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HOMER

From the bust in the National Museum, Naples
THE
FIRST SIX BOOKS OF
HOMER'S ILIAD

WITH

INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY

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REVISED EDITION

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PREFACE

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

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

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

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

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

Yale College, March 4, 1901.

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INTRODUCTION

EPIC POETRY.

1. a. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges before it has narrative poems. Those earliest songs of the Greeks are all lost, although traces of them remain in the Iliad and Odyssey. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the Iliad and Odyssey are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the Iliad, and to whom its unity is due) in the composition of the Iliad; and again, after him, additions were made by other bards. The poem thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts short enough to be recited at a single sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work
with the plan of composing a poem of 15,693 verses (like the *Iliad*), or of 12,110 verses (like the *Odyssey*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the whole poem; but Books II–VI (and still more, Books VII–X) may have been composed after Book XI, in order to fill up the details of the story. So in the *Odyssey*, the First Book is the general introduction to the rest of the poem, although scholars are not agreed in believing that it is now in its original form; but Books II–IV (the *Telemachia*), which contain an account of the journey of Odysseus' son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The reciter of five or six hundred lines might prefix or affix a few verses which would make his recitation seem more complete in itself, or he might insert what would make this more suitable to the special occasion. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book, and critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

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

¹ The famous 'Homeric Question,' as to the composition of the Homeric poems, — whether they were merely the remnants of the songs of many bards, or the creations of a single poetic genius, — was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, in 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one
poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now—holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application to literary purposes was much later. Just when poets began to write their lays, is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.* on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet’s audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet’s first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* (§ 2 d), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer nowhere else recalls his statement,—οὐδαμῶς ἀλλὰ ἄνερδοιος ἐνυτοῖο. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a ‘fortuitous concurrence of atoms’; they have abandoned the search for independent lays, and seek rather for the sources of the different parts of the poem, being disposed to favor the idea of a natural and organic development,—such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Ναὸς of Odysseus (with some omissions,—1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. According to Kirchhoff, 3561 verses formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition. ‘Many brave men lived before Agamemnon,’ and many poets preceded. Homer, who used freely the poetic material which was the inheritance of his generation. No one has stated the case more clearly than Rudyard Kipling:

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

We may compare also Cicero’s words (Brutus xviii. 71): *Nihil est simul et inven-
tum et perfectum; nec dubitari debet quin fuerint ante Homerum poetae*.
b. Scholars now do not ask where Homer was born, but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' Ὄλυμπια δώματ' ἔσχονσα, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

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

d. Bards (ἄοιδοί, cf. ἀειδῶ) are mentioned in the Homeric poems as singing on themes connected with the Trojan War. The poems (ἄοιδαι, Attic ὑδαι, English Odes) were recited by rhapsodists (ῥαψῳδοί), who were at first themselves poets, but in later times

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

επτὰ πόλεις μάρμαρον σοφήν διὰ μίζαν Ὑμήρου.
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πόλος, Ἀργος, Ἀθήναι.

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

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

2 The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode, Ὀμηριδαί, ἀπτῶν ἐπίνων ἄοιδοι, singers of stitched songs. Perhaps this means no more than carefully contrived songs; cf. μύθους ὑφαίνων Γ 212 wove (i.e. put together) words. Hesiod (Frag. cxxvii) speaks of himself and Homer as ὑφαντες ἄοιδη, stitching a song.
were merely reciters. We read of a guild of these Homeridae on the island of Chios. Nearly six hundred years B.C., Solon introduced regulations for the contests of rhapsodists at the Panathenaic festival at Athens. In the dialogue entitled Ion, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced, who had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. This Ion is said to have had audiences of 20,000 people. He must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when epic recitations were an important part of the chief festival of the city, and regulations were adopted in order to insure the presentation of the poems in due form and order.

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

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

Troiani belli scriptorem, maxime Lolli,
dum tu declamas Romae, Praeneste relegi:
qui quid sit pulchrum, quid turpe, quid utile, quid non,
planius ac melius Chrysippo et Crantore dicit. . .
fabula, qua Paridis propter narratur amorem
Graecia barbariae lento collisa duello,
stultorum regum et populorum continuat aestus.
Antenor censet belli praecidere causam;
quid Paris? ut salus regnet vivatque beatus
cogi posse negat. Nestor componere litis
inter Peliden festinat et inter Atriden:
hunc amor, ira quidem communiter urit utrumque.
2. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the Iliad the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the Odyssey, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself, a device which not only was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his Paradise Lost, where Raphael, 'the affable arch-angel,' tells Adam of the creation of the world and of the revolt in heaven, but has been adopted by many modern novelists.

b. The Homeric Poems used to be compared with Vergil's Aeneid, Dante's Divina Commedia, and Milton's Paradise Lost; but men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell to Queen Dido the story of his wanderings and sufferings, because Odysseus had told a similar story to King Alcinoës. Vergil consciously strives to unite the characteristics of both Iliad and Odyssey, as he shows by beginning his
poem with arma virumque cano,—the arma being for the Iliad, and the virum for the Odyssey. Vergil is self-conscious, too, in the use of cano;—he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, ἄειδε θεά, Sing, goddess!

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

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

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

e. The Batrachomachia, or Batrachomyomachia ('Battle of the Frogs and Mice'), a burlesque ἔπιλ, which was once thought to be one of Homer's Minor Poems, was composed probably not far
from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It contains only 303 verses.

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

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

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

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

LIFE IN THE HOMERIC AGE.

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

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

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

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

THE STORY OF THE TROJAN WAR.

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

Paris (whose Greek name was Alexander), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor of 'sandy Pylus' and Odysseus of Ithaca
visited Thessaly and enlisted Achilles (son of Peleus and the sea goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies. The Achaean ships were drawn up on land, sterns foremost, and supported by props or shores. By the side of the ships were built barracks (καστραί) for the men.

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

c. Of the gods, Hera (‘Juno’), Athena, and Poseidon (‘Neptune’) favored the Achaeans; Aphrodite (‘Venus’), Ares, and Apollo favored the Trojans. The reasons for this division of sentiment are not made clear. The ‘Judgment of Paris’ with regard to the beauty of the goddesses, and the award of the prize to Aphrodite, seem to be unknown to the author of the Iliad (except, possibly, Ω 25 ff.).
6. a. The action of the *Iliad* begins early in the tenth year of the war. Chryseïs, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the ‘first-fruit’ of the spoils. The captive’s aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some prophet be questioned of the cause of the god’s anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarreled. At last Agamemnon sent Chryseïs home to her father, but took from Achilles his prize of honor, Briseïs. Achilles refused to fight any longer for the Achaeans, and begged his mother, the sea goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son’s might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis,— in the evening of the twenty-first day.

b. At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem’s action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena. A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces,— the ‘Catalogue of the Ships,’— which is followed by a less elaborate enumeration of the Trojans and their allies.
c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from the city of Troy, and a truce was struck: If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes; if Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

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

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

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

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night put a stop to a single combat between Hector and Telamonian Ajax,
of Salamis. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp,—a wall which was not needed while Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

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

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

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

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

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

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

n. The previous action continues through the Fourteenth Book.

o. At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.
At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take his comrades in arms, the Myrmidons, and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

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

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

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

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

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

On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or had fled within the walls of the city. But Hector did not yield to the entreaties of his father and
mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

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

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


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

β. THE FOUR BATTLES BEFORE TROY.


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

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

IV. Τ–Χ. Fourth battle, on the twenty-seventh day. Achilles killed Hector.

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

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

1. "Αλφα· λιτὰς Χρύσου, λοιμον στρατοῦ, ἔχθος ἀνάκτων.
2. Βήτα δ᾽ ὄνειρον ἔχει, ἄγορήν, καὶ νῆας ἄριθμεῖ.
3. Γάμμα δ᾽ ἀρ' ἀμφ' Ἑλένης οἶον μόθος ἐστὶν ἀκοίταιν.
4. Δέλτα· θεῶν ἄγορή, ὀρκῶν χύσις, Ἀρεος ἄρχῇ.
5. Εἰ· βάλλει Κυθέρειαν Ἀρηα τε Τυδέως νίος.
6. Ζήτα δ᾽ ἀρ' Ἀνδρομάχης καὶ Ἐκτορός ἐστ' ἀριστός.
7. Ὡτα δ᾽· Αἴας πολέμιζε μόνῳ μόνος Ἐκτορι δίῳ.
8. Θῆτα· θεῶν ἄγορη, Τρώων κράτος, Ἐκτορος εὖχος.
9. Ἐξεσίῃ δ᾽· Ἀχιλῆος ἀπειθεῖσ᾽ ἐστὶν Ἰώτα.
10. Κάστα δε· Ρήσου την κεφαλὴν ἔλε τυδεως νίος.
11. Δάμβδα δ᾽· ἀριστής Δαναών βάλον Ἐκτορος ἄνδρες.
12. Μο· Τρώων παλάμησι κατὴρπτε τεῖχος Ἀχαιῶν.
13. Νο δε· Ποσειδάων Δαναώς κράτος ὑπάσε λάθρη.
14. Ξει· Κρονίδην λεχέσσι καὶ ὕπνῳ ἦπαφεν Ἡρη.
15. Οὐ· Κρονίδης κεχάλωτο Ποσειδάων καὶ Ἡρη.
16. Πει· Πάτροκλον ἐπεφευ τρῆς Ἀρήν Ἐκτορος αἰχμῆ.
17. Ἡρώ· Δαναός Τρώως τε νέκυν πέρι χείρας ἐμυσγον.
18. Σίγμα· Θέτις Ἀχιλῆι παρ' Ἡφαιστοῦ φέρεν ὅπλα.
19. Ταύ δ᾽· ἀπέληγε χόλοιο καὶ ἐκθορε δίοις Ἀχιλλεὺς.
20. Ῥ· μακάρων ἐρις ὅρτο, φέρει δ᾽ ἐπὶ κάρτος Ἀχαιῶς.
21. Φει· τό ἀμογὸς Αἰακίδαιο παρ' ἥνοις ποταμοῖο.
22. Χει δ᾽· ἄρα τρὶς περὶ τεῖχοις ἀγῶν κτάνεν Ἐκτορ' Ἀχιλλεὺς
23. Ψει· Δαναοῖσιν ἀγώνα διδοῦς ἐτέλεσσεν Ἀχιλλεὺς.
24. Ὡ· Πρίαμος νέκυν ύπα λαβών γέρα δώκεν Ἀχιλλεί.

*Ascribed to Stephanus Grammaticus in the Palatine Anthology, ix. 385.
The action of the *Iliad*, which covers only seven weeks, or forty-nine days, may be divided as follows:

1. Visit of Chryses to the Greek camp, A 12.
2. Pestilence, A 53.
3. Assembly of the Achaeans, A 54.
4. Visit of the gods to the Aethiopians, A 423.
5. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
9. Second day of battle, Θ.
10. Embassy to Achilles, I.
11. Odysseus and Diomed enter the Trojan camp, K.
12. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1–Σ 617.
16. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1–30.
17. Priam visits the tent of Achilles and ransoms Hector's body, Ω 31–676, on the evening of the thirty-eighth day.
18. Priam brings Hector's body to Troy, Ω 677–775.
19. Lament for Hector in Troy, Ω 784.
§ 7d. THE STORY OF THE TROJAN WAR

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

**Mainland of Greece.**

<table>
<thead>
<tr>
<th>Order of mention</th>
<th>Nations and Commanders</th>
<th>No. of ships</th>
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<tr>
<td>5.</td>
<td>Euboeans (Elephēnor)</td>
<td>B 536–545.</td>
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<tr>
<td>7.</td>
<td>Salaminians (Telamonian Ajax)</td>
<td>B 557, 558.</td>
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</tbody>
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**Insular Greece.**

| 20.               | From the Sporades (Phidippus)               | B 676–680.  |

**Thessalian Greece.**

| 22.               | From Phylace (Protesilaus)                  | B 695–710.  |
| 27.               | From Argissa (Polypoetes)                   | B 738–747.  |

**Total**

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e. *Trees of Noted Families.*

**THE PELOPIDS.**

(1) **TANTALUS**

Pelops = Hippodamia  Niobe

Atreus  Pittheus  Thyestes

Agamemnon  Menelaus  Aegisthus

(m. Clytaemnestra)  (m. Helen)

Orestes  Electra  Iphigenia  Hermione

**THE AEACIDS.**

(2) **ZEUS**

Aeacus (of Aegina)

Peleus = Thetis  Telamon

Achilles  Ajax  Teucer

Neoptolemus  Eurysaces

**THE OENEIDS.**

(3) **OENEUS**

Tydeus = Deipyle  Meleager

(d. of Adrastus of Argos)

Diomed = Aegialēa
THE ROYAL FAMILY OF TROY, Υ 215 ff.

(4)  

Zeus  
Dardanus  
(founder of Dardanian race)  
Erichthonius  
Tros  
(founder of Troy)  

Ilus  
(Founder of Ilios)  
Laomedon  

Ganymed  
(Cupbearer of Zeus)  
Assaracus  

Capys  

Priam = Hecuba  
(Tithonus  
(Husband of Dawn)  
Hector = Andromache  
Memnon  
Memnon  
Aeneas  
Astyanax  

LYCIANS, Ζ 153 ff.

(5)  

Aeolus  
Sisyphus  
Glaucus  
Bellerophon  

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

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

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

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

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

THE STORY OF THE ODYSSEY.

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

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

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

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

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the Odyssey, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus' valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea god
Proteus in Egypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

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

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

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

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

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

i. In the evening of the thirty-third day, Odysseus began his ‘Apologue to Alcinoüs,—the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (a) at Ismarus with the Ciconians (39-61), (b) with the Lotus-eaters (62-104), and (c) in the cave of Polyphemus (105-555). This last adventure alone is designated by the Greek caption of the Book, Κυκλώπεια.
j. In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

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

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

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

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

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

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

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

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

s. In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope, — in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclea,
who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

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

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

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

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

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


A. a–μ. What happened before the return of Odysseus to Ithaca.
   I. a–δ. Adventures of Telemachus.
   II. ε–θ. Adventures of Odysseus on leaving Calypso's island.
   III. τ–μ. Previous adventures of Odysseus, on leaving Troy.

B. ν–ω. What happened after the return of Odysseus to Ithaca.
   IV. ν–π. Odysseus at the hut of Eumaeus.
   V. ρ–υ. Return of Odysseus to his palace.
   VI. φ–ω. Odysseus slays the suitors and regains his kingdom.

This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact; but no one should suppose that the Greek poet had such a division in his mind.
b. The division of the *Iliad* and *Odyssey* each into twenty-four books was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were lettered, not numbered. The large letters of the Greek alphabet (A, B, Γ, κτλ.) are used by scholars to designate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*. The 'books' vary in length, from 909 verses (Ε) to 331 (ζ).

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

**HOMERIC STYLE.**

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

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble,—οὐ πῶς ἄμα πάντα δυνήσεις οὖν ἔλεος ἔλεος. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in the preface to his translation: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers.
To preserve in the more active or more descriptive parts a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [sententiae], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

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

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

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

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his scepter. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the scepter, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέιος ἀλοιπὸ πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief
that he was really making a picture himself, because he was giving
the painter material for one. But what does Homer care how far
he outstrips the painter? Instead of a copy, he gives us the his-
tory of the scepter. First we see it in the workshop of Vulcan;
then it shines in the hands of Jupiter; now it betokens the dignity
of Mercury; now it is the baton of warlike Pelops; and, again,
the shepherd’s staff of peace-loving Atreus. . . . And so at last I
know this scepter better than if a painter should put it before my
eyes, or a second Vulcan give it into my hands.’ Laocoön xvi.

e. Direct Discourse. Like the writers of Holy Scripture, and as
in the simple style of ballads and fairy tales and the conversation
of children and uneducated persons, the Homeric poet avoids the
use of indirect discourse; he has no long passages in oratio obliqua,
in the manner of the reported speeches in Caesar’s Commentaries.
He passes quickly from indirect to direct discourse. Contrast δ
γὰρ ἦλθεν θεός ἐπὶ νήσος Ἀχαίῶν | ... καὶ λύσετο πάντας Ἀχαίοις | ...
iμῶν μὲν θεοὶ δούειν Ὀλύμπια δῶματ’ ἔχοντες | ἐκπέμπει Πρέαμο θόλων, εὕ
δ’ οἰκαίτ’ ἰκέσθαι · | παίδα δ’ ἐμοὶ λύφαι τε φίλην τά τ’ ἄποινα δέχεσθαι, |
ἀξόμενοι Δίος νίόν, ἐκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase
which uses indirect discourse, ἐλθὼν ὁ θεός εὐχετο έκείνοις μὲν τοῖς
θεοῖς δοῦναι ἑλόντας τήν Τροϊάν αὐτοῖς σωθῆναι, τήν δὲ θυγατέρα οἱ λῦσαί
dεξιμένους ἄποινα καὶ τὸν θεὸν αἰδεσθάντας κτλ. in Plato Rep. iii. 393 E.
Cf. also A 398 ff., Π 87 ff., and Acts of the Apostles i. 4: ‘He com-
manded them that they should . . . wait for the promise of the
Father, which ye have heard of me.’

f. Principal Clauses. Similar to this avoidance of indirect
discourse is the poet’s frequent and ready transition from a
subordinate to a principal clause, as ὃς μεγά πάντων | Ἀργείων
κρατεῖ καὶ οἱ πείθονται Ἀχαίοι A 78 f. who rules with might over
all the Argives and him (for whom) the Achaeans obey, ὃ ἐπὶ πολλὰ
μόγγσα, δόσαν δὲ μοι νῖς Ἀχαῖῶν A 162. Cf. Xen. An. i. 1. 2. This
change is most frequent at a caesural pause or at the close of a
verse.

g. Thus the poet deserts the participial for a finite construc-
tion, as ἰδοὺν τε τιτυςκόμενοι λάεσοι τ’ ἐβαλλον Π 80, where τε . . . τε mark
the imperfect as correlative with the participle. Cf. E 594.
h. Order of Words. The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the Iliad and Odyssey can be translated into English, word for word as they stand, as χόμεθ' ἐς Ὑβην ἱερὴν πόλιν Ἡμίωνος; | τὴν δὲ διεπρᾶθομὲν τε καὶ ἡγομέν ἐνθάδε πάντα. | ... ἐκ δὲ Ἀτρείδη Χρυσῆδα καλλιπάρρην κτλ. A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the meter compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

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

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, and frequently serves to form a closer connection with a following amplifying clause, as μὴν ἀεὶ θεά | οὐλομένην ἡ μυρί' Ἀχιοίς ἄλγε' ἔθηκεν A 1 f., where the relative clause explains οὐλομένην: the wrath was mortal, deadly, because it brought ten thousand woes upon the Achaeans. So a few verses later, νοῦσον ἀνὰ στρατὸν ἄροε κακῆν, ὀλέκοντο δὲ λαοί A 10, the position of the adjective κακῆν (following the pause in the third foot) is explained by its connection with the thought of the following clause; cf. νῦν αὐτὲ μιν ἕσε Ἀχαῖων | ἐν παλάμης φορέονσι δικαστόλοι οἴ τε θέμι- στας | πρὸς Διὸς εἰρνάται A 237 ff., where δικαστόλοι is explained by the following clause. αὐτὸν thus often contrasts a man with his companions or possessions, as ἀπὸ μὲν φίλα εἰμάτα δύσω, | αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω B 261 ff.
k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom is allowed as at the end of the verse, § 59 a 3.

l. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as σαώτερος ὃς κε νέημι Α 32. This is specially frequent when the subordinate clause precedes the principal sentence, as Ἐκτὸς δ’ ὃς Σκαίας τε πύλας... ἱκανεῖ, ἓ μηφ’ ἀρα μν... θέων κτλ. Ζ 237.

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

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

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θοῆ παρὰ νηλ μελαίνῃ Α 300. So in English poetry ‘human face divine,’ ‘purest ray serene,’ ‘old man eloquent.’

12. Epithets. a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are swift (θοαῖ) even when they are drawn up on land (Α 300 and passim). The heaven is starry even in broad daylight (Ζ 108). Homer calls milk λευκὸν (Δ 434), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of meter or rhythm (see § 22 b f.)
b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυφαίολος.' No one but Athena is γλαυκώπτης, and the adjective becomes virtually a proper name. She bears this epithet ninety times, generally in the phrase θεᾶ γλαυκώπτης Ἀθήνη. She is Πάλλας Ἀθήνη forty-one times. The Achaeans are ἐνκυημίδες Ἀχαιοὶ thirty-six times, κάρη κομώντες twenty-nine times, in the genitive Ἀχαῖοι χαλκοχιτώνων twenty-four times, νιές Ἀχαιῶν sixty-four times, λαὸς Ἀχαιῶν twenty-two times, κοῦροι Ἀχαιῶν nine times. Agamemnon is ἄναξ ἀνδρῶν forty-five times in the Iliad and thrice in the Odyssey, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης δὸς Ἀχιλλεύς twenty-one times, τόδας ὦκυς Ἀχιλλεύς thirty times, ποδώκεος Αἰακίδαο ten times, ποδώκεα Πηλεώνια ten times. Menelaus is 'good at the war cry' (βοῆν ἀγαθὸς) twenty-five times. Hector is κορυφαίολος thirty-seven times, φαίδεμος Ἐκτωρ thirty times. Cf. pius Aeneas, fidus Achates, and Longfellow's 'gentle Evangeline,' 'Basil the blacksmith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.' 'In our own national songs,' says Macaulay, 'Douglas is almost always the doughty Douglas, England is merry England, all the gold is red, and all the ladies are gay.' Cf. § 22 a, b, e, f.

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

d. Synonymous Expressions. The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as φωνήσας προσημôδα Α 201 lifted up his voice and addressed her, ἐπος τ' ἐφατ' ἐκ τ' ὀνάμαζεν Α 361 spoke a word and called upon him, ἐμεῦ ζώντος καὶ ἐτὶ χθονὶ δερκομένου Α 88, ἀπριάτην ἀνάποινον Α 99, τῶν οὐ τι μετατρέπης οὐδ' ἀλεγίζεις Α 160, πόλεμοι τε μάχαι τε Α 177, πάντων μὲν κρατεῖν ἑθέλει πάντεσσι δ' ἀνάσσειν, ἵ πάσι δὲ σημαίνειν Α 288 f., οὕτ' εἴρομαι οὐτε μεταλλὼ Α 553, οὖσα εἰ κ' ἑθέλησθα καὶ εἰ κέν τοι τὰ μεμήλῃ Α 353, ἥγητορες ἴδε μέδοντες Β 79. Sometimes the same stem is repeated for emphasis, in a different form, as ὄψιμον ὄψιτέλεστον Β 325.
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e. *Epexegesis.* A clause is often added epexegetically, to explain a preceding clause or word, as μὴν ... οὐλομένην ἣ μυρὶ· Ἀχαϊός ἀλγε' ἔθηκεν A 1 f., τά τε δῶρ' Ἀφροδίτης, | ἢ τε κόμη τό τε εἶδος Π 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντου Ἰκαρίου B 144 f., ὄρνιθων, | χρύνων Β 459 f., βοῖς | ταῖρος Β 480 f. Cf. the explanatory use of the infinitive, as ἐριδι ἐννέηκε μάχεσθαι A 8 brought together in a strife, to contend.

g. Thus also the part of the mind or body which is employed or specially affected is mentioned, as οἶκ Ἀγαμέμνονι ἕνδανε θυμῷ A 24, χώμενος κῆρ A 44, κεχαροῖατο θυμῷ A 256, ἐν ὀφθαλμοῖσιν ὀράσθαι Π 306.

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

13. a. *Parechesis, Onomatopoeia,* etc. The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in ἰκέσθαι, δέχεσθαι A 19 f., δώσει, ἀπώσει A 96 f., χέουσα, τεκώσα A 413 f.,
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ερυνον, τάνυσσαν Α 485 f., or between the two hemistichs of a verse, as ἐπετε νῦν μοι Μοῦσα 'Ολύμπια δώματ' ἔχονσαι Β 484.

Most examples of parecheshis (παρήχησις) and alliteration are probably accidental, as πολλέων ἐκ πολιάν Β 131, ἐς πόλεμον τωλήσαι Ε 350, πατρὶ τε σῷ μέγα πῆμα πόλη τε παντὶ τε δῆμῳ Γ 50.

b. Occasionally an onomatopoetic (ὀνοματοποιία), imitative expression is used, giving a kind of echo in the sound, as τριχθὰ τε καὶ πτεραχθὰ Γ 363, of the breaking of the sword of Menelaus; ἐκ δὲ Χρυσῆς νῆός βῆ ποντοπόρου Α 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; ἀνίτες ἐπετα τέθονε κυλίνδετο λᾶς ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Cf. Vergil's quadrupedante putrem sonitu quatit ungula campum (Aen. viii. 596).

c. The poet plays occasionally on the names of his heroes, as Πράθοος θόος ἥγεμόνευν Β 758 ("swift by nature as well as by name"), Τληπόλεμον . . . τλήμονα θυμόν ἔχων Ε 668 ff., "Εκτορ . . . φῆς ποιν ἄτερ λαῶν πόλιν ἔζέμεν Ε 472 f., where ἔζέμεν seems to be selected with reference to the assumed etymology of ἔκτωρ.

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

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snow-storm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special
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favorite, and appears in comparisons thirty times in the Iliad. These comparisons afford a wider view of life in the Homeric age than is presented by the events themselves.

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

d. The Iliad has 182 detailed comparisons, seventeen briefer (as παυσίν ἐνκότες ἡγοράσσει | νηπιάχοις οἶς οὗ τι μέλει πολεμήμα ἔργα B 337 f.), and twenty-eight of the briefest sort. The Odyssey has thirty-nine detailed comparisons, six briefer, and thirteen very brief. The first book of the Iliad has only two comparisons, and those of the briefest, ὅ δὲ ἢε νυκτὶ ἐοικώς A 47, ἢύτ'/ ὑμᾶς A 359, in addition to ὅσοι δὲ οἱ πυρὶ λαμπτέωντι ἐκτὴν A 104. Books B–Z have forty detailed comparisons.

e. Comparisons are introduced by ὃς τε, ὃς εἰ, ὃς ὅτε, ὃς περὶ κτλ. Prepositive ὃς is not used in comparisons (except in μ 433). In the briefest comparisons, postpositive ὃς is often used, generally lengthening the preceding syllable (§ 59 j).

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

15. a. Asyndeton. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καὶ, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀπριάτην ἀνάποινον A 99.
b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form: ἀλλὰ καὶ ὦς ἔθελω δόμεναι πάλιν εἰ τὸ γ' ἀμεινον. | βούλουμ' ἐγὼ λαὸν σὸν ἐμεμειν ἡ ἀπολέσθαι Α 116 f., ὁ πότοι, ἡ μέγα πένθος Ἀχαίδα γαίων ἰκάνει. | ἠ κεν γηθήσαι Πρίμας Πριάμοι τε παῖδες Α 254 f., ἀλλ' ὅδ' ἀνὴρ ἔθελε περὶ πάντων ἐμεμειν ἀλλων, | πάντων μὲν κρατείν ἔθελε πάντεσσι δ' ἀνάσσειν Α 287 f. In Β 299, τλῆτε φίλοι καὶ μεῦντ' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

c. An adversative relation (but) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as Β 703, Ε 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αἶψα, as εἰ δ' ἄγε μὴν πείρησαι . . . αἶψα τοι αἶμα κελαινόν ἔρωσει περὶ δούρι Α 302 f., αὐτίκα κερτομίουσι Δία Κρονίωνα προσφύδα Α 539; cf. Β 442.

16. a. Chiasmus.¹ For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative with or contrasted with each other, as παῖδα τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερην ἐκατόμβην Α 443, where παῖδα and ἐκατόμβην, σοὶ and Φοίβῳ respectively are contrasted. Cf. ὦς Ἀχιλῆα | τιμήσῃς ὀλέσῃς δὲ πολέας Α 558 f., δυσμενέσιν μὲν χάρμα, κατηφείν δὲ σοὶ αὐτῷ Γ 51, ἄρι, ἑτερον λευκόν, ἑτέρην δὲ μέλαιναν, Γη τε καὶ Ἡθλίῳ Γ 103 f., where the black lamb was for Γη and the white for Ἡθλίος,—βασιλεύς τ' ἄγαθος κρατερός τ' αἰχμητής Γ 179, where the adjectives are brought together, Δ 450 f. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' Par. Lost iv. 641,

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

\[
\begin{align*}
βασιλεύς & τ' \grave{\alpha}γαθός \\
κρατερός & \vDash\alphaιχμητής \; Γ \; 179.
\end{align*}
\]

It should be noticed that this chiastic arrangement is often the most simple and natural, as in the first example above, where σοὶ at once suggests the other person interested, Φοίβοι.
\(\text{§ 16 d. }\)  

**HOMERIC STYLE**

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

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

c. *Litotes* (λιτότης or μείωσις), a simplicity of language, or under-statement of the truth (usually a strong affirmation by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet*. Homeric examples abound, as ὅκ 'Ἀγα-μέμον ἡδανε θυμῷ A 24 it was not pleasing to the soul of Ἀγαμemean, i.e. it was hateful, etc.; ἃψ ἐς κονλέων ὀςε μέγα ξίφος οὐ' ἀπίθησεν | μῦθῳ Ἀθραίνας A 220 f. back into the sheath he thrust his great sword nor did he disbur the word of Athena, i.e. he obeyed; 'Ἐκτωρ δ' οὗ τι θεὰς ἐπος ἥγγυνῄσεν B 807.

d. a. *Periphrasis*. Certain periphrases occur frequently, as ἀξετὲ δὲ Πριάμου βίων Γ 105 bring the might of Priam, i.e. the mighty Priam, Παφλαγόνων δ' ἥγειτο Πυλαμένεος λάσιον κήρ B 851, ἡ ἐπε ὄννας κραδίνων Δίως ἣ καὶ ἔργῳ A 395, πολεμῆα ἔργα B 338, works of war, i.e. war, μένος ἄνδρῶν B 387, i.e. brave men. *Cf.* odora canum vis Verg. *Aen.* iv. 132, horrentia centum terga suum ib. i. 634 f.; 'First, noble friend, let me embrace thine age,' Shakspere *Tempest* v. i; 'The majesty of buried Denmark,' *Hamlet* init.; Milton's 'Meanwhile ... where the might of Gabriel fought,' *Par. Lost* vi. 355; 'The violence | Of Ramiel, scorcht and blasted, over-threw,' ib. vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' ib. ii. 965.
β. Some of these periphrases were used simply for metrical convenience. *E.g.* βη *Ηρακλεία* is equivalent to *Ηρακλέως*, which is not suited to the Homeric verse.

γ. δαυλιον ἣμαρ Z 463 is simply a poetic expression for *slavery*, ἐλεόθερον ἣμαρ Z 455 for *freedom*.

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

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

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

17. *Later Change in Words.* The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἄγορη and ἄγων are used in Homer of an *assembly, gathering*, not of *market and contest*. Ἄδης is always the name of a person, not of a place. ἀοιδός, ἄοιδη are used for the Attic ποιητής, ὕμνος,—ἐπος and μῦθος are used for λόγος, κοσμέω for τάσω. βλάπτω is to *injure by detaining, detain.*
§ 18 b. HOMERIC SYNTAX

δενός means terrible, not skilful. δείπνον is the principal meal of the day, whenever it is taken. ἕγχος means spear, never sword. ἐμπυς is used for the Attic ὄμος, nevertheless. ἤρως is used of all the warriors; it does not mean a hero in the English sense. θεράπων was nearly the Spartan θεράπων,—not a menial servant. ἕγεμον is to lead, not to think. κρίνω is to select, discriminate, rather than to judge. λαὸς [λεώς] is often used of soldiery. λίσσωμαι is used only once of entreaty addressed to gods. μέλλω never means delay. νοεῖ often has the sense of αἰσθάνομαι (which is not Homeric), perceive, and φράζομαι is to consider. νόμος is not used for law. ὄνομα is not to blame in a general way, but to think insufficient, despise. οὐτάξω is wound with a weapon held in the hand, not with a missile. πάμπω is escort, attend, as well as send; cf. πομπή, convoy. πόλεμος is often battle rather than war. πρόσωπo is to carry through rather than to do, as in Attic. σχεδόν is near, of place, not almost. σώμα is used only of a dead body, δέμας being used of the living form, and αὐτός and περὶ χρόνι taking some of the Attic uses of σώμα. τάχα always means quickly, never perhaps, as in later Greek. τίθημι is often used like ποιεῖ, make. τλήμων is bold, or enduring, rather than wretched, as in later Greek. φιλέω is often to entertain hospitably (i.e. as a friend, φίλος). φόβος is not fright but flight; φοβέομαι is not fear but flee. ὁς does not mean since. καῦνος, ὀργή, ὀπλίτης, στρατόπεδον, and στρατηγός are not used.

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

HOMERIC SYNTAX.

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

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period.
Intermediate in force between the simple future and the potential optative with ἀν were:

a. The future with κέ, as ὁ δὲ κεν κεχολώστεαι Α 139; cf. Α 175, 523, Β 229.

β. The subjunctive as a less vivid future, as οὐ γὰρ πω τοίους ἰδον ἀνέρας οὐδὲ ἰδομαι Α 262 I never yet saw such men nor shall I see them. (H. 868; G. 1321.)

γ. The subjunctive with κέν or ἀν, as a potential mode, as εἰ δὲ κεν μὴ δώσοιν, ἐγὼ δὲ κεν αὐτὸς ἦλθομαι Α 137 but if they will not give it, I myself will then take, etc. οὐκ ἂν τοι χραῖμη κίθαρις Γ 54 the cithara would not in that case avail thee.

δ. The potential optative without ἀν, as Β 687, Δ 18.

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

d. a. Homer prefers εἰ with the subjunctive to εἰ κεν (αἳ κεν) or εἰ ἀν with the subjunctive. εἰ ἀν is not used in general conditions.

β. εἰ κεν is rarely used with the optative (twenty-nine times in all); never in the expression of a wish. εἰ ἀν is used with the optative but once, εἰ περ ἄν αὐταί | μοῦσαι ἀεὶδοιεν Β 597 f.

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

δ. In a few passages the optative with κεν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἀν with a past tense of the indicative, as Β 81, Γ 220, Ε 85, καὶ νὔ κεν εὔθ’ ἀπόλοιτο ἀνάξ ἄνδρῶν Αἰνεᾶς; | εἰ μη ἄρ’ ἄξυ νόησε Δίὸς θυγάτηρ Ἀφροδίτη Ε 311 f. “Aeneas would have perished if Aphrodite had not perceived.”

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

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

f. κέ is used four times as frequently as ἀν.

g. The ‘historical present’ is not used.

h. The imperfect is much used, even associated with the aorist.
i. ἓντι is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence; cf. ἔπει πό τοι ἀλος μίνωνθα πέρ, οὐ τι μάλα δήν Α 416 since thy appointed time of life is brief, etc., and μίνωθα ἐς οἶ γένοθ' ὀμυ' Δ 466 but brief was his onset.

19. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in ἐρκος Ἀχαιῶν πέλεται πολέμου κακῶν Α 284 is a bulwark for the Achaeans from (to keep off) evil war, καρπαλίμως ἀνεδον πολιγῆς ἀλὸς ἦν' ὀμυ' ἀλῆ Α 359 swiftly she rose as a mist out of the hoary sea. The dative of place is often found without a preposition, as τὸς ὀμοιον ἔχων Α 45 having his bow upon his shoulder.

b. The accusative without a preposition often expresses the 'limit of motion,' as Α 254, 497. This construction is frequent with ἰκω, ἰκάνω, ἰκνομαι, but rare with εἰμι, ἐρχομαι, βάινω. Cf. Milton's 'Arrive the happy isle,' Par. Lost ii. 409; Tennyson's 'Arrive at last the happy goal,' In Mem. lxxxiii.

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

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

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

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

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

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὡς ἔριξαν ὁμοίωσαντος Δ. 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, the Trojans drew back from the man as he hurled his javelin; cf. ἐκλαγὲς δ' ἄρ' ἀδιστοὶ ἐπ' ἀμών χωμένου | αὐτὸν κυριέων Α. 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἄμφι δὲ νῆς | σμισδαλέον κονάφηςαν ἀνοσόντων ὑπ' Ἀχαιῶν Β. 333 f.

h. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινόν δέ οἶ δόσει φάνεν Α. 200 terribly did her (lit. for her the) eyes gleam; or is used instead of an ablative genitive with a preposition, as Δαναῶν ἀεικέα λογίων ἀπώσει Α. 97 will ward off ignominious destruction from (lit. for) the Danaï; or instead of a genitive with verbs of ruling and leading, as πάντεστοι δ' ἀνάσσειν Α. 288 to reign over (lit. be the king for) all; or instead of an adverbial expression, as τοὺς δ' ἀνέστη Α. 68 for them rose (not to be taken as a local dative, among them).

i. ὡς is used with the dative in almost the same sense as with the genitive in Attic, as ἔδαμῃ ὡς ἐρεί ποδόκεος Αἰακίδαο Β. 860 he was slain by the hands of the swift-footed Aeacides, with perhaps more of the original local force of the preposition.

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

k. Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θεὶ γ' πεδίῳ Ζ. 507 runs over the plain, λούσθαι ποταμοῦ Ζ. 508 bathe in the river. For the genitive of the place to which the action belongs, see Η. 760; Γ. 1137.

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

20. a. Particles. a. The beginner in reading Homer is perplexed by a large number of particles that are not easy to render by English words. Their force can often be given best by the
order of the words in the translation or by the tone of voice in reading. To translate *pá as was natural (or even *you see or *you know) or *γέ at least, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

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

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

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

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

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

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, coordination or parataxis (*παράταξις) was the rule, — not subordination or hypotaxis (*ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called *'parenthetic demonstrative sentences.' Thus *δε was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as *ει *δε *κε *μη *δώσων, *έγω *δε *κεν *αύτός *δώσωμαι A 137 but if they shall not give it, (but) then I myself shall take, etc., *ειος *δ ταῦθ' *ἀφαίρευε . . . *γλαθε *δ' *Αθήνη A 193 f. while he was pondering this . . . (but) then Athena
INTRODUCTION § 21 b.

came, οἶν' περ φῦλλων γενεί, τοίν' ὃ ὁ καὶ ἄνδρων Ὁ 146 as is the race of leaves, (but) even such is also the race of men. So αὐτὰρ and ἀλλὰ are used with stronger emphasis than δὲ, as ei δὲ σὺ καρπερὸς ἐσσί, θεὰ δὲ σὲ γείνατο μήτηρ, | ἀλλ’ ὃ δεῖ φέρτερὸς ἐστὶν ἐπεὶ πλεονεσιν ἀνάσοσαι Ὁ 280 f. but if thou art mighty and a goddess is thy mother, (but) yet, etc., where the apodosis is really contrasted with the protasis; cf. Ὁ 81, quoted in the next paragraph.

b. Compare with the foregoing the use of καὶ in the conclusion of relative sentences, to mark the connection of the clauses. Thus also τέ was freely used in subordinate clauses, as ὃς θεὸς ἐπιπείδηται μᾶλλα τ' ἐκλυναι αὐτοῦ Ὁ 218 whoever obeys the gods, (and) himself the gods readily hear; and τέ . . . τέ is found in both protasis and apodosis, marking their correlation, as ei περ γὰρ τε χόλων . . . καταπέφη, | ἀλλὰ τε καὶ μετόπισθεν ἐξεί κότον Ὁ 81 f. for even if he should restrain his wrath, (but) yet even hereafter, etc.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache’s words to Hector, Ἐκτορ ἀτάρ σὺ μοὶ ἐσσι πατήρ καὶ πότνια μήτηρ, | ὣς κασιγνητος, σὺ δὲ μοι θαλετός παρακοίτης | ἀλλ’ ἄγε νῦν ἔλειμω καὶ αὐτοῦ μίμν ἐπὶ πύργῳ Ὁ 429 ff. but thou, Hector, art my father, etc., which implies “Hector, since thou art my all.”

d. Correlative Constructions. The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by for, although, when, while, or since, is more frequent in these poems than in later Greek, as ἀλλὰ πίθεσθαι. ἄμφω δὲ νεοτέρω ἐστὸν ἐμεῖο Ὁ 259, φῦλλα τὰ μέν τ’ ἄνεμοι χαμάδις χέει, ἀλλὰ δὲ τ’ ἶλη | τηλεθώσα φύει, ἔαρος δ’ ἐπιγίγνεται ὅρη Ὁ 147 f. . . .

when the season of spring comes on, ἡμὲν δὴ πατ’ ἐμεῖ κάρος ἐκλευες εἰξαμένου . . . ἵδαι ἐτί καὶ νῦν μοι τὸ δ’ ἐπικρήηνον ἐέλαδωρ Ὁ 453 ff. as thou didst hear my former prayer so now also fulfill this my desire.

e. αὐτὰρ also is used where a causal particle would be used in English, as ὃδεις πεπαμενος, αὐτὰρ ὁστός | ὃῳ ἐνι στιβαρῷ ἡλήλατο ἔξεις Ὁ 399 f. thrilled with pains since the arrow was fixed in his stout shoulder.
f. In these contrasted clauses, αὐ, αὖτε, αὐτάρ, ἀτάρ, ἄλλα, as well as δὲ, may be used in correlation with μὲν. And καὶ τὸτε and ἀρα (ῥά, ἀφ) are used as well as δὲ to mark the apodosis.

g. A copulative conjunction is sometimes used where the English uses a disjunctive or, as τριπλῆ τετραπλῆ τε A 128 threefold or (and) fourfold, in which prominence is given to the second member. Cf. ἐνα καὶ δόν Β 346, χθιξά τε καὶ πρωιξά Β 303, τριχά τε καὶ τετραχά Γ 363, O terque quaterque beati Verg. Aen. i. 94.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ δ’ ἤρησαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον Γ 318 the people prayed to the gods with uplifted hands (lit. and lifted their hands); for χεῖρας ἀνασχόντες, cf. μεγάλ’ εὐχετο, χεῖρας ἀνασχόν A 450; (Zeus μερμηρίζε ως Ἀχιλῆα) τιμήσῃ, ὅλεσῃ δὲ πολέας ἐπὶ νυνὶν Ἀχαιῶν Β 4 was pondering how he might honor Achilles by destroying (lit. and destroy), etc.; cf. ἥλθε φέρων, ἐξών A 12 f.; ἀλλ’ ἀκέονσα κάθησο, ἐμὸ δ’ ἐπιπείθεο μῦθῳ A 565 for ἐμῳ πειθομένη μῦθῳ.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατένευσεν | Ἰλιὸν εκπέρσαντ’ εὐτείχεον ἀπονέεσθαι Β 113 promised that I should sack Ilios, and return, but in the very next verse is the English idiom, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει | δυσκλέα Ἀργος ἰκόσθαι Β 114 f. planned an evil deceit and bids me go, etc., for ἀπάτην βουλεύσας.

THE HOMERIC DIALECT.

22. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets retained many old words and forms which had disappeared from the spoken language (cf. hath, loved, I ween, etc., in English verse), and unconsciously excluded all that was not adapted to dactylic verse; but they did no violence to their language; they did not wantonly change metrical quantities, nor did they introduce new grammatical terminations, nor violate syntactic usage.
b. The student must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms. Thus Homer uses the longer forms of the dative plural, as κολύταιν [κολύταιν] A 26, οἰωνοῖν [οἰωνοῖν, § 35 d] A 5; of the genitive singular of the second declension, as Πριάμου [Πριάμου, § 35 a] A 19; and of the infinitive endings, as χολοσέμεν [χολοσέμεν, § 44 f] A 78, δόμεναι [δόμεναι] A 98; and uncontracted forms generally, as ἄλγεα [ἄλγη, § 24] A 2, ἐτελεῖτο [ἐτελεῖτο] A 5, Ἀτρείδης A 7. Even where a shorter form is used, as ἐσταυ [ἐστησαν] A 535, ἔτάρων [ἔταρων] A 349, this is not to be regarded as shortened from the Attic form, but as nearer the original.

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

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

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; e.g. for the infinitive of the verb to be, Homer could use ἔμεναι as dactyl, — ο — ; ἔμεναι as anapaest, ο — — ; ἔμεν as trochee, — ο — ; ἔμεν as pyrrhic, — ο — ; ἐναί as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. No difference in meaning exists between Κρονίων, son of Cronus, and Κρονίδης. Metrical convenience often or generally decides between the use of Ἀχαιοί or Ἀργείοι. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργείοι must be used. On the other hand, the verse can
close with 'Αχαιός, but not with Δαναϊ or 'Αργεώι, — with 'Αργεώνιον, but not with 'Αχαιόνιον, with 'Αχαίων, but not with Δανάων or 'Αργεών. Vergil also uses Argi, Achivi, Danai, Dorici, and Pelasgi as synonymous.

f. Synonyms and stock epithets or phrases, also, are used according to the poet’s convenience. ἀνας ἀνδρῶν 'Αγαμέμνων is used after the feminine caesura (§ 58 f) of the third foot, but εὐρὺ κρείων — 'Αγαμέμνων, 'Αγαμέμνωνος 'Ατρείδας, or 'Αγαμέμνωνα τοιμάνα λαῶν after the masculine caesura of the same foot. Πηληναίδεω 'Αχιλῆος is used after the masculine caesura of the third foot (§ 58 e), τόδας ώκύς 'Αχιλλεύς after the masculine caesura of the fourth foot (§ 58 g), but τοδάρκης δῖος 'Αχιλλεύς, τοδῶκεος Αλικίδας or ἀμύμονος Αλικίδας, τοδάρκει Πηλείων, τοδῶκεα Πηλείωνα, ἀμύμονα Πηλείωνα, or 'Αχιλλήα πτολέμαρθον, after the feminine caesura of the third foot, with δῖος 'Αχιλλεύς as a tag when the verse is filled up to the bucolic diaeresis (§ 58 h). Cf. the epithets of Apollo, ἐκάτου Α 385 ο — ο — ο, ἐκηβόλου Α 14 ο — ο — ο, ἐκάργος Α 479 ο — ο — ο, ἐκατηβόλου Α 370 ο — ο — ο — ο, ἐκατηβελέταο Α 75 ο — ο — ο — ο. See § 12 b.

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

VOWELS AND VOWEL CHANGES.

23. a. η is regularly used for ι, as ἄγορη, ὀμοία, νήσος, except in θεά, goddess, λαός, people, some proper names (as Αἰνεώς), and where a consonant has been lost, as βάς, ψυχάς. Occasionally, as Β 370,
μάν is found instead of the less frequent μήν (the strong form of μέν). ἄλτο A 532 (from ἄλλομαι) is another instance of ἄ, unless it is to be written ἄλτο. ἄ remains when it is the product of contraction or 'compensative lengthening,' as ὅρα, πάσας. (H. 30 D.)

b. The final ἄ of the stem is retained in the genitive endings -άο and -άων of the first declension, as Ἀτρέιδαο A 203.

c. άο and ηο often change to εω, with transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. Cf. βασιλῆς with Attic βασιλέως, ἱερῆ and ἱερὰ. But the frequent λάος never has the Attic form λεώς.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξείνος (ξένφος), είνεκα (Lesbian ενεκα), κούρη (κόρφα), μούνος [μόνος], οὔρος (ορφος), δουρός [δόρυ], ιός (ιοφος).

e. Diphthongs occasionally preserve i where it is lost in Attic before a vowel: αἱεί, αἰετός, ἔτελείτε (§ 47 γ), νεκείεσκε, ὀλοη, πνουή.

f. But i is lost before a vowel in ὀκέα (ὀκεά) Ἱρις B 786, in -οο as genitive ending of the second declension (§ 35 b), and in ἐμεό for ἐμείο, etc.; cf. χρυσείως A 246 with χρυσέω A 15. As in Attic, the penult is sometimes short in νῖος (as A 489, Δ 473). In these cases i has turned into y. Likewise v is sometimes dropped between two vowels, — becoming w. See § 59 k δ.

24. Contraction. Concurrent vowels generally remain uncontracted: ἄεκων, ἄλγεα, πάις (in nominative and vocative singular), ὦς (ὀφίς = ουις, εωε). Attic εῦ is regularly εί before two consonants, and the adjective is always εύς or ηύς. Patronymics from nouns in -ευς form -είδης, -είων, as Ἀτρείδης A 7, Πηλείωνα A 197. These uncontracted vowels were originally separated by a consonant. (H. 37 D; G. 846.)

25. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound, for example,— Ἀτρείδεω — ὕ — , θεσεὴδέα Γ 27, δὴ οὐτως A 131, δὴ αὕτε A 340, πόλις B 811, Ἰστίμων B 537, σχετλῆ Γ 414, in, which i must have had very nearly the pronunciation of its cognate semivowel y. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ημέων did not differ in metrical quantity from ημῶν.
26. *Crasis* is not frequent. Note *τούνεκα* (τοῦ ἐνεκα) A 291, οὖνός E 396, χίμεις B 238 (καὶ ἡμεῖς), τὰλλα A 465 (τὰ ἄλλα). (H. 76; G. 42 ff.)

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

a. After the vowels i and u, as εγχει δευόντει E 50.

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

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

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

e. When the last vowel of the first word is already elided, as μυη' Ἀχαιοίς ἀλγε' ἐθηκεν A 2.

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

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

28. *Elision*. (H. 79; G. 48.) a. α (in inflectional endings and in ἄφα and ἄρα), ε, ι, ο may be elided. αι is sometimes elided in the verb endings. οι is elided seven times in μοι, three times in τοι, once in σοι A 170 (unless οὐδέ σοι οἶω or οὗ σοι οἶω should be read there for οὐδέ σ' οἶω).

b. τό, πρό, ἀντί, περί, τί, and the conjunction ὥτι do not suffer elision. ὥτι is for ὥτε (either the temporal conjunction or the relative ὅ with τε affixed; § 42 q), τ' for τε or τοι.
c. is seldom elided in the dative singular, where it may originally have been long.

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

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

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

b. After apocope, the ν of ἀνά and τ of κατά follow the usual rules for consonant changes: ἀμπεταλὼν Γ 355, ἀμοιλίον Ε 87, κάββαλεν Ε 343 (κατέβαλεν), κᾶδ ἰ (κατὰ ἰ) frequently, κάκτανε Ζ 164 (κατάκτανε), κατπεσέτην Ε 560, καρρέξοσα Ε 424, κάλλιτε Ζ 223 (κατέλιπε).

c. αὐέρυσαν Α 459 is explained as derived by apocope, assimilation, and vocalization of φ, from ἀνά and φέρω. Cf. § 32 h.

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

CONSONANTS AND CONSONANT CHANGES.

30. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older, or justified etymologically, as ποσί, ποσί (from ποδίστι); νείκεσσε, νείκεσε (νείκος, νείκεσο-) ὀππός (ὀκφως, cf. Latin quis, etc.), ὀττί, κτλ.

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

c. But sometimes Ρ is not doubled where it would be in Attic, as ὁκυράφ Ε 598, κατέρεξεν Α 361.
d. Palatal and lingual mutes often remain unchanged before μ, as ἓμεν [ἴσμεν], κεκορυθμένος.

e. Lingual mutes are commonly assimilated to a following σ, as τοσσί (τοδ-σι). σ is sometimes assimilated to μ or ν: ἐμεναί [ἐναί] for ἐσμεναί, ἀργεννός, white, for ἀργεννῶς, as ἀργεννάναι Γ 198, ἐννυμι for ἑσνυμι (§ 32 a), ἐρεβενήν Ε 659 dark, cf. Ἕρεβος.

f. σ is frequently retained before σ, as ἐσσομαί from the stem ἵσ-, ἐτέλεσσε (cf. τέλος from the stem τέλεσ-) βέλεσσίν, from the stem βελεσ.

g. Between μ and λ or ρ, β is sometimes developed, as ἀμβροτος from stem μρό or μρόπ (murder, Latin mors, morior), while in βροτός, mortal, the μ of the stem is lost; μέμβλωκε Δ 11 from μλο or μλ (cf. ἐμλον); ἡμβροτες, aorist of ἀμαρτάνω. Cf. the δ of ἀνδρός and the β in English chamber (camera).

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

i. A parasitic τ appears in πτόλεις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names Νεοπτolemus (Νεοπτόλεμος) and Πτolemý (Πτολεμάδος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἀμμε [ἡμᾶς], ἡμαρ [ἡμέρα], ἀλτο (from ἀλλομαί), ἱέλιος [ἡλιος], Ἀϊδχς ["Αϊδης], ἠώς [ἐως].

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as βεβλήκεται Ε 661, ἡνώγειν Ζ 170; cf. ἡσκειν Γ 388 (ἡσκεῖν), ἐφόρειν (imperf. of φορέω) Δ 137. It is freely used before consonants to make a syllable long by position (§ 59 j).

l. The final σ of adverbs is omitted more often than in prose. Not merely ἐς and ἐκ, οὔτως and οὔτω, but also πός and πώ, πολλάκις and πολλάκι, ἀμφῖς and ἀμφῖ (adverbial), are found as collateral forms.

31. Metathesis of α and ρ is frequent (H. 64; G. 64): καρδίγ B 452, κραδίγ a 353; κάρτιστοι A 266, κράτος A 509, Κράταθος B 676, and Κάρπαθος. Cf. τραπείομεν Γ 441 from τέρπω, τερπικέραννος from τρέπω.

For the shifting of quantity from -άο and -ηο to -εω, see § 23 e.
32. The Digamma. (H. 72 D.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (consonantal u, vau, f; pronounced as English w):

- ἀγνυμι, break, ἀλις, enough, ἀλώναι, am captured, ἀναξ, king, ἀνδάω, please, ἀραῖς, thin, ἀφόν, lamb, ἀστυ, city, ἦ, ὦ, ὥ, him, etc., with a possessive pronoun ὦς, ὦ, ὦ (ἕος κτλ.), ἄρ, spring, ἐδω, wedding gifts, ἐθνος, tribe, ἐκοσι, twenty, ἐκω, yield, ἐρω, say (future ἑρέω), ἐκάς, far, ἐκαστος, each, ἐκυρος, father-in-law, ἐκόν, willing, ἐλδομαι, desire, ἐλίσσω, wind, ἐλπομαι, hope, ἐννυμί (κεο-νυμι), clothe, ἐσθης, ἐματα, clothes, ἐπος, word, ἐργον, ἐρϑω, work, ἐρϑω, draw, ἐπερος (vesper), evening, ἔ, six, ἔτος, year, ἔτης, companion, ἔδος, sweet (ἀνδάω, please), ἔθος, haunt, ἔρα, favor, ἔαχω, cry aloud, ἐματ, desire, strive, ἐδειν, see (and ὁδα, ἐδος), ἑκελος, like, ἑικα, am like, ἵς, strength, sinew, ἰφι, mightily, ἰος, equal (cf. ἐκισος), ἰτυς, felly, and ἰτέη (vithe), willow, ῥικος, house, ῥινος, wine, ὦς, as.

b. Probably ἰλιος, ἰπρις, and several other words also were pronounced with initial f.

c. ἀνδάω, ἐ, ἐκυρος, ἔ, ἔθεαι, and others seem to have begun originally with two consonants, σφ.

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

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

f. The sound of f evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but f can be restored in many passages by minor changes. For νιν ἐκηβόλον
A 21 it is possible to read via ἐκηβόλον, for πάντεσσι δ’ ἀνάσειν
A 288 it is easy to read πᾶσιν δὲ γανάσειν, and χερσὶν ἐκηβόλου for
χερσὶν ἐκηβόλον A 14. Perhaps κτείναι μὲν ὁ ἀλέειν Z 167 may have been κτείναι μὲν ἐκ κτλ.

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

h. ἐ sometimes leaves a trace of its existence in its cognate
vowel υ: αὔρφσαν A 459 for ἀφφρφσαν (§ 29 c), ταλαύρινον E 289 for
ταλά-φρινον. So doubtless ἀπούρας A 356 for ἀπο-φράς.

i. Some irregularities of quantity may be explained by this
vocalization of ἐ. Thus ἀπειτῶν T 35 may have been ἀποφειτῶν,
pronounced nearly as ἀποπειτῶν. ἀνίαχοι finds its analogy in γένετο
iaχή Δ 456 (γένετουαχή).

j. A neighboring vowel sometimes seems lengthened to compen-
sate for the loss of ἐ (§ 59 c).

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

l. Sometimes the rough breathing represents the last remnant
of a lost consonant (especially in the words which once began with
σἐ, as ἀνδάνω κτλ.; cf. ε, above), as ἐκάν, ἢσπερος. Often the same root
varies in breathing, as ἀνδάνω and ἦδός, but ἦδος,—ἐννυμι, but ἐσθῆς.

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

n. For δεἰδω, δεὴν, see § 59 h.

DECLENSION.

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

b. The (old locatival) suffix -θι is added to the stem to denote
place where: δθι [οῦ], where, τῆλοθι [τῆλον], far away.

c. The (old ablative) suffix -θεν is added to the stem to denote
place whence: δθεν, whence, *Ἰδηθεν, from Ida, οὐρανόθεν, from
heaven. Cf. ἐντεύθεν. It forms a genitive with the pronominal stems, as ἐθεν εἶνεκα Γ 128, πρὸ ἐθεν Ε 96, οὐθεν Α 180.

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

e. The enclitic -σε is added to the accusative to denote more distinctly the limit of motion: οἰκόνσε, homeward (also οἰκαδε, especially of the return of the Achaeans to their homes), οῦδε δόμονσε, to his own house, ἀλαδε, seaward, κλασίρνδε, to the tent, Οὐλυμπόνδε, to Olympus, χαμάζε, to the ground, θύραζε (θύρας-σε), to the door, out.

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

b. The nominative singular of some masculines ends in -τα for -της: ἱππότα, horseman, μητέτα, counselor. Cf. the Latin poetā, nautā. εὑρύοτα, far sounding, is used also as accusative, e.g. Α 498.

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

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

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

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

e. The dative plural ends in -γοι(ν) or rarely in -γς.

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

b. The termination -οο (shortened from -οιο, cf. § 23 f) is indicated by the meter in certain places where all the Mss. give a corrupt form, as ὁμητέλεστον δο κλέος οὐ τοτ' ὀλείται Β 325. Cf. Ἰφίτου Β 518, Ἀσχληπιόν Β 731. It is to be recognized also in Πετεώ Β 552 for Πετεαο, from Πετεβες for Πετεαος.

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -ουν: τοιν, ομουν.
d. The dative plural ends in -οις(ν) or -οῖς. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

36. Third Declension. (H. 163 ff.; G. 205 ff.) a. The ending of the dative singular is sometimes long and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the first syllable of the foot: Δι ἡμῶν ἄταλαντος, cf. ὑπερμενεῖ φίλον B 116.

b. The dative plural has the Aeolic ending -εσι(ν) as well as the Attic -σι(ν): τάδεσσι, ποσσι (§ 30 ε), ποσι, — ἀνδρεσσι, ἀνδράσι, — κώνεσσι, κυσι, — νήσεσι, νησι, — μμοντεσσι, μίμνοσι.

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

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

37. Anomalous Forms. a. As verbs appear in the present system with a variety of collaterals forms derived from the same root (cf. ικω, ικάνω, ικνέωμαι, — πεύθομαι, πυθάνομαι, — μένω, μίμω, μμάζω, — ἀχεύω, ἀκαχίζω, ἀχνυμαι), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: ἀλκή Γ 45, but ἀλκί E 299; ἐρύρως ἑταῖρος Δ 266, but ἐρύρης ἑταῖροι Γ 378; cf. πολύτας B 806 with πολίται. ἐρος (Α 469) and γέλος are used for the Attic ἐρως and γέλως.

c. Of νίς three stems are found: (1) νίσ, νίν, νιὲ. The other forms of this declension are very rare. (2) νίεσ, νίει, νίεα, as if from νίς. (3) νίος, νί, νια, as from a nominative νις.

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

d. Certain names of cities are found in both singular and plural: Μυκήνη Δ 52, Μυκήνας B 569; Θήβης Δ 378, Θῆβας E 804; Ἀθήνας B 546, but Ἀθήνην η 80. Instead of the later plural Θεσπιαί, Πλάταις, Homer uses only the singular: Θεσπειαν B 498, Πλάταιαν B 504.
ADJECTIVES.

38. a. Some adjectives of three terminations are used as if of two terminations, i.e. the masculine form is used also for the feminine: ἰφθίμους γυνὰς Α 3, κλυτὸς Ἡπποδάμεια Β 742, ἄρα πουλὺν Ε 776, Πυλόου ἱμαθέατος Β 77.

b. The feminine of adjectives in -ες ends in -ειά (gen. -ειών), -εά (§ 23 f) or -η: βαθεία, — άκεια, — βαθείας, βαθείας, — παχεῖα, — βαθείαν.

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

PATRONYMICS.

39. (Η. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession are used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Ὀυρανίωνες Α 570 is a mere adjective of connection, like (θεοῦν) ἐπουρανίουσι Ζ 129; Homer does not recognize Ὀυρανός as the ancestor of the gods. Ὁλυμπιάδες μοῦσαι Β 491 is equivalent to μοῦσαι Ὁλυμπια δόματ' ἠξούσαι Β 484.

b. Patronyms are frequently used as proper names; cf. Ἀτρείδης Α 7, Μενοιτιάδη Α 307, before the names Αγαμεμνόν, Πατροκλός had been mentioned. Cf. the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, etc.

A. c. The patronymic is formed from stems of the first declension by adding -δα-: Αὐγημάδος Β 624, or more frequently by adding -ιάδα-, as Λαερτιάδης Γ 200.

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

e. The suffix -ια- is added to stems in ο, and the ο is lost as in d above, as Κρονίδης,—also to stems in ev, which lose their v between two vowels (cf. 23 f), as Ἀτρείδης Α 7,—also to consonantal stems, as Ἀγαμεμνονίδης Α 30. Ἀνθεμίδης Δ 488 is formed as from Ἀνθεμος rather than from Ἀνθεμίων (Ἀνθεμίωνος νίον Δ 473).
f. Patronymics from stems in -ev, after the loss of the v, do not in Homer suffer contraction of the e of the stem with the i of the suffix. The poet says 'Aτρείδης, 'Aτρείων, as tetrasyllables not trisyllables. The verse ictus never falls on the e, although Vergil wrote Atrides and Pelides.

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

B. h. Patronymics are formed also by the suffix -ιων-, as Κρονίων A 528 (with genitive Κρονίωνος or Κρονίωνος), 'Ατρείων, Πηλείων. In these last forms from nouns in -ευς the i is always short.

i. The corresponding female patronymic is found in 'Αδρηστίνη E 412.

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

k. Some adjectives in -ιος are used as patronyms, as Τελαμώνιος Αίας B 528, Νηλήνιος νίος, cf. B 20, Καπανής νίος Δ 367.

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

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called Αίακιδης B 860; Priam, Δαρδανίδης Γ 303; the two grandsons of Actor, 'Ακτορίωνε B 621. Thus in later poetry Heracles is called Αλείδες ('Αλκείδης) from Amphitrion's father 'Αλκαίος or 'Αλκεύς.

**COMPARISON OF ADJECTIVES.**

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

b. ἀγαθός has comparatives ἀρείων (cf. ἀριστός), βέλτερον, κρείσσων, λόιον, φέρτερος.

c. In some comparatives in -περος the poet has no thought of a greater or less degree, but of a contrast, as ἄγροπερος, wild, ἄρπερος, left, as opposed to δεξίπερος, right. Cf. the use of the same ending in ἡμέπερος, our (as opposed to all others).
INTRODUCTION § 40 d.

d. ἄγα-, as in ἄγαννυφος, ἀρυ-, as in ἀρίζηλος, ἑρυ-, as in ἑρίτιμος, ἑρίζωλαξ, δα-, as in δάφωνος, and ζα-, as in ζάθεος, are strengthening prefixes. Cf. πάμπρωτα.

NUMERALS.

41. (H. 288; G. 372 f.) a. ἢνει has a collateral form ἵο Z 422; cf. the feminine form ἰά Δ 437.

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

PRONOUNS.

42. a.  

Personal Pronouns.

Singul ar.

N. έγώ, έγών.

G. έμείο (cf. § 35 a), έμει, μεί (encl.), έμεθεν ($§ 33 c$) [έμοι, μοι].

D. έμοι, μοι (encl.).

A. έμε, μέ (encl.).

σύ, τύνη (E 485).

σεί (cf. § 35 a), σει (cf. § 35 a), το (§ 23 f), ευ (encl.), έθεν ($§ 33 c$) [σου].

σου (encl.), τοι (always encl.).

σε (encl.).

ε (encl.), έτ, μν (encl.) [αυτόν].

Dual.

N. Ά. νώ, Ν. νώ.

G. Νών.

σφώ, σφώ.

σφών (encl.).

σφών (encl.).

σφών (encl.).

Plural.

N. ἦμεις, ἦμες.

G. ἦμειον, ἦμειν [ήμεν].

D. ἦμιν, ἦμμ.

A. ἦμες, ἦμμ [ήμας].

υμείς, υμες.

ὑμείον, ὑμειν [ὑμεν].

ὑμίν, υμμ.υ.

ὑμες, υμμ [ὑμας].

Possessive Pronouns.

ἐμός, μυ.

νοιτέρεσ, of us two.

ἡμέτερος, ἀμός, our.

τες, σος, θυ.

σφωτέρεσ, of you too.

ὑμέτερος, υμός, your.

σφέτερος, σφύς, their.

b.  

Demonstrative and Relative Pronouns.

δ, ἡ, τό, this; ὅς (in nom.), he; οὕτως, this; ἑκεῖνος, κεῖνος, that, the [man] there, ὑον; οὔτε, this, the [man] here. Relative, ὅς or ὅ, ἡ, ὦ or τό; Nom. pl. τοι or ο, who, which.

Adverbs, οὕτως, ὅς or ὥς, τῶς, ὅτε, thus.
§ 42 j. PRONOUNS

τὸσ(σ)ος, τοῦσδε, τοῦσδοτος, so great.

Relative, ὅσ(σ)ος, ὅσδατος, how large, (as large) as.

τοῖος, τοῦσδε, τοῦσδοτος, such.

Relative, ὅος, of what sort, (such) as.

d. Interrogative, Indefinite, and Indefinite Relative Pronouns.

Interrog. N. τίς, τί (τιτε), Gen. τῆο [τίνος], Acc. τίνα, who, which, what? τοῖος, of what sort? τόπος, which of two?

Indef. N. τίς, τί, Gen. τίνα, Acc. τίνα, τί, some one, something.

Indef. Rel. N. δις τίς or δίς, δέτι or δετί, Acc. δίτινα, δέτινα, δέτι, Nom. pl. of τίνες, Acc. ὅος τίνας, ὅοσα [ἄ τίνα].

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

f. μίν, σφω, σφών, σφί, and σφάς are always enclitic.

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

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

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

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

j. The Attic article ὅ, ὧ, τό generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases,
appears occasionally in its Attic signification. Elsewhere it is found as a personal or a relative pronoun.

In their demonstrative use ὧ, ᾧ, ὧ, ὧ are written also ὤ, ᾧ, ᾧ, ᾧ. τοῦ, ταῦ, τῶς are used besides ὧ, ᾧ, ᾧ.

k. Thus the absence of the article does not mark a noun as indefinite; cf. μῆνν ᾧ ᾧ ᾧ ᾧ A 1 with arma virumque cano. Frequently αὐτός is equivalent to Attic ὁσαύτως (᾿ς being the adverb of the article; see c, above, and § 56 c), while ῾᾿ δ’ αὐτῶς Γ 339 is equivalent to Attic οὐτώ δ’ ὁσαύτως.

1. The demonstrative article is often followed by a noun in apposition with it, as ὧ δ’ ἔχορησαν Ἀχαῖοι τε Τρῶες τε Γ 111 but these rejoiced, both Achaeans and Trojans, αὐτὰρ ὧ βοῦν ἱερευσεν ἀνὰξ ἄνδρῶν Ἀγαμέμνων Β 402 but he, Agamemnon, king of men, sacrificed an ox. Cf. § 13 c,f.

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

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

o. οὐτός is not frequent. It is never used after prepositions.

p. The form ᾿᾿ has also a demonstrative use, especially with εἰδέ, μηδέ, καλ, and γάρ.

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

r. No one is σὺ τις or ὧ τις, — not εἰδέσ or μηδέσ. οὐδέν is rare.

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43. Augment and Reduplication. (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential; whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as τεῦχε A 4, ὃλέκοντο A 10, ἄφιει A 25; cf. κάππεσον
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[κατέπεσον] A 593, εμβαλε [ένεβαλε] Γ 139. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and has never been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βη for εβη, φη for εφη, φυ for εφυ.

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

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἐειπον, ἤκε, — ἤοικα, ἤοργα.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἀμπεπαλών, ἐτετμε, τετύκοντο, τεπίθοιμεν, τεταγών, κεχαρώιατο.

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

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

h. ἐμμορα (from μείρομαι) and ἐσυμαι (from σεῖω) double the initial consonant and prefix ε as if they began with two consonants.

44. Endings. (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings -υι, -σβα, -σι occur more frequently than in Attic; especially -μι and -σι in the subjunctive, as ἵωμι [ίδω], ἀγάγωμι, ἐθέλησι [ἐθέλη], βάλγοι. These endings are rare in the subjunctive of the contracted μι-forms, as δοσί [δό] A 129.

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

c. The second and third persons singular of the first aorist optative active end in -εις, -εε(ν), as μείνεις, καλέσειν. The second person in -ας occurs very rarely. The third person in -αι is more common, as γηθησαι A 255. The third person plural ends in -ειαν, as τίσειαν A 42, ἀκούσειαν B 282.
d. The third person plural optative active of μυ-verbs ends in -ιεν, as εἶεν, δαμείεν, δοῖεν.

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

f. a. Active infinitives (except in the first aorist) frequently end in -μέναι, which is sometimes shortened after a short vowel to -μεν, as ἔμμεναι, ἔμμεν [ἐναι], ἐλθέμεναι (αι) [ἐλθεῖν], τεθύμεναι (αι).

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

g. The ending -ναι is found only after a long vowel, as δοῖναι.

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

g. Aorist passive infinitives end in -μέναι or -ναι.

h. The second person singular of the middle generally remains uncontracted (§ 24), as διήρει, ἐθαί Γ 130, βάλλει Α 297. Contracted forms are used occasionally, as μετατρέπῃ Α 160, γνώσῃ B 365, κεκλήσῃ Γ 138.

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

j. -σο retains its σ only in the imperative, as ἵσσο, ἱστασο.

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

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

m. The third person plural indicative of the aorist passive generally ends in -εν instead of -ησαν, as ἡγερθέν A 57, φάνετεν A 200, τράφεν A 251 διέτραγεν Α 531. Cf. the active ἔ-λυ-σα-ν, ἔ-λυ-ν.

n. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μυ-verbs, as εἶνεν [ἐνείησαν] A 273, ἐστάν, στάν [ἐστησαν], ἔβαν [ἐβησαν] (§ 22 b).

ο. For the optative ending of μυ-verbs, in -ιεν, not -ησαν, see d, above.

45. Subjunctive Mode. a. The variable vowel (‘connecting vowel’) of the subjunctive is generally short in the present of verbs in -μι, the first aorist, second aorist of μι-forms, second aorist
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passive, second perfect of primitive formation, as βήσομεν, ἀγείρομεν, ἰόμεν, θείόμεν [θωμεν], τραπείομεν, δαμείτε, εἰδομεν [εἰδώμεν], πεποίθομεν.

(H. 373 D; G. 780.)

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

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

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

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

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

47. Contract Verbs. (H. 409 D; G. 784 ff.)

a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

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

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

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

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εω is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables; § 59 e). εω is never contracted, but is often pronounced as one syllable by synizesis (§ 25).
INTRODUCTION § 47 f.

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

g. The older form of these verbs, in -cw, is sometimes preserved, as ἔτελειέτο A 5, νεικέιησι A 579. See § 23 e.

h. φορέω forms φορέειν Δ 144, φορύναι B 107.

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

TENSES.

48. Future and First Aorist, Active and Middle. (H. 420 ff.; G. 777.)

a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses often have σσ in the future and first aorist, active and middle.

b. In the future the σ of the before-mentioned verbs often disappears, as δαμί A 61, καλέονσα Γ 383, δλείται B 325.

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

d. Most of these forms with σσ may be explained as original or assimilated, as νείκεσσε, from the theme νείκεσ (cf. νείκος), κομίσσατο for κομίδσατο (cf. κομίδη), as τοσσί [τοσσί'] for τοδσι. Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

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

f. The so-called Doric future with tense-sign σε is found in ἐσσείται [ἐσται] B 393.

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

h. Some verbs form the first aorist active and middle without σ, as ἔχεν Z 419 (from ἔχεα for ἔχενα), ἔσσενα Ε 208 (from σεύω), ἐκη A 40 (from καῖω).
i. The first aorist often has the variable vowel of the second aorist \( \partial/\), as \( \lambda \omicron \upsilon \nu \zeta \upsilon \omega \zeta \tau o \). So in the imperative, as \( \beta \upsilon \sigma e \upsilon \) E 109, \( \delta \rho \sigma e \) \( \Gamma \) 250, \( \delta \zeta \epsilon \tau e \) \( \Gamma \) 105, \( \omega \zeta \epsilon \tau e \) \( \Gamma \) 103; infinitive, \( \omega \zeta \epsilon \mu e \nu a i \) \( \Gamma \) 120; participle, \( \epsilon \pi \beta \eta \zeta \omicron \omicron \mu e \nu o n \) E 46.

j. Verbs in \( \xi o \) often have themes in \( \gamma \), and thus futures and first aorists in \( \xi o \) and \( \xi a \), as \( \epsilon \kappa \alpha \lambda \alpha \tau \acute{a} \epsilon \zeta a i \) A 129, \( \pi \tau \omicron \lambda e \mu \mu \epsilon \omicron o n \) V 328.

49. Perfect. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in \( -\kappa a \) is formed from only twenty vowel-stems. It is almost as rare as the first aorist in \( -\kappa a \) (\( \epsilon \delta \omega \kappa a, \epsilon \eta \kappa a, \epsilon \theta \kappa a \)). Forms without \( \kappa \) are derived even from vowel-stems, especially participial forms, as \( \kappa \epsilon \kappa \mu \eta \kappa a s \) Z 262, but \( \kappa \epsilon \kappa \mu \eta \omega t i \) Z 261; \( \epsilon \mu \pi \epsilon \varphi \nu \nu \iota \) A 513, but \( \pi \epsilon \varphi \upsilon \kappa e \) \( \Delta \) 109.

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

c. The endings are affixed immediately to the reduplicated verb-stem in \( \beta \beta \alpha \alpha \sigma i, \gamma \gamma \alpha \omega \tau a s, \delta e \iota \iota \iota \theta, \epsilon \kappa t \eta \eta, \iota \delta m e n, \kappa \kappa \mu \mu \omega s, \epsilon \tau \pi \theta \iota \theta m e n, \tau \tau \tau \lambda \lambda \theta i \).

d. \( \epsilon \rho \rho \iota \gamma \gamma \sigma i \) \( \Gamma \) 353 and \( \omicron \lambda \alpha \lambda \gamma \) \( \Delta \) 164 have the force of present subjunctives.

e. \( \alpha \kappa \alpha \chi \epsilon \mu e \nu o s \) and \( \epsilon \sigma \sigma \mu e \nu o s \) are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as \( \delta \rho \rho o e \) \( \nu \) 797, \( \delta \rho o e \) \( \nu \) 146.

g. In the feminine participle the short form of the stem appears, as \( \alpha \rho \gamma \rho o \omega s \), but \( \alpha \rho \rho \nu \iota \); hence \( \epsilon \kappa \nu \iota \) (\( \gamma e \epsilon \kappa \kappa \nu \iota \)), not \( \epsilon \kappa \nu \iota \), \( \Gamma \) 386.

VOICES.

50. Middle. a. The active and middle forms \( \delta \rho \acute{a} \nu \) (about forty times) and \( \delta \rho \acute{a} \sigma \theta a i \) (about twenty times), \( \iota \delta e \acute{a} \nu \) (more than two hundred times) and \( \iota \delta e \sigma \theta a i \) (ninety times), are used often without appreciable difference of meaning; cf. A 56, 203, 262, 587, B 237, \( \Gamma \) 163. Cf. \( \epsilon \phi a \tau o \) \( \nu \) 807, \( \epsilon \phi \iota \) A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as \( \beta \acute{a} \nu \sigma e \) \( \upsilon \) \( \Gamma \) 262, \( \epsilon \beta \eta \) \( \upsilon \) \( \upsilon \) A 311; \( \epsilon \delta \upsilon \sigma e \) \( \upsilon \) \( \Gamma \) 328, \( \epsilon \upsilon \) \( \Gamma \) 36.

c. The future middle is sometimes used as passive, as \( \tau e \lambda \epsilon \sigma \theta a i \) \( \nu \) 36. Cf. 51 e.
d. The aorist middle is often used as passive. Cf. χολωσαμένη Γ 413 with χολωθείς Α 9, χάρη Γ 76 with κεχαροῖτο Α 256, ἀγέροντο Β 94 with ἦγερθεν Ε 57, ἀμφέχων Β 41, λίτουντο Γ 160, καταμένου Γ 375. Cf. ἐλεικηθησαν Ε 497 they rallied, θωρηχθηναι Α 226 arm himself.

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

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

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

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

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

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

g. The ‘verbal adjective’ is not always passive.

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

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

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

c. The second aorist subjunctive active generally remains uncontracted. The stem-vowel often appears in its long form with short mode-vowel in the dual and in the first and second persons plural (cf. §§ 45 a, 51 d), as δόροσιν Α 324, δώσοιν [δώσιν] Α 137, θεόμεν Α 143 (better θήομεν, Attic θόμεν), γνώσοι Α 302, ἐφείω [ἐφώ] Α 567, ἀνήγη [ἀνῆγη] Β 34, ἐφέομεν Α 62 (better ἐφήομεν, as from an ἐφημε). The short form of the stem is seen in βάτην [βῆτην] Α 327.
§ 55 d. PREPOSITIONS

53. Second Aorists without Variable Vowel. (H. 489; G. 798 f.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -\(\mu\), as ἀλτο A 532 (ἀλλομαι), δέχθαι A 23, δέκτο B 420 (δέχομαι), βλήτο Δ 518 (βάλλω), κλύθη A 37, κλύτε B 56 (κλύω), οὔτα Z 64, ἔσεντο B 809 (σεύω).

54. Iterative Forms. (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action, as φιλέσοκε Γ 388. The augment is generally omitted. These forms are characterized by the suffix -\(\sigmaκ\), and have the inflection of the imperfect of verbs in \(-\omicron\). They are confined to the Ionic dialect. The iterative idea is occasionally wanting, as in ἐσκε [\(\tilde{\eta}ν\)] Γ 180.

b. Verbs in \(-\omega\) add the endings -\(\sigmaκον\) or -\(\sigmaκομη\) to the e-form of the stem of the present or second aorist, as ἐσκε, ἐπεσκε, ἰδεσκε.

PREPOSITIONS.

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

b. The preposition is often separated from the verb which it modifies, as παρ δέ Κεφαλλήνων ἀμφὶ στῖχες οὐκ ἀλαταδαί | ἐστασαν Δ 330 f., where παρ modifies ἐστασαν.

c. Anastrophe. (H. 109; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφὶ, ἀντὶ, ἀνά, διά. ἀνά Z 331 stands for ἀνάστηθι. ἐνὶ is used for ἐνείσι or ἐνεστὶ, ἐπὶ for ἐπεστὶ, μέτα for μέτεστι, παρὰ for πάρεστι Ε 603 f.

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

d. a. ἐν has the parallel forms εἰν, ἐν. ἐν stands only in the part of the foot which receives the stress of voice, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν ᾿Αἴδαο δόμουσιν.
β. The poet uses both ἓ and ἓς, πρῶς, προτί, and ποτί, ὑπό and ὑπαί (B 824), παρά and παραί (B 711), ὑπῆρ and ὑπείρ (B 426).

e. ἀμφὶ, ἄνα, and μετὰ are used also with the dative.
f. For the short forms of ἄνα, κατά, παρά, see § 29.

ADVERBS.

56. (H. 257 ff.; G. 365 ff.). a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθικὸς ἔβη A 424 went yesterday, ἡρῆ A 497 early in the morning, πανημέρως A 472 all day long, προνής E 58 (pronus) on his face, καῖντο θαμεῖα A 52 burned thickly, μεταμάζζον E 19 between the breasts.

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

b. Adverbs ending in -α are common: σάφα (not σαφῶς), τάχα (ταχέως only once), ὁκα (not ὠκέως). These seem to have been originally neuter cognate accusatives, and many are such still; cf. πόλα ἐπέτελλε, πολλὰ ἢρᾶτο, μέγα νῆπιε, μεγάλ ἐνχέτο. See on A 78.

c. Adverbs in -ως are not common; they are most frequent from o-stems: οὐτως (οὗτος), ὦς (ὁ), αὐτως (αὐτός), κακως (κακός). ἢς and ὴμοιως are not found, καλως only β 63, φιλως only Δ 347.

HOMERIC VERSE.

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

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

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

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

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

(5) In the Homeric text, elision is already made.
The beginner should remember also, that

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

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

If the beginner has not already made the general rhythm of the verse familiar to himself from Vergil and his followers, he may read to advantage Longfellow's Evangeline¹ and Miles Standish, and Clough's Bothie. He will do well to commit to memory a few (if not many) verses of the Iliad, and repeat them when he is walking at leisure, keeping time, uttering the first syllable of the foot as he sets his left foot down, and the other half of the metrical foot as he plants his right foot.

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

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

a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name hexameter. Emphasis or stress of voice (ictus) is laid on the first syllable of each foot. The part of the foot which has no ictus (the arsis) should receive as much time though not so much stress as the ictus-syllable (the thesis). The rhythm would be called ¾ time in modern music. The English hexameter (e.g. in Longfellow's Evangeline) is generally read as of ¾ time, without much reference to the quantity of the syllables, and so, too, the Aeneid is often scanned.

¹ As
'This is the forest primeval, the mormuring pines and the hemlocks
Stand like Druids of old, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms.'

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

c. The dactyl\(^1\) (\(\text{\textbackslash{$\ddag$}}\text{\textbackslash{$\ddag$}}\text{\textbackslash{$\ddag$}}\) or \(-\text{\textbackslash{$\ddag$}}\text{\textbackslash{$\ddag$}}\)), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee\(^2\) or heavy dactyl (\(\text{\textbackslash{$\ddag$}}\text{\textbackslash{$\ddag$}}\) or \(--\)).

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

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil; there are 160 in the first book of the Iliad alone, and very nearly three thousand in the entire Iliad. Many frequently recurring verses have this rhythm; as τὸν δ’ ἀπαμεβόμενος προσέφη πόδας ὁκύς Ἀχιλλεὺς,—αὐτὰρ ἐπεί πόσιοι καὶ ἔδητός ἐξ ἐρον ἑντο. Many other verses have but one spondee (generally in the first foot) among the first five feet; as ἢμος δ’ ἡλίος κατέδυ καὶ ἐπὶ κνέφας ἠλθεν. Seven verses, according to the usual text, have each six spondees: B 544, Α 130, Ψ 221, o 334, φ 15, χ 175, 192.

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

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

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

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

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

2 This name is derived from the use of this slow, solemn measure in the hymns which accompanied the libation (σπονδή) to the gods.
i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (cf. A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

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

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

l. Though the student need not concern himself about elision, as in Latin poetry, yet he must be watchful for synizesis (§ 25).
d. The pause after the first syllable of a foot is called a masculine caesura, because of the vigorous movement which it gives to the verse. Cf. also

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

and

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

Longfellow, Evang.

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

'This is the forest primeval. The murmuring pines and the hemlocks.'

Longfellow, Evang.

e. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατὴρ ἀνδρῶν τε θεών τε, βοώπις πότνια Ἡρη, θεὰ λευκώλενος Ἡρη, θεὰ γλακωπὴς Ἁθήνη, φιλομμεδὴς Ἀφροδίτη, Δίως θυγάτηρ Ἀφροδίτη, ἐν-
kνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτῶν, κάρη κομώντες Ἀχαιοί, ἀρησφιλος Μενέλαος, ἀναξ ἀνδρῶν Ἀγαμέμνων, βόην ἄγαθος Διομήδης, Γερήνος ἵππωτα Νέστωρ κτλ.,—all of which must be preceded by the feminine caesura (see d) of the third foot; while Ἀγαμέμνονος Ἀτρείδαο, εὐφν-
kρείσσον Ἀγαμέμνων, ἡγίτωρ ε ὄδε μέδοντες, ἀπαμείβετο φώνησεν τε κτλ.
must be preceded by the masculine caesura of the third foot. See § 22 e, f.

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

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the hephemimeral caesura (ἐπτά, ἡμ-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penta-
themimeral caesura, when the verse is divided into \(2\frac{1}{2} + 1 + 2\frac{1}{2}\) feet.
Sometimes the pause of the verse is at the close of the fourth foot; this is called the *bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

The importance of the bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as διος Ὄδυσσεύς, ἔρκος Ἀχαίων, ἵπποτα Νέστωρ, ὀβρίμος Ἄρης, φαίδιμος Ἐκτωρ, Φοῖβος Ἀπόλλων, Παλλᾶς Ἀθήνη, δία θεάων, μυτίτετα Ζεύς, ἰχόθεος φῶς. See § 22 f. Hiatus is allowed here occasionally. See § 27 b.

A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ώ, ώ — (where the comma represents the end of a word) rather than — ώ ώ, —; hence οὔτε τέλεσας Α 108, not οὔτ᾿ ἐτέλεσας, and ἀλγε ἔθηκεν Α 2, not ἀλγεα θηκεν. This rhythm is found in all verses which close with Παλλᾶς Ἀθήνη, Φοῖβος Ἀπόλλων, δίος Ὅδυσσεύς, Ἀχιλλεύς, Ἀχαιοί κτλ.

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

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

No sentence ends with the second foot.

The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the bucolic diaeresis.
INTRODUCTION § 58 o.

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

QUANTITY.²

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

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

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

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

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

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

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

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

(4) they are long when they are the result of contraction, as ἐρίμα from ἐρίμας, ἵρον, from ἰερόν, and as the final vowel of the stem of nouns of the first declension.
§ 59 d. QUANTITY lixxxi

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

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

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

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

*β.* The quantity of some vowels is not fixed, as ἂἈπόλλωνος A 14, ἂἈπόλλων A 380; ἂἈρες, ἂἈρες E 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἵσος, καλός, and φάρος became ἵσος, καλός, and φάρος in Attic poetry. ἕμαρινός (*cf.* ἕρη εἰαρινή B 471), Attic ἕαρινός, is found in a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated as either long or short, *i.e.* its quantity was variable.

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

ε. With this variation of natural quantity may be compared the double forms employed in Homer,—one with a single consonant, another with two consonants, as ἄχιλλεύς A 54, ἄχιλλεύς A 199; ὀδυνεύς A 430, ὀδυνεύς Δ 494; Τρίκκην B 729, Τρίκης Δ 202; ὀππως A 344, ὀπως A 136; μέσον Γ 266, μέσον A 481 κτλ., many of which doubled consonants are known to be justified etymologically.
e. Sometimes a naturally short vowel was lengthened (not by
the poet, but in the speech of the people) in order to avoid the too
frequent recurrence of short syllables. This is illustrated by the
rule for the use of ὠ or ο in the comparison of adjectives (σοφότε-
ρος but κοινοφότερος), and by the words which have a vowel similarly
lengthened in the Attic dialect (as ἀθάνατος, προσήγορος, ὑπηρέτης).
We find ἀνήρ but ἀνέρες, Πράμος but Πραμίδης, θυγάτηρ but θυγατέρα.

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

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

g. a. Sometimes a vowel remains short before a mute followed
by λ or ῃ, as Ἀφροδίτη Γ 380, ἀμφίβροτης Β 389, ἀμφίδρυφής Β 700,
προτραπέσθαι Ζ 336, νεῦσε Κρονίων Α 528, βάλε Πριαμίδο Β 356, γάρ
ῥά Κλυταιμνήστρης Α 113. These words and phrases could not have
been brought into the verse if the mute and liquid must make
length by position, and the history of the language shows that this
combination of mute and liquid was gradually losing its weight.

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

γ. Before four words, two of which begin with the double con-
sonant ζ and two with the two consonants σκ (not a mute and a
liquid), the preceding vowel remains short: οἳ τε Ζάκυνθον Β 634,
οἳ δὲ Ζέλειαν Β 824, προχέντο Σκαμάνδριον Β 465, ἐπειτὰ σκῆπαρνον
ε 237.

h. a. A single λ, μ, ν, ρ, σ at the beginning of certain words
may 'make position' (cf. § 30 b): ἐπεα νυφάδεσσι Γ 222 (cf. ἀγά-
nυφον Α 420 and English snow), ἐό μέγα Β 239, Β 43, Β 196, Δία
λίσαι Α 394, ἐνι μεγάρῳ Β 661.
§ 59 k. QUANTITY lxxxiii

\[\beta.\] So also \(\delta\) 'makes position' in the stem \(\delta\nu- (\delta\iota\sigma\alpha\iota, \textit{fear})\) and always in \(\delta\eta\nu, \text{long}, \) as \(\varepsilon\delta\alpha\sigma\varepsilon\nu \delta' \delta \gamma'\rho\omega\nu \) \(A\) 33, \(\omicron \tau \mu \alpha\lambda\alpha \) \(\delta\eta\nu\) \(A\) 416, \(\varepsilon\pi\iota \delta\varepsilon\sigma\) \(A\) 515.

i. a. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with \(\rho\) once began with \(\sigma\rho\) or \(\rho\rho\). This explains the doubling of the \(\rho\) after the augment and in composition, as well as its power to 'make position' in Homeric verse.

\(\beta.\) Of the instances of lengthening before \(\mu\), many are only physiologically explained, — the \(\mu\)-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially before \(\mu\gamma\alpha\gamma\alpha\) and its kin), — not before \(\mu\alpha\chi\epsilon\sigma\theta\alpha\iota, \mu\acute{\eta}\nu\epsilon\iota, \mu\omicron\upsilon\omicron\upsilon\omicron\).

j. One of the consonants which 'made position' has often been lost, as \(\gamma\rho\gamma\iota\ \delta' \mu\nu\ \f\epsilon\iota\kappa\nu\iota\) \(\Gamma\) 386, \(\beta\ell\omega\) \(\epsilon\chi\epsilon\tau\epsilon\pi\epsilon\nu\kappa\epsilon\si\) \(A\) 51, \(\theta\epsilon\upsilon\sigma\) \(\omicron\sigma\) \(\Gamma\) 230 (for \(\theta\epsilon\upsilon\sigma\ \f\omega\si\)), cf. \(\kappa\kappa\kappa\iota\nu \omicron\sigma\) \(\omicron\sigma\) \(B\) 190, \(\delta\rho\nu\nu\theta\epsilon\si\) \(\omicron\sigma\) \(\Gamma\) 2, \(\pi\epsilon\ell'\epsilon\kappa\nu\iota\) \(\omicron\sigma\) \(\Gamma\) 60, \(\omicron\upsilon \delta' \alpha\rho' \iota\sigma\nu\alpha\nu \omicron\sigma\) \(\iota\) \(\tau\epsilon\) \(B\) 780. \(\f\) has been lost more frequently than any other initial consonant. See § 32.)

k. a. A long final vowel or diphthong in the arsis of the foot is generally, but not always, shortened before a following vowel: \(\text{'A}\pi\tau\rho\epsilon\iota\delta\alpha\iota\ \tau\epsilon\ \kappa\alpha\iota\ \eta\nu\kappa\iota\mu\iota\iota\iota\iota\) \(\text{'A}\chi\nu\omega\iota\)' \(A\) 17, \(\tau\eta\nu \delta' \epsilon\gamma\omega\) \(\omicron\nu \lambda\upsilon\upsilon\upsilon\) \(A\) 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

\(\beta.\) Final \(\alpha\iota, \omega\iota, \epsilon\iota\) are most frequently shortened before an initial vowel. Final \(\omega\iota\) is shortened eight times as often as final \(\gamma\).

\(\gamma.\) The diphthongs ending in \(\upsilon\) seem to have been more firm in retaining their quantity than those which end in \(\iota\).

\(\delta.\) This shortening of diphthongs seems to indicate a tendency of the final \(\iota\) or \(\upsilon\) of the diphthong to go into its cognate \(\gamma\) \(\j\) or \(\omega\) \(\f\) sound and disappear (cf. § 23 \(\j\)). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the \(\gamma\) or \(\omega\) was spoken.

\(\epsilon.\) Final \(\varphi\) and \(\gamma\) are shortened before an initial vowel more rarely than other diphthongs. \(\varphi\) is seldom shortened except before an \(\epsilon\) or (less frequently) an \(\alpha\).
1. Before a pause (as before the close of the verse; see § 57 k), a short vowel may be used in place of a long vowel: ἐκτέρσαυ Πριάμου τόλιν Α 19 — — | — ο ο | — ο ο | ο ο. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ὧ νὶ Ἡπείρω Α 338; in such cases the nominative form generally could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable,  ֶ—. Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as ἀλλ' οὐκ ὁ Ἀτρείδης Ἡγαμέμνον Α 24,— just as a verse may close with a short vowel although the next following verse begins with a vowel, as ἐρίπναντε | ὁ Ἀτρείδης Α 6 f. 

m. A few verses seem to begin with a short syllable, as ὅς ἡδὴ τά τ' ἔοντα Α 70 (for ὅς ἠδὴ, § 32).
BIBLIOGRAPHICAL NOTE

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

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

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

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

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


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

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


lxxxv
THE TROAD
(after Kiepert)
'Αλφα λιτᾶς Χρύσου, λοιμῶν στρατοῦ, ἕχος ἀνάκτων.
Alpha preces Chrysaee, pestis mala, iurgia regum.

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

λοιμῶς. μῆνις.
Invocation of the Muse. Theme of the Iliad.

Μὴνυν ἀείδε, θεά, Πηληνάδεω 'Ἀχιλῆς
οὐλομένην, ἡ μυρὶ 'Ἀχαιοῖς ἄλγε' ἔθηκεν,
pollás δ' ἰφθίμους ψυχὰς 'Αιδι προϊάφεν
ἡρῶν, αὐτοὺς δὲ ἐλώρα τεῦχε κύνεσιν
5 οἰωνοῦσι τε δαίτα, Δίως δ' ἐτελείετο βουλή,
εξ οὖ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δίος 'Αχιλλεὺς.

The Injured Priest. The Avenging Apollo.

tis τ' ἄρ σφωθε θεῶν ἔριδι ἐνεύχεκε μάχεσθαι;
Δητοῦς καὶ Δίως νιός. ὦ γὰρ βασιλῆι χολωθεῖς
10 νοῦσον ἀνὰ στρατὸν ὁρσε κακὴν,/όλεκοντο δὲ λαοῖ,
οὔνεκα τὸν Χρύσην ἡτίμασεν ἀρητήρα
'Ἀτρείδης. ὦ γὰρ ἁλθε θοᾶς ἐπὶ νῆας 'Ἀχαιῶν
λυσόμενός τε θυγατρὰ φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἔχων ἐν χερσίν ἐκηβόλου 'Ἀπόλλωνος
15 χρυσέως ἀνὰ σκῆπτρῳ, καὶ ἐλώσετο πάντας 'Ἀχαιόν,
'Ἀτρείδα δὲ μάλιστα δύω κοσμήτορε λαῶν·
"'Ἀτρείδαι τε καὶ ἄλλοι ἐυκνήμιδες 'Ἀχαιών,
Prayer of the Old Priest and its Answer.

وصَ ءِفَاطُ، إِذْعِسْنَهُمْ سَدَّ الْجَرَّاءِ وَكَانَ عَرَضُهُ مَعْدَةً
بِلِّيَّةً دُرَّةً عَنْ ذَى مَا رَكَعَ الْقُلُوبُ لِأَوَّلَ الْمَسْجِدَ
ثُمَّ دُوَّارَةً عَلَى رُمُودَةَ نَاوَتَهُمْ تَأَكِّدُوا
ظَهَرَ الْجَمَالُ لِلْغُرْسَ الْكَبْرَاءِ
كِتَابُ الْعُمَيْنِ الْبَيْضَاءِ
"كُلُّ فُحْيٍ مِّنٍّ، أَرْمَعْرُوتِ سُوُّحُ الْخَيْرَةَ الْأَمْيَّةَ
كِيْلَانَ الْجَزَايحِ، تَعَبُّدَ الْأَيْنِ الْمَأْمُوَةَ الْأَقْرَىِ
سُمِّنْهَا إِلَيْهِ، إِنْ تَطَّرَعْتُ الْحُرْابِ إِنْ نُبْنَىْ إِبِلًا
أَوَّلَتْ الْقَبْضَةَ مَعَهُ اْحَرَّمَتْ مَسْحُورًا عَلَى الْحَطَّالِ
تَصَدَّىَّ عَلَى الْبَيْدَةَ عَلَيْهِ وَأَمْضَىَّ عَلَى الْحَلَّالِ
ٍّ وَإِذْ كَانَ بَلْحَلَّيْهِ مَعْنَا مَعْدَةً يَقُولُ عَلَى الْحَيِّ
"وَكَانَ الْعُمَيْنِ الْبَيْضَاءُ لِلْكُلُّ فُحْيٍ مِّنِّيْ
غَيْرَ الْأَصْحَابِ الْأَرْضٍ الْحَيَّةٍ
APOLLO BELVEDERE
From the statue in the Vatican Museum, Rome
Assembly of the Achaeans (53–305). Achilles calls an Assembly to consult with Regard to the Plague.

εὔνήμαρ μὲν ἀνὰ στρατὸν ὕχετο κῆλα θεοῖν,
τῇ δεκατῇ δ’ ἀγορηύνδε καλέσσατο λαὸν Ἀχιλλεύς.  
55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θέα, λευκόλευος Ἡρη.
κυδετο γὰρ Δάναων, ὅτι βαπτίσκοντας ὀρᾶτο.
οἱ δ’ ἐπεὶ οὐν ἤγερθεν ὁμηγερεῖς τε γένοιτο,
τοσί δ’ ἀνυστάμενος μετέφη πόδας ὦκυς Ἀχιλλεύς. 
"Ατρείδη, νῦν ἂμμε πάλιν πλαγχθέντας σῶν

60 ἂς ἀπονοστῆσεν, εἰ κενθανατόν γε φύγομεν,
εἰ δὴ ὁμοῦ πόλεμος τε δαμὰ καὶ λομὸς Ἀχαιός.
ἀλλ’ ἄγε δὴ τυα μάντων ἑρεῖομεν ἡ ἱερὰ.
ἡ καὶ ὀνειροπόλον, καὶ γὰρ τ’ ἄναρ ἐκ Δίως ἑστιν,
ὁς κ’ ἐποίο ὅτι τοὺς θεοὺς ἑκοσμάτο Φοῖβος Ἀπόλλων.
65 εἰ τ’ ἄρ’ ὁ γ’ εὐχώλης ἐπιμείρεται εἰ θ’ ἐκατόμβης,
ἀι κεν ἂν αἱρῶν κυνῆς αἱγῶν τε τελείων
βουλέται ἀντιάσας ἦμῖν ἀπὸ λουγὸν ἂμυναί.”

Calchas states the Cause of the Plague.

ἡ τοι ὁ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζετο, τούτι δ’ ἀνέστη
Κάλχας Θεσσορίδης, οἰωνοπόλον ὦχ’ ἄριστος,
70 ὅσ ἢδη τα’ τ’ ἑώντα τα’ τ’ ἑσσόμενα πρὸ τ’ ἑόντα,
καὶ νῆεσσ’ ἤγεσατ’ Ἀχαῖων Ἡλιον εἰσώ
ἡν διὰ μαντοσύνην, τὴν οἰ πόρε Φοῖβος Ἀπόλλων.
ο σφιν ἐν φρονεών ἀγορήσατο καὶ μετέειπεν.

“ὁ Ἀχιλεὺς, κέλεαί με, διώφιλε, μυθήσασθαι
75 μὴν Ἓ drive, καὶ μιο ὀμοσσὸν η μέν μοι πρόφρων ἐπεικα καὶ χερσὶν ἀρήξεν. ἦ γὰρ οἶομαι ἀνδρὰ χολωσέμεν, δὲ μέγα πάντων Ἀργεών κρατεῖ, καὶ οἱ πείθοντα Ἀχαίοι.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρι.
80 εἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ κατατέθη, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ, ἐν στήθεσιν ἐσύι. σὺ δὲ φράσαι εἰ με σαώσεις.”

τὸν δὲ ἀπαμεβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς.
85 “θαρσήσας μᾶλα εἰπὲ θεοπρόπον ὅτι οἰσθα.
νὰ γὰρ Ἀπόλλωνα διψίλον, ὥ τε σὺ, Κάλχαν, εὐχόμενος Δαναόις θεοπροπίας αναφαίνεις, ὥ τις ἔμει ζῶντος καὶ έπὶ χθονὶ δερκομένῳ
σοι κοίλης παρὰ νησὶ βαρείας χείρας ἐποίσει
συμπάντων Δαναῶν, οὐδ’ ἂν Ἀγαμέμνωνα εἴπης,
δὲ νῦν πολλὸν ἀριστός Ἀχαίων εὐχεταί εἶναι.”

καὶ τότε ὅθη θάρσησε καὶ ἦνδα μάντις ἀμύμων.

“οὔτ’ ἄρ’ ὃ γ’ εὐχωλῆς ἐπιμέμφεται οὕθ’ ἐκατόμβης, ἀλλ’ ἕνεκ’ ἀρητήρος, ὅν ἡτίμησο Ἀγαμέμνων
90 οὐδ’ ἀπέλυσε δύγατρα καὶ οὐκ ἀπέδεξατ’ ἄποινα,
τούνεκ’ ἄρ’ ἀλγε’ ἔδωκεν ἐκηβόλος ἦδ’ ἐπὶ δώσει.
οὐδ’ ὁ γε πρὶν Δαναοῖσιν ἀεικέα λογὺν ἀπώσει,
πρὶν γ’ ἀπὸ πατρί φίλῳ δόμεναι ἐλικάπιδα κούρην ἀπριάτην ἀνάποινον, ἄγειν θ’ ἤρην ἐκατόμβην
ἐς Χρύσην: τότε κέν μιν ἰλασσάμενοι πεπίθομεν.”
Agamemnon is Ready to give up Chryseis, but demands Recompense.

η τοι ὅ γ’y ὦς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῦτι δ’ ἀνέστη ἥρως Ἀτρείδης, εὑρὺ κρεῖων Ἀγαμέμνων ἀχνύμενος: μένεος δὲ μέγα φρένες ἀμφιμελαίναι πῦμπλαντ’, ὦσσε δὲ οἱ πυρὶ λαμπτεώντι εἴκτην.

Κάλχαντα πρώτιστα κάκ’ ὀσσόμενος προσέειπεν: “μάντι κακῶν, οὐ πώ ποτὲ μοι τὸ κρήγγων εἶπας: αἰεὶ τοι τὰ κάκ’ ἑστὶ φίλα φρεσὶ μαντεύεσθαι, ἐσθλὸν δ’ οὔτε τί πω εἶπας ἐποὺ/οὔτε τέλεσσας. καὶ νῦν ἐν Δαναοίσι θεοπροπέων ἀγορεύεις. ὥς δὴ τοῦδ’ ἐνεκά σφιν ἐκηβόλοις ἀλγεὰ τεῦχει, οὔνεκ’ ἐγὼ κούρης Χρυσηνίδος ἀγλα’ ἄποινα οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βουλομαι αὐτήν οἴκοι ἔχειν. καὶ γὰρ ἐν Κλυσαμνήστηρις προβέβουλα, κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστὶ χρείων, οὐ δέμας οὔδε φυήν, οὔτ’ ἀρ φρένας οὔτε τί ἔργα. ἂλλὰ καὶ ὦς ἔθελῳ δόμεναι πάλιν, εἰ τὸ γ’ ἄμεινον. βούλομι ἐγὼ λάον σοὸν ἐμμεναι ἡ ἀπολέσθαι. αὐτὰρ ἐμοὶ γέρας αὐτίχ’ ἐτοιμάσατ’, ὅφρα μὴ οῖος Ἀργεῖων ἀγέραστος ἦω, ἐπεὶ οὔδε ἐσκεν. λεύσσετε γὰρ τὸ γε πάντες, ὦ μοι γέρας ἐρχεῖται ἄλλη.”

Immediate Recompense is Impossible.

τὸν δ’ ἥμειβετ’ ἐπείτα ποδάρκης δίος Ἀχιλλεὺς. “Ἀτρείδη κύδιστε, φιλοκτενώτατε πάντων, πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; οὔδε τὶ ποιν ὑδειτ ξυνην κείμενα πολλὰ, ἀλλὰ τὰ μὲν πολὺν ἐξεπράθομεν, τὰ δὲ δεδοσταί, λαοὺς δ’ οὐκ ἐπέσουε παλιλλογα ταῦτ’ ἐπαγείρειν. ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοί.
Agamemnon will take the Gift of Honor of one of the Achaean Princes.

130 τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων “μὴ δὴ οὖτος, ἀγαθός περ ἔως, θεοεύκελ Ἀχιλλεύ, κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδὲ μὲ πείσεις. ἡ ἐθέλεις, ὃφρ’ αὐτὸς ἔχεις γέρας, αὐτὰρ ἐμ’ αὐτῶς ἥσθαι δενόμενον, κέλεαι δὲ με τήνδ’ ἀποδοῦναι;

135 ἀλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, ἀρσαντες κατὰ θυμόν, ὅπως αὐτάξιον ἔσται,— εἰ δὲ κε μὴ δώσων, ἐγὼ δὲ κεν αὐτῶς ἐλωμαι. ἡ τεον ἡ Αἰαντος ἰὼν γέρας, ἡ Ὀδυσσῆος ἄξω ἐλῶν· ὃ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι.

140 ἀλλ’ ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὑτος, νῦν δ’ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν, ἐς δ’ ἐρέτας ἐπιτιθὲς ἀγείρομεν, ἐς δ’ ἐκατόμβην θείομεν, ἀν δ’ αὐτὴν Χρυσηίδα καλλιτάρρην βήσομεν. εἰς δὲ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω ἡ Αἰας ἡ Ἰδομενεύς ἡ δῖος Ὀδυσσεὺς ἥσ τού, Πηλείδη, πάντων ἐκπαγλότατ’ ἀνδρῶν, ὃφρ’ ἡμῖν ἐκάεργον ἒλάσσεαι ἱερὰ ρέξας."

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

150 τὸν δ’ ἄρ’ ὑπόδρα ἵδων προσέφη τόδας ὄκν’ Ἀχιλλεύς: "ὡ μοι, ἀναίδειν ἐπείμενε, κερδαλεόφρον, πῶς τίς τοι πρόφρων ἔπεσεν πείθηται Ἀχαιῶν ἦ ὅδὼν ἐλθέμεναι ἢ ἀνδράσιν ὅφι μάχεσθαι; οὐ γὰρ ἐγὼ Τρώων ἐνεκ’ ἦλθον αἰχμητάων
Agamemnon does not heed Achilles' displeasure, and will take his Prize, Briseis.

"fevuge mál', ei tοι θυμός ἐπέσσυται, οὔτε σ' ἐγὼ γε λίσσομαι εἰνεκ' ἐμεῖο μένειν. παρ' ἐμοὶ γε καὶ ἄλλοι,

οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.

εἴθησος δὲ μοί ἐσσι διοτρεφέων βασιλῆων: οἰκὸς ἥρ τοι ἐρίς τε φίλη πόλεμοι τε μάχαι τε.

εἰ μάλα καρτερός ἐστι, θεός ποι ὁ τῷ γ' ἔδωκεν. 

οίκαδ' ιὼν σὺν νησί τε σῆς καὶ σοὶ ἐτάροισιν
οὐδ’ ὄθομαι κοτέωντος· ἀπειλήσω δέ τοι ὥδε.
ὡς εἰ’ ἀφαιρεῖται Χρυσῆδα Φοῖβος Ἀπόλλων,
τὰν μὲν ἔγω σὺν νη τ’ ἐμῇ καὶ ἐμοῖς ἐτάρωσιν
πέμψω, ἔγω δὲ κ’ ἄγω Βρυσῆδα καλλιτάρρηνον

185 αὐτὸς ἵων κλισῆνδε, τὸ σὸν γέρας, ὦφρ’ εὐ εἰδῆς,
ὁσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἰςον ἐμοὶ φασθαι καὶ ὅμοιοθῆμεναι ἄντην.”

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

ὡς φάτο· Πηλεῖων δ’ ἀχος γένετ’, ἐν δὲ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμηρίζεν,

190 ἡ ὡ γε· φάσγανον ὥξι ἐρυσσάμενος παρὰ μηροῦ
tοὺς μὲν ἀναστήσειν, δ’ Ἀτρείδην ἐναρίζοι,

195 οὐρανόθεν· πρὸ γὰρ Ἰκηθα, λευκόλενος Ἡρη,

200 Παλλάδ’ Ἀθηναίην· δεινῶ δὲ οἱ ὄσσε φάνθεν.

τοῦτ’ αὐτ’, αἰγίοχοι Διὸς τέκος, εὐλήλουθας;

205 ὃς ὑπεροπλήσιον τάχ’ ἄν ποτε θυμὸν ὀλέσηγ.”

“τίπτ’ αὐτ’, αἰγίοχοι Διὸς τέκος, εὐλήλουθας;

τὸν δ’ αὐτὲ προσέειπε θεά, γλαυκώπις Ἀθηνη.

“ἡλθον ἔγω παύσουσα τὸ σὸν μένος, αἰ κε πίθηαι,

οὐρανόθεν· πρὸ δὲ μ’ ἢκε θεά, λευκόλενος Ἡρη,
ATHENA
From the statue in the National Museum, Naples
Achilles swears that Agamemnon will repent his Action.

Πηλείδης δ' ἔξαυτις ἀταρτηροῖς ἐπέεσσοιν Ἀτρείδην προσέειπε, καὶ οὗ πώ λῆγεν χόλοιο.

"οὐνοβαρές, κυνὸς ὁμματ' ἔχων, κραδίην δ' ἐλάφοιο, οὔτε ποτ' ἐσ πόλεμον ἀμα λαῷ θωρηχθῆναι οὔτε λόχωδ' ἴεναι σὺν ἀριστήσεσιν Ἀχαιῶν τέτληκας θυμῷ· τὸ δὲ τοῦ κήρ εἶδεται εἰναι. ἦ πολὺ λῶϊν ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν ἄν χάρ ἀν, Ἀτρείδη, νῦν ὑστατα λωβῆσαι. ἀλλ' ἐκ τοῦ ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι. ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὗ ποτε φύλλα καὶ οἶζος φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὀρεσσὶ λέλοιπεν, οὐδ' ἀναθηλήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεψεν φύλλα τε καὶ φλοιόν· νῦν αὕτε μιν νῖες Ἀχαιῶν.
Nestor strives to reconcile the Angry Princes: Agamemnon should not take Briseis; Achilles should pay Honor to the Commander-in-Chief.

245 ὃς φάτο Πηλείδης, ποτ' δὲ σκῆπτρον βάλε γαῖῃ
χρυσείοις ἤλιοις πεπαρμένου, ἔλετο δ' αὐτός.
'Ατρείδης δ' ἐπέρωθεν ἐμήμε. τοισὶ δὲ Νέστωρ
ἠδυπῆς ἀνόρουσε, λυγὺς Πυλῶν ἀγορητῆς,
tοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν ἄφθι.
250 τῷ δ' ἡδὴ δύο μὲν γενεὰι μερότων ἀνθρώπων
ἐφθίαθ', οἱ οἱ πρόσθεν ἀμα τράφειν ἢδε γένοντο
ἐν Πύλῳ ἡγαθέη, μετὰ δ' τριτάτους ἀνασσεν.
ὁ σφών ἐν φρονέων ἀγορησατο καὶ μετέειπεν,
"ἂν πότοι, ἢ μέγα πένθος Ἀχαϊδα γαϊᾶν ἰκάνει·
255 ἦ κεν γηθῆσαι Πρίαμος Πριάμοι τε παῖδες,
ἀλλοι τε Τρῶες μέγα κεν κεχαροὶατο θυμῷ,
εἰ σφών τάδε πάντα πυθοὶατο μαρναμένουν,
ὁ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστε μάχεσθαι
ἀλλὰ πίθεοι', ἀμφώ δὲ νεωτέρω ἐστόν ἐμείο.
260 ήδὴ γάρ ποτ' ἐγὼ καὶ ἀρέιοισιν ἥ' περ ὑμῖν
ἀνδράσιν ὀμίλησα, καὶ οὐ ποτὲ μ' οἱ γ' ἀθερίζον.
οὐ γάρ πω τοίους ἱδον ἀνέρας, οὐδὲ ἱδαμαι,
οἶνον Πειριθοίον τε Δρῦαντά τε, τοιμένα λαῶν,
Καυνέα τ' Ἐξάδιόν τε καὶ ἀντίθεου Πολυφημοῦν
Neither of the Angry Men will yield.
Chryseis is dispatched to her Father. The Camp is purified.

Heralds of Agamemnon fetch Briseis from the Tent of Achilles.
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ δεράποντε·
"ἐρχεσθον κλισίνην Πηλμάδεω Ἀχιλῆος·
χειρὸς ἐλοντ' ἀγέμεν Βριστίδα καλλιπάρην.
εἰ δὲ κε μὴ δῶμιν, ἕγω δὲ κεν αὐτὸς ἐλωμαι,
ἐλθὼν σὺν πλεόνεσσι· τό οί καὶ ρίγιον ἔσται."

ὡς εἰπὼν προκει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τώ δ' ἀκοντε βάτην παρὰ θῦν ἀλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νήας ἱκέσθην.
τὸν δ' εὐρον παρά τε κλισίη καὶ νη μελαίη

ημένου: οὐδ' ἄρα τώ γε ἱδὼν γῆθησεν Ἀχιλλεύς.
τώ μὲν ταρβησάντε καὶ αἰδομένοι βασιλῆα
στήτην, οὔδε τί μν προσεφώνειν οὐδ' ἐρέοντο·
αὐτάρ ὦ ἐγνοὶ ἠσίων ἐνι φρεσί, φωνησέν τε·
"χαίρετε, κήρυκες, Διὸς ἀγγελοὶ ἰδὲ καὶ ἀνδρῶν.

ἀσσον ἤ: οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὁ σφῶι προεὶ Βριστίδοις εἶνεκα κούρης.
ἀλλ' ἄγε, διογενές Πατρόκλεις, ἔξαγε κούρην
καὶ σφων δὸς ἀγειν. τώ δ' αὐτώ μάρτυροι ἐστων
πρόσ τε θεῶν μακάρων πρόσ τε θνητῶν ἀνθρώπων

καὶ πρόσ τοῦ βασιλῆσος ἀπηνέος, εἰ ποτε δὴ αὐτε
χρεῖω ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
τοῖς ἄλλοις. ἡ γὰρ ὦ γ' ὀλοίησθι φρεσὶ θύει,
οὔδε τί οἴδε νοῆσαι ἃμα πρόσσω καὶ ὀπίσσω,
ὄπως οἱ παρὰ νησί σοῦ μαχεοίτ' Ἀχαιών.

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
ἐκ δ' ἀγαγε κλισίνης Βριστίδα καλλιπάρην,
δῶκε δ' ἀγειν. τώ δ' αὐτῖς ἰτην παρὰ νήας Ἀχαιῶν,

Achilles appeals to his Mother, the Goddess Thetis.
350 θίν' ἐφ' ἀλὸς πολίης, ὀρόων ἐπ' ἀπείρονα πόντον·
πολλὰ δὲ μπτρὶ φίλη ἡρήσατο χείρας ὀρεγνύς·
"μὴτερ, ἐπεῖ μ' ἐτεκὲς γε μιμωνθαδιόν περ ἐόντα,
τιμὴν πέρ μοι ὅφελλεν Ὀλύμπιος ἐγγυαλίζαι,
ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδὲ με τυθὸν ἔτισεν.
355 ἥ γάρ μ' Ἀτρέιδης, εὐρ' κρείων Ἀγαμέμνων,
ἡτύμησεν· ἐλών γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."

ὡς φάτο δάκρυ χέων, τοῦ δ' ἐκλυν πότινα μήτηρ,
ημένη ἐν βένθεσιν ἀλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδυ πολίης ἀλὸς ήῦτ' ὀμίχλη,
360 καὶ ὅ πάροιθ' αὐτοῖο καθέξετο δάκρυ χέωντος,
χευρὶ τέ μιν κατέρεξεν, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν
"τέκνον, τί κλαίεις; τί δὲ σε φρένας ἓκετο πένθος;
ἐξαιδά, μὴ κεῦθε νῦω, ἕνα εἴδομεν ἅμφω."  

Achilles tells his Story.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὦκυς' Ἀχιλλεύς·
365 "οὐθαν' τί ἡ τοι ταῦτα ἱδυή πάντ' ἄγορεύων;
φύομεθ' ἐσ' Θῆβην, ἱερὴν πόλιν Ἔντωνος,
τὴν δὲ διεπράθομεν τε καὶ ἦγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσων ὑδε' Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρέιδη Χρυσιῆδα καλλιπάρην.

370 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβολόν Ἀπόλλωνος
ἡλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχτώνων
λυσόμενος τε τύγατρα/φέρων τ' ἀπερείστι ἂποινα,
στέμματ' ἐχών ἐν χερσὶν ἐκηβολόν Ἀπόλλωνος
χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιῶν,
375 Ἀτρέιδα δὲ μάλιστα δῶν κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
ἀἰδείσθαι θ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἂποινα·
ἀλλ' οὐκ Ἀτρέιδη Ἀγαμέμνονι ἰνδανε θυμῶ.
άλλα κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μύθον ἔτελλεν.

χωρίενος δ’ ὁ γέρων πάλιν ὕχετο· τοῦτο δ’ Ἀπόλλων εὐξαμένου ἕκουσεν, ἐπεὶ μάλα οἱ φίλοι ἦν, ἦκε δ’ ἐπὶ Ἀργείου κακὸν βέλος· οἱ δὲ νῦ λαοὶ θυνήσκον ἐπασσύτεροι, τὰ δ’ ἐπώχετο κῆλα θεοῖο πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαῖον. ἀμμὶ δὲ μάντις εὖ εἰδὼς ἀγόρευε θεοπροσίας ἐκάτοικο.

αὐτίκ’ ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι· Ἀτρέώνα δ’ ἐπείτα χόλος λάβεν, αὕρα δ’ ἀναστάς ἤπείλησεν μύθον, ὁ δ’ ἔτελεσμένος ἐστίν. τὴν μὲν γὰρ σὺν νῆθ’ θοῇ ἐλίκωτες Ἀχαῖοι·

ἐς Χρύσην πέμποσιν, ἀγοῦσι δὲ δῶρα ἀνακτῆτε· τὴν δὲ νέον κλισίθεν  ἐβαρν κήρυκες ἀγουτες κούρην Βρισῆν, τὴν μοι δόσαι ὑπὲς Ἀχαῖων. ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐγός· ἐλθοῦσ’ Ὀὐλυμπόνωδε Δία λύται, εἰ ποτε δὴ τι ἡ ἐπεὶ ὄψισας κραδίνην Δίῳς ἦ δὲ καὶ ἔργῳ.

πολλάκι γὰρ σεο πατρὸς ἐνι μεγάρουσιν ἄκουσα εὐχομένης, ὅτ’ ἐφησθα κελαυνεῖτε Κρονίων ὡθῇ εὖ ἅθανάτουσιν ἀεικέα λοιγον ἄμμου, ὁππότε μιν ἕυπερδῆτα Ὀλύμπιοι ἦθελον ἀλλοι,

“Ἡρη τ’ ἔδε Ποσειδάων καὶ Παλλᾶς Ἀθηνη.” ἀλλὰ σὺ τὸν γ’ ἐλθοῦσα, θεά, ὕπελύσαο δεσμῶν, ὥχ’ ἐκατόγχειρον καλέσαι’ ἐς μακρὸν Ὀλυμπὸν, ὅν Βριάρεων καλέουσι θεοῖ, ἀνδρές δὲ τε πάντες Αἰγαίων· ὁ γὰρ αὕτε βίη οὐ πατρὸς ἀμείνων·

ὁς ρὰ παρὰ Κρονίων καθέξετο κύδει γαίων· τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ’ ἐδησαν. τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων, απ’ κεν πως ἐθέλησιν ἐπὶ Τρώωσιν ἄρηξαι, τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ’ ἀλα ἔλασε Ἀχαῖος.
16

Thetis promises to secure Honor for Achilles from Zeus.

τὸν δ' ἥμειβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα:

"ὦ μοι, τέκνον ἐμόν, τί νῦ σ' ἔτρεφον αἰνὰ τεκοῦσα;

αιθ' ὀφελεῖς παρὰ νησοῖν ἀδάκρυντος καὶ ἀπήμων

ησθαι, ἔπει νῦ τοι αἴσα μίνυθα περ, οὐ τι μάλα δῆν.

νῦν δ' ἁμα τ' ὁκύμορος καὶ ὀξυρός περὶ πάντων

ἐπλεο. τῷ σε κακῇ αἰσὴ τέκον ἐν μεγάρουσιν.

τοῦτο δὲ τοι ἐρέουσα ἐπος Δὺ τερπικεραυνῷ

εἰμ' αὐτὴ πρὸς 'Ολυμπὸν ἀγάνυφον, αἰ κε πῶθται.

ἀλλὰ σὺ μὲν νῦν νησοὶ παρῆμενος ὁκυπόρουσιν

μὴν Ἀχαιῶσιν, πολέμου δ' ἀποπαύει πάμπαν.

Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆς

χθιζόν ἐβη κατὰ δαίτα, θεοὶ δ' ἁμα πάντες ἐποντο.

δωδεκάτη δὲ τοι αὕτως ἐλευσεται Οὐλυμπόνδε,

καὶ τὸτ' ἔπειτά τοι εἰμὶ Διὸς ποτὶ χαλκοβατές δῶ,

καὶ μὴν γοννάσομαι, καὶ μὴν πείσεσθαι δῶ." ἀὼς ἀρα φωνῆσαι' ἀπεβήσετο, τὸν δ' ἐλιπ' αὐτοῦ

χωμένον κατὰ θυμὸν εὐζώνιο γυναικός,

τὴν ρὰ βιὴ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς

Chryseis is conducted to her Home and delivered to her Father, who

prays that the Plague may cease.

ἐς Χρύσην ἰκανεὶν ἁγῶν ἱερὴν ἐκατόμβην.

οἰ δ' ὀτε δὴ λιμένοις πολυβεθέοις ἐγγὺς ἰκοντο,

ἰστια μὲν στείλαντο, θέσαν δ' ἐν νῆι μελαίνη.

ἰστὸν δ' ἱστοδόκη πέλασαν προτόνουσιν ύφέντες

καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἑρέτμοις.
ἐκ δ’ εὐνὰς ἔβαλον, κατὰ δὲ πρωμήσι’ ἐδησαν. 
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖν θαλάσσας, 
ἐκ δ’ ἐκατόμβην βῆσαν ἐκηβόλω Ἀπόλλωνι. 
ἐκ δὲ Χρυσῆς νῆς βῆ ποντοπόροι.

tὴν μὲν ἔπειτ’ ἔπὶ βωμὸν ἀγών πολύμητις ’Οδυσσεύς 
pατρὶ φιλῷ ἐν χερσὶ τίθει, καὶ μιν προσέειςν.
“ὦ Χρύσῃ, πρὸ μ’ ἐπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων 
pαϊδὰ τε σοι ἄγεμεν, Φοῖβω θ’ ἱερὴν ἐκατόμβην 
ῥέξαι ὑπὲρ Δαναῶν, ὅφτ’ ἰλασόμεθα ἀνακτα,
ός νῦν ’Αργείωσι πολύστονα κῆδε’ ἐφῆκεν.”

ὡς ἐπιὼν ἐν χερσὶ τίθει, οὗ δὲ δέξατο χαῖρων 
pαῖδα φίλην. τοῖς δ’ ὅκα θεῶ ἱερὴν ἐκατόμβην 
ἐξεῖς ἐστησάν ἐνδήμητον περὶ βωμῶν, 
χερνώμαντο δ’ ἐπεῖτα καὶ οὐλοχύτας ἀνέλοντο.

tούσιν δὲ Χρύσῃς μεγάλ’ εὐχετὸ χεῖρας ἀνασχῶν.
“κλῦθὶ μεν, ἀργυρότεξ’, ὦς Χρύσην ἀμφιβεβηκας 
Κίλλαν τε ζαθήν, Τενέδοιο τε ἤφι ἀνάσσεις.
ἡμὲν δὴ ποτ’ ἐμεῦ πάρος ἐκλὺσε εὐξαμένου,
τύμησας μὲν ἐμὲ, μέγα δ’ ὤμαυ λαὸν Ἀχαιῶν.

ἡ’ ἐτὶ καὶ νῦν μοι τὸδ’ ἐπικρῆνον ἐέλδωρ.

ὁδ’ ἐτὶ καὶ νῦν μοι τὸδ’ ἐπικρῆνον ἐέλδωρ.

ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλὺσε Φοῖβος Ἀπόλλων.
αὐτάρ ἐπεῖ ρ’ εὐξάντο καὶ οὐλοχύτας προβάλοντο,
ἀνέρυσαν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν,

μηροὺς τ’ ἐξέταμον κατὰ τε κνύσῃ ἐκάλυψαν 
διπτυχα ποῦσαντες, ἐπ’ αὐτῶν δ’ ἀμοθέτησαν.
καὶ δ’ ἐτὶ σχύζῃς ὁ γέρων, ἐπὶ δ’ ἀιθότα οἰνὸν 
λείβε. νέοι δὲ παρ’ αὐτῶν ἔχον πεμπώβολα χερών.
αὐτάρ ἐπεῖ κατὰ μῆρα καὶ καὶ σπλάγχνα πάσαντο,

μύστυλλον τ’ ἀρα τάλλα καὶ ἀμφ’ ὀβελοῦσιν ἐπειράν,
ὡπτησάν τε περιφραδέως, ἐρύσαυτό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντο τε δαίτα, δαύννυν', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς εἶσης. αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητυος ἐξ ἔρον ἔντο, 470 κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτόϊο, νάμησαν δ' ἄρα πᾶσιν ἐπαρξαμενοι δεπάεσσιν, οἰ δὲ πανημέριοι μολύτη θεὸν ἰλάσκοντο, καλὸν ἄειδοντες παῖνον, κοῦροι Ἀχαῖῶν, μέλποντες ἐκάργηον· ὁ δὲ φρένα τέρτετ' ἀκούων.

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

475 ἡμος δ' ἡλιός κατέδω καὶ ἐπὶ κνέφας ἤλθεν, δή τότε κοιμήσαντο παρὰ πρυμνήσια νηός. ἡμος δ' ἠρυγένεα φάτη ῥοδοδάκτυλος Ἡώς, καὶ τότ' ἐπειτ' ἀνάγοντο μετὰ στράτον εὐρύν Ἀχαῖων· τοῦσιν δ' ἱκμενον οὕρον οἱ ἐκάργηον Ἀπόλλων.

480 οἱ δ' ἱστόν στήσαν', ἀνά θ' ἱστία λενκά πέτασαν· ἐν δ' ἄνεμος πρῆσεν μέσον ἱστών, ἀμφὶ δὲ κύμα (στείρη) πορφύρεος μεγάλ' ἱαχε νηός ἱούσης· ἡ δ' ἐθεεν κατὰ κύμα διαπρήσσονσα κέλευθον. αὐτὰρ ἐπεὶ β' ἱκοντο κατὰ στρατόν εὐρύν Ἀχαῖων, 485 νῆα μὲν οἱ γε μέλαναν ἐπὶ ἡπείρου ἐρυσαν ύψον ἐπὶ ψαμάθους, ὕπο δ' ἐρματα μακρὰ τάνυσαν, αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μὴν νησὶ παρήμενος ὄκυπροουσιν, διογενῆς Πηλῆς νιός, πόδας ὥκυς Ἀχιλλεύς.

490 οὔτε ποτ' εἷς ἄγορὴν πωλέσκετο κυδίανειραν οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθυνύθεσκε φίλον κήρ αὖθι μένων, ποθέοουσκε δ' ἀυτὴν τε πτόλεμον τε.

Zeus promises Thetis to honor her Son by punishing the Achaeans

ἀλλ' ὁτε δὴ ρ' ἐκ τοῖο δυνοδεκάτη γένετ' ἡώς, καὶ τότε δὴ πρὸς ὦλυμπον ἵσαν θεοὶ αἰὲν ἐόντες
ZEUS OF OTRICOLI

From the bust in the Vatican Museum, Rome
πάντες ἀμα, Ζεὺς δ' ἤρχε. Θετίς δ' οὐ λήθετ' ἐφετμέων παιδὸς ἑόν, ἀλλ' ἡ γ' ἀνεδύσετο κύρια θαλάσσης, ἤρηθ δ' ἀνέβη μέγαν οὐρανόν Οὐλυμπόν τε. εὗρεν δ' εὐρύστα Κρονίδην ἄτερ ἤμενον ἀλλων ἀκροτάτη κορυφή πολυδειράδος Οὐλυμποῦ, καὶ ρα πάροιθ' αὐτοίο καθέζετο, καὶ λάβε γούνων σκαΐη. δεξιτερὴ δ' ἄρ' ὑπ' ἀνθρεώνος ἐλούσα λυσσομένη προσεῖπε Δία Κρονίωνα ἀνακτα.

"Ζεὺ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτουσιν ζώσαν ἦ ἐπει ἦ ἐργῳ, τόδε μοι κρῆτην ζῶλωρ.

τύμησόν μοι νίφων, ὅς ὁκυμορότατος ἀλλων ἐπλετ'. ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων ἤτύμησεν. ἐλῶν γὰρ ἔχει γέρας, αὐτός ἀπούρας. ἀλλὰ σὺ πέρ μιν τίσον, Ὁλύμπιε μητίετα Ζεὺ, τόφρα δ' ἐπὶ Τρώσσου τίθει κράτος, ὄφρ' ἄν Ἀχαιοὶ νιῶν ἐμὸν ἑσσωσιν, ὅφελλωσιν τε ἐ τιμῆ." ὡς φάτο. τὴν δ' οὐ τι προσέφη νεβεληγερέτα Ζεὺς, ἀλλ' ἀκέων δὴν ἤστο. Θετίς δ' ὡς ἦματο γούνων, ὡς ἔχετ' ἐμπεφυώ, καὶ εἰρετο δεύτερον αὕτις:

"νημερτὲς μὲν δὴ μοι ὕπόσχεο καὶ κατάνευσον, ἢ ἀπόειπ', ἐπει οὐ τοι ἐπὶ δέος, ὄφρ' εὖ εἰδῶ, ὀσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι." τὴν δὲ μέγ' ὀθοήσας προσέφη νεβεληγερέτα Ζεὺς:

"ἡ δὴ λούγα ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις Ἡρη, ὦτ' ἄν μ' ἐρέθησιν οὐειδεῖους ἐπέεσσον.

ἡ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτουσι θεοῖσι νεικεῖ, καὶ τε μὲ φησι μάχῃ Τρώσσων ἄργεων. ἀλλὰ σὺ μὲν νῦν αὕτις ἀπόστιχε, μὴ τι νοήσῃ Ἡρη. ἐμοὶ δὲ κε ταῦτα μελησται, ὄφρα τελέσσω. εἰ δ' ἄγε/τοι κεφαλῆ κατανεύσομαι, ὄφρα πεποίθης. τούτῳ γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτωισι μέγιστον
Strife between Zeus and Hera on Olympus. Hera reproaches Zeus for his Promise to Thetis, but is sternly rebuked.

tώ γ' ὃς Βουλεύσαντες διέτμαγεν· ἡ μὲν ἔπειτα εἰς ἅλα ἅλτο βαθεῖαν ἀπ' αὐγληύντος Ὀλύμπου,
Zeus de éōn prós dṓma. θεοί δ' ἀμα πάντες ἀνέσταν εξ ἐδέων, σφόν πατρὸς ἐναντίον· οὐδὲ τις ἐτλή
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἀπαντες.
ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἡρη ἤγνοίησεν ἵδοῦν', ὥστε οἱ συμφράσσατο Βουλᾶς
ἁργυρόπεζα Θέτις, θυγάτηρ ἀλίου γέροντος.
αὐτικά κερτομίουσι Δία Κρονίωνα προσηύδα.
“τις δ' Αὐ τοι, δολομήτα, θεῶν συμφράσσατο βουλᾶς;
αἰεὶ τοι φίλον ἑστίν, ἑμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδὲ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἐπος ὅτι νοήσης.”

ημείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε
“Ἡρη, μή δ' πάντας ἐμοὺς ἐπιέλπει μῦθους
εἰδήσειν· χαλεποί τοι ἐσοντ' ἀλόχω περ ἐούσῃ.
ἀλλ' ὁν μὲν κ' ἐπιεικές ἀκουέμεν, οὐ τις ἐπειτα
οὔτε θεῶν πρῶτερος τόν γ' εἰστεαί οὔτ' ἀνθρώπων·
ὁν δε κ' ἐγὼν ἀπάνευθε θεῶν ἔθελωμι νοήσαι,
μή τι σὺ ταῦτα ἐκαστα διείρεο μηδὲ μετάλλα.”

ημείβετ' ἔπειτα βοῶπις πότνια Ἡρη
“αἰνότατε Κρονίδη, ποιον τον μῦθουν ἐειπες.
καὶ λίνην σε πάρος γ' οὔτ' ἐξομαι οὔτε μεταλλω,
JUNO

From the statue in the Vatican Palace, Rome
ἀλλὰ μάλ' εὖκηλος τὰ φράζεαι, ἀσὸ' ἐθέλησθα.
555 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπη ἀργυρόπεζα Θήτις, θυγάτηρ ἀλίου γέροντος.
ηερή γὰρ σοι γε παρέζετο καὶ λάβε γούνων.
τῇ σ' οίω κατανεῦσαι ἐτήτυμον, ὡς 'Αχιλῆς
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νησοῖν 'Αχαιῶν."
560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς:
"δαμονύη, αἰεὶ μὲν οίεια/οὐδὲ σε λήθω,
πρηξαί δ' ἐμπῆς οὗ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσται: τὸ δὲ τοι καὶ ρίγιον ἔσται.
εἰ δ' οὐτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
565 ἀλλ' ἀκέουσα κάθησο, ἐμὰ δ' ἐπιπείθειο μύθω,
μή νῦ τοι οὐ χραίμωσεν ὅσοι θεοὶ εἰσ' ἐν 'Ολύμπῳ
ἀσσον ἵνθ', ὅτε κὲν τοι ἀάπτους χεῖρας ᾿ἔφειω."
αὐτίκ’ ἐπειθ’ ἢ οἶνος Ὁλύμπιος ἔσσεται ἡμῖν.”

ὡς ἀρ’ ἔφη, καὶ ἀναίζας δέπας ἀμφικύπτελλον
585 μητρὶ φίλη ἐν χειρὶ τίθει, καὶ μιν προσέειπεν: "τέτλαθι, μητὲρ ἐμῇ, καὶ ἀνάσχει κηδομένη περ, μή σε φίλην περ ἐούσαν ἐν ὀφθαλμοῖσιν ἰδωμαί θεινομένην. τότε δ’ οὖ τι δυνήσομαι ἀχνύμενός περ χραισμεῖν. ἀργαλέος γὰρ Ὁλύμπιος ἀντιφέρεσθαι.

590 ἦδη γάρ με καὶ ἄλλοτ᾽ ἀλεξέμεναι μεμαώτα ῥῦσῃ ποδός τεταγὼν ἀπὸ βηλοῦθεσπεσίῳ. πᾶν δ’ ἦμαρ φερόμην, ἀμα δ’ ἥλιῳ καταδύντε κάππεσον ἐν Λήμνῳ, ὀλίγος δ’ ἐτὶ θυμὸς ἐνήνε. ἐνθὰ μὲ Σύντιες ἄνδρες ἀφαρ κομίσαντο πεσόντα.”

595 ὡς φάτο, μείδησεν δὲ θεά, λευκάλενος Ἡρη, μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύττελλον. αὐτὰρ ὁ τοῖς ἄλλουι θεοῖς ἐνδεξία πᾶσιν οἰνοχὸει γλυκὺ νέκταρ, ἀπὸ κρητήρος ἀφύσσων. ἀσβεστὸς δ’ ἀρ’ ἐνώρτο γέλως μακάρεσον θεοῖσιν,

600 ὡς ἴδον Ἡφαιστὸν διὰ δώματα ποιηνύντα. ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα δαίμων’, οὐδὲ τι θυμὸς ἐδεύετο δαύτις εἶσης, οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχ’ Ἀπόλλων, Μουσάων θ’, αἰ ἅειδον ἀμειβόμεναι ὑπὶ καλῆ.

605 αὐτὰρ ἐπεὶ κατεῦθν λαμπτρὸν φάος ἥλιοιο, οἱ μὲν κακκείνουτες ἔβαν οἰκόνδε ἔκαστος, ἡξι έκάστῃ δῶμα περίκλυτος ἀμφιγυνήεις Ἡφαιστός πούησεν ἰδυνύμπη πραπίδεσσιν. Ζεὺς δὲ πρὸς δὲν λέχος ἂ, Ὁλύμπιος ἀστεροπητῆς, ἐνθὰ πάρος κομμαθ’, ὥστε μιν γλυκὺς ὑπνὸι ἰκάνου. ἐνθὰ καθεῦδ’ ἀναβάς, παρὰ δὲ χρυσόθρονος Ἡρη.
όνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεῶν.

Zeus sends a Deceitful Dream to Agamemnon.

ἀλλοι μὲν ῥα θεό τε καὶ ἄνερες ἰπποκορονταῖ
εὖδον παννύχιοι, Δία δ’ οὐκ ἔχει νῆδυμος ὕπνοι,
ἀλλ’ ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆ ἁ
tυμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νησιῶν Ἀχιων.

5 ἡδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαύνετο βουλῆ,
pέμψαι ἐπ’ Ἀτρείδῃ Ἀγαμέμνονον οὐδον ὁνειρον·
καὶ μιν φωνῆται ἔτεα πτερόντα προσῆνδα·
“βάσκ’ ὦθλ, ὀθλε ὁνειρε, θοᾶς ἐπὶ νησὶ Ἀχιων·
ἐλθὼν εἰς κλυσῖν Ἀγαμέμνονος Ἀτρείδαο

10 πάντα μάλ’ ἀτρέκεως ἀγορευέμεν ὡς ἐπιτέλλω.
θωρῆξαι ε κέλευ κάρη κομώντας Ἀχιων
πανσυδή’ νῦν γάρ κεν ἐλοι πόλιν εὐρύνγυι
Τρώων· οὐ γὰρ ἐτ’ ἀμφίς Ὀλυμπία δώματ’ ἐχοντες
ἀθάνατοι φράξονται· ἐπέγνωμεν γάρ ἀπαντας

15 “Ἡρη λυσσομένη, Τρώεσσοι δε κηδε’ ἐφηπταῖ.”

ὡς φάτο, βῆ δ’ ἀρ’ ὁνειρος, ἑπι τον μύθον ἄκουσεν·
καρπαλίμως δ’ ἰκανε θοᾶς ἐπὶ νης Ἀχιων.
βῆ δ’ ἀρ’ ἐπ’ Ἀτρείδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
εὖδον’ ἐν κλυσίγη, περὶ δ’ ἀμβρόσιος κέχυθ’ ὕπνοι.
20 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληψ ὑπί ἐοικὸς
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀχαμέμνων.
tῷ μιν ἐεισάμενος προσεφώνεε θείος ὁνείρος·
"ἐφάλεις, Ἀτρέως νιὲ δαίθρονος ἱπποδάμου;
οὐ χρὴ παννύχιον ἐφάλει βουληφόρον ἄνδρα,
25 ὃ λαοὶ τε ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ἕνες ὁκά· Δίως δὲ τοι ἄγγελός εἰμι,
ὅς σεν ἀνευθεὶν ἕων μέγα κηδεῖ τῇ ' ἔλεαρει.
θωρῆξαι σ' ἐκελευσε κάρη κομόωντας Ἀχαιός
πανσυδή· νῦν γάρ κεν ἐλοὺς πόλει εὐρνάγωναν
30 Τρώων· οὗ γὰρ ἔτ' ἀμφὶς Ὀλυμπία δάματ' ἐχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας
'Ἡρὶ λυσομένη, Τρώσσι δὲ κηδέ' ἐφήπται
ἐκ Δίως. ἄλλα σὺ σήσων ἔχε φρεσί, μηδὲ σε λήθη
αἴρετω, εὑτ' ἀν σε μελύφρον ὑπνὸς ἀνήρ.'
35 ὅς ἀρα φωνήσας ἀπεβήσετο, τὸν δὲ λιπ' αὐτοῦ
τὰ φρονέων' ἀνὰ θυμὸν ἂ ρ' οὐ τελέεσθαι ἐμελλον.
φη γὰρ ὅ ο' αἰρήσεων Πριάμου πόλιν ἡματι κείσω.
νῆπιος, οὐδὲ τὰ ἡήδη, ἂ ῥα Ζεὺς μὴδετο ἔργα
θήσειν γὰρ ἔτ' ἐμελλέν ἔτ' ἀλγεά τε στοναχάς τε
40 Τρώσι τε καὶ Δαναοῦς διὰ κρατερᾶς υσμίνας.
ἐγρετο δ' ἐξ ὑπνο, θεία δὲ μιν ἀμφέχυτ' ὄμφη.
ἐξετο δ' ὀρθωθεῖς, μαλακόν δ' ἐεύδυνε χιτῶνα,
καλὸν νηγάτου, περὶ δὲ μέγα βάλλετο φάρος·
ποσι δ' ὑπὸ λιπαρῶν ἐπεισατο καλὰ πέδιλα,
45 ἀμφὶ δ' ἄρ' ὠμοιον βάλετο ξίφος ἀργυρόθλουν.
ἐελετο δὲ σκήπτρον πατρώιον, ἀφθιτὸν αἰεὶ·
σὺν τῷ ἔβην κατὰ νῆας Ἀχαίων χαλκοχιτώνων.
Council of the Achaean Princes.

'Ἡώς μὲν ῥα θεὰ προσεβήςετο μάκρον ὤλυμπον, 

Ζηνὶ φῶς ἐρέουσα καὶ άλλος ἄθανάτουσιν.

50 αὐτὰρ ὁ κηρύκεισι λυγυφθόγγυσι κέλευσεν 

κηρύσσειν ἀγορηνδὲ κάρη κομώντας Ἀχαίοις. 

ὅι μὲν ἐκήρυσσουν, τοῦ δ' ἡγείρουτο μάλ' ὥκα.

βουλήν δὲ πρῶτον μεγαθύμων ἢς γερόντων 

Νεστωρέη παρὰ νη' Πυλοιγενέος βασιλῆς.

55 τοὺς ὁ γε συγκαλέσας πυκνῶν ἡρτύνετο βουλήν· 

"κλῦτε, φιλοι. θεῖος μοι εἰνύπνιον ἠλθεν οὖνερος 

ἀμβροσίην διὰ νῦκτα, μάλιστα δὲ Νέστωρ δишь 

εἶδος τε μέγεθος τε φύην τ' ἀγχιστα ἐώκειν.

στῇ δ' ἀρ' ύπὲρ κεφάλης, καὶ με πρὸς μῦθον ἐειπεν·

60 'εὐδεις, Ἀτρέως νυ̃ δαθρονος ἵπποδάμιοι; 

οὐ χρή πανυόχιον εὐδεις βουληφόρον ἁνδρα, 

ὁ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ἔξωκα ὥκα. Δίος δ' τοι ἄγγελός εἰμι, 

ὅς σεν ἀνευθέν έων μέγα κηδεται ἦδ' ἐλειαίρει.

65 θωρηξαί τ' ἐκέλευσε κάρη κομώντας Ἀχαίοις 

πανυόξην· νῦν γάρ κεν ἐλοις πόλιν εὐρύαγιναν 

Τρώων. οὐ γὰρ ἂτ' ἀμφὶς ὤλυμπια δώματ' ἔχοντες 

ἀθάνατοι φράζονται· ἐπέγναμψεν γάρ ἀπαντας 

'Ἡρη λισσομένη, Τρώεσσι δὲ κηδ' ἐφήπται 

70 ἐκ Διός. ἀλλὰ σὺ σήσιν ἔχε φρεσίν.' ὥς ο μὲν εἰπὼν 

ὑχετ' ἄποττάμενος, ἐμὲ δὲ γλυκὺς ὑπνὸς ἄνήκεν. 

ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν νῦσ Ἀχαίων. 

πρῶτα δ' ἓγὼν ἐεπεσιν πειρήσομαι, ἡ θέμις ἑστίν, 

καὶ φεύγειν σὺν νησὶ πολυκλήσι κελεύσω.

75 ύμεῖς δ' ἀλλοθεν ἄλλος ἐρητύνει ἐπέεσσιν." 

ἤ τοι ὁ γ' ὥς εἰπὼν κατ' ἀρ' ἔζετο, τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ὁ Πύλοιο ἀναξ ἦν ἡμαθόεντος·
60 ὁ σφιν ἐν φρονέων ἀγορῆσατο καὶ μετέειπεν·
"ὢ φίλε, Ἀργείων ἡγήτορες ἢδε μέδουτεν,
εἰ μέν τις τὸν ὀνειρον Ἀχαιῶν ἄλλος ἐνισπέν,
ὑπεύθος κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον·
νῦν δ' ἰδεῖν ὅσ μέγ' ἀριστος Ἀχαιῶν εὐχεταί εἶναι.
ἀλλ' ἄγετ', αἰ κέν πως θωρήξομεν νίος Ἀχαιῶν."

Assembly of the Achaeancls. Agamemnon's Speech.

ὡς ἀρα φωνήσας βουλής εξ ἢρχε νέεσθαι,
65 οἱ δ' ἐπανέστησαν πείθοντο τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆς. ἐπεσεῖοντο δὲ λαοί.
ἥτις ἑσθενε ἐστι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρνοίσυι·
90 αἱ μὲν τ' ἐνθα ἄλις πεποτήσαται, αἱ δὲ τε ἐνθα·
ὡς τῶν ἑσθενε πολλὰ νεῶν ἀπο καὶ κλισιῶν
ἡώνος προπάροινθε βαθείης ἐστιχώντο
ιλαδὸν ἐις ἀγορήν· μετὰ δὲ σφισὺν ὄσσα δεδήν
ὄτρυνου' ἴναι, Δίος ἄγγελος· οἱ δ' ἀγέροντο.
95 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
(λαῶν ἴζόντων), ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
κήρυκες βοῶντες ἐρήτουν, εἰ ποτ' ἄιτης
σχοιάτ', ἀκοῦσειαν δὲ διοτρεφέων βασιλῆν.
σπουδὴ δ' ἐξετο λαὸς, ἐρήτυθεν δὲ καθ' ἑδρας
100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἐστὶ σκήπτρον ἐχων· τὸ μὲν Ὡμφαστος κάμε τεύχων.
"Ὡμφαστος μὲν δῶκε Διὸ Κρονίων ἀνακτε,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργείφοντη·
Ἐρμέας δὲ ἀναξ δῶκεν Πέλοπτι πληξίππω,
105 αὐτὰρ ὁ αὐτε Πέλοπ δῶκ' Ἀτρέι, ποιμένι λαῶν·
'Ατρέως δὲ θυνήσκων ἔλιπεν πολύαριν Θυέστη, αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορήναι, πολλὴςιν νῆσοι καὶ Ἀργηὶ παντὶ ἀνάσσεων.

110 "ὁ φίλοι ἣρωες Δαναοί, θεράποντες Ἀργος, Ζεὺς μὲ μέγα Κρονίδης ἀτη ἐνέδρησε βαρείᾳ, σχέτλιος, ὅς πρὶν μὲν μοι ύπέσχετο καὶ κατένευσεν Ἡλιοὺ ἐκπερσαίν' ἐντείχεοι ἀπονέεσθαι, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
dυσκλέα Ἀργος ἱκέσθαι, ἐπεὶ πολὺν ὦλεσα λαόν.

[οὖτω ποιοῖ Δίω μέλλει υπέρμενεν φίλον εἶναι, ὃς δὴ πολλὰς πολιῶν κατέλυσε κάρηνα ἦδ' εἰτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]

αὐχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένους πυθέσθαι, μᾶς οὖτω τοιόνδε τοσόνδε τε λαὸν Ἀχαίων ἀπρηκτόν πόλεμον πολεμίζει/ ἢδ' μάχεσθαι ἀνδράσι παυροτέρουσι, τέλος δ' ὦ πώ τι πέφανται.

120 εἶ περ γὰρ κ' ἐθέλουμεν Ἀχαίοι τε Τρώες τε, ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἀμφῶς.

Τρώες μὲν λέξασθαί ἐφεστοίον ὅσοι έσασι, ἡμεῖς δ' ἐσ δεκάδας διακοσμηθεῖμεν Ἀχαίοι, Τρώων δ' ἀνδρα ἐκαστοι ἐλούμεθα οἰνοξοεύων, πολλαὶ κεν δεκάδες δευοίατο οἰνοχόσιο.

τόσον εἲ σοφῷ φημὶ πλέας ἐμμεναί νίας Ἀχαίων 130 Τρώων, οὶ ναιοῦσι κατὰ πτόλειν. ἀλλ' ἐπίκουροι πολλέων ἐκ πολίων ἐγχέσταλοι ἄνδρας ἐνείσων, οὶ με μέγα πλάζονι καὶ οὐκ εἰῶσ' ἐθέλοντα Ἡλιον ἐκπέρσαι, ἐν ναιομενον πτολεθρον.

ἐννέα δὴ βεβάασι Δίος μεγάλου ἐναιντοί, 

135 καὶ δὴ δούρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· αἱ δὲ ποι ἡμέτεραι τ' ἀλοχοι καὶ νῆπια τέκνα.
eiast eivì megàrois potidéymenai ámμi ðè ëργον
avtòs ákraávtov, óv ëwéka ðèvòr' ikómesva.
All' ògeð', ós ãv ègò ëòpò, peithómeta pántes.
frugwme svn nhòi filhè ës patriða gáïan
òv gàp êti Tróình aiðhso men eìrnyaìnaw:

Unexpected Effect of Agamemnon’s Speech.

òs fáto, toûsi ðè ðumòv eivì sthísèswi ðrìnev
pàsì méta plèðvûn, ñsou ou boulhìs ëpákonsw.

kiwìthì ð' ãgorì fì kùmata makrâ thalâssthìs,
pòntov 'Ikarìwio: tâ mév t' Ëðróz te Nòtòs te
wòrov' ëpaitìas patriðs ðiòs èk nefelàwv.
òs ð' òtì kiwìsthì Zéfùros vàthì lìhion ëlðhw,
albros ëpautyìzw, ëpì t' ìmùiì ãstaxýswsou,
òs tòw pàs' ãgorì kìwìthì, toì ð' ãlalhìtò

nìas ëp' ëssteûnto, podòw ð' ùpévérthè kòuì
ìstàtì ãeìromènì. toì ð' ãllhloisì ðélevn
apetìthà nhòw ëd' ëlkèmèn èis ãìa ìlwv,
oùroûs t' ëxeêlahìwou: ìntù ð' oúrañv ìkev
òikàde íjìmènìv: ùpò ð' ãrèvèn ërìmata nhòw.

Interference of Athena. Odysseus checks the People.

ènthà kev 'Argeíswn ùptèrmora nòstos ètúçìì,
ei ình 'Aðhènàìn ëHrh pròs múðhòv èwèn:
"ò pòtoi, aìgnòkhoi ðiòs tèkos, àtrutwìhì,
oùtò ð'ò oìkòndè, filhè ès patriða gàìan,
'Argeíoi fëuçòntai èp' èùrèa nòta thalâssthìs;

kàd ðè kev èùçhòlwì Ïprìawì kai Trowòt lìpòev
'Argeính 'Eìlènhì, ðìs èùnèka pòllòi 'Aìhàw
èn Tropì ìpòlònto, filhè àpò patriðòs aìhì.
ìlì' ìthì nùn kàtà laòn 'Aìhàw xàlkòxìtwòw,
(σοίς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον,
165 μηδὲ ἐὰν νῆας ἀλαδ ἔλκεμεν ἀμφιελύσσας.

ὡς ἐφάτ', οὐδ' ἀπίθησε θεά, γλαυκώπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμπου καρῆνων ἀἴξασα,
καρπαλίμως δ' ἵκανε θοᾶς ἐπὶ νῆας Ἀχαίων.

ἐὔρεν ἐπειτ' Ὀδυσσῆα Διὸ μῆτων ἀτάλαντον,
170 ἐστεώτ'. οὐδ' ὦ γε νῆος ἐνσέλμου μελαίνης
ἀπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἄγχον δ' ἰσταμένῃ προσέφη γλαυκώπις Ἀθήνη.

"διογενεῖς Δαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε, φίλην εἰς πατρίδα γαῖαν,
175 φεῦξεσθ' εὐ νήεσσι πολυκλήσι πεσόντες;
καὶ δὲ κεν εὐχωλήν Πριάμῳ καὶ Τρωσὶ λύποιτε
'Ἀργείην Ἐλέην, ὑς εὐνεκα πολλοὶ Ἀχαῖοι
ἐν Τρούῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰής.

ἀλλ' ἢθ νῦν κατὰ λαὸν Ἀχαίων, μηδὲ τ' ἔρωει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον,
180 μηδὲ ἐὰν νῆας ἀλαδ' ἐλκέμεν ἀμφιελύσσας.

ὡς φάθ', ὦ δὲ ξυνέηκε θεᾶς ὑπα φωνησάσης,
βῆ δὲ θέεω, ἀπὸ δὲ χλαίναιν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Ἐυρυβάτης Ἰθακήσιος, ὦς οἱ οἰπῆδει.

185 αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
dέξατο οἱ σκηπτρὸν πατρώιον, ἄφθιτον αἰεί·

σὺν τῷ ἐβη κατὰ νῆας Ἀχαίων χαλκοχιτῶν

ὁν τινα μὲν βασιλῆα καὶ ἔχοχον ἀνδρα κιχεΐν,
190 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

"δαιμόνι, οὐ σε ἐοικε κακῶν ὃς δειδύσσεσθαι,
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἱδρε λαῶς.

οὐ γάρ πω σάφα οἴσθ' οἶος νόος Ἀτρείωνος·
νῦν μὲν πειρᾶται, τάχα δ' ὑμεῖς νῦν Ἀχαίων.

ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἶον ἔειπεν.
195 μὴ τι χολωσάμενος βέβη κακὸν νίας 'Αχαιῶν. 
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆς, 
τιμὴ δ' ἐκ Διός ἐστι, φίλει δὲ ἐ μητέρα Ζεὺς.

ὅν (δ') ἀδ δήμου ἄνδρα ἵδον βοώντα τ' ἐφεύροι, 
τὸν σκῆπτρον ἐλάσσασκεν ὀμοκλήσασκε τε μῦθῳ.

200 "δαμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 
οὐ σεό φέρτεροί εἴσι, σὺ δ' ἀπτόλεμος καὶ ἄναλκης 
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμησον οὔτ' ἐνὶ βουλῇ.

οὐ μέν πως πάντες βασιλεύσωμεν ἐνθάδ' 'Αχαιῶν. 
οὐκ ἄγαθον πολυκοιρανίθ. εἰς κοίρανος ἑστώ,

205 εἰς βασιλεύς, δ' ἔδωκε Κρόνου πάσιν ἀγκυλομήτεω 
[σκῆπτρον τ' ἥδε θέμιστας, ίνα σφίσι βασιλεύῃ]."

ως δ' ἔγε κοιρανέων δίετε στρατόν. οἱ δ' ἀγορὴν 
αὐτὸς ἐπεσεσαυοῦτο νεὼν ἀπὸ καὶ κλυσιῶν 
ἡχύ, ὡς οτε κύμα πολυβλούσβουο θαλάσσης

210 αὐγιάλῳ μεγάλῳ βρέμεται, σμαραγεῖ δὲ τε πόντος.

The Insolent Thersites criticises Agamemnon,

ἀλλος μὲν ρ' ἔξοντο, ἐρήτυθεν δ' καθ' ἔδρας. 
Τηρεῖτης δ' ἐτὶ μοῦνος ἀμετροπῆς ἐκολούθα, 
ὁς ρ' ἐπέα φρεσῖν ἤσιν ἀκοισμά τε πολλά τε ἦδη, 
μάψ, ἄταρ οὐ κατὰ κόσμον, ἐρίζεμεναι βασιλεύσιν,

215 ἀλλ' ὅτι οἱ εἰσαίτο γελοῖων 'Αργείουσιν 
ἐμμεναι. αἰσχυστὸς δὲ ἄνηρ ὑπὸ 'Ιλιὼν ἥλθεν. 
φολκὸς ἦπι, χωλὸς δ' ἔτερον πόδα· τὸ δ' ὁ ὁμώ 
κυρτῶ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν 
φοξὸς ἦν κεφαλῆς, ψεδνή δ' ἔπεννυοθε λάχνη.

220 ἔχθιστος δ' 'Αχιλῆς μάλιστ' ἦν ἤδ' ὀδυσῃ· 
τὸ γὰρ νεικείεσθε. τὸτ' αὕτ' Ἀγαμεμνονι διώ 
οξέα κεκληγὼς λέγῃ ὄνειδέα· τῷ δ' ἄρ' 'Αχαιοὶ 
ἐκπάγλως κοτέοντο, νεμέσσεθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.

225 Ὅ. Ἀτρείδη, τέο δὴ αὐτ’ ἐπιμέμφεαι ἣδε χατίζεις; πλείαί τοι χαλκοῦ κλισίαι, πολλαί δὲ γυναῖκες εἰσὶν ἐνὶ κλισίγῃ ἔξαιρετοι, ἂς τοι Ἀχαιοὶ πρωτότοι δίδομεν, εὖτ’ ἄν πτολέμθρον ἐλωμεν. ἦ ἐπὶ καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει

230 Τρώων ἰπποδάμων ἕξ Ἰλίου νῖος ἄποινα, ὅν κεν ἐγὼ δῆσας ἀγάγω ἥ ἄλλος Ἀχαϊῶν. ἥ ἡ γυναίκα νέην, ίνα μύσγεαι ἐν φιλότητι, ἦν τ’ αὐτὸς ἀπονόσφι κατίσχεα. οὐ μὲν ἐσικεν ἀρχὸν ἔόντα κακῶν ἐπιβασκέμεν νῖας Ἀχαιῶν.

235 ὧ πέπονες, κάκ’ ἐλέγχε, Ἀχαϊδες, οὐκέτ’ Ἀχαιοὶ, οἰκαδέ περ σὺν νησίν νεῶμεθα, τόνδε δ’ ἐώμεν αὐτοῦ ἐνὶ Τροή γέρα πετσέμεν, ὅφρα ὑδηταί, ἦ ῥά τί οἱ χημείς προσαμύνομεν ἢ καὶ οὐκί. ὅς καὶ νῦν Ἀχιλή, ἐὰν μέγ’ ἀμείνονα φῶτα,

240 ἠτύμησεν. ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, ἀλλὰ μάλ’ οὐκ Ἀχιλῆς χόλος φρεσίν, ἀλλὰ μεθήμων ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὑστατα λῳβήσαυο.”

Thersites is chastised by Odysseus.

ὡς φάτο νεικεῖων Ἀγαμέμνονα, τοιμένα λαῶν, Θερσίτης. τῷ δ’ ὅκα παρίστατο δῖος Ὀδυσσεύς.

245 καὶ μῶν ὑπόδρα ἰδῶν χαλεπῶ  ἡνίπατε μύθῳ. “Θερσίτ’ ἀκριτόμυθε, λιγὺς περ ἐὼν ἀγορητής, ἵσχεο, μηδ’ ἔθελ’ ὅσο εριζέμεναι βασιλεύσων. οὐ γὰρ ἐγὼ σέο φημὶ χερείότερον βροτὸν ἄλλον ἐμεναι, ὅσοι αἱ’ Ἀτρείδης ὑπὸ Ἰλίου ἦλθον.

250 τῷ οὐκ ἀν βασιλῆς ἀνὰ στομ’ ἔχων ἀγορεῦσις, καὶ σφιν οὐνείδεα τε προφέροις, νόςτον τε φυλάσσοις, οὐδέ τί πω σάφα ἤδην ὅπως ἔσται τάδε ἔργα,
Odysseus urges the Continuance of the War, reminding of the Portent at Aulis.

"ὡς φάσαν ἡ πληθύς, ἀνὰ δ' ὁ πτωλιπορθος Ὄδυσσεὺς ἐστη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶτις Ἀθήνῃ
ός ἂμα θ’ οἱ πρῶτοι τε καὶ ὑστατοὶ ύπὲρ Ἀχαίων
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
"Ἀτρείδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαίοι
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσι βροτοῖσιν,
οὔδὲ τοι ἐκτελέουσιν ὑπόσχεσιν, ἂν περ ὑπέσταν
ἐνθάδ’, ἐτι στείχοντες ἀπ’ Ἀργεὸς ἦπερβότοιο,
"Ἰλιον ἐκπέρσαυτ’ ἐυτείχεον ἀπονέσθαι:
ὡς τε γὰρ ἦ παῖδες νεαροὶ χήραι τε γυναικὲς
ἀλλήλουσιν ὀδύρονται οἰκόνδε νέεσθαι.
ἡ μὴν καὶ πόνος ἐστιν ἀνεκθέντα νέεσθαι.
καὶ γὰρ τὶς θ’ ἕνα μήνα μένων ἀπὸ ἦς ἄλοχου
ἄσχαλά σὺν νηὶ πολυλύγῳ, ὅν περ ἄελλαι
χειμέρια εἰλέωσιν ὀρνυμείη τε θάλασσα.
ημῶν δ’ εὐνάτος ἐστὶ περιτρπῶν ἐνιαυτὸς
ἐνθάδε μυμνότεσσι. τῷ οὐ νεμεσίζομ’ Ἀχαίοις
ἄσχαλαν παρὰ νυνὶ κορωνίσσιν: ἀλλὰ καὶ ἐμπὶς
αἰσχρὸν τοι δηρὸν τε μένειν κειεόν τε νέεσθαι.
τῇττε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνον, ὅφρα δαῶμεν,
ἡ ἔτεον Κάλχας μαντεύεται ἦν καὶ οὔκ.
ἐν γὰρ δὴ τόδε ἰδοὺς ἐνὶ φρεσίν, ἐστὶ δὲ πάντες
μάρτυροι, οὐς μὴ κῆρες ἐβανθανάτοι φέρουσιν:
χθιζά τε καὶ πρωίς, ὅτ’ ἐς Αὐλίδα νῆς Ἀχαίων
ηγερθοῦτο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρονται.
ημεῖς δ’ ἀμφὶ περὶ κρηνῆς ιεροῦς κατὰ βωμοὺς
ἔρδομεν ἀθανάτουσι τεληέσσας ἐκατόμβας,
καλὴ ἐπὶ πλατανίστῳ, ὅθεν ῥεῖν ἀγλαὸν ὢδωρ,
ἐνθ’ ἐφάνη μέγα σῆμα. ἄρκων ἐπὶ νωτὰ δαφνίνος,
σμερδαλέος, τὸν ρ’ αὐτὸς Ὀλύμπιος ἦκε φῶστε,
βωμοῦ ὑπαίξας πρὸς ρα πλατάνιστον ὄρουσεν.
ἐνθα δ’ ἔσαν στρουθοῦ νεοσσοῖ, νῆπια τέκνα,
Nestor would have the Dissatisfied return. He advises a New Organization of the Army.

τοὺς δὲ καὶ μετέειπε Γερήνιος ἵπποτα Νέστωρ·

"ὦ πόποι, ἡ δὴ παισίν ἐνακότες ἀγοράσθε νηπιάχοισι, οἷς οὐ τι μέλει πολεμία ἐργα.

πῶ δὴ συνθεσία τε καὶ ὀρκία βῆσεται ἡμῖν;"
340 ἐν πυρὶ δὴ βούλαι τε γενοῖατο μὴδεά τ’ ἀνδρῶν
σπουδαῖ τ’ ἀκρητοί καὶ δεξιαί, ἃς ἐπετύμμεν·
αὐτῶς γάρ ρ’ ἐπέεσσο ἐρυδαίνομεν, οὐδὲ τι μῆχος
eὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἔοντες.
’Ατρείδη, σὺ δ’ ἔθ᾽ ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
345 ἀρχεῖν Ἀργείοις κατὰ κρατερὰς ύσμίνας,
tοῦσδε δ’ ἔα φθινύθεν, ἕνα καὶ δύο, τοὶ κεν Ἀχαῖῶν
νόσφιν βουλεύωσ’, (ἀνυσίς δ’ οὐκ ἔσσεται αὐτῶν,)
pρὶν Ἀργοσ’ ἴέναι, πρὶν καὶ Δίως αἰγιόχοι
γνώμεναι εἰ τε ψυῦδος ὑπόσχεσις, εἰ τε καὶ οὐκὶ.
350 φημὶ γὰρ οὖν κατανεύομαι ὑπερμενέα Κρονίωνα
ἡματι τῷ, ὅτε νυσσόν ἐν ὕκυπρόωσιν ἑβαινον
’Αργείοι Τρόασσον/φόνον καὶ κήρα φέροντες,
ἀντράπτων ἐπιδέξι’, ἐναύσμα σήματα φαινών.
tῷ μὴ τίς πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
355 πρὶν τίνα πάρ Τρώων ἀλόχω κατακομμηθῆναι,
τύσασθαι δ’ Ἐλένης ὀρμήματα τε στοναχάς τε.
eἰ δὲ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἃς νησὶς ἐνστελμοῖ μελαῖνης,
όφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίστη.
360 ἀλλὰ, ἄναξ, αὐτὸς τ’ εὖ μῆδεο πεῖθεό τ’ ἄλλῳ·
οὐ τοι ἀπόβλητον ἐπος ἔσσεται, ὅττι κεν ἔπω·
κρὶν’ ἄνδρας κατὰ φύλα, κατὰ φρήτρασ, Ἀγάμεμνον,
ὡς φρήτρης φρήτρηφων ἀρήγη, φύλα δὲ φύλοις.
eἰ δὲ κεν ὡς ἐρέξῃ καὶ τοι πεῖθονται Ἀχαῖοι,
365 γνώσῃ ἐπειθ’ ὁς θ’ ἡγεμόνων κακός, ὃς τε νυ λαῶν,
ηδ’ ὃς κ’ ἐσθλὸς ἔστιν· κατὰ σφέας γὰρ μαχεύονται
γνώσεαι δ’ ἢ καὶ θεσπεσίη πόλιν οὐκ ἄλατάξεις,
ἡ αὐνδρῶν κακότητι καὶ ἀφραδίη τολέμοιο.”
Agamemnon orders Preparations for Battle.

"...Agamemnon orders Preparations for Battle.

..."...Agamemnon orders Preparations for Battle.

The Assembly is dismissed. Sacrifice and Feast.
προβλήτι σκοπέλω· τὸν δ' οὐ ποτὲ κύματα λείπει
παντοῖον ἀνέμων, ὅτι ἀν ἔνθ' ἦ ἐνθα γέωνται.
ἀναστάντες δ' ὀρέωντο κεδασθέντες κατὰ νῆας,
κάπνισσαν τε κατὰ κλισίας, καὶ δείπνουν ἐλοντο.

400 ἀλλος δ' ἀλλω ἐρείζε θεῶν αἰειγενετῶν,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μόλον Ἀρησ.
αὐτάρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
πόνα πενταετρον, ὑπερμενεὶ Κρονίων,
κύκλησκεν δὲ γέροντας ἀριστῆς Παναχαῖων,

405 Νέστορα μὲν πρώτιστα καὶ Ἰδομένη ἀνακτα,
αὐτάρ ἐπειτ' Αἰαντε δύω καὶ Τυδέως ὑίον,
ἐκτον δ' αὐτ' Ὀδυσσῆα, Διὸ μήτιν ἀτάλαντον.
αὐτόματος δὲ οἱ ἦλθε βοῦν ἀγαθός Μενέλαος
ηδεε γὰρ κατὰ θυμὸν ἀδελφεῖν ὡς ἐπονεῖτο.

410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
"Ζεὺ κύδιστε μέγιστε, κελαυνεφές, αἰθέρι ναίων,
μη πρὶν ἐπ' ἥξιον δύναι καὶ ἔτι κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνές βαλέειν Πράμοιο μέλαθρον

415 αὐθαλὸν, πρῆσαι δὲ πυρὸς δηίου θύρετρα,
'Εκτόρεον δὲ χιτῶνα περί στήθεσι δαίξαι
χαλκῷ [ρωγαλέον' πολεῖς δ' ἀμφ' αὐτῶν ἔταιροι
πρηνέες ἐν κονίσιμον/οδαξ λαξοίματα γαῖαν."

ως ἔφατ', οὐδ' ἀρα πῶ οἱ ἐπεκραίανε Κρονίων,

420 ἀλλ' ὁ γε δέκτο μὲν ἵρα, πόνον δ' ἀλίαστον ὤφελεν.
αὐτάρ ἐπείρ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
ανέρυναν μὲν πρώτα καὶ ἐσφαξαν καὶ ἔδειραν,
μηροὺς τ' ἐξέταμον κατὰ τε κυνῆ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

425 καὶ τὰ μὲν ἄρ σχῆμαν ἀφύλλουσιν κατέκαυσι,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπερέχον Ἡφαίστου.
αὐτάρ ἐπεὶ κατὰ μῆρα καὶ καὶ σπλάγχνα πάσαντο, μύστυλλόν τ’ ἄρα τάλλα καὶ ἀμφ’ ὀβελοῦσιν ἔπειραν, ὁππησάν τε περιφραδέως, ἐρύσαντο τε πάντα.  
430 αὐτάρ ἐπεὶ παύσαντο πόνου τετύκουτο τε δαίτα, δαίνυντ’, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσης. αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντό, τοῖς ἄρα μύθων ἦρχε Γερήνος ἰππότα Νέστωρ.
“Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνων, μηκέτι νῦν ὅθ’ αὐθί λεγόμεθα, μηδὲ τι δηρὸν ἀμβαλλόμεθα ἔργον, ο ὅθ’ θεὸς ἐγγυαλίζει. ἀλλ’ ἄγε, κήρυκες μὲν Ἀχαϊῶν χαλκοχιτάων λαὸν κηρύσσοντες ἀγερόντων κατὰ νῆας, ἥμεῖς δ’ ἄθροοι ὡδε κατὰ στρατὸν εὐρῶν Ἀχαϊῶν ἵομεν, ήφρα κε θάσσουν ἐγείρομεν ὅξων "Ἀρην."

The Army advances to Battle.

ὡς ἐφάτ’, οὐδ’ ἀπίθησεν ἄναξ ἀνδρῶν Ἀγάμεμνων αὐτικα κηρύκοισι λυγυφθόγγουσι κέλευσεν κηρύσσεων πολεμόνδε κάρη κομόωντας Ἀχαιός. οἱ μὲν ἐκήρυσσον, τοῖ δ’ ἦγείροντο μάλ’ ὄσκια.
445 οἱ δ’ ἀμφ’ Ἄτρεώνα διοτρεφέες βασιλῆς θύον κρίνοντες, μετὰ δὲ γλαυκώπις Ἀθήνη, αὐγίδ’ ἑχοῦσ’ ἐρίτμων, ἀγήραον ἀθανάτην τε τῆς ἐκατὸν θύσανοι παγχρύσεοι ἐρέβονται, πάντες ἐντελείες, ἐκατόμβους δὲ ἐκαστος.
450 σὺν τὴν παιφάσσουσα δέκατο τοῦ λαὸν Ἀχαιῶν ὀτρύνουσ’ ἴεναι. ζὶ δὲ σθένοι ὄρσεν ἐκάστῳ καρδίῃ, ἄλλητον πολεμίζειν ἦδε μάχεσθαι. τοὺς δ’ ἄφαρ πόλεμος γλυκῶν γένετ’ ἦ νέεσθαι ἐν νησὶ γλαφυρῇ φίλην ἐς πατρίδα γαῖαν.
455 ἦςπε πῦρ ἀίδηλον ἐπιφλέγει ἀσπετον ὑλήν
όυρεος ἐν κόρυφῆς, ἔκαθεν δὲ τε φαίνεται αὐγή, ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου ἀψαλφανώσατο δὲ αἰθέρος οὐρανὸν ἰκευ.

τῶν δ᾽ ὡς τ᾽ ὅρνιθων πετεινῶν ἔθνεα πολλά,

χρυσῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,

Ἀσίω ἐν λειμῶν, Καῦστριον ἀμφὶ βέθρα,

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,

κλαγγηδόν προκαθιζόντων, σμαραγεῖ δὲ τε λειμῶν,

ὡς τῶν ἔθνεα πολλά νεῶν ἀπο καὶ κλωσίαιν

ἐσ πεδίων προχέοντο Σκαμάνδριον. αὐτὰρ ὑπὸ χθῶν

σμερδαλέον κονάββε ποδῶν αὐτῶν τε καὶ ἵππων.

ἐσταν δ᾽ ἐν λειμῶν Σκαμανδρίῳ ἀνθεμόειτι

μυρίων, ὡςνα τε φύλλα καὶ ἀνθα πώγεται ṣφη.

ἡυτε μυϊάων ἀδιανάων ἔθνεα πολλά,

ἀι τε κατὰ σταθμὸν πομηνηΐον ἦλασκουσιν

ὄρη ἐν εἰαρνη, ὅτε τε γλάγος ἀγγεα δεῦει,

τόσσοι ἐπὶ Τρόισσι κάρη κομόωντες Ἀχαιοὶ

ἐν πεδίω ἱσταντο διαρραϊσαι μεμαδτε.

τους δ᾽ ὡς τ᾽ αἴπολια πλατὲ αὐγῶν αἰπόλοι άνδρε

ῥεία διακρίνωσιν, ἐπεὶ κε νομῷ μυγέοσιν,

ὡς τους ἡγεμόνες διεκόστεον ἐνθα καὶ ἐνθα/υσμίνηνδ᾽ ἱέναι, μετὰ δὲ κρείων Ἀγαμέμνων,

όμματα καὶ κεφαλὴν οκελος Διὶ τερπικεραύνῳ,

Ἀρεῖ δὲ ζώην, στέρνον δε Ποσειδάωνι.

ἡυτε βοῦς ἀγέληπτι μεγ' ἐξοχὸς ἐπλετο πάντων
tαύρων· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
tοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἦματι κεῖνῳ,

ἐκπρεπε' ἐν πολλοῖσι καὶ ἐξοχὸν ἡρώεσσιν.
CATALOGUE OF THE SHIPS.


⁴⁸⁵ ὑμεῖς γὰρ θεαί ἔστε, πάρεστέ τε ὑστε τε πάντα, ἡμεῖς δὲ κλέος οἶνον ἀκούομεν οὐδὲ τι ἰδμεν,) οἱ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἠσαν. πληθὺν δ' οὐκ ἄν ἐγὼ μυθήσομαι οὐδ' ὄνομήνω, οὐδ' εἰ μοι δέκα μὲν γλώσσαι δέκα δὲ στόματ' εἶεν, φωνὴ δ' ἀρρηκτὸς, χάλκεον δὲ μοι ἦτορ ἐνείῃ, εἰ μὴ 'Ολυμπιάδες μοῦσαι, Δίως αἰγιόχου θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἰλιον ἠλθον, ἀρχοὺς αὐ ἁθῶν ἐρέω/νή'ας τε προπάσας.

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

Βοιωτῶν μὲν Πηνέλεως καὶ Λήμνος ἠρχον

⁴⁹⁵ Ἀρκεσίλαος τε Προδόηνωρ τε Κλονίος τε, οἳ θ' Ὑρίην ἐνέμοντο καὶ Ἀυλίδα πετρήσοσαν Σχοίνων τε Σκόλλων τε πολύκημον τ' Ἐτεών, Θέσπειαν Γραίαν τε καὶ εὐρύχορον Μυκαλησσόν, οἳ τ' ἀμφ' Ἀρμ' ἐνέμοντο καὶ Ἐιλέσιον καὶ Ἔρυθρας

⁵⁰⁰ οἳ τ' Ἐλεών' εἰχον ήδ' Ὑλην καὶ Πετεώνα, Ὡκαλέων Μεδεώνα τ', ἐνκτίμενον πτολεῖθρον, Κώπας Εὐτρῆσιν τε πολυτρήρωνά τε Θύσβην, οἳ τε Κορώνειαν καὶ ποιήνθη' Ἀλιαρτον, οἳ τε Πλάταιαν ἔχον ήδ' οἳ Γλίσκαντα νέμοντο, οἳ θ' Ὑποθήβας εἰχον, ἐνκτίμενον πτολεῖθρον, Ὡγχηστόν θ' ἱερόν, Ποσιδηνίων ἀγλαϊν ἄλσος, οἳ τε πολυστάφυλον Ἀρμῆν ἔχον, οἳ τε Μίδειαν
NAUPLIA

From a photograph
Νίσαν τε ζαθέν τ' Ανθηδόνα τ' ἐσχατώσαν.  
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστῃ
510 κούροι Βοιωτῶν ἐκατόν καὶ ἐίκοσὶ βαῖνον.
οἱ δ' Ἀστρόπηδόνα ναίον ἴδ' Ὁρχομενόν Μινύειον,
τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νίες Ἀρης,
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτόρος Ἀζείδαο,
παρθένοις αἴδοιθ, ὑπερώιοι εἰσαναβάσα,
515 Ἀρη χρατερῷ· ὦ δ' οἱ παρελέξατο λάβρην,
τοὶς δὲ τριήκοντα γλαφυράι νέες ἐστιχώντο.
αὐτάρ Φωκῆων Σχεδίοι καὶ Ἐπίστροφος ἥρχον,
νίες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οί Κυπάρισσοι ἔχουν Πυθώνα τε πετρήσαν
520 Κρῆσαν τε ζαθέν καὶ Δαυλίδα καὶ Πανοπῆα,
οἱ τ' Ἀνεμόρειαν καὶ 'Τάμπολιν ἀμφενέμοντο,
οἱ τ' ἄρα πάρ ποταμὸν Κηφισόν δίον ἐναιον,
οἱ τε Δίλαιαν ἔχουν πηγῆς ἐπὶ Κηφισοῦο·
τοῖς δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.
525 οἱ μὲν Φωκῆων στίχας ἱστασαν ἀμφὶἐποντες,
Βοιωτῶν δ' ἐμπλην ἐπ' ἀμιστερά θωρήσαντο.
Δοκρῶν δ' ἡγεμόνευεν 'Οιλῆος ταχύς Ἀῖας,
μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Ἀῖας,
ἀλλὰ πολὺ μείων· ὄλυγος μὲν ἐην, λυνοθάρης,
530 ἔγχειή δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς·
οἵ Ἐκύνον τ' ἐνέμοντ' ὁπόεντα τε Καλλιαρόν τε
Βῆσσαν τε Σκάρφην τε καὶ Ἀγειαὶς ἐρατεινάς
Τάρφην τε ᾽Θρόνοιν τε Βοαγρίου ἀμφὶ ρέθρα.
τῶ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο
535 Δοκρῶν, οἱ ναίοσι πέρην ἱερῆς 'Εὐβοῖας.
οἱ δ' Ἕβοιοι ἔχουν μένεα πνείοντες Ἀβαντες,
Χαλκίδα τ' Ἐιρέτριαν τε πολυστάφυλον θ' Ἰστίαιαν
Κήρυνθον τ' ἐβαλον Δίου τ' αἵπτυ πτολίθερον,
οῖ τε Κάρνυστον ἔχουν ἥδ', οἵ Στύρα ναιετάσκον,
540 τῶν αὖθ' ἦγεμόνευ 'Ελεφήνωρ, οὖς 'Αρης, Χαλκωδοντάδης, μεγαθύμων ἄρχός 'Αβάντων.
τῷ δ' ἄμ' 'Αβαντες ἐποντο θοοὶ, ὀπίθεν κομόωντες,
αιχμηταί, μεμαώτες ὀρεκτῆσιν μελησίων
θώρηκας ρήτες δηνῶν ἀμφί στήθεσσιν. 545
τῷ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.
οἵ δ' ἀρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίθρον,
δῆμον Ἐρεχθήνος μεγαλήττορος, ὃν ποτ' Ἀθήνη
θρέψ, Δίως θυγάτηρ, τέκε δἐ ξείδωρος ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πίονι νηφ.: 550
ἐνθα δὲ μιν ταύροις καὶ ἀρ νεωὶς ἰλάνονται
κοῦροι 'Αθηναίων περιτέλλομένων ἐνιαυτῶν·
τῶν αὖθ' ἦγεμόνευ νίδος Πετεῶ Μενεσθεύς.
τῷ δ' οὗ πώ τις ωμοῖς ἐπιθόνιοι γένετ' ἀνήρ
κοσμήσαι ὑπόνους τε καὶ ἀνέρας ασπιδώτας:
555 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦν.
τῷ δ' ἀμα πεντήκοντα μέλαιναι νῆς ἐποντο.
Ἀλας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων ἢν 'Αθηναίων ἴσταντο φάλαγγες.]

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

οῖ δ' ἁργὸς τ' εἶχον Τίρυνθα τε τειχίσσαν,
560 Ἐρμιώνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τρουζήν' Ἑιόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οῖ τ' ἔχον Λυγιναν Μάσσητα τε κοῦροι 'Ἀχαιῶν.
τῶν αὖθ' ἦγεμόνευ βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος, Καπανής ἀγακλειτοῦ φίλος νίδος.
565 τοῖσι δ' ἀμ' Ἐυρύαλοις τρίτατος κίεν, ἱσόθεος φῶς,
Μηκιστῆς νίδος Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἢγεῖτο βοὴν ἀγαθὸς Διομήδης.
MYCENAE, RESTORATION

From Histoire de l'Art dans l'Antiquité, par Perrot et Chipiez
τοῖς δ' ἀμ' ὄγδῷκοντα μέλαιναι νῆς ἔποντο.
οὶ δὲ Μυκήνας εἶχον, ἐυκτίμενον πτολίθερον,

570 ἀφειών τε Κόρινθον ἐυκτιμένας τε Κλεωνάς,
'Ορνέας τ' ἐνέμοντο Ἀραμυρένη τ' ἐρατεινήν
καὶ Σικυών', ὃθ' ἀρ' Ἀδρηστὸς πρῶτ' ἐμβασίλευεν,
οἱ θ' 'Τπερησὺν τε καὶ αἰπεινὴν θονόεσσαν
Πελλὴν τ' εἶχον, ἦδ' Αὐγιόν ἀμφενέμοντο

575 Αἰγιαλῶν τ' ἀνὰ πάντα καὶ ἀμφ' Ἐλύκην εὐρείαν,
τῶν ἐκατὸν νηῶν ἤρχε κρεῖων Ἀγαμέμνων
Ἀτρείδης. ἀμα τῑ̄ γε πολὺ πλείστοι καὶ ἀριστοὶ
λαοὶ ἔποντ'. ἐν δ' αὐτῶς ἑδύσετο νῦροτα χαλκὸν
κυδίων, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,

580 οὐνεκ' ἀριστος ἑην, πολὺ δὲ πλείστους ἀγε λαοὺς.
οὶ δ' εἶχον κοίλην Δακεδαῖμονα κητώεσσαν,
Φάριν τε Σπάρτην τε πολυτρήρωνα τε Μέσσην,
Βρυσείας τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινᾶς,
οἱ τ' ἀρ' Ἀμύκλας εἶχον Ἔλος τ', ἐφαλον πτολίθερον,

585 οἱ τε Δάαν εἶχον ἦδ' Οἰτυλον ἀμφενέμοντο,
τῶν οἱ ἄδελφεοι ἤρχε, βοὴν ἀγάθος Μενέλαος,
ἐξήκουν νεῶν: ἀπάτερθε δὲ θωρῆσοντο.
ἐν δ' αὐτῶς κίεν ἦσι προθυμίηι πεποιθῶς,
ὄτρυνων πολεμόνδε: μάλιστα δὲ ἵετο θυμῷ

590 τίσασθαι Ἐλένης ὀρμήματα τε στοναχάς τε.
οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν.
καὶ Θρύνον, Ἀλφειοίο πόρον, καὶ ἑὐκτίτου Λιτῦ,
καὶ Κυπαρισσῆντα καὶ Ἀμφιγένεας ἔναιον,
καὶ Πτελεόν καὶ Ἔλος καὶ Δώριον, ἐνθα τε μοῦσαι

595 ἀντόμειν Θάμυρῳ τὸν Θρήκα παῦσαν ἀοιδῆς,
Οἰχαλῆθεν ἵοντα παρ' Ἐυρύτου Οἰχαλῆθος
στεῖτὸ γὰρ εὐχόμενος νικησέμεν, εἰ περ ἀν αὐταὶ
μοῦσαι ἀείδοιεν, κοῦραι Δίδος αἰγιόχου.
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίναν ἀφελοντο καὶ ἐκλέλαθον κιθαριστῶν.
tῶν ἀθῷ ἤγεμόνευε Γερήνιος ἔπποτα Νέστωρ,
tῷ δὲ ἑνενήκοντα γλαφυραὶ νέες ἐστιχώωτο.
οὗ δὲ ἔχον Ἄρκαδίνην ὑπὸ Κυλλήνης ὤρος αὐτῷ,
Ἀίπτυιον παρὰ τύμβου, ἵνα ἀνέρες ἀγχυμαχηταί,
oἱ Φενεὼν τ´ ἑνέμοντο καὶ Ὄρχομενὸν πολύμηλον
Ῥίπτην τε Στρατίνη τε καὶ ἤγεμόσεσαν Ἐνύστην,
καὶ Τεγένῃ εἶχον καὶ Μαντινένη ἔρατενήν,
Στύμφηλῶν τ´ εἶχον καὶ Παρρασίν ἑνέμοντο,
tῶν ἦρξαν Ἀγκαῖοι πάις, κρείων Ἀγαπήνωρ,
ἕξηκοντα νεῶν: πολέες δ´ ἐν νη ἐκάστη
Ἀρκάδες ἁνδρεῖς ἐβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν ἐδωκεν ἀναξ ἁνδρῶν Ἀγαμέμνων
νῆς ἐνυσσέλμους περάν ποτα οὐνοτα πόντων,
Ἄτρείδης, ἐπεὶ οὗ σφι θαλάσσια ἐργα μεμήλεως.
oὗ δ´ ἄρα Βουτράσιον τε καὶ Ἡλιδα διὰν ἐναιν,
ὁσον ἐφ´ Τρμίνη καὶ Μύρσινος ἐσχατώσα
πέτρη τ´ Ὀλενία καὶ Ἁλείσιον ἐντὸς ἐέργει,
tῶν αὐ τέσσαρες ἄρχοι ἐσαν, δέκα δ´ ἁνδρὶ ἐκάστῳ
νῆς ἐποντο θοαὶ, πολέες δ´ ἐμβαινον Ἐπειοῦ.
tῶν μὲν ἅρ Ἀμφίμαχος καὶ Θάλπιος ἡγησάθην,
υῖες ὁ μὲν Κτεάτου ὁ δ´ ἅρ Ἐυρύτου, Ἀκτορίων,
tῶν δ´ Ἀμαρνυκείδης ἦρχε, κρατερὸς Διάρῆς.
tῶν δὲ τετάρτων ἦρχες Πολύζευνος θεοειδῆς,
υίος Ἀγασθένεος Ἀὐγηιάδαο ἄνακτος.
oὗ δ´ ἓκ Δουλιχίου Ἐχυάων θ´ ἱερὰν
νῆσων, αἱ ναίουσι πέρην ἄλος, Ἡλιδος ἁντα,
tῶν ἀθό ἤγεμόνευε Μέγης, ἀτάλαντος Ἀρη, Φυλείδης,
ὅν τίκτε δύφιλος ἔπποτα Φυλεύς,
ὅς ποτε Δουλιχίον ἀπενάσσατο πατρὶ χολωθεῖς.
ITHACA—NORTHERN PART, FROM MT. AËTOS
From a photograph
630 τῷ δ’ ἀμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

αὐτὰρ Ὁδυσσεύς ἦγε Κεφαλήνας μεγαθύμους,
οὗ ὡς Ἰθάκην εἶχον καὶ Νῆριτον εἰνοσίφυλλον,
καὶ Κροκύλει ἐνέμοντο καὶ Λιγίλια τρηχεῖαν,
οὗ τε Ζάκυνθον ἔχον ἣδ’ οὗ Σάμον ἀμφενέμοντο,
635 οὗ τ’ ἢπειρον ἔχον ἣδ’ ἀντιπέραια νέμοντο.

τῶν μὲν Ὁδυσσεύς ἦρχε, Διὶ μὴν ἀτάλαντος,
τῷ δ’ ἀμα νῆες ἔποντο δυσδεκα μιλτοπάρησον.

Αἰτωλῶν δ’ ἡγεῖτο Ὁδας, Ἀνδραίμονος νίος,
οὗ Πλευρῶν ἐνέμοντο καὶ Ὄλευον ἕδε Πυλήνην
640 Χαλκίδα τ’ ἀγχάλον Καλυδώνα τε πετρήσσαν·
οὐ γὰρ ἔτ’ Οἰνής μεγαλήττορος νίες ἡσαν,
οὔτ’ ἀρ’ ἔτ’ αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ’ ἐπὶ πάντ’ ἐτέταλτο ἀνασσέμεν Αἰτωλοῦσιν·
τῷ δ’ ἀμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

The Islands in the Southern Part of the Aegean Sea.

645 Κρητῶν δ’ Ἰδομενεὺς δουρικλύτος ἡγεμόνευεν,
οὗ Κνωσόν τ’ εἶχον Γόρτυνά τε τειχίοσσαν,
Λύκτων Μίλητον τε καὶ ἀργινόεντα Δύκαστον
Φαιστόν τε Ἐρύτιον τε, πόλεις εὖ ναιετῶσας,
650 ἀλλοι θ’ οὗ Κρήτην ἐκατόμπολυν ἀμφενέμοντο.

tῶν μὲν ἄρ’ Ἰδομενεὺς δουρικλύτος ἡγεμόνευεν
Μηριόνης τ’, ἀτάλαντος Ἐνναλίφ ἀνδρείφοντη·
τούτω δ’ ἂμ’ ὁγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ’ Ἡρακλείδης, ἦνς τε μέγας τε,
655 ἐκ Ἡρόδου ἐννέα νῆες ἁγεν Ἡρόδων ἀγερώχων,
οὗ Ἡρόδου ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λύδου Ιηλυσόν τε καὶ ἀργινόεντα Κάμειρον.

tῶν μὲν Τληπόλεμος δουρικλύτος ἡγεμόνευεν,
ὅν τέκεν Ἀστυόχεια βίη Ἡρακλήσῃ.
46

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β

τὴν ἄγετ' ἐξ Ἔφυρης, ποταμοῦ ἀπὸ Σελλήνεστος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπήκτω,
ἀυτίκα πατρὸς έοῖο φίλον μήτρωα κατέκτα,
ἡδη γηράσκοντα, Δικύμινου, οἷον Ἀρησ.
αἵμα δὲ νής ἐπήξε, πολὺν δ' ὦ γε λαδν ἄγειρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱὲς νῖονοι τε βῆς Ἡρακληείς.
αὐτὰρ ὦ γ' ἐς Ὀδὸν ξεν ἀλῶμενος ἄλγεα πάσχων·
τριχθὰ δὲ ψηθεν καταφυλαδόν, ἢδε φίληθεν
ἐκ Διός, ὃς τε θεοῦτ καὶ ἀνθρώπους ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.

Νιρεύς αὖ Σύμηθεν ἄγε τρεῖς νῆς ἐἴσας,
Νιρεύς, Ἅγιαθς νῖος Χαρόποιο τ' ἀνακτος,
Νιρεύς, ὃς κάλλιστος ἄνήρ ὕπο Ἰλιον ἤλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.

ἀλλ' ἀλαπαδυσός ἔην, παῦρος δὲ οἱ εἴπετο λαός.
οἱ δ' ἀρὰ Νίσυρον τ' εἴξον Κράπαθόν τε Κάσον τε
καὶ Κὼν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
tῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ νῦν δύω Ἡρακλείδαιρ ἀνακτος.

τοῖς δὲ τριήκοντα γλαφυραί νέες ἑστιχώντω.

Northern Greece. Forces of Achilles and Protesilaus.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικόν Ἀργος ἔναιον
οἱ τ' Ἀλον οἱ τ' Ἀλόπην οἱ τε Τρηχώνα νέμοντο,
οἱ τ' εἴξον Θήνη ὢδ', Ἐλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἐλλήνες καὶ Ἀχαιοί,
tῶν αὖ πεντήκοντα νεών ἤν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἱ γ' οὐ πολέμου δυσηχέος ἐμνώντο·
οὐ γὰρ ἔην οὐς τὸς σφιν ἐπὶ στίχας ἡγῆσαιτο.
κείτο γὰρ ἐν νῆσσι ποδάρκης δίος Ἀχιλλεύς, κοῦρης χωόμενος Βρυσηίδος ἦνκόμοιο,
690 τὴν ἐκ Δυρνησσοῦ ἐξείλετο πολλὰ μογῆσας,
Δυρνησσοῦ διαπορθήσας καὶ τέιχα Θήβης,
καὶ δὲ Μύητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους
νίέας Εὐηνοίο Ζελητιάδαο ἀνακτὸς.
τῆς δ' ὥς ἐκεῖ ἅχευν, τάχα δ' ἀνοστήσεσθαι ἐμελλεν.
695 οἳ δ' εἰχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, 'Ἰτωνά τε, μητέρα μήλων,
ἀγχιάλον τ' Ἀντρώνα ἰδὲ Πτελεών λεχεποίην,
τὸν αὖ Πρωτεσίλαος ἀρήσως ἤγεμόνευεν
ζωὸς ἐώς· τοτε δ' ἡδὴ ἔχεν κάτα γαῖα μέλαινα.
700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἀλοχος Φυλάκη ἐλέειπτο
καὶ δόμος ἠμυτέλης· τὸν δ' ἐκτανε Δάρδανος ἀνήρ
νηὸς ἀποθρόσκοντα πολὺ πρώτιστον Ἀχαϊῶν.
οὖδὲ μὲν οὖδ' οἱ ἄναρχοι ἔσαν, πόθεον γε μὲν ἀρχὸν
ἀλλὰ σφεας κόσμησε Ποδάρκης, οἶκος Αρησ,
705 Ἰφίκλου νιὸς πολυμήλου Φυλακίδαο,
ἀὐτοκασίγνητος μεγαθὺμον Πρωτεσίλαον,
ὀπλότερος γενεῇ· ο δ' ἄμα πρότερος καὶ ἀρείῳν,
ἡρως Πρωτεσίλαος ἀρήσως· οὖδὲ τι λαοὶ
δεύονθ' ἤγεμόνοις, πόθεον γε μὲν ἐσθλὸν ἐόντα.
710 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.
οἳ δὲ Φερᾶς ἐνέμοντο παραὶ Βοϊβῆδα λήμνην,
Βοῖβῆν καὶ Γλαφύρας καὶ ἐνκτιμένην Ἰαωλκόν,
τῶν ἡρχ' Ἀδμήτου φίλος πάις, ἐδεκα νηὸν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δίᾳ γυναικῶν,
715 Ἀλκηστις, Πελίαιο θυγατρῶν εἰδος ἀρίστῃ.
οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζώνα τρηχείαν,
τῶν δὲ Φιλοκτῆτης ἡρχεν, τόξων ἐν εἰδώς,
ἐπτὰ νεῶν· ἔρεται δ' ἐν ἐκάστῃ πεντῆκοντα
720 ἐμβέβασαν, τῶξων ἐν εἰδότες ἢφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νῆσῳ κεῖτο κρατέρ' ἀλγεα πάσχων,
Δήμων ἐν ἡγαθὲ, θὸ καὶ μέν λῖπον ἔτες Ἀχαῖῶν
ἐλκεῖ μοχθὺντα κακῶ ὀλοῦφρονος ὑδροῦ.
ἐνθ' ὁ γε κεῖτ' ἁχέων· τάχα δὲ μνήσεσθαι ἐμελλὼν
725 Ἀργείου παρὰ νησὶ Φιλοκτῆταο ἀνακτος.
οúde μὲν οὔδ' οἱ ἀναρχοί ἔσαν, πόθεον γε μὲν ἀρχὸν·
ἀλλὰ Μέδων κόσμησεν, Ὀλῆνος νόθος νίος,
τὸν ρ' ἔτεκεν Ἡρήν' ὑπ' Ὀλῆκη πτολιπόρθω.
οὶ δ' ἔχον Τρίκκην καὶ Ἰθώμην κλωμακόσσαν.
730 οἰ τ' ἔχον Οἰχαλίνη, πόλιν Εὐρύτον Οἰχαλινῆν,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δῦο παῖδε,
ἰητήρ' ἁγαθῶν, Ποδαλείριος ἢδὲ Μαχαών.
τοῖς δὲ τρυήκοντα γλαφυρὰ νέες ἐστιχώντω.
οἱ δ' ἔχον Ὀρμένιον, οἱ τ' κρήνην Ἄπερειαν,
735 οἰ τ' ἔχον Ἀστέρουν Τιτάνωτο τ' λευκὰ κάρηνα,
τῶν Ἑρχ' Εὐρύπυλος, Ἐναιμονὸς ἀγλαὸς νίος,
τῷ δ' ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.
οἱ δ' Ἀργυσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθὴν Ἡλώνην τ' πολίν τ' Ὀλοόοσσάνα λευκὴν,
740 τῶν αὖθ' ἡγεμόνευς μενεπτόλεμος Πολυτσίθης,
νίδος Πειρηδόου, τὸν ἀβάνατος τέκετο Ζεὺς,
τὸν ρ' ὑπὸ Πειρηδόῳ τέκετο κλυτὸς Ἰπποδάμεα
ἡματι τῷ ὅτε φῆρας ἐτύσατο λαχνήντας,
τοῖς δ' ἐκ Πηλίου ὑσε καὶ Λιθίκεσσι πέλασσεν.
745 οὐκ οἴος, ἀμα τῷ γε Λεοντεύς, ὄος Ἀρηος,
νίδος ὑπερθύμου Κορώνου Καυνέδαο.
τοῖς δ' ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.
Γοννένως δ' ἐκ Κύφου ἤγε δύο καὶ εἰκοσὶ νῆας·
tῳ δ' Ἐνιήνες ἐποντο μενεπτόλεμοι τε Περαιβοί,
SECOND BOOK OF THE ILIAD

750 οἱ περὶ Δωδώνην δυσχείμερον οἴκὶ ἔθεντο,  
οἱ τ᾽ ἀμφ᾽ ἠμερτὸν Τιταρῆσιον ἔργα νέμοντο,  
ὅς ῥ᾽ ἐσ Πηνεῖον προὶ δὲ καλλίρρουν ὑδαρ.  
οὐδ᾽ ὃ γε Πηνεῖῳ συμμίσγηται ἀργυροδύνη,  
ἀλλὰ τε μιν καθύπερθεν ἐπιρρέει ἦν᾽ ἐλαιον.  

755 ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἔστιν ἀπορρώξ.  
Μαγνῆτων δ᾽ ἡρχε Πρόθοος, Τενθρηδόνως νιός,  
οἱ περὶ Πηνεῖον καὶ Πήλιον εἰνοσύφυλλον  
ναίεςκον· τών μὲν Πρόθοος θὸδος ἡγεμόνευν,  
τὰ δ᾽ ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.

Epilogue to the Catalogue of Achaean Forces.

760 οὗτοι ἄρ᾽ ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
τίς τ᾽ ἄρ τῶν ὅχ᾽ ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα.  
αὐτῶν ἦδ᾽ ἦππων, οἱ ἄμ᾽ 'Ατρείδησιν ἐποντο.  
ἐπποι μὲν μέγ᾽ ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Ἑὔμηλος ἔλαυνε ποδώκεας ὀρνιθας ὡς,  

765 ὀτριχας οἰέτειας, σταφύλῃ ἐπὶ νῶτον εἰςας.  
τὰς ἐν Πηρείηθ θράπ᾽ ἀργυρότοξος 'Ἀπόλλων,  
ἀμφο θηλείας, φοβον Ἰρηος φορεούζας.  
ἀνδρῶν αὐ μέγ᾽ ἄριστος ἔην Τελαμώνιος Αἰας,  
ὁφρ᾽ Ὁξιλεὺς μήνεν· ὃ γὰρ πολὺ φέρτατος ἦν,  

770 ἐπποι θ᾽, οἱ φορέςσκον ἀμύμονα Πηλεύνα.  
ἀλλ᾽ ὃ μὲν ἐν νῆσεσι κορωνίσι ποντοπόρουσιν  
κεῖτ᾽ ἀπομηνίσας 'Αγαμέμνονι, ποιμένι λαῶν,  
'Ατρείδη· λαοὶ δὲ παρὰ ρηγμῖν χαλάσσης  
δίσκουσιν τέρποντο καὶ αὐγανέςσιν ἱέντες  

775 τοξοσῶν θ᾽· ἐπποὶ δὲ παρ᾽ ἄρμασιν οἴσιν ἔκαστος,  
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτον τε σέλινον,  
ἔστασαν· ἄρματα δ᾽ εὖ πεπυκασμένα κεῖτο ἀνάκτων  
ἐν κλισίης. οἱ δ᾽ ἄρχον ἀρηφίλου ποθέοντες
Forces of the Trojans (786–877). Introduction.

Τρωσίν δ' ἀγγελὸς ἦλθε ποδήνεμος ὀκέα Ἰρις
πάρ Δίως αἰγιόχοιο σὺν ἄγγελίῃ ἀλεγενῆ.
οἱ δ' ἄγορας ἀγόρευον ἐπὶ Πριάμου θύρησιν
πάντες ὁμηγερέες, ἦμεν νέοι ἢ δὲ γέροντες.

ἀγχιοῦ δ' ἱσταμένη προσέφη πόδας ὀκέα Ἰρις.
εἰσατο δὲ φθογγὴν ὑπὶ Πριάμου Πολίτη.
ος Τρώων σκοπὸς ἦς, ποδωκείρη Πεποιθῶς,
τυμβὼ ἐπ' ἀκροτάτῳ Αἰσνήταο γέροντος,
δέγμενοι ὑπόποτε ναῦφιν ἀφορμηθέεν Ἀχαῖοι.

τὸ μὲν ἱεσκαμένη προσέφη πόδας ὀκέα Ἰρις.
"ὦ γέρον, αἰεὶ τοι τοὺς μίθους φίλου ἀκριτοι εἰςων,
ὡς ποτ' ἐκ οἴρηνης. πόλεμοι δ' ἀλιαστὸς ὁρωρεῖν.
ἡ μὲν δὴ μᾶλα πολλὰ) μάχαι εἰσῆλθουν ἀνδρῶν,
ἀλλ' οὐ πω τοιώνδε τοσόνδε τε λαὸν ὀπόπτα.

λεὶν γὰρ φύλλοισιν ἐοικότες ἡ ψαμάθουσιν
ἐρχονται πεδίου μαχησομενο προτὴ ἀστυ.

Εκτόρ, σοι δὲ καλίστῃ ἐπιτέρρομαι ὅδε γε βέβαι.
πολλοὶ γὰρ κατὰ ἀστυ μέγα Πριάμου ἑπίκουροι,
ἀλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων.

τὸισιν ἑκαστὸς ἂνηρ σημαίνετω, οἰσι περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενοι πολιτάς."
αἶμα δ' ἐλυσ' ἀγορήν· ἐπὶ τεῦχεα δ' ἐσσεῖωντο. 
πᾶσαι δ' ἀφύνντο πῦλαι, ἐκ δ' ἐσσυντο λαός,
810 πεζοὶ θ' ἵππησες τε πολὺς δ' ὅρμαγος ὁράρειν. 
ἐστι δὲ τις προπάροιμε πόλις αἰτεῖα κολώνη,
ἐν πεδίῳ ἀπάγειθε, περίδρομος ἐνθα καὶ ἐνθα,
(τὴν ἤ τοι ἄνδρες Βατίειαν κικλήσκουσιν,)
ἀθάνατοι δὲ τε ὁμὸς πολυσκάρβμου Μυρίνης·
815 ἐνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι.

The Trojans and their Allies (816-877).

Τρώοι μὲν ἡγεμόνευε μέγας κορυθαίολος Εκτωρ,
Πριαμίδης· ἀμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρῆσοντο, μεμαότες ἐγχέισην.

Δαρδανίων αὐτ' ἠρχεν ἐν πᾶς Ἀγχίσαο,
820 Ἀλνέας, τὸν ὑπ' Ἀγχίσῃ τέκε δি' Ἀφροδίτη,
'Ἰδῆς ἐν κυνημοίσι θεᾶ βροτῶ ἐνθηθείσα,
οὐκ οἶνος, ἀμα τῷ γε δῦω Ἀρτῆνορος νεί,
'Ἀρχέλοχος τ' Ἀκάμας τε, μάχῃς ἐν εἰδότε πάσης.

οὶ δὲ Ζέλειαν ἐναίον ὑπάι πόδα νεῖατον Ἰδῆς,
825 ἀφνεοῖ, πύνοντες ὑδῷρ μέλαν Λισῆπτου,
Τρῶες, τῶν αὖτ' ἠρχὲ Δυκάνον ἀγλαὸς νίος,
Πάνδαρος, ὦ καὶ τόξον Ἀπόλλων αὐτὸς ἐδωκέν.

οὶ δ' Ἀδρῆστειάν τ' εἶχον καὶ δήμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείας ὦρος αὐτῷ,
830 τῶν ἠρχ' Ἀδρήστος τε καὶ Ἀμφιος λυνοθώρηξ,
νῦὲ δύω Μέροπος Περκωσίου, ὅς περὶ πάντων
ἡδε μαυτοσύνας, οὐδὲ οὐς παίδας ἑασκεν
στείχειν ἐς πόλεμον φθινήνορα. τώ δέ οἱ οὗ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτου.
835 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενεμοντο
καὶ Σηστόν καὶ Ἀβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ’ 'Τρτακίδης ἦρξ' Ἁσιος, ὅρχαμος ἄνδρῶν, ᾿Ασιός Ὀρτακίδης, δῶν Ἀρισβηθεὺν φέρον ὕπποι, αἰθῶνες μεγάλοι, ποταμοῦ ἀπὸ Σελλήνειτος.

840 Ἰππόθοος δ' ἀγε φύλα Πελασγῶν ἐγχεισμώρων, τῶν οἷς Δάρμιαν ἐρυβώλακα ναυετάσκον·
tῶν ἦρξ' Ἰππόθοος τε Πύλαιός τ' ὦζος Ἀρης, νῦε δῶν Λήθοιο Πελασγοῦ Τευταμίδοιο.

αὐτὰρ Θρήκικας ἶγ' Ἀκάμας καὶ Πεῖροος ἤρως,

845 ὡσσοὺς Ἐλλήσποντος ἀγάρροος ἐντός ἐέργει. Ἐὕφημος δ' ἄρχος Κικώνων ὢν αἰχμητάων, νῦός Τροιζήνου διοτρέφεος Κεάδαο.

αὐτὰρ Πυραίχμης ἀγε Πάιονας ἀγκυλοτόξους
tηλόθεν εξ ΄Αμυδώνως, ἀτ' Ὂξιοῦ εὐρ' ρέοντος,

850 Ὅξιοῦ, οὗ κάλλιστον ύδωρ ἐπικίδναται αἰαν. Παφλαγώνων δ' ἴγειτο Πυλαιμένεος λάσιων κήρ
εξ Ἐνετῶν, οἴκεν ἡμιόνων γένος ἀγροτεράων, οἵ βα Κύτωρον ἔχον καὶ Σῆσαμον ἀμφενήμοντο ἀμφί τε Παρθένων ποταμῶν κλυτὰ δώματ' ἐναιον,

855 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ϊψηλοὺς Ὁρυθίουσ. αὐτὰρ Ἀλιξώνων Ὁδίος καὶ ᾿Επιστροφος ἦρξον
tηλόθεν εξ Ὄλυβης, οἴκεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἰχρε καὶ ᾿Εννομος οἰωνιστής.

860 ἀλλ' οῖκ οἰωνόισιν ἐρύσσατο κῆρα μελαναυν, ἀλλ' εἴδαμη υπὸ χερσὶ ποδώκεος Λικάκιδαο
ἐν ποταμῷ, ὃθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκος αὐ Ἰρύγας ἰγε καὶ ᾿Ασκάνιος θεοεδῆς
τῆλ' εξ Ὅσκανής· μέμασαι δ' ύσμυῖν μάχεσθαι.

Μῆσαν ἀὐ Μέσθλης τε καὶ ᾿Αντίφος ἱγησάσθην,

865 νῦε Ταλαιμένεος, τῷ Γυγαῖν τέκε λίμνη, ὃ αὶ Μῆσαν ἰγοῦν υπὸ Τιμώλῳ γεγαώτας. Νάστης αὐ Καρῶν ἱγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχουν Φθίρων τ’ ὥρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ’ αἰτεινὰ κάρηνα.
870 τῶν μὲν ἀρ’ Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχος τε, Νομίσως ἀγλαὰ τέκνα,
ὅς καὶ χρυσόν ἔχων πολεμόνδ’ ἵεν ἡὔτε κοῦρη,
νήπιος, οὔδε τί οἱ τό γ’ ἐπήρκεσε λυγρὸν ὀλέθρου,
ἀλλ’ ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
875 ἐν ποταμῷ, χρυσόν δ’ Ἀχιλεὺς ἐκόμισε δαῖφρων.
Σαρπηδῶν δ’ ἤρχεν Δυκίων καὶ Γλαῦκος ἀμύων
τηλόθεν ἐκ Δυκίης, Ξάνθου ἀπὸ δινήντος.
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τὸν δ' ὦς οὖν ἐνόησεν ἀρηφίλος Μενέλαος ἐρχόμενον, προπάροιθεν ὦμίλου μακρὰ βιβάντα, ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, εὔρων ἡ ἐλάφον κεραυ ἦ ἄγριον αἶγα,

30 τὸν δ' ὦς οὖν ἐνόησεν 'Αλεξανδρὸς θεοειδῆς ἐν προμάχουσι φανέντα, κατεπλήγῃ φίλον ἢτορ, ἄψ δ' ἐτάρων εἰς ἔθνος ἔχαζετο κηρ ἀλεείωνων. ὡς δ' ὅτε τῖς τε δράκοντα ἴδον παλινορὸς ἀπέστη οὐρεος ἐν βῆσσας, ὑπὸ το τρόμος ἐλλαβε γυνα, ἄψ δ' ἀνεχώρησεν, ἔχρος τε μιν εἴλε παρειάς, ὡς αὐτῖς καθ' ὦμιλον ἐδυ Τρώων ἀγερόχων δείσας 'Ατρέος νῦν 'Αλεξανδρὸς θεοειδῆς.

Hector rebukes Paris for Cowardice.

τὸν δ' Ἐκτωρ νείκεσσεν ἴδον (αἰσχροῖς ἐπέεσσιν). "Δύσπαρι, εἶδος ἀριστε, γυναιμανές, ἡπεροπευτά, ἄψ ὦφελες ἀγονός τ' ἐμεναι ἀγαμός τ' ἀπολέσται. καὶ κε τὸ βουλοίμην, καὶ κεν τολύ κέρδιον ἦν, ἦ οὔτω λάβην τ' ἐμεναι καὶ ὑπόψιον ἄλλων. ἦ ὅτι καγχαλώσι κάρη κομόωντες Ἁχαιοί, φάντες ἀριστήν πρόμον ἐμμεναι, οὐνεκα καλὸν ἑνδο τις ἀλκή.
ἡ τοιοῦσδε ἐὼν ἐν ποντοπόρουσι νέεσσων πόντων ἐπιπλῶσας, ἔταρους ἐρήμας ἄγείρας, μικθέες ἀλλοδαποὺς γυναῖκ’ ἐνειδε’ ἀνήχεσε ἐξ ἀπής γαίης, νυν ἄνδρῶν αἰχμητάων,
patriπ τε σῷ μέγα πῆμα πόλητ τε παντί τε δήμῳ, ὀυκ μεῖνεσσιν μὲν χάρῳ, κατηψεν δὲ σοι αὐτῷ; ὀυκ ἂν δὴ ἡμείσσαι ἀρηδίπλον Μενέλαιου; γ νοήσης χ’, οἰου φωτὸς ἔχεις θάλερήν παράκοιτων. ὀυκ ἂν τοι χραισμὴ κῆθαρυς τά τε δῶρ’ Ἀφροδίτης,

ἡ τε κάμη τό τε εἴδος, ὃ’ ἐν κονίσσι μιγείς.

’ ἀλλὰ μάλη Τρῶες δειδήμονες. ἡ τέ κεν ἦν ἡ

λάινον ἐσσει χιτάνα, κακῶν ἕνεχ’, ὃσσα ἐφραγας.”

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

τὸν δ’ αὕτε προσέειπεν Ἀλέξανδρος θεοειδὴς.

“Ἑκτὸρ, ἐπεὶ μὲ κατ’ αὐτῶν ἐνείκεσσας οὐδ’ ὑπὲρ αἰσθαναίες αἰσθαναίες,

πελεκὺς ὡς ἔστιν ἀτειρής,

οὐκ ἂν ἄνει διὰ δουρᾶς ὑπ’ ἀνέροις, ὡς ὡς τὰς τε τέχνης

νήμιον ἐκτάμησαν, ὀφέλλει δ’ ἄνδρως ἐρωτήν.

ὁς σοι ἐνι στὴθεσσιν ἀτάρβητος νόος ἔστιν.

μὴ μοι ὅρη ἔρατα πρόφερε χρυσῆς ’Ἀφροδίτης.

οὐ τοι ἀποβλητὴ’ ἔστι θεῶν ἐρικυδέα δῶρα,

ὅσσα κεν αὐτοῦ δῶσων, ἐκὼν δ’ οὐκ ἂν τις ἐλοιτοί.

νῦν αὐτ’, εἰ μ’ ἐθέλεις πολεμίζειν ἥδε μάχεσθαι,

ἐν μέσῳ καὶ ἀρηδίπλον Μενέλαιον

οὐκ ἂν σμμβάλετ’ ἀμφ’ Ἐλενή καὶ κτῆμασι πᾶσι μάχεσθαι.

ὀπτότερος δὲ κε νυκήσῃ κρείσσων τε γένηται,

κτῆμαθ’ ἐλῶν ἐν πάντα γυναῖκα τε οὐκαδ’ ἀγέσθω,

οἱ δ’ ἄλλοι φιλότητα καὶ ὀρκων πιστὰ στέφουν.
ναίοῦτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
75 "Ἀργος ἐς ἵπποβοτὸν καὶ Ἀχαιῶδα καλλιγύναικα."

Hector makes known the Proposition of Paris.

ὡς ἔφαθ', "Εκτωρ δ' αὐτ' ἔχαρη μέγα µύθον ἀκούσας,
καὶ φ' ἐς µέσσων ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσον δουρὸς ἐλῶν· τοὶ δ' ἰδρύνθησαν ἀπαντες.
τῷ δ' ἐπετοξάζωντο κάρη κοµώντες Ἀχαιώι,
80 ἵοιν τε τιτυσκόµενοι λάεσσι τ' ἐβάλλον.
αὐτὰρ ὁ µακρὸν ἀυσεν ἀναξ ἀνδρῶν Ἀγαµέµνων·
"ἀχεσθ', Ἀργείωι, µὴ βάλλετε, κοῦροι Ἀχαιῶι·
στεῦται γὰρ τι ἐπόσ ἐρέειν κορυθαιόλος Ἐκτωρ."
ὡς ἔφαθ', οἱ δ' ἐσχοντο µάχης ἀνεψ τε γένοτο
85 ἐσσυμένοις. "Εκτωρ δὲ μετ' ἀµφότεροισιν ἐσπεν·
"κέκλυτε µεν, Τρῶες καὶ ἑκνήµιδες Ἀχαιώι,
µύθον Ἀλεξάνδρωι, τοῦ εἰνεκα νεῖκος ὀρωρεν.
ἀλλοις µὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα καλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρη,
90 αὐτὸν δ' ἐν µέσσῳ καὶ ἀρηφίλον Μενέλαον
οἴους ἀµφ' Ἐλεύνῃ καὶ κτήµασι πᾶσι µάχεσθαι.
ὀππότερος δὲ κε νυκήσῃ κρείσσουν τε γένηται,
κτήµαθ' ἐλῶν ἐν πάντα γυναίκα τε οἰκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότητα καὶ ὀρκια πιστὰ τάµωμεν."

Menelaus accepts the Challenge.

95 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
τοῖς δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
"κέκλυτε νῦν καὶ ἐµεῖο· µάλιστα γὰρ ἀλγος ἰκἀνει
θυµὸν ἐµὸν· φρονέω δὲ διακρινθήµεναι ἥδη
Ἀργεῖος καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
100 εἴνεκ' ἐµῆς ἐρίδος καὶ Ἀλεξάνδρον ἐνεκ' ἀρχῆς.
The View from the Walls. Helen names to Priam the Achaean Leaders (121–244). Helen goes to the Tower by the Scaean Gate.

"Ιρις δ’ αὖθ’ Ἐλένη λευκωλένω ἄγγελος ἔλθεν, εἰδομένη γαλώ, Ἀντηνορίδαο δάμαρτι, τῇν Ἀντηνορίδης εἰχε κρεών Ἐλικάων, Λαοδίκην, Πριάμοιο θυγατρῶν εἴδος ἀριστήν.

τῇν δ’ εὖρ’ ἐν μεγάρῳ. ἦ δὲ μέγαν ἱστον υφανεν, δύπλακα πορφυρέν, πολέας δ’ ἐνέπασσεν αἴθλους Τρώων θ’ ἰπποδάμων καὶ Ἀχαιῶν χαλκοχίτωνων,
οὖς ἐθεν εἰνεκ’ ἐπασχον ὑπ’ Ἀρηος παλαμάνων.
ἀγχοῦ δ’ ἱσταμένη προσέφη πόδας ὅκεα Ἰρις.
“δεῦρ’ θ’ νύμφα φίλη, ἵνα θέσκελα ἔργα ἔδηαι
Τρώων θ’ ἱπποδάμων καὶ Ἀχαίων χαλκοχιτῶν.
οἱ πρὶν ἔπ’ ἀλλήλους φέρον πολύδακρυν Ἀρη
ἐν πεδίῳ, ὅλοοι λιλαιόμενοι πολέμου,
οἱ δὴ νῦν ἔσται συγῆ, πόλεμος δὲ πέπαυται.
ἀστίσι κεκλιμένοι, παρὰ δ’ ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηφιλος Μενέλαος
μακρῆς ἐγχεύσι μαχῆσονται περὶ σεῖο.
τῷ δὲ κε νικήσαντι φίλῃ κεκλῆσῃ ἄκοιτις.”
ὡς εἰποῦσα θεὰ γυλκὸν ἰμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἀστεος ἢδὲ τοκῆων.
αὐτίκα δ’ ἀργευνῆσι καλυψάμενη θόνησιν
ἀρμᾶτ’ ἐκ θαλάμῳ τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἷς, ἄμα τῇ γε καὶ ἀμφίπολοι δῦ’ ἔποντο.
Ἀδρῆ, Πισθῆσι θυγάτηρ, Κλυμένη τε βοώτις.
ἀἵμα δ’ ἐπειθ’ ἓκανον ὥθι Σκαῖαὶ πῦλαι ἤσαν.

The Old Trojan Senators on the Tower.

οἱ δ’ ἀμφὶ Πρίαμον καὶ Πάνθον ἢδὲ Θυμοῖτην
Λάμπον τε Κλυτόν θ’ Ἰκετάονα τ’, οἶχον Ἀρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἀμφῶν,
εἰάτο δημογερούτες ἐπὶ Σκαῖας πῦλησιν,
(γῆραι δὴ πολέμου πεπαυμένοι,) ἀλλ’ ἀγορηταὶ
ἐσθλοὶ, τετυγέσων ἐμικότες, οἱ τε καθ’ ὕλην
δευδρέω ἐφεξόμενοι ὅπα λειρισσαν ἐστιν τοῦτοι ἄρα Τρώων ἡγήτορος ἦν ἐπὶ πύργῳ.
οἱ, δ’ ὡς οὖν εἰδοῦσ’ Ἐλένην ἐπὶ πύργον ἴῳσαν,
ἥκα πρὸς ἀλλήλους ἐπεα πτερόειν ἀνάρεων.
“οὐ νέμεσις Τρώως καὶ ἐνκυημίδας Ἀχαίονος
Priam calls Helen, who names Agamemnon.

"Priam calls Helen, who names Agamemnon.

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Priam calls Helen, who names Agamemnon.
λαοὺς Ὁστῆσο καὶ Μυγδόνος ἀντιθέων,
oi rα τότ' ἐπτρατόωντο παρ' ὅχθας Σαγγαρίων,
καὶ γάρ ἐγών ἐπικύρους ἔδω/μετὰ τούτων ἐλέξθην
ἡματι τῷ ὁτε τ' ἠλθον Ἦμαζόνες ἀντιάνειραι.
190 ἀλλ' οὐδ' οἱ τόσοι ἴσαν, ὡσοι ἐλίκωπτες Ἀχαιοί."

Priam asks about Odysseus.

dεύτερον αὖτ' Ὅδυσῆα ἴδων ἐρέειν' ὁ γεραιός.
"εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὡς τις ὃθ' ἔστών,
μείων μὲν κεφαλή Ἀγαμέμνονος Ἀτρέιδαο,
εὐρύτερος δ' ὄμοιοιν ὕδε στέρνουσιν ἰδέσθαι.
195 τεῦχεα μέν οἱ κεῖται ἐπὶ χθονὶ πολυβοτείρη,
αὐτὸς δὲ κτίλοις ὡς/ἐπιπολεῖται στίχας ἄνδρῶν·
ἄρνεῖον μιν ἐγώ γε ἐίσκω πνευσιμάλλω,
ὡς τ' ὄιων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἦμείβετ' ἐπειθ' Ἑλένη, Διὸς ἐκγεγαγώνια.
200 "οὕτως δ' αὖ Λαερτίαδῆς, πολύμητις Ὅδυσσεός,
ὡς τράφη ἐν δήμῳ Ἰθάκης κραναθ' περ ἑούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."

Antenor tells his Recollections of Odysseus.

τὴν δ' αὖτ' Ἀντήμωρ πεπνυμένος ἀντίον ἰμᾶδα.
"ὅ γυναὶ, ἡ μάλα τοῦτο ἐπος ἴμερτες ἐξεπες."
205 ἤδη γὰρ καὶ δεῦρο ποτ' ἠλυθε δῖος Ὅδυσσεός,
σεῦ ἐνεκ' ἄγγελης, σὺν ἀρμηφίλῳ Μενελάῳ·
tοὺς δ' ἐγώ ἐξείνισσα καὶ ἐν μεγάρουι φιλησα,
ἄμφω τέρων δὲ φυτὴν ἐδάνη καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένουσιν ἔμιχθεν,

stάντων μὲν Μενελαος ὑπείρεχεν εὐρέας οἴμους,
ἀμφω δ' ἔξομέων, γεραρώτερος θεῦ Ὅδυσσεος.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὑφαινων,
ἡ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν, παύρα μέν, ἀλλὰ μάλα λυγέως, ἐπεὶ οὐ πολύμυθος,
οὐδ᾿ ἄφαμαρτοςς, εἰ καὶ γένει ύστερος ἤεν. ἀλλ᾿ ὦτε δὴ πολύμητς ἀναίζεευν Ὅδυσσεύς, στάσκειν, ὅπετος ἢδεσκε κατὰ χθονὸς ὦμματα πήξας.
σκήπτρον δ᾿ οὔτ᾿ ὦπίσω οὔτε προπηρηνός ἐνώμα, ἀλλ᾿ ἀστεμφές ἔχεσκεν, ἀίδρει φωτὶ ἐοικός.

φαίης κε ζάκοτον τε τιν᾽ ἔμμεναι ἀφρόνα τ᾿ αὐτῶς. ἀλλ᾿ ὦτε δὴ ὅπα τε μεγάλην ἐκ στήθος εἰη καὶ ἑπεα νυφάδεσσιν ἐοικότα χειμερίσθησιν, οὐκ ἂν ἔπετ᾿ Ὅδυσσή γ᾿ ἐρύσσεε βροτὸς ἄλλος.
οὔ τότε γ᾿ ὀδ᾿ Ὅδυσσήος ἀγασσαμεθ᾿ εἴδος ἴδοντες.”

Helen names Ajax and Idomeneus.

τὸ τρίτον αὖτ᾿ Αἴαντα ἰδὼν ἐρέευν᾿ ὦ γεραιός.

“τίς τ᾿ ἄρ᾿ ὦδ᾿ ἄλλος Ἀχαιὸς ἀνήρ ἄρσ τε μέγας τε ἐξοχὸς Ἀργεῖων κεφαλὴν τε καὶ εὐρέας ὄμοις;”

τὸν δ᾿ Ἐλένη ταύνυτεπλος ἀμείβετο, διὰ γυναικῶν ἄντος δ᾿ Αἰαῖς ἐστὶ πελάριος, ἔρκος Ἀχαιῶν.

'Ιδομενεὺς δ᾿ ἐτέρωθεν ἐνὶ Κρήτεσσι θέος ὥς ἑστηκ᾿, ἀμφὶ δὲ μιν Κρητῶν ἁγοῦ ἰγερέθονται.

πολλάκι μιν ξείνισσεν ἀρηφίλος Μενέλαος (οὐκ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

“νῦν δ᾿ ἄλλους μὲν πάντας ὅρω ἐλίκωπας Ἀχαιοῦς,

οὐς κεν ἐν γυνόην καὶ τ᾿ οὖνομα μυθησαίμην·

δοιῶ δ᾿ οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν, Κάστορά θ᾿ ἵπποδαμον καὶ τὺς ἀγαθὸν Πολυδεύκεα, αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.

ἡ οὐχ ἐσπέσθην Δακεδαίμονος ἔξ ἐρατενής,

ἡ δεύρω μὲν ἐποντο νέεσσ᾿ ἐνι ποντοπόροισιν, νῦν αὖτ᾿ οὐκ ἐθέλουσι μάχην καταδύμεναι ἄνδρῶν,
aiσχεα δειδιότες καὶ ὅνειδεα πόλλ', ἀ μοι ἔστων.
onds φάτο, τοὺς δ' ἡδη κάτεχεν φυσίζοος αἰα
ἐν Λακεδάμιον αὐθί, φίλη ἐν πατρίδι γαίη.

Preparations for the Truce. Priam is summoned.

245 κήρυκες δ' ἀνὰ ἁστυ θεών φέρον ὀρκία πιστά,
ἀρμε δῦω καὶ οὖνον ἐὑφρονα, καρπὸν ἀροῦρης,
ἀσκῷ ἐν αἰγείῳ φέρε δὲ κρητῆρα φαινών
κήρυξ Ἰδαίως ἢδε χρύσεα κύπέλλα.
ὡτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσων.

250 ὁρᾶεο, Δαομεδοτίαδη, καλέοντιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβηγιαί, ἵν' ὀρκία πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος
μακρῆς ἐγχείησι μαχῆσον ἀμφὶ γυναικὶ.

255 τῷ δὲ κε νυκήσαντι γυνῇ καὶ κτήμαθ' ἐποτο.
οἴ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμῶντες
ναίομεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται.
"Ἀργος ἐς ἱππόβοτον καὶ Ἀχαιῶδα καλλιγύναικα."
ορκια πιστα θεων συναγων, κρητηρι δε οινον
μυσγον, αταρ βασιλευσιν υδωρ επι χειρας εξεναν.

The Sacrifice and the Prayer.

'Ατρείδης δε ερυσσάμενοι χείρεσσι μάχαιραν,
η οι παρ ειφεος μεγα κουλεου αιεν αωρτο,
αρνων εκ κεφαλεων ταμυε τριχας· αυταρ επειτα
κηρυκες Τρωων και 'Αχαιων νειμαν αριστοις.

toισιν δ' 'Ατρείδης μεγάλ' ευχετο, χειρας ανασχων·
"Ζευ πατερ, 'Ιδηθεν μεδεων, κυδωσε μεγιστε,
ηλιος θ', δς παντ' εφορας και παντ' επακουεις,
και ποταμοι και γαια, και οι υπενερθιε καμοντας
ανθρωποις τινοδου, οτις κ' επωρκον ωμοσηγ,
υμεις μαρτυροι εστε, φυλασσετε δ' ορκια πιστα.
ει μεν κεν Μενελαιον 'Αλεξανδρος καταπεφυ,
αυτοσ επειθ' 'Ελενην εχετω και κτιματα παντα,
ημεις δ' εν νηεσοι νεωμεθα ποντοποροσων·
ei δε κ' 'Αλεξανδρον κτεινγ ξανθος Μενελαιος,

Τρωας επειθ' 'Ελενην και κτιματα παντ' αποδοουναι,
τμην δ' 'Αργεων αποτιμεμεν, ην τιν εοικεν,
η τε και έσσομενωι μετ' ανθρωποις πεληται.
ei δ' αν εμοι τμην Πριαμοις Πριαμοι τε παιδες
τυνειν ουκ έθελωσιν 'Αλεξανδροι πεσοντος,

αυταρ εγω και επειται μαχησομαι εινεκα ποιης
αθι μενον, ειως κε τελος πολεμοι κιχειω.
η και απο στομαχους αρνων ταμυ νηλει χαλκω.
και τους μεν κατεθηκευ επι χοσον ασπαιροτας,
θυμων δευμενους· απο γαρ μενοι ειλετο χαλκος.
οινον δ' εκ κρητηρος αφυσσουμενοι δεπαιςσουν
εκχεουν, ηδ' ευχοντο θεους αιεγενετησιν.
ωδε δε τις ειπεσκεν 'Αρχαιων τε Τρωων τε.
"Zeū κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι, ὀππότεροι πρότεροι ύπέρ ὀρκια πημήνειαν,

300 ὦδε σφ' ἐγκέφαλος χαμάδις βέου ως ὦδε οἶνος; αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

ώς ἐφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαιν Ἐκτώρν.

Priam returns to the City.

tοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μύθον ἔειπεν: "κέκλυτε μεν, Τρῶες καὶ ἐνυκνήμιδες Ἀχαιοὶ.

305 ἦ τοι ἑγὼν εἴμι προτὶ Ἰλιόν ἢνεμόσσαν ἄψ, ἔπει δὲ πω τὴν πλήσομ' ἐν ὀφθαλμοῖς ὀράσθαι μαρνάμενου φίλου υἱὸν ἀρηφίλω Μενελάῳ. Ζεὺς μὲν ποὺ τὸ γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι, ὀππότέρω θανάτω τέλος πεπρωμένου ἔστιν."

310 ἦ ρα καὶ ἐς δίφρον ἄρνας θέτο ισόθεος φῶς, ἀν δ' ἀρ' ἐβαυν' αὐτός, κατὰ δ' ἦμια τεῖνεν ὄπισσω. πὰρ δὲ οἳ Ἀντήνωρ περικαλλέα βῆστε δίφρον.

Preparations for the Single Combat.

tὸ μὲν ἄρ' ἄφορροι προτὶ Ἰλιόν ἀπονέουτο. Ἐκτώρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεὺς

315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα κλήρους ἐν κυνέῃ χαλκήρεῃ πάλλον ἐλόντες, ὀππότερος δὴ πρόσθεν ἀφεὶ ἡ κάλκεουν ἠγγειος. λαοὶ δ' ἦρῆσαντο θεοὶ ἰδὲ χείρας ἀνέσχον. ὦδε δὲ τοὺς εἰπεσκεν Ἀχαιῶν τε Τρῶων τε.

320 "Ζεὖ πάτερ, Ἰδηθεὶς μεδέων, κύδιστε μέγιστε, ὀππότερος τάδε ἔργα μετ' ἀμφοτέρους ἔθηκεν, τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἰσώ, ἦμιν δ' αὖ φιλότητα καὶ ὀρκια πιστα γενέσθαι." ὦς ἄρ' ἐφαν, πάλλευν δὲ μέγας κορυθαίοις Ἐκτώρ
OMHROI 2LIADOS Γ

325 ἀλ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὀρουσέν. οἱ μὲν ἐπείθ᾽ ὤντο κατὰ στίχας, ἦχι ἐκαστοῦ ὑπποι ἀερσίποδες καὶ ποικίλα τεῦχε' ἔκειτο· αὐτάρ δ᾽ ἢ ἁμφ᾽ ὠμοσυν ἐδύσετο τεῦχεα καλὰ δίος Ἀλέξανδρος, Ἐλένης πόσις ἤνκόμου.

330 κυνήμιδας μὲν πρῶτα περὶ κυήμησιν ἤθηκεν, καλὰ, ἀργυρεύσω ἐπισφυρίος ἀραρυίας· δεύτερον αὐθ᾽ θώρηκα περὶ στήθεσσιν ἐδυνεν οὗ κασιγνήτου Δυκάνου, ἤρμουσε δ᾽ αὐτῷ. ἁμφὶ δ᾽ ἢ ἁρ᾽ ὠμοσυν βάλετο εἴφος ἀργυρόθλον, χάλκεον, αὐτάρ ἐπείτα σάκος μέγα τε στῦβαρον τε. κρατὶ δ᾽ ἐπ᾽ ἱφθίμω κυνήν ἐυπτυκτὸν ἤθηκεν, ὑππουρῳ· δεινὸν δὲ λόφος καθύπερθεν ἐνευεν. εἴλετο δ᾽ ἀλκιμον ἐγχος, ὦ οἱ παλάμηφην ἄρημεν. ὥς δ᾽ αὐτῶς Μενέλαος ἄρημος ἐνετ᾽ ἐδυνεν.

340 οἱ δ᾽ ἐπεὶ οὖν ἐκατερθεν ὀμίλου θωρῆχθησαν, ἐς μέσουν Τρώων καὶ Ἀχαιῶν ἐστιχῶντο δεινὸν δερκόμενοι. θάμβος δ᾽ ἔχεν εἰσορώντας Τρώας θ᾽ ἱπποδάμους καὶ ἐνυκήμιδας Ἀχαιοὺς. καὶ ὅ ἐγγὺς στήτην διαμετρήτω ἐνὶ χώρῳ σείωτ᾽ ἐγχείας, ἀλλήλουσιν κοτέοντε. πρόσθε δ᾽ Ἀλέξανδρος προέι δολιχόσκινον ἐγχος, καὶ βάλευ Ἀτρέίδαο κατ᾽ ἀσπίδα πάντοσ’ εἴσην· οὐδ᾽ ἐρρηξεν χαλκός, ἀνεγνάμφη δὲ οἱ αἰχμὴ ἀσπίδι ἐν κρατερῇ. ὦ δὲ δεύτερος ἔρνυτο χαλκῷ Ἀτρέίδης Μενέλαος, ἐπευξάμενος Διὶ πατρί. "Ζεὺ ἄνα, δὸς τίσασθαι ὦ με πρῶτοι κάκ᾽ ἔσργεν, διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμήναι, ὀφρα τις ἐφρύγησι καὶ ὑψιγόνων ἀνθρώπων
From the statue in the Louvre, Paris
τὰς περιστάλων προείς δολιχόσκιον ἐγχος,
καὶ βάλε Πριαμίδαο καὶ ἀσπίδα πάντοσ’ εἴσην.
ὅτι μὲν ἀσπίδος ἦλθε φαεινής ὀβριμον ἐγχος,
καὶ διὰ θάρηκος πολυδαιδάλου ἦρηειετο
ἀντικρύς δὲ παραλ λατάρην διάμησε χιτῶνα

Ἐγχος’ ὁ δ’ ἐκλύθη καὶ ἀλεύατο κήρα μέλαιναν.

’Ατρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόθην
πληξεν ἀνασχόμενος κόρυθος φάλον’ ἀμφὶ δ’ ἄρ’ αὐτῷ
τριχθά τε καὶ τετραχθά διατρυφέν ἐκπέσε χειρός.

’Ατρείδης δ’ ῥίμωζεν ἱδὼν εἰς οὐρανὸν ἐφύρν’

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοστερος ἄλλος·
ハウ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον (κακότητος’)
νῦν δὲ μοι ἐν χείρεσιν ἀγγ ξίφος, ἐκ δὲ μοι ἐγχος
ὥθη παλάμηψιν ἐτώσιον, οὐδὲ δάμασσα.”

καὶ ἐπαίζας κόρυθος λάβεν ἱππόδασείης,

ἔλκε δ’ ἐπιστρέψας μετ’ ἐκνημίδας Ἀχαιός

Αγγο δὲ μων πολύκεστος ἤμας ἀπαλήν ὑπὸ δείρην,
ὅσ οἱ ὑπ’ ἀνθερεών δὲνε τέτατο τρυφαλείης.

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

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,

εἴ μὴ ἄρ’ ὁνὸσ Διὸς θυγάτηρ Ἀφροδίτη,

η’ οἱ ρήζεν ιμάντα βοὸς ἢ ινα κταμένου

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,

τὴν μὲν ἐπειθ’ ἦρως μετ’ ἐκνημίδας Ἀχαιών

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,

καὶ νῦ κεν εὑρίσκεν τε καὶ ἄσπετων ἦρατο κῦνος,
αὐτή δ' αὖθ' Ἐλένην καλέουσ' ἴε. τὴν δὲ κίχανεν πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαῖ ἄλις ἰσαν.
385 χεὶρὶ δὲ νεκταρέου ἐανοῦ ἐτιώξε λαβοῦσα, γρηγὸρας δὲ μιν ἐκυνία παλαιγενεῖ προσέειπεν, εἰροκόμῳ, ἢ οἱ Δακεδαϊμονε ναυτοῦσyper
ἐπικέειν εἰρία καλά, μάλιστα δὲ μιν ψιλέοσκεν. τῇ μὲν ἔεισαμένη προσεφώνεε δ' Ἱφροδίτη.
390 "δεῦρ ἰδ', Ἀλέξανδρός σε καλεί οἰκόνδε νέεσθαι. κεῖνος ὦ γ' ἐν θαλάμῳ καὶ δυώτουις λέξεσσιν, κάλλετ τε στύλβων καὶ εἴμασιν. οὐδὲ κε φαίης ἀνδρὶ μαχησάμενον τὸν γ' ἐλθεῖν, ἀλλὰ χορόνδε ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν."

Helen charges Aphrodite with Deception and Wrong.
395 ὡς φάτο, τῇ δ' ἀρα θυμὸν ἐνὶ στῆθεσιν ὄρυνεν· καὶ ρ' ὡς οὖν ἐνόησε θέας περικαλλέα δειρὴν στῆθεα δ' ἰμερόεντα καὶ ὅμματα μαρμαροῦντα, θάμβησεν τ' ἀρ' ἐπειτα, ἐπος τ' ἔφατ' ἐκ τ' ὄνομαξεν· "δαμονύη, τὶ με ταῦτα λιλαίει ἥπεροπεύειν;
400 δ' τῇ με προτέρω πολίων ἐν ναιμομενάων ἄξεως ἦ Φρυγίης ἦ Μηνύης ἐρατεινῆς, εἰ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων, οὖνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος νικήσας ἐθέλει στυγερῆν ἐμὲ οἰκαδ' ἄγεσθαι·
405 τούνεκα δὴ νῦν δεύρο δολοφρονέουσα παρέστης; ἧσο χαρ' αὐτῶν, ἴοῦσα, θεῶν δ' ἀπόεικε κελεύθου, μηδ' ἔτι σοῦσι πόδεσιν ύποστρέψειας Ὀλυμποὺν, ἀλλ' αἰεὶ περὶ κεῖνον οἷεν καὶ ἐ ὑλασσε, εἰς ὁ κέ σ' ἕναλχον ποιῆσεται ὡ δ' γε δουλην. 410 κείσε δ' ἐγὼν οὐκ εἰμί, νεμεσσητὸν δὲ κεν εἰη, κεῖνον πορσυνέουσα λέχος. Τρωαὶ δὲ μ' ὀπίσσω
πάσαι μωμήσονται, ἔχω δ' ἄχε' ἀκρίτα θυμῷ.

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη.

"μή μ' ἔρεθε σχετλή, μή χωσαμένη σε μεθεία,

τῶς δὲ σ' ἀπεχθήρω ὡς νῦν ἐκπαγλα φίλησα,

μέσσω δ' ἄμφοτέρων μητίσομαι ἔχθεα λυγρὰ,

Τρώων καὶ Δαναῶν, σὺ δὲ κεν κακὸν οἴτιν ὀλην.

Helen follows Aphrodite to her Home.

ὡς ἐφατ', ἐδείσεν δ' Ἐλένη, Διὸς ἐκγεγαυὰ, ἐφ' ἔδεσε κατασχομένη ἐαυτῷ ἀργήτι φαινῶ,

σιγῇ, πάσας δὲ Τρώας λάθεν· ἦρχε δὲ δαίμων.

αἰ δ' ὦτ' Ἀλεξάνδρου δόμον περικαλλὲ' ἐκοντο,

ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

ἡ δ' εἰς ὑφόρφων θάλαμον καὶ δία γυναικῶν.

τῇ δ' ἀρα δίφρον ἔλούσα φιλομμειδῆς Ἀφροδίτη

ἀντὶ Ἀλεξάνδρου θεὰ κατέθηκε βέρουσα·

ἐνθα καθὶς Ἐλένη, κούρη Διὸς αἰγύπτιοι,

ὁσσε πάλιν κλίνασα, πόσιν δ' ἦνπαπε μὐθω.

"ηλυθες ἐκ πολέμου· ὡς ὠφέλες αὐτὸθ' ὀλέσθαι,

ἀνδρὶ δαμεῖς κρατερῷ, ὡς ἑμὸς πρότερος πόσις ἤν.

ἡ μὲν δὴ πρών γ' εὐχὲ' ἁρηφίλου Μενελαὸν

σῇ τε βίῃ καὶ χερσὶ καὶ έγχει' φέρτερος εἶναι·

ἀλλ᾽ ἵδι νῦν προκάλεσσαι ἁρηφίλου Μενελαὸν

ἐξαύτις μαχεσσαθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε

παύσεθαι κέλομαι, μηδὲ ξανθῶ Μένελαω

ἀντίβιον πόλεμον πολεμίζειν ἣδε μάχεσθαι

ἀφραδεως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμής."

τὴν δὲ Πάρις μύθουσιν ἀμειβόμενος προσέειπεν.

"μή με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἐνιπτε.

νῦν μὲν γὰρ Μενελαὸς ἐνίκησεν σὺν Ἀθηνῆ,

κεῖνον δ' ἄυτῖς ἐγώ· παρὰ γὰρ θεοὶ ἐίσι καὶ ἡμῖν.
Menelaus searches in Vain for Paris. Agamemnon claims the Victory and demands the Fulfillment of the Treaty.
ομηρος ιλιαδος 

Δόλτα: θεών ἀγορῆ, ὄρκων χάσες, "Ἀρεος ἀρχῇ.


delta Deum fora, laesa fides, primordia pugna.

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

δρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.


οἱ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἴγγορόμυντο
χρυσέω ἐν δαπέδω, μετὰ δὲ σφυσι πότνια Ἰβη
μέκταρ έφωνοχόει· τολ δὲ χρυσέος δεπάεσσων
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰςορόωτα.

5 αὐτὶς ἐπειράτῳ Κρονίδης ἐρεθιζέειν Ἡρην
κερτομίος ἐπέεσσι, παραβλήθην ἄγορεύων.
"δοιαὶ μὲν Μενελάῳ αρηγονές εἰσὶ θεάων,
Ἡρη τῷ Ἀργείῃ καὶ Ἀλακομενῆς Ἀθήνη.
ἀλλ' ἥ τοι ταῖ νόσφι καθήμεναι εἰςορόωσαι

tέρπεσθον· τῷ δ' αὐτὲ φιλομμειδής Ἀφροδίτη
αιεὶ παρμεμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
καὶ νῦν ἐξεσαύωσεν διόμενον θανέσθαι.

ἀλλ' ἥ τοι νίκη μὲν ἀρηψίλου Μενελάου
ήμεισ δὲ φραξωμεθ', ὅπως ἔσται τάδε ἔργα,

15 ἥ ῥ' αὑτὶς πόλεμόν τε κακῶν καὶ φύλοπιν αἰνὴν
ὄροσμεν, ἥ φιλότητα μετ' ἀμφοτέρουσι βάλωμεν.
eἰ δ' αὐ τως τάδε πᾶσι φίλον καὶ ἑδω γένοιτο,

ἡ τοι μὲν οἰκέοιτο πόλις Πριάμου ἀνακτος,
Zeus rebukes Hera’s Implacable Hatred for Troy.

30 τὴν δὲ μέγ’ ἀχθήσας προσέφη νεφεληγερέτα Ζεὺς: “δαμονίη, τι νῦ σε Πρίαμοι Πριάμοιο τε παίδες τόσσα κακὰ βέβουσιν, ὦ τ’ ἀστέρχες μενεάινες Ἰλιον ἔξαλατάξαι, ἐνκτίμενον πτολεύθρον; εἰ δὲ σὺ γ’ εἰσελθοῦσα πῦλας καὶ τείχεα μακρὰ
35 ὦμὸν βεβρῶθος Πρίαμοι Πριάμοιο τε παίδας ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο. ἔρξον, ὅπως ἑθέλεις: μὴ τοῦτο γε νείκος ὅπισω σοὶ καὶ ἐμὸι μέγ’ ἔρισμα μετ’ ἀμφοτέρους γένηται. ἄλλο δὲ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεσ αἵματι σήσιν.  orthography corrected
40 ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλατάξαι τὴν ἑθέλω, ὅθι τοι φίλοι ἄνερες ἐγγεγάσιν, μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἄλλα μ’ ἐᾶσαι καὶ γὰρ ἐγὼ σοὶ δῶκα ἕκων ἀέκοντι γε θυμῷ. αἰ γὰρ ὑπ’ ἥλιῳ τε καὶ οὕρανῳ ἀστερόειντι
45 ναεσάουσι πόλις ἐπιχθονίων ἀνθρώπων, τάων μοι περὶ κῆρι τιέσκετο Ἰλιος ἱρὴ καὶ Πρίαμοι καὶ λαὸς ἐνμελεῖς Πριάμοιο.”

Hera's implacable hatred for Troy is rebuked by Zeus.
ou γὰρ μοὶ ποτε βωμὸς ἐδεύετο δαιτὸς εἰσης, λοιβῆς τε κινήσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
50 τὸν δ’ ἤμείβετ’ ἐπείτα βοῶτις πότνια Ἡρῆ.
“ἡ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰσι πόλης, Ἀργος τε Ἐπάρτη τε καὶ εὐράνγια Μυκήνης·
tὰς διαπέρσα, ὅτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι·
tάων οὐ τοι ἐγὼ πρόσθ’ ἱσταμαι οὐδε μεγαῖρῳ.
55 [εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰώ διαπέρσαι,
οὐκ ἀνῦν φθονέουσ’, ἐπεὶ ἡ πολὺ φέρτερός ἐσοί.]
ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θέος εἰμι, γένος δὲ μοι ἐνθεν, ὅθεν σοι,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομῆτης,
60 ἀμφότερον, γενεγ’ τε καὶ οὐνεκα σή παράκοιτις
kέκλημαι, οὐ δὲ πᾶσι μετ’ ἀθανάτοις ἀνάσσεις.
ἀλλ’ ἡ τοι μὲν ταῦθ’ ὑποεἰσέχων ἄλληλοισιν,
σοὶ μὲν ἐγώ, σοῦ δ’ ἐμοί· ἐπὶ δ’ ἐμοται θεοὶ ἄλλοι
ἀθάνατοι. σοῦ δὲ θαῦσον Ἀθηναίη ἔπιτείλαι
65 ἐλθειν ἐς Τρῶων καὶ Ἀχαιῶν φύλοις αὐτῇ,
πειρὰν δ’, ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἀρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.”

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

ὡς ἔφατ’, οὐδ’ ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε·
αὐτίκ’ Ἀθηναίη ἔπεα πτερόειτα προσηύδα·
70 “αὐθὰ μάλ’ ἐς στρατὸν ἐλθέ μετὰ Τρώας καὶ Ἀχαιόις,
pειρὰν δ’, ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἀρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.”

ὡς εἰπὼν ὁτρυνε πάροις μεμαύαν Ἀθήνην,
βῆ δὲ κατ’ Ὀυλύμπου καρῆñνων ἀίξασα.
75 οἴνοι δ’ ἀστέρα ἑκε Κρόνον πάως ἀγκυλομῆτεω,
ἡ ναύτησι τέρας ἥε στρατῷ εὐρέι λαῶν,
λαμπρόν· τοῦ δὲ τε πολλοὶ ἀπὸ σπινθῆρες ἕνεται·
τῷ ἐκείνῳ ἤδειν ἐπὶ χθόνα Παλλᾶς Ἀθήνη,
καὶ δ᾽ ἔθορ᾽ ἐς μέσσον· θάμβος δ᾽ ἔχει εἰσορόωντας

80 Τρῶάς θ᾽ ἵπποδάμους καὶ ἐυκνήμιδας Ἀχαῖοὺς·
οὔδε δὲ τοὺς έπιπουκέν ιδὼν ἐς πλησίον ἄλλον·
"ἡ ρ᾽ αὕτης πόλεμος τε κακῶς καὶ φύλοτος αἰνὴ
ἔσσεται, ἡ φιλότητα μετ᾽ ἄμφοτεροις τίθησιν
Ζεύς, ὦς τ᾽ ἀνθρώπων ταμίης πολέμου τέτυκται."

Athena persuades Pandarum to wound Menelaus.

85 ὡς ἀρα τις έπιπουκέν Ἀχαίων τε Τρῶων τε.
ἡ δ᾽ ἄνδρι ἱκελῆ Τρῶων κατεδύσεθ᾽ ὄμιλον,
Δαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεου διζημένη, εἰ ποῦ ἐφεύροι.
εὔρε Δυκάονος νῦν αἵμονά τε κρατερόν τε

90 ἐστεώτ᾽ ἀμφὶ δὲ μιν κρατεραὶ στίχες ἀστιστάων
λαῶν, οἱ οἱ ἔποντο ἅπ᾽ Αἰσθήτου βρῶν.
ἀγχοῦ δ᾽ ἵσταμένη ἔπεα πτερόεστα προσηύδα·
"ἡ ρά νῦ μοι τὶ πῖθοιο, Δυκάονος νῦς δαίφρου;

95 πλαίνσε κεν Μενελάως ἐπιπροέμεν ταχῦν ἵον,
πάσι δὲ κε Τρώεσσι χάρων καὶ κώδος ἅρων,
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆ.
τοῦ κεν δὴ πάμπρωτα παρ᾽ ἁγιὰ δῶρα φέρουν,
αἰ κεν ἵδῃ Μενέλαον ἀρήτων Ἀτρέος νῦν
σοὶ βέλει διηθέντα πυρῆς ἐπιβάντ᾽ ἀλεγεινής.

100 ἄλλ᾽ ἄγ᾽ οἴστευσον Μενελάον κυδαλίμοιο,
eὖχεο δ᾽ Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτήν ἐκατόμβην
οἰκάδε νοστήσας ἱερῆς εἰς ἀστυ Ζελεύης."
Pandarus shoots an Arrow at Menelaus.

ως φάτ᾽ Ἀθηναίη, τῷ δὲ φρένας ἀφρόνι πείθεν·

105 αὐτίκ’ ἑσύλα τόξων εὐξόουν ἱξάλου αἰγός ἀγρίον, ὅν ρά ποτ’ αὐτὸς ὑπὸ στέρνου τυχήσας πέτης ἐκβαίνοντα, δεδημένος ἐν προδοκήσει, βεβλήκει πρὸς στῆθος· ὁ δ’ ὑπτιος ἐμπεσε πέτρην
tοῦ κέρα ἐκ κεφαλῆς ἐκκαίδεκάδωρα πεφύκεν.

110 καὶ τὰ μὲν ἀσκήσας κερασίδος ἱραρε τέκτων,
pάν δ’ εὐ λείψαν/χρυσέν ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὐ κατέθηκε ταυνυσάμενος, ποτὶ γαίῃ ἀγκλίνας· πρόσθεν δὲ σακεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀνατίξαειν ἀρήιοι φιὲ 'Ἀχαίων,

115 πρὶν βλήσθαι Μενέλαον ἀρίστων Ἀτρέος νιόν.
αὐτάρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ’ ἔλει ἰόν
ἀβλήτα πτερόεντα, μελαινεὼν ἐρμ’ ὀδυνάων.
ἀμα δ’ ἐπὶ νευρῆς κατεκόσμηκε πικρῶν ὑστῶν,

120 εὔχετο δ’ Ἀτόλλων λυκηγενεῖ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ἰδέων κλειτὴν ἑκατόμβην
οὐκαδε νοστήσας ἑρής εἰς ἀστυ Σελεύης.
ἐλκε δ’ ὅμοι γλυφίδας τε λαβὼν καὶ νεῦρα βόεια

νευρήν μὲν μαζώ τέλασεν, τόξῳ δὲ σίδηρον.
αὐτάρ ἐπεὶ δὴ κυκλότερες μέγα τόξον ἐτεινεν,

125 λύχξε βιός, νευρή δὲ μέγ’ ἰαχὲν, ἀλτο δ’ ὀιστὸς
δεξυβελῆς, καθ’ ὀμίλου ἐπιπτέσθαι μενεαίων.

Menelaus is wounded.

οὐδὲ σέθεν, Μενέλαε, θεοί μάκαρες λελάβοιτο ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,

η τοι πρόσθε στᾶσα βέλος ἐχεπεκές ἁμύνεν.

130 ἡ δὲ τόσου μὲν ἔργεν ἀπὸ χρόος, ὡς ὅτε μήτηρ
Agamemnon grieves for the Hurt of his Brother.

"Agamemnon grieves for the Hurt of his Brother.
160 eî per γάρ τε καὶ αὐτίκ’ Ὁλύμπιος οὐκ ἐτέλεσσεν, ἐκ δὲ καὶ ὕπε τελεῖ, σὺν τε μεγάλῳ ἀπέτυσαν, σὺν σφήσιν κεφαλὴσι γυναιξὶ τε καὶ τεκέσσιν. εὖ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν· ἔσσεται ἡμαρ, ὅτ’ ἂν ποτ’ ὦλῳ Ἰλιος ἱρὴ
165 καὶ Πρίμους καὶ λαὸς ἐνμελέως Πριάμου, Ζεὺς δὲ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναῖων, αὐτὸς ἐπισκέψισιν ἐρεμημὴν αἰγίδα πᾶσιν (τῆσδ’ ἀπάτης κοτέων,) τὰ μὲν ἔσσεται οὐκ ἀτέλεστα· ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἐσσεται, ὦ Μενελαε, 170 αἰ κε θάνης καὶ πότμον ἀναπλήσσῃς βιότοιο.
καὶ κεν ἐλέγχωστος πολυδύσιον Ἄργος ἴκοιμην· αὐτίκα γὰρ μνήσονταί Ἀχαιοὶ πατρίδος αἴης· κάδ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρωῆι λίπομεν Ἄργειην Ἐλένην· σέο δ’ ὀστεά πύσει ἄρουρα
175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἐργῷ.
καὶ κε τις ὧδ’ ἐρέει Τρώων ὑπερνορεόντων, τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο· 'αἰθ’ οὔτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων, ὡς καὶ νῦν ἄλιον στρατὸν ἡγαγεν ἐνθάδ’ Ἀχαιῶν, καὶ δὴ ἐβη οἰκόνιδε φίλην ἐς πατρίδα γαῖαν σὺν κεινῆσιν νηυσὶ, λιπὼν ἀγαθῶν Μενέλαον.’ ὡς ποτε τις ἐρέει· τότε μοι χάνοι εὐρεία χθὼν.”

The Wound is not Fatal. The Surgeon Machaon comes.

tὸν δ’ ἐπιθαρασύνων προσέφη ξανθὸς Μενέλαος· "θάρσει, μηδὲ τὶ πω δειδόσθε λαὸν Ἀχαιῶν.
185 οὐκ ἐν καριμὶ δὲν πάγη βέλος, ἀλλὰ πάροιθεν εἰρύστατο ζωτήρ τε παναιόλος ἥδ’ ὑπένεφθεν ζώμα τε καὶ μίτρη, τὴν χαλκῆς καμὸν ἀνδρεῖς.”

tὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"αὖ γὰρ δὴ οὕτως εἶν, φίλος ὦ Μενέλαε.

190 ἐλκὸς δ᾽ ἢτήρ ἐπιμάςσεται ἢδ' ἐπιθῆσει
φάρμαχ', ἀ κεν παύση μελαινάων ὀδυνάων." ἡ καὶ Ταλθύβιον θείον κήρυκα προσήνε. 

"Ταλθύβι, ὅτι τάχιστα Μαχάονα δεύρο κάλεσσον,

195 ὁφρά ἴδῃ Μενέλαον ἄρημον Ἀτρέος νίϊν,

ὅν τις ὀστεύσας ἐβαλεν τόξων ἐν εἰδώς,

Τρώων ἡ Λυκίων, τῷ μὲν κλέος, ἁμμὶ δὲ πένθος."

ἀς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησέν ἀκούσας, 

βῇ δ' ἴεναι κατὰ λαὸν Ἀχαϊῶν χαλκοχιτῶνων

200 παπταύνων ἤρωα Μαχαονά. τὸν δὲ νόησεν

ἐστεῶτ'. ἀμφὶ δὲ μιν κρατεραὶ στίχες ἀσπιστάων

λαῶν, οἳ οἱ ἐποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοὺ δ' ἰστάμενος ἐπεα πτερόεντα προσήνε. 

"ὁρο', Ἀσκληπιάδη, καλέει κρεών Ἀγαμέμνων,

205 ὁφρά ἴδῃ Μενέλαον ἄρημον ἄρχον Ἀχαϊῶν,

ὅν τις ὀστεύσας ἐβαλεν τόξων ἐν εἰδώς,

Τρώων ἡ Λυκίων, τῷ μὲν κλέος, ἁμμὶ δὲ πένθος."

ἀς φάτο, τῷ δ' ἄρα θυμόν ἐνὶ στήθεσσιν ὀρνεῖν.

βὰν δ' ἴεναι καθ' ὀμιλὸν ἀνὰ στρατὸν εὐρύν Ἀχαϊῶν.

210 ἀλλ᾽ ὅτε δὴ ρ' ἱκανον, οὗτι ξανθὸς Μενέλαος

βλήμενον ἦν (περὶ δ' αὐτὸν ἄγγελεραθ', ὀσσοὶ ἄριστοι,

κυκλός') ὁ δ' ἐν μέσσοις παρὸστατο ἱσόθεος φῶς,

αὐτικὰ δ' ἐκ ξωστῆρος ἀρηροτος ἐλκεν ὀιστόν.

τοῦ δ' ἐξελκομένῳ πάλιν ἄγεν ὀξέες οἴκοι.

215 λῦτε δὲ οἱ ξωστῆρα παναίσθον ἢ ὑπένερθεν

ζωμά τε καὶ μίτρην, τῆν χαλκῆς κάμον ἀνδρὲς.

αὐτὰρ ἐπεὶ ἴδεν ἐλκὸς, οὗτ' ἐμπέσε πικρὸς ὀιστός,

αἰμ' ἐκμυλησάς ἐπ' ἀρ' ἦτια φάρμακα εἰδῶς

πάσσε, τά οἱ ποτε πατρί φίλα φρονέων πόρε Χείρων.
The Battle begins again. Agamemnon reviews his Forces and orders an Advance (220–421).

220 ὅφρα τοῖς ἄμφεπένυντο βοήν ἀγαθὸν Μενέλαον, τόφρα δ’ ἐπὶ Τρῶων στίχες ἦλθον ἀσπιστάων: οἱ δ’ αὐτῶς κατὰ τεῦχε’ ἔδων, μνήσαντο δὲ χάρμης. ἐνθ’ οὐκ ἄν βρίζοντα ἵδοις Ἀγαμέμνονα δῖον οὐδὲ καταπτώσσοντ’ οὐδ’ οὐκ ἔθελοντα μάχεσθαι,

225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραι. ἱπποὺς μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ καὶ τοὺς μὲν θεράπῳ ἀπάνευθ’ ἔχε φυσιόωντας." Εὐρυμέδων νῖος Πτολεμαίου Πειραιᾶδο, τῷ μάλα πόλλ’ ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα: αὐτάρ’ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν. καὶ ρ’ οὐσ μὲν σπεύδοντας ἵδοι Δαναῶν ταχυπόλων, τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν. "Ἀργείου, μὴ πώ τι μεθίετε (θούρδος ἀλκῆς)

235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἐσσετ’ ἄρωγός, ἀλλ’ οἱ περ πρότεροι ὑπὲρ ὀρκια δηλήσαντο, τῶν ἡ τοι αὐτῶν τέρενα Χρόα γύπες ἔδουται, ἥμεις αὕτ’ ἀλόχους τε φίλας καὶ νήπια τέκνα ἀξέμεν ἐν νήσεσιν, ἐπὴν πτολιθρὸν ἐλωμεν." οὐσ τινας αὐ μεθίεντας ἵδοι στυγεροῦ πολέμου, τοὺς μάλα νεκελεσκε χολωτώσιν ἐπέεσσιν. "Ἀργείου ἵμωροι, ἐλεγχέες, οὐ νυ σεβέσθε; τίφθ’ οὕτως ἐστήτε τεθητότες ἦπτε νεβροί, αἰ τ’ ἐπεὶ οὐν ἔκαμον πολέος πεδίοιο θέουσαι,

240 ἐστασ’, οὐδ’ ἄρα τίς σφι μετὰ φρεσκ’ γίγνεται ἀλκῆς ὡς ἥμεις ἐστήτε τεθητότες οὐδὲ μάχεσθε. ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἐνθα τε νῆς
εἰρύατ’ εὔπρυμνοι πολιής ἐπὶ θυνὶ θαλάσσης, ὀφρα ἵδητ’, αἰ κ’, ὑμαῖν ὑπέρσχη χείρα Κρονίων;”

Agamemnon praises Idomeneus and the Cretans.

250 ὁσ ὢ γε κοιρανέων ἐπεπωλέητο στίχας ἀνδρῶν. ἦλθε δ’ ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμοῦ ἀνδρῶν. οἱ δ’ ἀμφ’ Ἰδομενήα δαίφρονα θωρήσοντο. Ἰδομεεῦς μὲν ἔνι προμάχοις, σὺν εἴκελος ἀλκήν, Μηρίνης δ’ ἀρα οἱ πυμάτας ὑτρυνε φάλαγγας. τοὺς δὲ ἰδῶν γῆθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, αὐτίκα δ’ Ἰδομενήα προσηύδα μειλιχίουσιν.

“Ἰδομενεῦ, περὶ μὲν σε τὼν Δαναῶν ταχυτῦλοι ἡμὲν ἔνι πτωλέμω ἡδ’ ἀλλοίῳ ἐπὶ ἔργῳ ἡδ’ ἐν δαίῳ, ὅτε πέρ τε γεροῦσιν αἰθοπα οἶνον Ἀργεῖων οἱ ἄριστοι ἔνι κρήτηρι κέρωνται. εἰ περ γάρ τ’ ἀλλοι γε κάρη κομώντες Ἀχαιοὶ δαιτρὸν πύωσιν, σὸν δὲ πλειὸν δέπας αἰεὶ ἔστηξ’, ὡς περ ἐμοῖ, πεέειν, ὅτε θυμὸς ἀνώγη, ἄλλ’ ὀρσευ πολεμόνδ’, οῖος πάρος εὐχεα ἐιναι.”

260 τὸν δ’ αὐτ’ Ἰδομενεῦς Κρήτῶν ἄγος αὐτῶν ἦδα “Ἄτρεΐδη, μάλα μὲν τοῦ ἐγὼν ἐρήμου ἐταῖρος ἔσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα. ἄλλ’ ἀλλοὺ ὑτρυνε κάρη κομώντας Ἀχαιοῖς, ὀφρα τάχιστα μαχώμεθ’, ἐπεὶ σὺν γʹ ὀρκὶ ἔχειν Τροῖες τοῖσιν δ’ αὐ θάνατος καὶ κηδὲ ὀπίσω ἔσσετ’, ἐπεὶ πρότεροι ὑπὲρ ὀρκία δηλήσαντο.”

Agamemnon wishes that All were Like the Ajaxes.

ὦς ἐφατ’, Ἄτρεΐδης δὲ παράχετο γηθόσυνος κήρ. ἦλθε δ’ ἐπ’ Αιάντεσσι κιὼν ἀνὰ οὐλαμοῦ ἀνδρῶν. τὸ δὲ κορυσσέσθην, ἀμα δὲ νέφος εἰπέτο πεζῶν.
275 ὃς δ' ὦτ' ἀπὸ σκοπῆς εἴδεν νέφος αὐτόλος ἀνὴρ ἐρχόμενον κατὰ πόλτον ὑπὸ Ζεφύροιο ἰωῆς τῷ δὲ τ' ἀνευθεν ἐόντι μελαντερον ἥπετε πίσσα φαίνετ' ἦν κατὰ πόλτον, ἄγει δὲ τ' ἑαυτὰ πολλὴν· ῥίγησέν τε ἵδων/ὑπὸ τ' ὑπὸ τ' ἑκεῖσκε ἡλασε μῆλα.

280 τοῖσι Ἀμ' Λιάντεσσι(διοτρεφέων αἰζην) δήμοι ἐς πόλεμον πυκναὶ κίνουτο φάλαγγες κνάνεαυ, σάκεσίν τε καὶ ἐγχεσι πεφρυκνια. καὶ τὸν μὲν γῆθησεν ἵδων κρεών Ἀγαμέμνων, καὶ σφεας φωνῆσας ἐπεα πτερόεντα προσηύδα.

285 "Λιάντ', Ἀργείων ἤγητορε χαλκοχιτῶν, σφῶι μὲν οὐ γὰρ ἑικ' ὄτρυνέμεν, οὐ τι κελεύω· αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἵπι μάχεσθαι. αὐ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσι γένοιτο·

290 τῷ κε τάξι' ἡμύσειε πόλεις Πρώμου ἀνακτος χερσίν ὑφ' ἡμετέρησιν ἀλούσα τε περθομένη τε."

Nestor marshals his Troops skilfully.

ὁς εἴπων τοὺς μὲν λύπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους· ἐνθ' ὃ γε Νέστορ' ἐτεμε, λιγῶν Πυλίων ἄγορητήν, οὐς ἐτάρους στέλλοντα καὶ ὄτρυνοντα μάχεσθαι

295 ἀμφὶ μέγαν Πελάγοντα Ἀλαστορά τε Χρομίον τε Λύμονά τε κρείοντα Βίαντα τε ποιμένα λαῶν.

ἵππησας μὲν πρῶτα σὺν ἵπποισιν καὶ ὀχεσφιν, πεζοὺς δ' ἔξοπθε στήσεν πολέας τε καὶ ἐσθλούς, ἐρκος ἔμεν πολέμου· κακοὺς δ' ἐς μέσουν ἐλαστεγ, ὀφρα καὶ οὐκ ἐθέλων τις ἀναγκαίη πολεμίζου.

300 ἰππεύον μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνύγεων σφῶις ἰπποὺς ἐχέμεν μηδὲ κλονέσθαι ὁμίλω· "μηδὲ τις ἰπποσύνη τε καὶ ἡνορέσφι πεποιθῶς
Menestheus and Odysseus are unjustly rebuked by Agamemnon, who apologizes.
Τρώων ἰπποδάμων καὶ Ἀχαίων, οἱ δὲ μένοντες ἔστασαν, ὀππότε πῦργος Ἀχαίων ἄλλος ἐπελθὼν

335 Τρώων ὀρμήσεις καὶ ἄρξειαν πολέμου.

τοὺς δὲ ὕδων νείκεσσεν αὖναξ ἀνδρῶν Ἀγαμήμων, καὶ σφεας φωνήσας ἔπεα πτερόεντα προσήδα·

“ὦ νεῖς Πετέω διοτρέφεως βασιλῆς καὶ σὺ κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,

340 τίπτε καταπτώσσοντες ἀφέστατε, μύμνετε δ᾽ ἄλλους; σφῶν μὲν τ᾽ ἐπέοικε μετὰ πρότοισιν ἐόντας ἔστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι· πρῶτο γὰρ καὶ διατὸς ἀκονάζεσθον ἐμεῖο, ὀππότε δαίτα γεφύρην ἐφοπλίζομεν Ἀχαιοῖ.

345 ἐνθα φίλ᾽ ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπτελλα οὐνο πινέμεναι μελιηδέος, ὡφρ᾽ ἔθελητον· νῦν δὲ φίλως ἥ ὀρώτε, καὶ εἰ δέκα πῦργοι Ἀχαίων ὑμεῖων προτάρουθε μαχοιατο νηλεί χαλκῷ.”

τὸν δ᾽ ἄρ᾽ ὑπόδρα ὕδων προσέφη πολύμητις Ὀδυσσεύς·

350 “Ἀτρέίδη, ποίον σε ἔπος φύγει ἔρκος ὄδοντων.

πῶς δὴ φῆς πολέμου μεθείμευ; ὀππότ᾽ Ἀχαῖοὶ

Τρωίων ἐφ᾽ ἰπποδάμουσιν ἐγείρομεν ὦξὼν Ἀρηα, ὦμεα, ἢν ἔθελησθα καὶ αἳ κέν τοι τὰ μεμήλη, Τηλεμάχου φίλου πατέρα προμάχουσι μνήμην.

355 Τρώων ἰπποδάμων· σὺ δὲ ταῦτ᾽ ἀνεμώλια βάζεις.”

τὸν δ᾽ ἐπιμειδήσας προσέφη κρέιων Ἀγαμήμων, ὡς γνῶ χωμέμοι· πάλιν δ᾽ ὦ γε λάζετο μύθοιν·

“διογενὲς Λαερτίαδη, πολυμῆχαν Ὀδυσσεύ, ὦτε σε νεικεῖαν περιώστοιν ὦτε κελεῖν.

360 οἶδα γὰρ, ὡς τοι θυμὸς ἐνι στῆθεσαι φίλοισιν ἥπα][δὴ ἦνα οἴδε· τὰ γὰρ φρονεῖς, ἃ τ᾽ ἐγὼ περ. ἀλλ᾽ ἢ με, ταῦτα δ᾽ ὀπισθεν ἀρέσσόμεθ᾽, εἰ τὶ κακὸν νῦν εὑρήσαι, τὰ δὲ πάντα θεοὶ μεταμόνια θείειν.”
Diomed is compared with his Father, Tydeus.

οἷς εἰπὸν τοὺς μὲν λίπεν αὐτοῦ, βὴ δὲ μετ᾽ ἄλλους.

εὗρε δὲ Τυδέος νῖον ὑπέρθυμον Διομήδηα
ἐστεώτ' ἐν θ' ἦπτοισι καὶ ἄρμασι κολλητοῖσιν
πάρ δὲ οἱ ἐστῆκει Σθένελος Καπανύμοις νῖος.
καὶ τὸν μὲν νεῖκεστεν ἵδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πετρόντα προσήδα.

"οἳ μοι, Τυδέος νἱὲ δαῖφρονος ἵπποδάμῳ,
τὶ πτώσεσι, τί δ' ὀπιπεύεις πολέμου γεφύρας;
οὐ μὲν Τυδέι γ' ὀδι φίλον πτωσκαζέμεν ἥν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοσι μάχεσθαι.
ὡς φάσαν, οὐ μιν ἰδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε

"ηντης' οὐδὲ ἱδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

ἡ τοι μὲν γὰρ ἀτερ πολέμου εἰσήλθε Μυκήνας
ξεῖνος ἁμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
οἱ ρα τὸτ' ἑστρατόωθ' ἱερὰ πρὸς τείχεα Θῆβης.

"καὶ ρα μάλα λίσσουτο δόμεν κλειτοὺς ἐπικώρουν·

οἱ δ' ἔθελον δόμεναι καὶ ἔπήνεοι, ὡς ἐκέλευνον.
ἀλλὰ Ζεῦς ἄτρεψε παράσια σήματα· φαίνων.

οἱ δ' ἐπεὶ οὖν ἤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,

'Ασωπὸν δ' ἱκοντο βαθυσχοινον λεχεποίην,
ἐνθ' αὐτ' ἀγγελήν ἔπι Τυδή στείλαν Ἀχαιῶι.

αὐτάρ ὁ βῆ, πολέας δὲ κυνήγατο Καδμεώνας
dαιμομένος κατὰ δῶμα βῆς ἔτεοκληεῖς.
ἐνθ' οὐδὲ ξεῖνος περ ἐὼν ἱππηλάτα Τυδεῶς
tάρβει, μοῦνος ἐὼν πολέσων μετὰ Καδμεώνων,
ἀλλ' ὁ γ' ἀεθλευεν προκαλίζετο, πάντα δ' ἐνίκα

ρημίως· τοῖς οἱ ἐπάρροθος ἤνει Ἁθήνη.

οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἱππῶν,

ἀψ ἃρ' ἀνερχομένῳ πυκνὸν λόχων ἔσταν ἄγοντες,
κούρος πεντήκοντα· δέω δ' ἡγήτορες ἦσαν,
Μαϊών Δίμονίδης ἐπιείκελος ἀθανάτουσιν
395 νύσ τ' Ἀυτοφόνου μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖς ἰόντες ἀεικέα πότμον ἐβήκεν·
πάντας ἐπεφυ', ἐνα δ' οἶνον ίεί οἰκόνδε νέσσθαί·
Μαϊόν' ἄρα προέκε, θεῶν τεράσσον πιθήκασ.
τοῖς ἔχει Τυδεὺς Διτώλιος· ἀλλὰ τὸν νῦν
400 γεώντα εἰο χέρας máχη, ἄγορη δε τ' ἀμείνων.”

Diomed’s Comrade repels the Criticism.

ὤς φάτο, τὸν δ’ ο’ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆς ἐνυπήν αἰδοίου.
τὸν δ’ νῦσ Καπανῆς ἀμεώσατο κυδαλύμοιο·
"Ἀτρείδη, μή ψεύδε’ ἐπιστάμενος σάφα εἴπειν.
405 ἕμεις τοι πατέρων μέγ’ ἀμείνονες εὐχόμεθ’ εἶναι·
ἕμεις καὶ Θήβης ἔδος εἶλομεν ἐπταπύλου,
παυρότερον λαὸν ἀγαγόωθ’ ὑπὸ τεῖχος ἀρειον,
πειθομένοι τεράσσον θεῶν καὶ Ζηνὸς ἄρωγῆ.
κεῖνοι δὲ σφετέρρησιν ἀτασθάλησιν οἶλοντο.
410 τ’ μή μοι πατέρας ποθ’ ὅμοιον ἐνθέο τιμῇ.’

τὸν δ’ ἀρ’ ύπόδρα ἱδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῆ ἡσο, ἐμῷ δ’ ἐπιπέθειο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀχαίμενοι ποιμέν λαῶν
στρυνοῦται μάχισθαι ἐνυπήμιδας Ἀχαίοις·
415 τούτω μὲν γὰρ κύδος ἀμ’ ἐμεται, εἴ κεν Ἀχαιὸι
Τρῶας δηωσον εἶλως τε Ἰλιὸν ἱρήν,
τούτῳ δ’ αὐ μέγα πένθος Ἀχαίων δηωθέντων)
ἀλλ’ ἄγε δὴ καὶ νῦι μεδόμεθα θούριδος ἀλκῆς.’

ἡ ρά καὶ εἴς ὀχέων σὺν τεύχεσιν ἀλτὸ χαμάζε·
420 δεινὸν δ’ ἔβραξε χαλκὸς ἐπὶ στήθεσιν ἀνακτος
ὁρνυμένου· ὑπὸ κεν ταλασύφρονα περ δέος εἶλεν.
The Armies advance. Athena is with the Achaeans; Ares, with the Trojans.

οὐς δ’ ὃτ’ ἐν ἀγιαλῷ πολυχεῖ κῦμα θαλάσσης ὁρνυτ’ ἐπασσύτερον Ζεύρου ὑπὸ κινήσαντος· πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ἰγνώμενον μεγάλα βρέμει, ἄμφι δὲ τ’ ἀκρας κυρτὸν ἰὸν κορυφῶτα, ἀποτυγίει δ’ ἀλὸς ἄχυρν.

The Armies meet.

οἶ δ’ ὅτε δῆ ῥ’ ἐς χῶρον ἔνα ἐνυώνυτε ἴκοντο, σὺν ῥ’ ἐβαλον ρίνων, σὺν δ’ ἔγχεα καὶ μένε’ ἀνδρῶν.
Antilochus kills Echepolus.

πρῶτος δ’ Ἀντίλοχος (Τρόων) ἔλευ ἄνδρα κορυστήν ἐσθλὸν ἐνὶ προμάχουσι, Θαλυσιάδην Ἐχέπωλον· τὸν ρ’ ἤβαλε πρῶτος κόρυθος φάλον ἅπποδασείς, ἐν δὲ μετώπῳ πῆξε, πέρησε δ’ ἄρ’ ὀστέου εἰσω αἰχμῇ χαλκείᾳ· τὸν δὲ σκότος ὄσσε κάλυψεν, ἦρπε δ’, ώς ὅτε πύργος, ἐνὶ κρατηρὶ ὑσμώρ. τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,

ἐλκε δ’ ὑπὲκ βελέων λειλημένοις, ὀφρα τάχυστα τεῦξεα συλῆσεε· μίνυθα δὲ οἱ γένεθ’ ὁμῆρ’ νεκρὸν γάρ ρ’ ἔρυντα ιδὼν μεγάθυμος Ἀγήνωρ πλευρά, τὰ οἱ κυμαίνει παρ’ ἀσπίδοις ἐξεφαιάθη, οὔτησε ἐνυστοι χαλκηρεῖ, λῦσε δὲ γυία.

-ajax and Odysseus slay Trojans.

ἐνθ’ ἤβαλ’ Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας, ἰήθεον θαλερὸν Σιμοείσιον, ὃν ποτὲ μήτηρ
475 Ἦθεθεν κατιούσα παρ' ὀχθήσων Σιμόεντος
gείναι', ἐπεί ρα τοκεῦσιν αὐ' ἐσπετο μὴλα ἰδέσθαι·
tούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλους ἀπέδωκε, μενυνθάδιος δὲ οἱ αἰῶν
ἐπλεθ' ὑπ' Αἰαντος μεγαθύμου δουρὶ δαμέντι.
480 πρώτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζών
dεξιῶν, ἀντικρὺς δὲ δι' ἁμον χάλκεων ἐγχος
ηλθεν· ὃ δ' ἐν κονίτση χαμαὶ πέσεν αἰγείρος ὡς,
η ῥά τ' ἐν εἰαμενή ἐλεος μεγάλου πεφύκη
λείη, ἀτάρ τε οἱ οἶκοι ἐπ' ἀκροτάτῃ πεφύασιν·
485 τὴν μὲν θ' ἀρματοτηγώς ἀνήρ αἰθῶν σιδήρῳ
ἐξέταμ', ὁφρα ῦτιν κάμψη (περικαλλεὶ δίφρῳ
ἡ μὲν τ' ἀλομενή κεῖται ποταμοὶ παρ' ὀχθας.
tοῖν ἀρ' Ἀνθεμίδην Σιμοείσιοιν ἐξενάρισεν
Δίας διογενῆς. τοῦ δ' Ἀντιφος αἰολοθάρης
490 Πριαμίδης καθ' ἀμιλον ἀκόντισεν ὅξει δουρὶ·
tοῦ μὲν ἄμαρθ', ὃ δὲ Δεύκων Ὀδυςσέος ἐσθλὸν ἑταῖρον
βεβλῆκει βουβώνα νέκων ἐτέρωσ' ἐρύοντα·
ηρυτε δ' ἀμφὶ αὐτῷ, νεκρὸς δὲ οἱ ἐκπεσε χειρός.
tοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένου χολόθη,
495 βῆ δὲ διὰ προμάχων κεκορυθμένον αἰθοπι χαλκῷ,
στῇ δὲ μάλ' ἐγγὺς ἱὼν, καὶ ἀκόντισε δουρὶ φαευνῷ
ἀμφὶ ε' παπτήνας. ὑπὸ δὲ Τρώες κεκάδυτο
ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐξ ἂλιον βέλος ήκεν,
ἀλλ' υίον Πριάμοιο νόθον βάλε Δημοκόταν,
500 ὡς οἱ Ὀμβυδάθεν ἔλθε, παρ' ἵππων ὧκειάων·
tοῦ ρ' Ὀδυσσεὺς ἑτάρου χωλωσάμενος βάλε δουρὶ
kόρσην· ἡ δ' ἐτέρου διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκεῖ· τὸν δὲ σκότος ὄσσε κάλυψεν,
δούπησεν δὲ πεσόν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
505 χώρησαι δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτώρ.
Apollo rouses the Trojans. A General Slaughter begins.

.Argeioi de mega Iaion, erousanto de nekrois,  idunav de polu protberw. vemeoshte de 'Apolllw
Peragamou ekkaticwv, Trowist de kekle't aivas.
"ornuso", ippodamo Trwes, mhd eikete chrwth 510 'Argeiois, etei ou.phi lidhos xrows oude sidhros
chalhon anasxesthai tamassichroba bálloiménoiwn.
ou man oud 'Achileu Thetidos pais hukómuo
marwatai, alla eti nupesi cholon thymalgéa péssei."
ws fáti ato ptolios deinos theos autárp 'Ach eius

515 órse Dios thugathter kudisthe Tritygeniva, erxoméni kath oimlon, othi meithentas idouto.

etp 'Amarungkeíden Diárfe mouira pédhsev.
chermadw gar blíto parà sfurôv okróewti
knumphe deziherin. bále de Órhkwn agos andrôn,

520 Peirous 'Ibbrasis, os ar' Aínóthen elithlouthei
amfotére dè têvontes kai óstéa lasas anakdhes
áchres apnthmísethe. o d' upptios ev kouníson
káppsthe, amfow chière filous étárousi petásas,
thumôn apntovneión. o d' épédrameu, os r' exalwv per,

525 Peirous, outa de'dowri par omphalon. ek d' ára pásaí
xwto xamai xoládes, tón dè skotos ósste kálwven.
tón dè Óias Aitwldos apetousúmenov bále dowri
stéron upe r maçoiw, págh d' en pneúmen xalako.
ágximolou dè oii filhe Óias, ek d' óbriwvn éghos

530 espaçasto stérnoi, erússasto de xifos óxu,
tô o ge gastéra týse mésth, ek d' aívuto thymon.
teúxia de ouk apédwstei perústhesan gar étairoi
Thrikes ákrokomoi dolíx' éghxia xeróst ékontes,
oi e mégan per éonto kai idhymo kai aganov
ωσαν ἀπὸ σφεών· ὁ δὲ χασσάμενος πελεμίχθη.

535 ὡς τῷ γʹ ἐν κονίησι παρ’ ἀλλήλουσι τετάσθην,

η τοῦ ὁ μὲν Θηρκῶν, ὁ δ’ Ἐπειῶν χαλκοχιτῶνον

ηγεμόνες· πολλοὶ δὲ περικτεῖνυσαν καὶ ἄλλοι.

ἐνθὰ κεν οὐκέτι ἔργον ἀνὴρ ὑνόσαυτο μετελθὼν,

540 ὃς τις ἐτ’ ἄβλητος καὶ ἀνούτατος (ὁξεὶ χαλκῷ)

dινεὺοι κατὰ μέσσον, ἄγω δὲ ἐ Παλλᾶς Ἀθήνη

χειρὸς ἔλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἔρωθν·

πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν (ἡματι κεῖνω)

πρηνεῖς ἐν κονίησι παρ’ ἀλλήλουσι τέταντο.
Diomed begins his 'Bravery.' Athen and Ares leave the Field.

The Achaeans turn the Trojans to Flight.

'In Epsilon, Heaven's blood is shed
By sacred rage of Diomed.'
Six Achaean Leaders slay Each a Trojan.

35 ὃς εἰποῦσα μάχης ἔξήγαγε θοῦρον Ἀρη. τὸν μὲν ἔπειτα καθείσεν ἔπ᾽ ἡμετὶ Σκαμάνδρῳ, Τρώας δ᾽ ἐκλιναν Δαναὸ. ἔλε δ᾽ ἄνδρα ἐκαστὸς ἤγεμόνων. πρῶτος δὲ ἄναξ ἄνδρῶν Ἀγαμέμνων ἄρχον Ἀλιζώνων, Ὀδίου μέγαν, ἐκβαλε δύφρου.

40 πρῶτῳ γὰρ στρεφθέντι μεταφρέω ἐν δόρῳ πῆξεν ὁμῶν μεσσηγῆς, διὰ δὲ στήθεσφιν ἐλασσεν. [δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε ἐπ᾽ αὐτῷ.] 'Ἰδομενεύς δ᾽ ἀρα Φαῖστον ἐνήρατο, Μήνον υἱὸν Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλουθεῖν.

45 τὸν μὲν ἀρ᾽ Ἐνδεμενεὺς δορυκλυτὸς ἔγχει μακρὸ νυξί ἔπιζεν ἐπιβησόμενον κατὰ δεξίων ὁμῶν. ἦρπε δ᾽ ἐξ ὁχέων, στυγερὸς δ᾽ ἀρα μιν σκότος εἶλεν.
τὸν μὲν ἄρ’ Ἰδομένης ἐσύλευον θεράποντες·
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υῖον δὲ Στροφίων Σκαμάνδριον, αἰμονα θῆρης,
50 Ἀτρεΐδης Μενέλαος ἔλ’ ἐγχεῖ ὀξύσειν, ἔσθλον θηρητῆρα· δίδαξε γὰρ Ἀρτέμις αὐτῇ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὕρεσιν ὑλη.
ἀλλ’ οὐ οἱ τότε γε χραῖσμ’ Ἀρτέμις ἵοχειρα, ὁυδὲ ἐκηβολία, ἦσιν τὸ πρὶν γε κέκαστο·
55 ἀλλὰ μιν Ἀτρεΐδης δουρικλεῖτος Μενέλαος
πρόσθεν ἑθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
[ἀμων μεσσηγὺς, διὰ δὲ στηθεσφὶς ἔλασσεν.]
ηριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχη’ ἐπ’ αὐτῷ.
Μηριώνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υῖον
60 Ἀρμονίδεω, ὦ χερσὶν ἐπίστατο δαίδαλα πάντα
teųχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνης·
όσ καὶ Ἀλεξάνδρῳ τεκτήνα ὑπα ἔισας ἀρχικάκους, αἰ πᾶσι κακόν Τρώεσσι γένοντο
οὶ τ’ αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἥδη.
65 τὸν μὲν Μηριώνης, ὅτε δὴ κατέμαρττε διώκων,
βεβλήκει γλουτὸν κάτα δεξίον· ἡ δὲ διαπρὸ
ἀντικρὺς κατὰ κύστιν ὑπ’ ὅστεόν ἥλυθ’ ἀκωκῆ.
γνὺξ δ’ ἐρίπ’ οἴμωξας, θάνατος δὲ μιν ἀμφεκάλυψεν.
Πῆδαιον δ’ ἄρ’ ἐπεφνε Μέγης, Ἀντήνορος νιόν,
70 ὦς ρὰ νόθος μὲν ἔην, πῦκα δ’ ἔτρεφε δία Θεανώ,
ίσα φιλουσι τέκεσσι, χαριζομένη πόσει ὦ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγνὺθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἵνιον ὃξεὶ δουρὶ·
ἀντικρὺς δ’ ἀν’ ὅδοντας ὑπὸ γλώσσαν τάμε χαλκός.
75 ἦριπε δ’ ἐν κοινῇ, ψυχρὸν δ’ ἔλε χαλκὸν ὀδουσίν.
Εὐρύπυλος δ’ Ἐναμονίδης Ἐψήφορος δῖον,
νιὸν ὑπερθύμου Δολοπίονος, ὦς ρὰ Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ’ ὦς τίτετο δήμῳ,
τὸν μὲν ἃρ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱὸς
80 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλαος ὦμον
φασγάνῳ αἴξας, ἀπὸ δ' ἔξεσε χεῖρα βαρείαν.
ἀιματόσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὀσσε
ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.

Further Introduction to the ‘Bravery’ of Diomed.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ύσμίνην.
85 Τυδείδην δ' οὐκ ἄν γνοίης, ποτέροισι μετείη,
ἡ μετὰ Τρώεσσιν ὅμιλεοι ἢ μετ' Ἀχαιοῖς.
θύνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
χειμάρρῳ, ὅς τ' ὧκα βέων ἐκέδασσε γεφύρας;
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐερμέναι ἱσχανώσων,
οὔτ' ἄρα ἐρκεα ἱσχει ἀλωάων ἐριθὴλεών
ἐλθὼν' ἐξαπίνης, ὃτ' ἐπιβρίση Διὸς ὄμβρος.
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατηρτε καὶ' αἰξῆων.
ὦς ὑπὸ Τυδείδῃ πυκνών κλονέοντο φάλαγγες
Τρώων, οὕτ' ἄρα μν μίμνυν σολέες περ ἔοντες.

Diomed is wounded, but is strengthened by Athena.

95 τὸν δ' ὡς οὖν ἐνοήσε Δυκάονος ἁγλαὸς νῖός
θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
αὐτ' ἐπὶ Τυδείδη ἐπιταινεῖ καμπύλα τόξα,
καὶ βάλ' ἑπαίσσοντα, τυχών κατὰ δεξίον ὦμον,
θώρηκος γύαλον· διὰ δ' ἐπτατό πικρός ὄιστός,
ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἰματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἂνσε Δυκάονος ἁγλαὸς νῖός.
“ὁρνυσθε, Τρώες μεγάθυμοι, κέντορες ἵππων.
βεβληται γὰρ ἄριστος Ἀχαῖος, οὐδὲ ἐς φημι
δὴθ' ἀνοχήσεσθαι κρατερὸν βέλος, εἰ ἔτεον με
ἄρσεν ᾱναξ Διὸς νῖός ἀπορνύμενον Δυκήθεν.”
οὶς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὡκὸ δάμαστεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἦπνοι καὶ ὄχεσφιν ἔστη, καὶ Σθένελον προσέφη Καπανήδην νίόν·
"όρσο, πέπον Καπανηάδη, καταβήσεο δύρου, ὁφρα μοι ἐξ ὁμοίο ἐρύσσης πικρὸν ὀιστῶν."

ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἦπνοι ἀλτὸ χαμάζε, πάρ δὲ στὰς βέλος ὡκὸ διαμπερὸς ἐξέρυν' ὦμοιν· ἀίμα δ' ἀνηκόντυε διὰ στρεπτοῦ χιτῶνος.

δὴ τὸτ' ἐπευ' ἤρατο βοὴν ἄγαθος Διομήδης·

"κλῦθι μεν, αἰγνόχοιο Διὸς τέκος, ἀτρυτῶν, εἰ ποτὲ μοι καὶ πατρὶ φίλα φρονεόουσα παρέστης δηλῷ ἐν πολέμῳ, νῦν ἄιτ' ἐμὲ φίλαι, Ἀθήνη·

δὸς δὲ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεῦσε ἐλθεῖν, ὦς μ' ἐβαλε φθάμενος καὶ ἐπεύχεται, οὐδὲ μὲ φησιν δηρὸν ἐτ' ὀφεσθαί λαμπρὸν φάος ἰελίου."

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλειη Παλλας Ἀθήνη, γυνα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χείρας ὑπερθεν· ἄγχοι δ' ἵσταμένῃ ἔπεα πτερόεντα προσηύδα· "θαρσῶν νῦν, Διόμηδες, ἐτι Τρώεσσι μάχεσθαι·

ἐν γάρ τοι στήθεσσι μένος πατρώιον ἥκα ἀτρομομ, οἶνον ἐχεσκε σακέσπαλος ἦπατα Τυδεύς· ἀχλῶν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρῶν ἐπῆεν, ὅφρ' ἐν γυγνώσκης ἤμεν θεον ἥδε καὶ ἄνδρα. τῷ νῦν, αἳ κε θεος πειράμενος ἐνθάδ' ἵκηται,

μή τι σύ γ' ἄθανάτοιοι θεοῖς ἀντικρυ μάχεσθαί τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτῃ ἐλθησ' ἐς πόλεμου, τὴν γ' οὐτάμεν ὅξει χαλκῷ." Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκώτις Ἀθήνη, Τυδέης δ' ἐξαυτῆς ἵον προμάχοισιν ἐμίχθη·

καὶ πρῶν περ θυμᾶθ μεμασως Τρώεσσι μάχεσθαι, δὴ τότε μίν τρὶς τόσσου ἐλευ μένος, ὡς τε λέοντα,
Diomed slays Eight Chiefs, among them Two Sons of Priam.
Aeneas and Pandarurus against Diomed and Sthenelus.

τὸν δ’ ἰδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν, βῆ δ’ ἵμεν ἤν τε μάχην καὶ ἀνὰ κλόνων ἐγχειάων Πάνδαρον ἀντίθεον διήμενος, εἰ ποὺ ἐφεύροι. εὑρε Λυκάωνος νίὸν ἄμυμονα τε κρατερόν τε, στῇ δὲ πρόσθ’ αὐτοῖο ἔπος τε μιν ἀντίον ἡδα: "Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὦστοι καὶ κλέος; ὃ ὁ̄ τὶς τοι ἐρίζεται ἐνθάδε γ’ ἀνήρ, οὔδέ τις ἐν Λυκίη σέο γ’ εὐχεταὶ ἐῖναι ἀμείων. ἀλλ’ ἄγε τῷ’ ἐφες ἀνδρὶ βέλος, Διὶ χέιρας ἀνασχῶν, ὥς τις ὀδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἕργην Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γοννατ’ ἐλυσεν. εἱ μὴ τις θεὸς ἔστι κοτεσσάμενος Τρῶεσιν, ἱρῶν μηνίσας. χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”

Pandarurus recognizes Diomed and regrets that he has not come as a Spearman.

τὸν δ’ αὐτὲ προσέειπε Λυκάωνος ἄγλαδος νίὸς.

180 “Αἰνεία, Τρώων Βουληφόρε χαλκοχιτῶν, Τυδείδη μιν ἐγὼ γε δαῖφροι πάντα ἐἧσκω, ἀσπίδι γυγώσκων αὐλώπιδι τε τρυφαλείῃ, ἵππους τ’ εἰσορόων. σάφα δ’ οὐκ οἶδ’, εἰ θεὸς ἔστιν. εἰ δ’ ο’ γ’ ἀνήρ, ὃν φημι, δαῖφρων Τυδέος νίὸς, οὐχ ο’ γ’ ἀνευθεθ’ θεοὺ τάδε μαίνεται, ἀλλὰ τις ἄγχυ ἐστηκ’ ἀθανάτων νεφέλῃ εἰλυμένος ὦμος, ὅς τοῦτον βέλος ὅκῳ κιχήμενον ἐτραπεν ἄλη. Ἡδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὄμον δεξίων, ἀντικρυς διὰ θώρηκος γυάλου, καὶ μιν ἐγὼ γ’ ἐφάμην ’Αἰδώνη προϊάψειν, ἔμπηθ’ δ’ οὐκ ἐδάμασσα. θεὸς νῦ τίς ἔστι κοτήεις. ἵππου δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίην."
Aeneas takes Pandarus upon his Chariot.

τὸν δ’ αὐτ’ Ἀινείας Τρώων ἄγος ἀντίον ηὔδα.

“μὴ δὴ οὕτως ἀγόρευε· πάρος δ’ οὐκ ἐσσεται ἄλλως, πρὶν γ’ ἐπὶ νῦ τῶδ’ ἀνδρὶ σὺν ἵπποισιν καὶ ὀχέσφων ἀντίβην ἐλθοῦντε σὺν ἐντεσὶ πειρηθήναι.

ἀλλ’ ἀγ’ ἐμῶν ὄχέων ἐπιβήσεο, ὀφρα ἴδηαι,
Sthenelus calls Diomed’s Attention to Aeneas and Pandarus.

ɔ̀ς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες

240 ἐμμεμαῶτ’ ἐπὶ Τυδείδη ἔχον ὁκέας ὑπποὺς.

τοὺς δὲ ὅδε Σθένελος Καπανήνος ἄγλαὸς υἱός,

αἰφὴ δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα.

“Τυδείδη Δίομήδες, ἐμῷ κεχαρισμένῳ θυμῷ,

ἀνδρὸς ὀρῶν κρατερῷ ἐπὶ σοὶ μεμαῆτε μάχεσθαι,

245 ἐν ἀπέλευθρον ἔχοντας. ὁ μὲν τόξων ἐν εἴδως,

Πάνδανος, υἱός δ’ αὐτὲ Λυκάονος εὐχεται εἶναι.

Αἰνείας δ’ υἱὸς μεγαλήτορος Ἀγχύσαο

eὐχεται ἐκγεγάμεν, μήτηρ δὲ οἷ ἐστ’ Ἀφροδίτη.

ἀλλ’ ἂγε δὴ χαζώμεθ’ ἐφ’ ὑπποὺς, μηδὲ μοι οὕτως

250 θύνε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσσης.”
τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης: "μὴ τι φὸβονδ’ ἀγόρευς, ἐπεὶ οὐδὲ σε πεισέμεν. οὐ γὰρ μοι γενναίον ἀλυσκάζοντι μάχεσθαι οὐδὲ καταπτώσσειν. ἐτὶ μοι μένος ἔμπεδόν ἔστιν.

οἴκνεώ δ’ ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς ἀντίον εἰμ’ αὐτῶν. τρεῖν μ’ οὐκ ἐὰν Πάλλας Ἀθήνη, τούτω δ’ οὐ πάλιν αὐτὶς ἀποίσετον ὁκέες ἵπποι ἀμφω ἄφ’ ἱμεᾶν, εἰ γ’ οὖν ἐτερός γε φύγησων: ἀλλο δὲ τοι ἐρέω, σὺ δ’ ἐὰν φρέσει βάλλει σήσω.

αἱ κέν μοι πολύβουλος Ἀθήνη κύδος ὅρέξῃ ἀμφότερο κτεῖναι, σὺ δὲ τούσδε μὲν ὁκέας ἱπποὺς αὐτοῦ ἐρυκακέειν, ἐξ ἀντυγγ ήνία τείνας, Αἰνείαο δ’ ἐπαιξαὶ μεμνημένοι ἱπποῦς, ἐκ δ’ ἑλάσαι Τρώων μετ’ ἐυκνήμιδας Ἀχαιοῦς.

τῆς γάρ τοι γενεῆς, ἢς Τρώι περ εὐηύστα Ζεὺς δῶξι νίος ποιηὰν Γαυμυῆδεος, οὔνεκ’ ἀριστοὶ ἱπποῦς, ὡςοι ἔασιν υπ’ ἥ’ τ’ ἥελιον τε τῆς γενεῆς ἐκλαφεὶ ἀναξ ἀνδρῶν Ἀγχίσης, λάβρη Λαομέδουτος ὑποσχῶν θῆλεας ἤππους.

τῶν οἱ ξ’ ἐγένοντο εἰν’ μεγάρουι γενέθλη: τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ’ ἐπὶ φάτνη, τὸ δὲ δῦ’ Αἰνεία δῶκεν, μῆστωρι φόβοιο. εἰ τούτω κε λάβοιμεν, ἀροίμεθα κε κλέος ἐσθλόν.”

Pandarus wounds Diomed, but then is slain by him.

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

τὸ δὲ τάχ’ ἐγγυθὲν ἤλθον ἐλαύνοντ’ ὁκέας ἤππους. τὸν πρότερος προσέειπε Λυκάντος ἀγλάδος νῖος: "καρπερόθυμε δαίφρον, ἀγανοῦ Τυδέος νιε, ἤ μάλα σ’ οὐ βέλος ὦκ’ δαμάσσατο, πυκρὸς δυστὸς νῦν αὐτ’ ἐγχείη πειρήσομαι, αἱ κε τύχωμι.”
Aeneas withdraws. He is sadly hurt by a Stone thrown by Diomed, but is saved by his Mother.

Aineias δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ, δεῖσας, μὴ πῶς οἱ ἐρυσαίατο νεκρῶν Ἀχαιοῖ.

αἱμβί δ' ἄρ' αὐτῷ βαίνε λέων ὡς ἄλκη πεποιθῶς,

πρόσθε δὲ οἱ δόρῳ τ' ἔσχε καὶ ἀσπίδα πάντου' ἔσθιν,

τὸν κτάμεναι μεμαώς, ὡς τις τοῦ γ' ἄντιος ἔλθοι,

σμερδαλέα ιάχων. ὃ δὲ χερμάδιον λάβε χειρὶ

Τυδείδης, μέγα ἐργον, ὃ οὐ δύο γ' ἀνδρε φέροιεν,

οἴοι νῦν βροτοὶ εἰσ'. ὃ δὲ μιν ρέα πάλλε καὶ οἴος.

305 τῷ βάλεν Αἰνείαο κατ᾽ ἴσχιον, ἔθνα τε μηρὸς

ἴσχίῳ ἐνστρέφεται, κοτῦλην δὲ τε μιν καλέουσιν.

θλάσσε δὲ οἱ κοτῦλην, πρὸς δ' ἀμφω ῥῆξε τένοντε.
δε τ' ἀπὸ μιν ρηχὺς λίθος. αὐτὰρ ὦ γ' ἡρως
ἐστὶ γυνὲς ἑρπὼν καὶ ἐρείσατο χειρὶ παχεῖῃ
γαῖῃς. ἀμφὶ δὲ ὡσσε κελανή νῦς ἐκάλυψεν.
καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἄναξ ἄνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὄξυ νόσητε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἡ μω ὑπ' Ἀγχώσῃ τέκε βουκολέοντι.
ἀμφὶ δ' ἐνον φίλον νίδον ἔχειστο πήχεισ λευκῶ,
πρόσθε δὲ οἱ πέπλοιο φαινοῦ πτύγμα κάλυψεν,
ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυτύλων
χαλκὸν ἐνὶ στῆθεση βαλῶν ἐκ θυμὸν ἐλοιτο.

Sthenelus captures the Horses of Aeneas.

(ἡ μὲν ἐνον φίλον νίδον ὑπεξέφερεν πολέμοιο.
οὐδ' νίδος Καπανῆς ἐλήθετο συνθεσιάων

τάων, ἂς ἐπέτελλε βοήν ἄγαθος Διομήδης,
ἀλλ' ὦ γε τοὺς μὲν ἔους ἡρύκακε μώνυχας ἵππους

νόσφιν ἀπὸ φλοίσβου, ἔξ ἀντυγος ἧνία τεῖνας,
Αἰνείαο δ' ἑπαίξας καλλύτριχας ἵππους

ἐξέλασσε Τρώων μετ᾽ ἐυκνήμιδας Ἀχαιόν,

δώκε δὲ Δηνύλυῳ ἔτάρφ φίλῳ, ὅν περὶ πάσης
τιεν ὀμηλικής, ὅτι οἱ φρεσίν ἄρτια γῆ;</n

ημυσίν ἔπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὦ γ' ἡρως
ἀν ἵππων ἐπίβας ἐλαβ' ἧνία σιγαλόεντα,

ἀλβα δὲ Τυδείδην μέθεθε κρατερώνυχας ἵππους

Diomed pursues and wounds Aphrodite.

ἐμμεμαώς. ὦ δὲ Κύπριν ἐπιχεῖτε νηλεὶ χαλκῷ,
γιγνώσκων, ἦ τ' ἄναλκις ἔην θεός, οὔδὲ θεάων

τάων, οἳ τ' ἄνδρῶν πόλεμον κάτα κορανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολύπορθος Ἐννώ.

ἀλλ' ὦτε δή ῥ' ἐκίχανε πολύν καθ' ὀμιλον ὀπάζων,
FIFTH BOOK OF THE ILIAD

335 ἐνθʼ ἐπορεύμενος μεγαθύμους Τυδέος νίδος ἀκρήν οὕτασε χεῖρα μετάλμενος ὀξέι δουρὶ ἀβιληχρῆν. εἰθαρ δὲ δόρυ χρῶδος αὐτοτόρησεν ἀμβροσίον διὰ πέπλου, ὥν οἱ χάριτες κάμον αὐταί, πρυμνὸν ὑπὲρ θέναρος. ῥεὲ δʼ ἀμβροτον ἄιμα θεοῦ,

340 ἵχῳ, οὗς πέρ τε ῥεῖτο μακάρεσσι θεοῦσιν· οὐ γὰρ σῖτον ἐδουσ’, οὐ πίνουσ’ αἰθοπα οἶνον· τούνεκ’ ἀναίμονες εἰσὶ καὶ ἀθάνατοι καλέονται.

(ἡ δὲ μεγά ίάχουσα ἀπὸ ἐκ κάμβαλεν νιόν· καὶ τὸν μὲν μετὰ χερσίν ἐρύσσατο Φοῖβος Ἀπόλλων

345 κυνεή λεβή, μή τις Δαναῶν ταχύπώλων χαλκόν ἐνὶ στήσεσι βαλὼν ἐκ θυμὸν ἐλοιτο. τῇ δʼ ἐπὶ μακρὸν ἄυσε βοήν ἀγαθὸς Διομήδης. “εἰκε, Διός θύγατερ, πολέμου καὶ δηιοτήτος. ἡ οὐχ ἀλις, ὅτι γυναῖκας ἀναλκιδας ἥπεροπενεῖς;

350 εἰ δὲ σοῦ γ’ ἐσ’ πόλεμον πωλήσεαι, ἥ τε σ’ ὀίω ῥιγῆσειν πόλεμόν γε, καὶ εἰ χ’ ἑτέρῳ πῦθηαι.” ὃς ἔφαθ’, ἡ δ’ ἀλύουσ’ ἀπεβήσετο, τείρετο δ’ αἰνῶς.

Aphrodite returns to Olympus on the Car of Ares.

tὴν μὲν ἄρ’ Ἰρις ἐλούσα ποδήμερος ἔξαγ’ ὀμίλου ἀχθομένην ὄδύωσε, μελαίνετο δὲ χρόα καλῶν.

355 εὕρει ἐπείτα μάχης ἐπ’ ἀριστερὰ θύρων Ἀρη ἦμενον, ἥρι δ’ ἐγχθος ἐκέκλιτο καὶ ταχε’ ἰπτώ. ἡ δὲ γυνὲ ἐρποῦσα κασιγνητοίο φίλοιο πολλὰ λυσσομένη χρυσάμπυκας ἤτεεν ἰπτοὺς.

“φίλε κασιγνητε, κόμισαι τέ με, δὸς δὲ μοι ἰπτοὺς.

360 ὅφρ’ ἐς Ὀλυμπον ἱκωμαι, ἢ’ ἀθανάτων ἔδος ἔστιν. λὴν ἀχθομαι ἔλκος, ὅ με βροτὸς οὕτασεν ἀνήρ, Τυθείδης, ὅς νῦν γε καὶ ἂν Διὸς πάτρι μάχοιτο.” ὁς φάτο, τῇ δ’ ἄρ’ Ἀρης δῶκε χρυσάμπυκας ἰπτοὺς.
 Aphrodite complains of her Treatment by Diomed.

375 τὴν δ' ἡμείμετε' ἔπειτα ϕιλομμειδής Ἀφροδίτη.
“οὕτα με Τυδέος υίὸς ύπέρθυμος Διομήδης,
οὖνεκ' ἐγὼ ϕίλον υίὸν ὑπεξέφερον πολέμου
Ἀνείαν, ὡς ἔμοι πάντων πολύ ϕίλτατος ἐστὼν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχιὼν ϕύλους αἰνή,
380 ἀλλ' ἡδὴ Δαναοί γε καὶ ἄθανάτουι μάχονται.”

375 τὴν δ' ἡμείμετε' ἔπειτα Διώνη δἰὰ θεῶν
“τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
πολλοὶ γὰρ δὴ τλῆμεν 'Ολυμπία δῶματ' ἐχοντες
ἐξ ἀνδρῶν, χαλέπ' ἀλγε' ἐπ' ἀλλήλοις τιθέντες.
385 τλῆ μὲν Ἀρης, ὅτε μὲν Ὡτός κρατερός τ' Ἐφιάλτης,
pαιδε Ἀλώνος, δὴςαν κρατερῷ εὖ δεσμῷ
χαλκέως δ' ἐν κεραύνῳ δέδετο τρισκαΐδεκα μῆνας.
καὶ νῦ κεν ἐνθ' ἀπολοιτο Ἀρης ἄτος πολέμου,
εἰ μὴ μητρυὴ περίκαλλης Ἡρίβοια
380 Ἑρμῆς ἔξηγγειλεν· ὃ δ' ἐξέκλεισεν Ἀρη
ἡδὴ τειρόμενον, χαλεπὸς δὲ ἐ δεσμὸς ἐδάμνα.
τλῆ δ' Ἡρη, ὅτε μὲν κρατερὸς πάις Ἀμφιτρύώνος
δεξιτερικὸν κατὰ μαζὸν ὦστῷ τριγλῶχυν
βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.

395 τλῆ δ᾽ Ἄιδης ἐν τοῖσι πελάριοις ὦκὼν ὦστόν,
εὖτε μιν ὦτὸς ἀνήρ, νίὸς Δίως αἰγιόχου,
ἐν πύλῃ ἐν νεκύεσσι βαλῶν ὀδύνησιν ἐδώκεν.
αὐτάρ ὁ βῆ πρὸς δῶμα Δίως καὶ μακρὸν Ὀλυμπὸν
κηρ ἄχεων, ὀδύνησι πεπαρμένος, αὐτὰρ ὦστός

400 ὀμὼ ἐνι στιβαρῷ ἤληλατο, κηδε δὲ θυμὸν.
τῷ δ᾽ ἐπὶ Παιήνων ὀδυνήφατα φάρμακα πάσσων
ἡκέσατ᾽· οὐ μὲν γὰρ τι καταθυτῶς γε τέτυκτο.
σχέτλιος, ὀβρυμοργός, ὃς οὐκ ὀθεῖ οἰστυλά ῥέζων,
ὅς τόξοισιν ἐκεῖδε θεοὺς, οἱ Ὀλυμπὸν ἔχουσιν.

405 σοὶ δ᾽ ἐπὶ τούτον ἀνήκει θεά, γλαυκώπις Ἀθήνη·
nύπιος, οὐδὲ τὸ οἴδε κατὰ φρένα Τυδεός νίὸς,
ὅτι μάλι οὐ δηναιός, ὃς ἄθανάτουι μάχηται,
οὐδὲ τί μιν παίδες ποτὶ γούνασι παππάζουσιν
ἐλθόντι ἐκ πολέμου καὶ αἰνῆς δηιοτῆτος.

410 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω, μὴ τίς οἱ ἀμείων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστἴνη
ἐξ ὑπνού γοοῦσα φίλους οἰκῆς ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
415 ἱφθίμη ἄλοχος Διομήδεος ἵπποδάμοιον.”

Αφροδίτης Κόνος is healed. Αθηνάς Λοίπον.

ἡ ῥά καὶ ἄμφοτέρησιν ἀπ᾽ ἰχώ χειρὸς ὀμόργυν·
ἀλθεῖον χείρ, ὀδύναι δὲ κατηπιώντο βαρεῖα.
αἱ δ᾽ αὐτ᾽ εἰσορόωσαι Ἀθηναίη τε καὶ Ἡρη
κερτομίοις ἐπέεσσι Δίᾳ Κρονίδην ἐρέθιζον.

420 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκώπις Ἀθήνη·
"Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεαι, ὅτι κεν εἶπο;
· μάλις δ’ τινα Κύπρια Ἀχαιάδων ἀνείεσα
Τρωσίν άμα σπέσθαι, τοὺς νῦν ἐκπαγλα φίλησεν,
tῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλων
πρὸς χρυσῆς περόνη καταμύξατο χείρα ἀραίην.”

ως φάτο, μείδησεν δε πατήρ ἀνδρών τε θεῶν τε,
καὶ βα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην.
“οὐ τοι, τέκνον ἐμόν, δεδοται πολεμηία έργα,
ἀλλὰ σὺ γ’ ἵμερέντα μετέρχεσ ἐργα γάμου,
ταῦτα δ’ Ἀρη θοῦ καὶ Ἀθηνὴ πάντα μελήσει.”

Aeneas is assailed by Diomed, but saved by Apollo.

425 ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Λαυεία δ’ ἐπόρουσε βοην ἀγαθὸς Διομήδης,
γυγνώσκων, ο’ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
ἀλλ’ ο’ γ’ ἄρ’ οὔδ’ θεῶν μέγαν ἄξετο, ίετο δ’ αἰεὶ
430 Λαυείαν κτεῖναι καὶ ἀπὸ κλύτα τεύχεα δύσαι.

435 τρὶς μὲν ἐπειτ’ ἐπόρουσε κατακτάμεναι μενεαίων,
τρὶς δὲ οἱ ἐστυφέλεξε φαευνὴν ἀσπίδ’ Ἀπόλλων.
ἀλλ’ οτε δὴ τὸ τέταρτον ἐπέσουτο δαύμον ἰδος,
δειν’ δ’ ὁμοκλητασ προσέφη ἐκάρεγγος Ἀπόλλων.

440 “φράξεο, Τυδείδη, καὶ χάξεο, μηδὲ θεοίων
ἰσ’ ἔθελε φρονείειν, ἐπεὶ οῦ ποτε φύλον ὀμοίων
αθανάτων τε θεῶν χαμαί ἔρχομένων τ’ ἀνθρώπων.”

ως φάτο, Τυδείδης δ’ ἀνεχᾶτετ τυτθῶν ὑπόσσω,
μὴν αἰλενάμενος ἐκατηβολόν Ἀπόλλωνος.
445 Λαυείαν δ’ ἀπάτερθεν ὀμίλου θήκεν Ἀπόλλων
Περγάμῳ εἰν ἵερη, ὃθ’ οἱ νηὸς γε τέτυκτο.
η τοι τὸν Δητώ τε καὶ Ἄρτεμις ἑοξεαυρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινὸν τε•
αὐτὰρ ο’ εἶδολον τεῦξ’ ἀργυρότοξος Ἀπόλλων
450 αὐτῷ τ’ Λαυεία ἱκελὸν καὶ τεύχεσι τοῖον.
Ares, roused by Apollo, takes Part in the Battle.

Sarpedon taunts Hector with Lack of Spirit.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐών μάλα τηλόθεν ἦκω. 
τηλοῦ γὰρ Δυκίη, Ἐάνθω ἐπὶ δυνήεντι.

480 ἔνθ' ἄλοχόν τε φίλην ἐλιπον καὶ νῆπιον νίον, 
kαδ δὲ κτήματα πολλά, τά τ' ἐλδεταί, ὃς κ' ἐπιδευνή
ἀλλὰ καὶ ὃς Δυκίους ὀτρύων καὶ μέμον αὐτὸς
ἀνδρὶ μαχήσασθαι. ἀτὰρ οὗ τί μοι ἐνθάδε τοῦν,
οίον κ' ἢ ἱερὸν Ἀχαιοὶ ἦ κεν ἄγοιεν.

485 τύνῃ δ' ἐστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσι μενέμεν καὶ ἀμνυσμέναι ὀρέσσων.
μή πως, ὃς άψισι λίνου ἀλόντε πανάγρου,
ἀνδράσι δυσμενέσσων ἔλωρ καὶ κύρμα γένησθε:
οἱ δὲ τάξι ἐκπέρσουν' εὐ ναιομένην πόλιν υμὴν.

490 σοι δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένως τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσαθαι ἐνυπήμ.
The Achaeans await the Trojans.

tous δ' Άιαντε δύω καὶ Ὄδυσσεὺς καὶ Διομήδης

\(\delta'\) Άινείας μάλα πίωσος ἡ' ἀδύτου ἔθε στήθεσθι μένος βάλε ποιμένα λαῶν.

\(\delta'\) ἐτάρους μεθύστατο· τοι δὲ χάρησαν,

\(\omega\) εἴδον ζωόν τε καὶ ἄρτεμεα προσιόντα
cal μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
oὐ γὰρ ἐα πόνος ἄλλος, ὀν ἄργυρότοξος ἐγείρεν

'Αρης τε βροτολογὸς Ἐρις τ' ἄμοτον μεμανία.

The Achaeans await the Trojans.
Aeneas slays two Achaeans, but yields before Menelaus and Antilochus.

...
Before Hector and Ares Diomed bids the Achaean yield.

565 τὰ φρονεῖν, ἵνα χερσὶν ὑπ’ Αινείαο δαμεῖη.
566 τὸν δ’ ἰδεὶ Ὄντιλοχος μεγαθύμου Νέστορος νίος, 
567 βῇ δὲ διὰ προμάχων· περὶ γὰρ δὲς ποιμένι λαῶν, 
568 μὴ τι πάθοι, μέγα δὲ σφας ἀποσφήλεε τόνοιο. 
569 τὸ μὲν δὴ χείρας τε καὶ ἐγχεα δἐξιόντα 
570 ἀντίον ἀλλήλων ἐχέτην μεμαώτε μάχεσθαι,

571 ὊΑινείας δ’ οὐ μείνε, θῶς περ ἐὼν πολεμιστής, 
572 ὃς εἴδεν δύο φῶτε παρ’ ἀλλήλους μένοντε. 
573 οἱ δ’ ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαῖών 
574 τὸ μὲν ἄρα δειλῶ βαλέτην ἐν χερσίν ἐταῖρων,

575 αὐτὰ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην.

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρη, 
ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων. 
τὸν μὲν ἄρ’ Ἀτρείδης δουρικλεῖτος Μενέλαος 
ἐστεωτ’ ἐγχεῖ νῦλε, κατὰ κληῖδα τυχῆσας.

580 ὍἈντιλοχος δὲ Μύδωνα βάλ’ ἱμίοχον θεράποντα, 
ἐσθλὸν Ἀτμυνάδην, δ’ ὑπέστρεφε μάρνχας ἱπποὺς, 
χερμαδίῳ ἄγκώνα τυχῶν μέσον; ἐκ δ’ ἄρα χεῖρῶν 
ἡνία λεύκ’ ἐλέφαντι χαμαὶ πέσον ἐν κοινῆσιν.

581 ὍἈντιλοχος δ’ ἄρ’ ἐπαίξας ξύφει ἡλασε κόρον, 
582 αὐτὰρ δ’ γ’ ἀσθμαίων ἐνεργεύει ἔκπεσε δίφρον 
κύμβαχος ἐν κοινῆσιν ἐπὶ βρεχμόν τε καὶ ὦμοισ. 
δηθὰ μάλ’ ἐστίκει, τύχε γὰρ ρ’ ἀμάθου βαθείης, 
ὁφρ’ ἱπποὶ πλήξαντε χαμαι βαλὼν ἐν κοινῆσιν,

585 τοὺς ἵμασ’ ὍἈντιλοχος, μετὰ δὲ στρατὸν ἡλασ’ Ἀχαίων.

586 τοὺς δ’ Ἡκτωρ ἐνόησε κατὰ στίχας, δ’ ἔτ’ αὐτοὺς 
κεκληγώς· ἁμα δ’ Ἱῳών εἰποῦτο φάλαγγες 
καρτεραί· ἤρχε δ’ ἄρα σφιν Ἀρης καὶ πότιν’ Ἑνυώ,
η μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημιοῦτος,
 Ἀρης δ’ ἐν παλάμησι πελάρμων ἐγχυος ἐνώμα,
   φοίτα δ’ ἅλλοτε μὲν πρόσθ’ ἕκτορος, ἅλλοτ’ ὄπισθεν.
  τὸν δὲ ἱδῶν ῥίγησε βοὴν ἄγαθὸς Διομήδης.
  ὥσ δ’ ὄτ’ ἀνήρ ἀπάλαμβος, ἰὸν πολέος πεδίουν,
   στήρ’ ἐπ’ ἄκυρόφ ποταμῷ ἄλαδε προρέουτι,
   ἀφρῷ μορμύροντα ἱδῶν, ἀνὰ τ’ ἔδραμ’ ὀπίσωσον,
  ὥσ τότε Τυδείδης ἀνεχάζετο, ἑῖπτε τε λαὸν.
   “ὁ φίλοι, οἴον δ’ ἡ θαυμάζομεν Ἕκτορα διὸν
   αἰχμητὴν τ’ ἐμεναι καὶ θαρσαλέον πολεμιστὴν.”
   τῷ δ’ ἀιὲ πάρα ἐῖς γε θεῶν, ὅσ λοιγὸν ἀμύνει.
   καὶ νῦν οἱ πάρα κεῖνος Ἀρης βροτῷ ἄνδρι ἐοικός.
   ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσωσ
   εἴκετε, μηδὲ θεοῖς μενεανέμεν ἢφι μάχεσθαι.”
   ὥσ ἄρ’ ἔφη, Τρώες δὲ μᾶλα σχεδὸν ἒλυθον αὐτῶν.
   ἐνθ’ ἕκτωρ δύο φῶτε κατέκτανεν εἰδὸτε χάρμης,
   εἰν εἰν’ δύρφῳ ἐόντε, Μενέσθην Ἀγχιάλων τε.
   τῷ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἰας.
   στῇ δὲ μάλ’ ἐγγύς ἰὸν καὶ ἁκούτσε δουρὶ φαεῖν,”
   καὶ βάλεν Ἀμφιον Σελάγου υἱῶν, ὅσ ἅ’ ἐν’ Παυσὶ
   ναὶ ἀπολυκτῆμιν πολυλήσιος, ἀλλὰ ἐ μοῖρα
   ἥγ’ ἐπικουρήσωστα μετὰ Πριαμὸν τε καὶ νίας.
   τὸν ἐὰν κατὰ ξωστῆρα βάλεν Τελαμώνιος Αἰας,
   νειάρη δ’ ἐν γαστρὶ πάγη δολιχόσκιον ἐγχος,
   δούπησεν δὲ πεσὼν. ὅ δ’ ἐπέδραμε φαίδιμος Αἰας
   τεῦχεα συλήσων. Τρώες δ’ ἐπὶ δούρατ’ ἔχειν
   ὅξεά παμφανώντα· σάκος δ’ ἀνεδέξατο πολλά.
   αὐτὰρ ὁ λαξ’ προσβᾶς ἐκ νεκροῦ χάλκεον ἐγχος
   ἐσπάσατ’· οὐδ’ ἄρ’ ἐτ’ ἅλλα δυνησάτο τεῦχεα καλὰ
   ἀμοῦν ἀφελέσθαι· ἐπείγετο γὰρ βελέσσεσιν.
   δεῖσε δ’ ὁ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερὰχων,
ὁ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἐγχε' ἔχοντες,
οἱ ἑ μέγαν περ ἐόντα καὶ ἠφθιμον καὶ ἀγανὸν ὄςαν ἀπὸ σφείων. ὁ δὲ χασσάμενος πελεμίχθη.

Tlepolemus and Sarpedon fight.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην. Τληπόλεμος δ' Ἰρακλείδην ἦν τε μέγαν τε ὄρσεν ἐπ' ἀντιθέω Σαρπηδόνι μοῦρα κραταίῃ.

ὅτε δ' ἱππό θη σχεδὸν ἦςαν ἐπ' ἄλληλουσιν ἱόντες, νιός θ' νίωνός τε Διὸς νεφεληγερέται, τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἐειπεν. "Σαρπηδόν, Δυκίων βούληφόρε, τίς τοι ἀνάγκη πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;

ψευδόμενοι δὲ σε φασι Διὸς γόνον αἰγιόχου εἶναι, ἐπεὶ πολλὸν κείων ἐπιδεύεαι ἄνδρῶν, οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἄνθρωπῶν. ἀλλ' οἶνον τινὰ φασὶ βεὶν Ἰρακληεὶν εἶναι, ἐμὸν πατέρα θραυμεύμονα θυμολέοντα,

ός ποτε δεῦρ' ἐλθὼν ἐνεχ' ἵππων Δαμεδοντος ἐξ οἶχς σὺν νησὶ καὶ ἄνδρας παιροτέρουσιν Ἰλιοῦ ἐξαλάπαξε πόλιν, χήρωσε δ' ἄγνιας. σοὶ δὲ κακός μὲν θυμός, ἀποφθινύθουσι δὲ λαοὶ. οὐδὲ τί σε Τρώεσσιν ὅραμαι ἀλκαρ ἐσεσθαι

ἐλθοντ' ἐκ Δυκίης, οὐδ' εἰ μάλα καρτερὸς ἔσσι, ἀλλ' ὑπ' ἐμοὶ διηθέντα πύλας Ἀίδαο περήσειν."

tὸν δ' αὐ Σαρπηδῶν Δυκίων ἀγὸς αὐτίον ἰδὰ.

"Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἰλιον ἵρην ἄνέρος ἅφραδίσων ἀγανὸυ Δαμεδοντος,

ός ρά μιν εὖ ἔξαυτα κακῷ ἦνύπατε μῦθῳ, οὐδ' ἀπέδωχ' ἵππους δὲν εἰνεκα τηλόθεν ἦλθεν. σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
Odysseus slays Seven Lycians.

mermēriξe δ’ ἐπευτα κατὰ φρένα καλ κατὰ θυμῶν, 
η̂ προτέρω Δίος νίδων ἐργυδούποιο διώκοι, 
ή ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμῶν ἐλοιτο. 
οὐδ’ ἄρ’ Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦν

685 ἱφθιμὸν Δίος νίδων ἀποκτάμεν ὃξεί χαλκῷ. 
tῷ βα κατὰ πληθὺν Λυκίων τράπε θυμῶν Ἄθηνη. 
ἐνθ’ ὁ γε Κούρανον εἶλεν Ἀλάστορά τε Χρυμίων τε
Ἄλκανδρόν θ’ Ἀλιόν τε Νοήμονα τε Πρύτανίων τε. 
καὶ νῦ κ’ ἐτι πλέονας Λυκίων κτάνε δίος Ὀδυσσεύς,
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680 εἰ μὴ ἄρ', ὀξὺ νόησε μέγας κορυθαίολος Ἑκτωρ. 
βὴ δὲ διὰ προμάχων κεκορυθμένος αἶθοπὶ χαλκῷ
δεῖμα φέρων Δαναοῖσι· χάρῃ δ' ἄρα οἱ προσιόντι
Σαρπηδῶν Δίος νίος, ἐπος δ' ὀλοφυδυν ἔεπεν·
"Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἔασης

685 κεύσθαι, ἀλλ' ἐπάμμυνον· ἐπειτά με καὶ λίποι αἰῶν
ἐν πόλει ύμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγώ γε
νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
ἐυφρανεῖεν ἄλοχόν τε φίλην καὶ νήπιον νιόν."

Hector and Ares again drive the Achaeans.

ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ,
690 ἀλλὰ παρήξειν λελιμένος, ὁφρα τάχιστα
ὡςαίτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
εἶσαι ὑπ' αἰγιόχοιο Δίος περικαλλεί φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὅσε θύραζε
695 ἱθίμος Πελάγων, ὅς οἱ φίλοι ἦν ἑταῖροι·
τὸν δ' ἐλίπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλῦς.
αὕτις δ' ἀμπυνύθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφήντα θυμόν.

"Ἀργείοι δ' ὑπ' Ἀρη καὶ Ἑκτωρι χαλκοκορυστῇ
700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰέν ὁπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
ἐνθα τίνα πρῶτον, τίνα δ' ύστατον ἐξενάριξαν
"Ἑκτωρ τε Πριάμου πάις καὶ χάλκεος Ἀρης;
705 ἀντίθεον Τεῦθραν', ἐπὶ δὲ πλήξιππου Ὀρέστην,
Τρῆχων τ' αἰχμητὴν Αἰτώλιον Οἰνόμαον τε,
Οἰνοπίθην θ' Ἐλευθο καὶ Ὀρέσβιον αἰολομύτην,
ὅς ῥ' ἐν "Τῇ ναίσκε μέγα πλοῦτοι μεμηλῶς,
λίμνη κεκλιμένος Κηφισιδί. πάρ δὲ οἱ άλλοι
ναίον Βοιωτοί, μάλα πίονα δήμον ἔχοντες.

Hera and Athena prepare to go to the Field.

τοὺς δ’ ὦς οὖν ἐνόησε θεά, λευκάλενος Ἡρη,
’Αργείους ὀλέκοντας ἐνὶ κρατερῇ ύσμίνῃ,
αὐτίκ’ Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
“ὦ πόποι, αἰγιόχοι Διὸς τέκος, ἀτρυτώνη,
ἡ ἑ ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
’Ιλιον ἐκπέρσαι’ ἐντείχεον ἀπονέεσθαι,
εἰ οὔτω μαίνεσθαι ἐάσομεν οὖλον Ἀρη.
ἀλλ’ ἄγε δὴ καὶ νῦι μεδώμεθα θυρίδος ἀλκῆς.”
ὦς ἔφατ’, οὐδ’ ἀπίθησε θεά, γλαυκώπις Ἀθηνη.

ἡ μὲν ἐποιχομένη χρυσάμπτικας ἤτυεν ἱπποὺς
’Ηρη πρέσβα θεά, θυγάτηρ μεγάλου Κρόνοιο.
’Ηβη δ’ ἀμφ’ ὄχεσσι τοὺς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέω ἄξοιν ἀμφίς.
tῶν ἦ τοι χρυσή ὑτυς ἀφθιτος, αὐτάρ ὑπέρθεν

χάλκε’ ἐπίσωστρα προσαργρότα, θαύμα ίδέσθαι.
πλήμναι δ’ ἄργυρον εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσέοις καὶ ἄργυρεόις Ἰμᾶσιν
ἐντεταυταί, δοιαί δὲ περίδρομοι ἀντυγές εἰσιν.
tοῦ δ’ εὖ ἄργυρεοι ρυμὸς πέλεν. αὐτάρ ἐπ’ ἀκρω

δὴσε χρύσεον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ’ ἐβαλε χρύσει. ὑπὸ δὲ ζυγὸν ἦγαγεν Ἡρη
ἱπποὺς ὀκύποδας, μεμαυ’ ἐρίδος καὶ ἀντής.
αὐτάρ Ἀθηναίη κοῦρη Διὸς αἰγιόχοι
πέπλου μὲν κατέχενεν ἑαυτὸν πατρὸς ἐπ’ οὐδει

ποικίλον, ἢν β’ αὐτὴ ποιήσατο καὶ κάμε χερσῶν.
ἡ δὲ χιτῶν’ ἐυδύσα Διὸς νεφεληγερέταο
τεῦχεσιν ἐς πόλεμον θωρήσετο δακρυόεντα.
άμφι δ’ ἄρ’ ὠμοισιν βάλετ’ αἰγίδα θυσανόεσσαν
dεινήν, ἦν πέρι μὲν πάντη φόβος ἐστεφάνωται,
ἐν δ’ ἔρις, ἐν δ’ ἀλκή, ἐν δὲ κρυόεσσα ἱωκή,
ἐν δὲ τε Γοργεῖα κεφαλὴ δεινοῦ πελάρου
dεινὴ τε σμερδνὴ τε, Δίως τέρας αἰγιόχου
κρατὶ δ’ ἐπ’ ἀμφύφαλον κυνέῃν θέτο τετραφάληρον
χρυσεῖν, ἔκατον πολίων πρυλέεσσ’ ἄραρνιαν.

745 ἔς δ’ ὄχεα φλόγεα ποοὶ βῆσετο, λάζετο δ’ ἐγχος
βριθὺ μέγα στιβαρῶν, τῷ δάμνησι στίχας ἀνδρῶν
ήρων, τοῦτον τε κοτέσσεται ὁβριμοπάτρη.
"Ἡρη δὲ μάστυγι θοῶς ἐπεμαίετ’ ἄρ’ ἵππους:
αὐτὸμαται δὲ πύλαι μύκον οὐρανοῦ, ἂς ἔχουν ὦραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε,
ἡμὲν ἀνακλίναι πυκνῶν νέφος ἦδ’ ἐπιθείναι.
τῇ Ῥα δ’ αὐτῶν κεντρηνεκέας ἔχου ἵππους.

Hera secures Zeus' Approval of their Plan.

ἐδρον δὲ Κρονίωνα θεῶν ἄτερ ἦμενον ἄλλων
ἀκροτάτη κορυφῆ πολυδεράδος Οὐλύμπου·

755 ἔρθ’ ἵππους στήσασα θεά, λευκόλενος Ἡρη,
Ζῆν’ ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν:
"Ζεῦ πάτερ, ὦ νεμεσιάη Ἀρεί τάδε καρτερὰ ἔργα;
ὅσσαίον τε καὶ οἶνον ἀπώλεσε λαδὺ Ἀχαιῶν
μᾶς, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ’ ἄχος, οἱ δὲ ἐκηλι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἀφρόνα τούτων ἀνέντες, ὅς οὖ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἥτα τί μοι κεχολώσεαι, αἱ κεν Ἀρηα
λυγρῶς πεπληγνία μάχης ἔξαποδίωμαι;"

760 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

765 "ἀγρει μᾶν οἱ ἐπορσον Ἀθηναίην ἀγελεῖν,
η ἐ μάλιστ’ εἴωθε κακῆς ὄδύνηςι πελάζειν."
The Goddesses reach the Trojan Plain. Hera shouts to encourage the Achaeans.

"ὡς ἔφατ', οὖν ἀπήθησε θεά, λευκώλενος Ἡρη, μάστιξεν δ' ὕππους· τῶ δ' οὖκ ἀékοντε πετέσθην μεσσηγὺς γαῖς τε καὶ ύμανοῦ ἀστερόεντος.

770 οὕσον δ' ἥροειδὲς ἄνὴρ ἰδεῖν ὀφθαλμοῖσιν ἡμενὸς ἐν σκοτίᾳ λεύσοσιν ἐπὶ οὐνοτα πόντον, τόσον ἐπιμαρώσκουσι θεῶν ὑψηχὲς ὕπποι.

ἀλλ' οτὲ δὴ Τροῖν ἵξον ποταμῷ τε ἰέσοτε, ἡκι βοᾶς Σιμόεις συμβάλλετον ἦδε Σκάμανδρος, ἐνθ' ὕππους ἐστησε θεά, λευκώλενος Ἡρη, λύσαο' εξ ὀχέων, περὶ δ' ἥρα πονλὺν ἔχενεν· τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαί.

τὸ δὲ βάτην τρήρωσι πελεάσιν ἦθαθ' ὁμοῖοι, ἀνδράσιν Ἀργείουσιν ἀλεξέμεναι μεμανίαι.

780 ἀλλ' οτὲ δὴ ὦ ἰκανον, θῆι πλεῖστοι καὶ ἀριστοὶ ἑστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμῳ εἰλόμενοι, λείουσιν ἑοκότες ωμοφάγοις ἦ συπὶ κάρπουσιν, τῶν τε σθένος οὐκ ἀλαπαθῶν, ἐνθα στᾶσ' ἦποτε θεά, λευκώλενος Ἡρη,

785 Στέντορι εἰσαμένη μεγαλήτορι χαλκεόφωνῳ, ὃς τόσον αὐδήσασθ', ὅσον ἀλλοι πενήκοντα· "αἰδώς, 'Ἀργεῖοι, κάκ' ἐλέγχεα, εἴδος ἀγητοῖ· ὃφρα μὲν ἐς πόλεμον πολέσκετο δῖος Ἀχιλλεύς, οὐδὲ ποτε Τρῶες πρὸ πυλῶν Δαρδανιῶν

790 οὐχνεσκον· κεῖνον γὰρ ἐδείδισαν ὀβριμον ἤγχος· νῦν δὲ ἐκάς πόλιος κούλης ἐπὶ ἐνυσὶ μάχονται."

Athena goes to Diomed.

ὡς εἶπον· ὄτρυνε μένος καὶ θυμὸν ἐκάστου. Τυδείδη δ' ἐπόρουσε θεά, γλαυκώπης Ἀθήνη.
Diomed explains to Athena his Retreat.

"γιγνώσκω σε, θεά θύγατερ Δίως αὐγιόχου·
tῷ τοι προφρονέως ἔρεω ἔπος οὐδ’ ἐπικεύσω.
οὔτε τί με δέος ἱσχει ἀκήριον οὔτε τις ὁκνος,
ἀλλ’ ἐτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
οὐ μ’ εἰας μακάρεσσι θεοῖς ἀντικρύ μάχεσθαι

Diomed explains to Athena his Retreat.

τὴν δ’ ἀπαμειβόμενος προσέφη κρατερὸς Διομῆδης·

"γιγνώσκω σε, θεά θύγατερ Δίως αὐγιόχου·
tῷ τοι προφρονέως ἔρεω ἔπος οὐδ’ ἐπικεύσω.
οὔτε τί με δέος ἱσχει ἀκήριον οὔτε τις ὁκνος,
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οὔτε τί με δέος ἱσχει ἀκήριον οὔτε τις ὁκνος,
ἀλλ’ ἐτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
οὐ μ’ εἰας μακάρεσσι θεοῖς ἀντικρύ μάχεσθαι

Diomed explains to Athena his Retreat.
Ἀργείους ἐκέλευσα ἀλῆμεναι εὐθάδε πάντας·
γιγνὼσκώ γὰρ "Ἀρηα μάχην ἀνὰ κοιρανέοντα."

Athena bids Diomed drive against Ares, and wounds him.

τὸν δ' ἕμείβετ' ἐπείτα θεά, γλαυκώπις 'Ἀθήνη. 825
"Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
mήτε σὺ γ' 'Ἀρηα τό γε δείδιθι μήτε τιν' ἀλλον ἀθανάτων. τοῖῃ τοὶ ἐγὼν ἐπιτάρροθος εἴμι.
ἀλλ' ἄγ' ἐπ' 'Ἀρηι πρῶτῳ ἤξε μῶνυχας ὑπ'τους,
τύφουν δὲ σχεδίην μηδ' ἄξεο θούρον 'Ἀρηα τοῦτον μαυόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὡς πρώην μὲν ἐμοὶ τε καὶ "Ἡρη στεὶτ' ἀγορεύων
Τρῳδι μαχήσεθαι, ἀτὰρ 'Ἀργείουσιν ἀρήξειν,
νῦν δὲ μετὰ Τρόεσσιν ὠμίλει, τῶν δὲ λέλαται."

ὁς φαμένη Σθένελον μὲν ἄφ' ὑπ'των δοσε χαμάξε,
χειρὶ πάλιν ἐρύσασ' ὁ δ' ἄρ' ἐμματέως ἀπόρουσεν.
ἡ δ' εἶ δίφρον ἔβαινε παραὶ Διομήδεα δίον
ἐμμεμαϊκαθ' θεά. μέγα δ' ἐβραχε φήγινος ἄξων
βρθοσύνη. δεινὴν γὰρ ἄγεν θεόν ἀνάδρα τ' ἄριστων.

λάζετο δὲ μάστυγα καὶ ἤμια Παλλᾶς 'Ἀθήνη.

αὐτ' ἐπ' 'Ἀρηπ πρῶτῳ ἤξε μῶνυχας ὑπ'τους.
ἡ τοίο μὲν Περίφαντα πελώριον ἐξενάριζεν,
Ἀιτωλῶν ὦτ' ἄριστων, Ὀχησίου ἀγλαὸν νῦν
τὸν μὲν 'Ἀρης ἐνάριζε μιαφόνος. αὐτὰρ 'Ἀθήνη
dῦν. 'Αἰδος κυνήν, μῆ μὲν ὢδι οἴβριμος.'Ἀρης.

ὁς δὲ ἰδὲ βροτολογὸς 'Ἀρης Διομήδεα δῖον,
ἡ τοίο μὲν Περίφαντα πελώριον αὐτόθ' ἐσευν
κείσθαι, ὑθὶ πρῶτον κτέινων ἐξαίεντο θυμῶν,
αὐτὰρ ὁ βῆ άθὸς Διομήδεος ἱπποδάμου.

ὁὶ δ' ὀτε ὅτε σχεδὸν ᾦσαν ἐπ' ἀλλήλοισιν ἱόντες,
πρόσθεν 'Ἀρης ὑρέξαθ' ύπὲρ ζυγὸν ἤμια θ' ὑπ'των

825–850 ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε
Ares departs to Olympus and complains to Zeus.

'oîn d' ék nefèwv èrebebenvn fainetai áhr

kaúmatos éx ánêmouo dyvsaèos drvmênuo, toîos Tudeîðh Ïiomêdeî xálkeos 'Arhs faineth' òmou nefèsvn idôv eîs ouranvno eîrûn.
karpalîmos d' ikanv theôv èdôs, aîpûn 'Olymphon, pàr dê Ïî Krovîvon kathêzeto thvmon âxèuwv,
dèïzov d' âmbrôton âîma katarreòn éx òteîlûs, kai rô olôfrômenos èpea pterônta prosûvda:
"Zeû pàter, ou nenêstîçh òrômvs tâde karterà èryga; aiei toî rûgîsta theîi têlîstes eîmûn allhîlon iôîtî, xàrîn ândresoi fêrontes.
soi pàntes makhômesðh: suv gar tekes àfrôna kouîrh, oulômêîn, tî t' aièn âhîsula èryga mêmîlen.
âlloi mên gar pàntes, òsoi theîi èið' èn 'Olymphon, soi t' ètipîeîthontai kai deðmîmesðh ëkastos:
tautûn d' ou't èpeî protiðálleî ouûte ti èryga, ãll' ânièîs, èpeî autôs ègeînavo paiûd' àîðhîlon.
Ares receives Slight Comfort from Zeus, but his Wound is healed.
"Εκτόρος καὶ Ἀνδρομάχης ὀμιλία.

After the Departure of the Divinities the Achaean prevail.

Τρώων δ' οἰῶθη καὶ Ἀχαῖων φύλωτις αἰνή·
πολλὰ δ' ἄρ' ἐνθα καὶ ἔνθ' ἱθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρα δύρα,
μεσσηγὺς Συμόεντος ἵδε Ξάνθοιο ῥοάων.

5 Αἰας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαῖων,
Τρώων ῥῆξε φάλαγγα, φῶς δ' ἐτάρισσεν ἠθηκεν,
ἂνδρα βαλών, ὦς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
ὑίον 'Ευσσσώ'ρου Ἀκάμαυν' ἥν τε μέγαν τε.
τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,

10 ἐν δὲ μετόπῳ πῆξε, πέρησε δ' ἄρ' ὅστεον εἷσο
αἰχμή χαλκείη· τὸν δὲ σκότος ὄσος κάλυψεν.
'Ἀξίλον δ' ἄρ' ἐπεφυγε βοήν ἀγαθὸς Διομήδης
Τευθρανίδην, ὦς ἔναιεν ἐνικημένη ἐν Ἀρίσβη
ἀφνεῖος βίστοιο, φίλος δ' ἥν ἀνθρώπωσιν.

15 πάντας γὰρ φιλέστεκεν ὁδῷ ἐπὶ οἰκία ναίων.
ἀλλὰ οἱ ὑπὶ τῶν γε τὸν ἡρκέσε λυγρόν ὄλεθρον
πρόσθεν ὑπαντάςας, ἀλλ' ἀμβωθυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὦς ῥα τὸν ὑπῶν
ἐσκεν υφηνύοχος· τὸ δ' ἀμφω γαίαν ἐδύτην.
Δρήσον δ’ Ἐυρύαλος καὶ Ὀφέλτιον ἑξενάριζεν. βῆ δὲ μετ’ Ἀισηπον καὶ Πήδασον, οὓς ποτὲ νύμφην ἦν Ἀβαρβαρέῃ τέκ’ ἀμύμοιν Βουκολίων. Βουκολίων δ’ ἦν νύσ ἀγανοῦ Λαομέδεωντος πρεσβύτατος γενεῆς, σκότιον δὲ ἐ γεώνατο μήτηρ. 

ποιμαίνων δ’ ἐπὶ ἄσσον μίγης φιλότητας καὶ εὐνῆ, ἢ δ’ ὑποκυσμένῃ διδύμανε γεώνατο παῖδε. καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα Μηκιστηνίάς καὶ ἀπ’ ὀμνὸν τεύχε’ ἐσύλα. Ἀστύαλον δ’ ἀρ’ ἔπευγε μενεπτόλεμος Πολυποίτης.

Πιδύτην δ’ Ὀδυσεὺς Περκάσιον ἑξενάριζεν ἐγχεῖ χαλκεῖω, Τεῦκρος δ’ Ἀρεάονα δίον. Ἀντίλοχος δ’ Ἀβληρὸν ἐνήγατο δουρὶ φαενῷ Νεστορίδης, Ἐλατοῦν δὲ ἀναξ ἀδρῶν Ὁ γαμέμων ναίες. δὲ Σατυνόεντος ἐυρρείται παρ’ ὄχθας

Πήδασον αἰπεινήν. Φύλακον δ’ ἐλε Ῥήτησ ἦρως φεύγοντ’ Ἐυρύπυλος δὲ Μελάνθιον ἑξενάριζεν.

Menelaus takes Adrastus.

"Ἀδρηστοῦ δ’ ἀρ’ ἐπειτα βοην ἄγαθος Μενέλαος ξών ἐλ’ ὑππω γάρ οἱ ἀτυζομένων πεδίοιο ὄξω ἐν βλαφθεντε μυρικῆς, ἀγκύλον ἀρμα ἄξαντε ἐν πρώτῳ ρυμῷ αὐτῷ μὲν ἐβητήν πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἀτυζομένοι φοβέουτο, αὐτὸς δ’ ἐκ διάφροι παρὰ τροχῶν ἐξεκυλίσθη πρηνής ἐν κονίσσων ἐπὶ στόμα. πὰρ δὲ οἱ ἔστη Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἑγχος.

"Ἀδρηστοῦ δ’ ἀρ’ ἐπειτα λαβὼν ἐλλίσσετο γούνων. "ζώγρει, Ἀτρέος νίε, σὺ δ’ ἄξια δέξαι ἄπωνα. πολλὰ δ’ ἐν ἀφγειοῦ πατρὸς κειμήλια κεῖται, χαλκός τε χρυσὸς τε πολύκμητος τε σίδηρος."
κεν τοι χαρίσαιτο πατήρ ἀπερείσι' ἀποινα,
50 εἰ κεν ἐμὲ ζωὸν πεπύθουη' ἐπὶ νησιῶν Ἀχαίων.
ὡς φάτο, τῷ δ' ἀρα θυμὸν ἐνὶ στήθεσιν ἔπειθεν.
καὶ δὴ μιν τάχ' ἐμελλε θοᾶς ἐπὶ νησὶ Ἀχαίων
dῶσεν ζθεράτοντι καταξέμεν' ἀλλ' Ἀγαμέμνων ἀντίος ἠλθε θέων, καὶ ὀμοκλήσας ἔπος ἡνία.
55 "ὡς πέπον, ὡ Μενέλαε, τί δὲ σὺ κήδεια οὕτως ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἴκον
πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰτῶν ὀλεθρων
χείρας θ' ἠμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κούρον ἐόντα φέροι,—μηδ' ὃς φύγοι,—ἀλλ' ἀμα πάντες
60 Ἰλίου ἐξαπολοιατ' ἀκήδεστοι καὶ ἀφαντοι."
ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἡρω,
αἰσχυμα παρεπόων· ὃ δ' ἀπὸ θεὸν ὄσατο χειρί
ηρω' Ἀδρηστοσ. τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπητ', Ἀτρείδης δὲ
65 λαξ ἐν στήθει βας ἐξέσπασε μείλιων ἔγχος.
Νέστωρ δ' Ἀργείουσιν ἐκέκλετο μακρὸν ἀύστας·
"ὡς φίλοι ἡρωες Δαναοί, θεράτοντες Ἀρηως,
μή τις νῦν ἑνάρων ἐπιβαλλόμενος μετόπισθεν
μμανέτω, ὃς κεν πλείστα φέροι ἐπὶ νησὶ ἱηται,
70 ἀλλ' ἀνδρας κτείνωμεν· ἐπείτα δὲ καὶ τὰ ἐκηλο
νεκροὺς ἀμ πεδίου συλήσετε τεθυνῶτας."

Helenus sends Hector to Troy, to order a Sacrifice to Athena for the Safety of the City.

ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστον.
ἐνθα κεν αὕτε Τρώως ἀρημφίλων ὑπ' Ἀχαίων
75 Ἰλιον εἰσανεβήσαν ἀναλκείησι δαμέντες,
εἰ μὴ ἀρ' Αἰνεία τε καὶ Ἐκτορι εἴπε παραστᾶς
Πριαμίδης Ἐλενος, οἰωνοπόλων ὁχ' ἀριστος.
"Αίνεια τε καὶ Ἑκτωρ, ἔπει τόνος ὑμμί μάλιστα
Τρώων καὶ Δυκίων ἐγκέκλιται, οὐνεκ’ ἁριστοὶ
πάσαν ἐπὶ ἱθὸν ἔστε μάχεσθαι τε φρονείν τε,
στήτ’ αὐτοῦ, καὶ λαδὺ ἐρυκάκετε πρὸ πυλῶν
πάντῃ ἐποιχόμενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηήσουσ ἰδέ χάρμα γενέσθαι.
αὐτάρ ἐπεῖ κε φάλαγγας ἐποτρύνητον ἀπάσας,
ἡμεῖς μὲν Δαναοῖς μαχησόμεθ’ αὖθι μένοντες,
καὶ μᾶλα τειρόμενοι περ’ ἀναγκαῖα γὰρ ἐπέγει
Ἑκτωρ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ’ ἐπείτα
μητέρι σῇ καὶ ἐμῇ. ἦ δὲ ἐξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
οἴξασα κληδὶ θύρας ἱερὸ όδοίον,
pέπλουν, ὦ οἱ δοκεέι χαριέστατος ἦδ’ μέγιστος
eἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτή,
θεῖναι Ἀθηναῖης ἐπὶ γούνασιν ἡπκόμοιον,
καὶ οἱ υποσχέσθαι δυοκαϊδεκα βοῦς ἐνὶ νηῷ
ἡν ἥκεσται ἱερευσέμεν, αἱ κ’ ἐλεῆσῃ
ἀστὶ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
αἱ κεν Τυδέως νίᾶν ἀπόσχη Ιλίου ἱρῆς,
ἀγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβουο,
ὅν δ’ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ’ Ἀχιλῆα ποθ’ ὀδὲ γ’ ἐδείδυμεν, ὀρχαμον ἀνδρῶν,
ὁν πέρ φασι θεᾶς ἐξέμεμεν. ἀλλ’ ὦδε λίην
μαίνεται οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν."

Hector rallies the Trojans.

ὡς ἐφαθ’, Ἑκτωρ δ’ οὗ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ’ ἐξ ὠχέων σὺν τεύχεσιν ἀλτο χαμάζε,
πάλλων δ’ ὦξα δουρε κατὰ στρατὸν ωξετὸ πάντῃ
ὁτρύνων μαχεσάσθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οι δ' ἐλελίθησαν καὶ ἐναντίοι ἦσαν Ἀχαιῶν. 'Αργείου δ' ὑπεχώρησαν, λήξαν δὲ φόνοι, 
φὰν δὲ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος 
Τρωσίων ἀλεξήσοντα κατελθεμεν· ὦσ ἐλέλιχθεν.

110 Ἑκτωρ δὲ Τράωσιν ἐκέκλετο μακρῶν ἀύσας· 
"Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι, 
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 
ὀφρ' ἄν ἐγὼ βῆμ προτὶ Ἰλιὼν ἣδε γέρουσιν 
ἐἵπω βουλευτὴσι καὶ ημετέρησι ἀλόχουσιν

115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας."

115 ὦσ ἄρα φωνήσας ἀπέβη κορυθαίολος ᾿Εκτωρ· 
ἀμφὶ δὲ μν σφυρά τύπτε καὶ αὐχένα δέρμα κελαίνων, 
ἀντυξ ἡ πυμάτη θεέν ἀσπίδος ὄμφαλοέσσης.

Meeting of Glaucus and Diomed.

Γλαύκος δ' ᾿Ιππολόχου πάις καὶ Τυδέος υίὸς
120 ἐς μέσον ἀμφοτέρων συνύτην μεμαωτε μάχεσθαι. 
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλουσιν ἱώτες, 
τὸν πρότερος προσέευτε βοὴν ἀγαθὸς Διομήδης· 
"τίς δὲ σὺ ἔσοι, φέριστε, καταθυτῶν ἀνθρώπων; 
οὐ μὲν γάρ ποτ' ὀπωπα μάχη ἐν κυδιανείρῃ

125 τὸ πρὸν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 
σῷ θάρσει, δ' τ' ἐμὸν δολιχόσκινον ἐγχος ἐμεινας· 
δυστήμων δὲ τε παίδες ἐμὸ μένει ἀντίωσων. 
εἰ δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, 
οὐκ ἄν ἐγὼ γε θεοὶς ἐπουρανίωσι μαχοίμην.

130 οὐδὲ γὰρ οὐδὲ Δρύαντος υίὸς κρατερὸς Λυκόργος 
δὴν ἦν, ὃς ὑπὲρ θεοῖς ἐπουρανίωσιν ἐρίζεν, 
ὁς ποτὲ μαίνομένου Διωνύσου τιθήνας 
σεύς κατ' ἡγάθεον Νυσῆιον· αἱ δ' ἀμα πᾶσαι 
θύσθλα χαμαὶ κατέχεναν, ὑπ' ἀνδροφόνοιο Λυκουργοῦ
128 ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ

135 θειομένει αυτότητι. Διώνυσος δὲ φοβηθεὶς δύσεθ’ ἀλὸς κατὰ κύμα, Θείς δ’ ὑπεδέξατο κόλπῳ δειδίοτα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλῆ. τῷ μὲν ἔπειτ’ ὄδυσαντο θεοὶ ἤεια ζώοντες, καὶ μὴν τυφλὸν ἔθηκε Κρόνον παῖς· οὐδ’ ἀρ’ ἔτι δὴν ἦν, ἔπει ἀθανάτουσιν ἀπήχθετο πάσι θεοῖσιν. οὐδ’ ἄν ἐγὼ μακάρεσοι θεοῖς ἑθέλομι μάχεσθαι. εἰ δὲ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἐδούσιν, ἀσσον ἵθ’, ὡς κεν θάσσον ὀλέθρου πειράθ’ ἱκναι.

The Family of Glaucus.

τὸν δ’ αὖθ’ Ἰππολόχοιο προσηύδα φαΐδιμος νίος·

145 “Τυθείδη μεγάθυμε, τί ἡ γενεὴν ἑρενείς;
οὐ᾽ περί φύλλων γενεὴ, τοῦτ δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ’ ἀνεμος χαμάδις χέει, ἄλλα δὲ θ’ ύλη
tηλεθώσα φύει, ἔαρος δ’ ἐπιγίγνεται ὄρη. ἡ
ὡς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ’ ἀπολήγει.

150 εἰ δ’ ἐθέλεις καὶ ταῦτα δαήμεναι, ὃφρ’ ἐν εἰδῆς,
ἡμετέρην γενεήν· πολλοὶ δὲ μὲν ἀνδρὲς ὅσασιν.
ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἰπποβόστοιο,
ἔνθα δὲ Σίσυφος ἔσκεον, δ’ κέρδιστος γένετ’ ἀνδρῶν,
Σίσυφος Αἰολίδης· ὃ δ’ ἄρα Γλαύκον τέκεθ’ νίον,

αὐτάρ Γλαύκος ἐτίκτεν ἀμύμονα Ἡλλεροφόντην.

τῷ δὲ θεοὶ κάλλος τε καὶ ἣνορἐπη ἐρατεινὴν ἀπασαν· αὐτάρ οἱ Προῦτος κακὰ μήσατο θυμῶ, ὃς ρ’ ἐκ δῆμου ἔλασσεν, ἔπει ποῦν ἑρτερος ἤθεν,

155 Ἄργειων· Ζεὺς γὰρ οἱ ὑπὸ σκηντρῳ ἐδάμασσεν.

τῷ δὲ γυνῆ Προῦτον ἐπεμήνατο, δὺ Ἀντεία,
κρυπτάδιτη φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐ τι
πεῖθ’ ἄγαθὰ φρονέοντα, δαφρονὰ Ἡλλεροφόντην.
ἡ δὲ ὑευσαμένη Προῦτον βασιλῆ προσηύδα.
τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,

оз μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἔθελοῦσῃ.

ὡς φάτο, τὸν δὲ ἀνακτὰ χόλος λάβεν, οἶον ἄκουσεν,
κεῖναι μὲν ρ' ἀλέειν, σεβάσσατο γὰρ τὸ γε θυμῷ,
πέμπε δὲ μὲν Λυκίνυδε, πόρεν δ' ὦ γε σήματα λυγρά,
γράφας ἐν τίναι πτυχῇ θυμοφθόρα πολλά,

δεῖξαι δ' ἦνώγει φευθερῷ, ὃφρ' ἀπόλοιπο.
αὐτὰρ δ' ἤ Λυκίνυδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δ' ἤ Λυκίνυν ἵζε Ξάνθον τε ῥέοντα,
προφρονέως μιν τίεν ἁναξ Λυκίης εὐρείης·
ἐννήμαρ ξεῖνιοσε καὶ ἐννέα βούς ἰέρευσεν.

ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ροδοδάκτυλος Ἡώς,
καὶ τότε μιν ἔρεεινε καὶ ὑτεε σήμα ἰδέεσθαι,
ὅτι ρά οἱ γαμβροῦ πάρα Προῖτοι φέροιτο.
αὐτὰρ ἐπεὶ δὴ σήμα κακῶν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ὅτα Χύμαιραν ἀμαιμακέτην ἐκέλευσεν

πεφυμεν. ἢ δ' ἀρ' ἐν θείων γένοις οὐδ' ἀνθρώπων,
πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσσῃ δὲ χύμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἴθομένου.

καὶ τὴν μὲν κατέπεφνε θεῶν τεράσσεσσι πιθήσας·
δεύτερον αὐ Σολύμοισι μαχήσατο κυδαλίμουσιν.

καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὐ κατέπεφνεν Ἀμαζόνας ἀντιανείρας·

τῷ δ' ἀρ' ἀνερχομένῳ πυκνῶν ὄλον ἄλλον ὤφαινεν·
κρῖνας ἐκ Λυκίης εὐρείης φώτας ἀρίστους
ἐξε λόχον· τοῖ δ' οὐ τι πάλιν οἴκονδε νέοντο.

πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ὣν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὦ γε θυγατέρα ᾗν,

ὁ ὥκε δὲ οἱ τιμῆς βασιληίδος ἡμῶν πάσης·

καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἐξοχον ἀλλων,
130 ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Z

195 καλὸν φυταλίης καὶ ἄροῦρης, ὀφρα νέμοιτο.
η δ' ἔτεκε τρία τέκνα δαὔφροιν Βελλεροφόντη,
Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείη μὲν παρελέξατο μητέρα Ζεὺς,
η δ' ἔτεκ' ἀντίθεν Σαρπιδώνα χαλκοκορυστήν.

200 ἀλλ' ὤτε δὴ καὶ κεῖνος ἀπῆχθετο πᾶσι θεοῖς,
η τοῦ δὲ κατοίκου τὸ Ἀλήμων οἷς ἀλάτο
ὅν θυμὸν κατέδων, πάτων ἀνθρώπων ἰλείων,
Ἰσανδρὸν δὲ οἱ υἱὸι Ἀρης ἄτος πολέμῳ
μαρνάμενοι Σολύμουις κατέκτανε κυδαλίμουσιν,

205 τὴν δὲ χολοσταμένη χρυσήν ώς Ἀρτέμις ἐκτα.
Ἰππόλοχος δ' ἐμ' ἐτικτε, καὶ ἐκ τοῦ φημὶ
πέμπτε δὲ μ' ἐς Τροϊν, καὶ μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεῖν καὶ ὑπείροχον ἔμμεναι ἀλλὼν,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μὲν' ἀριστοὶ
210 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίη εὐρείῃ.
ταύτης τοις γενεῖς τε καὶ αἴματος εὐχομαί εἶναι."

Glaucus and Diomed prove to be Οld Friends. They exchange Arms.

ὡς φάτο, γηθησεν δὲ βοήν ἀγαθὸς Διομήδης.
ἐγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρη,
αὐτὰρ ο μειλιχίουσι προσηῦδα ποιμένα λαῶν.

215 "ἡ ρά νῦ μοι ξεῖνοι πατρώος ἐσσι παλαιός.
Οἰνεὺς γάρ ποτε δίοις ἀμύμονα Βελλεροφόντην
ξείνιος' ἐνὶ μεγάροις ἔεικοσιν ἡματ' ἐρύξας.
οι δὲ καὶ ἀλλήλουσι τόρον ξενήτα καλά.
Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

220 Βελλεροφόντης δὲ χρύσεου δέπας ἀμφικύπτελλον,
καὶ μιν ἑγὼ κατέλειπον ἰὼν ἐν δώμασι' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἐτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Ἡβηκαίν απώλετο λαὸς Ἀχαιῶν.
Hector bids Hecuba offer Sacrifice to Athena.

"Εκτωρ δ' ὥς Σκαίας τε πύλας καὶ φηγὸν ἴκανεν, ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέου ἤδε θύγατρες εἰρόμεναι παῖδάς τε καστηγήτους τε ἐτας τε
καὶ πόσιας· ὃ δ' ἐπειτα θεοὺς εὔχεσθαι ἀνώγειν πάσας ξέιὼς· πολλὴς δὲ κῆδε' ἐφῆπτο.

ἀλλ' ὅτε δὴ Πριάμου δόμον περικαλλὸ ἴκανεν, ξεστῆς αἰθούσῃ τετυγμένον, αὐτὰρ ἐν αὐτῷ πεντήκοντ' ἔνεσαν θάλαμοι ξεστοί λίθοιο,
πλησίου ἀλλήλων δεδημένοι· ἐνθα δὲ παῖδες κοιμώντο Πριάμου παρὰ μνηστῆς ἀλόχουςι· κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αἰλῆς δώδεκ' ἔσαν τέγευε, θάλαμοι ξεστοῖ λίθοιο, πλησίου ἀλλήλων δεδημένοι· ἐνθα δὲ γαμβροί κοιμώντο Πριάμου παρ' αἰδοῖς ἀλόχουσιν.

ἐνθα οἵ ἡπόδωρος ἐναντίη ἦλυθε μῆτηρ Δαοδίκην ἐσάγουσα, θυγατρῶν εἰδοσ ἀρίστην.
ἐν τῷ ἁρᾷ οἱ φύ χειρὶ, ἔπος τῷ ἐφατ' ἐκ τῷ ὅνωμαζεν·
“τέκνον, τίπτε λυπῶν πόλεμον θρασὺν εἰλήλουθας;

η μάλα δὴ τείρουσι δυσόνυμοι νῦς Ἀχαιῶν
μαρνάμενοι περὶ ἀστὺ, σὲ δὲ ἐνθάδε θυμὸς ἀνήκεν
ἐλθόντ' εἶ ἄκρης πόλιος Διὸ χεῖρας ἀνασχέιν.

ἀλλὰ μέν', ὥσφα κὲ τοι μεληδέα οἶνων ἔνεικω,
ὦς σπείρῃς Διὸ πατρὶ καὶ ἄλλοις ἀθανάτουσιν

πρῶτον, ἐπείτα δὲ καυτὸς ὄνησεαι, αἳ κε πιῆσθα.
ἀνδρὶ δὲ κεκμηστὶ μένοις μέγα οἶνως αἴξει,
ὦς τύνη κεκμήκας ἁμύνων σοὐσιν ἑτησιν.”

τὴν δ' ἡμείβετ' ἐπείτα μέγας κορυθαίολος Ἐκτωρ·
“μή μοι οἶνων ἀειρε μελίφρονα, πότνια μήτερ,
μή μ' ἀπογυώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
χερσὶ δ' ἀνύπτουσιν Διὸ λείβειν αἰθόπα οἶνων
ἀξομαί· οὔδε πη ἑστι κελαυνεῖ φρονίων
ἀματε καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεῖς

ἐρχετ' σὺν θυέσσιν, ἀολλίσσασα γεραιᾶς·
pέπλου δ', ὡς τις τοι χαριέσσις ἢδὲ μέγιστος
ἔστιν εἰνι μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
tὸν θές Ἀθηναίης ἐπὶ γούνας ἕνηκόμιον,
καὶ οἱ ὑποσχέσθαι δυνκαίδεκα βοὺς εἰν νηὸ

ἡμεῖς ἥκεσται ἰερευσέμεν, αἳ κ' ἐλεήης

ἀστυ τε καὶ Τρῶων ἀλόχους καὶ νῆπια τέκνα,
αἳ κεν Τυδέος νῦν ἀπόσχη Ἰλίου ἱρῆς,
ἀγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβου.

ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεῖς

ἐρχετ', ἐγὼ δὲ Πάρων μετελεύσῃμαι, ὥφρα καλέσσω,
αἳ κ' ἐθέλην' εἰπόντος ἀκονέμεν· ὥς κὲ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πήμα
Τρωσί τε καὶ Πριάμω μεγαλήτορι τοῖο τε παισίν.
εἰ κεῖνὸν γε ἵδουμι κατελθόντ' "Αιδος εἶσω,
φαίην κεν φίλον ἦτορ οὐξύος ἐκλελαθέσθαι."

Sacrifice to Athena by Trojan Matrons.

"ός ἐφαθ', ἢ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλουσιν
kέκλετο. ταῖ δ' ἄρ' ἀολισσαν κατὰ ἄστυ γεραιάς.
αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηώετα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
285 Σιδούνων, τὰς αὐτὸς ᾿Αλέξανδρος θεοειδὴς
ήγαγε Σιδούνθεν, ἐπιπλῶς εὐρεά πόντου,
τὴν ὀδόν, ἢν ᾿Ελένην περ ἀνήγαγεν εὐπατέρειαν.
tῶν ἔν' ἀειραμένη ᾿Εκάβη φέρε δῶρον ᾿Αθήνη,
ός κάλλιστος ἦν πουκίλμασιν ἢδε μέγιστος,
290 ἀστήρ δ' ὃς ἀπέλαμπεν· ἐκεῖτο δὲ νεῖατος ἄλλων.
βῇ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιάι.
αἱ δ' ὦτε νηὸν ἦκανον ᾿Αθήνης ἐν πόλει ἄκρη,
τῆς θύρασς ωἴξε Θεανῶ καλλιπάρης
Κυσσηνίς, ᾿Αλοχος ᾿Αντήνορος ἵπποδάμαιοι.
295 τὴν γαρ Τρώες ἐθηκαν ᾿Αθηναῖης ἱέρειαν.
αἰ δ' ὀλολυγὴ πᾶσαι ᾿Αθήνη χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἐλούσα Θεανῶ καλλιπάρης
θῆκεν ᾿Αθηναίης ἐπὶ γούνασιν ἡυκόμου,
εὐχομένη δ' ἡράτο Διὸς κούρη μεγάλοιο.
300 "πότνι ᾿Αθηναίη, ῥυσίπτολι, δίὰ θεάων,
ἀξον δὴ ἐγχός Διομήδεος, ἢδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαίων προπάροιθε πυλάων,
ὀφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἡνὶς ἡκέστας ἱερεύσουμεν, αἰ κ' ἐλεήσῃς
305 ἀστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα."
"ός ἐφατ' εὐχομένη, ἀνένευε δὲ Παλλᾶς ᾿Αθήνη.
Hector goes to the House of Paris.

ως αἱ μὲν ἰ' εὐχοντο Διὸς κοῦρη μεγάλουο,
"Εκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδρου βεβήκειν
καλά, τὰς αὐτοῖς ἔτευξε σὺν ἀνδράσιν, οὐ τὸτ' ἀριστού
315 ἦσαν ἐν Τροίῃ ἥριβολακε τέκτονες ἄνδρες·
oi oi eποίησαν θαλάμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθη τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἀκρη.
ἐνθ' Ἐκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἀρα χειρὶ
ἔγχος εχ' ἐνδεκάπτηχυ. πάροιθε δὲ λάμπετο δουρὸς
320 αἴχμη χαλκείη, περὶ δὲ χρύσεος θεὲ πόρηκης.
tὸν δ' εὑρ' ἐν θαλάμῳ περικαλλέα τευχὲ' ἐποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τὸξ' ἀφώγντα·
'Αργείη δ' Ἑλένη μετ' ἀρα δυμώξῆν γυναίξιν
325 τὸν καὶ ἀμφιπόλους περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέσσον·
"δαμόνι", οὐ μὲν καλὰ χόλου τὸν' ἐνθεο θυμάτ.
330 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰτύ τε τεῖχος
μαρνάμενοι· σέο δ' εἶνεκ' ἀντὶ τε πτόλεμός τε
ἀστυ τὸδ' ἀμφιδέδηςε· οὐ δ' ἀν μαχέσαι καὶ ἀλλω,
335 ὅν τινὰ οὗν μεθείντα ἵδοις στυγεροῦ πολέμου.
ἀλλ' ἀνα, μὴ τάχα ἀστυ πυρὸς δηήοιο θέρηται."

Paris promises to go forth to fight.

τὸν δ' αὕτε προσέειπεν Ἀλέξανδρος θεοείδης·
"Εκτορ, ἐπεί με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
350 τούνεκά τοι ἔρεω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
οὐ τοι ἐγὼ Τρώων τόσον χόλῳ οὐδὲ νεμέσσι
ἡμνὶ ἐν θαλάμῳ, ἐθελον δ' ἀχεὶ προτραπέσθαι.
355 νὼν δὲ με παρειποῦσ' ἀλοχὸς μαλακῶς ἐπέεεσσιν
ἄρμης' ἐς πόλεμον, δοκεῖει δὲ μοι ὅδε καὶ αὐτῷ
Hector refuses to sit down. He is needed on the Battle Field, and he wishes to see his Wife and his Child.

τὴν δ' ἡμεῖσθε ἐπείτα μέγας κορυθαίολος Ἕκτωρ.

"μὴ με κάθισ', 'Ελένη, φιλέουσά περ. οὗδε με πείσεις. ηὗτοι γὰρ μοι θυμός ἐπέστασαί, ὄφρ' ἐπαμύνω Τράουσσ', οἱ μέγις ἐμείο ποθὴν ἀπεόντος ἔχουσιν. ἀλλὰ σὺ γ' ὀρμυθὶ τούτον, ἐπειγέσθω δὲ καὶ αὐτὸς, ὡς κεν ἐμ' ἐντοσθεν πόλιος καταμάρψῃ ἔόντα.

καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἰδῶμαι οἰκῆς ἀλοχόν τε φίλην καὶ νήπιον νιόν.
οὐ γὰρ τ' οἶδ', ἥ ἐτί σφιν υπότροπος ἦγομαι αὐτὸς, ἥ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόσωσιν 'Αχαίων.'

Hector goes to his Home, but Andromache is not there.

370 ὃς ἀρα φωνῆσας ἀπέβη κορυθαίολοσ Ἐκτωρ.  
ἀδίδ' ἐπειδ' ἦκαν ὁμός ἐν ναυετάοντας,  
οὐδ' ἐνρ' Ἀνδρομάχην λευκόλενον ἐν μεγάροισιν,  
ἀλλ' ἦ γε ἦν παῖδι καὶ ἀμφιάλοφ ἐντέπελω  
πύργῳ ἐφεστήκης γοῶσα τε μυρομένη τε.  
"Ἐκτωρ δ' ὃς οὐκ ἐνδον ἀμύμονα τέτμεν ἄκοιτιν,  
ἔστη ἐπ' οὐδόν ἰών, μετὰ δὲ δμωῆσιν ἔειπεν‧  
"ἐι δ' ἄγε μοι, δμωάι, νημερτέα μυθήσασθε‧  
πὴ ἔβη Ἀνδρομάχην λευκόλενος ἐκ μεγάρου;  
هة πῃ ἦ γε γαλόων ἦ εἰνατέρων ἐντέπλων,  
ἣ ἦ Ἀθηναίης ἐξοίχεται, ἔνθα περ ἀλλαὶ  
380 Τρωαὶ ἐνπλοκαμοὶ δεδην̣ θεοῦ ἰλάσκονται;"  
τὸν δ' αὐτ' ὀτρηῇ ταμίᾳ πρὸς μῖθον ἔειπεν‧  
""Ἐκτωρ, ἐπεὶ μάλ' ἀνογας ἀληθεὰ μυθήσασθαι,  
oὔτε πῃ ἦ γε γαλόων οὔτ' εἰνατέρων ἐντέπλων  
oὔτ' ἦ Ἀθηναίης ἐξοίχεται, ἔνθα περ ἀλλαὶ  
385 Τρωαὶ ἐνπλοκαμοὶ δεδην̣ θεοῦ ἰλάσκονται,  
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἀκοςεν̣  
tεἴρεσθαι Τρώας, μέγα δὲ κράτος εἰναι Ἦχαιων.  
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἄφικάνει  
μαινομένη ἐκυια. φέρει δ' ἀμα παίδα τιθήνῃ."  

Hector and Andromache meet near the Scaean Gate.

390 ἥ ΰα γυνὴ ταμίῃ, ὁ δ' ἀπέδεικτο δώματος Ἐκτωρ  
τὴν αὐτὴν ὁδὸν αὐτὸς ἐνκτιμένας κατ' ἀγνιάς.  
ἐστε πύλας ἦκαν διερχόμενος μέγα ἀστυ,  
Σκαίας, τῇ ᾧ ἐμπλε διεξήμεναι πεδίονδε,
Andromache begs Hector to remain within the Walls.

'Ανδρομάχη δέ οί άγχι παρίστατο δάκρυ χέουσα, ἐν τ’ ἄρα οί φῦ χειρί, ἐπος τ’ ἔφατ’ ἐκ τ’ ὅνόμαζεν. "δαμόνε, φῆσει σε τὸ σὸν μένος, οὐδ’ ἐλεάρεις παίδα τε νηπίαξον καὶ ἔμ’ ἀμμορον, ἢ τάξα χήρη σεῦ ἐσομαί. τάχα γάρ σε κατακτανέουσιν Ἀχαιοί πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἰη σεῦ ἀφαμαρτοῦσῃ χθόνα δύμεναι. οὐ γάρ ἔτ’ ἄλλη ἔσται θαλπωρή, ἐπεὶ ἄν σὺ γε πότιον ἔπιστης, ἀλλ’ ἄχε· οὐδέ μοι ἔστι πατήρ καὶ πότια μῆτηρ, ἢ τοι γὰρ πατέρ’ ἀμοῦ ἀπέκτανε δῖος Ἀχιλλεύς, ἐκ δέ πόλιν πέρσευν Κιλίκων ἐν ναετόωσαν, Θήβην ψυπτολοῦν. κατὰ δ’ ἐκτανεν Ἡετώνα, οὐδὲ μν ἐξενάριζε, σεβάσσατο γὰρ τὸ γε θυμῷ, ἀλλ’ ἄρα μν κατέκη σὺν ἐντεσὶ δαιδαλέουσιν ἥδ’ ἐπὶ σῆμ’ ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν νύμφαι ὀρεστιάδες, κοῦραν Δίως αἰγόχοιο. οὐ δέ μοι ἐπτὰ καστίγνητοι ἔσαν ἐν μεγάρουσίν, οὶ μὲν πάντες ἰδ’ κίον ἦματι "Δίως εἴσω."
πάντας γὰρ κατέπεφνε ποδάρκης δίος Ἀχιλλεὺς
βουσίν ἐπὶ εἰλιπόδεσσι καὶ ἀργεννης ὀίεσσιν.

μητέρα δ', ἡ Βασίλεινεν ὑπὸ Πλάκῳ ὕλησσῃ,
τὴν ἐπεὶ ἄρ δεύρ ήγαγ' ἀμὴ ἀλλοις κτεάτεσσιν,
ἀψ ὁ γε τὴν ἀπέλυσε λαβῶν ἀπερείσ' ἀποινα,
pατρὸς δ' ἐν μεγάροισ βάλ' Ἄρτεμις ἠοχέαιρα.

Ἔκτορ, ἀτὰρ σὺ μοί ἔσσι πατήρ καὶ πότνια μήτηρ

ηδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμων ἐπὶ πύργῳ,
μὴ παίδ' ὀρφανικὸν θῆς χύρνῃ τε γυναίκα·
[Λαδύν δὲ στήσον παρ' ἐρινεόν, ἐνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἐπλετο τεῖχος·

τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἀριστοὶ
ἀμφ' Ἀιάντε δύω καὶ ἀγακλυτὸν Ἱδομενηή
ηδ' ἀμφ' Ἄτρείδας καὶ Τυδέως ἀλκιμὸν νεόν·

η ποὺ τὶς σφὶν ἔνισπε θεοπροπίων ἐν εἰδῶς,

η νυ καὶ αὐτῶν θυμός ἐποτρύνει καὶ ἀνώγει.”]

Hector must fight among the Foremost.

τὴν δ' αὐτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·

"ἡ καὶ ἐμὸ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶσ καὶ Τρώαδας ἐλκεσιπέπλους,

αἱ κε κακὸς ὡς νόσφων ἀλυσκάξῳ πολέμουο;

οὐδὲ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἐμμενοὶ ἐσθλὸς

αἰεὶ καὶ πρῶτοισι μετὰ Τρώασσι μάχεσθαι,

ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,

ἐσσεται ἦμαρ, ὦτ' ἄν ποτ' ὀλώλῃ Ἰλιος ἴρη

καὶ Πράμος καὶ λαῶς ἐμμελέιω Πράμοιο.

αὖ ὑ μοὶ Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,

οὔτ' αὐτῆς Ἐκάβην οὔτε Πριάμου ἄνακτος
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κοινίσθι πέσοιεν ύπ’ ἀνδράσι δυσμενέσσων,
ὁσσον σεῦ, ὅτε κέν τις Ἀχαϊῶν χαλκοχιτώνων
δακρυόεσσαν ἀγηταί, ἐλευθερον ἡμαρ ἀπούρας.
καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν υφαινοις,
καὶ κεν ὑδωρ φορέως Μεσσηνίδος ἡ 'Τπερεύς
πόλλη ἀεκαζομένη, κρατερὴ δ’ ἐπικείστε ἀνάγκη.
καὶ ποτὲ τις εἰπήσων ἱδὼν κατὰ δάκρυ χέουσαν:
καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν υφαινοις,
καὶ κεν ὑδωρ φορέως Μεσσηνίδος ἡ 'Τπερεύς
πόλλη ἀεκαζομένη, κρατερὴ δ’ ἐπικείστε ἀνάγκη.
καὶ ποτὲ τις εἰπήσων ἱδὼν κατὰ δάκρυ χέουσαν.

'Εκτόρος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρόών ἰπποδάμων, ὅτε Ἰλιον ἀμφεμάχωντο.'
ὡς ποτὲ τις ἐρέει, σοὶ δ’ αὐ νέου ἐσσετει ἄλγος
χήτῃ τοιοῦτ’ ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
ἀλλά με τεθυμάτα χυτή κατὰ γαῖα καλύπτοι,
πρίν γέ τι σής τε βοῆς σοῦ θ’ ἐλκηθμοίον πυθέσθαι.'

Hector takes his Child in his Arms and prays for him.

ὁς εἰπὼν οὖ παιδὸς ὅρεξατο φαίδιμος Ἑκτώρ.
ἀφ δ’ ὁ πάις πρὸς κόλπον ἐυχόνου τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλον ὤμιν ἀτυχθεῖς,
tαρβήσας χαλκὸν τε ἵδε λόφον ἱπποχαίτην,
δεινὸν ἀπ’ ἀκροτάτης κόρυθος νεώντα νοήσας.
ἐκ δ’ ἐγέλασσε πατήρ τε φίλον καὶ πότνια μήτηρ.
αὐτίκ’ ἀπὸ κρατός κόρυθ’ εἴλετο φαίδιμος Ἑκτώρ,
καὶ τὴν μὲν κατεθήκεν ἔπι χθονὶ παμφανώσαν,
αὐτὰρ ὁ γ’ ὃν φίλον νιῶν ἐπεὶ κύσε πῆλε τε χερσῖν,
ἐπεν ἐπενξάμενος Δί’ τ’ ἄλλουσίν τε θεοῖσιν.

"Ζεῦ ἄλλου τε θεῷ, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ’ ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὦδε βίην τ’ ἀγαθὸν καὶ Ἰλίου ὕπι ἀνάσσεων.
καὶ ποτὲ τις εἰποὶ ‘πατρός γ’ ὃδε πολλὸν ἀμείνων’

139
480 ἐκ πολέμου ἀνιόντα· φέρωι δ' ἐναρα βροτόεντα
κτείνας δήιον ἄνδρα, χαρεῖθ ἔδε φρένα μῆτηρ.

Hector comforts Andromache and sends her home.

ὡς εἶπὼν ἀλόχῳο φίλης ἐν χερσίν ἔθηκεν
παῦτ' ἐόν· ἡ δ' ἄρα μιν κηώδει δέξατο κόλπῳ
dακρυοῦν γελάσασα· πόσις δ' ἐλέησε νοῆσας
χειρὶ τὲ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὄνομαζεν·
"δαμονίῃ, μὴ μοι τι λίπν ἀκαχίζεο θυμῷ·
oῦ γάρ τις μ' ὑπὲρ αἰσχαν ἀνήρ "Αἰδι προϊάμει,
μοίραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἄνδρῶν,
oῦ κακόν, οὔδέ μὲν ἔσθλον, ἐπὴν τὰ πρῶτα γένηται.

485 ἄλλ' εἰς οἶκον ἱοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ιστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλουι κέλευ
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσι μελὴσει
πᾶσιν, ἔμοι δὲ μάλιστα, τοῖς Ἰλίῳ ἐγγεγάσιοι."

ὡς ἄρα φωνῆσας κόρυθ' εἶλετο φαίδιμος Ἑκτωρ
490 ὑπονηρίῳ· ἀλοχὸς δὲ φίλη οἰκόνδε βεβήκεν
ἐντροπαλιζομένη, θαλερῶν κατὰ δάκρυ χέουσα.
αἵρα δ' ἐπειθ' ἵκανε δόμους ἐν ναιετάοντας
Ἑκτορὸς ἄνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσησεν ἐνώρσεν.

495 αἱ μὲν ἐτὶ ξωὸν γόον Ἑκτορὰ φ' ἐνὶ οἴκῳ·
oῦ γάρ μιν ἐτ' ἔφαντο ὑπότροπον ἐκ πολέμου
ξέσθαι προφυγόντα μένοι καὶ χειρὰς Ἀχαιῶν.

Paris overtakes Hector by the Scaean Gate.

οὐδὲ Πάρις δὴθυνεν ἐν ύψηλοῖς δόμοισιν,
ἀλλ' ὁ γ' ἐπεὶ κατέδυ κλυτὰ τεῦχεα ποικίλα χαλκῷ,
500 σεῦατ' ἐπειτ' ἀνὰ ᾠστῦ, ποσὶ κραυπνοίσι πεποιθῶς.
ὡς δ' ὀτε τὶς στατὸς ὕππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρῆξας θείῃ πεδίου κροαίνων,
εἰσθαὶ λούσθαι ἐυρρεῖος ποταμοῦ,
κυδιῶν· ύψοὺ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
510 ὡμος αἰσσονταί· ὃ δ' ἀγλαίηπι πεποιθῶς,
ῥύμφα ε γοῦνα φέρει μετὰ τ' ἡθεα καὶ νομὸν ῥππων.
ὡς νῖος Πριάμου Πάρις κατὰ Περγάμου ἄκρης, 
τεύχεσι παμφαίνων ὡς τ' ἡλέκτωρ, ἐβεβήκεν 
καγχαλῶν, ταχέας δὲ πόδες φέρον. αὐθα δ' ἐπειτα
515 Ἐκτόρα δίον ἔτετμεν ἀδελφεόν, εὕτ' ἄρ' ἐμελλεν 
στρέψεσθ' ἐκ χώρης, ὦθη ἢ ὀάριζε γυναικί.
τὸν πρότερον προσεέπεν Ἀλέξανδρος θεσείδης·
"ἡθει", ἢ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω 
δηθύνων, οὐδ' ἠλθον ἐναίσμοι, ὡς ἐκέλευς."
520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτορ·
"δαμον', οὐκ ἂν τίς τοι ἀνήρ, ὃς ἐναίσμοι εἰη,
ἔργου ἀτιμήσεις μάχης, ἐπεὶ ἀλκιμός ἐσσι·
ἀλλὰ ἐκών μεθεῖς τε καὶ οὐκ ἑθέλεις· τὸ δ' ἐμὸν κηρ 
ἀχνυται ἐν θυμῷ, ὦθ' ὑπὲρ σέθεν αἰσχε' ἀκούω
525 πρὸς Τρώων, οἱ ἐχοῦσι πολὺν πόνον εἴνεκα σεἴο.
ἀλλ' ἱομεν· τὰ δ' ὅπισθεν ἄρεσσομεθ', αἱ κέ ποθὶ Ζεὺς 
δόῃ ἐπουρανίοιοι θεοῖς αἰειγενέτησιν 
κρητῆρα στήσασθαι ἐλεύθερον εν μεγάροισιν,
ἐκ Τρούης ἐλάσαντας ἐνυκνήμιδας Ἀχαιόης."
ZACYNTHUS

Mt. Parnassus

LOCRIANS

Mt. Olympus

PELION

Mt. Parnassus

LOCRIANS

Mt. Helicon

AEGIALUS

Mt. Cyllene

AEGIALUS

Mt. Erymanthus

Buprasium

Stratonikeia

Antipathestion

Pylos

Paphlagonia

Syracuse

Sicily

Mt. Taenarum

Cyme

C. Taenarum

C. Malia

CYTHÆRA
1-7. Prooemium: The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus. This is the principal theme of the Iliad. 'These first verses are like the tones of a funeral march rising to a sky shrouded in gloomy clouds.' 'A series of verses which like heralds announce the whole poem. A gloomy cloud gathers over the Greeks. The field is covered by the corpses of fallen heroes. Dogs and vultures tear the bodies of the slain. The most powerful of men and the mightiest mortal descendant of Zeus quarrel. Zeus has determined the destruction of the people. — All this in a single sentence which closes with 'Αχιλλεώς.' Hermann Grimm.

The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in this Book occupy twenty-one days. See § 6 a. For the situation at the opening of the war, see § 5.

1. μῆνυ: the wrath, lasting anger, the memorem iram of Verg. Aen. i. 4. Cf. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as in Latin, whether the article should be used in translation. See § 42 k. — θεά: i.e. the Muse. The Muses bestow the gift of song (θ 64), and take it away (B 599 f.). — Homer does not assign special names and offices to different Muses. See on B 484. Cf. ἄνδρα μου ἐνεπε μοῦσα α 1. — For the following caesural pause, see § 58 a, c, f. — Πηληπάδεω [Πηληπάδου or Πηλείδου]: for the genitive-ending, see § 34 c. This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. The last two vowels are pronounced as one. Cf. χρυσέω 15; see § 25. — Αχιλλής [Αχιλλέως]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d, e.

2. οὐλομένη: destructive, deadly: cf. Milton Par. Lost i. 2, 'forbidden fruit . . . whose mortal taste | Brought death into the world,' and Shakespere's 'mortal sword,' Macbeth iv. 3. 3. This is put in a kind of apposition with μῆνυ, as if it were an afterthought. The idea is amplified in
the following relative clause; cf. 10, B 227; see § 12 e. — μυρία: countless; not a numeral (μῦρια) in Homer. — For the ‘elision’ of a, see § 28 a. — For the ‘hiaitus,’ allowed when the final vowel has been elided, see § 27 e. — 'Αχαιώς: often used for all the Greeks; see § 4 a. — ἀλγεα [ἀλγη]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — άθηκεν: caused, as Γ 321 (see § 17), nearly equivalent to τεύχε, below, or to the Attic ἐποίησεν.

3. πολλάς: the second clause of the relative sentence is closely connected with the first, since πολλάς repeats the idea of μυρία, while the third clause is added in the form of a contrast, αὐτῶς δὲ κτλ. — ἱφθίμουσ [κρατερᾶς]: the feminine form ἱφθίμας is used by Homer only of persons. See § 38 a. — Mighty souls is nearly equivalent to ‘souls of mighty men.’ — "Αἰδι προίαψεν: sent off to Hades, a vigorous expression for a violent death, as E 190, Z 487. Cf. multos Danaum demittimus Oevo Verg. Aen. ii. 398. For the use of πρό, cf. πρό ἦκε 195. — "Αἰδι ["Αδη]: a ‘metaplastic’ form of 'Αἰδης, which in Homer is always the name of a person, the ruler of the nether world. See § 37.

4. ἥρων: brave warriors. The word had not acquired the meaning of heroes in the English sense (§ 17). — αὐτῶς: themselves, i.e. their bodies as contrasted with their souls. — ἀλώρα [Attic ἀρταγύν]: booty; cf. canibus data praeda Latinis | alitibusque Verg. Aen. ix. 485 f. For the preceding hiatus, see § 27 b. — τεύχε κύνεσσιν: since the bodies often had to lie unburied; cf. B 393. Dogs are the scavengers of the East. Cf. 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat’ 1 Kings xxi. 24; 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field.” ’ 1 Sam. xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him (X 339). — τεύχε [ἐτευχε]: for the omission of the augment, see § 43 a. — κύνεσσιν [κυσίν]: for the ending, see § 36 b.

5. οἰωνοί [οἰωνοῖς]: the long form of the dative is more frequent in Homer than the dative in -οῖς. See § 35 d. — δαινα [Attic ἐορτήν]: here of the food of brutes; cf. B 383. — Διὸς . . . βουλή: instead of Διὸς μεγάλου διὰ βουλάς. This is joined parenthetically (§ 21) to the preceding relative clause. — The will of Zeus was accomplished in the consequences of the wrath of Achilles. Cf. ‘Such was the will of heaven,’ Milton Par. Lost ii. 1025. — βουλή: will; cf. βουλομαι. This corresponds to the θέλημα (θέλω) of the New Testament (γενηθήτω τὸ θέλημά σου, in the Lord’s Prayer).
6. ἐὰς οὗ κτλ.: since first, since once; the starting point for μὴν ποιλομένην. This expression takes the place in Homer of the prose ἐπεὶ ἀποξεῖ, ἐπεὶ τάχατα, cf. 235. πρώτον and πρώτα are used adverbially with little difference of meaning; cf. 276, 319.—τά: for the short vowel lengthened before the following consonants, see § 59 f. — διαστήτην [διεστήτην] ἐρίσαντε: contending separated, i.e. contended and separated, parted in strife (ἐρις).

7. Ἀτρέδης: of four syllables; see § 39 f. For the use of the patronymic, instead of Ἀγαμέμνων, see § 39 b. — For the genealogy of Agamemnon, son of Atreus, see § 7 e. He is described by Helen as 'a good king and a brave warrior' (Τ 179). — ἄναξ ἀνδρῶν: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon (as 442, 506), as commander-in-chief. He is βασιλεύσατος, most royal, in I 69. — For the 'apparent hiatus,' see §§ 27 N.B., 32. — δῖος: godlike, glorious (εὐγενῆς), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diaeresis' after the fourth foot; see § 58 i; cf. Φοῖβος Ἀττολὼν 64, Παλλὰς Ἀθήνη Δ 78. δῖος Ἀχιλλεύς closes the verse in Homer more than fifty times.

8. τίς τ' ἄρα: who then? Cf. τίς ἄρα οὐτὸς έστιν Luke viii. 25. A question from the standpoint of the hearer, suggested by 6. Cf. 'Who first seduced them to that foul revolt? — Th' infernal serpent,' Milton Par. Lost i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance.— ἐριδὶ ἔννεπε: brought together in strife. — ἔννεπε [συννεπε]: for the augment, see § 43 d. — μάχεσθαι: to contend; sc. ἐπέεσσαν. Cf. 304, B 377 f. For the explanatory infinitive, see §§ 12 f; 18 e ; H. 951; G. 1533.

9. Αιτως: cf. 36. — For the inflection, see H. 197; G. 242 f. Αἰτω seems to be a short form of Λατονᾶ, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel.— ὤ [οῦτος]: for the demonstrative use of the article, see § 42 j. — βασιλῆ [βασιλεῖ]: i.e. Agamemnon, ἄναξ ἀνδρῶν. — For the 'dative of association,' see H. 772 ; G. 1177. For the form, cf. Ἀχιλῆς 1. — χολωθέως: see on 81.

10. νοῦσον [νόσον, § 23 d]: this is called λομός (pestilence) in 61. — ἀνὰ στρατόν: up through the camp (cf. κατὰ στρατόν 318), as the plague spread from tent to tent. Cf. 53. — ἄφρε: for the retention of σ after ρ, see § 48 e. — κακῆ: the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order
of words, connecting κακην with what follows, see § 11 j. — λαοὶ [λεω]: his men, soldiery; cf. Π 186 and Agamemnon's epithet πομην λαον Β 243 shepherd of the people. — Attic ἀπέθνησκον οἱ στρατιώται.

11. τοῦν [τοῦτον τὸν] Χρύσην: that Chryses, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name. — ητύμασεν: slighted. — ἀρητήρα: receives prominence from its rhythm and position, almost equivalent to "though he was," etc. He is called ἰερεύς (the Attic word) below. — This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 h; cf. 21, 157, 291, 600. This gives an emphatic close to the sentence.

12. θεάς: cf. νηροὶ ὄκυπτροσίμν 421. A standing epithet of the ships even when they were on shore; see § 12 a. — ἐπὶ νῆς [ναίς]: i.e. to the camp, where the ships were drawn up on land; cf. Β 688. — For the position of the preposition between the adjective and noun, cf. 15, 26; see § 11 m.

13. λυσόμενος: to release for himself, to ransom. The active is used of him who receives the ransom (20, 29); the middle, of him who offers it. — θύγατρα [θυγατέρα]: for the form, see H. 188, D; G. 276. — Homer knows her only by her patronymic Χρύσης (111, see § 39 g), daughter of Chryses. — θέρων: bringing with him, probably on a wagon or pack animal. ἄγων is used 139, 367, 431 of living creatures. — ἀπερείσι' ἀποίνα: bullion (either of gold, silver, or copper), or vessels of precious metal, or clothing.

14. στείματ' Ἀπόλλωνος: cf. Apollinis infula Verg. Aen. ii. 430. This ribbon, or chaplet, of white wool, bound about the head and falling down on both sides, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. Cf. laurumque manu vittasse ferentem | Chrysen, Ovid Ars Am. ii. 401. — ἐκπόλον: he was the Archer Apollo. For similar epithets, see § 22 f. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 k. — Ἀπόλλωνος: for the length of the first syllable, as 21, 36, etc., see § 59 d.

15. χρυσέως [χρυσοῦ]: not of solid gold, but adorned with golden studs or nails. See on 219, B 45; cf. 246. So the soul of the seer Tiresias had a χρύσεων σκῆπτρον in Hades. — χρυσέως is pronounced as of two syllables (cf. 1) and is thus metrically like the Attic form. — ἀνὰ σκῆπτρῳ: on a staff. Construe with στείματ' ἔχων. Equivalent to Attic ἐπὶ σκῆπτρῳ. For the dative, cf. § 55 e; Η. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried σκῆπτρον as symbols of authority; kings were σκῆπτοφ-χοί, scepter bearers (Β 86). Cf. Β 100 ff., 186. A σκῆπτρον was placed in the hands of him who was about to address the assembly, as a sign that he
'had the floor'; cf. 245, Α 218, στη δε μεση άγορη σκηπτρον δε οι μβαλε χαρι κηρυ β 37 f. - Achilles swears by it (234). The judge in an Athenian court had a βακτηρία. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. - παντας: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

16. διώ [διό]: for διω with the dual, cf. Αίαντε διώ Β 406, Α 18, λέοντε διώ Ε 554. This form is more frequent in Homer than διό. - The pause in the verse throws this with κοσμήτορε. - Menelaus, king of Sparta (Β 586), as husband of Helen, is associated with his brother Agamemnon; cf. Β 408. See § 5 a. - κοσμήτορε: κοσμέω (cf. κόσμος, order) is used of marshaling troops in the sense of the later τάσσω. Cf. Β 126, 476, 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 b) is omitted. - For the use of the speaker's very words, instead of indirect discourse, see § 11 e. - ευκνημides: a standing epithet of the Achaeans (§ 12 b). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.


19. Πριάμου [Πριάμου]: for the form, see § 35 a. - πόλιν: for the length of the last syllable, see § 59 l. - οικάδε: homeward, always of the return to Greece, not like οικόνδε, into the house. See § 33 e.

20. παίδα δε: made prominent because of the priest's love for his daughter; instead of the έμοι δε which is expected in contrast with ύμιν μεν 18. - λόγαι: corresponds to δοίεν. Cf. 13. - φλην: in apposition with παίδα, after the pause in the verse (§ 11 j), "my dear child." Its position shows that it is not an otiose epithet, meaning not much more than my. - "As I pray that you may be victorious and have a safe return, so may ye restore to me" etc. Cf. the prayer of Priam for Achilles, συ δε τούνδ κάλα ρεν ών καὶ έλαεις έσε πατρίδά γαίαν Ω 556 f. mayst thou enjoy these gifts and in safety reach thy native land, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like δειδέ 1), not as a command; cf. the infinitive and imperative in parallel clauses (322 f., Γ 459). - τά τ' απόνοια: the priest points to the gifts which he brought with him.

21. ασέμενοι [Attic σεβόμενοι] κτλ.: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. - For the spondee in the fifth foot, see on 11.
22. ἐπευφήμησαν: for the usual ἐπύρησαν, because of the awe which was required by the priest. It is followed by the infinitive as being equivalent to ἐκέλευσαν ἐπευφήμιοῦντες, they bade with pious reverence; cf. B 290.

23. αἰδεῖσθαι: repeats the thought of ἀξόμενοι — ἵερη [ἱερὰ]: equivalent to ἀρητήρια 11. — ἀγλαά: an important epithet, introducing a motive for the action. — δέχθαν [δεικάζοντα]: second aorist infinitive from δέχομαι. See § 53.

24. ἀλλ' οὐκ κτλ.: a sharp contrast to ἀλλοι μέν, giving prominence to the negative, — but not to the son of Atreus. — Ἀτρείδης: receives further emphasis from its position immediately before the pause of the verse. Thus in the preceding verse ἱερή is contrasted with ἄποινα, as ἥγατρα 13, and the άσαί ὑπὲ 20 with δέξασθαι. — θυμόφ: local, in heart. See § 12 g. — This verse in prose would be ἀλλ' Ἀτρείδης οἷς ἄψηθ.

25. κακῶς: harshly. Cf. the use of κακήν 10. — άφιει: for the form, as from a verb in -είω, see § 52 a; for the omission of the augment, see § 43 a. — Homer is fond of using the imperfect to describe an action as in progress; cf. τεῦχε 4. — κρατερόν: strong, stern. — ἐπὶ μόθον ἐτελεῖν: laid upon him his command. — ἐπί: construe with ἐτελεῖν. See § 55 a, b. — μόθον: had not yet received the idea of fiction which is contained in the English myth. It and ἔτος (216) are often used for the Attic λόγος, which is found but twice in Homer (§ 17).

26. μή κτλ.: see to it that I do not, let me not, etc. This warning use of μή with the first person singular is rare. Cf. B 195, E 487 f. — κολάμησιν [κολάμει]: for the form, cf. οἰωνοῖς 5; see § 34 e. — νησί [νασῆ]: for the form, see § 23 a.

27. αὕτης λόντα: returning; cf. πάλιν πλαγχέντας 59, δόμεναι πάλιν 116.

28. μή νῦ τοι κτλ.: lest perhaps, etc., adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίση: the negative and the verb form but one idea, be useless, of no avail; cf. 566, Γ 289. — σκῆπτρον κτλ.: “thy priestly dignity.”

29. πρίν: sooner, adverb with ἐπεισον, with strengthening καί, even; much rather. (Cf. the change in use of rather.) — For the animated ‘adversative asyndeton,’ see § 15 c. — μίν [μάτην]: her. — ἐπεισον: shall come upon.

30. ἱμετέρωφ: the familiar our of the household. — ἐν Ὠργεί: i.e. in Peloponnesus (which name is not found in Homer), Ὠργεί Ὄχασκόν, not Πελαγηκύκων Ὠργεσ (Thessaly, B 681), nor the city Ὠργεσ, where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τριάδοις πάτροις [μακράν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οὐκ, although it is not marked in printing. Cf. Ἀτρείδη 24.
31. ἵστον ἐποιχομένην: going to and fro before the loom, plying the loom. The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — λέξος: accusative of 'limit of motion,' only here with ἀντιώ, approach, share the couch. See § 19 b.

32. θεῖ ἐρήμωσε: for the 'explanatory asyndeton,' see § 15 b. — σαφτερός: more safely; sc. than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer. — ὁς: in order that, here follows the emphatic word (§ 11 l); so ὥστε, ὅ, ὅφρα, and ἵνα may have the second place in the clause. Cf. B 125. — For κέ with the subjunctive, see II. 882; G. 1367.

33. Cf. 568, Γ 418. — ἔδεισεν: "fear came upon him." For the 'inceptive aorist,' cf. βῆ 34, ἐχώσατο 64, θάρσησε 92, ἀρβήσωντε 331, δακρύσας 349, ὄχθησας 517; see H. 841; G. 1260. Observe the change to the imperfect. — For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 h. — ὁ γίρων: ὁ γεραιός 35.

34. βῆ [ἐβῆ]: set out; cf. B 183. For the accent, see § 43 b. — ἀκέων: sc. in terror at the harsh words.

35. πολλά: earnestly, cognate accusative used as adverb with ἤρατο. See § 56 b and on 78. — ἀπάνευθε κιών: i.e. as he left the Achaean camp.

36. τῶν [ὁν]: relative pronoun; see § 42 m.

37. κλήθι: for the forms of this verb, see H. 489 D 30. — μεῦ [μοῦ]: for this contraction, from μέῳ, see H. 37, D g. — ἄργυρότοξε: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκῶπι, and Athena addresses Apollo as ἐκάμφραγε. See § 12 b. The gods' instruments are of precious metal even where the metal is not best adapted to the work; cf. E 724, 731. In Homer, Apollo has a golden sword, Hera golden sandals, Iris golden wings, Hermes a golden wand. — Χρύσην, Καλλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — ἀμφιββηκας: "dost guard." The figure is taken from a beast standing over (bestriding) its young in order to protect it; cf. E 299. For the figurative use, cf. 'Let us rather | Hold fast the mortal sword, and like good men | Bestride our down-fall'n birthdom,' Shakspere Macbeth iv. 3. 3; cf. another figure in the psalmist's 'As the mountains are round about Jerusalem so the Lord is round about his people,' Psalm cxxv. 2. Cf. Gradivumque patrem Geticis qui praesidet arvis Verg. Aen. iii. 35.
38. Τενέδος: cf. est in conspectu Tenedos, notissima fama insula, dives opum, Priami dum regna manebant Verg. Aen. ii. 21 f. — The genitive probably depends on the notion of the noun ἀνάσσες, which is contained in ἀνάσσες. — ἀνάσσες: in its original meaning, art protecting lord. βασιλεύω is not used of the gods in Homer.

39. ἐ' ποτε: if ever, a form of adjuration. — χαριέντα: 'proleptic,' to thy pleasure; literally, as a pleasing one. — ἔτι ἐρέσα: roofed over, i.e. completed, built. The early temples were of simple construction. In general the groves were sacred, rather than a building. The temples of Athena and Apollo in Troy and of Athena in Athens are the only temples named by Homer. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. 503 f. The gods themselves recognized this obligation. — νην [νεν]: Homer follows the so-called Attic second declension in but a few words. Cf. λαοὶ 10.
40. δῆ: nearly equivalent to ἢδη. — κατά: construe with ἐκμα. — πιόνα: as covered with fat; cf. 460. — For the details of a sacrifice, see 458 ff., B 421 ff.

41. τόδε μοι κτλ.: a formula, after which ‘this desire’ is expressed by the optative, as here; by the imperative, as 456, 505; or by ὅς with the optative.

42. τίσειαν: the verb is placed first, as containing the sum of the speaker’s desire. — βελεσίν: βέλεσιν. See § 30 f.

44. βῆ... καρήνων: as B 167, Δ 74. — βῆ: set out. The motion is continued in ὅ δ’ ἦμε 47. — Οὐλύμπου: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself), as is indicated by its epithets, ἀγάνιφος 420 snow-capped, νιφόεις, μακρός 402, πολυδείρας 499, πολυπτυχος. But the peaks tower above the clouds into heaven (οὐρανός). Cf. 195. And see ἀπέβη γλαυκώπως Ἀθηνή | Οὐλυμπόνδ' ὄθι φανε θεόν ἐδω ἀσφαλὲς αἰὲ | ἐμμεναι. ὅτι ἀνέμοι τινάστεται... οὔτε χῶν ἐπιπλαινατι κτλ. ζ 41 ff. Athena departed to Olympus, where (men say) is the ever firm seat of the gods. It is not shaken by winds, nor does snow come nigh it. — καρήνων: construe with κατά. For its use for the summits of mountains, cf. B 167, 869. Cf. κάρα, head; see II. 216, D 8; G. 291, 16. — κήρ: accusative of specification, as ἤτορ, θυμόν, φρένα, all frequent with verbs of emotion (§ 12 g). — For this description of the plague, see Lessing as quoted in § 11 d.

45. ὁμοισιν: dative of place (see § 19 a), equivalent to Attic ἐπὶ τῶν ὅμων. — ἀμφηρεφέα: i.e. closed both above and below as it hung on the shoulder; see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver; cf. his words σύνηδεσ ἄει παύτα βαστάζεν ἐμοὶ Eur. Alc. 40 it is my custom ever to bear this bow. So he is often represented in works of art.

46. ἐκλαγέαν: seems to represent to the ear the sound of the arrows in the quiver; cf. λέγει βιός Δ 125. Cf. tela sonant humeris Verg. Aen. iv. 149.

47. αὐτοῦ κινηθέντος: αὐτοῦ contrasts the god with his arrows (§§ 11 j, 42 h). For the genitive absolute, see § 19 f, g. — νυκτί: a time of dread. Cf. ἐσθορέ φαίνει μ’ ἐκτῷ νυκτί θογ' ἀτάλαντος ὑπόπτα M 462 f. Hector rushed in, like in countenance to swift night, and He on his impious foes right onward drove, | Gloomy as night,' Milton Par. Lost vi. 831 f. For Homerio 'comparisons,' see § 14. — ἑικῶς [ἐικός]: for the inflection, see H. 492; G. 537, 2.

48. μετά: into the midst of the camp.
49. δεινή: attributive with κλαγγῆ. Cf. horrendum stridens sagitta Verg. Aen. ix. 632. — γένετο: arose, was heard. — μισό: from the bow; ablative genitive; § 19 a.

50. οὐρήσας καὶ κόνις: mules and dogs in the baggage train of the army. — ἐπόχετο: attacked with his deadly missiles. — ἄργος: swift. — The Attic might be πρῶτον μὲν τοῖς ἡμιώνοις ἐπεξέργασι καὶ τοῖς ἀπαλλαγέν κυνίν.

51. αὐτάρ: stronger than δέ, correlative with μέν 50; § 21. a. — αὐτοῖς: the Greeks themselves, contrasted with their domestic animals. The intensive pronoun is reinforced by the pause in the verse. — βέλος: for the quantity of the ultima, see 59 j. — ἐφείσ: iterative in meaning, like βάλλε following.

52. βάλλε: shot, with emphatic position at the close of a sentence and beginning of a verse; cf. 143 f., 241, 296, 501, 506, 523, 526. — πυραῖ: plural, since a new pyre was built each day. — νεκών: so-called ‘genitive of material.’ — This is a poetic form of the statement that multitudes perished from the pestilence. — θαμειά: predicate adjective, where an adverb might have been used; § 56 a.

53. έννήμαρ: έννέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton Par. Lost i. 50. — ψχετο: “flew.” The arrows are personified; cf. ἄλτο δ’ ὀστὸς | ὃν ἐρμύλησι, καθ’ ὀμιλον ἐπιπτόσθαι μενειαν ΤΔ ἅττυ 5 ἱπερα, eager to fly into the throng.

54. τῇ δεκάτῃ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἰμέρῃ or ἦς implied in έννήμαρ. Cf. the omission of χειρί 501, Β 341, βουλήν Β 379, γῆ Β 162, δοράν Γ 17, ἡλιαν Γ 126, πυλέων Γ 263, and the use of neuter adjectives as substantives, as έμόν 526, κερτωμίους 539, Δ 256. — δέ: may stand after the second word in the clause, since the first two words are so closely connected. — ἀγορήνιδε: for the ending -δε, see § 33 e. The agora of the Achaean was at the center of their camp, a little removed from the sea, by the ships of Odysseus. The ἀγορή in Homer was not yet degraded to be a market place (see § 17); it corresponded to the meeting place of the Athenian ἐκκλησία. — καλέσσατο: summoned; cf. Β 50. Other princes than the commander-in-chief had authority to call an assembly of the people. In Vergil’s Aeneid (ii. 122), Odysseus (not Agamemnon) demands of Calchas what must be done to appease the gods. — This expresses picturequely the prosaic ἐκκλησίαν ἐποίησε. — For the σῶ, see 48 a.

55. τῷ: equivalent to Attic αἰτῷ (§ 42 g, j); literally, for him. — ἐπὶ φρεσκόθηκε: put into (literally, upon) his heart. The Homeric Greeks did not
think of the head as the seat of the intellect. — λευκόλενος: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοώπις 551. — Ἡρη: for Hera’s motive, cf. § 5 c.

56. Δαναών: genitive after a ‘verb of mental action.’ See H. 742; G. 1102. — ἰά: you see, with reference to the scene depicted in 51 f. — ὀράτο: for the middle voice, see § 50 a.

57. ἠγερθεν κτλ.: the two verbs are thought to express the beginning and the completion of the act; but we may compare the ‘assemble and meet together’ of the Prayer Book. For the full expression, see § 12 d.

58. τοίς [αὐτοῖς]: ‘dative of advantage.’ Cf. 68, 247, 450, 571. — δέ: for its use in the ‘apodosis,’ see § 21 a. — ἀνιστάμενος: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — ποδας ὠκὺς κτλ.: see § 12 b.

59. Αμείδη: the speaker addresses Agamemnon as chief in command. — νῦν: i.e. as things now are. — πάλιν πλαγχθέντας: driven back, i.e. unsuccessful. Cf. B 132.

60. εἰ κεν φύγουμεν: the optative is used instead of the subjunctive, because escape is thought of only vaguely. — θάνατον γε: contrasted with ἀπονοστήσεων. “If indeed we may expect to return, and are not to die here.”

61. εἰ δὴ: if now, as seems likely. — δαμᾶ: future; see § 48 b.

62. ἀγε: has become a mere interjection, and is used with the plural, as B 331, but ἀγετε also is used, as B 72, 83. — ἐρεῖμεν [ἐρῶμεν, Attic ἐρῶμεθα]: let us ask. — ιερῆ [ιερά, § 23 c]: here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. Cf. B 411 ff., Γ 275 ff.

63. ὀνειροπόλον: a dream oracle is described by Vergil, Aen. vii. 86–91. — καλ γάρ κτλ.: for a dream also, as well as other signs. Cf. the dreams of the ‘dreamer’ Joseph, and the prophet Joel’s ‘Your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.’ — γάρ τε: closely connected, like namque. — εἰ Διός: Zeus sends to Agamemnon (B 6) a dream that calls itself Διός ἄγγελος. Athena also sends a dream to Penelope.

64. ὅσ κ’ εἴποι: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἐρεῖμεν). — ὧ τι: at what, wherefore. — τόσον ἡχώσατο: conceived such heavy anger. For the inceptive aorist, cf. ἐδεισεν 33. — τόσον: cognate accusative, used
as an adverb. Cf. 35. — Απόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. ει τε ... ει τε κτλ.: indirect questions explaining the previous verse; cf. B 349. — δ γε: for the repetition of the subject, see on 97. — εὐχωλής, ἐκατόμβης: because of an unfulfilled vow or a hecatomb which has not been offered; cf. ἵρων μηνίμας E 178 angry on account of the omission of sacrifices. Cf. 'He is dying for [lack of] bread.' — For the genitive of cause, cf. 429, B 225, 589, 694, τῆς απάτης κοτέων Δ 168.

66. αἱ κεν [ἐὰν] κτλ.: if perchance (in the hope that) he may please. See H. 907. Connect in thought with 62. — ἀρνών: for the inflection, see H. 210, 2; G. 291, 4. — κνίσης: partitive genitive with ἀντιάσας. — τέλειον: construe with both nouns. Only unblemished victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested' (Z 94). Cf. 'Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish or any evil-favouredness,' Deut. xvii. 1. But τέλειοι may mean full-grown, in contrast to immature.

67. βούλεται [βοιλήται]: for the short mode-vowel in the subjunctive, see § 45. — ἀντιάσας κτλ.: to partake of the sacrifices and ward off from us (literally, for us; see § 19 h). — ἄπο: construe with ἀμώναι.

68. For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. Hell. ii. 3. 35, ὅ μὲν ταῦτ᾽ εἰπὼν ἐκαθέζετο. Οὐραμένης άναστάς κτλ. — ἄρα: here refers to the participle, like εἶτα in prose, as B 310. — τοσοῖ: for them; see on 58.

70. ὅς: is long 'by position,' since ὕδη once began with vau; cf. B 38. See § 59 m. — ἑσσόμεναι: ἑσσόμενα. § 30 f. — πρὸ τ᾽ ἑόντα: and which were before (i.e.) past, — the mental eye being thought of as turned to the past (what was before), and not toward the future (as we say, what is before us). Cf. ὀπίσσω Γ 160 (behind) hereafter. — ἑόντα: forms of εἰμί in Homer regularly retain the ε of the stem. — This verse describes the seer's power in its full extent; cf. novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur Verg. Georg. iv. 392 f. See Γ 109.

71. νῆσοι [γανοῖ]: 'dative of interest' with the verb. — For the inflection, see § 36 b; H. 206 D; G. 270. — ἱγγατο: he led the way, guided. Here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic Expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian War; cf. Hdt. ix. 37.
But Xenophon and Clearchus in person inspected the sacrifices and observed the omens. — "Ιλιόν: here like Τροίη, of the kingdom of Priam.

72. ἤν: possessive pronoun, where the Attic prose would use the article τήν. This must not be confounded with the relative pronoun. See § 32 b. — δία: by the help of; Attic δία τῆς μαντικῆς. For the thought, see on B 832. — 'Απόλλων: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy.


74. καλεῖ: Calchas as μάντις felt himself called to speak by the words of Achilles (62), and he turns naturally to the one who had 'called the meeting.' — διὰφιλε: cf. ἀρηφίλος Γ 21. For the length of the antepenult, see § 36 a. — μυθισμέναι: declare, interpret.

75. ἐκατηβελέται: for the form, see §§ 22 f, 34 c; Η. 148, D 1; G. 188, 3.

76. ἐρέω κτλ.: I will speak, etc. A solemn form of introduction. Cf. 'Behold now I have opened my mouth, my tongue hath spoken in my mouth,' Job xxxiii. 2. — ὀμοσσόν [ὀμοσον]: see § 48 a.

77. ἡ μὲν [μῆν]: surely and truly. — πρόφρων: construe with ἀρηξεῖν. § 56 a β. — ἔπεσων καὶ χέρσιν: "with hand and voice," equivalent to the prose λόγῳ καὶ ἔργῳ, by word and deed. Cf. 395. — ἀρηξεῖν: observe the future infinitive after words of promising or hoping.

78. ἀνδρα: object of χολωσέμεν [χολόσεαν, § 44 f], shall enrage. — μέγα: used adverbially with κρατεέει, cf. 103, πολλόν 91, πολύ 112, εὐρό 102. It strengthens all three degrees of comparison in Homer; cf. B 274, 239, 480. See § 56 b.

79. καὶ οἱ [αὐτῷ]: for καὶ φ. The relative construction is abandoned, as often in later Greek. Cf. 162, 506. See § 11 f; Η. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order.

80. γάρ: introduces a further explanation of his special need (cf. πρόφρων 77) of protection. — δέ τε χώσεται [δόταν χώσηται]: whenever his wrath is roused. For the short mode-vowel, see § 45 a. For the hypothetical relative sentence without ἄν or κε, cf. 230, 543, 554; see Η. 914 a; G. 1437.

81. εἰ περ κτλ.: for even if, with the subjunctive. See § 18 d; Η. 894 b; G. 1396. — χόλων: a burst of anger, while κότος is the lasting grudge, resentment, which plans for revenge, and the μῆνις of Achilles led him simply to withdraw from the fight (see on 1). χόλων is emphasized in contrast with κότον by γέ and by its 'chiastic' position (§ 16 a). The Attic ὄργη is not found in Homer. — καταπέψῃ: digest, suppress. Cf. 'Αχιλείς . . . επὶ νησὶ
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CHOLON TUPHALYEA PESSEI Δ 512 f. Cf. ‘Then he chew’d | The thrice-turn’d cud of wrath, and cook’d his spleen,’ Tennyson The Princess i. 64.

82. ἀλλά: after εἴ πεπ, as Latin at after si, yet. The apodosis is really contrasted with the protasis (§ 21 a).—The reciprocal relation of the thoughts is marked by the τέ, τέ (§ 21 b); cf. 218, Π 12, 33 f.—ἐκεί: holds fast, cherishes.—ὄφα: temporal, until.—τελέσθῃ [τελέσθῃ]: sc. κότον, accomplishes, satisfies, his wrath, i.e. does what he plans in anger.

83. εὖ στήσεσθι [στήσεσθι, cf. βέλεσθι 42]: not capriciously, nor for the sake of the meter, separated from ἐκεί κότον, but added with greater emphasis than it could have at the close of the verse; § 12 e.—ιόσι: possessive pronoun. The Attic might be satisfied with the article; cf. 72.—φράσαι: aorist middle imperative, make clear to thyself, consider.—εἴ: whether. —σαώσεις: Attic σώσεις.

84. The first ‘hemistich’ (with τήν occasionally for τόν) is used in Homer more than one hundred times.—τόν: construe with προσέφη. —ἀπαμειβόμενος κτλ.: with epic fullness and dignity instead of the prosaic ἀπεκρίνατο. Achilles is forward in taking the lead here, but he had summoned the assembly.

85. θαρσήσας: cf. 92. —For the aorist, cf. ἐδεισεν 33.—μάλα: construe with the imperative, as 173.—θεοπρόπτων: equivalent to Attic μαντέων.

86. οὐ μά: no, in truth. μά is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations νοι μά is used, as 234. The negative is repeated in 88 for greater earnestness.—διόφιλον: only here as an epithet of a divinity.—ὁ τε εὐχόμενος: Calchas prayed to Apollo as his patron, the god of prophecy, who revealed to him what he declared to the Greeks.—ΚΆΛΧΑΝ: vocative. See H. 170 D.

87. θεοπροπιάς: a collateral form to θεοπρόπτων 85; see § 37.—ἀναφαίνεις: art wont to reveal.

88. ἐμεῖν ξόντος: while I live; in a threatening tone.—ἐτί χθονι κτλ.: a poetic expression for ξόντος, cf. vivus vidensque in Terence. For the fullness of expression, see § 12 d; cf. 57, 99, 160, 177, 288 f., 533, Π 71, ‘as sure as I live and breathe.’

89. χεῖρας ἔποιεσεν: cf. χείρας ἔφειω 567.

90. οὖδε ἂν: not even if; generally, as here, after a negative. “This promise will hold even if.” —Ἀγαμέμνονα: Calchas had indicated him clearly in 78 f.

91. τολλάν: for its adverbial use, see on μέγα 78.—ἄριστος: mightiest, as commander-in-chief of the army. Cf. B 82, 580; see on B 108.—The Homeric heroes were always frank of speech. Achilles calls himself
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ἀριστος Αχαϊων 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight Ἐκτόρι δίω H 75. Cf. sum pius Aeneas fama super aethera notus Verg. Ἀεν. i. 378 f. But the formula εὐχομαι εἶναι often contains no idea of boasting, and may mean only claim to be, affirm oneself to be.

92. καὶ τότε δὴ: and so then (temporal). — θάρσησε: took courage. Cf. illa haec, deposita tandem formidine, fatur Verg. Ἀεν. ii. 76. — ἀμύμων: refers generally to nobility of birth, or to beauty or strength of person,—not to moral quality.

93 = 65, with the change of οὔτε for εἴτε.

94. ἕνεκ' ἀρητήρος: construe with ἐπιμέμφεται. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. οὐδὲ ἀπελυσε κτλ.: a more definite statement of ἤτύμησε, abandoning the relative construction; cf. 79. — In later Greek, participles would be expected, instead of the indicative; § 21 h. — καὶ οὐκ: is used, not οὐδέ, since the negative is construed closely with the verb. See on 28.

96. τούνεκ' ἁρα: on this account then (as I said). This repeats emphatically 94, and adds a prediction of the results of the god's anger.

97. ὅ γε: emphatic repetition of the subject; cf. 65, 496, πολλὰ ὅ ὅ γε ἐν πόντῳ πάθεν ἄλγεα a 4, which Vergil copied in multum ille et terris iactatus et alto Ἀεν. i. 3. — Δαναοῖσιν κτλ.: cf. 67. — ἀπώσει: metaphorically, of a heavy burden.

98. ἀπὸ δόμεναι [δοῦναι]: cf. δόμεναι πάλιν 116. The subject of the verb is easily supplied from Δαναοῖσιν.

99. ἀπριατήν ἀνάποινον: "without money and without price." For the 'asundeton,' see § 15; cf. B 325. — τερήν: standing epithet, as 431, 443.

100. ἱλασσάμενοι: for the manner of propitiation, cf. στρεπτοὶ δὲ τε καὶ θεοὶ αὑτοὶ . . . καὶ μὲν τοὺς θυέσσοι καὶ εὐχωλῆς ἀγανήσων | λοβή τε κνίσῃ τε παρατρωπῶσ' ἀνθρωποι | Λισσάμενοι I 497 ff. the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savour of burnt sacrifices. — πεπίθομεν: § 43 e.

101 = 68.

102. εὖρος κρείων: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 f. Cf. B 108. — For the adverbal use of εὖρο, see on μέγα 78.

103. μένεος: with rage; genitive of material. — ἀμφιμελαῖαι: darkened on all sides. The mind is dark with passion, which is thought of as a cloud enveloping the φρένας. Cf. Γ 442, θάρσευς πλήσε φρένας ἀμφιμελαῖαι P 573 filled his dark heart with courage.
104. ὁ [ἀυτῷ, § 42 e]: dative with the verb, instead of a limiting genitive with ὥσε. Cf. τῷ 55; see 19 g. — λαμππετώντι [λαμππετώντι]: in contrast with ἀμφιμέλαναι.

105. For the lack of a conjunction, see § 15. — κάκ' ὁσσόμενος: looking evil things, i.e. with look that boded ill. — For the accent of κάκ' (for κακά), see § 28 d.

106. μάντι κακῶν: prophet of ill, ill-boding seer. Some of the ancients thought this referred to the seer’s words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon’s daughter Iphigenia in return for a proud word of the king (Soph. El. 566 ff.). — Cf. ’But I hate him; for he doth not prophesy good concerning me, but evil,’ 1 Kings xxii. 8. — τὸ κρήγγον: equivalent to ἔσθλόν 108, in contrast with κακῶν. For the ‘generic’ use of the article, cf. τὰ κακὰ 107, and see on τὰ χερείονα 576. — ἔπασ [ἐπας]: has the ‘variable vowel’ of the first aorist.

107. αἰεί: Agamemnon exaggerates in his anger. — τὰ κακὰ: subject of the verb of which φίλα is predicate. — μαντεύσθαι: explanatory infinitive; cf. μάχεσθαι 8. — “Always dost thou delight to prophesy calamity.”

108. τέλεσας: brought to pass. — “Nothing good in word or deed comes from thee.”


110. δή: ironical, like the later δήθεν, δήτον, silicet; construe with τοῦδ' ἐνεκα, evidently on this account. — ἐκτεσθολος: for the epithet used as a proper name, cf. 37. — τεῦχε: see on ἔθηκεν 2.

111. ἕγω: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaí. — κοῦρος Χρυσιάδος: genitive of price; cf. δῶκ' νίος ποιῆν (as a price for his son) Γανυμήδεος E 266. For the ‘patronymic,’ see on 13; it is used here exactly like the genitive Χρυσιάδος.

112. ἐπεί: introduces the explanation of οῖκ ἐθελον, was not inclined. Cf. 156. — βοῦλομαι: contains the idea of ‘choice,’ ‘preference’ (sc. ἡ ἀποινα δέξεσθαι), which is here strengthened by the adverb πολὺ (accusative of extent). Cf. 117. — αὐτὴν: the maiden herself, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defense.

113. οὐκοὶ ἔχειν: i.e. to retain in my possession. — καὶ: even. Construe with Κλυταμνήστρης. — γὰρ ὅτα: for, you see. — Κλυταμνήστρης: according to the later story, Clytaemnestra was daughter of Týndareús and Leda,
and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that she proved unfaithful to Agamemnon, and slew him on his return to his home. According to the later story, she was herself in turn slain by her son Orestes. The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece,—the Agamemnon and Choëphoroe of Aeschylus, the Electra of Sophocles, and the Electra of Euripides.—προβέβουλα: with present signification.—For the form, see II. 510, D 4.

114. οὗ ἔδεν: for the hiatus, see § 27 N.B. The negative receives emphasis from its position.—χερείων [χείρων]: cf. χέρη 80.

115. οἷς δέμας: not in build. This probably refers to her stature, since the Greeks always associated height and beauty; cf. Γ 167.—οὔδε φυήν: has reference to her fair proportions.—With these two qualities of her person are contrasted by ‘asyndeton’ two mental characteristics, neither in mind nor in accomplishments.

116. καὶ ὥς: even thus, “although Chryseis is so beautiful and accomplished.” Cf. Γ 159.—δόμεναι πάλιν: restore; cf. ἀπὸ δοῦναι 98, 134.—τὸ γάρ ἀμείνον: the ‘copula’ is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15.—βούλομαι ἦ: see on 112.

118. αὐτὴν ἑτομάσατε: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτενωτάτε 122.—γέρας κτλ.: this is made more definite later; cf. 138, 182 ff.

119. ἐκ [ὅ]: for the form, see on ἐνώτα 70.—οὔδε ἐσκεκίν: it is not even seemly, to say nothing of its unfairness.

120. ὅ: like quod, equivalent to ὅτι, that. Cf. γυγνώσκων ὅ οἱ αὐτὸς ὑπείρεσε ἀνίρας Απαλλον Ε 433.—ἐρχέται ἀλλη: i.e. leaves me. The present ἐρχέται is used of the immediate future.

122. κύδιστη: a standing epithet of Agamemnon, like an official title; cf. Β 434. The following epithet is contrasted bitterly with this.

123. πῶς κτλ.: the question implies the absurdity of the proposition.
—γάρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation ‘what!’

124. τὸμεν: τίσκεν. § 30 d.—ξυνήμα [κοῦνᾶ] κτλ.: undistributed treasures lying in abundance, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon’s αὐτίκα 118. All had been distributed. —Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρα 185) had been selected for the chiefs; cf. 368 ff., ἐκ πόλων ὅ ἀλόχοι καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ’ ὅς μή τίς μοι ἄτεμβόμενος κιόν ἰζης
COMMENTARY TO THE

41 f. taking from the city the wives and many treasures we divided them, that no one might lack his fair share. — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people (276, 369, 392). Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

125. τα, τα: strictly both are demonstratives (§§ 21 a, 42 m) (the second repeating the first), although the first may be translated as a relative. — τα μέν: the thought contrasted with this, is implied in 127 ff. — πολιών [πολεων, § 36 c]: i.e. cities near Troy, of which Achilles had sacked twelve with his fleet and eleven with a land force; see I 328 f. Homer mentions the sack of Lesbos, of Lyrrnessus, of Pedasus, of Scyros, of Tenedos, of the Theba. Cf. Nestor’s words, ξεν νησαίν ἐπ ήροειδά πόντον | πλαξόμενοι κατά λησίδο δύτη ἄρξεν Ἀχιλλείς γ 105 f. . . . wandering for booty wherever Achilles led. See § 5 b. — The genitive depends upon the following preposition in composition. — ἐξεπράΰμεν: equivalent to ἐξείλομεν πέραντες. — δεδασταί: the tense marks that the matter is not to be reconsidered.

126. λαοὺς: receives emphasis from its position, while the contrast lies in δεδασταί and παλιλλογα ἐπαγείρεων, collect again what has been distributed. — παλιλλογα: ‘proleptic,’ ‘so as to be together.’

127. θεῷ: in honor of the god, for the god’s sake; dative of interest. — αὐτάρ: as in 51.

128. τριτλ ἔπταπλᾳ τε: for the copulative conjunction, see § 21 g.

129. ἔντειχεον: Poseidon built the walls of Troy (Φ 446).

131. μή δῆ: with imperative, as E 218; with subjunctive, used as imperative in E 684. — δῆ οὐτως: for the ‘synizesis,’ see § 25. — ἀγαθός: no moral quality is implied. Cf. ἀμύρων 92.

132. κλέπτε νοψ: have secret thoughts in mind, be deceitful, — an accusation most hateful to the outspoken Achilles. Cf. English steal and stealth. — παρέλευσε: for the uncontracted form, cf. νέψα 32. — μέ: construe with both verbs.

133. ηθλείς κτλ.: dost thou wish indeed that thou thyself shouldst have a prize of honor (referring to 126) while (literally, but) I, etc. Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — η: is never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365. — ὃφρ έχως κτλ.: instead of the customary infinitive or an object clause with ὃτι. Cf. θυμός ἐπέσουσαι ὃφρ’ ἐπαμύνω Ζ 361.
134. ἡσθαί: with a participle marks the continuance of a state, especially where a person is given up to sadness or misfortune; cf. B 255.

136. ἀρσαντες κτλ.: suiting it to my mind, i.e. choosing one which will be satisfactory. — κατὰ θυμον: nearly equivalent to θυμῶ. — ἀντάξιον: sc. Ἱρωνηδός. — The conclusion of the sentence is omitted (‘aposiopesis’); cf. St. Luke xiii. 9 ‘And if it bear fruit,—[well].’ It would be perhaps εὖ εχει, καλῶς ἄν εχει. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See II. 904 a.

137. ἐγὼ δέ: δέ in apodosis, as in 58. — ἔλωμαι: for the subjunctive used almost like a future, see § 18 b; cf. 184, 324, Γ 417.

138. τεών [σοῦ, § 42 b]: sc. γέρας. — Αλαντός: son of Telamon, from Salamis. — ἔλων: cf. ἔλων κλισόμεθα 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as ἀγὼν 311, ἔλθων 401, ἔλων 139, ἰδοῦνα 357, λαβὼν B 261, παραστάς B 189, φέρονσα Γ 425, ἀμφιέπουντες B 525, εὐχόμενος B 597. These participles are commonly intransitive in this use. — 'Οδυσσῆος ['Οδυσσέως]: Odysseus or Ulysses, the hero. — For the single σ, cf. 'Αχιλῆος 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἄξω ἔλων: shall seize and lead away. The return to the principal thought (ἔλωμαι) betrays the king’s passionate excitement. — κεν κεχολω-σεταί: he will be angry, I think. The tone is sarcastic. — δν: accusative of 'limit of motion,' to whom. See on 254. — ἰκωμαι: for the hypothetical relative sentence, see II. 916; Γ. 1434.

140. ταῦτα: i.e. what is to be the recompense. — μεταφράσομεθα: μετά, afterwards, is repeated more definitely in καὶ ἀντίς. — “We will discuss that later.” — For the ending, see § 44 k. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship’s equipment.

141. μέλαιναν: for the color of the ships, see on B 637. — ἐρύσσομεν [ἐρύσσομεν]: ‘hortatory subjunctive.’

142. ἐς δὲ: adverb, as 309; see § 55 a; proleptic, “so as to be therein.”

143. θείομεν [θάμεν]: cf. ἐρείόμεν 62. — ἀν [ἀνά]: up, on board. — Adverb with βῆσομεν. — For the loss of the final ι, see § 29. — αὐτήν: herself, as the person principally concerned. — Χρυσηδᾶ: in apposition with αὐτήν.

144. ἀρχός: predicate, as commander. — ἄνηρ βουληφόρος: in apposition with εἰς τις.
145. Ἰδομενέως: leader of the Cretans (B 645).

147. ἡμίν: dative of interest.—ικάρηγος: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 f.—ιλάσσεια: agrees in person with the nearest subject.

148. ὑπόδρα ἵαν: Vergil’s torva tuentem Aen. vi. 467.

149. ἐπιεμένε: clothed with. Of the two accusatives which the verb governs in the active, the ‘accusative of the thing’ is retained with the passive. See H. 724 a; G. 1239. Cf. Ἀλαντες θυρων (impetuous) ἐπιεμένου ἀλκήν (valor) H 164.—κερδαλεόφρον: cunning minded, referring to 146.—Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. τοι: dative of interest.—πρόφρων: cf. 77.—πεθηται: deliberative subjunctive in the third person.—For the alliteration of π, cf. 165; see § 13 a.

151. ὑδὼν (cognate accusative; see H. 715 b; G. 1052): journey, of an embassy like that suggested for him in 146.—ἐλθεμεναι: ἔλθειν. § 44 f.

152. γάρ: the reasons for the preceding question (which is equivalent to a negative assertion) continue through 162.—‘Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee.’—ἐγώ: sudden transition from the indefinite τίς of 150.—Observe the force of the caesural pause, throwing emphasis on Τρώων. Cf. ἐμάς 154.—ἐλυθον [ἐλθον]: for the ν of the penult, cf. the penult of ἐληλυθα.

153. δεῦρο: construe with ἐλυθον.—μαξαθομονοιν: for the length of the last syllable, cf. 226; see § 59 a.—αἵροι ἔλειν: are to blame for me, have done me wrong. Cf. Γ 164.

154. ἐμάς: is made emphatic by the following pause, where of course no punctuation mark could stand. Cf. Τρώων 152. § 58 b.—βοῖς: feminine, of the herds.—ἡλασάν: drove off.—οὐδε μέν: nor in truth; cf. 603.—This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθιῃ: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβόλακη.

156. πολλὰ μεταξύ: much lies between, explained by the following.

157. οὕρεα κτλ.: in apposition with πολλά, above.—ἡχεσσα: only here as epithet of the sea. Cf. πολυφλοβοῦσα 34, B 209.

158. μέγα: see on 78.—χαίρης: subjunctive in a final sentence after the aorist, as B 206, Z 357 f.
159. τομήν: recompense, satisfaction, especially the return of Helen and the treasures carried away by Paris. Cf. Ι 286, Ε 552. — κυνώτα: the dog was to the oriental the personification of shamelessness; cf. 225. Helen in self-reproach applies to herself the epithet κυνώτας Ι 180; cf. δάερ ἐμείο (addressing Hector), κυνός κακομηχάνον ἄκρνοέσσης Ζ 344. The highest impudence was indicated by κυνάμωα, dog fly. In the Odyssey, however, the dog is in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him home.

160. τῶν: neuter, referring to the various details included in the preceding thought (158 f.).

161. καὶ δὴ: and now, nearly equivalent to καὶ ἦνθ, as in Attic. Cf. 40, Β 135, καὶ δὴ ἔβη τοκόνδε Δ 180. — μοi: dative of disadvantage with ἀφαίρησεσθαι. Cf. ήμιν 67, Γλαίκυς Κρονίδης φρέας ἐξέλετο Ζεὺς Ζ 234. — γέρας: see on 124. — αὐτός: i.e. of thine own will, arbitrarily, as 137. Construe with the subject of ἀφαίρησεσθαι.

162. θέτι: for which. For the 'anastrophe' of the accent, see § 55 c. — δόσαυ δὲ: the relative construction is abandoned, as 79.

163. οὔ μὲν [μὴν] κτλ.: yet never have I. A present expression of past experience. This thought increases the unfairness of Agamemnon's present course. — σοι: i.e. like to thine, equivalent to τῷ σῷ γέρας, the person instead of the attribute being compared. See Η. 773 b; Ε. 1178.

164. Τρώων πτολεμέρων: a city of the Trojans, as Β 228. See on 125.

165. τὸ μὲν: the principal thought follows (167). The English idiom prefers the subordinate construction, "although my hands... yet." § 21 d.

167. τὸ γέρας: the article is used almost as in Attic, the usual gift of honor. — ὁλίγον τε κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative'; cf. δόσις ὁλίγη τε φίλη τε ζ 208. See § 21 d. Cf. 'an ill-favored thing, but mine own,' Shakspere As You Like It v. 4. 60.

168. ἐρχόμαι ἔχων: go off to my tent with, more picturesquely descriptive than ἔχων 163; cf. 391, Β 71. — ἐπὶ νήσα: cf. 12. — ἐπεὶ κε κτλ.: when I have fought myself weary. This gives renewed prominence to the thought of insufficiently recompened effort.

169. νῦν δὲ κτλ.: contrast with Achilles' previous activity in battle.

170. οὐδέ σοι: construe with ἀφύξεων. For the elision, see § 28 a. — óω: as 296.

173. φεῦγε: odious expression for the return to his home which Achilles had announced (169). — μᾶλα: by all means; cf. 85.
174. ἐμεῖο [ἐμοῦ]: for the form, see § 42 a; H. 261 D; G. 393. — ἐμοὶ γε: with self-assertion. — ἄλλοι: sc. εἰσίν.

175. μὲ τιμῆσον: will gain me honor, referring to 159. — μητῆτα: a standing epithet of Zeus; cf. Διὸ μητίν ἀτάλαντον B 169. — In this confidence of the king is seen the poet’s irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. ἵσοι [ἐί]: in this form are preserved both the original stem, ἵσσο, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes; cf. 279, B 205. Cf. διογενές 337, B 173. Kings are called θεράποντες (attendants, as 321) Διός, as warriors are θεράποντες "Ἀρρης (B 110).

177. φάλη: the predicate adjective agrees as usual with the preceding noun, and the rest of the verse is in a sort of apposition with ἰρᾶς.

178. The ‘asynδετον’ here and below shows the speaker’s excitement. — εἰ μάλα κτλ.: cf. 280, 290. — καρτερός: refers to 165. — θεός ποι [δήπου] κτλ.: “it is not thy merit.”

179. σὺν νησοὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fullness of the expression, as of 183, marks the complete separation of the two forces.

180. Μυρμιδόνεσσιν: cf. B 684. Dative of advantage. This word is made prominent since the thought is before the speaker’s mind that Achilles, in the consciousness of his strength, desires to usurp Agamemnon’s prerogatives; cf. 287 ff. Cf. ιλλα κε ιακτην in aula Verg. Aen. i. 140. — σέθεν κοπέντος: “thy anger”; cf. 160; the participle is really supplementary. — σέθεν [σοῦ]: for this form of the genitive, cf. ἐθέν 114.

182. ὡς: just as. The corresponding thought of the apodosis is found in ἵνω κτλ. 184. The interposed clause, τὴν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165. — ἀφαιρεῖται: here followed by two accusatives, as 275. Cf. 161.

183. τὴν: either ταύτην or αὐτὴν could have been used in Attic. — σὺν νης τε ἐμῆ: with a ship of mine.

184. ἄγω: subjunctive as future. Cf. 262; see § 18 b. — Agamemnon now acts in accordance with his threat of 137.

185. τὸ σὺν γέρας: emphatic contrast, that prize of thine. In apposition with Βραχύδα.

186. δόσον: how much; accusative of extent where the Attic might have used ὅσον, dative of ‘degree of difference.’ Cf. μέγα 78. — φέρτερος: sc. as commander of the entire army and powerful king; cf. 281, B 108. — ἄλλος: i.e. every other.
187. ἰων: masculine with ἰμοι φάσθαι, assert himself my equal.—φάσθαι: follows στυγή, ὀμοιωθῆμενα ἀντίνυ: liken himself to me, to my face.

188. ἃς φάτο: Attie στιώσε ἐφη.—Πηλεώνι: for the formation of the patronymic, see § 39 h.—ἀχος γένετο: grief arose for, i.e. grief came upon him. Cf. ἀχινύμενος 103.—ἐν δε: within, adverb, defined more exactly by the local στήθεσσιν. Cf. ἐς δε 142.—οἱ: dative of interest.

189. λαύοιοι: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. ἢ: for ᾿η, ᾿η (192) in a double indirect question, see § 20 b.

191. τοὺς μέν: i.e. the other princes, who were seated (cf. 58) between him and Agamemnon (cf. 247).—ἀναστήσει: should rouse from their seats, and drive away, as he sprung at the king.—ὁ δε: repeats the last subject; it is almost equivalent to αὐτοῦ δέ. Cf. ἐγὼ δέ 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed.—ἐναρίζοι: the optative represents the ‘deliberate subjunctive’ of direct discourse; cf. Γ 317.

193. κατὰ φρένα κτλ.: in mind and heart.

194. έλκετο: he was drawing; the act was interrupted (cf. 220).—ἲλθε δε: δέ in the apodosis, as in 58.

195. οὔρανόθεν: but Athena returns Οὐλυμπώδε (221). See on 44.—πρὸ ᾿ηκε: sent forth, i.e. sent hither; cf. 442. Athena often acts as subordinate to Hera; cf. B 156, E 713.—Hera is patron goddess of the Atridae.

196. ἀμφω: object of φιλέουσα, to which κηδομένη is added in a freer relation.—θυμώ: as in 24.

197. στή δ' ὁπιθεν: she stepped up behind.—ξανθῆς: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500.—κόμης: genitive of the part touched. See on 323.

198. οἶω: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairyland Phaeacia were the gods wont to appear visibly.—τῶν δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησεν: sc. at being thus seized.—μετὰ δ' ἐτράπετο: since Athena stood behind him. Literally, not as 160.

200. δεινῶ: predicate. They were the eyes of γλαυκῶπις Ἀθηνη (206).—δε: for the use of the adversative instead of a causal conjunction, cf. 228, 259; see § 21 d.—οἱ: dative of interest.—ὁσσο as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.
201. An often-repeated verse; see 12 h. — μίν: object of προσημαίνω.—φωνήσας: lifted up his voice; cf. § 12 d; not equivalent to εἴπων, which in Homer is used only of what has just been related.—περεδέντα: for the final vowel, here short though before two consonants, see § 59 g.

202. τίπτε αὐτέ: "What now! why art thou come?" αὐτέ is here not equivalent to αὐτίς, and does not imply that she had been there before, but is uttered in a tone of vexation.—τίπτε εἰλήλουθας [ἐλήλυθας]: for this greeting, cf. τέκνων, τίπτε λιπῶν πόλεμον θρασύν εἰλήλουθας; Z 254.—αἰγιόχοο . . . τέκος: ten times repeated in Homer; cf. § 12 b.

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 b; for that after ἐδή, see § 27 c.—ἡ ἱνα κτλ.: Achilles answers the question himself by a conjecture; cf. B 229, Z 255. —ἐδή: for the voice, cf. ὅρατο 56.

204. ἐκ: construe with ἔρεω. Cf. 212.—καὶ: also; construe with τελε-εσθαί (future). "This will not be a mere prediction."

205. ὑπεροπλήσσι: for the long antepenult, see § 59 b. For the plural (especially in the dative), cf. B 588, 792, ἀναλκείγοι Z 74.—τάχα κτλ.: a covert hint at his murderous thoughts.—ἀν: construe with ὀλέσσῃ (§ 18 b).

206. γλαυκώτις: gleaming-eyed; cf. δεινό κτλ. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. Cf. ταύτα (sc. πολε-μήνα ἔργα) δ' Ἀρης θοῦ καὶ Ἀθηνᾶ πάντα μελήσει E 430. Her epithet Παλλάς seems to belong to her as wielding the lance. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρόμαχος at Athens.

207. ἡλθον: not equivalent to the perfect εἰλήλουθα, but presenting the same act from a different point of view.—παύσουσαι: to stop, to allay; cf. 192.—τὸ σὸν μένος: this thy rage, this rage of thine. Cf. φθίσει σε τὸ σὸν μένος Z 407.—αἱ κε κτλ.: cf. 66.

210. ἐρίδος: i.e. the contest of force to which he is inclined.—ἐλκεο: present imperative, continue to draw; cf. 194.

211. ἀλλ' ἦ τοι: after a negative idea this emphasizes the affirmative thought.—ὡς ἐστει [ἐσται]: "as opportunity shall offer."

212. A set verse, often accompanied by a sharp threat.—τετελεσμένον ἐσταί: will be a thing accomplished, i.e. shall surely be done.

213. καὶ ποτε κτλ.: affords the motive for 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive," etc.—καὶ τρίς: even threefold, proverbial; cf. τρίς τόσον ἐλεν μένος E 136.—παρέσπεται: the gifts offered to Achilles as atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins,
twin race horses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὑτίκα πάντα παρέστησαι 1 135. These treasures were delivered in T 243 ff.


216. μὲν: indeed.— σφαλτερον: of you two, Athena and Hera. The emphasis given by γε marks the reverence felt for these goddesses.— ἵπτοσ: word, command.— εἰρύσσασθαι: protect, observe, by obedience. Cf. 239.

217. καλ κτλ.: "however much enraged."

218. ὃς κε κτλ.: i.e. if any one. "Whoever obeys the gods is himself heard by them." Cf. εάν τις θεσσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποιή, τούτων ἀκούει (sc. ὁ θεὸς) St. John ix. 31, and Psalm cxlv. 19.— μάλα: surely, readily.— τί: for its use in marking the reciprocity of the two clauses, see on 82.— ἐκλυν: gnomic aorist; Π. 840; G. 1292.— αὐτοῦ: himself. The prominence given to the object of the verb, which is also the subject of the previous clause, makes prominent the identity of the two and contrasts the man with θεοὶ.

219. ἦ καλ: he spake and, as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued.— ἄργυρεῖ: adorned with silver nails or studs; cf. 246.— σχέδιε: kept, held, as Δ 113.

220. οὐδ' ἀπίθησεν: 'litotes,'— in form saying less than is really meant; see § 16 c. Cf. 24, 536 ff., B 166.

221. βεβήκεν: had set out, was gone.

222. μετά: into the midst of, among, as 423, Γ 264.— δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ τὰρ Ζηνὶ καθήμενοι ἱγορόωντο | χρυσῶ ώ ἐν δαπέδω Δ 1 f. All were members of his family although they had separate mansions (607).— Homer does not clearly distinguish between δαίμονας and θεοὶ, but see on Γ 420. — The second half-verse is explanatory of the first, repeating the thought in a different form. Cf. Z 105 ff.

223. ἕξαυτίς: anew, after the interruption by Athena which no one had noticed.

224. οὐ λῆγε χόλου: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἶνοβαρές: this was a grievous reproach in the eyes of the temperate Greeks.— κυνὸς ὀμματα: see on 159.— ἐλάφιοι: the deer was the personification of cowardice; cf. Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon.— Observe the 'chiasmus,' i.e. that κυνὸς and ἐλάφιοι are separated, while ὀμματα and κραδίην are brought together; § 16 a. Cf. 255.
226. *es πόλεμον* : for (literally, into) battle. For the lengthened ultima before the caesura, as 491, cf. 153.—The last three feet of the verse are spondees; cf. B 190.

227. λόχονδε: cf. *es λόχον ένθα μάλιστ' άρετή διαείδεται άνδρόν* N 277 to ambush, where especially the valor of men is discerned. This is contrasted with the open battle (πόλεμον) of 226. The knights of the Middle Ages were the first to count ambush dishonorable.—άριστησιν [άριστεύσιν]: mark the contrast with λαόφ.

228. τέτληκας: hast had the courage. Cf. 543.—κήρ: cf. Ι 454, "'Tis death to me to be at enmity," Shakspere Richard Third ii. 1. 60.—The accent distinguishes κήρ, death, from κήρ, heart.

229. ἢ: in truth, yes. The speaker pretends to recognize his opponent's motives. Cf. ἢ ἤνα κτλ. of 203.

230. δώρα: γέρα.—ἀποαιρεῖσθαι: present infinitive in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333.—σθέν: genitive after the adverb.—άντιόν εἰπη: oppose.

231. δημοβόρος κτλ.: emphatic exclamation of vexation.—ἐπέλ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon's course is possible. Cf. ἐπεί 112.—οὕτιδανοτιν: interpreted by Achilles (293 f.). He holds the Greeks in part responsible, since they did not oppose and restrain the king.

232. ἢ γὰρ κτλ.: for else, surely. With aorist optative as potential of the past, where in Attic we should expect a past tense of the indicative with ἀν. Cf. B 81; see § 18 d δ; II. 896; G. 1399.

233. ἐπι ὁμοῦμαι: swear thereto, take an oath upon it.

234. τοῦδε σκήπτρον: by this scepter here, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ὢς εἰπὼν το σκήπτρον ἀνέσχεθε πᾶσι θεοῖσιν H 412 with these words he lifted the scepter to all the gods, ὥς ἐν χερω σκήπτρον λάβε καὶ οἱ όμοσσεν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspere Richard Second i. 1. 118.—το μὲν: demonstrative.—"As surely as this staff shall never put forth leaves, so surely shall the Achaens miss me sorely."—This is imitated by Vergil (Aen. xii. 206 ff.), ut sceptrum hoc... nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et bracchia ferro; |... patribusque dedit gestare Latinis. Cf. Wagner's Tannhäuser, 'Not till this crosier buds and blooms, shall thy sin be forgiven.'
235. ἐπεί δὴ πρῶτα: see on 6.

236. γάρ ἦν: as 113. — ἦν: the living shoot, while μὲν below is the σκῆπτρον made from it. — ἀλκός: i.e. the tool of bronze; cf. the English poetic use of steel for sword.

237. φύλλα κτλ.: ἐλευθεριών as a 'verb of depriving' is followed by an accusative of the thing taken away.—νῦν αὖτε: now on the other hand, but now. αὖτε in this use differs little from αὐτάρ. Cf. 51, 127, 333, Δ 321.

238. δικαστόλοι: appositive, as ministers of justice. For its position, see § 11 j.—θείματας: for the inflection, see H. 216, D 7; G. 291, 14.

239. πρὸς Διός: before the eyes of Zeus, in the name of Zeus. Cf. πρὸς ἄλλης ἱστῶν ὑφαίνους Z 456.—ἐπίῳσασι: defend; cf. 216.—For the ending, see § 44 l.—δι' Ἕκτορα: attracted to the gender of ὅρκος. Cf. B 5, 73; see H. 631.

240. ἤ: repeats the ναί of 234. Cf. 86.—Ἀχιλλῆς: instead of ἐμοῦ, with feeling. Cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἐκτορος δῷῃ Η 75. Edmund says, 'Yet Edmund was beloved,' Shakspere King Lear v. 3. 239; Antonio says, 'Tell her the process of Antonio's end,' Shakspere Merchant of Venice iv. 1. 274.

241. σύμπαντας: for the prominence of its position, see on 52.

242. χραομένιν: avail, help; without oblique case, as 589.—ὑφ' Ἐκτορος θησαυροὺς: ὅτα is used, since the verb is passive in sense, and active only in form; cf. Γ 61, 128; see H. 820.—For the epithet of Hector, cf. homicidam Ηεκτορεμ Ηορ. Epod. xvii. 12.

243. πίπτωσι: for the mood, cf. ἐκφώμα 139.—ἐνδοθὶ: “in thy breast.”

244. χωφάμενοι: full of rage (sc. at thyself).—δὲ τέ: διὶ τε, that; cf. δ 120, 412.—οὐδὲν: accusative of specification (strictly, cognate accusative) instead of the simple οὐ.—ἀριστον: this was strictly true; see 283, B 769. See on διός 7.

245. ποτὶ ... γαίῆ [γαίη]: here a sign of anger.—ποτὶ: adverb with βάλε. It is followed by the dative because of the state of rest that follows the action. Cf. 441, 593, B 175, Γ 89; see H. 788; G. 1225, 2.

By this act, Achilles says plainly that he will not discuss the matter further.

246. πεπαρμένοι: studded, as decoration.

247. ἐπέρωθεν: see on 191.—ἐμήν: was raging, continued his rage. Cf. 1.—τοῖος: for the dative, cf. 58.—Νέστωρ: the oldest and wisest of the Achaeans before Troy. For his interposition here, cf. Nestor compone nere lites | inter Peliden festinat et inter Atriden: | hunc amor, | 6ra quidem comminiter urit utrumque. | quidquid deli rant reges, plectuntur Achivi Hor. Epist. i. 2. 11 ff.
249. τοι: relative, limiting γλώσσης.—καλ: also, belongs to the whole sentence, referring to ἡ ὑπερής, which is explained by the comparison; cf. 406, B 827, 866, 872. Cicero translates: ex eius lingua melle dulcior fluebat oratio de Sen. 10; cf. tibi Homericus senis mella profluere Pliny Ep. iv. 3, γλυκερή οί απο στόματος βέει αίδης Ηes. Theog. 97, and cf. 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones' Proverbs xvi. 24.

250. τῷ: for the dative of interest with ἐφθατο, cf. B 295.—γενεαί: generations, reckoned as of about thirty years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. In γ 245, ten years later, he is said to have reigned τρίς γενέ άνδρων. Cf. ter aevō functus senex Hor. Carm. ii. 9; Tennyson's words of Sir Bedivere in the Morte d'Arthur, 'Not tho' I live three lives of mortal men.'

251. οί: construction according to sense, referring to ἀνθρώπων rather than to γενεαί.—οί: dative of accompaniment with ἀμα.—τράφεν κτλ.: for the 'hysteron proteron,' see § 16 f. The more important or obvious element is mentioned first.

252. τριτάτοιοιν: i.e. in the third generation.

253 = 73.

254. ὁ πότοι: can this be!—Ἀχαιδα γαίαι: i.e. the Achaeans. For the accusative of limit of motion, see § 19 b; II. 722; G. 1065. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective; see § 15 b.—γηθοσαί: singular to agree with the nearest subject; contrasted, by the caesural pause, with πένθος ἰκάνει. The aorist is inceptive; cf. 33. For the form, see § 44 c.—For the 'chiastic' arrangement of verbs and their subjects, cf. 225.—Πράμωσ... παίδες: as Γ 288, Δ 31, 35. Of course, if Priam should be glad, all the Greeks would be sorry. Cf. Simon's argument, hoc Ithacus velit, et magno mercentur Atridae Verg. Aen. ii. 104.

257. σφών μαρμαμένουν: de vobis plexantibus, genitive after πυθόωτο. The participle is supplementary.—τάδε: direct object of the verb.

258. περὶ μὲν, περὶ δὲ: construe with ἐστέ, superior to; with the genitive, as 287.—βουλήν: as to counsel, in council.—μάχεσθαι: in battle, like μάχην.—For the thought, cf. Γ 179, Τυδείδη, περὶ μὲν πολέμῳ ἐν καρτερός ἔστι, | καὶ βουλη ἐπιλεύν ἄμωτος I 53 f. "First in war and first in peace." Cf. 490 f., B 202, 273.

259. δὲ: cf. 200.— Cf. 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure, than ye,' Shakspere Jul. Caes. iv. 3. 131 f.
260. ἰὲ πέρ ὑμῖν: i.e. ἰὲ πέρ ὑμᾶς ἐστέ. The pronoun is attracted to the case of ἀρείσσον, cf. οἴον κτλ. 263 for οἴος Πειρίθους ἵν. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. καὶ οὗ ποτε: the contrast might have been marked by ἄλλα, but is only implied by the context. — οὗ γε: emphasized with reference to ἀρείσσον.


263 f. Πειρίθους . . . Πολύφημον: Lapithae, a Thessalian mountain folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigaleia, and for the frieze of the tomb of Mausolus (the ‘Mausoleum’) at Halicarnassus, as well as for vases and other works of art.

266. καρπιστοί: predicate; “these were the mightiest ever born on earth”; cf. B 216, 673. — For the repetition of καρπιστοί, cf. that of πείθεσθαι 273 f.; see § 16 b. — δὴ: doubtless, strengthens the superlative, as it often does.

267. μὲν: without corresponding δὲ, as 269 and frequently. In such cases, it is equivalent to μὴν. — ἵσαν [ἵσαν]: without an augment.


269. καὶ: even. Construe with τῶν. The new thought is introduced by καὶ also in 271, 273, with increasing emphasis. — The thought returns to 261. — τοῖσιν: i.e. the Lapithae. The dative is governed by μετά in composition; cf. τολών 125.

270. ἐς ἀπίνης γαῖς: from a distant land; explains τηλόθεν. — καλέσαντο: called to their aid. — Nestor is fond of relating achievements of his youth, as at Δ 319 ff., Η 124 ff., Δ 670 ff.

271. κατ' ἐμ' αὐτόν: by myself alone, i.e. as a single champion (πρόμαχος Γ 31). Cf. κατὰ σφέας B 366. — κείνους: i.e. the centaurs.

272. οὐ νῦν κτλ.: who now live as mortals upon the earth. The construction would have seemed more natural if βροτός had been in the main clause, as οὗ τις τῶν βροτῶν οὐ ἐπιχθόνωι εἰσίν. Cf. Ζ 452. — ἐπιχθόνωι
equivalent to ἐπὶ χθονὶ ὄντες. See H. 588.—μαχέομαι: present optative from μάχομαι, a collateral form of μάχομαι, cf. αἰδεῶσαι 23 with αἰδομένω 331.

273. βουλέων [βουλων]: for the form, see § 34 d.—Note the parallelism of the two halves of the verse; cf. 79.

275. ἀγαθὸς περ ἔων: as 131.—ἀποιρεο [ἄφαιρου]: 'syncopated' from ἀποιρέεο, § 47 f. It is followed by two accusatives, as 182.

276. ἐα: sc. κοὐρήν. — ὃς πρώτα: as once; cf. 6.—δόσαν: see on 124, 299.

277. μήτε θάλε: noli; cf. B 247.—βασιλῆ: used of Agamemnon, as 9.

278. ἀντιβήν: originally cognate accusative; sc. ἔριδα, cf. Γ 435. The adverb receives emphasis from its position.—ο⌦ ποθ’ ὁμοίης: i.e. a greater. The Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non simili poena commissa luetis Verg. Aen. i. 136.—ἐμορφ: has share of, has received. This is followed by a 'genitive of the whole.'

279. σκηπτούχος: see on 15.—ὁ τε Ζεὺς κτλ.: see on 176.

280. εἶ: not conditional in thought here, but refers to a matter of fact. Cf. εῖ τὸτε κούρος ἐα, νῦν ἀντέ με γῆρας ὀπάζει Δ 321.—καρτερός: as 178.—θέα δὲ κτλ.: second clause of the protasis, explaining the first; "being son of a goddess."—θέα: i.e. Thetis; cf. 351 ff.

281. ἄλλα: as in 82.—πλεόνεσσιν: see B 108, 576 ff.

282. Ἀτρέδη, σὺ δὲ: the vocative in Greek poetry often precedes the clause with which it is connected; of course it has no syntactical construction in the sentence, and thus cannot be followed immediately by δὲ. Cf. B 344, Z 86, "Εκτορ, ἀτάρ σὺ μοι ἔσσι πατήρ καὶ πόντια μήτηρ Ζ 429.—παῦε: cf. 192, 207.—αὐτὰρ ἐγὼ γε: "And I also on my part beg thee."

283. λάσσομαι: sc. ἕ.—Ἀχιλλῆ: dative of opposition. The name is used with special emphasis (cf. 240), instead of the pronoun (275, 281).—μεθέμεν: cf. μεθήμων B 241.—ὁς μέγα κτλ.: the motive for the request.

284. ἔρκος πολέμου: as Δ 299; cf. ἔρκος ἀκόντων Δ 137, ἔρκος βελεόν E 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called ἔρκος Ἀχαϊῶν Γ 229 butwork of the Αχαιόν.

286. πάντα: is not to be urged in meaning. It refers especially to 284. "All this is true, but—." Agamemnon admits no fault on his part, but throws all the blame on Achilles; cf. ἄλλα, below.

287. περὶ πάντων: cf. 258.

288. This verse repeats the thought of the foregoing. The speaker’s passion is shown by the use of synonymous expressions. § 12 d.
289. ἀ.: in which, accusative of specification.—τινά: some one, especially Agamemnon himself.—πείτεσθαι: from πείθω.


291. προβλέουσιν: i.e. commission him, allow him. The word seems chosen here with reference to ἰθέσαι.

293. ἦ γὰρ: Achilles gives at once the reason for his course.—καλεσμένη: should be called, i.e. should be. Cf. Β 260, Γ 138.

294. From Agamemnon's complaint, 287 ff., Achilles infers with exaggeration that he is expected to obey in everything (πᾶν ἔργον).—εἰ δὴ: "in case that I actually."—ὑπειθομαι: the form of the condition is changed, and the future indicative is used in the protasis instead of the optative.

295. δὴ: construe with the imperative, as 131.—ταῦτα: i.e. πᾶν ἔργον ὑπείκεσθαι. —μὴ γὰρ ἐμοί: in contrast with ἄλλουσιν.

296. οὗ: construe with ἐτό, as in prose they are united, οὐκέτι.—δὲ: with the future infinitive, as 170.—This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction.—Cf. accipite ergo animis atque haec mea fìgìte dicta Verg. Æn. iii. 250.

298. μέν: correlative with δὲ 300. The contrast is changed from that between action and heart, to one between κούρης and τῶν ἄλλων.—κούρης: would have the article in prose.

299. ἀφέλεσθε: the aorist assumes that Agamemnon's threat has been executed, and the second person holds the Achaeans responsible because of their acquiescence (cf. 231).—δόντες: ye who gave. Cf. Achilles' words, γέρας δὲ μοι ὡς πέρ ἐδωκεν | αὐτοὺς ἐφυβριζόν ἐλετο κρείων Ἀγαμέμνον Ι 367 f. The γέρας was a gift (cf. δόσασ 276), not a right, like the share in the booty.

300. θοῇ: for such standing epithets, see § 12 a.—παρὰ νηὶ: i.e. in my tent; cf. 329.—For the position of the adjective, see § 11 m.

301. τῶν: repeats τῶν ἄλλων.—οὐκ ἄν τι φέροις: the optative with ἄν and a negative often expresses a confident expectation, and sometimes approaches a threat, as here.—φέροις ἄνελλων: cf. ἄξω ἔλλων 139.

302. εἰ: retains its original force as an interjection. "Up then, come."—ἡγε: as in 62.—γνώσοι: shall recognize it, perceive it, referring to the following verse. Cf. 185, 333.—For the form, cf. δώσωσίν 137.
303. The preceding πείρησαι represents a protasis to which this would be the apodosis; cf. 553. "If he tries, he and the rest will find out."

304. μαχησαμένω: cf. μάχεσθαι 8.

305. ἀνοστήτην: stood up, rose from their seats. — λύσαν: the dual and plural are seen to be used in this verse without special distinction. Cf. 321; see H. 634; G. 155. — The speeches of 285–303 were uttered informally, while sitting; cf. 246.

307. Μενοιτάδη: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here; see § 39 b. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia, where Peleus received him kindly (Ψ 84 ff.), and brought him up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (θεράτων). The narrative of his exploits fills a large part of the Sixteenth Book of the Iliad. He was slain by Hector (Π 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-third Book is occupied with an account of the funeral games in his honor.

308. — Ἀτρείδης κτλ.: sc. as he had planned (ἀρα), 141 ff. — προέρυσαν: caused to be drawn down from its position on shore; cf. 486, B 152 f.

309. ἢ δὲ: as 142. All four adverbs (ἐς, ἢς, ἄνα, ἐν) refer to νῆα, supplied from 308. — ἢ δὲ: into it, adverb with βῆςε. — ἐκκοσάν: ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆςε: cf. βῆσαμεν 144. — ἄνα: adverb with ἐσεν (aorist from ἵσω).

311. ἄγων: see on τὸν 138. — ἄρχως: cf. 144. — Ὀδυσσεύς: as πολυμητες, πολυμήχανος, he was often sent on embassies; cf. Г 205. See § 5 a.

312. The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

313. ἀπολυμαίνεσθαι: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. Cf: the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 Sam. vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

315. τελησσας: see on 66.

316. παρὰ θίνα: as 34. The line of people was stretched out along the strand.

317. περὶ καπνῷ: around, in the smoke. See § 55 a.
318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa. — κατὰ στρατὸν: (down) through the camp; cf. ἀνὰ στρατὸν 10, 53, κατὰ νῆας B 47, κατὰ βωμοῖς B 305. — For the transition, at the 'bucolic diaeresis,' see § 58 h.


320. προσέειπεν: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. θεράποντε: companions, squires. Patroclus is θεράπων of Achilles, brave warriors are called θεράποντες Ἀρρὸς (B 110), and kings are θεράποντες Διός.

322. ἔρχεσθον: here followed by the accusative of 'limit of motion.' § 19 b. — Agamemnon does not go in person (αὐτὸς 185), since Achilles had declared (298) that he would make no resistance.

323. χειρὸς: genitive of the part touched, with ἑλόντη. Cf. κόμψης 197, γούνων 407, 500, ποδός 591. — ἀγίμεν [ἀγεμ]: infinitive for the imperative, parallel with ἔρχεσθον. Cf. Αἰσχ. 20. — This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 b); cf. 363.

324 = 137, with δῶσιν for δῶσοιν.

325. καλ: strengthens δέγγον.

326. ιη... ἔτελλεν: as 25. — μύθοι: i.e. the preceding command.

327. ἀκόντε: because of their dread and reverence for Achilles; cf. 331. — βάτην (§ 52 c): dual forms generally have no augment in Homer. — παρὰ θίνα: cf. 347. The quarters of Achilles were at the extreme right of the camp; cf. ἐπ' Ἀιακὸς κλωσίας... ἄδ' ἐπ' Ἀχιλλῆος, τοι' ἐςχατα νῆας εἶσας... εἰρνοναν, ἕνορέξ πᾶσινοι καὶ κάρτει χειρῶν Λ 7 ff. to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.

329. τὸν: refers back to 322, viz. Achilles.

330. οὐδ' ἄρα: but naturally not. — γέθησεν: "did joy enter his heart"; inceptive aorist; cf. 33, 92, 255.

331. ταρβῆσαντε: seized by fear (the opposite of θαρσῆσας 85), while the present αἰδομένω expresses the continued attitude of their minds.


334. χαίρετε: the customary greeting. — Διός ἄγγελοι κτλ.: they are inviolable servants of διοτρεφέων βασιλῆων (on 176). Hermes is not yet the patron god of heralds in Homer.
COMMENTARY TO THE

336. δι: δι — κοῦρης: κοῦρος and κοῦρη are used especially of young men and women of noble families. But κοῦροι Ἀχιλλῶν (473) does not differ materially, except in metrical form, from νιός Ἀχιλλῶν (162).
338. ἀγένοι: final infinitive; cf. μάχεσθαι 8, ἀγέμεν 443, B 477, Γ 117. — τῷ δ' αὐτῷ: these two themselves. The very men who executed the unjust order are to be witnesses of its injustice and of Achilles' justification in withdrawing from active service.
340. καὶ: after τέ, τέ, gives special prominence to this clause. — πρὸς το βασιλῆς ἄπτηνος: before that king, the cruel king; equivalent to πρὸς τούτοι το βασιλέως το ἄπτηνος. For the order of words, cf. 11, τόν λυβητῆρα ἐπεσβόλων B 275. Since the article is still a demonstrative in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adjective stands between the article and its noun. — δή αὐτε: for the 'synizesis’, cf. 131. — αὐτε: not again, marking a repetition, but indicating a situation opposed to the present; cf. 237.
341. χρεώ γένηται: this happens in the Ninth Book; see § 6 i. — The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοίς ἄλλοις is used instead of the general word Ἀχιλλῶς.
342. τοίς ἄλλοις: dative of interest with ἄμωναι, cf. 67. — γάρ: lengthened, as B 39, for an unknown reason.
343. ὀδε τί: and not at all. — νοήσαι κτλ.: proverbial expression for prudence; cf. Γ 109. — The infinitive follows οἴδε, knows how.
344. οἶ: ethical dative with σῶν μαχεσατο. — μαχεσατο [μάχουντο]: that they should fight. The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the mind.
348. ἀέκουσα: this indicates that Briseis was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. So at Ι 340 he asks whether the sons of Atreus alone love their wives; he loves his heartily, though she is a captive. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — γυνή: explanatory appositive with ἧ. — The scene ends at the 'bucolic diaeresis' (§ 58 k); cf. 318, 430. — αὐτάρ Ἀχιλλεὺς κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.
ACHILLES SENDS AWAY BRISEIS

349. δακρύσας: fell to weeping. Burst into tears is perhaps too strong a translation, but gives the inceptive force of the aorist. — ἐτάρων: construe with νόσφι λιασθεὶς. — ἄφαρ: construe with λιασθεὶς, cf. 594.

350. θιν ἐφ’ ἄλος: i.e. ἐπί θινα κτλ. Construe with ἐξετο.—ἐφ’: is accented, in spite of the elision, in order to prevent the reader from construing it with ἄλος (55 c β). — ἄλος: ἄλις and θάλασσα are the general words for sea; πόντος is the high, deep sea (often with reference to a particular tract; cf. B 145); πέλαγος, the open sea.

351. πολλὰ: as 35.—ὀρέγνις: not ἀναχω (χεῖρας ἀναχων 450), since while invoking the sea divinity he stretched out his hands toward the deep. Cf. I 568, where Althaea beats upon the ground as she calls upon the nether gods; palmas ponto tendens utrasque ... Di, quibus imperium est pelagi Verg. Aen. v. 233 ff.
352. ἐτεκέσ γε: the prominence given by γε emphasizes the fact as responsible for the inference which is drawn from it. “Since you gave me birth, you ought to see that I am made happy. Zeus ought to grant me honor since he does not vouchsafe me long life.” — μυννθάδιον: equivalent to ὁκύμαρος 417. — πέρ: in its original use, very.

353. τιμήν περ: honor at least; placed first with emphasis. ‘Chiastic’ with μυννθάδιον (§ 16 a). — ὀφελέεν: the past tense of verbs of obligation is used to imply that the obligation was not complied with.

354. ψυχρεμέτθς: cf. δεινόν δὲ βροντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὑψοθεν (thundered terribly from on high) Y 56. — νῦν δέ: but as it is, marking a return to the reality from a merely hypothetical case; cf. 417, B 82.

356. ἐλών ἔλε: differs from εἰλε chiefly in giving prominence to the possession as still continued. Cf. (of the same act) εἰλετρ' ἐξει δ' ἀλοχον I 336.— ἀποφάσ: participle of ἀπηύρων 430; explanatory of ἐλών. For the strengthening by αὐτός, cf. 137, 161, 185, 324.

357. ὃς φάτο κτλ.: cf. sic fatur lacrimans Verg. Aen. vi. 1.

358. πατρι γέροντι: i.e. Nereus, who is not named by Homer but only designated as ἄλωγ γέρων (538). His home is in the Aegean Sea. With him is Thetis, who has left her aged husband Peleus.

359. ἀλόσ: ablative genitive, from the sea. See § 19 a. — ἦντ' ὁμίχλη: like a mist, which rises easily and quietly from the water; the comparison is especially fitting for a sea goddess. Cf. ‘As evening mist | Risen from a river o'er the marish glides,’ Milton Par. Lost xii. 629 f. — For the Homeric comparison, cf. 47; see § 14.

360. τάρονθ' αὐτοίο: before him(self). The intensive pronoun contrasts Achilles himself with his voice, which his mother had just heard; cf. 47. See § 42 b. — δάκρυ χέντος: the repetition of these words from 357 is characteristic of the fullness of epic style. — The Homeric heroes were never ashamed to express emotion. They wept copiously.

361. κατέρεξε: for the single ρ after the augment, see § 30 c. — For the epic fullness, cf. 57, 88.

362. σ', φρένας: accusatives of the whole and part,—thy heart.

363. ἐξαύθα κτλ.: the second imperative repeats the thought of the first, hence the ‘asynedeton’; cf. 323.— νόω: as in 132.

364. βαρό: cf. εἰρό 355, μέγα 78.

365. οἰσθα: cf. 355 f. — ἦ: is not a simple sign of a question in Homer (see on 133), and hence can be joined with τί. — ὅσι: intransitive.— Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the
sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem.—

366. Observe that this story is introduced without a conjunction.—


368. εὖ: properly, so that each received his due share.—δάσσαντο: cf. δὲσσαντι 125, δασμὸς 166.

369. ἐκ δ' ἐλον: as γέρας (ἐκαίρετον, cf. B 227), besides his share of the spoils. See on 124.—The capture of Chrysea (37), or at least of Chrysea, on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage, which seems to have been shortly before Chryses' visit to the camp.

370—379 = 12—16, 22—25.


381. φλοίος ἕν: sc. ὁ γέρων. This was shown by the event.

382. ἐπι 'Ἀργελούπι: ἐπί with a dative of the person in Homer often implies hostility, like ἐπί with the accusative in prose; cf. 51, Γ 15, 132.

—κακόν: cf. 10.—βλόσ: as 51.

383. ἐπιστάτεροι: in quick succession; cf. 52.

384. ἄμμι [Ἠμάν]: for us.

385. θεοπροπίας: as 87.—ἐκάτοιο: of the Far Darter. ἐκάτος is a short, 'pet' form of ἐκατηβόλος (as Ἐκάτη was a name of the moon goddess). Cf. Συμμεθέω 39. For similar epithets of Apollo, see § 22 f.

386. αὐτίκα: for the lack of a conjunction, see § 15 d.—κελόμην: cf. 62 ff., and see on 74.

387. Ἀτρείωνα κτλ.: equivalent to 'Ἀτρέιων ἔχολοθη (cf. χολοθείς 9).

388. ἠπελήψεν μέδον: the English idiom reverses the construction, he uttered the threat.—δ': δ', as 336.

389. τὴν μέν: contrasted with τὴν δὲ 391.—σὰν νῆλ: with a ship, almost equivalent to by ship. This expression seems more instrumental than where the comrades also are mentioned; cf. 179, 183.
390. πέμπωσιν: escort (§ 17). The present is used, since the act is not completed. The 'historical present' is not Homeric.—άγοντες: a subordinate member of the sentence, with 'chiastic' relation to πέμπωσιν (§ 16).—δώρα: i.e. victims for sacrifice.—άνακτι: Apollo; cf. 36, 444.


392. δόσαν κτλ.: as 162; see on 124.

393. παιδὸς ἵθος: thy valiant son. It seems part of the poet's naivété that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

394. Δία: for the length of the ultima before λίσαι, see § 59 h.—εἴ ποτε: cf. 39, 503 ff.

395. ἐπεὶ, ἐργῳ: emphatically placed in contrast, at the beginning and the close of the verse.—κραδύν Διός: for the 'periphrasis,' see § 16 d.—ἡ καὶ: or also.

396. πολλάκι: for the omission of final ς, see § 30 l.—σέο: genitive of source with ἄκουσα.—πατρός: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan War; cf. Π 221 ff. (where mention is made of the chest of Achilles that Thetis packed for him as he set out for Troy). See on 358.


398. ἀεικά κτλ.: as 341; cf. 67.

399. ὁπότε: when once upon a time.—Thetis makes no use of this suggestion in her interview with Zeus. Aristotle observes this, and remarks that men do not care to be reminded of the favors which they have received.

400. The three divinities named are now on the side of the Achaeans.

401. ἠλθοῦσα: see on ἱών 138.—θέα: marks her power to accomplish.—ὑπελύσαο δεσμῶν: didst loose from under the chains, didst free from the pressure of the chains.—Transition to direct discourse from the infinitive construction of 398; cf. B 12, 126; see § 11 e.

402. ἱκατόγγχαρον: cf. centimanus Gyas Hor. Carm. ii. 17. 14, belua centiceps ib. ii. 13. 34.—καλέσασα: by calling, coincident in time with ὑπελύσαο.
403. Βριάρεων: by transfer of quantity for Βριάρην, § 23 c. The name (Heavy-handed; cf. βριαρός) marks his strength and character. He is called Αἰγαίων (Stormy; cf. αἰγύς, Αἰγά, Αἰγύς) in the popular speech, as a sea divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans.—Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others); cf. B 813 f. See on B 782.

404. αὖτε: on his part.—οὗ πατρὸς: i.e. Poseidon, the mighty sea god. All of Poseidon’s sons are represented as violent.—οὗ: cf. ἤν 72.

405. ὡς ὅ: so he; for the demonstrative use of the relative, see § 42 p.—κόδει γαῖων: delighting in the fullness of his might.—This seems to play upon the name Αἰγαίων.

406. καὶ: also; marks the effect corresponding to κόδει γαῖων. Cf. 249.—ὑπόδεισαν: for the length of the antepenult, cf. 33. ὑπό with verbs of fearing, fleeing, yielding marks the superiority on the side of the person who is the efficient cause.—τέ: indicates the close connection of the two clauses; cf. 82, 218, B 179.—ἐδησαν: possibly a play on ἐδεισαν.

407. τῶν: see on 160.—μὲν: construe with μνήσασα. παρέξεω would govern the dative.—γούνων: for the genitive, cf. χειρὸς 323.—This was the attitude of a suppliant; cf. 100 ff.

408. αἷς κέν πως: cf. 66.—ἐπὶ ἄρησαί: come to the aid of. Cf. the force of ἐπὶ in 345.

409. κατὰ πρύμνας: the ships were drawn up with their sterns toward the land.—ἄμφ' ἄλα: about the sea, i.e. on the shore between the promontories Sigēum and Rhoetēum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles’ words, ὅφρα δ' ἐγὼ μετ' Ἀχαιοῦς πολέμιζον, ὥστε ἐθέλεσκε μάχην ἀπὸ τείχεως ὀρνύμεν Ἑκτωρ Ἐπ. 352 f. As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city).—Ἀχαιός: in apposition with τοῦς.

410. ἐπαύρωνται: may come to enjoy; ironical. Cf. quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 14.

411. καὶ: also, i.e. as well as the other Greeks.

412. ἤν ἀτην: his blind infatuation, his blindness. This is made more definite by ὃ τε κτλ. (i.e. ὃ τε), as 244. Cf. B 111.

413. κατά: construe with χόωσα.

414. τί νῦ: why now, to what end; accusative of specification.—αἶνα: cognate accusative with τεκοῦσα, dreadfully, to sorrow. Cf. κακὴ αἰγή 418. Thetis calls herself δυσαριστοτόκεις Σ 54 mother of an unhappy hero.
415. αἰθό δόφελε: for this form of expression for an unattainable wish, see H. 871 a; G. 1512.—αδάκρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.

416. αἰσχρα: sc. ἐστί. Here like αἰῶν, term of life.—μινυνθα: adverb modifying the ἐστί to be supplied, which is sometimes modified by an adverb in Homer (§ 18 i). Cf. ἄκην ἐγένοντο σιωπ̣ γ Γ 95, οὐδ᾽ ἂρ᾽ ἔτι δὴν | ἦν Ζ 139 f., Δ 466, "nor did he live long."—οὐ τι μάλα δὴν: the preceding thought is repeated in negative form.—For the length of the ultima of μάλα, see § 59 h β.

417. νῦν δέ: as 354.—τέ: its position is free; cf. B 281.

418. ἐπλεο: thou art, literally thou becamest by decree of fate ordered at thy birth.—τῷ: therefore. She infers from the foregoing, not the fact but the justification of the expressions αἰνα τεκοῦσα, κακὴ αἰσγη.—κακὴ αἰσγη: to an evil lot.

419. τοῦτο ἐπος: i.e. 407 ff.—τοι: dative of interest; cf. τοις 425 f.—ἐρέουσα: future participle, expressing purpose.—Both 'hiatus' in this verse are merely apparent. §§ 27 N.B., 32.

420. Ὁ Ὀλυμπον ἀγάνυφον: see on 44.—αἱ κε πιθηται: cf. 207.

421. σὺ μὲν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δέ.—νῦν: i.e. until her visit to Zeus.—παρῆμενος: as 488. Inactivity is implied; cf. B 688, 694.—Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μήνε: present imperative, continue to rage. See on 210. Cf. μὴν 1, 247.

423. Ζεώς γάρ κτλ.: gives the reason for the preceding direction, especially for νῦν, showing why his request cannot be granted at once.—ἐς Ὠκεανών: to the abode of Oceanus, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities.—μετά: as 222.

424. χθιτός: predicate adjective instead of adverb, as 472, 497, B 2, Γ 7. See § 56 a.—κατὰ [μετά] δαῖτα: cf. κατὰ πρῆξιν, on an errand, πλαξόμενοι κατὰ λπθά, wandering for plunder.—ἄμα πάντες: cf. 495.—ἐποντο: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δώδεκάτη: cf. 54. This is reckoned from the day on which Thetis is speaking. Twelve is sometimes a round number, in Homer as well as in the Bible.—ἐλεύσεται: εἴσι.
426. χαλκοβατίς: with bronze threshold, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. καὶ μιν, καὶ μιν: for the animated repetition, cf. καὶ μιν βάλον ὃμον ... καὶ μιν ἐγώ γ' ἐφάμην 'Αἰδωνή προϊάψαν E 188, 190 and I hit him in the shoulder, and I said that I should send him to Hades.—γουνάσωμαι: cf. λαβῇ γούνων 407.

428. ἀπεβήσετο: only in this place in the verse, before the bucolic diaeresis (§ 58 b); elsewhere, ἀπέβη is used; see § 50 b.—αὐτοῖ: intensive when adverbial (not very frequent) in Homer, as well as when a pronoun.

429. γυναικός: genitive of cause, with χωμένον. See on εὐχωλῆς 65.

430. βῆ κτλ.: by force, against his will.—ἄκοντος: sc. ἔθεν, genitive of separation.

430-487. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfillment, and thus seems to fill up in part the twelve days' delay. See on Γ 121.

430. αὐτὰρ ὅδυσσεύς κτλ.: cf. 311 ff.—For the beginning of the narrative, cf. the transition at αὐτὰρ Ἀχιλλεύς 348.

431. ἱκανεν ἅγων: cf. ἔρχομ' ἔχων 168, ἢκε Τισοσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν Xen. An. ii. 4. 8. ἅγων, with, is used because the hecatomb was composed of live animals. See on 13.

433. ἵστα στείλαντο: they took in their sails. The middle takes the place of a possessive pronoun. Cf. 480, 524.

435. προϊόμενον: when near their haven they furled their sails and rowed the boat to land.

436. ἦκ δὲ: for the repetition, cf. 339 f.; see § 16 b.—εὐνας: these were large stones which served as anchors. These were cast from the prow, while the πρυμνήσια (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. βαίνων: for the descriptive imperfect, cf. ἄφει 25.—ἐπὶ: for the length of the ultima, see § 59 j.


439. The rhythm has been thought to imitate the maiden's measured steps; § 13 b.—ἐκ: adverb, as above, but more exactly defined by νησ.}

440. ἐπὶ βωμὸν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ἑναντίον Ἀσκληπιοῦ, in
the presence of Asclepius. The priest dwelt in the sacred inclosure (τεμενος, ἄλσος) of the god. Observe that no temple is mentioned.

441. ἐν χερσὶ τίθει: placed in the arms. For the dative, cf. γαίη 245. For χερσι as arm, cf. Z 81, 482.—τίθει: for the form, cf. ἀφειε 25.

442. πρὸ (hither) ἐπέμψεν: cf. πρὸ ἦκε 195.

443. ἀγέμεν: for the infinitive, cf. ἀγεν 338.—ἐκατομβῆν ῥέξαι: cf. ἱερὰ ρέξας 147.

444. ὑπὲρ Δαναῶν: in behalf of the Danaï. This figurative use of ὑπὲρ, frequent in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.

448. ἐξεῖνς: in order, since ἐκατομβῆν is collective.—ἐστησαν: first aorist, transitive; cf. βῆσαν 438.

449. χερσυφαντο: they could not pray to the gods with unwashed hands. Cf. Γ 270, χερσι δ' ἀνίππουσιν Δω λείβειν αἴθοτα ὕνων | ἄζομαι (dread) Z 266.—οὐλοχύτας: unground, bruised barleycorns (οὐλαί κριθαί), which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' Levit. ii. 13), were thrown upon the fire (προβάλοντο 458) as an
initiatory sacrifice, whence they were proleptically called \( \alpha i\lambda\omicron\upsilon\tau\alpha i \), poured out barleycorns. The use of these in sacrifices is a survival of usage from the time when the grinding of grain was unknown. Vergil (Aen. i. 179) is accurate in making the Trojan heroes \( p a r c h \) their grain and then bruise it. — \( \alpha i\nu\lambda\omicron\tau\omicron o \): took up; sc. from the basket standing on the ground.

450. \( \tau\omicron\omicron\omicron\omicron i\nu \): for them, as 68, 247. — \( \mu e\gamma\alpha l\alpha \): loudly; cf. \( \pi\omicron\lambda\lambda\alpha \) 35. — \( \chi\epsilon i\tau\alpha s \\acute{a}n\alpha\sigma\chi\acute{o}\nu \): the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, \( \Gamma \) 318. So also among the Hebrews. Cf. ‘And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,’ Exodus xvii. 11. See Vocabulary s.v. \( \chi\epsilon i\rho \).

451. \( f. = 37 \) f. With the same formula with which the priest began his prayer for vengeance, he now prays that the punishment may be averted.

453. \( \eta\mu\epsilon n, \eta\delta e \): paratactic construction, where the English idiom uses “as ... so”; see § 21 d. — \( \delta \eta \ \pi o\tau e \): once already, correlative with \( \epsilon\tau i \) 455 once more.

454. Explanatory ‘appositive asyndeton.’ — \( \tau\imath\nu\eta\sigma\nu s \ \kappa\tau\lambda \): sc. by sending the pestilence which avenged the slight offered to the priest.

455. \( k\alpha l \nu\nu \): contrasted with \( \tau\acute{a}r\rho o s \), above. — \( \tau\omega \delta e \ \kappa\tau\lambda \): i.e. the following wish, as 41.

456. \( \eta\delta e \ \nu\nu \): now at once. — \( \Delta\alpha\nu\alpha\omicron\omega i\nu \ \kappa\tau\lambda \): cf. 97. 457 = 43.

458. In the sacrifice described in \( \gamma \) 440 ff., the victim’s forelock is cut off and thrown into the fire, before the barleycorns are offered. — \( \alpha\upsilon\tau\acute{a}r \ \iota\pi e i \): this is repeated in this narrative, 464, 467, 469, 484.

459. \( \alpha\upsilon\epsilon\rho\nu\sigma\nu \alpha n \): they drew up (back) the head of the victim, in order to tighten the muscles of the neck. — \( \iota\sigma\phi\alpha\varsigma \alpha n \): i.e. opened the large artery of the neck, to let the blood.

460. \( \mu\eta\rho\omega s \ \iota\zeta\epsilon\tau\alpha m\nu o n \): instead of the more definite \( \epsilon k \ \mu\eta\rho\iota a \ \tau\acute{a}m\nu o n \), cf. 40. — \( \kappa\nu\iota\sigma \eta \): dative of means. Two layers of fat were placed over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (\( \pi\acute{a}n\tau o\nu \ \mu e\lambda\acute{e}\omega \nu \)), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. Cf. 317.

461. \( \delta i\pi\tau\omicron\chi\acute{a} \): sc. \( \kappa\nu\iota\sigma \eta \nu \), equivalent to \( \delta \pi\lambda\alpha k\iota \ \delta\mu i\mu \omega \).

462. \( k\alpha i r \): sc. the \( \mu\eta\rho\iota a \) with the fat and flesh. — \( \sigma\chi\lambda\acute{y}g s \): cf. B 425.

463. \( \nu\lambda o i \): i.e. the companions of Odysseus, in contrast with \( \delta \ \gamma\epsilon\rho o n \), the old priest. Cf. B 789. — \( \pi\alpha r \ \alpha\upsilon\tau o n \): by the priest himself, who is thus marked as the principal, directing person at the sacrifice. — \( \pi e\mu\tau\omega\beta o l a \):
these bronze five-tined forks seem to have been used to keep the sacrifices from rolling into the ashes.

464. κατά καγ: these pieces were intended for the gods and therefore were entirely (κατά) consumed by the fire; cf. ὁ δ’ ἐν πυρὶ βάλλε θυηλάς I 220 he threw the sacrificial pieces into the fire.—πάσαντο: sc. in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

465. μέστυλλον κτλ.: cf. pars in frusta secant, verubusque tarentia figunt Verg. Aen. i. 212.

466. περιφράδεως: sc. to keep it from burning.—ἐρύσαντο: drew it off from the spits, after it was roasted.

467. παύσαντο: the aorist indicative is often used in relative clauses (with ἐπεί) where the English uses the pluperfect. Cf. 484, B 513. See H. 837.

468. ἴσης: equal, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast; see § 12 b. Vergil imitates this in postquam exempta fames et amor compressus edendi Aen. viii. 184.—ξ: construe with ἐντο. —ἐρον [ἐρωτα]: for the form, see § 37 b.—The previous pouring out of the wine (which might be expected) is not mentioned.

470. κοῦροι μὲν κτλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before (462).—ποτοῖο: genitive after the idea of ‘fullness’ in the verb.—This verse seems to have been misunderstood by Vergil (or he think to improve the description?); cf. crateras magnos statuunt et vina coronant Aen.i.724, magnum cratera corona | induit, implevitque mero Aen. iii. 525 f.

471. νόμησαν (sc. ποτόν): a frequentative of νέμω. The οἶνοχος dipped (ἀφύσσων 598) the wine from the large bowl (κρητήρ) into a pitcher (πρόχος). The κοῦροι proceeded from left to right (ἐνδέξα 597) through the company, distributing to the guests (πᾶσαν, to all), i.e. filling their cups for the libation and the banquet.—ἐπαρξάμενοι: thus beginning the religious ceremony, equivalent to ἀρξάμενοι ἐπινέμοντες. Construe with δεπάσσον.

472. παντήρειοι: through the whole day which remained, uninterruptedly till sunset. For the predicate adjective, cf. 424.

473. καλῶν: cognate accusative with δείδοντες, instead of καλῶς. Cf. 35, 78.—παινον [παϊνα]: here a song of praise to Apollo as their preserver, —The verse explains μολύτῃ, above,
474. μελποντες κτλ.: cf. ‘Hymning th’ eternal Father’ Milton Par. Lost vi. 96, ‘singing their great Creator’ ib. iv. 684. — For the quantity of the ultima of μελποντες, see §§ 32 a, 59 j. — φρένα: cf. κήρ 44. — τέρπετ' ἀκούων: delighted in hearing. The god hears the song (as he had heard the prayer), although he is far away, among the Ethiopians.

475. ἐπὶ ἦλθεν: came on.

476. κοιμήσαντο: observe the force of the aorist, laid themselves to rest. — παρὰ προμὴνστα: along by the stern hawser (see on 436), i.e. on the sea-shore. Their boat was not drawn up on land; they remained but one night. Of course the tides on the coast of Asia Minor are insignificant.

477. βροσδακτυλος: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. Ἡδως κροκόπτεπλος Θ 1 saffron robed, ‘in russet mantle clad.’

478. καὶ τότε: τήμος is expected after ἦμος, but the relative is not always followed by the corresponding demonstrative. For καὶ in the apodosis, see § 21 b. — ἀνάγοντο: (were putting out), put out upon the high sea; cf. κατάγοντο, came to land.

479. Ἰκμενον οὖρον κτλ.: Aeolus was master of the winds, but each god could send a favorable breeze.

480. στήσαντο: for the middle, see on 433.—ιστία: what pertains to the ἵστος, strictly an adjective which has become a substantive. The Homeric boat seems to have had but one sail. 481. ἄμφι: adverb.

482. πορφύρεον: foaming.—μεγάλα: construe with ἀχε.—νῆσ: in the transitional stage from limiting genitive with στείρη to the genitive absolute; see § 19 g β.

484. ρά: refers to the preceding verse.—ικοντο: for the use of the tense, cf. παύσαντο 467.—κατα στρατόν: opposite (off) the camp, i.e. to the landing place.—The verse closes like 478.

485. νῆα μὲν: correlative with αὐτοὶ δὲ.—ἐπὶ ἱππείροιο: up on land. No difference is discernible between ἐπὶ with the genitive here and ἐπὶ with the dative in 486. Cf. Γ 293 and Ζ 473.

486. υψόο κτλ.: explanatory of ἐπὶ ἱππείροιο, i.e. so as to rest high on the sands, where it was before; cf. 308.—ὑπὸ δὲ: adverb, beneath, i.e. under the ship.—ἔμματα: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

488. αὐτὰρ ὁ μήνε: sc. as his mother had directed, 421 f.; cf. 428 f.—Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his
apathy on seeing the rout of the Achaians (A 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (II 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the Iliad, on the twenty-seventh day of the action of the Iliad. See, further, § 6.

489. υός: for the short penult, where ι has virtually been lost between two vowels, see § 23 f.—πόδας ὄκυς κτλ.: cf. 58.

490. For the 'asynedeton,' cf. 117, 255, 288, 363.—πωλέσκετο: for the 'iterative' formation, see § 54.—κυδιάνειραν: elsewhere epithet of μάχην.
—The poet does not say that assemblies were held and battles fought during these days, but perhaps he implies it.


492. αὕθ: right there, in the same place, i.e. in his tent.—ποθέοςκε δέ: the participle ποθέων might have been used in the same sense. See § 21 b.—αὐτήν: battle cry. Always a trisyllable, and thus never to be confounded with αὐτήν, herself.

493. ἐκ τοῦ: the hearer easily recalled the words of Thetis (which form the starting point of the μῆνις) (421 f.) and the definite statement of time (425) and referred ἐκ τοῦ to that interview between mother and son.

494. ἔσαν: the stem of εἴμι is here preserved, without augment.

495. ἡρχε: led the way, as the highest in rank. Cf. Γ 420.

496. ἡ γε: resumes the subject; cf. 97.—ἀνεδύσετο κύμα: i.e. as she sprang up she left the wave. Cf. 359.

497. ἡρήτ: cf. 557, Γ 7; with emphasis in this position in the verse. "While it was yet early morning."—οὐρανὸν Ὀλυμπότον τε: see on 44.

498. εὐφόστα: far sounding, far thundering. For the form, perhaps a stereotyped nominative, see § 34 b.

499. ἀκροτάτη κορυφὴ: from which Zeus looks out upon the world again, after his long absence. Cf. summo sedet altus Olympos Verg. Aen. xi. 726.—πολυδειράδος: epithets appropriate to men are often applied to natural objects. Cf. κορηνὸν 44, 'crest,' 'foothills,' 'shoulder of the mountain,' 'arm of the mountain, 'mouth of the river.'

500. πάροιθε καθέστο: cf. Γ 162.—γούνων: cf. 323.

501. σκαίη, δεξιέρη: for the adjectives used as substantives, see on 54.—ὑπ’ ἄνθερεϊνος: under the chin, as Σ 372.

503. Ζεῦ πάτερ: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; cf. 534, 544, hominum sator atque deorum Verg. Aen. xi. 725, divum pater atque hominum rex ib. i. 65.—έι ποτε: cf. 394.

505. τίμησον: by its position is strongly contrasted with ἵτιμησεν 507; cf. 353, 356.—όκυμορώτατος: into this is condensed the thought of 415 ff. —ἀλλων: of all; literally, in comparison with the rest; ablative genitive, as with the comparative (where it marks the starting point of the comparison). —This construction with ἀλλων is distinctly Homeric. Cf. B 674, Z 295, hi ceterorum Britannorum fugacissimi Tac. Agric. 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. Hist. i. 50, ‘Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,’ Milton Par. Lost iv. 323 f.—Cf. this construction with μετὰ πᾶσιν ἀτμιστάτη 516.

506. ἐπλετό: cf. ἐπλευ 418.—ἀτάρ κτλ.: for the transition from the relative to the demonstrative construction, cf. 79. 507 = 356.

508. σύ περ: in contrast with Agamemnon. Cf. the force of πέρ in 353.—Ολυμπίτει κτλ.: as Thetis renews her request, she renews impressively her appeal to the might and wisdom of Zeus.


510. ὀφέλλωσιν κτλ.: only here construed with a person.—Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. Cf. "Εκτορ χάρ οἱ (Zeus) θυμός ἐβούλεσθε κῦδος ὲρέσα | Πραιμίδη, ἵνα νησὶ κορωνίσηθε τεσσάρες τῶρ | ἐμβάλασι άκάματον, Θέτιδος δὲ ἐξαίτιον ἄρην | πᾶσαν ἐπικρήνειε O 596 ff. the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.

511. τὴν δὲ κτλ.: the reason of this silence appears from 518 ff.

513. ὡς: demonstrative corresponding to the relative ὡς above.—ἐμπεφυώ: literally, grown into, clinging closely to; cf. the formula ἐν τῷ ἀρα οἱ φῦ χειρί Z 253. Construe with ἔχετο, as τῷ προσφύης ἐχώμην ὡς νυκτέρις μ. 433 clinging to this, I held on like a bat. Cf. et genua amplexus genibusque volutans | haerect bat Verg. Aen. iii. 607 f. For the form of ἐμπεφυῶ, see § 49 a.—ἔρετο: asked, as she demanded a definite answer, ‘yes’ or ‘no.’—δεύτερον αὐτός: again, a second time. Cf. πάλιν αὐτός B 276.

*Commentary to the* 

**515.** ἀπόειπε: speak out plainly; refuse is implied in the context.—ἐπι: i.e. ἐπεστή. § 55 c. For the length of the ultima, see § 59 h.—"Thou hast nothing to fear." — ὁφρ' ἑν εἰδώ: cf. 185.

**517.** ἀνθήσας: inceptive; see on 33; but not so violent as "falling into a passion" or "bursting into a rage." Cf. δικρύςας 349.

**518.** λογία ἐργα: sc. ἐσται, as 573. There will be dreadful trouble.—οὖ: when, not ϵι, if, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

**519.** Ἡρη: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

**520.** καὶ αὖτος: even as it is, without special occasion. See § 42 i.—αὖν: exaggerated; cf. 541, 561.

**521.** καὶ τέ με φησι: and says, too, that I. καὶ marks the agreement of this specification with the preceding general remark; cf. Γ 235.

**522.** νοήσῃ: sc. that Thetis had been with Zeus. For the meaning, see § 17.

**523.** Ἡρη: emphatic, as 519; here so placed in contrast with ἐμοι.—ἐμοι μελήσται: shall be my care. For the future with κέ, cf. 139; see § 18 b — ὁφρα: cf. 82.

**524.** εἶ δ' ἀγε: as in 302.—κατανεύσομαι: shall nod with my head. Only here in the middle; see on 433.

**525.** τοῦτο κτλ.: this answers νυμερτες κτλ. 514.

**526.** τέκμωρ: surety, pledge.—ἐμὸν: neuter adjective as substantive (see on 54); literally, anything from me, i.e. a promise or purpose. This is explained by δτι κτλ.—παλινάγρετον: revocable, from ἀγρεω [αιρεω], take.

**527.** κατανεῦσω: aorist subjunctive. Cf. 514.

**528.** ἤ: he spoke; see on 219.—ἐπὶ νεὺς: nodded thereto, annuit.—ὁφρύσι: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows.—For the dative, cf. κεφαληγ 524.

**529.** ἀμβρόσωια χαῖται: cf. ambrosiaeque comae Verg. Aen. i. 403,—ἐπερράσατο: rolled down at the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

**530.** κράτος: distinguished from κράτος 509 by the accent and the length of the first syllable.—Cf. ἀδνυτε et totum nutu treme fecit Olympum Verg. Aen. ix. 106, x. 115.—Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia the expression of
exalted peace and power which lies in 528–530.—Zeus’ dread of Hera’s reproaches is in marked contrast to this majestic demeanor.

531. διέτραγεν [διετράγησαν]: for the form, cf. ἡγερθεν 57, ἀνέστατον 533.

532. ἄλα ἄλτο: for the hiatus, see on 333.—ἄλτο: second aorist without variable vowel, from ἀλλομα, § 53. For ἄ, see § 23 a.

533. πρὸς δῶμα: sc. ἐβη, a general word of motion, implied in ἄλτο. Cf. Γ 327; see § 16 e.—The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis.—ἀνέστατον: ἀνέστησαν.

534. ἐξ ἑδών: from their seats. Each god had his separate dwelling on Olympus (see 607 f.) and his special seat in the hall in which they gathered. ἔδος is strictly not ‘seat’ (ἐδη), but place where the seat stands.—σφού κτλ.: proleptic, with ἀνέστατον, they rose and went to meet their father. Motion is implied in the connection, as below.—This mark of respect is noted both negatively and affirmatively.


536. ἐπὶ θρόνου: makes ἐνθα more definite. Cf. ῥψοῦ ἐπὶ ψαμάθους 486, in apposition with ἐπ’ ἤπειρου.—οὐδὲ κτλ.: i.e. nor did she fail to perceive.—οὗ: ‘proleptic’ object; cf. B 409. See H. 878. —The poet has to inform his hearers whether the gods were acquainted with the βοώλη of Zeus, and what their feelings were concerning it.

537. ἴδουα: on seeing him, when she saw him. See on ἴον 138.

538. ἀλλοιο γρόνους: see on 358.

539. αὐτικα: straightway. Without δέ, as 386.—κερτομίουσι: see on 54.

540. τις δὴ αὐθένων: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

541. αἱ: contrasted with οἶδε τί πω, cf. 106 f.—ἐόντα: naturally would agree with τοι preceding, but is attracted to the usual case of the subject of the infinitive, the poet having the infinitive construction already in mind.

542. κρυπτάδια... δικαζέμεν: consider and decide upon secret plans. Cf. the words of Hera, κεῖνος (Zeus) ἐδε τὰ ἄ φρονέων ἐνὶ θυμῷ | Τροσὶ τε καὶ Δαιασώι δίκαζτω, ὡς ἐπιεικές Θ 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danaï, as is seemly.

544. πατηρ κτλ.: cf. 503.

545. μὴ δὴ: cf. 131.—μῦθος: i.e. thoughts, plans, the content of speech.

546. χαλεποὶ κτλ.: sc. εἰδέναι. The personal construction is used as in 589, ῥητέρου πολεμίζειν ἤσαν Ἀχαιοί Σ 258 the Achaeans were easier to fight with. Η. 944.
547. ὅν: sc. μῦθον.—ἐπεικής: sc. ὃ.—ἀκουέμεν: with indefinite subject, τινά.—ἐπειτά: then, since the relative protasis is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis.—ταύτα: refers to Hera's question, 540.—ἐκαστα: i.e. the details, exaggerated in the speaker's anger.

552. τοίον: predicate. Equivalent to τοῖον ὅ μῦθος ἐστιν ὃν ἔστεῃ. See H. 618, 1012 a.—This is a mere exclamation, expecting no answer.

553. πάρος: else, at other times; with the present tense. "I have not been wont." Cf. Δ 264.—οὕτε κτλ.: emphatic repetition. The idea is negativated in every form; cf. 550.

554. ἀστι ἡθεληθα: for the conditional relative sentence, cf. 218, 230, 543.—ἀσσα: ἀ τινα. — ἡθεληθα [ἦθελης]: for the ending, see § 44 a.

555 ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

555. παρειπη: should persuade, i.e. lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aorist indicative might be used.

556 = 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster child, Ἡν ἐγὼ αὐτή | βράσα τε καὶ ἀτιπηλα καὶ ἀνδρι πόρον παράκοιτιν Ω 59 f. whom I myself bred and cherished and gave as wife, etc. According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ήρι: as 497 ; cf. 424.—σοι γε: emphasized in reference to σέ 555.

558. 'Asyndeton,' since the following is only a more distinct statement of the preceding (555 f.).—ἐτήτυμον: cf. 514, 526.—ὡς τιμήσεις: that thou wilt honor.

559. τιμήσεις, ὅλεσεις: coincident actions, in chiastic position. For the 'chiasmus,' see § 16 a; for the 'parataxis,' see § 21 b. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success.—'Ἀχαιῶν: construe with νησίν (not πολέως), as is indicated by the order of words, and by the frequent repetition of the phrase ἐπὶ νῆας 'Αχαιῶν, 12, B 8, 17, 168.

561. αἰέ κτλ.: always art thou thinking. An echo of the ὅω of 558, showing vexation; cf. αἰέ 107.—οὐδέ σε λήω: "thou art always watching me."
562. ἀπὸ θυμοῦ: far from my heart, affection. For this use of ἀπὸ, cf. B 162, 292, φίλων ἀπὸ πῆματα πᾶσχει a 49 suffers woes away from his friends.

563. τὸ . . . ἕσται: as 325. — καὶ ἰάγιον: sc. than what now causes her ill humor.

564. εἰ δ' οὕτω κτλ.: the reply to 555 f. — τοῦτο: i.e. that I gave this promise. — Sic volo, sic jubeo. — μὴ λέει: impersonal; cf. B 116.

565. ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom κάθησο πειθομένη: — ἀκέοντα: ἀκέων is generally indeclinable.


567. ἀσοῦν ἰόντα: him who comes near, implying injury or attack. The accusative follows χραίσμωσιν on the analogy of χραίσμεω τινὶ τι. — ὅτε . . . ἐφεώ: this explains ἀσοῦν ἰόντα. — For the thought, cf. 588 ff. — χεῖρας ἐφεώ: cf. χεῖρας ἐποίησε 89.

568. Cf. 33.

569. εἰπιγνάμψαια: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.


571. τοῖσιν: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. ἐπὶ φέρων: generally with a notion of hostility, as 89; but here with ἣρα, loving service.


574. εἰ δὴ: if in truth now, as 61. — ἔνεκα θυττῶν: with contempt.

575. κολῷφὸν ἐλαύνειν: carry on a brawl. Cf. B 212. — δαιτός: here first do we learn that the gods were feasting at this time; but doubtless they always feasted when they came together.

576. τὰ χερείονα κτλ.: in such contrasts, the demonstrative and adjective have the force of a relative clause; cf. 106. The article strengthens the contrast.

577. καὶ αὐτῇ περ: with Homeric courtesy, the speaker intimated that his counsel is not needed.

578. αὖτε: i.e. as often before.

579. σοῦν: construe with ταράξῃ. — ἡμῖν: dative of disadvantage.

580. εἰ περ: if only. — ἐθέλησιν: the verb for emphasis here precedes its subject; see § 11 k; or Ὀλυμπίος κτλ. can be taken as in apposition with the subject of ἐθέλησιν. — Ὀλυμπίος κτλ.: this indicates his exalted power, although in 609 this expression is used without special reference to the
circumstances of the case. — ἀστεροπητής: for Zeus as god of the lightning
and storm, see on B 146.

581. The conclusion of the sentence is omitted (ἀποσιώπησις). "It
will be the worse for us," or "he can, for," etc. Cf. 136.

582. καθάπτεσθαι: always metaphorical, as here. Infinitive for the
imperative, as 20, 323.

583. The preceding infinitive represents a condition, hence no conjunc-
tion is needed to connect the verses. Cf. 303. — ἔλασσος: cf. ἔλασσάμενοι
100, 147.

585. ἐν χειρὶ τίθαι: placed in her hand; generally used of presenting a
cup of wine. ἐν χειρὶ τίθημι is used of gifts or prizes; cf. 441.

587. μῆ: as in 28. — φίλην πέρ ἠούσαν: very dear as thou art. πέρ
strengthens, as 352 and frequently. — ἐν ὀφθαλμοῖσιν: before my eyes, as
Γ 306. Cf. Γ 169; see § 12 g.

589. χραωμέναι: as 242. — ἄργαλεος κτλ.: personal construction as 546,
ἄργαλεος γάρ τ' ἐστὶ θεὸς βροτῷ ἄνδρὶ διαιήναι δ' 397 "it is hard for a god
to be overcome by a mortal man."

591. ποδός: for the genitive, see on 323. — ἀπὸ βηλοῦ κτλ.: from the
mighty threshold of Olympus.

592. πᾶν δ' ἡμαρ: equivalent to πανημέρωι 472; cf. 601. — μεριμνυν,
κάππεσον [κατέπεσον]: the imperfect is used of the continuance of the
motion, the aorist marks the conclusion of it; cf. B 94 ff. — μεριμνυ: is
frequently used of ships driven by the wind, and marks the motion as
involuntary. — καταδύντι: the aorist participle is here used (without refer-
ence to time as past, present, or future) of an act coincident with κάππεσον
at the beginning of 593.

593. ἐν Δήμῳ: for the dative of rest, cf. 245. — Hephaestus had his
workshop on Olympus, but Lemnos was considered his island — a belief
to which the mountain Moschius (then believed to be volcanic) seems to
have given rise. — θυμός: anima. — At another time, apparently when an
infant, Hephaestus was cast out of heaven by his mother, and saved by
Thetis (Σ 395 ff.). — Cf. 'Nor was his name unheard or unador'd | In ancient
Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the
crystal battlements; from morn | To noon he fell, from noon to dewy
eve, | A summer's day; and with the setting sun | Dropt from the zenith
like a falling star | On Lemnos, the Aegean isle,' Milton Par. Lost i. 738 ff.

594. Σίντβιος ἄνδρες: the earliest population of Lemnos. To judge from
their name they were marauding (σίνομα) Pelasgians who had emigrated
from Thrace.— ἀφαρ: construe with πεσόντα, cf. 349.— κομίσαντο: took me up and cared for me. Cf. B 183, Γ 378.

596. μειδήσασα: smiling, inceptive, repeats the preceding μειδήσεν.— παιδός: from her son; ablatival genitive, depending on ἔδέξατο. Cf. κύπελλον ἔδέξατο ἣς ἀλόχον Ω 305 received the cup from his wife.— χερί: dative of instrument with ἔδέξατο, cf. λάζετο χερσίν Ε 365 took in his hands.

597. ἐνδέξα: from left to right, through the company, according to established custom. To pass to the left would be an act of ill omen. For the procedure, see on 471.

598. οἶνοχόει νέκταρ: cf. (Ἡ βη) νέκταρ ἐφυνοχαίει Δ 3. The meaning of the first part of the compound was overlooked; cf. ἵπποι βουκολεύντο Υ 221, οἰκόδομεῖν τέχνος, equum aedificant Verg. Aen. ii. 15, ‘tin box,’ ‘weekly journal.’— κρητήρος: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk.— ἀφύσσων: see on 471.

599. ἀσβεστός: hence the proverbial ‘Homeric laughter.’

600. δῶματα: palace, hall.— The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cupbearer, and the graceful Hebe who usually performed the duties of that office.

601. ἡμαρ: accusative of duration of time, as 592. 602 = 468.

603. οὐ μέν [μην]: as 154, 163.— φόρμυγγος: cf. μολῦτ' τ' ὀρχυστός τε τὰ γάρ τ' ἀναθήματα διατός η 152 song and dance, for these are the accompaniments of the feast.— εἴχε [εἴχε]: held, i.e. played.

604. ἀμειβόμεναι: the Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damaeta, tu deinde sequite, Menalca, | alternis dicetis; amant alternam Camenae Verg. Ecl. iii. 59, ‘Divinely warbled voice | Answering the stringed noise,’ Milton Christmas Hymn 96 f.

605. αὐτάρ: correlative with μέν 601. Cf. 51.

606. κακειοντες: for the form as future of κατάκειμαι, see § 48 g.— ικαστὸς: in partitive apposition with οἱ, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κομίματο: was wont to lie.— δει κτλ.: whenever, etc. The conditional relative sentence expresses indefinite frequency of past action. This iterative optative is more frequent after the relative pronoun than with the conjunction.

611. καθέυδε: slept.— ἀναβάς: of ascending a couch, only here and ὁμόν λέχος εἰσαναβαίνου Θ 291. No special height of couch is to be
inferred. — παρά δὲ: adverb, beside him: § 55 a. — χρυσόθρονος: see on 37. The throne was covered with thin plates of gold.

'No Book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father,—with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks,—with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseis; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

SECOND BOOK OF THE Iliad

Zeus prepares to fulfill his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the Book (780, 809 f.). — The events narrated in B occupy the first part of the twenty-second day of the action of the Iliad. See §§ 6 b, 7 a.

1. ἡ: so; refers to A 606–611.— θεὸς κτλ.: appositive with Ἁλλός.
2. παννύχιοι: cf. A 472. — οὐκ ἔχει [ἐχε] κτλ.: i.e. he did not sleep; cf. οὐδὲ Ποσειδάωνα γέλως ἔχε τ' 344 "but Poseidon did not laugh."
3. φρένα ὄς: hiatus allowed at the 'bucolic diaeresis'; see § 27 b. — ὄς: how; sc. in accordance with his promise to Thetis.
4. τιμήσῃ κτλ.: see on A 559. 'Deliberative subjunctive' after a secondary tense in the principal clause. The direct question would be πῶς τιμήσω. — For the 'chiasmus,' see § 16 a.
5. ηδέ: this. The subject is attracted to the gender of βούλη, the predicate; cf. 73, A 239.
6. πέμψαι κτλ.: in apposition with ηδέ. Cf. τὸ μὲν οיעὲ νῶσεν | μηροῦ ἐξερύσαι δόρυ Ε 665 f. but he did not think of this—to draw the spear out of
his thigh. — οὖλον ὁνείρον: a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. Cf. (Zeus) ἔξαπτα τὸν Ἄγαμέμνονα ὁνείρον τῷν ἰππέμφας, ὡς πολλοὶ τῶν Ἀχαίων ἀποθάνοντες Lucian Jup. trag. 40. On the deceitful measures of Zeus, cf. Δ 64 ff., where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; cf. A 63. Not all dreams were thought to be significant.

7 = A 201. — For the two accusatives, one of the person (direct object) and the other of the thing (cognate accusative), cf. 59, 156, A 201.


11. κελευ: note the lack of connectives. — κάρη κομόωντας: a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles' hair which he cuts off at the funeral pile of Patroclus is called τηλεθώσα Ψ 142 luxuriant, and Athena attracts his attention by laying hold of his locks (A 197). Paris is proud of his hair (Γ 55). Apollo is ἀκροσεκόμησι Υ 39 (Milton's 'unshorn Apollo'). On archaic works of Greek art the men are always represented with long hair. See on 872. The Euboean Abantes are ὀπιθεν κομόωντες 542; i.e. their back hair only was long, their front hair was 'banged' (of course, no Chinese cue is to be thought of in their case). The Thracians are ἀκρόκομοι Δ 533, with their hair bound in a knot on top of the head; cf. apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice reliquant Tac. Germ. 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οἶδε ἡ φύσις αὐτή διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτῶ ἐστίν 1 Cor. xi. 14.

12. νόν κτλ.: transition to the direct construction. Cf. 126, A 401. — πόλιν Τρώων: not as A 164.
13. ἀμφὶς φράξονται: sc. about the destruction of Troy. For the σ of ἀμφὶς, see § 30 l.—Ἐλώμπια κτλ.: cf. 484, A 18.

14. ἐπέγναμψεν: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

16. ἀρα: so, i.e. as had been directed.


19. ἀμβρόσιος: only here, of sleep. — κέχυτο: had poured itself out, like an enveloping cloud; cf. 41.

20. ὑπὲρ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) devolat, et supra caput astitit Verg. Aen. iv. 702.—Νηληξϊνυ: to the son of Neleus. The adjective is equivalent to a genitive; cf. 54, 416, 465, 528, 604, Γ 180.—The Dream took this form in order not to terrify the king, and to persuade him most readily. Penelope is visited by a dream in the shape of her sister, and Nausicaa by one in the guise of a close friend.

21. τὸν ἰα: whom, you know.—γερόντων: the nobles without regard to age formed a βουλή (see 53). Cf. the Spartan γεροντία, senatus, aldermen. So the elders of Moab' (Numbers xxii. 7) are identical with 'the princes of Moab' (Numbers xxii. 8, 21). Cf. δημογέροντες Γ 149. Achilles and Diomed were young in years.

22. For the order of words, cf. Γ 386.—μῖν: construe with προσεφώνει. Cf. 795, Γ 389.

23. εἴδεις κτλ.: the question implies a reproach, for which the reason is given by a commonplace remark (24). Cf. nate dea, potes hoc sub casu ducere somnus? Verg. Aen. iv. 560.

26. The change from the character of Nestor to that of a messenger from Zeus is suited to the nature of a dream.—Διός θέ: 'paratactic,' instead of a causal clause; cf. A 200. Cf. imperio lovis huc venio, qui classibus ignem depulit, et caelo tandem miseratus ab alto est Verg. Aen. v. 726 f.

27. σεῦ: depends on ἄνευθεν, while the object of the verbs is easily supplied. Cf. A 196.—The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28-32 = 11-15, with slight change.

33. ἐκ Διός: with the passive, in the sense of ὑπὸ Διώς, indicating Zeus as the source of the woe. Cf. φίληθεν ἐκ Διώς 668 f. they were loved by Zeus. —ἐξε: hold it fast, followed by a negative form of the same command; cf. A 363. Dreams are easily forgotten.

34. ἄνεπ: cf. 2, and Moore's 'When slumber's chain hath bound me.'

36. ἀνὰ θυμὸν: through his heart. κατὰ θυμὸν is more frequent, as A 136, 193; cf. ἀνὰ στρατὸν A 10, and κατὰ στρατὸν A 318. — βά: "as you know."—οὐ ἐμέλλον: were not about to be, were not fated to be. The plural verb is often used in Homer with a neuter subject; cf. 135, 465. § 19 l.

37. φη: i.e. thought, imagined; cf. Γ 28. For the accent, cf. βη A 34.—οὗ γε: emphasized in contrast with Ζεὺς 38.—ηματι κεῖνο: emphatic, on that very day.

38. νηπίος: blind fool, infatuated, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. 873. It is explained by the following clause; cf. 112; see § 11 j. Cf. Vergil's demens! qui nimbos et non imitabile fulmen... simularet Aen. vi. 590 f.—ἐφαγα: attracted into the relative clause.

39. θήσειν ἔπι: cf. A 509.—γάρ: for the quantity, cf. A 342.—τε: i.e. before the capture of Troy.

40. Τρωϊ τε κτλ.: emphasizes the consequences of the βουλή Δίως, disastrous alike to both armies.—διὰ ύσμινας: through the conflicts, "in the course of the battles."

41. ἀμφέχυτο: surrounded him, "rang in his ears," i.e. he remembered it well. Cf. 19. ἀμφί seems to be used with reference to both ears.

42. ἔξετο: the heroes seem to have put on their tunics while sitting on the couch.—ἐνυνε κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages.—Epic simplicity describes the most trifling acts; see § 11 c.

43. καλὸν κτλ.: where a noun is accompanied by three or more epithets, often two stand at the beginning of the next verse, as here.—φάρος: this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead (cf. Γ 17), serving in particular also as a light shield. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword, since he could not carry conveniently both lance and σκῆπτρον. The sword was little used in combat, but often worn.—For this description of Agamemnon's dress, see § 11 d.

45. ἀμφί βάλετο: the sword hung, not from a belt but from a strap which passed over one shoulder. The aorist of 45 is not widely different from the imperfect of 43. Convenience here determined the choice.—ἀρα: then, further; cf. 546, 615.—ἀργυρόπλον: the hilt is studded with silver nails, as a decoration; cf. A 219, 246.
46. ἀφθιτον αεί: ever imperishable, as the work of Hephaestus, and as ever in the possession of the same family; cf. 101 ff. It was a symbol of their unending rule.

47. κατὰ νήσα (cf. κατὰ λαὸν 179, κατὰ στρατόν Α 318, παρὰ νῆσα Α 347): i.e. to the ἄγορα, which was at the middle of the camp; cf. Α 54.—’Ἀχαιῶν χαλκοχιτάνων: used as genitive of ἐυκνήμιδες Ἀχαιῶι 331.

48. προσεβήσετο κτλ.: i.e. illuminated the mountain of the gods on whose summit the first beams of light fell. Cf. Ἡώς δ’ ἐκ λεχέων παρ’ ἄγανον Τιθονῶο | ὥρνυθ’, ζνʼ ἀθινάτων φῶς φέροι ἕδε βροτοῦν Α 1 f. Dawn arose from her couch, from the side of the illustrious Tithonus, in order to bring light to immortals and to mortals.

49. ἐφόσον: to herald. Cf. ἀστήρ . . . ὃς τε μάλιστα ἐρχεται ἀγγέλλων φάος ὑδός ν 93 f. the star which comes as the herald of the morning light.

50. ὅ: i.e. Agamemnon.

53. βασιλῆς γερόντων: council of the chiefs (‘elders’; see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae; cf. 404 ff.—μεγαθύμων: in plural elsewhere only as an epithet of peoples, as Α 123.—ἴξε: caused to hold a session, called a council.

54. βασιλῆς: in apposition with Νέστορος, which is implied in Νέστορ. See on 20.

55. πυκνών κτλ.: prepared (formed) the prudent plan, which he afterwards unfolds.

56. ἐνύπνιον: cognate accusative, adverbial. It is equivalent to ἐν ὑπνυ. For the compound, cf. ἐφέστωι 125, ἐναρίθμως 202, ἐπιχόδωιοι Α 272. See Η. 588.

57. ἀμφροσίνην: a standing epithet of night as a gift of the gods for the refreshment of man’s nature, with reference to sleep. Cf. καὶ ὑπνοῦ δόρον ἐλοντο Η 482 took the gift of sleep.—μάλιστα: strengthens ἀγχιστα, εφ. 220.

58. εἶδος κτλ.: cf. Α 115. — ἀγχιστα: nearest, i.e. most exactly; marks the degree of resemblance.—ἐφίκειν: for the final ν, see § 44 b.

59. Cf. 20.—μὲ, μύθον: for the two accusatives, cf. 7.

60–70 = 23–33. Epic poetry prefers these verbal repetitions to the use of ‘indirect discourse.’ See § 11 e.


73. πειρήσομαι: will put them to the test. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — η τέμις ἔστιν: i.e. as the general has the right. For the attraction of the relative, cf. 5.

74. καλ: introduces a more definite statement of πειρήσομαι. Cf. 114, 132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. νίας Ἀχαίων is supplied from 72 as the subject of φεύγειν and the object of the following ἑρητύειν. — σὺν νησι: cf. A 170, 179.

75. ἄλλοθεν ἄλλοι: aliunde alius, from different sides, each from his own place. — ἑρητύειν: seek to restrain from flight. Cf. 97.

76 = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

77. ἡμαθέντος: here as an adjective of two endings; cf. 503, 561, 570, 695, 742; see § 38 a. 78. Cf. A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is ὁ φίλοι ἑρωες Δαναιοί, θεράποντες Ἀργας 110. — μεδοντες: rulers; cf. ἕθθεν μεδέων Γ 320 and the proper name Μέδουσα (Medusa), equivalent to Κρείονσα (Creusa), which is feminine of κρείον, ruling prince.

81. ψεῦδος κεν φαίμεν: sc. εἶναι, we might have said (potential) that it (i.e. what the Dream promised) was a delusion; cf. 349. — καλ νοσφίζομεθα: and might turn away, i.e. be on our guard against the Dream’s questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans held aloof from the fight. — μᾶλλον: all the more; sc. since they could put no real confidence in the Dream’s message.

82. νῦν δὲ: as in A 354. — ἀριστος κτλ.: as A 91; cf. 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

85. ἐπανάστησαν: thereupon (i.e. likewise) rose. — πελθωτο: i.e. they made no objection, but prepared to go to the popular assembly. — ποιμέν λαῶν: i.e. Agamemnon, as 243. 86. σκηντούχοι: see on A 15.

87. ἤπτε: introduces a detailed comparison, as 455, Γ 3. See § 14. — ἐθνα: swarms. The following hiatus is probably ‘weak’; § 27 d. — ἐλια: retains its force as a present, especially in comparisons; cf. Γ 61. See § 48 g. — μελισσάων: i.e. wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees, cf. ac veluti in pratis ubi
apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmurum campus Verg. Aen. vi. 707 ff., ‘as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm’d,’ Milton Par. Lost i. 768 ff.


90. ἔνθα ἄλις: for the hiatus, see §§ 27 N.B., 32 a.

91. ὀς: the point of comparison lies in the coming forth and approach in separate crowds (swarms). βότρυδόν 89 and ιλαδόν 93 have the same position in the verse.

92. προπάροιδε: before, i.e. along. — βαθείας: deep bayed, extended.

93. δόσα: rumor, whose source is unknown, and which is therefore ascribed to the gods (Δώς ἀγγελος). — δεδῆν: had blazed forth as a fire.

94. ὑπόνυμον: they conjectured that Agamemnon would propose some important measure. — ἀγέροντο: they came together. The aorist after the descriptive imperfects marks the conclusion of the movement. Cf. 99, A 592, Γ 78.

95. ὑπό: adverb, beneath.

96. ιλαδόν ιξόντων: genitive absolute. See § 19 g β.

97. ἐρήτυνον: imperfect of ‘attempted action.’ “They were trying to bring them to order.” Cf. 75. — εἰ ποτὲ κτλ.: a wish, on the part of the heralds. “If ever they would stop their clamor.” — ἀντής: ablative genitive with σχῦσατο, might cease from; cf. 275, A 210, Γ 34.

99. ἐρήμουθεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278. — καθ' ἐδρας: along the rows of seats, on the seats, as 211. For the use of κατά, cf. 47, Γ 326.

100. ἀνά: adverbial with ἐστη. Cf. ἀνέστη 76.

101. τὸ μέν: this, as A 234. — κάμε τεύχων: wrought with toil. The principal idea is in the participle, as A 168 and frequently.


104. Ἐρμελας κτλ.: Hermes, the messenger of the gods, bore the σκῆπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the scepter. — πλησίππω: cf. ἰππότα, ἰππόδαμος. Pelops gained his kingdom by a chariot race.


107. θυστα: Θυστης. For the form, see § 34 b. Thystes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivaled horrors.—λειτε φορήνα: for the infinitive, cf. ἀνάσσευι, below.

108. πολλήσι, παντι: according to the poet’s view of the situation at the time of the Trojan War (cf. A 78 f.) the Pelopidae had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis; see 569 ff.—ἀνάσσευν: to rule over them. For the infinitive, cf. μάχεσθαι A 8, ἀγειν A 338.

109. τῷ: local; cf. ἄμοισιν A 45.—ἐρεισάμενος: not an attributive participle with ὁ γε, but a predicate participle of manner. Cf. κορανέων 207.

110. Cf. 79. —θεράποντες „Ἄρης: see on A 176. Cf. ὃς Ἀρης 540.—For this feigned exhortation, cf. the speeches of Cearchus and his ἐγκελέντων, Xen. An. i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλέης who returns to Argos with his end unattained, especially since they had remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111. μέγα ἐνθάνε: fast entangled. Agamemnon in testing the temper of his army complains of his infatuation only as a pretense; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. σχέτλιος: terrible, cruel god. See on 38.—ὑπέσχετο κτλ.: cf. A 514.

113. ἐκτρόσαντα: for the accusative, cf. A 541. The participle here contains the leading thought; they were to sack Troy before their return. Cf. 101.—ἀπονέσθαι: always stands at the close of the verse, with lengthened initial syllable (§ 59 ε).

114. νῦν κτλ.: “but now I see that he planned,” etc.—ἀπάτην: the poet’s hearer thought especially of the deceitful Dream, but this was not in Agamemnon’s mind here.—καλ: introduces a specification of the general statement, as 74.—κέλευθ: the speaker infers this direction from their lack of success.

115. δυσκλέα: emphatic position. The hiatus may be explained as ‘weak’ (§ 27 d), ἄ losing half its quantity.—πολὺν κτλ.: sc. in battle and in the plague.
116. μέλλει: is about to be, doubtless is; cf. A 564.
117. δή: ἡδή, as 134 f., A 40. — κατέλυσε κάρφα: overthrew the heads, i.e. the citadels. Cf. καρύφων A 44.
118. ἤτι καὶ: hereafter also; cf. A 96. — τῶθ κτλ.: cf. rerum cui prima potestas Verg. Aen. x. 100.
119. γάρ: refers to ὄντα κλέα 115.— τόδε γε: “if anything is a disgrace, this is.” — καὶ κτλ.: even for future generations to learn.
120. τοιόνδε τοσόνδε: (an army) so brave and so many as we here; cf. 799, qualis quantusque Verg. Aen. iii. 641.
121. ἀπρηκτὸν: predicate; cf. 452. — πόλεμον: cognate accusative.
122. παυροτέρουσι: cf. Τρώες δ’ αὖθ᾽ ἔτερωθεν ἀνὰ πτόλιν ὄπλιζοντο | παυρότεροι, μέμασαν δὲ καὶ ἔσμεν μάγχεσθαι | χρείος ἄναγκαιχ, πρὸ τε παῖδων καὶ πρὸ γυναικῶν Θ 55 ff. but the Trojans armed themselves throughout the city; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives.— τόλος κτλ.: no end has yet appeared. A fuller expression for ἀπρηκτὸν, instead of “without attaining our end,” “without gaining decisive victory.”
123. εἴ περ γάρ κτλ.: in case we should wish. A concessive clause with potential optative and κέ, of what is conditionally conceivable.—The thought is completed in 127, “if we should take only one Trojan as cup-bearer for a squad of Achaeans.” — γάρ: refers to παυροτέρουσι.
124. ὄρκια ταμεῖν: the victim’s throat was cut (P 292), hence ὄρκια ταμεῖν was to make a solemn treaty, like foedus icere, ferire foedus. Cf. Γ 73, 94, 105, Δ 155. — ἄμφω: dual with reference to the two nations.
125. Τρώες μὲν: sc. κ’ ἐθέλοιεν. — λέξανθαι: collect themselves.— ἐφιστοι κτλ.: equivalent to ὀλ ναίονυ κατὰ πτόλιν 130. — ἔσσοι: the relative pronoun follows the emphatic word, as A 32.
126. διακοσμηθεῖμεν: should be divided and arranged; cf. disponere. For the transition to the finite construction, see on A 401. For κοσμέω of marshaling troops, cf. A 16.
127. ἄνδρα: cf. 198.— ἔκαστοι: i.e. each squad of ten; in apposition with Ἀχαῖοι. The plural is used because of the number in each company; cf. Γ 1.
129. τόσουν πλέος: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.
130. ἐπίκουροι: predicate, as allies. Observe the contrast with Τρῶν.
131. πολλέων ἐκ πολίων: construe with ἄνδρες. For the similarity of sound of the two words, see § 13 a.— ἐνεισιν: are therein; cf. 803.
132. μέγα πλάξους: drive me far away, i.e. hinder my attaining my end. 
*Cf.* A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἰὼσι: do not allow, i.e. prevent. — έδιλοντα: concessive, in spite of my desire.

134. δὴ βεβάσως: already have passed. — Διός ἐναυοί: see on Διός 146.

135. δοῦρα: timbers. For the form, see § 23 d. — σπάρτα: ropes, cables, of reeds or rushes. The ship's ropes in general were of oxhide; a ship's cable at the home of Odysseus was made of papyrus. — λέλυνται: plural verb with neuter subject, as 36, although δοῦρα σέσητε has preceded.

136. αἱ δὲ: but those others, explained by ἄλοχοι κτλ. — τέ: correlative with καἳ, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἴσαται [ἡνταί] ποτιδέγγυει: see on A 134. — ποτιδέγγυει: feminine to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὐτως: Attic ὅσαίτως, i.e. simply, wholly (with ἄκρααντον). See § 42 e.


141. οἳ ἔτι: belongs to the idea of expectation implied in the future. “We can no longer hope,” “to capture Troy is no longer a possibility.”

142. τοῖς: dative of interest. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

143. πάσι μετά πληθύν: in apposition with τοῖς, in contrast with the γέροντες who had been present at the council. The dative with μετά would be regular. — πληθύν: “the rank and file”; cf. 278, 488.


145. πόντον Ἰκαρίου: in apposition with θαλάσσης, as the part with the whole; cf. σκοπέλῳ 396; see § 12 f. The πόντος is a particular tract of the θαλάσσα (see on A 350). The Icarian high sea received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μὲν: cf. 101, A 234. — Εὐρός τε Νότος τε: thought of as united, as is shown by ἐπαίζει. “A southeast wind.” A single wind never raises a storm in Homer. Cf. ὃς δ' ἄνεμοι δύο πόντον ὀρίζετον ἰχθύοντα | Βορρῆς καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄγτον 14 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.

146. ὁροτε [ὁροτε]: gnomic aorist, frequent in comparisons. § 14 f. — ἐπαίζει: rushing upon it.  Cf. (venti) incubuere mari ... una Eurusque Notusque ruunt Verg. Aen. i. 84. — Διός: he is νεφεληγερέτα

147. Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called δυσαγής, fierce-blowing, and κελαδενός, loud roaring. It is never a gentle ‘zephyr’ in Homer, unless perhaps in the fairyland Phaeacia and in Elysium.—βαθύ: literally, deep, i.e. high.—ἐθάνω: see on ἵων A 138.

148. λάβρος ἐπαγίζων: violently dashing upon it. λάβρος is predicate; see § 56 a.—ἐπὶ τε: and thereupon, i.e. as Zephyrus descends.—ἡμών: sc. λήμνον, an independent addition to the picture, without direct relation to the comparison; *cf.* 210; see § 14 a. The construction of the dependent sentence is abandoned.—*Cf.* ‘With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them,’ Milton *Par. Lost* iv. 980 ff.

149. πᾶσ’ ἀγορὴ κινήθη: a return to 144.—Both comparisons are meant to depict the whole scene. The first (144-146) describes the sudden confusion with which the assembly dispersed; the second (147-149), the uninterrupted rush in one direction, toward the ships.—ἀλαλητῷ: dative of manner, in which sense a participle is often used.

150. νήσας ἐπ': i.e. ἐπὶ νῆσα. § 55 c β.—ἐσσεύντο, ἵπτατο, κέλευν κτλ.: descriptive imperfects, much like the historical present (which is not Homeric).—ποδῶν δ’ ὑπένερθε: from under their feet.

151. ἵπτατ’ ἀερομένη: literally, was placing itself as it arose.

152. ἐκέμεν κτλ.: cf. ἐρύσσομεν κτλ. A 141.

153. οὐρώσ: the trenches, the later ὀλκός, by which the ships were drawn from the sea upon the land, and from the land into the sea; *cf.* A 308.—ἐξεκάθαρσιν: some of the trenches had not been used for a long time and had become filled with sand.

154. ἐκείνων: subjective genitive with ἀυτῇ, not genitive absolute. § 19 g. —ὑπὸ δ’ ῥοεόν: they took out from under. This is the opposite of A 486.

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to carry out the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty. 156 f. *Cf.* A 195.

158. οὔτω δι’ κτλ.: thus as it seems, etc. An expression of vexation or surprise, in interrogative form. *Cf.* A 202.

159. 'Αργείων: emphatic.—ἐπ’ ἑρέα νάτα κτλ.: over the broad back of the sea. The water at rest seems to be the top of an arch.
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160. καὶ δὲ κτλ.: virtually a conclusion to the condition implied in 158 f. "If they should thus flee, then they would," etc. — εἰς ὀλήν: as a triumph, a boast; predicate with Ἐλέην. For the construction, cf. Τ 50.

161. Ἀργείην: standing epithet of Helen; cf. ornatus Argivae Helenae Verg. Aen. i. 650. The word here has considerable emphasis, placed at the head of the verse like Ἀργείου, above.

162. Τροῖ (sc. γῇ): the Troad, as 237, Τ 74. — αἵτω: cf. A 562.

163. σomega ἄγανος κτλ.: with thy winning words. For the short form of the dative, see § 35 d. — For the 'asynedeton,' cf. 10. — ἔρημος: cf. 75.

164. ἡ: sc. Ἀθηναίος, from the preceding verses.


167. ὀρεώτα [ἐστόται]: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — νῆς: i.e. his own ship. — μελαίνης: cf. A 300. The ships of Odysseus are called μελαιόπάργοι (vermilion-cheeked) in 637.


173. This verse is found seven times in the Iliad, fifteen times in the Odyssey. It is the only conventional verse in which no caesura occurs in the third foot (§ 58 c). — διογενές: Arceias, father of Laertes and grand-father of Odysseus, was son of Zeus, according to a later myth. But this epithet is applied in a general way to princes. See on A 176.


175. ἐν νῆσοςι πεσόντες: marking the disorderly flight. This is a standing combination of expressions for motion and rest. See on A 245.

176. μηδὲ τ’ ἐρῶε: and draw not back, do not rest.

177. νῆας: for the length of the last syllable, see § 59 l.

178. ὁπως: object of ἐνένεκε, while θεός is a limiting genitive. This indicates that Odysseus did not see Athena.

183. βῆ δὲ θεῖεπ: he set out to run; cf. A 34. — αἵτω κτλ.: sc. in his haste, since it hindered him in running.

184. Ἐφρυβάτης: described (τ 244–248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. — The herald here, as usual, serves as the prince’s personal attendant.

186 f. Cf. 45 f. — δέξατό οἱ: literally, took for him, received from him, as a sign that he acted in the name of Agamemnon. — πατρώλον: see 103 ff.

188. ὅν τίνα μέν: correlative with ὅν δ’ αὖ 198. — βασιλέα κτλ.: prince or noble who had not been present at the council of the 'Gerontes.' — κιχεῖν: iterative optative, with ὅν τίνα, cf. 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ὅν τίνα. For δὲ in apodosis, cf. 322; see § 21 a. — ἀγανοῖς: cf. 164, 180.

190. δαμόνε: the connection decides whether this is used in a respectful, a pitying, or a reproving tone; cf. 200. — κακόν ὡς: for the length of the ultima of κακόν, cf. ὄρνθας ὡς 761, Γ 2, 60, 230. See §§ 14 e, 59 j. When this ὡς follows the word to which it belongs, it is accented. For the comparative ὡς, cf. 209, 289, 326. — κακόν: coward. κακός and ἀγαθός have no moral quality in Homer. They are useless and useful, according to the circumstances of the case; here, κακόν is useless in war.

191. ἄλλοις λαοῦς: λαοῦς is virtually in apposition with ἄλλοις. See § 12 f. The others, namely the soldiers.

192. For the 'signatism,' cf. A 179 f. — σάφα: Attic σαφῶς, which is not found in Homer. See § 56 b, c. — νόσος: mind, purpose.


194. ἐν βουλῇ: construe with οἷον ἐξεπεν. — οὗ πάντες ἀκουσάμεν: the speaker politely includes himself with the persons addressed, as in 342. The first person is used in a different tone in 203.


196. θυμὸς δὲ μέγας: terrible is the anger. For the length of the δὲ, see § 59 h.

197. τιμὴ κτλ.: "he is king dei gratia; the rest must obey." Cf. 205; see on A 176.

198. δήμου ἄνδρα: the common people are contrasted with the nobles of 188. The ultima of δήμου remains long; see § 59 k.

199. σκήπτρῳ: Odysseus uses the staff in a similar way at 265 f.

200. ἀκουὲ: give ear. Present as a general injunction, "be obedient."

201. σέ: not enclitic, since there is a contrast in the comparison. — φέρτεροι: cf. A 281. — σὺ δὲ: closely connected with the relative clause, since σὺ repeats σέ. The English idiom prefers the subordinate construction, "while thou art." ἔσοι is to be supplied.

202. ἐναρίθμος: counted, not a mere cipher. Cf. in numero nullo Cic. de Or. iii. 56. 213. — βουλῇ: as A 258; not in its technical meaning
of council. Here again appears the frequent contrast of strength of body and of mind; cf. A 258.

203. οὐ μὲν πῶς κτλ.: a drastic form of expression, suited to the common soldier. “Agamemnon commands here, the rest of us must obey.”


205. ἔδωκε: granted; sc. βασιλεῖαν, implied in βασιλεύσ (unless 206 is read).

206. σφίσαι: for them. Ἀχαῖοι from 203 is before the mind.

208. Cf. 86, 91.

209. ἡχίς, ὡς: for the hiatus justified by the pause, cf. 211; see § 27 b; for the hiatus allowed after the first foot, see on A 333. — Cf. θάλασσα ἡχίσσα A 157. — The second ‘hemistich’ as A 34.

210. αἰγιαλῷ βρέμεται: roars on the shore. — σμαραγδί κτλ.: ‘chiastic’ with the previous clause (§ 16 a); ‘paratactically’ (§ 21 a) expressing result. “So that the high sea resounds from the noise of the breakers.”


212. Θεροτίης: from θέρος, the Aeolic form of θάρσος, daring, rashness. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — ‘In Thersites we have realism. He was the incarnate spirit of criticism in the army before Troy.’ — μοῦνος: made emphatic by its position before the caesura. For the form, see § 23 d. — ἀμετροπεῖς: predicate. Cf. 246; contrast Γ 215. — ἐκολώπα: equivalent to κολώπον ἕλαυνε, cf. A 575.

213. ὁς ὁ δὲ κτλ.: a more explicit statement of ἀμετροπεῖς. — ἀκοσμα ἰδία: literally, knew disorderly things, had a disorderly mind.

214. ἐριζέμεναι: the result of ἀκοσμά κτλ.; cf. μάχεσθαι A 8.

215. ἀλλ’ ὅτι κτλ.: contrasted with κατὰ κόσμον, while ἐριζέμεναι supplies the idea of saying. He was an insolent clown. — ἐσαίτο: equivalent to δοξέιε. For the optative in a conditional relative sentence, cf. 188, 198, A 610. See Η. 914 B; G. 1431.

216. αὐχεντὸς: predicate. “He was the ugliest man who came,” etc.; cf. 673, A 266. — ὑπὸ Ἡλίων: up under Ilios, i.e. under the walls of Ilios; cf. 249, 492, 673.
217. τῷ δὲ οὐ ὁμ.: "those two shoulders of his."

218. κυρτῶ, συνοχώκοτε: in contrast with a broad-shouldered, heroic form. — συνοχώκοτε αὐτάρ: the hiatus is justified by the bucolic diaeresis; §§ 27 b, 58 h. — ὑπερθέν: as contrasted with φολκός κτλ.

219. ψευδή κτλ.: i.e. his misshapen, sugar-loaf head was not concealed by the thick locks of the κάρη κομώντες Ἀχαιοί, but was covered only by sparse hair.

220. ἔχθιστος: cf. A 176. — Ἀχιλῆς Ὀδυσσῆς: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μάλιστα: potissimum. Construe with ἔχθιστος, cf. 57.

221. νεκελσύκε: was wont to upbraid, contrasted with τότε αὐτῇ. — Ἀγαμέμνον: against Agamemnon; dative of interest.

222. ὀξὴ ψευδής: with discordant cry. — λέγει νεκελσύκε: rehearsed (enumerated) reproaches. λέγειν in Homer is never strictly equivalent to εἰπεῖν. — Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ: i.e. Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

223. κοτόντο: imperfect to express a continued state of feeling, while νεκελσύκε refers to the occasion of their anger. Cf. A 331.

225–242. Speech of Thersites. This assumes a knowledge of Agamemnon’s real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

225. Ἀτρείδης: Thersites gives him no title of honor, but this was not necessary; see 284, A 17. — τὸ [τίνος, τοῦ]: for what. For the genitive, see on A 65. — δὴ αὖτε: cf. A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — "What dost thou lack? Hast thou not enough?" These are rhetorical questions.’

227. ἐνι κλίσις: in your quarters. — ἐξαιφτησί: explained by the following relative clause. Cf. ὀἄλυμπην A 2, κακῆν A 10.

228. δίδομεν: are wont to give, with a conditional relative sentence; cf. A 554. For the thought, see on A 124. — Thersites reckons himself among the brave warriors. — πτολεμέρον: as A 164.

229. ἦ ἔτι κτλ.: surely, etc. Thersites answers ironically the question which he himself had put. Cf. A 203. — ἔτι καὶ χρυσοῦ: gold also as well as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Ασία Minor. Schliemann, however, has found
treasures of gold ornaments not only at Hissarlik (which seems to be the site of the ancient Ilios) but also at Mycenae. — κε ὁλσει: see § 18 b.

230. ἄποινα: as ransom, in apposition with ὁν.

231. ὁν κτλ.: whom I shall take captive and lead, etc.; boasting, as 238.

232. γναῖκα νέην: i.e. such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or ποθεάς may be in the speaker's mind, — a thought carried on from ἕπιδειεια.

233. ἣν τε κατίσχεια: relative clause with the subjunctive in final sense; cf. Γ 287. — αὐτὸς ἀπονύσφι: for thyself alone.

234. ἀρχόν ἑόντα κτλ.: that one who is a leader, etc., i.e. that thou who art their leader. — κακῶν ἐπιβασκῆμεν: bring into misfortune. Thersites here refers to the pestilence and the alienation of Achilles.

235. πέπονες: "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone, or (seldom) in a tone of contemptuous superiority, as here. — κακ' ἐλέγχεια: in concrete personal sense, coward caitiffs. — Ἀχαιός κτλ.: cf. o vere Phrygiae, neque enim Phryges Verg. Aen. ix. 617. For the 'patronymic,' see § 30 g.


237. αὐτοῦ: right here, explained as usual by the following words. It often stands, as here, at the beginning of a verse; cf. 332. — γέρα πεσοὺμεν: i.e. learn and suffer the consequences of his greed.

238. ἦ καὶ ἡμεῖς κτλ.: whether we, too (the rank and file of the Achaians), are of use to him or not. As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, without whose help he can do nothing. — For the 'crasis' (χημεῖς), see § 26. — ἦ καὶ οὐκί: cf. 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. ὦς: exclamatory, he who. — καὶ νῦν: see on Α 109. This introduces an example of Agamemnon's failure to recognize others' services. — το: for the length of the last syllable before μ, see § 59 h.

240 = Α 356, 507. — Thersites, who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

COMMENTARY TO THE

244. Θερσίτης: strongly contrasted with Ὄδυσσεύς by its position. — τῷ: for the dative of rest with παρίστατο, cf. 175.

245. ὑπόδρα: as A 148. — χαλέπῳ μύθω: the opposite of ἀγανοῦς 164.


248. οὗ: construe with φημί.

249. δισωπὶ: i.e. of all who. The relative clause represents a genitive.

250. τῷ οὗκ ἄν κτλ.: therefore (since thou art the basest of all) shalt (shouldst) thou not. See on A 301. The speaker returns to the admonition of 247. — βασιλῆς: for the plural, cf. Π 49. — ἀνὰ στόμα: i.e. on your lips.

251. καὶ: as in 74. — σφίν: for the dative, cf. Ἀγαμέμνον 221. — νόστον φυλάσσοις: guard the return, which now threatened (as it were) to escape them.

252. οὔδε τί πω κτλ.: but not at all clearly yet. — ὅπως κτλ.: how these matters here (of which they are speaking) shall end. This verse is explained by the following. — ἔργα: cf. A 518.

253. νοστήσομεν: we shall return. A brief expression for "shall enter upon our return, with good or evil fortune." 254. τῷ: as 250.

255. ἤσωι: ἤσωι with a participle often has no thought of contrast of position (as sitting to standing), but denotes a continuance in the action of the participle; cf. Α 134. The verb is the more noteworthy here since Thersites is not sitting (cf. 268).

256. ἤρωσ: observe the contrast with σῦ. — κερατομέων: cf. A 539.

257. Cf. A 204, 212. Formula to introduce a sharp threat.

258. ἐτι: again. — ὡς νῦ περ ὅδε: as I did just now. — Construe πέρ with ὃς.


260. κεκλημένος ἔτην: being is included in being called; cf. A 293. Thus this prayer includes the ruin of Telemachus.

261. εἶ μὴ κτλ.: this sentence contains two clauses, connected by μὴν, δί, preceded by σὲ λαβών, which is common to both clauses and which gives to αὐτῶν 263 its personal reference. — λαβών: see on ἵν A 138. — ἀπὸ δύσω: strip off', followed by two accusatives.
262. τὰ τε: combines the objects. *Whatsoever covers thy nakedness.* — This would be the most bitter disgrace.

263. αὐτόν: *thyself*; the man in contrast with his clothing; *cf.* A 47.

264. πεπληγὼς κτλ.: *flogging thee away from the place of assembly.* 

265. σκήπτρῳ ... πλήξεων: *i.e.* he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

266. ἔκπεσε: *escaped him, against his will.*

267. καὶ ἀχυρωμένοι πεπ: *they still sympathized with Thersites; they had not entirely recovered from their homesickness.* — ἦδο γελάφσαν: *burst into a hearty laugh,* which quieted their excitement; *cf.* A 599.

271. τίς: represents public opinion. — ἵδων: *not of an action prior to that of the principal verb, but coincident with it.* *Casting a glance.* — πλησίον: *as substantive.* — ἀλλον: *as 191.*

272. ὁ τόπος: *the interjection which expressed sorrow in A 254 here expresses pleased surprise.* Its meaning in each case is determined by the connection. — ἦ δῆ: *verily before now,* contrasted with νῦν δὲ 274. — ἐφρέων: *the perfect marks the character of Odysseus as shown in the past,* while ἐρέξεων 274 refers to the single act; *just as in English,* "he has done, etc., but he never did a better thing."

273. ἐξάρχεων: *first suggesting, proposing.*

274. μὲν ἄριστον: *predicate to τὸ δέ the object.* "This is far the best thing that," *etc.;* *cf.* 216. *The difference between this and ὧν ἄριστον (cf. A 69) is simply metrical; see § 22 e. — ἐρέξεων: *for the single ρ after the augment,* see § 43 c.

275. ὅς κτλ.: *relative clause with causal force, since he.* — τῶν λαβητήρα ἐπεσβέλον: *for the order of words, cf.* A 340. — ἵσχε: *checked,* equivalent to ἐπανείρ. *Coincident with ἐρέξεων 274; cf.* the explanation of τὸ δέ ἔργα 252 by the following verse. — ἀγοράων: *speeches before the people,* *cf.* 788. *For the genitive,* *cf.* αὕτης 97.

276. If a conjunction had been used here, it would have had the force of *so, therefore.* — ὦ θν: *hardly, I think.* θν is ironical here, like Attic δῆπον. — πάλιν αὐτίς: *literally, back again, again, anew.* πάλιν marks a return to the same point; *cf.* A 116. *Cf.* δεύτερον αὐτίς A 513.
278. ἡ πληθῶς: the crowd there; with plural as collective. Cf. 99.—
ἀνά ἐστι: shows that Odysseus resumed his seat after chastising Thersites. Cf. 76.—πολιτιόρθος: a general title of honor. The same epithet is applied to Achilles. In the Odyssey, it is given only to Odysseus.

279. παρά: adverb, by his side.

280. ἀμα τε: the position of τε is free; cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καὶ follows.—οἱ πρώτοι κτλ.: i.e. the most remote as well as the nearest.

281. Ἀτρείδη: Odysseus turns first to the king whose authority has been challenged. He now defends the king’s purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

282. πάτιν ὑποτιθείν: literally, for all mortals, in the eyes of all men.—

283. ὀδέ τοι κτλ.: “since they do not.”—ἡν περ ὑπέσταν: which they surely promised (see 339) or the very promise that they made; see on 318.

284. ἐπίθετος κτλ.: as they were still coming, “as they were on their way to Troy.”—Ἀργεός: i.e. Peloponnesus; cf. A 30. For the epithet, cf. aptum dicet equis Argos ditesque Mycenae Hor. Carm. i. 7. 9.

285 = 113.—ἐκπεραντα: σε is subject, supplied from τοι, above.—
ἀποκεκόμην: in apposition with ἐπόδγεστον.

286. ἡ: in truth, as 229, 242, 272.

287. ἀλλήλωσιν: with each other, to each other.—ἐδύρονται: mournfully they long; with pregnant force, followed by the infinitive. Cf. A 22.

288. ἡ: in truth, as 229, 242, 272.

289. ἡ μὴν καὶ κτλ.: concessive and excusing. “Our trouble has been enough to make a man return to his home.” The other side of the picture is introduced in 297 by ἀλλὰ καὶ ἐμπυτης. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is home-sick after a single month away from his family), but he emphasizes the motives for continuing the struggle.—ἀνηθέντα: agrees with τινὰ implied as the subject of the infinitive.—νεεσθαι: for the infinitive, cf. μάκεσθαι A 8.

290. καὶ ἐνα: even a single. This introduces an inference a minori ad maius.—τῆς τε: many a one.—ἀπό: cf. 162, A 562.

291. ὅν περ: refers to τῆς τε.

292. ἐλήωσιν: for the mode, cf. A 554.—ὁρινομένη: when it is excited.
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295. ἡμῖν μιμοντεσοι [μιμοναι]: for us remaining here. "We have been here nearly nine years." For the case, cf. A 250.—περιτρωπέων: cf. 551, volventibus annis Verg. Aen. i. 234, volvendis mensibus ib. 269.—Nine years seem to have passed at 134.

297. But even in spite of all that, it is a shame to return unsuccessful.

298. δηρόν κτλ.: equivalent to δηρόν μείναντα κενεύν νέεσθαι. —κενεύν: empty, i.e. empty-handed, without the booty gained from sacked Troy. Cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say: καὶ δὴ ἐβη οἰκόνδε φιλην ἐς πατρίδα γαῖαν | σὺν κενησιν (empty) νησιν Ἀ. 180.


299. For the 'asynedeton,' cf. 276.—ἐπὶ χρόνον: for a time.

300. ἢ ἐτεὼν: whether in truth. For ἢ, ἢς, cf. 238; see § 20 b.

301. τόδε: refers to 303 ff., and thus to 308 ff.

302. μῆ: as hypothetical. This is the only instance in Homer of μῆ with the indicative in a conditional relative clause. Cf. 143.—ἐβαν φέρουσαι: see on A 391.

303. χθίζα τε καὶ πρωιξά: proverbial of an event still well remembered. For τε καί, see § 21 g.—Ἀυλίδα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 5 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.


305. ἡμέεις δὲ: independent sentence, explaining ὅτε κτλ. 303.—ἀμφὶ περὶ: on both sides around, round about. Such a spring is still shown at Aulis.—κατὰ βωμοὺσ: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples. See on A 39.

307. πλατανιστῶ: the plane tree was highly valued by the orientals. It often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

308. ἤθα: then; repeats the idea of χθίζα τε κτλ. 303. —δράκων: 'appositive asynedeton.' Cf. 145.—δαφοινός: all blood red.

310. βωμοῦ ὑπαίγας: darting from under the altar. —ῥα: points back to εὖ γὰρ δὴ τόδε ἔδμεν.
311. νήμα τεκνα: tender brood (fledglings); cf. μήτηρ 313 of the mother bird. The terms of human relationship are used of birds and beasts.
312. ὑποπεπτημώτες: crouched under.
313. ὀκτώ: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence, since the interpretation of the omen rests only on the equal number of sparrows and years of war. Cf. Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, Gen. xli. — μήτηρ, ἡ τέκνα: for the 'epexegesis,' see § 12 e.
314. ἐλεεινά: cognate accusative, adverbial with τετριγώτας. — τετριγώτας: for the tense, see on 264.
315. ἀμφισσώτατο ὀδυρομένη: for the hiatus, cf. 211. — τεκνα: object of the finite verb.
316. ἐλειξάμενος: coiling itself, in order thus to strike the bird with greater force. — πτέρυγος: for the genitive, cf. γούνων A 407. — ἀμφιακύιαν: repeats concisely the verb and participle of 315.
317. κατά ἐφαγε: κατά is used as in κατησθείς 314, κατακαίω.
318. ἀρίθηλον: neuter adjective as substantive. Cf. 204. The adjective is in the predicate after θηκεν. Made this (serpent) to be something very clear, i.e. a sign from the gods. — ὁς περ: the same god who. — ἐφηνεν: equivalent to ἤκε φῶσθε 309.
319. λάνν γάρ μν ἦθηκε: made it a stone, turned it to stone. Cf. fit lapid et servat serpentis imagine saxum Ovid Met. xii. 23.
320. οἶνον ἐτύχθη: what had happened; exclamation giving the contents and reason of θαυμάζομεν.
321. δεινα πέλωρα: dire portents, i.e. the serpent with its deeds and its petrifaction. — ἐλεηθε: here followed by an accusative.
323. ἀνεψ ἐγένεσθε: became mute.
324. ἡμῖν: emphatic. — τόδε: object, with τέρας μέγα as predicate.
325. ὄψιμον ὄψιτέλεστον: for the repetition, see § 12 d; for the 'asyndeton,' see § 15. — δου κλέος: because of the fulfillment of the prophecy.
327 = 313. — This verse is repeated, since the numeral adjectives are most important for the interpretation of the omen.
328. αὐθι: i.e. before Ilios, like αὐτου 237.
329. τῷ δεκάτῳ: on that tenth, "then, in the tenth year"; the article calls attention to this as the decisive year. Cf. ἐνθα μὲν εἰνάρεις πολεμίζομεν νέων Αχαιῶν, τῷ δεκάτῳ δὲ πόλιν Πράμου πέρσαντες ἔβημεν | οἰκαδὲ σὺν νήσοις ξ 240 f. there for nine years we sons of the Achaean fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.
331. ἀγέ: as interjection, with the plural; see on A 62.

332. ἀστὺν: i.e. the πόλειν of 329. The poet's choice between the two words is often determined by the convenience of his verse; § 22 e, f.

333. ἀμφὶ δὲ κτλ.: so that the ships resounded, etc.; 'paratactic' clause to express result; parenthetical, as A 10, Ι 134, 410. ἐπαινήσαντες 335 refers not to Ἀχαιῶν 334 but to Ἀργείων 333.

334. ἀναγόμενων κτλ.: from the shout, etc. For the genitive, see § 19 g γ.

335. ἐπαινήσαντες: adds the reason for the shout.—'Οδυσσής ἔθεε: standing verse-close; see § 12 b. διὸ 'Οδυσσέως (244) serves as the nominative.

336. καὶ: also, with reference to the preceding speakers.—Γερήνως: so called from the Messenian town where Νεστορ was bred and which was his place of refuge when Ηρακλῆs sacked Πυλos.

337. ἀγοράσθη: with lengthened initial vowel; see § 59 e.—This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Θέριτες in his longing to return. Νεστόρ speaks more vehemently than Οδυσσέας, who had prepared the way with arguments.—For the brief comparison, see § 14 d.

338. πολεμήμα ἐργα: 'periphrasis' for πολεμῶν. § 16 d.

339. πῦ δὴ βῆσσαν: a rhetorical question. "What will become of compacts if no one thinks of keeping them?"—συνθεσία τε καὶ ὅρκια: i.e. compacts sworn at sacrifices, here referring to the solemn sacrifice at Αὐλίς. Hence Dido says: non ego cum Danais Troianam exscindere gentem | Aulide iuravi Verg. Aen. iv. 425 f. Οδυςσέας called it only an ἀπόχρεσις (286).—ημῖν: ethical dative. "Our agreements."

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless."—ἐν πυρὶ: cf. E 215, where the archer Πάνδαρος, in vexation, vows to break his bow and throw it into the fire, as useless.

341. σπονδαῖ ἀκρητοῦ: libations to the gods with unmixed wine (see on Ι 270), although no wine was drunk unmixed with water.—δεξία: i.e. pledges given by the right hand. See on ἀκάτη Α 54.

342. αὐτως: without change, vainly; cf. 138. It is explained by what follows.—μῆχος: way of relief; sc. from this contest of words to come to deeds and the conquest of Troy.

344. 'Αρέεθη, σὺ δὲ: as A 282. —ἐπι: construe with ἄρχειν. "In the future as in the past."—ἐκατο κτλ.: holding firmly to thy determination, sc. to capture Troy. Here begins the direct exhortation to Αγαμεμνων to seize again with decision the reins of his authority.
COMMENTARY TO THE


347. νόσφιν βουλεύσω: “plan apart from us, separating their cause from ours, like Thersites.” — ἄνυσις . . . αὐτῶν: parenthetical, connected with the preceding by the contrast between βουλεύσω and ἄνυσις. — αὐτῶν: neuter, of the plans (βουλεύματα) implied in βουλεύσω.

348. πρὶν ἕναι: depends on βουλεύσω.— Διός: by ‘prolepsis’ (cf. ἀδελφεῖόν 409) connected with γνώμενα and supplied in thought for ὑπόσχεσις.

349. εἰ τε, εἰ τε: indirect questions, as A 65. — καὶ οὐκί: cf. 238.

350. φῆμι: maintain, assert. — οὐ: at all events. This particle is not frequent in Homer. It occurs about sixty times in the Iliad and Odyssey. — κατανεώμαι: intransitive, gave a promise. See on A 514.

351. ἡματι πῦ οὖτε: closely connected, as a standing formula, as 743.— νήσον ἐν ἱβαινον: cf. 510, 619, ἐς Τροίην ἀναβήμεναι a 210 embark and set sail for Troy.

352. 'Ἀργείων: for the position, see § 11 j. — φέροντες: cf. 304.

353. ἀστράπτων: as if ἵττε κατένευε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent ‘anacoluthon’ is Γ 211. — ἐπιδέξα: on our right, i.e. on the propitious side. — φαίνων: interpretation of ἀστράπτων. For the ‘chiastic’ order of words, cf. A 443, 558 f.

355. πρὶν κτλ.: i.e. before the capture of Troy,— but with special reference to the booty. The women and children of a captured city were treated as slaves, the men were killed.— πώλησα: in a collective sense, referring to each individual, as is also Τρώων ἀλόχω.

356. πισάσθαι: ‘chiastic’ with κατακομμὴναι, with which it is coincident. The Trojans shall be repaid, like for like.— Ἐλένης ὀρμήματα κτλ.: the longings and sighs of Helen, i.e. those which she felt and uttered. The poet attributes to Nestor a knowledge of Helen’s repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen’s fault, although she followed him willingly. She is always attractive in Homer. Vergil (Aen. vi. 511 ff.) represents her in a much more unpleasant light.

358. ἀπτέσθω ἦς νήσος: cf. 171. In a threatening tone. “Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest.” For the imperative, cf. A 302. — ἐνσυνελμοι κτλ.: as 170.
359. ὁφρα: in order that. This was the natural consequence to be expected. —θάνατον: sc. as punishment. —πότμον: cf. μεθ’ Ἐκτορα πότμος ἔτοιμος Σ. 96 after thou hast killed Hector, death is ready for thee.

360. ἄναϊ: Nestor turns to Agamemnon. —πειθεό τ’ ἄλλω: this is the leading thought, as is shown by what follows, while εδ’ μηδεο recapitulates 344 f. “As thou must plan wisely thyself, so also follow another’s advice.”

361. ἀπὸβλητὸν: for the final syllable, long by position before a lost consonant, see § 59 j.

362. κρίνε: separate, i.e. place in position separately, as 446. —κατὰ φίλα: distributive, by tribes, the principal division of each Greek people; cf. 668. For this use of κατά, cf. A 487. —κατὰ φρήτρας: by clans, to which the separate families belonged. —Cf. ‘According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households,’ Joshua vii. 14.—This verse suggests such a catalogue as follows (484 ff.). —This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. φρήτρη κτλ.: equivalent to ἄλληλως.

365. ὀς τε λαών: sc. ἔγγον. The clause is relative, not interrogative.


367. η καὶ θεσπεσίη: whether thou hast failed not simply because of the inefficiency of the army, but also by decree of the gods. This refers to 111 ff. —ἀλατέξεις: future, since the success of this measure will not appear until in the future.

368. η: or only, as the English idiom requires, to correspond to καὶ, above.

370. η μάν: strong asseveration, in very truth. —αὐτε: again, “as often before.” Agamemnon’s praise is for Nestor’s whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfillment of the wish is not expected. Cf. dux ille Graeciae nusquam optat ut Aiacis similes habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat quin brevi sit Troia peritura Cicero de Sen. 31.

374. χερσάν ὕπο: for ὑπὸ with the dative, in its transition from local to instrumental sense, see § 19 i. —ἀλοίσα: aorist, to mark the capture of the city as the decisive moment, while περιθομένη refers to the duration of the work of destruction; cf. A 331.

375. Κρονίδης Ζεὺς: closely connected; cf. A 502. —The verses which immediately follow seem inconsistent with the confident expectation expressed in 412 ff. —For the complaint, cf. 111.
COMMENTARY TO THE


377. μαχησάμεθα: cf. ἐριδὶ ξυνέρηκε μάχεσθαι A 8. — ἐνεκα κούρης: here marks the insignificant occasion of the quarrel.

378. ἦρχον: construe with the participle.—χαλεπαίνων: i.e. the quarrel.


380. δείπνον: the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — ξυνάγωμεν Ἀρη: i.e. begin the sharp contest; see on 426. Cf. 440, A 8, Γ 70, committere proelium.

381. τίς: collective.—εἶ: the repetition is rhetorical; cf. ἐκ A 436 ff. — Cf. 'Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orbed shield,' Milton Par. Lost vi. 537 ff.

382. ἰματος ἀμφίς: construe with ἰδὼν, looking carefully about his chariot, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

383. πανημείριοι: as A 472. — ὦς κρινόμεθα: that we may measure our strength.—στυγερό 'Ἀρη: dative of interest, i.e. in dread battle.

384. μετέσχεται: shall be between, sc. the conflicts.

385. μένος ἄνδρον: for the periphrasis, cf. 851, Γ 105. See § 16 d.

386. τεῦ [τυνός, τοῦ]: many a one's. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

387. χεῖρα: arm; accusative of specification.—καμεῖται: sc. τίς from τεῦ.


390. κυνας κτλ.: see on A 4.—“Nothing shall save him from death.”

391. ὦς ὅτε: introduces a comparison, as Δ 462. § 14 e. Sc. láχυ. — Cf. 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night
long | Had roused the sea,' etc. Milton *Par. Lost* ii. 284 ff.; 'He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,' *ib.* x. 641 f.; 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,' *ib.* v. 872 f.


397. τὴν γένωντα: *sc.* ἄνεμοι. This explains παντοῖον, but the whole sentence is a picturesque decoration of the comparison. *See* § 14 a. — ένδ̄' ἡ ἐνθα: *in this direction or in that; cf.* 90, 462, 476, 812.

398. ὁρέωντο: they hastened away. — κατὰ νῆς: *cf.* 47.

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![A SACRIFICE](image)


402. ἔρευνεν: *sc.* as he prepared a feast for the 'Gerontes.' Kings generally sacrificed to Zeus, as their patron. *See* on A 176. — Ἀγαμέμονον: in apposition with ὅ. *See* § 42 l.
COMMENTARY TO THE

403. πενταέτηρον: i.e. full-grown. This age was approved for beef and pork. An ox was the most honored victim.—Κρονίων: dative of interest, in his honor, with ἱέρευμεν.

404. γέρωντας: see on γερόντων 21. The following seem to be the members of the βουλή of 53.'

405. πρῶτοστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place; cf. A 145. Idomeneus is also a great friend of Menelaus; cf. Γ 232.

406. Τυδέος νιόν: i.e. Diomed, king of Argos. See on 567.

408. αὐτόματος: Menelaus needed no invitation, holding a special relation.—βοην ἁγαθός: this epithet is applied often to Menelaus. § 12 b.

409. ἀδελφέων: the subject of the subordinate clause is taken by anticipation (II. 878) as the object of the principal clause; cf. 348, 'I know thee who thou art,' St. Luke iv. 34.—ὡς ἐπονεῖτο: how busy he was in preparing for the feast and the battle.

410. περιστημαν: second aorist; cf. A 448.—οὐλοχύτας κτλ.: as A 449.

412. Ζεῦ κτλ.: equivalent to Jupiter Optimus Maximus.—The different attributes are given without conjunctions; see § 15 a.—The elated tone of the prayer results from the king’s infatuation by the dream; cf. 37 ff.—κελαινεφές: since the god appears in the dark thundercloud.—αἰθέρι: cf. A 44, 195.

413. ἐπὶ: construe with δήνα, sc. upon the battle.—ἐπὶ κνέφας ἐθείν: cf. A 475.—The infinitives depend on δός implied in the invocation. The optative follows in 418.—For the wish, cf. Joshua’s words: ‘Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,’ Joshua x. 12 f.


415. αἰθαλόεν: the ceiling timbers were blackened by the smoke from the fires and torches, for which no adequate outlet was provided. —πρήσαυ: construe with the genitive.—θύρετρα: i.e. the double door which with its decorations formed a principal ornament of the palace.

416. Ἐκτόρειον: equivalent to Ἐκτόρος. See on 20.

417. χάλκῳ: bronze, i.e. sword; cf. 578, Α 236.—ἀμφ' αὐτόν: about himself, as the chief personage.

418. ὀδαξ κτλ.: bite the dust, in the last convulsive agony of death; cf. humum semel ore mom ordit Verg. Aen. xi. 418.—ὀδαξ: equivalent to τοῖς ὀδούσιν. Cf. πύς Γ 237 with the fist, λάξ Ζ 65 with the foot.
419. ἐπεκραίανε: cf. A 455. Coincident in time with ἐφαρμοσ
420. δεῖκτο: second aorist; cf. δεῖξαι A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — ὅψαλλεν: i.e. he gave them greater labor of war instead of giving them peace; cf. 39 f.

426. Ἡφαῖστος: i.e. blazing fire. The god is put for his element. Cf. Ἀργος for πόλεμος 381; Ἀμφιτριτή for ἡλικασα ṁ 97; Ἀφροδιτή for ἔρως X 444; Vulcanum spargere sectis Verg. Aen. vii. 77.

427–432 = A 464–469.
435. μηκέτι κτλ.: no longer now let us talk here for a long time. Nestor wished to prevent the conversation that generally followed a feast. He agreed with Agamemnon (381 ff.) in calling for action.

436. ἀμβαλλόμεθα: cf. ἀνάβλητας 380. — δῆ: now. — θεός: i.e. Zeus. — ἵγγινοιξα: gives into our hands, sc. in so far as the Dream directed the immediate preparation for battle.

437. ἅγε: here only in Homer with third person imperative, but this is equivalent to "bid the heralds," etc. — κήρυκες: i.e. Agamemnon's, as 50, 442. — Ἀχαίοι: construe with λαόν, as 163.
439. ἰμέεις: i.e. the princes who are named in 405 ff. — ἄδροι ὁδε: assembled as we are.

440. θάσσον: the quicker. — οἰκρομεν κτλ.: cf. 381. Cf. 'awake our sleeping sword of war,' Shakspere Henry the Fifth, i. 2. 22.

442–444. Cf. 50–52.

442. αὐτικά: 'asyndetic'; see § 15 d.

445. οἴ δ' ἀμφ. Ἀτρέσια: "the son of Atreus and the other princes." Cf. π 146. See H. 791, 3; G. 1202, 3.

446. κρύοντες: following Nestor's advice (362). — μετὰ δί: but among them, as 477. — Athena is unseen. So Apollo leads the Trojans forward, εἰμόνοι οἰμον νεφέλην Ο 308 with a cloud wrapped about his shoulders. See on A 198. — Ἀθηνῆ: sc. θόνε, which is taken up by ἄκοσανθος 450.

447. αὐγίδα: as goddess of war (see on A 206), Athena wears the aegis of Zeus, apparently as a light shield. The aegis was a symbol of the thundercloud, just as the Gorgon's head upon it (Ε 741) represented the thunderstorm. This is worn by Athena regularly in works of art. — ἀγγέραον κτλ.: explanatory of ἐπίτημον. ἀγγέραος is always associated by Homer with ἀθάνατος, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

448. τῆς: from which. Construe with ἀγνέθονται. — The present is used of a divine and unchanging quality.
449. ἐνπλεκέεσ: evidently the art of drawing gold into thin threads was
known in the Homeric period.— ἰκατόμβολος: cattle formed the standard
of value in those times. Coined money was unknown.

451. ἐν: construe with ὁρπεν.

452. καρδῆτι: cf. θυμῶ A 24. καρδῆ is found in Homer only in this
verse, elsewhere κραδῆ, as 171; see § 31.

455-483. See § 14 c.

455. ἰδύτη: as 87.—ἀσπετον: sc. in extent. This is essential for the
comparison, since the extent of the fire is a condition of its brightness as
seen at a distance.

456. ἐκαθέν: from afar, where the poet chooses his station with the men
who are looking on.

457. τῶν: of these; limits χαλκοῦ.—ἐρχομένων: as they were going forth.
—θεσπεσίον: sc. because of the throng.

458. β' αἰθέρος: i.e. reaches through the aether to the home of the
gods. See on A 44.

459. τῶν: prepares the way for the leading clause. It is taken up by
τῶν 464, as τοῖς 474 is taken up by τοῖς 476.—ἰθναι: cf. 87.

460. χηνῶν: the specializing of ὀρνίθων forms a concrete picture, of
which the definite local designation forms a part. § 12 f. Cranes were
only birds of passage in Greece. Cf. Γ 4.—κύκνων: cf. cē quondam

461. Ἀσίω: for the use of the adjective, cf. ἐν λεμών Σκαμανδρῶ
467, Asia prata Verg. Georg. i. 383, quales sub nubibus atris | Strymoniae dant signa grus Verg Aen. x. 264 f.—From this plain
of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian
Empire and finally over the whole continent; just as 'Europe' at first was
only the Boeotian plain.

462. ἵθα κτλ.: to this side or to that; cf. 397.—ἀγαλλόμενα κτλ.: literally,
delightling with their wings, i.e. with joyous play of their wings.

463. κλαγγηθὼν προκαθιζόντων: settling (forward) with loud cries, referring
to ὀρνίθων 459. The flocks with incessant noise fly on again and again to
settle in another spot, and the last birds to reach the ground take their
places in front of the rest.—σμαραγῇ δὲ: for the 'parataxis,' see on
210. 464 = 91.

465. πεδίων: i.e. the plain between the camp and the city.—προχέοντο:
cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd
troops,' etc., Milton Par. Regained iii. 310 f.—ὑπό: adverb, explained by
the following ablatival genitive ποδῶν.
466. αὐτῶν κτλ.: of both themselves and their horses; cf. 762. This limits
ποδῶν.

467 f. The third comparison is closely connected with the preceding. — ἕστατο: halted, stopped, as they came to the field of battle. For the
aorist, cf. 94.

468. ὥρη: in the season, i.e. in spring.

469. ἥψε κτλ.: protasis to τόσσοι κτλ. 472. The verb is here omitted
in the first member of a comparison. — μνάων: the fly has elsewhere also
the character of an impudent, eager insect. — ἀδινάων ἔθνεα: cf. 87. — Cf.
‘Or as a swarm of flies in vintage time, | About the wine press where
sweet must is pour’d, | Beat off, returns as oft with humming sound,’
Milton Par. Regained iv. 15.

470. ποιμνήσαν: the Homeric Greeks did not use the milk of cows. —
ἡλάσκουσιν: always hover about.

471. ἔτε κτλ.: explains ὥρη ἐν εἰαρνήῃ. Clearly the Homeric Greeks
did not expect to have milk through the entire year. — τέ: marks the close
connection of the clauses. See § 21 b.

472. ἐπί Τρώαισι: to battle against the Trojans. ἐπί is here used with
the dative, implying hostility. Cf. A 382.

473. ὑσταντο: were taking their positions. — διαφρασαί: sc. Τρώας.

474. πλατία: standing epithet, broad, wide feeding, i.e. scattered as
they feed; in contrast with ‘huddling’ sheep. — αἰτώλω ἄνδρες: cf. βασιλῆς
ἄνδρι Ι 170, βουληφόρον ἄνδρα Β 24, Φρύγας ἄνέρας Ι 185, ἄνδρες στρατηγοί,
ἄνδρες στρατιώται, ἄνδρες ἀδελφοῖ Acts xxiii. 1.

475. διακρίνωσιν: subjunctive of a general supposition; cf. A 554.—
νομφ: dative of place. — μιγέωσιν: sc. αἰτώλω αἰγῶν as subject.—This
comparison implies common pastures, not held in severality.

476. διεκόσμεον: cf. διακοσμήσειμεν 126, διὰ τρίχα κοσμηθέντες 655.

477. λέναι: for the infinitive, cf. μάχεσθαι Α 8. — μετά: adverb, as 446.

478. Διλ κτλ.: Agamemnon combines the majesty of Zeus with the
grace of Ares. These characteristics of the gods seem known to the
hearers from works of art. Cf. Ι 167 ff. Homeric comparisons of men
with gods do not generally specify a particular feature. — Cf. ‘See what
a grace was seated on this brow; | Hyperion’s curls; the front of Jove
himself; | An eye like Mars, to threaten and command; | A station like
the herald Mercury | . . . A combination and a form indeed, | Where
every god did seem to set his seal,’ Shaksper Hamlet iii. 4. 55 ff.

COMMENTARY TO THE


481. γάρ τε: always connected, like namque.

482. τοῖον: such a one; sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (see on A 176).

483. ἐκπρεπεῖα: in apposition with τοῖον. — ἔξοχον: elsewhere followed by the genitive.

The Catalogue of the Ships.

484. Solemn invocation of the Muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. Cf. ἀείδε θέα A 1, ἀνάρα μοι ἐννεπε μοῦσα α 1, πάντες νῦν Ἀριήδα, δαῖα, κανταχεὶ μονέτη, | ... et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura Verg. Aen. vii. 641, 645 f.—For the repetition of the invocation, cf. 'Descend from Heaven, Urania,' Milton Par. Lost vii. 1.—νῦν: now, closely connecting what follows with the advance of the Achaean that has been described (455-483). — μοῦσαι: plural, as 594. Homer does not know the name of any Muse, and has their number as nine only in ω 60. The earlier number seems to have been three,—the same as of the Fates, Graces, Hours, etc. The Muses could not be assigned to different arts and sciences before the arts and sciences existed.—Ολύμπια: the earliest home of the Muses seems to have been on the slopes of Mt. Olympus; they were thence called Pierian (Verg. Ecl. viii. 63); Hesiod transferred them to Boeotia, and calls them Heliconian. — For the rhyme between the words before the caesura and the close of the verse, see § 13 a.—For this Catalogue of forces, cf. Joshua xv—xix, Numbers xxvi, Hesiod's Theogony, Vergil's Aeneid vii. 641—817, and Milton's list of fallen angels (Par. Lost i. 392—521).

485. πάρεστε: sc. παύσιν from πάντα. — This verse and the next following are parenthetical.—Cf. 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell,' etc. Milton Par. Lost i. 27.

486. ἵματι: we bards. — κλέος: report, "what people say," in contrast with φοιν. — ἀκαταφόρεται: we hear, i.e. we have heard, as in English.

487. Cf. 760.

488. πληθών: as 143. — ἄν μεθήσομαι: for the mode, cf. A 139.

489. οοδ' ἐλ: not even if.—Cf. non ego cuncta meis amplexi versibus opto, | non, mihi si linguae centum sint, oraque
centum, | ferrea vox Verg. Georg. ii. 42 f., Aen. vi. 625, si vox infragilis, pectus mihi firmius aere, | pluraque cum linguis pluribus ora forent Ovid Trist. i. 5. 53 f.

490. κάλκεον: epithet of strength and firmness. — ἤτορ: i.e. lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — Ὀλυμπιάδες: not a true patronymic here, but a mere adjective of connection; cf. Ὁρινώνες A 570. The Muses are Ὀλύμπια δόματ' ἔχουσαι 484. See § 39 a. — Δίως κτλ.: cf. 598, θεὰ [μοῦσα] θύγατερ Δίως α 10. The mother, according to the later myth, was Mnemosyne (Memory).

492. ὑπὸ 'Διον: see on 216.

493. This verse promises something different from 487. — ἀρχοῦσ αὖ: in contrast with πληθὺν 488. — προσῶπας: all together; as the poet adds a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (cf. 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The mainland of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. Sixteen contingents. (494–644.) II. Insular Greece, from Crete to Calydnæ. Four contingents. (645–680.) III. Thessalian Greece, from Mt. Oeta and Mt. Othrys on the south, to Olympus on the north. Nine contingents. (681–759.) See § 7 d.

The Achaean ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achaeans before Troy as 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and estimated the whole number of Achaeans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed
questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, e.g. the Arcadians (603–614), who are not mentioned in the rest of the Iliad as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the Iliad. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Έλλας and the Ελληνες in this Catalogue are restricted to a part of Thessaly (683 f.). The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi, Olympia, and Pisa do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

494–558. Boeotia, Phocis, Locris, Euboea, Athens, Salamis. The enumeration proceeds northerly from Boeotia, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships.

The poet begins with Boeotia, probably because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name Βουωρία or Βουωρεία to the Catalogue of the ships.

494–510. Boeotia. This document presents a distribution of the Greeks such as existed after the Trojan War. According to Thucydides (i. 12), the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere, which seems to indicate a Boeotian poet. The Thebans are not prominent in the action of the Iliad, and Thebes is not mentioned; see on 505.

494 f. μέν: correlative with ἄει 511.—The five leaders are all mentioned elsewhere.

496. οἷς ὑπεί: refers to Βοιωτῶν, resumed in τῶν 509.—Ὑπόθεν: not far from Tanagra and Aulis.—Αἴδησα: where the Achaean forces gathered before setting sail for Troy; see on 339.

498. Θεσπιάς [Θεσπίδας]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. —For the singular, see § 37 d. —Thespiae and Platea were the
only Boeotian cities to refuse tribute of 'earth and water' to Xerxes. —
εἰρώτιον: generally of cities (with broad squares for the choral dance), as
here. Even now in Greece the villagers assemble on the public square for
their dances. — Frequently in this Catalogue are three substantives so
placed in a verse that but one has an adjective, and this adjective with its
noun fills the second half of the verse. Cf. 497, 502, 532, 561, 582, 606,
647, 739, etc. — Μυκάληστον: on the road from Thebes to Chalcis.

499. άμφι ενέμοντο: dwell about, inhabited. Cf. 521, 574, 585, 634, etc.
— "Αρμα: here Amphiparos (the chief hero of the expedition against
Seven-gated Thebes) and his chariot sank into the earth.

502. Κώπας: this town gave its name to the lake on which it lay. —
Θισθην: Shakspere's 'Thisbe' was named for the nymph of this place.

503. ποιήμα: here feminine, an adjective of two endings. Cf. 77.

504. Γλασαντα: at the foot of Mt. Hypatus, where the decisive battle
between the Epigoni and the Thebans was said to have been fought.

505. Υπόθηβας: Lower Thebes, which lay on the plain; in distinction
from Seven-gated Thebes with the Cadmean citadel which was destroyed
in the second Argive invasion by Diomed and his associates, and does not
seem to have been rebuilt in the Homeric time.


507. "Αρνην: to be distinguished from the Thessalian town of the
same name, which was the old home of the Boeotians and gave to this
town its name.

509. νέες κλον: cf. νηὸς ιοῦσης A 482. — ἐν δε ἐκάστῃ βαίνον: in each were
sailing, sc. from Aulis. See on 494 ff.

510. βαίνον: cf. 351, 611, 619. — ἐκατόν κτλ.: probably an unusually
large number.

511. 'Ορομομένον: the rich capital of the famous empire of the Minyae;
called Μυνέλον in distinction from the Arcadian city (605). It was
renowned for its worship of the Graces, who were said to have been first
worshiped there. Both Orchomenus and Aspledon (a small town) lay
near Lake Copais, on the left bank of the Boeotian Cephus (see on 522),
on the fertile plain of Boeotia. The realm of the Minyae did not become
Boeotian until later.

512. ἡρχε: singular, although two personal subjects follow. Cf. 563,
650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in
many cases seems to be added as an afterthought.

513. δομα: local, in the house. — "Ακτορος: i.e. Astyoches’s father.

514. υπερωμον: this served as the sleeping chamber for the women.
515. "Αρη: she bore to Ares, the national god of the warlike Minyae. For the dative, cf. 658. For the long first syllable of "Αρη, cf. 767, 'Απόλλωνος A 14. — The second half-verse is equivalent to a relative clause.

516. τοῖς: construe with the verb. τῶν might have been used with νέος; § 19 h.

517–526. The Phocians. These also may be supposed to have fitted out their fleet on the Euripus.

518. 'Ιφίτου: for this traditional form, the meter indicates the truer form to be 'Ιφίτου, with ultima lengthened before the μ (§ 59 h). § 35 b.

519. Πυθώνα: the epithet πετρήστων is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulo excelso sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπίδα: burnt, like Daulis, by the Persians under Xerxes.

522. ἄρα: further; uniting the following to form a series with the preceding. — Κηφίσιόν: the Cephisus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copaïs.

524. ἄμα ἔποντο: accompanied.

525. οἱ μὲν: i.e. the two leaders mentioned in 517. — ἀμφιέποντες: for the use of the participle, see on ἕνν A 138.

526. Βουστῶν δ' ἔμπλην: next the Boeotians. — ἐπ' ἄρωτερά: to the left of the Boeotians, in the line of the ships. Cf. ἐπιδίειξα 353.

527–535. The Locrians.

527. 'Οιλῆος: genitive of connection, with Αἰας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνος Ἀιας, where the adjective is equivalent to a genitive. — ταχύς: cf. celerem sequi Aiaem Hor. Carm. i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip.

529. ὀλίγος: small, like Attic μικρός, which is rare in Homer. — λινοθάρης: with linen doublet, i.e. in a closely woven, thick linen jacket. Linen armor later became more common (see Xen. An. iv. 7. 15 of the Chalybes, τῶν λυνοῦν θώρακα ὡς ἐπιχώριος ἵπν αὐτῶς Xen. Cyr. vi. 4. 2). Such a cuirass of cocoanut fiber was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a saber.

530. Πανέλληνας: the Pan-Hellenes (cf. Παναχάιων 404), only here. This unites under one name the peoples of northern Greece, as Ἀχαιοί is used of the peoples of Peloponnesus and the adjacent islands. Cf.
καθ’ Ἑλλάδα καὶ μέσον Ἀργος ἀ 344 through Hellas and the midst of Argos, as including all Greece. Cf. *from Dan even to Beersheba,* Judges xx. 1, *from John O’Groat’s to Land’s End.*

531. οί: refers to Δοκρῶν 527.

535. Δοκρῶν: for its position at the beginning of the verse, see on οὔλομένην A 2. — ἱερής: as A 366. The cult of Apollo and Artemis was especially prominent in Euboea.

536. The second half-verse is in apposition with the first. — μένεα πνεύματα: breathing courage, i.e. inspired with courage and fury. — μένεα: plural because of the number of men; cf. Shakspere’s ‘Wherein hath Caesar thus deserved your loves,’ Julius Caesar iii. 2. 241. Cf. 588. — Ἀβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea and gave to the island its earlier name.

537. Χαλκίδα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that the rocks have been blasted away in order to open a passage for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — Εἰρηνίαν: the later Eretria. The short quantity of ε before το is unusual in Homer. § 59 y. — Ιστιλιαν: trisyllabic by *synizesis.* § 25 a.

540. ὁγος Ἀρης: scion of Ares, denoting bravery; only metaphorical in Homer. Cf. θεράποντες Ἀρης 110.

542. ὅπεθεν κομάωντες: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees. § 57 d. — δηλον: construe with στιθεσον. i is here pronounced as y.

546–558. The Athenians and Salaminians. 546. Ἀθηναῖα: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the Odyssey. — In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right. They were not prominent in the conflicts. — ἐνκτίμενον: cf. ‘Where on the Aegean shore a city stands | Built nobly, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts | And eloquence,’ Milton Par. Regained iv. 238 ff.

548. τίκε δέ κτλ.: parenthetical clause. Erechtheus is called γηγενής by Herodotus and others. The Athenians boasted that they were children of the soil (αὐτόχθονες).
549. κᾶδ: construe with εἰσεν. Cf. ἀνὰ εἰσεν A 310 f. — πιον: with reference to the votive offerings and other treasures stored there. — νηφ: recent excavations show that before the Persian invasion the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 b.c.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 b.c.). Columns and other architectural fragments of the pre-Persian temple of Athena were built into the wall of the Acropolis.

550. μιν: i.e. Erechtheus, who was worshiped with Athena, since the two were considered the founders of the civilization of the country.

551. περιτελλομένων: see on 295. — This then was an annual festival.

CORRIDOR OF THE CITADEL OF TIRYNS

552. Πετέω: the family of Peteos claimed descent from Erechtheus.

553 f. τῷ δ' οὖ πω κτλ.: according to Herodotus, an ambassador of the Athenians in the time of the second Persian War referred to these verses with pride before Gelo, tyrant of Syracuse. But the Iliad does not elsewhere mention or show this skill of Menestheus.

554. κοσμήσαν [τάξαι, § 17]: the infinitive is used here as an accusative of specification. — ἵππους: i.e. men on chariots, horses, and all that went with them.
557. Αδας: i.e. the son of Telamon. — Σαλαμίνος: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because he had killed his brother.

558. ἄγαν: for the participle, cf. ἄμφιετοντες 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φυλαί) of Attica was named Αἰαντίς, after him.

559–564. Peloponnesus.

559. Ἀργος: the city, not the country. — τειχώσεσκαν: well walled; literally, rich in walls, since Tiryns was famous for its walls, — the best known and perhaps the oldest extant example of the so-called Cyclopean architecture. These walls are thought to have been fifty or sixty feet in height, and in places are twenty or twenty-five feet thick. In the time of Antoninus Pius they were declared to be as great a wonder as the Egyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

560. κατὰ ἐχώνες: which occupy.

561. Τροιζήνα: famous for the worship of Poseidon and as the early home of Theseus. — ἄμπελάεντα: for the form, cf. τουήντα 503. — Ἑπίδαυρον: famed for its temple of Asclepius. The theater (built under the direction of Polycleitus, with seats and orchestra still well preserved) and other ruins there were excavated during 1881 and the following years.

562. Αἴγιναν: this island in very early times was conquered by Epeidaurus. — In the eighth century B.C. it was ruled by Pheidon of Argos. — κούροι "Αχαϊῶν: differs only slightly from νὶς "Αχαϊῶν 281.

563. Διομήδης: Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.


569. Μυκήνας: the residence of Agamemnon, whose realm lay in northern Peloponnesus (the later Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, tombs, of which the finest and largest is the so-called "treasure house of Atreus." Mycenae (the singular form also is used; see § 37 d) is called by Homer εἰρνάγνα and πολύχρυσος. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876–77. See § 3 b.
570. ἄφνειαν Κόρινθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name Corinth into the mouth of his actors.

572. Ἄδρηστος: king of Argos, grandfather of Diomed. He was driven out of Argos by Amphiaratus, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes' and the only one of the seven who returned home alive. — πρώτα: at first, with reference to his return to Argos.

574. Πελλήνην: in Achaea, about six miles from the sea. — Ἀγιον: later the capital of the twelve Achae-an cities. Near it was a sanctuary of Zeus Ὀμαγόρως, where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. ἀνά: cf. ἀνὰ δῶμα A 570. — εὐρείαν: a frequent epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

576. τῶν [τούτων]: i.e. the inhabitants of the cities mentioned just before. The genitive depends upon νηῶν, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, νεῶι is in apposition with τῶν.

577. πολύ πλεῖστοι: since the kingdom of Agamemnon was most extensive. Thus he had the largest force of ships himself, and could beside these lend sixty ships to the Arcadians (610–614). His rule 'over many islands,' implying naval power, is mentioned in 108.


580. οὖνεια: because, referring to κυδιῶν. — ἀριστος: sé. in kingly dignity and power, as is shown by the next verse. See on A 91.

581–590. The realm of Menelaus.

581. κητῶσσαν: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

584. Ἀμύκλας: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — Ἕλος: a city on the coast, from which the name helot was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Δάνα: for the name, cf. 'Stoneham,' 'Stonington.'

586. οἶ: for him, his.

587. νεῶι: in apposition with τῶν. See on 576. — ἀπάταρθε: sc. from the troops of Agamemnon. This marks the political independence of Menelaus.

588. εὐ δέ: as 578. — πρωθυπήσαν πεποιθώς: for the antepenult of πρωθυ-

μήγησαν, see § 59 b. The plural is used because of the many occasions on which his zeal had prompted him to act. Cf. μένεα 536.
590 = 356. 591-602. The forces of Nestor.

591. Πύλον: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian War (425 B.C.) the Athenians established themselves here and held the position for fifteen years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (cf. 715).

592. πόρον: ford; in apposition with Θρόνον. Cf. Ἀλσος 506.

594. μονσαί: for the plural, cf. 484.

595. τὸν Θρήμα: that Thracian. · For the use of the article, cf. A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, etc., who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (ἀοιδοί) and visiting the courts of the princes.

597. εὐχόμενος: for the participle of manner, see on ἵνα A 138. — εἴ περ ἂν: even granted that, supposing that. Here alone is ἂν found, instead of κέν, with εἴ and the optative; cf. A 60; see § 18 δ β. The form in direct discourse would be νικήσωμι ἂν, εἴ περ ἂν αὐταί μονσαί ἄειδοεν.

598. κούραι κτλ.: cf. 491 f.

599. πηρόν: maimed, here probably mute (cf. 595), though a later tradition represented him as blind. — αὐτάρ κτλ.: this states the result of their action, although elsewhere αὐτάρ is used to introduce something new.

600. ἐκλαλάθων (sc. μόν): reduplicated aorist (§ 43 e), used transitively; only here construed like a verb of depriving, with two accusatives.

603-614. The Arcadians. The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. ἔχον: cf. Ὀλυμπίω δώματ' ἔχοντες A 18. — ὑπὸ ὄρος: up under the mountain.

604. Ἀπτότιον: of Aepytus. For the use of the adjective, cf. Νηλτύρτο 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — ἴνα (where): sc. εἰσίν. For the omission of the copula in a relative clause, cf. A 547.
605. 'Орхоменов: to be distinguished from Minyan Orchomenus (511).

608. Στυφῆλον: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos) and for the labor of Heracles in killing the birds here.

610 f. ἐν νη ἄηλ.: cf. 509.


615-624. The Eleans. 615. Βουπράσιον: the ‘whole and part’ are often thus united; cf. 632, ‘Peter and the Apostles,’ Acts v. 29.

616. ὀσσον ἐφ: i.e. ἐφ’ ὀσσον. Construe with ἐντὸς ἔργιν, incloses, bounds; literally, to as far, i.e. as far as. Cf. Τ 12.

620. ἱγησάνθην: aorist, as 678, 864, 867, 870. Cf. ἱρχε, was leader.

621. ὅ μὲν: i.e. Amphimachus. — Εὐρύτου: not to be confounded with Eurytus of 596. —'Ακτοριόνε: here of the grandsons of Actor. See § 39 m.

624. Αὐγημάδαο: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625-644. The Western Islands and Aetolia. 625-630. Dulichium.

625. οὗ δὲ: sc. ἱσαν. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis. — ἵπατον: the position of the adjective indicates that it is construed with Ἐχινάων, with which νήσων is in apposition.

626. πέρην ἀλὸς: i.e. separated from Elis by the sea.

629. δς: i.e. Phyleus. — πατὴρ: i.e. King Augeas.

631-637. The forces of Odysseus.

631. Κεφαλλήνας: the common name for the subjects of Odysseus.

632. ἰά: namely, to wit. The relative sentences are virtually in apposition with Κεφαλλήνας.—Ἰθάκην καὶ Νῆματον: see on Βουπράσιον 615. — εἰνοσίφιλλον: literally, leaf-shaking, as if the mountain caused what it suffered.

635. ἤπειρον: refers to Leucadia and Acarnania, which were conquered by Laertes. —'Αντιπέρα: neuter adjective as substantive. The opposite coast in Elis, where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

636. Δικτ.: Odysseus is frequently called πολύμητις and πολυμήχανος.
637. Δυάδεκα: a small number in comparison with the forty ships of Dulichium (630) or the eighty ships of Diomed (568). The same number of Odysseus' ships is mentioned in the Odyssey. See § 8 d.—μιλτοπάρηνοι: red-cheeked. Their bows (cheeks) were painted with vermilion. On the other hand, cf. 170, and i 482, where the ship of Odysseus is called κανώπροφοι, dark-prowed.—The forces of Odysseus are the fifteenth in the enumeration of the twenty-nine contingents. Corresponding to this position, these ships are said to be at the middle of the line.


640. Καλυδώνα: on a shoulder of Mt. Arachythus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. γάρ: introduces the explanation why Thoas was in command, and not Oeneus or one of his sons, Tydeus or Meleager.—ηναν: were living.

642. αυτός: i.e. Oeneus.—ξανθός: cf. A 197.—Μελεαγρος: the most distinguished of the sons of Oeneus.

643. τῷ: i.e. Thoas.—ἐπὶ: construe with ἐτέταλτο.—πάντα: everything, explained by ἀνωσάμεν in apposition with it; i.e. the whole command.—Ἀτωλοίσιν: dative of interest; cf. A 180, 231.

645–652. The Cretans. 645. Κρητῶν: this includes all the mixed population of the extensive island.—The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida.

646. Κυνωσόν: the principal city of the island. Excavations on its site in the spring of 1900 brought to light the ruins of an extensive ancient palace (probably destroyed somewhat before Troy), and other remains of an early Greek civilization.—Γόρτυνα: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing an elaborate code of laws.—τειχίσσεσαν: cf. 559.

647. Μιλητόν: this city gave colonists and name to the Ionian Miletus.—ἀργυνάντα: cretoseum, chalky, as 656. The town lay on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.

649. ἀλλοι: made prominent before the relative clause.—ικατάμπολιν: a round number; cf. 449. Cf. centum urbes habitantis magnas, uberrima regna Verg. Aen. iii. 106.


653. ήνις τε μέγας τε: two essential qualities of a hero; cf. μέγας 816.

655. διά: construe with κοσμηθέντες, divided in three parts. The Rhodians dwelt according to tribes (καταφυλαδόν 668) in their three cities.
Pindar tells in greater detail the story of the settlement of the island, and calls it τριπόλεις νάσος.

656. Δίνδων: famed for its worship of Athena and Heracles. From this name came that of Lincoln (Lindi colonia).

658. This episode is intended for the glorification of the Rhodians.

659. Ἐφύρης: the seat of King Augeas (cf. 624).

660. πέρσας: sc. when he made his expedition against Augeas to avenge the wrong done in refusing the reward for cleansing the stables.

661. τράφε: intransitive, grew up. Construe with ἐπεί, when he had grown up. — ἐνὶ μεγάρῳ: i.e. in his father's house at Tiryns. — ἐνὶ: for the length of the final ι before the following μ, see § 59 ἀ.

662. αὐτίκα: refers to the preceding ἐπεί κτλ. — φιλον: evidently only as a standing epithet here. — μήτρωα: brother of Alcmena, son of Aletryon. — κατέκτα: 'in a burst of anger,' says Pindar; by accident, according to another tradition.

663. ὄξου Ἀρης: cf. 540.

664. δ᾽ γε: for its position in the second member of the sentence, cf. Γ 409.

665. βῇ Φευγὼν: set out in flight; cf. 71, A 391. The participle indicates the manner of his going,— as a fugitive, since he feared the vengeance of the relatives. 'A life for a life' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus, and of Patroclus (see on A 307).

667. ἐς Ρόδου ἰξὲν: this is an anachronism. Even the Dorian migration into Peloponnesus, according to the ancients, followed the fall of Troy by eighty years. — ἀλγεα πάσχων: with sorrow. Construe with ἀλῶμενος.

668. τριχά: cf. τρίχα 655. — καταφυλαδόν: equivalent to κατὰ φίλα 362. See on 655.

669. ἐκ Διός: cf. 33.

670. καὶ σφιν κτλ.: an independent sentence illustrating φιλοθεν. — κατέχευε: poured down upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

671–675. The forces of Nireus. The smallest contingent of all.

671. Νιρεύς: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), cf. 838, 850, 871. § 16 ἄ. — Σύμπθεν: a small island, off the Carian coast, north of Rhodes. A Dorian colony, like the islands of 676 ff.

672. The names of Nireus' parents are significant.
675. ἀλαπαδνός: the opposite of κρατερός.
676–680. The Sporades. 676. Κράταδνον: Κάρπαθον. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian Sea.
677. Κᾶν: elsewhere Κῶς in Homer. An island off Cnidus and Halicarnassus. — Εὐρυτύλων: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus (679). — Καλόδνας: small islands near Cos.
678. Φείδικτος, "Αντιφός: not mentioned elsewhere in the Iliad.
680 = 516.
681–694. The forces of Achilles. 681. νῦν αὖ: but now; a transition to the forces of northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοῦς: ἐπέω hovers before the mind; cf. 493. — τό: demonstrative, that. — Πελασγικὸν "Αργὸς: i.e. Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.
683. Φίθιν: home of Peleus and Achilles (cf. A 169), in the valley of the Spercheis.
685. τῶν: cf. 576. — πεντήκοντα: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by fifty men, who (like the rest) on their arrival at Troy served as soldiers.
686. πολέμου δυστυχέος: cf. fremituque sequuntur | horrisono Verg. Aen. ix. 54 f.
687. οὐ γὰρ κτλ.: for there was no one, etc. — ἣγήσατο: potential optative without ἄν. § 18 b.
688. ἐν νῆσοι: i.e. in the camp. See on A 12.
690. ἐξελετο: i.e. received as his γέρας ἐξαιρέτων. See on A 124.
691. Αὐρνησσόν: Briseis tells of its capture and destruction (Τ 290 ff.). See on A 125.
692. καὶ δὲ ἱβαλέν: a change to the finite construction, after the participle διαπαρθήσας. Cf. Γ 80; see § 11 f. — Μύντα: king of Lynnessus, and (according to the later story) husband of Briseis.
694. τάχα: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the twenty-seventh day of the action of the Iliad, five days after the events narrated in this Second Book. See § 6 r, s.
695–710. The forces of Protesilas. 695. Πύρασον: named from the wheat (πυρός) which abounded in the region. — ἀνθεμώντα: cf. 503.
696. Δήμητρος τέμενος: consecrated field of Demeter; in apposition with Πύρασον, cf. 506, 592. This afterwards gave to Pyrasus the name Δήμητριον. — μητέρα μήλων: Mt. Ida is called μητήρ θηρῶν Θ 47.

697. ἄγχαλον: this epithet would fit the other cities also.

698. Πρωτεσλάους: Protesilaus was the first to fall in the war. The name is significant; cf. 702. High honors were paid to him at Etaeus in the Thracian Chersonese down to the time of the Persian wars. His ship was the center of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons and repulsed the Trojans.

699. ἔξεν κάτα κτλ.: held down, covered. Cf. Γ 243. Protesilaus was in the realm and power of the dark earth.

700. ἀμφιδρυφής: women tore their faces in grief.— Ψυλάκη: local.

701. ἡμιτελής: he left home for the war before he could complete his house; he had hardly begun life for himself when he was killed.— Δάρδανος ἄνηρ: a Dardanian warrior. According to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρωές.

703. οὔδε μὲν οὔδε κτλ.: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with οἱ,— neque vero ne hi quidem. —πόθεν γε μὲν [μήν]: literally, they missed him indeed, equivalent to καὶ ποθοῦντες περ ἄρχον. The word before γε μὲν is made prominent and always forms an ‘adversative asyndeton’ (see § 15 c). The English idiom introduces such a clause by yet, but. — ἄρχον: i.e. their former leader.

704. σφέας: monosyllabic. § 25.— Πιδάρκης: leader of the Phthians.

705. Ψυλακίδαο: with ὑ, but Ψυλάκη 700; cf. Πραμίδης 817 with Πρα-μον Γ 146; see § 59 e. 707. πρότερος: cf. προγενέστερος 555.

708 f. Only another form of 703.—οὔδε τι: but in nothing.

711—715. The kingdom of Eumelus. 711 f. Φεράς, Βοῖβην κτλ.: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis.

712. Ἰαολκόν: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic Expedition.

714. ὑπ᾽ Ἀδμήτω: construe with τέκε, cf. 728, 742, 820.—For the repetition of the name, cf. 636, 655, 691.

716—728. The forces of Philoctetes.

718. τῶν δὲ: antecedent of οὗ δέ 716. When the relative clause precedes, the apodosis often has δέ, as here.— τάξων ἐν εἶδοι: as 720
and frequently, the participle of ὀιδῆ, am skilled in, is followed by the genitive.

719. ἔρεται: the warriors were the oarsmen.

720. ἐμβῆβαιον: had embarked; cf. 351, 509. The preposition is repeated from ἐν ἐκαστῇ. — ἔφι μάχεσθαι: so as to (so that they could) fight, etc.; infinitive of result. Cf. A 8.

722. Δήμου: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneús. They sent slaves thither for sale, and received wine thence. — The repetition of the preposition gives to ἐν Δήμου some independence from ἐν νῆσῳ.

723. ὀλοσφρόνος ὄδρου: construe with ἔλκεῖ, ablative genitive; from the cruel water snake. See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. τάχα δὲ κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the Iliad; cf. 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles which Philoctetes had in his possession. According to Sophocles in his tragedy Philoctetes, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war.

725. Αργείων παρὰ νυστὶ: parenthetical, in a kind of apposition with the subject of ὀμελλον. — Φιλόκτηταο: construe with μνήσεσθαι.

726 = 703. 727. 'Οιλής: father of the lesser Ajax (527).

728. ρά: points back to the preceding verse. Cf. 650, 742.

729-733. Forces of the Asclepiads.

729. Τρίκκην κτλ.: cities in western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — κλωμακέσσαν: Ithome lay on the steep slopes of Mt. Pindus.

731. 'Ασκληπιότω: better written as 'Ασκληπιόω. See on 518.

734-737. Forces of Eurypylus. 735. λευκά κάρνα: gleaming heights; literally, white heads; cf. 739. Cf. 117.

738-747. The forces of Polyxoetes.

738 f. 'Αργισσαν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

739. 'Ολοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκήν: sc. because of its chalk cliffs. Cf. 647.

742. κλυτός: as feminine. Cf. 77. 743. ήματι τῷ ὄτε: cf. 351.

745. οὐκ οἶος: construe with ἡγεμόνευ 740. — ἀμα τῷ γε κτλ.: no
conjunction connects this with ὀυκ ὁσ, since it is in a kind of apposition with it (§ 15 b), expressing more fully the thought of the first words of the verse (see on οὐλομένην A 2).

748-755. Aenianians and Perrhaebians. 750. οἴκε ἑντο: built their homes.
751. ἀμφι: on the banks of. — ἔργα: tilled fields.
753. ἀργυρόδην: because of the white waves and eddies of the turbid Penēus, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. ἀλλὰ τε: cf. A 82. — ἣντ' ἑλαίον: refers to the water of the one stream flowing above the other.
755. ὁρκοῦ δεινό: explained by its appositive Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός: limits ὄδατος. — ἀπορράξ: branch of the water of the Styx, as the Cocytus also was said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined probably because of its violent current.

758. Πρόθοος θος: the poet puns upon the name. § 13 c.
760–785. Conclusion of the Catalogue of the Achaean forces.
760. Cf. 487.
763. μέγα: adverb; see on A 78. — Ψηφησίαο: Admetus. Cf. 713 ff. Or this name may be given to Pheres' grandson Eumelus; see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, ὄφρ' Ἄχιλεως μῆνεν 769, 764–767 being parenthetical.
764. Εὔμηλος: cf. 714. — ποδώκεας: this and the following epithets are attracted to the construction of the relative clause. — ὄρνιθας: for the length of the last syllable, see on ἀκοκὸν ὁς 190.
765. σταφυλῇ ἐλισα: like to a plumb line, "straight as an arrow." — ἐπὶ νότον: over the back (cf. 308), i.e. of the same height.
766. ἐν Πηρεῖ: probably the region of Phere, where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus and as a punishment was sent to serve a mortal. See Euripides' Alcestis, init. Apollo retained his interest in these mares.
767. φόβον κτλ.: the flight of Ares attends them. For the ablative genitive, see on 396.

768. αὖ: marks the contrast with ἵπποι μὲν 763; cf. αὖτε A 237.

770. ἵπποι: these were immortal steeds, sired by Zephyrus and given by Poseidon to Peleus.—φορέσκον: drew. The Homeric heroes did not ride on horseback. Thus ἵπποι often stands for horses and chariots. Cf. 554.

771. ὁ μὲν: contrasted with ἵπποι 775, as is shown by 769 f.—ἐν νῆσσοι: cf. 688 f.

774. ἀλγανεύον: dative of means with λέντες.

775. παρ' ἄρμασι: i.e. where they had been tied when released from the yoke; in contrast with ὕφ' ἄρμασι, where the horses are under the yoke before the chariot. — ἔκαστος: appositive, as A 606.

776. The Homeric horses were fed on λωτόν (clover), σέλινον (a kind of parsley), κύπερον (a fragrant marsh plant), and on κρι λευκὸν (white barley), πυρός (wheat), and ὀλυραι or ζειαῖ (spelt).

777. εὖ πεπυκασμένα: i.e. away from the dust.—κεῖτο: stood.—ἀνάκτων: of the masters (construe with ἄρματα), i.e. Achilles and his lieutenants (see on 685). The λαοὶ did not fight ἄφ' ἵππον.

778. οἱ δὲ: i.e. the λαοί and ἀνακτεῖς.—ποθέοντες: cf. 703.

780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack.—οἱ δὲ: i.e. the Achaeans.—ὡς εἷς τε κτλ.: as if the earth were devoured (literally, pastured off) by fire. The optative is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons; cf. 455 ff.

781. “The earth trembled as from an earthquake.”—Διὸ ὡς: sc. στενα-χίζει, groaned as it groans under Zeus, under the power of Zeus. ἵπποι ποσσι τὰ 784 corresponds to this.—Διό: for the length of the ultima, cf. ὁρνίθας 764, and Διὸ 636.

782. χωρεῖν: "in his wrath." An instance of the exhibition of this anger follows.—ὅτε τε: with hypothetical subjunctive.—ἀμφι Τυφώει: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth about Typhoeus, i.e. the earth which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius.—
Cf. 'In bulk as huge | As whom the fables name of monstrous size, | ... Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held,' Milton Par. Lost i. 196 ff.

783. ev' Δήμως: in the land of the Arimi, in Cilicia. This belongs to the so-called 'earthquake belt.' Cf. durumque cubile | Inarime Iovis imperiis imposta Typhoeo Verg. Aen. ix. 715 f.


785. πεδίωι: on the plain; local genitive; cf. 801. Only the archaic form in -oio is so used in Homer. The accusative is used with no essential difference of meaning; cf. A 483.

786. ποδήνεμοι: Iris is ἀειλάπως storm-footed Θ 409. Cf. Tennyson's 'light-foot Iris.' — ὀκέα [ὀκεά]: for the inflection, see § 38 b.

787. πάρ Διός: construe with ἵλθε.

788. ἄγορας ἄγορευον: were holding an assembly; cf. πόλεμον πολεμίζειν Γ 435. — εἰπὶ Πριάμου θύρησιν: at the gates of Priam, i.e. before the palace, where by oriental custom the king sat in judgment. Cf. 'Judges and officers shalt thou make thee in all thy gates,' Deut. xvi. 18.

789. πάντες: i.e. all the nobles. It is limited by the circumstances of the case. — No special βουλή (cf. 53) of the Trojans is mentioned.

790. προσέφη: sc. μῦν (referring to Priam), as 172. Cf. 795.

791. φθογγὴν: at first only the similarity of voice receives prominence, in close connection of thought with προσέφη. But here, as in the other cases, a transformation of the whole person is to be assumed; hence ἑισαμαμὴν 795 without the addition of φθογγὴν. The contents of the speech, however, cause Hector to recognize the goddess (807).

792. ποδωκεισθη κτλ.: equivalent to ποσὶ κρατπνοὶ πεποιθὼς. For the plural, cf. προθυμίσαι 588.

793. τούμβα κτλ.: on the top of the mound.

794. δέγεμενος ὀπίστε: exspectans dum, generally followed by the aorist optative. — ναυφιν: ablatival genitive with ἀφορμηθέειν. — This service was to be expected rather at the beginning of the war. Cf. 362 ff.

795. τῷ μιν ἑισαμαμὴν: cf. 22. — μῖν: i.e. Priam. Construe with προσέφη. — This verse repeats the sum of 790 f., because of the interposed clauses.


797. πόλεμος δὲ κτλ.: contrast (paratactic; § 21 d) with ἐπ' εἰρήνης, in time of peace. — ἀλλαστος: cf. 420.
798. δῆ: equivalent to ηδῆ. — πολλὰ: cognate accusative with εἰσηγεῖσθων. It does not differ greatly from πολλάκις.

799. Cf. 120.

800. ἔοικότες: sc. in number. Cf. 468. — Cf. ‘I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore,’ Genesis xxii. 17. — ἡ: in a comparison where the poet leaves the choice open.

801. προτι ἁστύ: construe with ἔρχονται.

802. Ἐκτόρ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δὲ: for the order of words, cf. A 282. — διὰ γε: construe with βέβαιο. It refers to what follows.

803. πολλὸι κτλ.: explanatory preparation for 805. For the thought, cf. 130 f.

805. τοῖσιν: to these; antecedent of the following relative. No conjunction is used to connect this with what has preceded, since this is in a kind of apposition with διὰ γε βέβαιο. For the dative, cf. Τροιεı 816. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished in 815) corresponding to that of the Greeks in 362 f.

806. τῶν δ' ἔηγεῖσθω: and let him lead these forth; sc. from the city to the field of battle. — πολιτάτας: the men of his city. This measure is intended especially for the great number of Trojan allies.

807. οὐ τι κτλ.: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess; he recognized the goddess herself. For the ‘litotes,’ see on A 220.

808. ἑπὶ τεῦχαι: to fetch their arms. Cf. Attic μετά τεῦχαι.

809. πάσαι πύλαι: the whole gate, — i.e. the gate was opened wide, — the Scaean or Dardanian gate, leading from the city to the plain. Homer does not mention any other gates of the city.

811. ἐστὶ δὲ τις: a favorite epic beginning of a description; cf. urbs antiqua fuit Verg. Aen. i. 12. — πολίος: disyllabic by 'synizesis.' The ultima is long before the caesural pause.

812. ἀπάνευθε: aside; sc. from the principal road. — περίδρομος: i.e. free lying, lying in an open place. — ἐνθα κτλ.: see on 397.

814. ἀδάνατο κτλ.: for the language of the gods, see on A 403. — σήμα: such a tomb as that of 604. — πολυκάρϑμοιο: agile; sc. in battle.

815. διεκρίθην: cf. 805, 475 f.

816-877. The Trojans and their allies. The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (ἐπίκουροι,
840–877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, under command of Aeneas, (c) Zelea, under Pandarus, (d) Adrastea, (e) Percote, etc. II. Allies (from Europe), (a) Thracians, under Rhesus, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, under Pylaemenes, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maconians, (g) Carians, (h) Lycians, under Sarpedon and Glauceus. See on 844 ff.

The Catalogue of the Trojans is far less exact, detailed, and symmetrical than that of the Achaean; it contains no definite statements of number. The total number of Trojans and allies was 50,000, according to Θ 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 10,000 were Trojans, if 123–130 are to be interpreted literally.

816–839. The Trojans. 816. Τρωι: in the narrower sense, the inhabitants of the city *Ἰλιος.—μέγας: of stature. The Greeks were prone to believe that no man could be physically small while mentally great. Cf. 653. —κορυθαίος: a mark of martial activity; cf. et crista m adverso curru quat it aura volantem Verg. Aen. xii. 370.

817. πλείως ητοι κτλ.: i.e. as the flower of the whole army.
818. μεμάκτες: striving forward with the lance, eager for the fray.
819. Δαρδανίων: the name is preserved in the modern 'Dardanelles.' —αὐτε: correlative with μέν 816; cf. 768. —'Αγκυρα: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Ἀφροδίτη: for the short first syllable, see § 59 g a.
821. εν κυνηγοῖς: i.e. where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains. —θεὰ βροτῶ: note the 'antithesis.'

822. ἄμα τῷ γε: cf. 745.
823. μάχης πάσης: every kind of battle,—on foot or in the chariot, with lance or sword. For the genitive, cf. 718.
824. δὲ: for the short vowel before following ζ, cf. ο before Σκαμάνδρον in 465.—Ζελαυν: on the frontier of Mysia.—πόθα νελατόν: i.e. the northern slope. For the accusative, cf. 603.
825. ἄφνειοι: sc. because of the well-tilled farms.—πίνοντες κτλ.: this expression was often imitated. Cf. exsul aut Ararim Parthus bibet, aut Germania Tigrim Verg. Ecl. i. 62 f.—μάλαν: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.
826. Τράες: in the broader sense, — the inhabitants of the country.

827. καί: cf. A 249. — τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celerisque sagittas Verg. Aen. xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described in Δ 105-111.

828. Ἀδρήστείαν: received its name from Adrestus (830). Like the following cities, it lay in what was Mysia in later times. — δήμον: as 547.

829. Πιτύειαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυνόσα. — Τηρείσ: a mountainous region near Cyzicus.

830. λινοθάρης: perhaps as an archer. Cf. 529.

831. γις διώ: cf. A 16. — Περκώστου: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — περὶ πάντων: cf. A 258.

832. ἡδε κτλ.: Homer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — οὐδὲ: for the lengthened ultima before the possessive pronoun, see § 32 c, i. — οὐδὲ ἔσκεν: ‘resistance to pressure’ is implied in the imperfect. He refused his consent.

833. φθισμοῦρα: a standing epithet of the battle.

835. ἄρα: as 522. — Περκώτην: Percote, Abydus, and Arisbe were towns on the south side of the Hellespont.

836. Σηπτόν: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

838. Ἀσιος: for the repetition of the name, see on 671.

840-877. The allies of the Trojans.

840. Πελαισγών: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa or Larissa (rock-citadel). More than a dozen towns of this name are enumerated, beside the citadel of Argos.

844 ff. The following enumeration of allies has a radial arrangement, proceeding from Troy as the center and starting point. Each radius ends with a τῆλοθεν (849, 857, 877) or τῆλε (863) for the most distant point from Troy. I. European line (844-850). II. Northeast of Troy, on the southern shore of the Euxine Sea (851-857). III. Southeast of Troy (858-863). IV. South of Troy (864-877).
844. Θρήκικος: European Thracians, dwelling between the Hebrus and the Hellespont. — ήγε: for the singular, see on 512.

845. Ἐλλήσποντος: the Hellespont in Homer includes also the neighboring waters. — ἀγάρρος: with strong stream. It is called a ποταμός. No current of the Mediterranean compares with that of the Hellespont.

846. Κικώνων: Odysseus destroyed their city, after leaving Troy. They are mentioned by Herodotus among the Thracian nations through whose country Xerxes passed.

850. Ἀξία: for the repetition, cf. 671. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets εὐρυπέθρος, βαθυδύνης. — καλλιστον: predicate; "whose water is the most beautiful that," etc. Cf. 216. The water of the Axios is now muddy.

851. Here the poet returns to Asia. See on 844 ff. — Πυλαιμενος: κτλ.: equivalent to "the shaggy-breasted Pylaemenes." For the periphrasis, cf. 387, Γ 105; see § 16 d. — λάσιον κήπ: see on Α 189. Here the epithet is transferred to the heart itself.

852. εἰ Ἐνετῶν: out of the midst of the Enetians, where he dwelt. Equivalent to Ἐνετηρός. In later times these Ἐνετοί were called Veneti; they were said to have wandered to the coast of the Adriatic Sea. — ἀγροτεράων: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast. § 40 c.

858. Μυσών: south of the Propontis, east of the Aeseus, towards Bithynia.

859. οὐκ: placed emphatically before οἰωνοῦσι, with reference to the preceding οἰωνοτής. Cf. gratissimus augur; sed non augurio potuit depellere pestem Verg. Aen. ix. 327 f. — οἰωνοῦν: by omens, from the flight of birds.

860. ὑπὸ χερσί: ὑπό with the dative is frequently used by Homer where the Attic used ὑπό with the genitive. See § 19 i. — Ἀλακίδαο: for the use of the patronymic, cf. 621. Cf. Aeacidae telo iacet Hector Verg. Aen. i. 99.

861. ἐν ποταμῷ: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff., but Ennomus is not named there. — δὴ τερ: just where.

862. Φρύγας: sc. on the river Sangarius. They were famed for their chariots and their vineyards (Γ 184 ff.). They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric; cf. alma Venus Phrygii genuit Simoentis ad undam.
SECOND BOOK OF THE ILIAD

107

Verg. Aen. i. 618. — 'Ασκάνιος: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion piece to Hector's son Astyanax. — For the name we may compare Ashkenez in Gen. x. 3 for the inhabitants of Central Asia Minor.

863. 'Ασκανίς: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — μέμασαι δὲ: instead of a participle or relative clause; see 21 d. — υπομίνιν: local dative. Synonymous with μάχη, πόλεμος, δυνατής.

864. Μηδειν: later called Lydians. They inhabited an attractive land and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — ηγησάσθην: cf. 620.

865. Τυγαίη λήμνη: i.e. the nymph of that lake; cf. νυμφη νής Z 21. All of these nymphs belong to western Asia Minor, which was thought to be their favorite abode.

866. καλ: also, marks the agreement with 864. Cf. 74.

867. βαρβαροφόνων: rough-voiced, refers to the harshness of their dialect. The word βάρβαρος for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

868. Μαλητόν: this old Carian city became the largest Ionian city and the mother of eighty colonies, but lost much of its importance in the insurrection against the Persians, in 494 B.C.

869. Μυκάλης: at the foot of this mountain the Persians were defeated, in 479 B.C.

870. ἄρα: so, as I said, refers back to 867.

871. Νάστης κτλ.: repeated from the preceding verse, in the reverse order. Cf. 671.

872. ὅς: refers to the principal person, Νάστης 867. — καλ: marks the agreement with ἀγλαὰ τέκνα 871; cf. 866. — χρυσῶν ἔχων: with gold ornaments, probably the gold spirals used in fastening his long hair. χρυσῶν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἥτε κούρη: like a vain girl.

873. νήπιος: cf. 38. 874 = 860.

876. Σαρπιδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρμα πολῖς II 549 prop of the city. He was son of Zeus and Laodamia, Bellerophon's daughter (Z 198 f.). He led in the attack on the Achaean camp (M 101, 292 ff., 397 ff.).
was slain by Patroclus (II 480 ff.). At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia (II 667 ff.). — Γλαυκος: Glauceus tells of his race in Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed (Z 119 ff.). He was wounded by Teucer (M 387 ff.). The honors received by the two Lycian heroes at home are enumerated by Sarpedon at M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarach (827) comes; cf. E 105. From those Trojan Lycians the southern Lycians of Sarpedon are to be distinguished.

877. Ἐάνθων: mentioned also in E 479, M 313; to be distinguished from the Trojan river ὅν Ἐάνθων καλέωντι θεοί, ἀνδρες δὲ Σκάμανδρον Y 74.

THIRD BOOK OF THE ILIAD

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men, and also gives information with regard to events which preceded the action of the poem.

1. This verse refers to B 476, 815. — ἐκαστος: i.e. the separate divisions of each army. Cf. B 127. The singular would have been used of individuals. Cf. A 606.

2. Τρῶες: i.e. the Trojans and their allies. — As B 826, not as B 816. — κλαγγῇ κτλ. : with clamor and outcry; one idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339. — ῥναν: advanced. — ὅρνθες ὅς: cf. B 764, and see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed (Δ 429 ff.) the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

makes οὐρανόθι more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. Cf. B 456. — Cf. quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. Aen. x. 264 ff.; 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley Hellas; 'Loud were their clamoring tongues, as when | The clanging sea-fowl leave the fen,' Scott Marmion v. 5.


5. κλαμμῇ: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — ταλ γε: repeats the subject, αἰ τε 4. See on A 97. — ἐπὶ κτλ.: toward the currents, etc., i.e. toward the south. See on A 423.

6. ἀνδράσι: made prominent in contrast with the cranes. ἀνὴρ often stands in attributive connection with nouns. See on B 474. — Πυγμαίου: these pygmies, Lilliputians (literally, Fistlings), on the southern shore of the Mediterranean, were attacked yearly by the cranes, according to the common story. — Cf. 'that small infantry | Warr'd on by cranes,' Milton Par. Lost i. 575. — φῶνον κτλ.: cf. B 352.

7. ἡριαί: cf. A 497. On the day after their arrival in the land. — κακῆν: destructive, as A 10; ge to the pygmies. — ἐρίδα κτλ.: offer (literally, bring forward) strife.

8. οἱ δ' ἄρα: i.e. the Achaeans; correlative with Τρώες μὲν 2. — ισαν σγγῇ: cf. οὗ γὰρ κραυγὴ ἀλλὰ σγγῇ | καὶ ἡσυχῇ ἑκατέρως Χεν. Λη. i. 8. 11. — μένεα πνεύμονες: cf. B 530. — Cf. 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton Par. Lost i. 559 ff.


10. εὖτε: generally a temporal particle; here a comparative conjunction, as, like ήπιτε 3. — "As the South wind veils the mountain tops with mist."

11. οὗ τι φιλὴν κτλ.: sc. since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτὸς ἄμελεν: perhaps because the sheep were usually shut up in their fold at night.

12. τόσον, δόσον: only so far as; accusative of extent, with ἐπί, cf. B 616. — τέ. τέ: these mark the correlation of the clauses; cf. A 82.
Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd's crook, or a bowshot, or a furrow's length, or the reach of the voice. Cf. St. Luke xxii. 41, 'And he was withdrawn from them about a stone's cast.'

13. ὃς ἄρα κτλ.: as B 784.

14. A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — σχεδὸν ἡσαν: were near each other. For the use of the adverb, see on A 416. — ἐπ' ἄλληλουσιν: construed with ἵνατες. For ἐπὶ in hostile sense, cf. A 382.

15. Τρωσίν: for the Trojans. — θεοευθής: this epithet is given to Paris because of his personal beauty. Cf. 39, 44 ff., 55, 64.

16. παρΘαλένυ: adjective as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus had a panther's skin on his shoulders. See on B 43.

18. αὐτάρ: on the other hand. This gives prominence to δοῦρε, since the spears do not belong properly to the archer's equipment, which has just been described. — δοῦρε δώ: for δώ with the dual, cf. A 16. — κεκορυθ-μένα κτλ.: for the plural in agreement with the dual, cf. A 200. — Cf. bina manu lato crispanis hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ἰβ. xii. 488 f.

19 ff. For the single combat, cf. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver’s beam, and his spear’s head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, “Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us.” And the Philistine said, “I defy the armies of Israel this day; give me a man, that we may fight together;”' 1 Sam. xviii. 4-10; cum trigeminis (sc. Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | “To kill all these guiltless men, | Alas! it were
great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,'" *Chevy Chase*.

19. πάλλων: parallel with εχων 17. — προκαλιζετο: by his mien rather than by words; cf. 21. προκαλιζόμενος would make a smoother construction here, but the finite verb is used in order to give the thought more prominence; cf. εβαλλον 80. Thus εχων and πάλλων seem to be related to both imperfects. — πάντας ἄριστους: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to line 16, since this verse explains προμάχιζεν. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. ἄντιβιον: cf. ἄντιβιον A 278; used only of a hand-to-hand, man-against-man conflict.


22. προπάροιθεν ὁμιλοῦ: sc. as πρόμαχος. — μακρὰ βιβάντα: this gives the manner of ἐρχόμενον. It is here a sign of courage, for Paris was no coward. Cf. longe gradientem Verg. *Aen.* x. 572, 'Satan with vast and haughty strides advanced,' Milton *Par. Lost* vi. 109.

23. ὃς τε λέων κτλ.: a comparison instead of the apodosis, which (with ὃφθαλμοῦν ἰδὼν as a repetition of ὃς ἐνόρπεν) follows at 27. The gnomic aorist ἐχάρη contains the point of comparison; but πεινάων also receives emphasis from its position and corresponds to φάτο γὰρ τίσωσθαι 28, *i.e.* joy at the promised satisfaction of a passionate desire. — ἐπὶ σώματι κύρος: as he happened upon the carcass of a beast just slain in the chase (cf. 26). σώμα is used in Homer only of a dead body; see § 17. In Α 475 ff. is another instance in a comparison of a lion coming up and eating a deer which a hunter had killed. — Cf. impastus stabula alta levo ceu saepe peragrana | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. *Aen.* x. 723 ff. The aorist is gnomic, like εὑρὼν, below, which explains κύρος, and is in apposition with it.


26. κῦνες κτλ.: "hounds and hunters," who had killed the beast.
27. θεοειδέα: with 'synizesis' of the last two vowels, as 237, 450. § 25.
28. τίσαοσθα: for the aorist infinitive after a verb of expecting, cf. 112, 366; see G. 1286.
29. Paris was on foot; see 22. — ἐξ ὀξέων: equivalent to ἐξ ἅπατον 265.
30. κατεπλήγγη: "was filled with dismay"; not from natural cowardice (Z 521 ff.), but his guilty conscience robbed him of courage at sight of Menelaus. "Conscience does make cowards of us all." — ἤτοι: cf. A 44.
31. ὁς δ' ὕτε: introduces a comparison, with the gnomic aorist. See § 14 e. — τε, τέ: as 12. For the ἐ remaining short before δρ, see § 59 g. — παλινπροσ ἀπέττη: stepped back again, sc. in terror; in this lies the point of the comparison. For the predicate adjective used as an adverb, cf. ἡρωίω 7, ἀντίω A 535. — Cf. improvisum aspris veluti qui sentibus anguem | pressit humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. Aen. ii. 379 ff., 'False Sextus saw and trembled, And turned and fled away; As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Ot that fell speckled snake, So turned, so fled false Sextus | And hid him in the rear,' Macaulay Lay's Battle of Regillus xv.
32. ὑπό: below, referring to the weakness of his knees. Construe with ἐλλαβε.
33. παρεῖας: in apposition with μίν, as a 'part' with the 'whole'; cf. 438, 442.
34. καθ' ὄμιλον: into the throng.— ἄγερωχων: also B 654.
35. ἤλεγανδρος: in apposition with the subject of ἐδο, expressed here for the sake of the contrast with ἀχρέως νιόν.
36. ἔδος ἄριστε: as 124; in contrast with Δύσπαρι, cf. 45. Thus the excellence that is granted is made a reproach.
37. αἰθ' ὄφελες κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμος: unborn, unmarried. — Elsewhere, also, Hector uses strong language to Paris and about him. Cf. 454, Z 284 f.
39. ἔλαξεν κτλ.: being parenthetical.
40. φάντες (imperfect participle): they who believed; of an incorrect view, as B 37 and frequently. — καλόν: seldom is an adjective at the close of one verse in close connection with a noun at the beginning of the next.
§ 11 j. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἰδος. Perhaps καλόν and εἰδος should change places, having been transposed to avoid an apparent hiatus.'

45. ἐπι (for επεστι, as A 515): attends thee.—αλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans’ recognition of the truth. Instead of this, Hector states the fact from his own standpoint.—φρεσν: local; cf. A 24.

46. “Can such a coward have dared to meet the dangers involved in the rape of Helen?” —τοιόσοδε: with deictic -δε, cf. 157, B 120.

47. ἀγείρας: subordinate to ἐπιπλώσας [Attic ἐπιπλεώσας].

48. ἀλλαδιποσίτα: masculine adjective as substantive; cf. Δαρδανῶν B 819. Cf. on A 54, 539.—ἀνήγες: didst lead (bring) home to Troy.


50. πῆμα: as a bane. This accusative and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. Cf. B 160; see H. 626; G. 915.—δῆμοι: country, as B 547. —For the (probably accidental) alliteration of π, see § 13 a.


52. οὐκ ἂν δὴ κτλ.: a question in the sense of an energetic but sarcastic exhortation. Couldst thou not then withstand, etc.? Stand to meet, etc. The way for this question has been prepared by 50 f. “If thou hadst the courage to bring Helen to Troy, thus bringing war upon thy native land, then have the courage,” etc.

53. γνοῖς κε: then wouldst thou learn. The condition εί μείνειμ is easily supplied; cf. A 232, B 242.—ἐχας: hast to wife, as 123.

54. οὐκ ἂν τοι χαλάσμη: “will not help thee (A 28).” This is more definite than the optative with ἂν, to be expected after γνοῖς κε. See § 18 b. στε μυγεῖς is stated as a mere conception of the mind.—κιθαρίς: without the article, although the other nouns here have it. Achilles, also, had a cithara (I 189), but he sang not love songs but κλέα ἀνδρῶν, glorious deeds of men.—τά: these, thy; deictic, like the following ἡ and τό.

55. ἡ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition.—μυγεῖς ἐν: cf. 209; generally the simple dative is used with μύγνῳ.
56. δειδήμονες: sc. since Paris belonged to the royal family. — ἣ τέ κεν ἑσσό: the conditional idea (English else) is implied as in 53.

57. λάινον κτλ.: put on a stone tunic. A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). A recent American story has the sentence, 'You would return in a wooden overcoat,' and from an English story is quoted 'put on the green waistcoat' in the sense of 'lie under the graveyard sod.' Possibly, then, Hector referred to a sarcophagus; but the Homeric heroes are burned, not buried in stone coffins.— ἑσσό: from ἑννυμ (ἑννυμ).

59. 'Εκτορ: construe with 64, where the principal thought begins.— ἐπελ: follows the vocative, as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἰεί τοι: this thought is resumed in 63 with an accented σῷ, because of the contrast. — ἀτερής: predicate of κραδή.

61. ἐλων: goes, i.e. is driven. It is always used as present in Homeric comparisons; cf. B 87. — διὰ δουρός: through the trunk of a tree. — ὑπ’ ἄνερος: driven by a man. For the passive sense in ἐλων, see H. 820. — δὲ ὅ τε κτλ.: hypothetical, "when he hews out" of the felled tree, etc. — τέχνη: with skill. For the dative, cf. κλαγγγ 2, σιγγ 8.

62. ὕφελλε κτλ.: the axe by its weight increases the force of the man's blow. ὕφελλε has the same subject as ἐλων, which shows the intervening clause to be parenthetical.

63. ἀτάρπητος: attributive adjective with νόσ.


65. 'Causal asyndeton,' i.e. if a particle were used here, it would be causal. — ἀπόβλητα: abiecta, to be cast off, as B 361. Cf. πὰν κτίσμα (creature) θεῶν καλῶν, καὶ οὐδὲν ἀπόβλητον 1 Tim. iv. 4.

66. ἐσθά... ἐστὶν: for the conditional relative sentence, cf. A 554. Explanatory of ὅρα, adding the essential mark of the gods' gifts, i.e. that they are of free choice. — ἀντι: i.e. without act and thus without responsibility of the receiver. — ἵκων ἔλιστο: this forms an independent contrast to the preceding relative clause.

67. νῦν αὖτε: transition from the preceding general considerations to the work before them.
68. ἀλλοι: the others. — κάθισον: bid to sit down.
69. αὐτὰρ: see on B 768. — ἐν μέσῳ: between the two armies; cf. 77, 268, in medium inter duas acies procedunt Livy i. 25. 1, ἐγείρε καὶ στῆθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adjective as a substantive (not very frequent in Homer), cf. A 54, 539.
70. συμβάλλετε: cf. ἕνεκεν A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήματι πᾶσι: i.e. those which Paris carried away with Helen from the house of Menelaus; cf. 282. ‘Helen and her treasures’ are often united in thought. — μάχεσθαι: as A 8.
71. νικήσῃ: shall gain the victory; as future perfect, shall be victorious.
72. ἢ: seems to strengthen πάντα. — ἀγίσθω: middle, take as his own.
73. οἱ δ’ ἄλλοι: but you, the rest. Elsewhere, when at the beginning of the verse, but they, the others; as 94, 256. οἱ δ’ ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μέν, οἱ δέ might be expected; but instead of this, the second person (ναώτε) appears in the first member, and τοι δὲ νείσθων in the second. Cf. 256 ff. — φιλότητα: ‘zeugmatically’ (cf. A 533, § 16 e) connected with ταμώντες, which is construed strictly only with ὀρκία. — ταμώντες: see on B 124.
74. ναώτε: may ye continue to dwell. Note the optative between two imperatives. This is a mere incident to the proposition. — ἐριβάλακα: epithet of Phthia, A 155, and of Larisa, B 841. — τοι δὲ: but those, the Achaeans.
75. Ἁργος, Ἀχαϊδα: i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530.
76. ἀκούσας: gives the cause of ἐχάρη.
77. μέσου δουρός (partitive genitive): i.e. holding the spear horizontally with both hands, crowding the Trojans back and showing that he did not intend to fight. — ἵππονθεσαν: were brought to a halt. This gives the result of ἀνέφηκε, see on B 94.
78. ἐπετοξάζοντο: were aiming, imperfect of attempted action.
79. ἐβαλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἐπετοξάζοντο, although the τὲ ... τέ would make βάλλοντες natural here. See §§ 11 g, 21 h.
80. ἐρχεσθι, μὴ βάλλετε: note the ‘asynedeton,’ where the second imperative explains the first; and the double address, Ἀργεῖον, κοῦροι Ἀχαῖοι.
81. στεύται: cf. B 507. — ἔρος: for the long ultima, see § 59 j.
82. μάχθης: for the genitive, cf. 112, ἀντῆς B 97. — ἀνεφ᾽ τε κτλ.: cf. B 323. Sc. in order to hear Hector’s speech.
85. ἐσσυμένως: made emphatic by its position.—μετ' ἀμφοτέροισιν: between both armies.
86. κέκλυτε μεθ: hear from me. The genitive is ablative.
89. καί: for the accent of the ultima (καλά) thrown back upon the preceding syllable, cf. 192, A 105. § 28 d. — ἀποθέσαι: i.e. they were to be mere spectators. — ἐπὶ χθονί: for the dative of rest, cf. A 593.
90–94 = 69–73, with necessary changes. — αὐτόν: intensive, himself. αὐτὸς βουλεταί would be natural here, but the accusative is used, correlative with ἄλλως μέν, above.
92 = 71. — Transition to direct discourse; see § 11 e. Cf. 89.
95. ἀκήν: equivalent to ἀκέων A 34. Originally a cognate accusative with ἐγέννητο, cf. § 56 b. — σωπη: dative of manner, equivalent to σω- πώντες. — Cf. dixerat Aeneas, illi obstupuere silentes Verg. Aen. xi. 120.
98. θυμόν: accusative of 'limit of motion.' — ἕμον: made emphatic by its position before the caesural pause.—φρονέω κτλ.: "My mind is that we now (ἴδη) are to separate in peace." φρονέω is nearly equivalent to δοκεῖ μοι. For the aorist infinitive, cf. 28.
99. Ἀργείους καὶ Τρῶας: has more feeling than ἵμας καὶ ἵμας. See on A 240. — πέποσθε: the speaker returns to the address begun with κέκλυτε.
100. ἐμῆς ἔριδος: my strife with Paris.—ἀρχῆς: the beginning; cf. 87, B 377 f. A mild expression for the guilt of the first breach of the peace.
101. ὀπποτέρω: the antecedent is the subject of τεθναίη. — θάνατος καὶ μοίρα: cf. φόνον καὶ κήρα 6, θάνατον καὶ πότιμον B 359.
102. τεθναίη: let him lie dead.—διακρινθεῖτε: repeats διακρινθήμεναι.
103. ὀλεθρε: aorist imperative, as ἀξέτε 105, ὄρσεο 250; but ὀλομον 104 is future. See § 48 i. — ἀρνοὶ: cf. ἀρνας 117. — λευκὸν, μέλαιναν: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Ταῦα μέλαινα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon.—The order of words is 'chastic' with the following verse. — For the divinities to whom this sacrifice is to be offered, see on 276.
105. Πριάμου βίην: for the periphrasis, see § 16 d. — ὄρκια τάμνῃ: i.e. may conclude the treaty, as 73, 94. The victims are slain by Agamemnon, not by Priam.
106. αὐτός: in person; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πριάμου. — ἐπὶ: this introduces the first reason; the second follows with αἰτεὶ δὲ 108. — οἱ: for him, his. — παίδες: especially Paris. For the plural, cf. 49.
107. μῆ τις κτλ.: let no one, etc. Expression of anxiety connected immediately with his opinion of the sons of Priam. — Διὸς ὥρκια: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, Δ 160, 166, οί θεῶν ὥρκοι Xen. An. ii. 5. 7.

108. ἤρθονται: are flighty, unsteady, untrustworthy. For the literal use of this verb, see B 448.

109. οἶς: neuter; cf. A 70. It has no corresponding τοῖς in the apodosis.
— ὁ γέρων: the old man (generic article), in contrast with ὅπλοτέρων 108.


111. Ἀχαιοὶ κτλ.: in apposition with οimei.

112. παύσασθαί: to free themselves from, to be freed from, with ablative genitive. For the aorist infinitive after ἐλπόμενοι, cf. 28.


114. κατεθέντο: sc. Ἀχαίοι τε Τρῶές τε. Cf. ἀποθέασθαί 89.

115. πλησίον ἀλλήλων: refers to τὰ μέν. This thought is stated in different form by the rest of the verse: little ground was round about each suit of armor.

116. δῶ: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κῆρυκας: the heralds were the only official members of the king’s household; cf. A 320 ff., B 183 f. Thus the service of the heralds at 268 ff. is because of their relations to the king’s person.

120. οἰσίμεναι: cf. 103. — ἀρα: then, so; the immediate result of the commission. — οὐκ ἀπιθήσετε: with a dative of the person.

121–144. The view from the walls. This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in Scott’s Ivanhoe where Rebecca describes the leaders of the assailing party. — The Achaean army seems to have come nearer the city wall than we should expect from the use of his chariot by Priam at 259 ff.

121. Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία), which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένψ: cf. A 55.
COMMENTARY TO THE

124. Δαυδύκην: attracted to the case of the relative τὴν. Cf. B 764. —
eίδος ἄριστην: literally, most excellent in appearance, most beautiful. Cf. 39.
125. ἐν μεγάρῳ: cf. 142. — ιστόν: web. Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says: ἄλλη εἰς οἶκον ιοῦσα τὰ σ’ 
αὐτῆς ἔργα κόμιξε (care for), | ιστόν τ’ (loom) ἥλακάτην τε (spindle) Z 490 f.
126. δίπλακα: feminine adjective as substantive; see on A 54. Sc. 
χλαίναν (cf. χλαίναν διπλήν), a double cloak (cf. ‘doublet’), so large that it 
could be thrown twice (or double) about the body. — πορφυρῆν: of purple, 
while the interwoven scenes were of some other color. This art may have 
been in part dependent on oriental patterns, but evidently had advanced to 
the representation of persons. — ἀέθλους: i.e. battles, fought on the plain of 
Troy, before the action of the Iliad. Other allusions to these conflicts are 
found; cf. 132 f., A 520 f., B 29 f. But most of the earlier fighting seems 
to have been done at a distance.

128. ἐθνα: not enclitic, since it is reflexive, referring to the subject of 
the principal sentence. — ὑπ’ Ἄρης κτλ.: by the hands of Ares. Cf. 61.
130. δεύρ᾽ ἃθ.: cf. βᾶσιν ἃθ. B 8. — θέσκελα ἔργα: an indefinite expression, 
exciting Helen’s curiosity. 131 = 127.
132. οὗ πριν: who before, i.e. until now. The antecedent of the 
relative follows, οὗ δὴ νῦν 134. — επί κτλ.: cf. 15. — πολύδακρυν: i.e. causing 
133. For the rhyme between the two halves of the verse, cf. B 484.
134. δὴ νῦν: already now.— ἐσταμίσι γίγνη: with the collateral notion of 
135. ἀστίστοι κεκλημένοι: sc. as they stood; cf. 231, 326.— παρά: adverb, 
by their side.— πέπηγεν: i.e. with the σαυρωτήρ (bronze point of the butt) 
fixed in the ground. Cf. defigunt tellurii hastas et scuta réelit 
nVerg. Aen. xii. 130, stant terra defixa hastae ib. vi. 652.
138. τῷ κε νικήσαντι: him who gains the victory. — κέ: construe with 
139. εἰποῦσα: coincides in time with ἔμβαλε. — γλυκύν ἵμερον: cf. 446.
140. προτέροιο: Helen was no longer wife of Menelaus; so she says 
of Agamemnon: δαήρ (husband’s brother) ἀυτ’ ἐμὸς ἐσκε 180. — ἀστεος: used of 
the native city, as πόλις 50. — τοκήνων: Tyndareüs and Leda were 
thought of as alive. Tyndareüs is called Helen’s father, just as Heracles 
is called son of Amphitryo. This is not inconsistent with 199, 418.
141. ἀργεννήσι κτλ.: cf. 419. In accordance with oriental custom,
women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμωιο: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids at Z 321 ff.

143. ἀμα τῇ γε κτλ.: in apposition with ὠκ ὠη, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Αἰθρῆ: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen, whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra. So Aethra was made Helen’s slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλυμένη: likewise a slave brought with Helen from Sparta; cf. 386 ff.

145. θῆθι: thither where.—Σκαιαλ πέλαι: see on B 809.

146. οἵ δ’ ἀμφὶ κτλ.: see on 148, B 445. — Θυμοίτην: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur Aen. ii. 32 f.

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — ὤν Ἀργο: cf. B 540.

148. Οὐκαλέγων κτλ.: these two receive prominence from the use of the nominative. The change from the construction of 146 f. is not bold, since οἵ ἀμφὶ Πράμον is essentially equivalent to Πράμος καὶ οἵ ἀμφὶ μὲν. — Uclegon (οὐκ ἄλγων) is mentioned only here in Homer. Cf. iam proximus (sc. to Deiphobus) ardet | Uclegon Verg. Aen. ii. 311 f. — Ἀντήνωρ: he is especially prominent in the following scene, 203–224, 262.

149. δημογέροντες: in apposition; title of the nobles as leaders and counselors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐπὶ Σκαίησι πέλησι: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, spectaverant enim e moe nibus Pergamion viri modo sed feminae etiam Livy xxxvii. 20.


151. τεττίγεσιν: cicadae. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.
COMMENTARY TO THE

152. δενδρέω: a 'trochee.' For the 'synizesis,' cf. A 1, 15, B 651; see § 25.—λειφωμεσσαν: *i.e.* tender and delicate, like the color of the lily.

153. τοῖοι: *such;* predicate with ἵντο. "Such were they who sat," etc. See on A 266.—άρα: recapitulates the comparison; cf. 161.

155. ἴκα: for the short ultima, not lengthened before πρ, see § 59 g a.

156. οὐ νέμεσις κτλ.: "we cannot blame," etc.—The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counselors of Troy. *Cf.* non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quaenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing Laocöön xxi.

157. τοῦδε: *such a one as that,* as she stood before their eyes; with deictic -δε, *cf.* 46. This is explained by the following verse.—άμφι: *for the sake of,* as 70, 91.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. τὴμα: *cf.* 50.—λίπωτο: as passive; see § 50 d.

161. ἐκαλέσατο: *called to him.* ἄφων: is used much like ἄφωνής τινα. It is contrasted with ἴκα 155.—The three following speeches are of nine verses each. *Cf.* the symmetry in the prayers (see on 301).


164. οὐ τι μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father' (Ω 770).—μοι: *in my eyes.* This is expressed in both clauses.—αὐτίν: *cf.* A 153.—θεοὶ νῦ μοι: for the 'asyndeton,' *cf.* A 107.—νῦ: *I think.* *Cf.* the words of Venus: *non tibi Tyndaridis facies invisa Lacaenae*
culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. Aen. ii. 601 ff.

165. oi: demonstrative.—πολυδακρυν: cf. 132.

166. ὅς κτλ.: a second final clause depending on 162.—καλ: belongs to the whole clause, and indicates that another final sentence preceded.

167. ὅς τις! predicate.—ὅδε: observe the regular interchange of the pronouns ὅδε and οὗτος in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but ὅδε indicates simply what is before the eyes, while οὗτος has reference to the question.—ἡς τε: cf. B 653.

168. ἦ τοι μέν: it is true indeed, correlative with ὅδε 169.—κεφαλή: in stature; cf. 193.—καλ: still.


171. γυναικῶν: the genitive is partitive with the superlative idea in ὅδα.

172-176. Reply to 162-165.—αἰτοῖσι τε δεινόσι τε: revered and dreaded.

—ὁλε ἐκυρTEL: for the two lengthened ultimas, see §§ 32 c, 59 h.


174. θάλαμον: marriage chamber; hence no special mention of her husband is needed.—γυνώτους: brothers. See 236 ff.

175. παίδα: i.e. Hermione, who afterward married Neoptolemus, son of Achilles.—ὁμηλικήν: abstract expression for ὁμήλικασ, companions.

176. τὸ: therefore; adverbial accusative with τέτηκα. —καλ: also, marks κλαίσαι τέτηκα (melt away in tears) as the expected effect.

177. ἀνεβρεα: followed by two accusatives; cf. A 550.


179. The favorite verse of Alexander the Great, according to Plutarch, de fortuna Alex. 331 c.—For the thought, see A 258 and note.—ἀμφότερον: both; with the two parts added in apposition.—Observe the 'chiasmus.' § 16 a.

180. οὗτοι: on the other hand. —κυνώπιδος: cf. A 159. The genitive is in apposition with ἐμοῦ implied in ἐμὸς. See on B 20.—ἐλ ποτ' ἐν γε: if ever he was, "if it was not all a dream." Helen speaks with mournful recollection of the happier past.
182. μάκαρ: blessed. — μοιρηγενές: child of fortune, blest by Moira at his birth. The opposite is found in A 418. — The ancients called this a 'rhopalic' verse,—each word being longer by one syllable than the preceding.

183. ή ρά νυ κτλ.: in truth then were subject to thee. The tense has reference to the previous perception of the numerous throngs.

184. καλ.: also, i.e. as well as to other countries. Cf. 205.

185. ενθα: there. — Φρύγας ἀνέρας: closely connected; cf. βασιλῆς ἄνδρι 170. Whenever ἀνδρες is added to an ethnic name, the words are not separated. For the 'diaeresis' after the third foot, see § 58 k. — αἰολο-

186. Otreus and Mygdon were Phrygian kings. According to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra's bridegroom), according to Verg. Aen. ii. 341 ff.

188. καλ.: construe with ἐγών. — ἔλεγθην: I was numbered.

189. Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians, to whose assistance Priam went. Cf. B 814. — ἀντίαινερα: cf. bellatrix audetque viris concurrere virgo Verg. Aen. i. 493.

190. ἀλλ' οὖν οἴ: but not even these; i.e. the Phrygians of 185.

191. δεύτερον: neuter accusative as adverb with ἔτεεν, cf. 225.

192. εἰπ': for εἶπε, with the accent thrown back after elision; cf. 89.

— τόνδε: anticipated from the relative clause; see on B 409.

193. μελων μὲν κτλ.: more exactly describing οἴ. — κεφαλῆ: as 168.

194. ιδέσθαι: to look upon.

196. κτίλος ὦς: cf. B 480. The syllable preceding ὦς is not lengthened, as is usual. See on B 190. — ἐπιπωλεῖται στίχας: comes up to the ranks, in order to review them. According to another figure, Agamemnon was ἁπωμήν λαών B 85.

197. ἀρνεώ κτλ.: a detailed explanation of κτίλος ὦς.

199. ἐκγεγανία: for ἐκγεγονύινα. See on ἱδύη A 365.

200. οὕτος ἡ αὐ: contrasted with οὕτως γε 178; cf. 229.

201. ἐν δημῷ: cf. B 547. — κραναῆς: cf. ('Θάκη) τριχεῖ ἀλλ' ἀγαθῇ κουροτρόφος (nurse of men) i 27, scopulos Ithacae, Laërtia regna Verg. Aen. iii. 272, Ithacam illam in asperrimis saxulis tan-

204. ἦ μάλα: yes, in truth.

205. καλ: as 184. — δεύρο ποτ' ἥλιοθέ: sc. before the beginning of open
hostilities, in order to demand the restitution of Helen and the treasure. See § 5 a. Odysseus, as the most ready in speech and counsel, was sent with Menelaus, who had the greatest interest in the decision.

207. ἐξείνσορα: received hospitably. — φιλησσα: received at my home, entertained. In this has been found the beginning of a law of nations by which embassies enjoy the rights of guests.


209. ἀλλ' ὅτε δὴ: the same beginning of the verse as 212, 216, 221. — ἐν ἀγρομένοισιν: among the assembled; cf. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. στάντων: sc. to address the people; cf. A 58, 68, etc. The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute; see § 19 f, g. — ὑπείρεχεν [ὑπερ-]: “towered above” Odysseus; cf. 168. Cf. umeris extantem Verg. Aen. vi. 668. — ἄμονος: accusative of specification; cf. 227.

211. ἀμφω δ' ἔξομένω: i.e. as listeners. ‘Nominative of the whole,’ — almost a nominative absolute, since only one of the two persons comprised is mentioned in what follows. The sentence begins as if Ὄδυσσεος μέν, Μενέλαος δέ were to follow. — γεραφώτερος: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. πάσιν ὑφαινον: wove for all, set forth before all.

213. ἐπιτροχᾶδην: in contrast with the cautious, slow beginning of Odysseus.

214. παῦρα μέν: correlative with οὐ' ἀφαμαρτοετής. ἀλλὰ μᾶλα λυγέως is shown to be parenthetical by ἐπελ οὗ πολύμυθος, which explains παῦρα. “Few words but to the point.” “Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark.” A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum incunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur
COMMENTARY TO THE

nemo mortaliun contendet, hunc ut deum homines intue-
buntur Quintilian xii. 10. 64 f.

215. el kal: even if, although he was younger than Odysseus.

216. ἀναίξευεν: for the optative expressing indefinite frequency of past action, cf. 233. See H. 914 b ; G. 1431.

217. ἄνακ αὐθενκε: he always looked down; with the more definite statement κατὰ χθόνος κτλ., — a sign of meditation. Cf. non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditorum dicturum cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam elo-
quentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

218. σκήπτρον: see on A 234.


220. φαίνης κε: potential of the past, crederes, as 223; Attic ἐφησ ἄν. Cf. 392. § 18 d. — Observe the ‘asyneton.’ — ἱκοτόν κτλ.: a sullen, ill-
natured kind of a fellow. — ἀφρόνα κτλ.: a mere simpleton.

221. δὴ σπα: the hiatus is merely apparent.

222. See Quintilian quoted on 214. — ἐπεα: for the length of the ultima, see § 59 h. — νιφάδεσθαι κτλ.: in contrast with 214.

223. οὐκ ἄν κτλ.: “no other mortal could have vied.” — ἐπετα: literally, after that. — Ὀδυσῆι: for the use of the name instead of a pronoun, cf. A 240. Observe the repetition of the name in the same position in the following verse; cf. 430, 432, 434.

224. τότε: refers to οτε 221, made more definite by εἶδος ἠδύντες. — ὡδε: so much as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: construe with εἶδος.

226. τίς τ’ ἄρα: as A 8, B 761.


229. οὖτος: see on 167. — ἐρκὸς Ἡχαιῶν: see on A 284. Cf. οὖρος Ἡχαιῶν Θ 80, of Nestor; ἐρμα πόλης Π 549 prop of the city, of Sarpedon, ‘pillar of state,’ Milton Par. Lost ii. 302.

230. Ἥδομενεύς: Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam’s inquiry would become monotonous. — θεός ὡς: equivalent to θεοεἶδης 16, θεοεἴκελε A 131.

231. ἥγερέθθενταί: cf. B 304. The present serves to paint a picture.

232. πολλάκι: generally in Homer without the final σ, see § 30 l.
233. ἰκοῖτο: for the optative, cf. 216, where the iterative aorist ὀτράσκεν in the principal clause corresponds to the aorist with πολλάκι in 232.


238. αὐτοκασαγνήτω: cf. B 706. — τῶ μοι κτλ.: develops the thought of the first word of the verse; cf. A 2. — μοι: 'dative of likeness' with μία, "the same who bore me." — μήτηρ: i.e. Leda. According to the later story, Clytaemnestra also was Leda's daughter. See on A 113.

239. ἐπισέβῃν: cf. A 158, B 524.

241. αὖτε: correlative with μεν. See on B 768, § 21 f.

242. αἰσχεα: insults. — δειδίοτες: sc. that they must hear them. — ὀνείδεα: reproaches. For the use of two nearly synonymous words, cf. 2. — ἃ μοι ἐστιν: which are mine, heaped upon me.

243. κάτεχεν: cf. B 699. A euphemism for death. "They were dead and buried." — φυσίγγος: life-giving. The epithet seems out of place here, but is used only in this connection. — According to this story, both Dioscuri (Διώς κοῦροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

244. Δακεδαλον: for the following hiatus, see §§ 27 a, 36 a. — αὖθι: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — ἐν πατριδί: observe the repetition of the preposition in this appositive clause. Cf. B 722.

245-313. This continues the story interrupted at 121.

245. κήρυκες: see 116 f. — ἀνα ἀστυ: up through Ilios; cf. A 10. — ἰδέων: i.e. those named in 103 f. — φιέρων: sc. in order to take them to the plain. — ὀρκία πιστά (cf. 260, B 124): faithful, trustworthy pledges of the oath.

246. ἄρνε κτλ.: in apposition with ὀρκία. — οὖνον κτλ.: cf. 'wine that maketh glad the heart of man,' Psalm civ. 15. — καρπὸν ἄρουρης: elsewhere only of grain.

247. ἀσκῷ κτλ.: the usual means of carrying wine on journeys. Wine at home was stored in great jars.

249. γέροντα: i.e. Priam, whom they were sent to summon. — παριστά-μενος: sc. after ascending the tower by the Scaean Gate (149).

250. ὄρωε: observe the following 'asyndeton.' — ἀριστοι: the princes, as 274.
252. τάμητε: sc. thou and the Achaean princes. — See on 105.
254. μαχήσονται: will fight. This marks simply the future fact.
255. ἐποτο: the imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.
256–258 = 73–75, with slight changes.
257. νέονται: future; cf. 137. The future is better suited than the imperative to the lips of the herald.
259. δόγμα: i.e. Priam feared for his son’s life; cf. 306 ff. — ἔταφοι: his attendants. The king was never unattended.
260. ἐπιθοντο: i.e. they hastened to the palace, harnessed the horses, and brought them to the gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.
261. αὐτά [avá]: construe with ἔβη. — κατὰ κτλ.: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.
262. πάρ δέ οἱ: literally, at his side for him (πάρ being adverb), i.e. so as to stand beside him. — διφρον: accusative of ‘limit of motion’; cf. 407, A 254.
263. Σκαλῶν: only here as substantive, without πύλαι. See on A 54. — ἔχον: held, guided.
265. ἐς ἐποιω: i.e. from their chariot; equivalent to ἐς ὄχεων 29.
266. ἐς μέσον: see on 69. — ἐστιχώντο: went, as B 92.
267. ὄρνυτο: arose, harnessed to greet the Trojan princes; cf. ὀρσεο 250. — αὐτίκ’ ἐπετα: follows the verb.
268. αὖ [avá]: sc. ὄρνυτο. — κήρυκες: sc. of both armies; cf. 274.
269. μύσων: not like κερώντα, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἀκρήτας B 341. — βασιλεῶν: for the princes of Trojans and Achaeans. Observe that no priests are mentioned in this connection. King David also acted as priest for his men. — ἐν χεῖρας: cf. A 449.
271. χείρεσι: χείρι would be more exact.
272. πᾶρ κοιλεόν: along by the sheath.— αἰλέν: as commander and high priest of the army, Agamemnon used this knife often at sacrifices.— ἀμβροτο: from ἀμβρό, cf. ἀρπ, sword (hanger), ἀμπρή, sword strap.
273. ἀρνών: as the principal idea, it is placed before κεφαλέων, which it limits. See 103 f.
274. νικαν: sc. τρίχας. They distributed the wool cut from the victims’ heads as a symbol that all the chiefs present took part in the
treaty, swearing by the victims. He who held a lock of wool virtually laid his hand on the victim's head. This sacrifice was without fire, as was most frequent in the case of treaties and reconciliations.


276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. Cf. esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia contux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. Aen. xii. 176 ff.—"[sic]: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, especially on mountain summits.—κόσμετε κτλ.: cf. B 412.

277. ἥλιος: nominative as vocative. This construction is rare.—πάντες ἐφορᾶς κτλ.: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. ποταμοί: the Trojan river gods (Scamander and Simoïs), as near at hand, are invoked as witnesses. A priest (ἄρητήρ) of the Scamander is mentioned in E 77 f.—καλ οἴ: construe with τινοςθον. The dual is used with reference to Hades and Persephone.

279. ὁ τις: observe the distributive singular, after the plural.—ὁμόση: for the aorist subjunctive, cf. A 554.

280. μάρτυροι: as A 338, B 302.

281. αὐτός ἐξέτω: let him keep. —κτήματα: cf. 70.

282. νεώμεθα: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

283. ξανθός: from the color of his hair. Cf. A 197.

285. Τρώας κτλ.: then shall the Trojans restore, etc. ἀποδούναι is parallel to ἐξέτω, cf. B 413.


287. καλ: also; construe with ἐσομενέων. — πέληται: shall be. This is strictly a final clause.—This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. Πρίμος κτλ.: as A 255.

289. οὐκ ἔθλοστω: the negative and verb form but one idea, are unwilling, refuse. Cf. οὐ χραίσμη A 28.—'Αλεξάντρω: probably genitive absolute, although it could be construed with τιμήν. See § 19 g β.

290. αὐτάρ: on the other hand; introduces the apodosis; cf. A 133, si tua re subita consilia torpant, at tu mea sequere Livy i. 41.
COMMENTARY TO THE

294. θυμῷ: life, as A 593. — δευμένους: gives the reason for ἀσπαίρον-
tas. — μένος: force; cf. μένεια 8.
295. ἀφυσισμένοι: drawing (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Else-
where drawing wine was part of the herald’s office. See on A 471.
296. ἐκχεὼν: sc. out of their cups, upon the ground.
299. πρότεροι: comparative, since only two parties are in question; 
cf. 351. — ὑπέρ δρκια: “contrary to the compacts.” Cf. Δ 67, 236, 271. — 
πιμήνειαν: intransitive. “Commit an act of hostility.” The optative is 
used in the subordinate clause, with the optative of wishing in the prin-
cipal clause, to express a mere conception of the mind.
300. ὅδε σφι κτλ.: thus may for them, etc. The personal pronoun is 
used instead of the demonstrative, since the protasis has hypothetical 
force. Cf. B 393. — ὃς ὅδε οἶνος: symbolical actions were customary in 
curses and conjurations. Cf. (fetialis) ‘si prior defexit publico 
consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic 
ferito ut ego hunc porcum hic hodie feriam.’... 
id ubi dixit, porcum saxo silice percussit Livy i. 24; (Han-
nibal) eaque ut rata scirent fore agnum laeva manu dextera 
silicem retinens, si falleret, Iovem ceterosque precatus deos, 
ita se maecarent, quem ad modum ipse agnum mactasset, 
secundum precationem caput pecudis saxo elisit, ἦ. xxi. 45; 
‘As sinks that blood stream in the earth, | So may his heart’s blood 
drench his hearth,’ Scott Lady of the Lake iii. 1.
301. αὐτῶν καὶ τεκέων: the genitive depends on ἔγκεφαλος, although 
σφί (not σφέων) has preceded. This clause forms an extension of the 
original thought. — ἄλλους δάμεν: “may they be made the slaves of 
others.”—This prayer contains four verses, like the prayers of 320 ff., 
303. τοῖσι: construe with μετὰ ἐιπεν, cf. 96.—Δαρδανῖς: Priam was 
in the fifth generation from Dardanus (Y 215 ff.).  304 = 86.
305. ἤμεσίσθαι: the epithet is well deserved according to Dr. Schlie-
mann, who in his excavations at Hissarlik was much disturbed by the 
constant winds, which drove the dust into the eyes of the workmen. He 
thought that such continual windstorms were known nowhere else on
earth. Virchow wrote: 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. ἀψ: construe with εἰμι. — οὐ πώ: in no way. For πώ as πῶς, see § 30 l. — τάξισμαι: cf. τάξινας Ά 228. — ἐν ὀφθαλμοῖς: cf. A 587. — Priam fears his son’s death, as in 259. — Vergil imitates in non pugnam aspicere hanc oculis, non foedera possum Aen. xii. 151.

308. Ζεὺς κτλ.: “Zeus doubtless knows, but I do not.”


310. ἄρνας θέτο: sc. in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed in confirmation of an oath was not eaten, since a curse rested upon it, but was buried. Probably the Achaeans cast their victim into the sea, being unable to bury it in their own land. Herodotus (ii. 39) says that the Egyptians would not eat the flesh of a victim over which a curse had been spoken, but were ready to sell it to the Greeks. If no foreigners were at hand to buy it, they threw it into the Nile.


315. διμέτρεον: they measured off the ground for the combat, and the distance at which they were to hurl their spears; cf. 344. Cf. campum ad certamen magnae sub moenis urbis | dimensi Rutulique viri Teucrique parabant Verg. Aen. xii. 116 f.

316. κλήρους πάλλον: “they arranged the casting of lots.” This is expressed more definitely in 324. The κλήροι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.


318. χεῖρας ἀνέχον: equivalent to χεῖρας ἀνασχόντες, see § 21 h. For the attitude, cf. A 450. See Vocabulary s.v. χείρ.

319 = 297.

320 = 276.

321. τάδε ἔργα: these troubles here, i.e. this war. — ἐθήκεν: caused, as A 2. — Both armies seem united in wishing the death of Paris.

325. ἀψ ὀρῶν: with averted face, in order to escape the suspicion of favoring his brother. — ἐκ ὀροὺσεν: the lot was not drawn, but cast, thrown out.

326. οἱ μὲν: i.e. Trojans and Achaeans, who had stood during the sacrifice. Perhaps they had not been seated before (cf. 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — κατὰ στίχας: according to ranks, in ranks.

327. ἐκεῖτο: grammatically and in sense construed only with τειχεα, although κέμαι often is the passive of τίθημι. For the 'zeugma,' cf. πρὸς δῶμα A 533.

328. ἀμφ' ὄμοισιν: standing expression in the case of the principal parts of the warrior's equipment, sword (as 334) and shield. — ἐδώσετο: Paris had entered the conflict as a light-armed warrior; cf. 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict, with the occasional exception of the cuirass.

331. καλάς: for the order of words, see § 11 j.

332. οἷος κασιγνήτου: sc. since he himself had appeared without a cuirass. — Δυκάνονσ: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him (Φ 34 ff.). — ἡμοσε δ' αὐτῷ: but he fitted it to himself; he changed the length of the straps, buckling it to suit his own form. 334 = B 45.

335. χάλκεον: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in ἄργυρόφλον. — σάκος: the strap which aided the arm in supporting the heavy shield was thrown over the left shoulder. Thus the shield was taken up before the plumed helmet was donned.

336. κυνέην: originally a head covering of dogskin, then helmet.


339. ὡς δ' αὐτῶς: and thus in like manner. § 42 k. — Μενελαὸς: Menelaus came forth to battle equipped with armor (20), but put it off as the rest did at 114. — ἄρης: a short form of ἄρηφιλος. Cf. 21. — ἐνεα: equivalent to τειχεα, chiefly of defensive armor.
340. ἐκάτερθεν ὴμίλου: on either side of the throne, both Trojans and Greeks. Each combatant was in the rear of his own force.

341 = 266.  

344. διαμετρητῶ: cf. 315.  

345. κοτέοντε: subordinate to σείοντε.  

346. πρόσθε: as 317.

347. Cf. 356. — πάντοσ’ ἔσην: a standing formula at the close of the verse. Probably it does not imply that the shield was actually circular, in which case it must have been small,— but rather that it was symmetrical, well balanced.

348. οὐδὲ: but not. — ἔρρησεν: broke through the shield. — χαλκὸς: the bronze point of the lance; cf. χαλκῷ, below. — οἶ: refers to χαλκὸς.

349. ὁρνυτο χαλκῷ: arose with his lance, “raised himself to hurl his lance.” Cf. ἀνασχόμενος 362, altior exurgens Verg. Aen. xi. 697, corpore toto | alte sublatum consurgit Turnus in ense. ... at perfidus ensis | frangitur ἄβ. xii. 728 ff.

350. ἔπεναμένος: “uttering a prayer as he did so.”

351. Ζεῦ ἄνα: the vocative form ἄνα is found in Homer only in this phrase; elsewhere, ἄναξ, as B 284, 434. — δός τίσασθαι δ κτλ.: equivalent to δός μοι τίσασθαι τούτων δς κτλ. The relative clause δ με κτλ. represents a noun as the object of τίσασθαι. — πρότερος: cf. 299.

352. δίον: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. Cf. A 7. These ‘ornamental epithets’ are sometimes put into the mouth of a foe. — Ἀλέξανδρον: is the object of τίσασθαι. This makes the preceding relative clause more parenthetical than if this proper name had been attracted to the construction of the relative clause, as Λαοδίκην 124. — καλ... δαμήναι: a more definite expression of the thought of τίσασθαι.

353. τίς: many a one; cf. B 271. — καλ: as 287.

354. ὃ κεῖν κτλ.: explains ξεινοδόκοιν. — φιλότητα: hospitality; cf. 207.

355. ἀμπεπαλῶν: i.e. drawing back for the throw. Cf. adducto con- tortum hastile lacerto | immittit Verg. Aen. xi. 561 f.

356. Cf. 347.

357. δί: with long ἐ at the beginning of the verse. — φαινὴς: the outer layer of the shield was a plate of bronze.

359. ἀντικρός: construe closely with what follows.

360. Paris here seems to have had no breastplate.

362. ἀνασχόμενος: sc. in order to give a heavier blow; cf. 349. — ἀμφι αὑτῷ: construe with διατρυφέν, about itself, i.e. about the φάλος.

COMMENTARY TO THE

365. *σειο ὁλοότερος*: Zeus ἔείνος, the guardian of hospitality, had not avenged the privileges that Paris had abused.—Such reproaches of the divinity are uttered only in outbreaks of vexation. Cf. B 111.

366. ἐφάμην κτλ.: cf. B 37. —κακότητος: for the wrong which he did me; causal genitive.


368. ἐτώσιον: predicate nominative. —οὐδε δάμασσα: marks the result of both preceding clauses.


370. ἐλεκ κτλ.: “he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans.” Of course the helmet-strap (*ίμας*) under the chin of Paris choked the wearer.

372. This verse explains ὑπὸ δειρήν. —ὑπ’ ἀνδερεώνος: as A 501. —όχευς: as holder; predicate with ὅσ.

375. ἦ: in the rapid narration, the relative construction is used here, where a new sentence would be expected. Or this ἦ may be called demonstrative, with no conjunction to connect it with the preceding verse.—Ιφι κταμένοιο: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.


380. ἐχεκει κτλ.: emphatic at the beginning of the verse and the close of the sentence; cf. βάλλε A 52. Construe with ἔπροωνε. —ἐξήρπαξε: the poet recognizes no chance rescue; cf. A 8.

381. ἰεία κτλ.: “easily, as only a god can.” —ἐκάλυψε δέ: “and made him invisible.”

382. καὶ δὲ οἶς: cf. κάθισον 68. —ἐν θαλάμῳ: in his chamber; cf. 391.

383. καλέωνσα: future participle, expressing purpose.

384. Τρωαί: i.e. women who had come to view the combat, as 420; see on 149.

386. μίν: construe with προσέειπεν, cf. 389. For the quantity, before a lost consonant, see § 59 j. —παλαγενέι: the adjective strengthens the noun.—προσέειπεν: always used of words that follow immediately, or separated from them only by a parenthetical clause.
387. εἰροκόμω: explained by the following clause.

388. ἡσκευ: contracted from ἡσκευν. — μάλιστα κτλ.: the relative construction is abandoned; cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — φιλεύσκευ: sc. ‘Ελένη.


391. κεῖνος: used much like a demonstrative adverb, there.— δ γε: is he.

392. οὔδε κε φαίης: nor would you think. Not as 220.

393. ἀνδρὶ μαχησάμενον: equivalent to εἰκ μάχης. — χορόνδε: at the close of the verse in contrast with μαχησάμενον.

394. ἔρχεσθαι: “ready to go to the dance,” so beautiful and vigorous is he.— νέον κτλ.: i.e. he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

395. Cf. B 142.— θυμῶν ὅρινεν: aroused her anger by the suggestion.

396 f. καὶ ρά: and so. This ρά is resumed by the ᾧρα of the apodosis (398).— δεῦρην στήθεα κτλ.: these parts were unchanged by the transformation (386–389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals.— All but Helen saw in Aphrodite only the old woman.

398. θαμβήσεν: cf. A 199. Wonder mingled with dread came over Helen, fearing some new device of Aphrodite, who had already led her far from her Spartan home. She does not believe that Paris has been carried home in safety. — ἐπιος κτλ.: as A 361.


400. ἦ: surely; with mocking irony.— προτέρω: still further from Lacedaemon.— πολίων: construe with πῇ, — “into any one of these cities,” — or in a loose local sense. See H. 757; G. 1092.

401. Φρυγίς: construe with πολίων.

402. καὶ κεῖθι: there also. Just as Paris in Ilios.

403. οὖνεκα δὴ νῦν: this introduces sarcastically the reason for the conjecture of 400 f. “Since now, as it seems, I cannot remain longer with your favorite Paris.”

404. στύγερην: see on 173.

405. τοῦνεκα δὴ κτλ.: again a sarcastic tone. For the repetition of the causal particle, cf. A 110. This clause is closely connected with the causal relative sentence, as is shown by the repetition of the particles δὴ νῦν. Thus the thought returns to 399.— δολοφρονέουσα: i.e. in pretending that Paris summons her (390).
406. παρ' αὐτόν: by himself; contrasted with δεῦρο 405. "Leave me alone." The 'asynedeton' marks Helen's excitement.—θεῶν κτλ.: abandon the path of the gods, "give up thine immortality." The expression is suggested by the following verse, which was already before her mind.

407. "Ολυμπόν: the 'limit of motion.'

408. περὶ κεῖνον: about him, at his side.—δίξυν: endure woe, "bear all the troubles of human life."—ἐ φύλασσε: watch him; sc. that he does not escape thee or prove unfaithful to thee.


410. νεμεσιστήτων κτλ.: parenthetical.—νεμεσιστήτων: cf. 156, B 223.

411. κεῖνον: indicates contempt or abhorrence.—δὲ: the clause is causal in effect.

412. μωμήσονται: sc. if I give myself to this frivolous coward after the decision by the duel. The future is used (more definite than the potential optative) although the supposition at the basis of this expectation is negated (οὐκ ἐμύ 410). — ἔχω κτλ.: "and yet I have already," etc.

413. χολωσαμένη: falling into a rage; cf. δρῆσονς A 517. The middle does not differ greatly from the passive. Cf. χολωθεῖς A 9; see § 50 a.


415. νῦν: till now, opposed to the future.—ἐκπαγαλα: cf. αἶνως 158. —φιλήσα: came to love you, "bestowed my love upon you."

416. ἀμφοτέρων: explained by Τρώων καὶ Δαναών.—μητίσομαι: aorist subjunctive, still dependent on μή.—ἐχθέα λυγρά: grievous hates, which would be destructive to Helen.—Cf. illa (i.e. Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetiuen Verg. Aen. ii. 571 ff.

417. σὺ δὲ . . . ἄληαι: an independent addition, as is shown by κέν, in order to explain the effect of ἐχθέα λυγρά. For the subjunctive with κέν, cf. A 137.—οἴσων: cognate accusative.

418. ἐδεισεν: cf. A 33. Helen yields only after the sternest threat.

420. Τρώαις: see on 384.—λάθεν: sc. βᾶσα, as she departed with her two maids (cf. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention.—ηρξε: as A 495. —δαίμων: nowhere else in Homer of a definite divinity.

421. δόμον: on the citadel, near the dwellings of Priam and Hector.

422. ἀμφίπολοι: i.e. the two who had accompanied her (143).
423. κλε: sc. following Aphrodite; cf. 420.

424. τῇ: for her. — ἐλούσα: prior in time to κατέθηκε φέροντα. Observe the distinction between the aorist and present participles.

425. ἀντ' Ἀλεξάνδρου: according to 391, Alexander was on the bed, but this is disregarded in the following narration; cf. ἄρχε λέχοιοι κιόν 447. — θέα: this is added to give prominence to her condescension in performing a maid's duties. — φέροντα: for the participle, see on ιόν A 138.


428. ἡλυθες: an exclamation. She reproaches him for his return; cf. B 23.

429. διαμεῖσ: with dative of the agent, as 301. — πρότερος: cf. 140.

430. ἢ μὲν δὴ κτλ.: truly thou wast wont to boast; with mocking disdain.

431. σῇ: added with emphasis, as B 164.

432. ἀλλ' ἵθι νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκαλέσωσαι: challenge, call forth to meet thee; middle, as in 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as in 430. Cf. 223.


"But I advise you."

434. παύεσθαι: cease forever. Present infinitives are used also to explain this injunction. — ἵναθε: cf. 281.


436. μὴ πως τάξα: lest in some way, soon. — ὑπ' αὐτοῦ δουρλ: by the spear of this very man. For the dative with ἵπτα, cf. B 860.

437. μύθουσιν: construe with προσεκεπεν.


439. μὲν γάρ: always in this order; never γάρ μὲν. — σὺν 'Αθηνα: by the aid of Athena. This diminishes the personal credit of Menelaus for his success.

440. αὐτις: as A 140. — ἐγώ: sc. νικήσω. — παρά εἰσι: more frequent in this sense is παρίστασθαι. — ἡμῖν: i.e. with Paris and his countrymen.

441. εὐνιθείνετε: in the English idiom this would be in the same construction as τραπέζομεν. Cf. B 113; see § 21 i.

443. οὐδ' ὅτε: not even then when.
444. ἐπλευν ἐν νέσσοι: “was on the voyage.”
445. Κρανάη: perhaps this name was invented for the situation; cf. 201; at least the ancients were completely at a loss concerning it. Strabo thought that this was the small island Helena which lies between Attica and Ceos; others thought it to be Cythera (the modern Cerigo), south of Sparta, from which Aphrodite received her epithet Cytherean. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.
446. ὡς: refers to ὅδε 442.
447. ἀρχε: made the beginning, began; with a supplementary participle, κιῶν, as B 378. — εἶπετο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.
448. τὸ μὲν ἄρα: so these two.
449. The story returns to the point where Aphrodite interposed (380). — ἀν' ὅμιλον: sc. Τρώων. — θηρὶ ἐφικός: like to a wild beast in fury.
450. εἴ που ἐσαλφήσειν: if he but might catch sight of him somewhere. For the optative, see H. 907; G. 1420. — θεοεδέα: for the ‘synizesis,’ cf. 27.
451. οὐ τις δύνατο δεῖξαι: the logical proof of this statement is given below. “They would have pointed him out, if they could.”
452. τότε: i.e. when he sought him.
453. “They did not conceal him through love (cf. 321 ff.), nor would they have concealed him if any one had seen him.”
454. κηρὶ: dative of likeness with ἴων, which is a cognate accusative far on its way to become an adverb. For the comparison, cf. A 228. — μελαίνη: cf. morti atrae Hor. Carm. i. 28. 13, post equitem sedet atra cura ib. iii. 1. 40.
455. καὶ: also; a standing expression, referring to previous speakers.
456. Cf. 86.
457. δῇ: as you see, surely. — φαίνεται: belongs evidently.
459. τῷ ἡμῖν κτλ.: cf. 286.
460 = 287.
461. ἐμὶ ἶκνεν: cf. ἐπευφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 6 d.
The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. These have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect,—that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew. Curiously enough, the promise which was made to Thetis on the preceding evening is not mentioned.

51. τρεῖς: explained by 52. — μέν: correlative with αλλά 57.

53. διαπέρσα: infinitive as imperative.


57. ἐμὸν: made emphatic by the following pause; § 11 h. — πώνον: cf. 26 ff. 58. Cf. et mi genus ab Iove summō Verg. Aen. vi. 123.

They had the same lineage.


62. μέν: correlative with δὲ 64. — ὑποειδόμεν: aorist subjunctive.

63 f. σοι μὲν κτλ.: 'chiasmus'; § 16 a. — Ἀθηναίη: see on πρὸ ἥκε

A 195. 67. πρότεροι κτλ.: cf. Γ 299.

68 f. οὐδ' ἀπίθησι: see on Β 807. — πατήρ κτλ.: cf. Α 503. — αὐτίκα: as Α 539.

70. μετὰ κτλ.: cf. Α 222. This explains ἐς στρατῶν.

73. ὥς εἰπόν: "by these words," saying this.

74 = B 167. Athena's third descent during the action of the Iliad.

75. οἶνον: predicate with ἀστέρα. "Like the star which Zeus sends." — ἀστέρα: i.e. a meteorite. — ἥκε: gnomic aorist; § 14 f.

76. τέρας: predicate, as a portent. 77. λαμπρόν: see on οὐλομένην Α 2.

78 f. τῷ: i.e. ἀστέρα, cf. 75. — ἐς μέσον: cf. Γ 69. — θάμβος κτλ.: cf. Γ 342 f. 81 = B 271.

82. Cf. 15 f. 83. τίθησιν: cf. τιθεκέν Α 2.

84. ἀνθρώπων: limits ταμίης πολέμου.

87. Λαοδόκῳ: in apposition with ἄνδρι 86. — αἵματηγ: in apposition with Λαοδόκῳ.

88. εἶ που: cf. Γ 450. — Athena searches like any mortal for the man.

— Cf. Pandare, qui quondam iussus confundere foedus | in medios telum torsisti primus Achivos Verg. Aen. v. 496 f.


93. An independent introduction. Verse 94 repeats the thought clearly.

95. Τρώωσιν: for the dative, see on Β 285. (Or, it may be the agent.)

97 ff. τοῦ: construe with πάρα. § 55, c β. — αὐτικόν: equivalent to ἐὰν Μενέλαος βέλει διμηθῇ. A picturesque paraphrase for death. — σῷ βέλει κτλ.: is parenthetical; διμηθέντα precedes the action of ἐπιβάντα.

100 f. Μενέλαον: for the genitive, see Η. 739; G. 1099. — Ἀπόλλωνι: patron god of Lycia, and god of the bow.


103. οἰκᾶτε: explained by the second 'hemistich.' — ἀστῷ: see on Β 824.

104 f. τῷ: § 19 h. — αὐτίκα: cf. 5. — ἕσύλα: sc. from its case.
106. ἄγριον: on λαῶν 91. — δὲ: object of βεβληκέν. 107 is parenthetical.

108. ὑπτίως: predicate. 109. τοῦ: construe with κεφαλῆς. — πεφύκεν: had grown, were.

110 f. ἥμαρα: sc. ἀλληλου. — πᾶν: i.e. τῷ θεῷ, cf. τὸ μέν, below.

112 f. ποτὶ γάγη: cf. A 245. — πρόσθεν κτλ.: sc. in order that the act of Pandarus might be unnoticed. — δὲ: "while."

115. βληθθαί: as passive. See § 50 d.


123 f. Mark the 'chiasmus'; § 16 a.—The archer often knelt or crouched to shoot.—When the bowstring is drawn back to the breast, the iron arrow point is brought near to the bow. Cf. et dixit longe, donec curvata coirent | inter se capita et manibusiam tangeret aequis, | laeva aciem ferri, dextra nervoque papillam. | extemplo teli stridorem Verg. Aen. xi. 860 ff.—Only one other instance of the use of iron for arms is found in Homer; that is an iron mace (H 141). — κυκλοτερές: predicate.

125. Double 'chiasmus,' βίος and νευρῆ, ἵαχεν and ᾱλτο receive prominence from the order. — λγεῖς: cf. A 49. The verse is thought to echo the sound of the bow. Cf. 504. — ᾱλτο: see on A 53.

127. Apostrophe to Menelaus. § 16 g. — σέθεν: construe with λελάθωντο.


130 ff. τόσον: explained by 132 f., i.e. a little. — ως ότε: as Γ 33. With subjunctive, as 141, B 147. See H. 914 in b; G. 1438. — παύδος: from her child. — λέγεται: aorist subjunctive; cf. A 80; sc. παῦς. — δδί: cf. Γ 145.

135 f. Cf. Γ 357 f.

137. ἐρκος ἀκόντων: see on A 284.

139. φωτός: αὐτοῦ. 140 f. Cf. Indum sanguineo veluti violati verit | si quis ebur Verg. Aen. xii. 67. Cf. 'Here lay Duncan: His silver skin lac'd with his golden blood,' Shakspere, Macbeth ii. 3. 118; 'Sohrab loos'd | His belt, and near the shoulder bar'd his arm, | And shew'd a sign in faint vermilion points | Prick'd: as a cunning workman, in Pekin, | Pricks with vermilion some clear porcelain vase, | An emperor's gift — at early morn he paints | And all day long, and when night comes the lamp | Lights up his studious forehead and thin hands: — | So delicately prick'd the sign appear'd | On Sohrab's arm,' Matthew Arnold Sohrab and Rustum.

142. παρῆιον: Attic φάλαρα. — ἵππος: equivalent to ἵππειον.

145. ἄμφοτερον: cf. Γ 179. — 'Chiasmus,' here again.
147. ὑπένενθεν: contrasts σφυρά with κνῆμαι. The wound must have been in front, not on the side, since both thighs are stained.

148. ὁλησθεν: cf. Γ 259.

151 f. νεόρον: the thong which bound the arrow point to the shaft.

153. τοῖς: i.e. Menelaus and those about him. — βαρό: see on μέγα A 78.


— ἀπέτισαν: gnomic. “The breach of faith will surely be punished.”

‘The mills of the gods grind slowly.’

163 f. = Ζ 447 f. — τὸδε: refers to the following sentence. — ἀλλη: § 18 b β.

165 = 47. 166. σφί: for the dative after ἔπι, cf. Μενελαὶ 94.


168 f. ἀπάτησι: see on εὐχωλῆς A 65. — ἄχος σθέν: grief for thee.

170. For the fullness of expression, see on Α 88. 171. Cf. Β 115.

173 f. Cf. Β 160. — λιπομεν Ἐλενήν: this really gives the cause for ἐλέγχαστος ἴκομιν 171.

177 f. ἐπιθρόωσκοιν: sc. in mockery. — χόλον κτλ.: cf. 24.


181 f. σῶν κεῖνησιν κτλ.: i.e. without Helen and the spoils of war, and with heavy loss. Cf. Β 298. — οἷς: cf. οὔδε 176. — χάνοι: i.e. swallow me.


184 f. τῷ [πῶς]: at all, as Γ 306. — πάροιδεν: local.

189. Note the spondees.


192. ἦ: he spoke. See on Α 219. — θείον: see on Α 334.

196. διστέεσας: nearly equivalent to διστῶ. — τὸξον: cf. Β 718.

197. Δυκλῶν: i.e. the principal Trojan allies. — τῷ: sc. βαλόντι.


208. Cf. Β 142, Γ 395. 209. ἀνά κτλ.: cf. Α 484.

210 f. ἰκανον κτλ.: cf. Γ 145. — “Where was the wounded Menelaus.”

FOURTH BOOK OF THE ILIAD

141

215 f. Cf. 186 f.
221 ff. ἐπὶ: construe with ἕλθον, cf. A 475. — οἵ: sc. Ἀχαιόι. — κατά: construe with ἔδων. — μνῆσαντο: i.e. they were eager. — ἔδωσ: cf. Γ 220.
226 f. ἵπποσ μέν: correlative with αὐτάρ ὁ 231. — τοὺς μέν: repeats the μέν from 226. — φυσιῶντας: snorting in their impatience.
229. πολλά: cf. A 35. — παρισχέμεν: sc. ἵπποι καὶ ἀρματα. The chariot was used for transportation from one part of the field to another, — not for actual fighting.
234. τῶ: as 184. — ἀλκίς: ablatival genitive of separation.
238. ἡμείς: contrasted with γὺπες 237, as ἀλόχους is with αὐτῶν.
239. ἄξομεν: sc. as captives. See on A 18.
240. Cf. 232.
243. τεχθὲ: τέ ποτε. — ἐστήτε: as this stands, it is perfect. ἐστήτε?
244. αἱ τε κτλ.: cf. Ε 4. — πολέος: broad. — πεδίοο: see on B 785.
247. Sarcastic. — ἐνθα κτλ.: the clause is here equivalent to νηῶν.
248. εὕπρομον: the sterns were more prominent in the camp than the prows. 251-421. Five divisions of the Achaeian army are enumerated.

256-271. I. Idomeneus.
253. Ἰδομενεὺς: sc. was busy. — σὺν: for the comparison, see B 480.
257. Δαναῶν: for the genitive after περὶ τίω, cf. A 258.
258 f. "Both in action and in council." — δαιτί: see § 28 c.
260 f. κέρωνοι: for the mode, see on A 80. — εἰ πέρ: cf. A 81.
264. οἷος: i.e. as brave as. — πάρος: with present. Cf. A 553. — εὐχειαί εἶναι: see on A 91.
269. σὺν: construe with εἰχειαν. — γέ: emphasizes the whole clause.
271. Cf. 236.
274 f. νέφος: this suggests the following comparison. Cf. 'cloud of witnesses.' — ὡς δὲ: cf. 130, Γ 33, B 209. — αἰπόλος: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 a.
COMMENTARY TO THE

278. φαίνετ' : φαίνεται, § 28 a.
280. τοία: refers to ὅς 275; predicate. "So dark and threatening."
282. πεφρυκήσια: cf. 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton Par. Lost vi. 82 f.; 'horrent arms,' ib. ii. 513.
286. σφώτ: object of ὑπονείμεν. 287. αὐτῷ: of yourselves.
289. πᾶσιν: masculine, not neuter; cf. τῷ 104.
292–325. III. Nestor.
293. ἐνθα: particle of transition.
301 f. ἵππεσιν μέν: has no correlative πεξοῖς δὲ. — ἐχέμεν: check.
303. Transition to 'direct discourse,' without the usual introduction.
304. πρόσθ' ἄλλων: i.e. as πρόμαχος. The warriors while on their chariots could not safely hurl their spears, lest they could not recover them.
305. "Remain together." — ἀλαπαδνότεροι: sc. if you fail to obey.
306. ἀπὸ ὅχεων: nearly equivalent to ὅς ὅχεσων. Contrasted with πρόσθ' ἄλλων.
310. πολέμων: genitive, as τόξων 196. 311. Cf. 255, 283. 312 = B 7.
314. γούνατα: the seat of bodily vigor. These weaken in time of fear.
319. ὀς: modifies ἐμεν [ἐναι]; equivalent to τοῖς. See on μίνυθο A 416.—Ἐρευναλίωνα: the story is told at full length in H 132 ff.
320 f. πάντα: sc. ἀγαθά. — εἶ: see on A 280. — νῦν αὖτε: see on A 237.—ὀπάει: virtually equivalent to τείρει, above.—Non omnia possimus omnes.
322. καλ ὁς: "although old." 323. τὸ: cf. 49.
324. οἶ περ: nearly equivalent to since they.
326–363. IV. Menestheus and Odysseus.
327 f. Cf. 89 f. 329. Ὀδυσσεύς: in apposition with ὁ.
330 f. πάρ: construe with ἔστασαν. — σφίν: for the dative, see § 19 k.
339. For the 'alliteration' of κ, see § 13 a.—κερδαλεόφρον: cf. A 149.
340 f. ἄφιστατε: sc. μάχησ.—μέν τ' ἐπίουκε: contrasted with νῦν 347.—ἐντας: for the accusative, in spite of σφών, see on A 541.
343. “You are always ready to listen to an invitation to a feast.”


347. νῦν δὲ: opposed to 341 f. — εἰ κτλ.: object of ὀρώτε.


357. χωμένοιο: supplementary participle. For the genitive, cf. B 348.

358 = B 173.

362. “We will make all this right hereafter.” Cf. Z ad fin.

363. τὰ δὲ: sc. harsh words. 364–418. V. Diomed and Sthenelus.

364 = 292. 365 f. Cf. 89 f., 327 f.

366. ἵπτομεν κτλ.: form one thought.


372. φιλον ἤν: equivalent to ἤρθανεν. πτωσικαζέμεν is subject.

374. ἴδοντο: for the voice, see § 50 a. — πονεύμενον: i.e. in battle.

375. περι: construe with γενέσθαι.

376. ἀτερ πολέμοι: explained by ξείνοι.

377. ξείνοι: as a friend. — ἀγείρων: cf. 28; sc. for the expedition against Thebes.


380. οἷ: i.e. Mycenaeans.

381. ἐπρείσι: i.e. dissuaded. — παρασίτα κτλ.: cf. B 353.


383 f. For the story, cf. E 802 ff. — The invaders halted at the river and sent an embassy to the town. — ἀγγελίην: predicate, as ambassador; cf. Γ 206. — επί: construe with στείλαν, i.e. to Thebes. — Τυδή: Τυδία.

387 f. ξείνοι κτλ.: stranger though he was. — Καμείοιςιν: equivalent to Καμείοιν, 385. Cf. Δαρδάνου and Δαρδανίων.


391. χολωσάμενοι: sc. because of his success.

393. κούρους: in apposition with λόχον. — The leaders have bloody names.
396. καλ τοίς: i.e. he overcame these, too. — ἐφηκεν: cf. ἐφιπταν B 32.
397. ἕνα: sc. to bear the tidings.
398. ἄρα: resumes ἕνα δὲ κτλ. The omens directed that Maeon should be spared.
399. Διώνιος: Tydeus was grandson of Oeneus (B 641). — τόν: this.
400. μάχη: local; cf. A 521. — ἄγορ π: κτλ.: "although better," etc.
402. ἐνυπήν: accusative after αἴδεσθείς, see H. 712; G. 1049.
404 f. πεῦδε: πεῦδεο. — σάφα: i.e. true. — Note the following 'asyn-
deton' and the repetition of ἦμεις. — μέγα: on A 78.
406 f. The former (in which Tydeus and Capaneus, fathers of Diomed
and Sthenelus, had part) expedition against Thebes failed; the second,
of the Epigoni, destroyed the city. — παυρότερον: sc. than the fathers. — ἀγα-
409. κείνοι: i.e. the first assailants.
410. τῷ: therefore. — ὤμοι: sc. ἤμι. "We deserve higher honor."
415. τοῦτω μέν: correlative with τοῦτω δὲ 417; and κόδος is contrasted
with πένθος, in the same place in the verse, before the pause.
417. Ἄχαιῶν: genitive of cause or possibly genitive absolute; § 19 g.
419. Cf. Γ 29. 420. δεινόν: cf. Γ 337. 421. ὑπό: cf. Γ 34. —
For the supposed spectator, cf. 539.
422—456. This scene might follow immediately on B 483 or B 785.
423. ἐπασοῦτερον: the point of comparison; cf. ἐπασοῦτερα 427.
428 f. κέλευ κτλ.: cf. B 805. — ἤγεμόνων: at the head of the verse, in
contrast with οἱ δ' ἄλλοι. — οἱ δ' κτλ.: cf. Γ 8. — φαίνε: on Γ 220.
430. ἐχοντα κτλ.: contains the principal idea. 431. δειδιότε: causal.
433. Τρῶες: the comparison is continued until the subject is forgotten
434. λευκόν: for the epithet, see § 12 a. 435. Two 'apparent hiatus.'
439. τοὺς μέν: i.e. Trojans.
442 f. Vergil imitates this passage in his description of Fama: parva
metu primo, mox sese attollit in auras | ingrediturque solo et
caput inter nubila condit Aen. iv. 176 f.  Cf. 'Satan alarmed |
Collecting all his might dilated stood: | ... His stature reached the
sky, and on his crest | Sat horror plumed,' Milton Par. Lost iv. 985 f.
442. Cf. 424.

443. σφρανῷ: for the dative, see on Z 136. — ἐστηριξε: gnomic aorist, parallel to βαίνει. — καλ ἐπὶ κτλ.: "while still it walks," etc.


449. πολὺς κτλ.: cf. B 810. — Cf. 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott Rokeby v. 31; 'Sweat, writhings, anguish, labouring of the lungs | In that close mist, and cryings for the light, | Moans of the dying, and voices of the dead,' Tennyson Passing of Arthur.

450 f. Note the 'chiasmus,' — εὐχωλή belonging to ἄλλωντων, and αἰμωγή to ἄλλωμένων. 452. ὑπηρφι: genitive.

453. εὐμβάλλετον: cf. 'Met as torrents from the hight | In highland dales their streams unite,' Scott Lady of the Lake iii. 24.

455. δούπον: the point of comparison. — ποιήμ: cf. 275. Cf. rapidus montano flumine torrens . . . stupet inscius alto | accipiens sonitum saxi de vertice pastor Verg. Aen. ii. 305 ff., and also ib. xii. 523 f.; 'Then like the billow in his course, | That far to seaward finds his source, | And flings to shore his muster'd force, | Burst with loud roar their murmur hoarse,' Scott Lady of the Lake iii. 9.


457. Τρῶων: construe with ἄνδρα.

459-461 = Z 9–11.

459. ὅλα: marks the clause as a repetition of 457. Cf. E 79.

460. τής: sc. δόρυν or ζέχος as object. — ὀστέον ἐλαWARD: cf. A 71.


463. τοδόν: cf. ξειρός 154. 464 = B 541.

465. ἄκε: mark the change to the imperfect. — ὀφρα κτλ.: = συλήσαι.


472 f. ἀνήρ ἄνδρα: equivalent to ἄλλος ἄνδρος. Cf. legit virum vir Verg. Aen. xi. 632. — ἦλον: for the short penult, see § 23 f.

477. κάλευν: sc. τοκῆς. 478. "He did not repay his parents' care."

479. υπό: construe with δούρι. Cf. Γ 436.


485. ἀνήρ: see on Β 474.

486. ἐξήρμα: 'gnomic,' hence subjunctive, κάμψῃ.

COMMENTARY TO THE

489. τού: i.e. Ajax. Cf. Μενελάος 100. 490. καθ’ ὃμιλον: cf. 199.
491. ὰ δὲ: for the repetition of the subject, see on A 191.
493. αὐτῷ: i.e. his booty, the dead Simoïsius. — οἶ: dative of interest.
496. ἔγγυς: sc. to the body of his friend.
498. ἀνδρός: ablative genitive; see § 19 g β. — ἄλιον: cf. 26, 179.
500. παρ’ ἵππουν: clearly Priam had a stock farm at Abydus.
501. ἱππον: for the genitive, cf. τοῦ 494.
502. ἣ: refers to δονρί, but αἰχμή (which is added in apposition) is already in the poet's mind.

504. A frequently recurring formula. The verse is thought to echo the thud of the warrior's fall and the ring of his arms.

506. μέγα: for the length of the ultima, cf. 456.
508. Περγάμου: i.e. from his temple. See E 446. — ἄυσας: cf. φωνήσας.
514. πτόλιος: i.e. ἀκροπόλεως.
516. μεθίντας κτλ.: cf. 240.
519. κνήμην: one of the two accusatives in the active construction (ἐβαλε Διόρεα κνήμην) is retained in the passive construction.

521. ἄναιδης: pitiless. 523. ἵπποι: sc. appealing to them for aid.
526. For the 'alliteration' of χ, cf. 339. — τόν: i.e. Diores.
527. τόν: i.e. Piroüs.
530. ἐρύσσατο: drew his sword; middle.
531. τῷ: demonstrative, with this. — διε: see on A 97.
533. ἀκρόκομοι: possibly like American Indians, with a scalp lock.

See on B 11.

537. ὰ μὲν: i.e. Piroüs (519 f.). — ὰ δὲ: i.e. Diores (517, B 622).
541. ἀγοί δὲ: see on καὶ οἶ A 79. — No one would dare as an observer to enter such a field, unless under the special protection of the mighty goddess of war.

542. χειρὸς: by the hand. — ὀλοῦσα: hiatus justified by pause; § 27 b.
543. γάρ: refers to ὄνοσατο.

The last verses of the Fourth Book form a fitting conclusion to the story of the battle up to this point, and a preparation for the more important contest which follows; but the last two verses 'may have been a rhapsodist's "tag," meant to wind up a recitation.'
The subject of the Fifth Book is at once announced: The Bravery of Diomed, who had already been somewhat prominent, before the battle (Δ 419 ff.).


1. ἐνθα: as Δ 293. — Αθήνη: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father (Δ 390).


5. ἀστέρι: i.e. Sirius, the dog star, as appears from X 26 f. — Cf. Satan stood | Unterrified; and like a comet burn'd | That fires the length of Ophiuchus huge | In th' Arctic sky, and from his horrid hair | Shakes pestilence and war,' Milton Par. Lost ii. 707; 'And as the fiery Sirius alters hue | ... Their morions, wash'd with morning, as they came,' Tennyson Princess v.

6 f. Ὄκεανοι: for genitive, cf. B 415, Z 508; see § 19 j. — κρατός: corresponds to κόρυθος 4, and ὦμων to ἀσπίδας.

9 f. ἦν δὲ τις: cf. B 811. — ἱρεύς: there were no priests in the Greek camp. — Ἡφαίστωος: the Trojans honored the same divinities as the Achaeans.


18. ἄλιον: as Δ 498.

19. μεταμάζον: cf. Δ 480. For the compound, see on B 56. — ὦσ: se. by the cast of his spear. — ἐπικο: "chariot."


28. τὸν μὲν: i.e. Idaeus. 29. ὀρίνθη: se. to fear and flight.

31. Ἀρες, Ἀρες: § 59 d β. — For the epithets without conjunction, see § 15 a. 32. οὐκ ἄν: cf. Γ 52. — μὲν: correlative with νῦν δ' 34.

33. μάρνασθαι: "fight and see."

34. Αἴως κτλ.: this is only a pretext.

35. Ares is not long inactive; see 461. Athena departs (to Olympus?) at 133. 37. ἐκλίναν: after Ares' withdrawal.

38. ἤγεμόνων: construe with ἐκαστος.
40. **πρώτῳ**: dative of interest; "in his back first, as he turned to flee." —στρεφθεὶτι: construe with **πρώτῳ**. Note the caesura. —μεταφρένσῃ: local, with **ἐν** **πίθευ**.

41. **ἐλασσεν**: *sc.* **δόρυ** as object.  42 = Δ 504.

43. **ἄρα**: *cf.* B 522.  44. **ὅσ**: *i.e.* **Φαύστος**.

46. **ἵππων**: construe with **ἐπιβηγσόμενον**. Phaestus had been fighting on foot. Now he started to mount his chariot in order to flee.

47. **σκότος ἐλευ**: *cf.* 68, 82, 310, 659, 696, Δ 461.

50. Menelaus is able to fight, in spite of his wound (Δ 139 f.).

51. **δίδαξε**: *cf.* A 72, B 827.  52. **οὐρεσιν**: local.

53. **χραίομε**: *cf.* A 28.  54. **ἐκβολαί**: for plural, see on A 205.

56. Of course this implies that Menelaus drove him.

57 f. = 41 f.  59. The names indicate the craft of the family.

60. **ὅσ**: *i.e.* **Φέρεκλος**. *Cf.* 65 44; see on B 872.

62. **ὅσ**: *i.e.* Phereclus again.  63. **ἄρχεκάκους**: see on **οἰλομένην** A 2.

64. Phereclus pays the penalty for his work. — **ἐκ**: construe with **θεών**.

— **θεώπατρα**: *sc.* that misfortune would befall Troy if Paris should bring home a Greek wife.  65. **ὅτε κτλ.**: parenthetical.

66. **βεβλήκα**: as Δ 492. — **ἤ**: *cf.* Δ 502.

67. **ἀκοκή**: in apposition with **ἠ**.

70. **μὲν, δέ**: contrasted. Nearly equivalent to **ὅν νόθον περ ἑόντα κτλ.**

73 f. **κεφαλῆς**: partitive genitive, with **ἰνιόν**. — **ἀντικρόσ**: *cf.* Γ 359.

75. **ψυχρὸν χάλκον**: "cold steel." *Cf.* **iaculm ore momordit** Ovid *Met.* v. 143.  77. **ὅσ**: *i.e.* Dolopion.

78. **ἀρητήρ**: *cf.* A 11.  79. **ἄρα**: marks this as a repetition of 76.

81. **χείρα**: *arm*; *cf.* **ἀμον** 80.  82. **πεδίῳ**: *to the plain*.

85. **γνωσὶ**: *cf.* **ίδιος** Δ 223.  86. Explanatory of **ποτέρωσι κτλ.**

88 ff. *Cf.* Δ 452 ff. — **ἐκθασῷ**: 'gnomic.'

91. **ἐλθόντα**: construe with **τόν** 89. — **Αἴδς **ομμβος**: see on B 146, 396.

93. **ός**: refers to **ἔνωκός** 87.

95. **Δυκάνονος κτλ.**: *i.e.* Pandarus. See Δ 88 f.  97. **ἰπί**: *cf.* Δ 94.

98. **τυχών**: *cf.* **τυχήσας** Δ 106.  101. **ἰπί**: construe with **τῷ**.

102. **ὁρνυσθε**: *cf.* Δ 509. **Forward! On!**

104. **ἀνοςχήσεσθαι**: *cf.* Δ 511.  106. **ἐυχόμενος**: exulting.

108. **Καπανήμον**: see on B 20; *cf.* Τρώως 222.

109. **ὁρσο**: *cf.* Δ 204. **Hasten!** — Sthenelus was waiting and watching for him, with his chariot. See Δ 229.

111. **καθ’ ἱππών**: *cf.* **καταβῆσθαι** 109. Opposed to **ἀναβαίνον** Γ 261, as **ἐξ** **διέσ** Δ 419 to **εὐσβαίνον** 837, and **ἀφ’ ἱππών** 19 to **ἐπιβαίνον** 255.
117. νῦν: opposed to ποτέ, as ἕμε to πατρί.
118. καὶ ἐσ κτλ.: parenthetical. In time, this action would precede that of ἐλέαν. — ἦθειν: sc. ἄνδρα as subject.
120. Cf. A 88. 122. πόδας κτλ.: in apposition with γώα.
126. Explains πατρώνων 125.
127-132. These verses prepare the way for 330 ff.
127. ἄχλον: cf. Verg. Aen. ii. 604 ff.; 'but to nobler sights | Michael from Adam’s eyes the film removed,' Milton Par. Lost xi. 411 f.; 'and the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha,' 2 Kings vi. 17.
129. θεός: of course in human form.
131. Athena makes a limitation of her command, as a new thought occurs to her. 134. ἵζατις: see ἀναχωρήσας 107.
135. καὶ μεμαύως: the form of the sentence is changed, and this is left in the air. See on Δ 433, Z 510. 136. τρίς: see on A 213.
140. δύναται: sc. ποιμήν. — τὰ δέ: sc. μῆλα. — φοβεῖται: are driven.
145 f. "Diomed hit one and struck the other."
149. ὀνειροπόλοιο: cf. A 63.
150. "Their father did not interpret their dreams as they came to Troy," or they would not have come. Cf. B 859.— ἐρχομένωνι: cf. 198. 154. ἐπί: over, "as heir to."
155 f. θυμόν, ἀμφιτέρω: two accusatives after a 'verb of depriving.' See H. 724; G. 1069.
157. Here, as in 150, the participle bears the important thought.
160. εἶν ἐν κτλ.: sc. as spearman and as charioteer.
161. ἐξ: construe with ἐξή. The hiatus before ἐξή is 'apparent.'
162. βοσκομενάων: attracted from the case of βουσι’ to that of τὸρτιος κτλ. 163. τοῖς κτλ.: both these. — ἐξ: see on 111.
167. ἄν μάχην: over the battle field. 168 f. = Δ 88 f.
170. ἀντίον ἡδα: is equivalent to προσηδα, and hence is followed by two accusatives, ἔτος (cognate) and μὲν (direct object). Cf. B 7.
COMMENTARY TO THE

174. ἐφες: cf. Δ 94. — ἀνασχών: see on A 450; cf. Δ 101.
175. δις: here; cf. κείνος Γ 391.
176. ἦρως: for accusative, see on Δ 31.
188. ἤδη: see 97 ff. 191. θεὸς κτλ.: an inference.
193. Δυκάνων: i.e. πατρός. Cf. Δ 240, Γ 223.
196. Πανδάρα, vexed at his ill success with the bow, wishes that he had come as a spearman.
201. ἦ τοι κτλ.: sc. if I had been persuaded.
204. λίπων: sc. ἵππους καὶ ἀρμάτα. 205. ἄρα: "as I see now."
207. Ἀτρέίδη: see Δ 94 ff.
214. Cf. B 259 f. "I hope I may die, if I don’t."
217. Cf. Δ 265.
222. οἷοι: explained by the second half-verse. — Τρώωι: equivalent to Τρώοι, cf. Νήληψ B 20. — πεδίοιο: for the genitive, cf. μάχης 11. (Or, is it local?)
226 f. "You may drive, or wield the spear; just as you please." — Aeneas came on foot (167), but his charioteer drove up later.
231 f. μάλλον: better. — εἴ περ κτλ.: if we must flee from.
234. ἐκφερέμεν: sc. ἠμῶς as object.
239. For the rhyme, φωνήσαντες, βάντες, see § 13 a.
244. ἐπὶ σολ μάχεσθαι: cf. 124.
248. μητηρ δε: the form of the sentence is changed. A genitive is expected, correlative with Ἀγχύσαο.

251 = Δ 411.

255. αὐτως: i.e. on foot. 256. ἐς: monosyllable; § 25.


260 f. “If I slay the men, do you look out for the horses.”

261. τοῦσδε: i.e. those of Diomed. 262. ἐς ἀντυγος κτλ.: cf. Γ 261.

263. Αἰνείαο: limits ἐπτων. 265. ἑσ: ablatival, of which breed.

266. νίος: see on κογρης Α 111.—τοινήν: recompense.—οὐνεκα: Zeus gave these because they were the best. 268. γενεῆς: sc. ἐπτωνς.

270 ff. τὸν: genitive of source.—γενέθηγι: in apposition with the subject of ἐγένοντο.—τοὺς μὲν κτλ.: four of these.—τῷ δὲ κτλ.: but the other two.

273. Evidently the horses could not be captured without overcoming the masters. This victory would bring glory.—ἐς κε κτλ.: cf. A 60, B 123, 597.

276. τὸν: i.e. Diomed. 278. οὖ βέλος κτλ.: cf. 106.

279. αἰ κε κτλ.: on the chance that, etc. 280 = Γ 355. 283 = 101.

284 f. κενεῶνα: for accusative, see on Δ 519.—ἀνσχήσεται: cf. 104.

287. “You missed me, but I will not let you try again.”

288 f. πρίν, πρίν: cf. πάρος 218.—αἴματος: with “verb of fullness.”

291. βίνα: ‘limit of motion.’—ἐπέρημην: sc. βέλος, as subject.

292. τοῦ: i.e. Pandarus. Construe with γλώσαν.

293. Perhaps Pandarus bent his head down.

294. Cf. 57, 58. 297. ἀπόροουσε: “leaped down from his chariot.”


299. ἀμφι βαίνε: cf. 21, A 37.

302. σιμερδαλέα: cf. Δ 456, 506.

303. φεροῦν: potential optative. § 18 b δ.

304. οἶον κτλ.: cf. qualia nunc hominum producit corpora tellus Verg. Aen. xii. 900. The men of the former generation were far mightier! Cf. A 272.

306 f. κοτύλην κτλ.: parenthetical.—κοτύλην: cf. ‘How do you suppose your lower limbs are held to your body? They are sucked up by two cupping vessels (‘cotyloid’—cup-like—cavities),’ Holmes Autocrat of the Breakfast Table.—πρός: besides.—τένοντε: Δ 521.

309. παχεῖτι: cf. Γ 376.

310. γαίης: local.—ἀμφι κτλ.: see on 47. Here not of death but of a swoon.

311. ἀπολοῦτο: see on A 232.

312 = Γ 374.


328. ὁν: his own. 329. Τυδείδην: after μετά. — ἵππονς: direct object.
331 f. ὅ τε: cf. Α 244. — οίδε: and not. — ἀνδρῶν: construe with πόλεμον.
334. ἱκχανε: sc. Κύπριν. — καθ' ὅμιλον: cf. Δ 199.

GREAT JARS FOUND AT TROY

340. ἰέν: sc. in the veins. — Cf. ‘From the gash | A stream of nectarous humour issuing flowed | Sanguine, such as celestial spirits may bleed,’ Milton Par. Lost vi. 331 ff., of Satan.
342. καλέονται: cf. Α 293.
343. μέγα, ἀπό: cf. Δ 456; § 32 h.
349. ἦ οὐκ: as one syllable; § 25. — ἵπποπτεύεις: cf. Γ 39, 399.
352. τείρεσα δέ: for she was distressed.
353. ἰλοῦσα: sc. χειρός. Cf. Δ 542. — Iris acts on her own account, as at Γ 121.


356. ἐπιτω: see on Γ 327. 357. κασιγνήτου: construe with ἐπιτω.

358. πολλά: cf. I 197. For the long ultima, cf. Δία A 394.


370. θυγατέρα: see on μέγα 343. 372 = A 361.

374. κακὸν κτλ.: an open offender.

377. Answer to 374. 379. γαρ: refers to Τυδέων νῖός 376.

382. Cf. A 586. — Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she.

384. εἰς ἀνδρῶν: construe with τλῆμεν. — εἰπέ: construe with τιθέντες.

387. κεράμῳ: i.e. such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of ‘Ali Baba and the Forty Thieves,’ which served as cisterns and as places of storage for grain. Cf. the ‘tub’ of Diogenes. See the cut on the opposite page. — δεῖδο: lay bound. — τρισκαίδεκα κτλ.: i.e. a full (lunar) year.

388. ἀπόλουτο: cf. 311. 390. ἔκλεψεν: brought out by stealth.

391. δι: as in 352. § 21 d.

392. Nothing is known of this story, unless Hera came to the defense of Neleus at Pylus, against Heracles. — πάς Ἀμφιτρώων: cf. νῖός Δίος 396. See on τοκῆνων Γ 140.

395. ἐν τοῖσι: i.e. among the gods who suffered harm from mortals.

397. ὀδύνησιν: construe with ἐδωκεν. Perhaps when Heracles was sent for Cerberus, and Hades refused to let the dog go.

399. αὐτάρ: § 21 e.


403. σχέτλιος: sc. Heracles. See on B 38; cf. νῆπιος 406.


408 f. “His children do not rejoice in his return from the war,” i.e. he does not return. Cf. 150.

410. τῷ: therefore.

411. τὸς: sc. θεός.

413. εἰς ὑπνοῦ: construe with ἔγερψη.

415. In apposition with Αἰγάλεια 412.

419 f. κερτομίους κτλ.: cf. Δ 6 f. The joke is on the side of the goddesses now. They return the jest. — τοῖον: cf. Α 58.

421 = 762. Athena does not ask for information. “Don’t be vexed with me.”

422 f. The reference to Aphrodite’s relation to Helen is obvious.— ἐκπαγλα κτλ.: cf. Γ 415. 424. Ἀχαιάδων: added to explain τῶν. 425. ἀραίην: cf. ἄβληχρήν 337. 427. χρυσίην: see on Γ 64.

428. πολεμήσα: equivalent to πολέμου, and opposed to γάμου 429.

430. ταύτα: i.e. the former.—Note that often Ares and Athena are presented as the two chief divinities of war. But Apollo, too, is a warrior.

431 = 274.


435. ἀπό: construe with δῦσαι.

436. τρίς: cf. 136.— ἐπειτα: refers to 432.

438. τὸ τέταρτον: see on Β 329.— δαύσαν κτλ.: sc. in might.


446 f. Περγάμω: cf. Δ 508. — Leto and her children are often united.

449 f. εἶδωλον: such a ‘wraith’ is not mentioned elsewhere in Homer and has no importance in the story here. Cf. Verg. Aen. x, 636.— αὐτῷ: “the real Aeneas.”

453. In apposition with βοείας 452.


461 f. Τρφᾶς: adjective, often printed Τρφάς.—Ares himself was a Thracian, according to Ν 301.


468. Cf. 248. 469. σαώσομεν: ‘hortatory.’

470. Cf. Δ 73.

471. Sarpedon has not been mentioned before except in the Catalogue (B 876).

472 f. τῇ κτλ.: cf. Β 339.— ἕξεμεν: a play on Hector’s name? § 13 c.


476 f. ηὗτος ὅς: see on Β 190.— “We, who are only allies.” — ἐνεμένος: cf. Β 131. Sc. ἐν πόλει. 479. Cf. Β 877.— τηλοῦ: see on μύνῳ Α 416.

481. κᾶς: as if κατέληπον had preceded. Cf. ἄν Γ 268.— τὰ τε κτλ.: nearly equivalent to χαρίεντα.— ἐπιδευῆς: sc. ἦ. Cf. Α 547. Equivalent to ἐπιδεύηται.

482. καλ ὅς: even thus; i.e. though I should enjoy life at home; and though I have no wrongs to avenge on the Trojans, nor any fear of them.
fifth book of the Iliad

484. φέρειν κτλ.: cf. the familiar φέρειν καὶ ἄγειν.
485 f. τύνη [σύ] κτλ.: contrasted with 475 ff.—ἀφεσσίν: dative of interest.
487. μὴ κτλ.: cf. A 566.—ἀλόντε: dual referring to Hector and his people.
492. νωλεμέως κτλ.: stand firm.—ἀποδίσθαι: construe with χρῆ 490.
494 = Γ 29. 495. πάλλων κτλ.: cf. Γ 18 f.—στρατόν: sc. Τρώων.
497. οὐ: i.e. Trojans, contained in στρατόν 494.—ἐναντίον: predicate; cf. A 335, B 185.—Ἄχαιῶν: genitive after the adjective of place. See H. 754 f.; G. 1146.
500 f. ξανθή: very likely with reference to the color of the ripened grain; cf. flava Ceres Verg. Georg. i. 96, rubicunda Ceres ib. i. 297.
—The winnowing and threshing were done in the open air.
505. ὅπο ἐστρέφων: sc. ἵπποις: sc. Τρώων.
506. μένος χειράν: cf. Δ 447.—ἀμφί: construe with ἐκάλυψε.
511 f. οἰχομένη: when?—αὐτός: i.e. Apollo.—πλοῦν: cf. B 549.
514 f. μεθίστατο: cf. παρώστατο Δ 212.—ζων κτλ.: ‘safe and sound.’
516. μετάλλησαν: sc. how he was rescued.—μέν: see on B 703.
517. ἄλλος: in apposition with πόνος.—ἀγγρυρότοξος: see on A 37.
518. Cf. Δ 439 f. 519. τούς: made definite by Δαναοὶς 520.
520. αὐτός: i.e. without special exhortation. 522. Κρονίων: on B 146.
524. Cf. ‘As when from mountain-tops the dusky clouds | Ascending while the north wind sleeps,’ Milton Par. Lost ii. 488 f.
527. ἐμπέδων: the point of comparison. Cf. ἄτρέμας 524.
528. Cf. Γ 449.—πολλά: cf. 197.
532. φευγόντων: from those who flee. Construe with ὄρνυται.—Cf. Γ 45, Δ 245. 533 f. πρόμον: cf. Γ 44.—Ἀλευρό: see § 34 c.
539. ἔλασσεν: sc. Ἀγαμέμνων. 540 = 42. 541. ἐνθα: cf. Δ 293.
544. βιότοιο: after a ‘word of fullness.’—γένος: accusative of specification.
546. ἀνδρεσσίν: dative of interest with ἀνακτα, as often with ἀνάσσω.
554. οἶώ κτλ.: unusual order, for these two like young lions.
557. Cf. 136 f.
559. ὑπὸ: construe with χειρεσσίν. Cf. Δ 479.
560. *κατεργήτην*: the point of comparison; *cf. κατέκταθεν* 558. — ἔλαττιν *κτλ.*: a new comparison is added, — “stretched out like pine trees.”

562 = Δ 495. 563. τοῦ: *i.e.* Aeneas. Construe with *μένος.*

564. τά: introductory to ἵνα *κτλ.* 566. *περί:* exceedingly.

567. For the thought, *cf. Δ* 170 ff.

568. τῷ: *i.e.* Menelaus and Aeneas. — ἄριστα *κτλ.*: *cf. 506.*

573. οὗ: *i.e.* Menelaus and Antilochus. — νεκρός: *i.e.* sons of Diocles, 541 ff., who are called τῷ δειλῷ 574. 575. αὐτῷ: *i.e.* οἱ 573.

576. Πυλαιμένεα: for the ultima treated as long, see § 59 l. — One of the most noted inconsistencies in the Homeric poems is the verse which makes Pylaemenes follow his son’s corpse from the field (N 658), although he himself had been slain here.

579. ἵστεωτα: sc. on or near his chariot. — ἐγχεῖ: instrumental.

581. The charioteer desired to turn his horses to flight, since Pylaemenes had fallen and he had no further duty in the battle.

582. ἄγκώνα: in partitive apposition with Μόδωνα. — τυχόν: *cf. Δ* 106.

583. ὠλόφαντι: *cf. Δ* 141 f. 587. ἀμάθοι: partitive genitive.

590. τοὺς: *i.e.* Menelaus and Antilochus. — αὐτοὺς: opposed to στρατός.


593. ἀναίδεα: *cf. Δ* 521.

594. ἐνώμα: a participle is expected, to correspond to ἣ μὲν ἐξονασά 593; see § 11 g. 595. φοίτα: sc. "Ἀργής.

596 f. ἄγαθός: for the epithet, see § 12 c. — πεδίου: *cf. B* 785.

598. ὠκυρόφ: *cf. 88. — ἵδων: gives the cause of στῆν. — ἀνὰ ἔδραμε: contains the point of comparison; *cf. B* 147, Γ 33 ff.

601. οἶνον: neuter, cognate accusative. — θαυμάξομεν: imperfect.


605. “Retreat, but keep your face towards the foe.”

606. μενειλέμεν: as imperative.

607. αὐτῶν: *i.e.* Ἀχαιῶν. 608. χάρμης: *cf. μάχης* 549.


613. πολυκτήμων *κτλ.*: for lack of conjunction, *cf. 194, Δ 99.*


620. λάξ *κτλ.*: “setting his foot upon him.”


633 f. "Why should you come here to play the coward?"

636. ἐπεὶ: refers to ψέυδομενοι.


638. Exclamation. "But what sort of a man was Heracles!"

639. θυμολέοντα: Cœur de Lion.

640 ff. Laomedon promised these horses as a reward for the rescue of his daughter Hesione from a sea monster. Heracles slew the monster, and, when the promise of Laomedon was not fulfilled, sacked Troy. *Cf. Υ 145 ff.


642. χέρωσι: *Cf. tam multis viduasset civibus urbem Verg. Aen. viii. 571.


650. ἔφαντα: concessive. 651. ἀπέδωκε: did he give as was due.


655. ἀνέσχετο: *Cf. Γ 362. 659. See on 47. 661. βεβλήκειν: § 30 k.

662. πατήρ: i.e. Zeus; see Z 198 f.— ἥρ: hints at Sarpedon's death, of which the poet tells at Π 500.

663. μέν: correlative with δε 668.


672 f. προτέρω: *Cf. Γ 400. Construe with διώκει. — InBackground: *Cf. 623. — τῶν πλεόνων (genitive with ἀπὸ ἑλεότο) contrasted with the leader; *Cf. the later οὐ πολλοί.

674. οὐδ’ Ὄδυσση: sc. but to Patroclus; *Cf. Π 477 ff.

676. τῷ ρα: "and so," with reference to the two preceding verses.

677. These Lycians have Greek names. 678 = Verg. Aen. ix. 766.


685. Sarpedon is ready even to die, if it but be among friends.

686. οὐκ ἀρα κτλ.: I was not fated, as it seems. Sarpedon believes that his wound is mortal.
691. ἄσαυτο: equivalent to ἀπώσαυτο, cf. 626.
692. θηγω: this must be the oak or chestnut which is mentioned fre-
quently as a familiar landmark, not far from the Scaean Gate. Cf. Ζ 237.
696. See on 47. 698. ἐπινείουσα: cf. ἐτελεύτο Α 5.
699. ὑπὸ κτλ.: under the might of; etc. As if were driven was to be the 
verb of the sentence.
702. ἐπύθοντο: sc. from Diomed, who had the gift to discern. See 604.
703. Adapted by Vergil, Αἰν. xi. 664. — πρῶτον: masculine.
704. χάλκες: see on Γ 64. 705. ἐπὶ: adverbial, “after him.”
711. τοῦς: i.e. Hector and Ares.
715. ἄλλον: predicate; cf. Δ 26, 498. — This promise is not mentioned 
elsewhere in Homer. 716 = B 113, 288. 718 = Δ 418.
719 = B 166. 721. πρέσβα: cf. Δ 59.
722. Ἡβη: she serves also in 905 and Δ 2. — Each act of preparation 
is enumerated. — The Homeric chariot was very light. Nowhere else is 
mention made of taking it to pieces when not in use.
725. θαύμα κτλ.: a wonder to behold.
726. εἰσὶ: for the tense, see on B 448. 729. ἐξ: construe with τοῦ.
730 f. δὴσε: sc. Ἡβη. — ἐν: adverb with ἑβαλε. — χρύσεια: i.e. adorned 
733. αὐτάρ: correlative with μὲν 720.
734. πέπλον: i.e. her own robe. 738. Cf. Γ 334.
740. ἄλκη, ἰωκη: defense, attack; — two forms of ἐρις, strife.
741. The Gorgon’s head probably covered the middle of the shield. — 
744. Hyperbole. “Large enough for,” etc. Or, “adorned with repre-
sentations of,” etc. — ἐκατόν: a round number; cf. B 448 f.
‘ponderous shield . . . massy, large and round,’ Milton Par. Lost i. 284 f.
749. αὐτόματα (‘automata’): cf. ‘till at the gate | Of Heaven arrived, 
the gate self-opened wide,’ Milton Par. Lost v. 253 f. — μύκον: the gates 
are clouds (cf. 751), but yet they creak. — The goddesses leave the celestial 
751. Explains ἐπιτιέτραπται. 752. τῇ: explained by δι’ αὐτῶν.


765. οἱ: after ἔπι, *cf. Μενελάω Δ 94. — Athena as goddess of war is a sort of rival of Ares.


772. τόσον ἐπι: so far. *Cf. Γ 12.


777. ἀμβροσίην: only here as fodder; but *cf. 369.

778. τῷ: i.e. Hera and Athena. — The short steps of the goddesses are contrasted with the strides of the heroes (cf. Γ 22).


781. βῆν κτλ.: *cf. Γ 105.

783. ἡ: see on B 800. — σωλ κτλ.: § 12 f.

785 f. Στέντορι: Stentor is mentioned only here, but he has given an adjective to the English language. — χαλκεοφώς: *cf. B 490. — "As loud as fifty ordinary men."


788. τωλεσκετο: *cf. A 490. — Achilles himself boasts (I 352) that while he took part in the conflict, Hector dared to come only to the gates of the city, and once barely escaped when he met Achilles: ὃφρα δ’ ἐγὼ μετ’ Ἀχαιῶν πολέμιζον; ὥς ἐνθέλεσει μάχην ἀπὸ τείχεως ὄρνημεν Ἐκτωρ, ὥς ὀσον (only) ἐς Σκαῖρας τε πύλας καὶ φηγὼν ἵκανεν. — ἔνθα ποτ’ ὄδυς ἔμμενε, μόνης δὲ μεν ἐκφυγεν ὄρμην. Hector also in the Eighteenth Book (Σ 286 ff.) refers to the Trojans as acting on the defensive, — cooped up in the city during all the years of the war. The way is prepared here for the wall which the Greeks build around their camp in the Seventh Book, — a wall which was not needed while Achilles fought for the Greeks. The hero is already honored by the Achaean, since they recognize their need of him.

792. *Cf. 470.

793. ἐπάροσομε: hastened to; without idea of hostility, as in 432.

795. ἀναψύχοντα: explained by 798. — τὸ: *cf. δ 361.

COMMENTARY TO THE

798. ἀν: construe with ἰσχων.

800. “The son of Tydeus is not like the father.” Cf. Δ 370 ff. — ὀλίγον: adverb with ἐκόκτα. — οί: accented, since it is reflexive. § 42 e.

801 f. μικρός κτλ.: see on Α 115, Β 816. — καλ: even. — οτε: the principal clause is omitted. — εἰςκόνων: Β 832.


805. δαίμωνθα: in emphatic contrast with μάχεσθα 810. — “I bade him feast in quiet, but he challenged the Thebans to a contest; I bid thee fight, but thou art weary or faint-hearted.”

806. αὐτάρ: adversative to ἀνωγόν 805.

807. προκαλίζετο κτλ.: cf. Δ 389 f.


810. κέλομαι: opposed to οὐκ εἰςκόνων 802. — Mark the repetition of the pronoun, σοι, σέ, σε, σύ, σύ, etc. See on 652.

811. σέω: is placed before ἦ, as if it belonged to both clauses, but its place in the second clause is filled by σέ.

812. ἐπειτα: “to judge from your actions.”


826 = 243.

827. Ἀρνα: with long ultima, — not as 824. Cf. φλόγεα 745. — τὸ γι: in this.

828. Cf. 808.

829. πρώτω: first of all.

830. στειδήν: sc. πληγήν.


834 f. τῶν: i.e. his promises to aid the Achaeans. — ἀφ' ἵππων: see on 111.

836. ἀπόρονσεν: cf. 20.

838. μέγα: adverbial.

839. δεινήν κτλ.: ‘chiasmus’; cf. Δ 123, 125, 145.


842. Nowhere does a god slay a mortal with his own hands.

844. μέν: a repetition of μέν 842, in opposition to αὐτάρ.

845. The ‘cap of Hades,’ which made the wearer invisible even to the gods, is not mentioned elsewhere in Homer. German mythology has a similar ‘Tarnkappe.’ The poet does not think it necessary to tell how Athena came to have this with her. The name seems to play distinctly upon the derivation of the word Ἀδός (unseen).


849. ιδός: construe with Διομήδεος. See H. 757; G. 1148.

850 = 630.

852. ἀπὸ κτλ.: cf. Γ 294.

854. ἐπώσιον: cf. Γ 368. “So that it was hurled in vain.”

857. μήτην: ζωνυκέτο is a 'verb of clothing.' H. 724 a.

858. διὰ: construe with ἐδαφεῖν.


861 f. ἔριδα Ἄρηος: equivalent to πόλεμον. Cf. B 381. — ὑπὸ εἶλεν:

862. τοῖος: i.e. so gloomy; cf. Α 47. 868. Cf. 360, 367, B 17.

863. ἀμβροτον κτλ.: cf. 339.

872. Cf. 757.


874. ἄλληλων: equivalent to ἄλλος ἄλλον. — χάριν κτλ.: cf. 211. — ἀνδρεσσι: βροτοῦσιν.

875. μαχύμεσθα: cf. Α 8.

876. μέμηλεν: cf. 430.

878. σοὶ τε: for the position of τε, see on B 136. — δεδήμεσθα: cf. Γ 183. Note the change of person in the verb. — ἐκαστος: see on Α 606.

880. “Since she is your own daughter.” — ἐγενάω: cf. Δ 400.

881. νῦν: introduces a special case under αἱέν 876.

883 f. = 458 f. 885. ἡ τε κε: cf. Γ 56.

886. αὐτόὐ: explained by the second hemistich. See on B 237.

887. ζῶς: concessive.


890. Cf. Α 176.

891 = Α 177. It is better suited to this place.


894 f. τῷ: therefore, so. — ἐχοντα: supplementary participle.

896. γένος: cf. γένος 544, Ζ 180.

898. Οὐρανιῶν: here alone in Homer of the Titans, children of Uranus. These were hurled by Zeus into Tartarus, a gloomy cavern beneath the earth; as far beneath the earth (says Hesiod) as heaven is high above the earth.

899. Παιήονα: cf. 401. 901 f. = 401 f.

902. ὡς δὲ: cf. Γ 33.

904. καρπαλίμωσ: the point of the comparison; cf. ὃκα 903.

905. Ἡβη: Hebe prepares the bath, just as she had served the gods as cupbearer (Δ 2), and had aided Hera in preparing the chariot (722). —
The gods (like mortals) were wearied in battle, and even sweat (Δ 27), and thus were glad of the bath. — ἐσσεν: sc. μύν.

906. Cf. A 405. 908 = Δ 8. 909. "Ἀρην: this is the reading of most manuscripts, but probably "Ἀρη" or "Ἀρή is better.

SIXTH BOOK OF THE ILIAD

The connection between this Book and the preceding is close. The first four verses of Z cannot be separated easily from the last three of E. In fact, though E is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the Διομήδους ἄρατεία, which certainly extended over the first half of Z. No one should forget that the division into 'Books' was not original. See § 10 b.

1. οἴων: ἐμονώθη. Sc. by the gods.
3. ἔλληλων: genitive after a verb of aiming; cf. Μενελάος Δ 100. — θυνομένων: limits μάχη 2.
4. Σιμόεντος: construe with μεσοσηγώς. Note the caesura.
5. πρῶτος: sc. after the gods' departure. — έρκος κτλ.: see on Δ 284.
14. ἀφενέσκο κτλ.: cf. Ε 544; attracted to the construction of the relative sentence. 15. φιλέσκεν: cf. Γ 207. — έδο κτλ.: explains φιλέσκεν.
16. Cf. Ε 53. — τῶν γε: i.e. those to whom he had shown hospitality, — ἥρκεσε κτλ.: cf. Ε 873.
17. πρόσθεν: before him, for his defense. — υπαντίασας: sc. Διομήδει. — ἀμφότερον: two accusatives after a 'verb of depriving.' — ἀπήλθα: sc. Διομήδης.
21. μετά: after, as in Attic. — νύμφη: cf. Β 865. — Such episodes served to relieve the monotony of long lists of warriors.
23 f. Parenthetical.
39. ὡς . . . μυρικίνω: parenthetical. — βλαφθέντε: i.e. entangled. — ἀγκύλον: equivalent to καμπύλον Ε 231.
SIXTH BOOK OF THE Iliad

40 f. ἐν πρῶτῳ ῥυμῷ: at the tip of the pole. — αὐτῷ μέν: correlative with αὐτὸς δέ 42. — οἱ ἄλλοι: those others.


47. ἐν πατρός: sc. δώματι. Cf. 378 f.

49 f. τὸν: from these, of these. — ἄποινα: cf. A 13. — ζωὸν: predicate. “That I was alive.” — πεπυθοῖτο: with accusative, as E 702. — ἐπὶ νησὺν κτλ.: i.e. in the Greek camp.

51. Cf. Δ 208. — ἐπειθεῖν: was persuading.

52. τάξι' ἐμελλέ: was just about.


55 f. ὀὔτως: i.e. as in sparing the life of Adrestus. — σοί: emphatic. — ἀριστα: subject of πεποίηται. Cf. the prose εἴ ποιέω.

57. τῶν: demonstrative. — “Let every male perish, — even the child yet unborn.”


60 f. Ἰλιοῦ: genitive after ἐξ in composition. — ἀκήδεστοι: predicate; see § 56 a. — ὀς εἰπότων: cf. Δ 73.

62. παρεπιτών: for the length of the first syllable (παρεπεπίτων), see § 59 j. — δί: i.e. Menelaus. — ἀπὸ θεν: cf. Δ 456; see § 32 i.

64. Ἀτρέιδῆς: i.e. Agamemnon.


68 ff. “Make sure of the victory, and follow it up before you think of taking spoils.” Cf. 1 Maccabees iv. 17, where Judas Maccabaeus says: μὴ ἐπιθυμήσῃς τῶν σκύλων, ὡς πόλεμος ἐξ ἐναντίως ἡμῶν ... ἀλλὰ στήτε νῦν ἐναντίον τῶν ἑχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε σκύλα καὶ μετὰ παρρησίας, 'be not greedy for the spoils ... but stand ye now against our enemies ... ye shall take the spoils afterward with safety.'

69. κέν: in a final clause; see H. 885 c; G. 1367. — πλείστα: “more than any one else.” 70. καὶ τά: “the booty too.”

71. νεκροὺς τεθνεῖτας: “corpses of the slain.” — συλήσετε: a ‘permissive’ future. — Observe that Nestor uses the first person in κτείνωμεν, but the second person in συλήσετε.

72 = E 470, 792. 73. ὑπ' Ἀχαιῶν: cf. ὑπ' ἄνέρος Γ 61; see H. 820.

74. ἀνάλαξεῖσθαι: cf. ἀφραδίγητον E 649, προθυμίησι B 558, 792.

75. Ἀλεία: Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.
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103-106 

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112.
114. σουλευτήσι: cf. Γ 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

117. ἀμφὶ: explained by σφυρὰ καὶ αἰχένα, "above and below." — Very likely Hector drew his shield about so as to hang on his back by the strap.

118. ή: attracted to the gender of ἀρτές, which may be the predicate in unusual position, — "which ran as the outermost rim."

119–236. This episode occupies the gap in the story, while Hector is on his way to Troy. See on A 318, 430, Γ 121.

119. According to Herodotus (i. 147) the later kings of Lycia claimed descent from this Glauceus.

120. ἵς μύσων: cf. Γ 77. — ἀμφοτέρων: sc. Τρώων καὶ Αχαϊῶν.

121 = Γ 15.

123. τὸς δὲ: cf. A 540. — The conjecture that the Lycians had not been long on the plain of Troy is likely enough; just as the Amazons and the Aethiopians came to the help of the city after the action of the Iliad, and as the Thracians under Rhesus came during the very action of the Iliad (cf. K 434 f., Verg. Aen. i. 469 ff.). Glauceus knows Diomed (145), but that is natural after the latter's exploits on this day.

124 f. ὑπωνα: sc. σέ. — τὸ πρᾶ: strongly contrasted with νῦν.

126. δὲ: in that. Cf. A 244.

127. "Unhappy are the parents whose sons meet my might," i.e. the sons are slain, and the parents will have to mourn their death. Observe the prominence of δυστύμων.

128. Evidently Diomed has lost his power of distinguishing gods from men; cf. E 127 f. — ἀθανάτων γε: made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glauceus (cf. 236), in connection with the fact that his face was not familiar; or it may be a commonplace remark, suggested by καταθνητῶν 123.

129. ἐπουρανιοῦσι: contrasted with ἐπιχθόνιοι, as epithet of men.


132 ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the Bacchantes of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the greater gods in Homer.— μαυρομένου: cf. the name "maenads," μαινάδες, for the Bacchantes, who were the τιθηναί.

135 f. φοβηθέεις: taking to flight. — κόλπῳ: to her bosom. For the dative, cf. πεδίῳ E 82, ἐτάρουσι Δ 523, σφρανῷ Δ 443. — Thetis gave similar refuge to Hephaestus; cf. Σ 398 ff.

137 f. δειδίότα: for its position, see on οὐλομέναν A 2. — τῷ: for the 'dative of association,' cf. θεότιν 129, 131. — ρέια κτλ.: cf. 'that new world of light and bliss, among | The gods who dwell at ease,' Milton Par. Lost ii. 867 ff., — contrasted with hard-working men.


146 ff. Cf. 'As of the green leaves on a tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born,' Wisdom of the Son of Sirach xiv. 18; 'As for man his days are as grass; as a flower of the field, so he flourisheath. For the wind passeth over it, and it is gone; and the place thereof shall know it no more,' Psalm ciii. 15; 'Ye children of man! whose life is a span, | Protracted with sorrow from day to day; | Naked and featherless, feeble and querulous, | Sickly, calamitous, creatures of clay!' Aristophanes Birds 685 ff., as translated by Frere. — εὖ δὲ τὸ κάλλιστον Χῖος έείπεν ἀνήρ. ('This is the best thing Homer ever said') οἴη περ κτλ. Simonides, Frag. 69. "This is the state of man: to-day he puts forth | The tender leaves of hopes; to-morrow blossoms, | And bears his blushing honors thick upon him; | The third day comes a frost, a killing frost,' Shakspere, Henry the Eighth, iii. 2. 352.


147. φύλλα: the whole, of which τὰ μὲν and ἀλλὰ δὲ are parts. — For the comparison, cf. B 488. — τέ, τέ: see § 21 b.

148. ἄρος δὲ: for the 'coördinate' construction, see § 21 d.

149. φύει: intransitive, grows up. 150. καὶ ταῦτα: this, too.

151. πολλοὶ κτλ.: "the family is not inglorious."


153 f. ἐνθα ἐσκεν: there lived. — Σιγυφός: this name seems to be formed by reduplication (cf. δέ-δωμι) from σοφός, and κέρδιστος, most cunning, crafty, refers to this. — Homer alludes to this hero's suffering in Hades
(rolling a stone up a hill) only at \( \lambda 593 \) ff., and Plato in the *Apology* (41 c) makes Socrates name Sisyphus with Odysseus as one whom it would be a pleasure to meet in Hades. — \( \delta \ldots \) \textit{Αλοίδης} : parenthetical. — \( \delta : \partial \delta ; \textit{cf.} 90. — \textit{Σιγνφος} : \textit{for} the repetition, see § 16 b.

**157. Προῖτος:** king of Tiryns, to whom Bellerophon had fled for some reason, according to the later story. According to one account, Bellerophon had committed murder in his own home, which was a frequent cause of exile in the heroic age. — \textit{κακά κτλ.} : \textit{i.e.} sent him to Lycia, as is explained below, on the charge stated in 164 f.

**158. ἐπὶ κτλ.:** gives not the reason for the banishment, but the explanation why it was possible. — The thought of the first half-verse is repeated more definitely in 168.

**159. Ἄργειον: construe with \( \delta \mu 
\) 158. — \( \delta \mu : \textit{sc.} \textit{Ἀργείως}. \)

**160. τὸ:** refers of course to \textit{Βελλεροφόντην} 155. The intervening verses have been half-parenthetical. — \( \delta \): the English idiom would have a causal conjunction. — \( \delta \alpha \): a merely formal, standing epithet. \textit{See} on \( \Gamma 352. \)

**161. μιγήματι:** makes \( \epsilon \pi ε \mu ϊ\) more definite. \textit{Cf.} A 8.

**162. ἀγαθά:** cognate accusative with \textit{φρονέωντα}. Nowhere else in Homer, perhaps, does \( \alpha \gamma \alpha \) seem to have so much moral quality.

**163. \textit{ψευσαμένη κτλ.}: contrived a falsehood and; \textit{cf.} 26.\)

**164 f. \textit{τεθναῖς κτλ.}: die or —, “May you lie dead if you do not.” — \( \delta \) κτλ.: with causal force, as 131. — \( \mu \)οι: \textit{for} the elision of \( \omega \), \textit{see} § 28 a.

**166 f. \textit{οἶον ἄκουσεν:} “at what he heard.” \textit{See} H. 1001. — \textit{κτείνα:} \textit{sc. Βελλεροφόντην.} (Perhaps an original \( \epsilon \) (\( \epsilon \), \( \xi \), § 32 a) has been replaced by \( \rho \)’.) — \( \sigma \varepsilon \alpha \rho 
\) κτλ.: Proetus shrank from killing one who had been his guest, but he had no compunctions about asking his father-in-law to do the deed. So the father-in-law, too, after feasting Bellerophon, would not kill him, but sent him into conflicts in which he expected him to be slain. \textit{See} 178 ff.

**169. γράψας κτλ.:** this verse has been the subject of much contention. Nowhere else does Homer refer to the art of writing. This art was known in Greece in Homer’s time, but this expression is somewhat ambiguous; \( \gamma \rho \alpha \) is a general word, and may mean \textit{scratch} or \textit{paint}. \textit{Πίνακι \pi \nu \kappa \tau \omega \), folded tablet,} rather than \( \gamma \rho \alpha \)ς, indicates the form of an epistle; clearly, if it had not been folded, it would have been intelligible to others. Scholars have thought that this letter might have been in ‘picture-writing’ resembling that of the ancient Mexicans, but the Cretan and Mycenaean script was older than the Homeric age, and we do not need to assume here the very rudest elements of the art.
170. πενθερῷ: wife's father; while ἐκυρός (Γ 172) is husband's father.
176. καὶ τότε: § 21 b. — The Homeric host never asked his guest's errand until he had shown him hospitality.
181. This verse is translated prima leio, postrema draco, media ipsa Chimaera by Lucretius (v. 905), preserving the exact order of words, and making the last clause more distinct even than it is in the Greek. — Here alone in Homer is found a mention of a mixed monster.
182. δεινόν: adverbial, cognate accusative; cf. 470. — ἀποπνεύουσα: construe with ἥ 180, the intervening verse being half-parenthetical. — The second half-verse is in apposition with δεινόν.
185. "This was the hardest battle he ever fought." — καρπίστην: predicate; cf. B 216. — ἀνδρῶν: limits μάχην.
186. This, too, by the Lycian king's command. — No mention is made here of the winged horse Pegasus, which aided Bellerophon on this expedition, according to the common story. — ἀντανείρα: cf. Γ 189.
188. For the 'asynedeton,' cf. 152, 174. 189. εἰσε κτλ.: cf. Δ 392.
191. γίγνωσκε: "came to know," sc. from his achievements. Sc. ἀναξ, 190 being parenthetical. — θεοῦ: indefinite. Some god must be the father; no ordinary mortal (still less a wicked man) could do such deeds. In Pindar this hero is the son of Poseidon.
194 f. μέν: the metrical quantity shows οἱ to be the personal pronoun; see §§ 59 j, 32 a. — καλόν: construe with τέμενος. See § 11 j.
196. ἥ: i.e. the θυγατήρ of 192.
200. καὶ κεῖνος: even he, i.e. even Bellerophon, who had received such signal proofs of the gods' care. — ἀπίθανον κτλ.: cf. 140.
201 f. Cf. 'Lest... as once Bellerophon... on th' Aleian field I fall, | Erroneous there to wander and forlorn,' Milton Par. Lost vii. 17 ff.; qui miser in campis maerens errabat Aleis, | ipse suum cor
edens hominum vestigia vitans Cic. Tusc. iii. 26, 63. Cf. Nebuchadnezzar in Daniel iv, and 'I will not eat my heart alone,' of Tennyson's In Memoriam.

203 f. I.e. Isander fell in battle with the Solymi.

205. τὴν δὲ: i.e. Laodamia. — χολωσαμένη: sc. because of her connection with Zeus.— "Ἀρτεμις ἐκτα: i.e. Laodamia died suddenly and quietly. Cf. 428. Artemis sends sudden death to women.

207. πολλὰ ἐπέτελλεν: cf. Α 229.

208. A famous and noble verse, which is found also at Α 784 as the parting injunction of Peleus to his son Achilles. It was the favorite of Cicero (ad Quint. frat. iii. 5).—ἀριστεύειν: ἀριστόν εἶναι.

209. μέγα: see on Α 78.

210. I.e. as well the early generations, Sisyphus and Glaucus, at Corinth, as the later generations in Lycia, who were descended from Bellerophon. Herodotus says that the Lycian kings of his time claimed descent from Glaucus.

211. τοι: "since you ask the question"; with reference to 123. Glaucus ends as he began.— γενέθις: ablatival genitive, of source. Cf. E 265.

212. γῆθησεν: cf. Α 330.

213. μὲν: correlative with αὐτὰρ 214. — Diomed abandoned at once all thoughts of a contest. Guest-friends must not fight with each other.

214. μειλικλοιοι: see on Α 54.


222 f. "I was but a child when my father went to Thebes, and I have no recollection of him." These two verses are not needed here, but were suggested, very likely, by the mention of the cup which Diomed received directly from his grandfather, — not through his father. — Τούδεα: probably not an accusative of specification, although the accusative is unusual with μὲνημαί.— ἐν Θηβησεν: i.e. in the country about Thebes. The first expedition was repulsed and did not enter the city.

224. τῷ: i.e. on the ground of this friendship of their ancestors.— ξείνος: host. "My house shall be your home." 225. τῶν: i.e. Λυκίων.

226. ἀλλάκλων: equivalent to ἄλλος ἀλλοι—δὲ ὁμιλοῦν: contrasted with single combat.

229. ἐναιρίμεν: cf. κτείνειν 228.

230. οἴδη: i.e. the bystanders. It would be prosaic to ask what these had been doing since 122,—whether they had continued the battle or had stopped fighting and listened!

233. For the pledge by the hand, cf. B 341.

234. Γλαύκω: dative of disadvantage; cf. A 161.

235. ὁς κτλ.: here, also, the relative has a causal tone. Cf. 131.

236. χαλκείων: genitive of price; cf. A 111. — The τειχα may mean only the shield. — These are round numbers. Gold was worth more than eleven times as much as bronze.

237. ὁς: for the position, after Ἄκτωρ (the emphatic word in making the transition in the story), see on ὁς A 32. — φηγόν: cf. E 693. Doubtless Hector reached the tree before he came to the Gate, but the latter is named first as more prominent and important, by a sort of 'hysteron proteron'; § 16 f.

238 f. The women had come to the tower at the Scaean Gate, in order to watch the conflict. Cf. 386 ff., Γ 145 ff., 420. Cf. 'About the new arrived in multitudes | Th' ethereal people ran, to hear and know | How all befell,' Milton Par. Lost x. 26. — ἐπομέναι κτλ.: i.e. inquiring of the fate of their friends on the field of battle.

240. πόσιας: § 59 l.


242. ἀλλ' ἐτε: correlative with ἐνθα 251.

243. ἐν αὐτῷ: in itself, in contrast with the corridors.

244. πεντήκοντα: Priam, like other oriental princes, had several wives and many sons. All (with two or three exceptions) lived together in patriarchal fashion. Hector and Paris had homes of their own. Priam is the only polygamist of the epic.


252. Cf. Γ 124.


255. Hecuba answers her own question; cf. A 203, B 229.

256. Only roughly can it be said that ἐνθάδε is to be construed with ἐλθόντα. The order of words is significant: Θης, ἥθης, thy soul urged, and this is explained by 257.


258. μέν: μένε.

260. πρώτον: the position of this word shows that this verse is added
as a sort of afterthought, and ὑπάρχει is not (like σπείρας) under the influence of ὃς.— αὐτός: thyself, too,— in contrast with Δι πάτρι 259.

261. δι': the English idiom would use for. — κέκμητε: observe that its position in the verse is the same as of κέκμηκας 262. — αἴει: αἴει.

262. ὃς: as, referring to κέκμητε.

264. διερέ: i.e. offer. — μελλόντα: cf. ἐυφρονά Γ 246. — Hector replies first to 260–262.

265. Hector, on the contrary, fears that the wine will weaken him.

266 ff. Reply to 259. — ἀνίπτουσιν: cf. χειφάπαντο A 449; 'When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,' Exodus xxx. 20. — Hector's haste is manifest in the whole interview.

267. ἐστι: ἔμπνευμ. "I may not."

269. σὺ μὲν: correlative with ἐγὼ δι' 280.


279. A repetition of 269, for the sake of closer connection with 280. Cf. 183 (with μὲν) as resuming 179, and E 134 and 143.

281. αἴ κε: cf. 94. — εἰπόντος κτλ.: give ear to my call.


284. ἠδομὴ κατέλθοντα: picturesque, for κατέλθοι, as φαίνει ἐκκλεαθέσθαι for ἐκκλεάθοτο. Cf. Δ 97 ff. — "Αίδος: sc. δόμον.

285. A strong expression for a brother to use, but cf. Γ 39 ff., 454.

288. κηφάντα: cf. Γ 382. Probably because of cedar chest. 289. Σιδωνίαν: the Phoenicians were famed for all sorts of merchandise.

291. On his way home from Greece Paris was driven out of his course by storms. — ἐπιπλώς: cf. Γ 47.

292. τὴν ὄδον κτλ.: on that very voyage on which, etc.— ἄνήγαγεν: cf. Γ 48.

293. δορὸν: as a gift. 294. ποικίλμασιν: cf. Γ 126, Ε 735.

295 f. ἔκειντο κτλ.: i.e. it was most cherished and least used. — ἄλλων: see on ἄλλων A 505.— μετασεύδοντο: from μετα-σεύδομαι, cf. σεϊν.

297. ἐν πόλει κτλ.: cf. 257.

300. ἄθηκαν: the priestess, then, was chosen or elected by the people, and her official duties did not interfere with her family relations.

301. ὀλολυγή: these pious shrieks were intended as 'responses' in the liturgical service; just as χειρας ἀνέσθον corresponded to the modern posture of devotion, kneeling.

302. Perhaps Theano alone entered the ἄνωτον (Ε 512).
COMMENTARY TO THE

303. Cf. 92, 273.

305. ἰρωτητόλα: cf. Ἀθηνᾶ Πολυᾶς [πολυάχος] and πολυίχος Ἀθάνα, at Athens and at Sparta. This epithet was Athena's as goddess of war, not as special patroness of Troy. — θεάων: cf. E 381; partitive genitive after the superlative idea in ὅ.  

307. πρηνεά: predicate; cf. πρηνές B 414.  


311. ἀνένευ: see on A 514. — This is known by the result. — Cf. interea ad templum non aequae Palladis ibant, | erinibus Iliades passis, peplumque ferebant, | suppliciter tristes et tunsae pectora palmis; | diva solo fixos oculos aversa tenebat, Verg. Aen. i. 479 ff.  

312. A transition; cf. E 84. "While these were offering prayers."  

314 ff. Added, as verses are frequently, as a sort of afterthought. — αὐτός: in those primitive times the prince's occupations differed little from those of the peasant.  

316. οἱ: these.  


318. ἐνθά: local, there. This resumes 313.  

319. ἐξ': εἰξε. — ἐγχος ἐνδεκάπτηχυ: a long spear! But really no longer than the Macedonian pikes (σαρισσει), which were from fourteen to eighteen feet long. The lance of the Prussian Uhlan is about ten feet in length. — δουρός: construe with πάροιθε, at the head of the spear. — This description of Paris does much to bring the whole scene before the mind's eye of the hearer or reader.  

320. περί: adverbial.  

321. περικαλλέα κτλ.: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.  


323. Ἔλεινν: apparently in the same room as Alexander, — the μέγαρον.  

324. ἔργα: i.e. weaving, spinning, and perhaps embroidery.  

325 = Γ 38.  

326 ff. Hector assumes anger at the Trojans as the cause of his brother's absence from the field of battle. Of course he knew nothing of Aphrodite's interference (Γ 374 ff.) and supposed that Paris had withdrawn in vexation at the manifest disapproval of his countrymen. Cf.

327 ff. "While the people are fighting and dying for your sake, you sit idle at home."—λαοὶ: contrasted with σὺ δὲ 329; but the form of expression is changed.—περί: local.

328. σῖντο κτλ.: parenthetical.—ἀντίκ κτλ.: cf. A 492.

329. ἀμφιβόητα: cf. B 93.—"You should be ashamed of withdrawing. You would be angry at any one else who should act thus."—μαξέσατο: cf. E 875, A 8.


332 f. = Γ 58 f.

334. Cf. A 76.

335. Τράων χόλῳ: because of anger at the Trojans; a reply to 326.—νεμέσοι [νεμέσει]: cf. E 757.

336. ἥμην: cf. B 255.—ἰδελον κτλ.: the real reason, according to Paris, for his absence from the field of battle,—instead of a clause with ὅσον corresponding to τόσον.

337. παρειπούσα: cf. παρειπών 62.

339. νίκη κτλ.: Paris had consoled himself thus before. Cf. Γ 439 f.

340. δῶ (distinguished from the numeral by the quantity of the penult): subjunctive, cf. ὑδωμα Α 262; § 18 b. The poet might have said ὀφρα δῶ, "while I put on," or "that I may put on"; but no one should say that a final or temporal particle is omitted here.

341. σὲ: 'limit of motion.'

342 = E 689. — Hector is too angry to make any reply to his brother.

344. Cf. Γ 172 ff. See on Β 356, Γ 173.


346. οἰχεσθαι κτλ.: see on Α 391.

348. ἀπόφερο: "would have swept me away." A part of the unfulfilled wish. ἂν would be expected in prose. Both tense and mode are under the influence of the main verb. Cf. 351.—πάρος κτλ.: before all this, etc., "and then all this would not have happened."—τάδε ἐργα: a general expression for all the battles and sorrows of which Helen had been the cause.

351. ὁς: see on ὁς Α 70.—ἡδῖ: i.e. appreciated, had a sense for.—αισχρα κτλ.: cf. 524, Γ 242.

352. ἐμπεδοί: cf. Γ 108.

353. τῷ: therefore.—ἐπαυρήσεσθαι: cf. Α 410.

354. δίφρα: cf. Γ 424.

355. πόνοι: cf. 77.—φρένας: in apposition with σὲ. — "Rests upon thee."
359 = 263. 360. φιλέουσα περ: though thou art hospitable. Cf. Γ 207.
362. μέγα: modifies ποθην ἵππων, which is equivalent to ποθέονσεν and
is followed by the genitive ἔμειδ [ἔμοι].
366. οικήσα: cf. E 413. It is explained by the rest of the verse.
367. ἡ, ἡ: see § 20 b. — ὑπότροπος: predicate; cf. ἐναντίη 251.
369–502. One of the most charming episodes of the Iliad.
369 = 116. 370 = 497.
373. πύργο: i.e. that at the Scaean Gate. See Γ 149. — Andromache
had set out for the Tower, apparently, after Hector reached the city and
while she was at the home of Priam or of Paris. So she had missed meet-
ing her husband. But she learned at the Tower that Hector was in the
city and hastened home to meet him.
374. ἐνδον: within, at home, in the main hall. — τέτμεν: equivalent to ἐφέν.
378. γαλάων: sc. δώματα. Cf. εν πατρός 47. The English has the
same idiom.
382. ἐπέι: cf. Γ 59. 383 f. = 378 f.
387. “The Achaeans have the mastery.”
389. μανιουμένη κτλ.: in apposition with ἐπειγομένη 388. — τιθήνη: cf.
ἀμφίπολος 399.
390 f. ἡ: see on A 219. — τήν αὐτὴν: construe with κατέσσερο. Equiva-
 lent to Attic ταύτην τήν αὐτὴν, the Homeric article being demonstrative.
Cf. τὸν Χρόνυν A 11.
393. Σκαιάς: for its position, see on οὐλομένην A 2.
396. Ῥητῶν: for the repetition and the change of case, see § 16 b.
397. Θῆβη: cf. A 366. Local. — Κιλικεσι: these Cilicians dwelt far
from the historical nation of that name, which lived at the northeast
corner of the Mediterranean Sea. — ἀνδρεσσον: dative of interest.
399. ἡ: demonstrative. — αὐτῆ: herself; as contrasted with the maid.
See on A 47.
400. αὐτῶς: cf. Γ 220; see § 42 i.
401. ἄλλαγκον κτλ.: cf. sidere pulchrior Horace Car. iii. 9. 21.
"Like a fair angel." Cf. 'In shining draperies, headed like a star, | Her
maiden babe, a double April old,' Tennyson The Princess.
402 f. The father named his son from the chief river of the land (cf. Simoïsías, Δ 474, named from the Simoïs, and Idaeus, Π 248, named from Mt. Ida), but the people gave to the son the name which was appropriate to the father. So the son of Odysseus is called Telemachus (B 260, τήλες, μάχομαι), not because the boy fought far away from home, but because the father was fighting at Troy while the boy was a child; Achilles’ son is called Neoptolemus on the father’s account. Other examples are found in Homer and in the Old Testament.—οἱ ἄλλοι: cf. B 665.—Ἀστνάνακτα: ἰναξ seems to be strictly protecting lord (cf. A 38), and the idea of ‘protector,’ is often more prominent in this word than that of ‘ruler.’ Hector was never king or ruler of Troy. Thus Ἀστνάνακτα at the beginning of the verse is explained by ἐρυκτο, defended. “He was the only defender.”

406 = 253.

407. διαμόνε: cf. 326, and note the difference in the speaker’s tone. —τὸ σόν μίνοι: cf. Α 207.

408. ἀμμορον: equivalent to δύσμορον. Contrast with Γ 182.

409. σεν: genitive of separation, with χήρη ἕσομαι. Cf. σεν 411.

411. χθόνα δύμεναι: cf. 19.

413. ἀλλ’ ἀξενα: but only griefs.


417. οἶδε κτλ.: but he did not, etc. Cf. 167.—τὸ γε: i.e. ἐξεναρίζαι.

419. ἐπὶ: over him; adverbial with ἐξενον. —περὶ: adverbial.

420. ὁρεστίας: cf. the ‘Naiad,’ νυμφη νης of 22. The ‘Dryads’ and Ἀραδργράδες are not mentioned in Homer.

421. οἷ: relative, referring to οἷ μὲν 422 as its antecedent. Cf. Γ 132.

422. ἐν: εν, § 41 α; equivalent to τῷ αὐτῷ. Cf. μία Γ 238.—‘Ἀδησ ἐσω: cf. 281.

424. ἐπὶ εἰλιπόδεσσι κτλ.: cf. 25, Ε 137, and Ε 313.—ἀργιννῆς: cf. Γ 141, 198.

425 f. βασιλευον: was queen.—τὴν: demonstrative, her.—δεῦρο: i.e. to Troy.—ἀλλοισι: the captive queen may have been counted as part of the κτήματα, but a good Greek construction would allow this to be taken as “with her treasures, too.” Cf. Ε 621, Β 191.


428. πατρός: i.e. Andromache’s grandfather’s.—‘Ἀρτεμις: cf. 205. This is contrasted with ἄ γε. “He released her, but Artemis slew her.”

429 f. These verses sum up the thought of 413 ff. “Thou art my all.”—This prepares the way for the request that Hector should remain within the walls.—ἄταρ: cf. 86.

432. 'Chiasmus'; § 16 a. — ὥρφανον: predicate. — γυναῖκα: more pathetic here than ἔμε. See on A 240.

433 ff. This advice is not out of place in the mouth of the general's wife, who doubtless had taken more interest than most in the plans for the defense of the city. — Homer makes no other reference to a part of the Trojan wall as particularly vulnerable or accessible. But Pindar says that Aeacus, father of Peleus and grandfather of Achilles, aided the gods Apollo and Poseidon in building the wall, and that an omen indicated that the mortal's work should be overthrown, while the gods' work stood firm. — Πέργαμοι ἰμβι τεϊς, ἦρως, χερὸς ἐργασίας ἀλύσκεται Ol. viii. 42 Pergamos is taken where thy hands have wrought.


435. ἀλβόντες: see on ἐὼν A 138.


438 f. θεοπροπτόν κτλ.: for the genitive, see on B 718. See on 433 ff. — αὐτῶν: their own, as opposed to oracles and omens. — Cf. sive dolo, seu iam Troiae sic fata ferebant Verg. Aen. ii. 34.

441. τάδε πάντα: all this, — especially 432.

442. Τρόας: for the accusative, see H. 712; G. 1049.

443. A reply to the request to direct from the Tower the operations of the army. — ἀλυσκάξω: cf. E 253.

444. οὐδὲ ἄνωγεν: i.e. forbids. Cf. οὐδὲ ἐάσκε B 832. — ἐμεναι ἐσθλός: equivalent to ἀριστεύειν 208.

446. ἀρνύμενος: cf. A 159. — ἀὐτῷ: intensive, agreeing with ἐμοὶ implied in ἐμὼν. Cf. 490, E 741, B 54. — The dative might have been used instead of the πατρός and ἐμόν.

447-449 = Δ 163–165, where the verses are less impressive. Appian (Pun. 132) says that Scipio quoted them with reference to Rome. — Ille dies veniet quo Pergama sacra peribunt.

450 ff. A reply to 429–432.

450. Τρώων: objective-genitive. "I do not grieve so much for the Trojans." Contrast ed with σὲ 454. — Observe that Τρώων, Ἕκαβης, κασιγνητῶν all come just before the verse-pause.

452. In prose the arrangement might be οὔτε τῶν πολλῶν τε καὶ ἐσθλῶν κασιγνητῶν οἱ κτλ.


455. ἀγηταί (as future): sc. σὲ, into captivity. — ἔλευθερον κτλ.: cf. 463; see § 16 d γ. The word ἔλευθερα is not found in Homer.
456. πρὸς ἄλλης: at the bidding of another woman; i.e. as slave. Cf. A 239.

457. ὧδωρ: ‘fetching water’ is an important duty of women in oriental countries. — Μεσσηδός (sc. κρήνης): ablatival genitive, from Messenes. — A spring by this name is mentioned near Sparta, and one called Ἀγρέα in Thessaly (B 734). Perhaps the poet thus indicates the possibilities that Andromache may be given as a prize to Menelaus or Achilles. The later tradition made her the prize of Achilles’ son Neoptolemus. At any rate this verse makes ἐν Ἀργαλι more definite.

458. πολλὰ κτλ.: much against thy will. Explained by the following ‘hemistic.’

459. εἴπησιν: nearly equivalent to the future indicative, as is shown by the repetition of this thought in ὧς ἐρέει 462. Cf. 340.

460. Ἐκτορός: note the position. 461. ἀμφεμάχωτο: sc. Ἀχιλλ.

462. ὧς ἐρείν: for this repetition of εἴπησιν (both standing before, the verse-pause), cf. Δ 182 with Δ 176.

463. Χήτει: causal. — τοιοῦτο: sc. as I.— ἀμύνων: for the infinitive, see H. 952; G. 1526. — δούλων κτλ.: cf. 455. δουλοσύνη is not a Homeric word.

464. με τεθνήτα: “my body.” “May I be dead and buried.”

465. πρίν: construe with προθέσθαι. Natural in English as in Greek, “before I hear,” instead of “before the time when I should hear.” — σής βοῆς: nearly equivalent to σοῦ βοῶσις.

466. παιδὸς: genitive after a ‘verb of aiming’; cf. Μενελάου Δ 100.

468. πατρὸς κτλ.: parenthetical, giving the cause of ἐκλάθη ἡάχων. It is explained by the following verse, which is further explained by 470.

470. δευνών: cognate accusative with νεῶντα. Cf. 182, Γ 337.

472. αὐτίκα κτλ.: ‘as syndeton.’ Cf. A 539.

474. κύσε: kissing is mentioned in but two other passages of the Iliad, and those both refer to the acts of suppliants.

475. έπευξάμενος: cf. φωνήσας A 201.

476. For this prayer, cf. that of Ajax for his boy, ὥ παῖ, γένοιο πατρὸς εὐπυξέστερος, | τα δ’ ἄλλ’ ὄμοιοι· καὶ γένοι’ ἀν οὐ κακός Soph. Ajax 550 f.; and Burns’ Lament of Mary Queen of Scots, ‘My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne’er was blad on mine.’


478. πέ: for its position, cf. 317. — ἀνάσσειν: in the same construction as γενέσθαι 476. Cf. A 38. Observe the reference to the name Astyanax,
COMMENTARY TO THE

479. τίς: many a one; cf. B 271. — πολλόν: see on A 78.

480. ἀνιόντα: for the accusative after a 'verb of saying,' see II. 725 a; G. 1073. The clause πατρὸς κτλ. is the other object of the verb. — "May many a one say of him as he returns from the war."

481. χαρεῖν κτλ.: is closely connected in thought with the first half of the verse. The mother is to rejoice in the bloody spoils with which her son returns, as a proof of his bravery. As Hector thinks of his son, he forgets his ill-bodings.

482. ἀλόχοιο: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, — intrusting him to her care. — χερσίν κτλ.: cf. A 441.

483. κηδώδει: cf. 288.— κόλπῳ: to her bosom. For the dative, cf. 136.

484. δικρύων: "through her tears." 485 = A 361, E 372.


490. αὐτῆς: in agreement with the σοῦ implied in σᾶ. Cf. αὐτοῦ 446.

491. ἵστον κτλ.: in apposition with ἐργα 490. Contrasted with πόλεμος. Andromache is to do her duty at home; the men will do theirs in battle.

493. τοι ᾿Ηλιθ κτλ.: added after the caesura, making πᾶσιν definite.

494. ἐλετο: cf. 472.

495. ἅπτομεν: the ultima is treated as long before a pause; § 59 l.

496. θαλερῶν κτλ.: cf. Γ 142. 497 = 370.

499. ἀμφιπόλους: it is better to say that this is in apposition with πολλὰς, than that πολλὰς agrees with this. § 11 j.— ἐνώρεν: cf. ἐνόρτο A 599. 500. γόνον: lamented. 501. ὑπότροπον: predicate; cf. ἀντίος 54.


503–529. This scene forms a sharp contrast with the preceding. Paris goes out to battle without Hector's premonitions of disaster, and with no fears for the safety of his family. So also the scene in the house of Paris (321 ff.) is a foil to that in Hector's (498 ff.).

503. οὖδέ: nor.

505. ἀνὰ ἄστυ: clearly not of ascent, since his home was near Hector's, and the latter rushed κατ' ἀγνάς 391.— πεποιθῶς: cf. B 792, E 299.

506 ff. Cf. (Turnus) fulgebate alta decurrens aureus arce | exultatque animis . . . qualis ubi abruptis fugit praesepia vinclis | tandem liber equus campoque potitus aperto | aut
ille in pastus armentaques tendit equarum aut adsuetus aquae perfundi flumine noto emicat arrectisque fremit cervicibus alte luxurians luduntque iubae per colla, per armos Verg. Aen. xi. 490 ff.; 'Contention, like a horse | Full of high feeding, madly hath broke loose,' Shakspeare 2 Henry Fourth i. 1. 9 f.; 'But like a proud steed reined, went haughty on, | Champing his iron curb,' Milton Par. Lost iv. 858 f.—Paris is a well-fed, comfortable creature, without cares, and with a very good opinion of himself.

509. κυδίων: cf. κύδις γαίων A 405, καγχαλάων 514.
510. ἀλοιπος: cf. A 45. — ὅ δε: the construction is changed, and this is left without a verb. For the 'anacoluthon,' cf. B 353, E 135 f.; 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,' Proverbs xxx. 17.
514. Paris clearly is in good humor.
515. ἑτέμυν: cf. 374. — εὖρ' ἄρα κτλ.: was just about; cf. 52.
518 f. Ironical. Paris plumes himself on overtaking Hector, as he had said that he would do in 341.—ἐναισμον: ἐν αὐγῇ, “at the right time.” Cf. ἐνυπνου B 56. — ὡς ἑκλεϊες: sc. 361 ff.
521. ἐναισμος: "in his right mind," with reference to the same word in 519, though in a different sense.
526. ἱομεν: ἱομεν. — τὰ δέ: i.e. any offense in my words. — ἄρεσσόμεθα: cf. Δ 362. — αἱ κε ποθ.: cf. A 128. — "If the gods will grant that we may drive out the Achaeans, and in gratitude offer (set up) a bowl in celebration of freedom.”
527. θεοὶς κτλ.: cf. B 400.
528. ἰδεύθερον: explained by the following verse.
529. ἰδάσαντας: agrees with ἡμᾶς implied as the subject of στήσασθα. For the accusative, cf. ἐντα A 541.

The Sixth Book of the Iliad, after the first hundred verses, has presented a succession of peaceful scenes. The progress of the story seems to be interrupted for a few moments by the episode of Diomed and Glauens (119–236), but this episode serves to occupy the time during which the poet's hearer thought of Hector as traversing the plain, on his
way to the city. The three scenes of Hector's visit to Troy—his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache—form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The hearer's interest in his subsequent fate is greatly heightened. The intense pathos of the last Books of the Iliad centers in the death of Hector and the grief of the Trojans. This Book prepares the way for our sympathy with Hecuba as she implores her son to enter the gates and not withstand Achilles (X 79–89); and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles (X 437–515); and with the dirges of Andromache, Hecuba, and Helen when the body of Hector is brought back to the city (Ω 718–776). If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. See § 6 g.
VOCABULARY

TO THE

FIRST SIX BOOKS OF THE IliAD

Elements of compound words are indicated, so far as may be, by hyphens. Forms between marks of parenthesis are for etymological comparison. Attic forms are occasionally added in brackets.
The gender of feminine nouns in -os is indicated by f. or fem.
The gender of masculine nouns in -os is not marked.
The gender of neuter nouns in -os is indicated by the genitive ending.

A

ἀ-απτός: unapproachable, invincible.
ἀ-αὐχετός (ἐχω): irresistible, unmanageable.
ἀ-ατός (satis): insatiate.
Ἀβαντες, pl.: early inhabitants of Euboea. Β 536.
Ἄβαρβαρή: a fountain nymph. Ζ 22.
Ἄβασ, ἀ-ατός: a Trojan, slain by Diomed. Ε 148.
Ἄβληρος: a Trojan, slain by Nestor's son Antilochus. Ζ 32.
ἄ-βλης, ἄ-ητος (βάλλω): un-shot, new (of an arrow). Δ 117.
ἄ-βλητος (βάλλω): un-hit, not wounded by a missile. Δ 540.
ἄ-βληχρός 3: delicate, weak, tender.
Ἄβυδόθεν: from Abydus. Δ 500.
Ἄβυδος: Abydus, in the Troad, on the south side of the Hellespont, opposite Sestus. Β 836.

ἀγα- (ἀγαν, cf. ingens), strengthening prefix: very, exceedingly. § 40 d.
ἀγαγε: aor. of ἀγο, lead.
ἀγαθός 3: good, noble, useful, esp. useful in war, brave. Rarely used of moral quality. βοίν ἀγαθός: good at the war cry, brave in war.
ἀγα-κλαυτός 3 and ἀγακλαυτός (κλέος): renowned, famed, highly praised.
ἀγάλλωμαι (ἀγλαος): delight, exult.
ἀγάλμα, -ατος: delight, treasure.
ἀγαμαί, aor. ἵγασαστο, ἰγασσόμεθα: admire, wonder at.
Ἀγαμέμνων, -ονος: Agamemnon, son of Atreus, grandson of Pelops (Β 104 ff.), king at Mycenae (Β 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole of the Iliad. The first part of the
Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnестra and her paramour (Agamemnon's cousin) Aegisthus (a 35 ff., δ 512–537, λ 409 ff.).

ά-γαμός: unmarried. Π 40.
άγανός 3: kindly, winning. Β 164.
Άγαπηνωρ, -ορός: Arcadian leader. Β 609.
άγά-ρροος (ρέω): with strong stream.
Άγασθείης, -εός (of mighty strength): son of Augēas. Β 624.
άγαστάμεθα: aor. of άγαμαμ, wonder.
άγανός: admirable, excellent, noble.
άγγελίς and άγγελος: messenger.
άγγέλλω: announce, bear a message.
άγγος, -εός: vessel, bowl, pan. Β 471.
άγε, άγετε: strictly inv. of άγεω, bring, but generally used as interjection, up, come! άγε even with pl., as B 331. Cf. άγειει.
άγειρω, aor. mid. άγείροντο and άγειρο-μάνουσιν, plpf. άγειροπάτο, aor. pass. άγείρηθη and άγείρθην [ήγείρθηνα] (griek): collect, bring together, assemble.
άγελη-φί: locat., in the herd. § 33 a.
άγεμεν inf., άγεν impf.: of άγω, lead.
άγεν [έγαγεν]: aor. pass. of άγαγεμ. ά-γέραστος: without gift of honor (γέρας). Α 119.
άγέρθη, άγέροντο: aor. of άγείρω.
άγέρωχος: proud, mighty, impetuous.
άγη: aor. pass. of άγγυμα, break.
άγηγέρατο: plpf. pl. of άγείρω.
Άγήνωρ, -ορός: brave Trojan leader, son of Antenor. Δ 467, Λ 59.
άγ-ήνωρ, -ορός (άνήρ): manly, proud.
ά-γήραος (γήρας): ever young, imperishable. Β 447.
άγνητος (άγαμαμ): admirable, splendid.
Άγκαιος: an Argonaut. Β 609.
άγκάς, adv.: in his arms. E 371.
άγκλίνας: aor. partic. of άνακλίνω, lean upon. Δ 113.
άγκυλο-μιτῆς (μιτῆς): crooked minded, crafty. Epithet of Cronus.
άγκυλο-ταός: with curved bow.
άγκόν, -όνος (angle, ankle): elbow. E 582.
Άγλατη: mother of Nireus. Β 672.
άγλατη, locat. as dat. άγλατηφι: splendid, beauty. Cf. άγάλλομαι.
άγλαος: clear, splendid, glorious.
ά-γνοίει, aor. ήγνοίσεσεν (γνωνόσκω): fail to notice. Α 537.
άγνυμι, aor. subjv. άξη, aor. partic.
άξαρτε, aor. pass. άγη and άγεν [έγγαραν] (fay, § 32): break, break in pieces.
ά-γνονος (γνόνος): unborn. Γ 40.
άγοράμαι, impf. ήγορώνωτο, aor. ἠγορήσατο (ἀγορή): hold an assembly, deliberate, address an assembly.
άγορέων: speak, say, tell; hold an assembly. φόβονδ' ἀγορέυε: advise to flee (flight).
áγορή (ἀγείρω): assembly, speech to an assembly, place of assembly.

ἀγορήθεν, adv.: from the assembly.

ἀγορήν-δε, adv.: to the assembly.

A 54.

ἀγορητής [ῥήτωρ]: speaker, orator.

ἀγώς (ἀγω): leader. Δ 265.

ἀγρευ, interjection: up, come!

(all Strictly inv. of ἄγρεω [ἄρεω], take hold.) Cf. ἀγευ. E 765.

ἀγρὸς (ἀγρός): wild (of animals), savage. Δ 23, 106.

ἀγρομένην: aor. partic. of ἄγειρω.

ἀγρός (αῖρ, acre): field, country (opp. to city). ἄγρῳ: in the field.

ἀγρότερος 3: wild (of animals). § 40 c.

ἀγυιά (ἀγω): street, way. Ζ 391.

ἀγκέ, adv.: near, with genitive.

Ἀγχιάλος: a Greek, slain by Hector. E 609.

ἀγκάλος (ἀλς): near the sea. Epithet of coast cities. Β 640.

ἀγκάλ-μαχητής: hand-to-hand fighter, who fights with sword and spear, in contrast with javelin throwers.

ἀγκάλ-μολον, adv.: near. Δ 529.

Ἀγχιάτης: Anchises, king of the Dardaniains, father of Aeneas by Aphrodite. Β 819, E 247, Υ 239.

ἀγχιστα (ἀγχε), adv.: most nearly.

ἀγχιστίνος: near, in thick succession.

ἀγχισθο, adv.: near. Β 172, Γ 129.

ἀγκω (αγκω, Germ. eng): choke. Γ 371.

ἀγω, impf. ἄγων or ἄγεν, fut. ἄξω, aor. ἄγαγε or ἄγεε, aor. inv. ἄξετε: lead, bring, fetch, lead away (the connection indicating from what and to what the motion tends).

ἀ-δαήμων, -ονος (διδάκσκω): unskilled in, inexperienced, with genitive.

ἀ-δάκρυτος: without tears, tearless.

ἀδειν: aor. inf. of ἀνδάνω, please.

ἀδελφός or ἀδελφεύς: brother. (ἀδελ-φός is not Homeric. ἀδελφεύς is more than twice as freq. as ἀδελφεύς.)

ἀδην, adv.: in plenty, to satiety.

ἀδίνος 3: thick, crowded, huddled.

Ἄδμητος: Admetus, Thessalian king, husband of Alcestis, father of Eumelus. Β 713 f.

Ἄδρηστεια: Mysian town. Β 828.

Ἄδρηστιν: daughter of Adrastus, Aegialea. Ε 412. Both wife and maternal aunt of Diomed. § 39 i.

Ἄδρηστος: Adrastus. (1) Argive king who gave his daughters in marriage to Tydeus and Polynices. Β 572. (2) Leader of Trojan allies. Β 830. (3) A Trojan. Ζ 37.

ἄ-δυτων (ἄω): (place not-to-be-entered), sanctuary. Ε 448, 512.

ἄθλειν: contend in games. Δ 389.

ἀθλος [ἀθλος]: struggle, conflict.

ἀθέω, impf. ἀθείων [ἀθώ]: sing.

ἀ-εκής, -ές, unseemly, shameful, pitiful.

ἀείρω, aor. partjc. ἀείραμένη, plpf. ἀφρό [ἀφό]: raise, take up; plpf. pass. was hanging.

ἀεικαζόμενος 3 (ἀ-κεκ-): against his will.

Ζ 458.

ἀ-κων, -ουσα [ἀκων, § 24] 3: unwilling, against (his) will. Α 327, Ε 164.
VOCABULARY TO THE

ἀλλα (ἀμμί): violent wind, storm.
ἀλλῆς, -ές: with κόνισαλος, cloud of dust. \( \Gamma \) 13.
ἀέω (cf. αὔγεο, wax): increase.
ἀφοί-πος (ἀφύρω, πούς), pl. ἀφοίποδες: high-stepping (of horses).
Ἄξειδῆς: Actor. \( \Gamma \) 513.
ἀ-ηχές, neut. adv.: incessantly, unceasingly. \( \Delta \) 435.
ἀ-θομαι: dry, season. \( \Delta \) 487.
ἀ-ξομαι: reverence, feel pious fear.
ἀ-μυ, pres. partic. ἀέντες: blow (of the wind). \( \Lambda \) 526.
ἀ-ρη, dat. ἡρη (αῦρα), f.: air (as opp. to the clear αἰθήρ), mist. \( \Gamma \) 864.
ἀ-φονός: wicked, dreadful, equiv. to αὐνφός. \( \Lambda \) 876.
ἀ-θερίξω: disregard, slight. \( \Lambda \) 261.
ἀ-θέω-φατος: unspeakable, ineffably great. \( \Gamma \) 4.
Ἄθηναι, pl. (§ 37 d): Athens. \( \Lambda \) 546.
Ἄθηναιός: Athenian. \( \Delta \) 328.
Ἄθηνη and Ἀθηναίη: the goddess Athena, Minerva. She appears often in Homer as war goddess, as she is represented in later works of art; hence she is called Παλλάς, spear-brandishing, γλαυκώπως, gleaming-eyed, ἀγελείη, giver of booty, λαοσφός, rouser of the people. (Ἄθηναιη is to Ἀθηνή as ἀναγκαίη to ἀνάγκη, and γαῖα to γῆ.)
ἀθρόου, pl.: assembled, all together, united. \( \Lambda \) 430.
αι [εἴ]: if. αἳ κε: ἐἀν. αἳ γάρ often introduces a wish.

aια : earth, equiv. to γαῖα, γῆ.
Ἀλκιδῆς: son of Aeacus. Of Achilleis, grandson of Aeacus. \( \Lambda \) 860.
Ἄτας, -αντος: Ajax. (1) Son of Telamon, king of Salamis, the mightiest of all the Achaeans, next to Achilles. \( \Lambda \) 138, \( \Lambda \) 557, 768 ff., \( \Gamma \) 226 ff. Telamonian Ajax is always meant when no distinguishing epithet is used. (2) Son of Oileus, swift-footed leader of the Locrians. \( \Lambda \) 527 ff. He was shipwrecked and drowned on the voyage home from Troy.—Throughout the battles of the Iliad, the two Αὐάντε stand near one to the other, and are often mentioned together.
Ἄγαλων, -ώς: Aegeaeon, a hundred-armed giant of the sea, son of Poseidon; called Βραίφως by the gods. \( \Lambda \) 404.
ἅγανή (αιξ): javelin, used chiefly for hunting or in games. \( \Lambda \) 774.
Ἄγετῆς: son of Aegeus, Theseus. \( \Lambda \) 265.
ἀγενος (αιξ), adj.: of goatskin.
ἀγερος, f.: black poplar. \( \Delta \) 482.
Ἄγιαλεα: daughter of Adrastus (E 412), wife of Diomed.
Ἄγιαλῶς: (1) the north coast of Peloponnesus, on the Corinthian Gulf, from Corinth to the Elean frontier; the later Achaea. \( \Lambda \) 575. (2) A town in Paphlagonia. \( \Lambda \) 855.
ἅγιαλός: coast, shore. \( \Lambda \) 210.
Ἄγιαλυφ, -ιτος, f.: a district (?) under the rule of Odysseus. \( \Lambda \) 633.

Aegina: city in Achaea. B 574.

Aegina: Aegina is an island in the Saronic Gulf. B 562.

At-yiva: Aegina, an island in the Saronic Gulf. B 562.

Attic: city in Achaea. B 574.

Aegina: At-yiva, a city in Achaea. B 574.


Aegina: Aegina was a city in Achaea. B 574.


are pious men, loved and visited by the gods. a 23, A 423.

αἰθόμενος (aestus): burning, blazing.

αἰθουσά (aedes): portico, corridor.

The pl. is used of the two, one (αἰθουσά αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἰθουσά δώματος), through which a passage led from the court into the house.

αἰθοῦς, acc. αἰθοῦ: bright, gleaming, esp. of bronze and wine. A 462.

Αἴθρη: Aethra, daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave. Γ 144.

αἴθων, -ονος: bright (of iron, Δ 485), brown, tawny, bay.

αἰκ: equiv. to εἶ ἀν, ἡν, ἵ, with the subjunctive. A 128, 207.

αἷμα, -ατος: blood, race, descent.

αἵματο-εις: bloody, bleeding. Β 267.

Αἷμονθις: Maeon. Α 394.

Αἵμων, -ονος: a Pylian leader. Δ 296.

αἵμων, -ονος: skilled, with gen. Ε 49.

Αἰνειας, gen. Αίνεια, Αίνειο (§ 34 c): Aeneas, the hero of the Aeneid, son of Anchises and Aphrodite, the bravest of the Trojans, next to his third cousin Hector. Ε 468.

He was severely wounded by Diomed, but was rescued by his mother, and healed by Apollo in his temple; he led one of the battalions against the Achaean wall; he met Achilles, and would have been slain by him but for the intervention of Poseidon.

He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race. Υ 215 ff., 307 f.

αἰνέω (αίνος): praise, commend.

Αἰνόθεν: from Aenus. Δ 520.


αἰνότατος: most dread, esp. with Κρονίδη. A 552, Δ 25.

αἰνυμα: take. Δ 531.

αἰνώς: dreadfully, terribly, mightily.

αἰξ, αἰγός: goat. Γ 24, Δ 105.

αἵξας: aor. partic. of ἀισαγω, rush.


αιλολο-θήρης: with bright, shining cuirass. 'Δ 489.

αιλολο-μίτρης: with bright, shining belt of mail (μίτρη). Ε 707.

αιλολο-παλος: with (quick-moving) fast horses. Γ 185.

αἰλός: (quick-moving), bright. Ε 295.

αιτενος (αιτύς) 3: lofty, high-lying.

αἰτόλιον: herd of goats, herd. Β 474.

αἰτόλος (αιξ, πελ-): (goat-tender), goatherd, herdsman. Δ 275.

Αἰτύ: town under Nestor’s rule. Β 592.

αἰτύ, αιτεία: lofty, towering, steep, sheer. αἰτίν ὀλέθρων: utter destruction. Β 538, Z 57.

Αἰτύτιος, adj.: of Aeptius, an old Arcadian hero. Β 604.

αιρέω, fut. αἱρήσομεν, aor. ἐλέ or ἕλε: take, grasp, seize, gain, capture, overcome; mid. choose.
αῖσα (αἴνυμαι?): share, lot, allotted portion, term of life. κατὰ αἴσαν: as is (my) due, equiv. to αἴσμα.


αἴσμος (αῖσα): fitting, suitable, due.

ἀίσω [ἀσω], aor. ἠκέφαλος; áικα, áieus, aor. pass. as mid. ἠχοθή: rush, hasten. καθ’ ἔπιπον ἀξίσαντε: leaping down from the chariot. χαῖται ἀξίσονται: the (hair) mane floats. Z 510.

Ἄσυνήτης: an old Trojan. B 793.

αἰλυλός: dreadful, horrible. E 403.


ἀίσχος, ἐος: shame, disgrace, reproach, insult. Γ 242, Z 351.

ἀίσχρός: disgraceful, reproachful.

ἀίσχων: disgrace, bring shame upon.

αἰτέω: ask, beg, request. Z 176.

αἰτίος 3: accountable, guilty, to blame.

Ἀιτώλιος and Ἀιτωλός: an Aetolian.


αἰχμάξω, fut. αἰχμᾶσσον: wield the lance (αἰχμή), brandish. Δ 324.

αἰχμή: lance point, point, lance, spear.

αἰχμητής (also αἰχμητά E 197): spearman, warrior, equiv. to αἴχμαχητής, with an implication of bravery. Cf. ἐγχέσταις.

αἴψα: straightforward, quickly. A 303.

αἰών, -ῶνος (ἄι): duration of life, life.

'Ακάμας, -άντος (κάμω): Acamas.


ἀκόμαι, aor. ἡκάστατο (ἀκός, panacea): heal, cure. E 448.


ἀκήν, adv. acc.: quietly, still, hushed. Cf. ἀκέων. Γ 95, Δ 429.


ἀκηχεμένη: perf. partic. of ἀκαχῆς.

ἀ-κοῦτις (κοῖτη, κεῖμαι) fem.: (bed mate), wife, spouse. Cf. ἀλοχος, παράκοιτος. Γ 447, Z 350.

ἀκοῦτις, aor. ἀκοντίσσει and ἀκοντίσσαιτο: hurl the javelin (ἀκῶν), hurl. Δ 498.


ἀκοστάω (ἀκοστή, barley): am well fed (of a horse). Z 506.

ἀκονδήω: hear. πρώτω διώτος ἄκονδηω: “you two are the first invited to a feast.” Δ 343.

ἀκούω, aor. ἢκουσα or ἢκουσα (hear): hear, give ear, obey, learn, “answer.”


ἀκρη (strictly fem. of ἄκρος) (acus, edge): summit, cape, promontory.

ἀ-κρητος (κεράννυμι): unmixed, pure. σπονδαὶ ἄκρητοι: libations where no water was mixed with the wine.


**Vocabulary to the**

**άκριτο-μυθός**: endless prattler, of Thersites. B 246.

**ά-κριτος (κρίω):** (unseparated), confused, immoderate, unreasonable, unnumbered, endless. B 796, Γ 412.

**άκριτο-φυλλος**: with countless leaves, leafy. B 868.

**άκρο-κομος (κόμη):** with hair upon the crown of the head, i.e. with hair bound in a knot on top of the head (or with a scalp-lock). Δ 533.

**άκρο-πόλος**: high-towering, lofty.

**άκρος (acer) 3, superl. άκρότατος**: uttermost, highest. Only of place.

**άκρη πόλις**: equiv. to άκρόταλις. **άκρη πέχρα**: the end of the arm, the hand. **έπ’ άκρω ῥυμα**: on the tip of the pole. **άκροτάτη κώρας**: very top of the helmet. Α 499, Ζ 470.

**άκτη**: headland, promontory, shore.

'Ακτορίων: descendant of Actor, of his grandsons. B 621.


**άκωκή (άκ-)**: point, tip. E 16, 67.

**άκων, -οντος**: javelin. Δ 137.

**άλα-δι (άλα)**: to the sea. A 308.

**άλαλητος (άλαλά = hurrah)**: a loud shout, war cry.

'Αλαλκομενής (άλαλκω, ward off): epithet of Athena, as the Defender, Protector. Δ 8, E 908.

**άλαμαί: ** wander. Z 201.

**άλαπανώς** 3, comp. **άλαπανώτερος**: weak, powerless, unwarlike.

**άλαπάξω**, fut. **άλαπάξεις**: sack, destroy. E 166.

'Αλάστωρ, -ορος: (1) a Pylian. Δ 295. (2) A Lycian. E 677.

**άλγεω**, aor. partic. **άλγήςας**: suffer pain, ache. B 269.

**άλγος, -εος**: grief, pain, trouble, woe.

**άλεγενίος**: painful, grievous.


**άλειπτος**: sinner, evil doer. Γ 28.

'Αλέξανδρος (άλεξω, ανήπ, ward-off of men): Alexander, perhaps the Greek translation of Paris (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan War. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Ζ 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'

**άλεξω**, fut. partic. **άλεξησοντα (άλκη, Alexander)**: ward off, hence (with dat. of interest) defend. Z 109.

**άλεμαί** or **άλεμομαί**, aor. **άλεμπτο** (§ 48 h), aor. subjv. **άλεμπμεθα**: escape, avoid. **άλεμμενον**: in flight. E 28, 444.

**άληθής, -ές**: true. **άληθέα**: truly, the truth. Z 382.

'Αλέμον πεδίον: the Alēan plain in Asia Minor, where Bellerophon wandered. Z 201.

**άλημεναι**: gather, aor. pass. inf. of **είμω**, crowd together. E 823.

**άλθομαι**: am healed. E 417.

'Αλίαρτος: Haliartus, in Boeotia, on Lake Copaïs. B 503.
áλιστος: (unbending), mighty, violent. B 797.
'Ἀλλίωνες, pl.: a people who dwelt in Bithynia on the Euxine. B 856.
"Ἀλιος: a Lycian, slain by Odysseus. E 678.
ἀλιος: fruitless, ineffectual, in vain.
ἀλις (φάλις), adv.: in throngs, enough.
ἀλίκομαι, aor. partic. ἀλώνα and ἀλόντε (φαλ-): am captured, taken. E 487, B 374, Δ 291.
"Ἀλκανόρος: a Lycian, slain by Odysseus. E 678.
ἄλκαρ: defense, protection. E 644.
ἄλκη, dat. ἄλκι: defense, help, strength for defense, courage, bravery.
"Ἀλκηντις: Alceis, daughter of Pelias, who died for her husband Admetus. B 715. Her devotion to her husband became proverbial, and her death is the theme of a play of Euripides.
ἀλκιμος (ἄλκη): brave, courageous, mighty, strong in defense.
ἀλλά: but, yet, on the other hand. Sometimes correlative with μέν. Sometimes in apod., as A 82, 281.
ἀλλη, adv., strictly dat. of ἄλλος: elsewhere, i.e. away (from me).
ἀ-ἀληκτόν (λήγω), adv.: unceasingly.
ἀλλήλων, ἀλλήλους, ἀλλήλους (ἄλλος ἄλλοι): each other.
ἄλλο-θεν: from another side. ἄλλο-
θεν ἄλλος: one on one side, another on another. B 75.
ἄλλοιος (ἄλλος): of other quality.
ἄλλοιός τις: a different sort of man.
ἄλλομαι, aor. ἄλτο (σαλιο): leap.
ἄλλο-πρός-ἄλλος: (changing from one side to another), changeable, fickle. E 831.
ἄλλος (ἄλιος) 3: other, another. τὰ μέν... ἄλλα δὲ: some... others. οἱ ἄλλοι: those others. Freq. a noun is added in appos. Cf. ἄλη, ἄλλως, ἄλλοτε, ἄλλοθεν, ἄλλοδαπός, ἄλλοπρός-ἄλλος, ἄλλοις, ἄλλοτες.
ἄλλοτε: at another time, once upon a time. ἄλλοτε, ἄλλοτε: at one time, at another time. A 590, E 595.
ἄλλως: otherwise, i.e. better. E 218.
ἄλλοντε, ἄλλονα: aor. partic. of ἄλικομαι, am captured. B 374.
"Ἀλότη and "Ἀλος: towns under Achilles' rule. B 682.
ἄλες, ἄλος (σαλιο, σαλίο), fem.: the sea; esp. the sea near the shore, as distinguished from both the high seas and the land. A 358.
ἄλσος, -εος: grove, esp. a grove consecrated to a divinity; hence a sacred field, even without trees,—equiv. to ὁμήρος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or enclosure, with an altar. B 506.


'άλτο: aor. of άλλομα. §§ 53, 23 a.

'Αλβη: Abybe, a country near Troy from which silver came. B 857.

'Αλυσκάζω: flee, skulk. Z 413.

'αλώπε: (άλλομα): am frantic, am beside myself, rare. E 352.


'άλωνυ: threshing floor, field (planted with vines or trees?). E 90.

'άλώμενος: partic. of άλλομα, wander.

'αμ: up, along, for άνα, by 'apocope' and assimilation ' before ι, ιβ, φ, as 'αμι πεδον. E 87. § 29 b.

'άμα (όμοι, σιμυλ), adv.: at the same time, together, with. It is sometimes found with τε ... και, and επεσθαυ, and accompanies a 'dative of association.'

'Αμαζόνες, pl.: Amazons. These war-like women fought against the Phrygians. Γ 189. They were slain by Bellerophon. Z 186.

'άμαθος (sand): sand. E 587.

'άμαμάκετος 3: raging, impetuous.

'άμαρτανο, aor. άμαρται and άμβροτα: miss, fail to hit. Δ 491.

'άμ-άρτη (άμα, άρπ): at the same time, at once, together. E 656.


'άμ-βάλλω [άναβάλλω]: (throw up, hold back), put off, postpone.

'άμ-βα-τός (άνα, βαίνω): to be ascended, scaled. Z 434.

'άμ-μβροσίη: ambrosia, food of the gods and even of their horses.

'άμβροσίως 3 (βροτός): ambrosial, divine; used like 'άμιμπροτα, νεκτά-ρεο, and θείος of everything attractive and refreshing that comes from the gods.

'ά-μβροτα: immortal, divine.


'ά-μείβω, aor. 'αμείβατο: change, ex- change; mid. answer, reply.

'άμείνων, -ον: better, preferable, braver, mightier, comp. of 'αγάθος.

'άμέλγω (μυλέω, milk): milk. 'αμελγώμενα: a-milking, being milked. Δ 434.

'ά-μενηνός: powerless, weak, faint.


'άμμε, Aeolic for ήμας: us. § 42 a.

'άμμι, Aeolic for ήμιν: us. § 42 a.

'ά-μμορος (μύρος, μοϊρα): (without portion), ill fated, unhappy. Z 408.

'άμφος, for ήμέτερος: our. § 42 b. Z 414.

'ά-μοστον, adv.: ceaselessly, eagerly, violently. Δ 440, E 518.


'άμ-πεπαλών, aor. partic.of άναπάλλω: brandish, swing, draw back for a throw. Γ 355.

'άμ-πτύνθη: aor. pass. of άναπνέω, re- vive, "come to." E 697.

FIRST SIX BOOKS OF THE ILIAD

Δμύκλαι, pl.: an old Achaean city in the valley of the Ευρώτας, about a league south of Sparta. Seat of Tyndareus and his sons. B 584.

άμυδμαν, -ονος: blameless, honorable.

άμύνω, aor. αμύνεν: ward off; keep off; protect, defend, with dat. of interest or ablatival genitive. A 67.

άμύσσω, fut. αμύσσω: (tear), gnaw.

άμφ-έχυτο: aor. as pass. of αμφί-χέω, pour about. B 41.

άμφ-πρεφής, -ές (έρέφω): covered (closed) both above and below. A 45.

άμφι (άμφω), adv. and prep.: (on both sides), (above and below), about, around, on the banks of (a river), for the sake of. Often equiv. to περί, but περί freq. is used of what surrounds in a circle. αμφί δελοίσω περαν: they pierced with spits so that the spit appeared at either side. ἦπιε δ' αμφί άττω: but he fell over him. οἱ αμφί Πρίαμου: Priam and his attendants. αμφί 'Ελένη μάχεσθαι: fight for Helen. Cf. αμφίς.

άμφι-αχυίαν, perf. partic. as pres.: shrieking about. B 316.

άμφι-βαίνω, perf. αμφίβεβηκα: go about; perf. has come upon, stand over (lit. upon both sides of), besstride, protect. A 37, 451.


άμφι-βροτος 3: man-protecting, only of the shield (ἀσπίς). Cf. αμφιπ.

'Αμφιγένεια: town under Nestor's rule. B 593.


άμφι-βαίο, perf. αμφίβεβηθη: burn about, blaze round about. Z 329.

άμφι-δρυφής, -ές (δρύπτω): (torn on both sides), with both cheeks torn (in grief). B 700.

άμφι-λισσα, fem. adj.: curved at both ends (or on both sides), shapely. Epithet of ships, esp. of those drawn up on shore; only at the close of the verse. B 165, 181.


άμφι-καλύπτω, aor. αμφεκάλυψε: conceal round about, cover, envelop.

άμφι-κύπελλον δήτας: two-handled cup A 584, Z 220.

άμφι-μάχομαι: fight about, with acc.


άμφι-μέλας, -όνα: black round about, darkened on all sides (of a mind dark with passion). A 103.

άμφι-νυμομαι: dwell round about, inhabit. B 521, 574.

"Αμφίος: (1) Trojan leader. B 830.
(2) Son of Selagus, slain by Ajax.
E 612.

άμφι-πένομαί: am busy about.
άμφι-πολος (πέλω), fem.: maid, female attendant, corresponding to the male θεράπων. Γ 143, 422.
άμφι-ποτάμοι (πέτομαί): fly round about. Β 315.

άμφις: on both sides, separately, in two ways. άμφις φράζονται: are divided in mind, are at variance. αξονι
άμφις: on the axle. Cf. άμφι.
Β 13, 30.


άμφι-χέω, aor. mid. as pass. άμφέχυτο: pour about. Β 41.

άμφιτερος (άμφω) 3: both. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τε...καί. Γ 179. άμφιτέρησιν (sc. χερσίν): with both hands. E 416.

άμφιτέρωθεν: (from both sides), on both sides. Ε 726.

άμφω (αμβο, both): both, only nom. and acc. dual, but freq. const. with the plural. A 196, 209.

άν: by 'apocope' (§ 29) for ἀνα, up.

άν: modal adv., indicating a condition. 'There is no adequate translation for αν taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with αν is used nearly like the fut. ind. or the potential opt.; the potential opt. is sometimes found without αν where the Attic rule would require it; and its equivalent κέ is used even with the fut. ind. § 18 b.

In use, αν is essentially equiv. to κέ, which is more frequent.

'In simple sentences and in the apodosis of complex sentences, αν and κέ express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of αν or κέ prevails.'

'In conditional clauses the subjv. and opt. generally take αν or κέ when the governing verb is a future or in a mode which implies a future occasion.'

τότε κέν μν πεπίθωμεν: then we may persuade him. κένουσι δ' αν ούτε μαχέστω: but with those no one would contend. αι κέ ποθε Ζεὺς δώσι: if Zeus ever grants. τάχ' αν ποτε
θυμὸν ὀλέσῃ: he may at some near time lose his life. εἰτ' αν πολλοὶ
πέτωσι: when many shall fall.

ἀνα, ἀν (§ 29), ἄμ (before labials, § 29 b) (on), adv. and prep.: up, thereon, upon, along. ἄνα ἐδραμε: started back. ἀνα στρατόν: (up)
through the camp. ἄν ὁμιλῶν: through the throng. ἄν τε μάχην: along through the conflict. φρονεῶν ἄνα θυμὸν: considering in mind.

ἀνα στόμα: on (your) lips. ἀνα στρατόν and κατα στρατόν, ἀνα ἄπνυ and κατά ἄπνυ are used with slight difference of meaning; in such
expressions, metrical convenience seems to have determined the choice between ἀνά and κατά.

ἀνα: for ἀνάστηθι, rise. Z 331. § 55 c.

ἀνα: vocative of ἀνάξ, king. Γ 351.

ἀνα-βάλλω, aor. ἀνέβηθι and ἀναβάς: go up, ascend, mount, embark.

ἀνα-βλητος, -ος: delay, postponement.


ἀνα-γνώμπτω, aor. pass. ἀνεγνώμφηθι: bend back, turn. Γ 348.

ἀν-ἀγω, aor. ἀνήγαγεν: lead up, bring back; mid. put to sea (opp. to κατάγονται). A 478, Z 292.

ἀνα-δέχομαι, aor. ἀνέδεξατο: take up, receive. E 619.

ἀνα-δῶ, aor. ἀνεδύσετο and ἀνέδω: dice up, appear from below, rise.


ἀν-αιδείη (αιδώς): shamelessness, insolence. A 149.

ἀν-αιδής, -ής: shameless, pitiless.


ἀν-αἱρέω, aor. partic. ἀνελών, aor. mid. ἀνέλοντο: take up. A 449.

ἀν-ἄισσω, aor. opt. ἄναιτειεν, aor. partic. ἄναιτεια: start up, spring up, rise. A 584, Γ 216, Δ 114.

ἀνα-κλίνω, aor. inf. ἀνα-κλίνω, aor. partic. ἀγκλίνας: lean upon, lean back, bend up. ἀνακλίναι νέφος: roll back (i.e. open) the cloud. E 751.

ἀν-ακοντίζω (ἀκών): dart up, shoot up, spurt up (of blood). E 113.


ἀν-ἀλκίς, -ίδος: powerless, weak, cowardly. B 201, E 331, 349.

ἀ να-νέω: (nod up), refuse, deny (a request); opp. to κατανεώ, indicate and confirm assent by a nod.


ἀνα-πάλλω, aor. partic. ἀμπεπαλῶν: brandish. Γ 355, E 280.

ἀνα-πύλημι, aor. subjv. ἀναπλήσης: fill up, fulfill, complete. Δ 170.

ἀνα-πνέω, aor. pass. ἀμπνύνθη: take breath, revive. E 697.


ἀν-ἀρχως (ἀρχω): without leader, uncommanded. B 703, 726.

ἀνάσω (φάναξ): rule over, reign, am defender, master, lord of. Freq. with dat. of interest. Μυρμιδονεσσιν ἀνασε: (reign for the Myrmidons), reign over the Myrmidons.

ἀνα-στάς: standing up; aor. partic. of ἀναστήμι, set up. A 387.

ἀνα-στησειν: 1st aor. opt. of ἀναστήμι, cause to stand up, rouse from their seats. A 191.

ἀνα-σχειν, ἀνάσχεο, ἀνασχέσθαι, ἀνα-σχόμενος, ἀνασχόν: aor. of ἀνέχω, hold up; mid. endure. ἀνασχόμενος: drawing back, "hauling off."

ἀνα-τέλλω, aor. ἀνέτελε: send up, cause to grow. E 777.
VOCABULARY TO THE

āν-απέτευ, aor. āνετράπετο: turn over; aor. fell back. Z 64.
āνα-φαίνω: (show up), reveal. A 87.
āνα-χάριμαι: draw back, withdraw, yield. E 443, 600.
āνά-ψιλω, impf. ἤνδανε or ἦνδανε, aor. inf. ἤδειν (ἀνδάνω, ἢδος, suadeo, suavis, sweet, φαδ-): please, am acceptable. A 24.
"Ἀνδραίμων, ὁνος: Andreaemon, father of Thoas. B 638.
ἀνδρεί-φόντης (φόνος): man-slaying, of Ἐννάλιος. B 651.
"Ἀνδρομάχη: Andromache, wife of Hector, daughter of Etion (king of Theba). Z 394 ff. Her father and brothers were slain by Achilles. Z 414 ff.
ἀνδρο-φόνος: man-slaying. Epithet esp. of Hector and Ares. Δ 441.
ἀν-ἐβην: aor. of ἀναβαίνω, go up, rise.
ἀν-ἐγνάμφηθη: aor. of ἀναγνάμπτω, bend back. Γ 348.
ἀν-ἐδω καὶ ἀνεδύσετο: aor. of ἀναδώ, dive up to, appear from.
ἀν-ἐφηγα: check, hold back. Γ 77.
ἀν-ἐκεν: aor. of ἀνήκυμ, urge on.
ἀν-εμι, pres. partic. ἀνώντα (ἐμι): come back, return. Z 480.
ἀν-έρωμαι (ἐρωμαι): ask, inquire.
ἀν-ἐλαυτο, ἀνελών: aor. of ἀναιρέω, take up. A 449, 301, B 410.
ἀνεμος, -ου (animus): wind. Homer knows but four winds: Ἐφιος, East wind, Βορέης, North wind, Ζέφιρος, West wind, Νότος, South wind.
ἀνεμάλιος (ἀνεμος): (windy), empty, useless, idle, in vain, to no purpose. Δ 355, E 216.
ἀν-ἐνευ: impf. of ἀνανεύω (nod up, i.e. shake the head), refuse. Z 311.
ἀν-ἐντε: aor. partic. of ἀνίμη, urge on.
ἀνέρες, ἀνέρι, ἀνέρας: from ἀνήρ, man.
ἀν-ἐσταν [ἀνέστησαν], ἀνέστη: stood up, rose, aor. of ἀνέστημι, set up.
ἀν-ἐχετω, ἀνέχον: aor. of ἀνέχω, hold up, raise. Ε 318, E 655.
ἀν-ἐτελε: aor. of ἀνατέλλω, send up.
ἀν-ετράπετο: aor. of ἀνατρέπω, turn over; aor. fell back. Z 64.
ἀνευθεία, adj.: far, away from, without. ἀνευθεία: without divine help.
ἀν-ἐκάτερο, impf. of ἀναχάζομαι, draw back. E 443, 600.
ἀν-ἐχω, fut. ἀνέχομαι and ἀναχάζομαι, stand by, remain; mid. hold up under, am patient, endure, suffer, allow; draw up.
ἀν-ἐκάρφησεν: aor. of ἀναχαρέω, draw back. Γ 35.
ἀνεφ: speechless, dumb, mute. (Prob. an old adj. in nom. pl.) B 323.
án-ήγαγεν aor., áνήγεσις impf.: of áná-
gw, bring back. Z 292.
án-ή[άνή, § 52 c] aor. subjv.,
ánηκε aor. ind.: of ánημ, let go,
urge on.
án-ήκεστος (άκος): incurable, unen-
durable. E 394.
án-ηκόντιζε: impf. of ánακοντίζω, dart
up, shoot up, spurt up. E 113.
ánήρ, gen. ánδρός or áνέρος, dat.
ánερ, nom. pl. ánερες, dat. pl.
ánδρασι or ánδρασσι: man, vir,
in contrast with boy, woman, or
divinity. ánερες έστε: be (brave)
men! In military use, equiv. to
μαχητής, warrior. In πατήρ ánδρων
τε θεών τε, father of both men and
gods (of Zeus), ánδρες is used of
the human race (like ánδρωποι).
anήρ is sometimes added to eth-
nic names, as Σάντιες ánδρες, Δάρ-
δανος ánηρ, or to the name of a
class; see on B 474.
án-ήσει: fut. of án-ήσμ, urge on.
'Ανθεμιδής: son of Anthemio, Si-
moisius. Δ 488.
'Ανθεμίων, -ώνος: a Trojan. Δ 473.
'Ανθεμό-εις, -εντος (άνθος): flowery,
abounding in flowers. B 467.
'Ανθηδών, -όνος: town on the Eur-
pus, about seven miles from
Chalcis. B 508.
'Ανθός, pl. 'Ανθέα: flower. B 468.
'Ανθρωπός: man, human being, h o m o.
'Αντίαω, aor. partic. 'Ανίηθέντα (ονυς):
grieve, vex, wear out. B 291.
'Αντίμη, 2d pers. ind. 'Ανείεις, fem.
partic. 'Ανείειτα, fut. 'Ανήπιει, aor.
ánηκε or ánηκεν, aor. subjv. ánημ,
aor. partic. ánντες: (send up),
let go, free, urge on.
án-ιόντα: partic. of ánεμυ, come back,
return. Z 480.
'Αντιπτός (νιττω): unwashed. Z 266.
án-λοστήμ, pres. mid. partic. ánνστα-
μενος, fut. inf. ánστισθεθώ, 1st
aor. opt. ánστισθενεν, 2d aor. ind.
ánστη, ánστιθε, ánσταν [άνε-
στησαν], aor. partic. ánνστάς,
ánσταντες: set up, raise, cause to
rise, in pres. and 1st aor. act.;
stand up, rise, in 2d aor. and mid.
Often with dat. of interest, τοίοι
δ' άνάστη, he rose for them, sc. to
address them.
án-ορούω, aor. ánόρουσε: start up,
rise. A 248.
án-οτατος (οιτάμεναι): unwounded by
a weapon held in the hand, opp.
to άβλητος, unhit by a
missile. Δ 540.
án-στάντες aor. partic., ánστισθεθαι
fut., ánστιθεν aor. ind.: of ánυ-
στήμ, raise up, rise. B 398.
án-σχήσθαι: fut. of ánέχομαι, en-
άντα: opposite, over against. Cf.
άντην. B 626.
άντ-άξιος: of like worth, of equal
value, equivalent. A 136.
(Steneboea in the tragic poets.)
άντ-ετόρησεν aor. of ἀντιτορέω, pierce.
E 337.
άντην: equiv. to άντα, opposite, to
(my) face, openly. A 187.
VOCABULARY TO THE

Ἀντηνορίδης: son of Antenor. Γ 123.

Ἀντήνωρ, -όρος (cf. ἄντανειρά): Antenor, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the Iliad. He received Mene- laus and Odysseus at his house, when they came to Troy as ambassadors. Γ 205 ff. He accompanied Priam to the field, to strike a truce. Γ 262.

ἀντία, adv.: opposite. Cf. ἄντιός.

ἀντι-άνειρα (ἄνειρ): matched with men in battle, like to men, of the Amazons. Γ 189, Ζ 186.

ἀντιάω, subjv. ἄντιώσων, fem. partic. ἄντιώσων (§ 47 c), aor. partic. ἄντιάσας (ἀντα): meet, approach, partake of, share, receive. Cf. ἄντομαι. Α 31.

ἀντι-βίην, adv.: with opposing might; originally cognate acc.; sc. ἐρία.


ἀντι-βολέω, aor. inf. ἄντιβολέησαν (βάλλω): go to meet, take part in.

ἀντι-θεός 3: god-like, with no esp. reference to moral qualities.

ἀντικρόσ, adv.: (opposite), straight forward, straight through.

Ἀντιλοχός: Antilochus, eldest son of Nestor, a distinguished warrior, and friend of Achilles. See ἀγαθός. Ρ 652 ff., Ψ 556.

ἀντίος 3: meeting, to meet, in friendly or hostile sense. ἄντίον is used adverbially. ἄντίον ἐποιο: opposed. ἄντίον ἐμμ: go against, with genitive.

ἀντι-περαία (πέρας), neut. pl. as subst.: the opposite fields, the opposite coast. B 635.

ἀντι-τορέω, aor. ἄντετοράσει: pierce.

ἀντι-φέρω: bear against; mid. bear myself against, oppose. Α 589.

Ἀντιφός: (1) Greek ally from the Sporades. B 678. (2) Leader of the Maeonians. Β 864.

(3) Son of Priam. Δ 489.


Ἀντρών, -όνος: town under the rule of Protesilaüs. B 697.

ἀντύξ, -ύγος, fem.: rim, of shield or chariot. E 262, Ζ 118.

ἀνυσίς, -ος: accomplishment, fulfillment. ἀνυσίς δ' οὐκ έσσεται: "they will not attain what they desire and plan." B 347.

ἀνίω: accomplish, gain anything.

ἀνώγα (perf. as pres.), impf. ἄνωγον, plpf. as impf. ἄνώγεια or ἄνωγεν (§ 30 k): command, order, bid. A 313.

ἀνταντε: aor. partic. of ἄγγευμ, break.

ἄξει fut., ἄξετε aor. inv.: of ἄγω, lead, bring. Γ 105.

Ἀξίος: Axios, river in Macedonia, emptying into the Thermaean Gulf. B 849.

ἄξιος (ἄγω): (of equal weight), of equal value, suitable (of a ransom).

ἄξον: aor. inv. of ἄγγευμ, break.

Ἀξιόλος: Axylus, Trojan from Arisbe, slain by Diomed. Ζ 12.

άοιδή [φόνη] (άείδω): song, gift of song.  
άοιδιμος: sung of, subject of song.  
Z 358.

άολλής, -ές (έλλω): all together, with closed ranks.  
E 498.

άολλίων, aor. ἀόλλουαν: collect, bring together.  
Z 270, 287.

'Απαινός (Παινός, E 612): town of Mysia.  
B 828.

ά-παλάμινος (παλάμη): (without device), helpless.  
E 597.

άπ-αλοιάω, aor. ἀπτηλοῖσεν: crush.  
Δ 522.

άπαλός 3: tender, delicate, soft.

άπ-αμείβομαι: reply, answer. Freq.  
in the formula τὸν δ' ἀπαμείβο-  
μος προσέφη, where the acc. is  
const. with προσέφη.  
A 84.

άπ-άνευ-θε, adv.: away, apart, aside,  
sometimes with ablative gen.,  
away from.  
A 48, 549, B 391.

άπας, ἀπασα, ἀπαν (strengthened  
πας): all, all together.  
A 535.

άπ-άτερ-θε(ν) (άτερ), adv.: separately,  
apart, with gen.  
E 445.

άπάτη: deceit, trick.  
Δ 168.

άπατηλός: deceptive, deceitful.  
A 526.

άπ-έβη and ἀπεβήσετο: aor. of ἀπο-  
βάνω, depart.  

άπ-εδέσατο: aor. of ἀποδέχομαι, accept.  
A 95.

άπ-έδυσε: aor. of ἀποδύσω, strip off.  

άπ-έδωκε: aor. of ἀποδώκω, give back,  
pay, render.  
Δ 478.

άπειλέω, fut. ἀπειλῆσω, aor. ἡπεί-  
lησεν and ἀπειλήσαν (ἀπειλή):  
threaten. ἡπειλήσεν μέθον: (he  
threatened a word), he uttered a  
threat.  
A 181, 388.

άπ-είμι, partic. ἀπεόντος (εἴμι): am  
away.  
Z 362.

ά-πείρων, -όνος: boundless, limitless.  
ά-πεκτανε: aor. of ἀποκτείνω, slay.  
ά-πελέθρος (πέλεθρον): immeasurable,  
infinite.  
E 245.

άπ-ενάσσατο: aor. of ἀποναιόμαι, emi-  
grate.  
B 629.

άπ-εόντος: partic. of ἀπαμε, am away.  
ά-περείστος (πέρα) 3: boundless,  
countless.  
A 13, Z 49, 427.

άπ-έρικω: keep off, ward off, avert.  

άπ-εσοίμενον perf. partic., ἀπέσυντο  
plpf.: of ἀποσύνωμαι, hasten away.  

άπ-έστη: stepped back, aor. of ἀφί-  
στημι, set back.  
Γ 33.

άπ-ἐτίσαν: aor. of ἀποτινω, pay.  

άπ-ἐχθαίρω, aor. subjv. ἀπεχθήρω  
(ἐχθέω): hate violently.  
Γ 415.

άπ-ἐχθάνομαι, aor. ἀπήχθετο: am  
hated.  
Γ 454, Z 140, 200.

άπ-ἐχω, aor. subjv. ἀπόσχη: hold off,  
keep far away.  
Z 96, 277.

άπ-ηλοίησεν: aor. of ἀπαλοιάω, crush.  
ά-πήμων (πήμα): unharmed.  
A 415.

άπ-ηνῆς, -έος: (unkind), harsh, cruel.  

άπ-ηύρα, ἀπηύρων: took away. See  
ἀπούρας.  
A 430, Z 17.

άπ-ῄθετο: aor. of ἀπεχθάνομαι.  

ά-πεθὼ, aor. ἀπήθησε (πείθω): dis-  
obey.  
A 220.

ἀπιόσ (ἀπό) 3: distant, remote.  
tῆλθεν εἰς ἀπίσ γαίης: from far  
away — a remote land.  
A 270.

ἄ-πιστος: faithless, untrustworthy.  

ἀπό (ab, off), adv. and prep.: away,  
off, from, back.  
The adv. is freq.  
attracted by an ablative gen.  
άφ' ἰππών ἄλτο: leaped from his
chariot. ἀπὸ χθονὸς ὄρνυτο: on the ground he set out. μένων ἄπο ἡς ἀλόχου: remaining away from his wife. ἀπὸ πατρίδος αὖ: absent from his fatherland. ἀπὸ θυμόν: far from (my) heart.

ἀπο-αἰρέομαι and ἀφαιρέομαι, fut. ἄφαιρήσεσθαι, aor. ἀφέλοντο: take away, deprive for my own interest. ἀπο-βαίνω, aor. ἀπεβήσετο or ἀπέβη: go off, dismount. E 133, A 428.

ἀπό-βλητος (βάλλω): to be cast off, to be rejected, despicable. Γ 65.


ἀπο-εἴκω: withdraw from, abandon, with gen. Γ 406.

ἀπο-εὐπη: inv. of ἀπόφημι, deny, refuse. Γ 406.


ἀπο-θέσθαι: aor. inf. of ἂποτίθημι, put off. Γ 89, E 492.


ἀπο-ολφωτον: fut. of ἂποφέρω, bear away. E 257.

ἀπο-κρῖνο, aor. pass. partic. ἂποκρινθέτε: separate. ἂποκρινθέτε: apart from their friends. E 12.

ἀπο-κτεῖνω, aor. ind. ἂπέκτατε, aor. inf. ἂποκτάμεν: slay, kill. E 675.


ἀπο-ολέσθαι aor. inf., ἀπολέεσθαι aor. ind.: of ἀπόλλυμι, destroy. Γ 40. ἀπο-λήγω: cease, die away, die.

ἀπο-ὀλλυμι, aor. act. ἀπόλλεσε and ἀπόλεσθαι ἅπολεσταν ἅπολεσταν, aor. mid. ἀπόλεστο and ἀπόλοντο: destroy; mid. perish, die, fall (in battle).

Ἀπόλλων, ἀννος: Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοίβος, gleaming), of song (A 603), of herds (B 766), of the bow (ἕκβόλος, ἄργυροτόξος), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena. He favors the Trojans against the Greeks. A 36 ff., 451 ff., E 344 ff., 508 ff.

ἀπο-λυμαίνομαι: purify myself.

ἀπο-λύω, aor. ἀπέλυσε: release, set free. A 95, Z 427.

ἀπο-μηνω, aor. partic. ἀπομηνήσας: give vent to wrath far away. B 772.

ἀπο-μνημήνυμι, aor. ἀπομνημέρατο: wipe away. B 269.


ἀπο-νοστέω, fut. ἀπονοστήσεως (νόστος): return, go home. A 60.

ἀπο-νόσφι, adv.: apart, away from. B 233.

ἀπο-παῦω, fut. mid. ἀποπαύσεσθαι: stop from; mid. keep myself away from, cease from, stop. E 288.


ἀπο-πνεύω (πνέω): breathe forth.
ἀπο-πτῦω: spit forth, belch forth.
ἀπ-οροῦω, aor. ἀπόρυσας: leap off, hasten away. E 20, 836.
ἀπο-ρρῆξ (ῥήγνυμι): (what is broken off), branch (of a river). B 755.
ἀπο-σεύομαι, plpf. ἀπέσυντο as aor., perf. partic. as pres. ἀπεσύμενον: rush away, hasten away. Δ 527, Z 390.
ἀπο-στείχω, aor. ἀπόστειχε: go away, depart. A 522.
ἀπο-σφάλλω, aor. opt. ἀποσφύλλειε: drive far away from. ἀποσφύλλειε πόνοιο: “make vain their labor.”
ἀπό-σχη: aor. of ἀπέχω, hold off, keep far away from. Z 96, 277.
ἀπο-τίθημι, aor. inf. ἀποθέσθαι: put off, off. Γ 89, E 492.
ἀπούρας, aor. partic.: taking away. (Prob. for ἀπο-ερας. Of this, ἀπηύρα (or ἀπεύρα) would be the ind., while ἀπηύραν seems to be formed from an ἀπευρά.) A 356.
Cf. ἀπούροσ
e.
ἀπο-φθινόθω: waste away, perish.
ἀπο-φθινω, aor. partic. ἀποθάμενον: perish, die. Γ 322.
ἀ-πρηκτος (πρηκτος): (unaccomplished), ineffectual, fruitless.
ἀπ-ωρέω, fut. ἀπώργει: push off, keep off, remove. A 97.
ἀρα, ἅ (enclit.), ἅρ, ὅ: so, then, as you know, you know, it seems. Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.
ἀραβέω, aor. ἄραβησε (ἄραβος, Eng. rap): ring, of the armor of falling warriors. Δ 504, E 42, 58.
’Ἀραδυρή: thought to be the later Phlius near Corinth. B 571.
ἀραῖος 3: (thin), delicate, slender, of Aphrodite’s hand. E 425.
ἀραρίσκω, aor. partic. ἀραρίστες, aor. ind. ἑράρε, perf. partic. ἑρηρῖος and ἑραριὰ (§ 49 g), plpf. ἑρήμεν (§ 30 k) (ἀρ, ars, arm): join, fit, suit; perf. and plpf. are intrans., am fitted, suited. ζωστήρ ἑρηρῖος: a well-fitting girdle. ὁ οἱ παλάμηφων ἑρήμεν: which was suited to his hands.
áργαλίος: grievous, terrible, difficult.
'Αργείος ("Αργος) 3: Argive. Ἡρηγη.
'Αργείη (Δ 8) since Hera was the patron goddess of Argos, 'Αργείη 'Ελείη since Helen's true home was in Peloponnesus. As subst., 'Αργείου, the Argives, men of Argos in the broader sense; used like 'Αχαίοι and Δαναοί, of all the Greeks. Metrical convenience often determined the choice between these three words. § 22 e. Homer had no one word for Greeks as distinct from barbarians, as he had none for barbarians as distinct from Greeks.


άργεννός (άργος) 3: lustrous, with white sheen, white. Γ 141, Z 424.

άργης, -ήτος: white, glistening.


'Αργυρσα: Thessalian town. Β 738.


άργος: (1) swift, (2) white.

άργυρος (άργυρος) 3: of silver, silver. Γ 331, E 727.


άργυρο-ηλός: silver-studded, studded with silver nails, of a sword hilt.

άργυρο-πετα: (silver feet), silver footed, i.e. with beautiful white feet. Standing epithet of Thetis. Cf. 'Thetis' tinsel-slipper'd feet,' Milton Comus 877. A 538.

άργυρος (argentum): silver. E 726.

άργυρό-τοξος: silver-bowed, bearer of the silver bow. Epithet of Apollo.

άρελών, ἄρεαν: comp. of ἄγαθός, good, strong, mighty. Cf. ἄριστος.

άρισκο, fut. ἄρισσόμεθα (ἀρισάκω): atone for, satisfy, make right. Δ 362.


άρηγών, -όνος, f.: helper, defender.

άρήμος: (pertaining to Ares), of war, warlike, martial, brave. Δ 98.

άρητ-φιλος: dear to Ares. Γ 21.


άρηεν plpf. (§ 30 k), ἄρηρότος perf. partic.: of ἄραρίσκω, fit, suit. Γ 338.

"Αρης, gen. "Αρεος, dat. "Αρεῖ or "Αρηί, acc. "Αρη, voc. "Αρε or "Αρες: Ares, Mars, son of Zeus and Hera. God of war, but not one of the most powerful divinities. "Ερές (Strife) is his sister; Δείμος (Terror) and Φόβος (Flight) are his attendants. Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the Iliad. His name
is freq. used for battle, war, fury of war.

ἀρηῆρι, -ήρος (ἀράομαι): (one who prays), priest. A 94.

ἀρι-ζήλος: very clear, distinct. § 40 d. B 318.


"Ἀρμοί: a people in Cilicia, where Typhoeus lay bound beneath the earth. B 783.

ἀρι-πρεπής, -έως: distinguished, pre- eminent. § 40 d. Z 477.


ἀριστερός: left (hand). ἐπ' ἀριστερά: to the left, on the left. E 355.

ἀριστεύς, -ής (ἀριστος): chief, prince.

ἀριστεύω, iterative impf. ἀριστεύ̣σκε: am chief; am first, am brave in battle. Z 208, 460.

ἀριστος 3: superl. of ἀγαθός, good, strong, mighty, brave. Cf. ἀρείων.

'Αρκαδίη: Arcadia, in the middle of Peloponnesus. B 603.


Ἀρκιω, aor. ἀρκεσε (ἀρεσε): protect, ward off. Z 16.

Ἀρκιος: appointed, fated, sure. B 393.


ἀρμα, -ατος: chariot, esp. chariot of war. It was low and light, entered from behind, with a curved rim (ἀντιξ) in front and on the sides, with standing room for two persons, the driver and the fighter; it was drawn generally by two horses, sometimes by three, and was used not so much for fighting as a ready means of transportation from one part of

the field to another. The pl. is freq. used like the sing. Cf. δίφρος, ὄχος, ὄχεα.

ἀρματο-πηγός (πηγνυμι): chariotmaker. Δ 485.

ἀρμάζω, aor. ἄρμοσε (ἀραρύσκω): fit, suit to. ἄρμοσε αὐτῷ: he fitted it to himself. Γ 333.

'Ἀμονίδης, -εω: son of Harmon (Joiner), Tecton (Carpenter), a skillful Trojan artisan who built the ships that carried Paris to Greece. E 60 ff.

ἀρνα (acc. sing.), dual ἄρνε, gen. pl. ἄρνων (ὤρν-, § 32 α): lamb. Γ 103, 273, Δ 435.

ἄρνειός (ἀρνο): ram. Γ 197.

"Ἀρνη: Boeotian town. B 507.
\( \text{άρνυμαι, aor. opt. \( \deltaρεο \): strive to win, gain.} \ Delta 95, E 553, Z 446. \\
\text{άρνουσα (\( \deltaρεο, aro, arvum, Eng. ear \): plowed field, cornfield, land, earth.} \\
\text{άρπάξω, aor. partic. \( \tauραπάξας \) (\( \tauραπίο \): seize, carry off.} \ Gamma 444. \\
\text{\( \iotaρηκτός \) (\( \iotaργυνμόν \): (unbroken), unwearied, untiring.} B 490. \\
\text{άρπαντες: aor. partic. of \( \τραπάρσκω \), fit, suit.} A 136. \\
\text{άρτεμης, \( \varepsilon \): sound, unharmed.} \\
\text{"Αρτέμις, \( \varepsilon \): Artemis, Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother, she is on the side of the Trojans. Like him she bears a bow, and she is his counterpart in several respects, sending quiet death to women, as he does to men.} E 51, 447, Z 428. \\
\text{άρτιος: well fitting, harmonious. \( \gamma\οδη \): \"was of one mind.\"} \\
\text{άρτονω, impf. \( \γρατόνετο \) (\( \γαραρίσκω \): prepare, form.} B 55. \\
\text{άρχε-κακος: beginning calamity, which began the trouble.} E 63. \\
\text{"Αρχέ-λοχος (Leader of cohort): a Trojan, son of Antenor.} B 823. \\
\text{Slain by Ajax.} \Xi 463 ff. \\
\text{άρχεω: lead, command. Cf. \( \alphaρχω \) and \( \gamma\ημομοεώ. \) E 200.} \\
\text{άρχη: beginning.} \Gamma 100. \\
\text{άρχός: leader, chief.} A 144, B 234. \\
\text{άρχω, aor. subjv. \( \αρχώσι, aor. opt. \) \( \alphaρχεαν \): lead the way, command, rule, begin.} \\
\text{Freq. with gen.; sometimes with dat. of interest.} \\
\text{άρωγη \( \) \( \alphaργηγο \): help, protection.} \\
\text{άρωγος: helper (\( \epsilonπι \) \( \psiευδόσται, \) to liars).} \Delta 235. \\
\text{άσια: aor. inf. of \( \alphaω, sate. \) E 289.} \\
\text{ά-σβεστος (\( \sigmaβέστον \): (unquenchable), ceaseless.} A 599. \\
\text{άσθμαίνω \( \) \( \alphaμμο, \alphaσθμα \): breathe hard, gasp.} E 585. \\
\text{"Ασίνη: town in Argolis.} B 560. \\
\text{"Ασιός: prominent leader of Trojan allies.} B 837. \\
\text{"Ατοιος, adj.: Asian.} B 461. \\
\text{"Ασκάλαφος: leader of Orchemenians, son of Ares.} B 512. \\
\text{"Ασκανίς: district in Bithynia.} B 863. \\
\text{"Ασκάνιος: leader of Trojan allies from Ascania.} B 862. \\
\text{άσκεω, impf. \( \gamma\σκεων, aor. partic. \) \( \ασκήσας \): prepare.} \Delta 110. \\
\text{"Ασκληπιάδης: son of Asclepius, Machaon, a skilled surgeon.} \Delta 204. \\
\text{"Ασκληπιός: Asclepius, Aesculapius.} B 731. \\
\text{Homer does not know him as a divinity, but as a hero skilled in surgery and the use of herbs.} \\
\text{άσκος: leathern bottle for wine.} \\
\text{άσταλφω: gasp, twitch.} \Gamma 293. \\
\text{άστερχος, adv.: violently, eagerly.} \\
\text{ά-σπετος: unspeakable, indescribably great, vast.} B 455, \Gamma 373. \\
\text{άστικτητής: shield bearing, equiv. to \( \alphaστικτή \).} B 554. \\
\text{άστις, \( \varepsilon \): shield; the general word for both the large oval shield (\( \αμφιβρότη \) B 389) and a smaller round shield (\( \epsilonικυκλος \) E 797). It was made of several}
layers of oxhide, with generally an outer layer of bronze. It was supported by a strap which passed over the shoulder, and was guided by the left hand. Cf. σάκος.

'Ασπιστής: shield-bearing man, warrior. Cf. αἰχμητής. Δ 90, 201.

'


άσος: Epic for α τίνα, from ὑς τίς.

άσον, adv.: nearer, comp. of ἄγχω.


ἀ-στεμφές (staff), adv.: still. Γ 219.


ἀστερό-εις, -εντός (ἀστήρ): starry.


ἀστήρ, -(ε)ρός (star): star. ἀστήρ ὅπωρνός: Sirius, the dog star. Z 295.

ἀστράπτω: lighten, send lightning.

ἀστυ, -(ε)ς (φῶςτυ): city, walled town (as made up of dwellings); while πόλις is the city as the 'county seat,' the central point of the territory. B 801, Γ 116.


'Αστυ-άναξ,-άκτος (Defender of the city): Astyanax, name given by the Trojans to Hector's son, because of Hector's protection of the city. Z 403, X 506.

'Αστύνοος: a Trojan. E 144.


ἀσχαλάω, pres.inf. ἄσχαλάων (§ 47 c): am impatient, vexed. B 293, 297.

'Ασωπός: Boeotian river. Δ 383.


ἀτάρ (αὐτάρ): but, yet, while. It always stands at the beginning of its clause (often correlative with μὲν), and often marks a distinct contrast with the preceding situation. Freq., however, the contrast is slight, when ἀτάρ means and or and then, rather than but. It is somewhat more emphatic than δέ, since it has a more prominent position. A 166, 506.

ἀ-τάρβετος (ταρβέω): fearless, undaunted. Γ 63.


ἀτασθαλή (ἀθη), always pl.: blind infatuation, wickedness. Δ 409.

ἀ-τειρής, -ές (τείρω): unwearied, unyielding, firm. Γ 60, E 292.

ἀ-τελεός (τέλος): unaccomplished, unfurnished, fruitless. Δ 26, 168.

ἀ-τελεύτητος (τελευτάω): unaccomplished. A 527, Δ 175.

ἀ-τερ, adv. with gen.: without, apart from. A 498, Δ 376, E 473.

VOCABULARY TO THE


ἀ-τιμοσ, superl. ἀτιμοστατή: unhonored, slighted. A 516.

ἀτιτάλλω: cherish, rear, feed (of horses). E 271.

ἀτος (contracted from ἄτος): unsatiated, with gen. E 388.

Ἄτρείδης and Ἄτρειων, -ωνος: son of Atreus. § 39 f. Epithet of Agamemnon and Menelaus (Ἄτρειδα). When without special qualification, it generally refers to Agamemnon.

ἄτρεκες, adv.: truly, really. E 208.


ἀ-τρέμας (τρέμω), adv.: still, motionless. B 200, E 524.

Ἄτρεύς, -έως: Atreus, son of Pelops, father of Agamemnon and Menelaus. B 105 f.

ἀ-τρομοσ (τρέμω): (without trembling), fearless. E 126.

ἀτρύγετος: restless. Epithet of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as barren.)


ἀτόξομαι, aor. partic. ἀτυχθεῖς: am confused, am frightened. Z 468.


αὐ, conj.: again, anew, on the other hand, but now (forming a transition). Cf. ἄταρ, αὐτάρ, αὐτε.


αὐδή: voice, speech. A 249.

αὐερώω, aor. αὐερύσασαν (αὐά, ἀερὼ, ἀν ἀερὼ, ἀφαερώω): draw up. § 29 c.

αὐθί, adv.: right there, there, here.

αὐλή: courtyard, court (situated before the house; the πρόθυρον and αἴθωνα lead from it into the house); farmyard. E 138, Z 247.

Αὐλίς, -ίδος: Aulis, a Boeotian harbor on the Euripus (opposite Chalcis in Euboea), where the Achaean forces gathered in order to set sail together for Troy. B 303 ff., 496.

αὐλ-ώτες, -ίδος (αὐλός, ὕψ): with high reed. Epithet of a helmet, with high reedlike standard for the crest. (Or, with holes in the visor for the eyes.) E 182. See κόρυς.

αὐτάρ (αὔτε ἄρ): on the other hand, but, yet. Equiv. to ἀτάρ.

αὐ-γε, conj.: again, anew, but; in general equiv. to αὐ. A 202.

ἀὐτή (αὐώ): shout, battle cry.

αὐτ-ήμαρ: the same day, that very day.

αὐτικα (αὐτός), adv.: at once, straightforward. A 199, 386, 599.

αὐτίς (αὔ), adv.: again, a second time, afterwards, back again. A 27.
αὐτόθι (αὐτός) [αὐτόν], adv.: right there. Cf. αὐθί. Γ 428.

αὐτό-καραγνητός: own brother.

αὐτό-ματος (automaton): of (his) own accord. B 408.

αὐτός, αὐτή, αὐτό, intensive pron.: self; generally of the 3d pers., himself, herself; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in English. αὐτός contrasts the man with his associates, his adversaries, his horses, his clothing, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. in person, alone (by himself), of free will. τὴν αὐτὴν ὅδον is equiv. to Attic ταύτην τὴν αὐτὴν ὅδον. αὐτός is equiv. to αὐτοῖς ὁ αὐτός. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. ἐμὸν αὐτὸν κλέος (since ἐμὸν is equiv. to ἐμοῦ), τὰ σ’ αὐτῆς ἔργα (since σ’ is equiv. to σοῦ).

αὐτοῦ (strictly local gen. of αὐτός), adv.: in the same place, right there, right here. Cf. αὐθί, αὐτόθι. A 428.

Αὐτο-φῶνος: a Theban. Δ 395.

αὐτως (αὐτός), adv.: in the same way. The connection alone decides the exact meaning. A large variety of translations is required; e.g. as I am, without occasion, wholly, vainly, mere. § 42 i, k. A 133.

αἰχήν, -όνος: neck. E 147, 161.

αἰω, aor. ἦσε and ἄνευ: shout.

ἄφ-αρέομαι: see ἀπο-αρέομαι, take away.

ἄφ-αμαρτάνω, aor. partic. ἀφαμαρτοῦσα: lose, am bereft. Z 411.

ἄφ-αμαρτο-ετής, -ές (ἐπος): erring in speech, uttering idle words. Γ 215.


ἄφαρ, adv.: straightforward. A 349.

ἄφαο, pres. partic. ἀφόωντα (§ 47 c) (ἀπτομαί, ἀφή): handle. Z 322.

ἄφ-έη, aor. opt. of ἄφημι (send off): hurl. Γ 317.

ἄφ-θοντο: aor. of ἀποαρέομαι, take away. B 600.


ἄφ-φοιτη: stand aloof, perf. of ἄφιστημι, set at a distance. Δ 340.

ἄφ-ήσω: fut. of ἄφησο, send away.


ἄφ-ικάνω: come; as perf. am come.

ἄφ-ιστημι, aor. ἀπέστημι, perf. ἄφεστη: set at a distance, aor. and perf. intrans. stand at a distance, stand aloof. Δ 340.

ἄφνεος (ἀφενος): rich, wealthy, abounding (with gen. of fullness).


ἄφώντα: partic. of ἄφαω, handle.
'Αχίλλευς or 'Αχίλλευς, -ής: Achilles, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the Iliad. During the siege he had captured twelve Trojan cities on the coast and eleven in the interior. I 328 ff. Among his prizes was the youthful Briseīs, whom Agamemnon unjustly takes from him. This act of the king leads to the μῆνις of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in Π). In the Nineteenth Book of the Iliad, Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book and ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

άφραίνω (φράν): am a fool. άφραίνω, playing the fool. Β 258.

άμώμος (μόμος, imber): foam. Ε 599.

ά-φρων, -ονος (φρήν): simpleton.

ά-φύλλος (φύλλο): leafless. Β 425.

άφυσω, fut. α-φύζεων: draw (water or wine), collect, heap up (wealth).

'Αχαίδες, -άδον, pl. adj. as subst.: Achaean women. § 39 g. Ε 422.


'Αχαιός: Achaean; pl. Achivi, the Achaeans. The most powerful race of the Greeks at the time of the Trojan War. Phthiotis (in Thessaly) was one of their principal seats. Homer uses this name more freq. than any other for all the Greeks (§ 22 e). Their epithets are έκμακράτες, well greaved, κάρυ κομώντες, long haired, χαλκογίνωνες, bronze clad.

άχευω or άχέω (άχος): grieve, sorrow, am troubled (θυμόν, in heart).

άχομαι (άχος): am burdened, distressed. Ε 354, 361.
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άψίς, -ίδος (ἄπτω): mesh. E 487.

άψ-ορρος (ὁρρυμ): adj.: returning, back. ἀψορρον, adv.: back.

ἀω, aor. ἄσαι (satìs): sate. E 289.

ἀωρτο: hung, plpf. of ἄωρω, lift.

B

βαίνω: speak, say, utter. Δ 355.

βαθύς, βαθεία, βαθύ, fem. gen. βαθέης or βαθείας: deep, deep bayed, extended, high (of standing grain).


βαίνω, fut. βήσομαι, 1st aor. trans. βήςε, subjv. βήσομεν [βήσωμεν], aor. mid. βήσετο, 2d aor. intrans. εἶπε, perf. 3d pers. pl. βέβασσεν, plpf. (ε)βεβήκειν(ν): go, come, walk; 1st aor. act. cause to go; 2d aor. act., inceptive, set out. βεβάσσεν ἕναντι: years have passed. εἶβαν φεύγοντα: (set out carrying), carried away; cf. οὐχέσθαι προφέρωνσα. (Cf. βάσκω, βίβημι, βηλός, βωμός.)

βάλλω, aor. (ε)βαλον, aor. mid. as pass. βάλτο, perf. βέβληται, plpf. βεβλήκειν (§ 30 k): throw, hurl, shoot, hit with a missile. βάλλετον ἐν χερσίν: laid in the arms. βάλλε κύκλα: placed the wheels. φιλότητα βάλλωμεν: shall we make friendship. εἰν φρεσκό βάλλειο: receive in thy mind, take to heart. Cf. βέλος.

βάν: for εἶβαν [εἶβησαν, § 44 n], set out; aor. of βαίνω, go. Δ 209.

βαρβαρο-φωνος (φωνή): rough-voiced, with reference to the harshness of the Carian dialect. The word βάρβαρος for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for all Greece. B 867.


βάς: aor. partic. of βαίνω, go.

βασιλεύς, -γος: king, prince. This title is applied more freely than ἀναξ. Γ 179.

βασιλευόω, fut. βασιλεύσομεν: am king (queen), reign. Z 425.

βασιλεία, -ίδος, fem.: pertaining to the king, royal. Z 193.

βασκω (βαίνω): go, come. Cf. φάσκω, γηράσκω.

βάτην [εβήτην]: aor. dual of βάινω, go. A 327, E 778.

Βατία (Βάτος): Thornhill, a hill near Troy, before the Scaean Gate. B 813.

βεβάαοι perf., βεβήκειν (§§ 30 k, 44 b) plpf.: of βαίνω, go. B 134, A 221.

βεβληται, βεβληται: perf. pass. of βάλλω, hit. E 103, 284.

βεβράω (βιβρώσκω): eat, devour. Δ 35.

βεω [βῶ, § 52 c]: aor. subjv. of βαίνω, go.

βέλος, -ος (βάλλω): missile, arrow.

βέθος, -ος (βαθύς): depth.  A 358.

βη [ἐβη], βήστερο [ἐβήσατο], βή-σομεν [βήσωμεν], βήω or βειω [βω, § 52 c]: aor. of βαίνω, go. The 1st aor. is transitive.


βήσσα: glen, ravine.  B 532, Γ 34.

Βίας, -αντος: a lieutenant of Nestor.  Δ 296.

βιβήμι (βαίνω): go. μακρὰ βιβάντα: with long strides.  Γ 22.

βίη: might, strength, for attack; pl. deeds of violence, violence. Freq. in periphrasis (cf. μένος, σθένος, κηρ). § 16 d. Πράμου βίη: the might of Priam, the mighty Priam. βίη Ἡρακληεῖν: the mighty Heracles.

βιθ-φιν, old locat.: in might.  Δ 325.

βόσ: bow.  Δ 125.


βλάπτει, aor. pass. partic. βλαφθέντε: weaken, hinder, hold back.  Z 39.

βλήμενος, βλήθαι, βλήτο: aor. mid. as pass. of βάλλω, hit. § 50 d.

βλώνκω, aor. partic. μολοῦσα: go. § 30 g.

Βοάγριος: a stream in eastern Locris, emptying into the sea opposite the northwest corner of Euboea.  B 533.

βοάω, pres. partic. βοώντες (§ 47 c) (βοή): shout, cry aloud.  B 97.

βοεί (βοῦς): oxhide (sc. δορά, see on A 54), shield of oxhide (sc. ἄσπις).  E 452.

βόειος (βοῦς): of cattle. νεῦρα βόεια: ox sinews, bowstring.  Δ 122.

βοή: shout, outcry. βοήν ἄγαθος: good at the war cry, valiant in war (esp. of Menelaus and Diomed). This was an important quality in battle when trumpets were not used.

Βοιβή: Boebe in Thessaly, not far from Pherae, on the lake to which it gives its name.  B 712.


βοώντες: partic. of βοῶ, shout.

Βορές, gen. Βορέα: Boraeus, North wind. (See ἀνέμος.)  E 524.

βόσκω (βοῦς, botany): pasture, feed.  E 162.

βοτρύδον (βότρυς), adv.: in clusters like grapes, of swarms of bees.  B 89.

βουβάν, -ώνοι: groin.  Δ 492.

βουκολέω (βουκόλος): tend cattle.


Βουλεύτης: councilor, member of the βουλή.  Z 114.


Βουλή: advice, counsel, plan, will, purpose; council, composed of γέρωντες, elders.  A 5, B 53.


βούλομαι (βουλή, volo): wish, will, prefer. Because of its comparative
idea, it is sometimes followed by ἡ, like βούλωμαι μᾶλλον. A 117.


βοῦς, gen. βοός, nom. pl. βόες, dat. pl. βόεσσιν or βοῦι, acc. pl. βόας or βοῦς (bos, cow): ox, cow; pl. cattle.

βο-ώτις, -ος (βοῦς, ὅψ): (ox-eyed), calm eyed, soft eyed, i.e. with deep, majestically quiet eyes. Epithet esp. of Hera, βοώτις πότναι Ἡρη. Cf. λευκώλενος.

βράχος: roar, grate loudly. E 559.


Βριάρεως: a hundred-armed giant, called Briareüs by the gods, but Αἰγαῖος by men. A 403.

βριθώ (βριθώ): am sluggish, inactive. Δ 223.

βριθότοινή: weight, burden, load.

βριθός, -ία, -ύ: heavy. E 746.

Βρισέως, -ης: Brises, father of Briseis. A 392.

Βρισηής, -ίδος: daughter of Brises, a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the Iliad. Only her ‘patronymic’ is used by Homer (§ 30 g), and perhaps this means only maiden from Brisa (or Bresa) on Lesbos. In the sack of Lyrnessus by Achilles her husband and her three brothers had been slain. A 184, 336, B 689, Τ 245 f., 282 ff.


βροτός (μορτός, μορ-τος, mors): mortal, both as adj. and subst. § 30 g.

Βρυσσαί, pl. a Lacedaemonian town. B 583.


Βάρος: a Trojan ally. E 44.


Γ

γαία: earth, land, ground. Opposed sometimes to the heavens, sometimes to water. Equivalent to γη, aia. A 254, B 95.


γάλα, gen. γάλακτος (lac): milk.

γαλόως, dat. γαλόω (glos): husband’s sister. (The Greeks were not restricted to such a clumsy and indefinite expression as sister-in-law.) Γ 122, Z 378.

γαμβρός (γάμος): connection by marriage, daughter’s husband, sister’s husband. E 474, Z 177.

γάμος: marriage. E 429.

Γανυ-μήδης, -ες (Glad-hearted) (μήδος): Ganymed, son of Tros
VOCABULARY TO THE

(grandson of king of Troy),
founder of Dardanus; because
of his beauty, carried away by
the gods to be the cupbearer of
Zeus. E 266, Υ 232.

γάρ (γέ, ἀρα), causal particle: for.
It often introduces the reason or
explanation of something that is
merely implied. Sometimes it
seems to retain the force of the
two particles of which it is com-
posed, and cannot be translated
by for, but 'marks a statement as
certain and incontestable.'

γαστήρ, -έρος, f. (gastric): belly,
stomach, womb.

γέ: an enclitic particle, which gives
prominence to the foregoing word
or to its whole clause. Some-
times it can be translated at least,
but this phrase is much heavier
and clumsier than γέ. Generally
its force must be given by inflec-
tion of voice or by arrangement
of words. In several cases γε
was wrongly inserted by the
抄ist, after some other conson-
ant had been lost.

γεγάσατι, are, 3d pl., γεγαστάς partic.:
perf. of γέγενομαι, am born. B 866.

γεγενομαι, aor. ἐγείναο (γέγενομαι): am
born; aor. begot, bore. Α 280.

γέλαω, aor. ἐγέλασε, aor. partic.
γέλασασα (γέλοια): laugh; aor. fell
to laughing, burst into a laugh.

γέλαιος: laughable, what would raise
a laugh. B 215.

γέλοιος (or γέλοιο, § 37 b): laughter.

γενετή (γένος) and γενεθλη: race, gen-
eration, breed, stock (of horses).

γενέτη: in age. γενέθλη ἀργύρου:
fatherland of silver. B 857.

γενέσθαι, γένετο: aor. of γέγενομαι, be-
come, am born. Τ 323.

γενναίος (γένος): suited to (my) birth,
in (my) nature. E 253.

γένος, -εος (genus): race, family,
birth, descent. γένει ὀστέρος: later
by birth, in age, younger. Τ 215.

γεραῦος (γύρας) 3: old, full of years;
subst. old man, aged man. γεραύα:
matrons, fem. of γέροντες. Ζ 296.


γεραῖός (γύρας): stately. Τ 170.

γεραῖοτερος: more stately. Τ 211.

γέρας, pl. γέρα: prize of honor.
Booty taken on marauding expedi-
tions was the common prop-
erty of the army only after the
several prizes of honor had been
distributed to the chiefs. These
prizes were sometimes selected
by the leaders themselves, but
are often spoken of as gifts of the
people. Doubtless they were
distributed by the general, with
the approval of the army.

Γερήνος: Gerenian. Epithet of
Nestor, prob. from a Messenian
town or district. Β 336.

γερόντιος: of the elders (γέροντες).
Epithet of special wine broached
at the 'aldermanic' dinners.

γέρων, -οντος, voc. γέρων (γύρας): old,
aged man, greybeard. It is strictly
an adj., with δαίμων implied, in
Α 538. οί γέροντες: elders of the
people, the nobles, who without
regard to age formed a βουλή or council; cf. the Spartan γερουσία, senatus, aldermen.

γέφυρα, pl.: embankments, dikes. Figur. πολέμωο γέφυρα, dikes of war, i.e. the lanes between the two opposing lines of combatants. (Often called bridges of war, but Homer does not use γέφυρα as bridge.) (Or, according to others, the open spaces between the different divisions of the same army.) Δ 371, E 88.

Γη: contracted from γαία (γεα), Earth. Γ 104.

γηθίω, aor. γηθησαν (gau demo, χαίω): rejoice, an glad. γηθόσυνος 3: glad. Δ 272.


γήρυς, fem.: voice, cry. Δ 437.

γίγνομαι, aor. (έ)γένετο, perf. γεγένασι (γένος): come into existence, am born, become, arise. πρό οδόυ ἐγένετο: came forward (πρὸ) on their march. Δ 382.

γιγνώσκω, fut. γιγνώσαμαι, aor. ἔγνω or γνώ (nosco, know): recognize, perceive, learn, know. E 182.


γλαυκ-ώτης, -ός (γλαυκός, ὥψ): bright-eyed, gleaming-eyed. Epithet of Athena, as the fierce-eyed goddess of war; cf. A 200.—

“Bright eyes.” (Homer does not mention the γλαυκός, owl.)


Γλύσας, -ας: Boeotian town, near Thebes. B 504.


γλυκός, -εις, -ύ, comp. γλυκών: sweet.

γλυφίς, -ός: notch in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. Δ 122.

γλῶσσα: tongue; language. A 249.

γνώ: aor. opt. of γιγνώσκω, know.


γνώ aor. ind., γνύω and γνώσει [γνώσι] aor. subjv., γνώμεναι aor. inf. [γνώναι], γνώσει fut. ind.: of γιγνώσκω, know, learn, recognize. A 411, B 349.

γνωτός (γίγνομαι) 3: brother. Γ 174.

γοάω, pres. partic. fem. γοῶσα (§ 47 c), aor. γόν (γόασ): groan, lament with groans. E 413, Z 500.


γόνος (γίγνομαι): offspring, son.

γόνυ, nom. or acc. pl. γούνατα and γούνα, gen. pl. γούνων, dat. pl. γούνασι (γούν-, γενυ, knee): knee. The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence γούνατ' ἐλυσεν, loosed his knees, took away his strength, i.e. disabled him. In entreaties, the suppliant
clasped the knees of him from whom he sought the favor. λαβὼν ἐλλύσσετο γοῦνον: clasped his knees and besought him. A 500.

γόν: aor. of γοράω, lament. Z 500.


Γόργειος 3: of the Gorgon, Gorgon’s.

Γόρτύς, -όνος: Gortys or Gortyna, an important town in Crete. B 646.

γόνα or γούνατα, acc. pl., γούναι dat. pl.: of γόνη, knee. Z 511.

γούναζομαι, fut. γούναζομαι (γόνι): supplicate, entreat. See γόνη.

Γουνεύς, -γός: leader of the Enians before Troy. B 748.

Γραῖα: Graea, a Boeotian town near Orôpus from which the later name Γρακοί (Greeks) is thought to be derived. B 498.

γράφω, aor. partic. γράφας (carve): scratch, cut. γράφας εἰ πίνακι: cutting on a tablet. Possibly this was not writing with an alphabet, but a pictorial representation of what had been done or was to be done. Z 169.

γρηγός, dat. γρηγῆ: old woman. Γ 386.


γυῖον: (joint), limb, member (of knees, feet, arms, hands). τρόμος ἔλλαβε γώα: trembling seized his limbs. γώα δ’ ἔθηκεν ἐλαφρά: made his limbs light. Γ 34.


γυψί, γούτος: vulture. Δ 237.

Δ


δάνηρ, -έρος: husband’s brother. Γ 180.


δαίδαλος (cf. Daedalus): cunning work.

δαίξω, aor. inf. δαίξαι: rend, cleave.

δαίμων (δαίμων) 3: (one under the influence of a divinity), strange goddess, sir! δαίμων: my poor wife (or husband), Madam! The connection must determine the exact force.

δαίμων, -όνος: divinity; much like θεός, but esp. of the gods in relation with men. (Never demon.)

δαίνμαι: feast. Cf. δαίειμαι.

δαίς, gen. δαίτος (δαίνμαι): feast.

δαίτρον: measured portion. Δ 262.

δαϊ-φρων, -ος: fiery-hearted, valiant.

δαίω, plpf. δαδέην (§ 44 b): kindle; plpf. had blazed forth, was blazing.

δάκνω, aor. δάκε: bite, figur. sting.

δάκρυ (lacruma, tear): tear.


δάκρυον: equiv. to δάκρυ, tear.
δικρώ, aor. δικρόσας: weep, shed tears; aor. fell to weeping. Α 349.

δάμαρ, ἀρτος: wife, spouse. Γ 122.

δάμνμμ, ἵμπ. εὐάμμα, fut. δαμμ and δαμώσαμ, aor. (ε)δάμμασσα, aor. pass. εὔαμμ, aor. subjv. pass. δαμὴς, perf. pass. δεδήμεσθα, plpf. pass. δεδήματο, aor. partic. διμηντα (δομάρα, tame): bring into subjection, subdue, overcome, conquer, master.

Δαυάς: the Danaëns; strictly descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy like Ἀχαϊ and Ἀργεῖοι (§ 22 e). They are called ταχύπωλοι (with swift steeds).

δάπεδον: floor, pavement. Δ 2.

δάπτε, aor. ἐδάπεν: devour, tear.

Δαρδάνης: son of Dardanus. Epithet esp. of his descendant Priam.

Δαρδάνιος 3 and Δάρδανος: Dardanian: pl. the Dardanian, inhabitants of the country around Troy, led by Aeneas. B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to Τρωί, the Troad) and the great-grandfather of Ilus (who gave his name to Ἰλώς and was father of Laomedon and grandfather of Priam). Υ 215 ff.

Δάρης, ἑτος: Dares, priest of Hephaestus, in Troy. Ε 9 ff.

δασμός (δαώ, δασέωμαι): distribution, division, of the spoils. Α 166.

δασέωμαι, aor. δασαντο, perf. pass. διδᾶσται: divide among themselves, distribute. Cf. δίνωμαι, διατίνω.

Δαυλίς, ἱδος: Daulis, Phocian town, on a height east of Delphi. Β 520.

δα-φανός: all blood-red. § 40 d.

δαύμεν: learn, aor. subjv. pass. of δαύσκω, teach. Β 299.

δὲ, conj.: but, and. Freq. δὲ is used in the apodosis of a conditional or relative clause,—a transition to the demonstrative construction or a survival of the older and simpler ‘paratactic’ or ‘consecutive’ construction. Freq. a clause with δὲ is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence δὲ may often be translated for, though, while.

-δὲ: inseparable enclitic particle; e.g. ἄγορινδε, to the agora; οἰκώδε, to the house, homeward. § 33 e.

δέγμενος: waiting: aor. of δέχομαι, receive, expect. Β 794.

δεδάσται: perf. of δασέωμαι, divide.

δεδεγμένος: waiting, on the watch, perf. partic. of δέχομαι. Δ 107.

δεδέξαται: receive (in hostile sense), perf. inv. of δέχομαι. Ε 228.

δεδετο: plpf. pass. of δέω, bind.

δεδήνεγ: was blazing; plpf. of δαώ, kindle. § 44 b. Β 93.

δεδηματό (§ 44 l) plpf., δεδημέσσα: perf.: were (are) subject; pass. of δαμής, subdue. Γ 183, Ε 878.

δεδημένοι: perf. pass. of δέω, build.

δεδόσται: perf. pass. of δωσι, give.

δεδέχαται: were pledging; plpf. mid.
of δεῖκνυμαι, (extend the hand),
greet, honor. Δ 4.
δειδήμων, -ονος (δείδω): fearful, cowardly. Γ 56.
δειγμασσομαί (δείδω): frighten; am frightened. Δ 184.
δείδω, aor. (ἐ)δεισέν, perf. δείδοικα, perf. inv. δείδιθ, perf. partic.
δεδιώτες, plpf. ἐδεῖδιμεν (δείδω, δεός): fear, am afraid. Since
the stem originally began with
two consonants, a short vowel is
often 'long by position' before it.
δεῖκνυμαι, plpf. as aor. δείδεχατο:
pledge, greet. Δ 4.
δεικνύμ, aor. δειέων: point out, show. E 870.
δειλός (δέος) 3: cowardly, worthless, miserable. A 293.
δείμα, -ατος (δέος): fright, terror.
Δείμος: Terror, attendant of Ares.
See "Aρης." Δ 440.
δεινός (δέος) 3: terrible, fearful, dread.
δενὸν ἐνευν: nodded terribly. Γ 337.
δεῖπνον: dinner; the chief meal of
the day whenever it was taken,
whether early or late; generally
eaten about noon. Cf. ἄριστον,
breakfast; δόρτνον, supper. B 381.
δερή: neck. Γ 371.
δέκα (δεκαίμ, ten): indecl. ten.
As a round number. B 489, Δ 347.
δεκάς, -άδος, f.: decade, squad of ten.
δεκατος 3: tenth. δεκάτη: on the
tenth day; sc. ἡμέρη. See on A 54.
δέκτο: aor. of δέχομαι, accept.
δέμω, perf. pass. δειμμένων: build.
δενδρεν: tree. (δενδρέω is disyllabic.)
δεική: (sc. χεῖρ), right hand, pledge.
δεικός 3 and δεικτέρος (dexter) 3:
right, on the right. δεικτέρη: right hand.
δέπας, dat. pl. δεπάεσσων: goblet,
beaker, cup. Cf. κύπελλον. A 471.
δέρκομαι: look, see, have sight. A 88.
δέρμα, -ατος: hide, leather (of a
shield). Z 117.
δεσμός (δέω): bond, halter (of a
horse). Z 507.
δευόμαι, opt. δευόιατο [δεύοεν, δεόεν,
§ 44 l]: lack, am in want.
δεύρα, δεύρω (Γ 240), adv.: hither.
Sometimes as an interjection,
come hither! A 153, B 138.
δεύτερον, adv.: second, next. A 513.
δεύτερος: second, next. Γ 349.
δεύω: moisten, wet. B 471.
δέχομαι, aor. (ἐ)δέκατο, aor. inf.
δέχαμαι, perf. inv. δέδεχο, fut. perf.
as fut. δεδέχομαι: receive, take,
accept, welcome: await, receive (in
hostile sense). A 23.
δέω, aor. (ἐ)δέσκαν, plpf. δέδετο: bind,
δή, temporal and determinative
particle: now, already, at length;
clearly, just. No English particles
correspond to many of its uses.
Freq. with inv. and opt., and
with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases δῆ τοῦτο, δῆ γάρ. * It forms one syllable (by 'synizesis,' § 25) with the first syllable of αὐτὲ, αὐ, and of σοφοι, and several other words,—in these cases being originally perhaps a 'weak form' δὲ which was related to δῆ, as μὲν is to μὴν.

Δηθά (δήν), adv.: long, for a long time. B 435, E 587.


Δημικών, -ωντος: a Trojan killed by Agamemnon. E 534.

Δήμος (δαώ): blazing, devouring, destroying, hostile; pl. enemies.

Δημοτής, -ήτος (δήμος): strife, conflict. Γ 20, E 348.

Δημώ, impf. δήμων, aor. subjv. δήμωσις, aor. pass. partic. δημωθέντων: slay, cut down, destroy.

Δημιτυλόν: comrade of Sthenelus. E 325.


Δημήτηρ, gen. Δημητρός: Demeter, Ceres. She is not one of the more important gods. B 696, E 500.

Δημο-βόρος (δήμος, βιβρώσκω): devouring the goods of the people. A 231.

Δημο-γέρων, -οντος: elder of the people, in Troy. Γ 149, A 372.

Δημοκόων, -ωντος: son of Priam, slain by Odysseus. Δ 499.

Δήμος: country, land; people. Δήμον ἄνδρα: man of the people, common man, contrasted with the nobles. B 198, Γ 50, Z 158.

Δήν (δῆν), adv.: long, for a long time, long-lived. Cf. δῆθα. A 512.


Δήνος, -ος, pl.: thoughts. Δ 361.

Δηνώ: see δηνώ, slay, destroy.

Δηνόν, adv.: long. Cf. δῆθα, δήν.

Δησαν: aor. of δέω, bind. E 386.

Δησαθέντων aor. pass. partic., δησσώσι aor. subjv.: of δησώ, slay.

Δία: acc. of Ζεύς. A 394.

dia, fem. of δίος: magnificent, divine.

διά (δίω, dis, twain), adv. and prep. with gen. and acc.: between, through, in different directions. (1) Adv. διά κτήσιν δατέωτο: divided (parted) among them the property; διά τρίχα κοσμηθέντες: divided in three tribes. (2) With gen. διά ἀσπίδας: through the shield. (3) With acc. διά ύσμινας: through (by means of) the conflicts; διά νίκτα: during the night; διά μαντσούνιν: (on account of), by means of his gift of prophecy.

In composition with verbs, διά indicates motion through something, completion, separation, reciprocal relation.

δια-βρύπτω, aor. pass. partic. διατρή-φεν: break in pieces. Γ 363.

δια-κλάξω, aor. partic. διακλάσας: break in pieces. E 216.


δια-κρίνω, fut. διακρινεῖ, aor. pass. διεκριθεῖν [διεκρίθησαν], aor. inf.
pass. διακρινόμενα: separate, part, arrange in divisions. B 475.


δι-αμάω, aor. διάμισα: (mow through), cut through. Γ 359.

δια-μετρέω (μέτρον): measure off ground for a combat. Γ 315.

δια-μετρήτος: measured off. Γ 334.

δι-αμ-περίς, adv.: through and through, completely through, right through.

δι-άν-διψα, adv.: in two ways. A 189.

δια-πέρθω, aor. inf. διαπέρσαι, aor. διεπέρσαν: sack, lay waste.

δια-πορθέω, aor. partic. διαπορθήσας: sack, destroy. B 691.

δια-πρόχρησα (περάω): accomplish, traverse (go, pass through); intrans. advance. With gen. περάσας: on the plain. B 785.

δια-πρό, adv.: forward and through, right through. Δ 138, E 66.


δια-πρόττεμμα: send in different directions, scatter. E 526.


δια-στήμα: (stood apart), separated; aor. of διστήμη, separate. A 6.

δια-τμήμα, aor. pass. διότμαγεν [διετμάγγεσαν]: (cut through), separate.

δια-τρίβω: (wear away), hinder, attempt to check. Δ 42.

δια-τρφύλων: aor. pass partic. of δια-θρύπτω, break in pieces. Γ 363.

διδάσκω, aor. διδαξε, aor. pass. ἔδαγη, aor. subjv. pass. διδόμεν

(disco, docoeo): teach, instruct. E 51.

διδυμάων, -όνος (δίδυμος, two): twin.

διδύμοι, 3d pl. pres. διδύμων (§ 52 a), impf. δίδομι, fut. δώομι, aor. (ξ)δωκε (γ) and δόσαν, 3d sing. aor. subjv. δότησι or δότησι, 3d pl. aor. subjv. δώσαι or δώσων, aor. inv. δόσ, aor. inf. δόμεναι, δόμεν, or δοῦναι, perf. pass. δόθησα (d'o): give, grant.

διε: impf. of διέ, fear. E 566.


δι-εκόψομαι: impf. of διακοσμεῖσα, arrange in order. B 476.

δι-έκπληθεν [διεκπληθησαν]: aor. pass. of διακρίνω, separate into tribes.

δι-έξ-ειμι, inf. διεξέμεναι: go forth through (the gates). Z 393.

δι-επεράθομεν: aor. of διαπέρσω, sack.

δι-έρω: perform, accomplish; stride through. A 166, B 207.

δι-έρχομαι: pass through. Z 392.

δι-έσπυς: plpf. as aor. of διασπείρω, rush through. B 450.

δι-έταγεν [διεταγάγγασαν]: aor. pass. of διατήρημα, separate. A 531.

δι-έχω, aor. διέχε: hold through, reach through, pass through. E 100.

δι-έρημα: seek, look for. Δ 88.


δι-ερώς: dear to Zeus, esp. of Achilles and Hector. A 74, Z 318.

δικάζω (δική): judge, decide, rule. (Cf. the Hebrew Judges, i.e. rulers.)

δικασ-πόλος (πελ-): minister of justice, judge. A 238.

δί-πλαξ, -ακός: doubled, sc. χλαϊνα, a cloak so large that it was worn double; opp. to ἀπλοῖς. Γ 126.

δι-πλάος: two-fold, double. Δ 133.

δι-πτυχ, -υχος: double. Α 461.

δίσκος (disk): discus, quoit. The game was more like "putting the shot" than the modern 'pitching quoits,' —the effort being to hurl the discus as far as possible.

δίφρος: (1) footboard of chariot, chariot box, chariot; low, open behind, with a rounded rim (ἀντύξ) around the front and sides. See ἄμα. Γ 310. (2) Stool, low seat without a back. Γ 424.

δίω: fear. Cf. δεῖδω.

διώκω: pursue. Ε 672.

Διόνυς: Dionysus, Bacchus. Son of Zeus and Semele, reared by nymphs in Thrace. The Thracian king Lycurgus attacked the nymphs, and Dionysus fled into the sea, to Thetis. Ζ 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus. (Cf. Ares, Demeter, Asclepius.)

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demΘεντα: aor. pass. partic. of δαμνημ, overcome, subdue. Δ 99.
δημω (δαμνημ): female slave, maid.
δοπαλιζω: (shake), slay. Δ 472.
δουιν: aor. opt. of διδωμ, give, grant.
δουι, δουι, δουι, dual δου: two.
δοκεω: seem, appear. Ζ 90.
δολιχος 3: long. Δ 533.
δολιχο-σκιος: long-shadowy, casting long shadows, long. Epithet of the lance. Γ 346, Ε 15, Ζ 126.
δολο-μήτης (μητίς): only voc. δολο-μήτα, crafty. Α 540.
Δολοπτω, -ονος: priest (άρητηρ) of the Seamannder. Ε 77.
δόλος (δολος) : trick, deceit. Γ 202.
δολο-φορονέους, partic. (φονυ) : devising a trick, with crafty mind.
δώμεν, δώμεναι: [δώναι, § 44 f.]: aor. inf. of διδωμ, give. Α 116, Δ 379.
δόμος (δέμω, domus): dwelling, house.
δόντες: aor. partic. of διδωμ, give.
δομε, gen. δουρός, dat. δουρ', dual δοιφε, pl. δοιφάτα or δοιφα: timber, beam, spear. See ζυγος. It is called bright, φαινόν, because of its bronze point. Α 303.
δος ιμν., δοςαν [εδοσαν or εδωκαν] ind., δότε ιμν.: aor. of διδωμ, give. Α 162, Ζ 476.
δούλη: female slave; equiv. to δμων.
δούλιον ήμαρ: day of slavery, i.e. slavery itself. § 16 d.
Δουλιχίων: Dulichium, island in the Ionian Sea, southeast of Ithaca, inhabited by Epéans. Β 625.
Δουλιχίων-δε: to Dulichium. Β 629.
δουλιχο-δειρος (δολιχος, δειρη): long-necked, of swans. Β 460.
δουπεω, aor. δουπησεν: cause a dull noise. δουπησεν πεσών: fell with a thud. Δ 504.
δουπτος: heavy noise. Cf. εργδουτος.
δούρα, δουρατα, δουρε, δουρός: forms of δόρυ, spear, timber. § 23 d.
δουρι-κλειτός and δουρι-κλυτός: renowned with the spear. Β 645.
δράκων, -οντος (δέρκομαι): serpent, snake. (Not 'dragon,' though this word is derived from it.)
Δρής: a Trojan, slain by Eurýalus. Ζ 20.
Δρύας, -οντος: Dryas. (1) One of the Lapithae. Α 263. (2) Father of the Thracian king Lycurgus. Ζ 130.
δώμεναι, δώναι: aor. inf. of δώμ, enter, set (of the sun). Β 413, Ζ 411.
δύναμαι, subjv. δύναται [δύνη, § 44 h], fut. δυνάσμαι, aor. δυνάστατο (δύναμις, dynamite): can, am able.
δύω: put on. Cf. δώμ.
δύο and δώ (twO): indecl. two.
δυκαίδεκα [δώδεκα]: indecl. twelve.
δυς-: inseparable particle indicating misfortune and pain.
δύς-άης, -έος (άημ): harsh-blowing.
δύςαι (with άπε, put off'), δύπετο, aor. of δύω: sank. Ε 435.
δυς-ηξής, -έος (ηχος): harsh-sounding, ill-sounding, horribus.
δυς-κλεις, acc. δυςκλεά (κλεός): inglorious. Β 115.
δυς-μενής, -έος (μένος): evil-minded, hostile; pl. enemies. Ζ 453.
Δύς-παρις: unhappy Paris, hated


δώ, fut. δόω, aor. inf. δόσαυ, aor. mid. (ἐ)δύσετο, aor. ἑδω, perf. ἐδύκεν: enter, go into, put on; fut. and 1st aor. act. trans. ἀπὸ δόσαυ, put off. πρὶν ἥξιον δύνα: before the sun set. γαών ἑδύτην: (their souls) entered the earth. Z 19.

δῶ: collateral form of δῶ, two.

δυάδεκα [δώδεκα]: twelve. B 637.

δυάκοδατος: twelfth. A 493.


δώδεκα: twelve; cf. δώκοδεκα.


Δωδώνη: Dodona, in Epirus, at the foot of Mt. Tomaros; seat of the oldest oracle of the Greeks, where ascetic priests interpreted the rustling of the sacred oak. B 750, Π 233 ff.

δώ(σιν) subjv., δῶκα ind.: aor. of δίδωμι, give. Z 527.

δῶμα, -ατος (δῶ, δόμος, δέμω): home, house, palace; room, esp. the large hall of the men.


δώρον (δίδωμι): gift.

δῶρη [δῷ, § 44 a], δώρων [δῶσιν, § 52 c]: aor. subjv. of δίδωμι, give. A 129.

E

ι (ιε), enclitic 3d pers. pron., acc.: him, her; seldom (A 236?) neuter. It is equiv. to Attic αὐτόν, αὐτήν, which is intensive in Homer.

ἐα [ʔα] (ερατ): was; 3d sing. impf. of εἰμί, am. Δ 321.

ἐά: contracted for ἐα (1) inv.; (2) impf. of εἰώ, allow. A 276, B 165.

ἐανός: pliant, supple, soft, enveloping.

ἐανός: robe (an aristocratic garment); generally equiv. to πέπλος, the principal female garment; but in Γ 419 it seems to be used of Helen's veil. Prob. made of linen, as is indicated by the epithets.

ἐαρ, gen. εαρός (εαρ, ver): spring.

Cf. ειαρνός, vernal.

ἐασίν [εῖσίν]: 3d pl. pres. of εἰμί, am.

ἐαταί [ηταί]: 3d pl. pres. of ἦμα, sit.

ἐάω, 3d pl. pres. ind. εἰσιν, impf. εῖα or εά, iterative impf. ειακόν or ειακόν (§ 54), fut. εάσαμεν, aor. εάσα: allow, permit, leave alone, give free hand. οὔ εάσκε: forbade.

ἐβαν [ἐβασαν], ἐβητήν: set out; aor. of βαίνω, go. A 391.

ἐγ-γεγάσιν [ἐγγέγονατι]: live in; perf. of εγγέγοναμαι, arise in. Z 493.

ἐγγαλίζω, aor. inf. εγγαλίζατι (γενον): give into (our) hands, grant. A 353.

ἐγγυ-θεν, adv.: (from near at hand), near. E 72, 275.

ἐγγυ-θε, εγγύος, adv.: near, with genitive. Z 317.

ἐγείρω, aor. ἑγείρα and ἑγείρα, mid. aor. ἑγερτό: rouse, wake. B 440.

ἐγ-κέφαλος (κεφαλή): brain. Γ 300.
Εγκλίνω, perf. έγκέκλιται: lean on, rest upon. Z 78.

Έγνω: learned, recognized; aor. of γνώσκω, know. A 199.

Έγρετο: aor. of ἐγέρω, wake. B 41.


Έγχως, -εος: lance, spear; generally of ash wood, with a bronze point, which was held in place by a ferule (πόρκης). It had also a spike of metal at the butt (σανρωτήρ), by which the spear was fixed in the ground (Z 213). Cf. ἐγχειρ, δόρυ, αἰχμή.

Εγ-χρίμπτω, aor. pass. partic. as mid.

Έγχρωμβετά: draw near. E 662.

Έγώ(ν), gen. ἔμειω, (έ)μει, or ἐμέθεν, dat. (έ)μοι, acc. (έ)με, 1st pers. pron.: I. § 42 a.

Εδάνυ: learned, came to know; aor. pass. of διαλέγω, teach. § 51 N.B. Τ 208.


Εδαφαν: aor. of δέρω, flay. A 459.

Εδασεν: aor. of δείδω, fear. The first syllable is long, since the verb-stem originally began with two consonants (δετ). § 59 h.

Εδητος, -όν (Εδώ): eating, food.

Εδμεναί: inf. of έδω, eat. Α 345.

Εδοπαλίζειν: impf. of δοπαλίζω, slay.

Εδος, -ες (sedes, seat): place for a seat, seat, home. A 534.

Εδραμον: aor. of τρέχω, run. Е 599.

Εδρη: seat, row of seats. В 99.

Εδυ, έδυν [Έδυσαν, § 44 n], έδύτην: aor. of δύω, enter, put on. Z 19.

Εδυνεν: impf. of δύνω, put on.


Εδυκεν: aor. of δίδωμι, give.

Είκοσιν: see είκοσι, twenty.

Είπες, έπε: see εἶπον, said.

Είσαμενος, aor. partic. of είδω: taking the form, with dat. of likeness.

Ελδωρ (Ελδομαι): wish, desire.

Εργαθεν: impf. of ἐργάζομαι, separate.


Εμένων: perf. of είρω, join. E 89.

Εομαι, aor. είηε (Έδος): sit; aor. seated.

Εικεν: aor. of ήμι, send. § 43 d.

Εἰν or ἐν [Ἐν]: impf. of εἰμί, am.

Είνος: gen. of είς, valiant. A 393.


Εἴοι [Ε] : 3d sing. subjv. of εἰμί, am.

Εἰνεν: impf. of ένεω, run. A 483.

Εἴλεω, subjv. έδελωμ, έδέλερθα (§ 44 a), impf. ἐθέλων or έθέλων: wish, am willing. μηδ' έθελε (νολι): do not desire, do not try. οἶκ έθέλων (equiv. to αἶκον): against his will. B 247.

Εἴν [Εὖ], gen. of 3d pers. pron. of him, of her. §§ 33 c, 42 a.

Εἴνεντο, έθσαν, έθηκαν: aor. of τίθημ, set, place. B 750.

Εἴνος, -εος: nation, tribe, host, flock (of birds), swarm (of bees).

Εϊω, perf. as pres. εἰωθε: am accustomed, am wont. E 766.

Εί, αί, conditional particle: if whether (in indir. questions). It often introduces a wish.
In ἐ' ἅγε, ἐ' seems to be an interjection, come!

ἐν ποῦ or ἐν πόσ with subjv. or opt. freq. can be rendered by on the chance that, in the hope that.

ἐιμενή: low land. Δ 483.

ἐλαρηνός (ἐρα, vernus) 3: of the springtime, spring, vernal. B 89, 471.


ἐλαται (§ 44 l): 3d pl. of ἦμαι, sit.

ἐλατο [ἡντο]: impf. of ἦμαι. Π 149.

ἐν ἅγε: but up, come! Z 376.


ἐλθσ subjv., ἐλθότεθα [ἐθεοθω] fut. inf. of ὀδα, know.

[ἐδω], ἐδωμα, aor. ἐδωτα, aor. partic. (ἐθεοταμενος): appear, appear like, take the form of. B 22.

ἐδομεν [ἐδωμεν, § 45]: subjv. of ὀδια, know. A 363.

ἐδον or ὠδον (aor. ind.), aor. subjv. ἐδιητε, iterative aor. ἐδεσκε, aor. ind. mid. ἐδοντο, aor. subjv. ἐδομα (μιδ., video): saw, see. Cf. ὀραω.

ἐδος, -εος (ἐδο-): appearance. B 58.

ἐδωλον (ἐδο-, idol): shape, phantom.

ἐδώς, ὀδα: partic. of ὀδα, know.

ἐεν [ἐηςαν], ἐην: opt. of ἑει, am.

ἐδαρ, adv.: straightway. Cf. ἑθα.

ἐθε: would that, O that! introduces a wish.

ἐκελος (ἐκων): like, resembling.

ἐκοσι (ἐκασι, viginti), indecl.: twenty. B 510.

ἐκτην (§ 49 c) plpf. as impf., ἐκτει

§ 49 g) fem. partic.: of ἐκεια, am like, resemble.

ἐκω (ἐκ-, Germ. weichen, weaken): yield, draw back. Δ 509.


ἐλεω: restrain, keep back. See ἐλω.


ἐλιπος, -όδος, dat. pl. ἐλιποδεσι: (leg-twisting), crooked-gaited, trailing-footed. Epithet of cattle, in contrast with ἀστριποδες ἵππου.

ἐλον: aor. of αἰρεω, take, seize.

ἐλω, perf. partic. ἑλωμενος (ἐκλ-, volvo): wrap. E 186.

ἐλω, aor. inf. ἐλσαι, aor. pass. inf. ἐλημεναι (ἐκλω): crowd together.


ἐμεν [ἐσμεν]: 1st pl. of ἐμι, am.

ἐμένοι: perf. partic. of ἐννυμαι, clothe.

ἐλ μη: if not, unless. B 156.

ἐμι, 2d sing. ἐστι, 3d sing. ἐστιν, 1st pl. ἐμεν, 2d pl. ἐστε, 3d pl. ἐστιν(ν), 1st sing. subjv. ἐσω, 3d sing. subjv. ἐσου, opt. ἐσων, 3d pl. opt. ἐσου, 3d sing. invm. ἐστω, 2d pl. invm. ἐστε, 3d pl. invm. ἐστων, inf. ἐσω or ἐμ(μ)εν(αι), partic. ἐων, ἐσωσα, ἐων, 1st sing. impf. ἢα or ἐα, 2d sing. impf. ἦσα, 3d sing. impf. ἦν, ἦν, ἐεν, or ἐν, 3d dual impf. ἦσεν, 3d pl. impf. ἦσουν or ἐσου, iterative impf. ἐσεκ(ν), fut. ἐσο(σ)ομαι, 3d sing. fut. ἐσο(σ)εται, ἐσεῖται, or ἐσται (sum, esse, am, is): am, exist, live. οὗ ὑν ἦν: he did not live long. και ἐσο-κενοντι: even for men about to be, for future generations. — The ε of
the root is preserved in most forms.
elμι, 3d sing. εἶσιν, subjv.  ἐομεν, inv. ἐθα, inf. ἐμεν or ἐεμα, partic. ἐων, ἐοσα, ἐν, 3d sing. impf. ἐμε or ἐε(ν) [ἐμα], dual impf. ἐτην, 3d pl. impf. ἐσαν, aor. ἐσαιτο (e o): ἐο, depart, come. (The connection decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.
elν: for ἐν, in. § 55 d. B 783.
elνατέρες, pl.: husband’s brothers’ wives.
elνεκα: see ἐνεκα, on account of.
elο [οβ'], gen. of 3d pers. pron.: himself. § 42 a. Δ 400.
elος, εἰως [ἐως]: while, until. (ἐος is prob. the better form.) Γ 291.
eί περ: if really, if indeed. A 81.
eίπερο: impf. of ἐπομαυ, follow.
eίπον or εἰπον and εἰπας (aor. ind.), 3d sing. subjv. εἰπη(σιν), partic. εἰπων, εἰποῦσα, iterative aor. εἰπερ-κεν (ἐπος): said, told, spoke. ὤς εἰπων: thus speaking, with these words. Cf. φημι, εἴρο.
eί ποτε: if ever. εί ποτε σχοίατο: if ever they would stop. B 97.
eί που, εί πως: if perchance, in the hope that. Γ 450, Δ 88.
eἰρίνον: wool. Γ 388.
eἰρο-κόρμος: wool-carder. Γ 387.
eἰρο-πόκος: woolly-fleeled, woolly.
eἰρύσαται pres. mid., εἰρύσασθαι aor. mid.: of ἐρύομαι, guard. A 239.
eἰρύσαται: perf. pass. of ἐρύω, draw up. [εἴρω], fut. ἐρέω, perf. pass. εἰρηταί (εἴρω, verbum, word): say, tell, announce. Cf. φημι, εἴρον.
eἴρω, perf. pass. partic. εἰρέματα (sero): join, unite well. Ε 89.
eἰς, εἰς, adv. and prep. with acc.: into, to, until. It sometimes is followed by a gen., which has been explained by an ellipsis, e.g. εἰς Ἀθηναίας: to Athena’s temple; εἰς γαλάων: to the homes of her husband’s sisters. Z 378 f. It rarely follows its noun.
eἰς, μιά, εἶν, gen. ενός, μιᾶς, ενός: one. Cf. ἔσ.
eἰσα: seated, aor. of εἰσομαυ, sit. A 311.
eἰσατο, aor. of εἴδω: took the form of.
eἰσατο: aor. of εἴμαι, press forward eagerly. Δ 138.
eἰσ-ἐρχομαι, fut. εἰσελκομαι, aor. εἰσήλθον or εἰσῆλθον, aor. inv. εἰσελθε: come in, enter. Z 354.
eἰσεται: fut. of οἴδα, know. A 548.
eἴτη (ἴτως): equal, well-balanced, shapely (of ships); fair (of a feast where each has a portion
suited to his rank).\footnote{παντόρ'} εἰση: equal on every side, prob. symmetrical, well-balanced, of a shield (ἀπτίς). A 468.

εἰσ-ήλθεν or εἰσήλθεν: aor. of εἰσέρχομαι, come in. B 321, 798.

εἰσκω (φεισκω, φικ-): think (him) like. Γ 197, E 181.

εἰς ὁ κε(ν): until. (For εἰς τούτο ἐν φ κε.) Γ 409.

εἰσ-οράω, pres. partic. εἰσορόων, fut. εἰσόϕοραι: look at, look on.

εἰσω (εἰς), adv.: within, into. Freq. with a preceding acc. (‘limit of motion’), as Ἰλιον εἰσω: to Troy; ὁστεόν εἰσω: in to the bone; Ἀιδος εἰσω (sc. δόμον): into the home of Hades.

εἰ τε, εἲ τε: whether, or.

εἴχων: impf. of εἰχω, have, hold.

εἴω, εἴων: pres. ind. of εἴαω, allow.

εἴωθε: perf. of εἴω, am wont.

εἴωσ [ἐώς]: for εἰσω, until. Γ 291.

εκ, εκ (before vowels), adv. and prep. with gen.: out, forth, from. ἐκ τοῦ: from that time. εἴ οὗ: since. ἐφιληθεν ἐκ Διός: received the love of Zeus, were loved by Zeus. εκ ἀντνυγο: (bound) from the rim, i.e. to the rim. In composition ἐκ denotes separation or completion (utterly).


ἐκα-θεν (ἐκάς): from afar, afar.

ἐκᾰλέσσατο: aor. of καλέω, call.

ἐκαμον: aor. of κάμλω, become weary.

ἐκάς (φεκά-), adv.: far; with genitive.

ἐκατός 3 (φεκ-): each. It is freq. added in apposition with the subject of the principal verb,—in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind. Cf. Γ 1.

ἐκάτερθεν, adv. with gen.: on either side. Γ 340.

ἐκατη-βελέτης, -αο (Δ 75) and ἐκατη-βόλος (φεκάς, βάλλω): far-darter, far-shooter. Epithet of Apollo as (the sun god) the god of the bow. Cf. ἐκάεργος, ἐκῆβόλος.

ἐκατόν-χειρος (χείρ): hundred-armed.

Epithet of Briareos. A 402.

ἐκατόμ-βη (βοῦς): hecatomb; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice. (A ‘hecatomb’ of twelve heifers is mentioned in Z 93, and one of rams in Δ 102.)


ἐκατόν (centum): indecl. one hundred.


ἐκ-βαίνω: go forth, come forth.


ἐκ-γίγνομαι, aor. ἐκεγέννητο, perf. inf. ἐκγεγέμεν, perf. partic. fem.
VOCABULARY TO THE

ἐκεγεγονόν (ἐκεγεγονοῦν, § 49 g): am born from, perf. am sprung from.

ἐκ-γονος: descendant, offspring.


ἐκ-δίδωμι, aor. imv. ἐκδοτε: give up. Γ 459.

ἐκ-δίο: put off, doff. Γ 114.

ἐκέδασσε: aor. of (σ)κεδάννυμι, shatter. E 88.

ἐκέκαστο: plpf. of καύνυμαι, excel.

ἐκέκλετο: aor. of κέλωμαι, call, order.

ἐκέκλετο: plpf. of κλίνο, lean, rest.

ἐκη (§ 48 h): aor. of καίω, burn.

ἐκή-βολη (ἐκκαί, βάλλω): distant shooting, i.e. skill in archery.

ἐκή-βόλος: far-shooter. See ἐκάργος.

ἐκηλός (ἐκ-): quiet, peaceful, undisturbed, at ease. E 805.


ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: look (out) down from. Δ 508.


ἐκ-κατ-ιδών: aor. of ἐκκατοράω.

ἐκ-κλέπτω, aor. ἐκκλέπτευ: steal away.

ἐκ-κυλίνθω, aor. pass. ἐκεκυλίσθη (cylinder): roll out. Z 42.

ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, mid. ἐκλελαθέσθαι: mid. forget;
transform. aor. caused to forget. B 600.

ἐκλυνον: impf. of κλύω, hear, give ear.

ἐκ-μυξάω, aor. partic. ἐκμυκασάει: squeeze or suck out (poisoned blood or extraneous matter). Δ 218.


ἐκολυφα: impf. of κολυφαω, brawl.

ἐκόμισσε: aor. of κομίζω, carry off.

ἐκπαγλός: terrible. Superl. ἐκπαγλότατος. Adv. ἐκπάγλως or ἐκπαγλα:
terribly, mightily, furiously. A 146.

ἐκ-παθάσσω: (shine forth), am prominent. E 803.

ἐκ-πέρθω, fut. ἐκπέρσωνς, aor. subjv. ἐκπέρσως, aor. ἐξεπάθομεν: sack utterly, destroy. τὰ πολύν ἐξεπάθομεν: what we sacked out of the cities, i.e. took from the cities. A 125.

ἐκ-πίπτω, aor. ἐκπεσε: fall from.


ἐκραίανεν: impf. of κραίνω, fulfill.

ἐκ-σαώ, aor. ἐξεσάω: save, rescue.

ἐκ-σεύω, aor. pass. ἐκευνύή: send forth; pass. rush forth. E 293.

ἐκ-στάω, aor. ἐκέστασε: draw forth.

ἐκτα, ἑκτανε: aor. of κτείνω, kill.

ἐκ-τάμων, aor. ἐξετάμων: cut out, cut, hew out. A 460.


ἐκτόρεω: of Hector, Hector’s.

ἐκτορβής: son of Hector. Ζ 401.


ἐκτός (ἐκ), adv.: outside. Δ 151.

ἐκτωρ, -ορος (cf. the English verb to hector): Hector, the mightiest and dearest-beloved of Priam’s fifty sons. Ω 495 ff. In Ζ is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonic Ajax; he breaks his way through the gates of the Greek camp (Μ 445 ff.); he is grievously
wounded by Ajax (Ζ 402 ff.), but Apollo restores his strength, and he returns to the conflict (Ο 246 ff.), and advances to the very ships of the Achaeans (Π 414 ff.); he slays Patroclus, the friend of Achilles (Π 818 ff.); he is himself slain by Achilles (Χ 330). The Twenty-fourth Book of the Iliad tells the story of Priam’s visit to the Achaean camp to ransom Hector’s body. The last verse of the Iliad is ὅς ὦ γ’ ἄμφιστον τάφον Ἐκτόρος ἰπποδάμαω. He is called κορυθαῖος, with waving plume, βοῦν ἄγαθός, good at the war cry, valiant, μεγάθυμος, great-hearted, φαῖδμιος, glorious, ἀνδροφόνος, man-slaying.

εἰκόρος (ἐκ, socer): husband’s father. Γ 172.

ἐκ-φαίνω, aor. pass. ἐξεφαίνηθε: show forth; pass. appear. Δ 468.

ἐκ-φέρω: carry forth, bear out of.

ἐκ-φέγυω, aor. ἐκφύε: escape.

ἐκ-χέω: pour out. Γ 296.

ἐκών, ὀντος (ἐκ): willing, of (his) own will, at pleasure. Γ 66.

ἐλάν [ἐλάν]: pres. inf. of ἐλάω, drive. Ε 366.

ἐλαβε: aor. of λαμβάνω, take, seize.

ἐλάστε: impf. of λάστρα, take.

ἐλαύν (ολεyum, oil): olive oil. Β 754.

ἐλάσσασκε: iterative aor. of ἐλάύνω.

ἐλάτη: pine tree. Ε 560.

ἐλατήρ, ἤρος (ἐλάω): driver. Δ 145.

ἄλατος: Trojan ally, slain by Agamemnon. Ζ 33.

ἐλάυνω or ἐλάω, pres. inf. ἐλάαν [ἐλάν,
freedom. κρητηρ ἐλεύθερος: bowl of freedom, i.e. in celebration of freedom. Z 455, 528.

ἐλεύσομαι: fut. of ἔρχομαι, come.

ἐλέφας, -αντος: ivory. Δ 141. The elephant himself is not mentioned by Homer.


ἐλάτω: plpf. of ἐλαίω, drive.

ἀθηνείας, -αντος: inf., ἀθηνεία subjv., ἀθηναί opt., ἀθων partic.: aor. of ἔρχομαι, come. Δ 70, 247.

'Ελικάων, -ονος: Helicaon, son of Antenor, and son-in-law of Priam. Γ 123.

'Ελικη: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.


ὁλοπονων: aor. of λεπτω, leave. E 480.


ἄλκες-πεπλος: with trailing robe.

Epithet of Trojan matrons.

ἄλκηθός (ἐλκω): dragging, seizure.

ἄλκος, -εως ( ulaeus): wound, sore.


ἐλλαβε [ἐλαβή, § 30 b]: aor. of ἀλλαβάω, take. E 83.

'Ελλάς, -άδος: Hellas, the country under the rule of Peleus, in Thessaly. B 683. Thence the name was extended to all Greece.

"Ελλήνες: Hellenes, the inhabitants of Hellas, which did not yet include all Greece. B 684.

'Ελληνο-ποντος: (sea of Helle), the Hellespont. B 845. The Homeric use includes the neighboring waters.

ἐλλισσετο: impf. of λίσσομαι. § 30 b.

ὅλος, ἀλον [ἐλον], ἀλόντες, ἀλόντο [ἐλόντο]: aor. of ἀίρεω, take, seize, slay. B 29, 399.

'Ελος, -εος (ελ-): marsh, meadow.

ἐλπομαι (ελπ-, voluptas, will): hope. Π 112.


ἄλω and ἄλωρον (ελ-, ἐλεύ): booty, prey. Α 4, E 488.

ἔμ-βαινον, perf. partic. ἔμβεβαιων, plpf. ἔμβεβαιον: come into, embark; perf. stand in. E 199.

ἔμ-βάλλω, aor. ἔμβαλε: throw in, put into. Γ 139, Δ 444.


ἐμε acc., ἐμέθεν, ἐμείον gen.: of ἐγώ, I.

ἐμειναι: aor. of μένω, await. Z 126.

ἐμέμυκτο: plpf. of μύγω, mix.

ἐμεναι [ἐμαι]: inf. of ἐμι, am.

ἐμευ [ἐμοῦ]: gen. of ἐγώ, I. § 42 a.

ἐμίγη, ἐμιχθεν [ἐμιχθεσαν], and ἐμίχθη: aor. pass. of μύγω, unite, mix. Γ 200, 445, E 134.

ἐμπαπώσων, adv.: quickly, at once.

ἐμπιμαώς, -να: eager, impetuously.

ἐμπεναι [ἐμαι]: inf. of ἐμί, am. § 30 e.
έμορα: perf. of μείρομαι, receive as my portion. § 43 h. A 278.
εμνώστο [έμμυνήσκοντο]: impf. of μνάσκει, am mindful. B 686.
έμος 3: my. Strengthened by the gen. of αυτός in ἐμὸν αυτοῦ κλέος, since ἐμὸν is equiv. to ἐμοῦ.
ἐμ-πάσσω, impf. ἐνέπασσο: (sprinkle in), weave in. Γ 126.
ἐμ-πέδον, adv.: immovable. E 527.
ἐμ-πετε: aor. of ἐμπέπτω, fall in.
ἐμ-πεφυνία: closely clinging to, perf. of ἐμφύνω, grow into. A 513.
ἐμ-πης: in spite of all, nevertheless, like ὄμως, which is found but once in Homer. A 562.
ἐμπλην, local adv.: next. B 526.
ἐμ-φυ, perf. partic. ἐμπεφυνία: grow into; perf. cling closely to. A 513.
ἐν, εν, or ἐν, adv. and prep.: in, therein, among. οὔρεσιν ἐν κορυφῇς: on the mountain summits. ἐν ὀφθαλμοῖς ὀράσθη: see before (my) eyes. πατρὶ ἐν χερσὶ τιθεὶ: put in her father’s arms. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion; as κάππεσον ἐν Λήμνῳ: I fell down on Lemnos. ἐν sometimes seems to be construed with a gen., and an ellipsis has been assumed, as ἐν ἄφνεοι πατρός (sc. δώματι): in the house of my wealthy father. Cf. εἰς.
ἐνα: acc. masc. of εἰς, one. B 292.
ἐν-αἴσιμον, adv.: at fitting time.
ἐν-αἶσιμος (αἰσία): favorable, reasonable; the contrary of παραίσια.
ἐν-αντίον, adv.: against, to meet.
ἐν-αντίος 3: opposite, to meet. Z 106.
ἐναρὰ, pl.: spoils, armor taken from a slain foe. Z 480.
ἐναρίζω (ἐναρα): strip of (his) armor, slay, since this precedes the spoiling. E 151. Cf. ἐναίρω.
ἐνδεκα, indecl.: eleven. B 713.
ἐνδεκά-πεχυς, -ύ: eleven cubits long.
ἐν-δέξια, adv.: from left to right.
ἐν-δέω, aor. ἐνδόξησα: bind in, entangle.
ἐνδο-θεν, ἐνδο-θι, ἐνδον (ἐν δόμῳ), adv.: within, at home. A 243, Z 247, 374.
ἐν-δύνω and ἐν-δύω, aor. partic. ἐν-δύσα: (slip into), put on. E 736.
ἐνείκεσας: aor. of νείκεω, upbraid, rebuke. Γ 59.
ἐνείκω [ἐνέγκω]: aor. subjv. of φέρω.
ἐν-ειμι, 1st pl. ἐνειμέν, opt. ἐνείη, impf. ἐνήκαν and ἐνεσαν (εἰμί), am within. E 477.
ἐνεκα, ἐνεκεν, or ἐνεκα (ἐκών), prep. with gen.: on account of, for the sake of, because of. A 94, Γ 57.
ἐνενήκοντα, indecl.: ninety. B 602.
ἐν-ἵπασσαι: impf. of ἔμπασσω.
ἐνίστερος: lower, beneath. E 898.
ἐν-ήνυ: impf. of ἐνειμι, am within.
ἐνήρατο: aor. of ἐναίρω, slay. E 43.
ἐνθα: there, here, where, then. ἐνθα
καὶ ἐνθα: in this direction and in that. B 462, E 223.

ἐνθά-δε: thither, there. A 367.

ἐνθεν: thence, from that source.

ἐν-θεο [ἐνθεο]: aor. of ἐντιθημ. μι.

ἐνι: see ἐν, in. The accent is drawn back upon the first syllable when the prep. follows its noun. § 55 c.


ἐνιπή (ἐνιπτω): rebuke, blame.


ἐνιστα: aor. of ἐνεστω, tell, say.


ἐννέα (novem, nine), indecl.: nine.

ἐννεά-βουος (βοῦς): worth nine cattle.

ἐννεά-χλοι: nine thousand.

ἐννέπω, aor. ἐνεπτε (ἐνοπτη, ινσκο): tell, say.

ἐνεπτη (ἐνημα): suggestion, advice.

ἐν-ήμαρ, adv.: for nine days.

Ἐνόμος: a Mysian seer. B 858.

ἐννύμι, aor. ἐσσε, perf. partic. pass.

ἐμένω, plpf. ἔσσο (ἐσσυμν, ἐσσον, νεστις): clothe, put on. τὰ εἰμένω: clad in which. λᾶνων ἔσσο χορτῶν: put on a stone tunic, i.e. be stoned. Γ 57.

ἐνφοσ: aor. of νοεω, perceive. Γ 21.

ἐνφοτη (ἐνφετω): outcry, cry. Γ 2.

ἐν-φονιμ, aor. act. ἐφωρεν, aor. mid.

ἐφωρτο: arouse among; mid. arise among. A 599, Z 499.

ἐν-στρεφομαι: turn within. E 306.

ἐντεα, dat. ἐντεσι, pl.: weapons, armor. Γ 339.

ἐν-τελω, perf. mid. ἐντεταυται: stretch within, string. E 728.

ἐν-τίθημι, aor. ἐνθεο: place in, set in.

ἐντο: aor. mid. of ἐνμι, send, cast.

ἐντός, ἐντοσθέν (ἐντ), adv.: within; with genitive. A 432. Cf. ἐκτός.

ἐν-τροπολῖζομαι: turn around often.

ἐντὼ: make ready. (Cf. ἐντεα?)

Ἐνυάλιος ('Ενυώ): Enyalius, strictly an epithet of Ares, god of war; but used as his name, esp. in the verse-close 'Ἐνυαλίω ἀνδρείφωντη, where ω and ἀ are pronounced together, by 'synizesis' (§ 25). B 651.

ἐν-ὐπνον, adv.: in (my) sleep. B 56.


ἐνωμα: impf. of νωμαω, move.

Γ 218.

ἐν-ωτη (ὦψ), adv.: openly. E 374.

ἐν-όρων, ἐνωρτο: aor. of ἐνόργυμαι, arise in; mid. arise in. A 599.

ἐξ: see ἔκ, out of.

ἐξ (ἐξι, sex, σιξ), indecl.: six.

ἐξ-αγγελω, aor. ἐξηγελεν: bring news out, tell a secret. E 390.

ἐξ-άγω, aor. ἐξηγαγε: lead forth.


ἐξ-αἴνυμι: take away; with two accusatives. E 155.


ἐξ-αἱρεω, aor. ἐξειλετο or ἐξελετο: take out of; take from. B 690.

ἐξ-ακέμαι, aor. opt. ἐξακεσαιο (ἀκος): cure, appease. A 36.
éç-αλαπάζω, aor. éçαλάπαζε: sack; utterly destroy. E 642.


éç-απίνης [éçαίνης], adv.: suddenly.

éç-απο-δομαι: drive away out of. E 763.

éç-απ-όλλυμι, aor. opt. éçαπολλύμαι: mid. perish utterly from. Z 60.

éç-αρτάζω, aor. éçαρπαζε: snatch away. Γ 380.


éçείης [éçεῖς]: in order, one after the other. A 448, Z 241.

éç-ειλητο: aor. of éçειρεω, take out of.

éç-είμι, inf. éçεϊμεναι (είμι): am sprung from, am the son of. Z 100.

éçεινασσα: aor. of éçεινίζω, receive as guest. Γ 207.

éç-είρομαι: question, ask. E 756.

[éç-ειρω], fut. éçειρεω: speak out, speak plainly. A 212.


éç-εκυλίζη: aor. pass. of éçκυλίζω, roll out, throw out. Z 42.

éç-ελάω, aor. éçελασε: drive out of, drive away. E 25, 324.

éç-ελετο: aor. of éçελαρέω, take away.

éç-ελκω: draw out. Δ 214.

éçείμεν [éçειν]: fut. inf. of éçω, hold, keep, protect, defend. E 473.

éç-εμεναι: inf. of éçεμα, am the son of.


éç-επράθομεν: aor. of éκπέρωθω, sack.

éç-ερίω: fut. of éçειρω, speak out.

éç-ερύω, aor. éçερυσε: draw out.

éçεσε: aor. of éçεω, hew, cut. E 81.

éç-εσπασε: aor. of éçκαπαω, draw forth.

éç-εσύνη: rushed forth; aor. pass. as mid. of éκσεω. E 293.

éç-εταμων: aor. of éκτάμινω, cut out, hew. A 460, B 423.

éç-εφαάνθη: appeared; aor. pass. of éκφαίνω, show forth. Δ 468.

éç-ήγαγε: aor. of éçάγω, lead forth.

éç-ήγγειλε: aor. of éçαγγέλλω, tell the secret. E 390.


ε-ηκοντα (εξ), indecl.: sixty.

ε-ηρπαζε: aor. of εξαρτάζω, snatch away. Γ 380.

ε-ηρχεν: impf. of εξάρχω, begin. E 270.


ε-ονομαίνω, aor. subjv. εξονομήνης: call by name, name. Γ 166.

ε-όπιθε: behind, in the rear. Δ 298.

ε-οχος (εξειω): prominent, previous, chief. εξοχα, adv.: chiefly.

ε-υπ-αν-ιστημι, aor. εξυπανείστη: rose (ανέστη), out of the back (ἐξ), under (ὑπό) the blow. B 267.

ἐο [ο]: gen. of 3d pers. pron., himself, herself, him, her. § 42 a. B 239.

εουκα, fem. partic. εκυκά (§ 49 g), plpf. εφικαν, plpf. dual εκτην (είκουκα, είκα), perf. as pres.: am like, resemble; impers. it is fitting, suitable. A 47, 104, 119.

εόντες: partic. of ειμί, am. A 290.

εοργα: perf. of ἐρδω, do, work. Γ 57.
éos (οὗ, suus, his) 3, possessive pron.: own, his own, her own, his, her. § 42 b.

ép-αγείρω: collect. A 126.


ép-αινέω, aor. partic. ἐπανύσαντες (αἰῶνοι): praise, commend. B 335.

ép-αίσιω, aor. inf. ἐπάτξαι: rush upon, hasten to. B 146, Γ 369.

ép-αιτέω: blameworthy, to blame.

ép-ακούω, aor. ἀκόμασθαι: hear.

ép-αμείβομαι, aor. subjv. ἐπαμείφομεν: act. exchange; mid. change. νύκη ἐπαμείβεται ἄνδρας: victory comes now to one, now to another.

ép-αμύνω, aor. inv. ἐπάμυνον: bring aid to, protect, defend. E 685.


ép-απελέω, aor. ἐπηπείλησε: threaten.

ép-αρκέω, aor. ἐπηρκεσε: (avail), ward off; with acc. and dat. of interest. B 873.

ép-ἀρχέω, aor. partic. ἐπαρχέμενοι: begin. νάμησαν ἐπαρχέμενον, equiv. to ἦρξαντο ἐπινυμοντες: began distributing. A 471.

ép-ασοῦτερος (ἐπὶ, ἀνά, σείω) 3: in close succession, one soon after the other.

ép-αυρίσκω, fut. inf. ἐπαυρήσησθαι, aor. subjv. ἐπαύρωνται: enjoy, reap the fruits of. Freq. ironical.

ép-ἐγναμψεν: aor. of ἐπιγνώμπτω, bend, bring over. B 14, 31, 68.

ép-ἐδραμε: aor. of ἐπιτρέχω, run upon.

épέσεσιν (ν) [ἐπεσεν, § 36 b]: dat. pl. of ἐπος, word.

ép-ἐθηκε: aor. of ἐπιτίθημι, place upon.

épel, temporal and causal conj.: when, since, for. It generally stands at the head of its clause, but sometimes follows one or more words, as Z 474.

épelέω: hurry, urge; mid. hasten, in haste, eagerly. B 354.

épel δή: since once, since, when.

épel ἦ: since in truth; always causal.

ép-ειμι, opt. ἐπεί, impf. ἐπήν (εἰμί): am upon, am over.

ép-ειμι, 3d sing. ἐπεσων, partic. ἐπιώντα (εἰμί): come on; pres. ind. shall come on. E 238.


épειραν: aor. of πείρω, pierce, spit.

épειράτο impf., ἐπειρήσατο aor. of πειράματι, try, attempt.

ép-εισιν: 3d sing. of ἐπεμι, come on.

ép-ειτα, adv.: then, after that, next, thereafter. Freq. in apodosis, giving it independence and prominence.

ép-ελθάν: aor. partic. of ἐπέρχομαι, come on. Δ 334.

ép-εμιένατο: aor. of ἐπιμάνομαι, rave for, desire madly. Z 160.

ép-ἐμυξάν: aor. of ἐπιμῦξω, mutter over. Δ 20.

ép-εν-ήνοθε, 3d sing. of an old perf., as (pres. or) impf.: grew on it.

ép-έοικε, impers.: it is fitting.

ép-επιθέτο: impf. of ἐπιπείθομαι, obey, yield obedience.

épέπυθμεν [ἐπεοιθείμεν, § 49 c]: trusted; plpf. of πείθω, persuade.

épέπληγον: aor. of πλήγσω, strike. § 43 e.
éπερειδω, aor. épérēise: (rest upon), push.

épérēsenv: aor. of περάω, pass through.

ép-ερρόωσαι: aor. of ép̄r̆w̄ma, roll down at (the nod). A 529.

ép-έχομαι, aor. partic. επελθόν: come on, advance, attack.

éπεσ-βάλας (ἐπος, βάλλω): (word-bandying), babbling, blatan.

επει: aor. of πέπτω, fall.

επ-έσσυμαι: rush upon, am eager; perf. of επισσεύω, urge upon.

επ-εστενάχωντο: impf. of ἐπιστενάχω, groan at. Δ 154.


επ-έπελας: aor. of ἐπιτέλλω, enjoin.

επ-ευφημέω, aor. ἐπευφήμησαν: (speak well at), approve. Cf. ἐπανέω. ἐπευφήμησαν is equiv. to ἐκέλευσαν ἑπευφημοῦντεσ, bade with pious reverence. A 22.

επ-έχομαι, aor. partic. ἐπεξεύμενος: pray, boast over, exult.

επεφνον, inf. πεφνευμ (φόνος, φεν-)

aor.: slav. πέφαντα is perf. passive.

επ-εφράισατο: aor. of ἐπιφράζομαι, notice, think of.

επ-ήεν: impf. of επειμι, am upon.

επήν: επειλί αὐ, when, with subjunctive.

επ-ήενον: impf. of ἐπαινέω, commend, approve.

επηζε: aor. of πήγνυμι, build.


επ-ήρκεσαι: aor. of ἐπαρκεῖω, ward off.

ἐπ', adv. and prep.: upon, on, to,

over, at, against, after; with dat., acc., and genitive.

(1) Adv. ἐπι κεφας ἠθέθη: darkness came on; ἐπι οἰνον ἐλεβε: poured a libation of wine over (the offering); ἐπὶ μύθον ἐτάλλεν: laid upon him his command.

(2) With dat. χεῖρ: ἐπὶ καρπῷ: arm at the wrist; ἐπὶ αὐτῷ γέλασα: laughed (over) at him; ἐπὶ χθονί: upon the earth, upon the ground; ἐπὶ πύργῳ: on the tower; ἐπὶ πύλησα: by (at) the gate; ὁδῷ ἐπὶ: on the road, by the wayside; Ξάνθῳ ἐπὶ: on the banks of the Xanthus; ἐπὶ γνωσίν: at (near) the ships; παμήν ἐπ’ ὀίειο-

σων: shepherd keeping watch over his sheep; θέαναι ἐπὶ γούνασαν: place upon the knees; ἐπ’ ἀλλήλουςιν ἱόν-

τας: going upon (against) each other; ἢκε δ’ ἐπ’ Ἀργείωσι: sent against the Argives; ἤλθε δ’ ἐπὶ Κρήτεσσι: came to the Cretans.

(3) With acc. ἐπὶ χθόνα: to the ground; ἔξεκυλίσθη ἐπὶ στύμα: was thrown (rolled) out upon his face; ὅπω ἐπὶ χεῖρας ἔχεναν: poured water over his hands; ἐπὶ βαμμών γαγον: leading to the altar; ἐπὶ πύργον ιόναν: coming to the tower; κατάγεν ἐπὶ νήσα: lead back (down) to the camp (ships); ἐπὶ στείχας ἡγέμονι: lead into ranks, so as to form ranks; βῆ ἐπ’ Ἀτρείδην: went to the son of Atreus; ἐπὶ νότα θαλάσσης: over the back of the sea; μείνατ’ ἐπὶ χρό-

νον: wait for a while.

(4) With gen. ἐπὶ ῥου: on the shoulders; ἐπὶ χθόνος: on the ground;
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καθέζετ' ἐπὶ θρόνον: sat upon a throne; νύμ ἐπ’ ἴπτερον ἐρνοῦ: drew the ship upon the shore; ἐπ’ εἰρήνης: in time of peace; ἐπὶ προτέρων ἀνθρώπων: in the time of former generations.

ἐπὶ draws its accent back upon the first syllable when it follows its noun, unless either some word intervenes or the final vowel of the preposition is elided. § 55 c.

ἐπι: equiv. to ἐπιστεῖ, "is thine."

ἐπι-άχω: shout (ἐπί, in the fight).

ἐπι-βαινω, aor. inv. ἐπιβηθεο, aor. opt. ἐπιβαίνη, aor. partic. ἐπιβάζ: go upon, mount.

ἐπι-βάλλω: mid. lay hands upon, strive for.

ἐπι-βάσκω (βαίνω): bring to (upon).

κακῶν ἐπιβασκέμεν: bring into (evils) misfortune. B 234.

ἐπι-βηθεο inv., ἐπιβηθομενον partic.: aor. of ἐπιβαίνω, mount. E 46.

ἐπι-βριθώ, aor. subjv. ἐπιβρίση: press heavily, fall heavily, of rain.


ἐπι-γνάμπτω, aor. ἐπέγναμψεν: bend, curb, win over to one's side.

ἐπι-γράφω, aor. ἐπέγραψε: scratch.


ἐπι-δέξια, adv. acc.: on the right, toward the right. Cf. ἐνδέξια.

ἐπι-δενης, -ἐς: in want, lacking.

ἐπι-δεόμοι: am in want, am inferior; with genitive.

ἐπι-δινω, aor. ἐπίδινηςας: swing, whirl. Τ 378.

ἐπι-δρομος (δραμεῖν): approachable, to be scaled. Z 434.

ἐπι-εἶκλος: like.

ἐπι-εἰκής, -ές: fitting, suitable.

ἐπι-εἰκτός (ἐκω): yielding.

ἐπι-αλτομαι: hope (for).

ἐπι-ἐννυμι, perf. partic. pass. ἐπιειμένος: clothe; pass. clad in; with accusative.

ἐπι-ηρα: see ἑρα.

ἐπι-θαρσόνω: cheer, encourage.

ἐπι-θειναι aor. inf., ἐπιθήσει fut.: of ἐπιθιθημι, lay upon, put to (i.e. close).

ἐπιθοντο: obeyed; aor. of πείθω, persuade.

ἐπι-θράσκω: leap upon, leap forward. E 772.

ἐπι-κεμαι, fut. ἐπικείσομαι: lie upon, rest upon.

ἐπι-κεύθω, fut. ἐπικεύσω: cover up, conceal, hide; with negative.

ἐπι-κίθαμαι, mid.: spread over.

ἐπι-κουρίω, fut. ἐπικουρήσω: help, serve as ally.

ἐπι-κουρος: helper, ally. Esp. in pl. of the allies of the Trojans.

ἐπι-κραϊνω, aor. inv. ἐπικρήθην: fulfill, accomplish, grant.

ἐπι-κεύσω: see before me, see. Τ 12.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: rave for, desire madly.

ἐπι-μαλομαι, fut. ἐπιμασθεται: (feel), examine or probe a wound, strike (ἔποιος μάστυγι).

ἐπι-μεθάω, aor. partic. ἐπιμεθέοςας (smile): smile (at).

ἐπι-μέμφομαι: blame; with gen. of cause.
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ἐπι-μένω, aor. inv. ἐπίμενον: wait, await.

ἐπι-μίσγω: mingle. ἄψ ἐπιμισγοµένον (sc. Τρώων): joined battle again with the Achaeans.

ἐπι-μύζω, aor. ἐπήμυζα: mutter at.

ἐπι-όντα: partic. of ἐπάμω, come on.

ἐπι-ορκον: false oath. F 279.

ἐπι-πειθομαί: am obedient, render obedience.

ἐπι-πέτομαι, aor. inf. ἐπιπέτωσθαι: fly forward (upon), of an arrow.

ἐπι-πλέω and ἐπιπλάω, aor. partic. ἐπιπλώσας and ἐπιπλῶς: sail over.

ἐπι-πνεῖν (πνεύ): breathe (blow) upon.

ἐπι-προ-ήμη, aor. inf. ἐπιπροέμεν: send forth against. Α 94.

ἐπι-πωλέομαι: come up to the ranks, in order to review them.

ἐπι-ῥρέω: flow over. B 754.

ἐπι-ῥροθος: helper, only as feminine.

ἐπι-ῥρόμαι, aor. ἐπιρρόωσαντο: roll down (at the nod).

ἐπι-στῆ: aor. of ἐφέστη, meet.

ἐπι-στειλω: shake at, brandish at.

ἐπι-στευόμαι, plpf. as aor. ἐπιστευομαί, perf. ἐπιστευότα: mid. hasten on, rush upon.

ἐπι-σωτροφον: tire of a wheel.

ἐπι-σταμαί: am skilled, understand.

ἐπι-στενάχομαι: groan meanwhile.

Δ 154.

ἐπι-στέφω, aor. ἐπιστέφαντο: crown, fill to the brim. Α 470.

ἐπι-στρέφω, aor. partic. ἐπιστρέφασ: turn about. Γ 370.


ἐπι-σφύρα (σφύρον), pl.: protections for the ankle, ankle-guards.

ἐπι-τάρροθος: helper, defense. E 808.

ἐπι-τέλλω, aor. inf. ἐπιτεύλα: enjoin upon, command.

ἐπι-τέταρπαται, pl. ἐπιτετάρπαται: perf. pass. of ἐπιτερέπω, intrust.

ἐπιτήδεσ, adv.: sufficiently, as are needed. Α 142.

ἐπι-τίθημι, fut. ἐπιθῆκε, aor. ἐπεθηκε, aor. inf. ἐπεθέκα: place upon, set upon, put to (i.e. close).

ἐπι-τοξάζομαι: bend the bow at, shoot at; with dat. Γ 79.

ἐπι-τρέπω, perf. pass. ἐπιτετραπται, perf. pass. pl. ἐπιπετραφαται [ἐπιπετραφαται]: commit, intrust to.

ἐπι-τρέχω, aor. ἐπέδραμε(ν): run up, run upon.

ἐπι-τροχά-δην (τρέχω): trippingly, fluently. Γ 213.

ἐπι-φέρω, fut. ἐποίησε: bear upon.

χεῖρας ἐποίησε: shall lay hands on.

ἐπι-φλέγω: blaze upon, burn, consume.

ἐπι-φράξομαι. aor. ἐπεφράσατο, aor. opt. ἐπιφρασασάτω: consider, think.

ἐπι-χθόνος (χθών): upon the earth, earthly. Epithet of men,—contrasted with ἐπιστοράω. Α 272.

ἐπλεο, ἐπλετο: thou art, is; aor. of ἐπέλω, move, become.

ἐπληντό: aor. of πελάξω, approach, meet. Δ 449.

ἐποίησε: lay upon; fut. of ἐπιφέρω, bear upon.

ἐπ-οίχομαι, impf. ἐποίχετο: go to,
attack, follow. ἐργων ἐποίχεσθαι: go to work. ἰστὸν ἐποίχομένην: going to and fro before the loom, plying the loom. ἐποίχομένη: busily, going to work.

ἐπομαι, impf. εἰπομοντο or ἐπομοτο, fut. ἐφεται, aor. ἐστητο (sequor): follow, accompany, attend. Cf. ἐπομο.

ἐπ-ορέγω, aor. ἐπορέζαμενος: reach out after (in attack), lunge at.

ἐπ-ὁρνύμι, aor. impv. ἐποροςον: arouse upon, send against.

ἐπ-ὁρόνω, aor. ἐπόρονετι: hasten to, rush upon (generally in hostile sense). Π 379.

ἐπω, -εω, dat. pl. ἐπεισινιων or ἐπεισιςινιων (ν) (ἐπως, ὑψι, νος): word, speech. Cf. μιθος.

ἐπ-ουράνιος (οὐρανός): of heaven, heavenly. Epithet of the gods.

ἐπτά (σεπτεμ, seven), indecl.: seven.


ἐπύθοντο: aor. of πυνθανομαι, learn.

ἐπω: am busy with.

ἐπ-ψέχετο: impf. of ἐποίχεμαι, attack.

ἐραμαι (ἐρως): love, am enamored.

ἐρατεῖνος 3 and ἐρατός (ἐραμαι): lovely, charming.

ἐργάθω, impf. ἐργαθεῖν (ἐργη-): separate. Cf. ἐργω.

ἐργων (ἐργών, work): work, labor, deed, matter, thing; esp. of war, conflict. ἔργα ἀνδρῶν: labors of men, tilled fields, hence ἔργα alone farm, fields.

ἐργω or ἐργα (ἐργη-): separate, keep off. ἐντὸς ἐργαί: incloses, shuts in.

ἐρδω, aor. subjv. ἐρης, aor. impv. ἐρεῖον, perf. ἐρηγε (ἐρηγε -): do, work, freq. with two aces. ἐρδομεν ἐκατομβας: we were offering (heca-tombs) sacrifices. Cf. πέλω.

ἐρέβεινος (ἐρέβος) 3: dark, gloomy.

ἐρείπω (ἐρομαι): ask, question, inquire. Ζ 145.

ἐρείπως and ἐρείθω: excite, vex, tease.

ἐρείζω, aor. ἐρείζατο, plpf. ἡρήζεστο: thrust, press; aor. mid. lean, rest; plpf. was thrust. Γ 358.

ἐρείπομεν: aor. subjv. of ἐρομαι, ask.

ἐρείπων, aor. ἡρπος or ἐρπος: tear down; aor. fall. Δ 462.

ἐρεμίνος (ἐρεβος, ἐρεβεννος) 3: gloomy.

ἐρέξε(ν): wrought; aor. of πέλω, do.

ἐρέοντο: impf. of ἐρομαι, question.

ἐρεπομαι: champ, munch, of horses.

ἐρέτης (ἐρέετος): oarsman, sailor.

ἐρετιόν (ῥεμος, oar): oar.

Ἐρεβολάων, -ωνος: an Arcadian champion, slain by Nestor. Δ 319.

ἐρέφω, aor. ἐρέφα: roof. ἐπί ἐρέφα: roofed over, built. Α 39.

Ἐρεχθεύς, -ης: Erechtheus, an old hero of Athens, of whose cult Athena herself is made the founder, in B 547. Under his rule (according to Hdt. viii. 44) the people were first called Athenians. ὁμοσ 'Ἐρεχθηός: land of Erechtheus, i.e. Attica.

ἐρέω: fut. of εἰρω, say, tell.

ἐρήμος (hermit) 3: left alone, deserted.

ἐρηπτω, aor. opt. ἐρητύσειε, iterative aor. ἐρητύσασκε, aor. pass. ἐρήτυ-
θεν [ἥρητίθησαν]: restrain, check, control, keep in order.

ἐρι-: strengthening prefix; cf. ἄρι-.


ἐριδαλνω and ἐριξω, aor. opt. ἐρύσεως, aor. partic. ἐρύςαντε (ἐρίς): contend, strive, vie, am a match for. Cf. ἐρεβίζω.

ἐρίπρος, pl. ἐρίπρες: faithful, trusty. § 37 b. Epithet of ἐταύρος.

ἐρι-θηλῆς, -ές (θᾶλλω): luxuriant, fresh-green.

ἐρι-κῦδῆς, -ές (κῦδος): glorious.

ἐρινέος: wild fig tree.

ἐρίπε: fall; aor. of ἐρείπω, tear down.

Ἐρις, -ιδος: Eris, goddess of strife, a companion of Ares. Δ 440.

ἐρις, -ιδος: strife, contention, conflict.

ἐρύσαντε partic., ἐρύσεως opt.: aor. of ἐρίζω, contend, vie.

ἐρύσμα, -ατος (ἐρίς): matter of strife, cause of contention.

ἐρίτ-τίμος: highly honored, august. § 40 d.

ἐρκος, -εος: hedge, wall, defense. ἐρκος ἀκόντων: defense against darts. ἐρκος πολέμω: bulwark of protection against the war. ἐρκος Ἀχαιών: bulwark of the Achaeans. ἐρκος ὀδόντων: wall of teeth, i.e. wall formed by teeth. Cf. 'sputtering thro' the hedge of splinter'd teeth,' Tennyson Last Tournament.

ἐρμα, -ατος: prop, shore, support.

These were used in order to keep the ships upright when drawn up on shore.

ἐρμ' ὀδυνάων: chain of pains, string (series) of sufferings.


ἐρξαντα, ἐρξης, ἐρξον: aor. of ἐρᾶω, do, work.

ἐρος [ἐρως] (erotic): love, desire.

ἐρρεεν: impf. of ἤρω, flow.

ἐρήπεν: aor. of ῥήγυμος, break, rend.

ἐρηγμῇσι: perf. subjv. of ῥγεῖω, shudder, dread. Used as present.

Ἐπυθίνοι, pl.: Paphlagonian town, with two red cliffs (ἐρυθρός, ruddy). B 855.

Ἐπιθραῖ, pl.: Boeotian town. B 499.

ἐρὺκο, aor. ἐρὺζαν, ἠρύκακε or ἠρύκακε: check, detain, hold, keep.

ἐρυμα, -ατος: protection, defense.

ἐρύμωμα, ἐρύμωμαι, ἐρύμαι, or ἐρυμα, impf. ἐρύτο, aor. ἐρύσατο and ἐρύσατο, aor. inf. ἐρύσασθαι (ἐρυν-): protect, preserve, save, defend, observe, ward off. See ἐρύω.

ἐρυτ-πτολεις: see ῥυοῦτπολεις.

ἐρύω, aor. ἐρύσεως or ἐρυσεω, perf. ἐρύται (ἐρ-) : draw, drag; mid. keep off, save, draw. See ἐρύμαι.

ἐρχομαι, fut. ἐλεύσομαι or εἰμι, aor. ἠλθον or ἠλθον, aor. subjv. ἠλθος, aor. inv. ἠλθει, aor. inf. ἠλθεμεν(ai) or ἠλθεῖν, perf. ἠλθήλουθα: come, go. The direction of the motion is made distinct by the connection.
VOCABULARY TO THE

έρώω, fut. έρώησει (Germ. Ruhe?): flow, draw back. μηδέ τ’ έρώει: draw not back; do not rest.

έρώη: force, throng.

έις: see εἰς, into.

έσ-άγω: lead in.

έσ-αδρέω, aor. opt. έσαθρήσειεν: catch sight of.

έσαν [ήσαν] impf., έσεαν [ήση], έσεσαν, and έσεταί [έσταν] fut.: of εἰμί, am.

έσ-ελεύσομαι: fut. of εισέρχομαι, come in, enter.

έσθω, aor. φάγε: eat.

έσθλος 3: noble, excellent, good.

έσκε: impf. of εἰμί, am. Cf. βάσκω.

έσκίδναντο: impf. of σκίδναμαι, scatter, disperse.

έσ-όψομαι: fut. of εἰσοράω, behold.

έστάσατο: aor. of στάω, draw.

έσπεσθην, έσπέμεθα: aor. of ἐσπομαι, follow, accompany.

έσπετε, aor. inv.: tell. Cf. ἐννέπω.

έσσε(ν), έσσο: aor. of ἐνεμυ, clothe.

Construed with two accusatives.

έσσεῖται [έστατ], έσσομαι fut., ἐσσὶ [ἐι], 2d sing. pres.: of εἰμί, am. G. 777, 6; H. 426.

έσσευα aor. ἐσσεύοντο impf., ἐσσύς: perf. partic., ἐσσύντο plpf. as aor.: of σκύω, drive; mid. hasten.

ἐσσυμένως, adv.: quickly, eagerly, adv. from the adjectival ἐσσύμενος.

ἐστάμεν perf. inf. stand, 2d aor. ἐστάν [ἐστησαν], stood up, rose, perf. partic. ἐσταότες, standing, plpf. ἐστασαν, were standing: of ἐστήμου, set.

ἐστέ pl., ἐστόν dual, ἐστώ and ἐστών inv.: of εἰμί, am,

ἐστεώτα: standing, perf. partic. of ἐστήμου, set.

ἐστήκε perf. stands; 1st aor. ἐστηκε, ἐστηκαν, stationed; ἐστηκε [ἐστήκατε] (Δ 246) perf. stand: of ἐστήμου, set.

ἐστιχώντο (§ 47 c): impf. of στιχά-ομαι, go in line, go. B 92, Γ 266.

ἐσύλα: impf. of συλάω, strip off.

ἐσφάξαν: aor. of σφάξω, cut the throat. A 459, B 422.

ἐσχατώσα: at the extremity (ἐσχατός) of the land, on the frontier.

ἐσχε (loot), held, ἐσχοντο, held themselves (refrained) from: aor. of ἔχω, hold. B 275, Γ 84.

ἐταίρο: comrade, companion.

ἐτάρη, fem.: companion. Δ 441.

ἐταρο: comrade, companion.

ἐτεκε(ν): aor. of τίκτω, bear, bring forth. B 728.

ἐτελείετο [ἐτελείο, § 47 g] impf., ἐτελείησαν aor.: of τελείω, bring to pass, accomplish.

'Ετεοκλήδεως, adj.: of Eteocles. βη 'Ετεοκλήδεις: the mighty Eteocles. See βη, § 16 d. Δ 386.

ἐτεόν, adv.: in truth. B 300, E 104.

ἐτέρος 3: other, the other of two, one or other. χωλὸς ἐτερον πόδα: lame in one foot. Cf. ἀλλος. B 217.

ἐτέρω-θεν, adv.: on the other side.

ἐτέρω-θι, adv.: elsewhere. E 351.

ἐτέρω-σε, adv.: to the other side. § 33 d (ἐ)τετεμε(ν), aor.: found, fell in with.

ἐτέτυκτο: was; plpf. of τεύκω, make.


ἐτής (ἐτής): connection, friend.

ἐτήτυμον (ἐτυμος), adv. acc.: truly,
\textit{et\textsuperscript{th}, adv.}: still, yet, again. \textit{ο\textipa{\upsilon} \textit{\epsilon\textipa{\upsilon}}: no longer.} A 96, 296.

\textit{ἔτιναξε:} plucked; aor. of \textit{τινάσωω, shake.} \textit{Γ} 355.

\textit{ἔτιομεν} impf., \textit{ἔτιοσ} aor.: of \textit{τίω, honor.} A 412, E 467.

\textit{ἔτισατο:} aor. of \textit{τίων, punish.} B 743.

\textit{ἔτη}, aor.: took courage, took heart, dared. See \textit{τλήσωμαι.} A 534.

\textit{ἔτομάξω, aor. inv. \textit{ἔτομάσατε} (\textit{ἔτος-\muοσ)}: make ready.} A 118.

\textit{ἔτος, -εος} (\textit{κέτος, vetus): year.}

\textit{ἔτραπεν:} aor. of \textit{τρέπω, turn.} E 187.

\textit{ἔτραφένων:} grew up; intrans. aor. of \textit{τρέφω, nourish, bring up.}

\textit{ἔτρεψε:} aor. of \textit{τρέπω, turn.} \textit{Δ} 381.

\textit{ἔτυχες:} aor. of \textit{τυχάνω, hit.} E 287.

\textit{ἔτύχη:} aor. pass. of \textit{τεύχω, bring to pass.} B 155, 320, \textit{Δ} 470.

\textit{ἔτωσιος} (\textit{κετ-) in vain.} \textit{Γ} 368.

\textit{ε\textipa{\upsilon} or ε\textipa{\upsilon} adv.: well, happily, carefully.}

\textit{εν \textit{ἔρευνατα:} (one who did well), a welldoer, benefactor. \textit{ευ \πάντα:} all together.}

\textit{Ε\textipa{\upsilon}αι\textipa{\nu}μονίδης:} son of Euaemon, Eurypyrus. E 76.

\textit{Ε\textipa{\upsilon}αι\textipa{\nu}μων, -ονος:} Euaemon. B 736.

\textit{Ε\textit{φιοια:} Euboea.} B 536.

\textit{ε\textit{ν-διμητος} (\textit{δεμω): well-built.} A 448.


\textit{ε\textit{υ-\textit{ξωνος} (\textit{ξώνη):} well-girdled, well-girt.}

\textit{Ε\textit{υνήνως:} a Lyrnessian.} B 693.


\textit{ε\textit{υ-κνήμις, -εος:} well-greaved. Epistethe of Αχαϊοι nom. or acc. pl. See \textit{κνημίς.} A 17, B 331, \textit{Γ} 156.


\textit{ε\textit{υ-κυκλος:} well-rimmed, of shields.}

\textit{Ε\textit{υμήλος:} Eumelus, son of Admetus and Alcestis.} B 714.


\textit{ε\textit{υνάω, aor. pass. partic. ε\textit{υνηθέλε} and \textit{ε\textit{υνηθείσα (ε\textit{υνή): pass. lying on the couch.} B 821, \textit{Γ} 441.


\textit{ε\textit{υναι, pl.: anchor stones.} A 436.

\textit{ε\textit{υδαντο:} aor. of \textit{ε\textit{υχομαι, pray.}


\textit{ε\textit{υ-πατέρεια (πατήρ): daughter of a noble father, = Διός \textit{εγγεγα\textit{υα.}


\textit{ε\textit{υ-πηκτος (πηγγ\textit{νμι): well-built.}

\textit{ε\textit{υ-πλεκ\textit{ης, -εος: well-plaited.} B 449.

\textit{ε\textit{υ-πλόκαμος (πλεκ\textit{ω):} fair-tressed, with beautiful tresses. \textit{Z} 380.

\textit{ε\textit{υ-πολήτοις (πολεω): well-made.}

\textit{ε\textit{υ-προμί\textit{νος (πρ\textit{\upsilonμη): with beautiful sterns, of the Greek ships. \textit{Δ} 248.

\textit{ε\textit{υ-πωλος:} with good (or many) horses.}

\textit{ε\textit{υρέα: from ε\textit{υρ\textit{ις.}


\textit{Ε\textit{υρος:} Eurus, East wind. \textit{B} 145.

\textit{ε\textit{υ-ρρε\textit{ς} and ε\textit{υρ\textit{ρε\textit{της, gen. (con-}

\textit{tracted from ε\textit{υρ\textit{ρε\textit{δος]) \textit{ευρ\textit{ρε\textit{διος [ε\textit{υρ\textit{ρε\textit{δος}) (ρ\textit{ω): strong-flowing.}

\textit{ε\textit{υ\textit{ρ\textit{υ-άγια:} with broad streets, broad-}

\textit{streeted. Nine times of Troy.
Εὔρυδάμας, -αρτός: an old Trojan seer. E 149.
εὐρύ κρείων: wide ruling, late rex. Epithet of Agamemnon.
Εὔρυμέδων: squire of Agamemnon. Δ 228.
εὐρύς, εὐρεά, εὐρύ, acc. masc. εὐρύν, εὐρέα, neut. pl. acc. εὐρεά: broad, wide, spacious. Comp. εὐρύτερος: broader.
Εὔρυτος: (1) a famous Bowman. B 596. (2) Son of Actor. B 621.
εὐρύ-χορος: (with broad squares for the choral dance), spacious. Epithet of districts and of cities. B 498.
εύς, εύ̣, and ής, gen. εύ̣ς: noble, valiant, good. Cf. εύ̣. A 393.
εὔτε, conj.: when; as, in Γ 10. See ήύτε. A 242, B 34, 228.
εὐ-τελέχος: well-walled. A 129.
εὐ-τυκτος (τεύκω): well-made.
εὐ φρονέων: well disposed, with kindly heart. A 73, 253, B 78.
εὐ-φρων, -ονος: kindly, heart-cheering.
εὐ-φυῆς, -ής (φυώ): shapely, well-formed. Δ 147.
εὐχόμαι, aor. εὐχαίτο: profess, boast, exult, vow, pray. εὐχόμενος: in prayer.
εὐ-άδης, -ες (ὀνοί): fragrant, perfumed. Γ 382.
εὐμάχην, ἐφαν [ἐφασαν], ἐφατο, ἐφη: impf. of φημι, say, speak. Γ 161.
εὐάνη: appeared; aor. pass. of φαίνω, show. B 308, Z 175.
εὐ-ἀπτω, perf. pass. ἐφηπτα: fasten upon; pass. impend, hang over.
εὐ-έμοι: sit upon. Γ 152.
εὐ-εἰω [ἐφω, § 52 c] subjv., ἐφες inv.: of ἐφίμ, lay upon, shoot at. A 567.
εὐ-ἐτω, aor. subjv. ἐτύπη: meet. τομον ἐπιστέων: meet (his) fate (death), fulfill his destiny. B 359.
εὐ-ἐστασαν, stood opposite, ἐστηκει, stood upon: plpf. of ἐστιμε, set upon. E 624, Z 373.
εὐ-ἐστίους (ἐστία), adj.: (on his own hearth), at home, native. B 125.
εφ-ηκε(ν): aor. of ἐφιμ, send upon, shoot at. A 445, Δ 396.

ἐφηνεν: aor. of φαίνω, show. B 318.

ἐφη-πται: impend, hang over; perf. of ἐφάπτω, fasten upon. B 15.

ἐφη-πτει: fut. of ἐφημ, urge on, ἐφησα: impf. of φημι, say.

ἐφιάτω [ἐφθιμέναι ἦσαν, § 44 ι]: plpf. of φθάνοι: wasted away, passed away. A 251.


ἐφιάτω and ἐφίλησε: aor. of φιλέω, love. E 61, Γ 415.

ἐφ-ίστημι, plpf. ἐφεστήκει and ἐφέστασαν: place upon; plpf. stood upon. E 624, Ζ 373.

ἐφοβήθεν [ἐφοβήθησαν]: aor. pass. of φοβέω, put to flight. E 498.

ἐφοίτα: impf. of φοιτάω, go to and fro. E 528.

ἐφ-οπλίζω: make ready, prepare.

ἐφ-οράω: look upon, behold.

ἐφ-ορέων: impf. of φορέω, wear.

ἐφ-ορμάω, aor. ἐφώρμησαν, aor. pass. partic. ἐφόρμηθεντες: urge upon; pass. rush upon, attack. Z 410.


ἐξαδε: aor. of χανδάω, contain.

ἐχάρη: aor. pass. of χαίρω, rejoice.

ἐχειν: aor. of χέω, pour, heap.


Ἐχέπωλος: a Trojan. Δ 458.

ἐχευάν and ἐχεύατο (§ 48 ι): aor. of χέω, pour, throw around. σύν ἐχευάν: confused, broke. Γ 270, E 314.

ἐχθώτος (ἐχθος), superl.: most hateful.


ἐχθος, -εσ: hatred, hate. Γ 416.

'Εχναι, pl.: the later Echinades, a group of small islands in the Ionian Sea, near the mouth of the Achelous. B 625.

ἐχω, iterative impf. ἐχεσκε(ν), fut. inf. ἐχεμεν, aor. ἐσχε, aor. opt. σχοιατο, aor. σχεδον: have, hold, inhabit, guide, drive, keep, protect, check. τὸν Ἀντνερίδης ἐιχέ: whom the son of Antenor had to wife. νουλαμώς ἐχέμεν: stand firm. ἐσχοντο μάχης: they ceased fighting.

ἐψεται: fut. of ἐπομαι, follow.

ἐψευν: plpf. of perf. ἐσκα, am like.

ἐψεμεν: pres. subjv. of ἐσαω, allow.

ἐψω [ἐψω]: partic. of ἐψιμ, am.

ἐψονχοει: impf. of ὀινοχοεω, pour out wine, pour out. (Better, ὀινοχοει.) [ἐω: see εις, while, until. A 193.]

Z

ζα- (δια?), inseparable particle: very, exceedingly. § 40 d.

ζα-θεος 3: very sacred, holy. § 40 d.

ζα-κοτος (κοτος): sullen. Γ 220.

Ζάκυνθος, fem.: Zacynthus (Zante), island in the Ionian Sea, under the rule of Odysseus. (A short
open final syllable retains its quantity before Ζ in this word as before Ζέλεα. B 634, 824. § 59 g γ.)

Ζελεά: town in northern Lycia, home of Pandarus. B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. Cf. Ζάκυνθος. § 59 g γ.)

Τούντυμι (Τούν, iugum, yoke): yoke.

Ζέφυρος (Ζόφος): Zephyrus, West wind, one of the four chief winds mentioned by Homer. It is not a 'zephyr,' but a cold, blustering wind, blowing from Thrace. B 147.

Τούν (iugum, yoke): yoke.

Τούγρω (Τούς, ἀγρέω): take alive.


Τώμα (Τώνυμω): loin cloth. Δ 187.

Τώνη (zone): woman's girdle; waist. B 479.

Γόνναμι, iterative impf. Τούννύσκετο. gird. E 857.

Ζώος or ζώος (ζώος): alive, living.

Ζωστήρ, ἤρος (ζώη): man's girdle, belt; prob. made of leather.

Ζώο, partic. ζώντος and ζώντες: live.

Η or η: particle, (1) disjunctive, either, or; (2) interrogative, whether; or (3) comparative, than. In a double question η (ης) ... η (ης = ης ης [νε]) is used for Attic πότερον ... η.

Η: fem. of demonstrative, relative, or possessive pronoun.

Η: truly, surely, indeed. This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

Η: (he) spake, quoth (which, like η, is now familiar only in one form); impf. of ημι, say.

Η, adv.: where, whither. Z 41.

Ηα (εραμ) [Ην]: impf. of ειμι, am.

Ηβαίϊον, adv.: little. οὐδ’ ηβαίειον: not even in the least. B 380.

Ηβαϊον, aor. partic. ηβαίοντα (ηβην): am a youth; aor. came to manhood.

ΤΗΒΗ: Hebe, daughter of Zeus and Hera, cupbearer of the gods. Δ 2, E 722, 905.


Ηγάθεως 3: very sacred. A 252.

Ηγάσαρα: aor. of άγαμα, admire.


Ηγείρα: aor. of ἑγέρω, rouse.

ηθεῖος: honored, dear. Applied by a younger to an elder brother.

ηθος, pl. ηθεα (suesco): home, haunt (of horses). Ζ 511.

ημε [γεί]: impf. of ειμ, go. A 47.

ηθέως: youth, young man not yet married. Δ 474.

'Ηντεν, ηχηθή: aor. of αύων, dart, rush.

ηό-ες, εχτός: high-banked. Ε 36.

'Ηιόνες, pl.: town in Argolis. Β 561.

ημών, -όνος, f.: beach, seashore. Β 92.

ηκα (soft), adv.: softly, gently. Γ 155.

ηκα: aor. of ημυ, send, cast. Ε 125.

ηκέσατο: aor. of ἀκίμαυα, heal, cure.

ηκεστός (κεντώω) 3: ungored, of cattle not broken for service.

Ζ 94.

'Ηνω: am come. Ε 478.

ηλακάτη: spindle. Ζ 491.

ηλασεν: aor. of ἅλαυνω, drive.

ηλάσκω (ἀλάομαι): hover. Β 470.

ηλέκτωρ, -ορος: the beaming sun.

ηλεύσατο: aor. of ἀλέομαι, avoid. § 48 h.

'Ηλιαστό: plpf. pass. of ἅλαυνω, drive.

'Ηλιον: aor. of ἐρχομαι, come.

'Ηλίας, -ίος: Elis, the western country of Peloponnesus. Β 615, 626. Northern Elis belonged to the Epēans, southern Elis to Nestor.

'Ηλος: nail, stud, used as an ornament for staff, hilt of sword, or goblet. Α 246.

'Ηλυθον [ηλθον]: aor. of ἐρχομαι, come.

ηγείρομαι: impf. of ἀγείρω, assemble.

ηγεμονέω (ηγεμών): am leader.

ηγεμόνων (ηγεμών): leader, chief. Β 487.

ηγεόμαι, aor. ἡγήσατο (ἀγω): lead, guide. Α 71, Β 731.

ηγερθόμαι (αγείρω): assemble, collect (themselves). Β 304, Γ 231.

ηγερθεν [ηγέρθησαν, § 44 m]: aor. pass. of ἀγείρω, assemble. Α 57.

ηγητωρ, -ορος (ηγέωμαι): leader.

ηγνοίησεν: aor. of ἄγνοια, fail to know, fail to perceive. Α 537.

ηγορόωντο (§ 47 c): impf. of ἄγοράωμαι, am in assembly. Δ 1.


ηδει or ηδη, impf. of οἶδα: know.

ηδη, temporal adv.: now, already, before now. νῦν ηδη: now at once.

ηδος, -ες (ηδόνη, ηδύς): pleasure.


ηδυμοσ: sweet. (Β 2 ?)

ηδυς, -εια, -ά (ἀνδάνω, suavis, sweet): sweet, pleasing, pleasant. ἤδυ γέλαισαν: burst into a merry laugh. Β 270.

ηδη, ηε: see η.

'Ηλιος ["Ηλιος]: Helius, sun god. Κ 277.

'Ηλιος ["Ηλιος]: the sun. Α 475, Γ 104.

ηεν [γει]: impf. of ειμι, am. Α 381.

ηερθομαι (ἀείμω): hang, wave, flutter.

ηερι: dat. of αἳρ, air, mist. Γ 381.

'Ηερίβωτα: Eríboea. Ε 389.

ηεριος 3, adj.: early in the morning.

Always pred., as adv. § 56 a.

ηερ-ειδης, -ες: misty. ὅσον δ’ ηερ-ειδίς ἵδεν: as far as he sees into the misty distance. Ε 770.
VOCABULARY TO THE

ημαί, 2d sing. ἤσοι, 3d pl. εἰσαύ or ἐσταυ [γνται], inv. ἵσον, inf. ἵσθαι, partic. ἧμενος, impf. ἤμην, 3d pl. impf. εἴατο: sit. This verb with a partic. often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

ημαρ, -ατος (ἡμέρα): day. δοῦλον ἡμαρ: day of slavery, slavery (§ 16 d). νύκτας τε καὶ ἡμαρ: by (through) night and day. A 592, Z 448.

ημβροτες [ἡμῆρτες, § 30 g]: aor. of ἀμαρτάνω, miss. E 287.

ημείβετο : impf. of ἀμείβομαι, answer.
ημεῖς, gen. ἡμέων or ἦμειον, dat. ἦμιν or ἦμι, acc. ἦμε: we, us; pl. of ἦγο. § 42 a.

ημέν, particle, generally correlative with ἤδε: both . . . and. Cf. μέν . . . δέ.

ημετέρος (ἡμεῖς) 3: our. § 42 b.

ημι, impf. ἦ: say, speak. ἦ καί is used after a speech that is reported, where the same subject is continued for the following verb.

ημι-ονος (ονος): (half-ass), mule.


ημος: when. A 475, 477.

ημώο, aor. opt. ημύσσεσ: droop its head, bow. B 373, Δ 290.

ην: ei, αν, if, with subjv. (Perhaps αι or ει should be read.)

ηνδανε: impf. of ἀνδάνω, please. (ἀνδάνε is a better reading.) A 24.

ημεμο-εις, -εσσα, -εν (ἀνέμος): windy, wind-swept. Epithet of high-situated towns, esp. of Ilios. This is accepted by Tennyson, in 'windy Troy.'

ηνευν: impf. of αἰνέω, praise, commend. Γ 461.

ηνία, pl.: reins, of the chariot horses; freq. adorned with thin plates of ivory or metal. Γ 261, 311.


ηνταιπα: aor. of ἐνηπτω, rebuke. § 43 f.


ηνορη, locat. as dat. ἦνορηπηψ (§ 33 a) (ἀνηρ, ἀνδρέω): manliness, bravery. Δ 303, Z 156.

ηντετο: impf. of ἀντομαι, meet.

ηντισε: aor. of ἀντίω, meet. Z 399.


ης: see είος, while, until.

ηπελησεν: aor. of ἀπελέω, threaten.

ηπειρος, f.: mainland, land. A 485.

ηπερσπευτης: deceiveer. Γ 39.

ηπεροπευω: deceive, trick. Γ 399.


ηπιος: kindly, soothing. Δ 218.

ηπα (ρηπα), acc.: pleasure; always obj. of φέρειν. μητρι ἐπι ηπα φέρον: doing service of love to his mother. Equivalent to χάριν. A 572.


'Ηρακλῆιος 3: of Heracles. βη
FIRST SIX BOOKS OF THE ILIAD 63

Hēraklēs: the might of Heracles, the mighty Heracles. § 16 d.
Hērē: aor. of ἀρράσκεται, fit, join.
Hērē: aor. of ἄρνημα, gain.
Hērē: impf. of ἀράμαι, pray.
Hērē: impf. of αἰρέω, seize. Δ 23.

"Hērē: Hera, Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans and strongly favors the Greeks. She is called large-eyed (βωτίς), revered (πότινα), white-armed (λευκώλενος). She is Ἀργείη, since her earliest great temple was near Argos. Δ 52.

"Hērē: plpf. pass., used much like an aorist of ἐρείδω, thrust.
Hērē: aor. of ἄραμαι, pray.
Hērē: fell; aor. of ἐρείπω, tear down.
Hērē: aor. of ἀπεκέ, avail, ward off:
Hērē: aor. of ἀρμόξω, fit. Γ 333.
Hērē-kake: aor. of ἐρύκω, check. § 43 f.

Hēskel: impf. of ἀρκέω, prepare.
Hēstην: dual impf. of ἔμω, am. E 10.
Hētmasen: aor. of ἀτυμάξω, slight.
Hēt命题(v): aor. of ἄτυμαω, slight.
H. τερ, -ερος: heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs. B 490.

Hēb: impf. of αἴω, speak. A 92.
Hēs, ἦς: see εἶός, noble, valiant. Τ 167.
Hēs: aor. of αἴω, shout. E 784.
Hēnt: as, than. μελάντερον ἦντε πίσσα φαίνεται: appears blacker than pitch. Δ 277.

"Hēphaistos: Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal work (done by the aid of fire), — the Tubal Cain of the Greeks. His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire (B 426). A 571 ff., B 101 f., 426.

Hē-sis, -εσσα: resounding, roaring.
H. [-], locat. adv.: where. A 607.

Hēwos, gen. Ἡώς: Eōs, Dawn, Aurora, goddess of the morning. She is called early born (ἡργείνεια), rosy fingered (ῥοδοδάκτυλος), and saffron-robed (κροκότεπλος). A 477, B 48.

Hēos, gen. Ἡώς or Ἡώς, acc. Ἡώ or Ἡ, fem.: morning, dawn. A 493.

Θ

Θάλαμος: women's apartment, chamber (esp. of married people), storeroom (Δ 143, Z 288).
θαλερός (θάλλω) 3: blooming, vigorous, swelling. B 266, Z 496.


Θαλύσταδης: son of Thalysius. Δ 458.

θαμβέω, aor. θάμβησεν (τάφος): aor. wonder came over (him). A 199.

θάμβος, -εος: wonder, amazement.

θαμειά or θαμεία, fem. pl. (θαμά), adj.: thick, close. A 52.

Θάμυρις: Thamyris, a mythical Thracian bard. B 595.


θατ-: see θετητότες, dazed. Δ 243.

θαρσαλός (θάρσος) 3: bold, courageous. E 602.

θαρσέω, aor. θάρσησε (dare): am bold, dare; aor. took courage. A 85.


θαρσύνω, iterative impf. θαρσύνεσκε: cheer, encourage. Δ 233.

θάσσον, adv., comp. of ταχύ: the quicker, the sooner, at once. B 440.

θάμα, -άτος: a wonder, marvel.


Θαμβακίνη: a Magnesian town under the rule of Philoctètes. B 716.


θεν, θέω: impf. of θέω, run. Z 118.

θεναι inf., θεόμεν [θωμεν, § 45α] subjv.: aor. of τίθημι, place. A 143.

θενομαι: am struck. A 588.

θεῖος or θεός (θεός): of the gods, divine, sacred, god-like. B 22.

θείω: see θέω, run. Z 507.

θέλω: wish, desire. See θέλω.


θέμις, -ιστος, pl. θέμιστοι (τίθιμι): (what is laid down), natural law, what is fitting, right sanctioned by custom (often used in Homer like δίκη, κατά μοίραν); pl. laws, decrees. η θέμις ἔστι: as is right, as is lawful.

-θεν: inseparable suffix, forming an ablative gen. § 33 c.


θεο-προσεών (pencor), partic.: prophesy, declaring the divine will.

θεο-προσίδα and θεοπρότιον: oracle, prophecy, will of the gods. A 85.

θεός: god, divinity. Cf. δαίμων.

θεράπων, -οίτος: attendant, squire, comrade. A servant, but free and doing voluntary service. Δ 227.

Θερσίνη (θάρσος): Therstes, the ugliest and most insolent of the Greeks. B 212–271.

θέρω: warm, with gen. Z 331.


θέσκελος: wondrous, strange.


Thesprotidès: oracle. E 64.

Thetis, Thetis, a sea goddess, wife of Peleus, and mother of Achilles. A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called silver-footed (ἀργυρό-πέζα) and θυγάτηρ ἀλώο γήροντος.

θέτο: aor. of τίθημι, place. Υ 310.

θέω or θέω: run. Δ 244, Z 507.

Θῆβαι or Θήβη: Thebes, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan War; cf. Υποθήβαι B 505. It was seven-gated (ἐπτάτυλος). A 406.

Θήβη: Theba, a Cilician town in the Troad (at the foot of Mt. Placus, an eastern spur of Mt. Ida), under the rule of Andromache's father Eteon; it was sacked by Achilles. A 366, B 691, Z 397, 416.


θῆς [θῆς]: aor. subjv. of τίθημι.

θήκε(ν): aor. of τίθημι, place, make.

θῆλυς, θήλεα: female. θῆλυς also is used as feminine. E 269.

θην, enclitic particle: doubtless. οὐ θην: "I don't think." B 276.

θήρ, gen. θηρός: wild beast. Γ 449.

θήρη (θήρ): hunting, chase. E 49.

θηρητήρ, θήρος: hunter. E 51.

θησεύς, θήσ: Theseus, mythical king of Athens and national hero of Attica, most noted ally of the Lapithae. A 265.

-θι: inseparable local suffix. § 33 b.

θίς, dat. θινυ: beach, strand. A 34.

Θιβή: Thibés, between Mt. Helicon and the Corinthian Gulf, not far from the coast. B 502.


νήσκα, fut. ναέσθαι, aor. θάνε, perf. opt. τεθναίη, perf. partic. τεθνῆτα (θάνατος): die; perf. am dead.

θηνός: mortal. A 339, 574.


θοῦς (θέω) 3: swift, rapid, quick.

θορνών: aor. partic. of θρόσκω, leap.


Θόνων, -ωνος: a Trojan. E 152.

θωάς (θόας), adv.: quickly, swiftly.


θρασύς, -εω, -υ (θάρσος): bold.

θρέπτρα, pl. (τρέφω): gifts in return for nurture. οὐδὲ τοκεῦσι θρέπτρα ἀπέδωκε: he did not return his parents' care. (Attic τροφεῦ.)

θρέψε: aor. of τρέψω, nourish, rear.

Θηγή, -κος, or Θηή: Thracian. The Thracians were allies of the Trojans. Z 7.

Θηή, gen. τρικός, fem.: hair, wool (of lambs). Γ 273.


Θρόνος (θρόνος): seat, chair, esp. a high armchair, with back and footstool, throne. A 536.
66

VOCABULARY TO THE

 appréς: shout, cry. Δ 437.
 appréν: a Pylian town, on the banks of the Alpheus, near the frontier of Elis. B 592.
 appréσκω, aor. ἔθορε: leap, rush.
 εὐγάτηρ, acc. θυγατέρα or θυγατέρα (daughter): daughter. A 538, Γ' 124.
 ςθέασσων (§ 36 b): dat. pl. of ςθός.
 εὔεστής or θεύεστα: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytemnestra's paramour). B 106 f. § 34 b.
 ςβυμ-αλγής, -ες: heart-grieving. Δ 513.
 ςφυμοίητης: an aged Trojan. Γ 146.
 ςβύμος (fumus): heart, soul, spirit, as the seat of life, and of the desires, passions, reason, and will, courage.
 θημίοι: in heart, within. ὕρινθος θυμίον: touch the heart; move to fear, anger, or pity. Cf. καρδία and κύρ.
 ςβυμοφθόρος (φθείρω): life-destroying.
 ςθύονω, impf. θόνε (θω): rush madly, surge, dash, hasten.
 ςθύος, -εος: burnt offering; prob. not always animal sacrifices, but some kind of incense. Z 270.
 ςθύραξε, adv.: (out of the door), out.
 ςθύρετρα, pl.: door, of Priam's palace.
 ςθύρη (fores, door): door. ἐπὶ Πρά-
 ςθυσανόεις, -εσσα: tasseled, fringed.
 ςθύσανος: tuft, tassel, fringe. B 448.
 ςθύσθλα, pl. (θώ): thyrsi, wands used in the worship of Dionysus, with a pine cone at one end and wound about with ivy. Z 134.
 ςθώρης, -ηκος: armor, breastplate, cuirass. Armor for the protection of the upper part of the body. This is not described by the poet, and the Homeric warriors seldom seem to wear the cuirass of later times. Perhaps plates of metal were attached to a garment of linen or leather, but the chief arm of defense was the shield.
 ςθωρήσσω, aor. subjv. ςθωρίζομεν, aor. pass. ςθωρήχθηκαν: arm, equip with cuirass. B 72.

I

τα [μα]: fem. of ις [ες], one.
ταλμένως: Boeotian leader. B 512.
τάομα, aor. ἅσατο: heal, cure.
ταχή (ταχ-): shriek, loud cry.
τάχω (ταχ-): shout, shriek, yell.

Idē, conj.: and. Cf. ἵδε. Γ 194.

Idēan inf., ἴδε(ν) ind., ἴδη [瘵η] subjv. mid., (Ἄδή-) aor.: see ἴδον, saw.

"Idē: Ida, a lofty mountain chain in the Troad, stretching from northwest to southeast, with many projecting shoulders. Its highest peak is more than 5000 feet above the sea. B 821.

"Idēnēv: from Mt. Ida. Γ 276.

Idēn [ἴδην, § 30 d]: 1st pl. of ὀίδα.

Idōn, pass. dep. ἴδωνθη: bend over.


"Idomeneus, -ῆσ: Idomeneus, leader of the Cretans (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders; cf. μεσατηπόλιος N 361 grizzled. He reached home in safety after the war (γ 191).

Idōn: epic for ἴδον, saw. A 262.

Idρῶν, fut. ἴδρωσει, aor. ἴδρωσα: sweat.

Idρῶν, aor. pass. ἴδρωνθησαν (ἴδοσ): seat, cause to sit down. Γ 78.


Idvía: fem. partic. of ὀίδα. § 49 g.

Idwma: subjv. mid. of ἴδων, saw.

Ἰημαι, aor. εἰσαθο (εἰμαι): desire, press on, strive.

ἱ(ν) impf., ἴναι inf.: of εἴμι, go.

ἰέντες: partic. of ἴμα, hurl. B 774.

ἰέρεια: priestess. Z 300.

ἱερεὺς or ἱερεύς, -ής: priest. He was attached to a definite divinity and sanctuary; hence no priests are mentioned in the Achaean army.

ἱερεύω, fut. inf. ἱερευόμεν, aor. ἱερεύ-σει: sacrifice, offer in sacrifice; slaughter, since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods. B 402, Z 94, 174.

ἱερόν and pl. ἱρά: offering; sacrifice, victim for sacrifice. A 147, B 420.


ἱερ, inv. mid. ἴερ, impf. mid. ἴεντο (ἴδος): seat, sit, rest. Γ 326.

Ἰλαίνος: Ialýsus, one of the chief cities of Rhodes. B 656.

ἵμα, 3d pl. ἵμαι, partic. ἴμτες, impf. ἴε, pass. ἴενται, impf. mid. ἴετο, aor. ἴκα or ἵκα (§ 43 d), aor. opt. ἵπ, aor. mid. ἴντο: send, hurl, cast, shoot, throw, drop, put.

ἵσαρθαι: inf. of ἵγομαι, heal. E 899.


"Ιδάκη: Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus. B 632, Γ 201.


Ἰώ: go, be off; inv. of εἴμι, come, go.

Also as interjection; cf. ᾗ.
VOCABULARY TO THE


θόνω, impf. θόνειν (θόνος): send straight at, direct, guide. Δ 132.

θός [εἰθός], adv., with gen.: straight, straight at. E 506.

θυ-, νός, f.: enterprise, undertaking.

Z 79.


'Iθώμη: Ithome, in western Thessaly, on the slopes of Mt. Pindus.

B 729.

ικάνω: come, reach, freq. with acc. of 'limit of motion.' Cf. ικνόωαι, ικώ.

'Iκάριος: Icariian. The Icariian Sea was part of the Aegean Sea, near the southwest part of Asia Minor.

B 145.

ικέλος (κεκ-) 3: like, resembling.

'Iκέταω, -όνος: son of Laomedon and so brother of Priam. Τ 147.

ικμενός (ικώ): favoring, favorable, secundus; const. with ούρος.

ικνόμαι and ικώ, fut. ικνομαί, aor. ικτεο and ικε(ν), aor. subjv. ικο-

μαι and ικημαι: come, arrive at, reach; freq. with acc. of 'limit of motion.' Cf. ικάνω.

ιλαδόν (ιλη), adv.: in troops, in bat-

talions. B 93.


ιλαός: propitious, kind, gentle.

ιλάσκομαι, aor. subjv. ιλάσσειν

[ιλασγ] and ιλασσόμεθα [ιλασώ-

μέθα]: propitiate, appease. A 147,

444.

'Ιλιος (γελ-), fem., not neuter as in

Latin: Ilios, capital of the Troad, named from its founder Ilus, son of Tros and grandfather of Priam (Υ 231 ff.). It is called wind-
swept (ηνεμόσσα) and prosperous (ει νιώμενον πτολέμηον). Ιλιος

is used for the Troad in Α 71.

ιμάς, -άτος: leather strap. Τ 375.

ιμάσω, aor. ιμασα, aor. subjv. ιμά-


ιμβρασίδης: son of Imbrasus, Pei-

rois, a Thracian leader. Δ 520.

ιμεν [Ίέμαι]: inf. of εἶμ, go. § 44 f.

ιμερό-εις, -εσσα: lovely, charming.

ιμερός: longing, desire. Τ 446.


ινα, adv.: where. Conj.: in order that, that, with subjv. or optative.

ινα: acc. of ις, strength, might. Ε 245.

ινον: nape of the neck, neck sinew.

ιξάλος: bounding, leaping. Δ 105.

ιξε(ν), ιξον: aor. of ικώ, come.

ιξεσθαι: fut. of ικνόμαι, come.

ιμεν subjv., ιόντες partic.: of εἶμ, go.

ιό-μώρος (κω-) : shrieker, booster.


ιός, ια, dat. ιο: one. Cf. είς.

ιότης, -ιτος: will. Ιλλήλων ιότηι:

"each because of the other." Ε 874.

ιο-χώρα (ιος, χέω): (she who show-

ers arrows), the archer goddess.

Epithet of Artemis. Ε 53, Z 428.

ιππεος: of the horses. Ε 799.

ιππεύς, -ης: horseman, knight. (The

Homerich heroes, however, did not ride, but drove in chariots.) Cf.

ιππότα, ιππηλάτα. See ἄρμα.
iπη-νάτα (ἐλαύνω): Aeolic for ἰππη-
λάτης (horse-drier), knight. § 34 b.

iππιο-χαίτης (χαίτη): of horse-hair.
Z 469.

iππό-βοσος (βόσκω): horse-feeding.
Epithet of Argos, as suited to the
rearing of horses. B 287, Γ 75.

Ἱπποδάμεια: Hippodamia, wife of
the Lapith Piritous. B 742.

iππό-δαμος (δαμάω): (horse-tamer
gives a false tone), master of
horses, knight. B 230.

iππο-δάσεια (δασύς): with thick crest
of horse-hair. Γ 369, Δ 459, Z 9.


iππο-κορυστής: horse-equipped,

Ἱππολόχος: son of Bellerophon and

iππος (equus): horse; freq. fem.
even when no attention is called
to the sex. Horses drew by the
yoke, without traces. Dual and
pl., horses, horses and chariot, chariot
(cf. the New England use of
‘team’ for ‘wagon’), even men on
chariots (B 554). The Homeric
heroes did not ride on horseback.
καθ' ἵππων ἀλάντε: leaping hastily
from their chariots.

ἵπποσύνη: horsemanship, skill in the
use of the chariot in battle.

ἱππότα [ἱππότης]: horseman, knight,
but not mounted. Cf. ἵππευς,
ἵππηλάτα. § 34 b.

ἱππ-ούρις (οὖρα, tail): with horse-hair
crest, crested. Γ 337, Z 495.

ἱππομαί, fut. ἱππεῖα, aor. ἱππαί: press
hard, afflict, punish. A 454, B 193.

ἵπα: see ἱερόν, sacrifice. B 420.

ἵρευς: see ἱερεύς, priest. E 10.

Ἡρ: Iris, the messenger of the
gods in all matters pertaining to
war. B 786, Γ 121.

ἵρος 3: see ἱερός, sacred. Δ 46.

ἰς, acc. ἴνα (fīs, vis), f.: strength,
might.

ἴσον [ἰσαν]: impf. of ἐλμο, go. A 494.


ἰσάσιν: 3d pl. of οἶδα, know. Z 151.

ἵσα-θεος: equal to the gods, god-like.

Cf. θεοείκελος, θεοείδης. Γ 310.

ἰσος [ἰσος] (μω-): 3: equal. ἴσον and
ἰσα, cognate acc., adv.: equally.

ἰσο-φαρύς (φέρω): equal, vie with.
Z 101.

ἰστε: 2d pl. of οἴδα, know. B 485.

ἰστημι, aor. (ἐ)στηρα, 2d aor. (ἐ)στη
and στάν [ἐστήσαι], 2d aor.
subj. στή [στῇ], aor. partic.
sτάσ, iterative aor. στάσκει, perf.
ἐστήκας, pl. perf. ἐστήκασιν or
ἐστάσι, perf. inf. ἐστάμεν, perf.
partic. ἐστάστα or ἐστέωτα, plpf.
ἐστήκα and ἐστασαν (sto, stand):
pres. and 1st aor. act. transitive,
cause to stand, station, set, stop;
other tenses and mid. intransi-
tive, take (my) position, stand, stop.
ἰστόν στήσαντο: hoisted the mast.
κρήτηρα στήσασα: (set up), offer
a bowl. ἀντίοι ἐσταν: they stood
(rose) to meet him. ἀνά ἐστι:
stood up, rose. στῆ ὁπώθεν: came
up behind.

Ἱσταία: on the northwest coast of
Euboea. B 537. (Trisyllabic
by ‘synizesis’; § 25.)
ιστιον, pl. as sing. ιστία (ιστός): sail.
A 433.

ιστο-δόκη (δέχομαι): mast-receiver, a rest for the mast when the latter was lowered. A 434.

ιστός (ιστημι): (1) mast (held in place by forestays, —πρότοναι).
(2) Loom. ιστόν ἐποίεσθαι: go to and fro before the loom, ply the loom. (The women stood to weave.) (3) Web.—The Homeric loom was upright, not horizontal, and consisted of two perpendicular posts, united at the top by a crossbar. From this crossbar the threads of the warp were attached by weights (see cut). For convenience in handling these threads they were attached, alternately by means of loops, to two rods (κανόνες),—the even threads to one rod, the odd threads to the other. The thread for the woof was wrapped around a spool, which may have been held at the end of a slender stick. The weaver first grasped one of the rods and drew it toward her breast, thus separating the odd from the even threads of the warp. Through the opening thus made, she drew the spool with the thread of the woof, with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other rod, drawing
toward her the other set of threads, and so sent the spool back. (Perrin on ε 62, Clapp on Ψ 761.)

καθ-άπτομαι: address, approach.
καθ-έλομαι, aor. καθ-εἰσεν: sit down, sit; aor. act. seated. Cf. καθίζω.
καθ-εὔω: sleep. A 611.
κάθ-μαι, inv. κάθησο: sit, am seated.
καθ-ίω, aor. inv. κάθισον: cause to sit down, seat; intrans. sit. Γ 68.
καθ-ύπερθε, adv.: down from above, above. B 754, Γ 337.
καὶ, copulative conj.: and, also, too, even. καὶ εἶ: even if. καὶ is freq. joined with other particles, and is freq. correlative with τέ, both... and. It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has or, as ἕνα καὶ δίῳ: one or two; τριχάτα τέ καὶ τετραχάτα: in three or four pieces. It is used freq. in the apodosis of conditional and temporal sentences.

Κανεῖν, -ής: Caeneus, king of the Lapithae. A 204.
καίνυμαι, perf. partic. κεκασμένε, plpf. as impf. (ἐ)κέκασστο: excel. Δ 339.
καιρον (καιρός): (right spot), fatal, deadly, vital spot. Δ 185.
καίω, aor. ἐκτα (§ 48 h); aor. pass. κάη (caustic): burn, consume by fire. Cf. καίμα.
κακ-κέλοντες: fut. partic. of κατά-κεμας, lie down. § 48 g. A 606.
κακῶν and pl. κακά: ill, harm, calamity.
κακός 3: bad, evil, worthless, miserable, cowardly, destructive. Opp.to ἀγαθός.

Κάβαλλα: aor. of καταβάλλω. § 29 b.
καγγαλάω: laugh aloud, in exultation or in mockery. Γ 43, Z 514.
κάδι: for κατά, down, by 'apocope' and 'assimilation' before δ. § 29 b.
Καθμείον and Καθμείον, -ῶνος: Cadmean, of Cadmus; pl. Thebans.
Κάερα, fem.: Carian woman. Δ 142.
κάη [ἐκάη]: aor. pass. of καῖω, burn.
κακότης, -ητος: worthlessness, cowardice, wickedness. B 368.
καλός, -κτανε [κατάκτανε, § 29 b]: aor. inv. of κατακτάνω, kill, slay. Z 164.
κακως, adv.: ill, miserably, harshly.
καλέω, iterative impf. καλέοστε, fut. partic. καλέοστα, aor. subjv. καλέοσω, aor. partic. καλέοσα, aor. mid. (e)καλέοσατο and καλέοσατο, perf. κέκλημαι, fut. perf. κέκλησθη: call, summon, name. κέκλησθη ἄκους: thou shalt be (called) wife.
καλλι-γύναικα, acc.: abounding in beautiful women. Γ 75. The inflection is attracted to that of the noun, γυνή.
καλλι-θριξ, -τριχος: fair-maned, of horses. E 323.
καλλι-πάρρος (παρεί): fair-cheeked.
κάλλι-λιπη [κατέλιπη, § 29 b]: aor. of καταλέπτω, leave behind. Z 223.
καλλι-ρροος (ῥέω): fair-flowing.
κάλλιστος: superl. of καλός, beautiful.
κάλλος, -eos: beauty. Z 156.
καλόν and pl. καλά, cognate acc., adv.: well. Α 473, Z 326.
καλός 3: beautiful, fair, noble.
καλύπτω, aor. (e)καλύπτε(ν): cover, wrap. οἱ πέπλοι πτύμη ἐκάλυψεν: held a fold of her robe as a covering (protection) for him. Δ 503.
Κάλχας, -αντος: Calchas, renowned seer of the Achaeans, who guided their ships to Ilion. A 69–100, B 300, 322–330. He was warrior as well as seer.
κάματος (κάμων): weariness.
κάμ-βαλε [κατέβαλε, § 30 b]: aor. of καταβάλλω, throw down, let fall.
κάμε: aor. of κάμων, am weary, work.
Κάμειρος: one of the three chief cities of Rhodes. B 656.
κάμων, fut. καμεῖται, aor. (e)καμών, perf. κέκμηκας, perf. partic. κέκμηκται (§ 49 a): labor, am weary (freq. with acc. of the wearied part, and often with partic.), make with toil. καμώντες: who became weary; euphemism for θανόντες, the dead.
κάμπτω, aor. subjv. κάμψη: bend.
κάπ: for κατά, down, along, by 'apocope' and 'assimilation.' § 29 b.
Καπανεύς, -ῆς: Capaneus, the most insolent of the 'Seven against Thebes.' B 564, Δ 404 ff. Father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.
Καπανημάδης and Καπανήμιος νιός: son of Capaneus, Sthenelus. Δ 367, E 108 f.
κάπ-πεσων [κατέπεσουν, § 20 b]: aor. of καταπέπτω, fall down. A 593.
κάπρος: boar, wild boar. E 783.
Κάρο, gen. Κάρος: Carian. B 867.
καρδίη or κραδίη (§ 31) (cor): heart, as seat of will, affections, and passions. B 452, Π 60.
κάρη, gen. κρατός, dat. κρατί: head. See κρατέω.
κάρηνα, pl.: heads, summits, citadels.
καρπαλίμως, adv.: quickly, in haste.
καρπός (harvest): fruit, crop, grain.
καρ-ρέζουσα: partic. of καταρέζω, caress. E 424.
καρτερός (κάρτος, κράτος, hard): strong, mighty. See κρατέω. § 31.
A 178.
κάρτιστος: most mighty, stoutest, hard- est. A 266, Ζ 185.
Κάρυστος: Carystus, town on the south coast of Euboea. B 539.
κασι-γνήτη: own sister. Δ 155.
κασι-γνήτος: (κάσις): own brother.
Κάσος: one of the Sporades, near Cos. B 676.
Κάστωρ, -ορος: Castor, son of Leda and brother of Helen. Τ 237.
κατά, adv. and prep.: down, with acc. and genitive.
(1) As adv. κατά δάκρυ χέωνα: (pouring down) shedding a tear; κατά δ' ὥρκων πάτησαν: trampled (down) upon the oaths; κατά δ' ἐθορε: leaped down; κατά μηρ' ἐκτρε: burned (down, Eng. up) the thigh
pieces; καδ δέ λάποτε: ye would leave behind.

(2) With acc. κεδισθέντες κατά νῆας: dispersed (down) along the ships; ἵν ω κατά πόντον: coming over the sea; δαιμονίους κατά δῶμα: feasting through the house; ἵνα κατὰ λαόν: go through the army: κατὰ στρατόν: down through the camp, in the camp, opposite the camp; κατὰ μοίραν: in due measure, fittingly; κατὰ φρένα: in mind; νόει κατὰ δώμον: wounded him on the shoulder.

(3) With gen. κατ' ὀφθαλμῶν: down over his eyes; κατὰ χθονός: upon the ground below; καθ' ἵππων: down from his chariot; κατὰ καρπίας: down from the summits.
κατα-βαινο, aor. κατεβήσετο, inv. καταβήςεο (§ 48 i), aor. inf. καταβήναι: come down, descend.
κατα-βάλλω, aor. κάμβαλε (§ 30 ι): cast down, let fall. E 343.
κατ-άγω, aor. inf. καταξέμεν (§§ 44 ι, 48 ι): lead (down) back to the ships.
κατα-δῶ, aor. κατεδώσετο or κατέδω, aor. partic. καταδύνατα: go down, set (of the sun), enter, put on armor.
κατα-θνητός: mortal. Z 123.
κατα-κεμαι, fut. partic. κακκεύοντες: lie down. A 606.
κατα-κομμά, aor. inf. κατακομμήναν (κεμμά): pass. lie down to rest.
κατα-κοσμεῖν, aor. κάλλυσι [κατσάλλυσιν; § 29 b]: arrange (lay down) properly. Δ 118.
κατα-κτείνον, fut. κατακτανέωνος, aor. κατέκτανε and κατέκτα, aor. inf. κατακτάμενα, aor. inv. κάκτανα [κατάκτανα, § 29 b], aor. pass. κατέκταθεν [κατεκτάθησαν]: slay, kill.
κατα-λείπω, aor. κάλλυσι [κατσάλλυσιν; § 29 b]: leave behind. Ζ 223.
κατα-λυον, aor. κατελύσει: overthrow, destroy. Β 117.
κατα-μάρτπτω, aor. subjv. καταμάρτψη: overtake. Ζ 364.
κατα-μύσσω, aor. καταμύχαστο: scratch, tear. Ε 425.
κατα-νεών, fut. κατανεύσωμα, aor. infv. κατανεύνον: nod assent, esp. in confirmation of a promise. Opp. to ἀνανεών. See on Α 514.
κατα-πίσσω, aor. subjv. καταπέψη: digest, suppress. Α 81.
κατα-πέφη: subjv. of κατέπεφνον, slay, kill. Γ 281.
κατα-πήγνυμι, aor. κατέπνηζεν: fix, stick. Ζ 213.
κατα-πίπτω, aor. κάππεσον [κατέππεσον, § 29 b]: fall down. Α 593.
κατα-πλήσσω, aor. pass. καταπλήγγ: (strike down), fill with dismay; with acc. of specification. Γ 31.
κατα-πτόσσω: crouch down, cover.
κατα-ρέξω or καρρέξω, aor. κατέρέξεν: caress, stroke. Α 361, Ε 424.
κατα-ρρέω: flow down. Δ 149.
κατα-σχομένη: wrapping herself, wrapped; aor. partic. of κατέχω, hold down, envelop. Cf. καλυψαμένη.
κατα-τίθημι, aor. κατέθηκε and κατέθεντο: lay down, set down. Γ 293.
κατα-φύλαδον (φύλον): by tribes.
κατα-χέω, aor. κατέχευαν (§ 48 h): pour down, shower, let fall. Ζ 134.
 κατα-εβήνετο (§§ 48 i, 50 b): went back; aor. of καταβαίνω, go down. Ζ 288.
κατα-έδω and καταδύετο (§§ 48 i, 50 b): aor. of καταδύω, go down, enter.
κατα-έδω: eat up, consume, gnaw.
κατα-ένεντο and καταθήκης(ν): aor. of καταθήκημ, lay down. Γ 114.
κατα-εμι, partic. κατωθίσα: come down.
κατα-έκπη: aor. of κατακαίω, burn. § 48 h.
κατα-έκτα and κατέκτανε act., κατέκταθεν [κατεκτάθησαν] pass.: aor. of κατακτάω, slay. Β 662, Ε 558.
κατα-ελέδεμεν [κατελέδειν]: aor. inf. of κατέρχομαι, come down. Ζ 109.
κατα-ένεντεν: aor. of κατανεών, nod.
κατα-έπεφνον, subjv. καταπέψη: aor. slew. Γ 281, Ζ 186.
κατα-έπεζεν: aor. of καταπήγνυμι, fix down, fix. Ζ 213.
κατα-έπλήγγ: aor. pass. of καταπλήγγ, fill with dismay. Γ 31.
κατα-έρειπω, aor. κατήρπετε: tear down; aor. intrans. fell. Ε 92.
κατα-έρέξεν: aor. of καταρέξω, caress.
κατα-έρκοκω: keep back, detain. Ζ 518.
κατα-έρχομαι, aor. inf. κατήρπιθον, κατελέδεμεν [κατελέδειν]: come down.
κατα-έσθηω: devour, eat up. Γ 25.
κατα-ευνάξω, aor. pass. κατεύνασθεν [κατευνάσθησαν]: pass. lie down.
κατα-έχευαν: aor. of καταχέω, pour down. § 48 h. Ζ 134.
κατ-έχω, aor. partic. κατασχομένη: hold down, possess; mid. partic. wrapping herself, wrapped. Γ 419.
κατ-ήλυθον: aor. of κατέρχομαι.
κατ-ηπιάω, impf. κατηπιόωντο (ήπιος): soothe, still, quiet. Ε 417.
κατ-ήρνετε: fell; aor. of κατερείπω. κατ-ήσθιε: aor. of κατεσθίω, devour.
κατηφείη: shame, humiliation.
κατ-λούσα: fem. partic. of κάτεμι.
κατ-ισχω: mid. keep for (thy)self.
καύμα, -ατος (καίω, caustic): burning heat. καύματος έξ: out of (in consequence of) the heat. Ε 865.
καύστειρα (καίω), fem. adj.: burning, scorching. Δ 342.
Καύστριος: Cæstrius, a river in Asia Minor which empties into the sea near Ephesus. Β 461.
καυτός: by crasis (rare in Homer) for κάυτος (thy)self, too. § 26. [καφ- or καπ-], perf. partic. κεκαφοντα: breathe out, gasp. Ε 698.
κέ(ν): enclitic particle, modal adv.; essentially equiv. to ἄν, indicating a condition. κέ is about four times as freq. as ἄν, and is preferred esp. in affirmative sentences. See ἄν.
Κέαδης: son of Ceas, Troezenus, a Thracian. Β 847.
(σ)κεδανύμι, aor. ἐκδαισσε, aor. pass. partic. κεδασθέντες: scatter, shatter. Β 398, Ε 88.
κεμφήλλον (κείμαι): treasure stored up. Ζ 47.
κείνος [ἐκείνος] 3: that one, that, he.
κεῖνος: empty. Δ 181.
κεί-σε (ἐκεί), adv.: thither. Γ 410.
κεκάδωντο: aor. of χάζομαι, draw back. § 43 e. Δ 497.
κεκασμένε: excellent; perf. partic. of καίνω, excel. Δ 339.
κεκαφότα, perf. partic.: breathing out, gasping. Ε 698.
κέκλετο: aor. of κέλομαι, call, bid.
κεκληγώς: perf. partic. as pres. of κλάζω, shriek, yell, shout. Ε 591.
κέκλημαι perf., κεκλήση fut. perf.: pass. of καλέω, call. Γ 138, Δ 61.
κέκλυτε: aor. of κλύω, hear. § 43 e.
κέκμηκας ind., κεκμηծτι (§ 49 a) partic.: perf. of κάμω, am weary.
κεκορυθμένος: helmeted, pointed; perf. partic. of κορύσσω, equip with helmet. Ε 562.
κελαι-νεφής, -ές (κελαίνος, νέφος): in dark clouds, cloud-wrapped (of Zeus), dark. Β 412, Δ 140.
κελαινός: dark, black. Α 303.
κέλευθος, pl. κέλευθα: way, path.
κέλεύω, fut. κέλευσω, aor. κέλευσα: bid, command, direct, order; with dat. or accusative. Β 28.
κέλομαι, aor. (ἐ)κέκλετο (§ 43 e): bid, order, urge; freq. with dative.
κενεός: empty(-handed). See κείνος.
κενεύω, ὥνος: flank. Ε 284.
κεντρ-τηκής, -ές: goaded on, spurred on. Ε 752.
κέντωρ, -όρος (κεντρον, center): (goader), driver of horses. Cf. πλήξηππος, ἵππηλατα, ἵπποδαμος. Δ 391.
κεραῖς: lay waste, slay. Ε 557.
κέραμος (ceramic): earthenware, jar.
VOCABULARY TO THE

[κεράννυμι], pres. subjv. mid. κέρωται: mix. A 260.
κεράς: horned. Γ 24.
κέρας, -ας, pl. κέρα (cornu): horn.
κερδαλεο-φων (κέρδος, φρήν): cunning-minded, crafty. A 149.
κέρδιον: better, more advantageous.
κέρδιατος: craftiest, shrewdest.
κερτομέω: mock, revile. Β 256.
κερτόμοιος: mocking, cutting; as pl. subst., reviling words. See on A 54.
κενθάνω and κενθω (hide): conceal.
κέφαλή: head, stature. σύν κεφαλήσι “with their lives.” Δ 162.
Κεφαλλήνες, pl.: Cephallenians, the subjects of Odysseus. Β 631, Δ 329 ff.
κεχαροίατο: aor. opt. of χαίρω, rejoice.
κέχαριστα: will be angry; fut. perf. pass. of χολώω, anger. A 139.
κέχυτο: plpf. of χέω, pour. Β 19.
κήδος, -εος: grief, sorrow, woe. Β 15.
κήδω (hate): distress, cause grief to; mid. grieve, care for, with gen. A 196, Β 27.
κήλον: arrow. A 53, 383.
κήρ, gen. κηρός, f.: fate, death. A 228.
κήρ, gen. κήρος (καρδία, cœr, heart), n.: heart, as seat of emotions. For the periphrasis Πυλαιμένος λάσιον κηρ, “the shaggy-hearted Pylaemenes,” see § 16 d.
Κήρυνθος: on the coast of Euboea. Β 558.
κήρυγ-ύκος: herald, the only official attendant of the king. A 391.
κηρύσσω: proclaim, call by proclamation. Β 51, 443.
κηπώσσα: abounding in ravines. Epithet of Lacedaemon. Β 581.
Κηφίσις, -ίδος: Cephisian. Κηφίσις λίμνη: the later Lake Copaïs, in Boeotia. E 709.
Κηφίσος: Phocian river which empties into Lake Copaïs. Β 522.
κηώδης, -ες: fragrant. Ζ 483.
κηώ-εις, -εσσα, -εν: sweet-smelling.
κιθάρας, -ος: cithara, lyre. Cf. φόρμις. (λύρα is not Homeric.)
κιθαριστός, -ός, fem.: playing on the lyre, skill with the lyre. Β 600.
Κίκονες, pl.: a people on the south coast of Thrace. Β 446, τ 39 ff.
Κιλίκες, pl.: Cilicians, but not the historical nation of that name. In Homer’s time they lived in Greater Phrygia near Troy, in two nations. One king, Eëtion, Andromache’s father, reigned at Theba. Ζ 396 ff. Another, Mynes, at Lynnessus. B 690 ff.
Κόλα: Cilla, small town near Troy. A 38.
κινέω, aor. subjv. κινήσῃ, aor. pass. κινήθη (κήω): move, drive; pass. move (him)self, go. B 144, Γ 71.
κίνναμ: intrans. move. Δ 281.
κίον: imper. of κίω, go. Ζ 422.
Κιστησί, -ίδος (§ 39 g): daughter of Cisses (a Thracian), Theano, wife of the Trojan Antenor. Z 299.
κικάνω, fut. κικήσεσθαι, aor. κικήσατο, aor. subjv. κικεω [κιχώ], aor
κλω, partic. κλών, impf. κε(ν): go.
κλαγή: clang, twang, clamor.
κλαγη-δόν, adv.: with loud cries.
B 463.
κλάξω, aor. ἐκλάξαν, perf. partic. as pres. κεκλαγώς (clangor): shriek, shout, yell, ring. E 591.
κλῖος, -εος (clepo): fame, glory, report.
κλέπτης (lift): thief. Γ 11.
κλέπτω, aor. ἐκλεψέν: steal, gain by stealth, am stealthy, am deceitful.
Κλεοναί, pl.: Cleoneae, in Argolis, not far from Corinth. B 570.
κλῆσις, -ίδος (clavis): key, collar bone. Z 89.
κλήρος: lot. Γ 325.
κλίνω, aor. ἐκλίναν, perf. partic. κεκλιμένος, aor. pass. ἐκλίθη (clino, lean): lean, turn aside, put to flight; pass. bend aside (or back), rest. κεκλιμένος λίμνη: living next (on) the lake. ἀσπίσις κεκλιμένοι: leaning on their shields. E 709.
κλίσι (κλίνω): hut, barrack, tent.
κλίσι-θέν: from the tent. A 391.
κλισίν-δέ: to the tent. A 185.
κλονέω: drive in tumult. Ε 8.
κλόθω: aor. inv. of κλώ, hear. A 37.
Κλυμένη: attendant of Helen. Γ 144.
Κλυταιμνήστρη: wife of Agamemnon. A 113. According to the later story, she was daughter of Tyndareüs and Leda, and sister of Helen. During Agamemnon’s absence she proved unfaithful to him, and (with his cousin, her paramour, Aegisthus) slew him on his return to Greece. (Κλυταιμνήστρη, without ν, seems to have been the original form of the name.)
Κλυτίος: Clytius, brother of Priam. Γ 147.
κλυτός (inclusus, κλῦω, κλέος): famed, glorious, magnificent.
κλυτό-τέχνης: of glorious art. A 571.
κλυτό-τοξος: of renowned bow.
κλῶ, aor. ἐκλυε, inv. κλῦθε, κλῦτε, and κέκλυτε (κλέος): hear, give ear to my request. A 37, B 56.
κλωμακόσσα: rocky. Β 729.
κνέφας, -αος: darkness of evening.
κκημη: shin bone. Γ 330.
κνημίς, -ίδος: greave, shin guard, a bent thin plate of metal (or a wrapping of leather) which protected the lower part of the leg from the bump of the shield as well as from missiles. It was fastened at the ankle by hooks or buckles (ἐπισφύρω). The greave
seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἑυκνῆμides Ἀχαίων. See θάρης.


κοίλος or κόλος (κάνυς) 3: hollow.

κοιμάω, aor. κοιμήσαντο (κέιμαι): lay to rest; mid. lie; aor. lay down to rest. A 476.

κομανέω: command, rule. B 207.


κοίρανος: lord, ruler. B 487.


κολλητός (glue): well joined, well built.


κολφάω: scold, brawl. B 212.


κολφός: brawling, quarrel. A 575.

κομάω (κόμη, comet): have long hair.

κάρη κομόωντες: long-haired. ὀπιθεν κομώνοντες: with long back hair (the front hair being cut short).

See on B 11.

κόμη (coma): hair. Γ 55.

κομίζω, aor. ἐκομίσσε, aor. inv. κομίσαι: attend to, care for, take up. A 594, Γ 378.


κονίς (cinis): dust. B 150.

κονίσαλος: cloud of dust, eddy of dust.

Κόρινθος: Corinth. B 570. The old name of Corinth was Ephyra.

κόρη (κάρη): temple of the head.

κορυθ-αλόλος: crest-waving, gleaming-crested. Epithet of Hector. Γ 83.

κόρος, -νός, fem.: helmet. It has a plume of horse hair, and is thus called ἵππονυμος. Cf. ἵπποχαίτης, ἵπποδάσεια. Prob. it did not fur-

nish the protection for the nose and cheeks which the later Greek (so-called Corinthian) helmet gave. See θάρης.

κορυσσῶ, perf. partic. κεκορυσσένος: equip with helmet, equip, rouse to conflict; mid. equip myself, rouse myself: κεκορυσσένος χαλκῷ: equipped with bronze, bronze-helmeted, bronze-pointed. Δ 495.

κορυστής: helmeted, armed. Δ 457.

κορυφή (κόρυς): summit, crest. A 499.

κορυφόσμαι: am crested, tower. Δ 426.

Κορώνεια: Coronēa, a Boeotian town, southwest of Lake Copais. B 503.

κορώνη (corona): hook, at the end of the bow, for the bowstring. Δ 111.

κορωνίς, -ίδος (curvus): curved, of
the ships with curving bow and stern. (See ἄμφιελεστα.) B 771.


κοσμεῖ, aor. κόσμησε(ν), aor. pass. κόσμηθεν [ἐκοσμηθήσαν] (κόσμως): arrange in order, draw up (in line), marshal. Attic τάσσω. § 17.

κοσμήτωρ, -ορος (κοσμέω): marshal, commander. A 16, Γ 236.

κόσμος: order, orderly arrangement, decoration. κατά κόσμον: fitly.

κοτέω, aor. subjv. κοτέσσεται [κοτέσται, § 30 a]: am angry, feel sullen anger. A 181.


κοτύλη: (cup), hip joint. E 306.

κουλεόν οι κολέον: sheath. A 220.

κούρη [κόρη]: maiden, girl, daughter. A 114.


κούρος [κόρος]: male child, youth, young man. With κούροι Αχαίων: youths of the Achaeans; cf. νῖς Αχαίων. A 470.

κουρότερος: younger, stronger.

Κώς: see Κῶς, Cos.

κραδή: see καρδή, heart. A 395.

κραίνω [κράϊνω], aor. inv. κρήνουν: accomplish, perform, fulfill. A 41.

κραιπνά, acc. adv.: swiftly. E 223.

κραιπνός 3: swift. Z 505.

Κρανά: an island to which Paris took Helen from Sparta. Γ 445.

κραναῖος 3: rugged, rocky. Γ 201.

Κράταθος: Carpathus, an island between Crete and Rhodes. B 676.

κραταῖος (κράτος) 3: mighty. E 83.

κρατέρας or καρτέρας (§ 31) 3: strong, mighty, stern, grievous. Comp. κρέασων, superl. κάρπτιστος. Δ 90.

κρατέω (hard): hold sway, rule. E 175.

κράτος, -εως: strength, might, victory.

κρατός: gen. of κάρτη, head. E 7.

κράες, -ατος, pl. κρέα (cruor, raw): meat, flesh. Δ 345.

κρέασων, -ον (κρατέρος): stronger, more mighty, superior. A 80.

κρείων, -ονος: ruler, prince, king.

κρήνους: good, favorable. A 106.

κρήνουν: aor. inv. of κραίνων.


κρήνη: spring, fountain. Cf. κρουνύς.

Κρήτης, pl.:cretans. B 645.


Κρήτηθεν: from Crete. Γ 233.

κρητήρ, -ήρος (κεράννυς): mixing bowl, bowl, in which the wine was mixed with water, before it was served. A 470, Z 528.

κρί [κραθή], indecl.: barley. E 196.

κρίνω, aor. έκρίνειν (κρήνης, cerno): separate, set apart, select, arrange, interpret; mid. measure strength. Z 188.


Κρονίδης and Κρονίων, -ωνος: son of Cronus, Zeus. A 528, 552.

Κρόνος: Cronus, Saturnus; father of Zeus, Poseidon, Hades, and Hera. Z 139.

κρόταφος: temple of the head.

κρουνύς (κρήνη): spring, water source.
κτάμενα: inf., κτάνε ind., κτάμενος pass. partic.: aor. of κτάνω, slay.
κτείνω, aor. subjv. κτείνης, aor. (ἐ)κτείνε(ν) and ἐκτα, aor. mid. as pass. κτάμενος: slay, kill. Rarely used of killing beasts. E 28.
κτήμα, -ατος (κτάμαι): possession, treasure. Cf. κτέαρ, κτήσις.
κτήσις, -ασ: property. E 158.
κτλασ: ram. Γ 196.
κύκνιος: dark blue, dark. A 528.
κύδαινος (κύδος): glorify, make magnificent, strengthen. E 448.
κυδάλλομος: renowned, glorious.
κυδι-άνειρα (ἄνηρ): man-ennobling.
κύδιστος (κύδος) 3: most glorious.
κυδομιός: tumult. E 593.
κύδος, -ες: glory, splendor. A 279.
κυκάω: stir, mix. E 903.
κυκλό-σε: round about. Δ 212.
κυκλο-τερίς, -ές: circular. κυκλοτερίς.
τόξον ἔτεινεν: he stretched the bow until it became round. Δ 124.
κυκώντι: partic. of κυκάω, stir, mix.
Κυλλήνη: Cyllene, a lofty mountain in northern Arcadia. B 603.
κύμα, -ατος: wave, billow. A 483.
κύμβαχος, adj.: head foremost.

κυνεί (κύων): dogskin (cap), cap, helmet. Cf. βοείη, παρθέλη.
κύνεσσίν: dat. pl. of κύων, dog.
Κύνος: the harbor of Opus. B 531.
κυν-ώτα (voc. Α 159) and κυνώπις, -ιδος, fem. (ὦψ): dog-faced, shameless. Γ 180.
Κυπαρισσηίς, -εντος: town under Nestor's rule. B 593.
Κύτρις, -ιδος: Cypris, of Cyprus. By-name of Aphrodite. E 422.
κύπτω, aor. partic. κύπαντι: stoop.
κύμμα, -ατος: prey, booty, spoil. Cf. the use of κύρος as in Γ 23, and έλωρ.
κύρω, aor. partic. κύροςας: chance upon, fall in with, find. Γ 23.
κύσε: aor. of κυνέω, kiss. Z 474.
Κύφος: city in northern Thessaly. B 748.
κύων, gen. κυνός, dat. pl. κύνεσσίν (cānis, hound): dog, hound. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.
Κῶς or Κώς: Cos, an island in the Icarian Sea, near Caria. B 677.
Δ


λάας, dat. pl. λάεσσα: stone. Γ 80.

λάβε [ἔλαβε], λαβέτην: aor. of λαμβάνω, take, seize. Δ 387.

λάβρος (λαμβράω): violent, impetuous.

λαγχάνω, aor. λάχομαι (λάχος): receive by lot, receive as my portion.

Δαρπηδάης: son of Laërtes, Odysseus. Γ 200.

λάτομαι (λαμβάνω): seize, take, clasp. πάλιν λάζετο: took back. Δ 357.

λάρπη (λανθάνω): secretly. Β 515.

λάθωμαι, aor. subjv. of λανθάνω: forget. Ζ 265.

λαλαψ, -ους, fem.: tempest. Δ 278.

λάννος (λαάς): of stone. Γ 57.

λαστήνων: target, light shield. It is called πτερόεν, winged, as lighter than the ἄστις. Prob. it had no outer layer of metal, but was of rough untanned leather. Often it may have been only a skin thrown over the left arm. E 453. See the cut of the aegis (αἰγίς).

Δακεδαλαῶν, -ους: Lacedaemon. It is called κοιλή, hollow, as forming a basin between Mt. Taygetus on the west and Mt. Parnon on the east by north. Β 581.

λαμβάνω, aor. ἐ(λ)λαβε and λάβε: accept, take, seize. Cf. λάζομαι.

λαμπτέτω, partic. λαμπτετῶντι (λάμπτω): shine, gleam. Α 104.

Δάμπος: brother of Priam. Γ 147.

λαμπρός (λάμπω) 3: bright, shining. λαμπρόνω: brightly; neut. adverb.

λάμπω (lamp): shine, gleam, flash.

λανθάνω, aor. λάθεν, redupl. aor. λελάθοντο, perf. λελασταί (λαθε, λήθη): escape notice; mid. forget. Ε 834. Cf. ληθω.

λάξ (leg), adv.: with the foot. Cf. πιέ.

Δαιδάμεια: daughter of Bellerophon; slain by Artemis. Ζ 197 ff.

Δαιδίκη: Laodice, daughter of Priam. Γ 124, Ζ 252.

Δάδοκος: son of Antenor. Δ 87.


Δαιομέδων, -οτος: Laomedon, king of Troy, father of Priam. Ε 269.

λαὸς [λεώς, § 23 c]: people, folk, esp. fighting men, soldiery. The pl. is used like the singular.

λαπάρη: flank (below the ribs).

Δάρισα: Pelasgian town in Aeolis near Cyme. Β 841.

λάσιος 3: shaggy. Β 851.

λάχυνη: wool, woolly hair, of the hair of Thersites. Β 219.

λαχυνῆ-εις, -εντος: hairy, shaggy.

λαχομεν: aor. of λαγχάνω, receive as my portion. Δ 49.

λέομαι, aor. λέεται (λέχος): lay myself to rest, lie. Δ 131.

λέγω, aor. inf. λέγασθαι, aor. pass. ἐλέχθην (lego): collect, count, recount, rehearse.

λειαλω, aor. partic. λειάνας (λείος): smooth, polish. Δ 111.

λείβω (libo): pour a libation (λοβή).

λειμών, -ώνος: meadow, mead.

λείος (λέιος) 3: smooth. Δ 484.

λείους: dat. pl. of λέων, lion.

λεῖπω, aor. (ἔ)λιπον, perf. λέλοιπεν,
VOCABULARY TO THE

plpf. ἐλέλαπτο (linquo, leave): leave, depart from, leave behind; mid. remain behind, am left.

λειρώ-εις, -εσσα (λέρων, lily): lily-like, lily (i.e. delicate as the color of the lily). Γ 152.

λελάθοντο aor., λάθοσ: perf.: forget; mid. of λανθάνω, escape notice.

λελίμμα: am eager. λελίμματος: eagerly, impetuously. Δ 465.

λάλοιπεν: perf. of λείπω, leave.

Δευτέρις, -ής: one of the Lapithae; a Thessalian leader. B 745.

λεπτάδνα, pl.: broad straps which passed under the necks of the horses and held fast the yoke.

λέπω, aor. ἑλεψε: (peel), strip.

Δεῖκος: companion of Odysseus. Δ 491.

λευκός (lux, look) 3: white, bright, gleaming. Γ 103, Ε 503.

λευκό-άλενος (άλενη, ulna, ell): white-armed. Epitaph of Hera. (In the Homeric dress the woman's arms were bare.) Cf. βωώπις.

λεύσω (λευκός): see, look, behold.


λέχωσ-δέ: to the bed. Γ 447.

λέων, -οντος, dat. pl. λείονταν: lion.

λήγω, aor. λήξαν: cease, cease from, give up. Freq. with ablative genitive.


λήθω (λήθη): equiv. to λανθάνω, escape notice; mid. forget. A 495.

λήθων: standing grain. B 147.

Δήθος: Boeotian leader. B 494.

Δήμως: island in northern part of the Aegaean Sea. A 593, B 722.


Δητώ, Δητοῦς: Leto, Latoa, mother of Apollo and Artemis. A 9, Ε 447.

λάξομαι, aor. partic. λαζοθείς: turn aside, withdraw one's self. A 349.

λιγεύω (λεγέω), adv.: clearly. Γ 214.

λιγίε, aor.: sung, of a bow. Δ 125.

λιγυρός 3: shrill, piping. Ε 526.


λήνη, adv.: exceedingly, excessively. καὶ λίνη: assuredly and verily.

λίθος: stone. Cf. λάας. Z 244.

λικμάω: winnow. E 500.

Δικυμνίος: uncle of Heracles, slain by Tleopheus. B 663.


λιαλομαι (list): desire, am eager for.

λιμήν, -ένος: harbor. A 432.


Δίνος: town on Rhodes. B 656.

λιν-θόρηξ, -γκος: with linen doublet.

λυν (linen): (flax, thread), net.

λυταρός 3: (oily), shiny, bright, beautiful. B 44.

λυπε(ν), λυπέσθαι: aor. of λείπω.


λοιβή (λειβω): libation, drink offering. Cf. σπονδὴ. Δ 49.

λοίγος: dreadful, hurtful. A 518.

λοιγός: destruction, ruin, death.

λοιμός: pestilence, plague. A 61.
Δοκροί, pl.: Locrians. B 527.
λούω, aor. λούσαν or λούσαν, perf. mid. λευσάνος (lu o): wash, bath; mid. bathe (one's self). E 6, 905.
λόφος: crest of helmet; generally made of horse-hair. See θρόνης.
λυγρός: grievously. E 763.
λόθη: aor. pass. of λύω, loose.
λύθρον: gore, defilement. Cf. λύμα.
Δύκαστος: Cretan town. B 647.
Δυκή: Lycia. (1) On the south coast of Asia Minor, between Caria and Pamphylia. B 877.
(2) A district near Troy. E 173.
Δυκίθ-θεν: from Lycia. E 105.
Δύκιος, pl.: Lycians, commanded by Sarpedon. B 876.
Δυκόσριος: Lycurgus, king of the Thracian Edonians. Z 130 ff.
λύκος (lupus): wolf. Δ 471.
Δυκτός: Cretan town. B 647.
λύμα, -ατος (λύθρον): filth, defilement.
Δυρνησσός: town in the Troad, not far from Theba. B 690.
λώβη: shame, disgrace. Γ 42.
λωβητήρ, -ήροι: insolent fellow.
λωτόν, -ον: more desirable, more profitable, better: comp. of ἄγαθός.
λωτός: clover, food for horses,—not to be confounded with the food of the lotus eaters. B 776.

Μ

μά (μα, μήν): particle of asseveration, with the acc., which prob. depends on a verb of swearing implied. In affirmative asseverations ναί μά is used. ου μά γάρ ἀπόλλωνα: no, by Apollo! ναί μά τόδε σκηπτρον: yes! by this scepter. A 86, 234.
μαζός: nipple, breast. Δ 123.
μάθον: aor. of μαθάω, learn. Z 444.
Μαιανδρος: Meander, river near Miletus. B 869.
μαμάω, aor. μαμάυ: am eager, am impetuous, rage. E 670.
Μαίων: a Theban, son of Haemon. Δ 394 ff.
μάκαρ, -αρος (macte): blessed, happy.
μακρός 3: long, high, tall. μακρά and μακρόν: adv. μακρά βιβάς: with long strides. μακρόν ἄνων: shouted afar, i.e. shouted aloud.
μάλα, adv. (μέλει, melior): exceedingly, very, readily, thoroughly, by all means, altogether. ἄλλα μάλα: but surely.

μάλακος (mulceo) 3: soft, gentle. A 582.

μάλιστα superl.: especially, most of all.

μάν [μᾱ́ν]: in truth, indeed. B 370.

μανθάνω, aor. μάθων: learn. Z 444.

μαντεόμαι (μάντις): am a seer, prophesy, predict. B 300.


μάντις: seer, soothsayer, augur, who foretold the future chiefly from the flight of birds.


μαργαίνω: rage, am furious. E 882.

μαρμαίρω: gleam, shine, sparkle. Γ 397.

μάρναια: fight, contend. Z 256.


μαστίξω, aor. μαστίζειν: lash, whip.


μάχαιρα (μάχη?): dagger, large knife, used in sacrifice. Γ 271.

Μαχάων: son of Asclepius (Aesculapius); a surgeon from Thessaly. B 732, Δ 193 ff., Δ 506 ff.

μαχόμαι: see μάχομαι.

μάχη: battle, conflict; field of battle. E 355. μάχη: in battle.

μαχητής: warrior, soldier, fighter.

μάχομαι or μαχόμαι, fut. μαχήσομαι, aor. μαχησάμεθα and μαχήσαμεθα: fight, contend. Γ 433, Z 329.

μέ, adv.: thoughtlessly, vainly, to no purpose. B 120, Ε 759.

μασιδίως: foolishly, thoughtlessly.

μέγα, adv. qualifying all degrees of comparison: greatly, mightily, very, far. A 158.

μεγα-θυμός: great-souled, high-minded.

Epithet of men and peoples.

μεγαίρω (μέγας?): grudge. Δ 54.

μεγάλα, adv.: greatly. μεγάλ’ εὐχετό: loudly prayed. Α 450, 482.


μέγαρον: large room, main hall (in the center) of the house; pl. dwelling, house, palace. Z 377. See the plate opposite page 43 of Text.

μέγας, μεγάλη, μέγα (magnus, much): great, large, tall, mighty. Comp. μείζων, superl. μέγιστος. A short vowel is sometimes lengthened before this stem. § 59 h.


μεθέων, -οντος (μεθών): ruler, ruling, only of Zeus. Γ 276.

μέθοιμαι (meditor): care for, give heed to (with gen.), contrive. Cf. μηδομαί.


μέδων: counselor, leader, captain.
μεθ-άλλομαι, aor. partic. μετάλλομενος: spring after, leap upon. E 336.

μεθ-εἰώ [μεθω, § 52 c] subjv., μεθέμεν [μεθέων] inf.: aor. of μεθήμημα, let go, give up, surrender.

μεθ-έπω: drive after; with two accusatives.

μεθήμων, -ον: slack, yielding.

μεθ-ήμημα, aor. subjv. μεθέω, aor. inf. μεθέμεν: let go, give up, surrender; intrans. draw back, give way.

μεθ-ιστάμημα, impf. μεθίστασαι: mid. take one's place among. E 514.


μεθάδω, aor. μείδησε (smile): smile.

μεζων: comp. of μέγας, great, large, tall, mighty. A 167.

μελίνος (μέλινος, μελή) 3: ashen, of ash. E 655.

μελίκιος (μέλι) 3: kind, friendly.

μείνα: aor. of μένω, remain, await.

μείρομαι, perf. ἐμμορέ (§ 43 b) (μέρος): receive as a portion.

μειών, -ον (minor): less, shorter, comp. of μικρός, little, short. B 528.


μελαίνω (μέλας): blacken, stain a dark color; in E 354, stain dark red.


μέλας, μέλανα, μέλαν: black, dark. Comp. μελάντερος. Δ 277.


μελή: ash, ashen spear (sc. ἕγχειν).

μελι-ηδῆς, -ῆς: honey-sweet. Δ 346.


μελι-φρον, -ον: heart-rejoicing, of wine (Ζ 264) (cf. ἐφρον Γ 246); refreshing, of sleep (B 34).

μελλώ: am destined, am about.

μέλπω (μέλος): sing (the praises of).

μέλω, fut. μελήσει and μελήσεται, perf. μέληλε: am a care, am an object of concern. (1) The object of concern is put in the nom. and the person who feels the concern in the dat. (2) The verb is impers. and takes the object of concern in the gen. B 25.

μέμαα, perf.: am eager, rush on impetuously. μεμαστές: eager.

μεμακυία, perf. partic. of μηκάμαι: bleating. Δ 435.

μέμνημαι (in eismini): remember; perf. of μμισκο, remind. E 263.

μέμονα, perf. (μένος): strive, am eager.

μέν, a weaker form of μὴν: (1) indeed, in truth. (2) Correlative with δὲ, helping to mark the contrast between two clauses. Cf. μέντοι.


Μενέλαος: Menelaios, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. B 408, 586 ff., Γ 21 ff., 206 ff., Δ 94 ff., Ζ 44 ff., Π 311 ff., Ρ 45 ff. He is called ἄρηφιλος, βοῦν ἄγαθος, ξανθός (tawny-haired). He wandered for eight years after the capture of Troy before returning with Helen to his home.
The Fourth Book of the Odyssey gives an account of the visit paid by Odysseus' son Telemachus to Menelaus at Sparta.

μενε-πτόλεμος: standing firm in battle, brave. Β 740, Z 29.

Μενεσθεύς, -ήος: son of Peteos, and leader of the Athenians. Β 552.

Μενέστης: a Greek. Ε 609.

Μενοκτάδης: son of Menoeus, Patroclus. Α 307.

μένος, -εος: might, courage, prowess, spirit, fury. Α 207, 282.

μένω, aor. (ἐ)μενα (m a n e o): remain, await. Α 535.

μερμηρίζω, aor. μερμήριζε: am undecided, am in perplexity, ponder. Α 189, Ε 671.

μέροτες, pl.: mortal, mortals. Α 250.

Μέροψ, -οτος: a seer of Percote. Β 831.

Μέσθλης: leader of Maeonians. Β 804.

μέσος: see μέσος, middle. Α 481.

Μέσση: town in Laconia. Β 582.

μεσσηγύς [μεταξύ], adv.: between.

Μέσσης, -ίδος (sc. κρήνη): a spring in Thessaly. Ζ 457.

μέσ(σ)ος (medius) 3: middle, in the midst. τὸ μέσον: the middle, midst.

μετά (midst, Germ. mit), adv. and prep.: among, after.

(1) With dat. in the midst of.
(2) With acc. into the midst of; among (as with dat., Β 143), after.

It sometimes implies change.

μετά δ' ἔτραπτετο: he turned around.

μετα-δρομάδην (δρόμος), adv.: pursuing, running after. Ε 80.

μεταλλάω, aor. μετάλλησαν (metal): ask about, inquire after. Ε 516.

μετ-άλμενος: aor. partic. of μετάλλωμαι, spring after, leap upon.

μετα-μάλιος (μαζώ): between the (nipples) breasts. Ε 19.

μεταμάνιος: in vain, void. Δ 363.

μετάξυ, adv.: between. Only Α 156.

μετα-πρέπω: am conspicuous, am eminent among. Β 579.

μετα-στειρώμαι: rush after, hasten after. Ζ 296.

μετα-τρέπωμαι, mid.: turn myself toward, give heed to. Α 160.


μετά-φημι, aor. μετέειπον: speak among. Β 336.

μετα-φράζομαι, fut. μεταφράσομαι: consider afterwards. Α 140.

μετά-φρενον: upper part of the back, back. Β 265.

μετέ-έπιτον [μετείπτον, § 43 d]: aor. of μετα-φημί, speak among.

μέτ-ειμι, subjv. μετέγρα [μετά], fut. μετέ-άσομαι (ειμί): am among, am between, am one of. οὐ πανσολή μετέχεσται: no respite will intervene.

μέτ-ειμι (ειμί): go after, shall go after. Ζ 341.

μετέ-ερχομαι, fut. μετελεύσομαι, aor. partic. μετέλθων: come after, come among, come to, attend to, go after.

μετέ-έσομαι: fut. of μετέιμι, am among, am between. Δ 322.

μετ-έφη: impf. of μετά-φημι, speak among. Α 58, Β 411.
μετ-οίχομαι: go after, with accusative.
μετ-όπισθε(ν), adv.: behind, afterwards. Z 68.
μεῦ [μοῦ]: gen. of ἐγὼ, I. § 42 a.
μή: negative.

(1) Adv. not, used in commands, μή ἢ ἐρέθιε: do not anger me; in wishes, μή ἢ πο ἥλιον δῦναι: may not the sun go down; in clauses of purpose, ὁφρα μὴ ἄγεραστος ἐω: that I may not be without a prize; in conditional clauses, εἰ δὲ κε μὴ δώσωσιν: if they shall not give; in conditional relative clauses, οὐς μὴ κῆρες ἔβαν θανάτου φέρουσαι: whomsoever the fates of death did not carry off.

(2) Conj. that not, lest. μῆ σε παρεῖπῃ Θέτις: lest Thetis persuade you.

μηδέ, adv.: but not, and not, not even, nor. μηδὲ . . . μηδὲ: (and not . . . and not), neither . . . nor.


μηκάμαι, perf. partic. (as pres.) μεμακύνα: bleat. Δ 435.
μη-κ-έτι, adv.: no more, no longer.

μῆλα, pl.: small cattle, flocks of sheep and goats. Δ 279.

μήν, asseverative particle: indeed, in truth. Cf. μέν, μάν, μά.
μήν, gen. μήνος (mensis): month.
μῆνις, -οις: wrath, enduring anger.
μήνιω, aor. partic. μηνίωσας: cherish wrath, continue angry. E 178.
Μησονί: old name of Lydia. Γ 401.
Μησονίς, -ίδος: Maeonian woman. Δ 142.

μῆρα (μηρός), pl.: thigh pieces.
μήρον, pl. μηρία or μῆρα: thigh piece. Part of the victim (cut from the μηρός), which was offered as a burnt sacrifice to the gods.


μήστωρ, -ορος (μέδομαι): counselor. μήστωρε φόβου: (advisers of flight), inspirers of flight, inciters to flight. μήστωρες άντις: eager for the fray.

μήτε: and not. μήτε . . . μήτε: neither . . . nor.

μήτηρ, gen. μητρός (ματήρ): mother.
μητέρα: counselor. § 34 b. Epithet of Zeus; used in the nom. and vocative.

μητίσμαι, aor. subjv. μητίσσωμαι: contrive, plan. Γ 416.

μήτις, -ος: wisdom, counsel.
μητρῶς, -ως: mother's brother, uncle.

Μηνων, -ονος: Maeonian, inhabitant of Maeonia. B 864, E 43.

μία: fem. of εἷς, one. Γ 238.
μαίνω, aor. subjv. μήνῃ, aor. pass. μάνθην [ἐμάνθησαν]: spot, stain.
μαί-φόνος: blood-stained, blood-thirsty.

Ε 844.

[μύγνυμαι: see μύγνω.]
μικρός: little, short. τυρθός and ὀλύγος are more frequent.
Μιλήτος: Miletus. (1) a Cretan town (B 647), mother of (2) a town in Caria. B 868.
μιλτο-τάρπνος: red-cheeked, of ships with bows painted red, while the hull in general was painted black or dark. B 637.
μιμνήσκω, fut. μιμήσομαι, aor. partic. μιμήσασα, aor. μιμήσαντο, perf. as pres. μεμνημαι (memini): remind; mid. recall to mind, mention; perf. remember. Δ 222.
μίμω [μένω]: remain, await.
μίν, 3d pers. pron. acc. sing.: him, her, it (A 237, Z 221), equiv. to Attic αὐτόν, αὐτῆ, αὐτό. § 42 a.
μινυθά, adv.: for a little while, for a short time. Α 416, Δ 466.
μινυθάδιος: short lived, enduring for a short time. Α 352.
μινυρίζω: lament, complain, whine.
μισγ-άγκεια: basin where valleys meet. Δ 453.
μισγω [μίγγμμι], plpf. ἐμίσχυκτο, aor. pass. ἐμίχθην or ἐμίγγη (miseeo, mix): mix; mid. mingle, join with, associate with. ἐν κοίτης μισγέις: should be thrown in the dust. Τ 55.
μιστύλλω: cut into small pieces.
μιτρη: girdle, broad band of metal, or of leather with metal plates, worn on the lower part of the body, over the χιτῶν.
μιχθεῖν: aor. partic. of μίγγω, mix.
μνόμοια, impf. ἐμνόσωτο: am mindful.
μνήσαι and μνήσαντο aor., μνήσομαι fut.: of μμνήσκο, remind, mention, remember. B 724.
μογέω, aor. μόγγα: toil, suffer, endure hardship. B 690.
μόγος: exertion, toil. Δ 27.
μοῖρα (μέρος, ἐμίρορ): fate, lot, portion. κατὰ μοῖραν: according to due allotment, fittingly. A 286.
μοιρη-γενής, -ές: child of destiny, blest by Μοῖρα at birth. Γ 182.
μολοῦσα: aor. partic. of βλάσκω, go.
μολπή (μέλπω, Melpomene): song.
μορμόρα: splash. E 599.
μόρος (μέρος, μοῖρα): fate, lot.
μόρσομοι (μοῖρα): destined, fated.
Μόδσα: Muse. B 484, 761.
Μύγδων, -ωνος: Phrygian king. Γ 186.
μυθέρμαι, aor. subjv. μυθήσομαι: relate, tell, interpret, utter. Α 74.
μῦδος (myth): word, utterance, saying, proposition, plan, thought, injunction. Cf. ἔπος.
μῦδα (musca): fly.
Μυκάλη: Carian promontory. B 869.
μῦκάρμαι, aor. μύκον: bellow, grate.
Mycene: Mycene, town in Argolis; the home of Agamemnon. B 569, Δ 52, 376.


Myrmidon, pl.: Myrmidons, a Thessalian people, under command of Achilles. A 180, 328, B 684.

Myrmidon: veep, grieve, lament.

Mysians, pl.: Mysians. B 858.

Mygios: inmost part, recess, nook.

Mylos: toil, moil, struggle.

Myrmomai: blame, censure. Γ 412.

Munus, -ynos: solid-hoofed, strong-hoofed, swift. (Possibly eager-hoofed, swift.)

N


Naxos or Naxos, iterative impf. ναιετάσκων or ναίεσκον: dwell, inhabit, am situated, lie. δόμω εύ ναιετάντες: houses good to dwell in, comfortable. εύ ναιετάντες: houses good to dwell in, comfortable. εύ ναιετάντες: houses good to dwell in, comfortable.

Naxos, -ynos: solid-hoofed, strong-hoofed, swift. (Possibly eager-hoofed, swift.)

Naxos (Naxos): sailor. Δ 76.

Naυ-φιν (§33a): from the ships; locat. (used as gen. pl.) of νηφ. B 794.


Naυφιν: fawn. Δ 243.


Νέαν [νή, § 44 h]: subjv. 2d sing. of νέαμαι, go, return. A 32.

Νέαμαι (νέοι?), fem. adj.: lower.

Νέατος (νέοι?): extreme, lowest.

Νεκκε(ι)ω, iterative impf. νεκκείσκε (§ 47 g), aor. νεκκείσκεσ and νεκκείσκεσ: revile, rebuke, chide, contend, upbraid.

Νεκκος, -νος: strife, quarrel, conflict.


Νεκκρός: corpse, dead body. Δ 467.

Νέκταρ, -άνος: nectar, the drink of the gods. Δ 3.

Νεκτάρες: divine, heavenly, of grace and beauty. Cf. άμβρός. Γ 385.

Νέκταρ, -νος: corpse; pl. the dead in the lower world. A 52.

Νεμέσιμοιμαι: take ill, am vexed.

Νεμέσις(ο)άω, aor. νεμέσις(ο)αυν and νεμέσις(ο)αυν [ένεμεσις(ο)αυν]: am angry, am vexed, am indignant. B 223.

νεμέσις(ο)ις, -νος: righteous wrath, blame. ου νεμέσις: it is no cause for blame. Γ 156.

νεμέσσητός: fit to excite wrath, blame-worthy. Γ 410.

νεμέσσης: see νεμέσις.

νέμω, aor. νέμην (νέμος): distribute; mid. possess, inhabit, dwell; of cattle, pasture, graze; pass. (B 780) devoured. Γ 274.

νέμοι, subjv. νέμα (§ 44 h): go,
return, shall go. Equiv. to ἔρχομαι.
Cf. νότος.

νευρή: (sinew), bowstring. Δ 123.
νεύρον (nerve, neuralgia): thong; pl. bowstring. Δ 122.
νεύω, aor. νεύσε (nuo): nod.
νεφή (νέφος, nebula): cloud.
νεφέλ-ηγέρτα (ἀγέρω): cloud-gatherer.

Epithet of Zeus. A 511. § 34 b.
νέφος, -eos (nubes): cloud.
νέωτερος: comp. of νέος, young.

νηγάτεος: new made, new. (Or, perhaps, gleaming, bright.) B 43.
νήδυμος: sweet, refreshing, of sleep.
(Prob. false reading for ἔδυμος.)

νήσος (νῆς), adj.: of a ship. νήσον δόρυ: ship timber. Γ 62.

νήσις, -δός: naiad, water nymph.

Νηλήθιος 3: of Neleus, who was son of Poseidon and father of Nestor. B 20.


νημεύη (ἀνεμος): calm weather. νημεύης, temporal gen.: when no air is stirring. E 523.

νήσος [νεῶς, § 23 c]: temple. See ἄλσος.

νήσος [νεῶς]: gen. of νήσος, ship.

νηπίαξος: young, helpless, silly.

νήπιος (infans, speechless): young, helpless, childish, foolish. B 38.


νήσος, fem.: island. B 108.

νήσος [ναις], gen. νήσος [νεῶς], nom. pl. νής or νές, locat. used as ablative gen. ναῦφων (§ 33 a) (nauvis), f.: ship.

νικάω, fut. inf. νικηρήμεν, aor. εἰκη- σεν: conquer, gain the victory, am victorious, prevail, surpass.

νίκη: victory. Γ 457.


Νίστυρος: an island of the Sporades. B 676.

νιφάς, -άδος (nive, snow): snowflake.
Cf. ἄγαννιφος. Γ 222.

νιερω, aor. ἐνόησε (νις): perceive, observe, look, devise, plan, am wise.


νόθος 3: illegitimate, bastard. E 70.
νομός (νέμω): pasture, pasturage.
νόστος [νοῦς]: mind, heart, purpose, plan.
νοστήω, fut. νοστήσω, aor. νοστήσας: return, go home. Cf. νέμαι.
νόσφι, adv.: apart, separate, far from; with gen. A 541, B 347.
νοσφίζομαι (νόσφι): turn away from, reject. B 81.
Νότος: South wind. B 145.
νοῦσος [νόσος]: sickness, plague.
νύμφη: nymph, young woman. νύμφα φίλη: dear lady. Γ 130.
νῦν: now, at the present time, just now.
νῦν δῆ: now at length.
νῦξ, gen. νυκτός (νοξ), f.: night.
νῦς (νυρυς), f.: sister-in-law, brother’s wife.
Νυστήμον: a mythical mountain set by the poet in Thrace. Z 133.
νύσσω, aor. νύξε: prick, pierce, wound.
νώι nom., νώιν gen. and dat., νώιν and νώ acc. (νος), dual 1st pers. pron.: we two, us two. § 42 a.
νωλεμέω: unceasingly, uninterruptedly, steadfastly. Δ 428.

Ξάνθος 3: yellow, tawny haired, blond.
ξεινήμον: guest gift, a present given by guest or host as a token of friendship. Z 218.
ξεινο-δόκος (δέκομαι): host, entertainer. Γ 354.
ξεινός [ξένος]: guest friend, friend, stranger, used (1) of the one entertained (Δ 377), and (2) of his host (Z 224), and (3) of their descendants (Z 215). Also, stranger. (The initial ξ is thought to be a remnant of the stem which appears in hostis and guest.)
Ξειστός (ξέω) 3: polished; epithet of hewn stone. Z 244.
ξέω, aor. ξέσαι: (polish), hew.
ξίφος, -ος: sword, long sword.
ξύν, prep. with dat.: with. See σύν.
ξυμ-άγω: bring together, collect. Ίνα ξυμάγομεν 'Ἀργα: that we may join battle. B 381.
ξυν-δέω, aor. ξυνδησαί: bind, fetter.
ξυν-εμι (έμι): go together. Δ 446.
VOCABULARY TO THE

ξυν-ημη, impf. pl. ξύνεν [ξύνεσαν, § 44 n], aor. ξυνήκε (§ 43 c) and ξυνέω: bring together, hearken, give ear, listen. A 8, 273, B 26.

ξυστόν: polished shaft, spear shaft.

Ο

δ, η, τό (nom. pl. τοί, ταί, and οί, αί): (1) dem. this, that; freq. used for the personal pron. he, she, it. δ μέν ... δ δε: one ... the other. (2) Def. art. the. τό, adv. acc.: therefore. Γ 176.

δ, η, τό, nom. pl. τοί, rel.: who, which, what. See ος. § 42 c.

δαρ, dat. pl. δαρεσσον: wife. E 486.

δαρικω: converse familiarly, hold converse, chat. Ζ 516.


δαμμα-πάτρη: daughter of a mighty father. Ε 747.

δαμμος: weighty, mighty, strong.

δαμνοκοντα [δαμνοκοντα] (οκτο): eighty.

δ' γε, η' γε, τό γε, intens. of δ', η', τό: this, that; he, she. A 97.

δαγκος (uncus): barb. Δ 151.

'Ομηρότως: Boeotian town on Lake Copais; ancient seat of the worship of Poseidon. B 506.

δακξ (δάκω, tooth?), adv.: with the teeth. δακξ λαξιάτο γαλαγ: may they 'bite the dust.' Cf. λαξ, πεξ.

δε, ηδε, τοδε, dem.: this, this one here.


δοξα, fem.: way, journey. A 151.

δούσι, -οντος (dens): tooth. Ε 74.

δονη (anodyne): pain, pang.

δοννο-φατος (φεν-): 'pain-killer,' pain-stilling. E 401, 900.


'Oδυσσειος, -ης or -ες: Odysseus, Ulysses, an Ithacan, hero of the Odyssey, father of Telemachus. B 169, 259 ff., 631 ff., Γ 191 ff. He is called πολιμητης, crafty, and πολυμηχανος, abounding in devices. He was one of the wisest of the Achaeans leaders, and was freq. sent on embassies; cf. A 138, 311, Γ 205, Δ 767 ff. He was a special favorite of Athena, and by his device of the 'wooden horse' Troy was taken (§ 8 a).

δοσσωμαι, aor. δουσαντο (odium): am angry, am vexed. Ζ 138.

δεσι: dat. pl. of δαι, sheep. Ζ 25.

δος: shoot, branch, scion. A 234.


δ-θε[ν], adv.: where. Γ 145.

δομαι: care for, concern myself about, reck. δας ουκ οθερ' αυξυλα πεξον: who is reckless in doing violence. A 181.

δονα, pl.: linen covering, veil, but much more of a
garment than the woman’s veil of modern times.

οὐχ, acc. pl. ὀτριχας: with like hair. B 765.

οἶνος, enclit., dat. 3d pers. pron.: him, her. § 42 a.

οἶγνυμι, impf. ὀἵγνυντο, aor. ὀίξε, οἴξασά: open.

οἶδα (εἶδω) perf. as pres., 2d sing. οἶδοθα, pl. ιδομεν [ἰςμεν], ἵστε, ἱσάσι, subjv. εἶδω, εἴδομεν (§ 45 a), partic. εἴδως, ἐϊδήσι (§ 49 g), plpf. ἢδη, ἢδε, fut. ἐίστατο, ἐϊδότευν (ἐιδ-, ὁίδ): know. The partic. is sometimes followed by the gen., as B 718, 823. εἴδως: skilfully.

οἶνής, -ες (ἐτος): of the same age.


οῖός, -οῖς: suffering, misery, woe.

οἶχον: endure woe, mourn. Γ 408.

οἶκαδε (οἰκος), adv.: homeward. § 33 e.

οἰκεύς, -ης [οικέτης]: member of one’s household. οἰκής: household, family.

οἰκέω, aor. ὀκηθέν or ὀκηθέν [ὀκηθ-θέσαι]: dwell, inhabit, colonize.


οἰκο, adv.: at home. A 113.

οἰκον-δε: homeward, home. § 33 e.

οἰκός (φοίκος, vicus, -vich in Nor- vich): house, home, dwelling.


Ὀλυμψ (ὁμω): a groan. Δ 450.

Ὀλυμπεύς, aor. ὀμωυςεν: groan. Γ 364.


Ὀλυμπος, -ῆς: king of Calydon in

Aetolia, father of Tydeus, and grandfather of Diomed. Z 216.

ὄινο-βαρής, -ές: heavy with wine, sot.


ὄινος (φοίνος, vinum, wine): wine.

ὄινο-χοεσ or ὀινοχεως, impf. ἐφυνο- χεα or ὀινοχοα (χεω): pour out wine, pour. A 598.


ὀίκασα: aor. partic. of οἰγνυμ, open.

ὀλομαι, ὀλω, or ὀλω: think, hold as an opinion, intend. A 78, 561.

ὀλος 3: alone, by one’s self, only.

ὀλος 3, rel.: of what sort, what kind of, what, such as, as; with τοίος to be supplied, such as with inf. οίνω, neut. acc. as adv.: how, because.

ὀινόν ἄκουσειν: (what he heard), because of what he heard.


ὁις, gen. ὀίς (ὁίς, ovis, ewe): sheep.

ὁλευτερ, ολομενας: aor. inf. (§ 48 i): of φέρω, bear, bring. Γ 120.

ὁλόθα: 2d sing. of ὀλίδα, know.

ὁλιστεύω, aor. inv. οἰστεύσων: shoot with an arrow. Δ 100.

ὁιστός: arrow. See τριγλώκχν.

ὁιτος: fate, death, misery.


Οἰχαλεύς, -ῆς: an Oechalian. B 596.


Οἰχαλίθευς: from Oechalia. B 596.

οἰχνεύω, iterative impf. οἰχνεύσκον: come.
οἴχομαι, impf. ἥχετο: go, go away.

ἤχετο ἀποτάμαινος: flew away.

οἶος or οἶω (οἶομαι): think, intend.


οἰῶνος: bird of prey, observed for omens, omen. B 393, 859.

ὁκνεῖν: hesitate, shrink. E 255.


ὁκριό-εἰς, -εντο (ἀκρος): jagged.

ὁκρυό-εἰς, -ἐσσα: (chilling), horrible.

(See κρύοες.) Z 344.

ὁκτά-κνῆμος: eight-spoked. E 723.

ὁκτώ (octo, eight): eight. B 313.

ὁλβιο-δαιμών, -ονος: (of happy divinity), god-favored. Γ 182.


ὁλεῖται, ὁλέσεις fut., ὁλέσι (σ)ῆ, ὁλέ-σθαι aor.: of ὁλλυμι, ruin, destroy; mid. perish. B 4, 325.

ὁλέκω: destroy, kill; mid. perish, am slain. E 712.


ὁλλυμι, fut. ὁλεῖται, ὁλέσεις, aor. ὁλεσα, ὁλέσι (σ)ῆς, ὁλόντο, ὀιλό-μενος, perf. ὁλόληγ: ruin, destroy, kill, lose; mid. and perf. am destroyed, perish, die. Δ 451.

ὁλο(υ)ός 3: destructive, deadly, cruel. Comp. ὁλόωτερος. A 342.

ὁλολύγη (ululo): shrill outcry.


ὁλοφρον, -ονος (φρήν): cruel.

ὁλοφυνός: complaining, doleful.

ὁλοφύρμοι: complain, lament.

'Ολυμπιάς, -άδος, fem.: Olympian.

'Ολύμπιος: Olympian; in sing., by-name of Zeus the Olympian, but used in the pl. of all the gods, as A 399.

'Ολυμπὸς or Οὐλυμπὸς: Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods. Its peaks tower into heaven. See on A 44.

ὁλῷα, pl.: grain, spell. E 196.

ὁλόλη: perish, am destroyed; perf. subjv. of ὀλλύμι. Z 448.

ὁμαδὸς: din, confused noise, hubbub.

ὁμαρτή: see ὀμαρτή.

ὁμμές (imber): rain, storm. Γ 4.


ὁμ-ηλική: of the same age, those of the same age, companions.

ὁμίλεω, aor. ὀμιλήσα: am with, associate with. A 261.

ὁμίλος (homily): throng, crowd.


ὁμοῖος or ὁμοίος (ὁμός) 3: like, alike, common. γῆρας ὁμοίων: old age which comes to all alike (?). Δ 315.

ὁμοίω, aor. ὀμοιωθῆμεναι [ὁμοιωθήναι]: make like; dep. like myself.


ὁμοκλή (καλέω): shout. Z 137.

ὁμάργυριμ: wipe. E 416.
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όμος 3 : alike, common. Cf. ομοίος.
όμόστη, ομοσσόν : aor. of ομνυμι.
ομού, adv. : together, at the same time, along with. A 61, Δ 122, E 867.
ομούμαι : fut. of ομνυμι, swear.
ομφαλ-ες, -εσσα : with bosses, bossy.
ομφαλός : navel, boss. Δ 525.
ομός [ομοίος], adv. : like, equally.
ονείδειος : chiding, abusive. -A 519.
ονείδιζω, aor. inv. ονείδιζον : reproach, heap abuse upon. A 211.
ονειρο-πάλος : dream interpreter.
νίνημι, fut. ονήσειν, ονήσεια, aor. ονήσα or ονήσας : help, profit, please. A 503, Z 260.
νόμοξ (νομα) : address by name.
νόμαι, aor. νόματο : find fault with as too little. Δ 539.
νόμαινω, aor. subjv. νόμανηνω (νομα) : name, mention by name. B 488.
νέο-βελῆς, -ες : sharp-pointed. Δ 126.
νέος, -εα, -ύ : sharp, keen, swift, piercing. νέο(α) : cognate acc. κέκλει-
νόν : gen. of ος, who. (Doubtless ος was the original for ον. § 35 b.)
ντα acc., ντι dat. : of ντι, voice.
ντάξω, aor. ντασαν (τομαλ) : (give as a companion), grant, follow, press hard upon. Ζ 157.
ντηδέω (τομαλ) : accompany, go with.
τόξα μου ντηδέω : the bow goes with me, i.e. I carry the bow.

οπιθέω : see οπιθέω.
οπιπέω : spy out, look about.
οπι(σ)θε(ν), adv. : behind, afterward, hereafter. Α 197, Ζ 526.
οπιό(σ)ω, adv. : backward, behind, hereafter, for the future. On A 70.
οπλότερος 3 : younger. Β 707.
'Οπόκες, -ετος : Opus, the Locrian capital. Β 531.
οπός (σεκός) : sap of the fig tree, fig sap. In Ε 902, it is used for rennet.
οπ(π)ότε, adv. : when, whenever.
οππότερος : which of the two.
οπ(π)ός, adv. : how, in order that, as.
οππαλέως (επτός, coactus) 3 : roasted.
οππάω, aor. οππηγαν : roast.
οπωπα : perf. of οράω, see. Ζ 124.
οπωρίνος 3 : autumnal, of early aut-

οπως : see οπως.
οράω or ορώ, fut. οψεθαί, aor. είδεω or είδεν, perf. οπωπα (vary) : see, look, behold. υπόδρα είδων : eyeing askance, with fierce look. Α 148.
ορέγνυμι, aor. subjv. ορέξη (erigo) : reach, stretch out, lunge with a
spear, give; mid. stretch one’s self, reach out. Οι παύσος ορέξατο : reached after his son, held out his hands toward his son. Ζ 466.
ορεκτός : outstretched. Β 543.
ορέομαι (ορνυμι) : hasten away.
'Ορέσβιος : a Boeotian from Hyle. Ε 707.
ορευ-κόωs (κείμα) : dwelling on the
mountains, mountain. Α 268.
'Ορέστης : a Greek. Ε 705.
ορεστιάς, -άς (ορος) : of the moun-
tains. νύμφαι ορεστιάδες : mountain
nymphs. Z 420. Cf. oreades
Verg. Aen. i. 500.

όρεον: (what belongs to ὁρκος), oath,
pledge of an oath, victim slain in
confirmation of an oath. Cf.
tάμυνο.

ὁρκος: oath, that by which one swears.


ὁρμάω, aor. ὁρμος and ὁρμηθητην:
urge on, rush, hasten. Δ 335.

Ἀρμένων: Thessalian town in Mag-
nesia. B 734.

ὁρμή: onset, endeavor, effort. ἐς ὁρμῆν
ἔγχεις: within range of (my) spear.
E 118.


ὁρμός: anchorage, roadstead.

Ὀρνέαλ, pl.: town in Argolis. B 571.


ὁρυμμα, aor. ὁρυς, ὁρτο, and ὁροπε
(§ 43 f), inv. ὁρσευ, ὁρσευ, ὁροσ
(§ 53), perf. ὁρωρευ (§ 49 f), plpfl.
ὁρώραυ (ὁρνο, ὁρονι): arouse, ex-
cite, drive on; mid. and perf. arise,
raise myself; rouse, rouse (my)self;
rush, hasten.

ὁρος, -εος, locat. as gen. pl. ὁρεσφι(ν)
(§ 33 a): mountain. Z 347.

ὁροω, aor. ὁρουρευ: go hastily, rush.

ὁρω: Epic for ὁραω, see. § 47 c.

ὁρέο, ὁρευ, or ὁρο (§ 53): arise,
aor. inv. of ὁρνυμμα, arouse. Τ 250.

Ὀρσέλοχος: (1) father of Dioecles.
Ε 546. (2) Son of Dioecles. E 542.


ὁρφανικός: orphaned, an orphan.

Ὀρχαμος (ἄρχω): leader, commander.

Ὀρχομένος: (1) Minyan Orcho-
menus, an ancient and rich city

ὁρομα perf., ὁρωρευ plpfl. (§ 49 f):
arise; from ὁρνυμμα, arouse. Γ 87.

ὁς, ἡ, ὁ, gen. ὄνο (σφος, ς υς), pos-
sessive pron.: own, his own, her
own, his, her. § 42 b.

ὁς περ, ἡ περ, ὁ περ, intens. rel.: just
who, exactly who; or concessive,
who nevertheless. ὡς περ: just
whither. Z 41.

ὁςσα (ἔπος?): rumor. B 93.

ὁςσατος (ὄσος): how great. E 758.

ὁςςε, dual (οculus): eyes. A 104.

ὁςςεμα: look. κάκος ὁςςομενος: with
a look that boded ill. A 105.

ὁςς(σ)ος 3: how large, how much, how
far. With τόςςος expressed or
implied, as large as, as much as, as
far as, as loud as; pl. how many,
as many as. ὡςς(σ)ος, adv.: how
greatly. § 42 c. A 186, Γ 12.

ὁςτεόν (ος): bone, skull (Z 10).
οὐλό-χυται (χέω): (poured out barley-corns), barleycorns. A 449.
Οὐλυμπόν-δε: to Olympus. § 33 e.
Οὐλυμπός: Olympus. See Ὁλυμπός.
οὖν, inferential particle: now, then, at all events. A 57, B 321.
οὐνεκα [ἐνεκα]: because. A 111.
ουνομα, ἀτος [ὄνομα, nomen]: name.
Οὐρανίων, -ωνος: of heaven, inhabitant of heaven. A 570, E 373. In E 898 it seems to be son of Uranus. § 39 a.
οὐρανό-θι: in the heavens. οὐρανόθι πρό: athwart the sky. Γ 3.
οὐρανός: heaven, the heavens, sky.
οὐρος, -εος [ὄρος]: mountain. Γ 34.
οὐτάξω, aor. οὐτασσε, or οὔταω, aor. οὔτσε: wound with something held in the hand. Cf. βάλλω, hlt.
οὔτε: and not, nor. οὔτε . . . οὔτε, neither . . . nor.
οὐτίδανος: worthless, a nobody. A 293.
οὔ τις, οὐ τι: no one, none. οὐ τι: not at all. A 88.
οὗ τοι: by no means. Γ 65, E 428.
οὗτος, αὐτή, τοῦτο, dem.: this. οὗτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, ο, ἣ, τά. § 42 c, j, o.
οὕτως, adv.: thus, so. § 56 c. A 131.
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πάγη [ἐπάγη]: aor. pass. of πήγνυμι, fix, make fast. Δ 185, E 616.
παγ-χρόσεως: all gold, of solid gold.
πάχνυ [πάνυ], adv.: altogether, utterly, wholly. E 24.
πάθος: aor. opt. of πάσχω, suffer.
Παϊήων, -όνος: physician of the gods.
E 401, 900.
παλήων, -όνος [παίν]: song of praise, paean. A 473.
Παινήστες, pl.: Paeonians, Trojan allies from Macedonia. B 848.
παίσ or παῖς (§ 24), gen. παιδός (puer): child, son, daughter. Γ 314.
παυφάσσω: flash forth here and there.
πάλαι, adv.: long ago, long before.
παλαι-γένης, -ές: old. Γ 386.
παλάμη, gen. and dat. παλάμη-φι (§ 33 a) (palm): hand. Γ 338.
παλάσσω, perf. partic. πεπαλαγμένον (πάλλω) : spatter, besmear.
παλλ-λόγος (λέγω): collected again.
παλµ-πλάτοµαι, aor. partic. παλµ-πλαγχθέντος: am driven back.
παλιν-άγρετος (ἀγρεύ = αἰρέω): (to be taken back), revocable. A 526.
παλιν-ορσός: turning back, backwards. Γ 33. Cf. ἄφορός.
Παλλάς, -άδος (πάλλω): Pallas,
(Maiden or Spear-wielding). Epithet of Athena. See 'Αθήνη.

πάλλω, aor. πήλε: brandish, shake, cast (of lots), toss. Cf. παλάσσω.

πάμ-παν, adv.: entirely, altogether.

παμ-ποίκλος: all-variegated, of many colors; prob. with bright border.

πάμ-πρώτα, adv.: first of all, before all others. § 40 d. Δ 97.

παμφαίων: shine bright, am shining.

(A reduplicated form.)


παν-αλίλος: all-flashing. Δ 215.


Πάνδαρος: Pandarix, son of Lycæon, leader of the northern Lycians. He broke the truce of Γ by shooting Menelaus, and was killed by Diomed. B 827, Δ 88, E 168, 216.

Παν-Δανή, pl.: the Pan-Hellenes, the people of northern Greece as a whole. B 530.

παν-ημέρος 3: all day long. § 56 α.

Πάνθος: Panthous, a Trojan elder, father of Euphorbus, Polydamas, and Hyperænor. Γ 146.

παν-νύχιος 3: all night long. § 56 α.


παν-συνή (συνώ): with all zeal, in all haste. B 12, 29, 66.

παντί, adv.: everywhere, on all sides.

παντοίος (πᾶς) 3: of all sorts. παντόων ἀνέμων: winds from all quarters.

πάντοσος: in every direction, on all sides. § 33 d. Γ 347, 356.

παππάζω: call papa. E 408. (Nausicaa addresses her father, πάππα φίλε, ζ 57.)

παπταῖνω, aor. partic. παττήρας: look about cautiously, look about after, scan. Δ 497.

πάρ, παρά, or παρά (§ 55 d), adv. and prep.: by the side of, beside, near by.

(1) With dat. by the side of. παρὰ Κρονίων καθέστο: sat down by the side of the son of Cronus. παρ Ζηνο καθήμενοι: seated in the home of Zeus. παρ δὲ οἱ ἀλλοι ναϊον Βουστόν: the other Boeotians dwell near (beside) him. κτάμενον παρ ὀχεσφιν: slain beside the chariot.

(2) With acc. to the side of, along by. ἐβαίνει παρὰ Διομήδει: went to the side of Diomed. λαὸν στῆσον παρ' ἔρνον: station the people by the wild fig tree. βῆ παρὰ θίνα θαλάσσης: set out along the seashore. βάλε στῆθος παρὰ μαζών: hit the breast beside the nipple. ἔρδον εκατόμβας παρὰ θίνα: were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen. from the side of, from. ἀγγελός ἢλθε Ἴρισ πάρ Διόσ: Iris came as a messenger from Zeus. Οἰχαλόθεν ἰόντα παρ'
Eυρύτου: on his way from Oechalia from the home of Eurytus. παρά μηροῦ: (drawing his sword) from his thigh.

πάρα: by 'anastrophe' for παρά, (1) when it follows its case, and (2) when it stands for πάρεστι or πάρεσον. τὸ αἰεὶ πάρα εἰς γε θεῶν: one of the gods ever stands by his side. § 55 c.

παρα-βλήθην (βάλλω): with a side hit. Δ 6.

παρα-βλάσκω, perf. παραμέμβλωκε (μολύ-, § 30 g): perf. stands by the side of, helps.

παρα-δέχομαι, aor. παραδέχατο: receive from. Z 178.

παραί: παρά. § 56 d.

παρα-άστοιος: boding ill, ominous. Δ 381.

παρα-άσσω, aor. παράσεξεν: go past with a bound. E 690.


παρα-κοιτις, -τος: spouse, wife. Δ 60.


παρα-στάς: taking his stand near; aor. partic. of παρασταμαί. Z 75.

παρα-σχῆ: aor. subjv. of παρέχω, furnish, give. Γ 354.

παρα-τρέω, aor. παρέτρεσαν: spring to one side, shy. E 295.


παρδαλέν (pard; sc. δορά): panther's skin, used as a light shield. Cf. the lion's skin of Heracles. Γ 17.
πάδε ξργα γενόσθαι: before these things occurred, before this happened. A 453, 553, 610.

Παρράσιη: Parrhasia, a district in southwestern Arcadia. B 608.

πάς, πάτα, πάν, gen. παντός, πάσης: every, all, the whole. Cf. ἀπας, πρόπας, σύμπας. πάντα, adv.: wholly; cf. πάμπαν, πάγχυ.

πάσαλας: peg, pin on which to hang objects. E 209.

πασ-συδή: see πανσυδή, in all haste.

πάσσω: sprinkle. Δ 219.

πάσχω (παθ-σχω), aor. opt. πάθω, perf. πέπουσθε or πέπαισθε [πεπόνθητε]: suffer. μή τι πάθω: lest he suffer something, i.e. lest some harmbefall him.

πατέραι, aor. πάσαντο (feed): eat.


πατήρ, gen. πατρός (pater): father.


πατρίς, -ίδος: fatherland, with or without γαῖα. B 140, Γ 244.


πατρίων (πατήρ) 3: of one’s father, ancestral, hereditary. ξένους πατρίων: friend by descent, family friend.

παύρος: little, small, few. Comp. παυρότερος. Cf. δλίγος, τυθός.

παντολή: cessation, respite. B 386.

παύω, fut. partic. παύσονα, aor. παύσαν, perf. πέπανται (few): stop, put an end to; mid. cease, come to an end. Γ 134, 434.

Παφλαγόνες, pl.: Paphлагonians, a people dwelling in Asia Minor on the Pontus. B 851, Е 577.

παχύς, -εω, -ύ (pinguis): thick.

πεδάω, aor. πέδησε (πούς): fetter. Δ 517.

πεδιλον: sandal. B 44.

πεδιλον: plain. Π 14.

πεδιλον-δε: to the plain. § 33 e.

πεξός: on foot (§ 56 a).

πεζός: infantry. πεζόν B 810.

πεθω, fut. πείσεις, aor. πιθώμην, aor. opt. πεπίθημεν (§ 43 e), perf. πεποίθησαν, plpf. ἐπεπίθημεν (fides, foedus): persuade; mid. am.persuaded, obey; perf. trust, have confidence. Δ 325.

πενίνω (penuria): am hungry. Γ 25.

Πειραίδης: son of Peiræus, Ptolemaeus. Δ 228.

πειράρ, -ατος: issue, end. Ζ 143.

πειράω, fut. πειρήσουμαι, aor. ἐπιρήσαντο, πειρήσαντο (ex-perior): try, endeavor, essay, make trial of, put to the test.


Πείρος: leader of the Thracians. B 844, Δ 520.

πείρω, aor. ἐπείραν, perf. partic. πεπαρμένον: pierce. A 246, 465.

Πελάγων, -οντος: (1) a leader of the Pylians. Δ 295. (2) A
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Lycian, companion of Sarpédon. E 695.

πελάξω, aor. πέλασ(σ)εν, ἐπληντο, πελάσθη: bring near, bring to, involve in; pass. approach, come near.

Πελασγικός or Πελασγός: Pelasgian.

Πελιής: Pelias, king of Iolcus, who drove out his brother Neleus and his half-brother Aeson, and sent his nephew Jason in quest of the golden fleece. B 715.


Πέλοψ, -οπος: Pelops (son of Tantalus), who went from Lydia to Elis, won the hand of Hippodamia in a chariot race, established his rule, and gave its name to Peloponnesus. B 104 f.

πέλω and πέλομαι, aor. as pres. ἐπλέο, ἐπλετό: (move), am. B 480.

πελώριος: (gigantic), large, mighty.


πεμπ-ώβολον (πέντε): five-tined fork used in sacrifices. A 463.

πενθερός: father-in-law, wife's father.

πένθος, -εος (πάσχω): sorrow, grief.

πένομαι (πόνος): work, am busy.

πεντα-έτηρος (έτος): five years old.

πεντήκοντα: fifty. B 509, Z 244.

πεπαλαγμένον: bespattered; perf. partic. of παλάσσω, spatter. Z 268.

πεπαρμένος: studded, pierced; perf. partic. of πέρω, pierce. A 246.

πεπαυγάσθε: perf. of πάσχω, suffer.

πέπηγη: perf. of πήγνυμι, fix, make fast. Γ 135.

πεπηθομένεν: redupl. 2d aor. opt. of πείθω, persuade. § 43 e. A 100.

πεπληγώς, -ώς: perf. as pres. partic. of πλήσσω, strike.

πέπλος: covering, robe. The principal female garment, but not made to fit the person. It was a large quadrangular piece of cloth, doubled for the upper part of the body, laid around the person, and fastened by brooches (περόναι) on the shoulders, and down the side. This left the arms bare, but reached to the feet. It was gathered at the waist by a girdle (ζώνη). A πέπλος was used also for the protection of an unused chariot from dust. E 194.

πεπνυμένος: prudent, discreet; perf. partic. of πνέω, breathe. Γ 148.

πεπολιθαίνων: perf. of πείθω, persuade.

πέποσθε [πεπόνθατε]: perf. of πάσχω, suffer. Γ 99.

πεποτήναται: flit, hover, are in flight; perf. of ποτάμαι, fly. Cf. πέτομαι.
περομένον: fated; perf. partic. from the same root as πάρον, gave, furnished. Ψ 309.

πεπαντακαί: are spread; perf. of πετάνομαι, unfold, spread out. E 195.

πεπουθοῦτο: redupl. aor. opt. of πυνθάνομαι, learn. § 43 e. Z 50.

πεπυκασμένον: perf. partic. of πυκάζω, cover. B 777.

πεπων,-ονος: my good fellow; used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.

πέρ (περί), intensive particle, enclitic: exceedingly, very, exactly, however much (with concessive partic.). σύ πέρ μου τίς νον: do thou at least honor him. A 131, 211, 241.

Περαιβόλ, pl.: a Pelasgian tribe. B 749.

περάω, pres. inf. περάων, fut. περίσσεν, aor. ἐπέρρησε(ν) (fare): traverse, cross, go through, pierce. E 646.

Πέργαμος, f.: Pergamus, the acropolis of Ilios. Δ 508, E 446, 460, Z 512.


πέρην, adv.: opposite, over against, on the other side of; with genitive.


περί, adv. and prep.: about, round about, concerning, exceedingly.

(1) With gen. about, concerning, for. περί σεώ μαχήσονται: will fight for thee. Used adverbially with gen. to denote superiority. περί πάντων ἐμμεναι: to be superior to all.

(2) With acc. round about, around. περί Δωδώνην οἰκὶ ἔθεντο: built their homes about Dodóna. περί κείνον οἶξε: endure woe about him. περί βωμόν: about the altar.

(3) With dat. about. αἶμα περί δουρὶ ἐρωθήσει: blood will gush forth about the spear. χιτῶνα περί στηθέσων: chiton about the breast.

περί: by ‘anastrophe’ for περί, when it follows its case. § 55 c. E 739.


περί-δρομος: (surrounding, that which can be run around), free-lying, rotating, revolving. B 812, E 726.

περί-έχω, aor. imv. περίσχεο: (hold about), defend, protect. A 393.

περί-ιστημι, aor. περιστηριάν: set about; aor. took (my) stand about.

περί-καλλής,-ες (κάλλος): exceedingly beautiful, charming. Γ 262.

περί-κλαυτός: famous, illustrious.

περί-κτελω: slay round about.


περί-τρέφομαι: curdle about.

περί-τροπέω (τρέπω): roll, roll around.


περί-φραδέως: very carefully.


περί-ώτιον, adv.: too much, over-much. Δ 359.


Περκώτη: town in Asia Minor, on the Hellespont. B 835.
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περόνη (πείρω): pin, brooch, fibula.
One or more of these held the πέπλος in place, over the shoulders.

πέρωσις: aor. partic. of πέρθω, sack.
πέτα (v) [πέτοσεν], πετος, πετᾶ: aor. of πίπτω, fall. Δ 482.
πετάλον (πετάννυμ, petal): leaf.
πετάννυμι, aor. πέτασσαν, perf. πέτανα- ταί: spread, spread out, unfold. Α 480, E 195.
πετεννός (πέτομαί): flying, winged.
Πετεώς, ὀ (§ 35 b): Peteos, father of Menestheus. B 552, Δ 327.
πετρή-ες, -έσσα: rocky. B 496.
πέφανται, sing.: appears; perf. of φαίνω, show. B 122.
πέφανται: pl. perf., πεφυίμεν redupl.
aor. inf.: from root φεύ, kill, slay. See ἐπεφνόν. E 531.
πεφρίχυια: bristling; perf. partic. of φρίσσω. Δ 282.
πεφύίμεν: have grown; perf. of φῶ, make to grow, put forth. Δ 484.
πεφυγμένον: perf. partic. of φεύγω, flee, escape. Z 488.

πῇ, enclitic: in any way, in any direc-tion, perhaps. πῇ πολίων: into one of the cities. Α 400.
πηγετ-μάλλος: thick-fleeced. Ε 197.
πηγνύμι, aor. ἐπηζε and πάγη, perf. πέπηγεν: fix, make fast, build; pass. and perf. am fixed, made fast.
Πηδαῖος: son of Antenor. E 69.
Πηδασός: son of Bucolion. Ζ 21 ff.
Perhaps it was the later Assos.
Πηλεύς, -ής: Peleus, son of Aeacus, husband of Thetis, father of Achilles. A 489.
Πηλιος: Mt. Pelion, in Thessaly, south of Mt. Ossa. B 744. Celebrated in mythology as the home of the centaurs, esp. of Chiron, who trained Jason and Achilles.
πῆμα, -άτος: suffering, disaster, bane.
πημαίνω, aor. opt. πημίνεν: injure, wrong, commit a hostile act. Γ 299.
Πηνείος: Penēus, chief river of Thessaly. B 752 ff. It flows into the sea through the beautiful vale of Tempe, between Mt. Olympus and Mt. Ossa.
πῶς: connection by marriage.
Πηρέη: prob. the region of Pherae. B 766.
πηρός (πήμα): maimed, mute, perhaps blind. B 599.
Πιδώνης: a Trojan from Percôte, slain by Odysseus. Z 30.
πιέειν or πιέμεν (πιέμεν) inf., πιεσθα subj.: aor. of πίνω, drink.
πιθεώ, aor. partic. πιθήσας (πειθω): obey. Δ 308, Z 183.
πιθόμνην: was persuaded, obeyed; aor. of πειθω, persuade. E 201.
πικρός 3: sharp, biting. Δ 118.
πίπτω, aor. (ε)πεσέ: fall, rush into. E 82.
πίστα: pitch. Δ 277.
πιστός (πειθω): faithful, trusty.
πίσυνος (πειθω): relying on, trusting. E 205.
Πιτθεώς, -ής: Pittheus, son of Pelops, and king of Troezen. Γ 144.
πιθώ, -ος: fat, fertile, rich.
πλαγχθέντας: aor. pass. partic. of πλαχζω, drive. A 59.
πλαχζω, aor. pass. partic. πλαγχθέντας (flacker): drive. A 59.
Πλάκος: a mountain in Mysia, at the foot of which lay Theba. Z 396, 425.
Πλάταια: Platēa, a Boeotian town (field of the battle of 479 B.C.), on the Asopus. B 504.
πλατύς, -εώς, -ύ: broad, wide feeding (of goats). B 474.
πλείος (plenus) 3: full. Δ 262.
πλείεστος 3: most, very many. Superl. of πολύς, much. πλείοντον, adv.: the most. B 580.
πλείων, πλειον, or πλέων, πλέον, dat. pl. πλειόνεσσαι [πλείόσων, § 36 b], nom. πλεῖες, acc. πλέας: more. Comp. of πολύς, much. τὸ πλεῖον πολέμου: the greater part of the war. τὸν πλείον Ἀδικῶν: (the majority) the great mass of the Lycians.
πλευρά, pl.: ribs, side. Δ 468.
πλέω, impf. ἐπλεον: sail. Γ 444.
πλήθος, -ύς (πολύς, plebs): crowd, multitude, the rank and file, ὁ πολλοί. B 278.
πλήθω: am full. Cf. πίμπλημμα.
πλήμμη (πλήθω): nave of a wheel.
πλησιός (πελάζω) 3: near by; as subst. neighbor. πλησίον, adv.: near.
πλησίον, aor. πλήξε(ν) and ἐπέληγον (§ 43 ε), perf. partic. πελληγώς (πληγή): strike, beat, flog, smite.
πνεύμα § 47 g) or πνεύμα, perf. partic. πνεύμονός: breathe; perf. mid. am discreet, prudent. Γ 148.
πνέων, -ονος (pulmo, πνέω, pneumonia): lung. Δ 528.
πνέω: see πνέω.
πνοή (πνέω): gust, blast of wind.
Ποδάρκης, -εος: son of Iphiclus, brother of Protesilaus. B 704.
ποδ-ήμερος: wind-footed, swift.
ποδ-ώκεια (ώκις): swiftness of foot, fleetness. B 792.
ποδώκης, -ες: swift-footed, fleet.
ποδέω, iterative impf. ποθέω: yearn for, miss, i.e. not hearing (E 234).
pothl, enclitic: at some time, ever.
πολέω, aor. πολέσαν, perf. πεπολέσατι: make, build, fashion, do. A 608.
πολή-εις, -εντος (πολή): grassy.
πολιτός 3 (πολέω): made, well made.
πολικλῆμα, -ατος: variegated work, as decoration on the border of a garment. Z 294.
πολικλῆος 3: many colored, variegated, artistically wrought. Γ 327.
πομήνης: belonging to the flock. σταθμόν πομήνην: sheepcote. B 470.
πονή (ποενα): atonement, recompense.
ποπινόω (πνέω): puff, bustle. A 600.
πολεύμων, -ονος (pulmo, πνέω, pneumonia): lung. Δ 528.
πολεύμων: of war. B 338.
πολευμιζω: wage war, fight. B 452.
πολευμιστής: fighter, warrior. E 289.
πολευμόν-de: to battle, to the war.
π(τ)όλεμος: war, battle. Often in Homer synonymous with μάχη.
πολέων [πολλόν]: many; gen. pl. of πολύς, much. E 691.
πόλης: nom. pl. of πόλις, city.
πολιτής [πολίτης]: citizen, man of (his) city. B 806.
πόλιν-de: to the city. Z 86.
πολλάκι: often, frequently. A 396.
πολλόν [πολύ, § 38 c], adv.: much, far.
πολυ-άιξ, -ίκος (άλσω): with many onslaughts, stormy. A 165.
πολυ-βενθής, -ές (βαθύς): very deep.
πολυ-βουλος (βουλή): (rich in advice), very prudent. E 260.
πολυ-δαίδαλος (Daedalus): artistically worked, cunningly wrought.
πολυ-δακρύς, -υ (δάκρυ): tearful, causing many tears. Γ 132.
πολυ-δειράς, -άδος (δειρή): with many (necks) ridges, many ridged.
Πολυδεύκης, -εος: Polydeuces, Pollux, son of Zeus and Leda,
brother of Castor and Helen, and a famous boxer. Γ 237, λ 300.

πολύ-δίψος (δάφα): thirsty, dry, arid. 

Δ 171. Epithet of Argos, which is ‘thirsty’ except for irrigation.

πολύ-δωρος: rich in gifts, richly dowered. Ζ 394.

πολύ-ζυγός (ζυγόν): with many ‘yoke timbers,’ strong, firmly built. Β 293.

πολυ-ηχής, -ές (ηχή): loud-sounding, resounding. Δ 422.

Πολυίδος (πολυ-είδος): a Trojan, son of Eurydamas. Ε 148.

πολύ-κεστος (κεντέω): richly embroidered (or marked). Γ 371.

Cf. the cestus of Aphrodite.

πολύ-κλής, -ίδος: with many rowlocks.

πολύ-κλήτος (καλέω): summoned from many places. Δ 438.


πολύ-κμήμος: with many foothills.

πολύ-κοιρανή (κοιράνος): rule of many. Β 204.

πολύ-κτήμαν, -όνος (κτήμα): rich in herds. Ε 613.

πολύ-κμήμος (κάμνω): rich in fields of grain. Ε 613.

πολύ-μηλός (μήλον): rich in flocks of sheep. Β 605, 705.

πολύ-μητής: prudent, wise. Α 311.


πολύ-μήθος: of many words. Γ 214.

Πολυνικής, -έος: Polynices, son of Oedipus. The expedition of the ‘Seven against Thebes’ was to recover the kingdom for Polynices from his brother Eteocles. Δ 377.

Πολυζείνος: son of Agasthenes, leader of the Epeans. Β 623.

πολυ-πάμων, -όνος (πέμπμαι): rich, having many goods. Δ 433.

Πολυποίνης: son of Peirithoüs and Hippodamia, one of the Lapithae. Β 740, Ζ 29.

πολύς or ποιλός, πολλή, πολύ, gen.

πολέος, pl. nom. πολέες [πολλοί], gen. πολέων, acc. πολέας (πύμπλήμα, plus): much, large, long; pl. many.

πολύ, πολλόν, πολλά, adv.: much, often, by far, far. πολλά ἦρατο: prayed earnestly. πολύ μείζον: far greater. πολύ φέρτατο: by far the best. § 38 c. Comp. πλείων, superl. πλείστος.

πολύ-σκαρβόμος: agile. Β 814.

πολυ-σπερής, -ές (σπείρω): widespread, far-scattered. Β 804.

πολυ-στάφυλος (σταφυλή): rich in (clusters of grapes) vines. Β 507.

πολυ-στόνος (στένω): causing many groans. Α 445.

πολυ-τρήρων, -όνος: rich in doves.

Πολύφημος: Polyphemus, one of the Lapithae. Α 264.

πολύ-φλουσβός: loud-roaring, epithet of the sea. Α 34.

Πολυφόντης: son of Autophonus, slain by Tydeus. Δ 395.

πολύ-χαλκός: rich in bronze. Ε 504.

πομπή (πέμπμω): escort, safe guidance.

πονέιμαι (τόνος): toil, am busy, am in the conflict. Cf. πένομαι.

πόνος: toil, labor, toil of battle, (in B 291) trouble. Ζ 77.
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πότος: is it possible! can I believe it! exclamation either of sorrow, alas! or of joyful surprise, ah! according to the tone and connection. Cf. Attic παται, βαβάι.
πόρκης: ferule, ring which held the spear point to the shaft.
πόρον aor., πεπρωμένον perf., from root πόρ-: gave, furnished; perf. pass. is fated. ζ 309, ζ 218.
πόρος (ferry): ford, passage.
πορφύρος 3: foaming, dark, purple.
Ποσειδάων, -ονος: Poseidon, Neptune, brother of Zeus, and god of the sea. A 400.
Ποσιδήμος: of Poseidon. B 506.
πόσιος, -ης (πίνω, ποτίο): drink.
ποσί [ποσί, § 30 a, f]: dat. of ποῦς.
ποταμός: river. ζ 278.
ποτέ, ποτ' or ποθ': at one time, once, at some time. ei ποτε: if ever. οὐ ποτε: μη ποτε: never. οὐ πώ ποτε: never yet, never before. A 39, 40.
πότερος: which of the two. E 85.
ποτί: preposition. See πρός. A 245.
ποτι-δέχεμαι: aor. partic. (§ 53) of προσδέχομαι, wait for. B 137.
πότνια (ποτ-ενς): mistress, honored. Title of respect, esp. of Hera.
ποτόν (πίνω, πόσις): drink, draught.
ποτό: anywhere, in any way, perhaps.
πολυ-βότερα (βότκω): feeding many, fruitful. ζ 89, ζ 213.
πολυς [πολυς]: much. E 776.
ποσις, gen. ποσίς, dat. pl. πος(σ)'ί and πόδες(σί) (πος): foot. ζ 13, 407.
Πράκτος: a stream in the Troad which empties into the Hellespont. B 835.
πραπίδες, f. pl.: (diaphragm), mind.
πρήβω, aor. πρήσεων: blow, burn.
πρηνής, -ές (pronus): prone, on one's face, headlong. B 414, 418.
πρήσων, aor. inf. πρήσει [πράσσον] (περάω): do, accomplish, achieve.
πρίν (πρό, prius), (1) adv.: before, sooner, formerly; (2) conj.: before. Sometimes doubled, πρίν (adv.) . . . πρίν (conj.) with inf., as A 98. οὐ πρίν ἀπόσωει πρίν δομεναι: he will not (sooner) thrust off before you give.
πρό (pro, forth), adv. and prep.;
before, forward. With gen. before, in front of. πολὺ πρὸ φίλων μάχεσθαι: fight far in advance of (his) friends. λαὸν ἐρυκάκετε πρὸ πυλῶν: check the people before the gate.

Adv. before, forth. πρὸ μ. ἐπεμψε: sent me forth. τὰ πρὸ ἔόντα: the past, what was before.


προ-βάλλω, aor. προβάλοντο: strove before me, scatter. A 458.

προ-βιβούλα: perf. of προβούλομαι, prefer. A 113.


προ-γενίστερος: older; comp. of προ-γενής. B 555.

προ-δοκή (προδέχομαι): watch, catch, place where the hunter lay in wait for game. Δ 107.

προ-έηκε: aor. of προέηκα, send forth, let go, let fly a missile. § 43 d.


πρό-ες: aor. inv. of πρόηκα, send forth, let go. A 127.

προ-θέωσι [προτιθέωσι]: 3d pl. pres. ind. of προτιθήμι, grant, allow. A 291.

Προ-θούνωρ, -ορος: Boeotian leader. B 495.


προ-ιάπτω, fut. προιάφης, aor. προ-ίαφεν (project): send forth, send off.

προ-ίμη, 3d sing. προίη, impf. προ-ίη, aor. προίηκε (§ 43 d), aor. inv. προίες: send forth, discharge, dispatch, let go, let fly a missile. A 127.

προ-ιστμη, aor. partic. προστίμας: set forth, place before the rest.


προ-μαχίω (πρόμαχος): am champion, fight in the front rank. Γ 16.

πρό-μαχος (μάχη): foremost fighter.

πρόμοιος: champion, foremost fighter.

προπάροιθε(ν), adv. with gen.: before, in front of. B 92, Γ 22.

πρό-πᾶς, -πᾶσα, -παν: all. Cf. ἄπασ.

προ-πρηνές, adv.: forwards. Γ 218.

προ-ρέω: flow on. E 598.

πρός, προτι, or ποτι, adv. and prep.: to, toward, on, in addition, besides, moreover.

(1) With acc. to, toward. πρός Τρώως τετραμύνειοι: turned toward the Trojans. εἴμι πρός Ἄλπων: I will go to Olympus. βεβλήκει πρός στήθος: had hit on the breast. πρός κάλπον ἐκλάθη: leaned against the bosom. πρός Διομήδη ἄμειβεν: exchanged with Diomed. τοῦτα πρός ἄλλοις ἄγορενον: said such things to one another.

(2) With gen. from. τιμήν ἀρνύμενοι πρός Τρώων: winning
satisfaction from the Trojans. πρὸς 
άλλης ὑφαίνει: weave (before the 
eyes) at the bidding of another. 
εἰρύταται θέμιστας πρὸς Δίος: defend 
the laws (before the eyes of, at the 
bidding of) in the name of Zeus. 
μάρτυροι ἐστὼν πρὸς τέ θέων πρὸς 
τε ἀνθρώπων: be witnesses in the 
sight of (before) both gods and men. 
(3) With dat. on, at. ποτὲ γαῖ 
ἀγκάλια: resting (it) upon the 
ground. ποτὲ γούνασι: by his knees. 
προσ-αμένον: help, am of use. οὐ 
προσαμένει: makes no defense. 
προσ-αρηρός: close-fitting; perf. par- 
tic. of προσαραρήκω, fit. E 725. 
προσ-αυδάω, impf. προσηύδα: address, 
say to. Α 201, 539. 
προσ-βαίνω, aor. προσβάς, προσεβγ- 
σέτο: go to, step upon. Β 48. 
προσ-εἴπον or προσείπον: aor. of 
πρό-φημι, address, say to. B 59. 
πρόσθε(ν), adv. with gen.: before, 
in front of. B 359, E 56. 
πρός-φημι, impf. προσέφη, aor. προσ- 
eίπον or προσείπον: address, say to. 
προσ-φωνέω: speak to, address. 
πρότερος (πρό, prior) 3, comp.: be- 
fore, (born before), older, the first 
of two, former. οἱ πρότεροι: the 
mens of former days. Γ 299. 
πρότερω, adv.: farther, forward. 
προτι-βάλλομαι [προσ-]: punish. 
προ-τίθημι, 3d pl. προθέουσιν: grant, 
allow. Α 291. 
πρό-τονος: forestay of a ship, lead- 
ing from the mast to the prow. 
Two of them held the mast in 
place. 
προ-τρέπομαι, aor. inf. προτραπέσθαι: 
turn toward, give myself up to. 
προ-φέρω: carry off, bring forward, 
offer, cast in (his) teeth. Γ 64. 
προ-φεύγω, aor. partic. προφυγόντα: 
escape. Ζ 502. 
πρό-φρυν, -ονος (φρύν): with ready 
heart, zealously, freely. Adv. προ- 
φρυνέω: readily, graciously, zeal- 
ously. § 56 a. Α 77, 150. 
πρυλέες, pl.: foot soldiers. E 744. 
πρυήν: stern of a ship. E 292. 
πρυμνήστος 3: of the stern. πρυμνή- 
σια: stern hawser. Α 476. 
πρυμνός 3: last, lowest part. γλώσ- 
san πρυμνήν: root of the tongue. 
πρώην: a little while ago, 'just now.' 
πρωϊά: day before yesterday. B 303. 
Πρωτεστάδος: son of Iphicles, a 
Thessalian leader, the first to fall 
in the Trojan War. B 698 ff. 
πρώτιστος (πρώτος) 3: first of all, 
the very first. For the double 
πρώτιστα, adv. 
πρωτο-παγής, -ές (πήγημι): just built, 
new. E 194. 
πρώτος 3 (πρό), superl.: first, fore- 
mest. πρώτον, πρώτα, adv. with or 
without the article: first, at first, 
once. ἐν πρώτῳ ῥυμῷ: at the tip 
end of the pole. Z 40. 
πταμένη: aor. partic. of πέτομαι, fly.
πτελή : elm. Z 419.
πτέρο-εις, -εσσα (πτέρον): winged.
Πτολεμαίος : son of Peiraeus, father of Eurymedon. Δ 228.
πτολεμίζω [πολεμίζω, § 30 i], fut. πτολεμίζομεν [πολεμοῦμεν, § 48 j] : wage war, fight. B 328.
πτόλεμος [πόλεμος] : war, battle.
πτόλεμος [πόλεμος] : war, battle.
πτολεμβόν (πόλις, § 30 i) : city, town.
πτολεμ-πόθος (πέρθω) : sacker of cities.
πτόλις, -λος [πόλις, § 30 i] : city.
πτύμα, -ατος (πτύσσω) : fold.
πτωσκάζω : skulk. Δ 372.
πτωσίωσ : cover, skulk. Δ 371.
Πυγμαίος, pl. (πύξ, πυγμή, the distance from elbow to knuckles): Pygmies (fistlings), the Lilliputians of epic times. Γ 6.
πύθω, fut. πύσει : rot, cause to rot.
Πύθω, acc. -όνα, f. : Pytho, the later Delphi (Δελφοί), seat of the Pythian oracle (which is not mentioned in the Iliad). B 519.
πύκα : carefully. Ε 70.
πυκάζω, perf. partic. πυκνασμένα : cover. B 777.
πυκ(ι)νός 3 : thick, dense, strong, prudent, cunning. Δ 392.
Πυλαιμάνης, -εος : Pylaemenes, king of the Paphlagonians, an ally of the Trojans. B 851, E 576.
Πύλαιος : son of Lethus, a Pelasgian leader. B 842.
πύλη : (wing of a double gate), pl. gate. Always pl. in Homer. Γ 145.
Πύλος : from Pylus, Pylian. A 248, Δ 293, E 545.
Πύλος : Pylus, city on the west coast of Peloponnesus, home of Nestor. A 252, 269, Β 77, 591, γ 4 ff. Before its bay lay the island Sphacteria, and in its bay was fought the battle of Navarino (Oct. 20, 1827).
πύματος : last, outermost, hindmost.
πυθάνομαι, aor. ἐπίθοντο, redupl. aor. ἐπιθέοτο : (ascertain), learn.
πύξ : with the fist, in boxing. See on B 418.
πυρ, gen. πυρός (fire) : fire. Ε 7.
Πυραίμης : a Trojan ally, leader of the Paeonians. B 848.
πύργος : tower, column, troop. Α 154.
πυρή : funeral pyre. Δ 99.
πωλέομαι, iterative imp. πωλέσκετο (πόλομαι) : go often, resort. A 490.
πωμα : cover. Δ 116.
πώς : how? It often introduces a 'rhetorical question.' Α 123.
πώς, enclitic: in any way, perchance. Cf. πώ, ποθε, πού. Α 66. § 30 l.
πών, -εος : flock of sheep. Γ 198.
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Ρ

ῥά: enclitic form of ἂρα. Most freq. used after monosyllables.

ῥέα or ῥεία: easily, at ease. B 475.


ῥέω, fut. ῥέειν, aor. ῥέει (ῥέγχον, cf. work and wrought): work, do, offer (sacrifice). ἀκακά σε ῥέονταν: work ill to you.


ῥέω, impf. ῥέειν or ῥέειν: flow.

ῥηγμίν, ἄνος (ῥήγματιμ), f.: beach. A 437.


Γ 348, Z 6.


ῥίγεω, fut. ῥίγησεν, aor. ῥίγησε, perf. subjv. ῥίγησθο (frigus): shudder, fear.

ῥίγιον, comp.: more terrible. Superl. ῥίγιστα: most terribly. A 325.


ῥίνος, f.: hide, skin, shield of oxhide.


ῥίπτω, aor. ῥίψε: hurl. Γ 378.

ῥύς, gen. ῥίνος, f.: nose. Е 291.


Ῥόδος, f.: Rhodes, an island off the southwest coast of Asia Minor. B 654 ff.


ῥυμός (ἐρύω): pole of a chariot.

ῥυστ-πολίς (ἐρύσμα): defender of the city. Ζ 305.


Σ

Σαγγάριος: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia. Π 187.

σάκεο-παλός (πάλλω): brandisher of the shield, shield-wielding. Е 126.

σάκος, -eos: shield. It was very heavy, and to manage it required great dexterity and strength. (H 238.) See ἀσπίς. Е 619.

Σαλαμίς, ἄνος (Salem, of peace), fem.: Salamis. An island near the harbor of Athens. B 557.

Σάμος: island near Ithaca. B 634.


Σανίδεως, -έντος: a mountain stream in Mysia. Z 34.
σάφα: clearly, exactly, hence truly.
σαώτερος, comp.: more safely. A 32.
σέ, σέν, σέο, σέο, or σένο gen.: of 2d pers. pron. σέ, thou.
§ 42 a.
σέβομαι: am ashamed, abashed. Δ 242.
σέλω: brandish. E 563.
Σεληπιάδης: son of Selepius, Euenus. B 693.
σαλίνον: parsley, celery. B 776.
σέν, σέν: gen. of σέ. § 42 a.
σένω, aor. σένω, σένω or σένω, perf. σένω, σένω, σένω, σένον (§ 43 h), plpf. as aor. σένω: drive, pursue, start; pass. hasten, hurry, rush.
αίμα σένων: drew blood.
σημάντω, -άρος: commander. Δ 431.
σήμπω, perf. σήμπηε: rot; perf. is rotten. B 135.
Σθένελος: Sthenelus, son of Capanus, one of the 'Epigoni'; lieutenant, θεράπων, and charioteer of Diomed. B 564, Δ 367, Ε 111, 241, 835, I 48, Π 586, Ψ 511. The name is a short form of Σθενέλαος, and thus corresponds to Δημοσθένης.
σίγη: silence. σίγη: silently. Δ 8.
σιδήρεος 3: of iron, iron. E 723.
σίδηρος: iron, of an arrow point.
Iron was little used in the Homeric times; see χαλκός. Δ 123.
Σικυών, -ώνος: Sicyon, not far from Corinth, to the west. B 572.
Σιμώεις, -έντος: stream rising on Mt. Ida and uniting on the plain of Troy with the Scamander. Δ 475, E 774, Ζ 4.
Σιμωείων: a Trojan, slain by Ajax. Δ 474 ff.
Σιννει, pl.: Sintians, the earliest inhabitants of Lemnos. A 594.
Σινσυφος: son of Aeolus, father of Glauceus. (Z 153 ff.) (Compelled in Hades to roll uphill a stone, which continually rolled back. G 593.)
σιμάπαω: am silent. Cf. σιγή.
σιμπη: in silence, silently. G 95.
Σκαιαλ, pl.: with or without πιλαω, the Scaean Gate of Troy on the side toward the Greek camp. G 145, 263, Ζ 237, 307, 393.
σκαία (σκαεων) : with the left hand.
Σκαμανδριος: Scamandrius. (1) Hector's son, whom the people called

Σκάμανδρος: Scamander. (1) A Trojan river, uniting with the Simoi (E 36, 774), which is called Xanthus by the gods. (2) The god of the river. E 77.


σκέδανυμι: see κεδάνυμι and σκίδαναι.


σκηπτρον (σκηπτόμαι, rest on): scepter, staff. From representations on ancient monuments, this appears to have been longer than a cane. Princes, judges, priests, and heralds carried σκηπτρα as symbols of authority. See on A 15.


σκόπελος (σκέπτομαι?): cliff. B 396.

σκοπή (σκεπ-): cliff; height from which an extended view can be obtained. Δ 275, E 771.

σκοπῶς (σκέπτομαι): spy, watcher.

σκότιος (σκότος), adj.: in secret, so that a child's father is unknown, by a secret amour. Z 24.


σκύζωμαι: am angry. Δ 23.


σμαραγώ: resound, crash, thunder.

σμερδαλός: frightful, terrible. σμερδαλέων, σμερδαλέα, adv.: terribly.

σμερδινός (smart) 3: horrible. E 742.

Σμινθεύς, -ής: Smintheus, short form for Σμινθοφόρος, Mice destroyer. Epithet of Apollo as the averter of the plague of field mice. A 39. (This office does not seem exalted, but the field mice at times became a pest. Strabo says that on Ten- endos in his time stood a temple of Apollo Smintheus, and the sculptor Scopas made for Chrysa a statue of Apollo with a mouse under his foot.)


σοι: dat. of 2d pers. pron. § 42 a.

Σόλυμοι, pl.: warlike people, ancient inhabitants of Lycia. Z 184, 204.

σόος or σόας [σοῖς]: safe. A 117.

σός (σύ, τυus): thine, thy. § 42 b.

σπάρτα, pl.: ropes, cables of reeds or rushes. B 145.

Σπάρτη: Sparta, capital of Lacedae- mon, home of Menelaus. B 582, Δ 52.

σπάω, aor. σπάσει, ἐσπάσατο: draw, draw out. E 859.

σπένδω, aor. subjv. σπείσης (spon- deo): pour a libation (σπονδή).

σπέος, gen. σπείων or σπέος (σπελυνκα): cave. Δ 279.

σπέσθαι: aor. inf. of ἐσπομαι, follow.

σπεύδω (studium?): am in eager haste.

σπυρή, -ήρος: spark. Δ 77.

σπλάγχνα, pl. (spleen): vitals, i.e. lung, heart, and liver. A 464.
σπουδή (σπένδω): libation, drink offering. B 341, Δ 159.
σπουδή (σπενδῶ): with difficulty.
σταθμός: stable, stall, farm building.
στάκκεν iterative aor., στάς, στάτνων, aor. partic.: used to stand, took stand; from ἱστημι, place, cause to stand.
στατός (ἱστημι): stalled, i.e. fed in a stall. Z 506.
στείλαν: aor. of στέλλω, send, place.
στείρα: cutwater, stem. A 482.
στείχω: go, come. B 287.
στελλα, aor. στείλαν: arrange, put in readiness, send. ἱστάσθαι: took in (furled) their sails. A 433.
στέμμα, -ασ (στέφω): chaplet, fillet.
στεναχίω: groan. B 95.
στενάχω: groan. Cf. στόνος.
Στέντωρ, -ορος: a Greek before Troy with a voice as loud as fifty. E 785.
στέρνων: breast. Δ 106.
στεμμαί, impf. στετό: assert by word or manner, boast. στενταί· τι ἐπος ἐρέειν Ἠκτωρ: Hector acts as if he was going to say something. B 597, Γ 83, E 832.
στεφάνων, perf. ἡστεφάνωται (στέ-

στή [ἴστη]: took (his) stand, came up; aor. of ἱστημι, place, cause to stand.
στή [ἰστη], § 52 c]: aor. subjv. of ἱστημι.
στήθος, -εος, locat. as gen. στήθεσφιν
(§ 33 a): breast. A 83, E 41.
στηρίζω, aor. ἐστήριζέ: lean against.

συλέων or συλάω, impf. συλά, fut. συλήσατε, aor. opt. συλήσαμε (asylum): take off, spoil, strip. Z 71.

συμβάλλω, aor. inv. συμβάλλετε: bring together, pour together, unite. Г 70, Δ 453.

Σύμη-θεν: from Syme, a small island to the north of Rhodes. B 671.

συμ-μίγαμαι [συμμίγαμαι]: mix, mingle, of waters. B 753.

σύ-πας, σύ-πάσα, σύ-παν, pl.: all together. A 90, B 567.

συμ-πήγνυμι, aor. συμπέπνευ: thicken, curdle. Е 902.


συμ-φράζομαι, aor. συμφράζωσατο: form plans with. A 537.


συν-άγω: bring together, assemble.

συν-εμι, impf. dual συνέτην (εἷμι): go (or come) together. Z 120.

συν-έπνευ: aor. of συμπήγνυμι, thicken, curdle. Е 902.

συν-έχω, impf. συνέχον, perf. partic. συνοχώκοτε: join, come together. τῷ ὀμίῳ συνοχώκοτε: the shoulders drawn together. B 218, Δ 133.

συν-θειν [συνθήκη]: compact, injunction.

συν-ορενοιμαι: set (myself) in motion.

συν-τεθεμαί, aor. inv. συνθέω: give heed, attend. A 76.

σύς, gen. σύς (ὺς, sus, sow): hog, boar. Е 783.

σφάζω, aor. ἐσφάζαν [σφάττω]: cut the throat, slaughter by opening the large artery of the neck.

σφειλον gen., σφίλον(ν) or σφί(ν) dat., σφέασ acc.: pl. 3d pers. pron., them. § 42 a. Δ 535.

σφέτερος (σφεῖρος): their. § 42 b. Δ 409.

σφός (σφεῖρος): their. § 42 b. Δ 162.

σφυρόν: ankle.

σφων nom., acc., σφών gen., dat.: enclitic, dual 3d pers. pron., they two. § 42 a. А 8, 338.

σφωθ, σφόν nom., acc., σφων gen., dat.: dual 2d pers. pron., ye two. § 42 a.

σφωτέρος: of you two. § 42 b. А 216.

σχεδίν: at close quarters. Ε 830.

Σχεδίος: son of Iphitus, a Phocian leader. B 517.

σχεδόν, adv.: near, at close quarters.

σχέθον, σχέθε: aor. of εἰχω, have, hold, check. А 219, Δ 113.

σχέλιος (εἰχω) 3: terrible, cruel.

σχίζη (σχίζω, schism): cleft wood.

σχολατο: refrain (cease) from; aor. opt. mid. of εἰχω, hold, check.


σώμα, -ατος: dead body, carcass.

This is not used as in Attic for the living body, which is δέμας or χρώς. § 17.


tάχια: soon, quickly, presently. A 205.

tάχιστα, adv. superl. of τάχυ: most quickly, very quickly. ὅτι τάχιστα:
as quickly as possible, quam celerrime. Γ 102, Δ 193.

tάχυ-πωλος: with swift horses. Δ 232.


tε (-quē), enclitic conj.: and. τέ...

tέ, τέ... καί are correlated, both... and. τέ is appended to con-
junctions, relative pronouns, and
adverbs of time and cause in
order to connect the clause closely
with its antecedent. Cf. δός τε:
just who. τέ... τέ are sometimes
combined with other conjunctions,
as μέν τε ... δέ τε, μέν τε... ἄλλα
tέ, to show close correlation.
Sometimes the exact force of τέ is
uncertain.

Τευνή: Arcadian town, — one of the
most important in Peloponnesus
before the Dorian invasion.
B 607.


tεθηπότες (ταφών): perf. partic.
from the root θαπ, astonished, dazed,
stupefied with fright. Δ 243.

tεθναίη opt., τεθνώτα partic.: perf.
of θνήκω, die. Γ 102.

tέλω, aor. (έ)τεω, plpf. τέτατο, τε-
tάσθην (tóndo?): draw tight,
stretch, stretch out. Γ 372, Δ 536.

tέρω: oppress, press hard, weigh
heavily upon, distress. Z 85.
tekeσι-πλήτης: stormer of walls.

Epithet of Ares (Mars). 

E 31.
tεχνό-ευς, -εσσα: well walled. 

B 559.
tεχνός, -ες: wall of a city. 

Z 388.
tέκε: aor. of τίκτω, bring forth, bear, beget. 

A 36, B 313.
tεκμαίρομαι, aor. τεκμήριαντο: ordain.
tεκμωρ: surety, pledge. 

A 526.
tέκνον: child, offspring, young.
tέκνος, -ες (τίκτω): child, young.
tεκταίνομαι, aor. τεκτήνατο: build.

Τέκτων, -ονος: (Carpenter), Tecton, a Trojan shipbuilder. 

E 59.
tέκτων, -ονος (τέχνη, τεχνο): artisan, carpenter. 

Δ 110.
tελαμόνω, -όνος: broad strap supporting the shield or sword. 

B 388.

Τελαμόνωνος: of Telamon. Αίας Τελαμόνωνος: Ajax, son of Telamon.
tελειος: (complete), unblemished, full grown.
tελείω [§ 47 g] or τελείω, fut. τελέεσθαι, aor. τελεσάς, τελέεσται, perf. partic. τελεοσμίνος (τελός): complete, fulfill, accomplish. 

A 388.
tέλη-ευς, -εσσα: perfect, unblemished.
tόλω, plpf. τέταλτο: with ἐπί, enjoin upon, command, intrust.
tέλος, -ες: end, accomplishment.
tέμενος (τέμνω, τεμπλόμενος): (ground set apart), consecrated ground, consecrated field, royal domain. Cf. ἄλογος.

Τένεδος: Tenedos, an island in the Aegean Sea near the coast of the Troad. 

A 38, 452.

Τενθρηδών, -όνος: father of Prothoos, a Magnesian. 

B 756.
tένων, -οντος: tendon, sinew. 

Δ 521.
tέο [τίνος]: gen. of τίς, who? 

§ 42 c.
tεός [σός] (τους) 3: thine, thy. 

§ 42 b.
tέρας, -ατος: sign, portent. 

Δ 76.
tέρην, -ενα: soft, delicate. 

Γ 142.
tετριπ-κέραυνος (τρέπω): wielder of the thunderbolt. Epithet of Zeus.
tέρπομαι, aor. pass. subjv. τραπείο-μεν (§ 45 a): take delight, enjoy myself. 

Γ 441.
tεσσαράκοντα: forty. 

B 524.
tεσσάρες, acc. τέσσαρας: four. 

B 618.
tεταγώνων: redupl. aor. partic. from the root ταγ (tangere), seize. 

§ 43 e.
tέταρτος (τέσσαρες) 3: fourth. τὸ τέταρτον, adv.: the fourth time.
tετάσθηναι, τέταντο: plpf. of τείνω, stretch. 

Δ 536.
tέτικα: perf. of τίκω, melt away.
tέτιληκα, inv. τέτλαθι, partic. τετληκό-τες: bear, endure, suffer; have the heart. See τλησμοι. 

A 228, 586.
tέτιμπων, aor.: found, came upon.
tετραμμένοι: perf. pass. partic. of τρέπω, turn. 

Ε 605.
tετρα-πλή: fourfold. 

Δ 128.
tετρα-φάληρος: with four knobs (or protuberances), which seem to have been used to strengthen the helmet, and perhaps to catch the blow of a sword. 

Ε 743.
tετραξθά: into four pieces. 

Γ 363.
tετριχεῖ: was in commotion; plpf. of τράξσω, disturb. 

B 95.
tετριγώμως: with ἐλευά, uttering piteous cries; perf. partic. of τρίζω, make a shrill noise. 

B 314.
tέττα: old fellow, informal address to an elder. 

Δ 412.
tēpēx, -γος: cicāda, locust. Π 151.

tētuktau perf., tētumēvon perf. partic.,
tētukonto redupl. aor. of tētukw, build, make ready. tētuktau: is prepared, appointed. tētukto: was. A 467, Π 101, Z 7.

tēv [tivōs]: enclitic gen. of tīs, any one, many a one. § 42 c. Β 388.


Teubrās, -antos: a Greek. Ε 705.

Teukros: Teucer, son of Telamon, half-brother of Ajax, best Bowman in the Greek army. Z 31.

Teutamīdēs: son of Teutamus, Lethus. Β 843.


tēvōw, fut. inf. as pass. tēvēsau, aor. (e)tevē, tētuktonto, ētvēxēthi, perf. tētuktau: make, build, make ready, appoint, cause; pass. is built, is appointed, occurs, is. A 4, Β 101.

tēvni: art, skill. Cf. tekto.

τη, adv.: there, thither. Ε 588.

tēkω, perf. tētkhā (thau): melt away, waste away. Π 176.

tēle (telephone): far, far away. Cf. tēlōdēν, tēlōthi, tēlōu.

tēlebōw-sa: flourishing; fem. partic. of tēlebōw. § 47 c. Ζ 148.

tēle-kleitōs: far-famed. Z 111.

Tēlmakos: Telemachus, only child of Odysseus and Penelope. Β 200, Δ 354. He was an infant when his father embarked for Troy.

tēlō-thēν: from far away. A 270.

tēlō-thi, with gen.: far from. A 30.

ηlō-se: to a distance, far away.

tēlōu: far away. Ε 479.

τηλυγετος 3: last-born, dearly beloved. (Of doubtful meaning.)

Τηρεί: a high mountain in Mysia. Β 829.

τισκετο: iterative impf. of τω, prize, honor. § 51. Δ 46.

τίθμη, fut. θήσαν, aor. (e)θήκε, (e)θεσαν, aor. subjv. θήγη [θῆν, § 52 c], aor. opt. θεύρη, aor. inv. θής, aor. inf. θέων, θέμεναι (do): place, put, cause, make, put in order (with ε). A 433, Β 285, Z 273.


τικτω, aor. τέκων, ἔτεκες: bring forth, bear, beget, am father of. Cf. τέκος, τέκων, τοκεῖς. Β 628.

τιμάω, fut. τιμήσουσί, aor. τιμήσας: honor, gain honor for. A 505.


τινάσσω, aor. ἔτιναξε: pluck, twitch.

τινμαι: punish. Π 279.

τίνω, fut. τίσαςθαι, aor. τίσας, ἔτισάτο (τιμή): pay the penalty, atone for; mid. exact satisfaction, punish. A 42, Γ 366.


Τιρυανος, -θος, f.: town in Argolis, famous for its Cyclopéan walls. Β 559.


τίς, τί, gen. τεύ, enclitic indef. pron.: any one, some one, many a one. τί: any, in any way, at all. § 42 c.

τιταίνω (τεύω): draw, stretch. Β 390.
Titans: mountain of Thessaly. B 735.

Titophrus: river in Thessaly which flows into the Penéus. B 751.

τυτόσκομαι: make ready, aim.  \( \text{\textsuperscript{70.}} \)

τλήσομαι fut., (τ)λη aor., τλαίης aor. opt., τετλήκας perf., τετλαθί inv., τετληστές partic. (from root ταλ-, cf. tuli): bear, endure, suffer, dare, have the heart. B 299.

THE BOWMAN HERACLES
From the East Pediment of the Temple at Aegina

τιω, iterative impf. τιέσκετο, aor. εὔτιςας (τριή): prize, honor. \( \text{\textsuperscript{46.}} \)


Τιττόλεμος: Tlepolemus, son of Heracles (Hercules), leader of the Rhodians. B 653, E 656.

Τμώλος: a mountain in Lydia, near Sardis. B 866.

tó: therefore. Adv. acc. of ὅ, ἥ, τό.

tοι [σοι] (tibi), dat. of 2d pers. pron. σο: thou. \( \text{\textsuperscript{42 a.}} \)

tολ, asseverative particle: indeed, of
a truth, you may know, I assure you.
(Originally the preceding, as an ethical dative.) Enclitic.

τού, for of: the, these; or for of: who.  
τοιγάρ: therefore, and so.  A 76.  
τοῖος 3: such.  Τ 46.  
τοὐσδὲ, -ηδὲ, -οῦντε: such, such as this, such as that.  With inf. such as to.  -δε is 'deictic.'  § 42 c.  B 129.  
τοὐντος, τοὐντῆ, τοὐντο: such.  
τοκῆς, pl. (τίκτω): parents.  Τ 140.  

τόξον: bow, often pl., referring to the three parts of one bow,—the two ends being made of horn, and the connecting piece (πῆχυς) being of wood.  Its manufacture from goat horns is described in Δ 105 ff., where the bow of Pan- 
达尔苏 seems to be about six feet in length (somewhat longer than the old English bow).  Horn is the material also of Odysseus' bow (v 395), but it has so little elasticity that the wooden part of the bow would seem the most important.  The Bowman generally shot from a kneeling posture.  

τοσσοῦτος, τοσσαύτη, τοσσοῦτο: equiv. to τόσος.  § 42 c.  B 328.  
τότε: then.  A 92.  
τούνεκα (τοῦ ἐνεκα, § 26): therefore, on that account.  A 291.  
τόφρα: so long.  A 509.  

τραπεῖομεν [ταρπώμεν]: aor. pass. subjv. of τέρπομαι, enjoy myself.  §§ 31, 51 d.  Τ 441.  

τράφειν [ἐτράφησαν, § 44 m]: aor. pass. of τρέφω, nurture, bring up.  
τράφον: grew up; aor. of τρέφω.  
τρεῖς, τρία (tres, three): three.  B 671.  
τρέπω, aor. ἑτρεψε, (ἐ)τραπε, perf. partic. τετραμέμοι: turn, turn from (my) purpose; mid. turn myself, turn.  E 605.  

τρέφω, aor. ἑτρεψε and ἑτραφέτην, aor. pass. τράφη, τράφεν [ἐτράφησαν]: nourish, nurture, rear.  The 2d aor. is intrans., grew up.  A 251.  
τρέφω, aor. ἑδραμέ: run.  E 599.  
τρέω (terror): flee in fright.  E 256.  

τρητός: of uncertain meaning; perhaps inlaid, with reference to decorations; perhaps pierced, with reference to the holes in the framework of the bedstead for the straps which supported the mattress.  Τ 448.  

Τρηχίς, -ίνος: Trachis, a Thessalian town near Thermopylae.  B 682.  

Τριχύς, -εα: rough, uneven, jagged.  
τρι-γλάχων, -ίνος: 
(three-edged), three-barbed.  E 393.  

τριγλάχων
Τρικοντα, thirty. B 516.

Τρικός: Trojan. (Or, Τρικόν.)


Τριπλή (triplex): threefold. A 128.

Τρίσ: three times, thrice. A 218.


Τριτάτος (τριτός) 3: third. Τριτάτοι: those of the third generation. A 252.

Τριτογένεια: Trition-born. Epithet of Athena (Minerva). A 515. It is perhaps best treated as a proper name.

Τρίτον, with τό: third, for the third time. Γ 225, Z 186.


Τριχθα (τρίχα, § 30 i): in three parts, into three pieces. Γ 363.

Τροιζήν, -ήνος: Troezen, town in Argolis, near the coast. B 561.


Τροί: (1) sc. γη, the Troad, in the northwest corner of Asia Minor, with Ilios as its capital. B 162, 237, Γ 74, 257, Δ 175, Z 315. (2) Sc. τόλος, Ilios, Troy itself. A 129, B 141.

Τρόμος (τρέμω): trembling. Γ 34.

Τροχός (τρέχω): wheel. Z 42.

Τρυ-φάλεα (φάλος): helmet. Γ 376.

Τρωιέω: Trojan women. Τρωίς: -ος, pl. of Trojans. A 256.

Τρώιος: of Tros. E 222. Τρώιοι: horses which Zeus gave to Tros in exchange for Ganymed.
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úbρις, -ος: insulting conduct, insolence. A 203.

úγρος (hygrometer) 3: watery, liquid. A 312, E 903.


úδαρ, gen. úδατος (wet): water.


úλη (silva): wood, forest. Γ 151.


úμεις or úμμει, gen. úμείων, dat. úμν, úμμ(ν), pl. 2d pers. pron.: you, ye. § 42 a. A 274, Δ 348.

úμετέρος or úμος (úμεις) 3: your.

úπαλ: for úπό, under. § 55 d.

úπ-αίσων, aor. partic. úπαίεις: dart from under. B 310.


úπατος (summus) 3: most high. E 756.

úπ-θεισαν: aor. of úποδείδω, fear a superior power. A 406.


úπερονος, -ονος: a Trojan, slain by Diomed. E 144.

úπ-έκ: out from under, away from.


úπ-ένερθε(ν), adv.: beneath, from under. With gen. B 150.

úπέρ (super, over), prep. with acc. and gen.: over, above, beyond, contrary to.

(1) With acc. úπέρ άμον ήλυθε áκωκη εγχεως: the spear point came above (over) the shoulder; úπέρ αίσαν: beyond what is fitting; úπέρ άρκια: contrary to the compacts.

(2) With gen. στη úπερ κεφαλής: took his stand above (his) head; στέρνον úπερ μαξων: breast above the nipple; έκατόμβρων ρέειν úπερ Δαναών: sacrifice a hecatomb in behalf of the Greeks; úπέρ σέθεν αύσχει άκοινοι: I hear reproaches on thy account (about thee).

úπερ: for úπέρ, when it follows its case. § 55 c. E 339.


úπερ-έχω or úπερέχω, aor. subjv. úπερόξη: hold over, tower above. οι έχερας úπερέχε: held his hands over him, i.e. defended him. E 433.

úπερ-ηνορέων, -οντος (úπέρ, άνήρ): haughty. Δ 176.
VOCABULARY TO THE


Ὑπερθε(ν): above, on top. B 218.


Ὑπέρ-κόδαντες: glorifying overmuch, exulting; pl. of ὑπερκίδαις (κίδος).

Ὑπέρ-μενής, -ές (μένος): all powerful.


Ὑπέρ-μόρα: beyond what is fated.

Ὑπερπλήθη: arrogance; pl. arrogant acts. A 205.

Ὑπέρ-οις: aor. subjv. of ὑπερέχω, hold over. Δ 249.

Ὑπερφιάλος: insolent, man of violence.

Ὑπέρων (ὑπέρ): upper chamber.

ὑπ-έστημι, ὑπέστας [ὑπέστησαν]: aor. of ὑφέστημι, promise. B 286.

ὑπ-ἐχὼ, aor. partic. ὑποσχόω: hold under, put mares to the stallion.

ὑπ-ηνεκαν: aor. of ὑποφέρω, bear away from danger. E 885.


ὑπό and ὑπάι (§ 55 d) (sub), adv. and prep.: under, beneath. ὑπό ἤρεων ἔρματα νηών: took props from under the ships. ὑπὸ δὲ ἔρματα τάνυσαν: (stretched) placed props beneath. ὑπαί ἰδέες: always looked down. ὑπὸ τρόμος έλλει "Ἀχαϊών: trembling seized the Greeks beneath (i.e. in their knees).

ὑπὸ χθῶν κονάβζες: the earth rumbled beneath. ὑπὸ Τρώες κεκαθόντο: the Trojans withdrew before (him).

(1) With acc. ὑπὸ σπέος ἡλισε μῆλα: drove his flock under (the shelter of) a cave; ὑπὸ ξυγὸν ἤγαγε: led under the yoke; ὑπὸ Λιμον ἤλθε: came under the walls of (i.e. to) Ilios; ὑπὸ τείχος ἀγαλματα: leading under the wall; ὑπὸ δοστέων ἥλυθ: the point penetrated to the bone; ὑπὸ Κυλλήνης ὄρος: at the foot of Mt. Cyllène; ὑπαὶ πόδα Ἰδης: at the foot of Mt. Ida.

(2) With dat. ὑπὸ πλαταιάστην: under a plane tree; ὑπὸ θυραντι: beneath the heavens; ὑπὸ Τμωλό: at the foot of Mt. Tmolus; εἶπαν ὑπὸ φηγοῦ: placed under an oak; ὑπὸ χερσί, ὑπὸ δούρι: under (i.e. by) hands, spear; ὑπὸ Τυδεώς κλονέντο φάλαγγες: the ranks were driven before the son of Tydeus; θεῶν ὑπὸ τόμπη: conducted by the gods; Ἐυμηλος, τόν ὑπὸ Αδμήτῳ τέκε "Ἀλκητῆς: Eumelus, whom Alcestis bore to Admetus.

(3) With gen. under, by. ὑπὸ τελαμών: under the strap; θυγ-σκοντες ὑπὸ Ἐκτορατ ὑπὸ Ἀχαϊών: the ships resounded as the Greeks shouted (as a result of their shouting); θεινομεναι ὑπὸ Λυκοίργου: smitten by Lycurgus; τέλευς εἶχαν διὰ δοὺρος ὑπὸ ἀνέρος: the axe (goes) is driven through a beam by a man.

ὑπό: for ὑπό in some instances when it follows its case. § 55 c.


ὑπο-δείδω, aor. ὑποδείδων, plpf. ὑπο-δείδουν: fear, shrink before.

ὑπο-δέχομαι, aor. ὑποδέχατο: receive,
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υπο-εξεμέν: aor. subjv. of υπείκω, yield, give way. Δ 62.

'Ὑποθήβαι: Lower Thebes, situated on the plain. B 505.

υπο-κύμαι, aor. partic. υποκύσμενη: become pregnant, conceive.


υπο-λύω, aor. υπέλυσε, υπέλυσα: loose beneath, loose from under, loose by stealth.


υπο-πεττήματε: perf. partic. of υπο-πτήσσω, crouch under. § 49 a.


υπο-στρέφω, aor. opt. υποστρέφειας: turn around, turn back. E 581.


υπο-σχών: aor. partic. of υπέχω, hold under. E 269.

υπό-τρόπος: coming back, back.

υπό-φέρω, aor. υπέφεραν: bear away from under impending danger.


υπ-ψίος (ψιμαί): despised, an object of contempt. Γ 42.

ὑπτίος (supinus): on one’s back, backwards, supine. Δ 108.

'Υρίη: Boeotian town near Tanagra. B 496.

'Υρμίνη: town in the northern part of Elis. B 616.


υσμίνη, local dat. υσμίνι: battle, conflict. B 40, 863.

υσμίνην-δε: to battle. B 477.

υστάτος 3: superl. of υστέρος, last, hindmost. υστάτα, adv.: for the last time. A 232, E 703.

υστέρος: later. υστερον: adv.

υφαίνω (web, woof): weave. πᾶσιν υφαίνω: “set forth before all.”


υφ-ήμι, aor. partic. υφέιτες: let down, lower. A 434.

υφ-ιστημι, aor. υπέστην, υπέσταν [υπέστησαν]: promise. B 286.

υψ-ερεφης, -ές: high-roofed. E 213.


'Υψήνωρ, -ορος: a Trojan, son of Dolopion. E 76.

υψ-ηχης, -ές (ηχέω): loudly neighing.

υψι-βραμέτης (βράμω): high-thunderer.

Epithet of Zeus. A 354.

υψι-ζυγος (ζυγόν): high-throned. Epithet of Zeus. Δ 166.

υψι-πυλος (πύλη): high-gated.

υψι-όροφος (ερέφω): high-roofed.

υψοῦ, adv.: high. A 486, Z 509.

Φ

φάνθεν [εφάνθησαν, § 44 m]: aor. of φαίνω, flash, gleam. A 200.


φαινός (φάος) 3: flashing, shining.

φαινω, aor. pass. φάνθεν [εφάνθησαν]: gleam. Cf. φαίνω.
VOCABULARY TO THE

Φαίδιμος: illustrious, glorious. Z 27.
Φαίνη, φαίμεν: opt. of φημί, say.
Φαῖστος: son of Borus, an ally of the Trojans. E 43.
Φάλαγξ, -αγγος (phalanx), fem.: rank, column. B 558, Γ 77.
Φάλος: horn of metal on the helmet which strengthened the helmet and caught the blow of a sword. Z 9. Cf. τετραφαλάρης.
Φάν [ἐφασω]: impf. of φημί, say (think). Z 108.
Φάνη, φανέντα: appeared; aor. pass. of φαίνω, show. Γ 31.
Φάνος, -ος [φῶς]: light, light of safety.
Φαρέτης: quiver. A 45.
Φάρις, -ος: Laconian town. B 582.
Φάρμακον (pharmacy): drug, herb.
Φάρος, -ος: a linen cloak, worn only by princes. See χλαίνα.
Φάςθομαι: flee. Cf. φόβος.
(Φέν), aor. ἐπεφυν, πεφυμεν, perf. pl. πέφυμαται: kill, slay. Cf. φόνος.
Φέριστος: best. Φέριστη: good sir.
Φέρτατος, superl.: best, bravest.
Φέρτερος, comp.: better, more powerful. A 169, 186.
Φέρω, fut. ὀφείλει, aor. subjv. ἐνείκω, aor. inf. οἰσέμεναι (§ 48 i) (fero, bear): carry, bear, bring, carry off, draw.
Φεύγω, fut. φεύξονται, aor. φυγόν, perf. partic. πεφυγμένων (fugio): flee, escape. B 175.
Φη [ἐφη, § 43 b]: impf. of φημί, say.
Φη: as, like as. B 144.
Φηγύς (fagus): oak tree, oak.
Φῆρ, gen. φηρός (fera): the Thessalian form of θῆρ, wild animal. It is used by Homer only of centaurs. The centaurs are not described by Homer, but their dual nature (half horse and half man) seems not yet developed in the story.
Φηρή: at or near the site of the modern Kalamata, at the head of the Messenian Gulf. E 543.
Φηρητιάδης: son (or grandson) of Pheres. B 763.
Φθάνω, aor. partic. φθαμενός: get the start of, anticipate. μ’ ἐβαλε φθαμενός: hit me first. E 119.
Φθήνη: Phthia. (1) Thessalian town on the Spercheüs, home of Peleus.

Φθίνως: to Phthia. A 169. § 33 e. 
Φθίνωθω, iterative impf. φθίνωθεσκε: consume, pine, waste away, perish.


Φθηρών or Φθηρών: a mountain in Caria. B 868.


Φθονέω: grudge, deny. Δ 55.

-φ(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case. § 33 a.

φλέω, iterative impf. φλέεσκεν, aor. φλέησα, ἐφλέασα, inv. φλέα, φλέηθαν [ἐφλέηθαν]: love, entertain as a friend, receive hospitably.

φιλο-κτενώτατος (κτέανον), superl.: most greedy of gain. A 122.

Φιλοκτήτης: Philoctetes, a famous Bowman, who had the bow and arrows of Heracles. B 718.


Φιλός 3: dear, beloved, pleasing; as subst. a friend. Superl. φιλάτατος. φίλος is often used in Homer in a familiar tone, where the less emotional Eng. idiom would not use dear, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by thy, his, etc. It is a standing epithet with words which denote relationship, or a part of the human body, or the mind. A 86, B 56.

Φιλότης, -τος: love, friendship, hospitality. B 232, Γ 73.

Φίλως: gladly. § 56 c. Δ 347.

Φλόγεος (φλόξ, fulgeō): flashing.

Φλοιός: bark of a tree. A 237.

Φλοιώβος: din of battle. E 322.


Φόβον-δε: to flight. E 252.


Φόβος: flight. Not simply fright.

Φοιβός: Phoebus (shining?). Epithet of Apollo. A 43.

Φοίνιξ, -ίκος: purple. Δ 141, Z 219.

Φοιτάω, impf. φοιτοῖν [ἐφοιτοῖν]: go to and fro, wander up and down. B 779.


Φόνος: slaughter. Cf. φέν-


Φορκός, -ίνος: a leader of the Phrygians. B 862.

VOCABULARY TO THE

φῶς or better φῶς (φῶς, φῶς): light, i.e. help, safety.

φῶς-de: to the light. B 309.

φράζωμα, aor. inv. φράσας (φρήν): make clear to (my)self, consider, plan, think. A 83, 554.

φήν, gen. φηνός, fem.: the diaphragm as seat of intelligence and feeling, mind, heart; often in pl. A 103, B 33, Γ 45, 442.


φύσιος, perf. partic. as pres. πε-φύσιναι: bristle. Δ 282.


Φρύγες, pl. : Phrygians. B 862, Γ 185.

Φρυγία: Phrygia, district of Asia Minor. Γ 184.

φῦ [έφυ]: grew; 2d aor. of φῦω, put forth. εῶ oi φῦ χεῖρι: (grew to) clung to his hand. Z 253.

φῦγε, φῦγοι: escape; aor. of φεῦγω, flee. Δ 350, Ζ 59.


Φύλακος: Phylacus, a Trojan. Ζ 35.

φυλάσσω (φύλαξ): guard, watch.


φύλοπος, -ίδος: din of battle, battle field. Δ 82, Ζ 1.

φυτάω, partic. φυτούωντας: snort.

φυτίγγος (φῦω, ζωή): life-giving.

φυταλίς (φυτόν): fruit land, vineyard or orchard land. Z 195.

φυτεύω, aor. ἐφύτευεν (φυτόν): set out, plant. Z 419.

φῦω, fut. φῦσει, 2d aor. φῦ, perf. τεφύωσι, plpf. τεφύκει (fui, be): put forth, cause to grow; 2d aor. and perf. grow, and also φῦει in Z 149.

Φωκεῖς, gen. Φωκίην, pl.: Phocians, people of Phocis. B 517.

φωνέω, aor. φώνησεν (φωνῇ): speak, let one's voice sound. μὲν φωνῆσαι προσηθάα: he lifted up his voice and addressed him. A 201, 333.

φωνῇ (φ.numericUpDown, -phone): voice. Γ 161.

φῶς, gen. φωτός: man. Γ 53.

X

Χ': for κέ. Γ 53, Ε 351.

χάζομαι, aor. κεκάθωτο (§ 43 e), aor. partic. χασάμενος: withdraw, give way. Δ 497, 535.

χαίνω, aor. opt. χάνω: yawn. Δ 182.

χάρον, aor. ἐχάρητ, χάρησαν, aor. opt. χαρεῖ, κεχαριστέοτο (yearn): rejoice, am delighted. χαίρετε: hail, the customary form of greeting.

χαίτη, pl.: hair, mane. Z 509.


χαλεπός 3: hard, harsh, cruel. Α 546.

χάλκεο-θρήνης, -γκος: clad in bronze.

χάλκεος or χάλκεος 3: of bronze, bronze, bronze pointed (of a spear).
χαλκο-φωνος: with brazen voice, loud-voiced, of Stentor. E 785.
χαλκεύς: with ἄνηρ, smith, worker in bronze. Δ 187.
χαλκό-πηρας, -ές: bronzed, fitted with bronze, bronze-tipped. Γ 316.
χαλκο-βατὴς, -ές: with bronze (covered) threshold. Α 426.
χαλκο-κορυφής (κορύφωσι): helmeted with bronze, in bronze armor.
χαλκὸς: bronze, copper; bronze tool, sword (cf. the Eng. use of steel), armor. Bronze was the most important metal of the Homeric age for armor, weapons, tools, and utensils. Iron was but little used.
χαλκο-χίτων, -όνος: (with bronze tunic), bronze-clad. Α 371.
Χαλκωδοντιάς: son of Chalcodon, Elephēnōr, leader of the Abantes. B 541, Δ 464.
χαμάδις (χθόν, humi): to the ground. Γ 300.
χαμάξ: to the ground. § 33 e. Γ 29.
χαμαί: on the earth, on the ground.
χανδάνω, aor. ἔχαδε (prehendo): check, contain. Δ 24.
χάνοι: aor. opt. of χαίνω, yawn.
χαράδρη: ravine. Δ 454.
χάρη, χαρεῖν: aor. of χαίρω, rejoice.
χαρει-ές, -έντος: graceful, beautiful, pleasing; superl. χαρείστατος.
χαρέσιμαι, aor. opt. χαρέσαι, perf. partic. κεχαρισμένε (χαίρω): do a favor, gratify, give gladly. χαρι-ζομένη, in order to please; pass. am
χάρις, -σος, acc. χάριν: grace, favor.
Χάριτες, pl.: the Graces, goddesses of grace and beauty. E 338.
χάρμα, -ατος (χαίρω): joy, delight.
χάμη (χαίρω): (joy of battle), battle.
Χάρπωσ: father of Nireus. B 672.
χασσάμενος: aor. partic. of χάζομαι, withdraw, give way. Δ 535.
χατίζω: lack, desire.
χείμαρρος (ῥόω): swollen with rains and melted snow.
χειμών, -ώνος (hiemis): winter. Γ 4.
χείρ, gen. χειρός, dat. pl. χειρεσις or χερος: hand, arm. χείρας ἀνασχών: with uplifted hands. This was the usual attitude of prayer. A 450.
Χείρων, -ώνος: Chi·rion, ‘the most just of the centaurs,’ famous for his knowledge of medicine and divination, teacher of Asclepius (Aesculapius) and Achilles. Δ 219, Α 832.
χερείότερος, comp.: worse, inferior.
χερείων, -όνος, comp.: worse, inferior.
τὰ χερείωνα νικά: worse plans prevail.
χέρης, dat. χέρης, acc. χέρην, comp.:
worse, inferior, an inferior, a subject, a man of low degree.

χερμάδιον: stone for throwing.

χερ-νιττόμαι, aor. χερνίφαντο (χείρ): wash (my) hands. A 449.

χερσι: dat. pl. of χείρ, hand.

χέρσος, fem.: the land, shore.

χέω, aor. ἔχεω or ἔχεω, χύντο, perf. κεχυνταί, plpf. κεχύτο (fundο, gush): pour, heap, (of a funeral mound), throw into a heap. σὺν δρκια ἔχεναν: broke (threw into a disorderly heap) the oaths. ἀμφὶ νῦν ἔχενατο πῆχεα: threw (her) arms about (her) son. δάκρυ χέων: weeping. Γ 270.

χείμαιρα: a she-goat. Z 181.

χίτων, -ῶνος (Phoenician Kitionet = linen; cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χίτων worn under the warrior’s armor was short; that worn in peace was long ‘and ungirt.’

χλαίνα (laena): cloak, woolen mantle. This was often dyed purple.

χολάς, -άδος, fem. pl.: entrails, guts. Δ 526.

χόλος: (galls), sudden anger. A 387.

χολώω, fut. inf. χολω-σέμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμένου, fut. κεχολώσεται, aor. pass. χολώθη (χόλος): anger, vex. Pass. and mid. am angry. A 78.

χολωτός: angry. Δ 241.

χοράν-δε: to the dance. Γ 393.

χορὸς (chorus): (yard, place of dance), dance. Γ 394.

χραίσμεω, aor. χραίσμε: avail, help, ward off a foe from another.

χραίω, aor. subjv. χράση: wound slightly, graze. Ε 138.


χρή: necessity. Generally used like χρῆ ἔστι: it is necessary, one ought.


χρόνος gen., χρόνον acc.: of χρόνος, skin, body. Δ 130.

χρυσ-άμπυξ, -υκος: with golden frontlet (headband). I.e. the straps were adorned with gold. E 358.

χρυσό-άρος (δορ): with golden sword.

χρυσαίος (ι): gold. A 246, Δ 111.

Χρύση: Chrysa, town on the coast of the Troad with a temple to Apollo. A 37, 100, 390, 431, 451.

Χρυσης, -ιδος: daughter of Chryses, captured by Achilles and given to Agamemnon. A 111, 143, 182, 310, 369, 439. She is never called by her own name, and the ‘patronymic’ may have meant originally only ‘maid from Chrysa.’ Cf. Βροσης. The demand for her return to her father caused the quarrel of the princes.


Χρύσης: Chryses, priest of Apollo at Chrysa. A 11, 370, 442, 450.


χρώς, gen. χρόνος: skin, body. Δ 510.

χύντο: aer of χέω, pour. Δ 526.


χώμαι, aer. χώματο: am angry, am full of rage. A 64.

χωρέω, aer. χώρησαν: give way.

χάρη: place. Z 516.

χώρας: place, space. Γ 315.

ψάμαθος (άμαθος), fem.: sand. Α 486.


ψευδής, -ις (ψευδόμαι): false, liar. Δ 235.

ψευδόμαι, aer. partic. ψευδάμα: lie. ψευδόμενοι φασί: say falsely.


ψυχή: breath, soul, life. τον δ’ έλιπε ψυχή: the breath of life left him, i.e. he fainted. E 296.

ψυχρός: cold. Ε 75.

Ω

ο, interjection: O, used before the vocative.

ο, interjection followed by μοι or τότος, expressing surprise or displeasure: oh! alas! Α 254, 414.

οδε: thus, in this way, as follows. οδ’... οδ’... οδ’: so... as... as... as...

οδέω, aer. οδέω(ν), οδιετο: thrust, drive off. A 220.

ογυννιντο: impf. of ογυννημι, open. B 809.

οκα (οκις), adv.: quickly, swiftly.

Οκαλη: Boeotian village. Β 501.

Οκεανός: Oceanus, a broad stream which flowed about the earth. (2) God of this stream. Α 423, Γ 5, Ε 6.

οκηθεν [οκηθηθεταν]: aer. of οκιω, inhabit, colonize. B 668.


οκή-πορος: swift, swiftly sailing (of ships). Α 421.
VOCABULARY

\(\omega\kappa\upsilon-\pi\omicron\upsilon\) : swift-footed, fleet.

\(\omega\kappa\upsilon-\varrho\omicron\upsilon\) \((\rho\epsilon\omega)\) : swiftly flowing.

\(\omega\kappa\upsilon\) : \(\omega\kappa\dot{\epsilon}\alpha\) or \(\omega\kappa\epsilon\omega\), \(\omega\kappa\upsilon\) : swift, fleet.

'\(\Omega\lambda\nu\nu\eta\) \(\pi\epsilon\tau\rho\eta\) : said to be the peak of Mt. Scollis in Achaea near the frontier of Elis. B 617.

'\(\Omega\lambda\nu\nu\) : Aetolian town. B 639.

\(\delta\dot{\epsilon}\sigma\alpha\) : aor. of \(\delta\lambda\lambda\mu\mu\), destroy, lose.

\(\omega\mu\imath\lambda\eta\sigma\alpha\) : aor. of \(\dot{o}\mu\lambda\ell\omega\), am with, associate with. A 261.

\(\omega\mu\underline{o}-\theta\underline{e}t\underline{e}w\) : aor. \(\omega\mu\theta\epsilon\theta\epsilon\tau\sigma\alpha\upsilon\) \((\omega\mu\dot{o}\upsilon\), \(\tau\dot{i}\theta\eta\-\mu\)\) : place pieces of raw meat (upon).

\(\omega\mu\oslash\), gen. and dat. dual \(\omega\mu\oslash\) \((\text{umerus})\) : shoulder. A 45.

\(\omega\mu\oslash\) : raw, uncooked. \(\Delta\) 35.

\(\omega\mu\underline{o}-\phi\alpha\gamma\oslash\) \((\phi\alpha\gamma\epsilon\upsilon\)\) : raw-flesh-eating.

\(\omega\mu\omega\delta\epsilon\upsilon\) : aor. of \(\omega\mu\omega\delta\epsilon\upsilon\omega\), groan. \(\Gamma\) 364.

\(\omega\nu\sigma\sigma\alpha\) : aor. of \(\omega\nu\sigma\sigma\alpha\), help, please.

\(\omega\pi\alpha\alpha\sigma\alpha\nu\) : aor. of \(\omega\pi\alpha\alpha\sigma\alpha\), grant. Z 157.

\(\omega\pi\tau\eta\sigma\sigma\alpha\) : aor. of \(\omega\pi\tau\alpha\omega\), roast. A 466.

'\(\Pi\rho\alpha\iota\) : pl. : the Hours, Seasons, doorkeepers of Olympus. E 749.

\(\omega\rho\acute{e}\zeta\alpha\alpha\) : aor. of \(\omega\rho\acute{e}\gamma\nu\mu\mu\), reach, stretch out. E 851.

\(\omega\rho\dot{e}\sigma\sigma\nu\upsilon\) : dat. pl. of \(\delta\alpha\rho\), wife.

\(\omega\rho\eta\) \((\text{year, hour})\) : season \((\text{of spring})\).

\(\omega\rho\mu\alpha\nu\nu\alpha\nu\) : impf. of \(\omega\rho\mu\alpha\nu\nu\alpha\), revolve, ponder. A 193.

\(\omega\rho\mu\alpha\tau\alpha\) \(\text{impf.}, \omega\rho\mu\mu\epsilon\sigma\alpha\) aor. : of \(\omega\rho\mu\alpha\), rush, hasten. \(\Gamma\) 142.

\(\omega\rho\nu\nu\nu\) \(\text{impf.}, \omega\rho\nu\mu\uphi\), \(\omega\rho\tau\nu\), \(\omega\rho\rho\rho\) \((\text{§ 43 f})\) aor. : of \(\omega\rho\nu\nu\mu\), rouse, excite; mid. arise, hasten. A 10, \(\Gamma\) 13.

\(\omega\upsilon\) or \(\omega\upsilon\), adv. : thus, so, in this way.

\(\omega\dot{s}\) ... \(\omega\dot{s}\) : thus ... as, or \(\dot{\omega}\dot{s}\) ... \(\omega\dot{s}\) : as ... thus. \(\omega\dot{s} \alpha\upsilon\mu\tau\upsilon\sigma\) : thus in the same manner.

\(\dot{\omega}\dot{s}\), adv. : as.

(1) It introduces relative and comparative sentences in the sense of as, like as, often corresponding to a \(\dot{\omega}\dot{s}\), \(\tau\dot{o}\dot{s}\), or \(\upsilon\tau\dot{o}\).

(2) As a conj. \(\dot{\omega}\dot{s}\) introduces (a) temporal sentences, as, when; (b) dependent declarative sentences, how, that; (c) purpose clauses, in order that; and (d) wishes, O that, would that!

When \(\dot{\omega}\dot{s}\) follows its noun in the sense of like, as, it is accented \(\dot{\omega}\dot{s}\), e.g. \(\tau\dot{e}\dot{o}\dot{s}\ \dot{\omega}\dot{s}\) : as a god. When it thus follows the noun which it modifies, it generally makes the preceding syllable long by position. § 32 a.

\(\dot{\omega}\sigma\alpha\nu\), \(\dot{\omega}\sigma\alpha\tau\alpha\) : aor. of \(\dot{\omega}\theta\dot{e}\omega\), thrust, drive off. \(\Delta\) 535, Z 62.

\(\dot{\omega}\upsilon\) \(\epsilon\upsilon\) : as if. B 780.

\(\dot{\omega}\upsilon\ \tau\pi\) : just as.

\(\dot{\omega}\upsilon\ \tau\epsilon\) : as, just as. (Never, so that.)

\(\omega\tau\epsilon\lambda\eta\) : wound. \(\Delta\) 140.

'\(\Omega\theta\oslash\) : son of Poseidon (\(\text{Neptu-}\)\(n\)\(\alpha\))s), brother of Ephialtes. E 385.

\(\omega\tau\rho\acute{u}\nu\) : aor. of \(\omega\tau\rho\acute{u}\nu\), impel, arouse, urge on. \(\Delta\) 73.

\(\omega\upsilon\tau\dot{o}\) : for \(\dot{\omega} \alpha\upsilon\tau\dot{o}\) : that very one. § 26. E 396.

\(\omega\phi\ell\ell(\lambda)\upsilon\) \(\upsilon\nu\) or \(\omega\phi\ell\ell\upsilon\nu\) : ought; aor. of \(\dot{\omega}\phi\ell\ell\omega\), owe. It is used with \(\alpha\dot{\theta}\dot{e}\) and \(\dot{\omega}\dot{s}\) to express a wish which cannot be realized. Z 350.

\(\dot{\omega}\chi\epsilon\tau\alpha\) : impf. of \(\omega\chi\chi\mu\alpha\), go away.

\(\dot{\omega}\chi\theta\epsilon\sigma\alpha\nu\) : aor. of \(\dot{\omega}\chi\theta\dot{e}\omega\), am out of temper, vexed. A 570.

\(\omega\chi\rho\dot{\alpha}\) : pallor, paleness. \(\Gamma\) 35.

\(\dot{\omega}\dot{\psi}\) : gen. \(\dot{\omega}\psi\oslash\) \((\dot{\omega}\psi\omega\psi\alpha\)\) : face, countenance. \(\epsilon\upsilon\) \(\dot{\omega}\psi\alpha\) : (when one looks) in the face, in countenance.
WORDS EASILY CONFOUNDED

ἀγείρω: collect.
ἀγεν (ἀγημη): were broken.
ἀγομέν: we lead.
ἀγών: leading.
ἀκών: unwilling.
ἀξομαι: dry.
ἀκων: javelin, dart.
ἄλιος: in vain.
ἀνα (voc.): O King.
ἀρα (conj.): so, then.
αὐτή (αὐτός): herself.
βησομεν (aor. subjv.): let us cause to go.
βίος: life.
βροτός: mortal.
γαῖα [γῆ]: earth.
γέρας: prize of honor.
γόν (aor.): they lamented.
δεδμηνοι (δέμω): built.
δείκνυμαι: greet, pledge.
δεόμαι: need.
δήμος: country.
Δίς, acc. of Ζεύς. Δία (δίος): godlike.
δῶ: enter.
ἐά (inv. of ἐάω): allow.
ἐάνος: pliant.
ἐνος (gen. of ἐν): valiant.
ἐσομεν [ἐσομεν]: let us know.
ἐπη: opt. of ἐγι, am.
ἐμεν [ἐμεν]: we are.
ἐμι: I go.
ἐρπαταi, perf. pass. of ἐρώ, draw up.
ἐγείρω: rouse.
ἐγεν (ἀγω): he led.
ἀγέμεν [ἀγεν]: to lead.
ἀγών (agony): assembly, contest.
ἀκών: in silence.
ἀχέων: grieving.
ἀξομαι: reverence.
ἀκων: unwilling.
ἄλιος (ἄλς): of the sea.
ἀνα (adv.): up.
ἀνά (prep.): up.
ἀρα: prayer.
αὐτή (αὐω): cry, shout.
βησόμεθα: we will go.
βίος: bow.
βή: might.
βρότος: gore.
γαλων: rejoicing.
γηρας: old age.
γόν (acc.): lamentation.
δεδμήσομα (δάμημα): we are subject.
δείκνυμι: point out.
δεῦω: moisten.
δημός: fat.
διά, prep.): through.
δία (prep.): through.
διά (prep.): through.
δώ or δύo: two.
ἐά (eram): I was.
ἐάνος: robe.
ἐός (suus): his.
ἐνος: of hers.
ἐσομεν: we saw.
ἐπη: aor. opt. of ἐμμι, send.
ἐμεν [ἐμαι]: to be.
ἐμι: I am.
ἐρπαταi, pres. mid. of ἐρώμαι, guard.

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elēsato (eîôw) : seemed.
ēkaros (of Apollo) : far-darter.
ēktos (ē̃) : sixth.
elaφos : deer.
ēneum (elµī) : we are within.
ēpet (ē̃pɔs) : by word.
ēpetum (ē̃phi) : am upon.
ēρ αμαι : protect.
ēxe (inv.) : hold.

ξωγρέω (ἀγρέω) : take alive.

θi : quoth, said.

ηγείρα (έγείρω) : roused.
ηθη (οίδα) : he knew.
ηκα (ηµι) : I hurled.
ηρατο (ἀρνµαι) : gained.

θείειν : brimstone.
θέν (θέω) : they ran.

ιδε [ì̯̣de] : he saw.
ιεµαι : desire, hasten.
ιμεν [ì̯̣mn] : to go.
ινα, acc. of ις : strength.
ιός : arrow.
ισαν (έµι) : they went.

καρπός : harvest.
κείνος [έκείνος] : that, yon.
κηρ (καρδία) : heart.
κόµη : hair.
κράτος : strength.

λαάς : stone.
λιµνη : harbor.
λύω : loose, release.
μήτης : wisdom, device.

νηής : naiad, nymph.
νηός (νηός) : of the ship.
νοµός : pasturage.

elēsato (eî̯̣̀mαι) : hastened.
ēkarov (cen trom) : hundred.
ēktos (έκ) : outside of.
eléφας : ivory.

νευμαν (νέµω) : distributed.

έπει : since, when.
έπειµ (εµι) : come upon.
έρω : draw.

έχε [ὲ̯̣χε] : he held.

ξωγρέω (ἀγείρω) : revive.

η : truly.
ηκω : I come.
ηκά : softly.
ηράτο (ἀρά) : prayed.

θεόν : divine.
θεόν (acc.) : god.
θοόν (acc.) : swift.

ιδε (conj.) : and.
ιµι : send.
λοµεν : let us go.

ινα (conj.) : in order that.

ιφ [εν, dat.] : one.
ισασιν (οίδα) : they know.

καρπός : wrist.
κεινός : empty.
κηρ : fate, death.

Attic κώµη : village.

κράτος (καρή) : of the head.

λαός : people.
λειμων : meadow.

λόυω : wash, bathe.

μή τις : no one.

νής (φίδ-) : witless.


Attic νόµος : law.
WORDS EASILY CONFOUNDED

ο [ος]: who.
oios: alone.
óρσε (perf. of ὀρνυμι): he is aroused.
οσ (rel.): who.
όσσα: rumor.
οΰδας: ground.
ούρος (ορος): mountain.
οψ (vox): voice.
πειρω: pierce.
πεισεθαί (fut. of πάσχω): suffer.
πέφανται (φαι),: he appears.
πλειον (πλέος, plenus): full.
πολέιος [πολλοί]: many.
πολευν [πολλον]: of many.
πόλιος (gen. of πόλις): of a city.
πυρός: wheat.
ρηνός: hide.
σπένδω: pour a libation.
στή, aor. subjv., and στή [ἔστη], aor. ind. of ἔστημι.
τιω: honor.
τοι [τοι]: for thee.
υνος (nom.): son.
φη [ἐφη]: he said.
φώς [φάος]: light.
ὁμος (umerus): shoulder.
ὤς: as.

ο: which.
o: he.
oios: of what sort.
oλων (οις): of sheep.
ωρος (aor.): he aroused.
ος (φός, possessive): his.
οσσε: two eyes.
οὐδός: threshold.
ούρος: wind.
ούρευς: mule.
ψ (πρόσ-ων): face.
πειράομαι: attempt, essay.
πεισεθαί (fut. of πέιθω): obey.
πέφανται (φεν-): they are slain.
πλειον [πλέον]: more.
πόλης [πολεις]: cities.
πολευν [πολεων]: of cities.
πολιός: gray.
πυρός (gen. of πυρ): of the fire.
ρινός (ρίς): of the nose.
σπεύδω: hasten.
τιω: punish.
τοι [τοι]: these.
υνος (gen.): of a son.
φή (conj.): as.
φώς: man.
μος: raw, cruel.
ος or ως: thus.
SELECTED GROUPS OF WORDS FROM A–Z.

ἀγάλλομαι, delight. ἀγαλμα, source of delight. ἀγλαός, ἀγλήναις, splendid. ἀγλαῖθ, ἀγλῆθ, splendor.

ἀγείρω, collect. ἀγορή, assembly. ἀγοράμαι, ἀγορεύω, hold or address an assembly. ἀγορητής, orator. ἢγερέθομαι, assemble. ὢμηγερῆς, collected.

ἀγω (ἀ-, ε-, ἐ-, κατα-, ἐν-, συν-), lead. ἀγός, ἢγέμων, ἢγήτωρ, leader; ἢγε-ομαι, ἢγεμονεύω, am leader. ἀγνά, street. ἐφυάγω, broad-streeted. ἀγέλη, herd. ἀγελείη, giver of booty. ἄξιος, ἀντάξιος, equivalent.

ἀιδέομαι, am abashed, reverence. ἀιδοίς, reverence. ἀιδοίος, revered, reverence. ἀναίδης, shameless, pitiless. ἀναιδείη, shamelessness.

ἄλσ, sea. ἄλιος, of the sea. ἄγχιαλος, near the sea. ἐφαλος, on the sea.

ἀργός, white. ἀργεννός, ἀργής, ἀργυνεύς, gleaming. ἀργυρός, silver. ἀργύ-ρεος, of silver. ἀργυροδύνης, of silver eddies. ἀργυρόμαλος, silver studded. ἀργυρόπεζα, silver footed. ἀργυρότοξος, with silver bow.

ἀρκεῖν, protect. ἀλέξω, ward off (cf. Ἀλέξανδρος). ἐπαρκέω, ἄρηγος, bring aid to. ἄρηγος, ἄρωγος, helper, defender. ἄρωγή, ἄλη, ἄλκαρ, defense. ἐρκος, bulwark. ἄλκμος, brave. ἄναλκείη, cowardice. ἄναλκης, cowardly.

ἀρχεῖν, begin, rule. ἀρχός, ruler. ἀρχή, rule. ἀρχεύω, am ruler. ἐπάρχω, begin. ἀναρχος, without command. ἀρχέακας, beginning of ills.

ἀοῦ, shout. αὐδώ, ἀυδω (ε-, μετ-), speak. αὐδή, voice. αὐτή, outcry.

βαίνω (ἀμφί-, ἀν-, ἀπο-, ἐκ-, ἐπ-, κατα-, περι-, προ-, προο-), βάσκῳ (ἐπι-), βέβημ, go. ἄμφιβασις, surrounding. ἀπερβασις, transgression. βηλός, threshold. βωμίος, altar.

βάλλω (ἐκ-, ἐμ-, ἐπι-, κατα-, ἐμμ-, συμ-), hurl, throw. ἀνάβλητος, postponement. ἀντιβαλέω, go to meet. ἀπαβλητός, cast off. παραβληθήν, with a side hit. προβλής, projecting. βέλος, missile. ἐκατηβλήτης, ἐκβαλός, far darting. ἐκβαλόν, long shooting. ἐπεβόλος, one who bandies words.

βούλομαι, wish. βουλεύω, advise. βουλή, council, counsel. Βουλευτής, Βου-ληφόρος, counselor.

γῆρας, old age. γηράσκω, grow old. ἅγιραος, ever young. γέρων, γεραιός, old, old man. γηρᾶς, old woman. γεροῦσις, of the elders. γεραρός, stately.

γίγνομαι (ἐκ-, ἐπι-), become. γένος, γενεή, γενέθλη, race. γείνομαι, bring forth, beget. γόνος, ἐγγόνος, offspring. ἅγονος, unborn. γενναῖος, in the blood. προγενέστερος, older.
SELECTED GROUPS OF WORDS FROM Α-Ζ

dlατεόμαι, divide. δαίνμαι, feast. διέκο, cleave. δίς, feast. διατρόω, portion. διαφρός, division.
dείδω (ὕπο-), δῶ, fear. δειδύσσομαι, frighten. δειδήμων, fearful. δειλός, cowardly. δεινός, dreaded. δέμω, build. δόμω, δώ, δώμα, house. εὐδημότος, well built.
dέκων, willing. δέκηλος, undisturbed. αἰχμόμενος, αδέκων, unwilling.
ἐξω (ἀν-, ἄτ-, δε-, κατα-, παρ-, ὑπ-, ὑπερ-), ἕσχω (παρ-), hold. ὑποσχέωμαι, hold out, promise. ὑπόσχεσις, promise. ἀνεκτός, endurable. ἀάσχετος, irresistible. ἐξοχος, ὑπεράγονος, eminent. ἐχευκής, bringing bitterness. αἰγι-οχος, aegis bearer. σκηπτούχος, scepter bearer.
ἰστημι (ἀν-, ἀφ-, δια-, εξ-, ἑπαν-, ἑφ-, μεθ-, παρ-, περι-, προ-, ὑφ-), set, place. ἰστός, mast, loom; ἰστίων, sail; ἰστοδόκη, mast receiver. σταθμός, stable; στατός, stabled.
κείμαι (ἐπι-, κατα-), κοιμάω (κατα-), lie. κακκείοντες, lying down. κειμηλιον, keepsake, treasure. αἰκοτίς, παράκοτίς, spouse.
μέμα, μέμονα, μαμάω, am eager. μνάομαι, am mindful. μενεάνω, desire eagerly. μνάσαι (ἐπι-), rave. μμηνισκόω, remind. μένος, spirit. μυστός, wooded, wedded. μάντις, seer. μαντεύομαι, predict. μαντοσύνη, prophecy. μανθάνω (?), learn.
μέρος, μοῖρα, portion, fate. μόρος, fate. μόρσιμος, fated. μοιρηγενής, child of destiny. ἀμφορος, ill-fated. ὑπέρμορα, contrary to fate. μείρομαι, receive as portion.
πᾶς, ἄπας, πρόπας, σύμπας, all. πανημέρος, all day long. πανηγύς, all night long. πανσυδή, with all haste. παντοίος, of every sort. πάμπαν, πάγχος, altogether. πάντη, in every way. πάντοσε, on all sides.
πέτομα (ἀπτο-, ἑπτο-), fly. ποτάμια (ἀμφι-), flit. πετερνός, πτερόεις, winged. πτέρυς, wing.
πούς, foot. πεδάω, fetter. πέδιλον, sandal. πεδίον, plain. πέζος, on foot. ποδάρκης, ποδώκης, swift of foot. ποδήμενος, swift as the wind. ποδώκεω, swiftness of foot.
τίκτω, bear. τέκνον, τέκος, child, offspring. τοκείος, parent.
tέλος, end. ἐκτελέω, complete. ἀτέλεστος, incomplete. ἀτελευτητος, unaccomplished. ἡμιτελής, half finished.
φρύς, diaphragm, mind. ἀφράδεως, foolishly. ἀφραδή, folly. ἀφράῖνο, am foolish. ἀφρὼν, bg. fool. ἐφρὼν, cheerful. μελέφρων, kindly hearted. περίφρων, prudent. πρόφρων, zealous. φρονέω, φράζομαι (ἐπι-, μετα-), consider, plan. περιφράδεως, considerably. εὐφραίνω, cheer. εὐφρονεῖ, well disposed.
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