἡφα Ρ 649, ήφι Γ 381, see ἄρη.

ἡφιός, -η, -ον (ἀρη, ἄρη): in the early (misty) morning, at the break of day Α 497.

ἡρεῖων, -ονος: Εἴλετιον, father of Andromache and king of Thebe at the foot of Mt. Pla'c'us, a spur of Mt. I'da Α 366.

ἡθός, τό (σφάθος, σφάθο), plur. ἡθος: haunts Ζ 511.

ἡθός, -η, -ον (σφάθος, σφάθο): good brother, good sir Ζ 518, dear brother Χ 229.

ημ(ν) Α 47, 307, see elu.

ημίων, ὁ (probably μεθέως, cp. Gothic viduus, Lat. vidua): unmarried youth Χ 127.

ὁμόν Ρ 495, see elu.

ὁμήθη Γ 368, ἀνεληκτὴν Ω 97, ἀνεληκτὴν Π 404, see ἀδελω.

ὁμον, -ονος, ὁ: beach Β 92; plur.: shores Ω 13.

ὁκα, adv.: softly, in low tones, with hushed voices Γ 155, gently Ω 508.

ὁκαχαί Π 812, see ἀκαχαίοι.

ὁκα Α 382, see ἴκα.

ὁ-κυτος, -η, -ον: that has not felt the good Ζ 94.

ὁκουσεν Α 381, see ἀκουσεω.

ὁλακάτη, ἡ: distaff, spindle Ζ 491.

ὁλαυτος Π 338, see ἀλαύνω.

ὁλά-σκεω (intensive collateral form of ἀλά-σμαι), ἦλακονοι Β 470: hover (sit) about, swarm around.

ὁλέκ-τωρ, ὁ: the shining sun Ζ 513.

ὁλένατο Π 610, see ἀλέομαι.

ὁλθε Α 12, ὁλθον Α 207, see ἐρχομαι.

ὁλθατος, -ον: shear, steep Ω 619.

ὁλίκη, ἡ (stem σφα, own + ΛΙΚ, age, size, σφάλικ, ἦλικ): one's time of life, age Χ 419, equals in age, those of one's age, age fellows Π 808.

ὁλος, ὁ (vallus), plur.: nails, rivets, studs, bosses Α 246.

ὁλυθ' Π 478, ὁλυθέ Γ 205, ὁλυθες Γ 428, ὁλυθον Α 152, see ἐρχομαι.

ὁμάδεις, -εσα, -εν (ἄμαδος): sandy Β 77.

ὁμαί (ΗΣ) Ω 542, ὅσαι Β 255, ἡμεθα Ω 740, ἐσαι Γ 134, imper. ὅσο β 200; inf. ὅσαι Α 134; part. ἡμεθην Α 358, ἡμεθον Α 330, ἡμεθεν Ω 209; imperf. ἡμην Ζ 336, ἡμητ Α 512, ἡμητ' Γ 153, ἡμητ' Ω Β 137: sit Π 403, am dwelling Ω 542; ἡμεθα: we are set down Ω 740; ἐσαι: are inactive Γ 134; ὅσαι = a participle: persist in doing, keep on doing, continually do Β 255.

ὁμαρ, -ατος, τό (ἡμέρα): day Α 592; νηλεσ ὅμαρ: day of death (doom) Ρ 615, see νηλησ; ἑλθερον ὅμαρ: day
of freedom Π 831; ἃμαρ ἀναγκαῖον: day of destiny Π 836; ἀλκῶν ἃμαρ: day of fate, fated day Χ 212.

ἡμβρότος Χ 279, ἡμβροτον Π 336, see ἀμαρτάνω.

ἡμβρότος Α 292, see ἀμεββαμαί.

ἡμείς B 126, gen. ἡμέων Γ 101, dat. ἡμίν Α 67, ἰμμί A 384, acc. ἰμμί A 59: we, us, see D. 112. 1, 115, 116, 117, 121;

χήμες = καὶ ἡμεῖς B 238.

ἡμέν . . . ἧμεν: both . . . and Α 453-455;

ἡμέν . . . καί: both . . . and Ο 664.

ἡμέν Π 101, see ἡμεῖς.

ἡμέρας, ἡ, -ον: our Α 30.

ἡμι- (semi): half, see the following words.

ἡμι-βάς, -ες (δαώ): half-burnt Π 294.

ἡμί A 67, see ἡμεῖς.

ἡμί-όνειος, -η, -ον (δοσ): belonging to a mule; ἄμαξαν ἡμιονέη: mule wagon Ω 189; γυνὴν ἡμιόνειον: mule yoke Ω 268.

ἡμ-όνος, ὁ (δοσ, donkey): lit. half-donkey, i.e. mule P 742; ἐφ' ἡμίων: behind the mules, i.e. on the car drawn by mules Ω 702.

ἡμ-οιν, -εια, -η (σημι, semi): half Ζ 193.

ἡμος, rel. adv.: when Α 477, at the time when Α 475.

ἡμος, ἢμει: B 148, aor. opt. ἡμοσε B 373: nod, sink, incline, bend, bow down B 148, fall B 373.

ἡ B 77, see ela.

ἡμώνες, -εσσα, -εν (ἀμεσος): windy Γ 305, wind-waved X 145.

ἡμῖλα, ἀρ (stem ἄρ-ο, mouth, face): reins (because held before the face) Γ 261.

ἡμ-οψ, ὁ (ἡμι + ἕχω): charioteer Π 737.

ἡμ-οσ, ὁ (ἡμι + ἕχω): charioteer P 427.

ἡμπατς B 245, see ἐντπτω.

ἡμις, -ισς, adj.; acc. plur. ἡμισα: sleek Z 94.

ἡμορή, ἡ (ἀνήρ): manhood Ζ 156.

ἡμοψ, -ός, -ος (Σ) FAN, be brilliant, cp. Εὑρής + ΟΠ, δύνατα: glittering Π 408.

ἡμοψ (see last word): Ἐ'νος, father of Sat'nius and Thes'tor Π 401.

ἡμήτης Z 399, see ἀνάω.

ἡμῆτο Π 788, see ἀμορμαί.

ἡμήτ(ο) Π 153, see ἡμαί.

ἡμήτοντο Ω 124, see ἐρτνω.

ἡμόσ-εργάς, -ον (ἀνω + εργον): lit. finishing work, industrious Ω 277.

ἡμόγει Ζ 170, see ἀνώγω.

ἡς (ἡς) = Attic ἔος: till, until Π 291, while, so long as Α 193.

ἡσαρ, -ατος, το (σκευρ): liver; μέσον ἡσαρ: inmost vitals Ω 212.

ἡσιλπήσι A 388, ἀπελέω.

ἡσιρος, -οι, ὁ: continent, mainland, dry land Α 485.

ἡσποτή-τῆς, ὁ, voc. ἡσποτεύτη Γ 39: deceiver, seducer of women.

ἡσποτεύω, inf. ἡσποτεύεν Γ 399: beguile.


ἡσιος, -η, -ον: kind, kindly, gentle Π 73.

ἡστετο Π 778, see ἐκτω.

ἡσπα, a defective acc. sing.; εἰπὶ ἡσπα φέρω: striving to gratify, doing a pleasing service (kindness) to Α 572, cp. 578.

Ἡρα-κλεισί (*Ἡρη + κλείος), adj. with βίο Ο 640: the mighty Heracles.

Ἡρά Α 35, Ἡράτο Ζ 304, see ἀράμως.

Ἡρατο Γ 373, Ἡρόμεθα Χ 393, see ἀρεμαί.

Ἡρον Β 154, see αἰρεω.

Ἡρη, ἡ: Hera, daughter of Cro'nus and Rhea', sister and wife of Zeus Α 55; patroness of Achilles and the Areteidae; she is probably the moon goddess.

Ἡρήσατο Π 358, see ἐρείδω.

Ἡρήσατο Α 351, Ἡρήσατο Π 318, see ἀράμως.

Ἡρ-γένεια (Ἡρ + γένος): early born.
born in the morning, dawn-born, child of the morning, daughter of the Dawn  
A 477.

ηρωίς Π 319, see ἐρείπω.

ηρσος Γ 333, see ἀρμυξ.

ηρυσηθυν X 160, see ἄρμυσα.

ηρωτα X 276, see ἀρπάξω.

ηρτόνιτο Β 55, see ἄρτονω.

ηρδακε Φ 594, see ἄρδακα.

ηρχον Β 378, see ἄρχω.

ηρως, -ωρς, ὀ (vix), dat. ἄρω Π 751, acc. ἄρω Π 781; plur. ἄρως Β 256, ἄρων Α 4, ἄρωσα Β 483, ἄρως Ο 702, voc. ἄρως Β 110: valiant warrior, nobleman, chief, plain.

ἐς Β 161, gen. sing. fem. of the rel. pron. ὑσ.

ἡθο Β 292, gen. sing. fem. of the poss. and reflex. pron. ἡθος.

ἡμαί Β 255, see ἡμαι.

ἡθα Χ 233, see ἐθιλ.

ἡθαι Α 134, see ἡμαι.

ἡκεν Π 388, see ἄκεω.

ἡσο Β 200, ἑστο Α 512, see ἡμαι.

ἡσσον, -ον (ἡκα, ἡκεστος): weaker Π 722.

ἡσχυς, -ον (ἡσχυη): at one's ease Φ 598.

ἡσυχμενως Σ 180, ἡσυχιν Σ 24, see ἀλοξήνω.

ἡται Ζ 176, see ἀλεξ.

ἡταισθε Π 202, see ἀλεξοδοι.

ἡτμασια Ν 11, see ἀδημα.

ἡτμασις Α 356, see ἀδημα.

ἡτορ, τό: heart Α 188, life Π 666; δε-  

deagmenon ἡτορ: wounded to the heart  
P 535.

ἥ Ω 6, see ἄθο and ἄθι.

ἥδη Α 92, see ἄδηδω.

ἥδο-κομος, -ον (ἥδο + κομή): fair-haired, of 
the fair locks, with abundant tresses, 
beauteous-haired, of the lovely hair, 
fair-tressed Α 36.

ἥδαντο Α 458, see ἐθροιμαι.

ἥδη Σ 3, ἤδητο Π 472, ἥδον Α 329, see ἐθροικω.

ἥδις Γ 167, neuter acc. ἄθο Ω 6, acc. masc. ἄθο Z 8, 191: good, goodly, brave, gallant, see ἄθο.

ἥδε Σ 217, see ἄθο.

ἥτι Β 87, ἥτι Α 359 (ἥετα, ἥπετα): as  
B 469, like A 359, as when B 87, even  
as B 480; ἄτια τρ: to wit, as, even  
as, exactly as Γ 3.

ἥθε (ο) Ρ 430, ἥθετο Α 450, ἥθεντο Γ 296, see ἐθροι.

ἥθεταιντο Χ 394, see ἐθροισμαι.

ἡφαίστος: Hephaestus, son of Zeus and 
Hera; god of fire, the smithy, and the 
forge Α 571.

ἡμι X 107, see ἡμι.

ἡμη, ἦ (ἡμαξ, vagire): din, noise Β 209.

ἡμης, -σσα, -ε ε (ἡμη): echoing, re- 
sounding Α 157.

ἥμι Α 607 = ἦ: where, see ἦ.

ἡμπτο Α 512, see ἄπτω.

ἡμ-θεν (ἥως +-θεν): in the morning Ρ 664, at daybreak Ω 401.

ἥος, -ός, ἦ (orig. ἄφως, ἄφως, Aenolic  
ἀφως, aurora), for declension see D.  
83: dawn, morning, morn Ζ 175.

Ἡσ (see ἀθος): E'os, Dawn, Goddess of  
the Morning, Aurora Α 477.

Θ = Iliad viii.

θ' Α 99 = τε.

θάλαμος, θ: chamber Γ 142, marriage  
chamber Γ 174, harem Ζ 316, storeroom  
Ω 191.

θάλασσα, ἦ: see Α 34.

θάλασσα, ἦ: see Α 34.

θάλασσα, -ή, -ον (θάλας): lit. blooming, 
big, well-grown, flourishing; hence  
abundant, plenteous Β 266, goodly Ζ  
430, lovely, in the bloom of youth Γ 53,  
lusty Γ 26, full Ρ 696, rich Ρ 439, big  
of tears) Ζ 496.

θάλαν (θάλλω, θάλας), neuter plur. gen.  
of θάλας: good things, good cheer X 504.

θάλας, τό: shoot, scion, child Χ 87.
HOMER’S ILIAD.

ταλα-υρή, ἡ (θάλασσα, warmth): comfort Z 412.

θαμᾶ, adv.: often II 207.

θαμβῶ (θαμπός), aor. 'θαμβησέν Α 199: be astonished, marvel, wonder.

θαμβάς, τό: wonder, amasement Γ 342.

θαμεῖς (θαμῆς), P 661, θαμεῖα Α 52, θα-μεῖα X 316, adj.: thick, in great numbers, in multitude.

θάμνος, ὁ (θάμνης, thick): bush P 677.

θανατόν-δε (θνήσκω): deathward II 693, to death X 297.

θάνατος, ὁ (θάνατος, death): death A 60; τέλος θανάτου: death, which is the end of all.

θάνατος, ὁ: Than'atius, Death II 454.

θανισθανεῖ Ω 728, θανιμέν X 426, 'θάνος X 486, θάνη X 55, θανοῦτα X 343, θανόντε X 73, θανοῦτας Ω 16, θανοῦτον II 457, θανόν Ρ 564, see νηστή.

θάμωμαι (ΘΗ, suck, suckle, τιθην, θήλυς), aor. 'θήσατο Ω 58: sucked.

θάπτω, opt. θάπτωμεν Ω 665; aor. θᾶψαν Ω 612: hold funeral Ω 665, bury (apparently) Ω 612.

θαρσάλος, -ης, -ων (θάρσος): hardy II 493, valiant X 269.

θαρσῶ (θάρσος), imper. θάρσει X 183; aor. θαρσήσας Α 92, part. θαρσής Α 85: take courage, be of good cheer; θαρσησα: boldly Α 85.

θάρσος, -ος, τό (θάρσος): boldness P 570, hardihood Ζ 126.

θάρσο-υρος, -ον (θάρσος): boldly Ρ 70.

θάρσο-ον (θάρσος), part. θαρσόνον' Ρ 683; aor. imper. θαρσοῦν ΙΙ 242: encourage, hearten, cheer, strengthen.

θάσσων (ταχύς, ταχ-ινός) ΙΙ 129, comp. adv. of ταχύς (ταχα): the more quickly, the speedier B 440, speedily ΙΙ 129, with speed P 654, anon Ζ 143.

θαυμάζω (θαῦμα), imperf. 'θαυμάζατ' (ε) Ω 629, 'θαυμάζων Ω 631, 'θαυμάζομεν Ω 394: marvel at.
pany of; ἰδαπτότης "Ἀργος B 110: squires (servants) of Ares.

θερ-μῶς, -η, -ον (old Lat. formos): warm
ΠII 3, hot P 438.

θέρμαι (θέρος), subj. θέρμαι Z 331: be scarred.

θῖρος, -ος, τό: the warm season, summer
X 151.

θερτής (θάρσος), voc. θερτήτ(a) B 246: Thersites B 212.

θῆς Z 273, θῆςων A 433, θῆςθ(e) O 661,
θῆςω B 382, see τίθημι.

θόκαλος, -ον, plur. θόκαλα: wondrous
(strange, surpassing) doings Γ 130.

θεστής -ίος -ία: astounding, marvelous, wondrous, indescribable O 669, Π 769, then vast, broad expanse, innumerable B 457, then great, grand, glorious, extraordinary, celestial, heavenly A 591, terrible Σ 149; θεστήσις: by decree of the gods, by divine command B 367; adv. θεστήσιο: terribly O 637.

θέσπι-θης: fierce-blazing O 597.

θεσπορίθης: son of Theseus, i.e. Calchas A 69.

θέστωρ, -ορος: Theseus, a Trojan Π 401.

θέτω A 413, θέτοις O 598, θέτων Π 574,
θῇ O 88: The'is, a goddess of the sea; daughter of Ne'reus; married Pe'lus and became the mother of Achilles.

θήτο Π 310, see τίθημι.

θῶο and θηω (ΘΕ), θῆθ X 192, θῆνων P 727, subj. θῆται X 23, θῇτη Z 507, inf. θεῖων B 183, θείων II 186, part. θῆων Z 54, θῆωνα Z 394, θῆνον(a) Π 8, θῆναι Π 393; imperf. θῆεν A 483, θῆε Z 320, θῆν Χ 161: run, speed, race; imperf.: came running; 'βη δὲ θῆεν: lit. he started to run, i.e. he set him to run, he ran in hot haste B 183.

θῆβη A 366, and θῆβαι Z 223: The'be, The'bai, a city situated at the foot of Mt. Pla'cus; it was inhabited by Cili-

ians, whose king, Ee'tion, was killed by Achilles when he sacked the city.

θήγω, aor. imper. mid. θηγάθω B 382: sharpen.

θήλωμα (θεά; cp. θαύμα), pres. opt. θέλω
Ω 418; aor. θήλεσαντο Ω 730, θήλε-
σαντο Ω 682: gaze on, behold with (wonder) astonishment, marvel at, see for oneself.

θῆς Z 432, θῆκαν Ω 795, θῆκεν B 318, see τίθημι.

θν, encl. part.: I ween, forsooth B 276, verily Π 852.

θῆσω Ω 418, see θέλωμα.

θῆμαι A 143, see τίθημι.

θήρ, θηρός, ὁ (θηρός): wild beast Γ 449.

θηρητήρ, -θηρός, ὁ (θηρός): hunter P 726.

θήσαντο Ω 58, see θήλωμα.

θήνων B 39, θήνως π Π 90, θήνωμαι O 602, θήνωτι Ω 57, see τίθημι.

θεσεύς: The'seus, son of Ae'geus, king of Athens A 265.

θήσουσαν Ω 402, θήσουσας(I) Π 673, θήω
Π 83, see τίθημι.

θύη, suffix, see D. 66.

θῆνα A 34, see θείς.

θῆ, ὁ, acc. θῆνα A 34: shore, beach, strand
A 327.

θῆσκοι (ΘΑΝ, θνα), part. θῆσκοι B 106, θῆσκοτας Α 243, θῆσκοτας A 36; imperf. θῆσκοι A 383; fut. inf.
θανέσθαι O 728; 2d aor. θάναι X 486, θάνατος(e) Φ 610, subj. θάνατος X 55, θανή-
μαι X 426, part. θανοῦ B 564, θανοντος P 538, θανόναι X 73, θανότα X 343, θανότων Π 457; perf. τεθνηκε Σ 12, τεθνηκα Χ 52, opt. τεθνήθη Ζ 164, τε-
θνηθά Π 102, imper. τεθναθι Χ 365, inf.
tεθνήμαι Ω 225, part. τεθνητος Σ 173, τεθνητος Ω 464, τεθνητων Π 15, τε-
θνητως Σ 71, τεθνητος P 345, τεθνητα
Ω 20: die, perish, be slain; perf. die
dead, be dead; τεθνητα: in his death
Π 858.
HOMER'S ILIAD.

[Text of Homer's Iliad as translated into English, containing various Greek words and phrases with their English translations and explanations.]
HOMER'S I LIAD.

163, Ω 337; ᾿Ωκ Λ 203; Φίδης Γ 130, see ὀραῖ.
2Εἴδης: from Ida Γ 276.
3Φίδητα B 237, see ὀραῖ.
4Φίδης Α 124, see φόίδα.
5Φίδητα Β 266: lit. bent backwards, then doubled himself up, writhed.
6Φιδιανοῦς, -όνος: Idomeneus, a prince of Crete Α 145.
7Φίδητα B 198, Φίδηος Ζ 284, Φίδηος Ζ 330, Φίδηος Ρ 681, 'Φίδηος Α 262, 'Φίδηκας Π 354, Φίδηκας Τ 224, 'Φίδηκας'(α) Α 537, see ὀραῖ.
8Φίδητης, ἥ: cunning Π 359.
9Φίδης (ἵω), imperf. ἤπειρ B 191: cause to sit, aor. pass. ἤπιονθαν Γ 78: were brought to order, were made (induced) to be quiet.
10Φίδης, ὁ (ΣΦΙΔᾶ, φιδρῶς, f is obsolete), dat. ἤπιο Ρ 745, acc. ἤπιο(α) Υ 2: sweat Π 109.
11Φίδησις (ΣΦΙΔᾶ, "sweat"), fut. φιδρῶσι B 388: sweat.
12Φίδης Α 365, Φίδηκας Α 608, see φόίδα.
13Φίδης Ω 555, Φίδηκας Α 262, Φίδηκας Α 418, see ὀραῖ.
14Ι. Α 383, see εἶμι.
15Ι. Α 479, τίνων Γ 152, ἱμανά Χ 206, see εἶμι.
16Φίδης, part. φιδέυμοι Π 382, φιδέυμοι Β 154, φιδέυμοι Π 396, 507; imperf. φιδέω Π 383, 866, φιδέω(ο) Π 359, φιδέω(ο) Π 761; aor. φιδέω B 518: hurry, hasten, be eager, be fain; φιδέυμοι Π 396: despite their desire.
17Φίδης, ἥ (λεπός): priestess ζ 300.
18Φίδης, -ος, ὁ (λεπός, ὁ is shortened in the thesis): priest, sacrificer Α 62.
19Φίδης (λεπός), fut. inf. λεπέυμεν(αί) Ω 94; aor. λεπέυμεν B 402, subj. λεπέύμεν Ω 309; plup. pass. λέψιον Ω 125: slay, kill, offer in sacrifice, sacrifice.
καρπίον, τὸ (καρπός): an animal (beast, victim) for sacrifice Χ 159.
καρπός, -ή, -όν and καρπός, -ή, -όν: holy, sacred Α 99, divine Ρ 455, strong, mighty Α 366, trusty Ω 681; neuter used as noun: sacrifice Α 147.
'μετ' Π 359, 'μέτρο Π 383, 'μέτρη' Π 761, see μετρα.
κόω (redupl. ΣΕΔ, σι-σιδ-ιόω, σιωδω, cp. εικώ, sedeo), imper. ζέ Ω 553, part. ζέοντων Β 96; imperf. ζέ Β 53, liter. imperfect. ζέει Ω 472; mid. imperfect. ζε'(o) Π 162; imperf. ζέοντο Π 326: trans. cause to sit Γ 53; intrans. sit Β 792, Γ 162; reflexive, seat oneself Β 96; mid. sit Π 326.
νή Χ 477, ηϊς Π 173, see ιός.
ημι (redupl. ΣΗ, σι-σι-μι), 3d sing. ημιν Π 12, 3d plur. ημίνι Π 152, inf. ημέναι Χ 206; imperf. 3d sing. ημεί Π 479; aor. ήμε Λ 48 (from ή-σι-κε), ήκε Λ 195, 382, opt. εχν Ω 227, έχν Γ 221; mid. 2d aor. εχνό Λ 469: send Λ 479, send forth Β 309, hurl Π 736, cast Π 608, throw Γ 12, let fly Λ 48, put Π 152, aim Λ 382, set Χ 316, utter Γ 152; mid. lit. put from themselves, dismiss, sate Λ 469.
ηνή Ω 119, see λατω.
ης Ω 295, see ελμ.
ητο Π 12, see ημι.
ητρός, o (ΙΑ, ιόμαι, heal): leech, physician Π 28.
τ' Γ 390, see ελμ.
θαϊ-μένης, -όν (θαία, a locative + μένω): Ithai'menes, a Lycian Π 586.
θάλκη, ή: Ith'aca, island in the Ionian sea, the home of Odysseus Π 201.
θαξύρως, adj.: of Ith'aca, native of Ith'aca Β 184.
θεί Α 32, see ελμ.
θόνα (θόνα), θονείς Ω 362, θονέει Ρ 632, opt. θόνεοι Ω 149; mid. part. θονομένων Ζ 3; pass. aor. θονθητην Π 475: guide Ω 149, guide home, direct Ρ 632, aim at Ζ 3; pass. as mid.: righted themselves Π 475.
θός Ρ 492, adv.: straight Χ 284, straight for Π 552, straight down on Π 602, right onward Π 492, right at Χ 143.
θος, -ός, ή, acc. ίθν: issue, undertaking Ω 79.
θῦο (θύο), θιθεί Ρ 661; aor. θιθεί Ζ 2, θίθεν Π 582, θίθαν Ρ 725: rush (press) onward Π 582, Ρ 661, make straight for Ο 693, charge Ρ 725, sway Ω 2.
καίνω (καινώ, cp. ικω), καίνει Α 254, opt. καίνει Α 610; imperf. καιμε Β 17, καίνεν Α 431, καίνου Γ 145: come Α 254, come to, visit Α 610, enter Β 171, come near to, approach Α 431, go up Ω 686.
φικάριος, -οίο, adj.: of Ιcarus, Ic'arian Β 145.
φικελος, -ηον (ΦΙΚ, φεκλωκο, φεκλικα): like Β 478.
φικέθαι Α 19, φικέθην Α 328, φικέθω Σ 178, see ικέθαι.
'ικτίθων, -όν (ικτήτης): Hiceta'con, son of Laom'edon Π 147.
ικεθώ (ικτήτης), aor. ικεθευε Γ 574: come as a suppliant.
ικέτης, -α, o (ικω): lit. one who has come as a suppliant; hence suppliant Ω 158.
ικετο Α 362, ικεταί Ζ 143, ικεται Α 166, see ικέθαι.
ικένων (ικέτης): favorable (breeze) Α 479.
ικόμεσθα Β 138, see ικέθαι.
ικ-νομαι (ικω), fut. ικομάι Ζ 367, ικεθαί Α 240, inf. ικεθθαί Ζ 502; 2d aor. ικετο Α 362, ικέθην Α 328, ικεμεσθα Β 138, ικομένο Α 432; subj. ικομαι Α 139, ικεταί Ζ 143, ικεται Α 166, ικωται Π 455, opt. ικομένω Ω 437, ικετο Π 233, imper. ικέθω Σ 178, inf. ικέθαι Α 19: come Α 139, arrive at Α 19, fare to Ζ 225,
enter into A 362, reach A 432, go, return B 115, go as a supplicant to, supplicate, entertain X 123.

κρου, τά: decks 0 676.

κοι(ΣΙ), imperf. 1εκ B 458, 1εκεν B 53; aor. 1έξ Z 172, 1έξεν X 462, 1έξον Ω 692: come B 153, come to, arrive at, reach X 462, rise, reach X 317.

κομαί A 139, κομαύν Π 455, see κόμαι.

φλά-δόν (ΦΕΛ, φέλλω), adv.: in troops, in crowds B 93.

φλασος (σωλασος, φλάσκομαι), adj.: gracious, propitious A 583.

φλάσκομαι (ΣΔΗ, ολα, stem σωλα, Ιλα, φλάσκοηαι Z 380, inf. φλάσκεσθαι A 386; imperf. φλάσκοντο A 472, aor. subj. φλάσκεση Α 147, φλάσκεσθαι Α 444, part. φλάσκοήμενι A 100: worship A 472, propitiate A 147, move to mercy A 100.

Filios, 00, ἦ (Filoi): Illios, i.e. Troy A 71.

Filos: 'Ilos, son of Tros Ω 349.

ιαξ, -άξος, -άκεσι, -άς, ὁ (ΣΙ, draw taut): strap, thong Τ 371.

ιάσων (ιάς), aor. ιάσεν Ρ 624, subj. ιάσογ B 782: lash, whip, scourge.

᾿Ιμπρος, ἦ: 'Iμπρος, an island in the Thracian sea Ω 78.

ιμέν A 170, ιμεναί A 227, see εμυ.

ιμηρό-ες, -έσα, -εν (ιμηρο): lit. that arouseth passion; hence lovely Γ 397.

ιμέρος, ὁ: longing, yearning, desire, passion Τ 139.

ιπά A 203, ἦ Γ 252, relative adv.: where X 325; conjunction: in order that A 203.

ιπά B 522, see ἐμμ.

ιπεινα Ζ 502, ιπείαι A 240, ιπαμαί Z 367, see κόμαι.

ιπέ Ζ 172, ιπόν Ω 692, see κιω.

ιπιτε B 440, ἔντυτε Γ 15, ἕντε Π 838, ἑνθά Α 567, see εμυ.

ίος, ὣς Π 173, ἦ Ζ 422, ἦ Χ 477: one, the selfsame.

ιυνα Γ 406, ιύνης Α 482, see εμυ.

ι-χίαμα (ίος + χίω, pour): lit. showering arrows, arrow shooting, archer Ζ 428.

ιππός, -ής, voc. Ιππεί Π 20, plur. Ιππεῖς B 810, ὁ (ιππος): knight, knightly Π 20, horseman Β 810.

ιππ-νάλατα, ὁ (ἐλάνω): lit. driver of horses (a chariot), i.e. knight Π 196.

ιππ-χάτης (χάτη, hair), adj.: of horsehair Ζ 469.

ιππ-χάρμης (χάρμη), adj.: who fights from a chariot Ω 257.

ιππ-βοτος, -ον (βοσκω, feed): pastured (grazed) by horses, pastureland of horses Β 287, Γ 75.

ιππ-δαμος, -ον (δαμ-ναι, tame): lit. tamer of horses, horse taming; hence knight, knightly, master of horses Β 23.

ιππ-δάσεια (δάσω, thick): lit. thick-set with horsehair: then of horsehair Ι 369, bushy with horsehair, thick crested Ζ 9.

Ἰππό-θωος (θω, runn): Hippothous, son of Priam Ω 251.

ιππο-κλεινος, -ον (κλευμα): commander of the horsemen Π 126, lord of steeds Π 839.

ιππ-κομις, -ον (κομή, hair): with horsehair crest Π 797, of horsehair Π 216.

ιππο-κορωνής, ὁ (κορωνω, equip): lord of chariots Ω 677, chariot driving, who fight from chariots Β 1, horsemen Π 287.

Ἰππό-λοχος (λόχος): Hippolochus, father of Glaucus Ν 119.

ἰππος, ὁ, ἦ (ἸΠΠΙ, orig. ἱκ): horse Α 154; in plur. commonly a pair, span, hence chariot, car Γ 113.

ιππο-σφιη, ἦ: horsemanship Π 809, chivalry Π 776.

ιππο-τα, ὁ (ιππος): knight, knightly Β 336.
HOMER'S ILIAD.

ιππο-ουρα (οὐρα, tail): with a horsehair crest, horsehair crested Ζ 495, of horsehair Γ 337.

ιπτομαι (᾽ΙΠ, orig. ιπταμαι, fut. ιπται Β 193; aor. ιπταμαι Α 454: press, smile Α 454, afflict, chastise Β 193.

ιρως, ὁ Π 604, see λερως: priest.

ιρης, -ης, ὁ: falcon Π 582.

ιρίς, -ίδος, acc. ιρίν, ἥ: rainbows Ρ 547.

ιρίτος, -ίδος, ἡ, acc. ιρίν Ω 117, voc. ιρί 

Σ 182: I'ris, the messenger of the gods, especially of Zeus.

ιρός, -η, -ον (see λερός): holy Ζ 96, sacred Π 658; ιρά: sacrifice Β 420.

ις, acc. ις, ἡ: strength Ρ 739 (with negl. ις), sinew Ρ 522.

ις Ρ 739, see κις.

ις-άιω (κιςω), iterat. imperf. mid. 'κιςάκησε Ω 607: matched herself.

ισαγων Α 494, see εἰμι.

ις-ανδρος (κιςω + ανήρ): İsand'er, son of Bellerophon Ζ 197.

ιςάι Ζ 151, see ιοδια.

ιςάκησε Ω 607, see ιςάκιω.

ιςάτω Ρ 518, see μελαι.

ιςικομετές Π 41, see feicíxw.

ιςι-θεός, -ον (κιςω + θεός): godlike Γ 310.

κιςω, -η, -ον (κιςω from κιςω): like, equal with (to) Α 163; κιςω as adv.: equally Α 187.


κιςάμενος Π 537, ἄνη Β 172, ἵστατο Β 473, ἵστασι Χ 85, ἰστικαὶ Χ 318, ἰστάτω Β 151, see ιστιμι.

κις-ημι (redupl. ΣΤΑ, σι-κιςημι, сто, "stand"): aor. ἰστήθην Π 199, ἰστήθην Α 448, ἰστήθην Ω 350, subj. ἰστήθωσα(I) Χ 350, imper. ἰστήθως Ω 443, imper. ἰστήθως Ω 443, part. ἰστήθως Ω 232: station, make to stand Π 199, set Α 448, stay, check Ζ 433, halt Ω 350, weigh Ω 232, weigh out Χ 350; med. ἰστηκαὶ Χ 318, imper. ἰστηκαὶ Χ 85, part. ἰστηκενος Π 537,

hausticated Β 172, ἰστακεςι Ω 710: impress. ἰστας(ο) Β 151, ἰστατο Β 473; aor. ἰστηθας(ο) Α 480, infl. ἰστηθασαθ Ω 528; 2d aor. ἵστη Β 101, ἰστη Α 197, ἰστηθην Α 332, ἰσταν Α 535, ἰστήν Π 601, subj. ἰσταβαν Χ 231, opt. ἰσταται Ρ 733, imper. ἰστηθ Χ 222, ἰστηθ(ε) Ω 80, infl. ἰστηθανε Χ 253, part. ἰστα Π 231, ἰσταντες Ρ 490, ἰσταντων Γ 210, iterat. 2d aor. ἰστακες Π 217; perf. ἰστηκε Σ 172, ἰστηκε(ε) Π 231, subj. ἰστηκε Ρ 435, inf. ἰστηκε(ας) Ω 666, part. ἰσταβας(ο) Β 170, ἰσταβες Β 320; plup. ἰστηκει Ω 730, ἰστηκεε Χ 36; verbal ἰστατος Ω 506: stand Β 20, 151, make a stand Χ 231, halt Ω 467, stop Χ 222, remain standing, stand still Α 332, stand up to address the assembly Γ 210, rise up Α 535, came up, stepped up Α 197; plup. as imperf.: had taken his stand, i.e. was standing Φ 526, Χ 36; perf.: hold one's ground, πρὸ Ἰππων ἐστάθη: standing in defense of, i.e. championing Ω 216; ἰστηκει αὐτὰ σε: stand up against thee Χ 253; aor. mid. ἰστηκας(ο) trans.: set up Α 480, ἰστηκαςαθ: set before, offer Ω 528.

ἰσιλον, τό (ἰσις, mast), neuter adj., belonging to the mast, hence as subst. sail Α 433.

ἰσο-δικη, ἥ (ἰσος + δικαιο, strictly δικαιοι) lit. mast receiver, mast crutch Α 434.

ἰσιος, ὁ (ἴσιμος): 1. mast Α 434, 480; 2. loom (which was upright) Α 31, Ω 456; 3. web (on the upright loom), Γ 125, Χ 440.

ἰσανδρω (ἰσάνω), ἰσανδρεί P 572: is eager; iterat. imperf. ἰσανδρεχον Ω 723: withheld.

ἰσάον (ἰσώ), ἰσαον Ρ 747: holds back; imperf. ἰσαοκες Ρ 747: held their ground, held in check.
HOMER'S Iliad.

loχω (redupl. ΣΕΧ, ἐχω = σι-ςέχ-ω, σι-ςχω, redupl. pres. of ἐχω), ἐχει P 750, inf. ἐχέμεν(α) P 501, imperf. ἐχετ O 657, ἐχον O 618; mid. imper. ἐχει A 214, ἐχεσθ(e) Γ 82: hold P 501, hold in Ω 404, hold back, stay P 750, restrain O 657, stand firm O 618; mid. refrain (hold, check, re-strain) oneself B 247; ἐχεσθ: stay thine hand A 214.

τ' Α 335, την Α 347, τω Ω 148, see εἰμι. μεθεν-, -ος (μῆσι): ἕρεμος, a Lycian Π 417. ἐφίμοι -η, -ον [ἐφίμω, -ον in A 3]: strong, sturdy, valiant, brave A 3, mighty Γ 336, proud Π 137. μιθή (μήθ, see D 64, vii): mightily Α 38, a main Σ 14, by violence Γ 375; μιθις μακάσσεων: be a great king Ω 478.


ἐφαι Α 454, ἔφεται Β 193, see ἐπτομαι. ἐφ Ζ 422, see ἔφοι.

γω, γ (γωσα, ἀγω): rush and roar Π 127.

τω Π 245, ταν Α 138, see εἰμι.

Κ = Iliad x.
κ' Α 184, see κε.
καδ Β 160, Γ 382 = κατά by apocode and assimilation D 31, 32.
καθ Β 99 = κατά.
καθαιρῶ, imperf. καθ . . . ἔρεσθ Ω 268: took down.
καθαλω (καθαρός), aor. καθηρεί Π 228, imper. καθηρον Π 667: cleanse, purify.
καθάπτομαι, καθάπτοται Α 582: address, accost, approach, καθαπτομένοι: forraid Π 421.
καθ-ξομαι, imperf. καθέτο Α 405: sate himself down Α 500, but the aorist active καθ . . . ελοε Γ 382, κάθ . . . ελοα Ο 578: set down, make to sit down.
καθήκα Ω 642, see καθηκα.
καθηκει Π 629: will hold fast, see κατέχω.
καθ-εύθω, imperf. καθισό(ε) Α 611: slept.
καθ-ημαι, imper. κάθομαι Α 565; imperf. καθιστο Α 569, καθήματο Ω 473; part. καθήμενος Π 407: sit, remain; κάθοι: be seated.
καθηπον Π 667, see καθαιρω.
καθ-ἔω, imper. καθίζ(ε) Ζ 360: bid to sit; inf. καθίζων Γ 394: sit (down); imperf. καθίζ(ε) Γ 426: took (her) seat; aor. imper. κάθουσον: cause (bid) to sit down Γ 68.
καθ-ημηθαι, aor. καθηκα: pour down Ω 642.
καθ-ὑπερθε(ν) adverb: from above Α 337, on top, over all Ω 646, farther up Ω 545.
καλ: and, also Α 174, too Γ 235; intensive, even Α 29, still Γ 168; albeit Χ 384 in the apodosis, then Α 478, when Π 202, or Β 346; το καλ: aye, or Γ 363, both and Γ 373; καλ τε: and even, and actually, and besides that Α 521; καλ ὅ: and already; καλ περ: although Α 217; καλ δι: yet even so Ω 116; καλ γερ: for in truth Β 377.
καινως: Cae'neus, king of the Lapiths Α 264.
καλνμαι (ΚΑΔ), perf. inf. κεκάνσαι Ω 546, plur. ἐκκαστο Π 808: excelled.
καλω, καμ-ω, imperf. "καλε Α 462; aor. ἐκε Α 40, Ω 34, opt. κεϊναι Ω 38; mid. part. καλοκτηθής Ω 600; imperf. 'καιντο; pass. ἐκε Ω 464: burn, blase; κατά . . . ἐκε: burnt completely Α 40.
κάκ Π 412 = κατά, by apocode and assimilation, see D 31, 32.
κατίζομαι (κακός), part. κατίζομενον: playing the coward Ω 214.
κακελοντες Α 606, see κετακελω.
κακο-μηχανος, -ον (μηχος, μηχανη): mischievous Α 344.
κακος, -η, -ον: bad, evil, dire, sore Α 10, cowardly, low-born Β 190, cruel Β 114, baneful Π 494, deadly Α 382, destructive Γ 7, grievous Σ 8; as substantives κακον and κακα: ill, evil Α 418; ills, wrong, trouble, misfortune Β 234; τακακα: the things that are evil Α 107; while κακος: coward Β 365; κακον κακα: evil pressed on evil, disaster followed disaster Π 111; κακως: roughly, briskly, rudely Α 25, for (our) woe Β 253. Comparative κακα-τερος Χ 106: worse; superlative κακιστος Π 570: worst.
κακοτης, -ητος, η (κακος): cowardice, baseness Β 368; foul deeds, wickedness Γ 366.
καλεω (calare), καλει Γ 390, καλεονι Α 403, ἐκαλει Χ 294, ἐκαλεσκε Ζ 402, part. καλεουσα Ο 383; aor. ἐκαλεσα Ω 106, ἐκαλεσαν Π 693, part. καλεσω Α 402; fut. καλεσω Ζ 280; opt. καλεσει Ω 74, inf. καλεσαι Γ 117; mid. aor. ἐκαλεσατο Α 161; pass. opt. καλεσμεν Α 293; perf. part. κεκλημενος Β 260; fut. perf. κεκλησε(αι) Γ 138: call, summon Α 402; mid. call to oneself Γ 161, cause to be summoned Α 54, summoned to themselves, i.e. to their aid Α 270; pass. be called (addressed) Β 260; κεκλησαι: shall be called = shall be Γ 138.
Καλιστος (καλω): Cale'sius, son of Axylus Ζ 18.
καλιτωρ, -ος, ο (καλος): crier Ω 577.
καλι-γυναικα (γυνη), adj. acc. sing.: abounding in fair women Γ 75.
καλι-ζωος, -ον (ζων): fair-girdled Ω 608.
καλι-θριξ, -τριχος, adj. in plural, καλι-τριχες: of goodly manes Ρ 504.
καλι-πάρμος, -ον (παρειδ): fair-cheeked, of the fair cheeks Α 143.
καλιφ' Ζ 223, see καταλειπω.
καλι-ρροος, -ον (ρεω): fair-flowing Χ 147.
καλιστος Ζ 294: fairest, see καλος.
καλλιτριχες Ρ 504, see καλλιθριξ.
καλλος, το (καλος): beauty Γ 392.
καλυμμα, το (καλυττω): robe Ω 93.
καλυττη, η (καλυττω): veil Χ 406.
καλυττω (oc-cul-ere, celare), opt. καλυττοι Ζ 464; aor. ἐκλυπη Γ 381; part. καλυφαντες Ω 796; perf. part. κεκλημενος Π 360: hide, cover, shroud, enwrap Γ 381, Ω 11, hold for protection, make a covering with Χ 313, shroud in (with) Ω 796.
Καλχαι, -αρος: Calchas, lit. the thinker (brooder) Δ 69, son of Thestor; seer of the Greeks.
καματος, ο (καμω): toil Ρ 745.
καμι Β 101, see καμω.
καμ-μονιν, η (καμα + μενω): victory as the reward of endurance; δι' ης καμ-μονιν: grant (me) to outstay (thee) Χ 257.
καμω (ΚΑΜ, κη) imperf. εκκαμω Π 106; fut. καμειγα Β 389; aor. τ' καμε Β 101, subj. καμω Α 168, part. καμωται Τ 278, perf. κεκαμωκας Ζ 262, part. κεκαμητει Ζ 261, -τρας Π 44: grew weary (faint) Α 168, be tired, be awearied Ρ 658; καμωται: outworn, fordone = the dead Γ 278; κεκαμητει: awearied Ζ 261; τ' καμε τεχων: lit. grew weary in making, i.e. fashioned with labor, wrought with toil Β 101.
κατάλος, -η, -ον (κάμπτω): curved \( \Gamma \) 17.
κάμω Α 168, see κάμω.
καναχή, ἡ (κανο): noise, rattle, ringing;
kαναχήν Ιη: kept ringing terribly \( \Pi 105 \).
κάνων, τό (κάννη, reed): basket (made of reeds) \( \Omega 626 \).
κάτ \( \Pi 106 = \) κατά, by apocope and assimilation \( \Delta 31, 32 \).
κατήθος, ἡ: grave \( \Omega 797 \).
καπνίζω (καπνός), aor. κάπνοσαν \( \Β 399 \):
lit. made smoke, i.e. kindled fires.
καπνός, ὁ: smoke \( \Lambda 317 \), steam \( \Χ 149 \).
καπνιστής \( \Pi 743 \), see καπνιστῶ.
κάπρος, ὁ (caper): wild boar \( \Ρ 725 \).
καπώ (καπώ), aor. ἔπτι... ἐκαπνισθεν \( \Χ 467 \): breathed forth.
κάρ, τό (cerebrum): head; ἐπι κάρ: headlong \( \Pi 392 \).
καρδίῃ, ἡ (cor, cord-is): heart \( \Β 452 \).
κάρη, τό (κάρ): \( \Β 259 \), dat. καρτι \( \Gamma 336 \),
kαρητι \( \Χ 205 \), plur. καρητα \( \Ρ 437 \):
head; κάρη κοιμόντας: with long hair,
flowing-haired \( \Ι 11 \).
κάρηνον, τό (κάρ), plur. κάρηνα: peaks, summit \( \Α 44 \), crests \( \Χ 187 \), citadels \( \Ι 117 \).
καρτάλιμος, αν (καρπός, wrist, giving notion of agility): swift, flying \( \Π 342 \).
Adverb καρταλιμός: quickly, swifly, with (all) speed \( \Β 17 \), fleetly \( \Χ 159 \), at speed \( \Ω 327 \).
(1) καρτός, ὁ (carpo, "harv"-est): fruit \( \Α 156 \).
(2) καρτός, ὁ: wrist; ἐπι καρψ: at the wrist \( \Ω 671 \); χεῖρ ἐπι καρψ: on his arm at the wrist \( \Ρ 601 \).
κάρπετος, -ν, -ον (κάρπος): strong in body \( \Α 178 \), brave \( \Α 280 \).
κάρπιστος (κάρπος): mightiest \( \Α 266 \).
κάρπος (κάρπος), τό: strength \( \Ρ 562 \), triumphant \( \Ρ 563 \).
καρτινός (κάρτος), aor. ἐκαρτιναντό \( \Pi 563 \) strengthened.
κατα-σαλομαι, fut. κατά... δάσονταi X 354: devour utterly.
κατα-δάπτω, aor. inf. καταδάψαι X 339: devour.
κατα-δῶ, aor. κατά... ἔδησαν Α 436: made fast.
κατα-δώ, 2 aor. κατέδω Α 475, part. καταδώνταi Α 592, -όντα Α 601, inf. καταδέμεναι Γ 241: (1) go down, set Α 605, ἀνά τις ἡλίου καταδώνταi: but with the setting of the sun Σ 210, ἐστὶν καταδώνταi: unto the setting of the sun Ω 713; (2) put on, don (armor) Ζ 504; (3) enter, plunge into Γ 241.
κατα-θάπτω, aor. inf. καταθάψαι Ω 611: bury.
καταθόμαι X 111, see καταθύμημι.
κατα-θυμήσκω, part. καταθυμήσκων X 355: die; perf. καταθυμήσκας Ω 664: are dead; ἀνάδος καταθυμήσκως Ω 164: (in honor) of a man that is dead.
κατα-θυμής, -ος (καταθυμήσκω): mortal Ζ 123.
κατα-καλω, imperf. κατάκαλων Β 425; aor. κατά... ἐκκα Α 40; aor. pass. κατά... ἐκά Α 464: burn, burn down, burn completely (to the ground).
κατα-καλύπτω A 460, opt. κατά... καλύπτωι Ζ 464; aor. κατά... ἐκάλυψαν Α 460: cover, envelop, wrap in, shroud in.
κατα-κοιμάμαι, κατακοιμάμαι Ω 527, inf. κατακοιμᾶται Ω 523, part. κατακοιμομένων Ω 10: lie, lie quiet Ω 523, crouch Ρ 677, stand Ω 527.
κατα-κιώ, desiderative verb: lie down to rest (to sleep), κακελάθεται (ἐβαν) Α 606: went in order to lie down to rest.
κατα-κοιμάμαι, aor. pass. κατακοιμηθήναι B 355: lie with.
κατα-κρύπτω, fut. inf. κατακρύψειν X 120: hide.
κατα-κτέινω, fut κατακτείνουσιν Ζ 409, aor. opt. κατακτείνειν Ω 226, part. κατακτείνας Ω 481, 2 aor. κατέκτανε Σ 204, imper. κάκτανε Ζ 164; syncopated 2 aor. κατέκτανε Ω 214, inf. κατακτάμεναι Γ 379, part. κατακτάς Χ 323: slay, kill.
κατα-κυψτω, aor. κατέκυψε Π 611: stoop Ρ 527.
κατα-λαμβάνω, 2 aor. κατα-λαμβάνω Ω 334: closed; κατ'... ἑλαβε Π 548: seized.
κατα-λέγω, aor. imper. κατάλεγον Ω 380: tell, recount.
κατα-λιθῶ, καταλίθουσιν Χ 383, 2 aor. κατ'... λίθοιν Ρ 535, κάλλιον = κάλ-λιστε, for κατέλιθε Ζ 223, opt. κάδ... λίθους Β 160: leave, leave behind, forsake.
κατα-ληθῶ, part. καταληθῶντ' Χ 389: utterly forget.
κατα-λύω, aor. κατέλυσε Β 117: lay low.
κατα-μάρττω, imperf. καταμαρττυ Π 598; aor. subj. καταμάρτψη Ζ 364: overtake, seize.
κατα-μάω, aor. καταμάσατο Ω 165: had gathered.
κατα-νεῦω, aor. κατάνευσεν Β 112, inf. subj. κατανεύω A 527, κατανεύω Α 558, imper. κατάνευον Α 514; fut. mid. κατανεύομαι Α 524: lit., nod down, i.e., confirm (pledge) with a nod, nod assent.
κατα-παύω, fut. inf. καταπαύομαι Ρ 62, aor. κατέπαυσε Π 618, subj. κατα-παυση Χ 457: cease from, make to cease, stop, make an end of (to).
κατα-πέσω, aor. subj. καταπέση Α 81: lit., let boil down, i.e. digest, smother, stronger than swallow, curb, suppress.
κατατέφνη Π 281, κατατέφνων Ρ 539, see κατέτεφνον.
κατα-πένθυμοι, aor. κατεπνήσαν Ζ 213: planted, made fast.
κατα-πέπτω, 2 aor. κατέπσεν Π 290, κάτεπτες Π 662, κάδ... ἐπεσε Π 469: fall, fall down (back).
κατα-πλήσω, 2 aor. pass. καταπλήγη Π 31: was smitten with dismay.
kata-πρηνὴς, -ῆς Π 792: with down-turn (hand), with a down stroke of (the hand), with the flat of the hand.
kata-πτήσω, aor. part. kataπτήσας Χ 191: crouched.
kata-πρήζε, aor. katέρεξε Λ 361: stroked, patted, caressed.
kata-ρέω, imperf. κάδ ... ἔρρεε Π 110: kept running from.
kata-σβέννυμι, aor. katά ... ἑσβεσαν Π 293: quenched.
kata-στορέννυμι aor. katέστρεσαν Ω 798: pilled.
kata-στυγω aor. katέστυγε Ρ 694: had horror of.
kata-σχομένη Γ 419, see katέχω.
kata-τεθηκαίν Ω 664, kata-téthηmatoς Χ 164, see kataθήσκω.
kata-τένω, aor. katά ... 'τείνειν Γ 261: drew back (to himself), drew tight.
kata-τεθημι, aor. katέθηκεν Γ 293, κάτθησαν Σ 233; mid. 2 aor. katέθεντ(ο) Γ 114, subj. kataθήμαι: lay down, set down; mid.: lay aside (one's armor).
kata-φέρω, fut. mid. kataφέρεται Χ 425: bring down.
kata-φθέω, 2 aor. part. mid. kataφθείμω X 288: be dead.
kata-φλεγω, fut. kataφλέξω X 512: consume with fire, burn down.
kata-χέω, aor. katέχευεν Γ 10, part. katά ... χέουσα Γ 142, 2 aor. mid. katά ... 'κέυτο π Π 123: pour down, shed over, veil with (mist) Γ 10; shed, let fall (tears) Γ 142; stream over, pour over (of a flame) Π 123.
kata-φθέγγω Ω 191, see kataβαλω.
kata-δξω, katέδους Ω 415, part. katέδων Ζ 202; fut. katέδονται Χ 89; perf. part. katά ... ἑδηδός Ρ 542: devour.
kata-θίντ(ο) Γ 114, κατάθηκε Γ 293, see kataθήκημι.
kata-έβίβαζο, κατά ... ἐβίβασις Π 11: let fall, imperf. kataβίβαζο Ω 794: flowed down.
kata-άκη Ω 418, see kataκαλω.
kata-ίκτα Ω 214, κατέκτανε Ω 204, see kataκτείνω.
kateλθόμεν(ai) Ω 109, κατελθόντ(α) Ω 284, see kataέρχομαι.
kata-ενάπλων Φ 567: over against, opposite.
kata-τε-φύ-ν (κατά + ΦΕΝ), aor. katέτεφυν Ζ 183, subj. kataτέφυν Γ 281, part. kataτέφυνων Ρ 539: slay, kill.
kataπέφυν Ω 213, see kataπάγνυμι.
kata-έρεξε Λ 361, see kataπερέξω.
kata-γρῦκάνω (ἐρῦκω), imperf. kataγρύκακω Ω 218 = kata-γρῦκω Ζ 518, imperf. kataγρύκω Ω 192: restrain, detain, hold back, hinder, delay.
kata-έρχομαι, aor. inf. kataλθέμεν(ai) Ω 109, part. katέλθοντ(α): go down, descend.
kata-σεθίω, kataσθείς Γ 25, imperf. katέθευε Β 314, aor. katά ... ἐθαζε Β 317: eat up, devour, swallow down.
kata-ενάξω, aor. pass. katάφωναθέν Γ 448: they laid them down.
kata-έχειν Γ 10, see kataτέχω.
kata-έχω, katέχουσαι Π 79; imperf. katέχειν Γ 243; fut. katέβει Π 629; mid. katέχονται Ρ 644; 2 aor. part. kataσχομένη Γ 419: act. hold fast, fall; mid. cover, veil, wrap.
kataπάισθεν Γ 448, see kataπάζω.
kataψηλή, ἦ (κατηψηλή, with downcast eyes): hanging of the head, shame, humiliation, disgrace Γ 51.
kataψω, aor. part. kataψήθασι X 293: be cast down, be downcast.
kataψή, -ον Ω 253: shameful.
kataβάζω, Ω 611, see kataβάζω.
kataτέσαν Σ 233, see kataτέσθιμι.
kataσχε, subj. kataσχη(ai): keep, possess Β 233.
kata-οίσται Χ 425, see kataφέρω.
kata-ωθώ, aor. κάδ ... ἐωσ Π 410: cast (threw) down.
HOMER'S ILIAD.

καυλός, ὁ (caulis): socket Π 115, hill Π 338.

Καστρίος: of Castrinus, a river flowing near Ephesus B 461.

κανάρος Z 260 = καλ Ανδρος.

κε, κε, an enclitic particle, the equivalent of the Attic ἀσ, like which it denotes conditionally the occurrence of an action. It is used with the ind., subj., and opt. as in Attic, and in addition in final clauses also Α 32, Β 385, 440, with deliberative subj. and in principal clauses as the equivalent of the fut. ind., but in a potential sense (= may) Α 184.

κέδω (ΚΕΣ, split), aor. ἡ κέσσεσπ Π 347, pass. ἐκδασθή Π 412: shatter.

κελαταί Π 24, κέλατο Ω 168, see κελαται.

κερβάνης: Cebreliones, son of Priam, charioteer of Hector Π 727.

κεδάννυμι (σκεδάννυμι), aor. pass. ἐκδασθένης Π 306, κεδασθέντες Β 398: scatter.

κεδνός, -ή, -όν (κήδω, κήδος) Ω 730: noble.

κέδρον, -άς, -ών (κέδρος) of cedar wood Ω 192.

κελ-θεν (ΚΕΙ, there) Ω 766: hence.

κελ-θεί Ρ 402 (ΚΕΙ, there) : there.

κέλαι (ΚΕΙ, lie), pres. κέλαι Σ 47, (κέλαται Π 24, κέλατα Ω 510), subj. κέλει (αι) Ω 554, imperfect ἐκείθεν Γ 327, κέλατο Ω 168, inf. κέλθεθαι Ξ 73, imper. κέλοι Σ 178, κελέμαι Λ 124; lie Ζ 295, lie low Ω 168, lie on the field Π 24; κελέμαι Λ 124: stored up.

κεμήλιον, τό (κεμιαί): lit. something stored up; hence, treasure Ω 47.

κέννος, -ή, -όν (ΚΕΙ, there, you), lit. that man P 708, that very man Β 37; hence he, she, it.

κεννής, -ή, -όν (ΚΕΠ, in) = κε-κε-κε-κε: empty Γ 376.

κερω, imperfect ἐτό . . . ἐκείρε Π 120; aor. ἐκείρερε Π 394: shear, cut short; κέρ-σαντες Ω 450: hewed.
κέννικ, κήδει P 550, part. κήδων Ω 542, fut. part. κηδοσοντες Ω 240; mid. κήδεια Υ 55, κηδεται Ω 27, κηδονται Ω 422, imperf. 'κήδητο Α 56, part. κηδομένη Α 196: act., vex, affright, harm Ρ 550; mid. + gen., care for, have care for, be careful for (of) Β 27, pity, have pity on Α 56; pass., afflicted, vexed Α 586, be in need Π 516; κηδομενοι περ Ω 416: though ye love me; κηδομένη περ Ω 104: in thy sorrow.

κήλεος (καίω, κη(ή)-λειως), adj. dat. -ψ Ο 744: blazing.
κήλεος (καίω), adj. dat. -ψ Χ 374: blazing, burning.
κήλα, τά: darts, shafts of Apollo Α 53.
κήρ, κηρός, κηρή, κηρα, dual κηρε, plur. κηρες, δ (κηρω): (1) goddess of death, but usually plural Κηρες Β 302: goddesses of death, Fates; (2) lot ( doom) of death Υ 210; (3) death, certain death Α 228, φόνον καλ κηρα Γ 6: death and destruction.
κήρ, κηρος, κηρι, κηρ, τό (cor, καρδίν): heart Α 44, life Α 491, περι κηρι Ω 61: at heart.
κήρυξ, -ύκος ὁ (ΚΑΡ, call): herald Α 321.
κηρύσσω (κηρύκει), part. κηρύσσοντες Β 438, inf. κηρύσσειν Β 51, imperf. εκήρυσσων Β 52: summon as herald, make proclamation, summon.
κηόδης, -ες (from an assumed κήφος, incense): fragrant, Ζ 483.
κήφες, -εσσα, -εν (from an assumed κήφος, incense): fragrant, fragrant with incense Γ 382.
'κι' Η 2, see κιώ.
κιδναμαι (ср. σκιδναμαι), imperf. εκίδνατο Ω 695: spread over.
κιδναρις, ή: λυρε Γ 54.
κικλήσκω (redupl. ΚΑΛ, κλη), κικλήσκων Β 813, part. -ήσκοντος Ρ 532, imperf. εκικλήσκεον Β 404: invite, bid, call.
HOMER'S ILiAD.

Κλικης, -ων, ol: Cilicians, living in Phrygia Ζ 397.

Κηλλα: Cilla, a town in southern Troyland Ά 38.

κιλω (κίω), aor. subj. κίνηση Β 395, part. κίνησις Ρ 442; aor. pass. κινησα B 144, κινηθην Π 280, part. κινηθηντω Ά 47: stir, move, shake; κινήθη B 144: swayed, wavered, heaved and tossed.

κίρκος, δ: falcón, hawk Ρ 757.

Κισσης: daughter of Cis'seus, i.e. Theano Ζ 299.

κιθάνω (redupl. ΧΗ, Χη-χανώ), κισμαί X 303, imperf. κίθανεω Γ 383, aor. κιθάσσατο Σ 498, subj. κισσαμαι Β 258; fut. inf. κισσασθαι Ζ 341; 2 aor. κιθην Ω 160, κιθον Σ 153, subj. κιθώ Α 26, Γ 291, Ζ 228, opt. κιθετι Β 188, part. κιθες Π 342: find, catch Α 26, overtake Ζ 341, find therein Ω 160, compass Α 291.

κίω (κίο, κίο), part. κιων Α 35, imperf. κι Η 2, κιεν Α 348, κιον Ζ 422, opt. κιον Ω 285: go, go away.

κλαγγη-δών (κλαγγή), adv.: with loud cries Β 463.

λαξω (κλαγγη), part. κλαγγουτε Π 429: yell; aor. κλαγγάω Α 46: clanged, rattled; perf. part. κλαγγων Β 222: screaming, κλαγγωτε Π 430: with cries (yells); οδον κλαγγωτε Ρ 756: with confused cries.

κλαιονθα Ω 619, see κλαω.


κλαιονθρώς, δ (κλαιω): waiting Ω 717.

κλαύσωμαι Χ 87, see κλαω.

κλαυτός, -όν (κλας, in-o-lus): famous, famed, glorious, excellent Γ 451, proud Σ 229.

κλάμμα (κλαιω), imperf. κλαιεω (κλαιω), wert famous Ω 202.

κλεονομος (κλας + βολωμαι), Cleo-blu're, a Trojan Π 330.

κλεος, το (κλεω): fame, mention Β 325, honor, glory Ζ 446.


κλεπτω (ΚΛΕΠ, "lift," orig. hift (clepo)), imper. κλεπτε Α 132; aor. inf. κλεφαι Ω 24: cheat, beguile Α 132, steal Ω 24.

κλη, ή (ΚΛΑΦ, clavis, cludo): (1) collar bone Χ 324; (2) key, shaped thus ▼, which a person on the outside of a double door that had been bolted on the inside might insert through the latch-string hole in one of the doors and shove back the bolt, thus opening the door Σ 89; (3) bar, bolt, a sliding bolt with a latchstring so attached that, on leaving a house, one could lock the door by pulling on the latchstring from the outside, thus drawing the bolt into a socket on the other door. The latchstring was then shoved back through the hole in the door. Thus the door was locked and could not be opened except with the key described in (2) Ω 318, 455; (4) rower's benches Π 170.

κλήφω, ο: lot Γ 325, a stone, shard, or piece of wood marked with a private sign.

κλινω (clinarre), aor. part. κλίναρη Γ 427, κλιναρτες X 4, perf. κλινάραι Π 68, part. κλιμάντιν Ι 135; aor. pass. κλινήθη Γ 360: lean, set X 4, turn Γ 427, lean, i.e. with backs against O 740; κλινηθή: bent aside, swerved, dodged Ω 360, shrank Ω 468.
to sleep; mid., lay oneself down to sleep; pass., take one's rest, sleep.

κοπανίω (κόπανος): lord it, be ruler (master) B 207.

κοπανός, ὁ: lord, master, ruler B 204.

Κόπανος: Coe'ranus, a Cretan, charioteer of Meriones P 611.

κολέον, τό: scabbard A 194.

κολητής, -ή, -ός (κόλλα, glue): jointed O 678.

κολοίς, ὁ: daw, jackdaw II 583.

κόλος, -η, -ον (Κέλ, break): pointless II 117.

κόλπος, ὁ (καλότωρ): bosom Z 136, folds of one's robe X 80.

κολόβω (κολόβος), imperf. ἐκολβά B 212: chatter.

κολόνη, ἡ (κόλλις, hill): mound, barrow B 811.

κολόφως, -ή, -όν (κολόφος), wrangling, brawling, din A 575.

κομάω (κόμη), part. κομάωντας B 11, 28 wear long hair; κόρη κομάωντας B 11: with long-flowing hair.

κόμη, ἡ (coma): hair, locks A 197.

κομιώ (κομίω) Ω 541, imper. κομίζε Z 490, aor. ἐκκόμισεν B 183, 'κόμιζων Γ 378: pick up B 183, see to Z 490, attend Ω 541; mid. aor. 'κομίσαντο B 594, opt. κόμισαν τά X 286: take up, care for A 594, take, receive X 286.

κοναβέω (κόναβος, δίν), aor. 'κοναβήσαν B 334: ring, clang, echo, resound.

κοναβίς (κοναβώς), imperf. 'κοναβίτε B 466: echo, resound.

κονημί, ἡ (κόνις): dust B 150.

κόνις, -ιος, -ιν, ἡ (κινίς): dust, ashes Σ 23.

κοντ-σάλος, ὁ (κόνις + σάλος, tossing motion, whirl): swirl of dust, dust whirl Γ 13, dust X 401.

κονίω (κόνις), plup. pass. ἐκκόμιστο X 405: was grimed with dust.

Κοπρίεως, -ης (κόρας): Cop'reus, a herald of Eurystheus O 639.
κότρος, ὁ (cacre): dirt, dung X 414, mire Ω 164.
kόπτα, aor. κόπατο X 33, part. κόπας P 521: strike, smite P 521, beat upon (his head) X 33.
kοπρινύμ (κόπρος, satiate), aor. opt. κοπρεσιεν Π 747: satisfy; mid. aor. κοπρεσάμεθα X 427, subj. κοπρεσωται X 509: have one's fill, sate oneself.
kορυθ-αίξ, -ικος (κόρος + ἀίσω), adj.: of the waving helmet X 132.
kορυθ-αίλος, -ον (κόρος + αἴλλω, αἴλος, (1) quick-moving; (2) shimmering, glancing): of the fluttering helm, of the glancing helm Γ 83.
kόρυς, -υδος, ἡ (akin to κορυφή, κρή): helmet Γ 369.
kορύσσω (κόρος), part. κορύσσων B 273: fit out, equip, set in array; mid. imperf. ἐκορύσσηνο I 130: was harnessing himself; pass. perf. part. κεκορυθμένος P 592: harnessed, κεκορυθμένον P 802: shod, sharp, κεκορυθμένα χαλκῷ Γ 18: lit. helmeted with bronze, i.e. bronze-tipped, bronze-headed.
kορυστής, ὁ (κόρυς, κορώς): warrior Σ 163, mailed Π 603.
kορυφή, ἡ (κρή): top, summit, peak, crest (of a mountain) Γ 10; plur. peaks B 456.
kορώνια, dat. plur. κορώνιων: curved, beaked Α 170.
kοσμέω (κόσμω), mid. aor. part. κοσμη-μένος B 806; pass. aor. κοσμηθείς Γ 1: set in order, marshal.
kοσμητωρ, -όρος, ὁ (κοσμέω): orderer, marshal, general, leader, captain Α 16.
kοτλω (κτρός), part. κοτόντως Α 181; imperf. mid. κοτιοντ(ο) B 223; aor. part. κοτοσάμενος Π 386: be wroth, be vexed (angry, indignant).
kότος, ὁ: abiding anger, resentment, spite, grudge Α 82.
kοτύλη, ἡ (catinus): cup X 494.
kουλεύν, τὸ: scabbard Α 220.
kούρη, ἡ (see κώρος): girl, maid, maiden, damsels Α 98, child Γ 426, daughter Ζ 247, lady Α 337.
kουρίδιος, -ον (κώρη): wedded wife, legitimate (lawful) wife Α 114.
kωρος, ὁ (κορος): child, son Ζ 59; plur. sons Α 473, youths, young men Γ 82.
kραδαίνω, mid. part. κραδαίνωμεν Ρ 524, -μένη Π 614: quivering.
kραδίη, ἡ (καρδίη): heart Α 225.
kραίμαιν (ΚΡΑΑΝ, creo), aor. imper. κρήνην Α 41: conduct to an issue, fulfill.
kρασιός, -ῆ, -ον: swift, nimble, fleet Ζ 505.
Κρανῆ (κρανᾶς): Cra'nae, unknown island Γ 445.
κρανάς, -ῆ, -ον (ΚΠΑ, hard): rocky, rugged Γ 201.
κράνιοι, ὁ (cornus): dogwood, cornel tree Π 767.
κρατερ-άνες, -ων (κράτος + ἀνες): stouthearted Π 724.
κρατεῖ (κράτω), κρατεῖν Α 79; inf. κρα-τεῖν Α 288, part. κρατείνι Π 172: have power over, be lord over, rule over Α 79, conquer Π 424: μέγα κρατείνι Π 172: with great lordship.
κράτη Π 336, κράτος Ω 530, see κάρη.
κράτος, τὸ: power, superiority, power to conquer, victory Α 509, triumph Ρ 613.
κρατὸς (κράτος = κρατέος): strong Π 181, Ω 345.
κράβ, τό (caro), plur. κράτα X 347: flesh.
κράτος, -ον (κρατός): stronger Γ 71, mightier, more of might Α 80.
κρή-γυνος, -ον, τό κρήγυνον Α 106: the thing that is pleasant (that rejoices the heart).
κρή-δέμον, τό (κάρη + δέω): lit. head-band, a kind of mantilla thrown over the back of the head, hence veil Χ 470; plur.: battlements, coronal Π 100.
κρή-θύνων Α 41, see κραίλων.
κρή-νη, ἥ: spring, fountain Β 305.
κρή-τες, -τῶν Γ 231, -τεσσάρων Γ 230: Crete.
κρήτη, ἡ; Κρήτης θεός Γ 233: from Crete.
κρητήρ, -ηρος, ὁ (κράννου): mixing bowl Α 470, for mixing wine with water; in principle like our punch bowls.
κρίνει, aor. of κρίνω: creaked Π 470.
κρίνω, ὁ (circus): yokε ring Η 272.
κρίνων (cerno), imper. κρίνει B 362, κρίνωτε B 446, subj. κρίνοις Π 387; imperf. κρίνειν Α 309; aor. part. κρίνω Η 188: separate, divide, marshal, select, pick Α 309, judge Π 387; mid. κρίνοται Σ 209, subj. κρίνωμεθα B 385: measure themselves, hence contend, fight.
κρο-αινω (κρόω), part. κροαίνω Η 507: lit. stamping; at a gallop.
κροκό-πετλος, -ον (κρόκος + πτέλος, plicate): of the saffron robe Ω 695.
κρονίδης, ὁ (κραῖνω, κραῖων): son of Cronus, Zeus Α 498.
κρονίων, ὁ (κραῖνω, κραῖων), son of Cronus, Zeus Α 397.
κρόνος, ὁ (κραῖνω, κραῖων): Cronus, father of Zeus Β 205.
κρόταφος, ὁ, usually plur.: temples Π 104.
κρούνος, ὁ (from κροσ-ος): spring, fountain Χ 147.
κρόβδος (κρόπτω), adv.: unknown by (of) Σ 168.
κρυψός, -ῆ, -ῆν (κρύος, crυor), lit. icy; κρυορωθοι γόοι Ω 524: chill, lament.
κρυφέως, -εσσα, -έν (κρύος): chill, abominable Ω 344.
κρυπτάως, -ῆ, -ῆν (κρύος): secret Ω 161; κρύπταω, adv.: in secret Α 542.
κρύσταλλος, ὁ (κρύος, crysta): ice Χ 152.
κταμένου Π 375, κταμένης Π 757, κτάνον Ω 479, see κτέλω.
κτέαρ, τό (κτάομαι), dat. plur. κτέτιστων Ω 426: lit. possessions, spoils.
κτεατίζω (κτάομαι), aor. κτεάτισσα Π 57: win.
κτείνω (κτεν-ζω), inf. κτεινέμεναι Ω 228, part. κτείνων Χ 45, subj. κτείνομεν Ω 70, imperf. κτείνει Π 398, iterat. κτεινέκε Ω 393; mid. part. κτεινόμενος Ω 491, -μενος Ω 410; fut. κτείνεις Χ 13, -ει X 124, inf. κτείνου P 496; aor. κτείνας Ω 500, κτείνειν Ω 594, subj. κτείνῃ Γ 284, inf. κτείναι Ω 167, part. κτείνας Ω 481; 2d aor. κτεινας Χ 272, -ειν Ω 416, κτέτα Ω 205, part. κταμένου Π 375, κταμένης Π 757: kill, slay, slaughter; κτεινόμενος Ω 491: in death; κταμένω Χ 72: slain.
κτέαρας, τό (κτάομαι, possess), plur. κτέαρα Ω 38: funeral gifts, possessions; μέγα κτείρας Ω 235: a possession of great price.
κτείριζω (κτειρας), inf. κτερείζομεν Ω 657: make funeral for, perform the funeral rites.
κτείριζω (κτειρας), fut. κτερίζος Χ 336: make funeral for; aor. opt. (εἰκ κτειρας) κτερίσεως Ω 38: lit. burn his possessions with him, i.e. make due funeral for him.
κτήμα, τό (κτάομαι): plur. treasures Γ 70.
κτήσις, -ος, ἡ (κτάομαι): possessions Ω 663, wealth Χ 121.
κτής, ὁ: ram, bell-wether Π 196.
κτυπέω, (~κτύτος, noise), imperf. έκτυπε P 595: thundered.
κύδανος, η (κύνας): dark, darkened Α 528.
κυάνο-πρόφορος, ο (κύανος + πρό, πρόφη): black-beaked Ο 693.
κυβιστάω (κυβή, head), κυβιστά Π 745: dive.
κυβιστήρ, -ήρος, ο (κυβή): diver Π 750.
κυβίανω (κύδος), imperf. 'κύδαινε Ο 612: give renown (glory) to, glorify.
κυδ-άλμος, -ον (κύδος): famed Ζ 184, noble Σ 33.
κυδ-άνείρα (κύδιαν + ανήρ): hero-ennobling, that is the hero's glory Α 490, glorious Ζ 124.
κυδιάω (κύδος), part. κυδίαω Σ 509: exultingly.
κυδίστος, η, -ον (κύδος), superl. adj., usually in voc.: most glorious Α 122.
κυδοιμός, ο: terror Σ 218.
κύδος, τό: glory Α 279, rdθνω, fame Π 84, might, power Α 405, victory Ρ 453.
κυδ-ρός, -ή, -ον (κύδος): august, wise Η 184.
κυκάω, pass. aor. έκκύκθησαν Σ 229: were conounded.
κύ-κυ-ος, ο (cp. κανο, κυγνις): swan Β 460.
κυλινδρός (κύλλος), κυλινδεί P 688: roll, κυλινδήμενος Ω 165, -μενη Π 794: roll, grovel; κατά ... κυλινδήμενος Χ 414: casting himself down in.
κύμα, -ατος, τό (κυνο, am big (swollen)):
wave, billow Α 481; κατά κύμα Α 483: across the wave.
κυνηγή, η (κών): lit. dogskin helmet, then helmet Γ 316.
κυνή, η (κών): kiss.
κυνήλαγμος, ο (κών + ιλάγμω, bark):
barking of dogs, bay of hounds Φ 575.
κυν-όπης (κών + οψ), voc. -όπα Α 159:
with the eyes of a dog, dog-faced, impudent.
κύπ-ελλον, τό (diminutive, cp. πολύμε; κυπά): cup, goblet, beaker Α 596.
κύπτω, aor. part. κύρας Ρ 621: stoop.
κύρτω, η, -ον (κύρυς): rounded, humped Β 218.
κύρω, aor. part. κυράς Π 23: having lighted upon; mid. pres. κυρεία Ω 530: encounters, falls in with.
κύττ Ζ 474, see κυττόω.
κυων, κυνός, ο (κανο, hound): dog Α 50, bitch Ζ 344.
κωκύτος, ο (κωκύω): wailing, crying Χ 409.
κωκόω (redupl. KT, the cry co-co-co), aor. εκκύκδειν Χ 407: cry aloud, lament, wail, shriek.
διτή, η (καφιο, "haft"): hilt Α 219.
κωτής, -εσσα, -εν (κύρη): hilted Ω 713.
κωφός, -ή, -ον: senseless (clay) Ω 54.

Δ

Δ = Iliad xi.

λάας, ο (ΔΑΦΑΣ), dat. λαί Π 739, acc. λάan Β 319; dat. plur. λάεσσι Π 80, see D 99: stone Μ 12.

λαβέ Α 407, 'λαβέθυν (ν) Α 387, 500, 'λαβέθην Ω 233, λάβη Ω 480, λάβησαν Ω 43, λάβοι Π 30, λαβούςα α 385, see λαμβάνω.

λάβρος, -η, -ον (λάβρω, λάβειν): violent, boisterous Β 484, fleet Ω 625; superl. λαβρότατον Π 385: most vehement(by).

λαβάν Β 261, see λαμβάνω.

λαγχάνω, 2d aor. 'λάχαν Ω 400, 'λάχανεν Ω 70, subj. λάχω Ω 76; redupl. 2d aor. subj. λαγχάσαι Χ 343: lit. obtain by lot; the lot fell to me Ω 400, take Ω 6, λαγχασάι Χ 343: lit. make me to share in, i.e. put me in possession of, give me my due of.

λαγώνος, ο (λαγώνος): hare Χ 310.

Δα-έρης, -εος (λάβαθς + ερήω): Laber'ces, father of Alcim'edon Π 197.
Δαρτίαδῆς: son of Laër'tes, Odysseus B 173.

λάξωμαι, opt. 3d plur. λαξιάρω B 418: imperf. λάξητο II 734: seize, grasp, take.
'λάθε II 232, λάρθρι X 191, see λαρθάω.

λαθοκηθῆς, -ής (λαθάνω + κῆδος): lit. that banisheth care, sorrow-soothing, pain-stilling X 83.

λάθοι Ω 566, 'λάθον Ω 331, 'λάθοντο II 357, see λαρθάω.

λάθρη (λαρθάω, λάθειν), adv.: secretly II 184, to be hidden Ω 72.

λάθωμαι Z 265, λαθαύν Ω 681, see λαρθάω.

λαλάψ, -αρος, η: tempest II 365.

λατίνως, -ον (λαίας): of stone X 154.

λαίνως, -ον (λαίας): of stone, a shirt of stone Γ 57.

λαψηρός, -ή, -όν: swift, nimble Ω 620.

Δακοδαμών, -ον, η: Lacedæmon, the kingdom of Hél'en and hence of Mene-

la'us, in southeastern Peloponnesus Γ 239.

λαμβάνω (λαβεῖ + infix μ + suffix -αν), 2d aor. λαβένε Ρ 620, ἔλαβε Θ 34, ἔλαβη' Ω 599, 'λαβέ Α 500, 'λαβεῖν A 387, 'λαβεῖν Z 233, subj. λάβη Ω 480, λάβονΩ 43, opt. λάβω II 30, imper. λαβέ Α 407, Ω 465, part. λαβὼν B 261, λαβοῦσα Γ 385: seize A 387, get (take) hold of Γ 34, take Z 427, catch Γ 369, claspl A 407, pluck Γ 385, possess Ρ 695, come upon (of fear) Ω 170, make (a meal) Ω 43.

λαμπτανόω (λάμπω), part. λαμπτάνοντ(ι) A 104: flash, gleam.

Δάμπος: Lam'pos, son of Laom'edom, father of Dôl'ops Ρ 147.

λαμπρός, -ή, -όν (λάμπω): bright Α 605; superl. λαμπρότατος X 30.

λάμπω ("lum'"), imperf. ἔλαμπε X 32; mid. pres. part. λάμπωμενος Ω 623, λαμπύμενη Π 71; imperf. ἔλαμπος Χ 134, ἐλαμπέτο Ω 319, ἐλαμπάθθην Ω 608: shine, flash, gleam, glitter.

λαυθάω (lātō), 2d aor. ἔθα B 676, ἔθα Θ 420, P 626, 'λάθο II 232, 'λάθον Ω 331, subj. λαθαύν Ω 191, opt. λάθω Ω 566, part. λαθών Ω 681; mid. 2d aor. 'λάθωντο Π 357, subj. λαθώμαι Z 265, redupl. imper. λαθώθω Ω 200; perf. part. λαθωμένως Ω 538: escape the notice of II 232, they marked her not Ω 420, ὅις ἔθα: was aware of Ρ 626, escape Ω 566, be unknown to X 277, baffle Ω 191; λαθών: unespied Ω 681; mid. be forgetful of Z 265, Π 200, 538, forget II 357, lose Ω 282.

λαξ (λακτίῳ, kick, calix), adv.: with the heel; λαξ προσβάς: setting his foot on the dead Π 863.

Δαο-γόνως (λαοῦ + γιγνόμαι): Laod'gonus a Trojan Ρ 604.

Δαο-δάμεια (λαοῦ + δαμνάω): Laodamei'ea, daughter of Bellerophon, mother of Sarpedon Z 197.

Δαο-δική (λαοῦ + δίκη): Laodike, daughter of Pri'äm and Hec'abe Π 124.

Δαο-δώκως (λαοῦ + δέκωμαι): Laod'ocus, an Achaean Ρ 609.

Δαο-θώτη (λαοῦ + θώ): Laotho'é, daughter of Alt'es and mother of Lyca'ôn X 48.

Δαο-μεδοντίαδῆς (λαοῦ + μήδομαι): son of Laom'edom, Priam Π 250.

Δαο-μέδων, -οντος (λαοῦ + μήδομαι), Laom'edom, son of Ilus, king of Ilion, father of Priam Z 23.

Δαος, ο (λαοῖς): henchmen, vassals, host, soldiery, the common sort A 10, 16, folk, people Α 54, 226, 263, army Β 99, 809.

Δαο-φόρος, -ον (λαοῦ + φέρω, carry): lit., carrying the public, i.e. boulevard, public way Ω 682.

Δαπάρη, η (ΑΕΠ, thin): flank, waist, side Γ 359.

Δάπτω (λαφθσω), fut. part. λάφοντος Π 161: lap.

Δάρνας, -ακος, η: ωρν Ω 795.
HOMER'S ILIAD.

λάρος, -ή, -ον: sweet, dainty, delicious P 572.

λάσιον, -η, -ον: hairy, shaggy, manly Α 189, fleece Ω 125, fierce Π 554.

λάσκω (ΛΑΚ, λάκ-σω, λαγ-σωρ), perf. part. λελεψώς Χ 141: with (shrine) screams.

λαυκανία, η: gullet (food pipe, as contradistinguished from the windpipe), λαυκανία: at the gullet Χ 325, throat Ω 642.

λάχη Ω 76, see λαγάννω.

λάχνη, η (lana = lac-na): wool, down, stubble B 219.


'λάχομεν Ω 70, 'λάχον Ω 400, see λαγάννω.

λάψοντες Π 161, see λάπτω.

λέβης, -ης, -ς: kettles, caldron Ω 233.

λέγω (ΛΕΓ, pick out, gather, lego), imperf. 'λέγ(ε) B 222: enumerate, rehearse, recount, tell off, tell over, narrate; mid. subj. λεγόμενθα B 435: hold converse, prate, be gathered together, remain assembled; aor. inf. λέγομαι Ω 125: count (number, muster) themselves; pass. imperf. ἐλέγωντο Ω 793: were gathered (collected); aor. ἐλέγχθην Γ 188: was counted (numbered, enrolled).

λεβέω (λεβήθ, libo), inf. λεβέμεν(α) Ζ 266, part. λεβέων Σ 32; imperf. λεβέω A 463; aor. part. dual λεβαντε Ω 285: pour a drink-offering, make libation Α 463, pour forth Π 231, shed (tears) Σ 32.

λεβάνω, -ών, ο: meadow, mead, plain B 461, 463; λεβανθένει: from (in) the meadows Ω 451.


λεγω (λινχω, λειπεσ X 483, λειπει B 396; imperf. λείπε Χ 226, λείπε Β 107; fut. inf. λειψών Σ 11; 2d aor. λείπεω B 106, λίπε Ω 729, λίπου Ω 580, λίπων Π 371, subj. λίπη Ψ 453, opt. λίποτε Β 176, λίπον B 160, part. λίπων ζ 254, λιποθύα Γ 174, λιποθύ(α) Π 857, perf. λειποτε Α 235; mid. or pass. 2d aor. 'λίπετ(α) Π 294, opt. λιποτε Γ 160; perf. λειποται Ω 560, inf. λειπθαι Ω 256, part. λειπθμον Ω 687; fut. perf. λειποται Ω 742: leave, leave behind Α 428, forsake, abandon Σ 11, remain, stay (lit. be left behind) Γ 160.

λευράεις, -εσσα, -εν (lily): lit. full of lilies, then lily-like, lily-white, i.e. lily-pure, the white color of the lily being transferred to the voice, hence clear, smooth, agreeable Γ 152.

λέκτρον, τό (λέκχος, λέχος): bed Χ 503.

λελαθήσω Π 200, λαλασμένος Π 538, see λαβάνω.

λελάχωστι Χ 343, see λαγάννω.

λελείμενοι Ω 687, λαλαπταί Ω 560, λελειθαί Ω 256, λελειφθαι Ω 742, see λειπω.

λεληκός X 141, see λάκω.

λελείμενοι Π 552, see λαλαμαι.

λελαπτείν Α 235, see λειπω.

λελαπταί Ω 599, λαλαπταί Β 135, see λώ.

λέξ Ω 650, λέξον Ω 635, see ΛΕΞ.

λέπτος, -ή, -ον (ΛΕΠΠ, thin): delicate X 511.

λέπω (ΛΕΠΠ, peel), aor. ὕψε Α 236: peel, strip from Α 236.

λεύμος, η: Lesbos, an island south of the Troad Ω 544.

λέυκ-ασίς, acc. -ιδα (λευκός + ἀσίς), adj.: of the white shield X 294.

λευκός, -ή, -ον (lux, luceo): white Α 480.

λευκ-όλενος, -ον (λευκός + ὀληνή, ulna, arm, elbow): of the white arms, white-armed Α 55.

λευσσώ (λεγ-σω), λεύσσει Γ 12, λευσσετε Α 120, λευσσοντοι Π 70: see, behold Α 120, look Γ 110.

ΛΕΞ (λέχος bed, λέχος ambush; lectus;
"lie"), aor. imper. act. λέξον Ω 635
me: lay me down, prepare my couch,
give me whereon to lie; mid. 2d aor.
imper. λέξοι Ω 650: lie thou, couch thy-
self, sleep.

λόχος, το (ΑΕΧ): bed, couch Α 31;
λόχοντός: to the couch Γ 447.
λέων, -οντος, ο (ΑΕΦ): lion Α 23.
λήγω (ΣΛΑΓ, λαξος, "slack"), imper.
λήγ' Α 210, part. λήγοντα Α 394; im-
perf. λήγε Α 224; aor. λήξαν Α 107: 
cease, cease from Α 210.

ληθη, η (λαθείν, λαθάνω): forgetfulness
B 33.

λήθω (λαθείν, λαθάνω) Α 561, λήθεις Ω
563; imperf. λήθα Χ 13, iterat. imperf.
λήθεσκεν Ω 13; mid. imperf. λήθηθ(ε)
Α 495, λήθατο Ρ 759: remain con-
cealed from, escape the notice of Α 561;
oü λήθα: did not escape (from the
sight of) the notice Χ 193; Λήθεσκεν:
would be unaware Ω 13; mid., "escape
the notice of oneself," hence forget Α
495, Ρ 759.

λήξομαι (cp. άπο-λάω, have benefit of,
λής, booty), aor. λήξασθαι Σ 28: take
as spoil, took captive.

λήσον, το (cp. άπο-λάω, have benefit of):
growing grain, wheat, rye, oats, or bar-
ley Β 147.

Δήμος: Λείτου, chieftain of the Boe-
tians Ζ 35.

Δήμος, η: Λεμ'νος, an island in the
northern Aegean sea Ω 753.

λήγαν Ζ 107, see λήγω.

Δέης, -ος, -οῦ (see D. 94) (Λατώνα):
Λέτο, who bore Apollo and Artemis to
Zeus Α 9.

λέισμαι, imperf. λείστηθο Ω 96; aor.
λείσθηθαι Χ 12, part. λεισθένυς Α 349:
withdraw, retire Α 349, was sunned
Ω 96, hast wandered Χ 12.

λιπαρός, -ός, -ον: warm Χ 149.
λισσωθής Α 349, see λέισμαι.

λλέας Γ 214, see λληγός.

λληγός, -εια, -ον: first, clear, loud, shrill Ω 
620, then clear-voiced, sonorous Α 248, 
Β 246; adv. λλέας: clearly Α 214.

λληγο-φθογγος, -ον (λληγός + φθογγή): 
clear-voiced Β 50, 442.

ληνη, adv.: very Β 800, overmuch Ζ 486, 
beyond measure Ζ 100; καλ λην: and
in point of fact Α 553.

λίθος, -οί, ο: stone Ζ 244.

λι-λαί-ομα (redupl. ΛΑΣ, ι-λας-ομαι,
lascivus, "lust"), λιλαιει Α 399, inf.
λιλαιεισθαι Ρ 89, part. λιλαιεμενοι Α
133; perf. part. λιλαιεμένοι Π 552: long
for, be eager for, desire, be desirous for
(of).

λημή, -ένος, ο: harbor Α 432.

λπη, η: gulf, waters Ω 79.

λίνον, -οί, ο (λίνων): linen Π 408;

λιπαρός, -ή, -ον (λιφ, λίνα + ΑΡ, ἀραμ-
σκώ): lit., oily, then shining, sleek,
beautiful Β 44, Χ 406.

λίπε Ο 729, Λιπετ(ο) Π 294, λίπη Π
453, λίπον Ρ 371, λίπων Β 160,
λιποντο Β 176, λιποντο Α 160, λιποθέ-
σα Ζ 174, λιπών Ζ 254, see λεῖς.

λίς, ο, dat. plur. λίσσει Ο 592 (ΑΕΦ, λφίς,
cp. λέων): λίον.

λισσωθαι Π 47, see λίσσωμαι.

λίσσωμαι (λίτ-ομαι, λιθή, prayer) Α 174,
λίσσωμαι(αι) Α 283, 'λισσου' Χ 240, 
subj. λισσωμαι(αι) Χ 418, imper. λίσσεο 
Ω 467, part. λισσωμενοι Π 46, λισσωμεν 
Χ 91, λισσωμένα Λ 502; imperf. άλλι-
σεται Ζ 45, άλλισετο Α 15; aor. imper.
λίσσα Α 394; fut. inf. λίσσει Π 47: 
make prayer unto, pray, beseech, im-
plead, entreat, supplicate Α 15.

λιστανοῦ (λιθή, prayer), imperf. ἀλλι-
τανευέ Χ 414; aor. subj. λιστανεομεν 
Ω 357: entreat, beseech.

λιστρά, τα (λαστρα, λοβα, λανο): bath,
washing Χ 444.
HOMER'S ILIAD.

λοβή, ἡ (λεβῶ): drink-offering, libation ᬚ 70.

λογος, -n, -on (λογός): sorry, dreadful ᬚ 573, ruinous, fatally-ending ᬚ 518.

λογός, ὁ: ruin ᬚ 32; wreck ᬚ 341, destruction ᬚ 75, bane Ω 489, death Ω 736, plague, pestilence Ω 67, 97, 456.

λομός, ὁ: plague, pestilence Ω 61.


λόφος, ὁ: crest, plume Ω 337.

λόχος ὁ (λόχος): ambuscade Ω 189; λόχον: into ambuscade ᬚ 227; πικίνην λόχον: crafty ambuscade Ω 779.

λυγρός, -ῆ, -ῦ (λυγέω): grievous Ω 416, woeful Ω 168, fell Ω 16, bad, evil (of gifts) Ω 531, bitter (of tidings) Ω 18.

'λόθεν ᬚ 805, see λώ.

λύθρον, τὸ or λύθρος, ὁ (ΛΟΤ, λοφ, λῦ, λύστρα, λύστρα): film Ω 268.

Δικάων, -ος (Δικός): Lyca'lon, son of Priam Ω 333.

Δυκίνη, ἡ (lichen, Lighthill'): Lyc'ia, a country on the southern seaboard of Asia Minor Ω 173; Δυκίνδη: to Lycia Ω 168.

Δύκωι: Ly'cians, allies of the Trojans, led by Sarpedon and Glauclus Ω 78.

Δικάρφως (Δικός, ὑπερέφυγω): Lycur'gus, son of Dryas, king in Thrace Ω 130.

λύκος, ὁ (λυκός, λυκίς): wolf Ω 156.

Δυκτός, ὁ: Lyte'ius, a city in eastern Crete Ω 611.

Δύκων (λύκος, ὑπερέφυγω): Ly'con Ω 335.

λύκη, -ις (λυκότοι, λυκίμην): off-s corings, impurity, defilement Ω 314.

λύσθαι Ω 118, see λώ.

λώνις, ἡ (λών, λω, so-lv-ere): a giving back, ransom Ω 655.

Ἄλτῳ ᬚ 1, see λώ.

λῶν (Ἄτ, cut, luo, so-lv-ere), subj. λῶμεν

Π 100; imperf. ἄριτ Ω 524, ἀλον Ω 576; fut. λωσι Ω 29, λωσι Ω 118; aor. ἀλοῦ Ω 335, ἀλοῦσι Ω 425, ἀλοῦσι Ω 808, ἀλοῦ Ω 312, ἀλοῦσαν Ω 305, subj. ἀλοῦ Ω 76, imper. ἀλοῦσι Ω 137, inf. ἀλοῦσι Ω 20; mid. fut. part. ἀλοῦσθαι Ω 13; aor. ἔλθαν Ω 685, inf. ἔλθαθαν Ω 118; 2d aor. ἔλθαν Ω 1; pase. perf. ἔλθαν Ω 599, ἔλθαταν Ω 135; aor. ἔλθεν Ω 805; act. release, set free Ω 20, 29, restore Ω 137, loose Ω 576, loosen Ω 312, unstring (limbs) Ω 335, dissolve, dismiss Ω 305, B 808, lay low Ω 118; mid., set free (release) for oneself, ransom, get freed Ω 13, Ω 118; pase. ἔλθε: were unstrung Ω 805, ἔλθα: was broken up Ω 1; ἔλθατα: have become loosened. B Ω 135.

λαβάομαι (λαβή), aor. opt. ἀλοῦσαι Ω 232: treat shamefully, treat with insult, do despite to Ω 242.

λάβη, ἡ (labor): shame Ω 42.


λαβή-τος, ὁ, -τῶ (λαβή): mocked, scorned Ω 531.

λω-λων, λών, comparat.: more profitable, more gainful Ω 229, better Ω 339.

M = Iliad xii.

μ' elision for με Ω 32 and also for μοι Ω 173, see D. 118, 119.

μά, a particle used in oaths, verily; preceded by ναι it is affirmative, but negative when preceded by οὐ Ω 86.

μαζός, ὁ (μάζος, μάζια, μαζέω): breast, breast, dug Ω 80; paratazōn: beside the nipple Ω 606.

μάθαν Ω 444, see μαθάνω.

Μαμαλίδης: son of Ma'málus Ω 194.

μαί-μαί (redupl. MEN, ma, μαμά): participle μαί-μαί: ravening Ω 742.
μαρνά, -δος, ἡ (μαρνομαί): mad woman, one mad X 460.
μαρνομαί (μαρ-νομαί), μαρνται Ζ 101, μαρντε Ω 605: be furious, rage; μαρνω-
μένου Ζ 132, -μένη Ω 389: frenzied.
μάρα, -ος (ср. μαράς, μήκος): happy, blessed Α 339.
Μάρα (μάρα, μαράς, μήκος): Μασ'αρ, a king in Lesbos Ω 544.
μαράς, -ἡ, -όν: long Α 486, tall Γ 135, high, lofty Α 402. The neuters μαράν
and μαράδ are used as adverbs, lit.: afar, over a long distance Γ 81, μαρά
βούς: with piercing (far-reaching) cry (shout) Β 224, μαρά βιβάς: with long
strides Ω 686.
μάρακ, 2d aor. part. of μαράκαι: crying, groaning, moaning Ω 469.
μάρα, adv.: very Α 156, verily Γ 204, sore Ω 85, greatly, exceedingly Α 381,
most Β 492, at all Β 241, freely, right out, by all means Α 85, if you will Α
173, willingly, gladly Α 218, mightily Ω 669, altogether Γ 56, greedily, with
eagerness Γ 25, μάρα πάντα: quite all, every word Β 10, μάρα μέγας: very
mightily Ρ 723, μάρα μέγα: exceeding X 435, μάρα δῆ: hard Ω 255, μάρα περ:
very, right Ω 604. Comparative μαράλον: rather Β 81, the more, the further Α
363, yet the more (= fiercer) Ω 726, closer Π 211, far Ω 243. Superlative
μάρλοντα: especially, most of all Α 16, chiefly Β 57, in chief, more especially Ω
77, best Ω 433, greatly Γ 388, beyond all, above all Ω 802, most Β 21.
μαλακός, -ῆ, -ον: soft, gentle Α 582. Comparative μαλακότερος: easier X 373.
μαλακός, -ή, -ον (μαλακός): unhardy, weak Ρ 588.
μανθάνο (ΜΑΘ + infix ν + suffix -αι), aor. 'μάθον: learn Ω 444.
μαχώμεθα: and now fight we with straight-set resolve X 243.

μάψ, adv.: in vain, vainly, idly B 120.

με, μέ, μέ = μέο Α 37, see ἐγώ.

Μεγαδήσ: son of Megas Π 695.

μεγάθυμος, -ον: great-hearted Α 123, light of heart Π 488.

μεγαλήτωρ, -ορος (μεγα + ητορ): great (high)-hearted Ζ 283.

μεγάλως, adv. of μεγας: mightily; μάλα μεγάλως: with great effort Ρ 723.

μεγαλωστί (μέγα) adv.: lit. over a great space; κεῖο μεγάς μεγαλωστί: he lay mighty and mightily fallen Π 776, μέγας μεγαλωστί ταυνοθείς: a mighty warrior mightily fallen Σ 26.

μέγαρον, τό (μέγας): house, palace, hall; usually plural: ἀδῶν Α 396.


μέγεθος, τό: stature, size Β 58.

μεδόω (μέδομαι): ruling Γ 276, ruling over Π 234, said of Zeus.

μέδομαι (μέδομαι, from ΜΗ, measure), ἐμεδόμοι το Ω 2, μεδέσθω Β 384, μεδώμεθα Ω 618: take thought for (of), bethink oneself of.

μέδον, μέδοντες (μέδομαι): overseers, rulers, princes, chiefs Β 79.

μεθηκα Ρ 539, see μεθηκη.

μεθίμεν Α 283, see μεθήμη.

μεθήμων, -ον (μεθήμη): remiss, slack, sluggish, forgiving Β 241.

μεθήμη, μεθεῖς: be remiss Ζ 523, μεθείστα: shrink Ζ 330, μεθεῖ: slacken his hold, let go Π 762, μεθείκη: bring to an end Ω 48, cased Ρ 539, 2d aor. inf. μεθείμεν Α 283, subj. μεθώ Ν 414: let go, let loose, put aside, then abate, relax, abandon.

μεθομιλέω, imperf. μεθομιλέων: held converse with, had dealings with Α 269.

μεθάμω, aor. μεθάμησεν: smile Α 595.

μελάν Ω 79, see μέλα.

μελάνος, -η, -ον: of ash wood Ζ 65.

μελιχή, τή (μελιχος): mildness, slackening Ο 741.

μελίχιος, -η, -ον (μελια, soothing gifts, μελιγμα): mild, soft, gentle, said of Patroclus Ρ 671; with μοθος, expressed Ζ 343; with μόθος understood Β 214, Ρ 431.

μερομαί (μερός, μόρος), 2d perf. ημορε Α 278: receive as one's share; perf.: has acquired.

μελαν, comparative of μερός: less, shorter Γ 193.

μελαθρόν, τό: palace Β 414.

μελαν-δέρος, -ον (μέλαν + δέρω): dark-scabbarded, dark-hilted Ο 713.

Μελάνθιος (άνθος): Melan'θioux, a Trojan Ζ 36.

Μελάν-της, Melani'pus, slain by Patroclus Π 695.

μελαν-δύρος, -ον (δύρω): of dark (dusky) water Π 3.

μέλας, μέλαινα, μέλαν, also μελάν, Πόντως Ω 79: black Α 300, bitter (κρά) Γ 360, νημ μελαννω, black, because pitched. Comparative μελάντερος: blacker Ω 94.

μέλα Β 338, μελήσι З 492, see μέλω.

μελετητί (μελος), adverb: limb from limb Ο 409.

μέλες, -η, -ον: in vain Π 336.

μέλι, -ιτος, τό (μελ): honey Α 249.

μέλη, ἡ: 1. the ash tree Π 767; 2. spear of ash wood, ashen-spear Π 143, Χ 225.
HOMER'S Iliad.

μέλη-γηθῆς, -ές (ἡδός): honey-sweet Ζ 258.
μέλι-φρων, -ονος (φρήν, cr. εφρων): 
honey-hearted, honeyed B 34.
μέλισσα, ἡ (μέλι): bee B 87.
μέλλω, imperf. ἐμελλον(-e): was about
to Ζ 52, was on the point Ζ 515, meant
to, was thinking of B 39, was minded
Ζ 393, must Ω 85, was destined B 36,
X 356; μέλλει: it is likely that B 116,
it must be that Ω 46; μέλλει + pres.
or aor. inf. is a verb of purpose, but
+ fut. inf. verb of thinking.
μέλος, τό, only in the plural: ἱμέλος Π 110.
μέλπ-ηθρον, τό (μέλπω): plural, sport Σ
179.
μέλπ-πι: sing, sing of, hymn Α 474.
μέλω, μέλει: B 338; imper. μελέτω Ω
152; fut. μελέσσει Ζ 493, μελέσται
Δ 523; perf. μεμηλεν B 25; μοι ...
μέλει Δλγος: troubles me Ζ 450, δομοι
τάδε μέλει Ζ 441: I take thought for;
usually in the 3d person singular μέλει,
μελησί, etc.: is a care to; have a care
for B 338; regard X 11; have thought
for, provide for Ζ 493; cares belong to
B 25; σοι μέλει: thou hast thought of,
payest heed to Ω 683; Δι μελήσι: will
be a care to = Zeus shall decide Ρ 515;
μελέτω φρεστ: let it be in his thought Ω
152.
μέμηλεν B 25, see μέλω.
μεμήμηαι Ζ 222, μεμήμημην Ω 745, μεμη-
μένος Ω 4, μεμημήσομ(αι) X 390, see
μεμήμηκο.
μέμονα (ΜΕΝ, ma, be eager): am fain,
have in mind, purpose Ω 657, διχθα
κραδή μέμον: is divided, hesitates Π
435.
μέμυκεν Ω 420, see μω.
μέν, particle of asseveration: indeed Τ
430, in truth, in sooth B 324, in point
of fact, in very truth Α 216, verily B
203, of a truth Β 798, σοι Α 331, and yet
Α 163, οδ μέν: certainly not X 13; ot
μέν ... ot (τοι) δέ: some ... the oth-
ers: the one party ... the other party
B 52. Sometimes the insistence on an
idea by μέν implies a contrast with a
second idea, which is introduced in the
following clause by δέ Α 18, ἀλλά Α 21,
ἀνάρ Α 50, ἀνάρ Α 165, σοι Β 198, ἀναι
Α 370, καὶ Α 213, ἀδέ Α 332.
μεναινω (μένως): be eager II 562, strive
X 10, rage Π 491; μεναινων: in his
rage Ω 22.
Μενδάωs: Menelaus, son of Atreus,
brother of Agamemnon, husband of
Hel'en, and king in Lacedaemon Μ
408.
μεν-πτόλεμος, -ντι, lit., abiding in battle
= stubborn ζ 29.
Μενδόθος (μένω + σθένος): Menes'thius,
son of Spercheus, a Myrmidon Ρ 173.
Μενοιτίδης: son of Menoe'tius, i.e. Pat-
roclus Α 307.
Μενοιτύς (ΜΕΝ, μέμονα, be eager + Ι,
eιμ): Menoe'ius, son of Actor, father
of Patroclus Π 14.
μένως, -εος, τό (ΜΕΝ, μέμονα): strength Г
294, might Β 387; spirit Ζ 72, courage
Γ 8, hardihood Ζ 407; fury, rage, wrath,
anger Α 103, violence Α 207, fierceness
Ζ 182; μένως ἀνδρων: lit. might (courage-
of men, i.e. mighty (courageous)
men B 387, τὸ ἔδω μετ' ὑμῖν: that courage of his X 459.

μένω (maneo), imperf. 'μένων Ο 709, aor. ἤμενας Z 126, inf. μεῖνας Ά 535, imperf. μελαν(ε) B 209, opt. μελενας Γ 52: remain inactive, abide, tarry, stay Ά 492; await, withstand Γ 52, hold out Β 299, endure Ο 709, hold one's ground Φ 571.

μεριμνῶ (redupl. MEP, μέριμνα, care, thought), imperf. ἐμερίμνησε Β 3, aor. ἐμερίμνησεν Α 189: ponder, debate, be troubled, revolve anxiously in mind Β 3, Π 647, διάνεια ἐμερίμνησεν: hesitated between two alternatives Ά 189.

μέρος, -ός (μεροπα, μήρος): mortal Α 250.

μετ' ἑγῷ and μεσο-ἐγγύ(ς): adv. between Ζ 4.

μέσος, -ην-ον, and μέσος-ην-ον (medium): middle, center Ά 481; mid-space, middle space Γ 266; in the midst of Ζ 181; Ἀργαί μέσοι: in midst Ζ 224, μέσον ἔσῃ: inmost Ο 212, μέσην: between Γ 416, μέσον: by the middle Χ 212, ἐν μέσον: into the midst (of the cows) Ο 635, κατὰ μέσον: into the press (through) Π 285, ἐν μέσον: into the midst Γ 77.

μέσος-αυλός, ο: cattle-yard (pen), steadying Ρ 657.

Μέσσης, -ίδος: Messe'is, a fountain Ζ 457.

μέσος, see μέσος.

μετά Ά 48, μετ' Ά 423: adv. among, amid, in the midst of Β 446. Prep. with the dative: among, amid Ά 252, ἐν τόν Γ 321; with the genitive: with, among, in league with; with the accusative: toward Γ 370, into the midst of (i.e. to rejoin) Α 222, to the midst of (i.e. to join, visit) Α 423, to, even to Α 484, Γ 264, after (i.e. to seek, find, or fetch) Ζ 21; for Ά 478.

μετα-διάνυμαι: feast with; has a share in (our) feast, is at our board Ξ 498.

μετα-αἴσθω: rush on Π 398; μὲ μεταγεῖα: rush after me Φ 564.

μετα-κιάθω, imperf. μετακλάθη Π 685: went after.

μεταλλάξα, imperf. μετάλλα Ά 550: inquire, make question of, inquire diligently into Ά 553, Γ 177.

μετα-νάστης, ὁ (ναίω): sojourner Π 59.

μετα-νισθόμαι, imperf. μετανισθότο Π 779: passed over toward, turned to.

μετα-ἐξ (μετά), adv.: between Ά 156.

μετα-πρέπω, imperf. μεταπρέπει Π 194: excel, be preëminent among Α 481.

μετα-στεφάναι, imperf. μεταστέφανον Ζ 296: hurried after.

μετα-στρέψω, μεταστρέφθητε Ρ 732: turned about.

μετα-τρίπτωμαι, μετατρέπει(ας) Α 160: lit. turn oneself about something, govern oneself by something, hence, regard, consider; μέτα... ἑτράπετο (ο) Ά 199: turned round (about).

μετα-ανδράω, imperf. μετανδάθη Β 109: speak, speak among Χ 449.

μετά-φημι, imperf. μετέφη Ά 58; aor. μετέφειτε Ά 73: speak, speak among (to) Β 283; uter Γ 303.

μετα-φράζομαι: consider hereafter Ά 140.

μετα-φράνων, τὸ (φράνν): back, reins Β 265; behind the midriff, on the back Π 791.

μετέρμαπτε Ά 73, see μετάφημι.

(1) μέτε-εμί (εσμί), μετα-Χ 388, μετέ-εσμίν Γ 109, μετέσθεναι Β 386: be among (between), abide among.

(2) μέτε-εμί (εσμί), fut. μέτεμι Ζ 341: will follow.

μετα-τρέχομαι, μετέρχομαι: go into Ζ 86, fut. μετατρέχομαι: go after Ζ 280, aor. part. μετατράχων: go among, i.e. fall on Π 487.

μεταστεφάνων Ζ 296, see μεταστεφάναι.
HOMER'S ILIAD.

μήνυμα, τό (μήνυς, μηνωθ): cause of wrath Χ 358.

μήνυς, -ιος, -ιν, ἡ (μαλακοια): wrath, enduring wrath, implacable anger Α 1, 75.

μηνωθ (μηνυς, μαλακοια), imperf. μηνε Α 488: continued in sullen anger Α 247; imper. μηνε (e): continue wrath with, keep up wrath against Α 422.

Μηνύνη, ἡ (Μηνωθ): Mæo'nia (afterwards called Lydia) Γ 401.

μήρα, τά: thigh pieces Α 464.

μήρα, τά: thighs X 170; thigh pieces, flesh of thighs, cut slices of the thighs Α 40; thigh bones Ω 34.

Μηριώνης: Meri'iones, son of Molus, prince of Crete and comrade of Idomeneus Π 342.

μήρος, δ: thigh Α 199; plural, (1) thigh bones with the flesh adhering thereto; (2) slices from the rump.

μῆσατο Ζ 157, see μηδομα.

μηδομα, -ωμα, δ (μηδομαι): counselor, author, deviser Ζ 97, Ρ 477; plural: masters Π 759.

μητωτρώ, -ωμα (μητωτρωι): Mestor, son of Priam Ω 257.

μη-τε... μητε: neither... nor Α 275.

μητηρ, μητέρος, μητρός, ἡ (from the infant's cry μα, μάμμα, stem ματερ, mater): mother Α 280.

μητιάω (μητισ), imper. mid. μητιάεσθ: devise Χ 174.

μητιάτα (μητιωμαι): counselor, resourceful thinker, lord (god) of counsel Α 175, wise-counseling Ω 599.

μητιομα (μητισ), aor. subj. μητισομαι Γ 416: devise.

μητις, acc. μητιν, ἡ (ΜΗ, measure, μηθομαι): counsel Β 169, means Ρ 634.

μητρώος, -ως, δ: mother's brother, uncle Π 717.

μήχος, τό: means, remedy, resource, expedient Β 342.
HOMER’S ILIAD.

\[\text{\text{μῖα (ΣΕΜ, σμια, cp. δμα, ὁμβ, ὠμο, “same”) V 379, see els.}}\]

\[\text{\text{μαίνω, imperf. pass. ἔμαίνετο P 439, aor. pass. ἔμαίνησαν Π 795: deficiency, soil.}}\]

\[\text{\text{μαίρως, -ή, -άν (μαινώ): stained, defiled Ω 420.}}\]

\[\text{\text{μηγνύμι, μηγαύ (misceo), imperf. μηγαύ Ε 270; mid. imperf. μηγαύα Σ 216, subj. μηγαύα Β 232, inf. μηγαύασθαί Ω 91, 2 aor. μήγατο Π 813; pass. ι. μηγ-χείν Ε 209, part. μηγαύεις Ε 48, 2 aor. μηγὴν Π 445, μηγή Ζ 25, subj. μηγαύων Β 475, μηγὴς Ζ 55, inf. μηγήσας Ζ 161; act. mix, mingled; mid. mingle among; pass. mingle Β 475, Τ 209; have sexual intercourse (converse) with, know, lie with Ζ 25; grovel in the dust Ε 55.}}\]

\[\text{\text{μήκτο Π 813, see μηγνύμι.}}\]

\[\text{\text{μημάξω (μιμώ), a frequentative of μιμώ, which is itself a reduplicated form of μενω: loiter Β 392.}}\]

\[\text{\text{μημένικω (μεμαία, memini), act. aor. part. μημένικα Α 407, bring to one’s remembrance; mid. imper. μημένικευο Χ 268, part. μημένικέμενος Ω 9, -ομεια Ω 167; aor. μημένικειν Π 357, imper. μημέ- σαί Χ 84, μημεσάω Ρ 671, μημέσαι Χ 112; perf. μεμένια Ω 222, opt. μεμένικε μή Ω 745, fut μεμένικαμεί Χ 390, part. μεμέ- μενος Ω 4: bethink one, bethink one of, take thought of (for), think of, be mindful of. The perfects (μημένιαι, etc.) have the force of presents: remember.}}\]

\[\text{\text{μημώ (redupl. MEN, μενω = μι-μένω), pres. part. dat. plur. μημόντεσαι Β 296: abide, await, stand one’s ground; tarry, remain Β 296; οὐκέτ’ ἐμπών(e) was no longer able to maintain his position Π 102.}}\]

\[\text{\text{μην, accusative (enclitic) of the pronoun of the 3d person: him, her, it Α 29, 100.}}\]

\[\text{\text{μήνω (μελων, minuio), pres. μήνωθει Π 392: is wasting away, is diminished, μυδινάει: Ρ 738: perish.}}\]

\[\text{\text{μηνυθα (μελων, μυνωθ), adverb: of short duration Α 416.}}\]

\[\text{\text{μηνυθαίδες, -ον (μελων, μυνοθα): short of life, whose life is but a brief span, short-lived Α 352. Comp. μηνυθαίδεστερον: briefer Χ 54.}}\]

\[\text{\text{μηνως, see μηγνύμι.}}\]

\[\text{\text{μητύλλω (μελων), imperf. μητύλλω Α 465: slice, cut up; divide Ω 623.}}\]

\[\text{\text{μηθείς Ε 48, see μηγνύμι.}}\]

\[\text{\text{μηδομα, imperf. μηδομεω Π 697: were fain of, beenthought of them.}}\]

\[\text{\text{μησαί Χ 84, μησασθεί Κ 112, μησάθος Ρ 671, see μημέσαι.}}\]

\[\text{\text{μηστή (μεμαία, wمو, μηστεω), fem. adj.: wedded Ζ 246.}}\]

\[\text{\text{μηγω (μυρο, trouble, distress), aor. ἔμπγωσα: travailed, exerted myself Α 162.}}\]

\[\text{\text{μηγως (μυρο, trouble, distress), adv., scarcely, scarce, with difficulty Χ 412.}}\]

\[\text{\text{μηγως-τοκος, -ον (μυρος, trouble, distress + τοκεω): goddess of the pains of travail (i.e. Eileithyia) Π 187.}}\]

\[\text{\text{μήδος, ó, κατά μίδον: into the press (throng, tumult of battle) Σ 159.}}\]

\[\text{\text{μοι, see ἐγώ: to me, for me Α 300: ethical dative: I pray thee, I pray Α 41, Ζ 486; dative of advantage: in my sight, in my eyes Α 153; ὡ μοι: woe is me Α 149.}}\]

\[\text{\text{μοῖρα, ἡ (μεῖρομαι, μιρος, μορφα): portion, space Π 68; fate, destiny Γ 101; Fate Π 334; μοῖρα: Fates Ω 49; μοιρά ἐστι: it is fated Π 434; κατά μοῖραν: lit. according to right, aright, rightfully, filly, justly, with propriety Α 286, in order due Π 367; μοῖρ ἐκθέσεω: Fate fettered (Hector) Χ 5.}}\]

\[\text{\text{μοῦρη-γενής, -ης (μεῖρομαι, μιρος + γενο- μαι): lit. born with a destiny, hence born to (good) fortune, child of fortune Γ 182.}}\]
HOMER'S ILIAD.

μολεν, see βλέψκω; subj. μόλη Ο 781, part. μολέθω Ζ 286, μολοῦσαι Ω 720: came, went.
μολνή, ἡ (μέλπω): music, song and dance A 472.
μολυσμα, ἡ (μόλις, lead): a weight of lead Ω 80.
μόρος, ὁ (μερομα, μοῖρα): fate, doom Ζ 357.
μόρισμος, ὁ (μερίσμα, μόρος): lit. subject to death; τοι μόρισμος, (predestined) assigned to thee by fate (to slay), am not mortal Χ 13; μόρισμαν θυμῷ: fated day = day of destiny Ω 613.
μόρφων, ὁ: dusky Ω 316.
Μοῦλος: Mu’lius, Trojan slain by Patroclus Π 696.
μοῦνος, ἡ, ὁ: single, one, alone B 212.
Μοῦθα, al (ΜΕΝ, think, μέμονα, mens, μορτη): Muses Α 604.
Μυγέων, ὁ: Myg’don, king in Phrygia Γ 186.
μύλος, ὁ: mill X 501.
μυθομαί (μῦδος) Χ 184; aor. μυθῆσατο Ρ 442, opt. μυθῆσατο Τ 235, inf. μυθῆσατο Α 74, imper. μυθῆσας Ζ 376: interpret, explain, tell; speak, utter.
μῦδος, ὁ: word, words A 33, speech A 388, talk Β 796, discourse Γ 212, saying A 221, hard words B 199, command, commandment, mandate, commission B 16, speech of command Α 25, charge Α 326, bidding A 565, proposal, proposition Γ 87, plans Α 545; μῦδον ἱρξε: began speech, was the first to speak; μῦδου τέλος: the sum of advice = the whole matter Π 83.

ν = Iliad xiii.

ναι (nae): yes, surely, verily now, in very truth Α 286; ναι μᾶ + acc. in an affirmative oath: verily by Α 234.

ναιτάω (ναίω), part. ναίταον Σ 387, ναίταον Ζ 415, ναίταον Α 370; dwell, dwell in, inhabit; ὄνομα ὣ ναίταον: stablished, good to dwell in, comfortable Ζ 370; τόλπον ὄ ναίταον: ὄνομα Ζ 415.

ναιω (ναίω-ω), ναιοῦ: B 130, ναιοῦ: Π 235, part. ναιω B 412, opt. ναιοῦν Τ 257, ναιοῦτε Τ 74, imperf. ἐναιεν Τ 13, ἐναι E 34, iterat. imperf. ἐναι Σ 719: dwell, dwell in, inhabit; pass. pres. part. ναιομένω Π 572, ναιομένω Α 164, ναιομενάν Τ 400, ἐν ναιομένω
HOMER'S ILIAD.

πτολεμθρόν: ἰοῦλος Α 164; βουδεὶς ὑδαμήν: fair-set, well-located Π 572; πολίων ὑδαμήνων: well-peopled, ἰοῦλος Π 400.

νάνθη, ἦ: glade, glen, dell Π 300.

ναῦμακον, -ον (νῆσος + μακόν): suited for sea battles Ο 677.

ναῦτης, ὁ (νῆσος, nauta): sailor Ο 627.

ναύφη Π 246, ναύφην Β 794, see νῆσος.

νεόφος, -η, -ον (NEIK, νέος = νέφος, nous): young Β 289.

νεβρός, ὁ: sawn Χ 1.

νε-κάρης, -ες (νεός + ΑΚ, ἀ-κ-ωθή, ἀκρός): newly sharpened, newly whetted Π 484.

νεκάρα (νεφός, lower, νεύφατος), adj.: lower part of (the belly) Π 465.

νεύφατος, -η, -ον (νεφός, lower): lowermost, nethermost Ζ 295.

νεκελέω (νεικός, νεικέσω), part. νεικελέων Β 243, subj. νεικελέον Α 579, inf. νεικελέως Β 277; iterat. imperf. ἐνεικελεείκε Β 221: revile, upbraid, quarrel with Α 579, strive with Β 277, chide Ω 249.

νεκέλο (νεικός, νεικάζω), νεκίς Α 521; imperf. ἐνεκέλεε Β 224; ἐνεκέλεσας Π 59, ἐνεκέλεσε Π 38: chide, upbraid, rebuke, revile Α 521, put to shame Ω 29.

νεκός, -ος, τὸ (NEIK, scold): strike Β 376.

νεκρός, ὁ (νεκός, nec, neco): corpse, dead man Ζ 71.

νεκτάρ, -αρως, τὸ: nectar Α 598.

νεκτάριος, -η, -ον (νέκταρ): fragrant, perfumed Π 385.

νέκυς, -ος, ὁ (νεκός, neco): corpse, dead man Π 526; plur.: the dead Π 661; νέκιν κατατεθέντοι: dead man fallen Π 565.

νεμεσάω and νεμεστάω (νέμω, νέμεσις) imper. νεμέσαν Π 22; pass. aor. τεμέσασθην Β 223, subj. νεμεστήθημεν Ω 53; imper. νεμεσθήσθην Π 544: be wrath, be indignant (angry), wax wrath.

νεμεστήθης, -η, -ον (νέμω, νέμεσις): blameworthy = a sin Π 410, cause of wrath Ω 463.

νεμεσίζομαι (νέμω, νέμεσις): be angry with, take it ill Β 296.

νέμεσις, ἦ (νέωμ), dat. sing. νεμέσει Ζ 335: indignation, resentment Ζ 335, dishonor Ζ 351; ὁ νέμεσις: lit. there is no cause for blame (indignation) = 'tis no wonder Π 156.

νεμέσει Ζ 335, see νέμεσις.

νέμω (νέμος, pasture land), aor. 'νέμεν Ω 626, 'νέμαν Π 274; mid. 'νέμονται Ω 631; pass. pres. opt. νέμωτο Β 780; act.: distribute, deal out, allot, apportion Ω 626; mid.: feed, feed upon, graze (of cattle) Ω 631; pass.: be fed upon = be devoured Β 780.

νεκτάμα Ω 419, see νέκτω.

νέμαι (νέο-μα), νέοταί Π 257, subj. νέοι Α 32, νέομαζα Β 236, imper. νέοσομ Π 159, νέοσωθάν Π 74, inf. νέοσαί Β 84; imperf. ἐνεόρρο Π 189: go, depart Β 453, go home, return Α 32; ἡκε νέοσαί: led the way Β 84; νέοσάι: to be gone Σ 240.

νέος, -η, -οφ (νέφος, nous): young Ω 368, young man Χ 71, new Ω 462, fresh Β 232; plur.: young men Α 463; neutral acc. νέον as an adv.: (ever) anew, (ever) afresh, ever in fresh succession (numbers) Β 88, recently, but just now Α 391, but just Π 394, just, just now (then) Ω 444; νεότερος: younger Α 259.

νεος, -ος, τὸ (νέος, nous, νεφτός, cp. νεικός): brood (of a bird) Β 311.

νέφη (νέφη), adv.: beneath, below Π 347.

Νεστόρ, -η, -οφ: of Nestor Β 54.

Νεστόρης: son of Nestor Ζ 33; plur. Νεστορίδαι Π 317.

Νέστωρ, ὁ, ὁ (ΝΕΔ, resound): Nestor, son of Neleus Α 247.

νευρή, ἦ (stem ονερά, νευρος), νευρήφι Π 773: from the bowstring.
νῷρον, τό (stem σνεφρό, nervus), plur.:
sinuous Π 316.

νώα (ΣΝΕΤ, νῶο), part. νεβοῦσα Ζ 470,
νεβοῦς Π 217; imperf. ἔνευε Γ 337;
aor. νεώος Α 528: nod.

νεφλη, ἥ (ν eofos): cloud B 146.
νεφλη-γερήτα (ἀγέρω), Aeolic for νεφλη-
γερῆτας: cloud gatherer, cloud gathering
A 511.

νέφος, τό: cloud 0 668; plur.: storm
cloids 0 625, flock P 755.

νεών Α 48, see νηδός.

ν-, negative (privative) prefix, seen in
Lat. ne-fas.

νῆα Α 141, νῆας Α 12, see νηδός.

νηγάτερος, -ον (of uncertain derivation and
meaning): bright, shining B 43.

νηδός, τα (νηδός): entrails Ρ 524.

νηδός, ὁ, ἡ: womb Ω 496.

νῆς Β 303, νήσοι Β 175, see νηδός.

νην, imperf. νεών Ω 276: heap, heap up.

νηνος, -ον (νην): of a ship Ρ 744; neuter
νηνον used as a subst.: timber for ship-
building Π 484, ship's beam, ship timber
Γ 62.

νης (νῶα, be watered'), adj.: Nai'ad,
nymph of the fountain, fountain nymph
Ζ 22.

νη-κερής, ἄς (νη-priv. + κέρδος): unprof-
itable Ρ 469.

νηλές, ἄς and νηλής, ἄς (νη-priv. +
λεφος, pity): pitiless, ruthless Γ 292;
νηλής ἡμαρ: the cruel day, i.e. death Ρ
511.

νηλής, commons. adj.: of Ne'leus Β
20.

νημμηρής, ἄς (νη-priv. + ἀμαρέτων): that
does not err Γ 204; neuter νημμηρές
as adv.: unerringly, infallibly Α 514;
and neuter plur. νημμηρές: true, truly
Ζ 376.

νῆς, ὁ (νας-ψος, ναυ): dwelling of a god,
temple Α 39.

νηπι-άκοσ (νηπιάκος), part. νηπιακέων
X 502: play like a child; part. (from)
childish play.

νηπι-άκος, -ον (diminutive of νήπιος):
infant boy Ζ 408, childish, silly B 338;
νηπιάκος: in childish sport Π 262.

νη-πος, -η, -ον (νη- priv. + πόσος, cp.
pπνοτός, wise): infant Ζ 366; little,
young Β 136, tender (nestlings, fledg-
lings) Β 311; foolish, fool Χ 333, fond
fool Β 38, in his willessness Ρ 686;
νηπιον ανθρω: but a little one, a mere
infant Ζ 400; μάλα νηπιο: a very
fool Ρ 629.

νηφός, ὁ: island B 108.

νηφός, ὁ (νῷα, be watered, navis) Π 294,
νῆς Α 439, νῆτ Α 183, νῆς Α 141, νῆς
Β 203, νῆν Β 152, νεών Α 48, νηφότ Α
26, νηφος Α 71, νῆς Α 12, νιός Ρ 612:
ship; ναβι Π 246, ναυβιν Β 794: from
the ships, see D. 64; θοᾶς εἰς νῆας: to
the naval camp Α 12.

νικάω (νικα), νίκας Β 370, νικᾶ Α 576,
part. νικάτες Π 79; aor. νικήσαν Τ
439, subj. νικήση Γ 71, part. νικήσας Τ
404, νικήσατι Γ 138: conquer Γ 138,
overcome Π 79, vanquish Γ 439, sur-
pass Β 370, triumph over Α 576, gain
the victory, be victorious Γ 71.

νική: victory Γ 457.

νίκη: Nī'ke, daughter of Tan'talus, 
queen of Amphiion of Thebes Ω 602.

νίπτω (ντίω), aor. ἐνίπτε(ε) Π 229:
washed; mid. aor. νίπτομαι: had washed
for himself = had washed his (hands)
Π 230, similarly part. νιχίμενος Ω 305;
pass. perf. περι... νειπται Ω 419: is
washed off all around, i.e. is washed
clean.

νιφάδι, -άδος, ἡ (νιφω, "snow"), dat. plur.
νιφάδεσσα Τ 222: snowflakes.

νιφός (νηφό) Χ 235, part. νιφόσκος Α 577;
aor. νιφεῖσα Ρ 486, νιφεῖση Γ 21, νιφεῖς'
Φ 527, νιφος Γ 374, subj. νιφω Β 391.

νιφός Α 543, νιφος Α 522, part. νιφας
HOMER'S ILIAD.

Z 470, inf. νοθατι A 343: notice, perceive, see, esp'y, mark, behold; am minded Ω 560; consider, take thought of A 549, purpose Ω 543, enter one's mind Χ 445, beware of Π 789; νοεθατι: prudent, discreet, ready-witted A 577.

νοθατι, -ατος, το (νοθος, νοθώ), purpose Ω 40.

νόθος, -η, -ον: bastard Π 738.

νομισσε, δ (νομω): herdsman Ω 632.

νομος, δ (νομω): pasture Β 475, pasturage Ω 511.

νόθος, δ (νόθος): mind, heart Α 363, soul Μ 63, spirit Π 19, thought Ω 354, purpose Χ 382, expedition Ω 367, wit Π 688; instrum. dat. νοθω: by thought, i.e. by craft Α 132.

νοσθατι (νοστατος, νοσθατης), fut. νοσθατησεμεν Β 253; aor. part. εκνοσθατησεται Ω 444, νοσθατησαν Σ 238, νοσθατησατες Π 636: return, come back, return home.

νοστατος, δ (ΝΕΣ, νοσται): return Β 155, departure Β 251.

νοσπον(ν) (1) adv.: aloof, afar Α 349, (2) prep. + gen.: away from, aloof from Β 347.

νοσπονομαι, opt. νοσπονομεθα: turn away from Β 81, have no part in Ω 222.

Νότος, δ: South Wind Β 145.

νους, η: pestilence, plague Α 10.

ντ Α 382, an enclitic inferential particle involving an ironical idea; often not susceptible of translation: then, now Α 28, methinks, I ween Γ 164, in consequence, therefore, so Α 382, indeed Χ 420, perchance Β 365; κα τι ντ: and now Γ 373.

νομφη, η (νομφη), voc. νομφα Γ 130: lit. bride: brother's wife, sister-in-law, lady Γ 130, nymph Γ 21.

νυ (μοντι): now Α 27, for the present Α 421, awhile Ζ 340, this time, in the present case Α 354, up to the present Γ 415, as matters now stand Α 59; νυ δι: but as it is (was), but under the present (existing) circumstances Γ 169, but as it turns out Β 114, but even now Ζ 337; νυ δι: now at length Χ 216.

νυβις Π 343, νυβις Π 346, see νυσινω.

νυβις, νυβε, η (νοσι): night Α 47; νυβε' νυσα: during the night Χ 101; νυβας τε και ημα: constantly Χ 432.

νυν, η (νυνος, νυνυς): daughter-in-law, son's wife Χ 65; kinswoman by marriage Γ 49.

Νυσινων: land of Nysa, perhaps in Thrace Ω 133.

νυσινω (νυσινω), part. νυσινων Π 704, νυσινωςτες Ρ 731; pass. part. νυσινωσιμον Π 637; aor. νυβις Π 343, νυβις Π 346: smile.

νυν Ω 618, νυν Π 99: we twain, us twain, see D. 112, 2.

νουμλω (νουμω), imperf. ενωμυ Γ 218, νουμε Ω 677; aor. νουμες Α 471: distribute Α 471, move Γ 218, fly (feet) Χ 24; wave, brandish, wield Ω 677.

ναροψ, -ατος, -ατη Π 130: shining.

νατον, το, plur. νοτα Β 159: back.

= Iliad xiv.

ξανθος, -η, -ον: yellow, fair, blond Α 197; golden-haired, fair-tressed Γ 284.

ξανθος: Xanthus, "Chestnut," the name of a horse of Achilles Π 149; a river in Troyland Ω 4.

ξεινος, το (ξεινος): gifts of friendship Ω 218.

ξεινως (ξεινος), aor. ξεινωσεα Γ 207, 'ξεινωσεν Γ. 232, 'ξεινως(e) Ω 217: act as host, entertain.

ξεινωςδοκος, δ (δεξοματικος, δεξος): lit. entertainer of strangers, host Γ 354.

HOMER’S ILIAD.

ιὔστος, ὤ, -όν (ἐτω): polished Ζ 243.
εἴφος, εἰσ, τῷ: sword Α 194.
εὐλογ., τῷ: fagot, plur.: wood Ω 778.
εὐμβάλλειν Φ 578, εὐμβάλλων Ω 709, see σύμβαλλω.

εὐν-άγω, part. εὐνάγος Σ 87: gather, bring together; subj. εὐνάγων B 381: join (battle).
εὐν-δώ εἰτε Α 8, see εὐνήμι.
εὐν-λαύνω, inf. εὐνελαύνειν (ai): join (battle, ἔφε) Ω 129.
εὐνες B 26, see εὐνήμι.
εὐνήμιος, -η, -ου (ἐν, εὐνήμιος, εὐνήμιος): pieces of common property, unapportioned spoil Α 124.
εὐν-ήμι, imperf. 3d plur. εὐνευν A 273: listened to, hearkened to; aor. εὐνήκει: provoked, brought together, set at Α 8, understood B 182; 2d aor. imper. εὐνες: lit. put together, i.e. apply the mind to Β 26, 63, hearken to Ω 133.
εὐνώς, -ή, -όν (ἐν, εὐνώς): common Π 262.
εὐστόν, τῷ (ἐσω): lit. polished shaft of the spear, then spear, πικε Ω 677.

O

O = Iliad xv.

δ', a prefix, (1) copulative, appearing as d-, α-, δ--; it contains the idea of being together, of union, or of sameness (cp. δ-πατρός, of the same father); (2) prothetic, appearing as d-, δ--; here it is merely a vocalic prefix, usually euphonic in character (cp. δ-τηρός: nimble, δ-μικρός: mist).

δ Α 9, 12, δς Α 405, ἦ Α 221, τὸ Α 116, τοῦ Α 380, του Α 43, τῆς Β 448; τῷ Α 55, τῷ Α 54; τόν Α 84, τῆν Α 29, τὸ Α 212; dual τῷ Α 304; plur. of 57, τοῖς Α 447, αὶ Β 136, ταῖς Ζ 287, τὰ Α 125; τῶν Α 160; τοῖς Ο 68, τοῖς Α 342, τοῖς Ζ 298; τοὺς Α 191, ταῖς Ζ 290, τὰ Α 20, (1) the demonstrative pronoun:

this, that, but often used as the personal pronoun: he, she, it; of μὲν... of δὲ Α 312: some... others; (2) virtually the article: the, usually before adverbial neuters like τὰ πρῶτα Α 6; (3) used as the relative pronoun, especially the τ-forms (see D. 133), δ (for δι) Α 388, τοῦ Α 249, τῶν Α 36, τὴν Α 72; dual τῷ Α 321; plur. τοῖς Β 346, τὰ δ Β 145: who, which, whom; τὸ as an adverbial acc.: therefore, wherefore Ζ 176; Z 523, τῷ, old dat. see τῷ: here, there, where; τῷ, dat. sing. used as a conjunction: therefore, wherefore, then, see τῷ and D. 127, a; τῷ, dual, see τῷ and D. 133.

δ instead of δι; here δ is the neuter acc. sing. of the relative pronoun used adverbially as a conjunction, see D. 136: how, how that Α 120, because, that, for that Α 244.

δ Γ 338, neuter sing. of the relative pronoun δ, ὁ, δ: which, what.

δαικτα (redupl. FEP, fēlpw, fa-fap-λω): δαικτεστον Ω 128, inf. δαικτεσαι Ω 127; imperf. Ζ 516: chat, gossip, daily.

δισλός, δ (BEA, διάλω, with prothetic δ-): spit for roasting meat Α 465.

διρμο-μεργής, -ύν (διήμος + μεργόν): horror-working, doer of mighty (or terrible) deeds Χ 418.

δικύμος, -όν (δ-prothetic + βληθώ): strong, dread, weighty, ponderous Γ 357.

δ γε Α 65, 190 [ἡ γε], τὸ γε Α 120, emphatic demonstr. pron.: this, that; τὸ γε Α 178: that certainly.

διδάξ (διῶ, eat, or prothetic δ- + ΔΑΚ, bite), adv. equivalent to τοῖς δοῦναι: with the teeth; διδάξ λαβία γαίαιν Β 418: lit. seize the earth with the teeth, our bite the dust; so also γαίαι διδάξ ἐπεν Χ 17.

δίς Α 281, ἡ Δ Β 5, τὸς Α 234, τοῦς Α 110, τὸς τοῦ A 214, τοῦς τοῦ A 275, τῷ τοῦ A 127; plur. τάδε A 573, τοῦτω B
v 110  Homer’s Iliad.

346, ῥᾶδε ᾦ Λ 257, strong (deictic) demonstr. pron. (see D. 128): this man here, you man Ι 167. It sometimes refers forward Λ 110. ἶν τις ῥᾶδε: who he is that (who) Π 424.

δὴ-της, ὑ (δῆδε): wayfaring man, wanderer Π 263.

δοῦ-πόρος, ὑ (δόθε, the locative of δῶ + πόρος): wayfarer Ω 375.

δῶδε, ἦ (ΣΕΔ, go): way, road, journey Ζ 292, embassy Α 151; καθ’ δῶδε: along the road Ο 682.

δῶδος, δῶδος, ὑ (δώδε, eat, dens): tooth Π 348.

δῶνη, ἦ: pain Π 518.

δῶδομαι Χ 424, δῶδομαι Β 290, imper.

δῶδε Ο 549, part. δῶδομενος Ο 128, δῶδομεν Β 315; imperf. δῶδερο Σ 32, δῶδομαι Ω 166, δῶδομαι Ω 714; aor. part. δῶδομενος Ω 48: wail, bewail, lament, mourn for.


δῶδομαι, present not in use, aor. δῶδο-μαι Ζ 138: be wroth, angry, vexed.

δῶνι Ζ 25, see bis.

δῶν, ὑ: branch, twig, bough Α 234; in a transferred sense: of the stock of, scion Ι 147.

δή Ζ 524 = δε: when Χ 502.

δεν (δε), adv.: whence Β 307.

δ-θι (δθι) Γ 145: where.

δημοι Α 181: heed, care for.

δῶνη, ὑ, only in plur.: fine linen, veil Ι 141.

φοί (Attic φό), Α 72, 79, 104, see φοι, Homeric φοιω.

οί Χ 347, see οιν.

ὁλυγωμ (ΟΦΙΓ), aor. ὁλυγάο Ζ 298, ὁλυγά Ω 457, part. ὁλυγαος Ω 89; pass. imperf. ὁλυγανόρο Β 809: open, throw open.

φοίδα (ΦΕΙΔ, φοί, φίθ, video, "wiz") Ζ 447, perf. used as pres. φοίδε Ζ 367, φοίδα Α 85, φοίδε Β 192, φοίδε Α 343, φοίδε Π 860, φίλομεν Α 124, ἰσαα Ζ 151, subj. φείδω Α 515, φείδας Α 185, φείδομεν Α 363, opt. φείδει Π 73, part. φείδως Α 385, φιδώθι Α 365, φιδώρι Α 608; plup. εφείδησθα Χ 280, 'φείδει Α 70, 'φείδε Β 38, 'φείδει Β 213, 'φείδει Β 409; fut. φείδεσαι Α 548, inf. φείδησαι Α 546, know, wot of; plup. used as imperf. and aor.: knew, felt was ready with; know how, have knowledge to Α 343; part.: skilled in, knowing, intelligent, wise, cunning; ἤπια φείδει: were kind Π 73.

δια Α 561, see δω.

διαφορος Ζ 424, see bis.

δικαίως, ὑ, -ος (δικαιος, sorrow): wretched, lamentable, pitious, grievous Α 417; comparat. neuter δικαιώρων Π 446.

δίσ (δίος), ὑ (from δί, ak me): sorrow, woe, misery Ζ 285.

δίσω (δισω), imper. δίσω Τ 408: be miserable, be anxious, vex oneself.

οῖη, ὑ, dat. plur. οἵησαν Ω 269: guiding handles projecting from each end of the yoke. The primitive ox-team was guided by the yoke-handles; the driver walked beside the oxen and guided them by the yoke-handles.

φοικάς (φοίκος); φοίκα is a metaplastic acc. sing. 3d decl. from an unused nom. φοιξ; to it is appended the local suffix -ε denoting the place whither (D. 67): homeward, to one's home Α 19; φοικάκε περ: home by all means, straight home Β 236.

φοικεύος, -ής, ὑ (φοίκος): member of one's household; plur. housefolk, household servants, domestics ζ 366.

φοικία, τα (φοίκος): house Ζ 15.

φοικοι, locative of φοίκοι used as an adv.: in one's house, at home Α 113.

φοικό-νη, used as an adv.: home, homeward, to one's house Α 606.
HOMER'S ILIAD.

ποίκος, -ων, ὁ (POIK, vicus, Bruns-“wick;” Nor-“wick”): house, home Π 233.

οἶκτρω (οἶκτος, πίτυ), part. οἰκτήρων Ω 516; aor. ψυχή Π 5: πίτυ, be grieved for.

οἰκτιστός, superlat. of οἰκτρός (see D. 107): most πιτευος Χ 76.

'Οιλεός: son of Οἰλεύς, the lesser Ajax Π 330.

οἶμα, οἰματος, τὸ (I, ἔμμ, οἴμ, οἰμάω): rush, fury Π 752.

οἰμάω (I, ἔμμ, οἴμ, οἰμ, spring, rush), aor. ψυχή Χ 140: swoop, swoop after, rush on.

οἰμαγή, ἡ (from οἴμως: ah me, οἰμάω̄): waiting, moaning Ω 696, crying (of women) Χ 409.

οἰμάω (οἰμαγή), aor. ψυχή Π 364, part. οἰμάζως Π 290: moan, groan, cry aloud; part.: with a groan.

διὸ Ω 621, see δις.

φοινός, -ός: Oe'nus, king of Cal'ydon in Aetolian, father of Ty'deus and Mele'ager, friend of Bellerophon Ζ 216.

φονο-βαρής, ὁ (βαρός, heavy): heavy with wine, drunkard, sot Α 225.

φονος, ὁ (POIN, vinum, "wine") : wine consisting of three parts of water and two parts of wine when used as a beverage Α 462.

φονο-χοῦς (χῆω, pour), inf. φονοχοῦσει B 127: pour wine, serve wine.

φονο-χώ (χῆω, pour), imperf. φονοχοῦ B 598: pour out wine, pour wine, serve wine.

φονο-χώς, ὁ (χῆω, pour): cup bearer B 128.

οἶκας Ζ 89, see οἰκανήμον.

φοί Π 333, see φῶς, φή, φῶν: his own, her own.

ὁμάς Α 78, see οἶμα.

οἶλός, ὁ (οἶλος, alone + πέλω, toλ): lonely, solitary, desert Ω 614.

οῖλος, οἶλα, οἶλον (stem οἶλο): alone, only Α 198, nothing but Π 340, in single combat Γ 91, singly Β 247.

οῖλος, οἶλα, οἶλον (οἶλος), originally demonstr. then rel. pron. = quasi: (1) of what sort, such as, as, even as, for instance X 317; (2) exclamatory: how Ω 419; (3) causal: because, in regard to what Ζ 166; (4) introducing object clauses: of what sort, what, what sort of Β 320; οἶλος...οἶλος: such...as Ω 375; οἶλον Ω 683, neuter acc. used as an adv.: how, because of the fact that, seeing how (that).

οἶλος (οἶλος, alone), aor. pass. ψφόμη Ζ 1: leave alone, leave to itself, abandon.


οἶνος Β 229, οἴνουμας Π 120, οἰνοθή Χ 217, οἰνοθή Α 103, οἴομαν Π 104, see φέρω.

φοινός Α 85, see φοίδα.

οἰνός, ὁ (I, ἔμμ): fate, death Π 417.

οξ-νέω (oix, from I, ἔμμ, οὑχομαί), iterat. imperf. ψχες Ε 640: go, come.

οὐχομαι (οὐχ, from I, ἔμμ, οὑχομαι), aor. Ρ 588, οὐχομαι Ω 201, inf. οὐχοθέλω Σ 346, part. οὐχομένη Χ 223; imperf. ψχετο Α 53, ψχέτο Β 71, ψχέμεθα Α 366: go, depart, pass, range, speed, fare to, be gone, go to.

ὁλοκλήρωμα, see οἰνώδος) Α 59; mid. in sense of the active, οἴομας Α 78, οἴοις Α 561, part. ὁλοκλήρωμα Ο 728: think, deem, intend, am minded, purpose Α 59; used ironically, with a neg.: have no idea of, do not propose to Α 170.

οἶνος Α 198, see δις.

οἶνος-πόλος, ὁ (avus, δεισωρός, bird + πέλω): lit. augur from flight of birds, then seer, soothsayer (in general) Α 69, Ζ 76.

οἰνώς, ὁ (ἀφιερωτός: eagle, avus, δεισωρός),
originally: big bird, with especial reference to birds of prey (vultures, eagles, hawks) X 335, then bird of augury and finally augury drawn from birds, omen A 5.

δρμεία, -εσσα, -έν (connected with ἄρπη, ἄρπω): jagged Π 735.

οκτώ: eight B 313.

ὁμο-δαίμον, -ονος: favored of god, of blessed lot, best of heaven Π 182.

ὁλβος, ὁ, -οῦ (ὁλβος): lit. blessed with fortune, then happy Π 543.

ὁλβος, δ: good fortune, wealth Π 596.

ὁλέσσων Π 700, see ἀλλυμίμοις.


ὁλέπται Π 325, see ἀλλυμίμοις.

ὁλκον (ὁλλυμίμ), ὀλκοναί Π 172: destroy, slay, kill; mid. ὀλκονταὶ Π 17; imperf. ὀλκοντο Π 10: perish, die, be slain.

ὁλέσσα Π 242, ὀλεσσάντες Π 168, ὀλεσσαί Π 861, ὀλεσσαί Π 559, ὀλεσσαί Π 4, ὀλεσσαί Γ 428, ὀλεσσή Π 205, ὀλεσσαῖς Π 469, ὀλεσσοὺς Π 467, ὀλεσσών Π 360, ἀλημία Γ 417, see ἀλλυμίμοις.

ὁλογ-δραμώ (ὁλο-, ὀλοσμω), part. ὀλογ-δραμών Π 543: lit. being able to do but little, hence, faint, feeble, with faint breath, faintly.

ὁλος, ὁ, -οῦ: small, little; brief Π 45; narrow Π 68, some small thing A 167; neuter as adv.: by a little, a little Π 538.

ὁλομύ (ὁλ-νύ-μ): fut. ὀλεσσεὶς A 559; aor. ὀλεσσα Π 115, ὀλεσσά Π 753; ὀλεσσαὶ Π 609, subj. ὀλεσσή A 205, ὀλεσσών Π 360, opt. ὀλεσσαὶ B 4, imperf. ὀλεσσῶν Π 467, inf. ὀλεσσαί Π II 36. 2pt. ὀλεσσαί Δ 245, ὀλεσσαίτες Π 468; 2d perf. ὀλεσσάς Π 729, ὀλεσσεί Π 521, subj. ὀλεσσή Π 489: destroy, slay, kill, lay low, undo, be one's bane, lose; mid. part. ὀλεσσάκοις Π 62; fut. ὀλεσσαί B 325, inf. ὀλεσσαί O 700, 2d aor. ὀλεσσαί Π 725, ὀλεσσαί Π 489, ὀλεσσαί Π 546, subj. ὀλεσσαί Γ 417, inf. ὀλεσσαί Π 428, part. ὀλεσσάμενης Π 2: perish, die, be slain, be laid low (destroyed). The 2d perf. ὀλεσσάς (Π 729), etc., has the meaning of the middle. ὀλεσσάμενη Π 2 is pass. in meaning: accursed, as in the imprecation ὀλεσσαί: mayest thou be accursed, whence came the usual active translations: baneful, destructive, deadly (cp. Milton's "mortal taste"); ἀφ' αἰώνος ὀλεσσαί: thou hast perished (gone) from life Π 725.

ὁλο-οῦς, ὁ, -οῦ (ὁλομύ): deadly, baneful A 342.

ὁλολυγή, ἡ (ὁλολύγος, οὐλυλάρε, the cry lu-lu-lu): lamentation, outcry Π 301.

ὁλοντο Π 546, see ἀλλυμίμοις.


ὁλοφρόνης, -ονος (ὁλόφρος + φρήν): lit. of mischievous mind; i.e. ravening, cruel, fierce Π 630.

ὁλοφρόρμαι, ὀλοφροίραι Π 17, ὀλοφρόραι Π 450, part. ὀλοφρόρμενοι Π 328; aor. ὀλοφρόρησε Π 648: lament, grieve for, mourn for; πόλεος ὀλοφρόμενος: lamenting loud Π 328.

'Ολυμπιός, ὁ, -οῦ: Olympian, the Olympian One i.e. Zeus A 580; 'Ολυμπιός: the Olympian deities, i.e. the dwellers on Mt. Olympus A 399; 'Ολυμπία (ὁλώματα): Olympian, in (on) Olympus, of Olympus, Mt. Olympus being meant A 18.

'Ολυμπιός Π 420, ὀλυμπιός Π 44, ὁ: Olympus, a mountain in northern Thessaly, 9754 feet high, the abode of the gods. ὀλυμπιόνδε: to Olympus A 221.

ὁλολύμας Π 729, ὀλολύμα Π 521, ὀλολύμη Π 484, see ἀλλυμίμοις.

ὀμοθέν, ὁ (ἀμα, from ΣΗΜ, ἔν, ἄμα, ἄμος:  ...
common): turmoil, din, hubbub, tumult, throng B 96.

δυ-αρτέω (άμα, δομός + ΑΠ, δάραλκω) part δυ-αρτέων Ω 438: accompany.


δυ-ηγερθ, -ές (άμα, δομός + ἄγερθω), plur. δυ-ηγερθές Α 57: assembled together, met in assembly, gathered together, in a body.

δυ-πλίκη, ἡ (άμα, δομός (δομός) + ἡλιξ, age): lit. equality of age, companionship, then the abstract used for the concrete: those of the same age, companions Π 175.

δυ-κλαδόν (άμα, δομός + γέλλω, γίλαδόν): in crowds, with all their powers (forces) Ρ 730.

δυ-κλεάω (άμα, δομός + γέλλω), δυ-κλεέ Σ 194; imperf. δυ-κλέων Π 641; aor. δυ-κλέον Α 621: be together with, hold, converse with, have to deal with, become associated with, be among; καὶ πρῶτοις δυ-κλεί: is in the forefront of the press Σ 194; δυ-κλεόν: were swarming Π 641.

δυ-κλος, ὁ (άμα, δομός + γέλλω): throne, press, host, multitude, ranks, crowd, mellay Γ 22; δυ-κλώ: in a throne Φ 666; καθ' δυ-κλον: into the throne (ranks) Π 36.


δυ-μυ, fut. δυ-μαία Α 233; aor. subj. δυ-μαίσθο Π 279, imper. δυ-μαῖνον Α 76: swear.

δυ-μα-γάστρος, -ον (άμα, δομός + γαστρή: belly): of the same womb, own brother Ω 47.

δυ-μοίος, -η, -ον (άμα, δομός, similiis, "same"): even balanced Ο 670, making like, hazardous Σ 242.

δυ-μός, -η, -ον (άμα, δομός, similiis, "same"): like, alike, equal Α 278, who is one's equal Π 53.

δυ-μοίω (άμα, δομός, δμοίω), aor. pass. infl. δυ-μοίωθηκαί (ἀντί) Α 187: liken himself to me to my face, rival me to my face, vie openly with me.

δυ-μο-κλάω (άμα, δομός + καλέω, clamare), imper. δυ-μοκλά Σ 156; imperf. δυ-μοκλέον Ο 658; aor. opt. δυ-μοκλήσασε Π 714, part. δυ-μοκλήσας Σ 54; iterat. aor. δυ-μοκλήσασε Β 199; call out to, call unto (upon), cry, yell; δυ-μοκλήσας: with a cry Ρ 378.

δυ-μο-κλη, ἡ (άμα, δομός + καλέω, clamare): shout, call, word of command Π 147, voice Ω 265, rebuke Σ 137.

δυ-μός, -η, -ον (άμα, "same"): like, same Ω 57.

δυ-μοῦ (άμα, δομός, "same"), adv.: abreast Ο 635, together, at the same time, along with Α 61.

δυ-μό-φρων, -ον (άμα, δομός + φρήν): of one mind, like-minded Χ 263.

δυ-μφαλάεις, -εσσα, -εν (δυμφάλω): bossed, bossy, furnished with a boss or knob Σ 118.

δυμφαλός, ὁ (umbilicus): navel; ἐπ' ὑμφαλόν: to the navel Ω 273.

δυ-μφή, ἡ: voice Ρ 41.

δυ-μυ-μως, -ον (άμα, δομός + δμωμα): like in name Ρ 720.

δυ-μώς (άμα, δομός, δμωμ), adv.: alike, likewise Α 196.

δυ-μαρ, τὸ: dream Α 63.

δυ-μαρ, τὸ (δομημ): blessing, profit, comfort, help, support Χ 433; plur. δυμ-αρα: treasures, food, good cheer Ω 367.


δυ-με-ίξω (δειος), part. δει-εισόω B 255; aor. imper. δειείσων Α 211: upbraid, revile, reproach, cast in one's teeth.

as a dowry X 51, give as companion, make to follow II 38, follow, pursue P 462.

apatosin Ω 461, apatasomem Ω 153, apatosin II 38, see ὀπάτω.

ὀπάτω, -ος, ὁ (ἐπώ, sequor, ὀπάτω), brother in arms, armor bearer, esquire P 610.

ὦ, adv.: where, whither, in what way II 283, as X 185.

ὦπηδέω (ἐπώ, sequor, cp. ὀπάτω), ὦπηδεί
Ω 368; imperf. ὦπηδεῖ B 184: wait on, follow, be one's companion.

ἦ, ᾗ (ἐπώ, ὀπάτω), acc. ὦπύν II 388: vengeance.

ὥπεθ(ν) (ἐπώ, ὀπάτω), imperf. ὦπέθεο X 332, ὦπέθερ(ο) Σ 216: reck of, reversion, revere, have regard for.

ὦπηδ(ν) Α 197, see ὦπηδεί.

ὦπος, ἡ (ἐπώ, ὀπάτω), acc. ὦπον II 388: vengeance.

ὥπεθ(ν), adv. (1) local: behind A 197, from behind O 694; (2) temporal: in the hereafter, hereafter Ζ 526.

ὦπσ-ω (ἐπώ, ὀπάτω), adv. (1) local: back II 710, backwards Μ 718, at our backs Ο 735, behind him X 137; (2) temporal: behind, after (but always of the future, see note on Α 343), hereafter Ζ 450, in (for) the future Γ 160.

ὥπεθ(ν) (ἐπώ, ὀπάτω), aor. inf. ὦπεθαι Ω 190: make ready.

ὡς (ἐπώ, ὀπάτω), aor. ὦπεθαι Ω 190: make ready.

ὡς (ἐπώ, ὀπάτω), aor. inf. ὦπεθαι Ω 190: make ready.

ὦπσ-ω (ἐπώ, ὀπάτω), adv. (1) local: back II 710, backwards Μ 718, at our backs Ο 735, behind him X 137; (2) temporal: behind, after (but always of the future, see note on Α 343), hereafter Ζ 450, in (for) the future Γ 160.

ὦπεθ(ν) (ἐπώ, ὀπάτω), aor. inf. ὦπεθαι Ω 190: make ready.

ὦς (ἐπώ, ὀπάτω), aor. inf. ὦπεθαι Ω 190: make ready.

ὦς (ἐπώ, ὀπάτω), aor. inf. ὦπεθαι Ω 190: make ready.
HOMER'S ILIAD. v 115

ὀττῶ (ὀττῶ), aor. ὄττησαν A 466: roasting.

ὄτυλος, imperf. ὄτυλο πίνα 178: wed, marry, take to wife.

ὄπωτα (ὈΠ, ὅτα, ὅτα, ὅπομαι) B 799, Z 124, see ὄπως.

ὀπώρη, ἦ (perhaps connected with ὅψη, ὅπων + ὦρη): lit. late summer, harvest time X 27.

ὀπωρίνος, -η, -εν (ὀπωρίνη): belonging to the autumn, of autumn, in late summer π 385.

ὀπως A 136, ὄπωσ πίνα 113, indirect interrogative: how, whereby Γ 110, in what way, how that, so that Α 344; used with fut. ind. A 136, B 252; with subj. Γ 110, P 635; with opt. Φ 548, Ω 680.

ὄρας (ὈΡ, υεραι) Ο 355, ὄρω Β 234, part. ὄραν Α 350, ὄραντες Ρ 637, inf. ὄραν Ο 558; imperf. ὄρα Ο 616; mid. pres. ind. ὄρωμαι X 169, ὄρατα Ω 291, inf. ὄραισαι Γ 306; imperf. ὄρατο Α 56, ὄρωντο X 166; fut. ὄρας Ω 601, ὄρασθε Ω 704, inf. ὄραισαι Ω 492; 2d aor. from ΦΙΔ, ἐραμεν Π 818, ἐραν Α 262, ἐράντες Χ 236, ἐράντα Π 377, ἐρέω B 82, ἐρανὸν ὅ 600, subj. ἐράνω Ο 555, ἐραςι σι Ω 337, opt. ἐρανος Ω 330, ἐρανο B 198, inf. ἐραμεν Π 236, ἐράοι Ω 246, part. ἐράων A 14B, ἐράουσι A 537, iterat. aor. ἐράοισκε Γ 217; mid. 2d aor. ἐράουσα Π 278, ἐράωθ' Ω 154, ἐράωμαι Α 262, ἐράνη Γ 130, ἐράντα Α 203, ἐράνται B 237, opt. ἐράντο Ω 366, inf. ἐραμεν Γ 194; 2d perf. from ΟΠ (orig. ὅτα, ἦτα), ὅπων A 799, Z 124: see, look, perceive, gase on; mid. has the meaning of the active.

ὁράνωμαι (ὁραώ), part. ὁράνων Α 351: stretch out, stretch forth.

ὁρέω (proth. ὅ - + ΠΕΓ), fut. ὁρέω P 453, inf. ὁρέων Ο 602; aor. ὁρέω Ο 743, ὁρέω Ω 102, subj. ὁρέω X 57, ὁρέω X 130, inf. ὁρέω Ω 596: stretch out (hands) to, stretch forth A Ω 351, give, grant, bestow Ω 596, hand back, give back Ω 102; mid. pres. inf. ὁρέωσαι Ω 506; aor. ὁρέωτο Ω 466, part. ὁρέωσας Π 314; perf. ὁρέωταται Π 834: stretch forward, stretch at, reach forth to (for) Π 314, smile Π 322; ποσιν ὁρέωταται: lit. strained with their feet, i.e. strode.

ὁρεύ-κύως, -ν (ὁρεύο + κυώ, κοίτις): lying (couching) in the mountains A 268.

ὁρεύ-περος, -η, -εν (ὁρεύο): living in the mountains, of the mountains X 93.

ὁρεύ-τικας, -άδος (ὁρεύο), fem. adj.: of the mountains (said of nymphs) Ω 420.

ὁρεύ-ψι (ὁρεύο), old instrumental of ὁρεύο, see D. 64: upon the mountain(s) X 139.

ὁρέω-κραίνως, -ν (ὁρέως + κέρας): of (with) upright horns Ω 3.

ὁρέως, -η, -εν: upright, straight, erect, Ω 359, upon his feet Ω 11.

ὁρέως (ὁρέως), aor. pass. part. ὁρέωσες B 42: raise oneself upright, arise.

ὁρίσω (secondary form of ὁρίσω, orior), aor. ὁρίνω B 142, subj. ὁρίσα Ω 407, pass. part. ὁρισμένον Π 377, ὁρισμένη Ω 294; aor. ὁρίσα Ω 280, opt. ὁρισθει Ω 585: stir, arouse, stir up; ὁρισμένη: when the sea is agitated (furious, troubled) B 294; ὁρισμένον: routed Π 377.

ὁρίον, τό (ὁρίος), usually in plur. ὅρια (which is properly the neuter of ὅριος): of (belonging to) an oath: (1) oaths B 339; (2) oath offerings, signs (symbols) of an oath, i.e. the victims for the ratifying sacrifice Π 245; (3) the armistice, truce, treaty, peace brought about by the oaths B 124, Π 73; ὅρια πιστά: pledge of faith X 262; ὅρια τάμωρ: ratify the treaty Π 105; ὅρια πιστά τάμωρ: to conclude an inviolable treaty with sacrifice, i.e. to swear an inviolable treaty B 124.
 karşı, ὁ (ἅπαξ, hem in, bind, ἥφακος ἄρκος): oath Λ 233.

ἀρματω (ἅρμα, ἄρμα), part. ἀρματωτι II 435; ἀρματωτι (a) Ω 680; imperf. ἀρματε Α 193: ponder.

ἀρμάω (ἀρμή), aor. ἀρμένος (e) Z 338, opt. ἀρμάσσει X 194: (1) trans., urge, arouse Ζ 338; (2) intrans., hasten, start, rush X 194; mid. imperf. ἀρμάστε (o) Γ 142; pass. ἀρμάτηθη Χ 312, ἀρμάτητην Ρ 530, part ἀρμάτεις II 402, ἀρμάτετα Ρ 605: rush on (upon) Ρ 402, 467, set oneself to dart Χ 194, make at one Χ 312, pursue after Ρ 605, lash at Ρ 530.

ἀρμένος Ρ 738, see ἀρμα τί.

ἀρμὴματα, τα (ἀρμή, ἄρμα): strivings, cares, efforts Β 356.

ἀρματος, ὁ (ἀρμίς): anchorage, roadstead, moorings Α 435.


ἀρ-νίμα (ἀρνίω, ortior), imper. ἀρνιόθι Ζ 363, ἀρνύτε (e) Ω 718, inf. ἀρνύμεναι Ρ 546; aor. ἀρνει Α 10, part. ἀρνόθι Χ 190; 2d aor. ἀρνοῦτο (e) Β 146: trans., cause, arouse, send, spread, Ζ 363, raise Β 146, urge on, start Χ 190; mid. imperf. ἀρνύτο Λ 267, ἀρνύτρι Ε 13, 2d aor. ἀρνότο Χ 102, ἀρνότο Σ 203, ἀρνότο Β 398 = hastened away, imper. ἀρνει Ω 88, ἀρνότε Λ 250, part. ἀρνούμον Ρ 738; 2d perf. act. ἀρνοῦε Β 797, subj. ἀρνόη Π 633; plup. ἀρνοῦει Β 810: intrans., rise, rise up, arise Λ 267, speed forth Ω 77; ἀρνεοι up, arise; cause thee Λ 250; ἀρνεοῖε: has come about, has arisen, is upon Β 797; ἀρνεύε has strength, can stir Χ 388; ἀρνεῖε: went up Ω 512.

ἀρνοῦε (OP, ἀρνοῦμι), aor. ἀρνοῦεν Ω 595: spurt on.

ὁρας, -εως, τὸ, also ὁρᾶς, -εως, τὸ: mountain: ὁρασίν upon the mountain Χ 139.

ὁρᾶω (ὁρᾶμι), aor. ὁρᾶε Β 310, ὁρᾶσαν

O 726, part. ὁρᾶσας Ω 635: dart, leap, speed, rush.


ὁρᾶαι Χ 190, ὁρᾶο Ω 88, ὁρᾶε Τ 250, see ὁρᾶμι.

ὁρᾶσαι, ἢ, -ον (ὁρᾶσω): delayed, digged, dug II 369.

ὁρμαγός, ὁ: din, noise, battle turmoil, moil of war Ω 810.

ὁρμανκός, ἢ, -ον (ὁρμανός, or-bus): orphaned, fatherless, an orphan Ζ 432; ἤμα ὁρμανκόν: day of orphanage Χ 490.


ὁρκησθή, ὁ (ὁρκέσμαι): dancer, light-heeled II 617.

ὁρίσεν Β 797, ὁρίσθη Π 633, ὁρίζει Β 810, see ὁρίζει.

ὁρίζεται Π 834, see ὁρέω.

ὁς, ἡ, ὁ (originally a demonstrative pronoun: this one; he, she, it Α 405, see ὁς, ἡ, τὸ), but chiefly used as a relative pronoun: who, which Α 2; causal relative: in that, that, since Β 275; ἐς οὖ: since, from the time when Ω 638; eis δ κε: until Γ 409.

φῶς, Φῆ, φῶν (σε-ε, ο-ε, Indo-European swa (ska), originally σεφως, σεφη, σεφων, then σεφ, σφη, σφων (= Lat. suos, suus), then σας, της, τα, and finally δς, ἡ, δν), masc. φῶο Γ 333, φῶο(o) Ω 122, φῶο Α 404, φῶ Β 325 with neglig. f, φῶ Z 53, φῶν Β 202, φῶν(ο) Π 445; φῶο(ο) Φ 605, φῶο' Α 307; fem. φῆς Β 292, fῆ Π 800, fῆν Α 72, fῆσιν Α 333, fῆσι' Α 205, fῆσι ᾐ Χ 107, see D, 64; neuter, φῇ Π 542, φῆν Α 609, φῆσιν Ω 248, φησ' Ω 759, really a possessive, but actually a reflexive pronoun: his own, her own, own; φῶνδε βούλοντα: to his own home (house) Π 445; φῆσι βιψι: in his own might Χ 107; see also ἐφως, ἐφη, ἐφων.
HOMER'S ILIAD.

δοςιν Α 566, δον Π 589, δοι Λ 654, see δοςιν, -η, -ον.

δε τε, η τε, δε τε: the very one who, the man who, that ... which Ζ 41, see D. 238, 3.

ῥόσσα, η (φεος, φοκ, φοκ-βα, φοκ-α, φοκ-α): rumor B 93.

δοσιν-άκα: as often as Χ 194.

δοσιν, το (οculus): eyes Λ 607.

δοσιμαι (δοκ-βοιν, δοσίνα, δοκις, oculus), part.
δοσίμαι α Λ 105, δοσιμήτη Ω 172; imperf.
δοσίμην Ω 224: bode, forbode, threaten; καὶ δοσιμένοι: boding mischief, with ill-boding glance, glowing
A 105; κακῆς δοσιμένη: foreboding ill Ω 172.

δοσιμος, -η, -ον and δοςιν, -η, -ον: how great, how much, how far Α 186; τόσον ...
... δοσιμος: as much ... as Π 722; as wide (big) ... as Ω 317, as far ...
... as Π 589; δοι: all the, all who Λ 566; δοσια: all the Γ 57, all who Β 468; neuter acc. δοσιμον as adv.: in how far, in what degree, how Λ 516.

δε τε, η τε, δε τε: the relative pronoun +
the enclitic τε, see D. 132: whoever, whichever, whatever. The neuter acc.
δε τε is used adverbially as a conjunction
and is equivalent to δι τε, see D. 136:
that, how that, in that, because, seeing
that Α 412, Ζ 126.

δετε: bone Ω 10.

δε τε, δε τε, δε τε: the very one who, the man who, that ... which Ζ 41, see D. 238, 3.

δε τε, δε τε, δε τε: the very one who, the man who, that ... which Ζ 41, see D. 238, 3.

δε τε, δε τε: when Β 303.

δε τε Α 412, Ζ 126, see δε τε.
wish it expects the answer “yes,” like
the Latin nonne Π 52.

ΦΟ, ΦΟΙ, Φ, stem ΦΕ-ς, ΦΕ-ς, Indo-
European sva = σφα, originally σεφί, σεφι, σεφε, then σηφο, σηφι, σηφε (suf),
then σοφ, σοφ, σφ, and finally ο, α, ο, which is the Attic form of the enclitic
pronoun of the 3rd person. But the
forms of this pronoun in Homer are,
gen. [ΦΕΟΔ Π 400], ΦΕΟ Π 239, ΦΕ(ο) Π
531, and the ablative form ΦΕΩΝ Π 114,
Ζ 62, Π 128; dat. ΦΟΙ Π 72, 79, 104,
also with elision Φ' Ζ 25, 289; acc.
Φ Π 113, 236, also with elision Φ'
A 116, 195, 406, 446: him, her, it;
ΦΕ Ω 134 is the acc. of the (defective)
reflexive pronoun: himself.

ΦΟΙ A 404, Ζ 466; Ω 85 is the gen. sing.
masc. of the possessive pron. ΦΟΙ, ΦΗ,
ΦΘΙ: his (her) own.

Ο Χ 425 is the gen. sing. of the relative
pron. δι, ή, δ.

ΟΔΑΣΟΣ Π 339, see οδος.

ΟΔΑΣ, οδος, -ος, -ας, το: earth, ground Π 612;

ΟΔΑΣΔΗ: to earth Π 457.

ΟΔΙ: and not Α 95; but not Γ 348, nor
Α 97, not even Α 90; ΟΔΙ... οδι: not
... yet Α 132, not ... but also
not Α 215; οδι... οδι: not even
... nor yet Α 124; οδι... μέν (= μήν):
not yet, nor indeed Α 154; οδι... δέ:
not even when Γ 443; οδι... ποτε: nor
ever Α 155, never Ζ 99; οδι... γάρ οδι:
for by no means Ζ 130; οδι... οτι: and
not at all Α 343; οδι... πι: and (for)
in no way, not at all Α 267; οδι... ποθι:
and nowhere Ω 420; οδι... πο: and not
yet, not as yet Α 542.

ΟΔΙ... να, οδι... να Χ 459, οδι... να Ω 370:
masc. no one, nobody; neuter: nothing,
but the neuter acc. οδι... να is commonly
used as an adv.: not at all, not in the
least, in no wise Α 244, 412.

ΟΔΙΣ, οδί: threshold Ζ 375, floor Ω 527.

ΟΔΚ Α 24, see οδο.

ΟΔ-ΑΛΓΕΝ (οδο + αλέγω, care, heed):
Ucalgeon, a Trojan senator Π 148.

ΟΔ-ΕΤΙ: no longer Β 13, no more Β
379.

ΟΔ-Ι Β 238, see οδο.

ΟΔΛΟΜΕΝΗ Α 2, see οδλυμι.

ΟΔΛΟΣ, -ος, -ας (οδλυμι): ruinous, baneful,
misleading, delusive Β 6, 8; neuter acc.
οδλος as adv.: confusedly Ρ 756.

ΟΔΛ-ΧΥΝΑΙ, αι (οδλη, barlycorn + χυω):
lit. poured out whole barleycorns, i.e.
barleycorns for straining between the
horns of the victim. But some derive
it from άλεω, bruise + χυω: cracked
(crushed) barleycorns, barley meal Α
449.

ΟΔΛΟΜΠΤΟΥ Α 44, ΟΔΛΟΜΠΤΟΥ Π 364, ΟΔΛΟΜ-
ΠΟΥ: Α 221, see "Οδλωμιω.

Ο eius, inferential particle: so, then, now, at
every time, in any case Α 57: εν ουν:
so when Γ 340, when once Π 4.

ΟΥ-ΝΙΚΑ (ου εικα): lit. for which reason,
wherefore, then because Α Ρ, ΠΙ.

ΟΥΝΟΜΑ Γ 235, see ονομα.

Ο ΠΙ: nowhere Ρ 643.

Ο ΠΟΙ: never Α 278.

Ο ΠΟΙ: never Α 234.

Ο ΠΟΙ: never Α 106, never Α 262, never
yet Β 799, in no wise Ρ 360.

Οδρανλαι, σι (οδρανος), in form a patron-
ynymic from οδρανου (the god Uranus):
lit. the children of Uranus, i.e. the in-
habitants of heaven, the powers of heaven
Α 570.

Οδρανο-θεν: from heaven Α 195.

Οδρανο-θε: in the heavens Π 3.

Οδρανος, σι (FER, cover, cp. εφω): heaven
A 317; κατ' οδρανο: down from heaven
Ζ 128.

Οδρω Α 157, οδρω στ Ο 606, οδρως Β 456,
see δρος.
οὐρέας, ἄγο, ά (ἄγο), acc. plur. οὐρήας Α 50, dat. plur. οὐρήσυν Ω 716: mule.

οὐρ-λαχος, ο (diminutive of οὐρή, tail): butt of the spear Π 612.

(1) οὐρός, ο (AFH, ὀε, ὀμημ, ὀφρ, ὀφρ, ἀφρ, ὀφρ, αὐρ): breese Α 479.

(2) οὐρός, ο (FOP, ὀφρόω): warden, guard, watchman Ο 659.

(3) οὐρός, ο (FOPΣ, ὀφρόω): launching ways Β 153.

οῦς, οὐσίας, τό: ear; ἀνε ὀβατος ἐν: be far from my ears Ω 339.

οὐρός, aor. οὐτασε Π 597, οὐτασει Π 317, subj. οὐτάσῃ Φ 576, inf. οὐτάσαι Π 322; pass. perf. οὐτασαι Π 26: smile, hit; wound by a thrust of spear or sword, opposed to βάλλω wound by a cast of a spear or javelin.

οὐτάω, iterat. of the 1 aor. (οὐτησοι) οὐτήσασε Χ 375; 2d aor. οὐτα Ζ 64, iterat. οὐτασε Ω 745; mid. 2d aor. part. in a passive sense οὐτάσαι Π 24: hit, smile, wound by a thrust of spear or sword; opposed to βάλλω = wound by a cast of a spear or javelin.

οὐ-τε: neither, nor Α 93; οὐτε ... οὐτε: neither ... nor Α 115; οὐτε ποτέ ... οὐτε: neither ... nor, never ... nor Α 227; οὐτε τω ... οὐτε: never yet ... nor Α 108.

οὐτήσασε Χ 375, see οὐτάω.

οὐ τι Α 160, see οὐ.

οὐτιδανός, -η, -αν (οὐ τις): a nobody, a man of naught, worthless Α 293; plur.: nobodies, good-for-nothings Α 231.

οὐ τις Α 88, οὐ τι Α 160: no one, nobody, nothing; but the neuter acc. οὐ τι is commonly used as an adv.: in no wise, not at all, in nought Α 160.

οὐ τοι: certainly not Α 298.

οὐτος Β 326, [αὕτη], τοῦτο Α 419, a demonstrative pronoun, see D. 128: this man here, this thing here: plur., these (men, things) here present. Its func-
tions are usually usurped by δς (δ), η, το.

οὗτως before vowels Α 131, οὗτω before consonants Α 564, adv.: thus, so Β 116; so, true, correct Α 564; in this wise Α 131. οὗτω πη: so in a way Ω 737.

οὐχ Β 239, see οὐ.

[ὀφείλω, Attic form of the present, which in Homer would be ὀφέλλω] (prothetic δē + ΦΕΛ, owe), imperf. ὀφελλόν Ζ 350, ὀφελεί P 686, ὀφελέω Α 353; 2d aor. ὀφελεῖς Γ 428, ὀφελεῖς Α 415, ὀφελεῖν Γ 173, ὀφελέω Ζ 345, ὀφελετέοις (ε) Ω 254: lit. ought (past of owe) Γ 173; in impossible wishes: would that Α 415.

ὀφελέω Ζ 345, ὀφελέω Γ 173, ὀφελεῖς Α 415, ὀφελεῖν Α 353, see [ὀφείλω].

ὀφελλόω (prothetic δē + ΦΕΛ, increase, give), ὀφελεῖ, Γ 62, subj. ὀφελλών Α 510, inf. ὀφελλόμενοι (ει) Ω 631; imperf. ὀφελεῖν Β 420; aor. opt. ὀφελεῖν Π 651: increase, multiply Β 420, make one rich in something Α 510.

ὀφειλός, τό (ὀφείλω): profit Χ 513.

Ὀφθαλμίοις (ὀφθαλμώ): Ophithius, a Trojan Ζ 20.

ὀφθαλμός, δ (ΟΠ, δπωτα +?): eye Α 587.

ὄφα, conj., (1) temporal: while Ω 113, till, until Α 82; (2) final: in order that (to) Α 118; ὄφα ... τόφα: while ... so long Π 777.

ὄφρωναί, -όσα, -αν (ὄφρα): lit. on the brow of a bluff, i.e. beetle, high-throned Χ 411.

ὄφρωνας, -ός, η: brow, eyebrows Α 528.

ὀξα, adv., found only in conjunction with ἀπα: very, by far Α 69.

ὀξαφιτι (v) Β 811, see ὀξας.

ὀξεύοις, -ϊς, ο (ἱχω): lit. holder, specifically helmet holder, i.e. throat strap, chin strap, helmet strap Ζ 372; then bar Ω 446, bolt Ω 566.

ὀξέω (ΦΕΧ, χει, χεικυλωμ): fut. mid.

ὀξηβαταί Ω 731: voyage, sail.
HOMER'S ILIAD.

πᾶῖς or παῖς, δ, ἡ (παῖς, power = puér): child; son A 496, daughter A 20; plur.: children, sons A 255.

παλαῖος (redupl. ΦΑ, ψαλω), part.

παλαῖος ς B 450; resplendent, dazzling.

πάλαι (παλαῖος), adv.: long ago X 179, from of old X 301, long time, of old Π 441.

παλαι-γενής, -ἐς (πάλαι + γενομαι): aged Γ 386, of the elder time Π 561.


παλάμη, ἡ (παλμα): lit. palm of the hand, but usually the hand (fist) itself Α 238; gen. and dat. παλάμης in the hands Π 74, to his grasp (hands) Γ 338; ἐν παλάμης: at (Hector's) hands Ω 738.

παλάμης, perf. pass. part. πεπαλαμήνων Ζ 268: defiled.

παλα-λογος, -ον (πάλιν + λέγω): collected back, collected again Α 126.

παλμ-πετής, -ἐς (πάλιν + πέτομαι): backward again Π 395.

πάλιν: back Α 59, anew, a second time Β 276, sidewise, with averted eyes Γ 427.

παλίν-αγρετος, -ον (πάλιν + ἀγκός; seize): capable of being retracted, revocable Α 526.

παλιν-ορος, -ον (πάλιν + ΦΕΡ, φά, ἀπέφραι): springing back, recoiling, retracting Γ 33.

παλίων, ἡ (παλίν + φωκ): backward chase Ο 601.

Παλλᾶς, -άς, ἡ: Παλλᾶς, Athene Α 400.

παλλω (pelle), inf. παλλέων(αι) Π 142, part. παλλών Γ 19; imperf. πάλλεν Γ 324, πάλλον Γ 316; aor. πέλη Ζ 474, πέλη Π 117, inf. πέλαι Π 142; mid. πάλλει Χ 452, part παλαλίομαι Ω 400, παλλομένη Χ 461; aor. πέλαι O 645: lit. vibrate, throb, then shake Γ 316, 324, brandish Γ 19, dandle Ζ 474, poise Χ.
HOMER’S ILIAD.

320; mid. leap X 452, trip, stumble, so in O 645: hit himself on (i.e. stumbled over) the shield rim; παλλομένη κραδίνα: with beating heart X 461; παλλομένος κλήρω: casting lots Ω 400.

Πάμιον, -ον: Pam’mon, a son of Priam Ω 250.

πάμ-παν (= πάν πάν), adv.: absolutely, utterly Α 422; οὖ πάμπαν: never a whit Σ 160.

παμ-ποικλος, -ον: embroidered all over Ζ 289.

πάμ-πρωτος, -ον: very first Ρ 568.

παμ-φαινω (reduplicated ΦΑΙΝ(φα)), part. παμφαινων Ζ 513, παμφαινονθ(α) X 26: glittering, blazing.

παμ-φανάω (redupl. ΦΑΝ(φα)), part. παμφανάων B 458, παμφανάων Ζ 473: all gleaming, blazing, dazzling.

παν-άτηρως, -ον (πάν + άν) priv. + π(πτω): all unblest, utterly unblest Ω 255.

παν-αφ-ήλει, -κός (πάν + ἄφ + stem ἡλικ, age): lit. wholly cut off from his equals in years, i.e. deprived of all his playmates X 490.

Παν-αχυσι: the Achaean host, the gathered Achaeans Β 404.

παν-ε-όρος, -ον (πάν + άν) priv. + ορα: all untimely, to an untimely death Ω 540.

Παν-δαμάτωρ (πάν + δαμώ, tame): that conquereth all Ω 5.

παν-νήμων, -ον (πάν + νήμη, day): all day, all day long Α 472.

Πανδοθίς (stem παν + θεω): son of Panthoïs, (a) Euphorbus Η 808, (b) Polydamas Π 535.

Παν-θοος (πάν + θεω): Panthoïs, a Trojan Γ 146.

παμ-νήχος, -ον (πάν + νῦς): all night, all night long (through) Β 2; also παμ-νήχος, -ον Ρ 660.

παμ-τοδη (πάν + σεω, hasten), adv., really dat. of manner: either with all speed or with all his troops, in full array Β 12.

πάντη (πάς), adv.: everywhere Ζ 104, everywhither Α 384, on all sides Π 111; πάντη ἑτοιχίμενος: went all about Π 533.

παντο-θεν (πάς + θεν): from all sides Π 110, on all sides Ο 623.

παντοκρός, -η, -ον (πάς): all kinds of, all manner of, all Β 397, Ο 642, all the ways of Γ 202.

παντο-κε (πάς): on every side Γ 347, everywhere Π 515, everywhither Ρ 674.

παπταλω (redupl. ΠΑΤ, πατ, πτ-α), part. παπταλων Ρ 674; aor. παπτάλων Π 283, part. παπτάλως Ρ 603, παπτάλως(α) X 463: gase (peer) around, glance around, direct a piercing glance (the idea of fear being involved).

πάρ Α 174; for πάρεις: are present to, stand by the side of.

πάρα Α 26, πάρ Σ 191, πάρ Α 463, πάρ B 355, πάρα Ζ 177, παρά Π 359, adv.: beside Α 611, by the side of Β 279, near Γ 135; 2 prep. with gen. from, from beside Α 190, from the court (house) of Ζ 177, B 787; with dat. beside, amid, at Α 26, 89, by the side of Α 300, at the house (home, abode, dwelling) of Α 358; with acc. to, to the side of Α 347, along Α 34, alongside of Α 316, by the side of Α 463, beside Ζ 34; πάρα Ζ 177, Ο 691, Π 286 is anastrophe D 224; παρά Γ 359, see D. 225, 3, and 66.

παρα-βλέψκε, perf. παρεμβλέχων Ω 73: abide nigh to.

παρα-δέχομαι, aor. παρεδέχατο Ζ 178: receive.

παρα-ανέρω, aor. pass. παράερθη Π 341: hung slack.

παρά Γ 359, locative, see παρά, and D. 66.
HOMER'S ILIAD.

παράφάμενος Ω 771, see παράφημι.
παράκειμαι, imperf. παρέκειτο Ω 476:
stood beside (him).
παρα-κοίτης, ὁ (κοίτη, bed): bedfellow,
husband, Z 430.
παρά-κοίτης, ἡ, acc. -ιν (κοίτη, bed): bed-
fellow, wife Γ 53.
παρα-τείω, aor. παρέπεισεν Ζ 61: turn,
win over.
παραστάς Ζ 75, παραστάμαι.
παράσχω Γ 354, see παρέχω.
παρα-τρέχω, 2d aor. παρεκραμένην X 157:
run by, run past.
παρά-φημι Α 577: talk over, win over;
aor. part. παραφάμενος Ω 771: hav-
ing talked him over, i.e. having ap-
peased (soothed) him.
παρα-φθάνω, 2d aor. part. παραφθάνει X
197: coming up alongside.
παρδαλής, ἡ: panther's skin Γ 17.
παρεδέσατο Z 178, see παραδέχομαι.
παρεμβαίνων X 157, see παρατρέχω.
παρ-εμοια, imper. παρέξεο Α 407; im-
perf. παρέξετο Α 557; aor. παρὰ δ' ἐλον Ω 578, 720: sit beside.
παρεια, al.: cheeks Γ 35.
πάρ-εμ, opt. παρέλυ Χ 20, inf. παρεῖναι
Χ 298, παρείνετε Ω 475, part. παρεινών
Ο 665; fut. παρεσέει Α 213: be
present, be at hand, was at my side Χ 298; μοι παρέλυ: have Χ 20; παρε-
σέει: shall be laid before thee, shall be
at thy disposal Α 213; παρείνετε: in
attendance Ω 475.
παρέ-πτης Α 555, 2d aor. subj. of παρέ-
πετινόν with neglected f; part. παρε-
πετίνων Ζ 62, παρεπινόω(α) Ζ 337:
persuade, win over with words, cajole,
whelde, trick.
παράκην Ω 349, + acc.: beyond.
παρέκειτο Ω 476, see παράκειμαι.
παρελ-έβατο Z 198, Π 184, Ω 676, aor. of
ΑΕΚ (which see): lay with, lay beside.
παρελίσκοια Α 132, see παρερχομαι.
παρέ-ξω Ω 434, + acc.: lit. passing
by, i.e. without (Achilles') privy, without
the knowledge of), behind the back of.
παρέσευς Z 61, see παρεπείδω.
παρέ-χομαι, fut. παρεκλεόσατα Α 132: lit.
pass by, outstrip, hence outwit, over-
reach.
παρεστάμεναι R 563, παρεστήκηκεν Π 853,
παρέστη Ο 649, παρέστη Γ 405, see
παραστάμαι.
παρέ-χω, 2d aor. subj. παράσχω Γ 354:
offer, proffer, show (kindness).
παρήθη Π 341, see παραλω.
παρήμον, τό: jaws, cheek Π 159.
παρ-μαία, part. παράμεινα κρό 421, παρή-
μενα Ω 652: lit. sit beside Α 488, tarry
among Α 421: by my side Ω 652.
παρ-φορίαι, al.: side traces Π 152.
παρ-ήρω, δ': trace horse Π 471.
παρθένων (παρθένος): adj., son of an un-
wedded girl, bastard Π 180.
παρθένος, ἡ (virgin-is): maiden X 127.
Πάρις, -ινος, -ινα: Par'is, son of Priam and
Hecabe, the seducer of Helen, and
primary cause of the Trojan war Γ 325.
παραστάμαι, part. παραστάμενας Γ 249;
imperf. παραστάταα B 244; 2d aor. act.
παρέστη Γ 405, παρέστη Ο 649, imper.
παρατηρή Π 544, part. παραστάχη B 189,
perf. παραστάχηκεν Π 853, inf. παραστά-
μεναι Ρ 563: stand by Π 715, stand Ω
649, be at hand Π 853, draw near Π
114, step up to B 189, came up and
stood beside B 244.
παρμελθωκιν Ω 73, see παραβλωσκω.
πάροι-θῆ Ζ 319, πάροιθ' Α 360, 500
(πάρος) = adv. before his face Ζ 319,
and improper prep. with gen.: before,
in the presence of Α 360.
πάρος (παρά) (1) adv.: formerly Α 453,
till now Ω 642, on former occasions, of
old Α 610, afore, aforetime Π 557,
hitherto Α 553, from of old Ρ 720, ere
that Π 629, once Χ 403; πάρος περ:
yet before, previously; (2) conj. + inf.: before Z 348.
πᾶς, πᾶσα, πάν, παντός, πάσης: all A 15, every A 294; πάντα: in all Ω 232; neuter plur. πάντα as adv.: in all respects, utterly X 491.

'πασάμην Ω 641, see πασάμαι.
πάσαλος, ὁ, gen. πασαλόφιν Ω 268 (ΠΑΓ, παχαλὸν, πεγγὸν): peg, πασαλο, imperf. ἐπασαλὸν Ω 441: was brooding.
πάσχω, inf. πάσχειν Π 157, imperf. ἐπασχεθάναι Ω 28, 2d aor. ἐπάθειν Ω 55, ἐπάθαν Ω 7, subj. πάθεσθα Ω 551, πάθησθ Ω 505, πάθῃ Χ 220, part. πάθοσ Χ 431; perf. 2d plur. πέπαθε Π 99 (for πέπαθε from πέπαμαι): suffer, endure.

πάταγος, ο (πατάσω): noise Π 769.
πατόμαι (πάομαι, παςκόρ, παβολόμαι), aor. πατάμευ Ω 641, ἐπάσαμοι Ω 464, B 427; plup. πεπάμευ Ω 642: eat up A 464 taste Ω 641, partake of B 427.
πατήρ, ο (ΠΑ, take to oneself, protect, πατομαί, "father," see D. 95, a): father Α 396.
πότος, ο (πατόω, pons, path): path, paths Ζ 202.

πάτηρ, η (πατήρ): native land, fatherland, own country A 30.
πατρίς, -ίδος, η (πατρίς): subst. used as an adj. with γαῖα, άλα, δροῦρα: own, native B 140, 158, 162.

Πάτρο-κλος (πατήρ + κλέος): Patroclus, son of Menoe'tius, and bosom friend of Achilles Α 345.
Πατροκλῆς, gen. Πατροκλέως Π 554, acc. Πατροκλέα Π 125, voc. Πατρόκλεenes Α 337, Π 20 (πατήρ + κλέος): Patroclus.
πατρίων, -η, -ον (πατήρ): of one's father, his father's, ancestral, hereditary B 46, through one's father Ζ 215.
παύος, -ον (παύω): few, acc. plur. παύρα

Γ 214: in few words; comp. παυρότερως Β 122: fewer.

παυσάλη, η (παυσώ): respite, pause Β 386.
παύω (ΠΑΠ, "few"), imper. παύε Α 282; aor. παύε Π 602, ἐπαύε Π 528, opt. παυσέων Α 192, fut. part. παυσουσα Α 207; mid. inf. παυσεῖν Π 434, iterat. imperf. παυσάκε Ω 17, aor. παυσάτο Α 467, opt. παυσάτο Χ 502, inf. παυσάδαι Γ 112, part. παυσάμενος Β 100, perf. πέπανται Γ 134, part. πεπαυμένοι Γ 150: act. cause (make) to cease, abate Α 282, Π 528, stay, put a stop to A 207, assuage Α 192; mid. cease Γ 134, cease from, have rest from Α 467, Β 100, make pause Σ 241; παυσάκε Ω 17: would rest himself.

παχύς, -εις, -ο (παχός, thickness): thick, stalwart Γ 376, stout Π 473; superl. πάχυτος Π 314: thickest.
πεδάω (πέδη, fitter), aor. ἐπέδησεν Χ 5: bind, fitter.
πεδ-ια, τα (πέδη, fitter, cp. ποδ-ός, ped-is): sandals Β 44.

πεδίον, τό (πέδιον, ground): plain Β 465; πεδίων: across the plain Β 785, Γ 14, Ζ 2; πεδίονde: to the plain Π 263, into the plain Ρ 750, upon the plain Ω 393, to the ground X 309; κατά πεδίον: along the plain Π 96; κατά πεδίον: in the plain Ω 201.

πέλας, η (πελάς, pes): cap, bend, rest Ω 272; the tongue (pole) of the chariot curved upwards at the front end, the yoke resting in the curve thus formed.
πεδός (πεδ-ός, pes), adj.: on foot Ρ 612, Ω 438; πεδόλ: footmen, infantry Β 810.
πεθώ (φεθω), imperf. πεθεθαν Ζ 51, πεθεθαν Χ 91, πεθή Ζ 162, fut. πεθεθεῖς Α 132, inf. πεθέμενον(αί) Χ 357, redupl. 2d aor. opt. πεθεθομένος Α 100, fut. πεθεθήθω Χ 223 (see D. 181); 2d perf. subj. πεθεθήσατο Α 524, part. πεθεθόδος Ω 505, plup. πεθεθήσατε Π 171, 2d plup. πεθεθή-
HOMER'S ILIAD.

μὲν B 341 (see D. 217, 9); mid. πείθον-
tai A 79, subj. πείθηται A 150, πειθώμεθα
B 139, πείθωναι B 364, imper. πείθω A
214, inf. πείθουσα A 274; imperf. πεῖθ-
θετο A 33, 'πείθοντο A 273; fut. inf.
πείθουσα A 289; 2d aor. πείθαμεν X
103, πείθθερον Γ 260, subj. πείθα A
207, πείθηται A 420, imper. πείθεσθε A
274, πίασον A 259; act. persuade A 132,
prevail on Υ 162, change the mind (of
another person) Ω 219; 2d perf. and
2d plup.: trust Ρ 100, Β 341, be of
good courage Ω 524; mid.: obey Α 33,
hearken to, listen to Α 214, follow one's
advice Α 259, regard X 103.

πενδόν (πείν, πενή, hunger, πένομαι,
penuria), part. πενδόν Μ 25, πενδόντε
Π 758: be hungry; part. in hunger.

περαρ, -ατος, τό (περάω): uttermost
bounds, toils Ζ 143.

περάω, imper. περά(ε) Ω 390; mid.
περά Ω 433 (for περάδεια), περάσαι B
193, part. περάσωμαι Ρ 590, fut. περα-
σομαι Β 73, aor. ἐπερασάς Ζ 435,
imper. περασά A 302; pass. aor.
subj. περασάμεν X 381: prove, try, es-
say, make trial of, test.

περηπτυξ (περάω), περηπτυχών Ω 615: try.

Περίθοος: Perithoüs, son of Zeus,
king of the Lapithae, friend of Theseus
A 263.

πείρις, -ιδος, ή: wicker bed or box (of
a wagon) Ω 190.

πείρω (περάω, περ-όν, pin, buckle),
part. πείρων Ω 8, aor. 'πείρων Π 405,
ἐπείρων A 465, 'πείρων Ω 623, perf. pass.
part. πεπαρμένον Α 246: pierce, stick
through A 465, cleave Ω 8; πεπαρμένον:
stuck full, studded Α 246.

Πείσ-ανδρός (πείλω + ἀνήρ): Pisin'der,
leader of the Myrmidons Π 193.

πείσεται Α 132, πείσεμεν(α) X 357,
πείσονται Α 280; see πείλω.

πελάξω (πέλας), aor. 'πελάσει Π 418,
'πελάσαν Α 434, subj. πελάσῃ Ω 154:
bring to, lower into Α 434, bring near
to Ω 154, bring low to Π 418.

Πελασγικός, adj.: Pelas'gic, Pelas'gian,
epithet of Zeus Π 233.

πελασαν Α 434, 'πελασὶ Π 418, πελάσῃ
Ω 154, see πελάζω.

πελε-ει, ή (πολός, gray, pul-lus, "foal"):
dove X 140.

Πελεκυς, -εος, η, acc. πελεκυν Ρ 520, dat.
plur. πελέκεσοι Π 484: ax Π 60.

πελεμίζω (πάλλω), inf. πελεμίζεμεν(αι)
Π 766; aor. inf. πελεμίζαται Π 108; aor.
pass. πελεμίζων Π 612: shake Π 766,
give ground, retire Π 108.

Πέλλα, ή (πέλλι): milk pail Π 642.

Πεληψ, -οσ (πολός, gray, pullus + ΟΠ,
θοφομαι): Pel'ops, son of Tantalus, won
Hippodamia as wife, became king of Elis and
the father of Arethus and Thyestes Β 104.

Πέλαω, πέλει Γ 3; mid. πέλεται Α 284,
subj. πέλεται Γ 287, πελόμεθα Ζ 358,
πέλωνται Π 128, opt. πέλουσι Χ 443,
imper. πέλε(ο) Ω 219, iterat. imperf.
'πέλεκεος Χ 433, 2d aor. πέλεο A 418,
πέλε Π 29, πέλετο Β 480, πέλετ' Π
506: move, become, be Α 284, take place,
arise Γ 3, live Γ 287, 460, be to, have
Χ 443, hast shown thyself = art X 281;
'πέλεκεος: wouldst show thyself to be =
wert Χ 433, was to be found Ω 94,
comes of (from) Ω 524.

πελάριος, -η, -ον (πέλωρ): huge, vast,
monstrous Γ 166, 229, giant in might
Χ 92.

Πελοφον, τό (πέλω, πέλωρ): portent Β
321.

Πεμπτος, -η, -ον (πέντε): fifth Π 197.

Πεπτω Π 240, πεπτοσον Α 390, imper.
πεπτε Π 671, inf. πεπτεων Π 447, part.
πεπτων Ω 780, imperf. ἐπεμπεκ Π 116,
'πεπτον Π 575, fut. πεμπω Α 184,
aor. ἐπεμψε Α 442, 'πεμψεν Σ 240,
HOMER'S ILIAD.

v 125

subj. πέμψι Π 445, imper. πέμψον Ω 310, inf. πέμψαι B 6: send A 184, send forth Σ 237, escort A 390.
πεμπ-ώβολον, το (πέντε + ὀβελός, ὁπίτ): five-pronged forks A 463.
πένυμα (πενῆ, πενή), imperf. ἐπένυμο Ω 124, 'ἐπένυμο A 318: be busy about, make ready.
πεντα-πέτρος, -ον (πέντε + φέτος): of five years, five years old B 403.
πέντε: five II 171. πενήκ-κουτα (πέντε + KENT, -gint(i), -gint(a)): fifty Z 244.
πεναλλαγμένον Z 268, see παλάσων.
πεναμένον Α 246, see πείρω.
'πεπάσμεν Ω 642, see πατέμαι.
πέπασθε Ω 99, see πάσχω.
πεπόνυμαι Γ 134, πεπονύμεν Ω 150, see πανω.
πεπτίγγειν Η 135, see πέγγειμ.
πεπιθήκω Χ 223, πεπιθομέν Α 100, see πείδω.
πεπληγμένον Π 728, πεπληγμός B 264, see πλήσων.
πέπλος, ὁ (redupl. ΠΕΛ, fold, πε-πελ-ος): robe, peplos Z 90.
πεπυμένον Γ 203, πεπυμέν Ω 148, πεπυμναι Ω 377, see πνω.
πεποιθής Α 524, πεποιθῶς Z 505, see πείδω.
πεποτήσαι A 90, see πορεύμαι.
πεπτομένον Γ 309, see ΠΟΡ.
πεπτομένος Φ 531, see πετάνυμοι.
πεπτούσατ(ο) Z 50, πεπτοῦσαι Ρ 641, 'πε-πτυστο Χ 437, see πυρανθομαι.
πένων (πένσων), adj.: lit. ripe, then transferred to persons, usually in voc. πένων: good Sir Z 55, ὁ πένων: O my friend Π 628; in plur. πενω̣ν: lit. my fine fellows, then weaklings, fond (soft) fools B 235.
πέρ (περί), intensive enclitic particle: very A 241, to the utmost, at all events, at the least Ω 353, by all means B 236, exceedingly B 270, so very A 587, see D. 238, 3. It is often used with a concessive participle Z 85.
περάω (πειρω, περῆν), imperf. 'περᾶων Ω 367; aor. 'πέρασε Ω 10: pierce, penetrate Ω 10, pass over, cross Ω 367.
Πήγαμος, η: Per'gamus, the acropolis of Troy Z 512.
πέρην (πείρω), adv.: beyond Ω 752.
πέρδω, fut inf. πέρεσθαι Φ 584; aor. 'πέρεσθαι Ω 415, part. πέρδοις Ω 57; mid. part. περικοιμή B 374; fut πέρεσται Ω 729, 2d aor. as pass. πέρδαι II 708: waste, sack, destroy, plunder.
περι (1) adv.: round about, on every side A 236, about Γ 384, over B 19, exceeding-ly Ω 236, πέρι II 186 = περίεργοι: excellling, in tness with ἐστί: excel, surpass, be superior to Ω 258; (2) prep. (a) with gen.: about, concerning Γ 137, around Ρ 734, in II 476, more than, beyond A 417; (b) with dat. round, about Ω 303, inside, amid Η 317, (c) with acc.: about A 448; περι κεῖνον: lit. at his side, i.e. for his sake Ω 408; περὶ τ' ἄμφι Π 760: about and around, περιπρό Ω 699, around and before.
πέρι Π 476 is anastrophe, see D. 224. πέρι II 186, see περείλεμμα.
περ-γάγνυμι, pres. ind. mid. περιδάγγυται Π 78: bursts around.
περι-γλαγής, ἐς (περί + γλακ-τ): filled with milk Ρ 642.
περι-δέχει (δέχει), aor. πειλ... δέχει Ρ 666: feared exceedingly.
περι-δραμον, 2d aor. of περιπέρεχω: ran up around, ran up from all sides Χ 369.
περι-δραμός, -ον, lit. that can be run round, capable of being encircled, i.e. free-standing, free-lying, isolated B 812.
HOMER'S ILIAD.

περί-ειμι (εἰμί), περί . . . εστέ Α 258: excel, surpass, be superior to (τινός τι).
περί . . . ἐμεναὶ Α 287: be above; περὶ Π 186 = περιεσπε: excelling.

περί-Γέννωμ, aor. περί . . . ἔρεσεν Π 680, imper. περί . . . ἑβοῦν Π 670: clothe in, clothe about in.

περί-ήχω, 2d aor. περί . . . ἔσχεθον Ω 653: protected; mid. 2d aor. imper. περίσχεο Α 393 (properly περισχέω): lit. hold thine arms about, i.e. protect.
περὶ-ηµαί, imperf. περὶ . . . ἦτα Ω 799: sat around.

Περι-ήρης, -εσ, Perières, son of Borus Π 177.
περι-θώ, imperf. περὶ . . . θεε Ζ 320: run round about.

περι-λοταμαί, 2d aor. act. περιλοτασαν Β 410: stood around.
περὶ-καλλῆς, -ες: very beautiful Α 603, beauteous, fair Γ 312, 396, splendid Γ 262, very goodly Ω 229.

περὶ-καλλύττω, aor. περὶ . . . ἐκάλυπτε Ω 735, covered.

περὶ-κλονός, -νων: lit. heard of round about, i.e. wide of fame, famous Α 607, brave, glorious Ζ 324.

περὶ-κτέων, -ος, adj.; plur. dwellers round about, neighbors Σ 212.

Πέρμος: Perimis, a Trojan Π 695.
περὶ-ναυτῆς, δ (val): imper. -έται Ω 488: dwellers round about.

περὶ-νίπτομαι, perf. περὶ . . . νίπτεται Ω 419: is washed off all around, is washed clean.

περὶ-πλούμαι, 2d aor. part. περὶπλούμων Σ 220: beleaguer.

περιπλούμων Σ 220, see περὶπλούμαι.

περὶ-πονδομαί, imperf. περὶ . . . πονδο-ντο Ω 444: were busying themselves about.

περὶτρό π 699: around and before.

περὶ-στένομαι (στέω), imperf. περιστέλλων Χ 315: wave round.

περὶ-στένομαι, περιστέλλων Π 163: is (are) swollen.

περιστησαν Β 410, see περισταμαι.

περισχεο Α 393, see περισχω.

περὶ-τροπάω (τρέπω), part. περὶτροπῶν Β 295: returning, revolving.

Περι-φήτης (φήι): Periphetes, son of Coprheus, from Mycenae Ω 638.

περὶ-φραδῆς, -ης (φράδις): adv. περὶ-φραδῶν Α 466, Ω 624: carefully.
περὶ-χῶ, plup. pass. περὶ . . . 'κέχωθ' Β 19: (slumber) poured over him.

περι-νός, -ή, -ον: dappled, dark-spotted, black Ω 316.

περνημί (ΠΕΡ, περῶ), pres. part. περνά Χ 45, iterat. imperf. 'πέρναχ' Ω 752: sell captive, sell into captivity.

πέτω Π 803, πετευμ Ζ 82, πετευθαι Ρ 639, πέτωσιν Ω 624, πέτων Ω 453, 'πέτων Ω 714, πετεύντα Α 594, πετεύσα Π 118, πετάον Ω 325, see πετω.

πέτως Ω 639, πέτσει Ω 617, inf. πετε-µεν(αι) Β 237: lit. cook, hence digest, enjoy to the full Β 237, digest Ω 617, brood over Ω 639.

πέτα-λον, τό (πετάνωμι): leaf Β 312.

πετάνωμι, aor. πέτασαν Α 480, perf. part. pass. πεταμένας Φ 531, aor. part. pass. πετασθείοι Φ 538: spread Α 480; πεταμένας: open, i.e. spread out (of gates) Φ 531; πετασθείοι: opened, i.e. flung back (of gates) Φ 538.

πετασθείοι Φ 538, see πετανώμι.

πετευνός, -η, -ον (πετομαί): feathered Β 459, winged Ω 690, birds Ρ 675.

πετομαί (ΠΕΤ, "feather"), πέτεται Π 265, πέτοται Β 89, 'πέτετ' Χ 143, 'πέτετ(ο) Ω 345, ἐπετεύθην Π 149; 2d aor. ἐπεται Π 469, part. πεταμείη Π 856, Χ 362: fly Β 89, speed Χ 198; πεταμείη: fleeting Π 856.

πέτρη, ἡ: rock Β 88, cliff Π 4, Ω 614.

πετρος, ὀ: stone Π 411.

πετωσει Σ 19, see πυθάνομαι.
πέφαναι B 122, Π 207, see φαίνω.
πεφάνειον Ω 254, πέφαναι P 689, see ΦΕΝ.
πεφάνικεστε Ω 158, see φείδομαι.
'πέφων Ω 605, πεφρέμεναι (ai) Z 180.
πεφρόν Π 827, see ΦΕΝ.
πεφροβήματος Φ 606, see φοβεῖν.
πεφρκέλους Ω 775, see φράειν.
πεφργμένον Ζ 488, πεφράτοι Φ 528, see
φείδομαι.
πη, enclitic: anywhere, somewhere, Ω 381,
in the region of Γ 400, in any way Ω 71; οὔτω πη: even so Ω 373; οὔτε πη:
in any way Ζ 267.
πηγος-μάλλος, -ον (πηγάμω + μάλλος):
thick-bleeding V 197.
πηγή, η: fountain, source Χ 147.
πηγνυμι (πακ-ισκό), pass. πηγνυναι X 453, fut. πηγνεύει X 283, aor. ἐπηγεῖ Ζ 10,
inf. πηγαί Ω 177, part. πηγάς Γ 217, 
perf. πηγέσκει Ω 135, plup. ἐπηγεῖ Ω 772; 2d aor. pass. ἐπηγάν X 276: fix,
make fast Γ 217, plant Ζ 10, X 283;
ἐπηγάν: fixed itself X 276; πηγνυναι:
grows numb, stiffens (with terror), is
numbed X 453.
Πήδαρος: Pēδαρος, (1) a son of Buco'lion
Ζ 21, (2) a horse of Achilles Π 152.
πηλαί Π 142, 'πηλ' Π 117, 'πηλε Ζ 747,
see παλλον.
Πηλέως, -αο: son of Pel'ες, Achilles
Α 223.
Πηλέων, -αον: son of Pel'ες, Achilles
Α 188.
Πηλέως, -ης Α 489: Pel'ες, son of
Ae'acus, king of the Myrmidons, hus-
band of Thetis, father of Achilles.
Πηλιμάδης, -αο: son of Pel'ες, Achilles
Α 1.
πηληξι-, -ος, χ: helm, helmet Π 105.
Πηλιάς, -άδος, η (Πηλιάς): Pēlian, of
(from) Mt. Pēlion Π 143.
Πηλιον: Pēlion, a mountain in Magnesia
Π 144.
II. 243, imperf. ἐπίστων Π 378, 'πίστει Π 778, fut. inf. πεσάνθαι Ῥ 539, aor. ἔπισταν Π 469, 'ἐπίθεος Π 803, ἔπεσον Π 276, ἔπισταν Π 741, subj. πέσσας Ο 624, opt. πέσσαν Ζ 453, inf. πεσόμενη Ζ 82, part. πεσόμενος Π 325, πεσόμενας Χ 289, πεσόμενα Α 594, πεσόμενας Β 175, πεσόμενα Π 118: fall Α 594, fling oneself into, tumble into Β 175, fall, be slain Α 243, die Γ 289.

πιστός, -ή, -ον (πείλω): faithful Γ 280, true Σ 235, trusty Γ 256, firm, inviolable Β 124; superl. πιστότατος Π 147: trustiest.

πιστω (πιστός), aor. πιστώσαντο Ζ 233: pledged their faith.

πιστονος, -η, -ον (πείλω): trusting in, in trust on Ω 295.

πιστερας (Aeolic for πεσαρας): four Ο 680.

Πιθέους, -ης: Pitithoeus, king of Troizene, father of Aethra Π 144.

πιτνημ (πετανωμι), imperf. pass. πιτνήνατο Χ 402: flowed loose, fluttered.

πιτος, ἐπι- (πι-νυς): pine Π 483.

πι-φαυνωκο (redupl. Φ, φαος, light), mid. πιφαυνωκα α Π 12: lit. bring to light; announce, tell.

πινω, gen. πινος, adj.: fat, covered with fat Α 40, rich, fertile Π 437.

πιλαχθήνας Α 59, see πιλάω.

πλάξω (plango), πλάζουσι: Β 132, part. πλάξων Ρ 751; aor. pass. part. πλαγχθάνας Α 59: drive back, frustrate, spoil, baffle Α 59, drive one from one's purpose, cause one to fail of one's goal Β 132, defect Ρ 751.

Πλάκος, ἦ: Placusus, mountain in Mysia Ζ 396.

πλατάνιστος, ἦ (πλατός): plane tree, platanus orientalis Β 307.

πλατός, -εία, -ι: broad Ρ 432, wide-grasping, feeding wide apart Β 474.

πλας Β 129, see πλεων.

πλεος, -η, -ον (πιμπλημι): full Β 226.

πλευςτος, -η, -ον (πιμπλημι), superl. of πολος: lit. most; plur. very many Γ 185, most men Π 285, neuter: greatest burden Ζ 69; sing.: thickest Ο 616, Π 377.

πλεών, -ον (πιμπλημι), compar. of πολος: lit. more; the greater part, the brunt Α 165.

πλεκτός, -η, -ον (πλεκω, pleco): woven, twisted (band) X 469.

πλένονσι: Α 281, see πλεων.

πλευρη, ἦ: side Ω 10.

πλεύω, imperf. ἐπλευο Γ 444: sail.


πληγη Π 403, see πλησω.

πληγη, ἦ (πλησω), blow Β 264, stroke Π 816.

πληθος, ἦ: dat. πληθυ Χ 458 (πιμπλημι, πληςω): crowd, throng Χ 458, host, multitude, mob, the common sort, as contras distinguished from the princes Β 143.

πληθω (πιμπλημι, plenus), πληθουσι Π 389: be full, run full.

πληξι, Π 115, πληξανενος Π 125, πληξει Π 332, πληξειν Β 266, see πλησω.

πληξεπησος, -ον (πλησω): lit. striker of horses, i.e. driver of horses, charioteer Β 104.

πληξουσι, Π 374, πληξουσι Π 223, 'πληξου Ρ 573, πληξουν Π 72, πληξουν Ρ 696, see πιμπλημι.

πληρος, -η, -ον (πελας): neighbor, bystander Β 271; neuter πληρον as adv.: hard by, near Γ 115.

πλησω (plango), aor. πληξειν Β 266, 'πληξι' Π 115, part. πληξιος Π 332; perf. inf. πεπληξουσι (a) Π 728, part. πεπληξως Β 264; mid. aor. part. πληξωσοι Π 125; redupl. 2d aor. ἐπεπληξυγοντο Σ 31; pass. 2d aor. 'πλήγη Π
403: smile B 264, strike X 497, beat on (breasts) Σ 31, lash (horses) Π 172.

πλήρος, πλήρας Σ 32. see πιστάς.

πλούτος, δ: riches, wealth Α 171.

πλούς, ο (πλούς): washing troughs Χ 153.

πλέω, iterat. imperf. 'πλέσακον Χ 155: were wont to wash.


πνεύμα, ή (πνεύμα): breath; plur.: breathings, blasts of winds Ω 342, winds Π 149.

Ποδάργος (πός + ἄργος): Podar'ge, storm wind, the dam of the horses of Achilles Π 150.

ποδάρκη, ές (πός + ἄρκτω): lit. footstrong, i.e. fleet-footed A 121, swift-footed Ζ 423.

ποδήμητος, ές (πός + ἔμητος, wind): wind-footed, swift as the wind B 786.

Ποδής: Podes, son of Λέχ' η τίον P 575.

ποδήμα, ή (πός + ἐκάρτος): speed, fleetness of foot B 792.

ποδήμα, ές (πός + ἔμητος): fleet-footed, swift-footed Π 134.

ποδί B 136, see ποδί.

ποδί (πόδος), part. ποδίων Ω 6; iterat. imperf. 'ποδίσκεκε Α 492: long for, yearn for Α 492.

ποδή, ή: longing, desire for, regret for Α 240, sorrow Ρ 690.

ποθή, enclitic local adv.: anywhere; transferred to temporal adv.: at any time, ever Α 128, methinks, I ween Α 178.

πόθος, δ: sorrow Ρ 439.

ποίμα, oor. 'ποίημα Α 608, ἐποίησαν Ζ 316, 'ποίησαν Ω 449, opt. ποίησαμεν Ω 666, imper. ποίησαν Ρ 646, part. ποίησας A 461; mid. aor. 'ποίησατο Π 171, subj. ποίησαται Π 409; pass. perf. ποίησαται Ζ 56: make A 461; mid. make for oneself, make his Π 409.

ποίκιλα, τό (ποικίλος): embroidered adornment Ζ 294.

ποκός, -η, -ον (πικτος): variegated, pictured Γ 327, spotted, mottled Ζ 504, well-dight, skillfully-wrought Π 134, manifold Χ 441.

πομαλών (πομήν), part. πομαλῶν Π 25: tend as shepherd.

πομή, -ένοι, δ: shepherd Α 263.

πομήν (πομή), adj.: of (belonging to) a shepherd, shepherd's Β 470.

πομή, ή (πομή): fine, quit money, remuneration Π 290, satisfaction Π 398.


ποτινδώ (redupl. ΠΙΝΔΗ, πνεύμα), part. ποτινδώντα Α 600, imperf. 'ποτινδόν Ω 475: puff, pant, gasp Α 600, be busy, bustle Ω 475.

πολείς Γ 126, acc. plur. of πολές.

πολές B 417, nom. plur. of πολές.

πολέσσα Π 262, dat. plur. of πολές.

πολεμίμοι, -η, -ον (πόλεμος): warlike, of war, belonging to war Β 338.

πολεμικός (πόλεμος), inf. πολεμίζων B 121, πολεμίζων Π 89, part. πολεμίζον Α 168, fut. πολεμίζων Ω 667: fight Α 168, do battle B 452, Γ 67, war B 121.

πολεμιστής, ο (πολεμιστώ): warrior Π 492.

πολέμος, δ: must generally be translated by combat, fray, battle, battle, fray, fight, moil of war, the thick of fight Α 61, 177, but not by war; πολέμων: to the fight B 443.

πολέσσαν Π 240, dat. plur. of πολές.

πολές Π 398, gen. plur. of πολές.
πόλις, πόλις: countryman, fellow-citizen B 806.
πολύ-δωρος, -ον: richly dowered (wife), wooed with many gifts (to the father) X 88, dearly won ζ 394.
Πολύ-δωρος: Polydo'rus, youngest son of Priam X 46.
πολύ-Ιγνω, -ον (τευγνωμ): rich in benches (of a ship) B 293.
πολύ-κεστος, -ον (κειτω, embroider): richly embroidered Α 371.
πολύ-κλης, -ίδος (κλης, clavis, claudo), adj.: many bended B 74.
πολύ-κηρτος, -ον (κάμω): lit. causing much labor, smithied Ζ 48.
πολύ-κορανίς, ἡ (κορανί): multitude of masters Β 204.
Πολύ-κτωρ, -ορος (κταμαι): Polyc'tor, a Myrmidon Ω 397.
Πολύ-μήλη (μῆλον): Poly'mele II 180.
Πολύ-μήλος (μῆλον): Poly'meleus, a Lycian Π 417.
πολύ-μητες, -ίος (μητε): of many devices A 311, of many counsels A 440, the man of wiles Γ 268, crafty Γ 200, full of wiles Γ 216.
πολυ-μήχανος, -ον (μηχανή, contrivance): of many devices Β 173.
πολύ-μῦθος, -ον (μύθος): long of speech Γ 214.
Πολυ-πολυτής, -ας (πολυ, poena): Poly-po'Etes, son of Pith'rous, a Lapith Ζ 29.
πολυ-πτυχος, -ον (πτόσω): many-folded (of Mt. Ida, with its many ridges or benches) Χ 171.
πολύ, πολύ, πολύ (πλατιμ), for the declension see D. 102: sing. much Π 110; plur.: many A 3; neuter πολύ as adv.: far, far Α 167, 169, much, decidedly A 112. See also πολλά, -ή, -ον: compar. πλείων, -ον and πλεῖόν, -ον (which see); superl. πλείστος, -η, -ον (which see).
πολύς A 559, Β 4, acc. plur. of πολύ.
πολύ-σκαρβος, -ον (σκαρβο, leap, spring): agile, nimble, lithe Β 814.
πολυστερής, -ης (στερήματα, sow, scatter): widely scattered B 804.
πολλοστονος, -ον (στένος, groan): lamentable, grievous A 445.
πολυφάρμακος, -ον (φάρμακον, medicine): skilled in medicines II 28.
Πολυφήμος (φημι): Polyphemus, a Lapith A 264.
πολυφλοιξος, -ον (φλέω): loud sounding, deep surging A 34.
πομπή, ἡ (πέμι): convoy Ζ 171.
πομπός, ὁ (πέμπτο): guide, convoy Ω 153.
πονθομας (πονθομαί, πόνος), imperf. πόνον B 409, 'πόνον Ω 444: toil, be busy with (abound).
πόνος, ὁ (πόνοι): toil, labor, task A 467, trouble Z 355, labor of war, fray Π 651, P 718; δι(= ἄνθισμα) πόνον: into the fray Π 726; Τρόις πόνον: battle with the Trojans X 11.
πόντος, ὁ (πόνιος = πόνιος, "path"): sea, deep sea, main A 350.
πότοι (πότοι), interjection: out upon it A 254, wonderful, astonishing B 272, alas X 168.
πόρνη, ἡ: ring Ζ 320.
ΠΩΡ, πρω (πορθω, πορσαλω), no present; 2d aor. πρώος Ω 60, πρώτε A 72, subj. πρός Z 228, πρόων Π 86, part. πρώον Π 178; pass. perf. part. περιμένον Σ 309: gave, bestowed on A 72, add Π 86; περιμένων εστίν: is procured (appointed) by fate, is fated Τ 309; περιμένον: doomed Ρ 441, X 179.
πόρος, ὁ (ΠΙΡ, περάω, cross): ford Ω 692.
πορεύομαι (ΠΟΡ, πορίσω), fut. part. πορευομάνς Σ 411: prepare, present, offer (in the sense of lie with).
πορφύρος, -ης, -ον (redupl. ΦΤΡ, πορφύρω gleam darkly): purple Τ 126, X 441, dark Π 334, gleaming, shining P 547, Ω 645, foaming, boiling A 482.
πόστρο: whither Π 422.
Ποσειδάων, -ονος: Poseidon, son of Cronus and Rhea, brother of Zeus, Lord of the sea A 400.
πόσης, -ος, ὁ (πότις, δεσπότης, potens): husband, lord Τ 329.
πόσις, -οί, ἡ (πός, πόσιν): drink Ζ 469.
ποσοσκεπή: how many days’ space? how many days Ω 657.
ποταμός, ὁ (ποταμός): river Τ 278.
ποτάμια (ποταμια, ποτή), ποτάων B 462; perf. ποτάσθαται Ρ 90: ἤδη; perf.: are on the wing, are in flight.
ποτι, enclitic adv. once, once on a time, formerly A 260, at any time Α 340, ever Α 40, with ὅσον: never Α 226, erst Ζ 21, some day, sometime, hereafter Α 205, 213, 240.
ποτι (πρός) Α 245, see πόσις.
ποτιδέρκομαι, ποτιδερκεται Π 10: look at.
ποτιδέχομαι, 2d aor. part. ποτιδεχεμαι B 137: awaiting.
ποτμος, ὁ (ποτμος): fate, doom B 359.
πότνια (δεσπότης, potens), fem. of ποτής (husband): revered (exalted) woman, lady, mistress Α 357.
ποτόν, τό (πός): drink, wine Α 470.
που, enclitic adv.: anywhere, somewhere Α 124; somehow or other B 116, no doubt Τ 308.
πολυβάτειρα (βάτειρα), adj.: lit. that nourisheth many; bounteous, fruitful Τ 89.
Πολυβάλλωσ εἰς: Polyballous, a Trojan Π 535.
πούς, πόδος, ὁ, for dat. plur. ποσά, see D. 78, a: foot, leg Α 58; ποσίν: in swift course Φ 557; ποδᾶς ὥξος: fleet of foot Α 148.
πραπιδές, τα: diaphram: mind, heart: skill: παραπλεσσαμεν Σ 608: lit. with knowing mind, i.e. with cunning skill, with artistic feeling: ἄνδρα πραπιδον X 43: from my heart.
v 132  HOMER'S ILIAD.


πράθω, aor. πράθειν A 481, Π 350, inf. πράθει A 415: (1) blow, then (2) as the wind increases the flame burn, then (3) puff out, inflate, fill Α 481, blow up Π 350.

πραγμά, -τος (prōmag): on his face Ω 11, low, prone, headlong Β 414.

πράθει, -ioi, η (πρᾶσσω): avail, use, profit Ω 524.

πράθεσμω, πράθοσμεν Ρ 661, subj. πράθεσμον Ω 264, fut. πράθεις Ω 550, inf. πράθει A 562: accomplish, fulfill Α 562, avail Ρ 661, Ω 550, traverse, pass over, get forward (the road) Ω 264.

Πραμάιμης, -αο: son of Πραμίμης, more especially Hector Ζ 76.

Πραμόμος: Πραμίμης, son of Λαομέδων, king of Troy, husband of Hecabe Α 19.

πράν (probably compar. of πράν, πρά-ιον, hence after contraction usually πραν): as adv. before, just now Γ 132, formerly Β 344, in times past Π 208, hitherto Χ 500, sooner, ere that Α 29, 97, Β 413, before the time Ω 800; τὸ πράν: of old, ere this Ζ 125; τὸ πράν: those who before, those who up to the present moment Γ 132; as conjunction, with aor. inf.: until Α 98, before, ere Ω 81, or ever Χ 17; πράν...πράν: first...

πράν (pro), adv.: before, beforehand Α 70, forth Π 188; prep.: before Ζ 80, in Ρ 667, to Π 188, in advance of Ρ 726; ἀποπράν: far away Π 669, 679; περιπράν: around and before Π 699; διαπράν: clean through Π 309.

προβαίνω, perf. προβαίνως Ζ 125, subj. προβαίνως Π 54; outstrip, excel.

προβάλλω, 2d aor. mid.; προβάλλεντο Α 458: scatter before oneself, i.e. sprinkle.

προβαίνως Ζ 125, προβαίνως Π 54, see προβαίνω.
προ-καλίζομαι, imperf. προκαλίζομαι Π 19: call forth (out), challenge.
πρό-κειμαι, part. προκείμενον Π 627: lying.
προ-μαχίζω, imperf. προμαχίζομαι Π 16: play the champion (πρόμαχος).
πρό-μαχος, ὁ (πρόμαχος): fighter in the front, foremost fighter, champion Π 31.
πρό-μος, ὁ (πρό): fighter in the front, foremost fighter, brave hero, champion Π 44.
Πρό-νοος (νοεῖ): Pro'nois, a Trojan Π 399.
προ-πάροικος(ν), adv., temporal and local: before Β 92, in front of Β B 811, in the forefront Π 22, forward Π 219.
πρό-παυς, -πάσα, -παυ, with ἡμερ: the live-long (day), all (day) long Α 601.
προ-τέμπως, aor. πρό ... ἐπέμψε Α 442: send forth.
προ-πρήνης, -ἐς: leaning forward Π 218, on his face Ω 18.
προ-προ-κυλίνδομαι, part. προπροκυλίνδο-μενος Χ 221: roll hither and thither, grovel.
προ-ρέω, προρεῖ Χ 151: flow forth.
πρός Α 160, προτί Β 801, προτί Α 245, adv. and prep.: (1) adv.: besides, in addition, thereto Π 86, Χ 59; (2) prep. with gen.: from, at the hands of Α 160, by Ζ 525, before the face of, in the sight of Α 339, 340; προτί πτόλεος: on the side toward the city Χ 198; with dat.: to, on Α 245; with acc.: to Α 420, unto Ζ 286, toward Ο 506, against Β 801, with Ζ 235.
προσ-αμένω, προσαμένων Β 238; aor. inf. προσαμένων Π 509: help, avail (besides), succour.
προσ-ανδάω, imperfect. προσανδάω Α 201, προσανδάω Χ 90: speak to, accost, address Α 539, make answer Ζ 144.
προσ-βάλω, 2d aor. προτι ... ἐβάλε Α 245: throw upon (to).
προσβάλως Π 863, προσβήσετο Β 48, see προσβάλω.
προσ-δέκωμαι προσδέκεται Π 10: look at.
προσ-ἐγείρων, προσέγειρεν Α 105, opt. προσέγειροι Χ 329: speak to, address, answer, make answer.
προσ-επίθωμι, aor. part. προσ ... ἔπειθος Χ 112: lean against.
προσ-ερύγωμαι, προσερύγηται Ο 621: roar against.
προσέφη Α 84, προσέφης Π 20, see προσ-φημι.
προσεφώνειν Ρ 484, προσεφώνειν Α 332, see προσφωνέω.
προσημόθη Α 201, προσημήθην Χ 90, see προσημόθη.
πρόσ-θε(ν), adv.; local: before, in the presence of Β 359, in front, in front of Ζ 17, 181, in the van Π 220; temporal: before, in the olden time, of old time Α 251, first Π 317, 346; with gen.: before Χ 313, in defense of Φ 587; πρόσθε ποδῶν: directly in his way Φ 601.
πρόσωπω Α 343, πρόσω Ρ 598, adv.: forward Π 611, before (of time past) Α 343, Γ 109, forth Π 265, to the foe (facing the foe) Ρ 598; πρόσωπο τείμοι: in forward flight Π 382.
προ-τίθημι aor. subj. προστίθησθαι Α 291: set before, suggest.
πρόσ-φατος, -ον (ΦΕΝ, slain): recently slain, fresh Ω 757.
πρόσ-φημι, imperfect. προσέφημι Π 20, προσ-φημί Α 84: speak to Α 517, address Α 84, 148, answer Ζ 342, say Α 130.
προσφύμαι, 2d aor. part. act. προσφύ-μαι(α) Ω 213: lit. clinging to; bite into, bury my teeth in.
προσ-φώνειν, imperfect. προσεφώνε(ν) Β 22, προσεφώνειν Α 332: speak to, address.
προσωπω Ρ 598, see πρόσωπο.
πρόσ-ωπον, τὸ (ωψ): face ΢ 24.
HOMER'S ILIAD.

πρότερος, -η, -ov (compar. of πρό) : former
Γ 140, first Γ 299, sooner (than thou) Α 548.

πρόπερ (πρό, πρότερος), adv.: further on
Γ 400.

προ-τύχω, perf. pass. inf. προτετύχω
with έδοµεν Π 60: let us allow those
things to have been done before, i.e. let
bygones be bygones.

προτι 801, see πρός.

προτε-άπτω: accord, assign Ω 110.

προτεινώτοι X 329, see προτεινών.

προτι...έπντο Π 504, imperf. of προσ-
έπω: follow with.

προ-τύθηµα, aor. προθέθηκεν Ω 409: cast to
(dogs), cast before.

προ-όσσοµαι (όσσο): behold, look upon
X 356.

πρότωνος, ol (τελῶ): forestays A 434.

προ-πρότοµαι, 2d aor. inf. προπράτοσθαι
Ζ 336: yield me to, yield myself up to
(anguish), give way to.

προ-προπάδην, adv.: in utter rout Π 304.

προ-φαίνω, 2d aor. part. pass. προφαίνετε

προ-φερω, opt. προφέρουσα Β 251, imper.

πρόφερε Π 64, part. προφέρουσα Ζ 346;

προφέρωτε Π 7: bear away Ζ 346, cast reproach on, fling at (them),
cast in (their) teeth Β 251, Γ 64; mid.:
offer Π 7.

προ-φέγω, 2d aor. part. προφεγότα Ζ 502: escape.

πρό-φρων, -ον, -ovos (φρήν) : zealous, fain
X 303, heartily, with all one's heart Α 77, 150, in kindly courtesy, of one's own
good will Α 543; δυνά µό πρόφερον: with
heart's intent, with serious intent, in
full earnest Χ 184, Ω 140.

προφέγοντα Ζ 502, see προφεγόνω.

προ-χέµαι, imperf. προχέοντο Β 465:
pour forth.

πρό-χοος, ἡ (χόη): ewer Ω 304.

πρόμνη, ἡ (properly a fem. adj. = προμνή
νύσ): stern (of a ship) Π 124; πρόμνη-
θεν: by the stern Ω 716.

προμήνησια, τά (προμνή): stern hawsers, stern cables Α 436, 476.

προμήνος -η, -ον: extreme of, end of Π 618,
stern of Ω 704, 722; προμήν βραχλονα:
root of the arm Π 323; προμήν σκέλος:
extreme end of the leg, i.e. upper thigh,
root of the thigh Π 314.

πρό (πρό), adv.: in the morning Γ 3.

πρόφην (πρό), adv.: but now, lately Ω 500.

προ-να (πρό), adv.: day before yesterday
Β 303.

πρόν, πρώνον, δ (πρό): ridge Ρ 847.

πρόφων, -ovos, δ (= πρόων, πρό); πρόφωνες
κροι: sharp promontories Π 299.

Πρωτει-λάος (λάος): Protesilaus, son
of Iph'iclus of Phylace in Thessaly; the
first of the Greeks to fall at Troy Ω 705.

πρώι-ιστος, -η, -ον (πρό, a double super-
lative: πρό, πρότερος, πρωφατος = πρώ-
tos, then πρωτιστος): first, the very
first, first of all Β 228, 405; neuter
plur. πρωτιστα as adv.; first of all Α 105.

πρωτο-παγής, -ές (πήγνυμι), the chariot
was taken apart when not in use and
kept carefully protected in the dwell-
ing. Often the wheels were hung on
the walls. It had to be put together
every time it was needed. Hence, put
together for the first time, means new Ω 267.

πρώτος, -η, -ον (superl. of πρό, πρωφατος):
first Α 386, foremost Ω 656, van Ω 634,
front (door) Χ 66; neuter sing. and
plur. πρώτον Α 50, πρώτα Α 235, and
tα πρώτα Α 6, as adv.: first, at first,
at the first, at the outset, at the beginning,
for the first time Α 6, 50, 276, once for
all Α 235.

πρωμήνη Π 856, see πέτοµαι.

πτελή, ἡ: elm tree Ζ 419.
πῦρ

πῦρ, ἡ: heel X 397.
πῦρος, -εσσα, -εν (πῦρον, “feather”): feathered, winged A 201.
πῦρον, τό (πῦρωμα, “feather”): wing Ω 319.
πῦρες, -υγος, ἡ (πῦρωμα, “feather”): wing B 316; plur.: pinions, feathers, wings B 462.
πυλομελίζω Φ 572, πυλομελίζων B 328, see πυλεμος.
πυλομητῆ Χ 132, see πυλεμητῇ.
πυλέμος Ζ 328, πυλεμον Λ 492, see πυλεμον.
πυλεθρον, τό (πύλης): city A 164, citadel B 133.
πυλό-πορός, -ον (πῦρος, sack): city, sacker, waster (sacker) of cities B 278.
πύλη X 118, πυλῆν B 130, see πύλη.
πυκνός, -ή, -όν (πυκνόσωμα, fold, πυκξ, leaf): folded Ζ 169.
πυκνός, πυκνός, ὁ (πυκνόσωμα, πυκνόσωμ, couver): hare P 676; acc. πυκνά used as adj.: timid, crouching, couering Χ 310.
πυθαιρ Ρ 685, πυθαιρ Β 119, πυθαθην Ρ 427, πυθαθην Α 257, see πυθαθηναι.
πυκνά (πυκξ, fist), adv.: thickly, strongly, well Ω 689.
πυκάξ (πυκξα), aor. part. πυκάξασι Ω 581, πυκαξασα Ρ 551: wrap Ω 581, clothe oneself Ρ 551.
πυκνός, -ή, -όν (πυκξα, πυξξ): close-set (of stones in a wall), compactly laid, well built Π 212, dense Π 298, great (of pain) Π 599, grievous (of a curse) Ω 480; skrewed, clever, cunning B 55, Ζ 187, wise Σ 216, Ω 75, 282.
πυκνός, -ή, -όν (πυκξα), same as πυκνός: close Π 217; prudent, wise Γ 202, 208.
Πυλ-άρτης (πυλή + AP, ἀραρίσκω): Pylar'tes, a Trojan Π 696.
πυλα-ώρος, ὁ (πυλη + FOP, ὀραω, vereor): gate keeper, sentinel Φ 530.
πῦλαι, ai: gate, gates Β 809, Γ 145; plur. because the gateway was closed by two swinging doors.
Πυλο-γενής, -ες (Πυλο + γενναί): Πυλος, the locative case (D. 66) of Πυλος: born at Py'lus B 54.
Πυλοι, οἱ (Πυλος): the Pylians, people of Py'lus Α 248.
Πυλος, ἡ: Py'lus, city of Neleus and Nestor Α 252.
πυματος, -η, -ον: outermost, uttermost, last Ζ 118, last of all Χ 66; πυματον τε καὶ ὑστατον: utterly the last time Χ 203.
πυθαθηναι, fut. πυθαιρai Σ 19, 2d aor. πυθαθήνη Ρ 427, subj. πυθαιρ Ρ 685, opt. πυθαθηκοι Α 257, inf. πυθαθηκε Β 119, redupl. aor. opt. πυθαθοι' Ζ 50, perf. inf. πυθαθαι Ρ 641, plup. πυθαθηκα X 437: hear Α 257, learn, hear of Β 119; πυθαθηκα: had heard, knew; πυθαθήνη: were aware Ρ 427.
πυξ (Ψυξ-νς, “fist”), adv.: lit. with the fist, hence in boxing Γ 237.
πυξηνος, -η, -ον (πυξος, δικτυς, “box”): of boxwood Ω 269.
πυρ, πυρος, τό (πυρ, “fire”): fire Α 104; ἀμφι πυρι: about (over) the fire X 443.
Πυρ-αλχημα (πυρ + αλχημη): Pyreach'mes, chief of the Paeonians Π 287.
πυργος, -ες (πυργος) adv.: like a tower Ω 618.
πυργος, τό: tower Π 153, fortifications Ω 443, battlements X 462.
πυρηνος, -δος (πυρ): fever X 31.
πυρηνη, ἡ (πυρηνη): pyre, funeral pyre Α 52.
Πυρηνη, -ης (ΠΠ): Py'ris, a Lycian Π 416.
πυρ-καλη, ἡ (πυρ + καλω): the burning, funeral pyre Ω 791.
πυρο-φώρος, -ον (πυρος, wheat + φωρω, hear): wheat-bearing Ζ 195.
πυρός, ὁ (πυρ): beacon fire Σ 211.
πω, enclitic adv.: ever, yet, but always

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used with a negative; οὐ πῶ: not yet A 224; οὐ γὰρ πῶ πτερε: for never A 154.

πολύμαυς (πέλομαυς), iterat. imperf. 'τω- λάκτο A 490: betake oneself to, frequent, go to.

πᾶμα, τὸ: cover, lid Π 221.

πῶ πουτε: ever, yet; οὐ πῶ πουτε: never yet Α 106.

πῶς, interrogative adv.: how? in what way? Α 123, 150.

πῶς, enclitic: in some way, somehow, in any way; in conditional sentences: perchance, methinks, I am sure Α 66, 408, Β 203.

πῶν, τὸ: flock (of sheep) Γ 198.

P

P = Iliad xvii.

ἔ ρ Α 458, ἕρΑ 56 (ἀρα), a consecutive, inferential, or temporal particle: accordingly, therefore Α 569, so Γ 113, you see, you know, forsooth Α 56, as is known, as said, as you know B 21, 36, as I said X 157, as I now see Γ 183, in sooth B 238, indeed X 439, namely Α 405; καὶ ρᾶ: and accordingly, and therefore Α 569.

ῆθισσος, ἦ: wand Ω 343.

ῆθος, aor. pass. ἕθαλθος Π 339: broke.

ἄνα A 249, see ἄνω.

ἐ-θόπα, τά (ἄπα), streams, sources B 461.

ἐχώ (originally ἐφρά-ϊό, then ἐφρά-ϊω), inf. ἐφράω X 259, part. ἐφράω Ω 661, imperf. ἐφράω B 400, fut. ἐφράω Ω 370, aor. ἐφράω B 274, subj. ἐφράω B 195, inf. ἐφράω A 444, part. ἐφράως A 147: do B 195, make A 147, accomplish B 274, offer A 444, do sacrifice B 400; μένα ἐφράως τά: in some great deed of arms X 305.

ἐθνος, -εων, τά: limbs Π 856.

ἐθνία B 475, adv.: easily B 475, lightly Π 44, at ease ζ 138.

ῥέαν A 444, ῥέατος A 147, ῥέω B 195, ῥέω Ω 370, see ῥέω.

ῥεῖστο (ὑφεῖστο), imperf. ῥέστε: sank down X 212.


ῥήγνυμι, ῥηγνύως Ρ 751; aor. ῥηγήσεν Γ 348, ῥηγήσεται Γ 375, inf. ῥηγήσατο Ω 615: break, tear asunder, ῥηγήσῃ δ' ἀνδρόκτω: broke off (the tendons of the neck) Π 587.

ῥήγνος, τὸ: rug Ω 644.

ῥήδιος, -η, -ος, its adv. is ῥήδιος Π 690, 846: easily, lightly; its comparative is ῥήδιος Ω 243: easier.

ῥήξαι Ω 615, ῥήξαν Γ 375, see ῥήγνυμι.

ῥήξ-άρωπ, -όρος (ἀρόο + ῥήγνυμι): breaker of the ranks of men, crusher of heroes Π 146.

ῥήγω (ΣΡΗΓ, ῥήγω, ῥήγως), aor. ῥήγησεν Γ 259, subj. ῥηγησίος Γ 353: skudder Π 119.

ῥηγιον (ΣΡΗΓ, cp. ῥήγω), comparative found only in the neuter, see D. 107: lit. more chilling, i.e. more grievous, more dreadful A 325.

ῥημα, adv.: lightly P 458, rapidly, fleetly X 163, with speed, speedily Ω 799, nimbly Ω 511.

ῥήνας Π 349, see ῥῆτος.

ῥήνος, ἦ: hide, shield Π 636.

ῥητή, ἦ (ῥητῶ): flight Π 589.

ῥητῶ (ῥητό), fut. ῥηθεί Ω 735; aor. ῥηθήκεν X 406, ῥέθηκε A 591, ῥῆθί Γ 378: hurl, cast, throw.

ῥῆτος, ἦ, acc. plur. ῥῆνας Π 349 (ΣΡΗΓ, ῥήσατο): nose, plur. nostrils.

ῥῆτος Γ 378, ῥῆθι A 591, ῥῆμα Ω 735, see ῥῆτω.
HOMER'S ILIAD.

Σάμος: Samothrace', an island in the Aegean Sea lying off the Thracian coast Ω 78.

σάφα (σαφής), adv.: clearly, well B 192.

σάφερος Α 32, see σάφος.

σάνθυμι (ΣΒΕΣΣ), aor. εἰσέσαξαν Ι 293, 'είσαξαν Ν 791, inf. εἰσέσαξαν Ι 621: quench, extinguish, put out.

σέβαι, τό (σέβομαι): sacred fear (dread), aue Σ 178.

σέβομαι (σέβομαι, revere), aor. 'σεβάσατο Ζ 167: have awe (shame) of, stand in awe of Ζ 417.

σελα, -ος, τό (σελήνη, sol) : glare Σ 214.

σελαδός, -ος, τό (σελήνη, sol) : glare Σ 214.

σελέι, -οις, ὡς: clarion, trumpet Σ 219.

σέλαρ, σέλων X 133, σελοῦ (e) Σ 345: brandish.

σέλω, part. σελών X 133, σελοῦ(e) Σ 345: brandish.

Σελλοί: Sel'li, priests of Zeus in Dodona Π 234.

σεθι, part. σεθεί Σ 335:

σέλω, aor. 'σεθεί Ζ 133, part. σεθαί O 681: chase, chase away Ζ 133, hurry (horses), urge on O 681; mid. imperf. ἑυσεθηνον B 150: sped; 1st aor. 'σεθαί Ω 505,
subject: σεδωται. Θ 26, opt. σεδοματο P 463, part. σεδωματος X 22; 2d aor. σεδνο P 585, σεδνο B 809; set upon Θ 26, swoop, swoop down on B 809, haste, hasten, hurry Z 505, rush Θ 585, set oneself in motion X 22; perf. part. (with wrong accent) σεδωματος P 663; prep. for all his fury, σεδωματο Z 518: hasten, σεδωματο Π 9: in her going (hastening), σεδωματος Ω 404: in their eagerness (fury); adv. σεδωματος Θ 85: speedily, hastily, quickly.

σήμα, -ατος, τό: written sign, token Z 168; sign, portent B 308; tomb, barrow B 814, Z 419.

σήμαινω (σήμα), imper. σήμαινε(e) Α 296, σήμαινε B 805, inf. σήμαινεω Α 289: give orders (signal, word, command) to.

σήμωμα, σήμωμαι Ω 414: rot; 2d perf. σήμωμε B 135: is rotted.

σήν Χ 257, σής Z 456, σής Α 297, see σύ.

Σθεν-λαος (σθένος + λαός): Sthenelaus, son of Cap'aneus, charioteer of Diomede's Π 586.

σθένος, -ος, τό: strength, might B 451.

στιγάλδως, -εσσα, -έν: bright, shining P 479.

στίγη, η, only in dat. στίγη in silence Θ 8.


στίθρος, ο: iron Z 48.

Σιδόνι-θεν (σιδός, Σιδέων + -θεν): from Sidon Z 291.

Σιδόνιος, -ον (Σιδέων): Sidonians, of Sidon Ζ 290.

Σιλως, -ερος: Sim'ois, a river tributary to the Scamander in Troyland Z 4.

στινομα (σίνος), στινοται Ω 45: harm.

στινης (σίνος, στινομαι), adj.: ravenous, robber Π 353.

Σιντες (σίνος, στινομαι): Sin'ties, Sin'tians, aboriginal inhabitants of Lem'nos A 594.

Σινίλως, δ: Sipylius, a mountain of Asia Minor near Magnesia on the Hermus Ω 615.

Σινυφος (σινυφος?): Sisyphus, son of Ae'olus Ω 153.

σινως, δ: food Ω 129, bread Ω 625.

σινωθεω (σινωθη), inf. σινωθαι B 280: keep silence.

σινωθη, η, only in dat. σινωθη in silence, silently Θ 95.

σκαλως, -ή, -ον (σκαλως, σκαλως): lit. left; then the fem. as a subst.: left hand, σκαλω: with the left hand Α 501; in the left hand Π 734; Σκαλω (σκαλω): the Scæ'an, i.e. western (left as one faces the north) gate of Troy Θ 145.

Σκαμάνδρος, (2) a possess. adj.: of Scaman'der Ω 465; (2) Astyanax Ω 402.

Σκάμανδρος: Scamander, a river of Troyland rising on Mt. Ida X 148.

Σκεδάνθυμαι (σκέδαθυμαι, scindo), aor. το σκέδασαν P 649: scatter.

Σκέλος, -ες, τό (σκελος, σκόλης, worm): thigh Π 314.

Σκέπτωμαι (σκοπτεω, con-tric-io), imper. σκέπτεω P 652, imperf. το σκέπτετο Π 361: look forth, watch.

Σκητ-άνον, τό (σκητον, σκητρον, "shaft"): staff Ω 247.

Σκηττό-οχως, -ος (Σχω): lit. scepter-holding, i.e. scepter-bearing, reigning, sceptered Α 279.

Σκήτρον, τό (σκητον, scapus, scipio, "shaft"): scepter, staff Α 15, a symbol of authority, office, or dignity, borne by kings, priests, seers, judges, and heralds, hence in Α 28 = thy priestly dignity.

Σκίδ-ναμαι (scindo), imperf. έσκιδναντο Α 487, 'εσκίδναθ' Π 375, έσκιδναντ' Ω 2: scatter.

σκόλιος, -ή,-όν (σκέλος): crooked Π 387.
σκόλωψ, -ος, ο, dat. plur. σκόλωψεσι Σ 177: stakes, palisade.
σκάπαρος, δ (σκάπτομαι, σκοπάω, σκοπώ-

ω): a high, jutting rock, cliff Β 396.
σκοπή, ἦ (σκέπτομαι): watch place, lookout place; παρὰ σκοπήν: past the

watch place X 145: skopai: peaks Π 299.
σκόπος, δ (σκέπτομαι): sentinel, spy Β

792, watcher Ω 799.
σκότος, -η,-ον (σκότος): in secret, clandes-

tinely, i.e. the mother was unwedded Ζ 24.
σκότος, δ: darkness Ζ 11.
σκυδαίαν (σκύδαμαι), inf. σκυδαίαν-

μεν (αι) Ω 592: be vexed with.
σκυδαμία, inf. σκύδαμον Ω 113: be dis-

pleased at.
σμαραγδα, σμαραγδεί Β 210: crash, thun-

der Β 210, resound Β 463.
σμισίλιας, -η,-ον (σμισίλιδος, mordo,

“smart”): terrible Β 309, neuter sing.
σμισίλλιον Β 334, and plur. σμισίλλια
Π 785 as adv. terribly, wondrously.
σμισίλδος, -η,-ον, neuter as adv.: terribly

Ο 687.
σμίκρος, -ή,-όν (μικρός): small Ρ 757.
Σμινθιας (ΣΜΙ, gnav): Smin'theus,

Smin'thian, epithet of Apollo, the de-

stroyer of field mice (σμινθιος) Α 39.
σμύχω ("smoke"), opt. σμύχοντο Χ 411:
burn.
σμώδες, -γος, η: weal, wale, welt Β 267.
σοι Α 89, see σω and D. 112, 2.
Σόλυμοι, οι: Solymi, a people in Lycia

Ζ 184.
σοί Β 164, σοίσι Α 42, see σοί.
σός, σή, σόν (stem τεσ, τε-ς, σο, τόνη): thy Α 42.
στάρτα, τά: ropes, tackling Β 135.
στάω: draw; mid. aor. part. στάσω-

μενος Π 473: draw for himself = draw

his.
στειλατέ Π 253, στελήγη Ζ 259, στείων

Ω 287, see στένω.
στένω (στηδώ), iterat. imperf. στέ-

νάκει Π 227, aor. subj. στελῆς Ζ 259,
imper. στείων Ω 287, part. στελαύν Π

253: pour a drink offering, make liba-

tion.
στένος, τό: cave, grotto Ω 83.
Σπερχεύοις, -οί (σπέρχω): Sperche'us, a

river of northern Greece Π 174.
σπέρχω: make haste; mid. part. σπερχε-

μενος Ω 322, σπερχεμενοι Ω 248: in his

haste.
σπεύδω (σπεύδη, cp. studeo), part. σπευ-

δότεσαι Ρ 745: strive; aor. imper.

σπεύδατε Ω 253: hasten.
σπλάγχνα, τά (cp. σπλην, "spleen"): en-

trails Α 464, vitals Β 426.
σπονδαί, αι (σπένδω): drink offerings, libations Β 341.
σπουδή, ἦ (σπεύδω), dat. σπουδῇ: with
difficulty Β 99.
σταθμός, ο (ιστημα): farm yard, stand-

ing Β 470; plur. cattle pens Π 752.
σταίραιαν Ρ 733, τό σταίραν Π 601, σταίραια

Ρ 490, στάσαιαν Γ 210, στάσαιαν Χ 231,
στάσις Π 231, στάσακαν Γ 217, see ιστημα.
στατός,-η,-όν (ΣΤΑ, ιστημα, stabulum):

stalled Ω 506.
σταυρός, δ: stake; plur.: palisades Ω 453.
στέφα, ἦ (στέφης): stern, cutwater Α

482.
στείχος (στιχάω, στίξ), part. στείχοντες

Β 287; aor. ἱστείχον Π 258: march, be

on the march, march forward.
στέλλω: arrange, send; mid. aor. 'στε-

λατίνα Α 433: strike, take in, furl

(sails).
στέμα, -ατος, τό (στήφω): fillet, chaplet

Α 14, priestly insignia Α 28.
στεναχω (στένω, στόνος, στενάχω), mid.
imperf. ἱστεναχτέτο Β 95: echo, re-

sound, groan.
στενάχω (στένω, στόνος, στενάχη) Ω 639,
στενάχωσι: Π 391, part. στενάχων Α 364, στενάχωτα Ω 123; mid. imperf. στενάχωστο Π 393: groan, moan Α 364, mourn Ω 639, roar Π 391, make moan Ω 722; ἑπὶ δ' στενάχωστο: joined their moan Ω 746; ἄδινα στενάχωτα: making grievous moan Ω 123.

στένω, imperf. ἔστενε Σ 33: groan.

στερεός, ἥ, -όν: stiff, hard, firm, tough (of ox hides) Ρ 493.

στέρνον, τά (στορέννυμ, spread): breast, chest Β 479.

στεροπ-ηγερτής (στεροτή + ἄγερτω), Aeolic voc. στεροπηγερτά Π 298: gatherer of the lightning.

στέσμαι, στείσαι Α 83: boast, promise, threaten, declare.

στέφω (στέμμα, στέφανος, stípara), imperf. ἔστηφε Σ 205: set a crown on.

ἡ στή Α 197, στήθι Χ 222, see ἀστήμα.

στήθος, -εις, τό (ἰστήμα): breast, chest Α 83; plur.: breast, chest, because of the two teats Β 142; κατὰ στήθος: on the breast Ρ 606; peri στήθος: about his breast Π 841; ἄμφι στήθος: about the breast Β 388; ἀπὸ στήθος: through (my) breast Χ 284.

στήλη, ἥ: pillar Π 457.

στήμα, Σ 253, see ἀστήμα.

στήριζον, pass. plup. ἐστήρικτο Π 111: was heaped.

στήσω, ισό, τό (ἰστήμα): breast, chest Α 83; calf Β 323, στήσασθαι Ζ 528, στήσῃ, στήσως Π 119, στήσως Ζ 433, στήσων (ι) Χ 350, τῆσαν Α 332, στήτ(ι) Ζ 80, see ἀστήμα.

στήμαδος, -ή, -όν (στείμα, thread): sturdy, strong, mighty, stalwart Π 335.

στῆλια, part. στήλισσω Π 392: radiant, glistening.

στήλη, στήλες, ἥ (στείχω, στειχῶ): rank Π 173; usually plur.: ranks Π 113; κατὰ στήλης: along (through) the ranks Π 820, in ranks Π 326.

στειχάω (στείχω, στεῖχος): στειχᾶς Ω 635; mid. imperf. ἐστειχάωστο Β 92: march, stride Π 266; ὅμοι στειχᾶς: pace along with Ω 635.

στέμα, -ατος, τό: mouth Χ 452, face Ζ 43, lips Β 250; ἀνά στέμα: to my mouth Χ 452.

στομαχίζω, ὁ (στόμα): properly orifice, then throat Π 292.

στοναχή, ἡ (στένω, στόνος, a sighing): moan, groan, wailing Β 39.

στονάγα, -εσσα, -ην (στένω, στόνος): mournful Ω 721.

στορέννυμ (sterno, "strew"), aor. ἐστορέννυσαν Ω 648, inf. στορέσαμ Ω 645: spread.

στορέσαμ Ω 645, see στορέννυμ.

στρατόφαιμα (στρατός), imperf. ἐστρατόφαιμος Π 187: were encamped.

στρατός, ὁ (στορέννυμ): camp, encampment Α 10, army (in camp), host Α 229: κατὰ στρατὸν: throughout the camp Α 318, through the host Ζ 104; ἀνὰ στρατόν: throughout the camp Ω 657; κατὰ στρατό: amidst the host Χ 49.

στρεφεῖ δινών (στρέφω + δίνῃ), pass. aor. ἐστρεφείδισθηκεν Π 792: were dazed.

στρέφω (ΣΤΡΕΦ), imperf. ἐστρέφε Ρ 699: turn, wheel (one's horses) Ρ 699; mid. imperf. ἐστρέφετος (ο) Ω 5; fut. inf. ἐστρέφθη (ας) Ζ 516; pass. aor. part. στρεφεῖς Ω 645, στρεφθέντοι Π 308: turn oneself Π 308, turn back Ω 645, turn about Π 598.

στροφός, -οί, ἡ: bird, sparrow Β 311.

στροφή-ἀλιγάτης, -γγας, ἡ (στρέφω + ?): whirl (of dust) Π 775.

στρυγγερός, -όν (στρυγγόν, Στρύξ): hateful, accursed Β 385, loathly Π 607, bitter Χ 483; adv. στρυγγερῶς: wretchedly, to (my) hurt Π 723.

στρυγγή (Στρύξ), subj. στρυγγῆ Α 186: have dread to, abhor to.

στυφάλιζω, aor. ἐστυφάλιζε Χ 496, ἐστυ-
HOMER'S ILLAD.

O 680: couple (harness) together, hitch together.
(2) συν-αἰρω, aor. σὸν ... ἑκατὸν Ω 590: helped to lift.
συν-αἱρέω, 2d aor. σύνελευ: drove together II 740.
συνδραμον II 335, see συντρέχω.
συν-εμι (ἐμι), imperf. dual συνείνη Ζ 120, II 476: met.
σύνελευ II 740, see συναἴρω.
συν-έχω, perf. part. συνοκχότε Β 218: drawn together, arched down upon.
συν-ημοσύνη, ἡ (ῆμι), plur.: covenants, compacts X 261.
σύνθες Α 76, see συντρέχημα.
συν-τρέχημα, συν-τρέχω: covenants Β 339.
συνίτης Σ 476, see σύνεμα.
συνοκχότε Β 218, see συνέχω.
συν-ορτώ (ὀρτώ), aor. subj. σὸν ... ὀρνησιΩ 467: move (stir) his mind.
συν-ταράσσω (ταράχη), aor. subj. σὸν ... ταράξη Α 579: confuse, throw into confusion.
συν-τρέχημα, mid. aor. σύνθες Α 76: lit. put it together for thyself, i.e. consider with thyself, hence give heed to, lay to heart Ζ 334.
συν-τρέχω, aor. συνδραμον II 335: lit. ran together, i.e. encountered each other.
σὺς, σὺς, ὁ, ἡ (ʦ, ss, “sow”), acc. σὸν Π 823: boar, wild boar.
σφ' Γ 300, see [σφεῖς] and D. 112, 3; 120.
σφάξω, aor. εὐφαξαν Α 459, 'σφαξέ' Ω 622: slaughter, slay.
σφαξ' Ω 622, see σφάξω.
σφάς Β 366, σφας Β 96, acc. plur. of ἕω, see D. 112, 3, and [σφεῖς].
σφεδ-ἀνόν (σφεδός, violent), neuter adj. as adv.: fiercely II 372.
[σφεῖς], plural of ἕω, the pronoun of the third person D. 112, 3, acc. σφάς Β 366, σφας Β 96, dat. σφεῖν Α 368, σφῶν Ο 594, σφι Ο 669, σφιν Α 73,
σφην, ἡ (σφῆν), dat. plur. σφῆνος' : on split wood, on fagots A 462.
σχολατ(ο) B 98, see ἕχω.
σώμα, -ατος, τό: dead body, carcase Γ 23.

Τ = Iliad xix.

τ' A 20 is for τε.

τά is the neuter nom. plur. (A 107, 125), and the neuter acc. plur. (A 318, 368), of the demonstr. pronoun δ θι, ή, τό D. 126; the neuter nom. plur. (Π 139, Ω 119), and the neuter acc. plur. (Ζ 314, Χ 341) of the relative pronoun δ θι, ή, D. 133.

ταί Γ 5, 7 is the fem. nom. plur. of the demonstr. pronoun δ θι, ή, τό D. 126.

τάδε is the neuter nom. plur. (B 252) and the neuter acc. plur. (A 257) of δέ, ήδε, τόδε.

τάλαντον, τό (τάλαντοι), plur. only: scales, balances Π 658, Χ 209, talents (money) Ω 232.

τάλα-υρίνος (τάλαντοι + πίνος, skin = ταλα-πρίνος) : lit. enduring the ox-hide shield i.e. sturdy, stubborn Χ 267.

Τάληβις (τάλαντοι, τάλαντοι + βίος or βλος) : Talthybios, a herald of Agamemnon Α 320.

τάλλα A 465, crasis D. 30 for τά ἀλλα.

τάμμη Γ 292, ταμέμνιν Π 761, τάμη Ρ 522, τάμμη Τ 252, see τάμων.

τάμη, ἡ (τάμων, cut) : lit. she who slices the bread, i.e. house dame, housekeeper Ζ 381, Ω 302.

τάμων, subj. τάμη Γ 105, imperfect. τάμμε Γ 273; 2d aor. τάμε Γ 292, τάμων Ζ 194, subj. τάμη Ρ 522, τάμωνε Γ 94, τάμητε Γ 252, inf. ταμέμνιν Π 761, part. ταμών Ω 409, ταμώτες Β 124 : cut Γ 273, cleave Ρ 522, Χ 328, sunder Σ 177, new Π 761, slaughter (lit. cut the throat) Β 124, ratify, conclude Γ 73, 94, see note on Β 124, pledge Γ 252, mete Ζ 194.
HOMER'S ILIAD.

'tάμων Z 194, ταμώτες B 124, ταμών Ω 409, τάμωτεν Π 761, see τάμων.

τανα-ήχος, -ες (τείνω, τανών, stretch + αχί): keen-edged Ω 754.

ταναδώ, -όν (τείνω, τανών, stretch): long Π 589.


τανο-ήχος, -ες (τανών + αχή): long-edged Π 473, thin-pointed Π 768.

ταν-πετρός, -όν (τανών, stretch + πέτρον): lit. with stretched (straight) robes, i.e. with long flowing garments, long-robed Γ 228.

τανο-φλοιος, -όρ (τανών, stretch + φλοιός, bark): lit. with stretched bark, i.e. smooth-barked, thin-barked Π 767.

τανών (τείνω), aor. ετάνωσε Π 662, 'έτανως Π 567, ετάνωσαν Α 486, subj. τανόσα P 547; pass. imperf. 'ετάνωντο Π 375, aor. ετάνωνθεν Π 475, part. τανόσεις Π 485: stretch, put in place A 486, make Π 662, stretch forth P 547; pass. strain Π 375, 475; τανόσεις: fallen Σ 26, stretched at full length Π 485.

τάνυντα Π 567, τανύσθελ Π 485, τανύση P 547, see τανών.

τάννης, -ης, -ός, -όν, plur.: carpets Π 224, coverlets, rugs Ω 230; οδοίν ταννήνων: woollen rugs Π 224.

ταράσσω (ταχαής, ταραχ-ιο), aor. subj. ταράσσῃ Α 579: confuse, disturb, throw into confusion; 2d plup. ταράσσει B 95: was in uproar (confusion, commotion, disorder).

ταρβίω (τάρβης, fear), ταρβίει Φ 575, imper. ταρβψέη Ω 171, aor. ταρβησαν B 268, opt. ταρβήσειν P 586, part. ταρβήζας Z 469, ταρβήζαντε Α 331: fear P 586, Ω 171, be in dread at Z 469, be amazed B 268, have awe (dread), be embarrassed (confused), be struck with awe Α 331.

τάρβης, τό: fear Ω 152.

ταρτήμεναι Ω 3, τάρτημαν Ω 633, ταρτύμεθα Ω 636, see τέρψω.

τάρφω, τό (τρέφω): fold, thicket Ω 606.

ταρφύς, -είν, -ό (τρέφω), neuter plur. ταρφέα as adv.: ever afresh, hard at hand Χ 142.

ταρχών, fut. ταρχασόνιον Π 456: bury.

τά, acc. plur. fem. of the demonstrat. pron. δ δς, η, τό Ω 606; also used as the relative pron. Z 290, see D. 133.

ταθ' Ά 193, see ουτος.

ταύριος, -εί, -όν (ταύρος, ox, bull): of bull's hide Π 360.

ταύρος, δ (taurus): bull Α 41.

ταύτα, neuter nom. plur. (Α 523) and neuter acc. plur. (Α 140) of ουτος, cogn. acc. as adv.: thus Π 399.

ταύτης Π 211, see ουτος.

τάφος, δ (θάπτω): funeral; τελέσαι τάφον: accomplish the funeral, perform the burial Ω 660.

τάφος, η (θάπτω): trench, ditch, foss Π 369.

ταφάν (ταθητα, τάφος(τό)): 2d aor. part.: amased Ω 360, in amaze Π 806.

τάχα (ταχύς), adv. of ταχύς: quickly, speedily, presently, soon Α 205, forthwith Π 52. Compar. adv. θάσον: the more quickly, the speedier Β 440, speedily, with speed Π 129, P 654, anon Ω 143. Superl. adv. τάχυτα: speedily, with all speed Π 102, P 640.

ταχύ-παλος, -ος (ταχύς + πάλος, "foal"): fleet-horsed Ω 295.

ταχύς, -εία, -ό: swift, fleet Π 26. Comparative adv. θάσον B 440, see τάχα. Superlative adv. τάχυτα Γ 102, see τάχα.

τάχων Π 833, fem. gen. plur. of δς, η, τό.

τέλ' for τέα Ζ 490, see τεόν.

τέλ' for τεό Β 390, gen. sing. of indef. pron. (enclitic), see D. 131, a.

τε, coördinating enclitic conjunction: and
A 5, also (unemphatic A 218), te... te A 13, τ... τ' Γ 2: both... and; te kal A 17, τ... kal A 7: both... and; te... τ... te B 58; te... kal... ἤδε Γ 140: both... and... and (see D. 233, 2). te is also an intensifying enclitic particle, for which see D. 238, 2, a-c.

tεγός, -ον (τεγός, roof): roofed Z 248.

tεναθύ: Χ 365, τεναθύ Γ 102, τεναθύς Z 164, τενάμαναι Ω 225, τενάσι X 52, τενάκε Σ 12, τενάκτα Ω 20, τενάκτος P 435, τενάκτα Z 464, τενάκτος Ζ 71, τενάκτος Σ 173, τενάκτων Π 16, see θηνάκω.

tεν X 513, dat. sing. of σοῦ, see D. 112, 2.

tείνω (tendo, teneo, "thin"), subj. τείνη P 365; aor. τείνεν Γ 261; pass. plup. τείνω τοῦ Γ 372: stretch, spread forth P 365; τείντω: was stretched, i.e. ran Γ 372, ἔλην X 307.

tειρω (tiero), τείρουσι Z 255, imperf. τείρεε P 510; pass. τείρεθ' P 745, inf. τείρεσθαι Z 387, part. τείρεμεν Z 85, τείρεμενοι P 703, imperf. τείρετο Χ 242: act. entreat evilly Ω 489, rub, gall, vex, distress Π 510, press, harass Z 255; pass.: be hard pressed Z 387, be spent P 745; τείρωμεν: tired, weary, wearied, outworn Z 85; τείρετο Χ 242: was sore.

tείχω, -εος, τό: wall Z 327; τείχεος ὅτε: out from under cover of the wall X 146; τείχος ὧτο: along under the wall X 144.

tείκε Α 36, τείκεθ' Ζ 154, τείκεμι Ω 608, τείκεθαι Χ 481, τείκετο Χ 48, see τίκτω.

tεκμαίρωμαι (tékmpor), aor. τεκμήριατο Z 349: lit. fix as a tékmpor, goal, sign, token, i.e. decree, ordain (as a final decision), devise Z 349.

tékmpor, τό: fixed (sure) sign, token (as a solemn confirmation), i.e. pledge Α 526, remedy Π 472.


τεκάμεσθα X 53, τεκόν Α 418, τεκοθήκα B 414, see τίκτω.

tέκος, -εος, τό (τίκτω): child, daughter Α 202, young Π 265.

tέκτων, -ονος, ὦ: carpenters Z 315, shipwrights Π 483.

tελαμάν, -ῶν, ὦ (τλῆναι, tōlo): strap, baldrick B 388.

Τελαμωνάδης, -ἀν (τλῆναι, tōlo): son of Telamón, Α' Ίαξ Σ 193.

Τελαμώνιος (τλῆναι), adj.: Telamów'ian, son of Telamón Ζ 5.

τέλεως, -ον (télos, tèlewos): unblemished, without blemish Α 66, Ω 34.

tελειστάτος, superl. of τελεως; aetérν τελειστάτων tēteρνων Ω 315: surest omen, bringing surest fulfilment.

tελεώ (télos, tèlew-os; an older form of τελω), imperf. τελέων Ω 593; pass. τελείτο Α 5; accomplish, fulfill, bring to accomplishment (fulfilment), bring to pass.

τελευτή, ἡ (τέλος): end Π 787.

tελέω (télos, tèlew-os), aor. τελέσσασι A 108, subj. τελέσω A 523, τελέσσῃ Α 82, τελέσωσι Σ 8, inf. τελέται X 366; pass. τελείται B 330, fut. inf. τελέσθαι Α 204; perf. part. τελεσμένω A 388, τελεσμένων A 212: bring to pass A 82, accomplish, fulfill Α 204, 212, 523, perform Ω 660.

tελήμες, -εσσα, -εν (télos): unblemished, perfect, without spot or blemish Α 315, bringing fulfilment, sure B 306.

τέλω in tmesis with ἐπι Α 25, 326, 379, see ἐπι-τέλω.

τέλος, τό: end Β 122, object Γ 291.

TEM (find), 2d aor. τέτμεν Ζ 515, τέτμεν Ζ 374: come upon, find, overtake.

témenos, τό (τάμον, cut, templum): lit.
land cut off from other land, a surveyed property, hence domain, demesne Z 194.

Τένεδος, οἰο: Ten'edos, an island off the western coast of the Troad A 38.

τίνων, -οντος, ὁ (τελω, stretch): tendon, sinew II 587, X 396.

τέο B 225, Ὡ 106, 128, see τίς, and D. 131, a.


τεράς, τό: prodigy, portent, omen, sign B 324, Z 183.

τέρην, -ειν, -εύ (τελω): tender, soft P 11, round (of tears), Γ 142.

τέρμα, -ατος, τό (terminus), plur.: turning points (in the race course) X 162.

τερμίδες, -εσσα, -εν (τέρμα): furnished with a rim, rimmed (of the shield) II 803.

τερπ-κέραννος, -ον (τρέω, twist, whirl, torquere, or τέρπω, delight in): either, hurler of the thunderbolt, or whose joy is in the thunder A 419.

τέρσομαι, mid. imperf: τέρπωτ' A 474; 2d aor. subj. ταρπόμεθα Ω 636; redupl. 2d aor. τεράστηκτος Ω 513; pass. 2d aor. τέρασκουν Ω 633, subj. ταρπόμενε τ' Α 441, inf. ταρπήμεναι Ω 3: be glad A 474, have joy of Ω 3, take pleasure in Γ 441, satisfy oneself Ω 513, 633.

τερσαίω (τερα-α-ιω, τέρσομαι), aor. τέρσην II 529: stanch.

τέρσομαι (τερ-ο-μαι), 2d aor. inf. τερσήν Ά 519: be stanched.

τεταγών (redupl. 2d aor. part. of the unused τάγω, seize, tango, „take‟): seize A 591.

τετάρτητος Ω 513, see τέρσομαι.

τέταρτος, -η, -ον (τέταρτο, quattuor): fourth II 196; τό τέταρτον, as adv.: for the fourth time II 786.

τέτατο Γ 372, see τελω.
HOMER'S ILIAD.

chus, son of Odysseus and Penelope B 260.

ηλίκος, -η, -ον: of like years, so old Ω 487.

τηλό-θεν: from afar Α 270, afar off Σ 208.

τηλό-θω: far from A 30, afar Π 233.

τηλό-σε: far from X 407.

τηλό-γενός, -η, -ον (disputed etymology; perhaps from a supposed τῆλος, great + γενομαι, hence): grown big, growing big, adolescent; in her girlhood Π 175.

τήμος: then Ω 789, correlative with ημος.

την Α 29, acc. sing. fem. of demonstr. pron. δος, η, το.

την Α 72 = ην, acc. sing. fem. of relative pron. δος, η, το, see D. 133.

τῆμος: meanwhile, for a while Ρ 727, for so long Ω 658.


τι Α 301, neuter of indef. pron. τις (enclitic): anything, something Γ 83, but usually as adv.: in any wise, in aught, after negatives: at all Β 238.

τι Β 21, 'τι τι Π 146, τίν Ρ 576, see τι.

τίν: why, why then Α 365.

τίθημι (repl. ΘΗ, θε), τίθησι: Ρ 750, τίθεναι Π 262, imper. τίθει: Α 509; imper. τίθέναι Α 441; fut. τίθησι Π 90, τίθησι: Μ 57, τιθομαι (?) Π 673, inf. τιθεμαι Β 39, τιθεμαι Ω 602; aer. τιθηκας Ω 741, τιθηκαν Α 2, τιθηκα X 368, τιθηκε Β 482, τιθηκε Π 223, τιθηκαν Ζ 300, τιθηκαν Ω 795, 2d aer. τιθηκαν Α 290, τιθηκαν Α 433, subj. τιθηκα Π 83, τιθηκα Ζ 432, τιθηκαν Α 143, opt. τιθησί Ω 661, imper. τιθησι Υ 273, inf. τιθησι Ζ 92, τιθησι: Α 285; mid. fut. τιθησομαι Ρ 402, 2d aer. τιθησι: Γ 310, imper. τιθησι: Β 382, τιθησι: Ω 661; put, set, place Α 143, 441, lay Α 433, fit, bestow, adjust Ρ 382, impart (grant) to Α 509, ordain Ω 602, bring Ζ 6, make
A 290, cause, bring on A 2, render B 285.

τῆθην, ἡ (θάμαι, suckle): nurse Z 389;
plur. nursing-mothers Ζ 132.

τίκεω (redupl. TEK, τε-τεκ-ω), imperf. ἄτικτε Ζ 206, 'τικτε Ρ 34, ἄτικτον Ω 497;
2d aor. 'τέκε Α 418, ἄτεκε Α 352, ἄτεκε Ζ 196, ἄτεκ' Σ 199, 'τέκε Α 36, 'τέκο-
µεν Χ 485, inf. τέκοµεν Ω 608; mid. 2d aor. 'τέκετο Χ 48, 'τέκεθ' Ζ 154, 'τεκό-
µεθα Χ 53, inf. τέκοµεθα Χ 481: beget
(of the father) Ζ 154, give birth to,
bear (of the mother) Α 36.

τίλλω, part. τίλλων Χ 78; imperf. 'τίλλε
Χ 406, 'τιλλέσθην Ω 711: tear out, pluck
out Χ 78, tore their hair in sorrow, be-
waived Ω 711.

τίµαω (τιµή, τίµαι-ω), part. τιµῶν Π 460;
imperf. τίµαι Ο 612; fut. τιµήσεις Α 559;
aor. τιµήσας Α 454, subj. τιµή-
σεμν Π 271, τιµήσως Α 175, opt. τιµή-
σει(ε) Β 4, imper. τιµήσον Π 505; mid.
fut. inf. τιµήσεσθαι Χ 235: honor, do
honor to Α 175, give honor Ο 612, win
honor for Π 271.

τιµή, ἡ (τιµω): honor Α 353, royal dignity,
kingly dignity Α 278, Β 197, payment,
recompense, damages, quit money, indi-
dennity, fine Α 159, 510, Γ 286, 459.

τίνα Π 692, acc. sing. masc. of interrog.
pron. τίς.

tına Α 62, τινά Α 289, acc. sing. masc.
or fem. of indef. pron. τίς.

τίνας Ω 735, acc. plur. masc. of indef.
pron. τίς.

τίνασω, part. τινάσων Χ 311; imperf.
τίνασσατο Ο 609; aor. τίνασα Α 385;
past. aor. τίνασαθεν Π 348: shake Α
385, brandish Χ 311; τίνασαθεν Π 348:
were shaken out.

τίνασσαι (τίνω, τίνω), 2d pers. dual τίνωσθον
Γ 279: punish.

τίνω (τίνω), inf. τίνοµεν Α 289, opt. τίνο
σαι Α 42; mid. fut. inf. τίνοσθαι Γ 28;
aor. opt. τίνοσην Χ 20, inf. τίνοσθαι Β
356: act. pay, pay for Α 42, Γ 289;
mid. lit. pay oneself, i.e. exact pay for,
avenge Β 356, take vengeance on Γ 351,
get vengeance Γ 366, avenge oneself on Γ
28.

τίπτε Z 254, τίπτω Α 202, interro:
how Ζ 254, why pray Α 202, wherefore Ω 90.

τίω, τί, interro. pron.: who Α 8; neuter
τί: what Π 31, but usually as adv.: why
Α 414, to what purpose Χ 431.

τίς, τί, enclitic indef. pron.: some Α 62,
some one Α 144, one Α 88, Γ 12, any one
Α 150, neuter something Α 511, any-
thing Α 301; in a collective sense:
each, each one, every one Β 355, 382,
many a one Α 289; of τίς Α 198, μη
τίς Β 354: no one; neuter τί is used
chiefly as an adv. and with a negative:
in naught, Α 108, 332, in no wise, by
no means Α 335, 343, not at all Α 115,
124.

τίσαλην Χ 20, τίσασθαι Β 356, τίσαι
Α 42, τίσοσθαι Γ 28, see τίω.

τίσον, -ιος, ἡ (τίσω): vengeance Χ 19.

τίσον Α 508, see τίω.

τίσαω (redupl. TEN, τείω, τι-ταν-ω),
part. τισαῖος Β 390: draw; imperf.
τισάων Χ 209: spread, hung; mid.
part. τισακόµενος Χ 209: at full speed.

τίσκοκοι (redupl. TTK = τι-τικ-κο-
και), part. τισκόκωµενοι Γ 80: aim at.

τίω, imperf. τί Ρ 146, άτίω Ζ 173, 'τι' Β
21, Ω 575, 'τείω Ρ 576; aor. τισάς Α
244, άτισαι Α 354, subj. τίσων Α 510,
imper. τίσων Α 508; pass. imperf.
τίσε Π 605; perf. part. τισεµένος Ω
533: honor, do honor to.

τίλαιν Ρ 490, τίλαί Ω 565, see τίλαιν.

τίλαιν (tuli, tolero), fut. τλάσωµαι Ε 306;
2d aor. έτλαιν Χ 231, 'τλάς Χ 236,
έτλη Α 534, έτληθη Ω 35, έτλαν Φ 608,
opt. τλάη Ω 565, έτλαιν Ρ 490, imper.
τλήθε Β 299; perf. τέτληκας Α 228,
imper. τέτλαθι A 586; verbal adj. ταλητόν Ω 49: bear, endure X 136, dare have the courage (hardihood) A 228, 534, be of good heart (courage) A 586, B 299, take heart Ω 35, abide P 490, deign A 543: ταλητόν: enduring, tolerant Ω 49.

Ταλητόλεμος (ταληνα + τολεμα): Tελεμελος, a Trojan Π 416.

τεληθα X 236, see ταληνα.

ταλητος, ἄ, ἄν Ω 49, see ταληνα.

ταληνα (connected with ταμνω), 2d aor. pass. 'ταληναν Π 374: were scattered.

to is the neuter nom. sing. (A 116) or the neuter acc. sing. of the demonstr. pron. δ δς, ή, τό; but it is sometimes used as the relative pron. (P 737), see D. 133.

to, neuter acc. of the demonstr. pron. is often used as an adv., see D. 137: therefore, wherefore Γ 176, Ω 599.

ταδε A 234, neuter nom. and acc. sing. of δδε.

τοι for σοι, dat. of σοι Α 28, see D. 112, 2.

τοι, nom. plur. masc. of demonstrator pron. δ δς, ή, τό: they B 52, 151; it is also used as the relative pron. who B 346, Z 493, see D. 133.

τοι, enclitic particle, originally the dat. of σοι: you know, be assured, you must know B 298, certainly, surely B 226, 286; of τοι: surely not Γ 65.

τοιγάρ: therefore, then Ω 76.

τοί A 380, gen. sing. masc. of the demonstrator pron. δ δς, ή, τό.

τοις, ἧ, ὧν: such A 262, even so (such) II 164, so great II 22; τοίος . . . ὀλος: such . . . as Ω 375; τοιον ἃρ: just such, even such B 482: neuter τοιον as adv.: so greatly X 241.

τοίσδε X 420, τοίδε, τοίνυθι B 120: such, such as X 420, so gladly, so brave B 120, 799, like me X 420.

τοιστοις, τοιαυτη, τοιαυτό: such B 372; τοιαυτα: such things, so II 101.

τοίσται A 342, τοίσι is the dat. plur. masc. A 58 of the demonstrator pron. δ δς, ή, τό; local dat.: in their midst, among them A 58; also as relative pron. Π 157, see D. 133.

τοίχος, ὁ (τείχος): wall Π 212.

tοικεύς, ἤ, ὁ (τηκτω): he who beget, begetter, parent Γ 140.

tοικνωθω, aor. 'τοικνωνος Ω 7: achieved.

tουμη, ή (τάμων): stump A 235.

tον, acc. sing. masc. of demonstrator pron. δ δς, ή, τό A 11; also used as a relative pron. Ζ 402, see D. 133.

τονδε, acc. sing. masc. of δδε: him yonder, this man yonder Γ 192.

τόξον, τό, plur. τόξα: bow (see note on A 45), arrows Ω 709.

τόσο A 686, see τόσωσ.

tοσοτάκι: so oft Ω 197.

τόσοι Η 190, τόσους Ω 231, see τόσωσ.

tοσοῦδε, ἤδε, ἑνδε: so great B 799; so numerous B 120.

τόσοσ, ἧ, -ον: so great, so much Ω 670, more commonly used in the plur. and neuter sing., τόσοι: so (as) many, in like number B 472, Γ 190, τόσα: as much (many things) A 213, so wide (long) Ω 319; neuter sing. τόσον as adv.: so greatly Α 64, so much Z 335, so far Π 592; τόσον . . . δος: so much . . . as Z 450; τόσον . . . δος: as far . . . as Γ 12.

τότε: then, at that time Α 92, 100, now Ω 18; τότε: on that occasion, however Β 221.

τοῦ, gen. sing. masc. and neuter of demonstrator pron. δ δς, ή, τό A 43: of him, him; also used as the relative pron. Γ 87, Ω 94, see D. 133.

τοῦγκα, crasis for τοῦ ἕκα, see D. 30: therefore Γ 405, for that (this) reason A 291, on this (that) account A 96.

tοῦς, acc. plur. masc. of the demonstrator pron. δ δς, ή, τό A 191; also used as the
relative pron. Π 150, 547, X 48, Ω 278, see D. 133.

τόφρα: then, meanwhile Σ 16; τόφρα... δφρα κε Α 509: so long... until, till such time... as, or simply until, leaving τόφρα untranslated.

τρά-πεζα, -ης, -η (τετρα-, = quadru-+ πος, τετρα-πεζ-α) : table Ω 476; τρα-πεζή: on a table Ω 625.

τρα-πεζύς, -ης: about one's table (of dogs), fed from one's table, as table dogs Χ 60.

τράπεζα Ρ 733, see τρέπω.

τραπήσων Γ 441, see τρέπω.

τράφεν Γ 201, τράφον Α 266, see τρέφω.

τράτω Ω 454, τράτ Ζ 196 (ΤΠ) : three.

τρέπον (torquere), aor. τρέπθην Π 645, part. τρέψας Φ 603; 2d aor. τρέπαν Ω 657; mid. 2d aor. τρέπασ (ο) Α 199, τρέπατο Ρ 733, τρέπαστοι Ω 422; pass. perf. part. τρεπάμενος Ρ 598: act. turn; τρέψας: turning, giving the direction, i.e. driving Φ 603; mid.: turn, turn oneself Ω 422, turn round Α 199, turn about Π 594; τρέπατο: was changed Ρ 546, 733; τρέψω τε- τραμένων: turned forward, i.e. kept his face to the foe Ρ 598.

τρέφω, imperf. τρέφον Α 414, τρέφων Υ 69, τρέφει Ζ 282; aor. τρέφθη Ω 60, τρέφεν Ι 329, 2d aor. τρέφεν Γ 201, τρέφον Α 251, τρέφων Α 266: rear, foster Α 414; τρέψα: I bred up Ω 60; 2d aor. act. is used in the sense of the passive, so τράφεν: had been rear; i.e. grew up; τρέψων: were reared.

τρέξω, 2d aor. ιδραμον (ΔΡΕΜ, δραμ, δρόμος) Σ 30: run.

τρέψει Φ 603, τρέψαν Π 645, see τρέπω.

τρέξω, τρέξει Ρ 663; aor. τρέσαν Υ 143, τρέασαν Ρ 729: shrink back Ρ 603, shrink from Ρ 663, flee Υ 143.

τρητον, -ων (τρέω, τρασ-ων): trembling, timid (dove) Χ 140.

τρητός, -η, -ου (τελω, τετραλω): lit. (well-)bored, i.e. richly decorated Ω 448, mortised, fretted Ω 720.

τρήξω, 2d perf. part. τετριγώς Β 314 with the meaning of the pres.: cheerful, twittering, cheerful piecously.

τρι-πλή, adv.: threefold Α 128.

τρί-πος, -ροδός, δ: tripod Υ 164.

τρίς: thrice, three times Α 213.

τρίτοτος, -ης, -ον (τριτος): third Α 252.

Τριτο-γένεια: Triton's, water-born or Triton-born, an epithet of Athene Χ 183.

τρίτων, -ης, -ον: third Π 193; το τρίτων: thirdly Ω 225, Z 186.

τρίχας Π 273, τρίχες Ω 359, see θράξ.

τρίχας: into three pieces Θ 363.

Τροι, η (Τρώ): (1) Troy-land, Troad Β 162, 237; (2) the capital city of Troy-land = Ilios, Troy Β 141, Ζ 207.

Τροι-θεν: from Troy Ω 492.

τρομα (τρέω, τρόμω), τρωμένος Ω 627: tremble.

τρόμος, ο (τρέω, tremo): trembling Σ 34.

τροτάω (τρέω, τρα) : imperfect. τρόταις Σ 224; mid. imper. τροτάσθω Ω 666, inf. τροτάσθαι Π 95: turn, turn back; with πάλιν: return.

τροφός, -εσσα, -εν (τρέφω): swollen, swelling (wave) Ω 621.

τρόχος, ο (τρέχω): wheel Ζ 42.

τρυ-φάλαια (τετραφα, τετρα-, = quadru-+ φαλος), see note on Σ 362: lit. helmet, with four φάλοι, with helmet-horns, then any helmet (as in the case of κυνή) Σ 372.


Τρφας (Τρώς), fem. adj. of Τρώς: Trojan women Ω 380, 385.

Τρώς, αλ (Τρώς) Α 256, Τρώων Α 152, Τρώωσι Α 408, Τρώς Β 40, Τρώς
v 150

HOMER'S ILIAD.

B 125, voc. Τρώες Γ 86: Trojans, Trojan men, descendants of Tros. Τρωάδες, -ων, al (Τρώος), as adj. with γυναῖκας: Trojan II 831; as a subst.: Trojan women X 514, Ο 215.

Τρωικός, -ης, -ον (Τρώος): of (belonging to) Troy, Trojan II 369, Ρ 724.

Τρο-Αλος (Τρώος): Troilus, son of Priam and Hecabe Ο 257.

Τρώος, Τρώη, Τρώων (Τρώος): lit. of (belonging to) Tros, Trojan; πόλιν Τροιήν: city of Tros, see note on Α 129; Τρώωι: women of Tros, Trojan women Γ 384, 411.

τρωκάω (τρέξω), τρωκάωε: I 163: run.

τροτάς, -ης, -ον (τρώω): vincible, penetrable Φ 568.

τυχάνω (τυέξω), fut. τυχέσθαι II 609; 2d aor. part. τυχών Π 623; perf. part. τυχήκερων Ρ 748: hit, smile II 609, 623, chance Ρ 748.

Τυδείδης, -άς: son of Ty'deus, Diomedes, Z 145.

Τυδέας, -ός: Ty'deus, son of Oe'nus Β 406.

τύμβος, ὁ (tumbe, tumulus, "tomb"): mound, barrow Β 793.

τύνη Z 262: thou, see D. 112, 2.

τυσσω, imperf. τυστε Z 117; aor. part. τυσάς X 68; pass. 2d aor. τυστη Ω 421, part. τυστής Ρ 861: strike, smile Χ 68, beat against Ζ 117; δεσσα τυστη: wherewith he was smitten Ω 421.

τυφάνω, -ον: little Z 222, a little one X 480; neuter acc. τυφάνω as adv.: a little Ο 728, by a little Ρ 609, only a little Φ 604, for a little while, for an instant Π 302, X 494, by but a little way Ο 628, softly (of speaking) Ω 170; odde τυφάνω: not even a little, not in the least Α 354.

τυφλός, -ης, -ον: blind Ζ 139.

Τυφλών, -ός (τυφώ, steam): Typho'n, a personification of volcanic fire Β 782.

τύφους X 68, see τύπτω.

τό, dual of the demonstr. pron. δ θι, η, τό, nom. Α 304, acc. Α 330; also used as acc. dual of the relative pron. Γ 238, see D. 133.

της, dat. sing. of demonstr. pron. δ θι, η, της, masc. Α 55, 250: him, to him; neuter Γ 189, X 410: that, this.

της, dat. sing. neuter of the demonstr. pron. used as a conjunction (D. 127, a): therefore Β 354, in so far Β 296, wherefore Β 254, that is the reason why Β 250, so, then Β 373, thereon Π 723, thereof Ω 353; D. 127, a.

τόν, gen. plur. masc. of the demonstr. pron. δ θι, η, τό A 198.

τόμ: so, thus Β 330; τός . . . ως: as much . . . as Γ 415.

Υ

Υ = Iliad xx.

δήμος, -ος, -ης: insolence, impudence Α 203, despite, insult Α 214.

δύναται, -ος, -ης, -ον: wet Α 312, wet sea Ω 341.


υτίς, ο, gen. utίς Ω 122, utίς Β 230, dat. utίς Γ 174, utίς Π 177, acc. utίς Α 21, utίς Α 505, voc. utίς Ζ 46; plur. utίςς Π 449, utίςς Α 162, gen. utίν Χ 44, dat. utίν Ω 546, acc. utίνα Ω 205, utίς A 240: son, see D. 97.

υλή, η (silva): forest Β 455, woodland Ω 606, wood Π 766, Ω 662.

υλή-ίσις, -εσσα, -εν (υλη): wooded Ζ 396, woody Ρ 748.

υμια B 75, υμιν Α 260: you, see D. 112, 2, and 121.

υμις A 274, υμι Α 18, see D. 112, 2, and 115.

υπήμνη, imperf. υπήμης Π 148, υπήμην Ω 279: lit. led beneath, i.e. yoked.

υπαλ (ὑπάλ), locative (D. 66) of ὑπάλ: from under Γ 217.

υπαλά (ὑπάλ, ὑπαλ), adv.: out from under, before Χ 141.
HOMER'S IILIAD.

ὑπό-δίσω, aor. part. ὑπάλληλας B 310: spring from beneath.

ὑπό-ἀλληλες, ἦ (ἀλλωσκω): way of escape X 270.

ὑπό-αντιάω (ὑπό + αντιλ), aor. part. ὑπο-αντιάως Ζ 17: meet the foe; lit. place oneself before one for his defense; πρόθεαν ὑπο-αντιάως: standing before him to meet his enemy.

ὑπασπισόμεθα, -ον (ὑπό + stem ἀσπιδ-, ἀσπίς), neuter as adv.: beneath; ὑπασπισία προβραχόνος: as he was advancing under cover of his shield Ω 609.

ὑπατος, -η, -ον (ὑπέρ or υψι, superrior, sum-mus): lofty Ω 787.

ὑπήβιγμαν Α 406, see ὑπο-δρει(δρι): feared.

ὑπεδβιατο Z 136, see ὑπῳδέχομαι.

ὑπερεῖκον Π 305, see ὑπερέκλω.

ὑπερεμάνθη Π 333, see ὑπερεμαίνω.

ὑπηρ Ω 13, see ὑπήρ.

ὑπήρχειν Γ 210, ὑπήρχον Β 426, see ὑπήρχω.

ὑπήρ-χός, -ον (ὑπήρ + -χω): eminent, excelling all others Ζ 208.

ὑπεκ Ο 628: out (away) from under Χ 146, from out of Ο 700, forth from O 628, out of Ρ 461, forth of Σ 232.

ὑπεκ-προ-θεϊ, part. ὑπεκπροθέοντα Φ 604: lit. run before and keep out of reach, i.e. outrun.

ὑπεκρύφη Ο 626, see ὑποκρύπτω.

ὑπεκ-φύνω, 2d aor. ὑπεκφύνυται X 202.

ὑπέκφυγε Ψ 687, opt. ὑπεκφυγος Ζ 57: escape, escape from, avoid.

ὑπέλυτο Π 341, ὑπελύσασ A 401, ὑπέ-λυση Z 27, see ὑπολύω.

ὑπέμιμην Π 814, see ὑπομελεῖω.

ὑπεμνήμικε X 491: lit. his head is bowed down, i.e. he hangs his head.

ὑπενεβδόμε, adv. + gen.: from under, from beneath Β 150; below, in the underworld Γ 278.

ὑπεσθίφυγεν X 202, see ὑπεκφύγω.

ὑπέρ, ὑπέρ Ω 13 (super), preposition.

(a) With gen.: over, at B 20, 59, in behalf of, in the name of Α 444, concerning Ζ 524, by the memory of Ο 660; τῶν ὑπέρ: for their sake Ο 665;

(b) with acc. lit. above, beyond, then against Γ 299.


Ὑπερβαλή: Ὑπερβαλή, a spring in Thessaly Ζ 457.

ὑπερ-ἐχω, imperf. ὑπερέχειν Γ 210, ὑπερ-ἐχον Β 426; iterat. 2d aor. ὑπερέχονθε Ω 374: hold over B 426, overtop, tower above Γ 210, stretch forth over, protect Ω 374.

ὑπερ-θι(v), adv.: over, above B 218, thereon Ω 797.

ὑπερ-θρόσκω, 2d aor. ὑπερθρόπον Π 380: leap over.

ὑπερ-θυμός, -ον: high-souled (spirited) Ζ 111.


ὑπερ-μορος, -ον, neuter plur. as adv. ὑπερ-μορα Β 155: lit. beyond fate (ὑπερ μόρον), i.e. contrary to (against) the will of fate.

ὑπερ-πολίτη, ἦ, plur.: acts of violence, insolence, arrogance Α 205.

ὑπερ-πότομαι, 2d aor. ὑπερπτατο Χ 275: flew over.

ὑπερράγη Π 300, see ὑποφρήγωμι.

ὑπερ-τερος, -ον: greater Ο 644.

ὑπερ-φιλος, -ον (φω): haughty, overbearing, overweening Γ 106.

ὑπερ-φύς: ἦ: palate X 495.

ὑπερ-φω, το: upper chamber Π 184.

ὑπερφαταν Β 286, see ὑπερφαται.

ὑπερτενάχεισ το B 781, see ὑπερτενάχεσα.

ὑπερχετο Β 112, see ὑπερχειαι.

ὑπερτραπαν Ο 636, see ὑπερτρέα.

ὑπεχάρι X 96, ὑπεχάρησαν Z 107, see ὑπεχαρέω.
v 152 HOMER'S ILIAD.

υπ-πήνησι (ΑΝ-Ο, mouth, face, cp. ανίσης): getting a beard Ω 348.

υπ-σοχωμαι (ήχω), 2d aor. υπάχεσω Β 112, subj. υπόσχωμαι Χ 114, υπόσχωμαι Χ 350, imper. υπόσχεσαι Ά 514, inf. υπο-
σχέσαι Ζ 93, 115: promise, vow.

υπνος, ὁ (σεφνος, somnus for sopnus): sleep Α 610.

'Υπνος (σεφνος, σοφνος, somnus): Hypnus, the god of sleep Π 454.

υπνώ (υπνος), part. υπνώοντας Ω 344: be asleep, be sleeping Ω 344.

ὑπά Α 486, ὑπ' Α 501, υφ' Α 242, υπό Β 268, locative ὑπά Γ 217, (1) adv.: beneath, underneath Α 486, below Γ 34; (2) prep. (a) with gen.: beneath B 154, 268, Π 347, below Γ 372, beneath and because of, because of, by reason of Β 334, by Γ 61, 436, at the hands of Α 242, Γ 128; (b) with dat.: beneath Β 44, 784, before, of the cause P 758, instrumental: by Γ 352, Ζ 171, by means of Β 374; (3) with acc.: beneath, under the ways of Β 216, Γ 371, through the time of Π 202.

ὑπο-βλάσκων (βάλλω): lit. interruptingly, interrupting one's speech, throwing in a word secretly Α 292.

ὑπο-δρα (δροι, δρα), aor. ὑπέδρασον Α 406, part. υποδρέσσεις Χ 283, υποδρέσσατος Σ 199, Ω 265: fear, shrink back.

ὑπο-δέχομαι, aor. ὑπέδεχατο Ζ 136: take, receive.

ὑπο-δέρα (δέρκωμαι, look, see, for υπόδρακ, just as voc. ράκα is for ράκα, and γώναι for γώναι): adv. lit. looking from beneath contracted or angry eyebrows, hence, with scowling glance, sternly, with a scowl Α 148, Ω 245; υπόδρα ρίδων: with grim gaze Χ 260.

ὑπο-δύομαι, 2a part. ὑποδύοντες R 717: put one's shoulders beneath.

ὑπο-ρέκω, imperf. ὑπερέκων Π 305, fut. mid. υπορέξομαι Α 294: give ground, yield to; retire from.

ὑπο-θερμαίνω, aor. pass. ὑποθερμανθηθαί Π 333: was warm, was made warm.

ὑπο-κάμπω, aor. ὑπό ... ἐκμάνθη Ω 274: bent under, turned thereunder.

ὑπο-κλονέομαι, inf. υποκλονέονται Φ 556: be driven before.

ὑπο-κρύπτω, aor. pass. ὑπεκρύφθη Ω 626: be hidden.

ὑπο-κυόμαι, aor. part. ὑποκυόσμεθα Ζ 26: conceive.

ὑπο-λύω, aor. ὑπολύσα Ζ 27, ὑπό ... θέσθη Ω 498; mid. aor. ὑπολύσα Α 401; 2d aor. ὑπολύνοντο Π 341: free, loose Α 401, unstring, loosen Ζ 27.

ὑπο-μένω, aor. ὑπέμενον Π 814: abide, wait for the attack of one's antagonist.

ὑποπεπτόμενες Β 312, see ὑποπτόμενος.

'Υπο-πλακή: Hydropaecia, lit. under Placus Ζ 397.

ὑπο-πτόμω, 2d perf. part. ὑποπτέτημενες Β 312: covering beneath, crouched under, nestling under.

ὑπο-φρήγαμι, 2aor. pass. ὑπεφράγατι Π 300: breaks open.

ὑπο-δρύμω, aor. υφ' ... ἀρκει Ω 507: stirred up, aroused.

ὑπο-στενάχω, imperf. ὑποστενάχει Β 781: groan beneath.

ὑπο-στρέφομαι, aor. opt. ὑποστρέψασαις Γ 407: turn back.

ὑπόσχεα Α 514, ὑποσχέσθαι Ζ 93, 115, ὑπόσχωμαι Χ 114, υπόσχωμα Χ 350, see ὑπόσχωμαι.

ὑπό-σχέσαι, ἦ: promise Β 286, 349.

ὑπο-ταρβάλω, aor. part. ὑποταρβάλλάτες Ρ 533: shrink backward.

ὑπο-τρέπω, aor. ὑπετρέπας Ρ 587, ὑπετρέπαν Ω 636: tremble for fear, shrink from.

ὑπο-τρομώ, ὑποτρομόνων Χ 241: tremble before.

ὑπο-τροπος, -ον: back home Ζ 367, back Ω 501.
HOMER'S ILIAD.

ΨΙΛ-ΛΥΓΟΣ, -ΟΥ (ΨΙΛ + ΛΥΓΟΣ): high-throned

ΨΙΛ-ΠΕΤΗΣ, -ΕΣΑ, -ΕΥ (ΨΙΛ + ΠΕΤΟΜΑΙ): soaring, high-flying X 308.

ΨΙΛ-ΠΥΛΟΣ, -ΟΥ (ΨΙΛ + ΠΥΛΗ): high-gated Z 416.

ΨΙΛ-ΘΗ (ΨΙΛ), locative D. 66, adv.: far aloft A 486, P 767.

ΨΙΛ-ΟΡΦΟΣ, -ΟΥ (ΨΙΛ + ΟΡΦΟ): high-roofed G 423.

ΨΙΨ-ΟΞ (ΨΙΣ); see D. 67, a.: on high X 34, high aloft Ξ 211.

ΨΙΨΟΥ (ΨΙΣ): on high Z 509.

Φ = Iliad xxi.

ΦΑΙΝΩ Ω 411: devoured, see ΕΘΙΩ.

ΦΑΙΝΩ, -Η, -ΟΥ (= ΦΑΕΩ-ΝΟΣ from ΦΑΟΣ): bright, shining, glistening, radiant Τ 419.

ΦΑΙΝΩ (ΦΑΟΣ), I aor. pass. ΦΑΕΝΕΒ Ω 200; ΦΑΕΝΘΗ Ω 550: shone, was manifest.

ΦΑΙΝΟΜΕΝΟΣ, -ΟΥ (ΦΑΙΝΩ + ΟΥΣ): Phaenops', son of Asius, a Trojan Ω 583.

ΦΑΙΝΩ (ΦΑΙΝΙΟΣ), act. part. ΦΑΙΝΩ Ω 353, aor. ΦΑΕΝΗ B 318: bring to light, reveal, show, manifest B 324, 353; mid. ΦΑΙΝΩ (ΡΑΙ) B 456: appears, is seen, is declared B 456, shine forth X 28; imperfect 'ΦΑΙΝΕΡΩ: seemed, appeared, lit. showed itself clearly, i.e. appeared clearly as, or seemed to be the best device, namely, etc.

Β 5, was visible, i.e. there was an opening X 324; part. ΦΑΙΝΟΜΕΝΗ Ω 198: appearing, visible, ΦΑΙΝΟΜΕΝΗ Ω 13: arising (of the dawn), ΦΑΙΝΟΜΕΝΗ Ω 600: with the break (of day); perf. 3 sing. ΦΑΙΝΟΜΕΝ Ω 122: appears, has appeared Ω 207; pass. 2 aor. ΦΑΙΝΩ Ω 308, 'ΦΑΙΝΩ Ω 509.

ΨΗΛ-ΟΡΦΟΣ, -ΟΥ (ΨΗΛ + ΚΛΑΜΟΥ, roar): who (that) thunders on high Ν 354, Π 121.
HOMER'S ILIAD.

477, ἐφανε λέον Π 299: appeared, imper.
φανεροί Σ 198: show thyself, part. φανερά Π 31: appear, subj. φανέρη Ω 417: damm-
ηθ; ἄρτι φανέρη Χ 73: whatever be seen, whatever may be exposed to view.

φαίνει Γ 220, see φημι.

φάλαγγες, γύρω, ἥ: usually plural: battalions, ranks, companies Γ 77.

φάλαρα, τά: cheek-pieces Π 106.

φάλος, ὁ: helmet-horn Γ 362.

'φάν Ζ 108, φάνται Γ 44, see φημι.


φάρέτης, ὁ (φέωρ): quiver Α 45.

φάρμακον, τό (φέωρ): poison Χ 94.

φάρος, τό: mantle Β 43; φάρεα Ω 231: sheets Ω 580: robes.

'φάσαν Β 278, see φημι.

φάσανον, τό (perhaps from σφάσω): slaughter knife, death steel, hence sword Α 190.

φάσθαι Α 187, see φημι.

φάτνη, ἡ (πατέμαι): manger Ζ 506.

'φάτο Α 188, see φημι.

φῆβαμαι (φῆβος) imperf. ἐφῆβησο: fed Ο 622, were driven Π 304.

φῆβαμαι (φῆβω), aor. 'φῆβασα(ό) Ω 236, fut. φῆβασθοις Ω 158: spared, grudged.

φηδιλή, ἡ (φῆδομαι): a sparing Χ 244.

ΦΕΝ, ΦΝ, ΦΑ (φέω, φῶς), 2d aor. ἐφέρει Ο 756, ἐφέρει Ζ 12, 'ἐφέρειν Ω 605, ἐφέρομεν Π 547, inf. φηδομαθαν ε(α) Ζ 180, part. φηδομάτα Π 827; perf. pass. φηδοεια Ρ 689, inf. φηδοσαθαί Ω 254: slay, kill.

φῆρατος, -ης, -ος, voc. Noble Sir Ζ 123.

φῆρατος, -ης, -ος: most mighty, powerful Α 581; μεγά φῆρατε: far the bravest Π 21.

φῆρεσις, -ης, -ος, -ον, voc. Noble Sir Ζ 123.

φῆρετος, -ης, -ος: stronger Α 186, mightier Ζ 158, stronger Π 722, superior Γ 431, better, to be preferred Α 169, more powerful, of higher rank, i.e. thy superior Α 281.

φῆραποι, τό (φέωρ): litter, bier Σ 236.

φήρω (φέρεω, bear, and OL), φέρει Ζ 389, φήρομεν Ω 556, φήροις Α 301, imper. φήρες(ή) Ρ 718, inf. φήρει Ω 578, part. φήρων Α 13, φήρευσα Γ 425, φήρευτες Β 352; mld. φήρευται Ο 628, opt. φήρετο Ζ 177, inf. φἡρεθαι Π 671, imperf. ἐφήρεμαι Ω 592; fut. ἐφήρεμα Γ 104, inf. ἐφήρεμα(α) Σ 191, mixed aor. subj. ἐφῆρη Β 229, ἐφήρεσα Χ 425, ἐφήρεσαι Χ 217; aor. ἐφῆρεν Ο 705, subj. ἐφῆρε Ζ 258, aor. imper. ἐφηρεται Γ 103, inf. ἐφηρεμαται Π 120: bear, bring, carry, do, offer Α 572; ἐφήρεμαι Ω 592: was borne along, flew; φηρεθαι Π 671: to be wafted.

φήγω (φόγεω), subj. φήγομαι Β 140, imper. φήγει Α 173, inf. φηγομαι(α) Π 658, imperf. ἐφηγει Χ 158, iterative ἐφηγοςκε Ρ 461; fut. φηγομαι Β 159; 2 aor. ἐφηγη Τ 4, subj. φηγη Χ 487, opt. φηγει Ζ 59, inf. φηγεμαι Β 393, φηγει Β 401; perf. part. φηγομαται Χ 1, φηγογμαν Χ 488, verbal adj. φήγωτα Π 128: free, desert, run away, escape; φηγομαται (σφ. φηγα): scared Χ 1; φηγογμαν γενότοι: escape Χ 219.

'φη Ω 608, see φημι.

φή: as, like Β 144.

φηγός, ὁ (φάγεω): beer Π 767.

φήρ, o (ὁφή, ferox, "deer"), φηράλυ: wild men, wild tribes A 268.
φθάνω, 2 aor. φθήνῃ II 314: was beforehand, subj. φθήνῃ II 861: anticipates, is first.
φθιγγομαί (φθίγγος), aor. φθιγγας (o) Σ 218, φθιγγαμένη Ω 170: utter one's voice, speak.
φθοῦ II 861, see φθάνω.
Φθίη, ἥ: Phthia, country of Peleus and Achilles in Thessaly A 155; Φθηνὴ Α 169: to Phthia.
φθιμένοι (o) Π 581, see φθίνω.
φθίνω (secondary form of φθίω), φθινόνοος Σ 327, φθινόθεν B 346, intrans.: waste away, perish; iterative imperf. φθινόθεκε Α 491, trans.: consume.
φθίνω, fut. φθιοι Σ 407, φθισέμεθα (ai) II 461: undo, slay, destroy; mid. fut. φθιεσθαι (ai) Ω 86; 2 part. φθιμένοι Π 581, ind. εφθα (ατο) Α 251: perish, die, be slain.
φθογγη, ἥ (φθηγγομαί): voice Β 791.
φιλεῖ, φίλει Β 197, inf. φιλήμεναι X 265, part. φιλήμενα Α 196, iterative imperf. φιλήθεκε Η 388, aor. φιλήσα το Η 207: love Α 196, be friends X 265, welcome, entertain Ζ 15.
φιλο-κτάνω, -ός (κτάμαι), superl. Α 122: most courteous of others' possessions.
φιλο-μαθῆς, -ής (μαθᾶω): smile-loving, sweetly smiling (of cunning, guileful smiles) Α 424.
φιλο-πτέλεμος, -ορ: war-loving Π 65.
φιλός, -ης, -ορ: dear Α 20, 177, pleasing Β 116, sweet of (life) Χ 58, desired Π 82, darling Π 402, welcome Π 11; in plural: friends Β 56, mine own Α 167, my Α 578, θυ το Β 261, his Α 98, 441, 447, 491, her Β 315, Α 569, their Β 454, Η 244, our Α 140, his own Α 345, 351; ἐμεῖ ἄνθρωποι: my good pleasure Α 564; ἄνθρωποι: find, welcome Ω 309. Comparative φιλότερον: dearer
Ω 46. Superlative φιλότατος: dearest Z 91.
φιλότης, -ης, ἥ: love Β 232, friendship Π 73, good will Ω 111, hospitality Π 354, peace Π 323, reconciliation Π 282.
φλεγώ (φλέγω): blaze Ρ 738, blaze out Σ 211.
φλοιός, ὁ: bark Ρ 237.
φλόξ, -γός, ἡ (φλέγω): flame, flame of fire Π 123.
φοβίσ (φόβοι), act. φόβαι Ρ 689, ἐφόβοις X 11, inf. φοβηθοῖ Ρ 505: scare, affright, drive in flight, put to flight; mid. and pass. φοβεῖται X 141, inf. φοβεσθαι Π 507, imperf. ἐφοβήτου Ζ 41, fut. φοβηθοῖ Χ 250; pass. aor. ἐφοβήθην Π 294, part. φοβηθησε Τ 135: flee, flee in fear; perf. part. πεφοβη-μένοι Φ 606: in flight; ἐφοβηθησε: were made adread Ο 637.
φοβος, ὁ (φόβοι): dismay Ρ 597, flight Π 356, rout Ζ 97; φοβοῦντα: to flight Ρ 579.
Φοβός: Phoebus, Apollo Α 43.
Φοίνιξ, -ικός, ὁ (φοίνιξ, red): purple Ζ 219.
Φοίνιξ, -ικός (φοίνιξ, red): Phoënix, son of Amyntor, of the Dolopians, instructor of Achilles Π 196.
φονός, -ης, -ον (φόνος): red Π 159.
φοντας, φοντᾶ Π 533, is a wanderer, φοντας Η 449: stodg, went.
φολκός (φαίξ), adj.: sickle-legged, bow-legged, handy-legged Β 217.
φόνος, ὁ (ΦΕΝ, slay): death Π 6, murder Β 352, slaughter Ζ 107, blood Ω 610, bane Π 144; φόνον καὶ κῆρα: death and fate, i.e. death and destruction Β 352.
φοξός, -ή, -ον: warped, distorted, out of shape Β 219.
φοξίος (φόξος), φοξίνου Α 238, φοξίνη Π 800, φοξίνη Β 107, φόξη Ζ 457, ἀφόξισε O 646: wear, bear.
v 156

HOMER'S Iliad.

φρομνης, -γος, ἦ (ср. βρέμω): phorminx, lyre Λ 603.

φραδης, -ε (φράζω): careful, prudent, wary Ω 354.

φραδμων (φράζω): clear-sighted Π 638; φραδμων, περ: however discerning.

φράζω, mid. φράζα: Α 554, φράζανι Β 14, φράζαμε Ρ 634: devise, think; imper. φράζοι Π 446: consider, take heed, bethink thee; φράζεις Χ 174: give your counsel; imperf. φράζεσα Π 646: ponder, debate; aor. εφράζω (from εφράσαμη) Ο 671: beheld, marked, noticed; imper. φράζαι Α 83: lit. point out to thyself, hence reflect, ponder, consider; 2 aor. εκφεραί Π 37: hath told.

φρήν, φρένος, ἦ: usually plural (1) midriff, diaphragm Α 103, Π 481; (2) heart, soul Α 55, mind, intellect, wit Α 115; φρέσι μαμούς: with furious heart Ω 114, φρένας αμφιμελάσαι: inmost heart Ρ 573, φρένας εὐθλὰς: wisdom Ρ 470, κατὰ φρένα καλ κατὰ θυμὸν: in (his) mind and heart Α 193.

φρήτηρ, ἦ (frater): clan (lit. fraternity, brotherhood, family) Β 362; φρήτρινα φρήτηρης: clan to clan Β 363.

φρεγών, perf. φερκάσι: Ω 775: shudder at, abhor.

φρονέω (φρήν) Γ 98, φρονέων Α 73, φρονέων: X 264: meditate, ponder Λ 542, think, hope, wish Γ 98, bode Σ 4, counsel Ζ 79; μέγα φρονέοντε: proudly, in their pride, in pride of heart Π 258, X 21; μέγα φρονέοντε: both high of heart Π 758; ἀγαθά φρονέων: for the uprightness of his heart, with good will Ζ 162; τὸ φρονέων Α 73: wisely, with good sense; κακά φρονέων: full of evil will Π 373; φρονέων, κακον: devising mischief Χ 320: τῷ δολοφρονέων: with baneful thoughts toward him Π 701; ὁ τὸ φρονεστὰ: who still can feel Χ 59; τὰ φρονέων: with this design Ω 603.

φρυγιας: Phrygians Γ 185.

φρυγια, ἦ: Phrygia Γ 184.

φῶς Ζ 253, see φῶ.

φύα-δε (φυη): to flight, in flight, Π 657.

φυγή X 487, φυγήμεν B 393, φυγέν B 401, see φεύγω.

φυή, ἦ (φῶ): figure, form, build, mien, bearing, personal appearance, stature Ω 115, Β 58.

φυκτός, -ῆς, -ὸν (φεύγω), neuter plural as subst. φυκτά: possibility of escape (retreat) Π 128.

φυλακός, ὁ (φυλάσσω): watch, guard Ω 566.

Φυλακός (φυλάσσω): Phy·lacus, a Trojan Ζ 35.

Φυλακτήρ, ἵπτε (φυλάσσω): sentinel Ω 444.

Φυλας, φυλή, clan, tribe): Phy·las, king in Thresprotia Π 181.

Φυλάσσω, φυλάσσως Π 30, φυλάσσων Ω 111, φυλάσσει Γ 408, -ετε Γ 280, φυλάσσως Β 251, ἐφολεζέν Π 686: watch, guard, keep, watch over, be on the watch for.

Φυλιδῆς (φυλή, clan, tribe): son of Phy·leus, i.e. Meges Π 313.

Φύλλον, τὸ (φλέω, folium), always in plural: leaves Α 234.

Φύλον, τὸ (φῶ), usually in plural: tribes Β 362.

Φύλον, τὸ (φῶ), always in plural: tribes Β 362.

Φύλω, imperf. φυλών Ω 162: were bedewing.

Φύγει Α 235, see φῶ.

Φύγιας (φύςα, bellows), part. φυγιαντας: pants Π 506.

Φυλετικός (φῶ + ἱερ, grain, or ἱερ, life): grain-producing, or life-giving Γ 243.
HOMER'S I LIAD.


χάλκεος, -ή, -όν (χαλκός): of bronze, bronzeng Γ 380.

χάλκεος, -ν (χαλκός): of bronze, bronzen, brazen Γ 317, mailed Π 543.

χάλκηρης, -ς (δρηπός (δράπασκω) fitted): lit. fitted with bronze, i.e. bronze-shod, bronze-bound Γ 316.

χάλκο-βαρής, -ές (βαρός): bronze-weighted Χ 332.

χάλκο-βαρής, -ές (from a supposed βαρός (βαιών), threshold, ἀμβαρός): with copper-plated threshold, with brazen threshold A 426.

χάλκο-γλώσσιν, -ίν (γλώσσις, γλῶσσα) adj.: bronze-pointed Χ 225.

χάλκο-κορυφής (κορόσσω), adj.: warrior of the helm of bronze Π 358, warrior with arms of bronze Z 199, bronze-harnessed Ζ 398.

χάλκος, ο: bronze Β 226; by metonymy: sword Β 417, knife Γ 292, armor Β 457, spear Γ 348–349, hook Π 408, steel Α 236.

χάλκο-χίτων (χίτων, shirt, coat): bronze-coated, bronze-clad, mail-clad Α 371.

χάλκων, -ών (χαλκός): Cha'lcon, a Myrmidon Π 595.

χαμά-δις (χαμαί), adv.: to the ground Ο 714, on the ground (earth) Γ 300.

χαμά-ζη (χαμαί), adv.: to the ground Γ 29.

χαμα-λ (καμι, an old locative case, see δ. 66), adv.: upon the ground Z 134, to the ground, to earth Π 741.

χαμαί-εύνης (εύνη, ευβάζω), adj.: couching on the ground Π 235.

χαμάνδρος (χαμάνι, pre-hendo), plup. έκεχθευδεί Η 192: held, contained.

χαράδρης, ἦ (χαράσσω, cut in furrows): torrent Π 390.

χάρισις, -εσσά, -εν (χάρις, χαίρω, gratus):
pleasing, gracious in one's eyes Α 39, beautiful Π 798, comely Σ 24, fair Χ 403. Superl. χαριστάτη Ω 348.

χαρισμα (χάρις, χάρμα, χαλώ), aor. opt. χαρίσατο Σ 49: present, yield; perf. part. κεχαρισμένα Ω 661: pleasing, welcome (things); κεχαρισμένα θελήθ: thou wouldst do me grace.

χάρις, -τος, -τιν, ἡ (χάρμα, χαλώ): favor, grace; acc. χαλώ is used as an adv.: for the sake of, to pleasure, to do a pleasure to Ο 744.

χάρμα, -τος, τό (χάρις, χαλώ): joy P 636, malignant joy Γ 51, a rejoicing Z 82.

χαρ-μή, ἡ (χαλώ): battle joy P 759, battle Π 823.

χατίκει (χατίς, widow, χωπες, without, χιτος, χατέω, want), χατικός B 225: lack, miss.

χει, ἡ (cp. χειώ): hole; ἐν χεῖ: upon his den Χ 93.

χέλω, -τος, τό: ἵπ X 495.

χιμέρω, -ος, -ον (χείμα): wintry B 294, of winter Γ 222.

χιμάνω, -άνω, ὁ (χείμα, winter-weather): storm P 549, winter storms, winter Γ 4.

χέρι, χειρός, ἡ, dat. plur. χείρων Α 14 and χειρεσι Τ 367: hand Α 14, arm Α 441; χειρί: by force, violently Α 298; ἐν χειρί: in battle O 741; χειρ(α) ἐν καρπῷ: in the hand (acc. specif.) at the wrist P 601.

χέφων, -ον, comparat.: baser, inferior Ο 641.

Χέλων: Chi'ron, the Centaur teacher of Achilles Π 143.

Χεριστερος, -ῆ, -ον: baser B 248.

Χερελον, -ον, comparat.: inferior Α 114, a worse man P 539; τά χερελόν: the worse, evil Α 576.

Χέρνης, dat. χέρνη (χείρ): adj. lit. one who is held in the hand, i.e. subject, vassal, underling Α 80.

χερι-μάδων, τό (χαρᾶσσω, make pointed): stone (jagged in nature) Π 578.

χέρ-νον, τό (χείρ + νίου): wash basin Ω 304.

χερι-ντομαι (χείρ + νίω), aor. 'χερι-ντατο Α 449: washed for themselves the hands, i.e. washed their hands.

χερίλ A 14, see χείρ.

χεδαντες Ω 801, 'χεδατο Σ 24, 'χεδαν P 619, see χεώ.

χεώ (chs, jen-do), χέει Σ 147, part. χεών A 357, χέορτος A 360, χέοτα Π 648, χέοτες Ω 714, χέουσα A 413, χέουσ Χ 81, χέουνα Σ 459, aor. έχεω Z 419, έχεων Ω 799, έχευε Ω 445, 'χεε ρ Π 619, έχευαν Π 270, part. χεδαντες Ω 801; mid. imperf. 'έχευοσ Π 267, aor. 'χεύατο Σ 24, 2d aor. 'χέω Π 414; pass. plup. 'κέχατο Σ 123, 'κέχυνθ' B 19, 'κέχυντ' Π 344; verbal adj. χυνθ Z 464: pour, pour forth Π 4, heap, heap up (a funeral mound) Ω 799, scatter, strew Ω 147, shed (tears) A 413; χυνθ γατα: heaped up earth, i.e. a funeral mound, the grave Η 464.

χηλός, -οί, ὁ: coffer, chest Π 221.

χήμεις B 238 = καὶ χείμεις D 30.

χήν, χεινός, ὁ (kadanser, gan-der): goose O 692, wild goose B 460.

χή-πος, -ῆ, -ον (χείς, χωπες, without, χατέω, want): lit.: hereaved, i.e. widow Z 408, widow B 289.

χήτως, τό (χέτος, χωπές, without, χατέω, want): lack; χετρί: for lack Υ 463.

χήθος, -ῆ, -ον (χθες, χθοδος, heri, hesternus, "yester"-day): yesterday Α 424.

χήθα (see χήθα), adv. yesterday Β 303.

χέα, χεονός, ἡ (cp. χημα, from χεομ): earth Α 88, ground Τ 217, land B 780, grave Ω 411.

χίμαρα, ἡ: goat Ω 181.

Χίμαρα, ἡ: Chimaera, a monster of Lycia, a personification of the volcano Z 179.
χιτών, -ώνος, ὁ (a word borrowed from Semitic kethoneth, Lat. tunica): chiton, shirt B 42, shirt of mail B 416, coat X 493.
χιών, χίώνος, ἡ (hiems): snow X 152.
χλαίνα, ἡ: chlæ'na, mantle, cloak B 183.
χόλος, ὁ (fell, "gall"): fit of anger, rage, fury A 81, wrath Z 335, rancor Z 326, see note on μῆνι A 1.
χολόω (χόλος), fut. inf. χωλόσεμεν' (ai) A 78; mid. part. χωλόσαμεν B 195, χωλόσαμενή Γ 413, perf. inf. κεχωλό- σαι Ω 114, part. κεχωλοσμένος Ω 395, κεχωλοσμένον A 217, κεχωλοσμένοι Π 546, plup. κεχωλοσμένος Π 585, fut. perf. κεχωλό- σται A 139; pass. aor. part. χωλωθελ A 9: act. provoke to anger, make angry, incense, exasperate, enraged A 78; mid. and pass.: be angry, be furious Ω 114; χωλωμένη: lit. having become enraged = in anger, in wrath Γ 413; μάλα περ κεχωλοσμένον: for all his wrath Ρ 710.
χορο-τυπή, ἡ (χορός, hor-tus, χορο- being the locative (D. 66) of χορός + τύπτω): choral dance; χοροτύπησιν δριστοῖ: heroes of the dance, carpet knights Ω 261.
χορόν-θε: to the dance Γ 393.
χορός, ὁ (χόρτος, hor-tus, "gar"-den, "yard," co-hors, "court," "court-" "yard"): lit. dancing place, then dance Γ 394, choir Ρ 183.
χόρτος, ὁ (see χορός): lit. an inclosed place, courtyard Ω 640.
χραιμέλω (χρή, χρήσιμος, useful), aor. χραιμίσαον Π 837; 2d aor. subj. χραι- σμή A 28, χραιμίσων A 566, inf. χραι- σμένη Α 242, χραιμέλεμεν (ai) Ο 652: help, assist, assist to save, keep off.
χρή, ἡ (χρήσις, χρήσιμος, useful): need, a noun used with ἀρτι understood: it beseems, behooves, needs must, must A 216.
χρη (χρή): need A 341.
χρῶ, aor. ἐχρίσαν Ω 587, ἐχρίσαν Π 680, imper. χρίσον: anoint.
χρόα Π 761, χρότ X 286, see χρόω.
Χρομίος: Chrom'ius P 494.
χρῶνος, ὁ: ἑκτε Β 343; ἐπὶ χρύνων: yet a while B 299.
χρῶς Π 504, see χρῶ.
Χρύση: Chry'se, a city on the coast of Troy-land Α 37.
Χρυσής, -ίδος: woman of Chry'se (the city), or daughter of Chry'ses, Chryseis Α 111.
χρυσό-πλάκατος, -ον (πλάκατη): of the golden arrows Π 183, epithet of Artemis.
χρυσό-άνυσ, -ον (ἄνυσ): of the golden face Ζ 205; but of the golden reins is the accepted, but less probable, meaning; see ἠνύσ, ἠνύχως.
Χρυσής: man of Chryse, Chryses Α 11.
χρυσό-θρωνος, -ον: of the golden throne Α 611.
χρυσός, ὁ (χρύδ-σος, rūdus): gold B 229.
χρόα Ρ 733, χρός Π 504, χρότ X 286, χρῶ Π 761, ὡς flesh, Π 504, skin Ρ 571, color Ρ 733.
χυτώ, -η, -δι Z 464, see χέω.
χυλός, -η, -δι Β 217.
χύμας, part. χυμάεως A 44, χυμέων Α 46, χυμέων B 782, χυμέων A 429; fut. χυμεσται A 80; aor. ἐχυμέσατο A 64, ἐχυμέσατο Χ 291, part. χυμεσμένη Γ 414: be angry (wrath); χυμέωνο: of the angry (god), of the god in his wrath A 46.
χυροχω (χύρος, χύρη), fut. χύροσσαν Π 629, aor. ἐχύρωσαν Ο 655, 'χύρωσαν Π 588: give back, fall back, give ground, draw back.
χύρη, ἡ (χύροις): spot Z 516, land Π 68.
χύρος, ὁ (χύρη): space Γ 315.
χωσαμενή Γ 414, χώσατο Χ 291, χώσαι. 
A 80, see χώσαι.

Ψ

ψ = Iliad xxiii.
ψάμθος, ἡ (ψάμθος): sand Α 486.
ψάρ, ψάρος, ὁ: starling Ρ 755; acc. plur.
ψάρας Π 583.
ψαύω, imperf. ψαύνοι Π 216: touch, graze.
ψευδόμαι (ψευδός), aor. part. ψευδαμένη Ζ 163: lie; part. lyingly.
ψευδός, τὸ: lie, falsehood Β 349, a lie, a false thing Β 81, false Ω 222.
ψευστής, ὁ (ψευδός): liar, false-tongued Ω 261.

Ψ

ψιθας Π 583, see ψάρ.
ψιάς, -άς, ἡ: raindrop, transferred to drops of blood Π 459.
ψυχ, ἡ (ψυχ, make cool, ψυχος, cold): soul, life, spirit, breath of life Α 3.
ψυχρός, -ῆ, -ον (ψυχος): cold Χ 152.

Ω

Ω = Iliad xxiv.
ἀ: O, woe, an exclamatory interjection expressing surprise or pain; ὁ μοι Α 149 and ὁ μοι ἐγώ Π 433: lit. O to me, i.e. woe is me, ah me; ὁ πόσοι Α 254: out upon it.
ο: O, an interjection used before the vocative Α 74; usually to be omitted in translation.
ψιέος, dat. sing. masc. of the relative pron. ὅ, ὅ.
ὁπλων, ὅπως (κεῖτο, ἄπλετο, ἄπροτος): Ory'ion, a famous hunter, beloved of E'os; changed into a constellation X 29.
ὁσ, adv. of ὁσι D. 188: in this wise, thus (as follows) A 181, so Ζ 338; thus, as ye do Α 574; ὅσ νό περ ὁσ: even as thou now art Β 258.
ὁματρόντο Ω 166, see ὁματρομαι.

ὁδιέω (ΦΙΘ), aor. ἐσεῖ Π 410, ἐσει Α 220, ἐσεὶ Π 863, ἐσεῖν II 569, opt. ὁδαμέν II 45; mid. aor. ὁδατό Ζ 62, opt. ὁδατο Π 655: drive, drive back Π 655, lift Ω 668, cast off II 863.
ὁγνύντο B 809, ἡφαί Ζ 298, see ὠγνύμυ.
ὁκα (ὁκύς, ἄκωκη, acies), adv.: quickly, speedily, with speed, swiftly, straightway, anon Α 402.
ὁκεανός, -ος: Oce'anus, the stream which encircles the earth Α 423.
ὁκιστος (ὁκύς, ἄκωκη, acies), superl. of ὁκύς: swiftest, quickest Χ 325.
ὁκριπέ, Π 5, see ὁκρίπω.
ὁκό-αλος, -ον (ὁκύς, ἄκωκη, acies + ἄλαμα, salire): swift to sail, swift-sailing; or ὌΚ + ΣΑΛΑ, ἄλα, sal, "salt": swift on the brine Ο 705.
ὁκό-μορος, -ον (μελημας, μωρά, μμος): short-lived Α 417; superl. ὁκυμορότας: of speediest death, doomed to earliest death Α 505.
ὁκό-πορος, -ον (περάς, πόρος, πορεως): swift-faring, fleet-faring, fleet Α 421.
ὁκό-πος, -πος, adj. dat. plur. ὁκυπός: B 383: fleet (swift)-footed Π 368.
ὁκύς, ἐ-α, -ά (ΟΚ, connected with ΑΚ in ἄκωκη, acies, acutus, ocior): swift, fleet Ω 58.
ὁλεο Ω 725, ἠλεστα Β 115, ἠλεστε Π 753.
ὁλέτο Π 489, see ὠλευ.
ὁμέ-ετής, -ες (ὁμής + έτε): eating raw flesh, ravenous X 67, a savage Ω 207.
ὁμήπος X 140, see ὁμόπο.
ὁμιλητή Α 261, see ὠμιλευ.
ὁμοετέω (ὁμής + τίθεμι), aor. ὁμοβητή- σαν: lay raw collops thereon Α 461.
ὁμοκλήτας B 199, see ὀμοκλάω.
ὁμός, ἡ, -ον (ὅΜος, raw, am-άρος): raw X 347.
ὁμας, ὁ (ὁμος, shoulder, humerus): shoulder; local dat. ὁμας: on his shoulders Α 45; ἐς ὁμοια: on his shoulders Α 46.
Homeric's Iliad.

γε θεβαί: as (only) a goddess can (may) Π 381; (2) conjunction, introducing (a) temporal sentences: when A 600, B 321; (b) causal sentences: since A 276; (c) declarative sentences after verbs of saying and knowing for διώκω: how, how that A 110, B 3, 409; (d) final sentences: that, in order that A 32, B 281; (e) exclamations: how Π 745, (f) wishes: O that, would that, either with the opt. Z 281, or with δολεῖν Π 173, διέλθη Π 428; ὦς ἄλλο: as if Π 150; ὦς ἄλλο τε: as if, like as, like Π 192; ὦς άλλο τε: as when B 147, see ἄλλο; ὅσο περ: even as A 211, ὄσο τε: like B 289, as B 459.

δούς Π 863, δόματος Π 45, δόματος Π 655, δόματος Π 569, δόματος Π 62, ὅσος τέ Π 220, see ὄπου.

όσος, with the accent, (a): in this wise (way), thus, so A 33, 245; in such wise Z 109, likewise X 259; ἀλλὰ καλὸς: but even so Π 80; ὅσο δ' άλλοις: and precisely in like manner Π 339; καλὸς: even thus A 116; οὐδέν οὖσα not even thus Ω 756; (b) like, as, it follows its noun, κακῶν ὅσο: like a coward B 190; ὅσοις οὖσα: like birds Π 2.

όσος, without the accent, (1) adv.: as A 182, B 10; ὅσοι: as ... ὅσοι: as ... so A 512; ὁσό ... περ: just as, even as A 211; ὅσος...